THE PERCEPTION OF KHAYELITSHA WOMEN ON SOCIO-ECONOMIC GAINS SINCE 1994

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THE PERCEPTION OF KHAYELITSHA WOMEN ON SOCIO-ECONOMIC GAINS SINCE 1994

By

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ABSTRACT

Post 1994, empowerment became the buzz word in the South African new dispensation and has been on the agenda of almost every democratic elected South African President including the current one. However, there is a perceived confusion on the meaning of the word as others believe that is a false affirmative action while others believe that it requires enablers and cannot only be individually driven in the absence of such resources. Empowerment in context refers to a process whereby those who has been denied opportunities in terms of making remarkable life choices gains such an ability in terms of power to improve their living state and of those around them. For women, it is a capacity to be dependent in terms of choices such as economic participation through business ventures or choice of marriage and more. However, the reality does not necessary mean that such choices are liveable. The lack of empowerment of women is strongly linked to socio-economic, political, stereotypic tendencies associated with culture and requires some concerted efforts by all including communities since its manifestation affects families, communities and nations. Its plight is mostly evident in the villages, rural communities and townships and as results has draws the attention of the researcher to establish such factors that hinders empowerment of women in the 22 years of democracy.

The aim of the study is to establish whether women in Khayelitsha have been able to realise socio economic gains (i.e. economic empowerment) since 1994. This study intends to do so by examining perception of women regarding factors that hamper their economic empowerment in Khayelitsha, Western Cape. Additional to that, is the perception of how government strategies including policies have enhanced their socio-economic participation or discrimination of women to defeat the notion of disempowerment. It will provide recommendations on how the system can be improved to prioritise the needs of the women and later on improve implementation of the women empowerment strategies.

A sample of 46 focus group participants were identified and the qualitative research approach was exploited to gain first-hand knowledge of such perceptions. The focus

group study found that women empowerment is still a far-fetched dream and cannot be achieved until all barriers are removed. Moreover, the government mechanisms to facilitate economic empowerment of women are not known and does not benefit all in particular women. It has also found out that such mechanisms are not the answer to every woman`s troubles.

The study recommends the following: Government should intensify policy implementation and expansion of the programmes to reach those poor women where sometimes information does not come to them. Government should intensify accountability checks especial in the grassroots level where most women are found. Women should be afforded opportunities and support to realise their full potential. Young women should be motivated to inculcate the culture of willingness to learn amongst themselves, by being involved in community projects as volunteers. The culture of "*Vukuzenzele*" need to be strengthened so that people can move away from the culture of dependency. Women need to be enlightened to be involved in their communities. Communities need to be capacitated on the notion of empowerment against the existing government policies and programmes. In case where policy gap is observed, policy review must be embarked on. The playing field need to level against discrimination by gender and capacitate women to take opportunities in areas that are male dominated. Government agencies need to be visible for communities to know their purpose and roles in making government realise its agenda. Access to finance for women should be prioritised for women to establish or expand their businesses. Lastly, Government need to devise means for people to be at the forefront of their development such that; they make informed choices, identify market opportunities, sustainable products and seek information to generate income through self-employment.

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1.1 INTRODUCTION OF THE STUDY

Democracy, in a country that has been previously oppressed, should give hope to the previously oppressed people, to the extent that they can get their share in the wealth of the country (De Jager, 2015:7). Shapiro and Oliver (2006:2), describe wealth as a special form of money more often used to create opportunities, secure a desired status and standard of living or pass class stature along to one's children. In this form, wealth is interlinked to a notion of economic wellbeing and access to life changes. Beinhocker (2006:11) states that wealth is a product of evolution processes, as it requires an ability to turn raw material/ideas into something people want through hard labour. In order to gain access to wealth (resources), one has to have power (Batiwala, 1993:129) and power is an integral factor in addressing gender inequalities.

Empowerment is thus needed for people, who have been without power, to gain power, and Sen (1997:2) describes empowerment as "changing power relations in favour of those who previously exercised little power over their own lives". In this study women need to be empowered in order to gain access to resources. It has been a dominant discourse that women are marginalised in the economic activity environment, such that there are very few women who are holding higher positions in the corporate world.

South Africa subscribes to a number of international instruments such as the Convention on all forms of Discrimination against Women (CEDAW), the Beijing Platform for Action and others that seek to achieve gender equality. These instruments commit South Africa and other member states, that are signatories or who have ratified, to prioritise the curbing of gender discrimination on women through empowerment strategies. In South Africa, there are also a plethora of other instruments that are acting against women discrimination, such as:

- The Bill of Rights that is on the forefront of equality of mankind;

- Commission on Gender Equality provides for the achievement of equality for women an active citizen, decision makers and beneficiaries in the political, economic, social and cultural spheres of life. Furthermore, it pronounces that women, who are in need of social upliftment, must be given priority;
- Women Empowerment and Gender Equality Bill (B 50—2013), which aligns all aspects of laws and implementation of laws relating to women empowerment, appointment and representation of women in decision making positions and structures; and lastly establishes a legislative framework for the empowerment of women; and
- Establishment of the Ministry for Women which is responsible for the acceleration of women's empowerment.

Although these are good instruments, the pace of their implementation has not always been as fast as expected by government and society at large. The slow implementation of policies that seek to address gender equality, with specific reference to women empowerment, inevitably affects women adversely. Women in townships in South Africa are the worst affected by the slow pace of policy implementation against women discrimination.

Khayelitsha, which is a township in the Western Cape in South Africa, is definitely not immune to challenges brought by the slow pace of policy implementation. The challenges and problems are actually heightened for women in Khayelitsha, as some may be illiterate and not even know about these policies developed by the government. Therefore, this study will identify any form of empowerment for women in Khayelitsha, which could get them out of abject poverty by empowering themselves within their communities. Moreover, this study will expose to what extent democracy has benefited women to improve their lives and those around them. It will also indirectly measure the rate of gender equality in the township, with regard to socio-economic gains through focus group discussions.

1.2 PROBLEM STATEMENT

Before the advent of democracy, men and women participated unequally in their communities. In the workplace, women doing the same work as men were remunerated unequally. This is confirmed by Anita Bosch in the South African Board for Peoples Report (2015) stating that in South Africa, women are still on average paid 15 per cent less for the same work as their male counterparts. Globally and nationally, the political commitments made in the form of policies that seek to curb persisting inequality confirm that economic inequality with regard to women remains a cause for concern. These views, such as those made at the Fourth Women's World Conference's Platform for Action (www.un.org/women/beijing), denote that gender segregation undermines the concept of democracy. Moreover, the Beijing Platform for Action emphasise that "women`s equal participation in decision making is not only a prerequisite for democracy but a necessary condition for women's interests to be taken into account".

In 2015, South Africa entered its twenty-first year of democracy; however, the level of inequality is still prevalent in the lives of the majority of South Africans, particularly women. Some women, such as Dudu Myeni (South African Airways Chairperson), have claimed their space in communities and in the workplace as they sit in board meetings as directors or chairpersons. However, it was also confirmed by the Chairperson of the National Council of Provinces, Ms Thandi Modise, in her Speech to the Inter-Parliamentary Union 10th Women Speakers' Conference in New York on August 2015, that "it is not just the Parliament of the Republic of South Africa that is increasing the number of women but there are also incremental attempts by South Africa to make headway in ensuring that heads of administration in the corporate and public service worlds are women" (http://www.polity.org.za).

Nevertheless, what remains a concern is the fact that there is limited progression in the townships compared to what is observable in the corporate world or in government. This view is confirmed by Fohtung (2008:90) saying that the level of gender equality particularly in the townships leaves much to be desired. According to Fohtung, this observation raises a question as to whether access to income earning

opportunities improves women's status within households, or whether social norms and practises intervene to make access to resources alone insufficient to address intra-household gender relations challenges such as decision making (Mader and Schneebaum, 2013).

The level of inequality is confirmed by Guest (2004: 141; 231-232), when he said that the gap between the have and the have nots is widening. Steyn-Kotze (2010) also confirms the wealth gap across gender, saying "the fruits of economic prosperity have not necessarily trickled down to the broader population". Consequently, this raises questions as to whether the previously oppressed/disadvantaged groups have experienced political and economic liberation, or perhaps whether liberation benefits have been proportionately distributed to all citizens. Packer (2003:10) suggests that the relationship between democracy and economic inequality creates a kind of self-perpetuating cycle, whereby the poor people hold government in low self-esteem while the elite or rich people have influence and claim a greater share of political power compared to others. In support of that, De Jager (2015) confirms that socio-economic equality is an indicator of how well democracy is performing in improving the lives of all citizens, especially the previously excluded groups.

According to Spaull, Burger, van der Berg, van Wyk and Dzivakwi (2012:5), townships have very few role models, for young people to aspire to because most people in the townships have been unable to change their economic situation. It is from this basis that some authors, such as Terreblanche (2005:1380), presume that, though South Africa has had a smooth transition to democracy that became an example for the continent at large, it is incomplete because socio economic transformation has not taken place.

Having policies or legislative frameworks by government to address gender inequality in terms of economic empowerment and the inability to leverage and use these policies swiftly to ensure that the previously oppressed people are economically empowered, poses a challenge. As the result of the lagging pace, most women are unable to be active and economically empowered, even after the 21 years of democracy. Irrespective of the policy attempts, most women, while they constitute the

greater part of the population, do not show that they have gained economic freedom or have access to economic means in the democratic era.

The 2015 Census conducted by the Businesswomen`s Association of South Africa reported that, the women who are not found occupying the higher ranked positions are mostly found in the lower ranked employment positions that includes socio-economic trap and unsafe survivalist jobs such as offered in retail. Some women had ventured into entrepreneurship or were working in professions that are commonly available, such as public servants with minimal prospects of expansion or economic gain. This describes the greater population of women, who are yet to reap the benefits of a democratic dispensation that has formalised empowerment through legislation (Ndima, 2015).

In light of the above, this study seeks to establish the nature of socio economic gains of liberal democracy, with special reference to women. It is the intention of the researcher to focus on a township in the Western Cape, Khayelitsha, in order to:

- Identify any form of women economic empowerment programmes for women in Khayelitsha aimed at getting them out of abject poverty.
- Investigate whether the lives of previously disadvantaged women and those around them, have changed for the better in the 21 years of democracy.
- Establish whether women in the township are involved in any kind of business or corporate set-up.
- Explore whether those women, who may have benefited from democracy, have been able to have an impact on the larger community.
- Indirectly measure the extent of legislative reforms and their implementation towards achieving gender equality in the township with regard to economic gains.

1.2.1 Purpose of the Study

Legislative and policy reforms brought about the South African transition in the form of democracy and in the form of subscribing to international instruments that push the agenda of women empowerment. What remains to be questioned is how democracy and the legislation thereof have contributed so far to the development of women or in enhancing women empowerment. The purpose of this study is to explore the economic empowerment gains incurred by women in the Khayelitsha Township since 1994 and its impact on their development. This study will provide in-depth insight on the transformation of women and will also expose the challenges that women empowerment might pose to government and society at large. Furthermore, the study will provide a platform of assessing the extent to which democracy has manifested change and assisted in closing the development gap experienced by women.

1.2.2 Significance of the Study

This study will provide in-depth insight into transformation (economic empowerment) of women and later on, assess whether the existing legislation does address gender balance related issues, its progress and assist if possible policy implementation process. Secondly, this study will assess or evaluate the existence of any form of economic empowerment strategies in Khayelitsha and to what extent these have assisted women to improve their socio economic status since 1994.

1.2.3 Rationale of the Study

The main aim of the study is to establish whether women in Khayelitsha have been able to realise socio economic gains since 1994. In the corporate world and in government there are women occupying high echelons. This should not only be happening in corporate and the government only, it must happen in the townships too. It can be presumed that if women in the townships are afforded an opportunity to play a pivotal role in the economy, girls will easily identify with them and they will have immediate role models. In the townships, various roles exist, such as being business owners or running businesses, being hawkers, meat market owners, managers, councillors, politicians, professionals and so on. These roles such as business

owners and or professionals are amongst the critical ones that should start as the breeding ground of ambition for young girls.

1.3 THEORETICAL FRAMEWORK AND RELATED LITERATURE

This study involves a critical analysis of the perceptions of women living in the greater Khayelitsha Township regarding empowerment opportunities since the inception of democracy in 1994. Ndingaye (2005:7) confirms that a literature review is not only about the relevant research results that can be published at any time but also about new aspects and problems that arise, requiring new information. For the kind of endeavour of this study, this definition is relevant as there is no evidence of any study of this nature. Bless and Higson-Smith. (1997:24) state that a literature review is an ongoing process, whereby acquaintanceship with different theories and models, as well as research results takes place by necessity, before a clear statement of the problem can be formulated.

The general theoretical context of empowerment is widely recognised as the process by which those without power acquire it. In simpler terms, power is defined as "an ability to make decisions and the capacity to act over". An ability to make decisions and translation of the decisions into positive economic spinoffs can, in this context, be identified as an indicator of empowerment. Women empowerment depends on how women conceive and harness it and is indirectly related to the environment in which she exists. It then becomes critical to understand that women empowerment cannot be bestowed without consideration of women-led development. Lastly and most importantly, it is to recognise at which extent the empowerment has been assumed to place women beyond the socio-cultural and economic limitations. The following paragraphs offer various views on achieving gender equality.

According to Fohtung (2008:2), the need to empower women responds to the growing recognition that women in developing countries lack the following: control over resources, self-confidence and opportunity to participate in economic decision-making processes. Furthermore, the cited author claims that lack of empowerment affects the plight of families, communities, nations and governments. Allen and Alan

(1990:91) support the above view, cited by Fohtung, confirming that empowerment is linked to an ability, or being given power or control. They further explain that empowerment is generally used to describe a desirable state of affairs in which individuals have choice and control in everyday aspects of their lives.

1.3.1 Legislative Environment

A number of international and regional instruments provide clear targets on gender equality and South Africa is a signatory of a number of instruments such as:

- The International Covenant on Economic, Social and Cultural Rights (1966) (ICESCR), which binds member states to working towards the social, economic and cultural rights of their citizens. These rights include the right to an adequate standard of living, the right to free education, the right to social security and the right to health. South Africa signed the International Covenant on Economic, Social and Cultural Rights on 3 October 1994 and ratified it the on 12 January 2015.

- The International Covenant on Civil and Political Rights of 1966 (ICCPR), which aims to protect the civil and political rights of men and women and is further designed to protect the rights to freedom of conscience and religion. South Africa ratified the ICPPR on 10 December 1998.

- Goal number three of the United Nations Millennium Development Goals (MGDs) calls for the promotion of gender equality all over the world and for the empowerment of women. This announcement places women at the very centre of the development agenda.

- The United Nations Convention on Elimination of all forms of discrimination against Women (CEDAW: 1979) commits countries, who are signatories, to undertake a series of measures to end discrimination against women and incorporate equality of men and women in their legal systems.

- The Protocol for African Charter on Human and People's Rights on the Rights of Women in Africa (2003) commits countries, who are signatories, to the promotion and protection of rights for women through the provision of legal

frameworks that hold governments accountable for violating women's human rights on the continent.

- The Beijing Platform of Action commits to implementation of the Nairobi Forward-looking Strategies for the Advancement of Women. Moreover, it talks to elimination of all obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision making.

- The Maputo Protocol (2003) came into force in 2005 and it guarantees women a number of comprehensive rights, including the right to social and political equality with men and the right to control their reproductive health.

- New Partnership for Africa`s Development (NEPAD, Article 47) commits the African Leaders to the promotion of the role of women in social and economic development by reinforcing their capacity in the domain of education and training, as well as the development of income generating activities through making credit facilities accessible, ensuring free participation in the political and economic life of African countries.

- The Southern African Development Corporation Protocol on Gender and Development (2008) set targets such as a multi-faceted approach to capacity building that included women.

- Aspiration six of the African Union Agenda 2063 states that "We are determined to create an Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, and caring for children".

The South African Government is taking cognisance of the international and regional instruments, mentioned above, and are addressing the apartheid entrenched anomalies which included self-made social inequalities due to systemic exclusion such as class, race, gender, as well as institutional and spatial exclusions. The Government undertook a range of policy reforms post 1994, which include the following:

- The South African Constitution (1996) committed to a new democratic society that respects and promotes the rights of all citizens, regardless of race, gender, class, age and disability, indiscriminately. It forms the basis of the mandate for women's empowerment and gender equality in South Africa. Chapter 2 clause 9(1) (3) states that "everyone is equal before the law and has the right to equal protection and benefit of the law; the state may not discriminate against anyone on the grounds of race, age, gender sex, pregnancy, marital status…".

- The South African National Gender Policy Framework affirms the prescripts of the Constitution on the rights of citizens and strives to call for all South African to take cognisance of gender equality across all levels and government spheres.

- The South Africa's National Policy Framework for Women's Empowerment and Gender Equality (OSW, 2000) elaborates on values and principles that inform the national gender programme. These principles need to be integrated into policies, practises and government programmes to achieve gender equality.

- The National Development Plan (2012:1) envisaged a South Africa, where everyone has access to opportunities and where transformation of the economy is set to address poverty and inequality. It further alludes to the fact that efforts should be focused on elimination of gender inequality.

What is a communal understanding amongst these international instruments, is the fact that it is identifiable that gender equality cannot be attained without closing the gap between women and men in terms of capacity, access to resources and opportunities and vulnerability, violence and conflict.

1.3.2. Gender Equality in the South African Context

The late President Rholihlahla Nelson Mandela, at the opening of Parliament in 1994, said "Freedom cannot be achieved unless women have been emancipated from all forms of oppression" (www.nelsonmandela.org.za). During his term of Presidency, gender equality was key. However, until today, gender equality still remains a challenge, though there has been much progress in the legislative environment on

women empowerment, which echoes the integration of women into key decision making roles in government and extensively in the corporate world.

These opinions have been confirmed by the International Women's Forum South Africa in the preliminary report prepared by Frontier Advisory (2011:4) indicating that not much has changed over the 21 years of democracy. The preliminary report, that was prepared by the Frontier Advisory on the status of women in South Africa, identified the following challenges that need be addressed to level up the playing field, of anomalies that still persist after 21 years of democracy. The identified challenges on the status of women include:

- High levels of unemployment and low profile of the role of women - the report identified the historic factors such as economic stagnation brought about apartheid, racial and gender discrimination and the global economic downturn of 2008 as some of the critical obstacles for South Africa to attain gender equality.
- Inadequate levels of education – the poor quality of public education is identified as an obstacle for women empowerment. Even though there have been positive reports on increased access lately, participation of females in maths and sciences is still reported below males.
- Women empowerment and need for efficient and enabling infrastructure – ability of women to empower themselves economically through education and participation in civic activities is believed to be hindered by the gender-based household divisions of labour and household responsibilities. The lack of access for women to infrastructure, transport and other facilities is attributable to the apartheid legacy.
- Resource exploitation and the role of women – it is reported that the natural resource sector, such as mining, does not sufficiently positively benefit women. For example, the South African Mining Charter set a 10 per cent target of women participation to be achieved in 2009. To date 600 000 women are in mining in South Africa but these numbers include administrative positions as well as technical positions.

- Inequality in earnings capacity of women -legislative reforms and the establishment of the specific Ministry to address women issues including women empowerment, have not yet yielded the desired results. The average women still earn less than men and the roles and expectations of women are still restricted, thus they have opportunities in areas such as child care, rather than in economic productivity.

This report did not just identify challenges, however. It also made recommendation that can assist the South African government in speedily closing the inequality gap, such as but not limited to:

- The government needs to develop tools that will enable women to be empowered
- They need to ensure availability of more opportunities for women beyond the restrictions of a traditionally patriarchal society.
- Leaders and citizens need to commit to a long-term programme that goes beyond short-term personal or political gain to build a better future.

Hambuba (2010:2) states that South Africa made patchy progress of approximately 47 per cent, towards meeting the United Nations Millennium Goals (MDG). The views of Hambuba (2010) are also confirmed by the findings of the study conducted by the Frontier Advisory. This study conducted by the Frontier Advisory (2011) on the status of women in South Africa aimed at assessing the progress in achieving United Nations Millennium Development Goals, particularly those focusing on gender equality, such as MDG 1 and 3. The Frontier Advisory (2011:21) study aimed at assessing the progress in achieving the MDG`s (1 and 3) as referred to above also revealed that all countries show better participation rates of women in parliament/legislatures and management. Furthermore, it indicated that South Africa is doing well in government and the public sector, but big corporations and the private sector leave much to be desired.

Speaking in the New Age Business briefing, the African Union Chairperson, Dr Nkosazana Dlamini Zuma, welcomed the views by her female counterparts on women empowerment challenges and improvements. She later indicated that, though South Africa has more women in government leadership positions than other countries, it is still underperforming compared to its counterparts in terms of businesses owned or managed by women (Ntuli, 2015: 20). What remains of interest is to assess whether the abovementioned achievements, with specific reference to women, translate to the grassroots areas such as Khayelitsha.

The City of Cape Town, taking direction from all the international and national aspirations targeting gender equality redress, proposed an external City of Cape Town Women Empowerment and Gender Equality Policy in 2010 that seeks, amongst others, to:

- Develop a comprehensive, integrated, multi-stakeholder women's empowerment strategy and implementation plan with clear targets, indicators, monitoring, evaluation and reporting mechanisms;
- Ensure that opportunities for development and empowerment are created for women;
- Develop practices and procedures that are women-friendly with regard to accessing of resources, programmes and information

It is critical to establish the status of the proposed initiatives and the progress to date. A study of this nature aims to achieve this and identify whether the City of Cape Town Women Empowerment and Gender Equality Policy of 2010 has been adopted and whether the aspirations have cascaded down, to cater for the needs of the Khayelitsha women.

1.3.3 Status of Women in Khayelitsha

The available literature on Khayelitsha is mostly about poverty, high unemployment, transformation, housing, gender equity, women leadership in governance networks, health issues, violence and environmental conditions. What is missing in the scholarly

context are studies about Khayelitsha`s education, economy, human services and community empowerment with specific reference to women. Khayelitsha (translated as "New Home") has a population estimated at 118809 household, of which 51.9 per cent are made up of females (City of Cape Town, 2013). Khayelitsha is a historically black township situated on the fringes of Cape Town in the Western Cape Province of South Africa that was built during the last attempt by the apartheid regime to enforce the Group Areas Act of 1950. It is the second biggest Province following Soweto which is based in Gauteng Province.

Khayelitsha is a clearly defined entity, delineated as part of the Tygerberg Substructure and falls under the jurisdiction of the Cape Town Metropolitan Council. The Cape Town Metropolitan area is divided into six sub-regional substructures. It is made up of different types of dwellings that include formal and informal dwellings, such as shacks. It is the area which will be the subject of this study. The study will evaluate a number of experiences where Khayelitsha dwellers have developed survival strategies of living in poverty (Ndingaye, 2005:2). Amongst many of the township's misfortunes is the fact that many young people are unemployed, there is a lack of education, lack of better perspectives for the future. As result young people resort to violence, and the area is hugely economically depressed (Statistics South Africa, 2011). The problems that are most prominent in Khayelitsha include lack of social, cultural, institutional and economic opportunities for residents. Most of the residents were driven, by economic hardship, from the homelands to settle there as they could not afford better within the urban area.

Although most of the Khayelitsha population is engaged in formal middle class lifestyles, some are trapped in a 'second economy', disconnected from the mainstream 'first world economy' (Neves and Du Toit, 2007:19). The latter or the second economy refers to the range of activities that are often marginal, outside the regulatory net and survivalist in character. The above mentioned consists of large numbers of the unemployed and the 'unemployable', and does not benefit from

progress in the first economy.[1] This is characterised by underdevelopment, contributes little to gross domestic product (GDP) and has weak social capital. It is also characterised by poor skills, incorporates the poorest of the rural and urban poor, is structurally disconnected from both the 'first and global economies', and is incapable of self-generated growth (Gumede, 2008:15). The women of Khayelitsha are not immune to the abovementioned challenges just described. Until today women are still experiencing challenges of transparency and there is little connection between those at grass roots and those occupying the corporate and executive levels, in terms of experiences. It would appear from the above that women are still being subverted or being sabotaged by other fellow women. This view is partially dismissed by the views exposed in a study conducted by April, K; Dreyer, S and Blass, E (2007:52) which identified various stumbling blocks to the advancement of women to executive positions. The Queen Bee syndrome has been described amongst as is refers to tendencies of women to sabotage other women for the desire to remain unique. However, this view has been dismissed acknowledging that it not a phenomenon that is only unique in South Africa only. What this study by April et al (2007:61) exposed is that though barriers such as education, patriarchy, networking opportunities, sacrifices and alternatives are identified to prohibit advancement of women in positions. The fact that there is a gap in implementation of formal legislation because of either structural and cultural factors and identification of the root cause of legislation failure would mean that only some women would be empowered based on their aspirations.

1.4 RESEARCH QUESTION

Thus, the following central research question will be asked:
What have been the socio-economic gains (equality and tangible gains) of women in the township of Khayelitsha since 1994?

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[1] http://www.thepresidency.gov.za/docs/pcsa/social/briefsynopsis.pdf

1.4.1 Sub-Question

The following sub-questions are critical to be able to respond to the main research question:

- What are the living conditions of women in Khayelitsha in general?
- What is the nature of the well-being of women in Khayelitsha?
- Do women experience any challenges in participation in decision making positions i.e. leadership at the grassroots level?
- Do women in Khayelitsha participate in business ventures?
- What is the highest level of education of women in Khayelitsha?
- Are women in Khayelitsha politically and economic active?
- How are they experiencing democracy in the last 21 years?
- What difference has democracy made to their lives?
- What developmental opportunities has government provided?
- Do women see social, educational and economic changes in their communities and how have those changes affected the way they feel about democracy?

1.5 DELIMITATION AND LIMITATION OF THE STUDY

This study will concentrate on women from one particular township and community, set apart by age, employment status, socio economic status and sub region of the Western Cape, Khayelitsha. However due to its vastness, with the population estimate equating to 391 749 and 118.8 households, the study will concentrate on Town Two, Makhaza, Harare and Ilitha Park. Khayelitsha become a choice of sample because of its historical origin, variation in population, level of poverty and many social ills. The study will commence with the theoretical background and literature on the area under study. This will be followed by a discussion of the relevant legislative context of the study. This fits in with the research question in this research project, which is analysing perceptions on the socio economic benefits of liberal democracy with specific interest to women. The main focus in this research project will be on Khayelitsha, Cape Town, Western Cape in South Africa. The project will take the form

of interpretative design, doing discourse analysis. The epistemological approach employable in this kind of study will enable the researcher to understand reality through the eyes of those being studied (Travers 2001:8-10; Babbie and Mouton 2001:29). Another objective is to address how this society understands its actions. Expanding the content, Hosking (2011:12) further explains that phenomology is concerned with generating theories of human behaviour by analysing qualitative responses from a small sample of the population, making it most relevant for this study.

Additional to the above, Van Der Merwe (1996: 283) says this form of approach relates to an instance whereby the researcher strives to understand meanings of events and interactions of ordinary people in a specific situation. Thus, put simply, it means that for a researcher to understand the people's behaviours and their sense of being, there is a need to look at actual behavioural cases to be able to reflect on the human condition in a meaningful and clear manner/form. This approach is more appropriate if used to get direct results or for development of projects; however, in this instance for it not to shade the traditional approach, the researcher should be able to accommodate the researcher and the research subjects as partners in the research process. Nevertheless, the matter depends on the question that the researcher seeks to study or the nature of the problem under study (Van Der Merwe in Garbers, 1996:284).

Discourse analysis is defined by Steyn-Kotze (2010:44) as any practice by which individuals instil reality with meaning. She also denotes that discourse analysis seeks to enable an understanding of the conditions behind the research problem. Steyn-Kotze, citing from Pederson (2009:4), further explains that the general aim of a discourse analysis is the revelation of ontological and epistemological foundations embedded in language, allowing a statement to be understood as rational or interpreted as meaningful.

1.6 RESEARCH METHODOLOGY

Methodology is said to refer to instruments that will be used to acquire knowledge, which will assist in attaining the purpose of the study (della Porta and Keating, 2008:1). Leedy and Ormrid (2001:14) describe methodology as a general approach the researcher takes in carrying out the research project. Put simply, research methodology refers to the 'how' part in an attempt to collect data or information and often determines the mechanism the researcher will use to collect data. In this study the researcher will employ qualitative research methods of data collection and will include document analysis and interviews as appropriate instruments. This study will take an exploratory route as it will satisfy the hunger for knowledge or curiosity that the researcher is experiencing (Babbie and Mouton, 2001:80). This decision is based on the suppleness of this approach and its ability to draw substantive insight.

1.6.1 Research Paradigm

The research paradigm will afford the researcher an opportunity to understand the people's behaviours and their sense of being. It will necessitate then to look at actual behavioural cases to be able to reflect on the human condition in a meaningful and clear manner/form. This approach is more appropriate if it used to get direct results or for development of projects; however, in this instance, for it not to shade the traditional approach, the chosen research approach should be able to accommodate the researcher and the research subjects as partners in the research process. However, the matter depends on the question that the researcher seeks to study or the nature of the problem understudy (van der Merwe in Garbers, 1996:284). As the study cascades, the feminist point of view will manifest, as it will reveal the feelings and experiences of women compared to their counterparts and the effect of transformation in their everyday lives.

1.6.2 Research Design

This part of the study describes how, when and where the data will be collected and analysed. In addressing the question under study, focus groups will be identified in Khayelitsha Township and focus group interviews will be conducted. The data will be

collected and, as a background/backup, the researcher will consult the available material on the state of women in the South Africa and also in the Western Cape Region. The focus groups will be the major component of the study in order to gain insight on perceptions, experiences and feelings about the status quo, and mainly women of different ages will be targeted (Leedy and Omrid, (2010:141) and Babbie and Mouton, 2001:166). Focus groups are a form of group interviewing that relies on interaction within the group based on topics that are supplied by the researcher, compared to the group interview that involves interviewing a number of people at once (Morgan, 1997:12; Babbie, 2005:316).

Focus groups are particularly useful when the everyday use of language and culture of a particular group is of interest, and when one wants to explore the degree of consensus on a given topic (Morgan, 1993:85). Focus group research involves an organised discussion with a selected group of individuals to gain information about their views and experiences of a topic. However, it is important to ensure that the groups are demographically largely homogeneous, most importantly on the dimension of race, culture, language, gender, age and socio-economic class. The focus groups seem flexible and less expensive; however, the researcher has less control of the group (Babbie, 2005:317). It is the intention of the researcher to use the findings of the focus group component in constituting the main thrust of the research.

1.6.3 Qualitative Approach

According to Babbie and Mouton (2001: 270) and Brynard and Hanekom (1997: 30), the qualitative research approach in social research takes as its point of departure the actor's point of view. It is an approach that adopts an emic perspective: participants tell the researcher how they see things (Kane and O'Reilly-De Brun, 2001: 37; Leedy, 1993:135). These researchers further argue that qualitative research is done in the natural setting of the actor and this is done in order to get a better understanding of the social phenomenon in its social context (Leedy, 1993:135; Babbie and Mouton, 2001: 270). Fouche and Delport (2002: 81) and Brynard and Hanekom (1997:29) argue that qualitative research is constructed to portray a detailed, complex description of social reality. They further point out that this

approach utilises inductive logic. Babbie and Mouton (2001: 270) hold the same view and concur with Fouche and Delport (2002: 81) that the qualitative research process is inductive in its approach and tends to generate new hypotheses and theory. Moreover, Ken and O'Reilly-De Brun (2001: 37), Babbie and Mouton (2001: 270) and Fouche and Delport (2002: 81) agree that qualitative research is most suitable for unknown terrains or subjects. Its success in gathering data is based on its flexible research design (Fouche and Delport, 2002: 81; Babbie and Mouton, 2001: 289).

Qualitative methods of data collection include participatory observation, unstructured and semi-structured interviewing of key informants, and use of personal documents (Fouche and Delport, 2002: 81; Babbie and Mouton, 2001: 53; Brynard and Hanekom, 1997: 30). Barbie and Mouton argue that qualitative research uses qualitative methods of analysis, like grounded theory, analytical-inductive methods and narrative and discourse analysis. On the other hand, Miles and Huberman (1984: 21) argue that qualitative analysis employs data reduction. Data refers to narrative text and conclusions that involves interpreting meaning and drawing patterns and themes. Qualitative research is concerned with individuals' own accounts of their attitudes, motivations and behaviour. It offers primarily descriptive reports of individuals' perceptions, attitudes, beliefs, views and feelings (Hakim, 1987:26), which are then extended into analytical interpretations. It works with the meanings and interpretations given to events and things, as first described by the research participants.

Qualitative research focuses on understanding, rather than predicting or controlling. Qualitative research focuses on the perspective of the insider, talking to and observing subjects who have experienced first-hand the activities under scrutiny. The qualitative researcher attempts to get a holistic view of what is being studied. In most cases this is concerned with the dynamic nature of reality. The research procedures used are flexible, explanatory and discovery-oriented. Data is collected in the context in which it naturally occurs and will include things such as documents, records, photographs, observations, interviews, case histories and even quantitative data (Leedy, 1993:144; 2010:137).

One of the advantages of qualitative data is the validity of the data, in that participants are interviewed in a way that allows for the results to be taken as true. Like any other research method, qualitative research does also have some disadvantages. These include the reality that the small number of purposively selected respondents cannot be taken as representative. Also, this type of method relies crucially on skilled interviews to yield its full value (Hakim, 1987: 26 -35). As Leedy and Omrid (2010:136) explains it, this method requires a well-informed researcher in observation, interviews and any other data collection methods. It is important to note that the data in descriptive survey methods is subjected to distortion through the introduction of bias into the research design. Also the researcher may misuse his or her relationship with the participants in order to steer inputs into desired directions. The current study, however, will take great care either to eliminate and avoid, or to minimise, all possible disadvantages that are associated with the qualitative approach to social research.

1.6.4 Sample and Sampling

The researcher will employ a non-probability sampling method to identify and interview women who have experienced the phenomenon under study. Because the researcher is not familiar with the area, a snowballing non-probability sampling type will be suitable for the initial subject to identify another potential subject who also meets the criteria of the research in an attempt to coordinate the focus group. These women that will be studied will constitute six focus groups that will be identified from the inhabitants in the greater Khayelitsha area; that is, Makhaza, Town Two, Harare and Ilitha Park areas. The study will further try to identify those who have relocated from various places around the country in anticipation for better life in the broader Western Cape region. It is then crucial to look at the historical background of this community or context. The numbers will be ranging from five to eight participants as recommended by Leedy (2001:153). The focus groups will be differentiated in terms of age, that is, older and younger women, and class as in employed, unemployed and economic activities in order to make constructive comparisons.

1.6.5 Data Collection Tools

The researcher will make use of focus groups, current literature books, journals and public documents. Ordinary citizens such as hawkers, people in the malls, professionals and so on, will be involved in the process. Making use of focus group research will be advantageous as it will enable the researcher to pick up non-verbal cues (Louw and Edward, 1993; Babbie, 2005:284). The above identified focus groups will be interviewed in the group format about their perceptions, opinions, beliefs, and attitudes towards the topic under study.

The instrument will be able to elicit themes from the respondents, who will be responding to the research question. Some of the themes that will be addressed by the research will include; meaning of empowerment, challenges facing women with regard to empowerment, supporting structures, levels of education, perceptions of democracy and so on. The questionnaire will be used as a form of data collection, with the researcher reading the questions and the recorder used to collect responses. The questionnaire is a concrete plan for collecting data from respondents so that it can accurately meet the aims of the research. In this research context, the questions are divided into factual, opinion and attitude questions. There is also an opportunity for responses to be written in the case of those literate enough. There is also an alternative type of response catered for, where respondents are expected to tick appropriate response. In this regard Bless and Higson-Smith (1997:107) explain that "questionnaire must be presented to each respondent in exactly the same way to minimise the role and influence of the interviewer and to enable a more objective comparison of the results".

1.6.6 Data Analysis Techniques

Creswell (2009:188-189) describes data analysis as a process that involves making sense out of the text and image data. The researcher uses a comparative method of data analysis to analyse the interview data. The comparative method of data analysis involves coding and categorising the patterns and themes which emerged from the interview data (Wahyuni, 2012: 76). Furthermore, it involves preparing data for

analysis, conducting different analyses, representing the data and making interpretation of the larger meaning of the data. In simpler terms, it involves collection of data and developing an analysis from the information provided by the participants during data collection during interviews. The researcher will organise the data collected, do transcription of the interviews, categorise the contents, arrange the data into different categories as per the understanding of the phenomenon and identify similarities. Doing so will reduce the list of responses, which can be reread to validate the transcription from the raw data. The last step will involve coding the data.

1.7 ETHICAL CONSIDERATIONS

According to Creswell (2009:87), this process is done to protect the research participants, develop trust with them, promote integrity of the research and guard against misconduct. One of the reasons that make this stage imperative is because of issues related to personal disclosures. Before the study commences, the written permission to proceed with the study will be requested from the research participants and the ward counsellors. The research participants will be informed of how data will be collected, the recording devices, transcription and interpretation of the data in the form of a report. The researcher will do so to comply with the critical prerequisite for any study that would involve collection of data from people, about people.

1.7.1 Informed Consent

Another important process during data collection that is there to protect the research participants on issues such as human rights violations, is the development of the informed consent form. According to Creswell (2009:89), this form acknowledges that participants' rights will be protected during data collection. The researcher will allow the research participants to sign the informed consent form before engaging in research.

1.7.2 Deception of Respondents

The research will be conducted in such a way that it will refrain from any form of bias and the participants will only be told the truth about the study and the outcomes. In this way the truth will not be compromised.

1.7.3 Violation of Privacy/ Confidentiality

Confidentiality about the information provided by the research participants or respondents will be ensured. The researcher will not violate the privacy of the research participants or the respondents.

1.8 CONCEPTUALIZATION

The main concepts that will be used in this research project will be explained. Some of the concepts will be elucidated in the body of the work. The purpose of defining the concepts is to clarify the context in which the concepts are applied in the study (Babbie & Mouton, 2001:111). Some of the concepts that need explanation are: constitution, wealth, liberal democracy, focus group, elections, voting.

Constitution – The predecessor of the current Constitution[2] contains the Bill of Rights, which declares itself to aspire to be "a historic bridge between the past of a deeply divided society characterised by strife, conflict, untold suffering and injustice, and a future founded on the recognition of human rights, democracy and peaceful co-existence and development opportunities for all South Africans, irrespective of colour, race, class, belief or sex"[3]. Van Marle's (2000) view that a rift is a condition for a bridge, and a bridge can only exist, as long as the rift exists is instructive to one's reading of the Constitution. In the same vein, the Final Constitution contains the

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[2] Interim Constitution of the Republic of South Africa Act 200 of 1993

3 See the post amble of the Constitution, entitled 'National Unity and Reconciliation'

metaphor of " healing"; 'foundations'; "improving" and "building"[4]. The metaphors, seen from the above perspective, should be seen as setting the scene for an improvement of life for the majority.

Wealth - is described as a special form of money more often used to create opportunities, secure a desired status and standard of living or pass class stature along to one's children (Shapiro and Oliver, 2006:2).

Democracy -Lindsay (1935:33) saw democracy as a system based on mutual agreements reached by men on common actions and then they lead separate lives. It is also linked to respect as the key ingredient of each other's personalities thus enabling a common framework on which free morale of the individual is reached. Sørenson (1993:3) and Lively (1975:8) define democracy as a form of government which is ruled by the people, who wish to involve and highlight the role of the economy, society and culture in the democracy itself. The American liberal description of democracy, as highlighted by Packer (2003: 42), should include free elections, civil liberties, freedom of speech and of press, basic judicial rights, equal rights for women, religious rights and ethnic minorities even though they have been ignored by the autocrats and totalitarians. De Jager (2015:4) describes democracy as involving equal distribution of power amongst groups through formal democracy. Furthermore, de Jager (2015) and Parker (2003) said that equality is the criterion for increased participation in democracy. Kotzé (1997:197) offered the following as the definition for democracy "a political system that includes three essential conditions: a significant and extensive *contest* between adults and organised groups (primarily political parties) for the most important positions of government power; a 'highly inclusive' level of *political participation* in the selection of leaders and policies by at

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4 Preamble… heal the divisions of the past and establish a society based on democratic values, social justice and fundamental rights lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; improve the quality of life of all citizens and free the potential of each person, and build a united and democratic South Africa able to take its rightful place as sovereign state in the family of nations.

least regular and fair elections, so that no important (adult) group is excluded; and a level of civil and sufficient political liberties like freedom of expression to ensure that integrity of political competition and participation is retained". In order for democracy to be meaningful; representation, accountability and transparency are important, as supported by Przeworski, Stokes and Manin (1999:29). Kotzé (1997:197) identifies elections as a key element in democracy. Steyn-Kotze (2010:23), citing Linz and Stepan (1996:10), defined democracy as "a form of governance that guarantees basic civil rights and are able to effectively cater for the basic needs of citizens, claiming a legitimate monopoly of force over a specific territory".

Elections - Kotzé (1997:197) defines an election as the process whereby voters exercise their choice in deciding which political parties or individuals represent best policies by voting. He further identifies it as a key element in democracy but must have the following requirements to be justified/qualify as democratic:

- The population exercises its right to vote for its nominated candidate.
- Elections are held regularly and conducted within the prescribed time.
- All parties are welcome to take part.
- All seats can be and are usually contested.
- Election campaigns are conducted in an acceptably fair manner, with no violence nor intimidation
- Votes are cast in secret without hindrance and counted and reported honestly. The seat allocation is done as per prescribed law and the candidates elected hold their official position until another term.

De Jager (2015:11) supports the abovementioned definition and adds that it is the institutional core of democracy based on the principle that government representatives need be chosen through competitive elections in which all citizens participate. Lodge (1999:2), shares the same sentiment as far as the realities of the democratic requirements go; that is, the election be coordinated in a politically unbiased manner through an institutional framework accepted across all political spectra. In a South African context, he indicates the manner in which the Independent Electoral Commission (IEC) should operate. Subsequent to the abovementioned

views on elections, Huntington (1991:174) asserted that elections are not just the life of democracy, but also the end of dictatorial and autocratic regimes. He saw the above as a crucial fact.

Equality - is an important attribute and including standing for elections, voting, being informed, debating issues and attending is often used in democratic societies to emphasise the principle of equal value, opportunities and the fact that people may not be discriminated against. Equality means that all individuals, regardless of their race, religion, ethnic group, gender or sexual orientation shall be treated equally (http://www.csls.org.za).

Participation in democracy - this concept is crucial as every citizen's right and obligation. Citizens can do so in various forms, community and civic meetings in the course of elections and election campaigns. By doing so, this helps to strengthen a meaningful democracy (http://www.csls.org.za).

Poverty - Terreblanche (2005:412), citing May (2000), says poverty is characterised by the inability of individuals, households or entire communities to command sufficient resources to satisfy a socially acceptable minimum standard of living. It is also seen to include alienation from the community, food security, crowded homes, fragmentation of the family etcetera. It is also identified as the state of being poor: the state of not having enough money to take care of basic needs such as food, clothing, and housing. Put simply, it also refers to a lack or a deficiency of something.

Empowerment - can be defined as a person's capacity to make effective choices and transform these choices into desired actions and outcomes (Alsop & Heinson, 2005:5). The World Bank maintains that empowerment, in its broader sense, refers to the expansion of freedom of choice and action. Furthermore, it means increasing one's authority and control over the resources and decisions that affect one's life. It is based on those choices that it is believed that people gain increased control over their lives. However that choice or experience is observed as extremely limited to poor people due to lack of assets and by their powerlessness to negotiate better

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terms for themselves with a range of institutions, both formal and informal (http://www.worldbank.org).

Unemployment - broadly refers to people of working age who cannot find jobs in the formal sector of the economy, irrespective of whether they have actively been searching for a job (Terreblanche, 2005:407). The Merriam-Webster Dictionary defines it as "the state of being unemployed or involuntary idleness of workers" (http://www.merriam-webster.com/dictionary/unemployment).

Informal settlement - the United Nations Habitat Programme defines informal settlements as:(i) residential areas where housing units are constructed in the illegally claimed area by the occupants (ii) unplanned settlements where housing is not compliant with existing planning and building regulations. However, there are many other terms that are usable to describe informal settlements, such as squatter settlements, slums and so on (http://unhabitat.org/urban-themes/housing-slum-upgrading).

Inequality - is rooted in the structure of economic life, Wilkins (1998) explains that 'inequality' can be defined in terms of being the opposite of 'equality', a state of social organization that enables or gives equal access to resources and opportunities to everybody".

Khayelitsha - is described as the "New Home" (http://www.capetown.travel/attractions/entry/Khayelitsha_Township_Tour_and_Craft_Market) and (http://www.sahistoryonline.org.za/place/khayelitsha-township)

Voting - the Oxford Dictionary defines voting as "A formal indication of a choice between two or more candidates or courses of action, expressed typically through a ballot or a show of hand" (http://www.oxforddictionaries.com/definition/english/vote).

1.9 CHAPTER OUTLINE

In order to address the research problem in this work the following structure will be utilized after the introduction:

Chapter 1: will provide a background to the study, problem statement, the research question, the research objectives, the research methodology, the trustworthiness of the research and the ethical considerations for the research.

Chapter 2: will provide a conceptual framework and literature background of the area under study. The concepts that will be covered here include: equality and empowerment, as a method to gender inequality, struggle for women empowerment, theories of empowerment and approaches to women empowerment. Also the relative legislative context of the study will be uncovered including the South African legislation regulating empowerment of women and thereby present the context of this research.

Chapter 3: will discuss research methodology and data collecting mechanisms.

Chapter 4: will focus on the data presentation, the data interpretation and the data analysis, as well as the results and the findings. The qualitative data will be analysed thematically.

Chapter 5: will present a summary of the chapters, the conclusion and the recommendations, strengths and limitations of the study, as well as some suggestions for future research.

1.10 CONCLUSION

Chapter one dealt with overview of the research study. It does so by focusing on the background to the study, rationale, problem statement, research purpose, the research question, the research objectives, the research methodology, the trustworthiness of the research and the ethical considerations for the research.

CHAPTER 2: CONCEPTUAL FRAMEWORK AND BACKGROUND TO UNDERSTANDING WOMEN EMPOWERMENT

2.1 UNDERSTANDING WOMEN EMPOWERMENT

2.1.1 Introduction

There is a substantial body of literature that has emerged regarding the conceptualization and measurement of women's empowerment at international level and mostly within international development arena, however related literature at national and locally is still lacking an in-depth analysis of the understanding of the term and its implication for women's empowerment at local level. The main purpose of this chapter is to review and analyse related literature and research on how the concept of women's empowerment has been framed and understood by scholars, planners and within international development and then gauge the extent to which women empowerment has been put on the agenda to close the gender inequality gap. Furthermore, this chapter presents the literature review that gives a background of the struggle for women's empowerment. This is followed by a situational analysis of the South African context, its extent on addressing women empowerment. The latter analysis of the South African context will be limited to investigations of how women's economic empowerment is being understood, the available legislative reforms sets to address women's economic empowerment and indicators to measure its impact. The following paragraph narrates an international view of the concept of inequality broadly and its link to women empowerment.

2.1.2. The Inequality Notion

What emerges as a critical point of departure in the literature reviewed is the body of evidence which support the view that gender equality and women empowerment cannot be discussed exclusively without examining the structural nature of inequality and its links to women empowerment. An Oxfam 2014 report on inequality, underscores that the continued uneven distribution of wealth aggravates gender inequality and causes a range of health and social problems. Furthermore, the report stresses that inequality suppresses social mobility, keeping families' poor for

generations and later fuels crime and violence. However, in the same report, Dalberis (2015:21) argue that some level of inequality is a fact of life that is necessary to drive growth and progress where those with talents and skills reaps the rewards leaving others behind. He goes further to argue that inequality spurs innovation and is a driving force behind entrepreneurial risks but he maintains that the extreme levels of unequal distribution of wealth threatens to prevents millions of people from benefiting from their talents and hard work. From the Oxfam report, there are strongly held views that many countries have tendencies to allow wealthy people to influence politics thus perpetuating unequal distribution of resources in favour of the rich and political elites while leaving the poor and the vulnerable to suffer the consequences of these distributive policies. This situation then threatens inclusive and political economic systems which will subsequently lead to societal tensions and breakdowns. According to Balakrishnan et al (2015:5), inequality can be defined in various ways and identified two distinctions of inequalities namely; horizontal and vertical. The distinction between the two are such that horizontal inequality refers to inequality between culturally defined or socially constructed groups and examples includes gender, race, ethnicity, religion, caste and sexuality. While vertical inequality refers to inequality between individuals or between households. This distinction includes overall income or wealth distribution of an economy, whereas equality implies that no differences should exist between people irrespective of their gender, race or ethnicity therefore resources should be distributed equally and equitable.

In defining equality, Balakrishnan et al (2015:11), is taking the human rights perspective which entails that governments must treat all people equally and have a responsibility to ensure that steps are taken to protect, respect and fulfil the rights of all its people with special emphasis to those that are most vulnerable and at risk to be exploited and oppressed. Whereas, Carter and Reardon (2014:1-2) viewed inequality through a gendered lens by examining the economic inequality with specific reference to the history of cultural wows in the family and other domains of private sphere which include but not limited to institutionalised sex discrimination at work, school, political arenas and so forth. Carter et al. (2014:4-5) went further to identify four main domains of inequality namely: socio-economic, health, political and cultural.

For this study, the focus will be on socio-economic inequality like wealth, income distribution, work and education. Furthermore, Carter and Reardon (2014:3) concurs with the view of Oxfam that despite tangible gains in the form of policy reforms where barriers to access to equal opportunities has been addressed, and progress has been made in other dimensions of inequality such as race, gender gaps, education, political representation and so forth but also deduce that inequality to its totality has not yet been eradicated. However, Dhlamini (2015:179) describes gender inequality as a form of marginalisation of women whereby they are not allowed to partake in decision-making. Dlamini (2015) further provides that these women are exploited both political and economically, excluded from enjoying benefits and opportunities that they deserve. Lastly, they have limited engagement with programmes targeting social, economic and political transformation.

Dhlamini (2015:179) went further to argue that the aforementioned doings are contradictory on the values of human rights and achievements of the agreed upon objectives of the MDGs. His view seems to be supported by the former Secretary General to the United Nations, Kofi Annan, who argued that achieving gender equality is a prerequisite towards realisation of the Millennium Development Goals (MDG) such as poverty elimination and gender gap by 2015 (https://www.uneca.org). Furthermore, Dhlamini stresses that gender equality should be a priority in any country. These scholars believe that socio economic disparities are a primary domain of inequality and refers to distribution of economic resources such as money, usually measured by income, wealth or access to credit opportunities to build human capital and social resources. Aniche (2016:5) concurs with this view saying, economic inequality refers to distribution of economic metrics among individuals in a group, groups of the population/country or amongst countries in the world. Whereas, Eyben et al.,2008:9) describe economic empowerment as the capacity of women and men to participate in, contribute to and benefit from growth processes in ways which recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. Chang (2011) went further to argue that "Equality of opportunity is meaningless for those who do not have the capabilities to take advantage of it". De Barros et al. (2009:1) argued that, "in an ideal

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world, inequality in outcomes should reflect only differences in effort and choices individuals make, as well as luck and talent". What came strongly from above opinions signifies that for inequality to be addressed and equality to be realised, there is a need for concerted efforts or a series of actions such as addressing both practical and strategic forms of empowerment. Furthermore, there is also a view that policymakers should mainly focus on creating platform for economic growth whilst levelling playing fields for both genders, without clearly identifying strategies aimed at improving the condition of women

2.1.3 The Empowerment Notion

The concept of empowerment in South Africa, is understood to mean economic enablement of groups from previously disadvantaged communities. However, critics of empowerment such as Sono (1999:6) describes empowerment as a "form of false affirmative action that is meant to benefit some based on their association i.e. "crony empowerment" or "political connected blacks. According to Oxfam (1995), empowerment includes challenging the forms of oppression such as inequality, which compel millions of people to play a part in their society on terms, which are inequitable, or in ways, which deny their human rights. The development approach associate empowerment with women, the poor and the marginalized and women usually fall on this category as they have been subjected to oppressive patriarchal structures (Mosedale,2005:243). Both Mosedale and Kabeer (2005:14) suggest that for one to be empowered, disempowered/disempowerment should have been experienced. Furthermore, Mosedale argue that in order to be empowered an initiative must be taken by the person and the results are subjective to individual experiences which then concludes that being empowered might not have same effects for all. Also, Kabeer (2005:13) states that empowerment is a process by which those who have been denied the ability to make choices acquire such an ability. In other words, "*empowerment entails change".*

However, Terry (2007:15) affirms that, empowerment takes "I cannot" out of the equation and replace it with an element of self-confidence that results in a feeling of "we can". Wrapping all the views Duflo (2011:20) defines women empowerment as

"the state of improving the ability of women to access elements of development such as health, education, earning opportunities and political participation". The Oxfam Report (2016) indicated that economic empowerment with specific reference to women has a potential to transform many women lives for the better and support economic growth. Duflo (2011:3) supports this view saying, "there is a bi-directional relationship between economic development and women's empowerment". These directions identify development capable of driving down inequality between men and women and continuing discrimination against women hinders development respectively. Likewise, empowerment can in other words accelerate development. There seem to be a congruence on how empowerment is viewed by different scholars defined per various schools of thought. For example, Baden and Oxaal (1997:2) listed various definitions from different citations and angles such as "the Human Development Report of 1995, maintains that empowerment is about participation by people in the decisions and processes that shape their lives. Furthermore pronounce on investing in women's capabilities and empowering them to exercise their choices as the surest way to contribute to economic growth and overall development". Oxfam believes that "empowerment should involve challenging the forms of oppression which compel millions of people to play a part in their society on terms which are inequitable, or in ways which deny their human rights".

The Feminist activist points of view believes that women's empowerment is not about replacing one form of empowerment with another but should lead to the liberation of men from false value systems and ideologies of oppression. It should lead to a situation of embracing each other beyond gender boundaries. From the various definitions, it is evident that empowerment is multifaceted and as Rowland (1995:105) concludes that it should not be about opening up access to decision making but also include that might enable people to perceive themselves entitled to occupy those spaces including decision making. In contrast, Mnyandu (2013), states that the term empowerment needs to be relooked as it creates expectations from individuals for something bestowed or conferred by somebody else. Accentuating his view, Mnyandu believes that empowerment should be devised by individual themselves and not to come from somewhere else and this view has been supported by Minister

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Susan Shabangu as she considers that "women economic empowerment relies on women capacity to bring about economic change for themselves" (The Presidency;2016:9). Ultimately, the choice of the individual or agency is key to realise gender equality through economic empowerment. On the basis that empowerment is misunderstood to entitlement, Mnyandu states that maybe the 20th year of democracy should present a turning point for South Africans and perhaps consider replacing the term "empowerment" with "invest" as a vocabulary. Furthermore, Mnyandu believes that an individual or "you" is a critical factor in "empowerment".

Khosa (2001:3) on the other hand, asserts that empowerment means different things to different people. Drawing from different scholars such as Friedman (1992:417), who views empowerment as an alternative to development. Friedman's views highlight different distinctions of empowerment such as social, political and psychological. For the purpose of the study, an in-depth analysis of the social empowerment notion shall be explored, which according to Friedman refers to "access to certain bases such as life space, surplus time, knowledge and skills, social organisation, instruments of work and livelihood and financial resources". Also, Friedman believes that the faith of empowerment lies within society and should be supported by governing elites. In all, Friedman does not believe that government should drive it saying people should learn to trust themselves as the state is neither powerful nor concerned about them (Friedman, 1992:139). What is a common point of view as highlighted by the above mentioned scholars is that, empowerment should be individual driven and requires a will and government should support it through enablers such as strategies. However, it does not always benefit all as it depends on the choices that individuals ensue. What remains a big question is; are those means available, who benefited and what has been the impact on them in realising the global agenda of empowerment of women across the globe and at grass root level. This view is similar to some of the strategies that were previously implemented by the City of Cape Town that once provided meat market sellers with fridges and microwaves after training them without assessing their real needs in terms of venturing and strengthening their way in the economy (interaction with meat market sellers in the Town Two, 29 November 2016). The latest inequality fact sheet by Ivins (2012;1-12)

made for Oxfam, indicates a growing inequality in the Brazil, Russia, India, China and South Africa (BRICS) countries compared to the Organisation for Economic Co-operation and Development (OECD) countries as result of income disparities, labour force informality, spatial education gap, barriers of employment and career advancement of women. The highlighted contributory factors are identified as one of the key factors that causes escalations of inequality. It is also observed that the gap in economic participation in South Africa remains large (Ivin, 2012: 8).

2.2 THEORIES OF EMPOWERMENT

An advent of different empowerment schools of thoughts and definitions has been provided and what is evident is that, it means different things to different people. Lausch (2011:1), saying it has been used so often and so widely that its definition has become blurred and depends to different aspects and context it is used at, has confirmed this view. For examples, feminists believe that women empowerment cannot be addressed in isolation without examining and interrogating attitudes of men towards women. Also, some views believe that empowerment cannot be replaced with development or used interchangeable, for empowerment there should be an enabler and a will from both the subject and the potential empowering agent. Fohtung (2008:18-23) identified four theories of empowerment, (1) **feminist theory,** (2) **modernisation theory**, (3) **dependency** theory, and (4) **cultural transmission theory** and each shall be further explored, linking to the communities' understudy.

2.2.1. Feminist Theory

The feminist theory dates back to early 1985 (The World Bank Encyclopaedia, 2003). It is premised on the human rights framework that seek equality for both men and women (Dhlamini, 2015:179). Batiwala (1994) goes further to argue that the concept is the outcome of important critiques generated by the women's movement, particularly by 'third world 'feminists that the concept of empowerment shows a clear need to challenge patriarchal power relations that result women having less control over assets and intellectual resources. However early feminists believed that women should not seek to equalise with men, but as acting agents, not as beneficiaries,

clients, participants, etc. and they deal with the question of power. On the other hand, Calvès (2009:735-749) pronounce the feminists focus on the process of empowerment for women and believes that empowerment is relevant for both genders. Drawing from Rowlands (1998:105) perspectives and classification of power to and within themselves are relevant to generate new possibilities and expand choices for women. However, what remains critical is the concept of self-realisation and acceptance.

While, Western feminists argue that women's reproductive responsibilities limit their horizons and are often used to justify entrenched patterns of their political and economic marginalisation (Baden & Oxaal 1997:2). Fohtung (2008:19) goes further to argue that this view is also alleged by feminist women in South Africa. And this has been attributed to past policies which made them inferior, particularly the black, to their male counterparts and because they were not given the opportunity to be educated and to develop their skills to work in order to again the necessary power that will enable them to be independent.

2.2.2 Modernisation Theory

According to Dhlamini (2015), modernisation theorists brought about optimism that women will be freed from the constraints of traditional families and modern laws would protect women from male dominion. Modernisation brought about the notion of empowerment of women and hope that legislative changes will bring about changes in equality and empowerment of women. However, it resulted in more disempowerment in some parts of the world and cash economy is one of the factors that were identified to be disempowering on women (Mies & Shiva, 1993). Fohtung (2008:21) says that this theory has brought about transformation that resulted a change from a traditional society to an extent that there is emergence of technological, organisational and social characteristics. However, women are still observed and held up by traditional constraints even in the modern world (Fohtung, 2008:22).

2.2.3 Dependency Theory

According to Nweke (1985), dependency theory emerged as result of failure of the modern theorists to address the dependency of the Third World with specific reference to women after the colonial period. Fohtung (2008:22) suggest that although the African gender relations during the colonial period transformed to further the European economic and political exploitation of Africa. However, the traditional perspective of Africa regardless of the role played by women during struggle continued to make unjust proceedings to women. Furthermore, Fohtung (2008:23) highlights that men continued to positively benefit to access on education, jobs, properties and hereafter gain control of wealth unlike their female counterparts. Fohtung (2008:23) and Seidman (1999:289) further, provides that inheritance from the western elites and discrimination purported by legislation enhances male dominance and later recreated dependency of women on the male bread winners.

2.2.4 Cultural Transmission Theory

Theron (2015:53) asserts that gender is a socio-cultural variable, whereby individuals are socially perceived as results of their characteristics that distinguishes them whether are men or women, what is the expectations on them and their value is based on the cultural context. From this basis, Theron (2015:56) identifies culture as an obstacle for women reaching their full potential. Fohtung (2008:23) concurs with this view saying, "most South African women have been victims of cultural believes and were brought up under discriminatory roles and policies". Also, Fohtung believes that changing women mentality and cultural point of view might be difficult. There is unfounded evidence that women have been denied access based on cultural beliefs and their space differently identified by various businesses and state institutions. The sexual favours to the male dominated tendering system for women to get business opportunities as alleged by the focus group participants, shows how the country still persist to alienate women, dehumanise them and treat them as subjects. However, some has since broken away from cultural bondages and running their households as single mothers like most in the greater Khayelitsha.

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2.3 CURRENT APPROACHES TO WOMEN`S ECONOMIC EMPOWERMENT IN SOUTH AFRICA

Internationally, the United Nations spearheaded the agenda on women empowerment through various treaties that enforced member states to abide with and resulted in mushrooming of women movements across the globe (United Nation Development Programme, 2000). To name the few; the United Nations Convention on Elimination of all forms of Discrimination against Women (CEDAW: 1979), Cairo International Conference of Population and Development (1994) placed women empowerment as an integral requisite to achieve equality. Moreover, most recently, the establishment of United Nation Women to ensure that women's issues are not left behind in all sectors such as political leadership, governance, economic empowerment and in other spheres where women's voices were not heard. The African Union Agenda 2063 strives to achieve the development of Africa is people driven and that taps on the potentials of its peoples especially women and youth. (African Union, 2015).

South Africa as a member state has ratified some of the treaties, as a result, there are initiatives to empower women and the youth, as well as ensure that human rights are observed and enforced in the country. Although these approaches are critical towards emancipation of human rights and redress of poverty as mandated by legislative forms. However, as Fohtung (2008:24) perceived, there are clearly limits on the extent to which such activities can be assumed to be genuinely empowering. While Moyo (2015:179) asserts that the position of women within the economic sector shows no advancement and no explicit political will at country level to develop policies and create environment for women's representation in the economic sector. Most of African countries assented many protocols on gender justice and that calls governments and relevant stakeholders such as women movements, non-government organisations (NGOs) to play a pivotal role towards ensuring dignity of women through economic empowerment. The Department of Trade and Industry in South Africa through its Strategic Framework on Gender and Women's Economic Empowerment (2007), takes a holistic view of how to empower women and to give support to initiatives that will among other things, create strong institutions to

represent women entrepreneurs and become advocates of addressing the unique challenges faced by women.

Nevertheless, the fact is that "the face of entrepreneurship in South Africa continues to be males between the ages of 25 and 44 years of age according to the research conducted by the Global Entrepreneurship SA (Thulo, 2015). And also only 6.2 per cent of South African women are entrepreneurs down from 9 per cent recorded in the previous year as reported by the latest Global Entrepreneurship Monitor statistics (Tsele, 2015), shows the need for greater support to break the cultural and market barriers by both national and provincial government and business institutes" (http://www.smesouthafrica.co.za/099475/What-female-entrepreneurship-looked-like-in-2015/). According to Theresa Cupido, the Western Cape Woman of the Year, "women are natural entrepreneurs and are not fully supported. They and are often excluded in business" (http://www.nunnovation.com). This was evident during the focus group discussion in Khayelitsha on the 05 December 2016, when the researcher was trying to establish whether women have access to credits of loans to establish their businesses, their response was a "no". Some underscored the fact that they are not organised as the group limits their chances to have access to funds while others indicated that they used their savings and/ or spousal support to establish themselves. What was critically conversed included lack of guarantees to access loans while others were scammed by the system that required them as group of women to contribute towards chicken farming or laundry business that never took off resulting to loss of money inputted towards establishing businesses. However, those women of Kuyasa ward who lost money towards chicken farming gained skills during the training and wishes to establish business if funds are available in the form of government support.

2.3.1 Approaches to Women Empowerment in the South African Context

According to Landsberg and Venter (2011: 3), women in South Africa make up the greater part of the population, however due to historical prejudice they remain in the minority positions and represent poorest societal sector. Seager (2005:122) concurs with Landsberg confirming that the poorest of the poor are women and they have

limited ownership of income, property and credit. Like their global counterparts, they are not immune to multiple levels of exploitation, class positions, restrictive and repressive legislations (Makaula, 2004:4). These women had to be contend with the mystifying facts that regards them as inferior to men. Even the framework of apartheid could not have mercy on them, it discriminated them accordingly (Gaitskell, Kimble, Maconachie and Unterhalter, 1984: 27-28). These beliefs that perceive women as inferior were further strengthened by the religious values and beliefs (Kehler, 2001:14). During the preceding towards democratic regime, women forged a "new agenda towards redressing their marginalisation and called for a revision of the social order that would necessitate equitable distribution of social necessities" (Hill, 2004:113-119).

Thus, central to the 1994 transition to democracy was the issue of gender equality to improve the status of women in the country (Britton, Fish and Meintjes, 2009: 1). The transition from apartheid to post-apartheid made a remarkable shift in gender related issues of South Africa with regards to the concepts of civil society, universality and equality and the pluralisation (Makaula, 2004). Makaula (2004) further asserts that gender issues remained in the pivotal highlighting restructuring and increased political participation of women. The post 1994 government established enablers to redress the history associated with marginalisation of women in the form of legislative and gender machineries such as the Commission on Gender Equality and others to defeat gender mainstreaming and promote and maintains gender equality". Writing in his weekly newsletter on the African National Congress website, the former President Mbeki said that "Women's emancipation must remain the focal point in the new South Africa" (http://mg.co.za/article/2006-08-04). Also, the former President Mbeki said that "South Africa needs to strengthen interventions on women's empowerment" and acknowledged that "women have inadequate access to the resources they need to become economically productive and independent".

As the former President was applauding strides done by women to take care of their families, he said "Yet, as we know, women are very industrious and dynamic in the face of serious odds," he said. "We see this in instances where women defy serious challenges, even in difficult circumstances, such as in the informal economy, working

as hawkers, in part-time jobs, in agriculture and in domestic service, determined to provide for their families" (http://mg.co.za/article/2008-08-19). There have also been advances in improving female representation by appointing women into more of the top government positions, including in the main decision-making arenas. However, also articulated a concern on the high level of violence against women and girl children, saying that the South Africa's transformation will not be successful if this violence is not eradicated (http://www.ippf.org/resource/gbv/chogm99/foster.htm). According to Meintjes et al. (2009:75), the growing focus on women meant that a "women empowerment" model emerged as the central approach in addressing gender equity and equality in South Africa. For instance, the Commission for Gender Equality (CGE), dating from 1992 until 2002, had institutional issues this result to compromising the society from benefiting from their role as the Commission. Also, though South Africa has a fair number of women in political positions in Parliament and in government heading departments, critical questions that used to be raised by some women leaders such as Phumzile Mlambo-Ngcuka and Thoko Didiza. These questions intended to quantify the way that policy should assist the ordinary women need to form parts of daily policy making routine followed by monitoring after implementation whether the impact of legislation does filter down to the impoverished communities (Longwe, 2004: 196-197).

Despite the existence of structures and processes, there has been limited analysis of gender and empowerment. A number of women are still marginalised by the legacy of apartheid and there is a need to do a critical analysis of whether the constitutional commitments has been lived up to with regards to gender equality with specific reference to disadvantaged women and economic participation. Likewise, including empowerment of women in the Khayelitsha Township. The 2015 South Africa Women's Month Status Report on Women and Girls (Presidency; 2016) highlighted that South Africa is still described as one of the most unequal societies in the world economically. Also the report identified a dire need to capacitate women on the procedures to access credit facilities from financial institutions such as banks and sometimes the very state-owned entities that have been established to support women and black owned entities. Other issues such as access to technological

advancement and market opportunities defeats the purpose to be economically productive and independent as sought by the empowerment instruments. Lastly, the report highlighted the gender blind budgeting that does not quantify how much is allocated towards empowerment of women and girls. As Kabeer (1994) concur that "the unequal distribution of resources and responsibilities, together with the official and unofficial rules which legitimise this distribution, ensures that some institutional actors have authority and control over others". Another critical point raised is the lapse of the Gender Equality Bill of 2013 in May 2015 and calls for immediate attention and the reinstatement of the Bill into law as it addresses critical issues related to gender practise and empowerment.

The South African Government has three spheres of government such as national that is responsible for legislation, provincially and the local responsible for the implementations of government programmes to benefits the communities. The local government is closer to the communities and as the result for the benefit of this study wishes to highlight that cutting a pattern from the national agendas, the City of Cape Town established the Women empowerment and Gender Equality Policy. The City of Cape Town, Women empowerment and Gender Equality Policy declares that : *"It is vitally important that all structures of government…should fully understand… …freedom cannot be achieved unless women have been emancipated from all forms of oppression… unless we see in visible and practical terms that the condition of women in our country has radically changed for the better, and that they have been empowered in all spheres of life as equals…".*

Landsberg and Venter taking a tune from Gouws (1999) highlighted key things that need be done to address gender imbalance and to name the few; change in the traditional, religious beliefs regarding women and the provision of the processes to ensure women have access to land, housing and credit facilities. This document also makes proviso that the country has not yet fully achieved gender equality whilst acknowledging the progress in terms of apparatus and machineries as enshrined in the Constitution. Numerous factors contribute to the situation such as patriarchy in the ethnic groups and means of access (City of Cape Town, 2004). Booysen (2014:21) conducted a study across provinces. The findings of the study revealed

"the Cape Town group of racial minority backgrounds feels that after 20 years of democracy concerning realising socio-economic-transformation through business and enterprises are desperately caught below the floor-boards of racial identity". They believe that having a skill is not a guarantee for having the job opportunity.

The above assumption has been observable during the focus group discussion held with Khayelitsha women. When the discussion covered the concept of employment and finances. Women responded indicating that they are volunteers who are being abused by the local government at a stipend of R400.00 per month. Also they indicated that those in business, never heard about the government agencies supporting entrepreneurship or aware of activities and or market places where they can parade their product such as craft. Other members of the group revealed how the tendering system is marginalising women and they tend, if are lucky to sub-contract under some male dominated companies. In all, though they believe they have capacity, they are marginalised to opportunities. A number of strategies have been highlighted above, but for the sake of the context understudy shall focus to those strategies meant to empower women towards economic emancipation such as legislation, access to economic resources or opportunities such as finance or credit to liberate women on economic inequality.

2.3.1.1 Legislative approaches

The South African Government in addressing the apartheid entrenched anomalies which included self-made social inequalities due to systemic exclusion such as class, race, gender, as well as institutional and spatial exclusions, undertook an array of policy reforms. This has been confirmed by Ingle (2011:93-104) saying, South Africa has an extensive collection of pieces of legislation designed to afford amongst women and those deemed disadvantaged or have been so in the past. Importantly, South Africa abides to the regulations as set in the international instruments, which has been ratified such as the Convention on the Elimination of All Forms of Discrimination Against Women (December 1979), the Beijing Declaration and Platform for Action (September 1995) and the Southern African Development Community (SADC) Protocol on Gender and Development. These instruments provide for empowerment

of women to eliminate discrimination and to achieve gender equality and equity through the development and implementation of gender responsive legislation, policies, programmes and projects in the Southern African Development Community.

There are number of instruments that seeks to normalise the society and enforce realisation of the government promises and shall be discussed below. Amongst, Section 9 of the Constitution, the Bill of rights is the foundation of them all. Landsberg and Venter (2011: 8) alluded that the South African Constitution (1996) committed to a new democratic society that respects and promotes the rights of all citizens, regardless of race, gender, class, age and disability, indiscriminately. By doing so, the Constitution guarantees political, civil and socio-economic rights to all members of society (Kehler, 2011). It forms the basis of the mandate for women's empowerment and gender equality in South Africa. Chapter 2 clause 9(1) (3) states that *"everyone is equal before the law and has the right to equal protection and benefit of the law; the state may not discriminate against anyone on the grounds of race, age, gender sex, pregnancy, marital status…".* However, the Constitution act as a framework and its guarantee for equality does not automatically translate to a society free from gender-based discrimination.

Though there are instruments such as the employment equity act and the affirmative action, through which the issues related to access by the previously disadvantages groups. Kehler (2011:19) advises that, it need be noted that those guarantees such as on equal access to opportunities and resources (for the interest of the study) also do not translate into social and economic equality. Studies of this nature are revelations that not all guarantees can be enforced but the establishment of instruments to gauge its implementation are critical. However, the question remains, what government would do in case where those guarantees are not realised and who is supposed to benefit or not to benefit. Some of the critical legislative pieces aimed at redressing inequalities includes:

The Labour Relations Act of 1995 protects workers against unfair discrimination on the basis of sex, race or other grounds. It has since included the interests of the domestic and farm workers. The Basic Conditions of Employment Act (BCEA) has

covered farm workers since 1993 and domestic workers since 1994. The amendment of the BCEA in 1997 benefited pregnant women as it provided for the maternity and family leave.

The Employment Equity Act (EEA) Number 55 of 1998 seeks to normalise the work place and eliminate the gender discrimination by providing a framework that will enable the recognition of all roles women plays in society and at home and still empower them to participate regardless. Furthermore, it provides for implementation of affirmative measures that seek to redress the disadvantages in employment experienced by designated groups. However, the fact that majority of women in South Africa are in informal roles that are paid less of are still underpaid against their male counterparts defeats the purpose.

The common purpose of these afore mentioned legislative pieces is to address discrimination tendencies and provide for equality. Below, the policy approach shall be discussed that regulates how these legislations should find perspective in the intended mandate.

2.3.1.2 Policy approaches

The South African government is a signatory to a number on international instruments promoting gender equality in all spheres of government and has adopted a number of policy frameworks that seek to empower the marginalised with specific reference to women. Such policy pieces that seek to address the prescripts of both international and national legislative pieces are as follows:

The National Policy Framework for Gender Equality and Women Empowerment and Gender Equality, 1998 is one of the policies that seeks to redress past experiences of women with specific reference to black women. The South African National Gender Policy Framework affirms the prescripts of the Constitution on the rights of citizens and calls for all South Africans to take cognisance of gender equality across all levels and government spheres and provides for transformational processes. This framework serves as the blue print for mainstreaming gender equality elaborates on values and principles that inform the national gender programme. These principles

need to be integrated into policies, practises and government programmes to achieve gender equality. The Policy Framework aims to work towards the achievement of equality of opportunity in terms of access to and share of employment opportunities, services and resources as well as equality of treatment by employers and service providers. Largely, its focus it on issues concerned with women and their empowerment (South Africa's National Policy Framework for Women's Empowerment and Gender Equality, 2000:3).

The Women's Empowerment and Gender Equality Bill [B50 – 2013] provides for the 50 per cent representation of women across designated public and private bodies. However, it recognises that because of the lack of enforcement, institutionalisation and implementation of the instrument is still a challenge. This view has been confirmed by the Commission for Gender Equality (2014:38) saying "enforcement remains a challenge ad persisting attitude and perceptions of society towards gender equality and women empowerment remains negative". It is worth noting that although the state is a judiciary owner of all legislation, compliance is gradual. Yet women like those in Khayelitsha remain marginalised and these circumstances raise a concern on the effectiveness of the constitution and all government strategies such as the Reconstruction and Development Programme, Accelerated and Shared Growth Initiative for South Africa, Black Economic Empowerment (BEE), Broad-based Black Economic Empowerment (B-BBEE) and more.

The Broad-Based Black Economic Empowerment Act (the B-BBEE Act) was originally drafted in 1994, finalised and adopted as a working framework in 2003. It seeks to integrate socio-economic processes that contribute to economic transformation of South Africa and bring about significant increase in the number of black people that manage, own and control the country's economy, and significant decreases in income inequalities (Hills; 2015:167).

The Public Service Act of 1994 provides for the organisation and administration of the public service of the Republic and regulate the conditions of employment in terms of office, discipline, retirement and discharge of members of the public service, and matters connected therewith.

The 1996 White Paper on the Transformation of the Public Service declared that national and provincial departments must have transformation Units to provide for appointment of women and black people at all levels. Achieving this has not been easy as women were not considered to be fit as public figures who could serve the interest of the public. Most departments are still displaying male domineering environment.

The White Paper on Local Government calls for participation and representation of women in all the structures to facilitate improvement in the quality of life. The participation of women in social development projects is critical for the decisions that are for women are taken with them on par and later transform to empowerment that guaranty improvement in the quality of life. Also the act indicates that it is the responsibility of the council to provide a platform where women participation is enhanced through initiatives that promote gender equality and trainings that enhance skills to improve employment and income generation (Kehler, 2011). However, the study conducted by Morna (2004:45) revealed that women are perceived as their worst enemies. The male councillors that partake in the study indicated that they could not fight for women rights as women themselves lack confidence and do not nominate themselves.

The National Development Plan (2012:1) envisaged a South Africa, where everyone has access to opportunities and where transformation of the economy is set to address poverty and inequality. It further alludes to the fact that efforts should be focused on elimination of gender inequality. On this basis, the NDP contains critical overarching actions to be taken to ensure that the quality of life of women and youth is improved is such that there is a reduction of poverty and inequality. The NDP pronounce that transformation of the economy must involve women participation and public employment must consider appointment of unemployed women; by doing so, equality would be enhanced. Furthermore, the NDP says that the social, cultural, religious and education barriers to women entering the job market must be addressed and significant strides on conditions that assist women in developing their full potential must be attained by 2030. Lastly, the NDP acknowledges that

"discrimination, patriarchal attitudes and poor access to education persist. So, women issues must be addressed holistically".

The Department of Trade and Industry (DTI;2003:4-5) indicated that despite economic successes brought by the democratic policies such as above, however, societies are still characterised by entrenched gender inequality or racially or ethnically defined wealth disparities that are not likely socially or politically stable as economic growth can exacerbate these inequalities. DTI acknowledges all strategies that are in place such as deracialisation and engendering economy through the principles as enshrined in the Constitution, however, maintains that the extent to which economic success has been shared by all people remains inadequate.

2.3.1.3 Access to resources approach

Some of the contributing factors to gender disparities includes social norms, culture, economic institutions such as markets; influence what resource women have to access to, activities they can or cannot undertake and what forms of participation they can undertake in the economy and society (World Bank, 2001: 13). According to the World Bank (2001), women continued to have poorer access to a range of productive resources such as information, financial resources and more. The World Bank further highlights that women in the developing countries continues to run enterprises that tend to be undercapitalise, have poor access to machinery, lack of information, exposure to greater markets and credits than their male counterparts. It is believed that such mentioned disparities hinder the chances of women to effectively participate in development and hereafter improve their family living standards (World Bank, 2001).

On July 2, 2010, the United Nations Development Fund for Women held a Ministerial Roundtable Breakfast where a number of women ministers appealed to the government to pay a particular attention and make resources available for the economic empowerment of women. These must be extensive and include poor unestablished women to expose them in real opportunities, markets, skills to enhance their economic competitiveness whilst promoting gender equality and development.

Importantly, the participants recommended a system that will capacitate these women to have better business models for growth that will later contribute towards measurable economic impact and allow them to trade from wherever to reduce environmental pressures of urbanization and travel. (United Nations, 2010:157). The notion of efficiency approach has been the focus of gender and development scholars like Longwe (2004), which is based on the understanding that it is inefficient to ignore women in planning and distribution of resources.

During focus group discussions with Khayelitsha women traders and small informal business owners, it became clear that these women are not immune to the challenges of lack of access to resources to enable them to improve and be competitive in their businesses. For instances, women meat traders in Khayelitsha are trading in environments that are not conducive even for their own health and also marketing of their products is only by word of mouth, the latter is due to lack of capacity to marketing skills and avenues and also lack of technological knowledge. Whereas, just across the road; other traders have big umbrellas and containers provided by the City of Cape Town. That observation additional to their mumbling leaves much to be desired.

2.3.1.3.1 Access to information

Poor access to information as highlighted by the World Bank (2001) above hinders the chances of women to participate effectively in developmental opportunities such as funding or markets. The poor access to knowledge or information and how it hinders opportunities of empowerment was also confirmed during the public hearing on Small, Medium and Micro-sized Enterprises (SMMEs) access to finance that was held by the Portfolio Committee on Economic Development (Parliament RSA; 2011). The participants indicated that lack of information provided to communities about the institutions' roles, responsibilities and requirements for accessing funds. During the focus group discussion with women in Khayelitsha, it was apparent that access to information and knowledge of available resources from the national spheres does not filter and benefit the grass roots women but only the organised women benefits. The Khayelitsha women were vocal of the lack of access to information and technology

trainings that benefits only certain groups of women, also the lack of linkages with all sectors of government towards nurturing the existing business skills and access to market opportunities.

2.3.1.3.2 Access to employment

The post-1994 government established a series of strategies and legislative pieces to redress the labour market exclusion that has happened as result of apartheid policies. The afore mentioned pieces of legislation and policies seek to normalise the system by promoting inclusion of women in the work place and eliminate all forms of prejudice.

The 1996 White Paper on the Transformation of the Public Service declared that National and Provincial departments must have Transformation Units to provide for appointment of women and black people at all levels. Achieving this has not been easy, as women were not considered to be fit as public figures who could serve the interest of the public. Most departments are still displaying male domineering environment.

Both the labour law and the basic conditions of employment act, protect the rights of pregnant women, in which it is stated that all women are entitled to four consecutive months of maternity leave, commencing four weeks prior to the expected birth date. This leave is unpaid, but there are benefits paid under the Unemployment Act; a woman contributing to the UIF fund is eligible for a maternity benefit of between 38 – 60 per cent of her average income over the preceding six months. Furthermore, employers may not discriminate against a pregnant woman in the recruitment process, and a pregnant employee may not be replaced during her maternity leave (Department of Women, 2015). However, according to the Department of Women, the majority of workers equating to 84.1 per cent have contracts and the greater number of them with written contracts are more likely to be women. As provided for by the International Labour Organisation (ILO) 2013, most South African employers contribute to the Unemployment Insurance Fund (UIF) Pension funds. Only around one-third or 32.9 per cent of formal sector workers however, report that their employer

makes medical aid contributions on their behalf, down from 32.5 per cent in 2010. The rate is higher for women than for men, although both have seen declines over the period (Department of Women, 2015). Issues such as sexual harassment in the workplace are prohibited in South Africa and are dealt within the Labour Relations Act No.66 of 1995 (Bringing the Future Closer; 2015) which details its Code of Good Practise on Sexual harassment. The Employment Equity Act No.55 of 1998 makes the employer liable for unlawful discriminatory conducts of its workers (http://www.mywage.co.za/main/decent-work/) and the Protection from Harassment Act No.17 of 2011 that came to effect in 2013.

However, although there are progressive legislative reforms, South African women are lagging behind by about 13 per cent in the labour force participation rate. This implies that despite women being in the majority, the country employs more men than women. Another going concern is the growth in the unemployment rate of women happening parallel with increased access to employment opportunities. Statistics South Africa reported that unemployment rate had hit 4.4 per cent in 2015, which is much higher than the world's 0.7 per cent. More concerning is the unemployment among youth, particularly young women are the most vulnerable (Statistics South Africa ,2015) and stood at 50.3 in 2015 doubling the national rate between the ages 15-24 (Department of Women reports, 2015). African women suffer from the highest unemployment rate by race and gender. It is worth noting that the South African labour market can be divided into three broad segments, such as: the primary labour segment that comprised of professionals and management who are the most highly paid and skilled section of the labour market, and is predominantly comprised of white males. The secondary labour segment comprised of labour market contains production workers, low-paid service workers, agricultural labour, and predominately lower-paid black male workers in mining and manufacturing, with black women workers mainly located in agriculture and paid domestic work. Lastly, the non-market segment comprised of includes informal sector workers, subsistence agricultural labour and unpaid domestic and family labour. Economic opportunities within this segment are characterised by unstable employment, low pay, great insecurity and

high level of unemployment (Orr and van Meelis, 2014). This reflection confirms why there is a wage gap between races and gender due to specialisation.

The South African women are not excluded in this sad reality as they work fewer hours in paid jobs because of the nature of jobs they dominate such as service and retail and other that are flexible and seasonal. According to Orr et al, the ratio of women who earn R1000 per month double that of men whereas the ratio of men who earn R16000 and above per month is twice that of women. Furthermore, white men earn four times as much per hour, on average, as black African women, while white women earn almost three times as much per hour, on average, as black African women. African Women are far more likely to be in poorer households, whereas men are more likely to be in households where the income is R3206 and more per month. Another going concern is the realisation that access to education does not guarantee access to employment and better earnings. This unfortunate experience still poses a challenge for them to generate income and thereafter constrain their power to influence decisions at home, etc. as compared to men (World Bank, 2001). The United Nations Economic and Social Council (ECOSOC) roundtable participants (2010) concurs with the above view and also highlighted that women tend to occupy the bottom rung of professional ladder with limited salary and carer growth prospects.

Furthermore, the participants identified some sectors such as nursing and teaching as feminised type of professions and recommended a need to reward and recognise mechanisms to ensure wage parity (United Nations, 2010:157). However, this is not the case in South Africa, there is the bargaining chamber that determines wage parity for public servants, and prevalence of this wage gap is in the private sector. The reality is, greater number of women are occupying the bottom ladder or are working as administrators or low skilled jobs. Another stark reality is that the majority of women in Khayelitsha are unemployed, living on dehumanising forms of employment opportunities such as volunteers, domestic workers, community workers and informal businesses or street traders (Focus group discussion, 05 December 2016).

The IMF notes, "greater earnings by women could result in higher expenditure on school enrolment for children, including girls, potentially triggering a virtuous cycle,

when educated women become female role models. International Monetary Fund (2015). Without disputing this view, but the sad reality of women in the townships is the greater possibility of a virtuous cycle if government does not intensify policy implementation.

2.3.1.3.3. Access to credit

According to the Africa Gender Equality Index (2015:11), African women are entrepreneurial yet are likely to be found running microenterprises in the informal sector, engaged in low-value-added activities that yields marginal returns. They tend to be entrepreneurs of necessity rather than opportunity, driven into small business by lack of alternatives. The Department of Trade and Industry of South Africa (the DTI) is committed to addressing the issues of gender equity and economic growth as part of its business mandate. Since 1998, the DTI has been running a gender programme targeting women, with both internal and external focus. Internal and national instruments aimed at advancing gender equity in South Africa have informed this programme. The South African National Gender Policy of 2000 has been the most influential framework adopted to date, outlining specific government interventions needed to ensure the successful process of mainstreaming gender equity. The role played by women in creating, running and growing businesses is recognised globally as a crucial for economic for economic growth and poverty reduction (Department of Trade and industry, 2011).

It is also recognised that women use their earned income through entrepreneurship to support themselves and their families and improve their living conditions there off. Also, the known factor about women is that they invest more in their families when they have access to finances, this view is perceivable in the ability to take care of the nutritional, educational needs of their families to create better human capital for the future (Africa Gender Equality Index, 2015). This makes supporting women entrepreneurship important for the economic growth, job creation and poverty alleviation. The New Growth Path, South Africa's strategy for creating decent work and inclusive growth places entrepreneurship at the centre of the fight for inclusive growth against inequalities (Department of Economic Development, 2010).

The Broad-Based Black Economic Empowerment Act promotes "increasing the extent to which black women own and manage existing and new enterprises, and increasing their access to economic activities, infrastructure and skills training". The Annual Review of Small Business in South Africa of August 2008, estimated that 5.9 million SMMEs in South Africa will contribute 40 per cent of the total GDP and accounted 60 per cent of all employment in 2009. This level of contribution to the economy indicates the importance of SMMEs for economic growth, job creation and the upgrading of human capital (Parliament, 2015)· However, the country experiences a problem of 87 per cent entrepreneurs who are survivalist and of these are black owned majority and 41 per cent are women owned. (Industrial Development Corporation 2008). In His speech, Minister Zweli Mkhize stated, "women emancipation through entrepreneurship activity is growing at the snail pace". Citing an FNB 2011 White Paper on Female Entrepreneurship, Mkhize noted that "only 38 per cent of established business enterprises are owned by women" (Mkhize (2013). Women are therefore underrepresented in entrepreneurship because they constitute over 50 per cent of the country's population.

Despite the challenges and obstacles, the South African government through the Department of Trade and Industry has put in place initiatives and programmes to advance women's economic empowerment:

Amongst the strategies that government put in place includes:

- *B'avumile Skills Development Initiative*: The B'avumile skills development programme is a women's empowerment capacity-building initiative aimed at identifying talent in the arts and crafts and textiles and clothing sectors.
- *Technology for Women in Business (TWIB):* Technology for Women in Business (TWIB) was introduced to accelerate women's economic empowerment and the development of women-owned enterprises through the recognition of technology-based business applications and systems, and to unlock constraints to enterprise innovation and growth as well as global competitiveness.

- *Technogirls Programme:* The mandate of TWIB extends to programmes that encourage girls to pursue careers in engineering, and science and technology by facilitating access to educational information, career opportunities, and academic and extra-mural learning programmes.

- **South African Women Entrepreneurs' Network (SAWEN): the DTI** identified and adopted SAWEN to fast-track support provided to women in addressing challenges faced when establishing, strengthening and sustaining their enterprises.

Also, government supports women empowerment through development finance institutions which have been mandated to ring-fence funds and set targets for providing access to finance. For instance, in its 2014 Strategic Plan, the Small Enterprise Finance Agency (Sefa) sets a target of disbursing 40 per cent of its loans to women (Sefa, 2014). In its direct lending portfolio, **Sefa reports that it provided microfinance to 43 330 women owned enterprises to the value of R189.5 million during the 2013/14 financial year.** Sefa is also responsible for providing pre and post loan mentorship to ensure that the enterprises survive. However, the agency disburses less than the amount targeted because of the slow up take due to sometimes red tape or delays in processing loan application. This is a potential obstacle to business transactions that are time bound. The Industrial Development Corporation's (IDC) Women Entrepreneurial Fund is for businesses with at least 50 per cent shareholding by women. It can apply to a start-up business or for expansions. It is available to new entrant: that is, those shareholders with a direct or indirect total net asset base of less than R15 million. The IDC states that business must include women in its operations and management. Finance is provided to businesses with assets worth up to R80 million. The maximum finance amount under this fund is R30 million per transaction.

However, these agencies or organisations has highlighted funding informal businesses difficult due to lack of collateral and as result are funded through intermediary that gives money to micro-lenders at an interest rate lesser than prime that in turn lend the people at an interest rate far higher up to 30 per cent making

them poorer due to lack of collaterals. The Portfolio Committee on Economic Development (Parliament RSA, 2011) held public hearings on SMMEs access to finance. Amongst critical issues raised by the public included:

- poor or no access to finance leads to business failure,
- lack of information provided to communities about the institutions' roles, responsibilities,
- requirements for accessing funds
- insufficient start-up capital and inadequate collateral
- lack the necessary skills and expertise to help them qualify for financial assistance and the maintenance thereof,
- nepotism in the Development Finance Institutions (DFI),
- government tendering process that favour big businesses and a certain group or gender.

On that note, the Committee observations included but not limited: poor visibility of DFIs in communities, particularly in under-resourced remote areas where poverty is prevalent, weak and sporadic marketing by funding agencies, government and corporate sector not doing enough to support small businesses and funding recipients often offered inappropriate product with dire consequences.

However, the focus group participants are not immune to these afore said challenges and lack of information, funds and disgruntlement on tendering system came often (Focus group discussion 05 December 2016). Despite these great initiatives, the economic growth of the majority of South African women especially in townships like Khayelitsha are hindered by the challenges such as access credits, lack of guarantees or surety and so forth as identified by the gender index (2015). According to Baden and Oxaal (1997:12), the challenge posed by lack of guarantees is often apprehended by the formation of borrower joint liability groups. However, the success to credit programmes to women includes a careful examination of their social context in which they live in (Schreiner, 2003). To put the concept in practise, during the focus group discussion, one question indicated that men are preapproved for credit card

facility with his name, which is not always the case for women. As the discussion continued, women voiced how they carry the burdens of their households whilst men concentrate on materialistic such as cars ignoring the family needs. So, one of the considerations government need to undertake is to loosen the credit examination methods to favour women informal traders to have access to credit. Also, while the focus group discussion was striving to establish whether these women in Khayelitsha had been assisted by either financial institutions, government and its agencies to establish their business, the answer was a 'No". They indicated that the depended on their savings while some were assisted by their husbands to venture in businesses.

The financial institutions and government agencies are not effectively opening up to grass roots level and this is confirmed by lack of knowledge the focus group participants expressed while the researcher explained the kind of systems of government and perceived to service the few. Also, in support of the view that poor or survival entrepreneurs have no knowledge and only the elites and well connected privileged benefits mostly on government programmes. In contrast of the view that micro-credits initiatives may assists, Fohtung (2008:26), perceive many micro-credit initiatives to promote individualistic definition of women empowerment ignoring the collective aspect of empowerment. The provision of credits to women and their lack of access to credits create a platform of opportunism to outsiders that tend to offer help without considering deeper structural transformation. As result this type of lending that tend to be from some institutions and savings associations do not cater for expansion possibilities.

2.3.1.3.4 Access to free time

Balakrishnan et al (2015:4) advances that the amount of free time men and women have is unequally distributed, once all demands for work, both paid work on the job and unpaid work at home are taken into account. According to the African Gender Equality Index (2015:14), unless time poverty of men is addressed other means to boost economic empowerment will go in vain and are unlikely to succeed. Many African women work at least 50 per cent more than men making them chronologically time-poor forcing them to make hard choices. This is as the result of realities of

women running household's chores such as fetching woods or water to prepare for their households. This view is confirmed by the International Women's Forum South Africa stating, "the ability of women to empower themselves economically and politically through education, and participating in productive and civic activities, is hindered by the gender-based household division of labour and their responsibility for household tasks. Women who live in deprived areas have a greater burden as they must spend more time on these tasks due to a lack of infrastructure and related services in their communities". Just out of context, a study conducted in KwaZulu-Natal revealed that household electrification increased women employment time by 13.5 per cent.

For instance, women in informal jobs are leaving their families during early hours of the morning and for those in "meat markets" like shisanyama they work until midnight exposing themselves to vulnerabilities and security risks. Moreover, most importantly compromised the times they are supposed to spend with their families too. Consequently, to improvise for time, as highlighted above, women compromised a lot i.e. the focus group participants indicated that they work until late hours of the morning shifting some of their family responsibilities to some of their children**.**

2.4 CONCLUSION

According to the above reviewed literature, there appears to be a substantial body of international literature as opposed to South African literature. This is a challenge to the South African scholarship and the research sector in general. This study thus has a significant contribution to make to the field of knowledge. Notwithstanding shortcoming, the reviewed literature revealed some key factors such as the importance of legislation to achieve gender emancipation in terms of all spheres of government and the importance of continued audits to assess impact. Furthermore, articulation of legislation at the grass root level is critical towards social and economic emancipation. Lastly, the literature and engagements during focus groups exposed discrepancies between high level and awareness of women on the ground in terms of access to information. As the result, the grass root women remain marginalised than the urban elites. This brief exposition on the strides made by government provide

context on how the reforms affected women and to what extent have positively benefited them to bet their livelihoods. It also provides the context for assessing the extent to which the objectives of the women empowerment and the manifestations of change on the ground still diverge despite some closing of the gap between their newly won rights and current experiences. The transition to democracy brought along some benefits for the South African society such as policy reforms. The successful integration of women issues on policies marked the commitment towards equality however, little has been achieved in terms of economic emancipation of women. As far as equity is concerned, political participation and appointment of women has been slowly achieved though not yet reached the aspired targets. However, the fact that empowerment of women is vaguely described and the fact that institutional decision is heavily men dominated, full realisation of women empowerment will remain a far-fetched dream.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

Chapter three of this study will elaborate on the research design and method as mentioned in chapter one. Research in its simplest form is defined as the search for knowledge or a voyage of discovery (Kothari, 2004:1). Whereas, the research design is defined by Pandey and Pandey (2015:18) as an overall plan for discovery of answers to the questions or as the strategy for research (Brynard, Hanekom and Brynard; 2014:30). Research design centres on the outcome and all the steps and processes embarked on towards achieving the intended outcome. In this chapter, a detailed discussion of the design, research paradigm, the method of research, tools used, sources of research data and the targeted group where data was collected will be presented. Procedures for data documentation, data analysis, limitations of the study and the conclusion are also presented.

3.2 RESEARCH PARADIGM

The research paradigm represents a pattern of thoughts that are basic in the sense of acceptance that there is no way of establishing the ultimate truth. Supporting this view, Göktürk (2011:7) affirms that, the paradigm refers to "the basic way of perceiving, thinking, valuing, and doing associated with a particular vision of reality". On the other hand, Neuman (2011:94) described a paradigm as the whole system of thinking. Patton (1990:22) argues that, a paradigm is the worldview, a general perspective and a way of breaking down the complexity of the real world. The paradigm represents a framework that influence how women perceived socio-economic gains since democracy, see their world, determine their perspective and shape their understanding of how things are connected.

The research paradigm will then afford the researcher an opportunity to understand the people's behaviours and their sense of being. It will necessitate then to look at actual behavioural cases to be able to reflect on the human condition in a meaningful and clear manner/form. For the qualitative study, the interpretative paradigm is most appropriate as it focuses on words or language.

3.2.1 Interpretivist Paradigm

To address the phenomena understudy, the researcher deemed the interpretivist paradigm most suitable as in its subjective form presume that it is impossible to understand social phenomena without looking at the perception individuals have of the world outside (della Porta and Keating, 2008:24-25). Consequently, interpretivist paradigm is most relevant in a quest to understand a social situation from the perspective of the participants as this research seeks to do. Interpretivist explores the social phenomena with the intention to gain knowledge and expedite an understanding of how and why. In application, it acknowledges that the truth is out there but it is complex. Interpretivist paradigm is also known as the phenomenological approach and is critical in understanding people (Babbie and Mouton (2008:28). According to Babbie and Mouton (2001:28), interpretation of the situation by the participants is important. Creswell (2007:59-60) supports that by saying, interpretive process is ideal when the researcher seek different meaning of participants live experiences. In terms of this paradigm, reality depends on the interpretation of the meanings that people provides to their world. It then becomes clear that as Schwandt (2007: 314-317) proclaims that, the meaning can only be discovered through language not through quantitative analysis.

3.2.2 Post-Structural Paradigm

This study zooms in the form of discourse as experienced by another kind of gender i.e. women. On such basis, its expedition will not be appropriate without highlighting the post-structural paradigm. According to van Wagenen Wrin (2004), the post-structuralists believe that gender equality emerges as result of discourse in either communication, conversation, institutional practises, laws, or written text. It became empirical therefore to establish such discourse to draw conclusion of the social processes, employing the post-structuralist approach is suitable. Van Wagenen Wrin (2004) assumed that the post-structuralism paradigm is relevant in order to understand the social processes such as gender in particular. Also, the post-structuralists believes that, patriarchy is a form of order to maintain power and control over women (Cannon et al, 2015). It is based on the quest to explore the notion of

society and how gender is perceived that the post-structural paradigm is chosen. The way gender is perceived by society represent some form of delusion that is used to perceive another one inferior and it is not ideal. So this study will expose those tendencies and how they impact in the exercise of power by women. As the study cascades, the feminist perspective will be evident as it takes to account how economic empowerment could contribute towards empowerment and transformation of women (Dhlamini, 2015,179).

3.3 RESEARCH APPROACH

There are two basic approaches to research and includes quantitative and qualitative (Babbie et al, 2001; Kothari, 2004:5). For the purpose of this study, the qualitative method was adopted as the central approach.

3.3.1. Qualitative Research Approach

The American Heritage Dictionary of the English Language describes a method as a body of practices, procedures, and rules used by those who work in a discipline or engage in an inquiry. Supporting this view, Chinnathambi, Philominathan and Rajasekar (2013:5), describes these procedures as critical in collection of samples, data and finding solution to a problem in research. According to Pandey and Pandey (2015), research is classified on the nature of information and in this context the qualitative research is when the researcher embarks in the study that should elicit information on the basis of qualitative data such as words not numbers, however this is not a clear definition for qualitative as there is none scientifically. Nevertheless, Lofland & Lofland, (1984), maintains that, it involves methods of data collection and analysis that are non-quantitative. Besides, Williams (2007:65) maintains that it involves a purposeful use for describing, explaining and interpreting collected data. Whereas, Clissett (2008:100), states that, qualitative research focuses on a wide range of approaches to explore "human experience, perceptions and behaviours: and is concerned with the analysis of words. The qualitative research method is advantageous due to its explorative and descriptive approach that is relevant and contextual for the research study. The rational for that is on the basis that research

analysis requires qualitative approach and from its point of departure, it takes the actors point of view. Its strengths are based on its ability to investigate beliefs, perceptions and attitudes of the people in communities thus contributing towards its validity that is valuable for research. Hakim (1987) supports and says, those perceptions or beliefs are then extended into analytical interpretations as described by the research participants.

Welman et al (2005:8-9), settles with the aforementioned view and extends by saying, qualitative researchers try to achieve an "insider's perspective". Likewise, Leedy and Omrid (2001) concurs with the above views and further notes that, by seeking to understand the experience of the participant's point of view, a phenomenon should be studied in detail. Studying the phenomenon involves collection of data that leads to identification of common themes in people's perceptions of experiences. Furthermore, Leedy and Omrid (2014:142) said that qualitative approach involves verification of assumptions made and evaluation i.e. effectiveness of policies, practises or innovations. The qualitative method affords the researcher an opportunity to answer the "what" and "how" questions. The "what: question may involve a "phenomenon" or a "person" like in this instance of the study that the researcher is engaged in. The qualitative research method is effective when the target group is vulnerable and women in this instance are the common group and /or illiterate group identified vulnerable and suitable for this methodology. Qualitative research methods invoke discussion and involvement by participants and it is worth noting that it does have some limitations that need be recognised.

This study is aimed at understanding experiences of the participant's point of view (Leedy and Omrid (2014: 152). Maree (2012:74) believes that a phenomenon itself should be investigated rather than breaking it down into its constituent's part. In all the essence of experience is explored with a relevant approach for this study as it has intention to study the phenomenon and link it to experiences of selected respondents. By taking a tune from these various scholars as mentioned above, the researcher used this method to assess opinions and perceptions of women identified from the inhabitants in the greater Khayelitsha area; that is, Makhaza, Town Two, Harare and Ilitha Park areas. By employing this method or asking these women

residing in Khayelitsha what their opinion is with regards to women (economic) empowerment, the researcher was able to employ qualitative technique to study the respondent's perceptions. Before embarking in the study, the researcher had done some literature review to establish a range of available information on Khayelitsha on the concept understudy however there was none as most concept covered housing, poverty and violence issues in others areas of Khayelitsha such as Site B. The concept of empowerment is nominally addressed in the studies out of Khayelitsha such as Belhar in the developmental discipline and also another one assesses the extent of women empowerment in the local government perspective focusing to the City of Cape Town, a human resource perspective. However, little has drilled down to focus on the economic empowerment. The rich literacy to support the concept understudy is available international in the form of either assessment reports by the United Nations, development advocacy organisations such as Oxfam or scholarly material such as articles and thesis's. Even though there is this amount of literacy referred to above, but it does not really take to account the community understudy and the political science discipline. The said mentioned studies assisted in shaping the research context and thus the qualitative approach and focus group approach was chosen instead of then case study analysis and others.

3.3.1.1 Exploratory

When there is little research available regarding perceptions, exploratory research is most useful in situations where limited information is available and enables the researcher a flexibility to explore the areas in the future (Polonsky and Waller; 2005:84). According to Davis (2000:293), it is suitable when the primary goal is to gain better understanding of a situation and is appropriate to provide groundwork for later rigorous studies. By virtue of its features as highlighted above, Cooper and Schilinder (2006:143) consider the exploratory research to be qualitative. This view is supported by Creswell (2009:4), confirming that qualitative method affords the opportunity to "explore and understand the meaning individuals or groups ascribe to a social or human problem. On this basis, exploratory approach is deemed relevant thus conducted to gain insight into a phenomenon and enables the researcher to understand the meaning the women of Khayelitsha women ascribed to in terms of

their socio-economic status and its fate. Miles and Huberman (1994) in Brown (2013: 161) argue "an exploratory, qualitative approach has proven to be a useful way to study sensitive opinions, attitudes, preferences, and the behaviours of individuals, particularly when the opinions are reflections of larger underlying attitudinal constructs". The exploratory nature of the research enabled the researcher not only to share the understanding and perceptions of the research participants in the study, but also to explore and build knowledge on how they understand the notion of socioeconomic empowerment and how it has affected them over time. In view of the fact that this study had inherent values and attitudes involved, it was essential for an exploratory approach for the researcher to interact with the respondents. The interaction meant that the researcher became an integral part of the research process in the qualitative approach (Babbie & Mouton, 2001: 271). This view has been confirmed by Cooper and Schilinder (2006) saying, the exploratory research involves high level of researcher involvement and interpretation. The data collected through focus group discussion were analysed thematically as shown in sub-heading four.

3.4 DATA COLLECTION INSTRUMENT: FOCUS GROUP DISCUSSION

Qualitative techniques of data collection such as the focus group discussion, current literature books, journals and public documents such status reports were used to elicit data. The focus group method was taken as a tool in this research, because it is known for its ability to deliver in-depth and substantive data that illuminates feelings and experiences. In support of this view, Booysen (2014:4) maintains that focus groups are a valued tool to gain in-depth understanding of unfolding phenomena's such as democracy and the experiences of human rights in South Africa. Focus groups does not only reveals people's thoughts but also "why" they think like that, how they frame views and how strongly these views are held. It allows researchers to probe in order to get clarity on important issues and often, participants stimulate one another in exchange of ideas that may not emerge during in-depth interviews and are most relevant in assessing policies.

According to Morgan (1997:12), focus groups, relies on interaction within the group based on topics that are supplied by the researcher and involves an organised

discussion with a selected group of individuals to gain information about their views and experiences of a topic. It is particularly suited for obtaining several perspectives about the same topic. The benefits of focus group research include gaining insights into people's shared understandings of everyday life and the ways in which individuals are influenced by others in a group situation. Problems arise when attempting to identify the individual view (www.soc.surrey.ac.uk).Powell and Single (1996: 499) concurs with the above views and further notes that the research participants participate in the discussion based on their personal experiences. According to Kritzinger (1994), the suggested number of people per group is usually six to ten, but some researchers have used up to fifteen people, or as few as four. However, for this study the number was from five to eight and gatherings were held in different site settings to avoid either negative or positives associations with a particular site or building.

On the basis that there is insufficient studies conducted in the context in the greater Khayelitsha, it became empirical to embark in focus group studies within the natural setting of the individuals. For data collection, the research instrument was designed and translated to attend issues of language barriers and copies were made and distributed for questions that required observations such as pictures that were used to invoke perceptions. Focus group participants were contacted via the local office of the City of Cape Town due to unfamiliarity of the area and others were recommended by the others thus employing snowballing methods. Snowballing technique as highlighted by Babbie (2013:129), was suitable as it allows a situation whereby each located subject suggest other subjects and is also suitable for the exploratory purposes of studies such as this one. A neutral venue as recommended by the nature of the study such as the council offices, community buildings and houses volunteered by the communities were utilised to conduct the discussions.

The focus group participants were provided full details of the objectives of the study and what it seeks to achieve namely; which is to gather information purely for academic purposes about their perception on democracy and its benefits that are socio-economic in the past 21 years. A commitment statement was read prior assumption to afford them time to make choices so that they do not feel obliged to

partake if they do not want to do so. Even though the participants introduced themselves by names however during report writing, to comply with ethics, their names shall not be mentioned and their views shall be kept confidential. After a week on the focus group study that has been conducted in various communities as scheduled, the data will be analysed.

3.5 DATA ANALYSIS

The researcher used a comparative method of data analysis to analyse the data elicited during focus group discussions. The data was transcribed, categorised and identify similarities and variations. As Wahyuni (2012:76) affirms, this method of data analysis involves coding and categorising the patterns and themes, which emerged from the discussions. Moreover, it involves preparing data for analysis, conducting different analyses, representing the data and making interpretation of the larger meaning of the data. In simpler terms, it involves collection of data and developing an analysis from the information provided by the participants during data collection during focus group discussions. The researcher organised the data collected, transcribed the interviews, categorised the contents, arranged the data into different categories as per the understanding of the phenomenon and identify similarities. Doing so reduced the list of responses, which can be reread to validate the transcription from the raw data. The researcher listened not once to the transcripts to make sure that she understood what is said by the respondents and arranged the meanings into themes. This is the critical stage as the thrust of the qualitative research analysis lies in the ability to describe the phenomenon, classify it and identify patterns of interconnectivity or contrast. At this stage, the researcher gained knowledge of what to analyse and it is the integral part of research to make meaningful comparisons as accentuated by Fohtung (2008:53-54). The themes will be presented in chapter 4 with the direct quoting of the responses from the focus group discussion.

3.6 RESEARCH PROCEDURE

On receipt of the ethics clearance, the literature study of both primary and secondary sources was conducted. This step was followed by setting appointments to prepare for data collection for the focus group discussions. The people in authority of Khayelitsha in the City of Cape Town and the councillors were made aware to the level of going to them as individuals and present my case after the identification was done with the help of the sub-council manager. In cases where, the councillors were delaying the matter by employing time-wasting tactics, the researcher employed snowballing non-probability sampling type. This means the initial subject identifies another potential subject who also meets the criteria of the research in an attempt to coordinate the focus group and has assisted in coordination of women in Kuyasa, Harare and Makhaza and meeting the study schedule.

The six focus groups of women ranging from five to eight (5-8) were identified in each area of different age groups and socio-economic backgrounds. Some for the groups were unemployed, employed, volunteering and other running their own businesses. What was common from this groups that are employed is the fact that they were in informal low paying jobs such as neighbourhood watch volunteers, counsellors, early childhood practitioners with an inconsistent stipend/income between R400-R3000 monthly. All of them were traditionally African except one who identified herself to be of coloured natured due to her father's background. The ages of women participated ranged between 21 and 60 years of age identified using non-probability sampling method. During the focus group discussion and data collection, mother tongue was mostly used to attend to language barrier as the instrument was translated to accommodate that. Before, the discussion, the researcher informed the participants that they are doing so voluntarily and they should feel free to leave anytime they feel uncomfortable. Data processing was done mostly using Microsoft Word and Excel for presentations of data. Synthesis of data were done using tables.

3.7 OVERVIEW OF THE STUDY SITE: KHAYELITSHA

Khayelitsha (translated as "New Home") is a historically black township situated on the fringes of Cape Town in the Western Cape Province of South Africa that was built during the last attempt by the apartheid regime to enforce the Group Areas Act of 1950(City of Cape Town, 2013). It is the second biggest following Soweto in Gauteng Province the poorest areas of Cape Town with average income per family of R20 000 a year compared to the City median of R40 000. The population equating to 18 per cent of Khayelitsha inhabitants has no source of income. The Khayelitsha township is located 26km from the central business district of Cape Town on the white dunes of the Cape Flats and is bordered by the N2 highway to the North and the False Bay Coast to the South with Mitchell's Plain to the West (Ndingaye, 2005:47). Khayelitsha's development was initiated in 1985 by local politicians to place the growing black community. This was still in the time of Apartheid, when the lives of the white and black South African people were heavily segregated and the rights of the white people were superior to the rights of the black South Africans. The black community, which were drawn from the rural areas to Cape Town in search of a better life, were forced to move into designated areas, such as Khayelitsha.

Khayelitsha covers an area of 43.51 square kilometres (16.80 square miles), with a population of about 391.749 people, 118.809 households off which 51.1 per cent are women and 42 per cent are women-led households (Statistics South Africa, 2011). It is mainly constituted of formal settlements which includes areas that were in the original plan and built by government such as; Bongweni, Ikwezi Park, Khulani Park, Khanya Park, Tembani, Washington Square, and Zolani Park. The informal settlements areas include; Site B, Site C, Green Point, Litha Park, Makaza and Harare and were established as result serious a housing crisis in the early 1980's owing to population boom. The most spoken language in the Khayelitsha is isiXhosa which is spoken by 90.5 per cent of the population of the province, followed by English at 3.2 per cent and Sesotho at 1.4 per cent (Statistics South Africa, 2011). This was evident during the interviews as result the questionnaire was translated into Xhosa and the discussion held in the most spoken language. Amongst many of the township's misfortunes is the fact that many young people are unemployed, there is

a lack of education, lack of better perspectives for the future. As the result, young people resort to violence, and the area is hugely economically depressed (Statistics South Africa, 2011). The problems that are most prominent in Khayelitsha include lack of social, cultural, institutional and economic opportunities for residents. Most of the residents were driven, by economic hardship, from the homelands to settle there, as they could not afford better within the urban area.

Figure 1: Map of Cape Town showing Khayelitsha
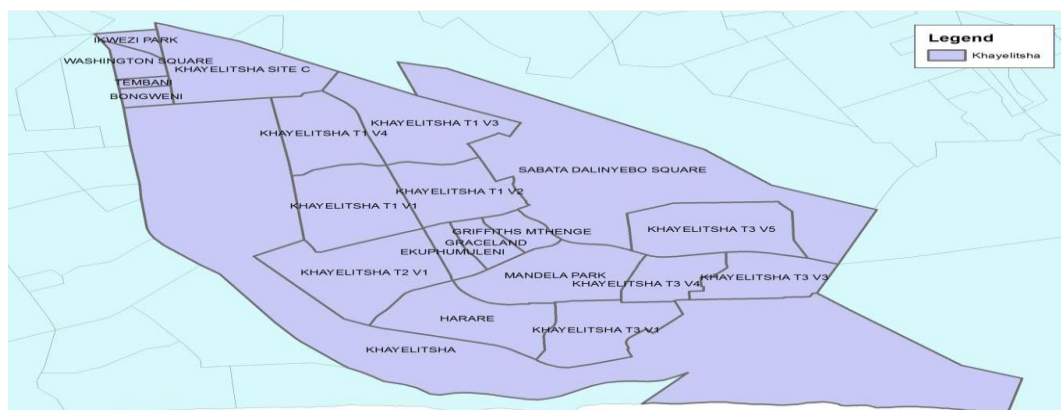
Figure 2: Map showing sub places in 2011 census date

Source: Seekings, J (2013) Economy, society and municipal services in Khayelitsha. Centre for Social Science Research, University of Cape Town

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3.7.1 Status of Infrastructure

According to Cambridge English Dictionary, infrastructure is referred to as the basic systems and services, such as transport and power supplies, that a country or organisation uses in order to work effectively. The American Heritage Dictionary defines infrastructure as basic facilities, services and installations needed for the functioning of a community or society, such as transportation and communication systems, water and power lines and public institutions including schools, post offices and prisons. However, for the purpose of this analysis, focus will only be limited to infrastructure that has direct or indirect impact on schooling and learner performance. These include ***electrification or energy, water, sanitation, transportation and communication infrastructure.*** The infrastructure provision registered the following (Statistics South Africa, 2011)

- Water: 96.per cent and 1.4 per cent get it from other means (1.4 per cent)
- Electricity: 80.8 per cent
- Flush Toilets: 71.7 per cent and 10 per cent with no toilet systems
- Telecommunication: 66.8 per cent with no access while 15.7 per cent utilises cell phones.

There have been great strides made in n recent years towards addressing infrastructural inadequacies and there has been a steady improvement in the provision of basic social services. The quality of life for many people in Khayelitsha is marked not just by poverty, but also by high levels of crime and violence (City of Cape Town, 2011).

3.7.2 Administration

Khayelitsha is a clearly defined entity, delineated as part of the Tygerberg Substructure and falls under the jurisdiction of the Cape Town Metropolitan Council. The Cape Town Metropolitan area is divided into six sub-regional substructures. It is made up of different types of dwellings that include formal and informal dwellings,

such as shacks. The informal dwelling is the area which will be the subject of this study, though now most of the shacks has been replaced by the RDP houses.

3.7.3 Economic Activities

The main economic activities in Khayelitsha is trading and has five shopping malls and two are situated in the areas which were selected for the study. Unemployment amongst women and youth heavily contributes to poverty increase. Most of the women in the community are self-employed running food stalls, meat stalls and shisanyama. Women's contribution to family welfare and involvement in community management is difficult and effect personal and family circumstances, since these women have to depend on their male partners for financial assistances (Cohn *et al*, 2003). Also around the especial along the roads, there are petty businesses such as barbershops, hairdressing saloons, shoe repairs, car washers; cell phone repairs and accessories, refrigerator repairs, furniture-selling stalls and fruit and vegetable stands (Njomo, 2006). Another very prominent economic activity in the community is the operation of shebeens.

3.8 LIMITATIONS

The limitations for this study is obviously the reason that it concentrates on women in a community set apart by age, employment status, socio economic status. It was interesting and tricky in one project where the focus group was organised in Harare to find three old men (two blacks and one white) who wanted to contribute and give their own perspective. The vastness of the Khayelitsha and the fact that few areas are selected within the greater Khayelitsha also poses as a challenge. Setting appointments for interviews and reaching the participants according to the researcher's aspiration posed a challenge towards meeting her personal deadlines. Also as highlighted by Maree (2007:9), that all participants must be able to congregate in the same place at the same time is particular difficult. As the result, at Ward 97, discussions started 20 minutes later than scheduled and some at Harare were rescheduled due to non-availability of participants who had confirmed attendance. Lastly, language barrier and the interpretation of the statements to a

meaningful way and how it is understood by the research subjects qualifies better situational analysis.

3.9. CONCLUSION

This chapter illustrated the scope of the study and the reason for selecting the focus group discussion and the research methodology used and how it is significant towards research and on eliciting the required data. The measures to ensure ethics were taken into consideration. From the presentation above, it is evident that women make the greater part of the population and are the least economically empowered. The next chapter will focus on data analysis and interpretation of the findings.

CHAPTER 4: PRESENTATION OF RESEARCH FINDINGS AND DATA ANALYSIS

4.1 INTRODUCTION

This chapter presents the analysis, interpretation and the findings of the study. The information presented and analysed is elicited during the focus group discussion (FGD). Six groups of women were chosen based on their age and socio-economic status from Harare, Ilitha Park, Town Two, Kuyasa and Makhaza. The first part of the questions in the focus group discussion asked the following: demographic details including marital status, level of education, children, employments status and sources of income. They were also asked to expound the picture provided in their own terms that showed the man sitting on top of many gold coins while the woman is sitting on less number of coins. The objective of this picture was for participants to identify inequality in terms of wealth/economic between men and women.

The rest of the questions were framed in order to gain insight on how they perceive democracy today and its spinoff in their lives. This question was meant to establish whether, democracy has brought incentives in terms of socio-economic status in their lives The participants were asked about their perception on empowerment, gender equality and how it affects them in anyway and existing government support strategies to provide for that. The participants were also asked about their understanding about women's rights and socio-cultural stigmas or traditional stereotypes that undermines women. The above represents a broad overview of the questions as raised in the FGD instrument. Here below, the participants that were involved in the focus group are clearly presented.

4.1.1 Biographic Profile of the Respondents

The demographic profile of the respondents was categorised according to race, age group, marital status, education qualifications, employability, source of income and family size.

4.1.1.1 Race distribution

The first part of the focus group discussion was about the participant's racial groups. The racial group categorisation was to determine the representations of races in the area. Out of the forty-six participants who were involved, only one participant fell under the coloured community category and forty-five were African.

4.1.1.2. Age distribution

The second part of the focus group discussion looked at the age of the participants in order to determine the age group of the participants. The age group was used to establish the level of participant's experience in life and to establish whether they are still worth developing. The ages varied from twenty-five years to sixty years of age. The table below indicates the age group in terms of numbers:

Table 1: Age Groups

Age (Years)	20-25	26-30	31-40	40-50	50 and above	Total Number
Numbers	2	3	14	17	10	46

4.1.1.3. Marital status

The third part of the focus group discussion addressed the marital status of the participants. See the table below.

Table 2: Marital Status

Marital status	Never married	Married	Separated	Divorced	Widowed	Total
Numbers	20	12	3	3	8	**46**

4.1.1.4. Education qualifications

The fourth of the focus group discussion probed the participants about their level of educational qualifications to determine the level of their education status. The table below indicates the level of education in terms of type of qualifications, numbers:

Table 3: Educational Qualifications

Qualification	Below matric	Matric	Graduate	Post-graduate	Total
Numbers	35	8	2	1	**46**

4.1.1.5. Employability and sources of income

The fifth part of the focus group discussion probed the participants about their work experience to determine their socio-economic status. It was indicated that seventy-eight percent of the participants are heavily dependent of the social grants such as pensions, disability grants and child welfare grants. Only ten per cent are employed, however, the five per cent is in underpaying or volunteering jobs with an income ranging from R400-R3000, whilst the other five per cent were businesswomen. The table below indicates the age group in terms of employment status, numbers:

Table 4: Employment Status

Employability	Unemployed	Retired/ pension	Part-time employment	Fulltime employment	Business	Total
Number	23	8	5	3	2	**46**

4.1.1.6. Sizes of the families

The sixth part of the focus group discussion probed the participants about their children in terms of numbers and their number are tabulated below.

Table 5: Number of Children for each Woman

Children	0	1-2	3-4	5 and above	Total
Numbers	3	9	29	5	**46**

Table 6: Composition of the Focus Group (FG) Participants

FG	Race	Age categories	Socio-economic status	Ward
1	7 blacks and 1 coloured	two young woman, four middle-aged and one aged women	Volunteers, business and unemployed	(94) (Town Two)
2	8 blacks	one young woman and seven middle-aged women	Community worker, early-childhood practitioners, employed and unemployed	97 (Kuyasa)
3	7 Blacks	five middle and one aged women	Business (meat market)	93 Town Two)
4	8 Blacks	Two young women and seven middle-aged women	Unemployed and volunteers	92 (Ilitha Park)
5	8 Blacks	Eight aged women	Old aged	Harare
6	7 Blacks	seven middle-aged women	Unemployed and part time employed	97 (Makhaza)

4.1.2 Themes Emerged

Themes that emerged during the focus group discussions were discussed under 4.3 (Research Findings). The following themes emerged:

- Women and social conditions
- Women and education
- Women and unemployment
- Women and their rights
- Women and leadership
- Women and development
- Women and financial support
- Women and democracy
- Women exclusion

4.1.3 Research Findings

This section analysed the perception of women through focus group discussion by taking cognisant of different sub-questions. This was an important aspect of the study as it revealed the perception of the participants. The researcher asked question that

were about their marital status, number of children they have, their level of education, their employments status and their living conditions in Khayelitsha. The focus group discussion revealed that most of the women are either widowed, single or divorced. Two participants in the focus group were in separation with their spouses due to physical abuse. During the discussion, the participants exposed that most of them have children ranging from one to seven. Some of the respondents were not staying with their children due to various circumstances, which were; some were mature to live on their own while others are in prison for committing various kinds of crime. Most of the participants in the focus group discussion described their living condition as appalling. The appalling condition was mainly caused by lack of employment that subsequently is largely caused by low levels of education. In the area where the participants were living, violence was prevalent and most homes are women-headed because of broken marriages.

4.1.3.1 Women and education

During the focus group discussion, it emerged that lack of education by some participants was as a result of marriage by abduction or early marriage choices associated with traditional beliefs that a girl child's home is with her in-laws or personal choices of marriage override education. While others were demotivated and chose not to study further, up to Grade 12 due to a stigma related to graduate unemployment. The participants describing the role of culture on gender inequality said:

Elderly women said:

> "*My parents took me out of school and offered for marriage because my parents believed the young woman's home is with the in-laws*".

> "*Education would have led to improved life like Nolitas (referring to another business woman) because she's educated and clear*".

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The middle-aged women said:

> *"I chose marriage over school because I was pregnant".*

> *"I chose marriage but later on realised my mistake as result after the death of my late husband, I went back to school to finish my matric".*

> *"I passed my matric and dropped out at varsity because my husband, whom am separated from was jealous".*

> *"I failed grade 11 and lacked motivation to go back".*

> *"I have a teaching qualification and journalism done later on due to lack of employment. However, both couldn't assist me to be employed fulltime".*

> *"I am educated but did not assist me, my life is better in business".*

The young women said*:*

> *"I passed grade 12 and proceeded to do qualifications at the TVET college".*

> *"I did not see the point of getting matric and be stuck with no employment".*

4.1.3.2 Women and employment

The unfortunate stigma related to graduate unemployment emerged as one of the primary reasons for unemployment and the unintended exclusion as result of government regulations on the basis of age and experience for the first time seekers. However, what also came out strongly, is corruption of the system whereby people are employed mostly because of association or knowing someone on the job or sexual favours that are used by males to lure those who seek either employment or

business opportunities. When participants were asked about their employment status, responses were as follows:

The middle-aged graduate and business woman said:

"I am a graduate but realities of job opportunities for graduates remains a challenge. I was unemployed until resorted to move from being a temporal educator to volunteerism that opened eyes for me to join business. I have broadened my skills through working with NGOs and started the construction company".

Another middle-aged graduate said:

"I made decision to full fill my passion for education and studied Axillary Social work. I don't have certificate because of financial pressures and am working with the NGO getting the salary of R3000. My worry is my contract is expiring and there are no job prospects".

Middle-aged women also said"

"I am unemployed volunteering as the neighbourhood watch with an inconsistent stipend of between R400/R600 monthly".

Others said:

"I am unemployed like the rest of us here and depends on social grants and chars (referring to domestic piece jobs)".

Another one said"

"How could we get employment when the requirements need 18-35 years of age and experience. So we are excluded already as beyond set age".

Another middle-aged participant said:

> *"Grade 12 will not help to get employment. Grade 12s are unemployed like us and some are domestic workers or basking in the sun. we are not motivated to study further because of these experiences"*.

Another participant said:

> *"My niece has Grade 12 and an office administration qualification but her certificates are gathering dust".*

An angry elderly woman said:

> *"To get employment or tenders you must be willing to give sexual favours. Only the elites are getting tenders. You must know someone be it in the private but it is worse for government positions".*

Another middle-aged woman said:

> *"The tendency of government to exclude us through age perpetrate use of drugs and alcohols. This younger generation below 35 that meet the requirements don't assist families".*

4.1.3.3 Women and engendered gap

During the focus group discussions, women were given a picture to expound that showed the man sitting on top of lot of gold coins while the woman sit on top of few gold coin. The purpose of the exercise was for women to identify equality in terms of wealth/earning/ economic means between men and women. It emerged that men earn more than women and this phenomenon has not yet been fully addresses as epitomized by the responses below:

One elderly woman said:

> *"Men receives more money than women".*

Other elderly women said:

>*"In the olden days, blacks were taken for granted than whites".*

>*" Woman have less coins and men a lot of coins".*

Another participant concurs with the previous saying:

>*"Men earn more than women irrespective of education level".*

Middle-aged women said:

>"Man with lot of money than woman".

>"Yes, this is the man with lots of money than woman":

Others said

>*"Theres no equality between men and women on earnings".*

An eldely woman said:

"The picture is potraying that women will always be discriminated and men will continue having highre earnings than women even if they are doing the same jobs".

Others said:

>"*This picture looks like it represent racial inequalities between the black woman and white man*".

4.1.3.4 Women and Empowerment

4.1.3.4.1 Understanding of the notion of empowerment

The focus group findings indicate that women are natural entrepreneurs and on the basis of the responsibilities they have, they have to wake up and do it themselves and not wait for government. Also have emerged that, empowerment is an unknown terminology that is used in certain platforms far away from the poor black communities

same as the empowerment means to either establish businesses or to survive as members of the society are only for the chosen few. Responses are as follows:

The coloured middle-aged woman said:

"Vukuzenzele is the answer for us even government teaches us that".

Another middle-aged said:

"Women to make income even if someone starts small like being fruit sellers or more".

Elderly women said:

"As women we have pressures and responsibilities due to the fact that most people depend on us such as; children and families so we need to be empowered".

Also some women said:

"Economy and raising children is one of the strong character women has, we need to be independent and make plans or means for the sake of our kids".

Other group said at once:

"Let's be independent and trust our capabilities not of men".

Another elderly, business woman said:

"Empowerment is not prominent to blacks, only heard about the term when are amongst white people such as when we were getting training for SARS, I heard of that from the group was with it. Also, those who knows better don't share knowledge so government need to capacitate women on how to lift themselves through initiatives such as "Vukuzenzele".

"I was never assisted but, just thought and acted and started the business".

"We were never thought about business".

A young woman said:

"There was once a time when government was giving funds to empower communities however, the information was not shared amongst us in Khayelitsha. I inquired about it and with no luck but there were also some limitations while in areas such as Wynberg benefited smoothly with no limitations".

4.1.3.4.2 The notion of empowerment and child-bearing

Some of the participants does not identify child bearing as the burden for their empowerment while others believe that, having children resulted in them to shift priorities. Others believe that empowerment of women is good for the benefit of the children, the rest of the family and society at large. The responses are as follows:

An elderly woman said:

"Children are godly expectation and gift, so by getting empowered will benefit also the entire household".

The coloured woman who is separated from her husband said:

"Sometime I wish I could protect them from hearing all the abuse am experiencing from the community or estranged husband. I feel like having children delays me from realisation of my dreams to finish my university studies. I dropped out of varsity because of the spousal abuse whom am separated from. I feel like am compromising my career and education in order to protect and provide for them".

Elderly women said:

"*Wishes that the kids were still young when they are misbehaving. I would be better off even with my health issue's (diabetes) if I was empowered because their behaviour causes my stress as the mother and*".

Middle-aged woman said"

"*Kids are not a burden for empowerment*"

The researcher probed checking the knowledge of empowerment and the woman said:

"*Information doesn't come to us but we have observed other people getting empowered and we don't know what we must to get it*"

4.1.3.4.3 Women and Business

During the discussions, has emerged that lack of resources such as; information, business skills, infrastructure, finances and discriminations hinders opportunities of women to establish or expand business ventures. Those women in business are victims of discrimination and has poor or no resources whilst those seeking to establish the businesses lack information, access to market and funding to make their dream a reality. The responses are as follows:

An elderly woman in Town Two from Iliso lomama group said:

"Sometimes *we don't get information of events where we can go and display our hand made products such as beads that would have helped in marketing and later result in growth of our businesses*".

Another woman said:

"*The business is not registered as result we have no access to funds as we are not capable of formulating the business statute*".

An elderly woman in the meat market situated in the corner of Spine Road at the entrance of Town Two said:

> *"Sometimes government (referring to municipality) select certain people for training but we can't leave our businesses as it's the only way to feed our families and there's nothing new we can learn as we are old now" "often those who benefit we don't know the strategy of selection or of getting infrastructure such as umbrellas or microwaves whilst we are in the same vicinity".*

> *"Getting wet on rainy days, no shelter, we depend on our self-made shacks".*

> *"Smoke get inside our chest and eyes affecting our health".*

The middle-aged woman with the stand in Khayelitsha mall said:

> *"Challenges are the same as my stand is in the open space in the mall with no container and uses stone to secure my products".*

A middle-aged businesswoman said:

> *"Tendering processes especial for women still disadvantage women regardless of star levels. i.e. contraction does not provide women with opportunities even if same level always goes to women. Construction field is still men domineering and are slim chances for women to get tenders and are always given sub-contractors level on men".*

When the researcher seeked clarity on gender exclusion, the participants said:

> *"Women are discriminated and never hear after they submitted specs for tendering process".*

Business woman from the Ilitha Park group said:

"I strongly feel that connections are benefiting others living us behind. As women we are sexual exploited by men to get business through sexual favours".

4.1.3.4.4 Women in decision making positions

The finding of the focus group discussions indicated that women don't have opportunities to participate in decision making position except those strong enough to stand up. It has emerged that women are their victims towards making participation of women in decision making a reality as they prefer to push man instead of the women counterparts. It also emerged that capacity is an issues so a workshop to capacitate women on their rights should be explored. Lastly, the stereotypic tendencies of appointment of women in inferior positions such as clerks was also highlighted. The rest of the responses are as follows:

The women from Town-two said:

"In this ward we are not getting chances to partake in decision making positions and only few such as Sis Thandi stands out for her rights".

Women from the meat market business concurred:

"There are few women who are elected here "

"None only man".

Middle-aged woman from meat market said:

"I do participate but I don't have time because of my commitments".

Another woman said

"As women we are undermining one another's, capabilities".

The participant who has been highlighted as the bold one on leadership said:

"*There is a need for workshops for women empowerment because same men are elected by women though women have capacity to do so however, tendencies of electing women are prominent in our areas*".

In support of that view, she also said:

"*In most cases women are only elected as deputies not as leaders because of issues of trust and believing oneself in her capabilities undermines the notion of women appointments in leadership roles. There is a tendency of women to be elected as deputies instead of being elected as leaders*".

Most women said:

"*Women are often elected as administrators, secretaries and clerks not as leaders*"

Others said:

"*Women need to provide opportunities to fellow women through election as this would make communities safer and yield better service delivery*".

Another middle-aged woman said:

"*Women councillors are not taken for consideration for their capabilities to deliver. Women in leadership must be respected as they can do more than men, same as when appointed in male dominated disciplines*".

Emphasising, one participant said:

"*.no jobs must be associated with men, as women we need our space and fellow women must stop doubting others capabilities*".

4.1.3.4.5 Women as politically and economic activists

During the discussion, it has emerged that, lack of political education, time, corruption, political instability, exploitation of community members impedes political

activism in the area and only few members partake in economic activities The responses of the participants are as follows:

Middle-aged, businesswomen from Town Two said:

"Lack of political education instigate community conflicts".

Middle-aged women from meat market group said:

"We don't have time because of business nature but do vote."

Another supported saying:

"Even myself, I do vote but don't want to be involved in politics".

Another middle-aged woman from the meat market group said:

"I am the street committee in my area but I don't want to be involved in politics".

A middle-aged woman from Kuyasa said:

"Corruption and greediness causes conflicts and political intolerance".

Another middle-aged woman from Town Two said:

"Sisi *(referring to the researcher), you came just in time when this ward is unsettled after elections due to new municipal demarcation that was never consulted or communicated. As result the Town Two people who were previously under ward 97 are attached to ward 94 and that has been done just a day before election of the ward councillor and we are compromised as we are from ward 97 as the ward councillor is elected from the original ward 94 group and that caused conflict".*

Another middle-aged woman from Kuyasa said:

"Exploitation of resources by the politician forgetting the people on the grounds causes us to leave politics and later change parties of preferences.as result, I left African National Congress (ANC) for Congress of the People (COPE) because of the ANC political activist (who was once my leader and mentor) I believed in and who sold us as communities as result we are not benefitting only his family and associates are benefiting".

Another woman said:

"We are exploited as volunteers by government. When there are opportunities, are given to certain people because of their political association. We are used to suit the needs of government and when opportunities arise certain people benefits".

Another woman from the same group substantiating the above view said:

"I was in Kuyasa and someone who does not reside there won the tender because of political affiliation, while we also have capabilities to deliver but just need assistance to access opportunities".

Most woman said:

"We are members of different political parties; some have memberships others likes the parties with no memberships but we don't partake in political activities".

4.1.3.4.6 Status/position of women and girls in Khayelitsha

During the focus group discussion, it has emerged that; poverty, unemployment, violence, gangsterism, substance abuse, women abuse characterise the community understudy. As result, are heavily dependent on social grants. Responses are as follows:

Elderly women said:

"We are strong regardless of our daily challenges such as poverty, violence and unemployment. Our children are violent, they take our monies by force and girls are drunkards like boys".

Elderly women in Harare said:

"Our children are young and drink all night and get raped and killed. It's our challenge".

"They don't have respect of adults especially when you see them with boys".

Another woman said:

"Children are killed in the gates of their school because of gangsterism ("amatswaratwara" as known in the township) and girls are raped and killed".

Another group said:

"We live on grants and stipends".

Another group said:

"Service delivery is still a challenge and housing promises not fully met as we were promised in 1994".

Young woman said:

"I am unemployed and am not getting any younger".

Another woman said:

"Government is not assisting, our children are on drugs because their future is blare compared to those parents who affords to send their kids to good schools and later result to them being employed".

4.1.3.4.7 Supporting structures

The findings of the focus group indicate that government is doing a little to support women and are only beneficiaries of social grants and other in business they have done so through their savings or spousal support financial means. Other women are unable to even be assisted as they do not know which door to knock and the government agencies are a greater disappointment. The rest of the responses follows:

The women said:

> *"We are not getting support from government except social grants".*

Harare elderly women said:

> *"We are grateful to government because of the grants, pensions and aged people facilities that we are accommodated in to share and gain knowledge and skills, provided in terms of food and transport, which was not found in the days of apartheid administration".*

> "Pension used to skip two months but now its monthly in the time of Mandela. We also provided shelter for adults. We now know our rights that were hidden then".

> *"Now we have old age clubs and social workers assist us even if our children are ill-treating us. Councillors brings the police to us so that we can talk to them. My child used to take my grant and hitting me. I got counselling in the club and been assisted to get that grant for my grandchild that my daughter used to take it and spend on alcohol. We are getting talent in the club like now we are beading".*

> *"We get grants and medication for diseases such as HIV".*

Other elderly women said:

"I do get pension".

The women in business said:

"No financial support received from government".

The middle-aged women running her business in Khayelitsha mall said:

"I don't qualify for grant".

"I did not get funding for business. I collected my savings, pensions and also got help from my husband to start my business".

The meat market women said:

"We started small".

Another middle-aged woman from meat market said:

"My husband funded me to establish the business".

An elderly woman said:

"We are squeezing our little monies"

Another woman from Town Two who is the bead maker and the community watch said

"Our group, "Iliso lomama" has no statute so we are unable to borrow money and don't know how to or where to go to be registered".*

The middle-aged businesswoman said:

"I started as subcontractor and did not require more money only for tools. From there my company developed and never received financial muscle on either banks of government agencies assisting SMME.

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When participants probed to hear whether they heard of any government strategies, the businesswoman from Town Two said:

> *"As an active member and the deputy president for the Khayelitsha Development Forum that has relationships with government agencies such as Small Enterprise Development Agency (SEDA), government had unfulfilled promises on women. SEDA came and organised some workshop with women in businesses and promised them funding and people submitted their request two years then but no feedback or delivery on the programme that people were promised on".*

Another young woman said:

> *"I was disappointed in my quest to get funding from DTI four years ago and never received feedback".*

Another young woman said:

> *"I was failed by SEDA and National Youth Development Agency (NYDA) in my dream to start and early-childhood centre in De-Aar, Northern Cape prior moving to Cape Town".*

Another middle-aged woman said:

> *"I was told at the last minute by NYDA that they are no longer assisting the people seeking to establish businesses for the first time after have waster so much money and time trying to get documents ready according to their request. It would have been better, if they contributed a portion and ask me to contribute the rest for payment in the future when business is up and running".*

The researcher checked whether she heard them correctly when they say economic empowerment has not yet reached women in Town Two.

All the participants said:

"We have not yet benefited in the empowerment opportunities".

An elderly woman shared a different story, saying:

"*When women and youth of Khayelitsha decided to establish some financial muscle through savings by contributing R100 each, it's only then that NYDA took us serious in our dream for housing projects. But we will rent this houses and continue with the savings plan and NYDA believes that by doing so, is providing us with savings lessons. However, what about the other back yarders who can't afford R100, it means their dream to own houses is deferred". Government seem to assist those who make initiatives".*

Another unemployed woman said:

"Government should consider providing the youth with some youth income or stipends to end the scourge of sugar daddies or blessers".

4.1.3.4.8 Women and developmental opportunities

The focus group discussion exposed that the participants never benefited from the developmental opportunities. Only the chosen few benefited while others are left in the dark on those available opportunities. The response of the participants follows:

Women said"

"We never benefited from the government plans".

The meat market group said:

"Some women amongst us in this business area were selected for workshops and we never know how".

"We were not selected for workshop only selected few were selected".

Recalling what happened, another member who never benefited from the meat market said to another one:

"You did get the fridge madlomo".

The referred above elderly woman responded:

"I did not go to the training only those who attended the school no man its workshop on business".

Middle-aged woman said:

"Nothing was brought by government to us to empower us".

Another woman from meat market said:

"Maybe government forgot about us".

The Ilitha park group said:

"Government depending on connections, does provide sometimes internships or experiential learning but that really leads to job absorption. They only collect certificated of attendance, those benefited".

4.1.3.4.8.1 Perceptions on exclusion on credit facilities

The focus group participants perceive the picture to represent tempering of children and women rights, oppression of women, ignorance of men towards women and family needs and untransformed financial institutions. The responses follow:

An elderly woman said:

"Man in suit and woman caring for a child".

The women said:

"It is possible that this man will use that credit card to buy the fleshy car, clothes and cell phone forgetting to provide for his family".

Another middle-aged woman said:

"Maybe the man buys these suits he`s wearing with this credit card".

Another said:

"Maybe this man will take this loan and spend it with her side chick".

Another middle-aged woman said:

"This picture reminds me of my family's woes. at the times of the study, I am troubled by the fact that my son is supposed to go to the initiation school and my husband worries not in terms of financial provisions to cater for that. this image reminds me of how selfish men can be and how as women we carry the burdens of our households whilst men concentrate on materialistic such as cars ignoring the needs of the family".

Other women said:

"We are still oppressed and have not yet benefited the ideal promises of democracy in terms of equality".

"This picture shows that women are oppressed".

Middle-aged women from the meat market said:

"Where does the child fit on this, what he will feed on if they do so".

"Why they don't take the father".

"Man accepted alone but when the matter is difficult the whole family is dragged in including the child".

Another woman shared her views on the TV advert she saw interlinking it to the picture at hands saying:

"The TV advert this morning showed the brain of men and women during the insurance advertisement, portraying women with lots of wires representing

responsibilities than men". Another participant said "this picture represents a sad story as women are indebted because of family problems. Men don't think about family needs such as foods so women make plan. This woman goes to make a credit card that cause indebtedness of women resulting to material taken from us. Same as short loan stories for women and men are still better off".

Other women concur with others saying:

"Women are still oppressed even if men are there".

As the researcher was probing to get the perception of the youngest member of the participants in Town Two, her views are:

"*Oppression of women by the top people and places shows that improvement of the status of women will never be achieved*".

One elderly woman said:

"*Men will always be heads and women as child bearers while fathers are caring cell phones or driving flashy cars. We will continue being oppressed as women. If you are married you are in for trouble, men deal with you on realisation that you are conscious of your rights that's why divorce rate is high. In my case, the housing project I was coordinating resulted in my divorce for the second time because my husband could not keep up with my capabilities*".

Another woman said:

"This picture and the message related to repossessing the child as result of non-payment, undermines children's rights same as women rights".

Also, she said:

"*The picture shows that women are not accepted on credit facilities and it seems as if women will continue be oppressed like in the olden days".*

4.1.3.4.9 Women and democracy

During the focus group discussion, it has emerged that democracy is a good thing to some as their lives are better off than before in terms of the apartheid policies that required dompass. They have access to housing, healthcare, education, business opportunities. While others said it has changed the family ways as children are disrespectful, brought corruption. Other still perceive racial discrimination still unresolved. The responses follow:

Elderly women said:

> "Democracy brought better life as people are no longer using passports/dompass and white people chasing them with dogs".

> "We are happy as we can stay with our husbands. In the olden day we used to seek shelter in the bushes away from the houses and cars and if found by police we were imprisoned. we were visiting our husband in the hostels from the Eastern Cape but were not allowed to stay more than weekends as the police will imprison us. As result we used to seek shelter in the bushes. democracy afforded us an opportunity to eat what husband are eating now".

> "We never had housing and Mandela gave us houses made of bricks. democracy gave me a house".

> "Mandela brought difference as we were living in shacks, no toilets and electricity using candles. Now we have electricity and flushing toilets though even in shacks".

> "Freedom in 1994, allowed us to have business opportunities to feed families which was not allowed. Now its Vukuzenzele since 1994. Children were not getting access to education now it is enforced and has rights. They now have access in sports and those families that were poor are better and there are bursaries to help our children".

"We use to run away hiding from the police vans, not using toilets that were meant for whites or stay where they stay. Mandela brought us freedom and access to all toilets regardless of colour. Mandela gave us houses. We used to be kicked for trespassing by whites asking for dompass. Now we are happy and free".

Middle-aged woman said:

"We are happy as result of democracy".

Another woman said:

"Yes there are shacks but it better now".

Other women said:

"*Today our children have access to multiracial schools though democratic expectations are not 100 per cent achieved as money still belongs to white people".*

Another woman supporting the previous ones said:

"*In the olden days you wouldn't go to Queens College or stay or buy the house in top hills, Queenstown if you not white but now even blacks do so marking an achievement on democracy. So life is different than before".*

Most women said:

"Democracy resulted in government to provide us with houses even if they are not perfect, access to health care that are closer to their communities and provision of medication such as ARVs".

Middle-aged women said:

"Life is better now with the provision of houses and basic services but government still need to follow up as some people don't have houses till to date while registered long time".

Another middle-aged woman said:

"Democracy brought disrespect from our kids because they can send us to prison from punishing them. Democracy freed our children not us. And I don't know even this democracy term. It didn`t not help me except others referring to another elderly woman from the meat market group) who no longer live in the bushes".

"My life is still the same".

Others said:

"We acknowledge benefits such as IDs but democracy has two faces and its different things to different people".

In support of that, a middle-aged unemployed woman said:

"There is still discrimination in the health care system. I had an accident and referred to Tygerberg hospital from Khayelitsha District Hospital. I was not treated well but when my boss, who is the white male realised that he called the hospital, it's only then that I was attended well".

Middle-aged women from Ilitha Park said:

"Racial inequalities are still prominent especial in the work place. There are still places where cashiers of different colour has different salary and the black one cannot challenge the matter as it is contractual".

An elderly woman from Ilitha Park said:

"Housing backlogs has not yet been addresses as people who registered at the beginning, some has not yet received houses and in certain instances because of corruption there are people living in other people's houses and there is no direction and the previous registered owners can't get second benefits. Government officials are corrupt and spoils benefits of democracy such as housing".

In support of the view above, others said:

"*Democracy is spoiled by people and even the "Vukuzenzele" initiatives are only benefiting government officials. Its only other people that destroy people's rights not government*".

Other woman said"

"We are able to make stands since we were told about "Vukuzenzele", something that we couldn't do in the apartheid days".

Another middle-aged woman said:

"Democracy hurts me. Yes, we go to the same places and eat like white people but we are using our monies. Democracy, brought corruption, unemployment, foreign nationals are getting jobs while South Africans are unemployed".

4.1.4 Considering The Position of Women and Girls, The Following Need To Change

It has emerged during the discussion that, appointment of women, enforcement of women rights, drugs abuse and punishment on those contradicting the laws such as drug lords and government officials, removal of systemic exclusion for employment, access to employment opportunities especial graduates and South Africans should be prioritised. The responses follow:

Most women said:

"Women should be appointed on leadership positions as would assist because women have communities at heart and they understand the pain of women".

Another woman said:

"I wish also to be elected and be a councillor because if you can observe even the school managed by man are loose compared to woman led schools. School with woman principal is strict. We are led by men even right now as the country and there is nothing right. we want to have woman in leadership as they know the problems that women are faced with".

Another elderly woman said:

"Leadership must consider those appointed them for the benefits to be shared by all".

Others said:

"Advocacy and accountability for women rights is critical".

Middle-aged women said:

"Systemic discrimination of women in employment against their age i.e. 18-35 years' age restriction and level of education, instead access to opportunities should be provided through skills training".

"Graduate unemployment must be attended to and government assist our children as they don't get jobs. We see people in Parliament who are not educated like your child".

Young women said:

"Government should support youth to defeat the scourge of drugs and also provide skills and career prospects like in the former white institutions of learning".

Another elderly woman said:

"Government need to attend to violence and drugs. It is worse that drug dealers are known by police and are not imprisoned. Yet are destroying our children's future. Drugs seems like something that is brought by this democracy to reduce the number of blacks as I don't think white kids are on drugs like ours. Even if they do we don't see them. We have man-made psychopaths because of government and drugs"

Concurring with the elderly woman, a middle-aged woman said:

"Government also allowed the foreigners who brought these drugs and they also take our children's job opportunities. As result our children because of stress related to unemployment they take drugs. I wish to be selected to be a councillor because I know what I can do. I would imprison these men and women selling drugs behind high walls. They sell them because the police are accepting bribes for them so that they are not imprisoned. We don't have crockery in our houses as our children sell them for drugs. Men don't have feeling as women they see the children's lives destroyed by drugs and I think it is critical to consider appointing woman. Government must look at the matter because drug dealers are destroying our children's future".

Elderly women in Harare said:

"Women are abused because our children take tick and drugs and we are worried about rape so women's right against abuse is critical"

"Women must be leaders as there are those that saw Jesus Christ grave. Even in my area, I elect woman in my area but women are undermining one another. Women have skills required for leadership. In Site C and Makhaza, there was a woman councillor who were progressive on women issues".

4.1.5 Traditional Stereotypes and Cultural Expectations

The participants indicated that cultural expectations and stereotypes has improved with democracy. However, some believes that it still exists. The responses follow:

Most women said:

> *"Democracy brought the end to most of their traditional woes and to date they are pushing for recognition of their rights. but jealousy amongst women and not supporting or backing one another as women is a challenge".*

Confirming the above, other woman said:

> "*Cultural expectations are no longer in place but women against women issues affects development of women*".

Another woman said:

> "*If woman is appointed but it is pressurised by other women".*

The other group of women has a different view and said:

> *"Even today traditional stereotypes exist as men expects women to be submissive and their rights are not recognised as result there is high rate of divorce when women stand their ground".*

Additional to that, another woman said:

> *"Woman will always be oppressed and are fixing everything in their households from doors as most men are useless".*

Furthermore, the women participants said:

> *"If parliament could elect women in leadership as President, there will be success".*

In support that view, the middle-aged woman from Ilitha Park said:

> "*When I arrived Ilitha park had a male Councillor and there were lot of fights but now that we have woman as Councillor, she is in charge and attends to community matters as the results because she is closer to communities we support her*".

4.1.6 Additional Challenges Facing Women in Khayelitsha Township

It emerged that; violence poverty, unemployment, substance abuse, illiteracy, women appointment in leadership, discrimination are the prominent challenges that upsets women of Khayelitsha as represented by the following responses:

Most women across ages said:

> "*Poverty and unemployment is the major challenge that affects everyone in Khayelitsha*".

Middle-aged women said:

> "*Abuse, rape, alcohol abuse, drugs and violence takes its thaw breaking the society down but women vs women verbal abuse resulting to conflict and terror is the major concern*".

Another said:

> "*Corruption and benefit by association is a challenge*".

Others said:

> "*Use of alcohol by women because of lacking coping skills to spouse or partner's abuse there are suffering at home*".

Middle-aged woman said:

"Government must provide women with skills and furthermore assist our children with skills also. Children have so much freedom due to their rights and are untouchables resulting to them to be drug users".

Another middle-aged woman said:

"Women must take charge of their lives and create role models such as according my experience. I ventured into business because some woman took me under her armor and mentored me".

Middle-aged women in business said:

"Equality in business i.e. when the City of Cape Town officials comes by, we are not treated the same, foreigners get preference. It's worse if you have a car like me. You don't get opportunities and benefits that they bring along".

Elderly woman supported saying:

"Problems that we have as business women are not supposed to influence who must get or not get. Foreigners must not get more than us, sharing must be equal".

Elderly women said:

"Young women must not be left behind and they must seek opportunities".

In support of that view, the woman in construction business said:

"I started as a volunteer and empowerment is critical to allow that option for women to be willing to start from somewhere to be somewhere".

Another elderly woman said:

"Skills sharing maybe from Iliso lomama i.e. bead making or construction should be cultivated even at home to create role models for young women".

Elderly participants plead:

"Government should reconsider opening ABET in the neighbouring schools as those old women interested to learn travel long distances".

She also said:

"*Going as far as Harare is dangerous, schools in the neighbourhood should be explored to capacitate women after school hours*".

Lastly, women emphasises that:

"Women empowerment programmes or workshops in the form of development are important and need be initiated or revived by government. Women also need to be proactive and inquire about these initiatives i.e. inquire about availability of resources, spaces and products".

4.2 DATA ANALYSIS

"It is vitally important that all structures of government, including the President himself, should understand this fully: that freedom cannot be achieved unless women have been emancipated from all forms of oppression. All of us must take this on board, that the objectives of the Reconstruction and Development Programme (RDP) will not have been realised unless we see in visible and practical terms that the condition of the women of our country has radically changed for the better, and that they have been empowered to intervene in all aspects of life as equals with any other member of society…. President Nelson Mandela, 1994" (http://genderlinks.org.za/)

Notwithstanding the progress made by government since the end of the apartheid administration, the struggle of women inequalities and rights remains an unresolved endemic. Twenty-two (22) years into democratic South Africa, there is slight evidence towards achieving Mandela's aspiration on women especially with regards to rural women and those living in poverty afflicted communities such as Khayelitsha. President Jacob Zuma has confirmed this view in his forewords in the Status of Women Report of 2015 saying:

"There has been much progress in the empowerment of women as result of post-apartheid legislative reforms which has resulted in appointment of women in positions such as judges and in positions that were predominantly white and male dominated. However, the assessment of the plethora of legislative reforms indicates that women have not yet advanced rapidly in terms of socio-economic empowerment and gender equality as aspired and women remain hit hardest by inequality, poverty and unemployment. As the result of that, the establishment of the Department on Women focusing on socio-economic empowerment and advanced gender equality seek to respond to those still eminent gaps" (Presidency, 2016).

4.2.1 Education

The majority of the participants, equal to seventy-six (76) per cent had qualifications that were below matric. This posed a challenge as most jobs would require at least a matric qualification. This was the main cause of their unemployment. Actually, in the current economic climate they are unemployable as there are also many unemployed graduates. In South Africa, the unemployment rate is at 27.1 per cent (http://www.tradingeconomics.com/south-africa/unemployment-rate) and the unemployment rate amongst graduates is 6 per cent, (http://mg.co.za/article/2016-05-17-black-graduate-numbers-are-up). Therefore, for people without matric qualification it will likely be difficult to find employment. According to Graham et al. (2015:51), the high unemployment in South Africa is caused by the greater demand of skilled workforce brought by the shift in the country's economic policy that shifted to a high productivity, technology-led growth path intended to stimulate investment in skills development and higher wages. This move resulted in the drop of unskilled labour intensive force. In terms of race, African communities are more vulnerable and women in particular are more vulnerable compared to men to the outcomes of this shift that yielded unemployment rise. Of great concern, as reported in the second quarter report of Statistics South Africa, Western Cape unemployment rose and

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coincidentally, Khayelitsha could not be immune to those challenges as result of lack of education.[5]

4.2.2 Women and Employment

A number of participants that equals to 17.4 per cent are in full-time employment whilst 50 per cent of the participants are unemployed and 10.9 per cent in part-time employments. Even those in employments, are in those mediocre types such as retails, neighbourhood watch, volunteers, community workers, domestic workers or piece jobs receiving inconsistent stipends ranging from R400/R600- R3000. This pose a challenge in terms of them being able to empower themselves and later weighs heavily to dependency on government to be able to do so. The 38.8 per cent from the 50 per cent is prevalent amongst the younger women from 20-36 years of age, who have less than the matric qualification. As result, they are heavily dependent on government grants for survival and believes that, better education would not assist them in ensuring employability considering the unemployment rate of the youth in the country and in their neighbourhoods. Additional to that, the government regulations that concentrate on certain age group (i.e. 18-35) systemically exclude the greater number of unemployed people. In South Africa, unemployment is highest in unskilled and uneducated members of society and as confirmed above, women are most vulnerable.

The 2011 census revealed that, unemployment rate was 40 per cent in Khayelitsha and highest among younger men and women and employment prospects are poor amongst unskilled young peoples (StatsSA, 2011). Those working got the jobs through friends or relatives. This view coincides and with the views shared during focus group confirming that connections or sexual favours increases opportunities to access employment. As the result of systemic exclusion, lack of employment prospects or education most of these demotivated women in Khayelitsha are

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[5] http://www.statssa.gov.za/publications/P0211/P02112ndQuarter2016.pdf

hopeless as time goes by. This is confirmed by Tregenna and Tsela (2012:117) in a study aimed at assessing unemployment and earning inequality. The study states the legacy of the past and democratisation is this huge and unprecedented number of unemployed young people, whose human capital and future employment prospects have deteriorated with every year of being out of work and their employability is far lower than if they had gained employment soon after leaving school, and will continue to worsen the longer from now it takes to create jobs".

4.2.3 Women and Engendered Gap

The majority of the participants perceived that men are superior than women and the fact that men have greater access to more money be it earnings of wealth shows that there is no equality between the two genders. A study conducted by Tregenna and Tsena (2012:117) confirmed the findings of the focus group and revealed that inequality as result of receipt of earnings per household accounts for almost 80 per cent of overall inequality. Subsequently, the inability to bring a respectable earning also influence the power to decision making in a household. These women understudy are not immune to this exposition as their earnings vary between R300 and R3000 per month. The study done by the Department of Social Service (2005) revealed that the wards that were understudy (92,93,94.97) in Khayelitsha have the highest numbers of women and from 52 per cent of them are dependent on social grants meaning that they are unemployed most of them compared to men. However, Okumi (2012:13), identified gender gaps as the result of social differences rather than biological differences and exist in areas such as nutrition, education, health, literacy, job opportunities, income, ownership of land, access to resources and political participation. Okumi, also indicates that these gaps vary from country to country and has been identified as sever impediments to women economic advancement on rural women in poor countries compared to men of the same socio-economic group. Also, they appear in different forms such as women tendered to be in lower paying jobs or often illiterate than men counterparts. The perceptions of women on the analysis of the picture concurs with this view.

4.2.4 Understanding of the Notion of Empowerment

The majority of the participants are not benefiting from government strategies that seek to address women empowerment in any form. Also, they never heard of the empowerment strategies and only the selected few benefited in the form of trainings as result, they are not informed or empowered. The few participants subscribe to the notion of "doing it for yourself" or "Vukuzenzele" as termed by the Former President Thabo Mbeki when he said "there are many and big challenges because we have limited resources which cannot address all these challenges at the same time," he said, encouraging people to take on self-help projects in the spirit of Vukuzenzele "wake up and help yourself"(http://www.iol.co.za/news/politics/create-a-country-for-all-says-mbeki-239846). Those few put it into practise even in smaller scale with little they have and no support from government.

Supporting the view of the focus group and the former President on the concept of Vukuzenzele, Kabeer (2005:13-14), believes that 'empowerment' involve an 'ability by one to make choices' and those who were denied be capacitated through means to make such choices. Furthermore, Kabeer (2005) believes that for such to be attained there must be three dimensions such as: an agency or the power to make choices; resources or a medium to exercise agency and achievements referring to outcomes of the choice made. The Minister for Women Department, Susan Shabangu (The Presidency; 2016:9) seem to concur with Kabeer (2005:13-24), as she considers that women economic empowerment relies on their capacity as women to bring about economic change for themselves, in all the choice of the individual or agency is key to realise gender equality through economic empowerment. The OECD DAC Network on Gender Equality (GENDERNET:2012), revealed that economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. Providing women with opportunities in terms of economic participation and empowerment strengthen women rights and later enable them to have control over their lives and exert influence in society. The finding of the study indicates that participants perceives empowerment as the critical aspects of their lives and could have positive spinoffs to their children and community at large.

4.2.5 Women in Business Ventures

The findings of the focus group discussion, revealed that, some of the participants are hindered by lack of knowledge, funds, marketing skills, and access to market to make business a success. However, also, gender discrimination regarding to tendering process and exploitation of women by men in exchange of sexual favours came out often. From the discussion, it is then not surprising to learn that only few those who have a will and succeed in business to date regardless of the challenges they are incurred. Sen (1999:7-8) argues that freedom to participate in economic interchange has a basic role in social living. Sen further states that economic 'unfreedom', in the form of extreme poverty, can result in a person's freedoms being vulnerable to abuse. A lack of economic freedom can result in a lack of social or political freedom that, in turn, can lead to a lack of economic freedom. As Sen reasons, the inability to access economic freedom hinders a person's ability to achieve other types of freedoms, and vice versa. So, there is some form of interdependency from the perspective of different types of freedoms. Women are identified as naturals when it comes to businesses and on access of funds, they support their families. The lack of one type from above hinders attainment of such freedoms by family members. However, the weakness of women is displayed by the lack of skills and niche identification that can be sustainable or the knowledge of the markets.

4.2.6 Women in Decision Making Positions

The participants thoughts are different as they believe that if they could be led by women, life can be better while not withstanding issues of corruption and lack of women support by either fellow women or opposite gender. However, a going concern is that it is women who elect men because they doubt the fellow women's capabilities. According to O'Neil and Domingo (2015:2), leadership refers to capabilities to mobilise people and resources (economic, political and other) in pursuit of particular end or outcomes. It also involves the ability to influence the ideas and behaviour of others. O'Neil and Domingo applaud the progress made to date aimed towards increasing opportunities for women to be in leadership positions however

also highlight that, to assume that women would push for the advancement of women interest would be a mistake. The afore mentioned authors highlight issues such as being observed as token in certain parliaments such as Burundi. Secondly, regardless of their strength are often facing limitation on their pursuit to advance women issues as they might face resistance and backlash. So, it's not the sure thing that by appointing more women the struggle for advancement of gender issues can be realised.

4.2.7 Women as Political and Economic Activists

The findings of the focus group indicate that some of the women are loyalist in the ruling party while others shifted because of the unmet promises made by the ruling party. Same as the tendencies to benefit the few while other remains poor. As result, people saw political association as the ticket to opportunities while others lost interests. Political activism in Khayelitsha is confirmed by Thompson and Conradie (2011), saying that Khayelitsha residents are politically conscious and well informed of the news of the day dating back in the 1980s in the days of South African National Civic Organisation (SANCO). However, the winds of change in the political arena in terms of political affiliation and socio-economic positions that has been frequently observed in the form of unrests and political affiliation did not exclude Khayelitsha. As the result of these perceived uncertainties, women are only participating in the electoral system through voting and the few or those with will power are political or economic active. According to Wild (2014:1) citing Janet Jobson, alleged that in the post 1994 activism has been subsumed by politics and no longer a case of genuine situation whereby citizens stood up against a government they found unjust. Also, Wild alleges that, activism to date is mainly determined by the class interests of the activists. As the result people no longer have a space to express purely their concerns. However, the study revealed that most women who are economic active are not politically active.

4.2.8 Status / Position of Women and Girls in Khayelitsha

The findings of the focus group discussion revealed that women in Khayelitsha are strong regardless of their daily challenges brought about poverty, violence and unemployment. Even though that poverty affects almost everyone, but in this case most families are women headed families and the household welfare depends on them. This view is supported by Zulu (1998:150) confirming that at least 35 per cent of South African household are run by women. Most of the participants learnt to accept that living on mediocre money such as grants, volunteer stipends as normal as they have no other means. Crime and violence are other highlighted experiences in Khayelitsha and has been reported to be amongst the worst top 10 precincts in Cape Town (Crime stats, 2016) Most of the families in Khayelitsha are women lead as revealed by Statistics South Africa and are dependents of social grants making hard to make ends meet. But regardless, are saying government must relook their plight as women in terms of empowerment programmes.

4.2.9 Supporting Structures

The findings of the focus group revealed that women are not getting support from government except the social grants. Same as those in business are assisted by the hard-earned savings, pensions and spouses to establish the businesses they have today. As a result, in most cases when they hear about training, they think about the survival of their businesses and therefore hesitate to attend the training sessions. What also the discussion exposed is that, government strategies and entities are not known same as their purpose. There is a need for them to do road shows in the townships and support the communities with information. The above findings are confirmed by the finding of the study conducted by Gwija et al (2014:61-68) to assess the impact of the support structures and initiatives to youth entrepreneurship in Khayelitsha. The findings of the referred study revealed that participants were unaware of the existing support structures, strongly disagree with the opinion that there is easy access funding and lastly most of them started their businesses with the help of their own savings. In all, the participants of the referred study and those of the focus group discussion of the same area have same experiences with regards to

government support strategies. As summarised by Gwija et al (2014:61-68) that there is a need for South African government to pay more attention in establishing support structures in this township and interact with communities for identification and provision of the relevant support means especial those focusing on entrepreneurship.

4.2.9.1 Women and developmental opportunities

The participants pointed out that they never benefited from the developmental opportunities. In their observation, they perceived that only the elite benefited while others are left in the dark on those available opportunities. When government assist only the few, the whole notion of capacity building especially those who were disadvantaged is failed. Nussbaun supports that by saying *"When poverty combines with gender inequality, the results is acute failure of capabilities and women in developing nations suffer pervasively from acute failure of capabilities" … (Nussbaun; 1999:5-6)*. Nussbaun (1999) highlights this view, in her appeal for capabilities approach that does not take cognisant of them being generic, cultural differences and does not address the needs of all women.

4.2.9.2 Perceptions on exclusion on credit facilities

The findings of the discussion, is supported by the available literature which indicated that women are excluded in credit facilities due to lack of collateral, information and lack of business or marketing skills. Also, across the world, women advocacy movements appeal for women to be empowered by men because of their strength in entrepreneurship and markets. The women understudy, are not immune in those findings. So, taking consideration of what women comes out of literature and the findings of the focus group discussion, there is a need to loosen the credit examination methods to cater for that and not use the status of women as a limitation to access credit. Both Pitt et al. (2006:791) and Nader's (2008:647), confirms that women's access to microfinance increases the household's consumption. The ability of women to provide for their families i.e. buying something for their children or their spouse brings pride and joy to the women. Financial freedom provides a sense of achievement and allows women to participate in their gendered role as the caregiver

of the home, and their sense of achievement, suggests that the women enjoy the role they fulfil and the credit they receive helps them to achieve this. http://wiredspace.wits.ac.za. In all financial exclusion, takes away such a critical feeling and reaps away the dignity of individuals and self-respect.

4.2.10 Women and Democracy

The focus group discussion revealed that opportunities are not for all and expectations of improved quality of life cannot take place in presence of corruption, unstable political sphere and unsettled markets. It proves that, also, there must be some form of individual compromises be it in the form of bargaining for empowerment opportunities or identification of sustainable economic platforms. These finding are a clear indication that shows that expectation of democracy has not benefited all. According Steyn-Kotze (2010:146), the reality of democracy lies on the expectation that lives will improve towards better quality of life and improved living conditions through the perceived economic benefits of liberal democracy. Steyn-Kotze (2010) maintains that, without withstanding the expectations that, what hinders the unreal expectations is on the basis that, liberal democracy is not an economic system instead it is a political system aimed at securing the political freedom and equality in opportunity of citizens. Steyn-Kotze also supports Mnyandu (2013) view that indicates that South African democracy is associated with entitlement, but this entitlement is also perpetrated by the promises made during the election campaigns which always promises people a better life.

4.2.11 Traditional Stereotypes and Cultural Expectations

The focus group discussions revealed that the scourge associated with the cultural expectation is no longer a big deal in the wake of democracy. However, some people still finds it suitable for their own machos to continue oppressing women as presented by one divorced woman. This indicates that at the government level there is a need to relook the approach of gender equality and not just to concentrate on women.

4.2.12 Additional Challenges Facing Women in Khayelitsha Township

The discussions revealed that; poverty, abuse, rape, violence, substance abuse and unemployment poses a major challenge for the Khayelitsha women. The participants believe that if the afore mentioned challenges can drop especially rape of children, gangsterism and crime, society can be rescued and lives would be better as they affect women as mothers. Women are making a plea for government to support women and those women in leadership need fellow women support (Focus group discussion, 05 December 2016).

4.3 COMPARATIVE VIEW ON FINDINGS FROM DIFFERENT STRATAS

The study revealed that both younger women and elderly women are powerless, deprived of their self-esteem and oppressed. Such reason makes the greater number of the participants to feel disempowered judging by those attributes. It is noted with a concern that almost 78 per cent of the participants have dependency culture that demonstrate vulnerability. Most of them across ages are heavily dependent on government grants, community volunteerism with the hope to gain power over their lives and community at large. As the result, they believe that government owes them for the apartheid scolds. The study revealed and confirmed that there is higher unemployment in young women especial those who could not further their studies up to matric and beyond. As those who have gone beyond matric sought opportunities to empower themselves as against those who wants government to assist them. The majority of elderly women preferred to be in the organised old people clubs where they have access of sharing skills and also address poverty and loneliness. Also, they benefit from empowerment of their minds to derive coping skills as afforded by their environment.

Interestingly, though education is identified pivotal for empowerment. However, only few elderly and middle-aged believed that if they were educated their status would have been better. Greater number of young women believed that even those educated amongst them in the communities are unable to make full use of their potential because of their daily struggle to survive. Amongst challenges highlighted

is unemployment and government regulations. However, some middle-aged believed that if they had means they would still go back but are discourage by household responsibilities. In short, the study exposed the greater appreciation of elders of government strategies while the younger one who lack the will are blaming government for not doing enough. What the younger generation is crying out for is government will and access to resource by all. While those in business saw a gap and made a choice to establish themselves without government resources. The participants also lamented all regardless of ages of the ill transformed country that still promote male superiority through earnings and decision making.

In short, powerlessness at the global arena, nationally and at the area understudy is exposed by lack of capabilities or powerlessness. The prolonged dependency and lack of opportunities for decision-making is exposed by the little efforts to dream and be in control of their lives. This shows that there is a need for government to turn the tide and seek new approach towards policy implementation.

4.4 CONCLUSION

Although women and girls make half of the world's population, their access to resources such as; technology, financing, land education and training is less than that of men (United Nations Conference on Trade and Development, 2011). This observation then amongst many shows that women emancipation through economic empowerment and participation in economy remains a far-fetched dream and will only be enhanced once all barriers are removed. It is clear that barriers in economic participation are intertwined with socio-cultural and socio-economic dynamics and requires a different approach rather than the patriarchal approach. The depressing reality brought about the existence of harmful traditional/cultural practises which women and girls are subjected to globally such as stereotypical behaviours against women, violence, abuse and arranged marriages perpetuate the inferior status of women" (Factsheet 23). These views are confirmed during the focus discussion and it is evident that, though there are mechanisms from the government side. However, these mechanisms are not beneficial to all and are not the answer to every women's troubles. It is critical and said by the participants

for government to intensify programmes aimed at empowering women and do accountability checks especial in the grassroots level where most women are found.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter will summarise all the chapters and its conclusions, provide recommendations and clarify the limitations of this study. This chapter will also make comments on the concept of women empowerment and make recommendations on improving the status quo faced by the community of Khayelitsha. This chapter presents the summary of the findings as highlighted in the previous chapters in a literature and theoretical context. The comments that informs the conclusion based on the perception of Khayelitsha women on the concept of women empowerment and recommendations made to improve the status quo as faced by the community of Khayelitsha.

5.2 SUMMARY OF CHAPTERS

Chapter one provided the background of the study, the problem statement, the objectives, the ethical considerations, definition of concepts, the research methodology and an outline of the chapters.

Chapter two provided the reader with a wide scope of literature relevant to empowerment. The literature reviewed strongly emphasise in the presence of individual will saying, empowerment should be individual driven and such individual must make choices to experience change or improvement. Furthermore, enablers in the form of strategies and resources should be provided by the government for those who made choices to progress positively. It was also evident that empowerment, does not always benefit all as it depends on the choices that individuals ensue. It also exposed the disjuncture between strategies and practise whereby in implementation, does not reach all and later causing false assumption that, strategies are meant for the exceptionally few. It also exposed to what extent the reforms affected women and to what extent have positively benefited them to bet their livelihoods and manifestation of change on the ground still diverge despite attempts to close the gap.

Chapter three discusses the research design and methods used to collect the empirical data for this study. The study used a qualitative approach. The focus group discussions were conducted.

Chapter four presented, interpreted and analysed the results for the study. The demographic characteristics of the sample were presented and analysis was done. The study found out that women empowerment is still a farfetched dream and cannot be achieved until all barriers are removed. Also, to achieve that, a different approach need be explored rather than the patriarchal approach. During the study, it has been evident that government mechanisms in place to close the inequality gap does not benefit all in particular women and are not the answer to every women`s troubles. It is recommended that government should intensify policy implementation and expansion of the programmes to reach those poor women where sometimes information does not come to them and do accountability checks especial in the grassroots level where most women are found.

5.3 CONCLUSION

The study's aim was to establish whether women in Khayelitsha have been able to realise socio-economic gains (i.e. economic empowerment) during the democratic era. It is evident on the study that; empowerment means different things to different people and has been confirmed by Khosa (2001:3). Also there are various contributory factors that hinder communities to be experience empowerment at large. Although government made great strides in terms of post-apartheid policy reforms however little has been achieved to improve the lives of women in particular. The literature reviewed highlighted primary factors that hinders empowerment of women including the Khayelitsha women, which are; "choices", "agents" or "power" made by individuals is critical towards accessing empowerment opportunities (Kabeer, 2005:13-24 and de Barros et al, 2009:1). The struggle of women is also associated with patriarchal tendencies that identifies women as inferior. Empowerment is also identified as a challenge such that respondents stated that the government should hold workshops about empowerment as a concept and clarify programmes of government that seek to achieve it. Clearly, from the literature, education does not

necessarily lead to improved earnings or access to employment opportunities because there are unemployed graduates. The net effect of unemployed graduates is that people lose interest in education. In some areas of work, men earn more than women irrespective of their education qualifications. Inequality suppresses social mobility and fuels violence and crime and this is observed by the respondent as it happens in Khayelitsha. Young children are involved in substance abuse, gangsterism leading to increased level of death amongst the youth in and out of schools.

People in Khayelitsha applaud government for providing them with houses, however, not all of them do. The socio-economic status of most people in Khayelitsha leaves much to be desired. Only 4.9 per cent of the population from ages 20 years and older has higher education while 30 per cent has matric. Whilst acknowledging progress in education however, there is still high rate of unemployment for people aged 20-59 years at 46 per cent according to 2011 census data (Seekings, 2013:15). The study also showed shortage of housing provision in Khayelitsha where one household has 18 occupants and 25 grandchildren living as backyard dwellers in the family home. The head of most households in Khayelitsha are women and they have a number of children ranging from 1-6. The cause of women to be head of families is failed marriages. Some of the women who married young with no spouses to date, have prioritised to improve their education and their children as well. Most women highlighted that, educational empowerment is not possible until their children finished school. There is lack of support for women which is a barrier for empowerment. Financial struggle is also a hindrance to women empowerment coupled with stereotypic tendencies amongst men and ineffective government policies.

There is a disjuncture from government perspective and implementation of government priorities. There are policies in place that are aimed to address women empowerment, however the success rate of these policies continues to affect the rate of empowerment if the way of these policies implemented is not improved. For instance, women empowerment is prioritised through legislation such as national policy framework for women empowerment and gender equality, employment equity act, broad-based black economic empowerment act (businesses) and more, but on

the ground this is not happening and its successes with regards to benefiting woman leaves much to be desired. People find themselves in the quagmire of not knowing whether their rights are protected or guaranteed. It is clear that there is insufficient advocacy for women empowerment. Government established institutions such as Commission for Gender Equality and later the Department on Women for the purpose of advocating and protecting women rights. However, implementation of existing policies remained ineffective due to a number of constraints such as; lack of resources and the fact that there is no consequence on the non-compliance. Thus, most policies are found not to be effective by communities such as Khayelitsha. Lastly, government has established strategies to support women in terms of economic advances through credits but these good initiatives are not known by most women, and this talks to advocacy. Women also are to blame as they are unable to organise themselves. Not surprising, the lack of knowledge amongst the communities makes them to depend on government to change their situation. To achieve gender equality, there is a need to merge and there should be a direct link between theory (ideas) and practice (implementation) which will be inclusive of everyone.

5.4 RECOMMENDATIONS

The research findings show that there is a need to develop a culture of acceptance across gender or a non-sexist society as enshrined in the Constitution. It is also important to give opportunity and support women to realise their full potential. Critically important, young women should inculcate the culture of willingness to learn amongst themselves, by being involved in community projects as volunteers. The culture of "Vukuzenzele" needs be strengthened so that people can move away from the culture of dependency. Women need to be enlightened to be involved in their communities. Communities need be workshopped on the notion of empowerment against the existing government policies and programmes. There is a need to continue checking relevancy of the government policies and adoption towards full implementation of those policies. In case where policy gap is observed, policy review must be embarked on. There is a need to level the playing field against discrimination by gender. This may result in capacitating women in areas that are male dominated. There is a need for government agencies to be visible to communities and explain

their purpose and their roles in making government realise its agenda. There is a need for government to devise means and ways for people to know opportunities that exists so that they can grab them.

Financial inclusion or access to credit services such as loans for women to establish or expand their businesses is critical for closing the inequality gap but people need to be at the forefront of their development such that they make informed choices, identify market opportunities, sustainable products and seek information to generate income through self-employment.

5.5 FUTURE RESEARCH RECOMMENDATIONS

Despite the fact that government has been progressive in terms of legislative reforms; however, as prominent above policy implementation remains a challenge. Finding basis on this observation, an extensive policy review study is critical to establish the extent of policy reforms, impact to date, identify challenges and recommend accordingly. This study was limited by access to critical stakeholders such as political leaders of the communities, women organisations and the municipal perspective through structured interviews or questionnaires could be exploited.

It is evident that, education cannot be isolated from empowerment and it plays a critical role. However, township women are not educated and this affects their knowledge level. Consequently, this hinders opportunities for access to information that is a critical factor towards empowerment. Knowledge is power and lack of knowledge disempowers. It is rather critical to exploit extensively the knowledge notion and gender equality. Also, exploiting the evaluative study on the policies such as the Broad-based Black Economic Empowerment Act (BBBEE) whether it has enhanced women empowerment. Lastly, the distinction between equity and access: the case of rural and township women could be explored.

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APPENDIX A: REQUEST TO CONDUCT RESEARCH

Nelson Mandela Metropolitan University
for tomorrow

[21 June 2016]

Sub Council Manager at City of Cape Town
Khayelitsha Training Centre
Cnr Lwandle & Phendula Crescent
Khayelitsha
7784
Tel: (021) 444 7315

<u>For attention:</u> Mr Mandlenkosi Sitonga

<u>REQUEST FOR PERMISSION TO CONDUCT FOCUS GROUP RESEARCH IN KHAYELITSHA</u>

Dear Sir

My name is Linda Stofile-Hlahla, and I am a Politics and Governance studies student at the Nelson Mandela Metropolitan University in Port Elizabeth (NMMU). The research I wish to conduct for my Master's treatise involves "Perception of women residing in Khayelitsha on the socio-economic gains since 1994, Western Cape". This project will be conducted under the supervision of Mrs Danielle Barnes (NMMU, South Africa).

As the Council, I found it befitting to seek your consent to approach a number of women in the Khayelitsha Township and establish their perception in the in the topic understudy. Upon completion of the study, I undertake to provide the Council with a bound copy of the full research report. If you require any further information, please do not hesitate to contact me on my mobile number at 0844 234 886 or 021-403 8316 (work) and at lindastofilehlahla@yahoo.com.

Thank you for your time and consideration in this matter.

Yours sincerely,

Linda Stofile-Hlahla
Nelson Mandela Metropolitan University

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APPENDIX B: RESEARCH AGREEMENT

CITY OF CAPE TOWN
ISIXEKO SASEKAPA
STAD KAAPSTAD

CORPORATE SERVICES AND COMPLIANCE
COUNCILLOR SUPPORT AND SUBCOUNCILS

Basil Cedric Leonard
Manager: Subcouncil Coordination Cluster B

T: 021 400 1147   **F**: 021 400 5900   **M**: 083 454 5621
E: basil.leonard@capetown.gov.za

4 August 2016

Dear Ms Stofile-Hlahla

Trust you are well.
I have sent your request to do research in the City (Khayelitsha) to our relevant department.

Their response was:
Based on the information supplied in the letter – we advise that the City's permission is not required for this study - as outlined – involving focus groups with women in Khayelitsha. No City information or resources will be used. Should any City information or resources be requested for the research – permission would then need to be sought.

I wish you well with your research and look forward to meeting you.

Sincerely

Prof Basil C Leonard

CIVIC CENTRE   **IZIKO LOLUNTU**   **BURGERSENTRUM**
12 HERTZOG BOULEVARD CAPE TOWN 8001 P O BOX 298 CAPE TOWN 8000
www.capetown.gov.za

Making progress possible. Together.

APPENDIX C: RESEARCH QUESTIONNAIRE

RESEARCH QUESTIONNAIRE: RESIDENTS OF KHAYELITSHA

I am Linda Stofile- Hlahla, a Master's student at Nelson Mandela Metropolitan University. I would like to humbly request you to participate in my research for my academic qualification. I wish to conduct focus group interviews in Khayelitsha, particularly on women. The focus of my interview will be on the perception of women on the socioeconomic gains since 1994. I will lead the focus group by asking questions and then a conversation may ensue. It is important to know that there are no "right" or "wrong" answers to any of the questions I will be asking. The purpose of this focus group interview, is to stimulate conversation and hear the opinions and perceptions of everyone who will be participating in the focus group. I would like to plead with all to be open and honest with their responses. I want to notify you that I will tape record the session so that I do not miss any information for the study. However, I will also take notes as we go along. The comments from the focus group is for pure academic use and nothing else. The comments will remain confidential and your name will not be attached to any comments you make. If there is anyone with a question, I am happy for him/her to ask before the session begins. I am deeply indebted in you, so, I would like to kindly thank you in advance for participating in this research.

Ground rules

- Only one person speaks at a time.
- My all cell phones be on silent

1: Demographic Details

Let's do a quick round of introductions. Can each of you tell the group your name? Please answer the following questions in the spaces provided, circle or tick the most appropriate options.

1.1. Age: ……......…………………...

1.2. Race: ………………

1.3. Marital Status: …………………………...

1.4. Do you have children?

Yes		No		
1	2	3	4	5+

1.5. How many children?

1.6 Do your children lives with you?

Yes		No	

1.7. What is your highest level of education?...

1.8. What is your employment status?...

1.8.1. What is the average monthly income for your household?......................

1.8.2. If employed, do you think you would have been better placed as a result of your education qualifications?

Yes		No	

1.8.3. If not employed, do you think you should have had something to do if you had attained the minimum educational standards/certificate(Grade12)?

Yes		No	

1.8.4. What does this picture in your terms represent?

2. Meaning of empowerment

2.1. What is your perception of the term/concept women empowerment?

2.2. Do you think children are a burden to your being empowered? If so how?

2.3. Do you participate in business ventures? What are the barriers that pose a challenge for you to do so?

2.4. Are there any challenges experienced by women in attaining leadership position in the township?

2.5. Can you briefly describe the status/position of women and girls in your community?

2.6. Are you politically and economically active?

3. Supporting structures

3.1. Do you receive social support (self/child) such as emotional (e.g. nurturance), tangible (e.g. financial assistance), informational (e.g. advice), or intangible (e.g. personal advice). from anywhere?

3.2. Have you ever received any funding in the form of a loan to start-up business or cooperation, from any institution(s) or organisation(s)? If yes, please specify.

3.3. What developmental opportunities has government provided for women in your township and how have you benefitted from them?

3.4. What message does this picture portray and what are your thoughts on its content?
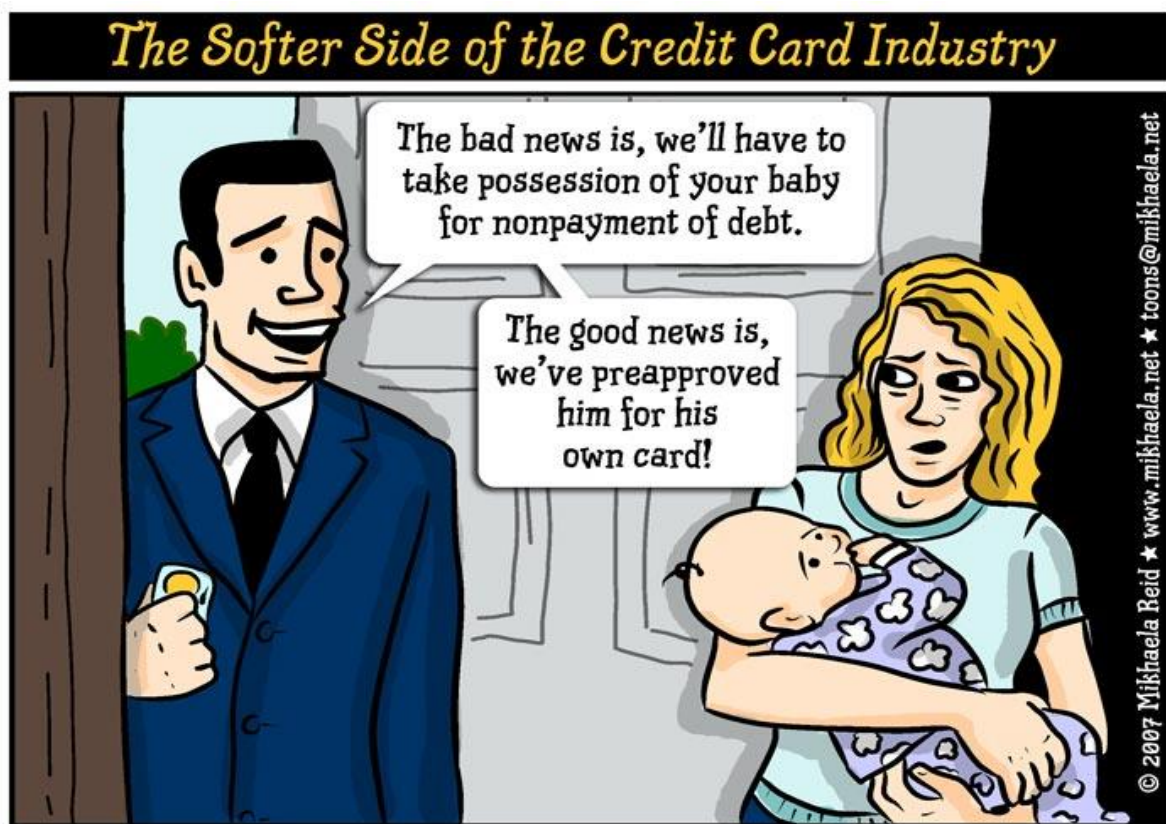
4. Perceptions of democracy

4.1. What is your perception and views of democracy in the last 20 years?

4.2. What difference has democracy made to your life and your loved ones?

4.3. In what way is your life different because of your participation in the constitutional democracy?

5. Considering their position (women and girls), what are the things that need to change most urgently, tick the appropriate boxes from below?

Option	Not important	Not sure	Very important
Reduction of violence against women			
More women in decision making positions (community council, parliament)			
Access to economic resources such as credits and business loans.			
Government accountability for women's rights			
Other			

6. Cultural expectations relegate women to secondary status and the ideology of them being inferior restrict them from being exposed to opportunities that men have access to. The cultural expectations in terms of the role of women as wives, housewives, mothers and etc. restrict their mobility i.e. in the communities or decision making in meetings as some times they can't attend those meetings due to expectations referred to above. What is your experience, do you find being restricted also by those old ideologies that confirmed that the women's place in the kitchen?

……………………………………………………………………………………………

7. Out of all the things we've discussed today, what would you say are the major challenges facing Khayelitsha women in the township?

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………………

……………………………………………………………………………………….

Conclusion

Thank you for participating, your opinions, views and perceptions will be valuable to the study. I hope that you found the discussion interesting. Lastly, just a reminder that any comments in this report will be anonymous. Before you leave, please hand in your completed personal details questionnaire.

APPENDIX D: TRANSLATED RESEARCH QUESTIONNAIRE

RESEARCH QUESTIONNAIRE: RESIDENTS OF KHAYELITSHA

Mna ndingu Linda Stofile- Hlahla, umfundi we-Masters kwi-Dyunivesiti eyi-Nelson Mandela Metropolitan. Ndingathanda ngokuthobeka akucele ukuba uthathe inxaxheba kuphando lwam elwenzelwe izifundo zam. Ndinqwenela ukuba ndiqhube udliwano-ndlebe neqela ekujoliswe kulo oluphando eKhayelitsha, ingakumbi kwabasetyhini. Undliwano-ndlebe lwam lusekelwe phezu kweembono zabafazi kwiinzuzo zentlalo noshishino abazifumeneyo ukususela ngo-1994. Ndiza kukhokela iqela ekujoliswe kulo ngokubuza imibuzo ukuze ukuncokola kuqale. Kubalulekile ukwazi ukuba akukho mpenduli "ilungileyo" okanye impendulo "engalunganga," kuyo nayiphi na imibuzo endiya kuyibuza. Injongo yolu dliwano-ndlebe neqela ekujoliswe kulo, kukutsala incoko, izimvo neembono kubo bonke abaya kuthatha inxaxheba kweli qela kujoliswe kulo. Ndingathanda ukunimbongoza nonke ukuba ninyaniseke kwiimpendulo zabo. Ndifuna ukwazisa ukuba ndizakushicilela oku dliwano-ndlebe ukuze ndingaphoswa nazo naziphina inkcukatha zoluphando. Noko ke, mna ndiya kuthabatha amanqaku ngokuhamba kwengxoxo. Izimvo ezivela kwiqela ekujoliswe kulo zakusetyenziswelwa ezifundo kuphela kwaye akukho nto iyenye. Ezi zimvo ziza kuhlala ziyimfihlo yaye igama lakho aliyi encanyathiselwe izimvo ozenzayo. Ukuba kukho nabani na onombuzo, ndiyavuya kuye abaze phambi kokuba siqale iseshoni. Ndibulela kakhulu kuwe kwangaphambili ngokuthatha kwakho inxaxheba kolu phando.

Imigaqo esisiseko

- Kuthetha umntu omnye kuphela ngexesha.
- Ndicela zonke imfono-mfono zingakhali (Zicinywe)

1: Iinkcukacha Ngabantu

Masenze umjikelo ekhawulezayo wokuzazisa. Ingaba umntu ngamnye kuni ungaxelele eli qela igama lakhe? Nceda uphendule le mibuzo ilandelayo kwizikhewu ezinikiweyo, yenza isangqa okanye zitikishe ukhetho olufanelekileyo.

1.1. Ubudala: ....

1.2. Uhlanga: ....

1.3. Ubume obuxela ngomtsho: utshatile okanye awutshatanga? …

1.4. Ingaba unabo abantwana

Ewe		Hayi	

1.5. Unabantwana abangaphi?

1	2	3	4	5+

1.6. Ingaba abantwana bakho bahlala nawe?

Ewe		Hayi	

1.7. Leliphi inqanaba eliphezulu lemfundo yakho? ....

1.8. Sithini isimo sakho somsebenzi/sempangelo? ....

1.8.1. Ingakanani ingeniso ngenyanga kwikhaya lakho? ....

1.8.2. Ukuba uqeshiwe, ngaba ucinga ukuba imfundo yakho ingakubeka kwindawo engcono?

Ewe		Hayi	

1.8.3. Ukuba awuqeshwanga, ucinga ukuba ngowunento yokwenza ukuba ubugqithile kumabanga aphantsi, ubulipasile ibanga leshumi (Grade 12)

1.8.4. Ingaba amagama akulomfanekiso abonisa ntoni?


2. Intsingiselo yokuxhobisa
2.1. Ithini imbono yakho ngento eyaziwa ngokuba kukuxhobisa abafazi?
2.2. Ingaba ucinga ukuba abantwana ngumthwalo ekuxhotyisweni kwakho? Ukuba kunjalo njani?

2.3. Ingaba unayo inxaxheba kwezoshishino? Yeziphi imiqobo nemicelimngeni oyofunamayo ekwenzeni njalo?

2.4. Ingaba kukho nayiphi na imingeni efunyanwa ngamabhinqa kwindawo yobunkokeli kule lokishini?

2.5. Ingaba ungachaza ngokufutshane iwonga / indawo yabasetyhini namantombazana kwindawo ohlala kuyo?

2.6. Ingaba ezopolitiko kunye nezoqoqosho usayiququselela?

3. Izakhiwo zokuxhasa

3.1. Uyayifumana inkxaso yoluntu (wena / mntwana) ezifana ngokweemvakalelo (umzekelo ukukokoswa), ebambekayo (umzekelo uncedo lwemali), ulwazi (umzekelo iingcebiso), okanye engabonakaliyo (iingcebiso buqu) naphi na?

3.2. Ingaba wakha wafumana nayiphi na inkxaso ngohlobo lwemboleko yokuqala ishishini okanye intsebenziswano, esuka nakulo naliphi iziko okanye umbutho ? Ukuba ewe, nceda chaza.

3.3. Ngawaphi amathuba ophuhliso aye urhulumente abonelele amabhinqa ngwo kwilokishi yakho yaye wena uxhamle njani kuwo?

3.4. Yintoni umyalezo lo mfanekiso owubonakalisayo kwaye zithini iingcinga zakho ngomxholo wayo?
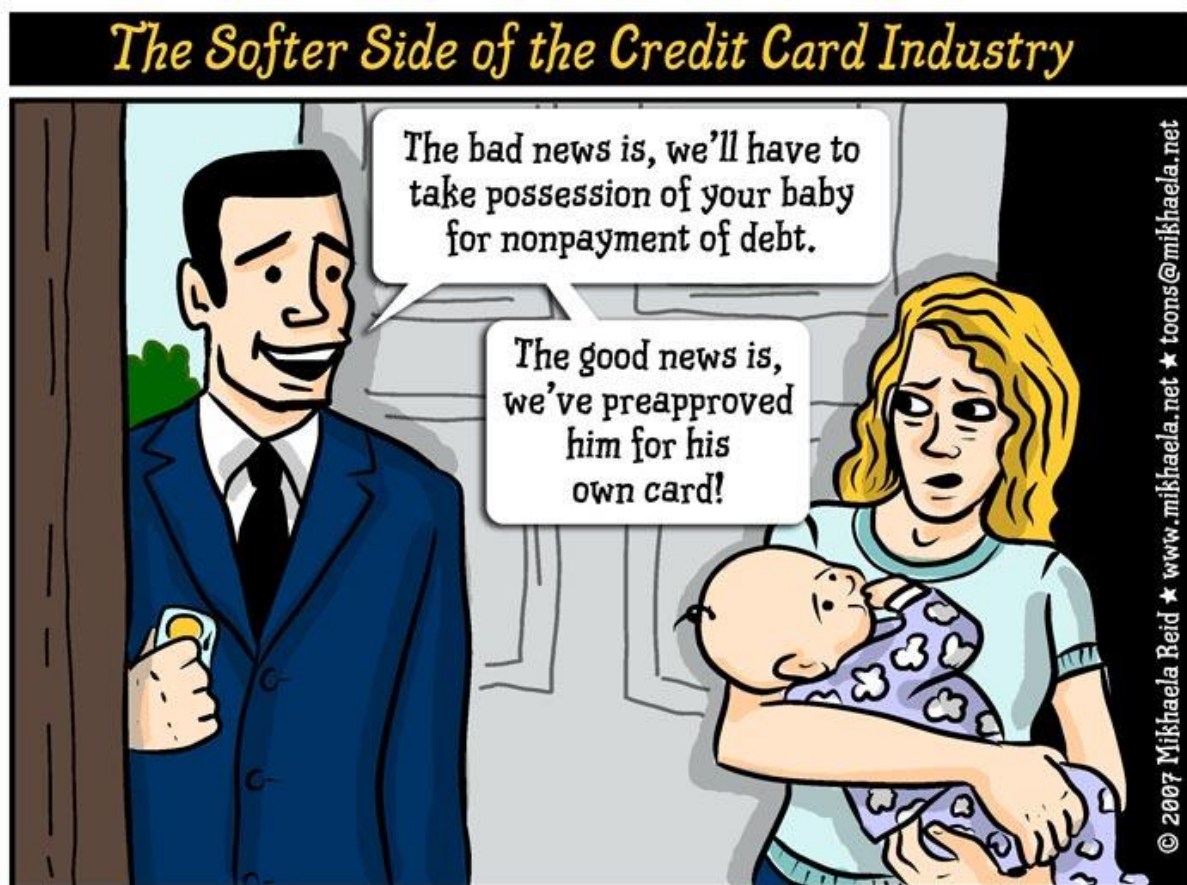
4. Iimbono yedemokhrasi

4.1. Yintoni imbono yakho kunye nezimvo ngedemokhrasi kule minyaka ingama-20 idlulileyo?

4.2. Yintoni umahluko idemokrasi ewenze ebomini bakho kunye nabo ubathandayo?

4.3. Ngayiphi indlela ubomi bakho bohlukile ngenxa inxaxheba yakho siseko lwentando yesininzi?

5. Xa ucinga isikhundla zabo (abasetyhini namantombazana), ziziphi enona zinto kufuneka zitshintshwe ngokungxamisekileyo? **phawula ibhokisi efanelekileyo apha ngezantsi**

Uluvo	Ayibalulekanga	Andiqinisekanga	Ibaluleke Kakhulu
Ukwehlisa ubundlobongela kwabasetyhini			
Abafazi abaninzi abakwizikhundla ezenza izigqibo (Community Council, iPalamente)			
Ukufikelela kwizibonelelo zoqoqosho ezifana leekhredithi kunye nemboleko zoshishino.			
Urhulumente okwaziyo ukumela ngamalungelo abasetyhini			
Olunye uluvo			

6. Okulindelekileyo ngekwenkcubeko ukubeka nabafazi iwonga elisezantsi kunye nemibono yokuba nabo abathathelwa-ntweni babambekile yaye abafumani mathuba lamadoda akwaziyo ukufikelela kuwo. Okulindelekileyo ngokwenkcubeko ngendima edlalwa ngamabhinqa njengabafazi, abangaphangeliyo, oomama njalo-njalo, okunokubangela ukuba bangakhululeki kuluntu (indawo abanhlala kuzo) okanye kwezigqibo kwiintlanganiso njengoko ngamanye amaxesha bengakwazi ukuya kwezo ntlanganiso ezo ngenxa yokulindelekileyo kubo njengokuba kubekwi ngasentla. Yintoni na amava lwakho, ingaba uzifuma ubambekile ngenxa yenkolelo endala eqinisekiswa ukuba indawo yabafazi ekhitshini?

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

7. Kuzo zonke izinto siye sazishukuxa namhlanje, yintoni onokuthi ingumngeni ojamelene nabafazi kwilokishi yaseKhayelitsha?

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

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

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

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

Isitshwankathelo

Enkosi ngokuthatha inxaxheba, ngezimvo zakho, ngemibono kunye neengcamango ziya kuba luncedo koluphando. Ndiyathemba ukuba uyifumene inomdla lengxoxo. Okokugqibela, mandikhumbuze ukuba naziphi na izimvo kule ngxelo aziyi kuchazwa ukuba zezikabani. Phambi kokuba nihambe, nincede nibuyise lefom.

APPENDIX E: TRANSCRIPTION

RESEARCH QUESTIONNAIRE: RESIDENTS OF KHAYELITSHA: TOWN TWO

I am Linda Stofile- Hlahla, a Master's student at Nelson Mandela Metropolitan University. I would like to humbly request you to participate in my research for my academic qualification. I wish to conduct focus group interviews in Khayelitsha, particularly on women. The focus of my interview will be on the perception of women on the socio-economic gains since 1994. I will lead the focus group by asking questions and then a conversation may ensue. It is important to know that there are no "right" or "wrong" answers to any of the questions I will be asking. The purpose of this focus group interview, is to stimulate conversation and hear the opinions and perceptions of everyone who will be participating in the focus group. I would like to plead with all to be open and honest with their responses. I want to notify you that I will tape record the session so that I do not miss any information for the study. However, I will also take notes as we go along. The comments from the focus group is for pure academic use and nothing else. The comments will remain confidential and your name will not be attached to any comments you make. If there is anyone with a question, I am happy for him/her to ask before the session begins. I am deeply indebted in you, so, I would like to kindly thank you in advance for participating in this research.

Ground rules

- Only one person speaks at a time.
- My all cell phones be on silent

1: Demographic Details

Let's do a quick round of introductions. Can each of you tell the group your name? Please answer the following questions in the spaces provided, circle or tick the most appropriate options. The participants introduced themselves:

1.1. **Ages:** *30,32,36,41,50,52, 54 and 59*

1.2. **Race**: *Xhosas and a coloured woman*

1.3. **Marital Status:** *3 participants been on for almost 3yrs, 2 are single, 3 are widowed and 1 is married*

1.4. **Do you have children?** *7 of the participants have children while 1 has none*

1.5. How many children? *One participant has no children, two participants have 1 child, one has 1, one has 3 children, two has4 children and two have 5 and more children's.*

1.6 Do your children lives with you? *Mostly of those still leave with them while another woman expressed that one of her children is in prison whilst two are young adult living on their own.*

1.7. What is your highest level of education? *One participant has grade 6 and was married by abduction in 1977. others have grade 7, grade 9, grade 10, grade 11 and grade 12. Another one is the university dropout who is separated from the abusive spouse. She would like to study again but is supporting children. Her children include one in university and others still need care as are in primary school), Another participant is the Education Graduate from UCT and also studied journalism. The member who has grade 11 chose marriage over education and 3 years later got divorced.*

1.8. What is your employment status? *Six of the participants are unemployed and volunteer in community programme such as neighbourhood watch, one is employed and another one is the business woman. Another member has been disabled 20 years ago as result cannot work.*

1.8.1. What is the average monthly income for your household? *Depended on inconsistence stipend (400-600 monthly) for the community volunteers.*

1.8.2. If employed, do you think you would have been better placed as a result of your education qualifications? *Participants believe that education would have helped to access better job prospects. Another participant had a different view saying unemployment rate for graduate is a challenge.i.e. been a temporal educator. Ended working with Health NGO and developed herself with skills to have alternative skills. Even if educated there is a problem of lack of employment opportunities with our graduates.*

1.8.3. If not employed, do you think you should have had something to do if you had attained the minimum educational standards/certificate (grade 12)?

Yes	x	No	

1.8.4. What does this picture below in your terms represent? *One participant indicated that men received more money than women. Another agreed with previous speaker that women are getting less than men even if men are not educated. Men earn more than women irresopective of education level. Others concurs with the previous speakers on the gender inequality with regards to* earnings of men and women.

2. Meaning of empowerment

2.1. What is your perception of the term/concept women empowerment?

There is a concept on women of Vukuzenzele to make income even if someone starts small like being fruit sellers or more. Women have pressures as lot of people depend on them be it children and families so empowerment is critical for them to be able. Women believe that business and taking care of children is the women talent and skill. Women should be independent and find means and trust their capabilities not men. Women must make plans for the sake of their children and in most instances women have a responsibility for the sake of their children. The views of Vukuzenzele agreed upon.

2.2. Do you think children are a burden to your being empowered? If so how?

It is a godly expectation for the children to depend on their mothers so are not a burden. Clarifying the matter whether are not standing in opportunities. One participants indicated that sometimes she feels like shielding her kids from situation and wishes that she did not have children as what they might hear about their mother would affect them. She would like to go back to varsity but their bind her from pursuing that as she can't live them and have to support them. In this case compromises her career and education prospects. Another speaker, wishes that her kids were still young when they are misbehaving and you feel like living them behind due to their decisions. Probing, the researcher asked the women whether

prior empowerment would have helped…the speaker concurs with the view that if empowerment opportunities were provided would have been better because diabetes are the result of learners behaviours)

2.3. **Do you participate in business ventures? What are the barriers that pose a challenge for you to do so**? *some are in businesses, challenge incurred by women its marketing skills as alluded by the member of Iliso lomama group that they have no knowledge i.e. of tourist where they can display their beadwork. in all lack of information disadvantage, them from exposing their marketing material. Another speaker voiced that tendering processes especial for women still disadvantage women regardless of star levels. i.e. contraction does not provide women with opportunities even if same level always goes to women. Construction field is still men domineering and are slim chances for women to get tenders and are always given sub-contractors level on men. Prompting, the researcher asked whether the speaker mean that the tendering processes are still alienating women on the basis of their gender and information is not provided to them as to why they are not getting tenders? The speaker agreed saying that the reality sometime women last hear during specs and no information provided later after submissions.*

2.4. Are there any challenges experienced by women in attaining leadership position in the township? Do women afforded opportunities to participate for election or are there any women in leadership in the Town Two area maybe ad ward councillors or officers? *This ward does not have an opportunity to be in leadership same as young women, men are still taking the leads. Only strong people like Sisthandi who take chances. No women have been perceived to stand beside SisThandi who bulldoze. Sisthandi believes that there is a need for workshops for women empowerment because same men are elected by women though women have capacity to do so however, tendencies of electing women are prominent in our areas. There is a tendency of women to be elected as deputies instead of being elected as leaders. The same women are electing these men. Probing: It is real that women have issues of trusting/believing in themselves based on the information provided by the previous speakers where either elect one woman or volunteer yourself. Participants indicated that women are often elected as administrators, secretaries and clerks not as leaders.*

2.6. Are you politically and economically active? *Ward 94 is still having conflict and is not united. Those political involved has low knowledge as result of lack of political education, problem and conflicts arise. Another speaker indicated that as the researcher is doing her FGD, it is at the time of new demarcation (Town two comes from 97 and*

demarcated to 94 so there is conflict as result of capacity from those originally at ward 94. We tend to fight often due to political challenges but they stand for its political school of thought. Demarcation issues still unresolved though already at ward 94 even if was not properly introduced or coordinated in terms of areas that are supposed to demarcated to 94. Researcher probed and participants said due to lack of consultation people were moved to 94 and find people already there. They indicated that, they knew that they are part of ward 94 a day before election of ward council and was also coming from the original ward 94 group whilst those demarcated from 97 were left in the dark. The problem is how it was done not who was elected.

2.5. Can you briefly describe the status/position of women and girls in your community? *Women are not elected and girls are using drugs. But importantly our children though educated are unemployed.*

3. Supporting structures

3.1. Do you receive social support (self/child) such as emotional (e.g. nurturance), tangible (e.g. financial assistance), informational (e.g. advice), or intangible (e.g. personal advice). from anywhere? *Only get social grants in the form of their grandchildren. Probing, sometimes people have issues such as divorces and more, do you get support or advice such as careers for youth and more. Respondents indicated that no support has been provided. Do you agree with Sisthandis view that there is a gap on women empowerment? Members think that empowerment is critical for them.*

3.2. Have you ever received any funding in the form of a loan to start-up business or cooperation, from any institution(s) or organisation(s)? If yes, please specify. *Participants rearranged their finances and established women groups to start business without financial supports from government agencies such as DTI or more. Respondents indicated that they don't have statutes so they have not registered to gain access on funds and don't know how to or where to go to be registered. Another participant indicated that she started as subcontractors and not much money is required only for tools. From there her company developed and never received financial muscle on either banks of government agencies assisting SMME. This participant told the group that she is the member of Khayelitsha Development Forum as deputy with relationships with SEDA and government had unfulfilled promises on women. Supporting her view, she relayed a story of SIDA who came and organised some workshop with women in businesses and promised them funding and people submitted their request 2 years then but no feedback or help provide. Delivery on the programmes they tell people about is not happening. The researcher checked whether*

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she correctly hearing them when they say economic empowerment has not yet reached women in Town two. All the participants agreed that they have not yet benefited in the empowerment opportunities.

3.3. What developmental opportunities has government provided for women in your township and how have you benefitted from them? *None*

3.4. What message does this picture portray and what are your thoughts on its content?
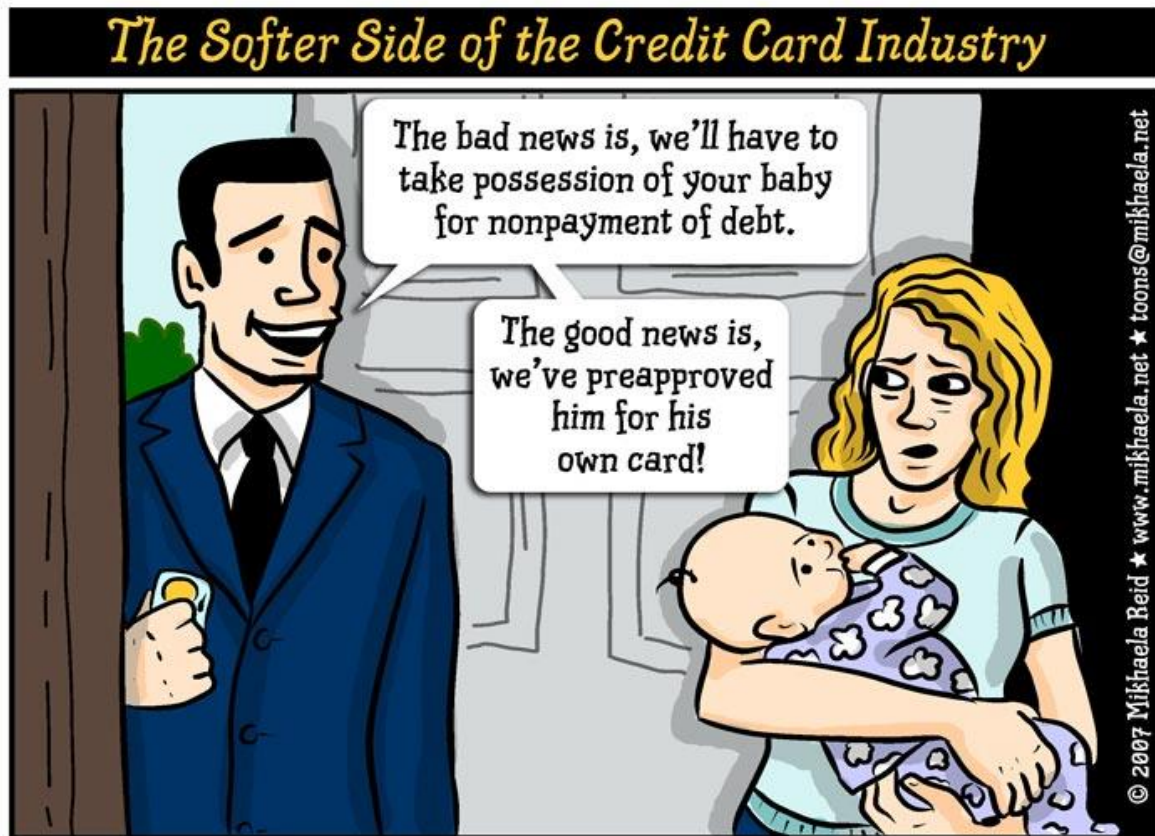
Referring on the picture, participants indicated that women are still oppressed and have not yet benefited the ideal promises of democracy in terms of equality. Probing the young women's response, oppression of women by the top people and places and will never meet the status of women. Another participant mentioned that on TV in the morning the brain of men and women advertising insurance portraying women with lots of wires representing responsibilities than men. This picture represents a sad story as women are indebted because of family problems. Men don't think about family needs such as foods so women make plan. This woman goes to make a credit card that cause indebtedness of women resulting to material taken from us. Same as short loan stories for women and men are still

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better off. Another speaker concurs with other saying women are still oppressed even if men are there.

4. Perceptions of democracy

4.1. What is your perception and views of democracy in the last 20 years?

Democracy brought better life as people no longer using passports and white people rushing them with dogs. Yes, there are shacks but it is better now. Some indicated chances of learners to be on multiracial schools is a benefit though democracy is not 100 per cent achieved as money still belongs to white people. In the olden days you wouldn't go to Queenstown college or top hills if you not white but now even blacks do so marking an achievement on democracy. Life is different than before.

4.2. What difference has democracy made to your life and your loved ones?

Provision of houses, service delivery in the form of houses even if not up to scratch and health facilities close to communities.

4.3. **In what way is your life different because of your participation in the constitutional democracy**? *Life as mentioned above is better with provision of houses but government still need to follow-up as some people don't have houses till to date while registered long time.*

5. Considering their position (women and girls), what are the things that need to change most urgently, tick the appropriate boxes from below?

Option	Not important	Not sure	Very important
Reduction of violence against women			
More women in decision making positions (community council, parliament)			
Access to economic resources such as credits and business loans.			
Government accountability for women's rights			
Other			

Appointment of leadership and women in leadership is critical. Would it assist in anyway? Women understand the pain of women. Participants agreed on more women in leadership and women whereas corruption is all over the world but you must not forget those poor people in the grassroots. The elected must go back and consider those poor people who voted for her success. Another critical issues are intensification of accountability for women rights so that they know their rights. This confirm the need for women empowerment.

6. **Cultural expectations relegate women to secondary status and the ideology of them being inferior restrict them from being exposed to opportunities that men have access to**. **The cultural expectations in terms of the role of women as wives' housewives, mothers and etc. restrict their mobility i.e. in the communities or decision making in meetings as some times they can't attend those meetings due to expectations referred to above. What is your experience, do you find being restricted also by those old ideologies that confirmed that the women's place in the kitchen**? *It used to be prior democracy but women today push for their rights. Sometimes women are jealous of each other capabilities and don't provide backups and make it impossible for women to progress. Is there any view different to what other speakers indicated that even if women are appointed but pressurised by other women. Cultural expectations are no longer in place but women against women issues affects development of women.*

7. Out of all the things we've discussed today, what would you say are the major challenges facing Khayelitsha women in the township?

Abuse and violence is the major and every woman be it young and old. Rape also takes its thaw and women vs women abuse verbally resulting to fright. If those things would drop especially rape of children's, gangsterism and crime affects women as mothers. Economically are you ok based on unemployment or stipends. Poverty and unemployment is the challenge that affects everyone in Khayelitsha. Another speaker indicated that women empowerment in the form of development is critical. Women need to inquire and o Vukuzenzele away for laziness. The Iliso lomama group are created and don't have any income, they don't know how to market themselves, saw in the container have no space for people or tourist to access their product. Cultural aspects need be forgotten and women take charge of their lives and create role models such as according my experience. Government must support women. Women in leadership need women to support one another not living young people behind they must stop being lazy and seek for opportunities. I started as a volunteer so some empowerment level is required for them to take a pattern. In closer, role models could be established i.e. skills of Iliso lomama or constructions volunteerism should be cultivated even at home to create role models for our young people. Lastly, Adult based Education (ABET) is no longer exist and old people here are interested to learn to right so Government should again bring programmes and education to the communities for them to learn. Going as far as Harare is dangerous schools in the neighbourhood should be explored to capacitate women after schools ours.

Conclusion

Thank you for participating, your opinions, views and perceptions will be valuable to the study. I hope that you found the discussion interesting. Lastly, just a reminder that any comments in this report will be anonymous. Before you leave, please hand in your completed personal details questionnaire.

APPENDIX F: SAMPLE OF THE CONSENT FORM

NELSON MANDELA METROPOLITAN UNIVERSITY
INFORMATION AND INFORMED CONSENT FORM

RESEARCHER'S DETAILS	
Title of the research project	The Perception of Khayelitsha women regarding their socio-economic gains since 1994, Western Cape
Reference number	H/15/ART/PGS-0017
Principal investigator	Mrs Linda Stofile-Hlahla
Address	21 at 47 on South, South Road, Tableview, Cape Town
Postal Code	7441
Contact telephone number (private numbers not advisable)	0844234886

A. DECLARATION BY OR ON BEHALF OF PARTICIPANT		Initial
I, the participant and the undersigned	(full names) MONICA DOHM	
OR		
I, in my capacity as	(parent or guardian)	
of the participant	(full names)	
Address (of participant)	DD106 HLUKIHLA STR. TWN TWO	M.D

A.1 HEREBY CONFIRM AS FOLLOWS:		Initial
I, the participant, was invited to participate in the above-mentioned research project		
that is being undertaken by	Linda Stofile-Hlahla	
from	Faculty of Arts, Department of Political and Conflict Studies	
of the Nelson Mandela Metropolitan University.		M.D

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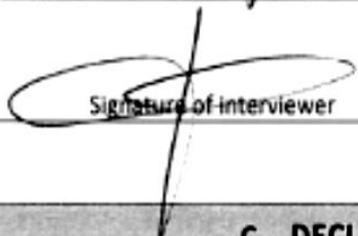| THE FOLLOWING ASPECTS HAVE BEEN EXPLAINED TO ME, THE PARTICIPANT:					Initial
2.1	Aim:	The investigator is studying Masters in South African Politics and Political Economy. The information will be used solely for study purpose			M.D
2.2	Procedures:	I understand that there are			M.D
2.3	Risks:	no			M.D
2.4	Possible benefits:	As a result of my participation in this study			M.D
2.5	Confidentiality:	My identity will not be revealed in any discussion, description or scientific publications by the investigators.			M.D
2.6	Access to findings:	Any new information or benefit that develops during the course of the study will be shared as follows:			M.D
2.6	Voluntary participation / refusal / discontinuation:	My participation is voluntary	YES	NO	
		My decision whether or not to participate will in no way affect my present or future care / employment / lifestyle	TRUE	FALSE	M.O

3.	THE INFORMATION ABOVE WAS EXPLAINED TO ME/THE PARTICIPANT BY:	Initial

Linda Stofile-Hlahla

in	**Afrikaans**		**English**		**Xhosa**	X	**Other**	

and I am in command of this language, **or** it was satisfactorily translated to me by

Linda Stofile-Hlahla

I was given the opportunity to ask questions and all these questions were answered satisfactorily.   M.D.

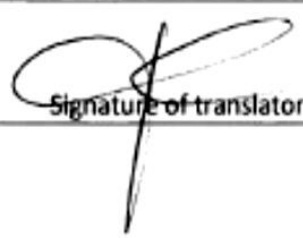| 4.	No pressure was exerted on me to consent to participation and I understand that I may withdraw at any stage without penalisation.	M.D

5.	Participation in this study will not result in any additional cost to myself.	M.D

A.2	I HEREBY VOLUNTARILY CONSENT TO PARTICIPATE IN THE ABOVE-MENTIONED PROJECT:

Signed/confirmed at KHAYELITSHA   on NOVEMBER   20 16

Signature or right thumb print of participant

Signature of witness: L. Machanyana

Full name of witness: Lindelwa Machanyana

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B. STATEMENT BY OR ON BEHALF OF INVESTIGATOR(S)

<table>
<tr><td>I,</td><td colspan="2">Linda Stofile-Hlahla</td><td colspan="2">declare that:</td></tr>
<tr><td rowspan="2">1.</td><td colspan="2">I have explained the information given in this document to</td><td colspan="2">(name of patient/participant) Monca</td></tr>
<tr><td colspan="2">and / or his / her representative</td><td colspan="2">(name of representative)</td></tr>
<tr><td>2.</td><td colspan="4">He / she was encouraged and given ample time to ask me any questions;</td></tr>
</table>

This conversation was conducted in	Afrikaans		English	x	Xhosa	✓	Other	

<table>
<tr><td>3.</td><td colspan="4">And no translator was used <u>OR</u> this conversation was translated into</td></tr>
<tr><td></td><td colspan="2">(language) XHOSA</td><td>by</td><td>Linda Stofile-Hlahla</td></tr>
</table>

4.	I have detached Section D and handed it to the participant	YES x	NO

Signed/confirmed at Cape Town, WC   on November   20/6

	Signature of witness:
Signature of interviewer	Full name of witness: Thadi Menh

C. DECLARATION BY TRANSLATOR *(WHEN APPLICABLE)*

I,	Linda Stofile-Hlahla
Qualifications and/or	
Current employment	

confirm that I:

<table>
<tr><td>1.</td><td colspan="2">Translated the contents of this document from English into</td><td colspan="2">(language) XHOSA</td></tr>
<tr><td>2.</td><td>Also translated questions posed by</td><td>(name of participant)</td><td colspan="2">as well as the answers given by the investigator/representative;</td></tr>
<tr><td>3.</td><td colspan="4">Conveyed a factually correct version of what was related to me.</td></tr>
</table>

Signed/confirmed at Cape Town, WC   on November   20 16

I hereby declare that all information acquired by me for the purposes of this study will be kept confidential.

	Signature of witness:
Signature of translator	Full name of witness: Thadi Menh

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APPENDIX G: RESEARCH GUIDE

APPENDIX G: DISCUSSION GUIDE FOR THE FOCUS GROUP DISCUSSIONS WITH THE WOMEN OF KHAYELITSHA, WESTERN CAPE

The perception of Khayelitsha women regarding their socio-economic gains since 1994. Khayelitsha, Western Cape

November 2016

CONTENTS AND TIME ALLOCATIONS

Main theme	Minutes allocated	Cumulative time in minutes
1. Introduction	5	5
2. General mood	5	10
3. Women and education	10	20
4. Women and employment	10	30
5. Women and engendered gap	10	40
6. Women and empowerment opportunities	15	55
7. Status/position of women and girls in Khayelitsha	15	70
8. Women and business	15	85
9. Women democracy	15	100
10. Women and traditional stereotypes	15	115
11. Closure	5	120
TOTAL	**120 minutes**	**120 minutes**