PROJECT TITLE: WOMEN’S LEADERSHIP IN COMMUNITY DEVELOPMENT. A CASE STUDY OF WARD 30 OF CHIVI DISTRICT.

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DECLARATION

I Maridza Christabell, declare that this dissertation is the product of my own work and that it has not been submitted before for any degree or examination in any other University, and that all the sources I have used or quoted have been indicated and acknowledged as complete references.

Signed...........................................................................................(Student)
DEDICATION

This work is dedicated to my father Davies Jimias Maridza and my beloved brother Divine Jimias.
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### ACRONYMS/ABBREVIATIONS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Description</th>
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<tbody>
<tr>
<td>AU</td>
<td>African Union</td>
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<tr>
<td>BUSE</td>
<td>Bindura University of Science Education</td>
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<tr>
<td>BHASO</td>
<td>Batanai HIV/AIDS Service Organization</td>
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<td>CEO</td>
<td>Chief Executive Officer</td>
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<td>CSOs</td>
<td>Civil Society Organisations</td>
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<td>DA</td>
<td>District Administrator</td>
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<td>IMF</td>
<td>International Monetary Fund</td>
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<td>IGATE</td>
<td>Improving Girl Access to Education</td>
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<td>NGOs</td>
<td>Non-Governmental Organisations</td>
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<tr>
<td>RDC</td>
<td>Rural District Council</td>
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<td>SADC</td>
<td>Southern African Development Committee</td>
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<td>SDGEA</td>
<td>Solemn Declaration on Gender Equality in Africa</td>
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<td>SDGs</td>
<td>Sustainable Development Goals</td>
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<td>SARDC</td>
<td>Southern African Research and Documentation Centre</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<td>UNFCCC</td>
<td>United Nations Framework Convention for Climate Change</td>
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<td>WAG</td>
<td>Women’s Action Group</td>
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<td>WOZA</td>
<td>Women of Zimbabwe Arise</td>
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<td>ZIMSTAT</td>
<td>Zimbabwe Statistical Office</td>
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<td>ZWLA</td>
<td>Zimbabwe Women Lawyers Association</td>
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ABSTRACT

The study aimed at identifying the barriers to women’s participation in leadership roles, in community development and suggests possible solutions that can be put in place to improve the participation of women. The research looked at the comprehensive background of the study which explained the issue of lack or minimum women participation in leadership roles. The study clarified that some sectors of leadership tend to remain male dominated where women have not been fully represented. Chivi district, under study, is one example with 3 out of 32 Councillors being women, 3 male Chiefs and 11 Headmen. The majority decision making sectors are held by men. Therefore, the study explored women’s leadership roles which included community managerial role and role as mothers and wives. A qualitative research design was employed in the study to analyse data. Questionnaires were distributed to various organisations in ward 30 Chivi. A sample of 35 participants was selected from the ward. Interviews were conducted with key informants from the local authorities, ministry of women affairs, gender and community development and politicians. Purposive sampling and snowballing were used in order to capture the views of the people in the respective ward. Interviews were conducted with key informants to get relevant information from knowledgeable people. Data gathered was presented and analysed in a thematic manner in relation to the liberal feminist perspective. The liberal feminist theory was used to lead the discussion, stating that men and women are created equal and should receive equal opportunities and chances to pursue their individualistic goals and the state has the duty to promote that. The findings show that the major hindrances for the effective participation of women include issues of culture, socialisation, patriarchy, political violence against women, unequal opportunities between men and women and low self-esteem among women. Strategies to improve the involvement of women in the leadership arena may include improving the education system, leadership trainings and seminars. The state has been seen as a major tool for improving the chances for effective participation of women’s leadership in community development that is through education, leadership trainings and seminars.
CHAPTER 4: DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

4.2 DEMOGRAPHIC CHARACTERISTICS

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4.3.1 Objective 1: To explore women’s leadership roles in community development.

4.3.2 Objective 2: To examine the factors affecting effective participation of women in community development in Ward 30.

4.3.3 Objective 3: To assess opportunities for effective participation of women’s leadership in community development in Ward 30.

4.4 DISCUSSION AND ANALYSIS

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5.2 SUMMARY

5.3 CONCLUSIONS

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Appendix II: Questionnaire for Organisations and Ministries In Chivi District (Ward 30)

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CHAPTER 1: INTRODUCTION

1.1 BACKGROUND TO THE STUDY

The empowerment of women and the improvement of women’s social, economic and political status are essential for the achievement of both transparent, accountable government administration and sustainable development in all areas of life. Achieving the goal of equal participation of women and men in decision making will provide a balance that more accurately reflects the composition of society and is needed in order to strengthen democracy and promote its proper functioning (Bretty, 2003).

Globally, regionally, nationally and locally, women are rising to the top as presidents and leaders of institutions. Women constitute 52% of the population worldwide, but they are the least represented in the leadership arena. In Zimbabwe, according to the 2012 census, the total population was 13,061,239, with male population of 6,280,539 and female population of 6,780,700. Masvingo province had male population of 697,992, with female population of 787,098, total population being 1,485,090. Chivi district, in Masvingo, has a total population of 166,049 with female population of 90,170 and males 75,879 (Zimbabwe Population Census, 2012). Women constitute a large number in the population, yet there are a few of them in the leadership field.

The number of women involved in decision making bodies has been noticeably increasing. Worldwide, more women are being engaged in politics and leadership roles and accepted as leaders of nations. There are 178 heads of state in the world and 13 of them are women. Examples of women leaders include women like Angela Merkel; Chancellor of Germany,
Christine Lagarde; Managing Director of the IMF, Christina Figueres; the executive secretary for the UN Framework Convention on Climate Change (UNFCCC) and Hillary Clinton who has held a higher post in American governance. In Africa, there are only two female presidents, Ellen Johnson-Sirleaf of Liberia and the former president, Joyce Banda of Malawi out of the 54 countries in Africa (World Bank, 2012). In Zimbabwe there is the example of former vice president, Joyce Mujuru being one of the women taking part in leadership and decision making. A very close example is that of the current Bindura University of Science Education female registrar Mrs T. Rumhumha. Women are affected by the patriarchal society, oppression by men, culture, unequal opportunities and low self-esteem in participating in leadership roles. The few women that are in the decision making bodies have proved their significance, taking for instance, Ellen Johnson-Sirleaf. She has been able to bring Liberia to stability, economically, socially and politically proving the assumption that if women ruled the world, there would be peace.

There have been efforts to involve women in the decision making bodies. To help remedy worldwide gender disparities, the UN’s Millennium Development Goals prioritized gender equality and empowerment of women (now under the Sustainable Development Goals (SDGs), number 5). In particular, Millennium Development Goal 3 purported to promote gender equality and empower women. As part of the MDGs, the international community, especially the UN, monitor several indicators of gender equality including the levels of female enrolment at school, participation in the workplace, and representation in decision-making positions and political institutions (Higgins, 2011). However, progress on these goals has been uneven, especially for women and girls. The MDG has remained a concern as it has emerged back as SDG number 5. This shows some gaps which still exist in the participation of women in decision making bodies. SDG number 5 focuses on gender equality and the empowerment of women and girls. It has a
role of creating opportunities for women and girls including those living with disabilities, to fulfill their full potential. It seeks to ensure participation of women and leadership in decision making.

As part of its Decade for Women, the UN published the Nairobi Forward-Looking Strategies for the Advancement of Women in 1985 with the purpose of creating a blueprint for global action to achieve women’s equality by the year 2000. Ten years later, the Fourth World Conference on Women, held in Beijing in 1995, issued the Beijing Platform for Action, which was designed to update and invigorate the world community’s commitment to gender equality. These international conferences and documents have served to crystallize the understanding of the unique problems women face worldwide and to promote efforts to address them. Currently, the AU is commemorating the African year of Human Rights with particular focus on the rights of women. Its aspiration number 3 clarifies an Africa of good governance, democracy, and respect for human rights, justice and the rule of law. AU aspires for a continent that values gender equality and respect for human rights with the theme Women’s Rights in Africa (Rampell, 2016).

More recently, means to monitor the progress of both the understanding of and the struggle to remedy women’s effective participation have been implemented. Other documents deal with specific challenges to women’s rights. For example, the Convention on the Elimination of Discrimination Against Women vows to guarantee women equal rights with men in all spheres of life, including education, employment, health care, suffrage, nationality, and marriage. In July 2010, the UN General Assembly voted to create a new UN entity for gender equality and empowerment of women entitled UN Women. Its role is to support intergovernmental bodies in
policy formation, help member states implement new standards and regulations, and hold the UN system accountable for gender equality.

The Southern African Development Committee (SADC) and the AU, have also been struggling to create women empowerment. Article 12 of the SADC Protocol on Gender and Development clarifies that states shall endeavour that, by 2015, at least 50% of decision-making positions in the public and private sectors are held by women including the use of affirmative action measures. The protocol clarifies that all legislative and other measures are accompanied by public awareness campaigns which demonstrate the vital link between the equal representation and participation of women and men in decision making positions, democracy, good governance and citizen participation. The Solemn Declaration on Gender Equality in Africa (SDGEA) was adopted by AU Heads of State and Government at their July 2004 Summit. In the SDGEA, the leaders reaffirmed their commitment to the principle of gender equality as enshrined in Article 4 of the Constitutive Act of the African Union, as well as other existing commitments, principles, goals and actions set out in the various regional, continental and international instruments on human and women’s rights (Groyberg, 2013). They also committed themselves to continue, to expand and to accelerate efforts to promote gender equality at all levels, and the determination to build on the progress that have been achieved in addressing issues of major concern to the women of Africa.

These efforts have been for example through the legal framework for instance in Zimbabwe, the constitution, Section 80(1), states that every woman has full and equal dignity of the person with men and this includes equal opportunities in political, economic and social activities. The state has an obligation to promote gender balance, equality and non-discrimination. There are also
gender policies worldwide that seek to address gender politics, gender based violence, decision making and economic empowerment of all sexes. In Universities, for instance at BUSE, the Student Representative Committee (SRC), reserves the vice president post for a lady. This is done in order to incorporate and empower the girl child into decision making entities. However, there is discrimination as girls and women are given second class posts. Some of the efforts to improve women’s participation have not been successful in practical terms. Women remain marginalised in decision making bodies and in spheres of influence.

1.2 STATEMENT OF THE PROBLEM

There is lack or minimum women participation in leadership roles. Some sectors of leadership tend to remain male dominated. There is still cultural, societal, religious and personal barriers preventing women from participating or obtaining this leadership level. At the local level, women have not been fully represented. Local authorities also tend to be male dominated. Chivi district is one example with 3 out of 32 Councillors being women, 3 male Chiefs and 11 Headmen. Various decision making sectors are held by men, thus for instance the Council Chairperson, Chief Executive Officer (CEO), the District Administrator (DA) and 3 constituency Members of Parliament. Women often take second class positions such as assistants or deputies. Chivi Ward 30 has had no female Councillor in its history. Therefore, the study seeks to explore women’s leadership roles, examine the factors affecting their effective participation and finally assess the chances for effective participation of women’s leadership in community development.

1.3 AIM OF THE STUDY

To identify the barriers to women participation in leadership roles in community development and suggest possible solutions.
1.4 OBJECTIVES

✓ Explore women leadership roles in community development.
✓ Examine the factors affecting effective participation of women in community development (Ward 30, Chivi).
✓ Assess opportunities for effective participation of women leadership in community development.

1.5 RESEARCH QUESTIONS

i) What are the leadership roles played by women in community development?

ii) What are the factors affecting effective participation of women in community development?

iii) What are the chances or opportunities for effective participation of women leadership in community development?

1.6 ASSUMPTIONS

Women seem not to have as much confidence in other women as they do in men. Women are surrounded with religious, cultural, personal and societal barriers to their effective participation in leadership roles in community development. The dominance of men has remained constant leading to limited participation of women in leadership roles. Men and women perform different tasks and live in different economic and social conditions. Diversity of life experiences of women in politics will improve the quality of governance because men normally do not represent women’s interests. Having the major responsibility for reproductive activities, women have a particular interest in the allocation of local resources and services such as water, sanitation, housing and health services.
1.7 SIGNIFICANCE OF THE STUDY

The study provided reference material to the library for use by other scholars in future on the research on women’s leadership in community development. Political parties found the information useful in ensuring effective participation of women, campaign strategies and incorporation of women into the decision making processes and some legal instruments in the leadership arena.

The study was carried out in partial fulfilment of the requirements of the Bachelor of Science Honours Degree in Peace and Governance at BUSE and has made the researcher to have a better understanding of issues of gender, leadership and participation in community development. The study will equip the researcher with enough knowledge of policy making and advance studies in the future.

The study contributed on the debate of the role of women in leadership and community development. It served as an enlightenment to policy makers on which issues to address during poling making, implementation and evaluation. To all members of different communities, this study will create awareness on the importance of women’s participation in leadership roles and their value and opportunities in community development.

1.8 LIMITATIONS OF THE STUDY

Reactive effect. Participants were trying to please the researcher by giving what they presumed to be acceptable responses for the research, hiding their real perceptions. This may affect the reliability of the research results. The researcher tried to be as natural as possible so as to gain the participants’ confidence by assuring them that their views would be held with strict confidentiality.
Nature of the study. The nature of the study seemed to contradict with traditional values and culture which did not go well with radical traditionalists. Where possible the researcher explained the intention of her research to gain confidence with the participant.

Social position. There were conflicting perspectives from different people from different social groups. This was because the society is stratified on the bias of class, geographical location, educational level and gender. Views differed on women’s leadership issues and gender according to the social position. To counter this limitation the researcher got a representative sample from all the different groups of people for example male and female, high rank and low rank in the organisation.

1.9 DELIMITATION
The study covered a sample part of Chivi District that is Ward 30 from the period of 2013 to 2016.

1.10 KEY DEFINITIONS
Leadership is defined as the will and capacity to use one’s own personality and abilities to guide, inspire, and develop fellow human beings to achieve excellence in any area of endeavour. It is a collective process involving voice, impact and influence. Leadership is being a change agent. It is a political process involving the skills of mobilising people and resources in pursuit of a set of shared and negotiated goals (Bretty, 2003).

Community development is where individuals in a society join forces to plan and take actions regarding their societal problems. They identify community problems and needs, plan and conduct activities together using available community resources, participants being beneficiaries. They also sought outside help from government and private organizations (Makumbe, 2000). On
the other hand, the United Nations, indicated that community development is a process whereby the efforts of individuals in the community are combined with efforts of government and non-government bodies to improve and develop community socially, economically and culturally. These efforts should lead to national development. It is a process of community activities that are planned and organized in such a way so as to raise the quality of life in the community in terms of economy, social, culture, spiritual and the environment through initiatives and active participation of the community members and with minimum outside help (Chiome and Gambaya, 2000).

**Participation** is defined as a means to educate citizens and to increase their competence. It is a vehicle for influencing decisions that affect the lives of citizens and an avenue for transferring political power. The beneficiaries influence the direction and execution of development of projects rather than merely receiving a share of project benefits (Makumbe, 2000). It is the taking part as an individual and as a community in decision making in each step of a development process. More radical definitions of participation however, not only emphasise community involvement in the processes of local development but also demand that social development lead to empowerment of community members. This involves social change, bring about improved living conditions within a community and especially significant to women (Chikerema, 2013).

**Gender** in simple terms refers to the socially and culturally constructed differences between men and women. It is the social attributes that are acquired during socialisation and defined activities, responsibilities and needs connected to being male or female and not biological identity (Best, 2004).

**1.11 CHAPTER OUTLINE**
Chapter 1 gave the context of the study as a way of indicating the contribution of the study to the individuals and societies. The background to the study, statement of the problem, aim and objectives, the research questions, assumptions, delimitations and limitations of the study were presented.

Chapter 2 will focus on the theoretical framework, evaluation of the literature, theories surrounding the study and contextualisation of the literature to the problem.

Chapter 3 includes the research methodology. These would be the methods used by the research to collect data, population sample, sampling techniques and procedures.

Chapter 4 focuses on data presentation and analysis, linking the literature with the new findings.

Chapter 5 is the summary, conclusion and recommendations to the study. This includes possible answers to the study.
CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter will focus on the theoretical framework, evaluation of the literature and contextualisation of the theory to the problem. It will focus on the Liberal Feminist Theory in explaining women’s leadership roles in community development, the barriers to their effective participation in leadership roles and opportunities for effective participation of women’s leadership in community development. There are also other feminist theories that explain inequality and oppression in society. These theories include, Radical Feminism and Socialist Feminism. These different theories have been used to explain gender inequality. All the theories are based on the rationale that organisation of society has contributed to inequality between women and men and such inequality has contributed to women and girls having less access to power, economic empowerment, lower social status and generally limited opportunities than men and boys. Whilst they generally agree on this notion, the theorists differ on the approaches that can be employed to deal with issues of gender related inequality, leadership and oppression. Proponents of Liberal Feminism include the works of John Stuart Mill (1806-1973), Mary Wollstonecraft, Helen Taylor and Rebecca Walker.

2.2 THEORETICAL FRAMEWORK: LIBERAL FEMINISM

The liberal feminist theory focuses on individualism, stating that men and women are created equal and should receive equal opportunities and chances to pursue their individualistic goals (MacKinnon, 2013). Since hard work and luck are the main determinants of an individual’s position in society, class and race do not affect how gender equality should be achieved (Bryson, 2010). Giving women a bigger representation and participation at state level will automatically promote more policies leaning towards gender equality as well as more peaceful policies, thus
liberal feminism believes that gender equality should be achieved through the state (Eisenstein, 2012). The state should be relatively limited in interfering with the private sphere, but should engage in social engineering, promoting the notion that women can pursue their career goals while upholding the family structure, and thereby achieve gender equality within the nuclear family (Bryson, 2010). The theory seeks social changes that will create a meritocracy where social rank is based on merit in which hierarchy and inequality are both inevitable and acceptable. Education is the means to change.

2.3 CONTEXTUALISATION OF THE THEORY TO THE PROBLEM

Liberal Feminism takes its point of departure in liberalism’s principles. Feminists from this school of thought apply liberalism’s focus on individualism and equality to women, arguing that women as individuals are equal to men, and should therefore be given equal opportunities as men to pursue their own interests (Bryson, 2010). Believing in the objectivity, and relative autonomy of the state which gives fair representation to all social groups (Wohl, 2014), liberal feminists maintain liberalism’s trust in the state, and the capitalist structure of society, and as a result upholds that gender equality should be achieved through the existing political and economic system (Eisenstein, 2012). Liberal feminists like Mill, were against the subjection of women who have been under male domination for thousands of years stating that the legal subordination of one se to the other is wrong and it ought to be replaced (MacKinnon, 2010). If women therefore gain a fair representation in political and economic parts of society, they will naturally support policies that promote gender equality.

The sense that constitutional amendment could affect social change is therefore deeply rooted in feminist political consciousness. Liberal feminism is thus a problem solving theory that strives to solve the problem of gender inequality through the existing system (Eisenstein, 2012). Due to its
focus on individualism, liberal feminism assumes that equality for women will be achieved in the same way for all, by giving them access to the same opportunities and freedoms (MacKinnon, 2010). Liberal Feminism does therefore not believe that class or ethnicity influence how gender equality should be achieved. It upholds that the state should limit its interference in society. Liberal feminists believe that society’s structure around the nuclear family is ideal, and should not be altered by the state (Bryson, 2010). Liberal feminists uphold that the government should only in this case play a more active role in society, by promoting the idea that women can pursue their career goals while remaining within the nuclear family structure by for example promoting quotas in the amount of women that should be employed in businesses and politics (Bryson, 2010).

The liberal feminist theory is premised around a number of assumptions. These premises are based on the understanding that individual ignorance has contributed to gender prejudice. In order to address this prejudice the affected individual has to take action. Education is therefore seen as a variable that can be used to improve the situation. Liberal feminists are also concerned with equal rights and freedom of the individual. If there are to be reforms, such reforms have to be gradually introduced without upsetting the status quo. Liberal Feminists have moderate aims, their views do not radically challenge the existing values and as such they aim for gradual change in the political, economic and social system (Haralambos and Holborn, 2008). Gender disparities are therefore attributed to a number of factors. Such factors include culture and the way men and women are socialised within that culture. The other factors are closely related to the attitudes of the individual. All these can be changed through empowerment and education. In essence, liberal feminism is for gradual reforms through advocacy for equal rights for all, and laws and policies that promote equality.
2.4 EVOLUTION OF WOMEN EMPOWERMENT

Women in leadership attracted significant attention globally in terms of both dialogue and initiatives. While focus has previously been on women’s political leadership, women’s corporate leadership has also taken front stage and increasing board diversity to ensure greater representation of women alongside men has been shown to improve business performance, investment and ethics. The Commonwealth Plan of Action for Gender Equality (2005 – 2015) stipulates a 30 per cent target for women in decision making in all sectors; political, public and private, recognising that organisations need to have at least 30 per cent of their entire leadership represented by women in order to benefit from gender diversity in their decision-making. This figure was put forward by the Beijing Platform for Action (1995) as the target endorsed by the United Nations Economic and Social Council to ensure greater female representation in power and decision-making. This critical mass is relevant for both political decision-making as well as strategic decisions within organisations and for creating more opportunities and the growth of women. A woman’s power and decision-making in the political, public and private sector is essential to achieving gender equality, and therefore these targets should be considered as an essential component of the sustainable development goals to ensure their success.

The SADC Gender and Development Monitor 2016 is very significant to the SADC region as it emphasises the commitment of SADC member states to align and harmonise their laws, policies and programmes with global, continental and regional instruments. It also assesses how SADC commitments are translated from policy into practice. Following the adoption of two major global and regional agendas; the United Nations Sustainable Development Goals (SDGs) and Africa’s Agenda 2063, the African Union declared 2016 the African Year of Human Rights with Particular Focus on the Rights of Women. The theme is timely as 2016 marks the 35th
anniversary of the adoption of the African Charter on Human and Peoples’ Rights in 1981; the 29th anniversary of operationalizing the African Commission on Human and Peoples’ Rights in 1987; and the 10th anniversary of the African Court on Human and Peoples’ Rights. These and other global commitments on women’s empowerment and gender equality culminated in the adoption of the SADC Protocol on Gender and Development in 2008, which subsequently came into force in 2013. Following the adoption of the Protocol on Gender and Development, the region developed a monitoring tool for reporting progress on the Implementation of the SADC Protocol on Gender and Development.

This has been used by member states to compile data for reporting on progress made in the implementation of provisions of the protocol. Under Article 35 (4) of the protocol, state parties are required to submit reports to the SADC executive secretary once every two years, indicating the progress achieved in the implementation of the measures agreed to in the protocol. It is against this background that member states used the monitoring tool to submit their progress reports to the Secretariat on the implementation of the Protocol. Reports submitted by member states are synthesised and analysed by knowledge partners, the Southern African Research and Documentation Centre (SARDC) undertakes a significant research process for verification and assessment of the regional dimension, before validation by member states, culminating in the SADC Gender and Development Monitor 2016.

2.5 WOMEN’S ROLES IN COMMUNITY DEVELOPMENT

Moser 1987 (cited in Gandari et al, 2012), identified three roles which are reproductive role, the productive role and women as community managers.
2.5.1 Reproductive Role

It is argued that women and their reproductive role as mothers and wives are directly responsible for the management (not necessarily control) of the household. This involves all activities around the bearing and rearing of children, caring for the old and sick and daily maintenance of reproduction of the labour force. This is supported by the ideas of scholars like Aristotle who dismissed Mill’s and other liberal feminists’ idea of women emancipation, saying that the best place for a woman is in the household. They perform these tasks in the context of the prevailing division of labour. In their reproductive role, women are important consumers of services such as health, housing, infrastructure, child care, education, transport and social security. Moser 1987, indicates that although women are perceived as consumers of these services they do that on behalf of the whole community and family (Gandari et al, 2012).

2.5.2 Productive Role

This recognises roles that women play for example in paid economic working. It is assumed that when women work they are only secondary earners.

2.5.3 Women as Community Managers

Moser defines community management as work that women take at community levels in their capacity as producers and in pursuit as service provision for the consumption of their families. Because of lack of such services in rural areas, community management often takes the form of protests at a residential level and struggles on confronting the state about consumption related issues. This is all reflected in the involvement of women in the structures of civic organisations despite being absent from leadership positions. Women are involved in residential struggles because of their engendered position as mothers and wives. By fully participating in local and community structures, women define and defend both their immediate and practical gender
needs and their long-term strategic gender interests (Gandari et al, 2012). The role of men in communities is more visible because men usually are paid for their productive work and if they have a community management role, it turns to involve political organisation and leadership rather than managing for consumption. In contrast, the productive role of women is often given little recognition.

The reproductive and community management roles of women are regarded as natural and non-productive because they do not earn income so they are not often recognised as work. Moser points out that the three roles identified cannot be separated from each other. It is their interdependence that is critical determinant in identifying women’s needs and interests for instance while reproductive and domestic work often determines a woman’s ability to participate in the labour force. This may also determine the extent to which she has free time to participate in community work and management. Women’s primary responsibility for reproduction and domestic work confines them to the community. These roles place women in disadvantaged positions and ensure they have commitment to and attitude towards community work.

2.6 THE EQUITY APPROACH

This approach is based on the assumption that economic growth has a negative impact on women. It therefore advocates for equal distribution of the benefits of development between men and women. It was introduced by women in development movement in the United States and became popular during the United Nations decade for women. It supports women’s integration into the development process through access to employment and the market place. One important feature of the equity approach is that its concerns are not restricted to economic inequality. In order to reduce the inequalities between men and women, the equity approach demands economic and political autonomy for women through the top down intervention of the state.
2.7 BARRIERS/FACTORS AFFECTING EFFECTIVE PARTICIPATION OF WOMEN

2.7.1 Patriarchy

Patriarchy is a form of male dominance exercised by society over women. Radical feminism argues that men inflict physical and sexual violence over women through their supremacy which extends beyond the family, as it affects employment condition, distribution of wealth, provision of opportunities among others. Such supremacy has been accepted as normal by society and it is the philosophy of the theory that this supremacy can be challenged and changed. As noted by Gandari et al (2012), social institutions fulfil women’s needs, at the same time allowing them to make choices on social and health issues that affect them and rejecting pressures that are exerted by patriarchy. This view is also expressed by Gutsa et al (2011) who noted that men create and maintain patriarchy not only because they have the resources to do so but also because they have real interests in making women serve their interests. The dominance of patriarchy in perceptions and practices has to be challenged as it makes society accept inequality between men and women as normal. Some element of radicalism may be necessary to change such thinking.

Men have historically suppressed women because they were aware of the potential power women possessed, which derives from the necessity of society to reproduce itself (Higgins, 2011). Men therefore developed political controls to limit women’s alternatives in relation to motherhood and mothering. They achieved this by equating women's identity with not just childbearing (a biological characteristic), but childrearing (a socially created characteristic). Patriarchy therefore sought to maintain the myth that patriarchal motherhood (beyond women’s biological ability to give birth to children) is a biological reality rather than a politically constructed necessity. This allowed men to justify the confinement of women to the private
sphere, enabling them to dominate the public and political sphere, and thus be in charge of structuring society, which further solidified the gender division.

This gender division has persisted in the modern formation of liberal state societies. Whohl (2014) describes how the state, although it should ideally give fair representation to all groups in society, tends to be influenced by dominant social groups. Since men have historically had a more prominent role in the public sphere than women, most politicians have been male. Resultantly, these state actors reproduce masculine hegemony within the state, for example the bureaucracy. As a result, the state becomes structured according to masculine values and norms. In the same way, this gendered selectivity also exists within institutions and organizations of civil society, since men’s engagement in the public sphere has similarly allowed them to become more prominent in civil society and the economy (Eisenstein, 2012). As Whol (2014) outlines, interests of specific social groups are strategically selected by the dominant hegemonic groups and modified to their demands describing how patriarchy has presented its own interest as the interests of all social groups, specifically women, and thereby concealed the patriarchal values it promotes as the values of society as a whole. As a result, masculine oriented norms such as competitiveness within neoliberal state politics, gender regimes and capitalist production become the fundament of society’s structure (Eisenstein, 2012 and MacKinnon, 2010). Although norms such as competitiveness are not necessarily connected to masculinity, patriarchy accepts this to be the case.

2.7.2 Culture and Socialisation

Cultural beliefs are the commonly held norms and moral standards of a culture. These are the standards of right and wrong that set expectations for behaviour. They also include the roles that are appropriate for particular persons. Women’s inability to take up leadership positions in
communities is attributed to the cultural belief that ascribes natural leadership in the household and wider community responsibility to men. Women are only there to support. Gender relations are rooted in the ideology that women are subordinate to men. Women are constantly denied inheritance rights, freedom of expression, mobility and participation in community activities and say personal choices and preferences. Mill put the blame of the oppression of women on culture which has been used as a tool of oppression (Gutsa et al, 2011). The society and family transforms boys and girls into men and women and construct a hierarchy of gender relations where men are privileged.

2.7.3 Personal Challenges

Globally, women experience specific challenges when aiming for leadership positions and undertaking leadership roles. These specific challenges are double burden (domestic responsibilities), lack of confidence, lack of mutual support among women and a disadvantage from perceptions and stereotypes. Women are improving their professional opportunities, yet are still responsible for the majority of the chores and care giving duties, also known as the double burden syndrome. This syndrome is particularly experienced in the African and Asian regions, which reflects the responsibility for both work and household setting a glass ceiling for them (Mawere, 2011).

A major problem relates to women’s confidence, in both the beliefs in their own abilities, as well as in the capability of communicating confidence. In an environment where the behaviours expected are still male dominated, female-specific communication can be interpreted negatively (Mawere, 2011). Unfortunately, women do experience a strong gender bias when being evaluated for promotions on both their level of performance as well as their potential impact.
Women have to significantly work harder to be perceived as equally competent as men (Lyness and Heilman, 2006).

2.7.4 Political Violence against Women

Elections and political violence is tense, volatile and characterised by campaigns marked by high levels of intimidation, violence, displacement of people, abductions and loss of life. Manifestations of violence include torture, rape, beatings, burning down of houses and tortures camps. Violence against women is a critical tool in the maintenance of male hegemony (Whol, 2014). It is the means by which the patriarchal requirements of conformity and obedience are extended to women and enforced.

2.7.5 Institutional Factors

These are and various formal arrangements that guide the mechanisms of governance and political participation. Factors that limit representative participation include the type of electoral system and how women’s representation is outlined in a country’s or political party’s constitution. This includes the rules and procedures through which candidates are selected or votes are cast in an election and in turn helps to determine the extent to which local decision making bodies are genuinely democratic and gender sensitive.

2.8 EFFORTS AND OPPORTUNITIES FOR EFFECTIVE PARTICIPATION OF WOMEN IN LEADERSHIP

In Zimbabwe, there has been lobbying for gender equality in different spheres of life since attainment of independence in 1980. Such lobbying has contributed to important legislation that has contributed to reform in different areas including education. The post-colonial government of Zimbabwe had to abolish different forms of discrimination. The government of Zimbabwe abolished discrimination based on gender, race, class, religion or any other form of
discrimination. This was made possible by the passing of Acts of Parliament. There are specific gender laws in Zimbabwe. One such act is the Equal Pay Regulations (1980). As noted by Gutsa et al (2011) the act prescribes equal pay for work of equal value such that differences in pay were to be determined by differences in skill and qualifications not by gender.

The national gender policy (2013-2017) and the Zimbabwe National Gender Framework of 2013 are guided by International Policy Framework and Regional Policy Framework of which Zimbabwe is part to and signatory. According to the Zimbabwe Government National Gender Framework (2013) the government of Zimbabwe passed 17 pieces of legislation which were meant to advance the gender equality and equity objective. These include the Labour Relations Act, The Public Service Pensions (Amendment) Regulations and the National Gender Policy.

The National Gender Policy (2013-2017) seeks to address the shortcomings of the 2004 policy and emerging issues. It identifies 8 priority areas; gender, constitutional and legal rights, gender and economic empowerment, gender politics and training, gender based violence, gender media, information and technologies. The policy has the following goals: to eliminate all negative economic, social and political policies, cultural and religious practices that impede equality and equity of the sexes; to mainstream gender in all aspects of the development process; and to ensure sustainable equity, equality and empowerment of women and men in Zimbabwe in all spheres of life. The enactment of such laws and the designing of such policies can be attributed to Liberal Feminism within the political structures and lobby groups such the Women’s Action Group (WAG) in Zimbabwe. WAG was formed in 1983 to highlight concerns of women in both the public and private domains (Samkange, 2013).
There are also other women’s lobby groups in Zimbabwe. These include Women of Zimbabwe Arise (WOZA) which is instrumental for spearheading improvements to the constitution and the Zimbabwe Women Lawyers Association (ZWLA) which advocates for women’s and children’s rights. The ZWLA states its goal as to promote a Zimbabwean society where women are empowered and assert their rights within a justice system that treats men and women equally and that is sensitive to the needs of children. They have contributed to a large extent to shaping the legal and political landscape in Zimbabwe (Brookes, 2015). However, apart from lobbying for laws and policies that are gender sensitive they should go on a rigorous campaign to force their implementation. In that regard, their mandate should go beyond advocacy to include monitoring and oversight in some cases. The major question is now on the challenges that are related to implementation of some of the laws and policies that promote equality and equity as advocated by liberal feminists.

2.9 LIMITATIONS OF THE LIBERAL FEMINIST THEORY

Whilst the Liberal Feminist approach has contributed much in terms of laws and policies that outlaw different forms of discrimination in education, leadership, employment and pay, there is much to be done in the area of politics, culture, socialisation, patriarchy and personal attributes. In Zimbabwe, whilst the Electoral Act allows women to participate in politics and contest for any position, the number of parliamentarians and ministers in Zimbabwe basing on the 31 July 2013 elections remains skewed in favour of men. For example, the Zimbabwean government formed after the 31 July 2013 elections had 26 cabinet ministers, and out of these only three were women. The presidium consists on men only. The government also has 13 ministers of state, and out of these only three are women. When it comes to deputy ministers, out of a total of 24, only five are women. As noted in the Zimbabwe Independent, 20 September, 2013 the number of
women in the cabinet represents only 11.5%. This is a percentage well below the 30% quota advocated for by different Conventions and Declarations ratified by SADC (Samkange, 2013). Such a scenario appears to indicate the limitations of attempting to bring about reform through legislation as advocated by the liberal feminists. The state ha it limits in issues such as culture and personal attributes.

2.10 CHAPTER SUMMARY

Women are limited in the private sphere, which stops them from participating in the public sphere and thus discriminates against them. Women from the upper class have been better represented academically and politically, therefore liberal feminist theory tends to represent their interests, rather than the interests of most women in society. Laws have been put in place to support the participation of girls and women in all spheres of society. Whilst education can help change attitudes and perceptions, the Liberal Feminist Theory has limitations when it comes to political change. This may be due to the theory’s failure to upset the status quo and the changes it initiates might be limited in scope. It may be concluded that the Liberal Feminist Theory is quite applicable in terms of the acts and policies that are generated to support equality, justice and fairness. However, there have been limitations to the achievement of equality and equity in areas such as politics and development. This is due to many factors that include the stereotypes found in society, socialisation process and personal challenges that have to be changed. There may be need for radical reform, to support legislation as advocated by liberal feminism.
CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter explores the research methodology, research design, the methods and instruments used to collect data, the population sample, sampling techniques and the procedures for collecting data. The chapter briefly sets out the data presentation and analysis procedure. The research used the qualitative research methodology which focuses on studying or interviewing people in their natural setting. The target population was scheduled on key informants of academics from the age of 18 to 60. These were from government departments, local authorities, ministries and non-governmental organisations. The chapter also describes the sample and sampling techniques which in this research was a sample of 35 participants using purposive sampling technique and snowballing. The research used interviews and questionnaires as research instruments. The ethical considerations are also outlined in this chapter. These include issues of informed research, approval by the responsible authority to conduct the research in Ward 30, disclosure of identity and freedom from coercion.

3.2 THE AREA UNDER STUDY

The research was carried out in Chivi Growth Point (Ward 30) of Chivi District. The District is located 64km away to the South West of Masvingo City. It is frequently referred to as the land between the two rivers Runde to the West and Tokwe to the East. The district is divided into 32 Wards to form what is called the Chivi RDC area. It falls under three constituencies, North, Central and South, Ward 30 falling into the Central Constituency. Ward 30 is the growth point of Chivi district as a whole. This is where all the district offices are located that includes the District Administrator, the local authorities, government ministries and various non-governmental organisations. This had significance on the research study since the target population was key
informants of academics and ministry officials with experience and knowledge on the issues of leadership, gender and participation of women.

3.3 METHODOLOGY

3.3.1 Qualitative Research

Qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. The process of research involves emerging questions and procedures, data typically collected in the participant’s setting, data analysis inductively building from particulars to general themes and the researcher making interpretations of the meaning of the data. Qualitative research is framed in terms of using words rather than numbers or using open-ended interview questions (Cresswell, 2013: 32). The approach seeks to understand the context or setting of the participants through visiting this context and gathering information.

According to Babbie (2008), qualitative approach is one which focuses on studying or interviewing people in their natural setting. Several qualitative methods according to Creswell (2009), include conducting the research in the field and allowing direct interaction with the people being studied in their context. According to Kothari (2004), qualitative research is concerned with the subjective assessment of attitudes, opinions and behaviour of the respondents. Qualitative inquiry employs different philosophical assumptions; strategies of inquiry; and methods of data collection, analysis and interpretation (Creswell 2009). A qualitative approach emphasizes the qualities of entities, processes and meanings that are not experimentally examined or measured in terms of quantity, amount, intensity or frequency (Denzin and Lincoln 2000). Put another way, quality refers to a thing’s essence and setting; the what, how, when and where of it.
Qualitative research thus refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and description of things. The research questions often stress how social experience is created and given meaning. The value-laden nature of such an inquiry stresses the relationship between the researcher and subject(s), as well as the situational constraints that shape the inquiry (Denzin and Lincoln 2011).

In this study, the researcher made use of the qualitative approach which was necessary for capturing data on exploring nature of leadership, participation, gender issues and women’s leadership in Ward 30, Chivi District. This was useful in examining women’s roles, barriers to their participation and evaluating chances to their participation. The approach enabled the involvement of the researcher to listening to the participants and becoming involved and understanding how the society is structured. Participants such as the District Administrator (DA) and his subordinates were interviewed. The research was concerned with getting insights of the participants on women’s roles in community development, barriers to their participation and opportunities. Insights were also obtained from the local authority, politicians and various academics from different organisations and ministries for instance the Ministry of Women Affairs, Gender and Community Development in Ward 30, Chivi. Through the qualitative approach, the researcher noted the responses of the study were influenced by the familiar experiences, attitudes and beliefs.

3.4 RESEARCH DESIGN

According to Cresswell (2013:41), research designs are types of inquiry within qualitative, quantitative and mixed methods approaches that provide specific direction for procedures in a research study. Others have called them strategies of inquiry (Denzin and Lincoln, 2011). They are procedures of inquiry (Cresswell, 2013: 31). Qualitative research designs according to
Cresswell (2013:41) include narrative research, phenomenology, grounded theory, ethnographies and case study.

Research designs are therefore plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis. The research brings to the study; procedures of inquiry and specific methods of data collection, analysis, and interpretation. This research used a qualitative case study research design focusing on Ward 30, Chivi. It drew from interviews, psychoanalysis, cultural studies and participant observation.

3.4.1 Case Study Research Design
A case study design was used in this study focusing on Chivi Growth Point (Ward 30). According to Robert (2003) a case study is an in-depth study of a particular research problem rather than a sweeping statistical survey.

The researcher had to undertake an in-depth study of 2 weeks analysing issues of leadership, participation and gender. This was done through observing and recording events based on the identified conditions without manipulating the status of exposure. The use of the qualitative data collection in the study also enhanced the validity and quality of the results. Data collection methods such as in-depth interviews and questionnaires were used given their excellent compatibility with qualitative research standards.

3.5 TARGET POPULATION
According to the 2012 census, Chivi district had a total population of 166 045, with 90 170 women and 75 875 men. Ward 30 has a population of 4 028 with 2 040 women and 1 988 men. The researcher targeted a sample of key informants from Government Departments, Chiefs, Political Parties, Ministries, the Local Authority, Youth Associations, CSOs or NGOs and
Academics in Ward 30 from the age of 18 to 60. The researcher targeted at least 40 participants, 20 men and 20 women as it allowed for an in depth analysis of the opinions and observations. This was done to ensure that the population sample would be representative of the objectives and the Ward as a whole. This was also meant to allow the researcher to draw conclusions because the population would be fairly represented to get more and different perspectives and opinions. However, due to various constraints, the researcher could not meet the targeted population of 40 participants. These constraints included the unavailability of some of the participants, unwillingness of some of the individuals to contribute to study and limited time with the interviewees. As a result 35 is the sample size measurement which was used in this study.

3.6 SAMPLE AND SAMPLING TECHNIQUES

A population sample is defined by Maxwell (2008) as the individuals who participate in the study and from whom data is collected. Maxwell (2008) defines sampling as selecting a given number of people from a defined population as representatives of that population. According to Babbie and Mouton (2012) a sample is a segment of the population with characteristics which adequately represent the population. Among all the 32 wards of Chivi District, Ward 30 was purposively sampled for the study for its being the Ward in the District with Local Authorities and district officials.

Purposive sampling was used to select the participants for interviews and questionnaires in this research. A purposive sampling was adopted owing to the fact that the population under review is geographically dispersed. Maxwell (2008) argued that, in purposive sampling, the researcher decides what needs to be known and sets out means and ways of finding out people who can and are willing to provide information because of their knowledge or experience. In this case purposive sampling technique was used on the key informants in Ward 30, Chivi. Purposive
sampling also ensured that both genders were equally represented. The method was used to select and interview key informants who had in-depth knowledge in relation to the study that is, the District Administrator of Chivi District, the Ward councillor, Ministry of Women Affairs, politicians and other officials from different organisations.

3.7 DATA COLLECTION PROCEDURE

After authority to undertake the research study was granted by the Faculty of Social Sciences and Humanities at Bindura University, the researcher had to go into the field for the research. As part of the research process, the researcher came up with 2 data collecting instruments which were relevant to the qualitative research approach. The instruments included questionnaires and in-depth interview guide, for local authorities, ministry of women affairs and politicians. A consent form was made to ensure that participants voluntarily took part in the study by consenting for themselves.

Approval to conduct the study in the district was granted by the District Administrator and the Councillor for Ward 30, Chivi. Instruments were administered and interviews were conducted from the 6th to the 17th of February 2017. Interviews were conducted on different times scheduled by the researcher but convenient for the interviewee. Secondary data sources were also used by the researcher accessing them from published documents.

3.8 DATA COLLECTION METHODS

Data for the study was mainly collected through two instruments which were in-depth interviews and questionnaires. In-depth interviews and questionnaire are methods of collecting primary data, (Saunders, 2007). In-depth interviews were conducted for local authorities, ministry of women affairs and politicians whilst questionnaires were done for other officials in different
organisations which were Regai DziveShiri, Batanai HIV/AIDS Services Organisation (BHASO), Tokwe Sub-Catchment Council and also Chivi Rural District Council.

3.8.1 Interviews

These are verbal conversations between two or more people with the objective of collecting relevant information (Maxwell, 2008). The interviews were particularly useful in getting the story behind a participant’s experiences, views and motivations. Researcher wanted to get first-hand information directly from some knowledgeable informants and to understand what and how he or she perceives and interprets women’s leadership in community development. The purpose of interview was to reveal existing knowledge in a way that can be expressed in the form of answers. The purpose of interviews was to find out what is in someone’s mind and to depict the respondent’s perceptions and experiences about a phenomenon under study. Several qualitative methods according to Creswell (2009), include conducting the research in the field and allowing direct interaction with the people being studied in their context, hence researcher collected data by examining documents, observing behaviour and interviewing participants. The interview guide was written in English and whenever an explanation was needed the researcher would elaborate.

The interviews were conducted in person-to-person format. The interview guide had five questions drawn from the objectives of this study. The questions included the roles of women in community development, their influence, challenges they face and the efforts which have been done to improve the empowerment of women into leadership positions. Interviews for this study varied between fifteen to thirty minutes length for local authorities, ministry of women affairs and politicians. The longest interviews were that with the District Administrator and with the District Head of the Ministry Of Women Affairs, Gender and Community Development. These
took thirty minutes. The reasons for the prolonged time comparing to the other interviews were the endless debates mainly on the barriers for the participation of women in leadership roles. The respondents had various different views on the topic. Moreover, there were interruptions during the interviews from work colleagues and other issues the respondents had to attend to.

3.8.2 Questionnaires

A questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering data from respondents, usually statistical data. Questionnaires are doubtless one of the primary sources of obtaining data in any research (Tashakkori&Teddlie, 2010). They can appear in three types: closed-ended (or structured) questionnaires that take the form of multiple choice question; open-ended (or unstructured) questionnaires that are without a predetermined set of responses and a mixture of closed-ended and open-ended questionnaires.

The questionnaire used in this research had a mixture of closed-ended and open-ended eleven questions also drawn from the objectives of the study. The questionnaire ended with an open-ended question which requested that participants give their own views. This was effective as respondents were given room to give their personal views about women’s leadership in Ward 30, Chivi without limitations. Thirty-five questionnaires were distributed among ministries and various organisations. These included the Ministry of Women Affairs Gender And Community Development, Tokwe Sub-Catchment Council, organisations like Regai Dzive Shiri, Batanai HIV/AIDS Services Organisation (BHASO) and the rural district council.

From the 35 distributed questionnaires, 21 of them were successfully retrieved back. This was due to the busy work schedule of some of the participants who were not able to contribute to the study. Moreover, some of the participants were not willing to contribute to the study due to their own personal reasons beyond the researcher’s control. There were a few challenges in answering
the questionnaire for instance the question on what could be done to improve the involvement or participation of women in leadership roles. This part was poorly answered by most respondents. Again, most of the respondents did not know whether or not there is an organisation that represents women’s rights in their area of Ward 30. However, the 21 questionnaires were effectively answered in relation to the study.

**Fig 1: Table showing number of participants who took part in the research and their categories**

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>SAMPLING TECHNIQUE</th>
<th>PARTICIPANTS</th>
<th>DATA COLLECTION TOOL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local Authorities</td>
<td>Purposive</td>
<td>Five</td>
<td>Interviews (in-depth)</td>
</tr>
<tr>
<td>Politicians</td>
<td>Purposive</td>
<td>Five</td>
<td>Interviews (in-depth)</td>
</tr>
<tr>
<td>BHASO, Regai Dzive Shiri, Chivi Rural District Council, Tokwe Sub-Catchment Council.</td>
<td>Purposive and snowballing</td>
<td>Twenty-three</td>
<td>Questionnaires and interviews</td>
</tr>
<tr>
<td>Ministry of Women Affairs, Gender and Community Development</td>
<td>Purposive</td>
<td>Two</td>
<td>Interviews (in-depth)</td>
</tr>
</tbody>
</table>
3.9 DATA PRESENTATION AND ANALYSIS PROCEDURES

3.9.1 Data Analysis

Data collected was analysed and presented using both the transcription of data and thematic analysis of data. The information obtained from the participants and some interviews were in Shona and was transcribed into English to enhance effective data presentation and analysis. Also, data for in-depth interviews were recorded down to ensure no data loss. The recording was done with the consent of the participants. The data recorded was then transcribed soon after the discussion in order to establish a permanent written record of the interview and to serve as a basis for further analysis. Themes emerging from in-depth interviews were analysed and presented so as to establish recommendations required to address these issues.

3.10 FEASIBILITY

The study was practical and realistic due to availability of factors such as skill, resources and knowledge at the disposal of the researcher that was obtained from the previously mentioned participants. The topic was contemporary and not sensitive. Participants were free to air out their views on the topic, hence the study was viable.

3.11 VALIDITY AND RELIABILITY

Qualitative validity is based on determining if the findings are accurate from the standpoint of the researcher, the participant or the readers, Creswell (2009). Triangulation is defined to be a validity procedure where the researcher searches for merging of multiple and different sources of information to form themes or categories in a study (Creswell and Miller, 2000: 126). Validity determines whether the research truly measures that which it was intended to measure or how truthful the research results are. Triangulation is typically a strategy for improving the validity and reliability of research or evaluation of findings. Patton (2001) advocates the use of
triangulation by stating that triangulation strengthens a study by combining methods. Reliability is an examination of the stability or consistency of responses. The extent to which results are consistent over time and an accurate representation of the total population under study is referred to as reliability and if the results of a study can be reproduced under a similar methodology, then the research instrument is considered to be reliable.

Procedurally, the research checked for the accuracy of the findings by employing a combination of multiple validity strategies that include, thick description, clarifying researcher bias, including negative or discreet information, spending prolonged time in the field and using peer probing. The researcher determined validity by asking a series of questions and looked for the answers in the research of others. There were no possible external threats that could hinder the deliverance of the research. This meant reporting efforts by authors to establish strength; whether one can draw meaningful and useful inferences from scores on the instruments using triangulation. The consistence in the participants’ responses ensured the validity and the reliability of the research study. The research study used triangulation in order to reach where various sources together with the participants’ responses converge.

3.12 ETHICAL CONSIDERATIONS

Ethics have to do with the protection of research participants: develop a trust with them; promote the integrity of research; guard against misconduct and impropriety that might reflect on individuals, organizations or institutions: and cope with new, challenging problems. Ethical questions are apparent today in such issues as personal disclosure, authenticity and credibility of the research report, the role of researchers in cross-cultural contexts, and issues of personal privacy (Isreal and Hay, 2006). Research does involve collecting data from people, about people according to Punch (2005), hence their protection is crucial.
The research took into account several ethical issues in social research. Informed research was used to pioneer the study. The District Administrator of Chivi and the Councillor of Ward 30 were consulted before embarking on the research. The information obtained from interviews and questionnaires by the researcher was confidential (for instance no names were mentioned) in respect of cultural values, beliefs, traditions and taboos attached to Ward 30. Freedom from coercion will also be at the centre of the study since the researcher will seek permission first and institutional approval from the respective organizations under study. Again, the language used in the research was free from jargon thus accommodating every participant.

The researcher disclosed her identity to the participants and explained the purpose and importance of the study. The researcher provided the participants with all the factual information, risks, and benefits and ensured that the participants were to participate voluntarily and could withdraw without penalties. This assisted in building an understanding with the participants and also encouraged the participants to open up as they were aware of the motivation of the research.

### 3.13 CHAPTER SUMMARY

The chapter gave an insight of the qualitative research which was used in this research study. Also, the chapter presented the research population, sample and the sampling procedure. The data collection instruments and the data collection procedure were also presented.
CHAPTER 4: DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

The aim of the study was to identify the barriers to women’s participation in leadership roles in community development and suggest possible solutions, the case of Ward 30, Chivi District. This chapter explores the data presentation so as to answer the research objectives posed for this study. Emerging themes from the participants’ responses and statements will be analysed using thematic analysis. Previous literature will also be used to analyse and link with the research findings.

4.2 DEMOGRAPHIC CHARACTERISTICS

The research selected key informants who had in-depth knowledge in relation to the study who were, the District Administrator of Chivi District, the Ward councillor, Ministry of Women Affairs and politicians. These key informants were interviewed. Thirty-five questionnaires were distributed among ministries and various organisations. These included the Ministry Of Women Affairs Gender and Community Development, Tokwe Sub-Catchment Council, Regai Dzive Shiri, Batanai HIV/AIDS Services Organisation (BHASO) and Chivi Rural District Council. From the 35 distributed questionnaires, 23 of them were successfully retrieved back. Out of the total of 35, 18 were men and 17 were women. The researcher took note of the age range of the participants. This included participants from the ages 18 to sixty (60) + years. 94.4% of the participant reached the tertiary level of education. The central attitudes towards women’s leadership were; a woman’s most important role is to take care of her home and family where 41% male and 33% female participants supported it. 85% of the participants thought that gender equality has reached an advanced level or has already been achieved. 97% thought that gender
equality is an imported field and does not fit into the Zimbabwean culture. 83.3% supported the view that the state has the power to enforce gender equality and participation of women.

4.3 DATA PRESENTATION

4.3.1 Objective 1: To explore women’s leadership roles in community development.

4.3.1.1 Women as Community Managers

Findings of this study revealed that women are usually involved in social roles, clubs and organisations that deal with developmental issues at ward and village level. Women have been noticed to have the capacity to manage the community at the above mentioned levels for example as village health workers, as volunteers as well as project chairpersons. Organisations like Social Welfare and CARE are the ones women mostly participate in. they are used to steer outreach programs that are aimed at developing the community health wise and household food security for example WASH Programs by CARE where women mostly dominate.

Participants noted that women, however, do participate in political roles but at local levels and there are a few who have the courage and competence to participate in political roles, among other barriers. One politician noted that Ward 30 has never had even one female Councillor. Women have a lot of strength in ensuring the wellbeing of the family that is taking care of the old, child bearing, food and health issues. The politician explained that:

*Women are mostly responsible for the wellbeing of the family and that is a huge responsibility and role in community development. Women build homes and if they are to be in leadership, let them be assistants because they already have a vital role that they play.*

The consensus was that women have the duty as community managers where they handle issues of community growth through ensuring health, welfare of the family including the extended
family. Women work at community levels in their capacity as producers and in pursuit as service provision for the consumption of their families. This is all reflected in the involvement of women in the structures of civic organisations despite being absent from leadership positions. The role of men in communities is more visible because men usually are paid for their productive work and if they have a community management role, it turns to involve political organisation and leadership rather than managing for consumption. In contrast, the productive role of women is often given little recognition.

The participants supported the view of women as community managers saying that:

Women are participatory and mostly recognised in village development committees (VIDCO) and ward development committees (WADCO). They are incorporated in the provision of social services for instance village health workers (CARE- WASH programs) or voluntary workers.

4.3.1.2 Women as Mothers and Wives

Women’s primary responsibility was regarded as reproduction and domestic work which confines them to the community according to the Shona culture. The reproductive and community management roles of women were regarded as natural and non-productive because they do not earn income so they are not often recognised as work, but a responsibility they must take. However, participants did not dismiss women taking part in political roles and decision making but mentioned that they have limited room in the leadership arena due to the factors to be discussed below. Women are involved in residential struggles because of their engendered position as mothers and wives.
4.3.2 Objective 2: To examine the factors affecting effective participation of women in community development in Ward 30.

The study found that there are various hindrances to the participation of women in leadership positions. There were various barriers raised by the participants. There were barriers which recurred throughout the research. These barriers included:

i) Cultural barriers
ii) Patriarchy
iii) Socialisation
iv) Political violence against women
v) Unequal opportunities
vi) Nature of leadership versus family responsibilities
vii) Religion
viii) Personal barriers

Participants noted the above mentioned barriers as the factors that affect women in their effective participation in leadership roles in ward 30 as well as in many other communities.

4.3.2.1 Cultural barrier

Culture was the most common barrier noted by the participants which hinders women from participating effectively in leadership positions. It was learned in the research that the majority people still have the African-Shona cultural instincts. The Chief explained the cultural aspect clarifying that:

*In our Shona culture (chivanhu), we were taught and grew up knowing that a woman is dependent on a man. This is why man pay lobola (bride price). That shows he can take care of*
his wife and in return the wife has to obey and respect his husband in all he does and says. Even the duties taken from childhood are different. These modern days women want to dominate man but all it has brought is restlessness, conflicts and divorces.

The participant, however, supported the issue of women as leaders only if it is by merit and for a good cause and not for ‘mere gender competition’.

### 4.3.2.2 Patriarchy

It has been conveyed that patriarchal moralistic laws restrict women’s options on the grounds that certain options should not be available to women because morality forbids women choosing them, for instance laws that forbid prostitution or abortion or laws that favour certain kinds of sexual expression or family forms. Since men have historically had a more prominent role in the public sphere than women, most politicians have been male. Resultantly, these state actors reproduce masculine hegemony within the state, for example the bureaucracy. As a result, the state becomes structured according to masculine values and norms and;

..community affairs and administration has always been and will always be the domain of men.

Male dominance has been exercised by society over women. Men have historically suppressed women. Men therefore developed political controls to limit women’s alternatives in relation to motherhood and mothering. They achieved this by equating women's identity with not just childbearing, but childrearing. This allowed men to justify the confinement of women to the private sphere, enabling them to dominate the public and political sphere, and thus be in charge of structuring the society. Since men have historically had a more prominent role in the public sphere than women, most politicians have been male. Resultantly, these state actors reproduce
masculine domination within the state. Although norms such as competitiveness are not necessarily connected to masculinity, patriarchy accepts this to be the case.

4.3.2.3 Socialisation

Socialisation was another important factor raised from the research. Gender and domestic division of labour was found to be inequitable. Labour norms were found to be prevalent and socialised early through unequal division of household chores in childhood. It was closely linked with the issues of culture and patriarchy. The key informants identified cultural beliefs as commonly held norms and moral standards of right or wrong that set expectations for behaviour. These beliefs are usually rooted in the cultures symbolic inheritance where for instance women are denied inherited rights, adequate freedom of expression, mobility and say in personal choices and preferences. These beliefs are socialised from an early stage of children and they grow up believing in the same culture transforming males and females into men and women and construct a hierarchy of gender relations where men are privileged.

The girl child may not be given the opportunity to be educated or mobility because she will eventually get married and be responsible for taking care of her family.

4.3.2.4 Political Violence against Women

Violence and the threat of violence violate women’s dignity. Violence plays a disempowering role to women, limiting them from participating especially in the political arena. Women and children were regarded as the vulnerable group by the participants hence they are largely affected by violence which is usually associated with leadership especially in politics. One participant gave the example of the political situation in Zimbabwe which is sometimes associated with violence like the recent 2016 protests. To quote:
Election and political violence in Zimbabwe has been tense and volatile and characterised by campaigns marked by high levels of intimidation, displacement, abductions and loss of life. Women do not have the capacity to defend themselves from those violent situations. They are the most vulnerable group. Violence against women has been used as a tool in the maintenance of male hegemony.

Women were regarded to be more prone to manifestations of violence that include torture, rape, beatings and setting up of torture camps in the rural areas. This means by the patriarchal requirements of conformity and obedience are extended to women and enforced.

4.3.2.5 Unequal Opportunities between Men and Women

Some participants felt that women are not given equal opportunities to participate in leadership because they are looked down upon and suppressed by men. This was linked to nature of societies, especially African societies, where there is male dominance (patriarchy). Men mostly have the power to decide on behalf of women. It was portrayed that:

_Vakadzi havana mukana kana nguva yakafanana nevarume yekuita kana kutaura zvavanoda pane dzimwe nguva. Semuenzanio mukadzi haatori nhaka, murume anokwanisa kuita vakadzi vakawanda asi muchivanhu chedu mukadzi haakanisi kuita varume vanopfuura mumwe chete, anenge ave kutorwa sepfambi. Naizvozvo varume nevakadzi vanopedzisira vachiita mabasa akasiyana, varume vachitora zvinzvimbo zveutungamiriri._

(Women are consistently denied the right to freedom of expression, mobility and participation in community activities and say in personal choices or preferences for instance inheritance rights. A man can have many wives but according to our culture, a woman cannot have more than one
husband because he will be regarded as a prostitute. Hence, men take greater responsibilities including decision making.)

4.3.2.6 The nature of leadership against family responsibilities

The role that women play in the household was put against the role of a leader by the participants. A woman’s responsibilities at home and responsibilities as a leader were seen as incompatible goals. The participants contended that features such as societal values, the culture of the organization, the nature of the task, and the characteristics of the followers determine the context of the situation and therefore the appropriateness of particular types of leaders. Often in the research interviews, the word leadership was synonymous with the word power. An interesting distinction would be whether being a leader meant that one has power, or having power meant that person is a leader. When gender is applied to the concept of leadership, this added another layer to the concept of power. Women emphasize planning and organizing work and an empathic approach, while placing less emphasis on the need to win at all costs.

4.3.2.7 Religion

Christian values were of great importance to the participants noting that women are limited by their Christian values which confine them to the family under the guidance of men. One participant gave a close example of the Catholic Church saying that:

_There is not even one day a woman leads the church service. All priests are male and they are the leaders of the church and women follow._

However, it is important to note that this does not apply to all churches. Some churches have female pastors and leaders for example Pentecostal churches. Moreover, religion is a choice.
4.3.2.8 Personal barriers (Low self-esteem of women)

Women were revealed to have no confidence to be leaders. They look down upon themselves and among themselves. In most cases, women lack confidence, relevant experience, basic knowledge and advocacy skills to make ethnic alliances, networks and linkages within and outside decision making bodies. One of the participants commented that:

You find that women, even if they are given equal opportunities with men and protected by the law, they look down upon themselves and each other. Women do not support each other and they do not have the confidence to stand out against such oppression.

4.3.3 Objective 3: To assess opportunities for effective participation of women’s leadership in community development in Ward 30.

The researcher gave room for the participants to suggest ways or measures that can be taken to improve the involvement of women in leadership so as to assess the opportunities for the effective participation of women in leadership. Efforts that have been done to improve the empowerment of women were knowledgeable to the participants though some felt there has not been much on the ground and there possibly will not be any.

There can be room for women’s leadership if the policy framework to uplift women is strongly put in place and adhered to. There can also be leadership trainings for women, motivation seminars, sensitisation meetings and more empowerment programmes.

The participants noted that there has been advocacy groups, educational facilities, the constitutional framework, projects that empower women and the quarter system in Zimbabwe where some seats are reserved for women.
One participant gave an example of the Improving Girls Access to Education (IGATE) program in the ward which provided 70% of the girl child with bicycles and 30% to boys for easier access to school through the long distances. This was done in a bid to cover the gap of less girl children going to school because of the distance. Another example given was that of enrolling of university students where girls were enrolled with fewer points for the same program as boys. This was however, regarded as another form of gender discrimination. All these efforts have been done to create equal opportunities for both men and women.

4.4 DISCUSSION AND ANALYSIS

There were frequent themes that emerged in the study which will be analysed and linked to the literature review in this section.

4.4.1 Culture, Socialisation and Patriarchy

Culture, socialisation and patriarchy were the most important, dominating and interlinked aspects in the research on women’s leadership in community development. They were conveyed as major hindrances not only in the Zimbabwean context but in the African context. Gender equality was viewed as an exported phenomenon which does not apply in the African cultural values. Liberal feminism supports freedom as personal autonomy, living a life of one’s choosing and political autonomy. The theory holds that the exercise of personal autonomy depends on certain enabling conditions that are insufficiently present in women’s personal autonomy and other women’s flourishing. It also holds that women’s needs and interests are insufficiently reflected in the basic conditions under which they live. These conditions lack legitimacy because women are inadequately represented in the processes of democratic self-determination. These conditions include the patriarchal nature, socialisation and culture of inherited traditions and institutions that women’s movement should work to identify and remedy them.
The state according to liberal feminists should be the women’s ally in promoting women’s autonomy. However, patriarchal moralistic laws, socialisation and culture restrict women’s options on the grounds that certain options should not be available to women because morality forbids women choosing them for instance laws that forbid prostitution or abortion or laws that favour certain kinds of sexual expression or family forms. Together, culture, patriarchy and moralistic laws steer women into socially preferred ways of life. These are unfair restrictions on women’s choices on the liberal feminist view because women’s choices should be their own sense of self-interest and their own values (Chambers, 2008). Gender disparities are therefore attributed to a number of factors. Such factors include culture and the way men and women are socialised within that culture. The other factors are closely related to the attitudes of the individual. All these can be changed through empowerment

Men are stereotyped as independent and goal oriented; women are stereotyped as interdependent, communal, and oriented toward others. These stereotypes affect important life outcomes such as hiring and promotion, job performance evaluations, academic performance and even sexual harassment (Berdahl, 2007). This gender division has persisted in the modern formation of liberal state societies. Whol (2014: 89) described how the state, although it should ideally give fair representation to all groups in society, tends to be influenced by dominant social groups since men have historically had a more prominent role in the public sphere than women. Resultantly, these state actors reproduce masculinity within the state, for example the bureaucracy. In the same way, this gendered selectivity also exists within institutions and organizations of civil society, since men’s engagement in the public sphere has similarly allowed them to become more prominent in civil society and the economy. As Whol (2014: 89) outlined, interests of specific social groups are strategically selected by the dominant hegemonic groups
and modified to their demands describing how patriarchy has presented its own interest as the interests of all social groups, specifically women, and thereby concealed the patriarchal values it promotes as the values of society as a whole. As a result, masculine oriented norms such as competitiveness within neoliberal state politics, gender regimes and capitalist production become the fundament of society’s structure (MacKinnon, 2010: 294).

Men inflict physical and sexual violence over women through their supremacy which extends beyond the family, as it affects employment condition, distribution of wealth, provision of opportunities among others. Such supremacy has been accepted as normal by society and it is the philosophy of the liberal feminism theory that this supremacy can be challenged and changed. As noted by Gandari et al (2012), creating alternative social institutions may fulfil their needs, at the same time allowing women to make choices on social and health issues that affect them and rejecting pressures that are exerted by patriarchy. This view is also expressed by Gutsa et al (2011) who noted that men create and maintain patriarchy not only because they have the resources to do so but also because they have real interests in making women serve their interests. The dominance of patriarchy in perceptions and practices has to be challenged as it makes society accept inequality between men and women as normal. Some element of radicalism may be necessary to change such thinking.

4.4.2 Equal opportunities for men and women

Liberal feminism focuses on individualism, stating that men and women are created equal and should receive equal opportunities and chances to pursue their individualistic goals (MacKinnon, 2013). Since hard work and luck are the main determinants of an individual’s position in society, class and race do not affect how gender equality should be achieved (Bryson, 2010). Liberal feminism believes that gender equality should be achieved through the state (Eisenstein, 2012).
The state should be relatively limited in interfering with the private sphere, but should engage in social engineering, promoting the notion that women can pursue their career goals while upholding the family structure, and thereby achieve gender equality within the nuclear family (Bryson, 2010). The theory seeks social changes that will create a meritocracy where social rank is based on merit in which hierarchy and inequality are both inevitable and acceptable.

However, from the research findings, the state might have limited power to influence the participation of women due to the barriers mentioned earlier which are beyond the state’s control for instance personal barriers. What it can only do is empower women through policies and unlimited support. Due to its focus on individualism, liberal feminism assume that equality for women will be achieved in the same way for all, by giving them access to the same opportunities and freedoms (MacKinnon, 2010). Liberal Feminism does therefore not believe that class or ethnicity influence how gender equality should be achieved. It upholds that the state should limit its interference in society. Liberal feminists believe that society’s structure around the nuclear family is ideal, and should not be altered by the state (Bryson, 2010). That the government should only in this case play a more active role in society, by promoting the idea that women can pursue their career goals while remaining within the nuclear family structure by for example promoting quotas in the amount of women that should be employed in businesses and politics (Bryson, 2010). However, it all goes back to important aspects like culture, socialisation and patriarchy which cannot be denied or neglected.

The Liberal Feminist Theory is premised around a number of assumptions. These premises are based on the understanding that individual ignorance has also contributed to gender prejudice. In order to address this prejudice the affected individual has to take action for instance on those personal barrier. Education, state and motivation seminars are therefore seen as variables that can
be used to improve the situation through the state. Liberal feminists are also concerned with equal rights and freedom of the individual. In principle, liberal feminism is for gradual reforms through advocacy for equal rights for all, and laws and policies that promote equality. However, most people, both male and female, have been given equal education opportunities. Gender disparities are therefore attributed to a number of factors. Such factors include culture and the way men and women are socialised within that culture. The other factors are closely related to the attitudes of the individual.

### 4.4.3 Women as Community Managers

Women take work at community levels in their capacity as producers and in pursuit as service provision for the consumption of their families. Because of lack of such services in rural areas, community management often takes the form of protests at a residential level and struggles on confronting the state about consumption related issues. This is all reflected in the involvement of women in the structures of civic organisations despite being absent from leadership positions. By fully participating in local and community structures, women define and defend both their immediate and practical gender needs and their long-term strategic gender interests (Gandari et al, 2012). The role of men in communities is more visible because men usually are paid for their productive work and if they have a community management role, it turns to involve political organisation and leadership rather than managing for consumption. In contrast, the productive role of women is often given little recognition.

The reproductive and community management roles of women are regarded as natural and non-productive because they do not earn income so they are not often recognised as work. It is their interdependence that is critical determinant in identifying women’s needs and interests for instance while reproductive and domestic work often determines a woman’s ability to participate
in the labour force. This may also determine the extent to which she has free time to participate in community work and management. Women’s primary responsibility for reproduction and domestic work confines them to the community. These roles place women at the managerial level of the community.

4.7 CHAPTER SUMMARY

The chapter presented and analysed data gathered for this study on Women’s leadership in community development a case of ward 30, Chivi District. Use of thematic cluster organised in line with the respondents’ views was utilised to ensure effective presentation and analysis of all the data collected. The chapter also discussed the trends of presented data in relation with other relevant correspondences used in the section on related literature review.
CHAPTER 5: SUMMARY, CONCLUSIONS, RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH

5.1 INTRODUCTION

This chapter focuses on the conclusions and summary of the research from the background, literature review, research methodology, data presentation analysis and discussion of findings. Recommendations will also be given and also the area for further research.

5.2 SUMMARY

The aim of the study was to identify the barriers to women’s participation in leadership roles in community development and suggest possible solutions. The research looked at the comprehensive background of the study which explained the issue of lack or minimum women participation in leadership roles. The study clarified that some sectors of leadership tend to remain male dominated where women have not been fully represented. Chivi district, under study, is one example with 3 out of 32 Councillors being women, 3 male Chiefs and 11 Headmen. The majority decision making sectors are held by men. Therefore, the study explored women’s leadership roles which included community managerial role and role as mothers and wives. The study also examined the factors affecting effective participation of women some of which are personal barriers, political violence against women, unequal opportunities between men and women, patriarchy, socialisation and most commonly culture. The state has been seen as a major tool for improving the chances for effective participation of women’s leadership in community development that is through education, leadership trainings and seminars.

The research covered a sample part of Chivi District that is Ward 30. It was based on a qualitative case study research design and questionnaires and in-depth interviews as the research
instruments. A sample of 35 participants was selected from ward 30 Chivi. Interviews were conducted with key informants from the local authorities, ministry of women affairs and politicians. Snowballing and purposive sampling were used as techniques in sampling. Data collection methods and all other techniques that were discussed above were adopted to ensure that the information that was going to be employed is true and free from bias. Data findings were presented, analysed, discussed and linked with the previous literature.

The research also reviewed previous literature in order to explore what previous researchers came with and link it with the accumulated knowledge on the challenges, causes and opportunities for women’s leadership in community development. Liberal feminist theory was used to guide the discussion. The theory emphasises on the issue of individualism, stating that men and women are created equal and should receive equal opportunities and chances to pursue their goals. The state should be relatively limited in interfering with the private sphere, but should engage in social engineering, promoting the notion that women can pursue their career goals while upholding the family structure, and thereby achieve gender equality.

5.3 CONCLUSIONS

In this study, the researcher made use of the qualitative approach which was necessary to explore the nature of leadership, participation, gender issues and women’s leadership in Ward 30, Chivi District. This was useful in examining women’s roles, barriers to their participation and evaluating chances to their participation. The research was concerned with getting insights of the participants on women’s roles in community development, barriers to their participation and opportunities. Through the qualitative approach, the researcher noted the responses of the study were influenced by the familiar experiences, attitudes and beliefs.
The major causes for the lack or minimum participation of women’s in leadership is strongly attributed to issue of culture. Culture shapes the behaviour of both men and women. Both men and women are socialised in that culture which often result in the patriarchal societies that reproduce themselves. Women’s inability to take up leadership positions in communities is attributed to the cultural belief that ascribes natural leadership in the household and wider community responsibility to men. Women are only there as passive recipients. Gender relations are rooted in the ideology that women are subordinate to men. Women are continuously denied legacy rights, freedom of expression, flexibility and participation in community activities and say in personal choices and preferences. The society and family transforms boys and girls into men and women and construct a hierarchy of gender relations where men are privileged. This is against the principles of liberal feminism which focuses on individualism, stating that men and women are created equal and should receive equal opportunities and chances to pursue their individualistic goals (MacKinnon, 2013).

Culture, patriarchy and socialisation are interlinked aspects that restrict women’s options on the grounds that certain options should not be available to women because morality forbids women choosing them. Together, culture, patriarchy steer women into socially preferred ways of life. Men are labelled as independent women as interdependent (Miller and Ubeda, 2012). These stereotypes affect the role men and women play in community development. Men have historically had a more prominent role in the public sphere than women. There are also other factors, however, that attribute to the ineffective participation of women in leadership roles. These include personal barriers, political violence against women, unequal opportunities between men and women and the nature of leadership role against family responsibilities. All these can be improved or changed through empowerment, enabling environment for both men and women
and education as proposed by the liberal thought. There is need for practical application of the related laws and policies put in place to improve the participation of women in leadership and decision making.

Giving women a bigger representation and participation at state level will promote more policies leaning towards gender equality as well as more peaceful policies, thus liberal feminism believes that gender equality should be achieved through the state (Eisenstein, 2012). The state should be relatively limited in interfering with the private sphere, but should engage in social engineering, promoting the notion that women can pursue their career goals while upholding the family structure, and thereby achieve gender equality within the nuclear family (Bryson, 2010). Education is the means to change. The state, according to the liberal feminist perspective, has the duty to strengthen accountability and oversight mechanism for gender equality and mainstreaming initiatives across and within government bodies. This would have effect toward balanced representation in decision making position in public life by encouraging greater participation of women in government at all level. As the liberal feminist approach supports, the state has the capacity to improve the involvement of women and as Colvin (2007) states, the legal approaches if actively supported by the state can be an important index in decision making bodies.

Whilst education can help change attitudes and perceptions, the Liberal Feminist Theory has limitations when it comes to political change. It may be concluded that the Liberal Feminist Theory is quite applicable in terms of the acts and policies that are generated to support equality, justice and fairness. However, there have been limitations to the achievement of equality and equity in areas such as politics and development. This is due to many factors that include the
stereotypes found in society, socialisation process and personal challenges that have to be changed or adjusted.

5.4 RECOMMENDATIONS

✓ Adopting practices that promote gender equality in education by ensuring equal access to quality education, equal rights and opportunities to successfully complete schooling, make educational choices and where necessary adapting school and early childhood education curriculum.

✓ Encouraging and supporting women into non-traditional vocation is crucial in not only making sustainable change in their lives but also helping break social taboos that hinder them from taking part in leadership roles.

✓ Fostering public awareness campaigns on women’s leadership and gender equality in order to influence government structures such as legislation, policies, monitoring and evaluation.

5.5 AREA OF FURTHER RESEARCH

Area for further research can focus on the impact of culture in shaping the behaviour and preferences of individuals. Considering the research area, it can also be suggested that further research be undertaken on the specific leadership attributes with respect to gender. For example, the men and women leaders could be investigated on whether women leaders are more creative and efficient than men. It can also be investigated on the various leadership styles and how effective they are.
5.6 CHAPTER SUMMARY

The chapter gave an overall assessment of the research study. The research findings together with the previous literature were merged in order to come up with an overall conclusion, toward meeting the research’s objective. Recommendations were drawn from the overall conclusion and so is the area for further research.
REFERENCES


Constitution of Zimbabwe Amendment (No. 20) Act 2013


APPENDICES

Appendix I: Consent letter

To whom it may concern

Dear Sir/ Madam

RE: REQUEST FOR PERMISSION TO CARRY OUT AN ACADEMIC FIELD RESEARCH WITHIN YOUR ORGANISATION.

The undersigned is a fourth-year undergraduate at Bindura University of Science Education seeking for permission to carry out an academic research project in your organisation. The research topic reads: WOMEN’S LEADERSHIP IN COMMUNITY DEVELOPMENT. A CASE STUDY OF WARD 30, CHIVI. All the data obtained will be used in good faith and shall be treated with highest level of confidentiality, and for academic purposes only.

For ease of reference, please find also attached is a supportive letter from the Chairperson (Peace and Governance)-Bindura University of Science Education.

Yours faithfully,

Christabell Maridza

Supervisor: Dr, D. Makwerere

0772596562
Appendix II: Questionnaire for Organisations and Ministries in Chivi District (Ward 30)

My name is Christabell Maridza, a student at Bindura University of Science Education (BUSE). I am carrying out a research study on **Women’s Leadership in Community Development in Ward 30, Chivi** as a fulfilment of the Bachelor of Science Honours Degree in Peace and Governance. You are kindly requested to contribute to the study by answering the questions below.

**NB:** The findings and information given will strictly be used for academic purposes. Confidentiality and anonymity is guaranteed. Your co-operation and participation will be greatly appreciated.

**SECTION A: BIOGRAPHICAL DATA**

Please indicate by ticking inside the box

1. Please indicate your gender
   
   - FEMALE
   - MALE

2. What is your age group?
   
   - 18-30
   - 31-45
   - 46-60
   - 60+

3. Highest level of education attained
   
   - PRIMARY
   - SECONDARY
   - TERTIARY
   - NONE

**SECTION B: WOMEN AND LEADERSHIP**

4. Do you think women should or can be leaders?
   
   *(Vakadzivanokwanisakuitavatungamiriri here?)*

   YES
   
   NO

5. What are the barriers to the effective participation of women in leadership roles?

   *(Zvikonzerozvinodziviravakadzikuendapazvinzvimbozveutungamiriri)*
6. What do you think are the measures that can be taken to improve the involvement of women in leadership in community development?
(Zvingaitwakurudziravakadzikutivaendepautungamiriri)

7. Is there an association that upholds women’s interests in your area?
(Pane batorinomirirazichemozvevanhukadzimunharaundamenyu here?)
YES  NO

8. Are you a leader or have you ever been in any leadership position?
(Uri mutungamiriri here kana kutiwakambovamutungamiriri here?)
YES  NO

9. How do you rate the involvement of women in leadership positions in your area?

Extremely poor  Moderate  Good  Excellent

10. Any other comments?
(Zvimwezvamunofunga)

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Appendix III: Interview Guide for Key Informants

1. What roles do women play in community development?

2. Are both men and women given equal opportunities?

3. What is the influence of women’s leadership in community development?

4. What are the challenges that women face in the leadership arena?

5. Have there been any efforts to improve the empowerment of women?