AN ANALYSIS OF THE LINKS BETWEEN POVERTY AND GENDER AT VEDRIET FARM IN KWAZULU-NATAL PROVINCE.

by

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Declaration

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I declare that this dissertation is my original work that has used secondary material with acknowledgement and references in accordance with the university requirements. I fully understand what plagiarism is and I am aware of the university policies and implementation in this regard.

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Abstract

This study aimed to describe the relationship between poverty and gender inequality. The study also sought to understand how gender inequality promotes poverty and to determine prevalent incidences linked to poverty and gender inequality. The study employed a qualitative research methodology in the form of semi-structured interviews and focus groups. Purposive sampling was used to select 16 participants who met the minimum of four of the five criteria. Using Structural functionalism theory to conduct the study, the main findings revealed that females are at greater risk of poverty because of the social construct of gender. The literature reviewed confirmed that gender inequality is a major threat to poverty reduction. The study further revealed that younger and older women do not agree over challenging patriarchal practices in the community. Moreover, the study further revealed that the social construct of gender affects women negatively and harms men and boys who are regarded weak when they advocate for equal rights and opportunities. As a result, social restrictions discourage men and boys from deviation from traditional expectations. In addition, patriarchal practices and beliefs allow too much freedom to boys than girls. The practical implications of the findings are that poverty and gender inequality interventions need to concentrate on gender-related poverty differentials and consider access level to and control over resources at the initial stage. Moreover, analysis of gender relations and gender impact assessment must be a prerequisite for successfully implementing any poverty alleviation programmes, policies, and projects.

Key words: Gender, Gender inequality, Poverty, Social Construct of Gender

Dedication

I dedicate this dissertation to my family, especially my wife, Lethiwe Portia Mncube, who is always there for me. I would also like to dedicate my work to my late brother Sikhonangenkosi Praise-God Mncube who accompanied me to my first graduation in 2016. I hope he is resting easy and is proud of his brother.

Acknowledgements

"The best view comes after the hardest climb", Writergiri. This quote kept me going through difficult times and when I was about to give up.

List of Abbreviations and Acronyms

CGE   : Commission for Gender Equality

GII   : Gender Inequality Index

UN   : United Nations

UNICEF   : United Nations Children's Fund

UN Women : United Nations Entity for Gender Equality and the Empowerment of Women

FAO   : Food and Agriculture Organisation

IDP   : Integrated Development Plan

AfDB   : African Development Bank

HSRC   : Human Science Research Council

GPI   : Gender Parity Index

EIGE   : European Institute for Equality

CEDAW   : Convention on the Elimination of All Forms of Discrimination Against Women

HIV   : Human Immunodeficiency Virus

AIDS   : Acquired Immune Deficiency Syndrome

CDC   : Centres for Disease Control and Prevention

MDG   : Millennium Development Goals

EPWP   : Expanded Public Works Programme

USAID   : United States Agency for International Development

ADR   : Alternative Dispute Resolution

UNRISD   : United Nations Research Institute for Social Development

SDG   : Sustainable Development Goals

COVID-19 : Coronavirus disease

WHO   : World Health Organisation

WEF   : World Economic Forum

KZN   : KWAZULU -NATAL

LCS   : Living Conditions Survey

SIDA   : Swedish International Development Cooperation Agency

SSA   : Sub-Saharan Africa

UNDP   : United Nation Development Programme

ANC   : African National Congress

RDP   : Rural Development Programme

ASGISA   : Accelerated and Shared Growth Initiative for South Africa

SOUTH AFRICAN HISTORY ONLINE   : South African History Online

UNFP   : United Nations Population Funds

UNGEI   : United Nations Girls' Education Initiative

UNESCO   : United Nations Educational Scientific and Cultural Organisation

Chapter 1: Introduction and background of the study

1.1 Introduction

This study analyses the link between poverty and gender inequality in Dannhauser at Vedriet Farm, KwaZulu-Natal. Rural communities like Vedriet Farm are often neglected, and their social issues are not adequately addressed. Poverty and gender inequality continue to be massive social problems in the world, particularly in developing countries like South Africa (World Bank, 2022). Despite significant improvements in poverty reduction post-apartheid, poverty levels have remained consistently highest among women, particularly those living in rural areas. According to Statistics S. A. (2017), women are the most vulnerable to poverty among the majority of South Africans. Furthermore, gender roles limit women's opportunities to work and build businesses and frequently keep them trapped in time-consuming unpaid domestic work.

According to Browne (2014), gender discrimination ensures policymakers overlook women's skills and knowledge when developing and implementing poverty-reduction plans. As a result, development interventions continue to be based on the idea that men are breadwinners and women are dependents. Likewise, Moletsane (2010) concurs that poverty is a gendered experience, and addressing it requires a gender analysis of norms and values, asset division, work and responsibility, and power and control dynamics between women and men in poor households. The marginalized and poorest of the poor have not received the same benefits of development due persistence of gender inequality (Lefton, 2013). This study adopted a qualitative research methodology, which is an explanatory approach, to guide the researcher in gaining a deeper understanding of the topic. As a result, this study analysed the relationship between poverty and gender inequality in rural areas of Vedriet Farm, KwaZulu-Natal, and provided guidance on developing inclusive strategies and policies to reduce gender-based poverty.

1.2 Background of the study

Sustainable development goals emphasize achieving gender equality, empowering all women and girls everywhere, and ending discrimination. However, South Africa continues to be one of the most unequal countries in the world characterized by a high rate of gender-based violence and poverty due to gender inequality (Vinuesa, Azizpour, Leite, Balaam, Dignum, Domisch, Fellander, Langhans, Tegmark & Nerini, 2020). According to Bradshaw (2017), gender

inequality and poverty are inextricably linked, and efforts to alleviate poverty must take gender into consideration. The social construct of gender dictates access to opportunities and resources between men and women. In addition, it further influences institutional policies and laws that define women's and men's access to education, employment, land, and credit. Therefore, overwhelming evidence from around the world indicates that girls and women are more disadvantaged than boys and men in their access to productive resources (Bradshaw, 2017). Likewise, gender discrimination greatly influences whether a specific group of people benefits from development (Human Rights Watch, 2013).

Moreover, a global perspective on gender inequality must also consider how such inequality is viewed. For example, many non-Muslims view the practice of Muslim women wearing a headscarf in public as a symbol of female subordination and oppression (Furseth, 2011). Thus, policies and programs to alleviate poverty must consider gender differences to address the needs and constraints of poor women and men (Lefton, 2013). Gender equality is pivotal to eradicating extreme poverty and hunger. According to UN Women (2015), gender equality requires that all peoples, regardless of gender, have equal opportunities, rights, and responsibilities. However, poverty prevents the promotion and attainment of gender equality because dependency and disempowered groups can be easily exploited and manipulated. Klasen (2018) articulates that there is evidence that shows gender gaps in nutrition, education, and health in poorer households. As a result, a lack of investment in girls' human capital perpetuates a vicious, intergenerational cycle of poverty and disadvantage that is partly responsible for the intractable nature of poverty.

Lacour and Tissington (2011) argue that gender inequality is still a global problem. Therefore, it inhibits the social, economic, and political growth of vulnerable populations in all nations, especially in poor countries. For example, unplanned teenage pregnancy, sexual violence, and HIV and AIDS force young women and girls to drop out of school and look after children in Dannahuser (Dannhauser Local Municipality Integrated Development Plan, 2019). Additionally, the lack of access to childcare and other care services in Dannhauser significantly affects girls' ability to have free time for activities such as generating income and participating in local decision-making processes and development (Dannhauser Local Municipality Integrated Development Plan, 2019). This study ensured an understanding of the complex nature of social gender relations, as well as gender inequality in relation to poverty in Dannhauser at Vedriet Farm, such as why certain groups remain poor, why women have less

access to natural resources, and why many girls fail to complete their schooling. According to Dannhauser Local Municipality Integrated Development Plan (2019), Dannhauser had a poverty rate of 78.6 per cent; also, there is no poverty alleviation strategy in place. Additionally, the municipality also has high levels of unemployment, with a high number of households headed by unemployed females, grant dependents, and older people (Dannhauser Local Municipality Integrated Development Plan, 2019).

The Land Audit published by the Department of Rural Development and Land Reform in 2013 revealed that woman only own 13 percent of land in Dannhauser while men-owned 73 percent of available land (Dannhauser Local Municipality Integrated Development Plan, 2020). Therefore, it was against this background that the study analyzed prevalent indicators linking gender inequality and poverty to explain further existing incidents of gender inequality and Poverty in Vedriet Farm Village. Human Science Research Council (HSRC) (2010) revealed that in most cases, poverty reduction and gender inequality prevention programmes are always parallel and planned separately. Thus, the study recommended integrating poverty and gender inequality programs and simultaneous analysis of gender inequality and poverty characteristics, root causes, and their impact on communities.

1.3 Problem statement

The majority of women in South Africa are poor, landless, and vulnerable to social ills such as unemployment, HIV and Aids, and gender-based violence. According to the World Bank (2020), women are the most victims of poverty in the world. There is also ample evidence to show that the responsibilities of women and the challenges they face within poor households and communities are different from those of men (UN Women, 2020). For example, Vedriet Farm village suffers a high percentage of teenage pregnancies, sexual violence, and poverty, frequently forcing girls to drop out of school and cohabit. Persistent gender inequality and disparities in women's and men's roles have a significant impact on the causes, experiences, and implications of women's poverty (World Bank, 2020). Therefore, gender inequality systematically excludes certain groups, and those who are socially excluded become poor in terms of income and assets (Centre for Social Development Africa, 2019). The South African government has implemented different programmes in rural communities to reduce gender inequality and eradicate poverty.

However, poverty reduction strategies have demonstrated that they can no longer treat gender inequality as a symptom of poverty but must start to address it as a fundamental cause (USAID, 2021). The literature revealed that researchers and policymakers are struggling to understand why even countries with high growth rates have a limited impact on poverty reduction (ADR, 2015). While gender inequality and poverty persist in all regions of the globe, these inequalities are particularly pronounced in rural areas of developing countries, and women and girls are the most victims (Cheteni, 2019). Dannhauser Local Municipality IDP (2020) reveals that women and girls experience high levels of unemployment due to unplanned teenage pregnancy, school dropouts, and discriminatory gender roles, which keep women and girls at home and prevent them from participating in the economy or seeking employment. According to USAID (2015), there is no concrete evidence on why women are more likely to live in poverty than men. There is adequate literature about the consequences and impacts of poverty and gender inequality. For example, countries with above-average gender inequality have higher extreme poverty rates than countries that are more gender-equal (USAID, 2015). Current approaches to ending poverty and gender inequality often fail to analyze the root causes of poverty from gender perspectives and consequently do not follow through with the causal sequence. Instead, they focus on measuring things that people lack to the detriment of understanding why they lack them (UNRISD, 2010)

Prominent analyses of gender relations and poverty are often done separately, and programs that address poverty and gender inequality are also planned and implemented independently (Bieri, 2009). Therefore, this study examined poverty and gender inequality to better understand the underlying factors resulting in poverty being experienced differently by men and women in Dannhauser Local Municipality. The Sustainable Development Goals (SDGs) explicitly recognize that gender, poverty, and economic inequality are intrinsically linked, particularly SDG 1 to "End poverty in all its forms everywhere" and SDG 5 to "Achieve gender equality and empower all women and girls" and SDG 10 to "Reduce inequality within and among countries" (UN, 2015:1). However, the Dannhauser Local Municipality Integrated Development Plan (2022) revealed that Dannhauser local municipality was silent on gender equality; as a result, there is no sufficient effort and interest in integrating gender inequality and poverty prevention programmes. World Bank (2018) highlighted the importance of comparing and analysing the roots, characteristics, impacts, and incidents of poverty and gender inequality to eradicate poverty. Based on the above, the researcher concluded that there

was a need for qualitative research to deepen the understanding of how poverty and gender inequality link.

Additionally, this study investigated factors and incidents that perpetuate gender inequality and poverty. Therefore, the study put forward underlying factors linking gender inequality and poverty in Vedriet Farm. In addition, this study can make a huge contribution to Dannahauser Local Municipality, other municipalities, and policymakers to design responsive and sustainable projects and policies to reduce gender-based poverty.

1.4 Objectives of the study

This study analysed the relationship between gender inequality and poverty and investigated the prevalent poverty and gender disparity in Vedriet Farm, KwaZulu-Natal. The study's objectives can be split down into the following components:

i. To describe the prevalent indicators linked to poverty and gender inequality in Vedriet Farm, KwaZulu-Natal.
ii. To explain the relationship between poverty and gender inequality in Vedriet Farm, KwaZulu-Natal.
iii. To describe how gender inequality promotes poverty in Vedriet Farm, KwaZulu-Natal.

1.5 Research questions

The critical research questions of this study are:

i. What are the prevalent indicators linked to poverty and gender inequality in Vedriet farm, KwaZulu-Natal?
ii. What is the relationship between poverty and gender inequality in Vedriet Farm, KwaZulu-Natal?
iii. How does gender inequality promote poverty in Vedriet farm, KwaZulu-Natal?

1.6 Significance of the study

The significance of the study is to assist policymakers such as IDP officials in comprehensively considering gender differences during the design and implementation of poverty alleviation policies. The Beijing declaration suggests that all interventions must be based on a gender-

aware analysis since no context, including poverty, is free of gender relations (UN Women, 2020). A gender-aware analysis is mandatory prior to the formulation of any programme and its associated procedures (CGE, 2020), but this is currently not happening in most of the municipalities in South Africa; as a result, men's and women's issues, problems and challenges are still considered to be same by many institutions (Bangani & Vyas-Doorgapersad, 2020). Moreover, some municipalities in South Africa, including Dannhauser Local Municipality, failed to understand how women and men experience poverty differently due to a lack of gender-based analyses (CGE, 2020). Therefore, gender mainstreaming is the approach to attain gender equality and ensure that different needs of both men and women are considered during any planned programmes and policies (Hosein, 2020). Additionally, it ensures that gender needs are incorporated at the project design stage and reflected in the project cycle. Gender analysis is a prerequisite for gender mainstreaming, and it identifies problems and different needs of women and men, as well as existing gender inequalities (Arenas & Lentisco, 2011). Gender analysis conducted during the mainstreaming of gender contributes to the reduction of both gender inequalities and poverty (Osch, 2010).

The study presented analyses aimed to influence policies and projects to take a transformative stance, improve existing gender relations, and achieve better developmental outcomes. Furthermore, this study was significant because poverty and gender inequality are major tenacious social problems. This study is relevant to national and local gender policies and poverty reduction because it will assist development agents in ensuring that they consider how the social construct of gender perpetuates poverty. The findings may guide policy decision-makers and further assist in unearthing potential new links between poverty and gender inequality. Although there are available research reports about how gender inequality promotes poverty, they might be insufficient or not provide enough solutions and guidance since development issues, poverty and gender issues are ever-changing and constant with the environment. For example, gender and poverty-related studies conducted during the Covid-19 pandemic can potentially find new poverty and gender inequality challenges. The study emphasized the importance of examining the social construct of gender and the conduction of gender-based analyses before implementing any poverty alleviation programmes. Therefore, the recommendations of this study can help Dannhauser Local Municipality and other municipalities and policymakers to develop inclusive strategies that provide opportunities for all. Furthermore, the study offers guidelines for poverty reduction programs that specifically target the victims of poverty and gender inequality.

1.7 Structure of the research project

Chapter 1 Describes and introduces the research study. It also gave a brief description of the background of the study and provided a rationale for the research topic. Moreover, the first chapter contains elucidation of the research aims and objectives and further describes the research structure.

Chapter 2. Presents a view of literature and analysis of models and theoretical frameworks that have been previously introduced to the research area. It will define the main terms and describe research designs and methods for the collection of data. This chapter will further present the viewpoints of other scholars regarding the research problem.

Chapter 3. Explains the research methods used to collect and analyse the data. It will further describe the research process and address the issue of research ideology. In addition, this chapter describes in detail the design of the study, choice, and execution of data collection methods. It will further explain sampling strategies and ethical considerations.

Chapter 4. Reviews the results and analyses qualitative data and further describes the analyses of data followed by a discussion of the research findings. Data will be analysed to identify, determine and understand how gender inequality promotes poverty.

Chapter 5. Presents the summary of the study and the findings. Moreover, the study will be discussed and interpreted. This chapter will also contain recommendations for further research.

1.8 Conclusion

This chapter was to provide the background against which this research study was conducted. Accordingly, the chapter discussed the significance of the study, the problem statement, study objectives, research questions, as well as the scope of the study. The chapter also briefly outlined the research approach with a focus on the methodology used to collect the data. The purpose of this study was to analyse the link between poverty and gender inequality.

The next chapter discusses the literature review and theoretical framework of the study which is structural functionalism. It explains the theory in detail and indicates how it applies to the study. This helps to analyse the link between poverty and gender inequality in Vedriet Farm, KwaZulu-Natal.

Chapter 2: Literature Review

2.1 Introduction

This chapter first describes and contextualizes two main concepts of the study to collect, analyse and interpret the data: theoretical framework and literature review. It further discusses the concepts related to the research topic, such as looking at them in the context of the study. The chapter also presented how the theory is well suited for study and how it was formed. A different section that goes deeper into explaining the main concepts of the study, its objectives as well as the problem of the study was also discussed. The theoretical framework section discusses various researchers' arguments of the structural functionalism theory, definition, the concepts related to the theory and the use of the theory to the study on link between poverty and gender inequality in Vedriet Farm, KZN. The literature review section focused on the previous studies on the topic by discussing linkages between gender inequality and poverty, examining the relationship between gender inequality and poverty. Furthermore, the literature reviewed focused on what previous studies revealed about how gender inequality promotes poverty.

2.2 Literature review

This section deals with the previous studies discussing how poverty and gender inequality are linked. The review will broadly explore international, regional, and South African issues of gender inequality and poverty alleviation agenda, but more specifically in local communities regarding programme and policy formulation and implementation. The literature will also focus on similarities between the root causes of gender inequality and poverty. Some scholars argue that poverty can be defined as powerlessness and lack of representation and freedom. This argument about poverty is strongly linked to the characteristic of gender inequality, such as lack of mobility and restricted land ownership. Poverty can also be argued as lack of access to adequate healthcare services, quality education, and housing (World Bank, 2017). Lack of access to these essential needs can be both systematic and social constructed (UN Women, 2020). Human rights violations, such as being prevented from participating in decisions makings affecting your life. In addition, it is also linked to other forms of poverty, which implies that poverty goes beyond employment and unemployment (UN Women, 2016). Men

dominate leadership positions not only in government but also in the private sector as result, it is highly impossible for men to understand women and girls' immediate needs. United Nations International Children's Emergency Fund (UNICEF) (2020) pointed out that girls and boys witnessed gender inequality and poverty in their homes and communities every day and among the adults who care for them. Parents may assume unequal responsibility for household work, with mothers enduring the most caregiving and chores (Commission for Gender Equality 2014). Most low-skilled and underpaid community health workers who attend to children are mostly women. Unpaid care work and caregiving work have limited professional growth opportunities (CGE, 2014). The social construct of gender enables harmful and discriminative gender roles, and it normally imposes itself through culture and religion. Practices like female genital mutilation and child marriages are performed in the name of culture and religion, targeting women and girls. Furthermore, women and girls often find themselves helpless when all these practices occur. One of the main disadvantages of these gender-based practices is poverty. Scholars have indicated that poverty and gender inequality are experienced unevenly in many poor communities compared to developed communities, and its persistence remains the world's biggest challenge (Agarwal, 2018). Researchers, policy makers, and various institutions from the local and international community have introduced plans and policies to end and eliminate poverty and gender inequality. However, still today, there is not much success (World Bank, 2018). Poverty and gender inequality are always treated differently in most policies and plans, and these plans are parallel, such as municipality IDPs, which are often silent on gender equality (CGE, 2020). Gender discrimination results in vulnerability and suffering, which become impossible to break the cycle of poverty. In South Africa, we have high incidents of gender discrimination, and women and girls are still not accepted in certain jobs because they are women (CGE, 2014). Consequently, women and girls find themselves relegated to low-paying jobs and being sexual exploited if they want to access high paying jobs (CGE, 2020). Gender inequality is one of the root causes of poverty, and inequality based on gender results in poverty (United Nations Research Institute for Social Development, 2010). For example, in most societies, married women have little say in choosing when to have children and how to space them. This interferes with the time essential to participate in income generating activities. High levels of inequality make it harder to reduce poverty even when economies are growing (Adams, 2016). Poverty and gender inequality are considered interconnected parts of the same problem. Poverty is closely related to various dimensions of inequality, including income status, gender, ethnicity and location. In addition, gender inequalities manifest across several dimensions, such as employment, earnings and access to

social services (Organisation for Economic Cooperation and Development, 2015). These gender inequalities are often interlocking and dysfunctional for development for several reasons (United Nations Research Institute for Social Development, 2010). Women are the most victims of gender inequality; as a result, they often find themselves being the most victims of poverty. It is important to focus on gender rather than exclusively on women when discussing poverty because poverty's drivers are compound and complicated. Concentrating on women cannot justify why some gender is more likely to experience different forms of poverty than others (Murphy, 2015). Gender inequality is a threat to community development for various reasons, such as preventing access to essential necessities for women and girls and consistently considering and prioritizing one gender over another (Dobrescu, 2019). The social construct of gender undermines fundamental principles of development such as equality, fairness, participation and empowerment, which are essential for improved standards of living (Ife, 2013). Beliefs associated with the undervaluing of women justify severe human rights violations (United Nations Research Institute for Social Development, 2010). High fertility rates and malnutrition result from women's inability to control physical and financial resources and lack of decision-making power within the family (United Nations Research Institute for Social Development, 2010).

2.3 Conceptual framework

2.3.1 Gender

This study adopted the definition by the World Health Organisation, which refers to gender socially determined attributes of women and men and girls and boys (WHO, 2020). Gender produces disparities that interconnect with other social and economic inequalities, and those gender disparities and exclusions confront women and girls, placing their health and well-being in jeopardy (WHO, 2020). In this study, the social construct of gender explains how gender inequality promotes poverty through gender roles, and it also refers to social constructed inequalities promoting gender-based poverty. The social construct of gender determines access to education, health and employment. As a result, gender inequality is high in political empowerment, economic participation, and poverty (World Economic Forum, 2020). In this study, the social construct of gender means that access to the economy and access to health will be determined by the societal definition of men and women.

Furthermore, the social construct of gender usually makes females face more significant barriers than men and boys in accessing information and services (UNAIDS, 2014). In the context of this study, gender limits mobility, limits access to decision-making power, and causes high illiteracy rates among women and discriminatory attitudes in societies. In addition, women and girls face unacceptably high levels of violence rooted in gender inequality and are at serious risk of poverty and exclusion because of their gender.

2.3.2 Poverty

Poverty can be defined as a lack of basic needs considered essential for survival (Dumitrescu, 2017). In this study, poverty means a lack of minimum conditions for the individual to participate in the social functioning of the community (Dumitrescu, 2017). According to Eskelinen (2011), There are two categories of poverty, absolute poverty and relative poverty. Relative poverty refers to the relative level of an individual's needs and desires that rely on the common development degree of a particular community, while absolute poverty is not having the income or resources (Eskelinen, 2011). Absolute poverty is reported to be more prevalent in third world countries (Decerf, 2018).

Poverty is multifarious and one of the global greatest problems (Dumitrescu, 2017). In the context of this study, poverty means discriminating against people because of their gender to access necessary resources to survive and preventing individuals from making choices or decisions about them. As males and females grow older, the gender gap in poverty broadens. Existing research reports reveal that women account for 50 per cent of the world's extreme poor (World Bank, 2018), and the context of this study confirms that poverty is experienced differently between men and women, girls and boys.

According to Cheteni, Khamfula and Mah, (2019), most of the poor are found in rural areas and tend to be young women. According to the World Bank (2020), poverty rates on gender variances are muted. This is because poverty status is identified at the household level, whereas gender inequalities are also evident at a personal level (Zheng, 2015). In the context of this study, access to basic education alone is not adequate to escape poverty because of gender-based inequalities in accessing essential opportunities. Connelly (2014) argued that even those young girls who completed secondary school survive on less than $3.10 per day. The coronavirus (COVID-19) reminded the world about inequalities as it supported the current

evidence indicating that economic and social impacts are different across income groups, race and gender (UN Women, 2020). For example, closing schools means single parents, women, in particular, must take care of children and assist them with schoolwork. In addition, their income could be reduced twice for those employed since some will be forced to hire childminders to look after their children while they are at work.

Moreover, COVID-19 makes women vulnerable to infection due to female domination in the health and services sector (Oxfam, 2020). Current statistics show that women were the most victims of gender-based violence because home confinement and quarantine were likely to expose women to domestic violence and sexual violence (Save The Children, 2020). Furthermore, female domination service sectors affected by the economic blow will halt the progress of achieving income equality, which means gender-based poverty, as in this study. However, according to COVID-19 global death statistics, men are more vulnerable than women suffering severe effects of the COVID-19 infection, including hospital admissions and later death (Graves, 2020). Surviving in poverty living conditions may lead to vulnerability and stressful conditions connected with health issues and violence in adults and growing problems in children (Ensor, 2020). Research suggests that poverty is complexly connected to physical and mental health problems and is linked with low self-esteem (Seth and Villar, 2017). Also, poor people may be reluctant to socialize with others, such as participating in community recreational activities and community gatherings (Damelang and Klob, 2013). Research indicates that children from poor families often perform badly at school (UNICEF, 2014). Children upraised by families without intellectual stimulation, emotional support and education often fail to escape poverty (Lacour and Tissington, 2011). Hunger, poverty and malnutrition have severe significance for the health and welfare of children, adults, and senior citizens.

Moreover, lack of food or consumption of food without adequate nutrition exposes people to chronic disease and poor mental health (Seth &Villar, 2017). Beyond the consequences for families and communities, poverty and malnutrition have significant consequences for the economy and health care system (Seth &Villar, 2017). Surviving at less than the poverty line results in a net loss of 8.2 years of life expectancy; thus, poverty decreases life expectancy and quality of life (Seth &Villar, 2017). It is impossible and an enormous challenge for families and communities struggling with poverty to ensure access to nutrition, a balanced diet, and the handling of existing chronic diseases (Lacour and Tissington, 2011).

2.3.3 Inequality

Inequality refers to unequal means of accessing resources and opportunities among society members (Koh, 2020). In this study, inequality have economic, social and spatial dimensions. Inequality often starts within the family when power relations between men and women are biased and often reinforced by patriarchal beliefs within the family (CGE, 2012). In this study, inequality means the unequal division of labour and responsibilities and the lack of equal power relations between women and men. Gender-based inequality confines women's likelihood of having adequate time to develop skills necessary for participation in decision-making processes essential to improve the quality of life (Neuenfeldt, 2015). In the context of this study, equal sharing of responsibilities between women and men ensures a better quality of life for women and their daughters.

Furthermore, it increases their opportunities to plan and design public policies to ensure their needs are considered and adequately addressed (Bettio & Sansonetti, 2015). UNICEF (2010) argued that impartial distribution of power and decision-making at all stages depends on governments on how they ensure that statistical gender analysis and mainstreaming of a gender perspective in policy development are conducted. In the context of this study, inequality can be defined as the absence of equity and social justice. International Monetary Fund (2022) argued that inequality is systematic and entrenched in different socioeconomic and political structures. Inequality means discrimination based on gender, and it is important for this study to describe the determinants and consequences of inequality. According to International Monetary Fund (2022), there are two kinds of inequality, namely: inequality between people and inequality between subgroups. Concerning this study, addressing the issue of high school dropout rates will reduce the problem of inequality in Vedriet Farm. UNICEF (2020) argued that reducing inequalities in education decrease poverty and later improve economic growth. This means that the lack of gender discrimination practices in Vedriet Farm would ensure that gender roles are not a barrier to education and that all available opportunities are distributed equally in the community. International Monetary Fund (2022) argued that inequality could be observed in different perspectives linked to each other. For example, income inequality is linked to wealth inequality and opportunity inequality, which refers to circumstances whereby individuals lack control due to gender, ethnic background and family socioeconomic background (International Monetary Fund, 2022).

2.3.4 Poverty in context South Africa

During apartheid between 1960 and 1983, black people in South Africa were forcefully moved from their lands and placed in rural areas characterized by lack of opportunities, essential resources and with no access to basic services such as water, electricity, and sanitation (South African History Online, 2020). However, South Africa Constitution (1996) acknowledge the significance of poverty reduction, particularly sections 27, 28 and 29 reaffirming the rights of access to social security, social services, and education. Thus, since 1994, the ANC-led government has implemented several policies, legislation, plans and strategies to address poverty (Fombad, 2018). For example, in 1994 Reconstruction and Development Programme (RDP), Accelerated and Shared Growth Initiative South Africa (ASGISA) was introduced and was followed by the National Development Plan (NDP) and all these plans and strategies did not improve the standard of living of South African communities (South African History Online, 2020).

Furthermore, Post-apartheid South Africa continues to demonstrate a consistent relationship between poverty and race, gender and geographic location. For example, poverty in South Africa has a solid racial element such as that black people are the poorest race in South Africa (Statistics South Africa, 2017).

Cheteni, Khamfula and Mah (2019) argued that women residing in farm and rural areas of South Africa are more vulnerable and exposed to poverty compared to women living in urban and peri-urban areas. Furthermore, it is estimated that more than half of the population in KwaZulu-Natal and Limpopo were living in poverty in 2015 (Statistics South Africa, 2014/15).

In this study, poverty in South Africa has a solid gender element such as that Statistics South Africa revealed that female-headed households are poorer than male-headed households (CGE, 2012). In addition, President of the Republic of South Africa argued that extremely high level of poverty is the key driver of gender inequality and gender-based violence in South Africa (Ramaphosa, 2020). For example, Klause and Holger (2014) argued that lack of access to sustainable economic opportunities and resources such as access to decent employment opportunities plays a critical role in females remaining in violent relationships. However, it must be noted that poverty in South Africa is mostly rooted in economic inequalities because South Africa's wealth is in the hands of the minority groups who started controlling it during the apartheid times (English, 2016). Sachs (2019) argued that, ensuring women's access to essential resources does not guarantee women escape from poverty or to be free from violence.

For example, research has found that employment opportunities and poverty reduction strategies prioritising women over men in the patriarchal system increase women's vulnerability to poverty and violence since patriarchal systems favour male superiority (Vyas and Jansen, 2018). Furthermore, Vyas and Jansen, (2018) argued that it is also wrong to frequently conclude that women's poverty can only be reduced by access to employment opportunities.

A study on the effects of minimum wage conducted by the Development Policy Research Unit of the School of Economics at the University of Cape Town indicated that 58 per cent of domestic workers and women who work on farms still earn less than the minimum wage (South African History Online, 2020) as a result it is through women's empowerment, such as education, economic independence, and ownership of capital assets, have been found to protect women from violence and poverty (Ramaphosa, 2020). Poverty has been consistently associated with higher rates of gender inequality incidents in South Africa (Akinola, 2018). For example, poor families perceive child marriage as financial relief in a form of bride price and poor families practice arranged/forced child marriages to strengthen their relationships with wealthier families (Humanium, 2020).

2.3.5 Gender Inequality in the context of South Africa

South Africa has a long history of gender inequality. The incidents of gender-based violence and femicide happening in the country everyday show that gender discrimination, human rights violations and inequality are prevalent in South African communities (Wonci, 2019).

South African females on overage earn 28 per cent less than males; 29 per cent females without employment compared to only 25, 3 per cent of males without employment (Wonci, 2019). Conversely, the South African population is predominantly female, which is 52 per cent. Females are more on numbers but less on benefits (Morrell, Jewkes & Lindegger, 2012). Gender inequality in South Africa can be traced back to apartheid and colonialism. For example. During the Union of South Africa formation in 1910, women and black Africans had no right to vote (Morrell, Jewkes & Lindegger, 2012), and even the African National Congress was the party for African men. It was only in 1943 that women were allowed to have membership and voting rights (Landau, 2012). In 1994, South Africans elected a new democratic government led by the ANC. The newly formed government was committed to

ending racism and redressing inequalities using various legislations, and the promotion of gender equality formed part of those legislative initiatives (South African History Online, 2020).

In 1996, the country adopted a new constitution acknowledged as the best in the world (South African History Online, 2020). Gender-based violence was recognized as a serious violation of human rights. As a result, new laws were introduced to protect the victims of gender discrimination and inequality. For example, the domestic violence act 116 of 1998, the Choice of Termination Pregnancy Act 92 of 1996 and the Criminal Law: Sexual Offences and Related Matters Act 32 of 2007 (South African History Online, 2020) and to guarantee access to sexual and reproductive health and rights, contraception was available free so that even unemployed black women can access it. The government signed and ratified various international instruments and commitments on gender equity, and a ration system ensured 30 per cent of seats in parliament were reserved for women.

Moreover, chapter 9 institutions such as the Commission on Gender Equality were established (Afrobarometer, 2019). Apartheid created strange communities in South African communities characterized by female-headed households since males were leaving their homes to look for employment in big cities like Johannesburg (HSRC, 2007). Children of South African families grew up without their fathers, and according to research, absent fathers contributed to poverty and broken families (Budlender & Lund, 2011). For example, some males are not sending money back home; some return only when they are sick and infect their partners with HIV (Jewkes, Skweyiya, Morrell & Dunkie, 2012). South Africa has a high level of violence, such as a high rate of men killed by other men and gender-based violence in South Africa is rated amongst the highest in the world. Moreover, the country has the highest number of people living with HIV globally, and the majority are black women (Jewkes, Skweyiya, Morrell & Dunkie, 2012).

Department of Justice and Constitutional Development (2020) argued that young girls' abduction and early child marriage found in most tribal communities in South Africa are because of gender inequality. For example, a girl child is forced to marry a man the same age as their fathers or grandfather. Abduction of young girls and forced prostitution prevent girls from continuing with their education and further relegate them into poverty (Legal Resource Centre, 2018). Powerlessness due to poverty and gender inequality left girls and women vulnerable and marginalized (FAWCO Foundation, 2017). For example, before the new

Traditional Marriage Rights for Women, under the customary marriage act in South Africa, women's assets were taken away from them, and they were kicked out of their homes by in-laws because of gender discrimination (Nkanjeni, 2019). This is supported by Chakoma and Shackleton, (2019), who argued that gender discrimination practices in South Africa only allow men to own property. Families that practice polygamy usually ignores and neglect the old wife and her children and prioritize the new wife (South African History Online, 2020). According to South African societies, men should maintain power and control over women, and they should be heterosexual, show bravery, and emotional resilience, heterosexuality through violence, and they must marry more than one wife (Ngubane, 2010). Conversely, women are expected or groomed to treat their men like kings and not question their actions, power and control because women who submit to their male partners usually have strong and successful marriages and may not experience violence, abuse and divorce (Chisale, 2017).

2.4 Prevalent indicators linking gender and poverty.

2.4.1 Political indicators

Gender gap remains the widest on political empowerment with only 23 percent of the political gap remain the same since year 2017 and almost all countries in the world are yet close it (World Economic Forum, 2018).

The global political empowerment indicates the lower representation of women in all political roles and a particularly erratic presence of women among heads of state (World Economic Forum, 2018). The Universal Declaration of Human Rights states both men and women have the right to participate in the government of their country (UN, 2011). The emancipation and independence of women and the development of women's social, economic and political status is crucial for the attainment of sustainable development in all areas of life (Bhoganadam, 2014).

Unequal power relations impede women's achievement of satisfying lives in communities and in their families (Mudaly & Moletsane, 2018). Fitzgerald, McCarthy, Carton, Connor and Adam (2016) argued that equal participation of women and men in decision-making has the potential to produce functioning and inclusive democracy and it is essential to prevent gender inequality and poverty (Milazzo & Goldstein, 2019). For example, without the active

participation of women, the integration of women's perceptions in all stages of decision-making cannot be achieved (UN Women, 2018).

Despite comprehensive policies and laws in South Africa, women are largely underrepresented particularly in the country's critical positions (Afrobarometer, 2019). Although almost one third (29 percent) of senior roles in South Africa are now filled by women, one in five local businesses (20 percent) still have no women at all in senior positions (Bac, 2018). Women have demonstrated considerable leadership in the community and in informal organizations (Hill, 2016).

Women local government leaders deliver better services, and they tend to manage public funds better than some of their male counterparts (Victoria State Government, 2018). The underrepresentation of women in decision-making positions in the areas of culture, sports, media, religion and law have prevented women from having an important influence on many main institutions (Burton, 2014) thus women have mostly managed to present their interests, issues and concerns and on the national, regional and international plans through civil society organizations and grass-roots organizations (World Economic Forum, 2013) and this argument was supported by O'Neil & Domingo (2015) who argued that, Women have mostly gained access to power through alternative structures like non-governmental organization sector. Correspondingly, Tortajada in 2016 stated that, despite operating with limited resources, non-governmental organizations are praised to tackle poverty and gender inequality issues better than the government.

Reducing inequalities between women and men is a strategy to alleviate poverty and ensures sustainable forms of development where women, as well as men are equally involved in the governance of public affairs (Prettner & Strulik, 2014).

Unequal power relations and participation in decision-making between women and men are amongst the structural causes of social and political instability that generates poverty (Yates, 2012). More than ever, the reduction of gender inequalities has a strong contribution towards social justice and sustainable development (Ife, 2013). However according to the United Nations (2016) even if countries can achieve sustainable development and social justice but that does not mean all people will be free from poverty and gender discrimination. Thus, current strategies, policies and programmes need to consider gender equality and inclusive participation (Ife, 2013).

Male dominated leadership results in the failure of policies and programmes to recognize different needs of women and men, to recognize that policies and programmes have different effects on women and men (CGE, 2020).

2.4.2 Economic indicators

The inclusive economy is a precondition for poverty reduction in South Africa (Mkhize, 2017). The current social construct of gender reinforces structural inequality such as inequalities in gender. The unequal value given to females and males sustain inequalities in economic, social and political (EIGE, 2016). According to the Statistics South Africa Vulnerability Report (2017), The majority of South Africans are living in poverty particularly women residing in rural areas. Tarar and Pullar in 2014 argued that gender-based inequality and patriarchy are the primary causes of women and girls' poverty in rural areas. These arguments correspond with the study conducted by Goel and Sign in 2011 who found that women's inability to access financial assets such as capital and productive resources often relegate them to the informal sector, where income and benefits are low and economic improbability is high. Consequently, asset insufficiencies limit their ability to break the cycle of poverty (World Bank, 2018). Inclusive funding policies play a key role in advancing gender equality and in reducing poverty and inequality (UN Women, 2020).

It is factual that global, women are subjected to low incomes because of labour force discrimination, and detrimental gender discrimination in resource allocation within their homes and societies (Stuart, 2018). Gender differences in earnings contribute to women's poverty (USAID, 2015) and gender inequality in land and property ownership and gender differences in power and decision-making promote gender-based violence and poverty (USAID, 2015). Women are likely to be particularly exposed to time poverty due to many unpaid or underpaid labour burdens. Moreover, women unlimited opportunities in participating and engaging in economic activities links greater returns and income (Sudarso, 2019). In most cases family businesses are run by sons in the absence of fathers, women only head social care businesses or businesses related to food and social events (PWC Southern Africa, 2016) and most engineering businesses are run by males and women are usually found on the reception desk or responsible for cleaning or caretaker services (World Economic Forum, 2013).

According to the Commission for Gender Equality (2015), violence perpetrated by men against wives such as economic abuse and humiliation, not only harm self-esteem, dignity and family but also leads to gender poverty and serious social problems. For example, gender-based violence do not only affect survivors but perpetrators also lose their jobs, and their families suffer due to loss of income (KPMG, 2014). Furthermore, convicts become a state burden and their children may depend on the government for social grants and other social welfare services and security (KPMG, 2014)

2.4.3 Social indicators

According to the structural perspective, social problems are based on oppressive and inequitable social structures (Ife, 2013). The focus of this perspective is on the patriarchal system, capitalism, institutional racism and resource allocation. Social problems are caused by oppressive structures of the society such in terms of race, gender or class (Ife, 2013). Poverty is not only characterized by the lack of income and lack of access to natural resources to ensure sustainable livelihoods (Shaba, 2018), but its manifestations include poor health and malnutrition. Shaba in 2018 stated that poverty is also promoted through social exclusion and marginalization.

Gender-based violence does not discriminate as a result both women and men can be a victim or perpetrator (UNFPA, 2020). However, GBV is more damaging to both girls and women such as that, they are victims in schools, at the workplace, in the community and at home (Klugman, 2017).

Child marriage and forced marriage is a common practice in Asia and Africa particularly in tribal and traditional communities (UNICEF, 2020). Young girls become brides and further subjected to sexual violence and domestic violence and this practice affect child well-being (Yaya, Odusina, & Bishwajit, 2019). Adolescent brides are more at risk of getting injuries at childbirth, which can be overwhelming for young mothers (Yaya *et al*, 2019). Similarly, child marriage and subsequent early motherhood have long-term consequences for poverty, since early marriage leads to more children throughout a woman's reproductive years (Human Rights Watch, 2016). Adolescent brides often have limited rights which may lead to unfordable family size (Adeola, 2016).

Traditional gender roles make women vulnerable to gender-based violence and sexual assault. For example, in most remote rural areas, women and girls live in isolated and dangerous areas

whereby they must travel long distances to get water and firewood (Nelson, 2019). According to the World Health Organisation report (2019), there are more females than males who are HIV positive in the world and the study conducted by George, Govender, Khanyile, Cawood, Gibbs and Diallo in 2020 found that the infection rate is high for women in South Africa.

In year 2014 Richardson, Collins, Zolopa, Tram, Biggiano, Bekker, Jones and Kung found that, there are physical and socio-cultural reasons why women are at high risk of HIV infection, and they also found out that gender inequality, poverty and unemployment make women vulnerable to HIV and AIDS and poverty. According to Grinker (2018), many unemployed young women are involved in transactional sex with older men who are more likely to be HIV positives. In addition, Rwafa, Shamu and Christofides in 2019 found that unequal power relations between men and women increases women's vulnerability to the pandemic. Correspondingly, UNAIDS in 2018 found that women and girls lack power to negotiate condom use particularly in communities holding patriarchal values. Poverty is both causation and a result of HIV/AIDS whereas gender inequality accelerate HIV and AIDS and poverty (Jokin, 2008). When families lost working-age adults because of AIDS, they become poor due to loss of income and when a member of a family become too ill, gender inequality ensure that it is a girl child that must dropout from school and take care of the sick person (Bertran & Moreno, 2014). Consequently, the efforts to reduce poverty becomes more complex and difficult to be sustained (Rodrigo & Rajapakse, 2010).

Sexual violence is linked to gender inequality, poverty, and patriarchy (Ademiluka, 2018) and due to extreme poverty living conditions, girls and women may be forced to prostitution to cover their daily basic needs (UNAIDS, 2018). Gruskin, Harmon, Moore, Steiner and Dworkin (2014) indicated that women's fear of losing financial support reduce their strength to refuse abusive acts and women who are financially dependent on men are more likely to be abused and more vulnerable to poverty.

A study conducted by Jewkes in 2014 found that physical and sexual violence against women is the biggest problem facing South Africa. Violence is often used by men to preserve societal status and men often use sexuality to exercise and maintain power over women and girls (Jewkes, 2014). According to the World Health Organisation report (2020), young girls between the ages of 15 and 19 years and young girls under the age of 15 years give birth each year in poor developing nations. Furthermore, World Health Organisation (2020) reported that the global causation of death for girls age between 15 and 19 years are due to complications

during pregnancy and childbirth. Gender inequality in health largely contribute to the high rate of unsafe terminations of pregnancy, to maternal mortality, morbidity, and enduring health problems (WHO, 2020). For example, a study conducted in Ghana found that young adolescents are unable to use safe termination pregnancy methods available to them due to society, culture and religious believes which perceive termination of pregnancy as a crime and disgrace. Thus, most teenagers opted for unsafe methods which result in health complications, death and dumping of the foetus (Atakro, Addo, Aboagye, Menlah, Garti, Mensah & Boni, 2019).

Unplanned Teenage pregnancies are a global problem occurring in both developed and developing countries and are perpetrated by poverty, harmful traditional practices and gender inequality (CDC, 2017). Parsons, Edmeades, Kes, Petroni, Sexton and Wodon, 2015 argued that unplanned pregnancy contributes to young women inability to access education and job opportunities. Poverty has more than one dynamic in adolescent pregnancy. For example, resources such as welfare and health become limited, thus the rate of gender inequality and poverty incidents continue to escalate (UNFPA, 2013). The social construct of gender enables culture and religion to force young girls into marriage (WHO, 2020). A study conducted by UNICEF in 2019 found that motherhood and marriage are valued than education in most cultural communities and receiving social grants is the best of the limited options available (UNICEF, 2019).

Women with disability and their children face multiple discrimination and prejudice due to lack of state facilities and lack of disability service centres exposed them to vulnerability, poverty and violence (Gupta &Vegelin, 2016). Peterson and Krupa, (2012) argued that South African women are heading many households with children with disabilities because their partners often abandoned them after they gave birth to children with disabilities. In addition, Inadequate of Full-Service Schools and lack of services for children with special needs further limit these women to participate in the economy and in education (Sarkissian & Hurford, 2010). Moreover, early childhood development programmes are not accommodative or accessible to children with disabilities as result children with disabilities are forced to stay at home and become their mother's responsibility (Reich, 2010).

2.4.4 Educational Indicators

Achieving gender parity in education is regarded as the first step towards gender equality attainment. Examinations of gender differences in education are facilitated by measuring the

Gender Parity Index (GPI). This measure is defined as the value of a given indicator for girls divided by that value for boys (World Bank, 2017). It is estimated that females make up more than two-thirds of the world's illiterate people. Furthermore, global statistics revealed that 39 percent of rural girls attend secondary school, and this is far fewer than rural boys (44 percent), urban girls (59 percent) and urban boys (60 percent) (UGEI, 2019). According to USAID (2020) report, millions of girls are struggling to stay in school due to gender-based violence and poverty. A projected one hundred million will drop out before finishing primary school education (UGEI, 2015).

The rate of schools in South Africa is considerable high compared to other countries in Sub-Sahara Africa (Boyes, Berg & Cluver, 2017). However, research reports have indicated that only 44 percent of learners complete grades 12 (Stats SA, 2016). Educated girls are at low risk to contract HIV and research shows that education motivates young girls to marry later and to have less children (Alsan & Cutler, 2013). (WAGS, 2020) argued that an extra year of high school education for girls can improve their future earnings. According to the World Bank (2017) gender disparities are persisting, and girls remain the most victims of inequality in education. However, there are also reports indicating that in many countries boys are now becoming at greater risk of failing to finish their high school education (Sunny, Gondwe, Gylynn, Kondowe, & Chihana, 2016) and their dropouts are linked to disadvantages stemming from neglect and the sense of not belonging to the school community due to initiatives and programmes targeting girls (UNESCO, 2018). Boys' disconnection with education and high dropout rates has comprehensive ramifications for gender equality (Subrahmanyam, 2016). Uneducated men are more likely to engaged and promote gender discriminatory practices (Frei & Leowinata, 2014) and men who had not finished higher education are more likely to physically abuse their female intimate partners (UNESCO, 2018). UGEI (2015) argued that, ensuring gender equality in education and improving educational results for both girls and boys can help to reduce violence and encourage equal gender relations within households.

One of the main instruments of development that arises from gender equality is inclusive education (UGEI, 2015). Thus, girls who receive more education have more opportunities to improve their own vocational opportunities, living conditions, and social status which contribute positively to economic growth (Wank & Rena, 2019). There are also particular externalities from female education in terms of reduced population growth, better child health, and household investments in children (Zeng, Pang, Zhang & Medina, 2013). Data from 68 countries shows that women access to education is significant in determining the survival of

children (Akala, 2019) as a result children born by women without education are 3.1 times prone to die than those with mothers who have completed secondary education and 1.6 more likely to die than those whose mothers have completed primary education (Zeng et al, 2013). Attaining gender parity in school is just one step towards gender equality in and through education (United Nations, 2015). Ensuring the right to education without ensuring the rights in education may mean forcing attendance in education that may have less impact and significance to increase equality between genders (Human Rights Watch, 2016).

Most societies in the world choose boys over girls when it comes to providing educational opportunities (Sabharwal, 2016). In discussing education and gender, it is important to distinguish between gender parity and gender equality. Gender parity aims at achieving equal participation for girls and boys in education (Benavot, 2016) whereas gender equality promotes the right to access and participate in education, as well as to benefit from gender-responsive educational environments (Rahman, 2018). Moreover, the elimination of gender stereotypes and discouragement of patriarchal practices in education can assist countries to achieve significant education outcomes (George, 2020).

In some families, early marriage is regarded as an achievement and parents consider educating girls as a waste of family resources (Wodon, 2018). Thus, most girls have normalized these perceptions regarding their education, and they do not find it essential to work hard because they assume that they will probably drop out of school early (Wodon, 2018). Some Societies tend to promote early marriage than education because educated women tend to refuse harmful traditional practices and this was supported by the report from UNICEF in 2020 who reported that educated women are likely to defy patriarchy. According to Sida (2017), low educational attainment levels often lead to an entrenchment of unequal power structures as well as discriminatory gender norms and attitudes within the home, while high education levels tend to produce a narrowing of gender inequalities. Research conducted by Fergus in 2013 found that higher education levels among women tend to alter social attitudes towards violence against women and it is lowering its acceptability. Rapp, Khan, Zoch, Pollmann and Kramer, (2012) argued that education enable women to accumulate assets, which in turn reduces the incidence of domestic violence by increasing women's bargaining power in the household. Higher education levels among men also lower the incidence of domestic violence (Subrahmanyam, 2016). The study conducted by Shahidulu and Karim in 2015 found that girls are at a greater risk of absenteeism, repetition, and dropout due inadequate facilities for menstruation time in school. The daily journey to school can be unsafe for girls and young

women due to high rate of violence against women. Globally, it probable that females are more likely than males to be out of school.

2.4.5 Cultural indicators

Gender poverty and inequality occur through social laws and customs in Sub-Saharan African regions, where land inheritance is either matrilineal or patrilineal. Under matrilineal systems, daughters inherit family property, whereas, in patrilineal systems, sons inherit family property (Tschirhart, Kabanga & Nichols, 2018).

Under customary law, men are regarded as the heads of the household and hold permanent land rights and decision-making power (FAO, 2020) whereas women have temporary rights given to them by men based on their household obligations (Budlender, 2011).

Under patrilineal systems, women typically produce food crops, but men produce cash crops for export production as a result men make more income while women make less income or no income if the food crop is for subsistence (Dormekpor, 2015). Spouses and girls do not take over a property from their husbands and fathers because boys have inheritance rights as per cultural and gender norms (Barbu, 2015). Thus, widowhood increases women and girls vulnerability to poverty (Dormekpor, 2015).

Cultural linked gendered norms and values affect children from the day that they are born (UNICEF, 2011). Gender inequality is often reflected in the roles, rights, and benefits that male and female child are assigned within households, which are passed down to generations through cultural practices, such as succession and inheritance arrangements (Berkowitz, Manohar & Tinkler, 2011). These socially constructed norms and values are reinforced at the community level through roles, rights and privileges accorded to males and females within community structures. For example, women and girls are expected to cook and serve food at community meetings, while men deliberate on issues and make decisions (Ajala, 2016). Patriarchy is a system in which the father or oldest man of the family is the head (Makama, 2013) and it further prevents women to have access to land, credit, capital and high earning jobs (Motsoeneng & Mathebula, 2015).

Under the patriarchal system, a male is regarded as a provider and females are responsible for childrearing and childbearing (Commission for Gender Equality, 2012) and this system often

use churches and families to prescribes and restricts women to gender roles that society believes suit them best (Motsoeneng & Mathebula, 2015). For example, societies prescribe dress codes for women and further restrict them from holding positions of authority in the church, community and in tribal courts (Wood, 2018). Furthermore, harmful cultural practices often constrained women from working outside home (Wood, 2018).

Research conducted by Woods in 2018 found that culture is used to violate women's rights choice of who and when to marry, whether to have or not to have children, to divorce and to express themselves sexually. In communities practicing ukuthwala, girls from poor families are twice more likely to be forced to marry young than girls living in higher earning families (Garsbo, 2018). According to the Department of Justice and Constitutional Development (2022), Ukuthwala is a kidnapping and abducting of young women and girls by men with the intention to force marriage or arrange marriage.

Dormekpor (2015) argued that gender inequalities in developing countries derive from restrictions placed on women in the form of social norms and social codes of conduct (UN, 2010). Inequalities such as in gender may be continual in Islamic cultures and religion when resilient cultural norms clash or resist newly human laws (Rwafa, 2016).

UN Women (2019) argued that access to sexual and reproductive rights reduces the financial burden to men who traditional regarded as breadwinners and it is easy for smaller families to afford their children's education, health, food and clothing. The individualism perspective theory of poverty argued that poverty is caused by individual behaviour (Brady, 2018). For example, it is usually men who refuse to use a condom and sometimes prevent women from accessing family planning services (Kriel, Milford, Smit, Steyn, Cordero & Suleman, 2019).

Culture plays a critical role in maintaining social order but sometimes culture is used to marginalised certain group of people (Davies & Thate, 2020). In countries like Nigeria and other African nations, culture describe women's position in a family and community and those classifications are unjust and bias such as preventing women to access resources and development benefits (Wood, 2019).

The study conducted by Daniel in 2010 found that, cultural leaders and organisations found to be amongst powerful groups, ideologies, patriarchies who dominate communities in developing countries. The author conclude that glaring characteristics of these groups include limitations on women's leadership roles such as that most of them do not accept women as leaders in their communities (Daniel, 2010).

2.5 The relationship between poverty and gender

2.5.1 Gendered distribution of unpaid care work

The gendered distribution of unpaid care work differs by family and society, and it is often centred around religion, culture and class. Consequently, if women are not available to provide care, most families often choose children, particularly young adolescent girls to become household servants (Tarp, 2017).

A study conducted by Ferrant, Pesando and Nowacka in 2014 found that females devote more time on unpaid care work than men and this gender -based inequality in caring responsibilities is associated to biased social establishments and stereotypes on gender roles. Furthermore, the study also found that confronting deep-rooted gender norms and stereotypes should be a start in redistributing responsibilities for care and housework between women and men.

In Sub-Saharan Africa (SSA), boys spend four times more on productive tasks while girls spend most of their time doing house chores (UNICEF, 2020). Females in developing countries have higher poverty rates because of unpaid care work (Dormekpor, 2015). Nwosu and Ndida (2018), argued that women and young girls in poor countries walk long distances to collect firewood and water. Ferrant, Pesando and Nowacka (2014) argued that gender inequality in unpaid care work violates women's rights and a brake on their economic empowerment. Married women have limited time to improve their education and income compared to married men (Attanasio & Kaufmann, 2017). For example, McGinn in 2017 argued that most cultural communities expect married women to lead in caring for the household and that reduce their ability to be productive. As a result, poverty, and income inequality impact married mothers more than unmarried and childless women (Lu, 2019). In addition, a study conducted by Ferrant, Pesando and Nowacka in 2014 found that gender gap in unpaid care work impede women's ability to actively take part in the labour market and unpaid care work increase women's vulnerability to part-time and exploitive employment.

2.5.2 Socially constructed inequalities and discrimination

Social inequality occurs as a result of community's understanding of appropriate gender roles and social stereotyping, and it can also be formed through discriminatory legislations, norms and policies (Harris, 2006). For example, male primogeniture, patrilineality are some of the reason's son preference and sex selective abortion are so prevalent in most countries (Jayachandran, 2015).

Parents favouritism towards boys encompasses both wanting to have sons more than girls and choosing to invest more in sons than girls (Alam, 2018). In the patrilineal system, names and property pass to the next generation through male descendants (Gultom, 2017), and this system puts sons on a higher footing than girls, and the specific feature on land inheritance especially had likely to have effects on the gender gap (Berge, Kambewa, Munthali & Wiig, 2014).

A study conducted by Gultom in 2017 found that in deep rural areas, widows traditionally do not inherit their husband's ancestral property and according to customary laws they must rely on their sons as their conduit for onto the family property.

Male primogeniture rules a customary law that says only an elder legitimate son can inherit the deceased estate in exclusion of other siblings (Manala, 2015) and this rule discriminates against women and extra-marital children (Vermeulen, 2020). Promulgation of the Reform of Customary Law of Succession and Regulation of Related Matters Act II of 2009, abolished the male primogeniture principle and recognise equal inheritance to all surviving children and spouse(s) (Vermeulen, 2020).

South African constitution recognises and allows application of customary law rules, provided such rules must not in any way be directly or indirectly discriminating against some persons (Vermeulen, 2020). Male primogeniture undermines equality and human dignity. Though Maunatlala (2019) reported that Male Primogeniture was abolished and declared unconstitutional by the South African Constitutional Court, but many cultures still practice this rule which violate women and children's rights. In South African communities, females are still discriminated against in terms of ascension to chieftaincy in the name of culture (Chauke, 2015) and the study conducted by Lambani and Nengome in 2018 found that most firstborn women are snubbed when it comes to occupying the position of traditional leadership. In addition, despite the existence of an elder sister, the family will rather wait for the male child

to come of age while another mature man acts on his behalf even if there is a legible female adult-born of the deceased (Lambani & Nengome, 2018).

When a women breadwinner gets married in communities that practice patrilocality, their families are relegated to poverty because under this system, a woman ceased to be a member of her birth family and joins her husband's family (Ellena & Nongkynrih, 2017). Under this system, parents reap more benefit of the returns to investments in son's health and education because he will remain part of the family, whereas a daughter will physically and financial leave the household upon marriage (Ellena & Nongkynrih, 2017).

2.5.3 Gendered discrimination and violence

The study used the World Health Organisation (WHO) 2018 definition of Gender-based violence (GBV) which defined GBV as the violence and discrimination that targets people based on their gender. According to WHO (2018), GBV does not discriminate but most victims are women. Furthermore, the study conducted by World Health Organisation in 2018 found that these gendered discrimination and violence restrict access to sexual and reproductive health rights and make adolescent girls vulnerable to unsafe sex and unplanned pregnancy.

The violation of sexual and reproductive health rights results in high population growth which further strain resources such as health resources, education resources and natural resources (Abbott, 2014). A study conducted by Newman, Fisher, Mayhew and Stephenson in 2014 found that, unplanned pregnancy caused by gender inequality not only affect population growth but it also makes adolescent mothers dropouts from school and the consequences for lack of education results into poverty. Moreover, Population growth as result of gendered discrimination and violence will make it harder for sustainable development and for governments to eradicate poverty and inequality (Gupta, 2011).

Access to sexual and reproductive health, including sex education, can assists individuals, particularly young women to escape from poverty (CGE, 2019). When women and couples are empowered to plan whether and when to have children, women and girls have better chances to complete their education, women's independence within their households is increased, and their earning power is improved (WHO, 2014) and this reinforces their economic security and well-being. In addition, meeting women's needs for family planning around the world is essential for overall development (Mogelgaard, 2011).

Gendered discrimination and violence also presents itself in the form of harmful traditional practices deeply rooted in gender inequality mindsets. For example, child marriages and female genital mutilation in some regions (Ninsiima, Michielson, Kemigisha, Nyakato, Leye & Coene, 2020).

A study conducted by United Nations Research Institute for Social Development in 2010 found that married young girls often have limited skills or education to participate in income-generating projects and this further compounded by the maternal and child health problems that emanate from early pregnancies. Muller (2016) argued that child brides are significantly more likely to have more children potentially decrease resources in the family. A further risk is that divorce and neglect are relatively common among early and forced child marriages, which then put young girls in a worse situation as they may have to accept lone responsibility for the children (UNICEF, 2020). A study conducted by Jones in 2016 found that a significant number of street children in Ethiopia were young girls who had been neglected by their husbands or who decided to leave their marriages.

Education is a right for girls as well as a necessity for their families since it provides enormous social and economic benefits. UNICEF in 2020 reported that girls who are educated are likely to marry later, have lower maternal mortality rates, postpone the birth of their first child, and have less children with healthier spacing between them. In addition, according to Oxfam (2019), education is essential to reduce poverty and inequality and it has contributed to a decrease in HIV infection and domestic violence. When illiterate women face marginalisation, divorce and widowed, they end up in employments that require them to cook, clean or take care of children.

United Nations (2017) argued that education is not just about attaining a qualification, but it also provides the opportunity to interact with others and acquire social skills necessary to access resources and information. Studies conducted in Uganda indicated that most teenagers do not return to school, because of child rearing responsibilities (Leerlooijer, Bos, Ruiter, Reeuwijk, Rijsdijk, Nshakira & Kok, 2013). Kirchengast (2016) argued that there is a belief that once a girl has given birth, she is a woman and does not belong in school anymore. If access to good schools, health care, electricity and other critical services remains elusive for many people, gender inequality and poverty could not be surmounted (Soul City Institute, 2015).

2.6 Gender as catalyst of poverty

Two out of three people live in poverty in the world and most of these people are found in Latin America, some parts of Asia and Sub-Saharan Africa (World Bank, 2020). Poverty impact both men and women, boys, and girls, however, it is experienced differently by individuals of different ages, ethnicities, family roles and sex (Bécares & Priest, 2015).

Women and girls reportedly to be poorer than men and boys because of social and cultural constructed subordination practiced by many societies in the world (Sultana, 2011). According to the World Bank (2020), the issue of the world's poverty remains an obstacle towards achieving equality and social justice. The social construct of gender influences who can benefit from resources and life opportunities. Uneven sharing and control of resources between women and men often led to poverty and vulnerability (Sweetman & Ezpeleta, 2017).

Ferrant (2011) argued that the relationships between gender inequality and poverty hampers progress across development outcomes. In many societies, it is normal for men to control resources and hold political power, which offers them more power to dictate and control women (Hopcroft, 2009). Some young men are reportedly to be desired to be different from their fathers and they aspire to be more compassionate and committed to the non-violence principle (Karim, Lindberg & Wamala, 2017). However, to do that, they must betray their traditional and normative masculine identities built around headship, hardiness, and power (Ratele, 2013). Strong gender expectations block their way to achieving any real expansive detachment from traditional masculinity (Porche, 2020).

Various types of evidence indicate that males are not naturally born to control women and women are not naturally programmed to value subservient status (Government and Social Development Resource Centre, 2012). The evolutionary analysis proposed that when we study any aspect of gender, we must question how it affects female sexuality and reproduction in ways that profit some men at the cost of women and other men (Low, 2011). United Nations (2020) argued that gender inequality implies that men, women, girls, and boys are not equal, and their rights will never be the same. For example, people use Bible verses to argue that women were created out of man hence women cannot be equal to men (Latoria, 2019). According to the World Bank (2017), the social construct of gender can give birth to discriminatory social and cultural norms. UN Women (2020) argued that discriminatory social, religious and cultural norms inform the social construct of gender which manifest itself through gender inequality.

It is essential to acknowledge that communities are not homogeneous as a result gender -based inequality incidents can be more prevalent in some communities than others (Dormekpor, 2015). The construction of gender is deeply rooted in cultural and religious beliefs and in how societies perceive women and men (Arsan, 2017). Often in most societies, the custodian of culture are men and religious leaders are mainly men. However in some communities, women lead the oppression of other women and men in name of culture and religion such as that, a study conducted in Kenya found that parents and other community members maintained that real man work hard to afford their families (Izugbara & Egesa, 2019) and unemployed men who cannot feed their families and only rely on their wives for a living are considered boys or not men (Izugbara & Egesa, 2019).

The history and background of the social construct of gender is not elucidating whether principles of equality, dignity and participation were considered during its construction (OHCHR Commissioned Report, 2013) but what is evident is that in the patriarchal system, the social construct of gender demands that decision-makers must be men.

Gender inequality is not exclusively promoted through unequal access to and control over resources but also gender norms and stereotypes strengthen gendered identities and pressure the behaviour of women and men in ways that lead to inequality (CGE, 2010). Thus, gender inequality is an attribute of most communities and usually males on average well placed in social, economic, and political hierarchies (CGE, 2015).

2.7 Theoretical framework

In this section the theory was used to describe the link between gender inequality and poverty in Vedriet Farm. Furthermore, this section will further discussed and also illustrate how the theory assisted the study to reveal how gender inequality relate to poverty.

2.7.1 Structural functionalism theory

Structural functionalism is a comprehensive sociology and anthropology view that describes society as a structure with connected components (Adinoyi, 2014). Functionalism deal with society in terms of the meaning of its fundamental aspects, namely customs, traditions and institutions (Adinoyi, 2014). The study used structural functionalism theory to explain the relationship between gender inequality and poverty by describing prevalent indicators linking gender inequality and poverty in Vedriet Farm.

The philosopher Emile Durkheim developed the theory in 1950. This theory focuses on social stratification, which means that in all societies, people are different in terms of sex, age and class. Apart from natural differences, social constructed differences such as poverty and inequality exist. In the context of the study, a difference between social constructed differences and natural differences was essential to explain how social constructed inequalities are created through poverty and gender.

According to structural functionalism theory, social institutions and people are interconnected (Sabino & Carvalho, 2013). The implication of this argument about the present study is that social institutions such as family and religion are used to perpetuate poverty and gender inequality. There are three basic of structural functionalism theory, namely, social stability, collective functioning and social evolution. According to Sabino and Carvalho (2013), the rise of social evolution starts with a cultural revolution that transforms economic relations and the establishment of society. The implication of this argument about the present study is that changes in social transmitted beliefs, knowledge and customs is necessary to address gender-based poverty and inequality.

2.7.2 Criticism

One of the major criticisms of structural functionalism is that its categories cannot be differentiated to help in actual research. Structural functionalism sometimes leads to empirical contortions to appease the context (Ishiyama & Breuning, 2010). The implication of this argument about the present study is that the researcher was required to implement constant measures to ensure the validity of the study.

Structural functionalisms shield an ideological perspective that maintains existing structures. It explains what exists rather than should be, consequently sustaining the status quo (Ishiyama & Breuning, 2010). It is imperative to interrogate why societies and their institutions function the way it does. It was important for the study to examine the defence of existing social constructed inequalities, such as how social inequality benefits them or disadvantages society. Structural Functionalism endorses the system of hierarchy in society and supports social inequality in terms of functions and positions (Ishiyama & Breuning, 2010). In relation to the present study, the strengths may be that structural functionalism theory emphasises the importance of diversity, demographics, and sex-disaggregated data in society which is essential for gender mainstreaming.

2.7.3 Relevance to the study

This theory is relevant to the study because structural functionalism theory is significant to describe social differentiation, social order and social evolution of society. This description assisted the study to examine the relationship between gender inequality and poverty. Structural functionalist argued that social stratification is an essential prerequisite for a society and for mainstreaming demographics (Ormerod, 2019). These divisions assists to understand different needs and priorities as per demographics which results into responsive social equality and equal distribution of resources. Structural functional theory group people based on their control over essential resources, and this explained how factors like class, gender, education and power promotes poverty and gender inequality. According to structural functionalists, equitable control over access to scarce community resources can be regulated using the system of stratification and for the purpose of this study, this theory implied that, development planners and policy makers need to consider gender differences during the design and implementation of poverty and gender inequality reduction programmes.

2.8 Conclusion

This chapter has discussed the theoretical framework of structural functionalism in detail. It has discussed the relevance of the theory in the study. The chapter further discussed the important concepts linked to the study and how the researcher used them during data collection. The outline of the thesis has been highlighting and revealed how gender inequality relates and contributes to the causes of poverty.

Literature reviewed revealed that poverty has a strong gender dimension. For example, in South Africa evidence shows that the poverty rate among females tends to be considerably higher than that among males (Statistics South Africa, 2017). The argument from the literature demonstrates that, if poverty is to be eliminated, it cannot be completely eradicated without the empowerment of the poor. This is particularly imperative for women because of the global gender inequalities in political and economic empowerment.

The argument in the literature touched the issue of unpaid care work which contributes immensely to women's and girl's poverty.

The next chapter will focus on the research methodology. It will look at the research method that the researcher used to collect data. There are many ways to collect data; however, the researcher chose two method which was deemed suitable for the study, and it will indicate why the researcher believes that some techniques are better suited for the study in relation to others. It will further indicate the possible limitations of the study, potential problem areas for the researcher when collecting data and how the researcher can work on those, to ensure that the study is a success.

Chapter 3: Research methodology

3.1 Introduction

The previous chapter discussed the theoretical and literature review used for data collection. This chapter outlines the research strategy, method, approach, data collection methods, sampling techniques and research process. Additionally, it provided a description of the selected mode of analysis used. The ethical issues followed in the research process are discussed, and finally, research limitations were also discussed. This chapter will present research methodology, such as methods used to collect and analyse data. The qualitative research design was used in the study. Two methods of data collection were employed: semi-structured face-to-face interviews and one focus group discussion.

3.2 Research Paradigm

A research study should be based on ideologies about which research approaches are appropriate for producing knowledge from a study. Therefore, this study was informed by the interpretivist paradigm. An interpretivist paradigm is well-suited for exploring hidden reasons behind complex, interrelated, or multifaceted social processes. Thus, it draws on a range of methods, tools and techniques to secure an in-depth understanding of the study under investigation (Dean, 2018). Interpretivism research approach is regarded as ideographic research, the study of individual events, and it has abilities to understand various individuals' views, meanings and cases (Dean, 2018). The usage of an interpretivist paradigm in this research was based on the principle that the participants become keenly involved in all the phases of the processes (Dean, 2018). According to Dean (2018), participants pursue the meaning of the world in which they live. The interpretivist paradigm allowed the researcher to describe prevalent incidents linking gender and poverty through the experiences and opinions of the research participants. The researcher further used these experiences to construct and interpret how the community of Vedriet Farm understand the existence of poverty and gender inequality in their lives. The interpretive paradigm assisted the researcher in describing how gender inequality links with the root causes of poverty. Moreover, various perspectives were sought from the research participants, who had their interpretations about how poverty and gender inequality link. Concerning the interpretive paradigm, the study adopted a qualitative

research design to answer research questions. Qualitative research design explores the social or human problem and assists the researcher to build a complex, holistic picture, analyses words, detailed views of informants and aid to conduct the study in a natural setting (Green & Bricki, 2018). Some of the advantages of qualitative research approach are that it produces a detailed description of participants' feelings, opinions, and experiences, values and interprets the meanings of their actions and has a flexible structure as the design can be constructed and reconstructed (Hammarberg, 2016). Rahman (2017) argues that qualitative research approaches sometimes leave out contextual sensitivities and focus more on meanings and experiences. Van Rensburg (2013) argues that people give meaning to poverty and according to the UN Women (2020) gender is a social constructed thus qualitative research design was employed in attempts to interpret phenomena in terms of the meanings people bring to both poverty and gender.

3.3 Research method

The key characteristic of qualitative research is that it is generally suitable for small samples (Cruz & Tantia, 2016). The simple advantage, which also founds its basic difference with quantitative research, is because it offers a comprehensive explanation and analysis of a research topic, without restricting the latitude of the research and the views and responses of the research participants (Langkos, 2014). In relation to this study qualitative research methodology assisted the study to provide knowledge regarding societal issues, questions, and problems associated with poverty and gender inequality (Tracy, 2019). The efficiency of qualitative research is strongly relying on skills and capacity of investigators. Consequently, the results may not be judged as well founded, because they generally come from researcher's personal judgement and interpretation (Bryman, 2016). However, qualitative research is particularly appropriate for reading implied and natural understandings of a culture (Haq, 2015). Rather than merely asking about what people say they do, researching in context provides an opportunity to see and hear what people do (Bryman, 2016). The outcomes of qualitative research are at risky to be judged as reflecting the opinions of a wider population because of its suitability for small samples. Qualitative researchers believe that the truth is socially constructed, and significance of observation is explained by its circumstances (Mgutshini, 2020). Researcher often resort to qualitative methods to examine the intersection of identities related to gender, race, class, and how people who hold those identities interact

with social contexts (Narvaez, Meyer, Kertzner, Ouellette & Gordon, 2016). Qualitative research was used to describe poverty differences in terms of gender. In qualitative research, relations between variables are essential, comprehensive data is collected using open-ended questions that give straight quotations and the researcher is a fundamental part of the research (Haq, 2015). In contrast, quantitative research attempts to collect data by objective techniques to provide information about relations, comparisons, and calculations and try to remove the researcher from the research study (Mishra, 2016). In conclusion, the researcher used qualitative research methods because it is a form of social action seeks to understand the social reality of individuals (Mohajan, 2018) which was perfect to obtain and analyse how people explain and gave meaning to poverty, gender, and inequality. Employing qualitative research method assisted the researcher to examine the relationship between root causes of poverty and the impact of gender inequality. The crucial questions to consider when selecting a research methodology are, what kinds of methods are best appropriate for the aims of the research project and which methodologies are most well found to utilise (Opoku, 2016). Qualitative methodology is much preferred than quantitative methodology for learning the stories individuals use to describe their lives (Hammarberg, 2016). However, sometimes two tools can do a job well. Selecting which methodology to use rely on the research objectives as well as on researcher's preferences and skills (Mahesh, 2011).

3.4 Research Instrument

3.4.1 Face to face Interviews

Interviews are conducted question results into an interchange of opinions and points between two people discussing about a theme of mutual interest and they demand a certain amount of planning and strategic thinking (Mcgrath, Palmgren, & Liljedahl, 2019). Moreover, it allows research participant to express their views, points, lived experiences and motivations based on their perspective about the subject in question (Oltmann, 2016). Although interviewer and interviewee are mostly operating in a temporary relationship or friendship, the interviewer usually has supplementary authority and control than the research participants in terms of dialogue trend and subject emphasis and this difference in authority also suggest that the interviewer has a responsibility to handle the participant and data with ethical care (Tracy, 2019). Interviews have the potential to access data of the past events and unusual circumstances

(Tracy, 2019). Moreover, interviews are not only about exchanges of questions and answers it has a possibility to interrogate the level of self-understanding and others, as a result, researchers need to examine not only the information generated in an interview, but also how the interview is achieved through vigorous exchanged communications (Jamshed, 2014). Through interviews, participants can give reasons, description, and excuses for their conduct and viewpoints (Cronin, 2016).

Research interview aims to test the opinions, experiences, beliefs and motivations of individuals about the research topic (Schoonenboom &Johnson, 2014)

3.4.2 Interview guide

The researcher conducted one interview session using semi-structured interview aided by interview guide with seven key informants. Literature reviewed in chapter 2 informed the development of two interview guides for one focus group and 6 individual face to face interviews. The key informants were ward 3 Community Development Practitioner and Social Worker, Ward 3 Councillor, Ward 3 Committee Member, Special Programme Manager from Dannhauser Local Municipality and Ward 3 Supervisor for Expanded Public Works Program. Semi-Structured interviews allow participants the freedom to express their views in their own terms (Bricks and Green, 2018). Semi-structured interview can generate a large amount of information. Conversely, the integrity of the participants cannot be guaranteed. To minimize dishonestly, the research established trust and rapport by explaining why the research was conducted, why their participation was meaningful and ethical conduct was emphasised (DeJonckheere & Vaughn, 2019). Moreover, semi-structured interview usually provides reliable and comparable qualitative data (DeJonckheere & Vaughn, 2019).

3.4.3 Focus group discussion

Focus Group is a type of detailed interview collected using a group and the composition of this group is guided by research objectives of the study (Lotich, 2011). The participants affect each other through their responses to the opinions and participation during the conversations (Nyumba, Wilson, Derrick, & Mukherjee, 2017). The researcher encourages argument with observations and special attention and the universal features of the focus group are people's

participation, a sequence of engagements, the production of qualitative data, and argument concentrated on a research subject (Mishra, 2016).

Focus groups in qualitative research are employed to produce information on joint views, and the values that influence those views. Moreover, they are valuable in producing a significant understanding of participants' background, experiences, and beliefs (Freeman, 2013). It is usually a small group of 10 to 12 people headed by a researcher (Lotich, 2011). It is commonly planned before time, strictly controlled by the researcher interview guide and relatively easier to action (Nyumba, Wilson, Derrick, & Mukherjee, 2017)

3.4.3.1 Focus Group Discussion Guide

The study used one focus group discussion as the second method to collect data. It provided the safe space for participants to speak about issues of power, inequality, and gender discrimination without personalising the experiences (Madiba & Ngwenya, 2017).

Gender inequality and human rights are sensitive issues particularly in patriarchal societies. Literature reviewed indicated that cultural and religious practices and norms rejects open discussion about unequal distribution of resources and decision-making power. The nature of focus group allowed research participants to freely express themselves without any fear (Madiba & Ngwenya, 2017) and the researcher used a detailed informed consent to eliminate fear as a result participants were free to discussed how the discriminative social construct of gender promotes women's poverty and vulnerability.

Focus group discussion can be an empowering process and eye opener and, in this study, both men and women participants managed to gain confidence and argue about individual views and community perspective of prevalent incidents linking poverty and gender in Vedriet Farm. Furthermore, research participants affected each other through their responses to the opinions and participation during the conversations. The researcher encouraged argument with observations and special attention. The universal features of the focus group are people's participation, a sequence of engagements, the production of qualitative data, and argument concentrated on a research subject (Mishra, 2016).

Focus groups discussion was employed because it is valuable in producing a significant understanding of participants' background, experiences, and beliefs (Freeman, 2013). It was planned before time and the discussions was strictly controlled. Focus Group is a qualitative research method whose application is mainly useful in the social sciences (Mishra, 2016).

Conducting focus groups in a qualitative research method allows researchers to collect a large amount of data from a substantial group of people in a relatively short amount of time and it explore how people perceive a topic (Morgan, 2014). During focus group discussion some people tend to dominate group discussion while others rarely speak. It is the researcher's job to make sure that all viewpoints are heard because some group participants can be challenging during the group discussion such as dominant talkers, the expert and the argumentative type (Wilson, 2012). It was important for the researcher to prepare techniques to deal with participants with various personalities such as round-table approach go in one direction around the table which gave each participant a chance to answer the question (Crossman, 2019).

For the purpose of this study, the group comprised seven women and three men aged between 18 and 65 years from Vedriet Farm Village. They were chosen to guarantee that a substantially more far-reaching record of the gendered voices, perspectives and conclusions are caught. Women and men experienced poverty and gender inequality differently (World Bank, 2020). Moreover, they were chosen because poverty gap between women and men widens between ages. For example, between the ages of 18 and 24 women are poorer than men (World Bank). The gap narrows, but never closes throughout adult life and it is more than doubles during the elderly years (World Bank, 2020). Research participation recruitment was advertised at the local Spaza Shop and Vedriet Local Clinic.

3.4.4 Purposive sampling

Purposive sampling allows the researcher to achieve a sufficiently wide geographic spread of primary information and to focus on specific attributes of a population that are of interest which to enable the researcher to answer the research questions (Lopez & Whitehead, 2013). The researcher interviewed professionals knowledgeable about or experience with a phenomenon of interest and democratic elected community representatives tasked to identify community needs and priorities and feed it to the municipality planning processes. The research participants were chosen because they were likely to provide valuable data for the study and to guarantee the reliability of the sample including the main groups the researcher was interested in (Robinson, 2014). Purposive sampling is designed to produce information-rich cases for in-depth study. This is because participants are those who have the necessary experience, possess critical knowledge to provide the information researchers need (Lopez & Whitehead, 2012). The researcher approached Dannhauser Social Development Office, Dannhauser Local

Municipality Special Programmes Unit who are tasked to prevent and reduce inequality, poverty and gender inequality in the municipality. Upon the completion of identifying institutions, the researcher conducted semi-structured interviews, which entailed individual face to face interviews with key informants of such institutions and ward councillor and ward committee under the selected municipality. The researcher used non-probability sampling to include a community development worker and a social worker from Dannhauser Social Development Office preferable with more than three years of working experience because they had a background on the challenges, effectiveness and successes of community development interventions available in the community.

Purposive sampling enabled the researcher to judge who would best present the best information about the phenomenon under study in order to meet its objectives (Etikan, Alkassim & Musa; 2016). Purposive sampling techniques rely on the researcher's judgement to choose the population of the study (Etikan, Alkassim & Musa; 2016). Purposeful sampling is a technique widely used in qualitative research for the identification and selection of information-rich cases for the most effective use of limited resources (Robinson, 2014). Therefore, purposive sampling was appropriate for this study because the researcher needed individuals with background information about Vedriet Farm.   Sampling population responsible for designing and implementing poverty and gender inequality prevention programmes assisted the researcher to answer the research questions.

3.4.4.1 Demographic characteristics of the sample

This section presents data collected according to the age, highest level of education attained, marital status and the economic status of the respondents. It was stated in Chapter Three (subsection 3.4.2) that the respondents should be between the ages of 18-65 years.

No	Age cohort	Gender	Level of education	Marital status	Economic status
1	25-33	Men	Grade 11	Single	Self employed
2	35-40	Women	Grade 11	Single	Temporary employed
3	40-50	Women	Grade 11	Single	Temporary employed
4	28-35	Women	Grade 11	Single	Temporary employed
5	45-50	Women	Grade 11	Single	Temporary employed

6	30-40	Women	Grade 11	Single	Temporary employed
7	23-30	Women	Grade 11	Single	Temporary employed
8	36-43	Men	College Diploma	Single	Unemployed
9	22-25	Men	Grade 9	Single	Unemployed
10	46-55	Men	College Diploma	Married	Unemployed

Table 3.4.4.2

Individual interviews participant

No	Age cohort	Gender	Level of education	Marital status	Economic status
1	35-47	Women	Honours Degree	Single	Employed
2	40-50	Women	Bachelor's degree	Married	Employed
3	30-40	Men	College Diploma	Living with the partner	Employed
4	46-55	Men	College Diploma	Married	Unemployed
5	28-33	Women	Honours Degree	Single	Employed
6	39-43	Women	Bachelor's degree	Single	Employed

Table 3.4.4.3

3.5 Data analysis

Data analysis in qualitative research is defined as the method of comprehensively examining and arranging the interview transcripts, observation notes, or other non-textual materials that the researcher accumulates to increase the understanding of the phenomenon (Moser & Korstjens, 2018). It is useful for exploring how and why the problem exists. Thus, it assisted the study to answer how and why Vedriet Farm Village experience poverty and gender inequality (Vosloo, 2014). The researcher used thematic analysis to identify themes such as patterns in the data that were important and used these themes to address the research questions. Thematic analysis is a good approach to research where you're trying to find out something about people's views, opinions, knowledge and experiences (Maguire & Delahunt, 2017). The researcher adopted six steps of thematic analysis by (Caulfield, 2019) namely:

1. Familiarising with data such as reading and re-reading textual data,

2. Generating initial codes relevant to the research questions identified,

3. Searching for themes related to the research questions were captured,

4. Reviewing potential themes

5. Defining and naming themes, and

6. Producing the findings within themes made meaningful contribution in answering the research questions.

Data analysis was done through coding and categorising verbal and written data to classify, summarize and organize the data. Using thematic analysis, broad analytic codes was used to reduce data to be more manageable data as argued by (Bryman, 2016). The researcher had to ensure that all codes were placed correctly in a way that addresses research questions. Data analysis is the part of qualitative research that most distinctively differentiate from quantitative research methods (Aspers & Corte, 2019). Data analysis in qualitative research study helps to find similarities and differences between the discussions of interviews (Bryman, 2016). In this way, prevalent incidents linking gender and poverty was compared within and with the literature to find out if there is a link same as discussed in scholarly or is some accession in the society.

3.6 Validity and reliability of research data

Validity is the precision with which a system measures what it is envisioned to measure (Gibson, 2017) and generates data that really embodies reality (Gibson, 2017). Validation does not belong in some distinct phase of the investigation, but instead as an ongoing principle throughout the entire research process. Constant validation was done to examine if the research investigations is using appropriate methods to answer the research questions. The researcher ensured that the interview guide was informed by the objectives of the study to guarantee validity of the findings.

Reliability is the accuracy of the research findings (Gibson, 2017). Guaranteeing reliability, necessitates conscientious efforts and dedication to consistency throughout interviewing, transcribing and analysing the findings (Noble & Smith, 2015). The researcher strived to ensure validity and reliability through ensuring that transcripts did not contain obvious mistakes and crosschecking of the codes for consistency. Noble and Smith (2015) further identifies validity as one of the strengths of qualitative research, the accuracy of the findings is essential. This

means that the participant, the researcher and an external reader must be convinced about the accuracy of the findings (Noble & Smith 2015). Furthermore, the researcher invited participants to comment on the interview transcript and whether the final themes and concepts created adequately reflect the phenomena being investigated. The researcher employed consistent measures to ensure all research participants understood the questions before attempting to answer and it was done without leading the research participants. It is imperative to ensure validity in research as it differentiates facts from myths, and it measures the exact supply of the information by the researcher (Noble & Smith 2015). The researcher identified multiple factors posed the risks to the validity and reliability of the findings, and plan, and implemented strategies to avoid or counter them such as but not limited to accounting for personal biases which may have influenced finding. Moreover, the researcher avoided leading questions to reduce research bias.

3.7 Ethical Consideration

To avoid ethical issues that may arise during the collection of data and publication of results, the researcher obtained a gate keepers' letter from Ward 3 Councillor permitting him to conduct the research in Vedriet Farm. The protection of human subjects through the application of appropriate ethical principles is important in all research study. In a qualitative study, ethical considerations have a particular resonance due to the in- depth nature of the study process (Arifini, 2018). Ethics approvals were obtained from the University of KwaZulu-Natal under the College of Built Environment and Development Studies Ethics Committee.

3.7.1 Informed consent

In this study, the researcher read all the information on the form to participants and gave participants a chance to ask questions about research and their participation. Each participant was asked to sign the concern form before participating in the study. Informed consent is a voluntary arrangement to participate in research. It is a process whereby the topic of the research and its risks is explained to the research participants, and it is needed prior enrolling participants and continuing once enrolled (Manti & Licari, 2018). Informed consent must be compulsory for all kinds of human subjects research including social and behavioural studies

(Musmade, 2013). Obtaining consent includes informing participants about their rights, the purpose of the study, the procedures to be undertaken, risk involved and benefits of participation (Xu, Baysari, Stocker, Leow, Day, & Carland). The informed consent is defined in ethical codes and regulations for human subjects' research (Nnebue, 2016). The ultimate goal of the informed consent procedure is to offer satisfactory information so that a participant can take an informed decision about whether or not to enrol in a study or to continue participation (Nnebue, 2016). The informed consent document must be transcribed in a simple language easily understood by the participant. Additionally, it must reduce the probability of compulsion and participants must be offered enough time to decide on participation (Ochieng, 2012).

3.7.2 Voluntary participation

Voluntary participation means that participants are not directly or indirectly forced to participate in research, but they have made a free choice to be involved in the study (Lavrakas, 2008). The researcher explained to participants during the recruitment process that there were no incentives for participation in the study. The researcher did not use any other form of persuasion such as special care attempted to pressure the research participants as result participation was voluntary. In addition, participants were made aware that if they decide to participate in the study, they are free to change their mind anytime without giving a reason and they are free to withdraw at any time without penalty. It was further explained to participants that their withdrawal from the study will not affect participation in any future studies or future interactions with the University of KwaZulu-Natal or affiliates of this institution.

3.7.3 Avoidance of harm

Avoiding harm means that the researcher has moral duties to prevent instigating harm to the research participants such as physical harm, psychological harm, financial harm, and others (Kahn, Liverman & McCoy, 2014). Additionally, the researcher has ethical duties to remove existing harms and prevent harms that may be likely to occur (Kahn, Liverman & McCoy, 2014). Research participants were assured that there are no known risks related to the research study, but they were made aware that some questions might involve asking participants about gender inequality incidents and the researcher requested a social worker from the Dannhauser Social Development Office to provide counselling after the session to address issues of discomforts to participants. Participants were told of their right to withdraw their participation

anytime, if they felt uncomfortable during the data collection process, without incurring any loss or harm.

3.7.4 Anonymity and Confidentiality

Confidentiality and anonymity are related but distinct concepts and according to Wiles, Crow, Heath and Charles (2006), confidentiality is generally perceived as like the principle of privacy. This principle is fundamental to our societal beliefs that peoples affairs and that individuals have the right for their matters to be private (Wiles, Crow, Heath & Charles 2006). To guarantee person confidentiality implies that what has been discussed will not be shared without their permission. The notion of confidentiality and anonymity is consistently mentioned and considered with research participants preceding to their participation in research (Wiles, Crow, Heath & Charles 2006). However, in the research context, confidentiality makes little sense. Confidential research cannot be conducted because researchers have an obligation to share their research findings. What researchers can do is to ensure they do not divulge personal information about research participants and to protect the identity of research participants through various processes designed to anonymise them (Wiles, Crow, Heath & Charles 2006). The extent to which anonymisation is successful varies according to the research context. In this respect confidentiality cannot be assured; researchers can claim that they will endeavour to ensure to the best of their ability that participants are not able to be identified (Wiles, Crow, Heath & Charles 2006).

The privacy and confidentiality of the participants was preserved by not revealing names and identity in the data collection, analysis and reporting of the study findings. Privacy and confidentiality of the interview environment were managed carefully during face-to-face interview, interview session, data analysis and dissemination of the findings.

Each interview was conducted individually in an office and quiet room without access by outsiders. Consent forms contains the participants' personal detail will be kept in a locked cabinet with no access to anyone other than the allocated supervisor. This personal information will be destroyed in accordance with the University of KwaZulu Natal research governance procedures. Data was stored as per University of KwaZulu-Natal Protection of Personal Information Policy as required by The Protection of Information Act 4 of 2013.

3.8 Limitation of the study

Rahman (2016) argues that qualitative research approaches occasionally ignore contextual sensitivities and concentrate more on meanings and experiences. Policymakers often overlook findings from qualitative approach (Rahman, 2016). However, despite these shortcomings, qualitative research methods such as participant-observation, unstructured interviews, direct observation, describing records are most used to generate detailed participants' opinions and experiences (Rahman, 2016).

During the data collection, the researcher interrelated with the participants directly such as it happens while data collection through interviews. Consequently, data collection was subjective and detailed. This study employed the face-to-face and interview techniques of data collection, and elicited the feelings, perceptions, and views about poverty and gender inequality. Detailed and correct analyses of poverty and gender inequality was generated since participants had adequate freedom to express their views. Thus, complex issues related to poverty and gender inequality were understood easily. Literature revealed that, because of the nature of gender inequality and poverty dynamics, individuals may be affected by the numerous factors outside of research focus. In this respect, the qualitative research approach was required to capture those dynamics because qualitative research methods contribute to the understanding of the complex issues (Green & Bricki, 2018).

The sample of the population of this study stood at 03 Social Development Professionals, 03 Democratic Elected Community Representatives and 10 Vedriet Community Members. Lesser sample size increased the problem of generalisability to the entire population of the research (Robinson, 2014).

The problem that confronted the study was the delay in accessing the key informants from institutions due to Covid-19 related restrictions and unavailability of authorities to permit the participants to take part in the study. Organising a group to be part of the interview was a challenge due to life commitments and family responsibilities. However, to deal with obstacles and delays the researcher had a contingency plan is in place such as that appointments were made at least two weeks before to cater for unforeseen events. Alternatively, in the event whereby the key informants are not available, the researcher was going to recruit retired professionals who worked in the field of Community Development and Gender Equality, or Community Care Givers employed by Department of Social Development and Department of Health. Recruiting participants to participate in the study might be a challenge for the

researcher such as lack of interest or desire to participate in the study. To address these possible challenges, the researcher used communication, persuasive and motivational skills to attract suitable participants and further provided participants with the necessary documentation to obtain trust. Additionally, it was important for the researcher to demonstrate a high level of professionalism to be taken seriously. Creswell (2016), argued, that it is advisable to recruit more for a focus group and potentially manage a little bigger group, than recruiting less and risk having to delay and cancel the session or having an insufficient discussion. As with any research projects, data collection is incredibly important however this process is not free from limitation such as time, cost, difficulties in obtaining detailed data and location factors during the interviews (DeJonckheere & Vaughn, 2019).

Focus groups discussions can be sometimes not easy to be managed and controlled and cannot be representative of all population (Crossman, 2020). Moreover, other challenges involve the quality of responses to be provided by the participants and participants may be reluctant or hesitant to share data (Crossman, 2020). However, to overcome the limitations and maintain the effectiveness of research work, Sincere efforts were employed such the researcher utilising the venue closer than the participants to save time and transport costs. Additionally, suitable research tools were utilised to ensure valid responses. The researcher sensitized the participants about the importance of the study to eliminate bias. Additionally, despite the limitations comes with interviews and focus group discussions, it is important to note that, interviews assisted the researcher to capture verbal and non-verbal ques and capture emotions and behaviours of the research participants. Focused groups enabled the researcher to obtain detailed information about gender inequality and poverty.

Limited Time

Focus group discussion were conducted after school between 14h00 to 18h00 because female participants had to be at home to attend responsibilities related to house chores and due to safety issues, they had to be at home before sunset. Some participants came late and missed the start of the group discussions.

Lack of suitable environment

Some interviews with key informants were conducted in their offices and sometimes in the middle of the interview they were receiving calls from their landlines and sometimes called to attended clients. These incidents disturbed the flow of the interview and affected the interview sequence. The researcher had to reschedule some of the interviews and split into two days.

Access

The researcher planned to have atleast 5 women and 5 men but only 3 men managed to get time to participate in the study. The researcher had to employ his persuasive skills to recruit 2 women to make it 10 participants. The idea for having a balanced gender were to ensure gender balanced views and opinions.

Language

Most data were collected in Isizulu, and the researcher had to translate the data into English. It was difficulty and time consuming. Furthermore, Interview guide had to be translated from English to Isizulu since all the research participants were predominately Zulu.

Fear of Being Wrong

Some of the research participants were reluctant to participate because of fear of being wrong and ended up being always agreeing with other group participants and some decided not to participate. The researcher emphasised that there is no wrong or write answers therefore everyone must feel free to express themselves independently without focusing or considering the views of other group participants.

3.9 Summary

This chapter focused on how the study was conducted, explaining the process employed to choose the participants, the technique applied to collect data as well as the approach that was used in analysing data. Furthermore, procedures followed during the data collection as well as strategies used to ensure the ethical standards, reliability and validity of the study were discussed and the information about the sample was also provided.

The aim of this study was to analyse the link between poverty and gender inequality. The researcher employed a qualitative, explorative research design. 6 individual face to face interviews conducted using semi-structured interviews and one focus group discussions with 10 participants were also conducted by the researcher to collect data. The interviews questionnaires for both individual face to face interviews and focus group discussion had both closed and open-ended questions. Permission to conduct the study was obtained from Vedriet Farm Ward three councillor. Anonymity, self-determination and confidentiality were ensured

during administration of the questionnaires and report writing. Reliability and validity were further increased by pretesting the questionnaires. The next chapter details the analysis process and describes the findings of the research. The next chapter shows how poverty and gender inequality links and demonstrate this by revealing the relationship between the root causes of poverty and gender inequality and further expose how gender inequality incidents promotes poverty.

Chapter 4: Presentation of finding and analysis.

4.1 Introduction

Chapter four presents and discusses data collected from the views/perceptions of six key informants and focus group discussion from Vedriet Farm. As outlined in earlier chapters, this study aimed to analyse the link between poverty and gender inequality at Vedriet Farm, KwaZulu-Natal. Therefore, the researcher intended to identify and describe prevalent incidents linking poverty and gender inequality. Thus, the findings of this study were gathered using the interview guides (Appendix 1A and 1B). Finally, the conclusion gives a summary of the findings.

In this study, 6 key informants participated in in-depth individual interviews. All key informants were from the Department of Social Development, Dannhauser Local Municipality and Ward 3 Democratic Elected representative from Vedriet Farm. In addition, the study conducted one focus group discussion with ten individuals from Vedriet Farm participated. The researcher ensured that the participants were between 18-65 years of age, held key positions in the community, and were at the forefront of reducing gender inequality and poverty. In addition, in compliance with the ethical requirements, the participants' names have been anonymized in this study.

This chapter begins by discussing participants and providing a brief explanation of the method of analysis, including discussing categories/subheadings explaining the finding of the study. The last section discussed the summary of the findings.

4.2 Participants

A sample comprises representatives or items selected from the population to be studied (Sekaran and Bougie, 2016). This section presents participants' information, including the respondents' age, the highest level of education attained, marital status and economic status. It was stated in Chapter Three (subsection 3.5) that the respondents should be between the ages of 18-65 years.

No	Codes	Age cohort	Gender	Level of education	Marital status	Economic status
1	FGP-B	25-33	Men	Grade 11	Single	Self-employed
2	FGP-I	35-40	Women	Grade 11	Single	Temporary employed
3	FGP-C	40-50	Women	Grade 11	Single	Temporary employed
4	FGP-D	28-35	Women	Grade 11	Single	Temporary employed
5	FGP- F	45-50	Women	Grade 11	Single	Temporary employed
6	FGP-J	30-40	Women	Grade 11	Single	Temporary employed
7	FGP-H	23-30	Women	Grade 11	Single	Temporary employed
8	FGP-E	36-43	Men	College Diploma	Single	Unemployed
9	FGP-G	30-36	Women	Bachelor's degree	Married	Employed
10	FGP-A	22-25	Men	Grade 9	Single	Unemployed
11	IP-D	35-47	Women	Honours Degree	Single	Employed
12	IP-A	40-50	Women	Bachelor's degree	Married	Employed
13	IP-C	30-40	Men	College Diploma	Living with the partner	Employed
14	IP-B	46-55	Men	College Diploma	Married	Unemployed
15	IP-E	28-33	Women	Honours Degree	Single	Employed
16	IP-F	39-43	Women	Bachelor's degree	Single	Employed

IP=Interview Participant

FGP= Focus Group Participants

4.3 Method of Analysis

4.3.1 Thematic Analysis

Thematic analysis can be understood as an interpretative application of content analysis in which the emphasis of the analysis is on thematic content that is recognized, characterized and explained based on systematic scrutiny (Vaismoradi1, Jones, Turunen & Snelgrove, 2016). Therefore, the data from this study were transcribed and analysed using thematic analysis. Furthermore, the analysis was guided by important themes that emerged from primary data, which was inputted into NVIVO software, a tool for qualitative data analysis.

4.4 Findings of the Study

Data gathered from the sampled respondents was presented and analysed in the following categories: (1) Socialisation, (2) Gender and Unemployment, (3) Gender and Poverty, (4) Gender inequality and Teenage Pregnancy, and (5) The social construction of gender inequality

4.4.1 Socialization

In Vedriet Farm, young girls and boys were raised differently and required to behave and conduct themselves differently in the community. It appeared that the social construct of gender and culture are the leading factors influencing how the community should raise boys and girls. During the focus group discussion, the participants were asked to describe gender, poverty, and gender inequality (Appendix 1B Question: 1-2). They seemed to similarise gender, culture and religion and defined them as one thing. However, they were aware of societal expectations or socially constructed descriptions of males and females. The purpose of these questions (Appendix 1B: Question: 1-2) was to understand how the participants understand these concepts, such as what it means to them and how it affects their lives and the functioning of society. The following themes emerged:

4.4.1.1 Traditional roles of gender

The findings revealed that the participant still believes that a woman's role is the kitchen, cleaning and taking care of the children. In contrast, men were viewed as the ones provided in the home. The findings are consistent with Corrigall and Konrad (2007), articulating that among the most significant ingrained social and cultural values are general attitudes on the responsibilities and behaviours acceptable for women and men. In addition, individuals embracing traditional gender role attitudes support women's function as the family caregiver and men's responsibility as the family's financial provider.

> "Gender means men and women, and poverty is about being poor such as lack of food and money; gender inequality is about inequality and oppression of women, such as that women are the only ones who are required to cook, look after the children and clean".

Focus Group Participant D

> "Gender inequality is how western countries describe culture or *usiko mpilo lwethu* as Africans. There is no inequality between women and men, but it is the way we are supposed to live as a black society. For example, men need to work for their families while wives are at home taking care of everything inside the house. African women are not supposed to work, but only men are supposed to do so because they must build homes, pay lobola and give their women money for groceries. Poverty and limited economic opportunities allow us African men to agree with women's employment. The problem with employed women is that they tend to be disrespectful and think they are men."

<div align="center">(Focus Group Participant E)".</div>

The above quotations revealed a glimpse of the socialization of gender with the influence of culture, race, geographical background, and sex. The central issue concerns women and girls' position in the household and roles deemed appropriate for them.

4.4.1.2 Leadership roles based on gender

The findings suggest women are not trusted and are overlooked when it comes to leadership roles.

> "Yes, we were raised not to question male authority and to perform household chores and men were taught how to make money and control resources both from families and the community."

<div align="center">(Focus Group Participants F).</div>

"Women are the majority in this community, but men hold all leadership positions. We are only ward committees, and, unfortunately, the majority of campaigners/volunteers in all political campaigns for almost all political parties are women, but when it comes to elections of ward counsellors, we are always overlooked and not only by men but by other women as well."

(Focus Group Responded F).

This above comment indicated some of the beginnings of the social constructed inequalities through socialization, such as that women are not good leaders, and these inequalities cannot be separated from poverty and gender inequality. It must be stressed that gender roles promote poverty because it keeps women and girls away from decision-making power or in positions of authority whereby, they will be able to integrate, infuse and consider their specific needs and priorities in policies and programmes.

4.4.1.3 Women lack the motivation to acquire an education

The findings revealed that the majority of Women living in Vedriet Farm are unemployed and had settled for domestic work. In addition, the participants highlighted that only a few girls attend colleges based on their family's affordability.

"Most women and girls from this community do not value education for many reasons, such as lacking role models because of fewer successful women in Vedriet Farm. They are happy to be unemployed housewives with cash allowances from men. It all started with their parents."

(Interview Participant A)

"I think *sisadla ngoludala* (we are still living like in the old days here) in Vedriet. When I grew up, only men were working in mines and nearby engineering companies. When I asked my parents why it was like that, I was told that jobs that required women to work night shifts were discouraged for women, and jobs considered appropriate for women were Domestic Work, Nursing, Teaching and Social Work. Unfortunately, only a few girls from affording families manage to go to colleges to study. Most who could not afford college fees sat at home and later decided to cohabit with men employed in mines and engineering companies that did not even require grade 12 as the minimum requirement."

*(*Interview Respondent B*)*

From the above quotation, socialization sustains gender inequality by limiting women from participating in labour-related opportunities and discouraging women's independence in Vedriet Farm by promoting financial reliance on men. In addition, women were socialized to believe they could not be good engineers, miners and doctors. Therefore, the promotion of

gender equality and resocialization can discourage socialization processes, allow equal access to information, skills and knowledge between genders, and improve equal access to employment and other essential opportunities necessary to progress in life.

4.4.2 Gender and Unemployment

During the interview, the key informant highlighted that the high unemployment rate in Vedriet Farm has increased, and its probability amongst women and men in Vedriet Farm is very high. They responded as follows.

> "Yes, I am aware of the unemployment problem not only in Vedriet but also in Dannahuser in general. I think young girls and women or in fact, I observed that most females struggle to get employment around Dannahuser because most available opportunities suit men better. For example, this town (Dannhauser CBD) is mostly dominated by Hardware stores which require certain types of people with physical strength. In Vedriet, most women and girls fall pregnant and drop out of school to cohabit. They allow abuse and poverty to make them men's playgrounds. Thus, most women and girls in Vedriet are suffering, poor and unemployed".

(Interview Participants C)

4.4.2.1 Unemployment and dependant on social grants

The findings indicate that women are using social grants to survive because of high unemployment. In addition, they indicated that social grants assist them in joining stokvels to support their families.

> "Employment opportunities are not available to all of us, including men, but women can manage to buy necessities with social grants, and they can also fund short courses, join grocery and monthly stokvels using social grants. On the other hand, men can only buy themselves cosmetics or other things, such as clothes only, when employed. Furthermore, social grants allow women to access credits such as opening clothing accounts or furniture accounts and others."

(Focus Group Participant E)

> "As you can see, most participants are unemployed females, and we have two employed males and one unemployed young man. Our sisters and mothers at home are not working. We have a 5h00 AM bus that people mostly use to go to work in Newcastle and a 6h00 AM bus to Dundee, and students and people

use it to travel to work. Most people using these buses are mainly men working for good companies, unlike women working as domestic workers and Till Cashiers and Street Vendors".

<p align="center">(Focus Group Participant C)</p>

4.4.2.2 Poor social organization and lack of resources

According to the findings below, child-rearing-related responsibilities seem to be another cause of unemployment in Vedriet Farm, which later makes female parents vulnerable to poverty. In addition, poor social organization and lack of service delivery, such as lack of Early Childhood Development (ECD) services, contribute to the problem.

"Most women here in Vedriet Farm are poor because they are not working, and some did not finish school because of many reasons such as our older sisters had to leave school and look for employment and some of us fell pregnant in high schools and dropout because nobody was going to look after our

<p align="center">Focus group discussion (Participant H)</p>

"*Thina asinaso isikhathi sokuyofesela imisebenzi ngoba isikhathi esiningi yithi omama bezingane esisala nezingane uma abafana sebesizalisile basishiya kanjalo kanti futhi basithwese umthwalo bangazondli* (responsibilities of raising a child prevents us for looking employment) and if we manage to get employment, we are unable to progress because men do not support our children and raising a child is expensive. Sometimes we find ourselves without employment because there is no one at home to look after our children. Crèches are far away from us; it needs transport fees, and we ended up using social grants to transport our children. Most employment opportunities are announced in community meetings, and sometimes people get hired in those community meetings. However, we always lose out because everybody will not be available for help because they will be attending those employment opportunities related meetings".

<p align="center">Focus group discussion (Participant H)</p>

Traditional gender roles and gender inequality in parenting compound women's issues regarding having children without employment and education. Therefore, it must be stressed that it affects not only women and girls but the entire society. The central issue from the above quotations is the issues of power, control, access to opportunities and unequal enjoyment of employment benefits between males and females that enable poverty and suffering to flourish

in Vedriet Farm. Likewise, the lack of financial alternatives for poor men has the potential to cause serious problems in this community, such as violence and social crimes.

4.4.2.3 Lack of respect based on employment status

"Most respected people in the community are men because they are working, they have access to most important things in human life such proper housing, medical aid, and quality education"

(Interview Participant D)".

The above quotation corresponds with Dannhauser Local Municipality IDP (2019), which reported that women and girls dominate the highest unemployment rate in Dannhauser. Cheteni *et al* (2019) found that Men from rural areas often migrate to big cities leaving rural women to look after the children; thus, most women depend on social grants and their husbands for financial support. These dependencies make them vulnerable to poverty, violence, and rejection (Cheteni *et al*, 2019). These findings from Vedriet Farm also correspond with the study conducted by Chisale (2017), who found that in most tribal communities, female labour force participation is restricted, and men are the ones who are supposed to leave their families and look for employment. Over recent decades, society has expected women to get permission from their husbands or partners before seeking employment. This seems to have a lasting negative effect even on the current generation. Therefore, we cannot dismiss that these customary restrictions still prevail in some other communities and sometimes may be enforced by violence (Dormekpor, 2015). As mentioned earlier, if the family depends on one earner, the family's well-being becomes vulnerable. These restrictions limit money available for basic needs like food, healthcare, and education and perpetuate gender inequality and power imbalances. In most cultures, men control all family income regardless of who earned it. According to UN Women (2020), when women have money and the freedom to decide how to spend it, funds are more likely to better family nutrition, education, and other expenditures are known to reduce poverty. Conversely, men who control family income are likely to spend a significant portion on personal indulgences, including liquor and drugs (Edwards, 2015). According to the female respondent from the focus group discussion, men's misuse of money and their spending behaviour risks household financial conditions and contribute significantly to social problems such as alcoholism and gender-based violence.

4.4.3 Gender, poverty and inequalities

In rural communities like Vedriet Farm, inequality, poverty and gender discrimination is common. During a one-on-one interview with the key informants, they were asked to share what they believe are the root causes of poverty and further share the status of gender equality in Vedriet Farm. The following were some of the responses:

4.4.3.1 Poverty and unemployment result in school dropout

According to Scott (2004), young girls who hold more traditional gender role beliefs are more likely to have lower academic achievement. Therefore, participants revealed the following:

> "Covid19 has exposed so many issues facing our communities, such as who is working in reliable industries and who have alternative means of living. By the look of things or the current situations, most families were relying on temporary jobs and social grants."
>
> (Interview Participant D)."

> "Vedriet Farm is not an equal society; most families suffer from poverty and other social ills. For example, most children from these poor families are neglected, are dropping out of school, falling pregnant, and some are reported to be HIV positive."
>
> (Interview Participant D)."

> "The problem for Vedriet Farm is that education is not valued, and we have a lot of young mothers and fathers who did not finish grade 12. Young boys often drop out of school and later disturb young girls' education by impregnating them."
>
> (Interview Participants A)."

When the community experiences social ills like poverty, lack of education and unemployment it becomes easy for inequality to find its footing and escalate. It becomes more problematic when these social ills occur in an unequal community like Vedriet Farm. The study conducted by USAID (2018) found that social ills like poverty are experienced differently by people of different ages, ethnicities, family roles and sex. It is important to stress that if gender analysis can be employed to analyze these social ills, it is highly likely that these social ills are gender-based and socially constructed. For example, the above quotes revealed that school dropouts fuel the poverty and suffering of young girls in Vedriet Farm due to teenage pregnancy. Apart from socially constructed problems, communities like Vedriet Farm also deal with natural disasters that usually occur in depressed communities. For example, Covid 19 pandemic

exposed so many inequalities, such as that most of the focus group participants did not pass grade 12 and were employed as domestic workers who have been hit hardest by lockdowns.

4.4.3.2 Lack of morality as a result of unemployment

"It is very difficult to be employed in South Africa, and it is more difficult for the already marginalized."

(Interview Participant B)

"Women and girls' inability to get employment results in more young women cohabiting and sometimes resorting to seeking economic relief through giving sexual favors to older men."

(Interview Participants D)

The situation from the above quotation is perfectly set for poverty and inequality. Dannhauser IDP (2020) indicated that females head most households in Dannahuser, and if females find it hard to get employment, it means that their families are suffering from hunger and possible gender inequality and sexual violence. As mentioned earlier, poverty enables gender-based social ills like gender inequality.

4.4.3.3 Girls are treated differently than boys.

"Only teenage mothers are left with the responsibility to look after children, and teenage fathers continue with their lives, such as looking for employment or attending tertiary education. "As a mother, I cannot leave home unless I have someone willing to look after my son. As a result, my life is not going anywhere, and even maintenance money is not enough to pay for someone to look after my son."

(Interview Participant E).

"Most of us grew up knowing that women do activities such as baking and sewing."

(Focus Group Respondent B)".

The issue of unplanned pregnancy in Vedriet Farm prevents access to jobs, and pregnant women sometimes find themselves at risk of losing their jobs. According to Matotoka and Odeku (2020), laws in other countries do not prohibit the dismissal of pregnant women. If not dismissed, they do not get paid while on maternity leave, and most industries prefer to employ men over women to avoid pregnancy-related leaves (Matotoka & Odeku, 2020).

The whole situation gives men and boys an advantage to progress in life and escape poverty and left young girls trapped in the circle of poverty and frustrations. Unpaid care work is a central concept in the study of poverty from a gender perspective because there is a strong relationship between unpaid work and the impoverishment of women. As much as there are still men and boys willing to disregard discriminative gender roles, the current scourge of gender-based violence may make women reluctant to allow men and boys to look after children, even if there are Early Childhood Development Practitioners.

There were few gender inequality experiences reported by men discussed during the focus group discussion. However, participants argued that men are also poor in Vedriet Farm, such as that government funding criteria are discriminate. For example, unemployed men faced difficulties in getting funding when starting businesses and income-generating projects because government funding criteria prioritized women and youth. Furthermore, Men above the age of 35 years have limited chances of obtaining funding, and for them to have a better opportunity to get funding, they must have a woman in their projects. We cannot ignore the fact that in patriarchal relations, women are collectively excluded from economic participation; however, findings from the study expose discrepancies, gaps, and assumptions when funding agencies develop their funding criteria. It is important to consider that communities are not homogenous, and the scourge of gender-based poverty and unemployment problems tends to differ by community. Moreover, most government alleviation poverty projects are linked to gender roles and socialization.

4.4.4 Teenage Pregnancy and Gender Inequality

4.4.4.1 Girls and boys dropping out of school

> "Both girls and boys are dropping out of school for different reasons. For example, teenage pregnancy contributes to school dropout in girls, and substance abuse and behaviour problems contribute to boys dropping out of school."
>
> (Focus Group Participant G)".

Teenage girls drop out of school because society expects them to be responsible for raising a child. While teenage fathers are free to continue with their lives without worrying about the responsibilities of raising a child, and even their families continue to live normal lives without additional expenses. This is caused by gender biases and the belief that girls are always

enabling teenage pregnancy; in most cases, it is very easy for boys to deny the child. However, not only do all families blame girls or refuse responsibility, but sometimes the cost of damages (*inhlawulo*) causes conflict and prevents a teenage mother from taking a child to the boys' family so that she will continue with her schooling.

4.4.4.2 Unequal responsibilities for raising children

"Paternal family enjoys financial freedom whereas a maternal family left with the responsibility of raising a child."

(Focus Group Participant F)".

Most teenage mothers are unemployed, and those who did not get a chance to return to school are poor. The vulnerability caused by poverty makes the situation fertile for gender-based inequality and exploitation. Thus, the network for poverty and inequality expands, and opportunistic situations take advantage and ensure that the poverty circle remain resolute.

4.4.4.3 Older men take advantage of young girls

"Most young girls are introduced to sex by older men who use money, fame and material possessions to lure young girls into sex."

(Interview Participant E)".

Teenage fathers are still social grant recipients and do not have money to feed and support their children. Thus, all responsibilities are ended up with the teenage mother and her family. Analyses of the participant's views and arguments revealed that the issue of teenage pregnancy is treated as a woman's and girl's issue because it is only blamed for pregnancy. For example, most communities, including the community of Vedriet do not concern much about the whereabouts and the sexual behaviour of a boy child. Still, the same community practice virginity testing to prevent early sexual debut. According to the Department of Basic Education (2018), the learner pregnancy rate is very high, and it has become a major social challenge not only for challenges related to basic education but it has affected national development negatively since it limits young people's personal growth and restricts their pursuit of rewarding careers. Concerning the findings of this study, the department acknowledged the collective response to challenge issues of gender, power, culture and religion, which prevent young

people from access to family planning services such as the choice of termination of pregnancy (Department of Basic Education, 2018). The high rate of teenage pregnancy has a strong element of gender inequality and sexual violence.

4.4.4.4 Lack of understanding the value of education

> "Teenage fathers and parents fail to understand that encouraging teenage mothers to return to school has the potential to promote a better quality of life for teenage mothers and their babies."

> (Interview Participant D)".

In Vedriet Farm, family rejection due to pregnancy enables cohabitation and school dropout. These perpetuate poverty which mostly affects children and teen mothers. In addition, unplanned teenage pregnancy has a strong element of gender inequality, such as that the situation allows teenage fathers to continue with their schooling without any consequences, and lack of consequences strengthens boys' belief that it is a girl's responsibility to prevent pregnancy. These findings correspond with the study conducted by Global Citizen (2022), who found that, In most countries, gender inequality is perpetuated by harmful beliefs, lack of access to sexual and reproductive health care, and poverty (Global Citizen, 2022).

4.4.4.5 Girls and boys receive unequal treatment

> "Why is it always us women and girls who always get a tongue lashing from our parents when there is pregnancy? And even community members only insult pregnant teenage girls and say nothing to boys."

> (Focus Group Participant G)".

The above question revealed the constraints caused by gender roles and community perceptions about teenage mothers and how it makes it hard for them to return to school after giving birth. For example, the community only excoriates the girls, particularly female parents, because they know the girl will be left with the burden of raising a child alone.

4.4.5 Social Construction of gender inequality

The social construct of gender inequality exists in different forms, and it often depends on factors like culture, religion and age. Like gender, culture is also social constructed and often

used to perpetuate social inequalities. The perpetrators of culturally based social inequalities believe that human rights and gender equality are meant to destroy and undermine cultural rights. The other problem is that culture and religion become only relevant when applied to women and girls.

During the focus group discussion, participants were asked about socially constructed practices that are present in Vedriet Farm. This question aimed to identify socially constructed causes of poverty and gender inequality and further analyse the relationship between these causes so that the link between poverty and gender inequality can be described. The following were some of the arguments:

4.4.5.1 Culture used to control women

The findings revealed that cultural norms and beliefs regulate the social system in Vedriet Farm, and the social construction of gender is used for social order. In addition, it also appeared that socially constructed rules and customs are not equally applied to both women and men.

> "Culture is the way of life, and it ensures respect in women and guides young women on how to behave and treat their husbands. The problems that are experienced today are because the government has forced us to reject our customs as *obabomkhulu babenza (*as per our forefathers) and to adopt these human rights that make our community week, and once a man is weak *wonke umphakathi uzontengantenga* (the whole society will be weak)."
>
> (Focus Group Participant D)".

> "The way I see culture is like it was created to control women because I do not see it applied to men and boys. It is always women who are reprimanded, and it is very sad to see elderly women push the agenda of oppressing women in the name of culture and religion."
>
> (Focus Group Participant H)".

> "Why it must always be a woman who must look after the children, clean, cook, collect water and assist children with schoolwork. This area does not have water, and it is women who must be worried about how to get water for cooking, bathing and washing because if we do not do that, we will be seen as failures or *amavila* (lazy women) and all these things are happening because we are told it is a duty of women and girls to ensure households chores are getting done every day."
>
> (Focus Group Participant G)".

> "I do not see anything wrong with culture because our grandmothers managed to raise us. Their husbands, our fathers, managed to build us solid homes. All problems started when women and men wanted to be

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equal. For example, *umuntu wesimame akwakwazi ukuthetha idlozi* (women cannot speak with the ancestors)."

<p align="center">(Focus Group Participant A)".</p>

The analyses of these quotations further revealed that certain behaviours are learned through socialization, culture, and religion to the extent that even the victims of gender inequality believe there is something wrong with gender equality and human rights. For example, according to the male participant from the interviews, in rural societies like Vedriet Farm, patriarchal norms are deep-rooted. Therefore, societies sometimes subscribe to detrimental cultural practices, beliefs, and traditional laws, which often discriminate against women and this argument is supported by the study conducted by Neuenfeldt (2015), who found out that traditional and cultural practices such lobola is sometimes used to sustain the demotion of women. In some communities, women are not allowed to look for employment once the lobola is paid. Preventing women from looking for employment makes them vulnerable to dependency, inequality and violence (Masigo, 2020).

4.4.5.2 Unequal powers between women and men

Gender inequality is not only a women's exclusion from paid work but also about landlessness and unequal ownership of real property between men and women (UN Women, 2020). Thus, gender equality will be only attained when access to land, property, education and sexual reproductive health services in rural communities like Vedriet farm are equally available to all genders.

> "Most land in Vedriet Farm is owned and controlled by Trustees (*Omasistende*) who are mainly men, and they sometimes prevent community projects aiming to fight hunger and employment. I have also noticed that it becomes easier if a woman overseeing the unutilized land because it is often easy to negotiate with them due to that they understand the issue of hunger better than their male counterparts."

<p align="center">(Interview Participant C)".</p>

The absence of gender inequality may assist the community in fighting poverty, and hunger, building homes and decreasing teenage pregnancy. However, in some countries around the world, inheritance laws and cultural practices dispossess widows of their late husband's property, such as farms and houses (Dube, 2017). This socially constructed gender inequality ensures that women and girls remain in poverty.

4.4.5.3 Vulnerability and powerless in young women

The findings revealed that females residing in rural areas like Vedriet Farm are vulnerable and powerless. According to parents with little financial means choose males over daughters. Consequently, males may be given preference when it comes to educational possibilities (Rafferty, 2013). As a result, young women may be in a better position to interrogate and challenge harmful gender norms in society as there are confronted by older women who are socialized to honour and obey males.

> "I have been servicing the Community of Vedriet Farm for the past eight years, and I can tell you that most social ills like poverty, teenage pregnancy, and alcoholism are men made. We have tried many programmes without success, and parents are not helping the situation, particularly male parents."

<div align="center">(Interview Participants C)".</div>

> "Sometimes you can notice that some of the elderly women, community leaders, influencers and politicians find themselves in an uncomfortable situation (such as in rape cases where the family member or influential people are involved), and the law requires them to unreservedly disregard their believes and biases such as asking the perpetrator to pay damages instead of opening a criminal case) and uphold the principles of human rights."

<div align="center">(Interview Participant A)".</div>

> "Equality can never be achieved because of gender inequality in parenting. For example: "Girls are raised to take care of the household duties, and boys are taught how to provide for their households."

<div align="center">(Focus Group Participant B)".</div>

A study conducted by Neuenfeldt (2015) found that some women believe that a woman who seeks equality with their boyfriends and spouses, their chances of getting married are very slim. Those who seek equality with their husbands are disobedient and likely to be divorced. These beliefs perpetuate gender inequality because it prevents people from standing up for their gender rights.

> "Boys are the most problematic children in these communities such as they are the ones who are abusing alcohol, sexually assaulting young girls, preventing young girls from going to school."

<div align="center">(Interview Participant F)".</div>

> "On my last visit to the local high school, I was told that boys are taking girls to their homes during school breaks, and some girls do not come back until the next school day. And I asked myself, where are the parents when these things happen? How do they allow such things to happen? And again, I was told

most families lack father figures at home, and most boys overpower their mothers, especially when they are under the influence of alcohol."

(Interview Participants B)".

"Strict rules such as times to be at home and time with friends or allowance to have friends only applied to girls here in Vedriet Farm. Thus, most boys as young as 16 years have children, are dropouts, substance users, and are involved in criminal activities."

(Interview Participants E)".

The findings also revealed that gender inequality in parenting is the major contributing factor to the social ills facing Vedriet Farm. Gender roles that only require women to be responsible for parenting disadvantage them because it demands time on already overburdened women; it exposes them to violence and emotional abuse. For example, the socialization of power encourages young boys to refuse to take orders from their mothers, which further escalates to female teachers in school. Furthermore, the above five quotes revealed that most women in Vedriet Farm were groomed to uphold values and principles of patriarchy through culture and religion, and they are often socialized or tasked to transfer these principles to other younger women. Promoting gender equality in a socialized community can signify losing oneself or being disloyal because gender equality challenges biased personalities, beliefs, interests, behaviours, choices, and associations.

4.4.5.4 Few young individuals finish grade 12

The findings suggest that young people drop out of school because there are forced by their parents to go and look for work so that they can support their families. This was supported by the Dannhauser Local Municipality IDP (2019) that only a few young people matriculated and finished primary education in Dannhauser.

"Besides alcohol and drug abuse, teenage fathers are forced by parents to drop out from school and asked to go and look for employment at the nearest farms and society's expectations that men are supposed to be providers compel young boys to leave school and look for employment to provide his mother and his siblings."

(Focus Group Participant I)".

"Sometimes gender roles that keep girls at homework in favour of them because it saves them from pregnancy, assist them in continuing with their schooling and attending university."

(Focus Group Participant J)".

"It is highly likely that, once a girl child finishes household chores, her mother won't allow her to go and play outside home, but she might advise her to play in the yard or advise her to study or do schoolwork."

(Focus Group Responded H)".

4.4.5.5 Biases parenting promoting gender inequality

The result revealed the issue of biased parenting, gender inequality in raising children and lack of commitment by fathers in raising their children. Furthermore, absent fathers and single parenting are evident from the above quotations. Gender inequality in allocating household responsibilities was at the centre of every quotation. Thus, most boys received an unfair advantage over girls, which contributed hugely to the increasing rate of school dropouts in Vedriet Farm.

"Parents use gender roles to ensure that girls are at home, and it is during that time when they get the opportunity to teach girls respect and to teach them how to speak with adults, including how to engage with teachers, unlike boys who only understand the language of their peers because they spend most of their time outside the home."

(Interview participants C)".

"Most boys in this community only fear males, and if there are no males in the family, boys become uncontrollable and further dropout from school."

(Interview Participant B)".

The result also showed that the lack of relationship between boys and female adults contributes to the increasing number of boys dropping out. The problem is made worse because most families are headed by females, who tend to be much closer to girls than boys. For example, families have constructed gender-based parenting whereby a mother is responsible for a girl child, and a father is responsible for a boy child. Thus, when a father is not available, boys spend most of their time outside the home, and if they are at home, they tend to disrespect their mothers, female guardians, or female foster parents.

4.5 Conclusion

This chapter analysed and interpreted data collected in Dannhauser at Vedriet Farm to answer the research questions. The findings revealed that numerous practices imposing gender inequality had been identified as the cause of poverty. The social construct of gender and social constructed inequalities are evident in widespread structures, ranging from leadership, power, and economics. The aggregate effect of gender inequality is massive in Vedriet Farm.

The findings of the study supported the existing literature arguing that gender inequality is often reinforced by unequal power relations and policed by violence and socialization. Life opportunities and necessities remain compromised by a structural inequity causing great harm, especially to women and girls in Vedriet Farm. Based on the literature and the findings from the study, Development Agendas and international policy strategies can no longer treat gender inequality as a symptom of poverty but must start to address it as a substantial underlying cause. In gender-unequal situations, females often lack access to household income and have less control over household essentials. Therefore, utilizing household-level data confines our ability to undoubtedly identify how many women versus men live in extreme poverty (Ajala, 2016). Therefore, to completely understand the experiences of women living in extreme poverty, it is essential to move beyond consumption-based measures and scrutinize their disproportionate vulnerability to continuing marginalization (Millar, 2014). Both literature and study revealed that while some gender inequality persists in all regions of the world, most of these inequalities are evident in poor villages like Vedriet Farm. Moreover, insufficient efforts are aiming to gain more knowledge about the relationship between women's struggles to escape poverty and gender.

In most countries, inequality is measured by those who experience unequal access to reproductive health, political empowerment, educational attainment, and extreme poverty. However, the direction of causation is unclear and sometimes not analysed from a gender perspective (Nadim & Nurlukman, 2017). However, countries with above-average gender inequality, as a group, have higher extreme poverty rates than countries that are more gender-equal (Nayeem, 2018). Therefore, the findings of this study suggest that it is imperative to consider gender inequality in extreme poverty contexts since the two frequently co-occur. While fully understanding the complex interrelated relationship between gender inequality and poverty cannot be easy. As a result, findings of this study suggest that studies and engagements with the affected groups can assist in identifying some of the critical links between the causation of poverty and the social construct of gender inequality. For example, participants

from this study mentioned that gender roles associated with time burdens imposed on women, such as unpaid household work, perpetuate poverty, school dropout and gender inequality.

This study also revealed that the social construct of gender makes life difficult for women who oppose the promotion of gender inequality. As a result, women supporting gender equality often find themselves battling with the choice between upholding the values and principles of patriarchy and human rights. According to Wood (2019), most societies perceive men who promote gender equality as a wuss. Therefore, in most communities, gender equality is unsupported; when supported, its supporters are "close but no cigar". It was noticeable from the study that the reason why teenage pregnancy caused so many problems for many young girls and their families in Vedriet is that teenage pregnancy is often unplanned, very costly, especially for the unemployed, and it adds a severe burden to women and girls who are already suffering from the burden of unpaid care work. Furthermore, gender inequality, poverty and socialization worsen the issue of teenage pregnancy and unplanned pregnancy, such as income reduction for maternal families, potential loss of jobs and business profits for women involved in street trading and informal employment.

The next chapter will discuss the findings in connection with previous studies and the theoretical framework (structural functionalism). It will discuss in detail what the researcher has achieved and how all the data collected responded to the research questions. The chapter also intends to summarise the entire research effort. In addition, the chapter will look at the study's objectives and its purpose in relation to the main findings linked to the theoretical framework.

Chapter 5: Discussion, Recommendations and Conclusion

5.1 Introduction

This study intended to analyse the link between poverty and gender inequality at Vedriet Farm, KwaZulu-Natal. Qualitative research methods were employed to achieve this study's objectives: to describe the prevalent indicators linked to poverty and gender inequality, explain the relationship between poverty and gender inequality, and describe how gender inequality promotes poverty in Vedriet Farm, KwaZulu-Natal.

Data collected in Vedriet Farm, KwaZulu-Natal, was analysed in the previous chapter using thematic analysis. This chapter aims to present conclusions based on the outcomes of the interviews and focus group discussion analysis and then make recommendations for policy, programme and project development.

5.2. Discussion of key findings

The key findings are discussed under five sub-sections in relation to the structural functionalism theory. The first sub-section discusses how socialization and culture perpetuate gender inequality and poverty at Vedriet Farm. The second sub-section explains how the social construction of gender promotes unemployment in Vedriet Farm. The third sub-section discusses how poverty, inequality and gender promote gender inequality in Vedriet Farm. The fourth sub-section discusses how gender inequality makes teenage girls vulnerable to poverty and how poverty makes women and girls vulnerable to gender inequality. Finally, the fifth subsection discusses gender-based socially constructed inequalities.

5.2.1 Key findings one - Socialization

Under socialization, the following themes emerged:

1. Traditional roles of gender
2. Leadership roles based on gender
3. Women lack the motivation to acquire an education

Gender inequality in parenting created many social problems in Vedriet Farm, and females were the most affected by the results. The present study found that the community is battling with gender stereotypes, sexism and gender discrimination, and all of this has created gender-based poverty and inequality. For example, skilled and capable women are overlooked for leadership positions because of their gender. In addition, poor men are unable to be part of community poverty alleviation initiatives because they will be considered weak and failures, or they do not like to be part of community projects linked to traditional women's roles. Additionally, most women and girls are poor in Vedriet Farm. Moreover, their condition is caused not only by the government's failure to offer employment opportunities and other income-generating opportunities; but also because of gender inequality incidents like unequal access to quality employment due to socialization and societal beliefs that say men should work and provide for their family. While looking after children is a women's job. The study also found that women and girls are poor because society believes that women belong to social care jobs associated with low salaries (see Chapter 4, sub-section 4.4.1).

The community of Vedriet Farm had normalized and accepted male superiority to the extent that they believed quality opportunities were not meant for women and girls. This study also revealed that women are used as political campaigners, and men are considered for political leadership positions. The findings indicate that many links between gender inequality and poverty in Vedriet Farm are deeply embedded in socialization, harmful cultural practices, and religious beliefs controlled by key community institutions such as churches and families. Moreover, it is often males who preside over these key social institutions. Moreover, the findings of this study correspond with the argument of Hadiba, Ali &Ashfaq (2016), who argued that culture and religion play a significant role in determining the life of men and women and that the social construct of gender enables the existence of biased gender roles, discriminative social norms, and uncomplimentary gender relations (Croft, Atkinson & May, 2021).

5.2.2 Key findings two - Gender and Unemployment

In this section, the following themes emerged:

1. Unemployment and dependence on social grants
2. Poor social organization and lack of resources
3. Lack of respect based on employment status

The noticeable issue with an unplanned pregnancy in Vedriet Farm is that it is mostly the problem of unemployed women without grade 12 and school-going girls experiencing teenage pregnancy. Consequently, raising a child promotes unemployment and poverty, especially in communities like Vedriet Farm, which lack essential services like Early Childhoods Development (see Chapter 4, sub-subsection 4.4.2). Moreover, gender inequality in parenting worsens the situation because in communities like Vedriet Farm, raising a child is considered the sole responsibility of women and girls. This prevents them from upgrading their standard of living or escaping poverty (see Chapter 4, sub-section 4.4.2). In addition, the study found that most women use social grants as a source of economic independence. Thus, it will be men who will have the opportunity to work. If the family depends on one income or one person for basic needs, it affects the growth of the family. Furthermore, it is not sustainable because if conflict or domestic violence occurs, men can decide to leave the family without visible means of income.

Furthermore, violence becomes inevitable in this situation because it can be easy for a man to become frustrated under the current high cost of living. Besides, the literature reviewed in Chapter 2 argued that gender inequality and power imbalances allow men to keep and control all family income regardless of who earned it (UN Women, 2020).

According to the female participant from the focus group discussion, most women use their income to better their family living conditions. This argument corresponds with the latest report (2020) by UN Women, which reported that when women have money and freedom to decide how to spend it, funds are more likely to be used for family basic needs such as education, food and other essentials necessary to prevent family poverty. It is important to emphasize that gender is not only a woman's and girl's issues. As much as the rate of poverty and unemployment amongst women was reported to be high in Vedriet Farm, the study also discovered that there are men who are also poor. Some are heading families without any means of financial support and alternatives. Focus group participants reported that unemployed and poor women received social grants and have some preferential access to community income generating projects, unlike poor men and male-headed households. However, these men faced difficulties in accessing government funding for income generating projects because government funding criteria prioritised women and youth. The group further argued that access to social grants is closely linked to child rearing responsibilities (see Chapter 4, sub-section 4.4.2.1). It is crucial to stress that male-headed households consist of people belonging to the

vulnerable group. As a result, their exclusion not only encourages discrimination against men but also excludes already marginalised people.

5.2.3 Key Finding three – Gender, Poverty, and Inequalities

The findings in this section revealed the following:

1. Poverty, unemployment resulting in school dropout
2. Lack of moral as a result of unemployment
3. Girls are treated differently than boys

When the community struggles with social ills, it becomes easy for inequality to find a space and worsen the standard of living. It becomes more problematic when social ills occur in an already depressed and unequal society like Vedriet Farm (see Chapter 4 sub-section 4.4.3). The study conducted by USAID in 2018 revealed that social ills like poverty and gender inequality are experienced differently by people of different ages, ethnicities, family roles and gender. In Vedriet Farm, sustainable jobs are easily accessible to men and favour men. Men and boys are more likely to finish school, attend TVET Colleges and later be employed in local mines and nearby engineering firms.

Furthermore, findings revealed that the informal sector economy (street trading) and informal jobs (domestic work) do not have maternity benefits like paid leaves, and it does not have policies guiding against job losses due to pregnancy. Consequently, the family of pregnant women stop receiving income when the delivery date is near, and the situation forces women not to breastfeed because she has to go back to work or in the street to make money. The latest Dannahuser Local Municipality IDP (2020) indicates that access to clean and safe water is still not the reality for the community of Dannhauser. The literature reviewed in Chapter 2 revealed that women spend hours every day collecting water. When safe water is not available, it can lead to a cholera outbreak, and traditional gender roles say it has to be a woman who must take care of the sick, which is just one of the many examples where women's caregiving roles expand because of poor service delivery.

Based on the study, the researcher can deduce that gender is the major source of inequality. Moreover, culture and religion play a significant role in the construction of gender roles and relations. The social construct of gender does not only harm women, but men may also be forced to abandon school after their father's death to look for employment so that the family

will continue to be fed. However, gender roles often impact women's time, relegating them and their families into poverty and exposing them to inequality (UN Women, 2018).

5.2.4 Key Findings four – Teenage pregnancy and gender inequality

Under this section, the following themes emerged:

1. Girls and boys dropping out of school
2. Unequal responsibilities for raising children
3. Older men take advantage of young girls
4. Lack of understanding the value of education
5. Girls and boys receive unequal treatment

Female low-level education can be attributed to unplanned pregnancy, teenage pregnancy, poverty, and gender inequality in Vedriet Farm. However, the parents of young mothers do not believe that sending their children back to school after they had babies can improve their living conditions and assist them in taking care of their children in future. This study also revealed that teenage girls and their families (maternal) always carry the financial burden of raising a child. Most paternal families often distance themselves from providing financial support to their grandchildren because they always believe that girls deserve to take the sole responsibility of raising the child because it is their negligence to become pregnant. Furthermore, maternal families are always accused of failing to play their role of ensuring that girls do not fall pregnant (Chapter 4 sub-section 4.4.4). The present study revealed that teenage pregnancy prevention programmes mostly target teenage girls and even societies focus on punishing teenage girls for getting pregnant. In addition, very little has been done to ensure boys are appropriately educated about early and unplanned pregnancy prevention. This finding corresponds with the KZN Department of Basic Education, which reported that high teenage pregnancy rates have strong elements of gender inequality.

5.2.5 Key Findings five - Social Construction of gender inequality

The following themes emerged under the social construction of gender inequality section:

1. Culture used to control women
2. Unequal powers between women and men
3. Vulnerability and powerless in young women
4. Few young individuals finish grade 12
5. Biased parenting promoting gender inequality

The findings of the study revealed that the root causes for both poverty and gender inequality are social constructed in Vedriet Farm and with culture, religion, and socialization as the greatest enablers. Participants from the focus group were worried about the community application of culture, which made them believe that it only exists to control women and girls in Vedriet Farm (see Chapter 4.4.5). Thus, culture, socialization and religion were identified as 3 main pillars of the social construction of gender inequality. These identified three pillars advance gender inequality and make it extreme and influential to the extent that even victims of gender inequality believe that there is something wrong with gender equality (see Chapter 4.4.5). Furthermore, the study revealed that the social construct of gender does not consider human rights.

Traditional gender roles are known to be biased and discriminative, and they perpetrate gender inequality and women's poverty, such as consuming so much time for women without compensating them. However, a present study found that it is used to the advantage of girls in Vedriet Farm, such as that both parents and single mothers used household responsibilities to keep girls safe at home, to ensure they attend their schoolwork, to instil values like respect and ways to engage with adults. Conversely, while girls are at home, boys consume unfiltered strangers' language and observe or are exposed to adult crude behaviour. Thus, the lack of relationship between boys and female parents contributes to the increasing number of boys dropping out of school. However, it is important to emphasize that parenting is not only a woman's job, but both parents have equal responsibility for raising their children regardless of gender. Findings from the study revealed that male parents are not playing their role as fathers, which creates gabs which are mostly exploited by boys who use those gabs to create instability and havoc to both their families and society. Unfortunately, men failing to take parental responsibility not only harms them but also destroys the whole society.

The study explored that to overcome poverty and challenges associated with the social construction of gender inequality; we must first seek to understand and analyse gender and the underlying causes of poverty. The study supported the World Bank (2020) argument that most victims of gender discrimination are women, and the perpetrators of gender discrimination are usually men and sometimes supported by women. For example, some women collude with men to oppress other women and young girls in the name of culture and religion. This observation corresponds with the argument of (Hadiba, Ali &Ashfaq, 2016), who argued that there is a new way of promoting patriarchy, and the new way is using women to suppress other women and to ensure the sustainability of patriarchy in the family. For example, older women in the family and mothers-in-law are often tasked to ensure that a newly married woman knows that a man is always the head of the household and that she must ensure she cooks and washes for him. Sometimes, men and women are caught between pleasing society and protecting human rights. The study revealed that advocating for equality and human rights is associated with losing identity, roots and disrespect of religious and traditional laws. Some men and women believe in equality, but their upbringing, socialization and patriarchal-related principles make them feel like rebels when they attempt to advocate for equal rights, shared benefits, opportunities and essential life resources. The findings correspond with Croft, Atkinson and May (2021), who argued that social restrictions discourage men and boys from deviation from traditional expectations. They receive less support from other men for efforts to mitigate gender inequities. Additionally, those men who are not affiliated with women's groups are highly rated in most communities than those affiliated with women's organizations.

5.3 The purpose and objectives of the study

The purpose of the study was to analyse the link between poverty and gender inequality at Vedriet Farm, KwaZulu-Natal. The study was conducted to explain and describe the link between poverty and gender inequality in Dannhauser at Vedriet Farm. The literature reviewed in Chapter 2 revealed how gender inequality and poverty promote each other and the relationship between poverty and gender inequality, such as how gender roles enable poverty. This part of the study revisits the study's objectives and highlights how it was achieved.

5.3.1 Objective 1

The first objective focused on *describing prevalent indicators connecting poverty and gender inequality*. This objective was critical in explaining how gender inequality led to poverty.

This objective was achieved in Chapter 4, Sections 4.4.4 & 4.4.3.1. The findings revealed that teenage pregnancy impacts girls' education more than boys because girls often drop out of school due to pregnancy-related complications and are later required to raise and take care of the child. The father of the child usually continues with his education without any disruptions and his family will not have an additional person with financial consequences. In contrast, the girl's family would need to foot the bill for expenses associated with a newborn baby. The study also revealed that school dropout is a major contributor to youth unemployment and poverty. Both unemployment and poverty are featured prominently on the root causes of gender-based violence and femicide, such as young people being forced into transactional sex, and young girls forced by circumstances to cohabit with wealthier men. According to the Interview Participant, young girls and women of Vedriet Farm cohabit with employed men to survive and access female necessities. During the focus group discussion, participants argued that gender roles imposed by society contribute to their poverty and consume valuable time to develop themselves.

Moreover, the study revelation supported the argument that the responsibility of child-rearing must be for both parents so that women will have time to make use of life opportunities that can improve their standard of living. Observation from the focus group discussion highlighted women's concern about men as the culprit for condom refusal. Furthermore, the study revealed that, men often deny women access to family planning methods. As a result, the consequences of unplanned pregnancy affect women, who are often left with the financial responsibility of ensuring their children's basic needs. Women from the focus group discussion suggested that government should do more to promote vasectomy to prevent unplanned pregnancy. However, they were cautious that male sterilization would not prevent HIV/AIDS and sexual transmitted diseases.

5.3.2 Objective 2

The second objective highlighted *the relationship between poverty and gender inequality*. This objective was critical to identify the point of intersection between poverty and gender inequality, to explain common causes between these two concepts and how these concepts influence each other. The literature reviewed in Chapter 2 revealed that gender inequality is the causation of poverty, such as that women and girls spend most of their time doing unpaid care work, and men spend most of their time on labour markets and activities associated with income generating.

This objective was achieved in chapter 4, section 4.4.3. This study discovered that almost everything evolves around gender relations. In Vedriet farm, girls do house chores while boys are free to do anything, such as going to town and looking for temporary jobs to fund their basic needs. Concerning this study, On Sundays, it is compulsory for girls to attend church while boys are free to choose between attending church or naturing their talents such as playing soccer which is one of the highest paying skills in the world. Men and boys mostly do household maintenance work, and it is often fathers who ensure that they teach only a boy child how to do home maintenance work or minor renovations such as tiling, plumbing, roofing and painting. Home maintenance work is closely linked to skills, self-employment and highly paid jobs. Only exposing boys to this household maintenance work disadvantages girls to the extent that it makes them believe that certain skills or jobs are not meant for girls and women. In addition, the current unemployment rate in South Africa favours skilled people who can employ themselves. The above demonstrates how gender roles perpetuate poverty and unemployment at the household level and how it exposes and limit young boys and girls to better opportunities.

5.3.3 Objective 3

The third objective focused on *how gender inequality promotes poverty*. This objective was critical to describe how gender inequality encourages gender-based poverty. The literature reviewed in Chapter 2 revealed that in a patriarchal system, women are voiceless, have no power to take decisions and resources are managed and controlled by men. Concerning this study, women have little control over their bodies. As a result, they cannot choose when to have children. This objective was achieved in chapter 4, section 4.4.2. During focus group discussion, female participants were concerned about unprotected sex which forces women and

girls to give birth to children they cannot afford. Ensuring access to family planning methods is beneficial to both men and women. For example, a smaller family can be affordable and beneficiary to both women and men. Most societies, including the community of Vedriet Farm, were socialized to believe that women have no space in decision-making and that men were the natural breadwinners who must take decisions without any objections from their female partners. Based on the views and perspectives of both men and women from Vedriet Farm, It is clear that gender inequality incidents are the major contributing factors for unplanned teenage pregnancy facing this community, and gender inequality enables the sexual exploitation of school going girls who later fall pregnant and contract HIV.

Gender inequality incidents put the future of young girls at risk of poverty and gender-based violence. Gender equal societies experience less violence, poverty, teenage pregnancy, and school dropouts and Gender discrimination practices expose women and girls to gender-based violence since it creates the expectation that women must always be servants to men (Commission for Gender Equality, 2018). In support of the above conclusion, the study found that young girls from Vedriet Farm often failed to perform better in schools due to the overloaded burden of household chores and child-rearing responsibilities which denies them the opportunity to study and participate in refreshing community recreational activities. The lack of service delivery, such as clean water, worsens the situation. Due to the lack of clean water in the area, women and girls spend most of their time queuing for water from tanks and later, they have another responsibility of mixing the coal waste or powder used to prepare a fire in the area. While women and girls are busy with all these household duties, men and boys can enjoy their time by studying and going to soccer practice, and they often use afternoons to rest and prepare for the next day.

5.4 Strengths and limitations

The study provides valuable information on how gender inequality perpetuates poverty and how gender roles, harmful culture and religious practices relegate young women to poverty at an early age.

This study may guide policy decision makers to plan and implement gender-responsive poverty reduction programmes. Moreover, this study can assist in imparting new links between poverty and gender inequality. For example, the Commission for Gender Equality revealed that most

of the Integrated Development Plans (IDP) for KwaZulu-Natal municipalities are not gender sensitive; they are silent on gender equality programmes and the budget for gender programmes is often not prioritized by municipalities. As a result, the findings and recommendations from this study have the potential to assist municipalities in prioritizing and considering the mainstreaming of gender on their IDPs. Furthermore, recommendations from this study will encourage the design of gender-sensitive projects and programmes. Therefore, this study will contribute towards the elimination of gender-blind policies and assist municipalities in prioritizing gender-responsive budgeting.

The study has some limitations, such as the language barrier since the focus group discussions guiding questions were written in English. Still, the researcher managed to translate guiding questions into IsiZulu. However, the process of translation costs the focus group discussion time. As a result, the researcher needed to collect information as quickly as possible while the participants' concentration and interests were still at the best level to give valuable information required for credible research results. Furthermore, few males compared to females participated in the group discussion, and it became a challenge because male participation was critical for the study since it was about gender inequality. Still, the researcher managed to use research and group management skills to ensure the views of those few male participants were captured. Moreover, most female participants revealed that they have males in their lives as partners, brothers, and children, which aided the study to get more information about men regarding gender inequality and poverty.

5.5 Recommendations

- Dannhauser local municipality should ensure the mainstreaming of demographics into their IDP to ensure poverty alleviation programmes or projects are targeting the correct population.
- Municipalities and public service departments should be capacitated on gender mainstreaming to ensure IDPs, Strategic Plans, Poverty Reduction Policies and Projects are responsive to the different needs of both women and men. Mainstreaming of gender will ensure that gender equality matters are attended to and mainstreamed at a planning stage.

- The local municipality should engage the Department of Social Development and address the issue of gender inequality in parenting. They can start by ensuring that the current parenting programme is gender sensitive.

- Department of Education, Department of Social Development and Dannhauser Local Municipality should ensure sex-disaggregated data on school dropout is available to ensure that gender-specific problems of school dropout are addressed comprehensively and accordingly.

- Dannhauser Local Municipality should encourage the meaningful inclusion or consideration of men and boys in teenage pregnancy prevention programmes.

- The local municipality should ensure that gender analysis and gender impact assessment are the prerequisites for implementing poverty alleviation programmes, policies, and projects.

- Dannhauser Local municipality should encourage the development of resocialization programmes to transform the community of Vedriet Farm.

- Local Government should embark on gender sensitization for all social structures and community leadership to guide against gender discrimination, gender inequality, language and behaviours undermining gender equality.

- Local governments need to develop gender-aware policies and approaches to challenge and interrogate current power structures and barriers to gender equality. And this will assist in addressing the issue of illiteracy, unequal access to quality education and access to sexual reproductive health and rights.

- In partnership with traditional and religious structures, the national government must conduct robust engagements to reform traditional gender roles.

- The national government and non-governmental organizations must be encouraged to incentivize and professionalize care work, such as paying wages instead of stipends.

5.6 Further research

- Future research can attempt to examine the social construction of gender. This is because several studies indicated gender pave the start for social inequalities.

- Researchers need to look at the effectiveness of the existing teenage pregnancy prevention programmes. It has been indicated that teenage prevention programmes for society and the government focus more on girls.

- In future research, other researchers may maybe be interested in knowing how poverty reduction strategies can be merged with gender inequality prevention strategies. Current indication shows that they are partially integrated and sometimes parallel.

5.7 Conclusion

The purpose of the study was to analyse the link between poverty and gender inequality. The study also sought to describe prevalent indicators linking gender inequality and poverty. Using the structural functionalism theory in answering the research questions, the empirical study reveals the following important findings. Firstly, unplanned pregnancy makes women and girls vulnerable to poverty and gender inequality in Vedriet Farm. Secondly, the community of Vedriet Farm is suffering from socially constructed inequalities promoted in the name of culture. Thirdly, women and girls' inability to finish school make them rely on the informal economy for survival and cohabiting is also used by women and girls as an alternative to getting financial support from men. Fourthly, the study reveals that teenage pregnancy consequences are experienced differently between boys and girls and between paternal and maternal families. Fifthly, social contracts, rules and customs are not equally applied to women and men of Vedriet Farm.

Based on the findings, the researcher concludes that gender inequality promotes poverty and is one of the major root causes of poverty. In the same way, by fighting poverty, we might be able to decrease gender inequality incidents perpetuating poverty. Moreover, in relation to this study, three main pillars of the social construction of gender inequality were found: culture, socialization and religion. Traditional gender roles confined women and girls to unpaid care work and allowed men and boys to dominate the labour market. The practical implication of the findings to policy is that the local government needs to be empowered to mainstream gender and demographic dividends to ensure that Municipality Integrated Development Plans (IDPs) target the correct people and respond to different needs and priorities of all genders. In connection with the study's findings, it can be argued that gender equality is pivotal and critical for poverty alleviation and sustainable development.

The study explored overcoming poverty and challenges associated with the social construct of gender. We must first seek to understand and analyse gender and the underlying causes of poverty. The study revealed that when poverty is analysed based on a gender perspective,

various forms of gender discrimination are exposed and tracked in households, communities and the workplace and analysing poverty from a gender perspective advanced the understanding of social inequalities such as that it questions how resources are distributed and who benefits from community resources. The literature reviewed in Chapter 2 highlighted how poverty explains the extent of inequalities in power relations both from the community and within the household. Thus, poverty reduction efforts need to concentrate on addressing gender-related poverty differentials. European Institute for Gender Equality (2017) argued that it is important to note different constraints, options and needs of women and men when planning poverty reduction initiatives. For example, women can be prevented from attending evening classes because of traditional roles. Ensuring gender perspective in poverty diagnosis involves assessing gender issues and identifying gender-specific priorities for poverty reduction initiatives so that they will be integrated into the policy responses. Gender-responsive communication is an essential skill needed for successful development interventions. When Development Agents and officials interact or engage with the people at the grassroots level, they must be aware of conducts that can enforce or prevent gender inequality. The researcher view that gender equality education and sensitization need not only to target the public but must also consider officials who might have their stereotypes, harmful beliefs and negative perception about human rights and equality. Government and other important institutions responsible for the social development of people must have programs or sessions for their staff to help them interrogate and challenge gender stereotypes.

Applying the findings to the structural functionalism theory, community development interventions need to seriously consider how gender intersects with ethnicity, socio-economic background, race, religion, age, and sexual orientation to form different patterns of disadvantage and exclusion. Vedriet Farm used the social construct of gender to make social distinctions between women and men. These gender distinctions were found in economic, sex-based societal expectations, rights and privileges, property ownership and inheritance, and gender-based division of labour. Moreover, the findings of the study revealed issues of unequal distribution of resources and opportunities, most rights and privileges were enjoyed by men and boys, and unequal access to the labour market affected women's access to income and basic needs due to that opportunities were structured and aligned with traditional gender roles and social services.

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Appendix 1B: Semi-Structured Interview Guide For Individual Face-To-Face Interview With Key Informants

1. How long have you been servicing this community?

2. What are the most challenges facing this community?

3. Do you have programmes in place to address these problems and who are the most beneficiaries?

4. What are the obstacles to addressing these challenges?

5. Do you regard this community as a poor and why?

6. Who is likely to be poor in this community and Why?

7. What do you think are the root causes of poverty in this community?

8. What are the socially constructed practices promoting poverty in this community?

9. What are the consequences of poverty in this community?

10. Do you regard this community as a gender-equal society and why?

11. According to the municipality current IDP, there are high school dropout rates in this community. Between girls and boys who is likely to drop out of school and why?

12. According to the municipality current IDP, there is a high unemployment rate in this community. Between women and men, who is likely to be unemployed in this community and why?

13. Do you observe any cultural practices in this community? If yes are they harmfully or are they contributing to the development of this community?

14. Who is responsible for collecting water and fuel in this community and why?

15. What are the types of gender inequality and gender discrimination exists in this community?

16. Who are the most victims of gender inequality in this community?

17. What are the consequences of gender inequality in this community?

Appendix 1B Focus Group Interview Guide

1.   What do you understand about poverty?

2.   What do you understand about gender?

3.   What is your understanding of gender inequality?

4.   Do you think gender inequality causes/contributes to poverty and why?

5.   Do you think culture promotes poverty and gender inequality and how?

6.   Do you think religion promotes poverty and gender inequality and how?

7.   Did you ever observe any cultural practices in this community that you think contribute to poverty and gender inequality?

8.   Did you ever observe any religious practices in this community that you think contribute to poverty and gender inequality?

9.   Are you free to make decisions about your life? Yes/No. if no Why? How it affected your future?

10.   Who is the poor between males and females in this community?

11.   Who is at risk of poverty in this community and why?

12.   Do you believe poverty affects men and women equally? Yes/ No and why?

13.   What do you think are the costs of poverty to the individual and society?

14.   Do girls and women enjoy freedom and rights the same as men and boys in this community? If not, why?

15.   Who is most likely not to complete or to complete school between girls and boys in this community and why?

16.   Who is more employed between men and women in this community and why?

17.   Who is taking care of children in this community and why? And how this responsibility affects his or her time, day and life?

18.   Who is likely to attend university in this community between girls and boys and why?

19.   Is gender equality considered during decision-making processes in this community?

20.   Does women and men equally represented in community leadership of this community? If not, what is the impact of gender underrepresentation in community leadership?

Appendix 2 Informed Consent Zulu Version

IKOMIDI LOKUCWANINGWA KWEZINDLU NEZESAYENSI YOMPHAKATHI E-UKZN (HSSREC)

ISICELO SOKUVUNYELWA KWEZIMILO

Ngokucwaninga nabahlanganyeli abangabantu

ITHEMPLEMENTI YENSIZA YEMVUME OKWAZIWE

Isaziso kubacwaningi: Naphezu kwesidingo sokunemba kwesayensi nezomthetho, kufanele kwenziwe yonke imizamo ukuze kukhiqizwe idokhumenti yemvume ecacile ngokolimi nelula ngangokunokwenzeka, ngaphandle kokushiya imininingwane ebalulekile njengoba ichazwe ngezansi. Izinguqulo ezihunyushiwe eziqinisekisiwe zizodingeka uma inguqulo yoqobo isigunyaziwe.

Kunezimo ezithile lapho imvume yomlomo kafakazi ingase yamukeleke, kanye nezimo lapho imvume yokwaziswa komuntu ngamunye ingase iyekwe yi-HSSREC.

Uhlu Lolwazi kanye Nemvume Yokuhlanganyela Ocwaningweni
Usuku:

Ukubingelela: sawubona futhi ngiyabonga ngokukhombisa intshisekelo yokubamba iqhaza kulolu cwaningo.

Igama lami nginguThamsanqa Mncube ofunda eNyuvesi yaKwaZulu-Natal, College of Humanities- Built Environment and Development Studies (Nikeza ulwazi ngomcwaningi (igama, umnyango/isikhungo kanye nezinombolo zokuxhumana ezihlukahlukene namakheli e-imeyili)

Uyamenywa ukuthi ubambe iqhaza ocwaningweni olubandakanya ukuphendula imibuzo, uzodingeka ukuthi ubambe iqhaza ezingxoxweni zeqembu futhi uzobuzwa imibuzo embalwa mayelana nolwazi lwakho lwezibalo ezifana nobuhlanga bakho, imfundo, nomsebenzi kanye nolwazi lomuntu siqu. njengemininingwane yakho yokuxhumana. Inhloso kanye nenjongo yalolu cwaningo ukuhlola ukuxhumana phakathi kobumpofu nokungalingani ngokobulili eVedriet Farm. Ucwaningo kulindeleke ukuthi lubhalise abahlanganyeli abangu-20, amaseshini ama-2 ohlobo lwezingxoxo zamaqembu azoba nabahlanganyeli abangu-12 ezizoqhutshwa eVedriet Farm e-Vedriet Community Hall kanye nezingxoxo zobuso nobuso

eziyi-8 nabantu esebenesipiliyoni emkhakheni wokuthuthukisa umphakathi kanye nokuqhakambisa ukulingana. Kuzobandakanya ukuphendula imibuzo eyi-hora evulekile nevaliwe, ukuqoshwa komsindo, uqobela phansi okudingidwayo. Isikhathi sokubamba kwakho iqhaza uma ukhetha ukubhalisa nokuhlala ocwaningweni kulindeleke ukuthi kube yizinsuku ezimbili. Lolu cwaningo luxhaswe yiNyuvesi yaKwaZulu Natal.

Okungahle Kube Yingozi uma uzibandakanya nalolu cwaningo

Azikho izingozi ezaziwayo ezihlobene nalolu cwaningo, kodwa eminye yemibuzo yocwaningo izobandakanya ukubuza ababambiqhaza mayelana nezehlakalo zokungalingani ngokobulili futhi kungase kube khona umhlanganyeli oyizisulu zokuhlukunyezwa ngokocansi, udlame locansi, ukudlwengulwa kanye nezigameko lapho abanotho besebenzisa amandla abo ngokomnotho ukuthola ucansi kwabahlwempu. Usonhlalakahle uzocelwa ukuthi anikeze ukwelulekwa ngokwengqondo ngemuva kweseshini ukuze abhekane nezinkinga zokungaphatheki kahle kwabazobe bebambe iqhaza. Ukwengeza, uma kukhona abambe iqhaza kulolu cwaningo abake baba yizisulu bazodluliselwa kodokotela beNgqondo bakahulumeni abatholakala eMadadeni Provincial Hospital.

Ongakuzuza ngokuba yingxenye yalolu cwaningo

Siyethemba ukuthi lolu cwaningo luzosiza umasipala wendawo yase-Dannhauser ukunciphisa izigameko zokusatshalaliswa ngokulinganayo kwezinsiza zomphakathi namathuba phakathi kobulili futhi wenze izinhlelo ezinzulu ngobulili eVedriet Farm. Ngaphezu kwalokho, ngokubamba iqhaza kulolu cwaningo, usisiza futhi ukuthi sibe nesandla empumelelweni yesikhathi esizayo yokuvimbela ukungalingani kobulili kanye nezinhlelo eziphumelelayo zokunciphisa ubuphofu emphakathini wakini.

Lolu cwaningo lubuyekezwe ngokokuziphatha futhi lwagunyazwa yiKomidi le-UKZN Humanities and Social Sciences Research Ethics (**HSSREC/00004050/2022**).

Uma kuba nezinkinga noma ukukhathazeka/imibuzo ungathintana nomcwaningi ku-072 521 4474/ tkamncube@gmail.com noma i-UKZN Humanities & Social Sciences Research Ethics Committee, imininingwane yokuxhumana kanje

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Ukubamba iqhaza kulolu cwaningo kungokuzithandela; uma unquma ukubamba iqhaza kulolu cwaningo, ungashintsha umqondo wakho ngaphandle kokunikeza isizathu futhi ungahoxa noma nini ngaphandle kwesijeziso. Ukuhoxiswa ocwaningweni ngeke kuphazamise ukuhlanganyela kwakho kunoma yiziphi izifundo zesikhathi esizayo noma ekusebenzelaneni kwesikhathi esizayo neNyuvesi yaKwaZulu-Natali noma izinhlaka ezingaphansi kwalesi sikhungo. Uma uhoxa ngokuzithandela ocwaningweni uyakhuthazwa ukuthi uthinte umcwaningi ku-072 521 4474 (ngoMsombuluko-uLwesihlanu, ngo-9am-5pm). Uma uhoxa ocwaningweni ngaphambi kokuqeda sonke isikhathi, noma iyiphi idatha osinikeze yona ngaphambi kokuba unqume ukuyihoxisa izogcinwa ukuze ihlaziywe. Akukho okunye okuzoqoqwa noma kusetshenziswe. Umcwaningi uzonqamula ababambiqhaza ocwaningweni uma ababambiqhaza bengahambisani nezinqubo zocwaningo, ukuvikela umhlanganyeli engozini eyeqile kanye nokugcina ubuqotho bedatha efana nokuthi umhlanganyeli anikeze ulwazi olungamanga ngamabomu.

Ukubamba kwakho iqhaza kulolu cwaningo akunazindleko njengoba indawo izoba yihholo lomphakathi lezingxoxo zamaqembu okugxilwe kuwo futhi inhlolokhono yomuntu ngamunye izoqhutshwa ezindaweni zokusebenza zomhloli. Azikho izinxephezelo noma izimbuyiselo zokubamba iqhaza ocwaningweni.

Ukuvikelwa Kokugcina Imfihlo

Ubumfihlo bakho bubalulekile kithi. Lonke ulwazi oluthathwe ocwaningweni luzofakwa ikhodi ukuze kuvikelwe igama lesifundo ngasinye. Awekho amagama noma olunye ulwazi

oluhlonzayo oluzosetshenziswa lapho kuxoxwa noma kubikwa idatha. Imininingwane izogcinwa uphiko lweBuilt Environment and Development Studies iminyaka engu 5 futhi iqashwe ngabaphathi abagade umcwaningi.

CONSENT (Edit as required)

Mina

………………………………………………………………………………………………………

……. ngaziswe ngocwaningo olunesihloko esithi (Ukuhlaziywa kokuxhumana phakathi kobulili nobumpofu) okuhlaziywa ngu-Emmanuel Thamsanqa Mncube.

Ngiyayiqonda inhloso nezinqubo zocwaningo (engeza lokhu futhi uma kufaneleka).

Nginikezwe ithuba lokuphendula imibuzo mayelana nocwaningo futhi ngibe nezimpendulo ngokwaneliseka kwami.

Ngiyazisa ukuthi ukuhlanganyela kwami kulolu cwaningo kungokuzithandela futhi ngingahoxa noma nini ngaphandle kokuphazamisa noma yiziphi izinzuzo engivame ukuba nelungelo lokuzithola.

Ngazisiwe nganoma yisiphi isinxephezelo esitholakalayo noma ukwelashwa uma kwenzeka ngilimala ngenxa yezinqubo ezihlobene nokufunda.

Uma ngineminye imibuzo/okungikhathazayo noma imibuzo ehlobene nocwaningo ngiyaqonda ukuthi ngingathintana nomcwaningi ku-072 521 4474 noma ku-tkamncube@gmail.com.

Uma nginemibuzo noma izikhalo mayelana namalungelo ami njengomhlanganyeli wocwaningo, noma uma ngikhathazekile ngendawo ethize yocwaningo noma abacwaningi ngingaxhumana:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Email: HSSREC@ukzn.ac.za

Imvume eyengeziwe, lapho kufanele

Ngakho nginikeza imvume yokuthi (susa okungafanele ocwaningweni):

Ukuqoshwa kwengxoxo yami / ingxoxo yeqembu   YEBO / CHA

_____   _____

Sigenesha kaMbandakanyi   Usuku

_____   _____

Sigenesha kaFakazi   Usuku

(Lapho Kufanele khona)

_____   _____

Siginesha kaToliki   Usuku

(Lapho Kufanele khona)

Appendix 3 Informed Consent English Version

UKZN HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE (HSSREC)

APPLICATION FOR ETHICS APPROVAL

For research with human participants

INFORMED CONSENT RESOURCE TEMPLATE

Note to researchers: Notwithstanding the need for scientific and legal accuracy, every effort should be made to produce a consent document that is as linguistically clear and simple as possible, without omitting important details as outlined below. Certified translated versions will be required once the original version is approved.

There are specific circumstances where witnessed verbal consent might be acceptable, and circumstances where individual informed consent may be waived by HSSREC.

Information Sheet and Consent to Participate in Research

Date:

Greeting: hello and thank you for showing interest in participation in this study.

My name is Thamsanqa Mncube from University of KwaZulu-Natal, College of Humanities-Built Environment and Development Studies (Provide information about the researcher (name, department/institution and various contact numbers and email addresses)

You are being invited to consider participating in a study that involves answering questions, you will be required to participate in a group discussion and you will also be asked a few questions about your demographic information such as your ethnicity, education, and employment and personal information such as your contact details. The aim and purpose of this research is to examine the link between poverty and gender inequality in Vedriet Farm. The study is expected to enrol 20 participants, 2 sessions in a form of focus group discussions consists of 12 participants which will be conducted in Vedriet Farm at Vedriet Community Hall and 8 individual face to face interviews with key informants at their workplace. It will

involve answering 1hour open-ended and close questions and note taking. The duration of your participation if you choose to enrol and remain in the study is expected to be two days. The study is funded by the University of KwaZulu Natal.

Foreseeable Risks

There are no known risks related to the research study, but some of the questions of the study will involve asking participants about gender inequality incidents and there might be a participant who are victims of sexual harassment, sexual violence, rape and transactional sex. The social worker will be requested to provide counselling after the session to address issues of discomforts to participants. Additionally, for further intervention, particularly if there are participants who victims of gender-based will be referred to government Psychologists available from Madadeni Provincial Hospital.

Potential Benefits of the Research Study

We hope that the study will assist Dannhauser local municipality to decrease the incidents of unequal distribution of community resources and opportunities between sexes and formulate gender sensitive poverty reduction programmes in Vedriet Farm. Moreover, by participating in this research study, you are also helping us contribute to the future success of gender inequality prevention and successful poverty reduction programmes in your community.

This study has been ethically reviewed and approved by the UKZN Humanities and Social Sciences Research Ethics Committee (**HSSREC/00004050/2022**).

In the event of any problems or concerns/questions you may contact the researcher at 072 521 4474/ tkamncube@gmail.com or the UKZN Humanities & Social Sciences Research Ethics Committee, contact details as follows:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

PrivateBagX54001
Durban
4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Participating in this study is voluntary; if you decide to participate in this study, you can change your mind without giving a reason and you can withdraw at any time without penalty. Withdrawal from the study will not affect your participation in any future studies or future interactions with the University of KwaZulu-Natal or affiliates of this institution. If you withdraw voluntarily from the study you are encouraged to contact the Researcher at 072 521 4474 (Monday-Friday, 9am–5pm). If you withdraw from the study before completing all the

session, any data that you provided to us before you decided to withdraw will be kept for analysis. Nothing further will be collected or used. The researcher will terminate the participants from the study if the participants are not complying with the study procedures, to protect a participant from excessive risk and to maintain the integrity of the data such as participant deliberate providing false information.

There are cost to be incurred by participants as a result of participation in the study since the venue will be a community hall for focus group discussions and individual face to face interviews will be conducted at the key informant's workplaces. There are no incentives or reimbursements for participation in the study.

Protection of Confidentiality

Your confidentiality is important to us. All information taken from the study will be coded to protect each subject's name. No names or other identifying information will be used when discussing or reporting data. Data will be stored by the division of Built Environment and Development Studies for 5 years and monitored by the allocated supervisors.

CONSENT (Edit as required)

I …………………………………………………………………………………………. have been informed about the study entitled (An analysis of the link between gender inequality and poverty by Emmanuel Thamsanqa Mncube.

I understand the purpose and procedures of the study (add these again if appropriate).

I have been given an opportunity to answer questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.

 If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at 072 521 4474 or tkamncube@gmail.com.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

 HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

PrivateBagX54001

Durban

4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to (delete which is not applicable for the study):

Audio-record my interview / focus group discussion YES / NO

Use of my photographs for research purposes   YES / NO

_____   _____

Signature of Participant   **Date**

_____   _____

Signature of Witness   **Date**

(Where applicable)

_____   _____

Signature of Translator   **Date**

(Where applicable)

Appendix 4 Gate Keeper Letter

DANNHAUSER LOCAL MUNICIPALITY (KZN - 254)

Telephone: (034) 621 2666
8 Church Street
Facsimile: 0346212666
Private bag X1011

OFFICE OF THE COUNCILLOR

CLLR V.M NDABA

072 213 9032

Date : 21/07/2021

To   **: University of KwaZulu-Natal Ethics Committee**

Subject   **: Permission to conduct the study at Vedriet Farm**
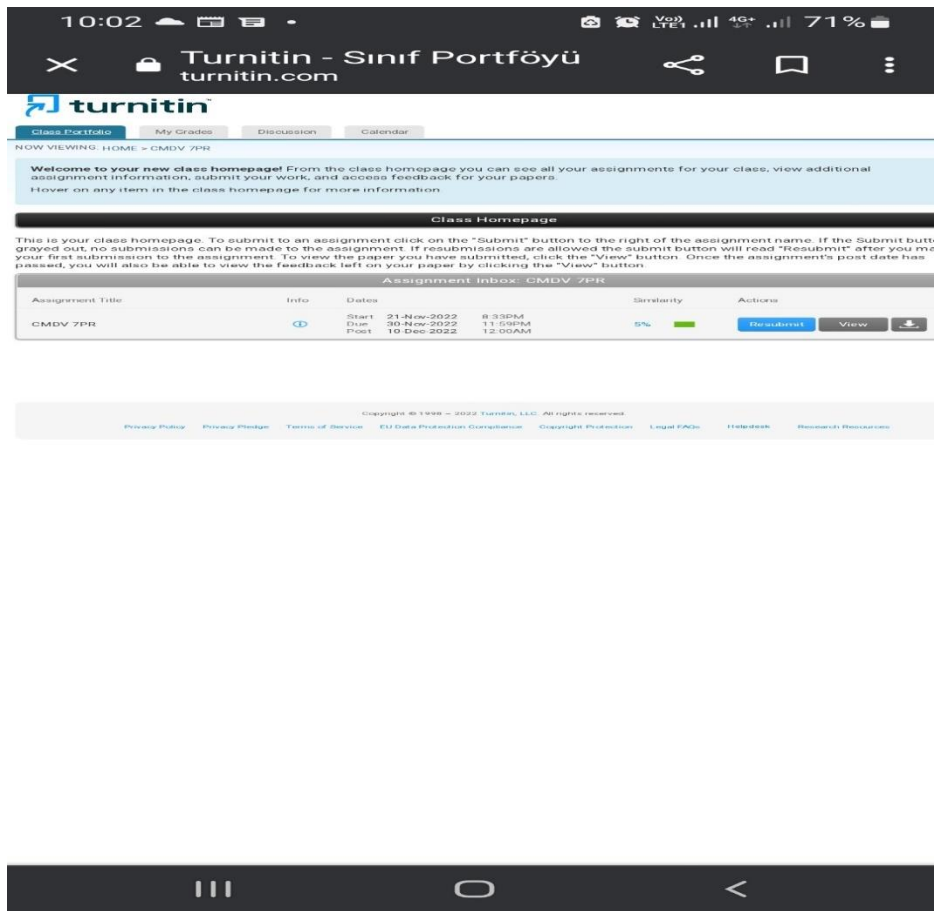
Dear Sir/Madam

This letter serves to give Emmanuel Thamsanqa Mncube: Student Number: **217079737** the permission to conduct the study on condition he obtains an Ethical Clearance from the University of KwaZulu-Natal.

Kind Regards

Yours Faithfully

Cllr. Vincent Mgcinisizwe Ndaba

Appendix 5: Turnitin

Submission date: 27-Nov-2022 04:00PM (UTC+0200) Submission ID: 1964065453 File name: Masters_Dissertation_ET_MNCUBE_217079737.docx (138.13K) Word count: 30106 Character count: 170083