



Economic Development and Women Empowerment in Zamimpilo

Art and Craft Co-operative

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Abstract

Development agencies, non-government Organizations (NGOs) and government organizations around the world aim for the betterment of women in all spheres of their lives. Empowerment has been considered the main focal point towards the achievement of the wellbeing of women. The study was about cooperatives and women empowerment. It investigated the extent to which participation, empowerment, capacitation and benefits of membership contribute in enabling cooperatives to empower women. This study applied the Capability Approach (CA) in an attempt to understand the need and importance of capabilities to women in a cooperative. The quality of life of an individual is analysed in terms of the core concepts of functionings and capability, thus the CA focuses directly on the quality of life that individuals are actually able to achieve.

The Capability Approach proposed that the most vital thing to deliberate when valuing well-being is what people are actually able to do. Capacitation to disadvantaged people is very important in that it ensures services and assistants directly meet their needs. Participatory planning can be regarded as an instrument for identifying the needs of all persons within a community, a way of constructing harmony, and means of empowering deprived or marginalised groups. Participatory development has created the need that there should be inclusion of everyone concerned in the decision making that enables the utilization of all ideas and experiences especially of the poor in rural communities and that they should have influence in the decision making process.

The study hypothesized that the perceived level of participation; empowerment and capacitation will determine the benefit of membership in a cooperative. The survey was conducted using a Five-Level Likert scale to decipher respondents' perceptions of level of participation, empowerment, capacitation, and perceived benefits. In the beginning of analysis, responses (N=110) were reduced using Principal Components Analysis (PCA) to determine how questionnaire items contributed to variables under consideration, variables extracted were correlated and regressed. A linear regression analysis was used to describe how a benefit of membership mediates the relationship between participation, empowerment and capacitation.

The results showed that members' perceived levels of empowerment mediate their Perceived Benefits of membership (PERBEME). This shows how benefits of membership in a cooperative are determined and empowerment experienced. Cooperatives have a potential of empowering women and that is achieved through democratic operation, where members equally participate in the daily business.

The findings showed a correlation between independent and dependent variables. The findings further demonstrated that capacitation, empowerment and participation, influence change on the benefits of membership in a co-operative.

Declaration

I, Sipehelele N Mahlaba (201238378), the undersigned do hereby declare that this thesis is a presentation of my original research work. Where there are contributions of others involved clearly, with due reference to the literature, acknowledgement of collaborative research and discussions. The work was done under the supervision of Dr Kehinde Davies Ige, at the University of Zululand.

Signature.....

Date.....

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My heartfelt and profound gratitude goes to God for His guidance, protection and continued provision for all my needs.

This also extends to the Zamimpilo Art & Craft Market for being a pillar of strength in this research. I hope this would make a humble contribution to them. This is also my endeavor to make a contribution to the community of South Africa at large.

My gratitude and appreciation go to Dr K. D. Ige for his guidance, supervision, his remarkable encouragement, patience, and review of drafts until the final phases of the dissertation.

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Dedication

This dissertation is dedicated to my Family and my son, Melokuhle for their unconditional love and tolerance in supporting me in my studies.

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9.3.1 Conceptual outcome

Abbreviations

ANOVA: Analysis of Variance

BBBEE: Broad Based Black Economic Empowerment

BTS: Bartlett's Test of Sphericity

CA: Capability Approach

DTI: Department of Trade and Industry

LEPAR: Level of Participation

ICPD: International Conference on Population and Development

KMO: Kaizer-Meyer-Olkin

NGOs: Non-Governmental Organisations

NEDLAC: National Economic Development and Labour Council

PCA: Principal Components Analysis

PELECAP: Perceived Level of Capabilities

PEBEP: Perceived benefits of Participation

PERLEMP: Perceived Benefits of Empowerment

PERBEME: Perceived benefits of Membership

RDP: Reconstruction Development Programme

SPSS: Statistical Package for the Social Sciences

WB: World Bank

Chapter Outline

This research report consisted of nine chapters. Chapter 1 of the report gives a general introduction and orientation of the study. This includes the preliminary literature review, research problem, the research aims and objectives and offers the main reason behind the need for conducting the study.

Chapter 2 discussed a cooperative as the institution for empowerment and human development, of which it is suitable for women empowerment to participate for a common goal. The chapter covered the South African and worldwide overview on co-operatives as well as the co-operatives as a global driver of Economic Development. It also provided information on co-operatives in promoting women empowerment and dealt with the factors that previous studies have identified on feminism: Co-operatives in a gender relation perspective.

Chapter 3 addresses the role of participatory development in strategizing and mechanizing programmes to overcome problems of being a women and the usefulness of cooperatives as organizations to execute such empowerment interventions. According to Alkire (2003) participatory development has created the need that there should be inclusion of everyone concerned in the decision making that enables the utilization of all ideas and experiences especially of the poor in rural communities and that they should have influence in the decision making process, the chapter's argument is that women empowerment will take place rapidly when participating in cooperatives. Chapter 4 discussed women's participation in economic development.

Chapter 5 gave a synopsis of the Capability Approach. The chapter discussed the importance and the need of capabilities to women as the membership participating in a successful cooperative. CA provides foundations for theories. Chapter 5 has dealt with the theoretical framework of the study on cooperatives and women empowerment.

Chapter 6 dealt with the methodological issues of the study and the specific research design adopted for this study. The study is quantitative in nature and the participants are women. This chapter (7) extends the argument put forward in the previous chapters through the empirical results produced from the perceptions' survey conducted at Zamimpilo Art and Craft Market. In this

chapter the report presents results of demographic factors and descriptive analysis on the perceptions about participation, empowerment, capacitation and benefits of membership.

Chapter 8 presented results on correlations, regression analysis of independent variables PELECAP, PEBEP, PERLEMP, LEPAR and the dependent variable PERBEME. The last chapter 9 is the conclusion chapter. This chapter gave the summary of the study and also presents the core argument of the study, contribution to the body of knowledge, as well as recommendation for future research.

CHAPTER 1: GENERAL INTRODUCTION

1.1 Introduction

A cooperative is defined in the South African Cooperative (No. 14 of 2005) as an organization formed and owned by a group of individuals for the purpose of improving their participation in economic and social activities of its members based on the cooperative principles. All cooperatives in South Africa are managed based on the values of self-help, self-responsibility, democracy, equality, equity and solidarity. Encouraging cooperatives is significant approach of the South African Government's Broad-Based Black Economic Empowerment programme that seeks to articulate the imbalances of the past, especially those who were previously marginalised. According to (DTI, 2004) the BBBEE approach will, among other things, encourage and support efforts by cooperatives and other forms of enterprise that support broad-based economic empowerment. Simmons & Birchall (2008) stated that it is difficult to figure the strengths and weaknesses of cooperatives because they differ intensely on their types and countries from time to time, especially when policies change and technology advances. The study advocated that women have to be empowered to increase their capabilities and functioning's in the society.

Figure 1.1 Conceptual Model of Capacitacion, Empowerment and Participation

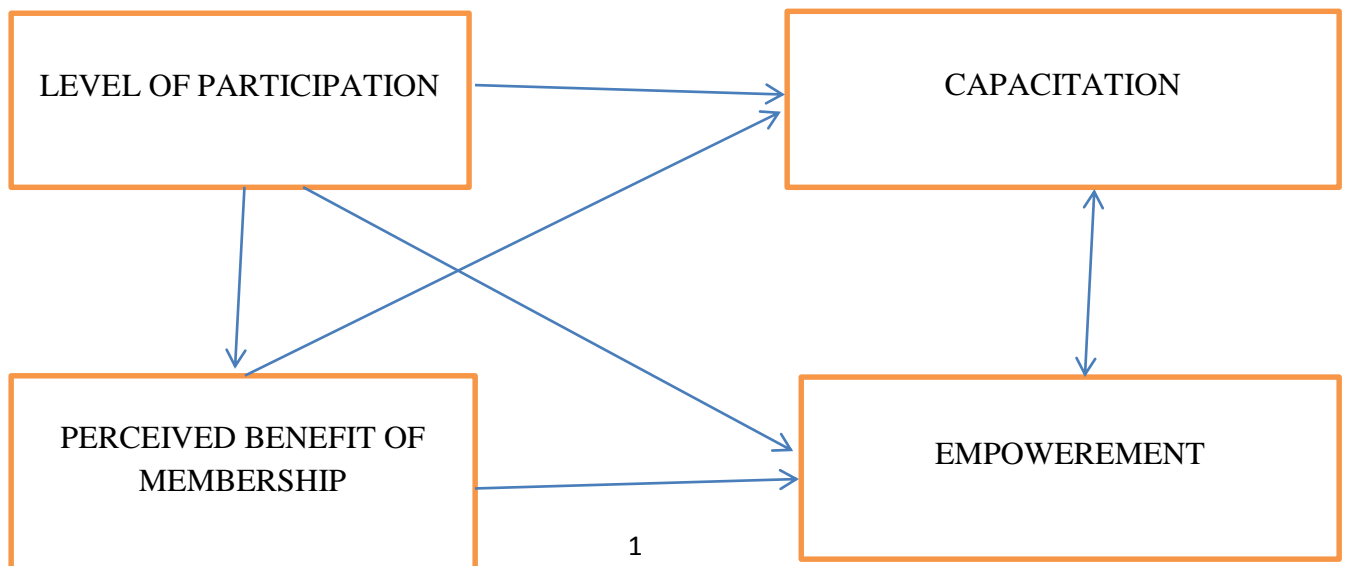
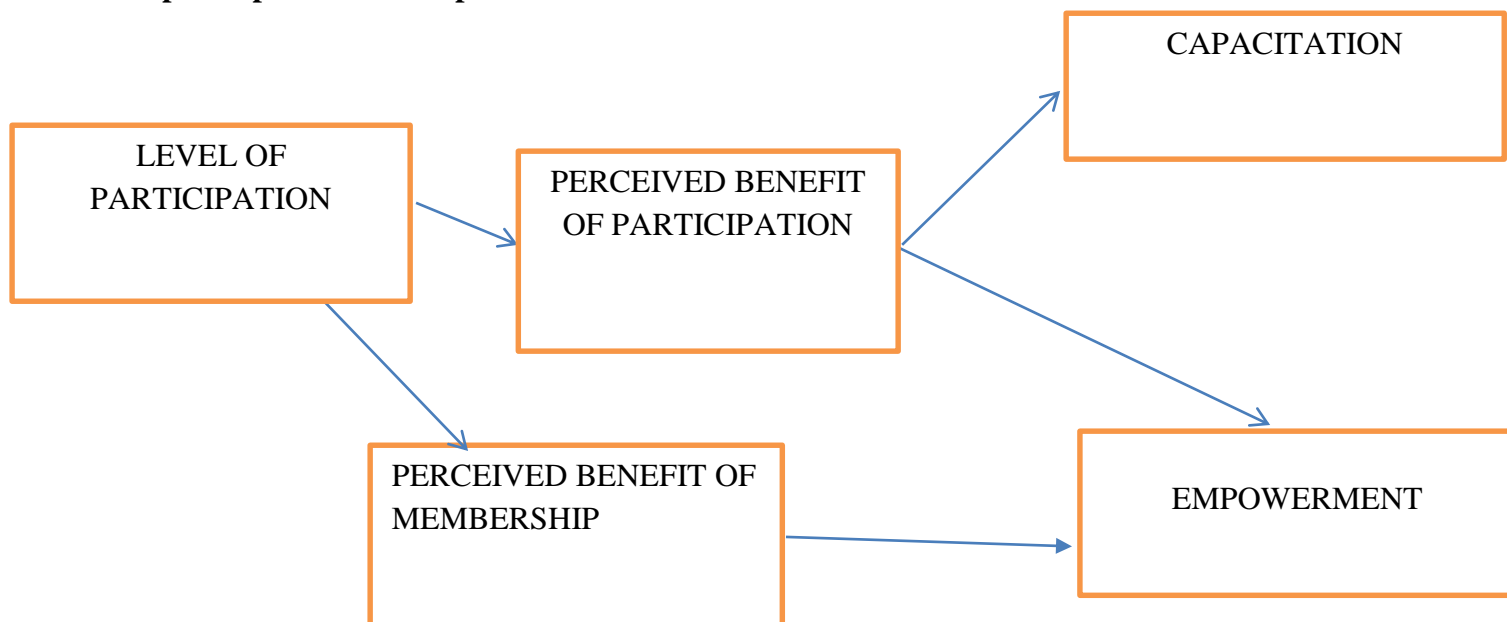


Figure 1.2. Regression model for perceived level of participation, perceived benefit of participation and Empowerment



Empowerment is the relationship between participation and control as participation means an individual's ability to contribute in society, and control means the capacity to influence decision making. Empowerment is the process where local people are capacitated to partake more effectively in all spheres of society. Rights that people have cannot be taken away and they exist to give every individual dignity and respect in the society. The discussion of the study had established that participation has a major contribution to empowerment. (Alsop & Norton, 2004). For empowerment and participation to be effective in rehabilitating the community, there must be change in relations of power at all levels of leadership. Empowerment means people can participate for their own benefits. Participation is important in bridging a gap of superiority and inferiority between government, donors and beneficiaries. Empowerment is experienced when beneficiaries are participating in key decisions. Empowerment can never be achieved if there is less participation of marginalized and disadvantaged groups (Cornwall & Brock 2005). Capabilities provide women with full rights to equally participate in a cooperative, and also, to the outside environment without

having an obstacle. The study shows that women are suitably capacitated when they fully participate and commit themselves in a cooperative, and thus are empowered for all life challenges.

1.3 Research Problem

Co-operatives have been highlighted as a platform, given to potential members to both strengthen participation and increase government responsiveness to the poor (World Bank, 2001; Steine 2007). According to Oxhorn et al (2004) the main purpose is to improve democratic governance by facilitating citizen participation. This is because the decisions made at the local level more directly influence people, resulting in more trust, confidence, and responsiveness (Campbell, 2003). Co-operatives have devolved power to grassroots institutions with a view to enhance development. The need to empower the local people responds to the growing recognition that local people in developing countries lack control over resources. Unless rural people are empowered to participate in the development process, development efforts will only have partial positive effects if they have any positive effect at all. Women in the various spheres of society have been facing a challenge of not being given the first preferences like men; this is due to the general belief that they do not possess equal capabilities as men. This problem tends to contribute in e.g. unemployment, and the large population being dependent on social grants. The study thus advocates that women have to be empowered to increase their capabilities and functioning's in the society.

A preponderance of past studies on women empowerment had been concerned with the rights of women. Akiiki (2002) were interested in the challenges faced by women in accessing social infrastructure. There has therefore been limited attention in the literature on economic initiatives of women to empower themselves and positively contribute to the society. Cooperatives have been regarded as a platform where these people can join together to share their experiences and strategies for them to be productive. The capability approach has been used as the theoretical framework for the study. The Capability Approach has been used as a means to highlight the abilities that women have in the society and that capacitating them is of a good course for the future and individual's empowerment, as Sen has argued that when evaluating the capacitation, the most important thing is to know what people are capable or not.

1.4 Aim

To establish the extent to which members perceived level of participation predicts their level of empowerment.

1.4.1 Objectives

1. To establish the extent to which members' levels of participation affect their perceived level of capacitation.
2. To establish the extent to which perceived benefits of membership affect the perceived level of capacitation.
3. To establish the extent to which the perceived level of participation determines the perceived level of empowerment.
4. To establish the extent to which the perceived benefits of membership in cooperatives affects members' perceived level of empowerment.
5. To establish the extent to which member's level of participation affects their perceived level of empowerment.
6. To establish the extent to which member's level of participation affects their perceived benefits of membership.

1.4.2 Secondary objectives

1. To determine if the relationship between members' levels of participation and their level of capacitation is mediated by their perceived benefits of participation.
2. To determine if the relationship between members' levels of participation and their level of empowerment is mediated by their perceived benefits of participation.
3. To determine if the relationship between members' levels of participation and their level of empowerment is mediated by their perceived benefits of membership.

1.5 Research Questions

1. To what extent does the level of participation affect members' perceived level of capacitation?
2. To what extent do the member's perceived benefits of membership in a co-operative determine their level of capacitation?
3. To establish the extent to which the perceived level of participation accounts to perceived level of empowerment?
4. To what extent does the perceived benefits of membership in cooperatives determine the perceived level of empowerment?
5. To what extent does the member's level of participation affect their perceived level of empowerment?
6. To what extent does the member's level of participation affect their perceived benefits of membership?

1.5.2 Secondary research questions

1. Is the relationship between members' levels of participation and their level of capacitation mediated by members' perceived benefits of participation?
2. Is the relationship between members' levels of participation and their level of empowerment mediated by their perceived benefits of participation?
3. Is the relationship between members' levels of participation and their level of empowerment mediated by their perceived benefits of membership?

1.5.1 Research Hypothesis

1. There is a correlation between level of participation and perceived level of capacitation.
2. There is a correlation between members' perceived benefits of membership and their perceived level of capacitaion.

3. There is a correlation between level of participation in cooperatives and the perceived level of empowerment.
4. There is a correlation between the perceived benefits of membership and perceived level of empowerment.
5. There is a correlation between the member's level of participation and the perceived level of empowerment.
6. There is correlation between the member's level of participation and the perceived benefits of membership.

1.5.3 Secondary hypotheses

1. The relationship between members' levels of participation and their level of capacitation is mediated by members' perceived benefits of participation.
2. The relationship between members' levels of participation and their level of empowerment is mediated by their perceived benefits of participation.
3. The relationship between members' levels of participation and their level of empowerment is mediated by their perceived benefits of membership.

1.6 Research Methodology

This study adopted a quantitative research paradigm. The quantitative method was used in this study because it enables the researcher to test hypothesis and to measure relationships between variables. Devos et al. (2011) argued that quantitative research necessitates that data collected be stated in numbers or quantified. The methods employed in conducting this research, quantitative research are explanatory, descriptive and experimental, involving the systematic collection of quantifiable information. According to Babbie (2013) "paradigm" refers to a set of general philosophical assumptions about the nature of the world ontology and how we can understand it epistemologically. Such assumptions are shared by researchers working in similar fields. The study used the positivist ontology following its assumed advantage over the inductive ontology, as the

study tested hypothesis. The research instrument was therefore adapted from existing literature utilizing the deductive methodological approach and its concomitant quantitative/survey design.

1.7 Population

Zamimpilo Art and Craft Market was chosen for this study because their entire membership are women. In addition, Zamimpilo is one of the foremost cooperatives catering for the needs of the women within the Mtubatuba municipality. Zamimpilo community Market has 110 members; its membership is constituted of women who make a living by selling arts and craft produced in a symbolic relationship with the environment. The cooperative specializes on grass weaving, pottery, beadwork, craftwork and selling fruits and vegetables.

1.8 Sampling Method

Zamimpilo community Market has a total of 110 members therefore the researcher decided to use a census study method, which entails a study of every unit, everyone or everything in a population and in this method there will be a higher degree of accuracy in data as census method is accurate when the population is small (ABS, 2014). The researcher has decided that the membership that is registered in the cooperative will be the one suitable for being selected. The list of all registered members of the cooperative will be obtained from the project manager to include them as sample elements for the study.

1.9 Data Collection

The instrument that was utilised to obtain data for this study was a questionnaire. The questionnaire for this study consists of seven (7) sections on a Likert scale of 1 to 5, (where 1= strongly agree, 2=agree, 3=neutral 4=disagree and 5=strongly disagree. Section A was on demographic factors, section B was about Perceived level of Capacitation, Section C was on the respondents' Perceived benefits of Participation, Section D was about Perceived benefits of Empowerment, Section E on respondent's level of Participation and Section F was about Perceived benefits of membership. The questionnaire was hand delivered to the participants.

1.10 Data Analysis

According to Mupambwa (2013) data analysis involves the process of bringing order, structure and meaning to the quantity of collected data. The statistical analysis of the data was done through the employment of the Statistical Package of Social Sciences (SPSS) 24. Statistical methods of descriptive frequency tables were used to interpret interval and nominal data. Pearson Product-Moment Correlation was calculated to describe statistically the association between variables; it is the degree to which two variables share a common relationship. Correlation was reported as a number signified by an 'r'. The coefficient 'r' can range between -1.0 and +1.0. The plus and minus signs indicate the direction of the relationship (Seeley, 2011).

1.11 Ethical Consideration

The study is in accordance with the ethical standard by the University of Zululand, which has been set out to ensure compliance with the national regulatory framework and University policy. The researcher ensured participants' safety from harm during and after the study.

1.12 Conclusion

This chapter has established a core argument of the study, aims and objectives of the study as well as the research hypothesis, there has therefore been limited attention in the literature to the economic initiatives of women to empower themselves and positively contribute to the society. Cooperatives have been regarded as a platform where these people can join together to share their experiences and strategies for them to be productive. This study applies the Capability Approach (CA) in an attempt to understand the need and importance of capabilities to women in a cooperative. The argument is that the quality of life is analysed in terms of the core concepts of functioning and capability, thus the CA focuses directly on the quality of life that individuals are actually able to achieve. Also this chapter has revealed that the study is quantitative in nature and utilizes self-administered Likert Scale survey questionnaire for data collection. However, the methodology of the study will be fully discussed in chapter 6. The following chapter will focus on cooperatives empowering women as a tool for development.

CHAPTER 2: CO-OPERATIVES AS A TOOL FOR DEVELOPMENT

2.1 Introduction

Co-operatives are community-based, rooted in democracy, flexible, and have participatory involvement, which makes them well suited for economic development (Gertler, 2001). The process of developing and sustaining a cooperative involves the processes of developing and promoting community spirit, identity and social organization as cooperatives play an increasingly important role worldwide in poverty reduction, facilitating job creation, economic growth and social development (Gibson, 2005). The study examines the role of cooperatives in empowering women with a view to throwing some light on the nature and features of cooperatives, the benefits and the formation and management of cooperative societies. In this chapter, a due consideration has been taken on what other scholars have ascertained on the issue of empowering women, this is validated by means of a literature review. The chapter commences by providing an insight on Co-operatives as a global driver of Economic Development, the concept of Co-operatives and Co-operatives in promoting women empowerment. Furthermore, the chapter discusses the Gender relation perspective (feminism) and incorporates an overview of Co-operatives in local and worldwide view.

2.2 Co-operatives as a Global Driver of Economic Development

Co-operatives have a long and successful tradition around the world and have proven to be amazingly flexible in meeting a wide variety of social and economic human needs. International experience shows that countries which have achieved economic development also have a vibrant and dynamic co-operative sector, contributing substantially to the growth of their economies. For example, in Kenya, co-operatives contribute 45% of the Gross Domestic Product (GDP) and 31% of the total national savings and deposits (ICA, 2006). Co-operatives control 70% of the coffee market, 76% of the dairy market and 95% of the cotton market. In New Zealand, 22% of the country's GDP is generated by co-operative enterprises. In addition, co-operatives are responsible for 95% of the dairy market and 95% of the export dairy market. They hold 70% of the meat

market, 50% of the farm supply market, 70% of the fertilizer market, 75% of wholesale pharmaceuticals and 62% of the grocery market. In Spain, the co-operative movement produces more than 70 billion in turnover and the majority of these co-operatives are worker co-operatives (NEDLAC 2004).

In contrast with other forms of business, co-operatives tend to mobilize and integrate more people and communities into the mainstream economy. According to the International Co-operative Alliance Report, international co-operative movements represent over 800 million members, more than the total population of the entire European continent. Four out of every ten Canadians are members of at least one co-operative. In Quebec, 70% of the population are members of co-operatives, while in Saskatchewan, 56% of the population are members. In the US, more than 100 million people or 40% of the population are members of co-operatives. In Italy, the number of people employed by co-operatives rose by 60, 1% in the 1990s, which is against a general average of 9, 1%. In Germany, one out of four people is a member of a co-operative, with more than 20 million people being members. In Japan, one out of every three families is a member of a co-operative (DTI, 2012). In Singapore, 50% of the population are members of co-operatives. In Kenya, one in five people is a member of a co-operative and 20 million Kenyans directly or indirectly derive their livelihood from co-operatives. In Spain, the co-operatives' movement represents two million workers and another 10 million people, who derive their livelihoods from co-operatives. In Bangladesh, 45% of residents receive their electricity through service co-operatives (DTI, 2012).

Co-operatives, as a form of business, tend to contribute enormously to the world's economic growth and development, as compared to other forms of business. For example, the revenue of the world's top 300 co-operatives exceeds US1 trillion, equal to the world's tenth-largest economy (ILO, 2006). Co-operatives cover 25% of the world's market in insurance and supply 33% of the world's dairy products. Co-operatives have contributed to the world's economic growth, driven not by profit but rather by a desire to bring fairness, equity and justice to the marketplace. Co-operatives help people obtain goods and services that they may not otherwise be able to afford on their own, by pooling together their purchasing power (dti, 2012). Co-operatives help build stronger communities. Since most co-operatives are community- and regionally-based, investment

in and surplus revenue from the co-operative stays within the local community. Every rand invested in the local co-operative has a significant multiplier effect within the community. As many as 100 million people are employed in co-operatives, while three billion people secure their livelihoods through co-operatives. Internationally, it has also been proven that co-operatives are more stable and durable than private businesses, For example, in Canada, the Direction des Cooperatives, of the Quebec Ministry of Industry and Commerce, estimates that the survival rate of co-operatives, after a five-year period, with public and private sector support in place, is 64%, compared to 36% for private firms. After 10 years, the survival rate of co-operatives is 46%, compared to 20% for private firms (NEDLAC, 2004). During economic crises, co-operatives tend to be more resilient than other forms of business.

2.2.1 The concept of co-operatives

The International Cooperative Alliance (ICA, 2015), defines cooperatives as “autonomous associations of persons united voluntarily to meet their common economic, social, and cultural needs and aspirations through a jointly-owned and democratically-controlled enterprise.” Cooperatives contribute to economic growth worldwide by creating a significant number of jobs, and are important for the economies of a great number of countries in areas, such as supply of food products, housing and financial services. Building on values of fair distribution of profits among its members, cooperatives improve community life and welfare. Cooperatives constitute a form of business venture with the capacity to succeed even at the most basic level and among the poorest populations by pooling resources together to scale up business activities. The strength and the positive side of cooperatives is that they are based on the values of self-help, self-responsibility, democracy, equality, equity and solidarity. In the tradition of their founders, cooperative members believe in the ethical values of honesty, openness, social responsibility and caring for others (McPherson, 1996).

Credit and savings cooperatives are the most common form within the cooperative movement and are widespread within urban and rural areas. They usually offer slightly higher interest rates on loans than regular banks due to the low capital contribution requirement; but on the other hand, they do not ask for collateral, co-signers or mortgages. Usually, credit and savings cooperatives do not limit membership and demand little capital contribution; this increases access to finance

especially for artisans, small producers and vendors, who would usually not have access to credits by private banks (Huppi & Feder, 1990).

Another form of cooperatives are consumer and purchasing cooperatives. Their members are independent producers, but decide to jointly purchase production supplies to enhance their bargaining position due to higher purchased volumes. Consumer and purchasing cooperatives can typically be found within a community and are open to new members within certain boundaries. Unlike production and credit cooperatives, they often do not have access to special support through training or access to certain government programs, caused by their much smaller size and importance for the economy, which leaves the skill base of their members often restricted. This poses challenges in many contexts and has led to many failures of consumer cooperatives (Majee & Hoyt, 2011). The last form of cooperatives presented here are producer cooperatives, where members work with the cooperative for a minimum of some hours per day, week or month or they contribute an allotment of a finished amount of products. The cooperative provides almost all needed supplies: raw materials, tools, and machinery. Membership is limited and relates to the sales volume they have. Members work either at designated cooperative production sites or at their homes. The final products are sometimes sold by members directly or by the cooperative depending on the nature of the product. These cooperatives market their products directly, which eliminates the need for middlemen and increases profits (Majee & Hoyt, 2011).

Cooperatives have a role to play in mitigating different shocks, and in creating a socially and economically stable environment for their members. This is especially found to be true for female members where economic safety and equal participation can lead to increased self-confidence, decision-making skills and capabilities to take on challenges and manage risk (Dash, 2011). Consequently, women can be empowered and become active agents of change. They can become entrepreneurs and promoters of social transformation who can improve their own lives and those of their community members. Cooperative enterprises as self-help organizations play a significant role in uplifting the socio-economic conditions of their members and that of their local communities. Cooperative organizations operate as people-centered businesses and also serve as catalysts for social organization and cohesion. The International Co-operative Alliance (ICA) which is an apex organization that represents cooperatives worldwide defines a cooperative as: “An

autonomous association of persons united voluntarily to meet their common economic, social and cultural needs and aspirations through a jointly owned and democratically controlled enterprise”. This definition emphasizes that cooperatives are independent of governments and are not owned by anyone other than their members themselves. They are associations of individuals which literally mean individual people but also ‘legal persons’, organizations that may themselves have members. Therefore federal bodies whose members are the primary cooperatives can also be cooperatives themselves and that small businesses can also be members of cooperatives. They are united voluntarily, and should be free to join or leave. This also means that collective farms or villages or neighborhood associations that include all people in an area (whether or not they want to be members) are not genuine cooperatives (Sumelius and Tenaw, 2010). In general, the aim of cooperative formation is to offer an opportunity for local people to take development into their own hands and make it a meaningful concept at the local level. Cooperatives have arisen where the cost of adjustment to economic change has threatened to destroy communities and where local people needed power to control the pace and direction of change in order to preserve what they valued.

2.3 Cooperatives as a Tool for Development

Among cooperative proponents, the structure has been touted as a strategic tool for poverty reduction. Supporters argue that cooperatives serve as “mediating agencies” for accessing livelihood assets. If, as Develtere, Pollet, & Wanyama (2008) argue, “people’s access to the assets that they require to earn a living is a matter of organization” then cooperatives as membership-based mediating agencies would have the potential to reduce poverty through facilitating access to assets. The ILO, one of the primary contributors to the pro-cooperative debate, maintains that cooperatives can have economic, social, and political impact on development. In its 2003 Director General’s Report, the organization states that within cooperatives, members “lean on each other, innovate together and, by increasing control over livelihoods, build up the sense of dignity that the experience of poverty destroys” (Birchall, 2004). Through its many commissioned reports, it notes that cooperatives have a demonstrated ability to create employment opportunities not only for members, but also for people organizations that do business with cooperatives (Develtere et al., 2008). A 1997 ILO study estimated that across fifteen African countries, approximately 158,000 jobs were created as a direct result of cooperatives (Schwettmann, 1997). The ILO notes that

cooperatives have been shown to generate income which is then used to support children's education, obtain proper housing, make investments in savings and/or other income generating activities, and meet the consumption needs of households. It points to the fact that cooperatives are group organizations that can achieve economies of scale unachievable by individuals working alone (Develtere et.al. 2009). Also advanced by the ILO is that cooperatives provide important social benefits in that they tend to foster the creation of internal social safety nets that may be lacking formally. Instances where cooperatives have been shown to support members in paying funeral, wedding, and illness related expenses are cited.

These social benefits are particularly important given the fact that in many African countries, the tax base is limited, many are employed informally, and institutions for administering social programs are often weak. These issues limit the state's ability to provide social protection systems to citizens (Develtere et al., 2008). It also highlights the contribution of cooperatives towards social equality in alignment with the guiding principle that they are to accept people from all socio-economic backgrounds as members (Develtere et al., 2008). By accepting both the poor and the less poor or more well-off, it is argued that cooperatives can have a positive impact on social exclusion (Develtere et.al. 2008). Furthermore, the ILO maintains that cooperatives can facilitate access to credit as well as increase purchasing power through group production or purchasing. Cooperatives can also play a political role when they represent the views of their members or facilitate access to welfare services such as healthcare or education (Mukarugwiza, 2010). In 2003 the Cooperative Branch of the ILO commissioned a study of African cooperatives by looking at eleven case studies. The goal of the study was to look at the record of cooperatives in reducing poverty (Birchall, 2003). The study found that self-organization of the poor and poverty reduction seems to go hand in hand and that cooperatives, as a form of self-organization, can facilitate this success. This statement is made with the caveat that for cooperatives to be successful as a platform for this self-organization, they should adhere to the guiding principles already stated (Birchall, 2003).

Again, literature (Narayan & Pritchett, 1999; Maluccio, Haddad & May, 2000) have also cited positive returns among the poor for participating in cooperative groups, including mitigation of risks, reduced vulnerability through self-help practices, and for positive networking and exchange

with other members. The UN Department for Policy Coordination and Sustainable Development in its 1994 report on cooperatives to the General Assembly concluded that cooperatives, which are sometimes the only organizational form open to the poor and vulnerable, have helped to improve the financial stability and standard of living of this target group (Birchall, 2003). Ofeil (2005) notes that given the principle of cooperatives as autonomous, democratic, and member-driven, conceptually, the organizational form allows local communities the freedom to choose the activities that will define their livelihood (Develtere et.al, 2009). Along similar lines, in the early 1990's, the World Bank highlighted that cooperatives that have the freedom to operate like a business within the market economy versus being a function of the state have potential in development (Develtere et al., 2008). Holmen (1990), who has been critical of cooperatives, cited the importance of cooperatives in the context of Africa, with the caveat that they must adhere to the guiding principles to be effective. He goes on to say that cooperatives are not designed as extensive, comprehensive development strategies, but rather they should remain local and true to the culture and people at that level. In effect, though he recognizes their role, he warns against the use of cooperatives as a one size fits all approach to development. Another argument in favor of the cooperative organizational form comes out of the literature on poverty reduction strategy papers (PRSPs). These strategies are supposed to include the voice of the poor. However, unless the poor are organized at the local level, it will be difficult to represent themselves and their ideas on development. The cooperative form, because of its open membership, democratic principles, and inclusion of the poor may provide the organization that they need in order to have their voices heard in the processes of developing PRSPs (Birchall, 2003).

Perhaps one of the strongest arguments for cooperatives as a potential tool for poverty reduction is that the organizational form was actually created by the poor in order to seek economic advantages that were not achievable working alone. Münkner (2001), one of the more objective writers on the topic of development and cooperation, views cooperatives not as a tool that helps the poor, but as a tool that the poor use to help themselves. He notes that members have their cooperative, not the other way around. He explains that the poor can utilize the cooperative form to pool their resources and by conceding their own interests to the interests of the group, can benefit more from organized self-help than they would working alone .

2.3.1 Cooperatives in Promoting Women Empowerment

Most women in developing countries do not have access to education, productive resources and other services. Such discrimination hampers them not to earn incomes and not to actively participate in socioeconomic and political conditions (Kebeer, 1999). In order to solve the problem, women empowerment becomes a global agenda. The term ‘women empowerment’ has become popular in the development field since the 1980s. It is vividly recognized that women empowerment is essential for sustainable economic growth and poverty reduction in developing countries. Women empowerment is defined differently by different scholars. Mayoux (2005) and Mosedale (2005) define women empowerment as a mechanism where women become strong through increasing their confidence to make appropriate choice and control over resources. Naryaan (2002) on the other hand defines women empowerment as increasing control and ownership of assets to influence and bargain over any decision that affects their lives.

Although women empowerment is not a sufficient condition, it is still a necessary condition for the development process. Thus, women empowerment has three dimensions. Social dimension signifies respectable and non-discriminatory positioning in the society. Political dimension signifies involvement in the governance of organization and administrative positions, and economic empowerment is enabling women members to have equal opportunities in employment, spending, ownership of production means and sharing in benefits (Prakash, 2002). Although cooperation is viewed as an organization for the promotion of economic interests of its members, it does not confine itself only to the economic aspect. It also permeates the social aspect of life and aims at establishing a new democratic social order based on freedom and equality, where people live in harmony, caring and sharing like a family, where there is a unity of spirit and a common economic bond (Karunakran, 2004; Warman & Kennedy, 1998). Cooperatives have a role to play in alleviating different shocks, and paving the way towards recovery that is socially and economically sound and sustainable. Ultimately, cooperatives can create a safe environment where women increase their self-confidence, identify their own challenges, make decisions and manage risks. As a result, women are empowered and become active agents of change, entrepreneurs and promoters of social transformation who can improve their own lives and those of the community.

Majurin (2012) revealed that cooperatives are also effective points of entry for addressing a broad range of gender equality issues such as unpaid cultural programs in their community in comparison to 10.7% of women in the unorganized sector. Cooperatives have been successful in not only increasing social participation of women but also in developing drives, initiatives and leadership qualities. However, to date women's active involvement and leadership in agricultural cooperatives continue to be rather low (USAID, 2005). Economic empowerment increases women's access to economic resources and opportunities. If women's access to productive resources were the same as men's, women's contribution could reduce the total number of hungry people by 12 to 17 percent in support of Millennium Development Goal 1 of eradicating extreme poverty and hunger (FAO, 2011). Global statistics show that women's participation in most types of institution is low. Participation in rural cooperatives is no exception. In the developing world, there are many social pressures that make it difficult for women to play an active role in leadership and improve their living standards (FAO, 2007).

Even though cooperatives are open for both men and women, participation of women in terms of membership and leadership position is still minimal. Thus, there is still much to be done to strengthen women's participation in cooperatives. As a matter of fact numerous women-based cooperatives demonstrate that women are capable of developing their own businesses and improving their technical knowledge and organizational self-help capacities (McKay, 2001). Cooperatives provide plenty of opportunities to their members to involve in different income generating activities such as petty trade, the establishment of irrigation schemes, agricultural production and process (Young, 1992). The recent scenarios show that women are not born for reproductive work only, but they are also active entrepreneurs recording a rapid growth in their business. In Africa, women are known to produce up to 80% of the food. However, they receive very limited inputs like only 7% of agricultural extension services, less than 10% of the credit offered to small-scale farmers, and own only 1% of the land (FAO, 2011). In this context, women are often found concentrated in subsistence agriculture and unpaid farm work. The cooperative and self-help model can change this by enabling women and men farmers, or women only, to come together for the purposes of acquiring inputs, production services, and marketing of their produce. Apart from being able to access economies of scale as providers of services or products or as consumers, participating in a cooperative as a member or elected leader also brings an enhanced

status and voice (Kumar, Savarimuthu & Ravichandran, 2003). Economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information (Eyben et al, 2008). Increasing the role of women in the economy is important for economic resilience and growth; however, their integration into the formal sector is still constrained by limited access to credit, property, technology and technical skills (Johnston & Ketilson, 2009). Through cooperatives, millions of women have been able to change their lives - they have found a route towards self-empowerment and development that works for them. Cooperatives have contributed to improved livelihood and better economic decision making of women (Nippierd, 2002)

2.3. 2 Cooperatives in a gender relation perspective

Increasing the economic contribution of women is fostering economic resilience and growth. However, women still face major challenges to access the formal sector due to lack of access to credit, property, technology and technical skills. Traditionally, female employment has been restricted to domestic activities. This is specifically persistent in developing countries. Over the years globalization, population growth and economic pressure have changed socio-cultural attitudes and made women's participation in the labour market necessary (Birchall & Ketilson, 2009). Majurin finds that cooperatives are effective points of entry for addressing a variety of gender equality issues such as unpaid work, sexual division of labour and gender-based violence. Through cooperatives, millions of women were able to change their lives finding a way to facilitate their own empowerment (Majurin, 2012).

The values and principles that build the foundation for cooperative activities can be read like a roadmap to the empowerment of their members. Cooperation membership is open and voluntary and managed based on equality and democracy without any form of discrimination. Democratic control and decision-making provides each member with the same share of influence and power. Cooperatives foster education, training, sharing of skills and information among members and are addressing needs of the community, especially weaker sections that need support (Dash, 2011). So, cooperatives' commitment and capability to empower women members can be attributed to these principles in many ways. Investing in women's capabilities and enabling them to exercise

their choices has given them means to improve their livelihood and better their decision-making capabilities (Nippierd, 1999). Cooperative societies have not only provided employment for women, but have also provided leadership qualities and self-confidence, which in turn helps to increase the status of women on the household level and in the broader social context of a society (Rao, 1996).

Cooperative membership thus increases women`s empowerment through giving them access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information (Eyben, Kabeer & Cornwall, 2008). Meera and Krishne Gowda conducted a case study of rural women in dairy cooperatives in India and found that membership in these cooperatives leads to economic empowerment in terms of increase in income, access to cash, access to credit, knowledge of husband`s income, confidence in financial transactions and aspiration for economic autonomy. They look at these factors before and after women have joined the cooperative and conclude that cooperatives are playing a vital role towards the empowerment of women by creating employment opportunities, access to income and credit (Meera & Gowda, 2013).

Datta and Gailey (2012) interviewed members of an Indian women cooperative, dedicated to producing and marketing food items in an urban environment. They looked at empowerment embedded in enterprises, based on the principles of collective ownership, cooperation, self-reliance and profit sharing. They found that interviewed women became empowered through their participation in cooperatives, due to their improved economic situation and their enhanced entrepreneurial skills (Datta & Gailey, 2012). Economic empowerment of women is a necessary condition to strengthen women`s independence, enabling women to seek justice and equality and claim their rights. However, this approach rarely considers cultural or psychological dimensions that relate to women`s constraints in accessing resources and constraints hindering their active participation in their communities and societies. The social and cultural aspects of empowerment are emphasized by the advocates of the second approach. They suggest that cooperatives empower women by giving women opportunities to socialize, meet as a group and cope with new responsibilities. For these scholars women are empowered because their participation increases their self-esteem and autonomy and this will be a factor that will potentially contribute to women`s empowerment in the long run. A commonly applied definition of women`s empowerment is

increased power achieved through participation in collective groups (Hofmann & Marius-Gnanou, 2005).

Jones, Smith and Wills (2012) conducted qualitative research on women producer groups in different countries that are involved in the Fair Trade market. They emphasize that economic autonomy for women alone, does not necessarily have any impact on changing gender relations within the community. They identify a need to explicitly support the development of self-confidence to eventually induce social progress towards equality, which cannot be done through market access and financial resources alone (Jones, Smith, & Wills, 2012). Dash (2011) found in a study of cooperatives in India that cooperatives have been able to promote self-reliance, self-help, and self-government among the members. They have also been important to build members' self-esteem, political awareness, and organizational capability to address their socio-economic problems. The social empowerment of women is reflected in the elevated social status within the households, community and village. They see that an enhanced social status is facilitated by economic activities that give women a sense of confidence and encourage them to voice their challenges (Dash, 2011).

Similar findings also evolved from a study in Uganda that found that in addition to the economic benefits that arise from participation in the cooperatives, the women members play broader social roles within their community after joining. The organizing of community activities and sharing of information contributed to the development of the community in education, health and hygiene, and savings and investments. By joining the cooperative, women could gain greater independence, social status, leadership and business skills, and the scholars argue that the women could improve their coping strategies with regards to their vulnerable situation (Ferguson & Kepe, 2011). The third approach sees cooperatives as hierarchical organizations that do not understand women's specific challenges and fail to address their needs. Moreover, they often inhibit women's active participation in the cooperative and sustain traditional gender roles and the sexual division of labour. In other words, cooperatives cannot empower women because their hierarchical structure interferes in meeting practical and strategic gender needs. One of the most common gender issues in cooperatives today is women's low level of active participation and their under-representation in decision-making and leadership structures which leads to insufficient attention to women's

issues. Women, especially in developing countries face constraints due to their traditional role in society and their productive and reproductive activities. These are among others their heavy work burden, restricted economic opportunities and time constraints, which inhibits them of carrying out additional roles or going to meetings, but it can also be attributed to psycho-social reasons such as low self-esteem, lack of exposure to the public sphere, limited literacy and technical skills levels and spousal or family resistance (Nippierd 1999). Some cooperatives' by-laws, which are formulated by the members themselves, can have a discriminatory effect on the participation of women. For example, in agricultural cooperatives, ownership or control over land or property are often stipulated as a condition for membership. In many countries women lack production inputs, like land or savings which often renders it impossible to participate in the first place and excludes them from the benefits that cooperatives and their support structures often provide to their members such as credit, education and training, production inputs, technology and marketing outlets. In some cases, cooperatives only allow one member per household and it is rather common that the man is chosen for this membership.

This shows that there are systematic issues in cooperative structures (Majurin, 2012). Kaur (2010) analysed data from mixed-gender and women dairy cooperatives in Punjab. She observed that membership for women in the mixed cooperative are restricted to women who are head of the household. Other women are excluded from membership, and consequently excluded from the services that cooperatives provide. Sharma and Vanjani studied the situation of poor women in Rajasthan and found that cooperative membership increases women`s workloads without providing them a greater control over income or a better position within the household (Sharma & Vanjani, 1993). This is in line with what Mayoux (1995) has found.

She discussed experiences from cooperative projects in Nicaragua and India in terms of their effect on the women members. She argues that there are costs of participation in cooperative activities such as an increased workload and potential conflicts within the family, which are often underestimated. She also states that it cannot be assumed that there is a direct link between women`s participation in cooperatives and an improvement in their situation, because the relationship between inputs and beneficial outcomes are generally weakened by unfavourable power relations within the household or the community. She also found that women`s control over

their earnings do not vary from normal market activities and she argues that cooperatives cannot empower women if they take place in an environment that is characterized by gender inequalities (Mayoux, 1995).

It has been suggested by another stream of research that exclusively female groups are advantageous in terms of women's empowerment. Feminist experts have argued that women's groups are vital in enabling women to increase their control of resources and their decision-making capacity. In contexts, where social and cultural barriers to men and women working together are quite influential, single-sex groups may be a more appropriate way to realise women's specific needs (Pandolfelli, Meizen-Dick, & Dohrn, 2008). Women cooperatives are cooperative institutions that limit membership to women. This is a form of positive discrimination to give women a favourable position realising their economic potential. The main cause of that phenomenon is the patriarchal ideology reinforced by sexual division of labour, which made government and development agencies think that it is right and more beneficial to form women's separated projects rather than integrated projects (Msonganzila, 1994).

According to this approach, women will feel more comfortable with less rigid and structured organisations in which they can participate democratically and find solutions to their problems together without being restricted to their socially assigned role or by male competition. In such an environment, they will be able to develop leadership, business, organizational and political skills and gain confidence in a way they would not have been able to in mixed groups (Msonganzila, 1994). Opponents of this approach say that in most cases women only cooperatives tend to focus on solving practical needs which arise from the prevailing forms of women's subordination to men. Such kinds of organisations seem to rarely challenge women's subordination as such. As Buvinić observed, most single sex cooperatives concentrate on the promotion of traditional feminine, sex-segregated, low productivity activities, such as handicraft in small-scale production with low market potential and low economic returns (Buvinić, 1986). Msonganzila, (1994) studied women cooperatives compared to mixed cooperatives and found in many cases that they lack organizational, managerial and technical expertise. Consequently, they tend to be smaller in terms of capital, membership, and volume of business and are generally less well connected to cooperative unions, federations and other support structures. She argues that women only groups

reinforce the notion of sexual division of labour as well as the socially constructed differences between men and women and segregation due to these differences. She sees that mixed cooperatives are better equipped to advance gender relations as both genders can be well represented, and therefore their issues are properly and equally treated unlike in a separate women only group, which lacks the diverse views on various issues (Msonganzila, 1994).

2.4 Co-operatives in South African Overview

The co-operative sector is a well-established economic vehicle in South Africa which dates back to the early 20th century. The entire legislative framework and the co-operatives that emerged during that period were not in strict adherence to the international co-operative principles. For instance, the 1922, 1937 and 1981 Co-operative legislation did not articulate, nor encourage co-operatives to adhere to the seven international co-operative principles (dti, 2012). The co-operative sector started with the establishment of the predominantly white agricultural co-operatives, aimed at developing and building the white farming community. These co-operatives eventually developed into powerful business ventures, which controlled agricultural production, marketing and processing in rural areas (NEDLAC, 2004).

These co-operatives succeeded only through massive government support in the following forms: The Land Bank was established in 1912 to provide these co-operatives with access to finance. Other legislation enacted in support of co-operatives includes the 1912 Land Settlement Act; 1913 and 1936 Land Acts; Co-operatives Societies Acts of 1922 and 1939; and the Natives Administration Act of 1936. Marketing Boards were established through the promulgation of the 1937 Agricultural Marketing Act. The Boards were tasked with fixing the prices of agricultural commodities; and acted as secondary co-operatives that purchase produce from co-operatives and market it locally and internationally. The state also provided subsidies and tax exemptions to these agricultural co-operatives.

Black-owned agricultural co-operatives were promoted by the then government in the 1970s and 1980s as part of the apartheid economic grand-plans for the 'homelands'. However, they did not enjoy the type of state support provided to white agricultural co-operatives and remained weak and underdeveloped, with most eventually collapsing (dti, 2012). The 1981 Co-operatives Act

further promoted the registration of agricultural co-operatives, even those owned by black people. In the 1980s, the Catholic Church played a critical role in the establishment of the Cape Credit Union League (CCUL), which became the first Savings and Credit Co-operative League (SACCOL) in South Africa. In 1993, the SACCOL was established. In 1994, the first village Financial Services Co-operative (FSC) was established in the North West province; through the initiative of the International Fund for Agricultural Development (IFAD) and the African Rural and Agricultural Credit Association, any of these FSCs have since collapsed due to conflict among members, corruption and maladministration.

Lack of adherence to co-operative principles also aggravated the situation of these village banks. During the 1980s, co-operatives began to be recognized by civil society as a tool for alleviating economic and social deprivation among the very poor in South Africa. For example, trade unions started developing co-operatives as a vehicle to address retrenched and redundant workers' economic needs. The Union of Metal Workers of South Africa (NUMSA) established the Sarmcol Workers Co-operative (SAWCO), which later collapsed due to lack of knowledge on co-operative governance and management. Emulating NUMSA, the National Union of Mineworkers (NUM) also tried to establish co-operatives in the late 1980s to address the unemployment of mine workers, but unfortunately this ended in failure. Churches and community organisations also provided funding independently, for worker co-operatives in response to retrenchments and unemployment during the same period.

According to the Registrar, during the decades 1922 to 1994, 1 444 co-operatives were registered under the 1922, 1936 and 1981 Co-operatives Acts. Approximately 70% of these were in the agricultural sector, 20% in the consumer sector and 10% in the financial services sector. Worker co-operatives were still negligible. The period from the year 2000 saw the lobbying of government by various role-players in the socio-economic sector, urging government to develop legislation and support measures for all types of co-operatives. It was during this period that the National Co-operatives Association of South Africa (NCASA) was formed and communities gradually became aware of the concept of self-help and self-reliance, using co-operatives as a vehicle to empower themselves. Consequently, in 2001, Cabinet resolved that the mandate for co-operatives development be moved from the Department of Agriculture to the Department of Trade and

Industry. South Africa was a signatory to the International Labour Organization (ILO) Recommendation 193 of 2002 for the Promotion of Co-operatives. The Growth and Development Summit Agreement of 2003 prioritized co-operatives development as one of the drivers of economic development in the country.

The growth and development of the country's economy depends on both the formal and the informal sectors, which consist of big, medium and small enterprises. In the past, people in the rural areas were heavily dependent on agriculture. Due to socio-economic changes, people in these areas pursue multiple strategies to make a living. Forstner (2004) stipulates that the "rural sector is an entry point to the economy for people mostly coming from poor and previously disadvantaged areas (Session, 2003; Shackleton, et al., 2008; and Kaye, 2011). The sector is an enabler for people to participate in the economy, while at the same time a means of displaying the culture and heritage of the country. Hay (2004) maintains that the benefits of craft production transcend the economy providing opportunities for social interaction, reinforcing cultural tradition, and in some instances contributing to the improved natural resource management of the raw materials used in the production process. In addition, Sharma et al. (2012) state that micro enterprises are not only enhancing productivity and generating employment, they are also assisting in developing economic independence and personal and social capabilities, especially in rural women.

In the post-1994 period, the government initiated numerous structures to assist and support SMMEs development, but the lack of access to support structures by the crafters is a cause for widespread concern (Rogerson, 2005). Many participants mentioned that the art and craft sector is still marginalized and is not well recognized like other sectors, such as agriculture and tourism. According to the Constitution of South Africa, Act 106 of 1996, Section 41, all spheres of government and all organs of the state within each sphere must cooperate with one another in mutual trust and good faith by fostering friendly relations, and assisting and supporting one other. Hence, municipalities should, through intergovernmental relations, be able to bring support structures within their locality for the benefits of the micro enterprises.

According to the White Paper on Local Government (1998), local government is responsible for the attainment of LED; playing a crucial role in improving the local economy through the provision of business-friendly services; investment promotion; and support for small business and growth

sectors. Creating an enabling environment for any business is crucial for its survival. From the municipal side, formulating policies that would not negatively hinder the operations of the organization; providing proper infrastructure; and creating a platform where small informal traders can directly interact with relevant stakeholders also become vital.

2.4.1 Co-operatives in African View (Kenya)

Cooperative organizations are among the important economic and social actors in Kenya. Although traditional forms of cooperation existed even before colonial times, the modern forms of cooperatives were established in many countries during the colonial epoch. The model that Kenya has adopted in co-operative development is one in which the government not only leads, but also makes concerted efforts to foster strong partnerships with the co-operatives movement. The commitment by government to co-operative development is evident in that there is a special Ministry of Co-operatives and Marketing, which deals specifically with issues of co-operatives in Kenya (Abell, 2004). The government provides an enabling environment through a legislative framework, co-operatives policy and strategy. The legislation is implemented at all levels, including national, district and local levels. In Kenya, there is an understanding that local authorities and chiefs are public servants who promote all matters of governance, including co-operatives.

The government is committed to zero-tolerance to corruption and unethical behaviour in the management and operation of co-operatives. Operational guidelines on ethics and integrity, including the Code of Conduct and Ethics for Co-operative Societies, were formulated. In order to strengthen this position, the Ethics Commission for Co-operative Societies has been established to oversee and ensure effective adherence to the Code. Whereas co-operative societies are expected to make provisions for the settlement of disputes in their by-laws, the government has established a Co-operative Tribunal to arbitrate such disputes when the internal mechanism fails. As previously highlighted, the co-operatives movement, which enjoys a long history in the country, has worked in partnership with the government to support the development of co-operatives. In this regard, the movement plays a role of policy advocacy and lobbying. It also assists small rural producers to access inputs and markets, and provides financial assistance to co-operatives, through the Savings and Credit Co-operatives (SACCOs) and the Co-operative Bank, which are wholly-

owned by the movement. The Co-operative Bank was initially established by government, while the SACCOs was still under development. Gradually, it has moved into complete autonomy, where the SACCOs completely own it (Somavia, 2002).

Although government policy targets all co-operative sectors and types of co-operatives, emphasis has been given to agricultural co-operatives and the SACCOs. As a result, co-operatives have emerged in all sectors of the economy, including the finance, agriculture, livestock, housing, transport, construction, manufacturing and consumer sectors. The most successful co-operative sectors are agriculture and finance. A special college for training members of co-operatives (the Co-operative College) was started in 1952.

The Co-operative College offers training on co-operative principles and values, technical and management training. The College also develops curricula for co-operatives and sets standards for co-operative education in Kenya. The Co-operative College works closely with other independent service providers who are expected to adhere to these set standards. It is moving towards complete autonomy, but is presently subsidized and part-owned by the government. Key success factors include an enabling legislative environment; an independent Ministry that drives the promotion of co-operatives with a substantial budget; strong partnerships between government and the co-operatives movement; provision of education and training for members through the Co-operatives College; provision of financial support for co-operatives through SACCOs and the national Co-operatives Bank of Kenya; conflict resolution system; and decentralized implementation.

The co-operative movement in Kenya may be traced to the pre-independence times accelerated development in the period immediately after the country attained independence. The co-operatives have played an important role in wealth creation, food security and employment generation hence contributed significantly to poverty alleviation. The co-operatives have an immense potential to deliver goods and services in areas where both the public and private sector have not ventured through local institutions that address local needs (ILO 2006). The co-operatives in Kenya are organized into service and producer entities cut across various sectors. The co-operatives have made remarkable progress in the communities, co-operatives are the closest to communities, and they are organized on a shareholder basis and are formed by individual members of organisations

voluntarily working in a specific geographic area. Kenya has a long history of co-operative development that has been characterized by strong growth, thus making a significant contribution to the overall economy. Co-operatives are recognized by the government to be a major contributor to national development, as co-operatives are found in almost all sectors of the economy. With the total population of Kenya at approximately 40 million it is estimated that 63% of Kenya's population participate directly or indirectly in co-operative based enterprises (KCC, 2006). Indeed the ministry of Co-operative and Marketing estimates that 80% of the population derives their income either directly or indirectly through co-operative activities.

2.5 Conclusion

The Constitution of the Republic of South Africa, the Reconstruction and Development Programmes (RDP), the Co-operatives Act No.14 of 2005, the Department of Trade and Industry (dti) Cooperative Development Policy (2004), the National Local Economic Development (LED) Framework, as well as other related policy and programmes documents enjoin entities of government and other socially-committed stakeholders to work towards the establishment of a socially conscious, inclusive, productive, equitable and dignifying political economy that will correct the unequal distribution of economic participation and well-being bequeathed by the pre-1994 political dispensation. The current chapter has discussed a cooperative as the institution for empowerment and human development, of which it is suitable for women empowerment to participate for a common goal.

This chapter has covered the South African and worldwide overview on co-operatives as well as the co-operatives as a global driver of Economic Development. It also provides information on co-operatives in promoting women empowerment. Finally the chapter dealt with the factors that previous studies have identified on feminism: Co-operatives in a gender relation perspective. The next chapter complements this chapter by outlining the various theoretical perspectives about women empowerment.

CHAPTER 3: EMPOWERMENT AND PARTICIPATORY DEVELOPMENT

3.1 Introduction

The chapter addresses the role of participatory development in strategizing and mechanizing programmes to overcome problems of being a women and usefulness of cooperatives as organizations to execute such empowerment interventions. According to Alkire (2003) participatory development has created the need that there should be inclusion of everyone concerned in the decision making that enables the utilization of all ideas and experiences especially of the poor in rural communities and that they should have influence in the decision making process. Empowerment can be viewed as a means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. It strengthens the innate ability by way of acquiring knowledge, power and experience (Hashemi Schuler and Riley, 1996). Empowerment is a widely-used concept in many disciplines and research areas. Professionals who deal with issues of the powerlessness of disadvantaged groups, such as women, ethnic minorities and disabled people, are increasingly interested in this concept which is generally considered as an important objective in social-welfare policy (Itzhaky H, Schwartz C, 1998). The current chapter's argument is that women empowerment will take place rapidly when participating in cooperatives.

3.2 The Concept Empowerment

Empowerment can be viewed as a means of creating a social environment in which one can make decisions and make choices either individually or collectively for social transformation. It strengthens the innate ability by way of acquiring knowledge, power and experience (Hashemi Schuler and Riley, 1996). Empowerment is the process of enabling or authorizing an individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over ones destiny and the circumstances of ones lives. Empowerment includes control over resources: physical, human, intellectual and financial and over ideology; beliefs, values and attitudes. (Baltiwala, 1994). It is not merely a feel of greater extrinsic control, but also grows intrinsic capacity, greater self-confidence and an internal transformation of one's consciousness

that enables one to overcome external barriers to accessing resources or changing traditional ideology (Pinto, 2001). Women's empowerment is very essential for the development of society. Empowerment means individuals acquiring the power to think and act freely, exercise choice and fulfil their potential as full and equal members of society. As per the United National Development Fund for women. Acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed (UNDP, 2010); developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life; and gaining the ability to generate choices to exercise bargaining power. Developing the ability to organize and influence the direction of social change, to create a more just social and economic order, nationally and internationally. Thus, empowerment means a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights. It is a multi-level construct referring to individuals, organizations and community. It is an international, ongoing process centred in the local community, involving mutual respect, critical reflection, caring and group participation, through which people lacking an equal share of valued resources gain greater access to the control over these resources.

The word 'to empower' is explained both by the Merriam Webster's dictionary and the Oxford Dictionary as 'giving official authority to an individual to do something and promoting the self-actualization or influence of someone by making someone stronger and more confident.' This dichotomy in the concept of empowerment is described by many other investigators (Conger, 1998) who explained that the concept of empowerment consists of an external and internal component: the individual responsibility to control one's own life and the broader responsibility of the institutions, organisations or society that enable people to take responsibility for their own life (Gibson, 1991). The construct of empowerment can be analysed at the organizational, community and individual level (Zimmerman, 2000). Analysing empowerment at the organizational level means the investigation of arrangements to provide individuals with opportunities to exert control, and of organizational effectiveness in service delivery and the policy process (Zimmerman, 2000). At the community level of analysis, empowerment refers to the context in which organisations and individuals interact to enhance community living, and ensure that their communities address local needs and concerns. The individual level of analysis consists of three components. First, the intrapersonal component refers to how people think about their

capacity to influence social and political systems important to them. This component treats empowerment as a personality variable that encompasses psychological processes such as perceived control, self-efficacy, sense of community and perceived competence. Second, the behavioural component refers to specific actions to exercise influence through participation in organisations and activities. Third, the interactional component includes knowledge about needed resources and problem-solving skills (Bolton, 1998; Kleffer, 1983; Zimmerman, 1998). Empowerment has been generally defined as a multi-dimensional social process that helps people gain control over their own lives, through fostering power in people (that is, the capacity to implement), for use in their own lives, their communities, and in their society, by acting on issues that they define as important. It is also seen as a social-action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice.

It is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives (Bolton, 1998). Empowerment theory has been described as one that connects individual well-being with the larger social and political environment, and suggests that people need opportunities to become active in community decision making in order to improve their lives, organizations, and communities.

There are basic aspects of empowerment: participation, control and critical awareness (emphasis ours) where participation is the individual's actions that contribute to community contexts and processes; control is the the perception of ability to influence decisions; and critical awareness is the ability to analyze and understand the social and political environment (Kleffer, 1983). Based on the aforementioned, empowerment is used in this paper to refer to the process where the Kenyan local communities are enabled to participate more productively in social, political and economic decision-making processes. This discourse is restricted to empowerment in the areas of natural resources and environmental management, conflicts management and participation in general governance matters. This is because these are the main areas that have a direct impact on the quality of the social, economic and cultural life of the local people. The author seeks to explore how the Alternative Dispute Mechanisms (ADR) can be utilized to achieve empowerment of the disempowered groups of persons into the socio-economic and political system. This is by way of

inclusion, influence and representation of various disadvantaged or marginalized social groups within the governance structures in the country.

The concept of power is broad and includes powerlessness, empowerment and disempowerment. Powerlessness is a condition defined by the lack of authority, command or control over a determined situation and one's life's choices. Disempowerment is a process in which groups and individuals lose prerogatives, capacities and faculties because of the social discriminators listed. Empowerment is the process in which groups and individuals gain power in different dimensions that include social, economic, psychological, political and cultural (Blumberg 1991, Friedmann, 1992). While empowerment and disempowerment are dynamic processes powerlessness and power are treated in the literature as more or less static conditions. Some analysts argue that empowerment of the poor is comprised of two characteristics: it must be collective and it must be a process of self-empowerment (Friedmann, 1992). This means that only if the powerless poor organize themselves can they gain significant measures of power in different dimensions.

This process implies the need for self-awareness of the group in their social environment. For instance, while men may be powerless because of their class, poor women are powerless because of their gender and their class. Race, ethnicity and other factors may further disempower both and there is ample evidence that capitalist development has disempowered women in particular. Therefore, although co-operatives and other grassroots organisations have been touted as a means to empower the poor as a class group whether or not they can empower the poor effectively has not received adequate study.

The concept of empowerment is of increasing interest to researchers, practitioners and citizens concerned about mental health issues. In some respects, empowerment is a new buzzword. As Edelman (1977) has noted in relation to language and the politics of human services, sometimes new language is used to describe the same old practices. Others believe that empowerment language can actually lead to raised awareness (Rappaport, 1986). Regardless, a growing number of people are searching to understand the meaning of empowerment and the ways it can be used to change their settings and lives. Empowerment can begin to be understood by examining the concepts of power and powerlessness (Moscovitch and Drover, 1981). Power is defined by the Cornell Empowerment Group as the "capacity of some persons and organizations to produce

intended, foreseen and unforeseen effects on others" (Cornell Empowerment Group, 1989). There are many sources of power. Personality, property/wealth, and influential organizations have been identified by Galbraith (1983) as critical sources of power in the last part of this century. Others have pointed out that the class-dominated nature of our society means that a small number of people have vast economic or political power, while the majorities have little or none (Moscovitch & Drover, 1981). At the individual level, powerlessness can be seen as the expectation of the person that his/her own actions will be ineffective in influencing the outcome of life events (Keiffer, 1984).

Lerner (1986) makes a distinction between real and surplus powerlessness. Real powerlessness results from economic inequities and oppressive control exercised by systems and other people. Surplus powerlessness, on the other hand, is an internalized belief that change cannot occur, a belief which results in apathy and an unwillingness of the person to struggle for more control and influence. Powerlessness has, over the years, come to be viewed as an objective phenomenon, where people with little or no political and economic power lack the means to gain greater control and resources in their lives (Albee, 1981).

Asch (1986) has noted that generally people with disabilities have so internalized the general negative attitudes towards them because of their disabilities that they cannot believe that collective action can improve their lives. They have seen the problems as inherent in their medical conditions and have not been urged to join others to demand structural changes that would render the environment useful for them. Most of the literature also associates empowerment with personal control. Rappaport (1987) points out that "by empowerment I mean our aim should be to enhance the possibilities for people to control their own lives". Cochran (1986) believes that people understand their own needs far better than anyone else and as a result should have the power both to define and act upon them. The Ottawa Charter for Health Promotion notes that "people cannot achieve their fullest health potential unless they are able to take control of those things which determine their health" (World Health Organization, Health and Welfare Canada, & Canadian Public Health Organization, 1986). Increasingly, empowerment is being understood as a process of change (Cornell Empowerment Group, 1989). McClelland (1975) has suggested that in order for people to take power, they need to gain information about themselves and their environment

and be willing to identify and work with others for change. In a similar vein, Whitmore (1988) defines empowerment as: an interactive process through which people experience personal and social change, enabling them to take action to achieve influence over the organizations and institutions which affect their lives and the communities in which they live.

Keiffer's (1984) work on personal empowerment is one of the only major empirical studies which examine personal empowerment as a process. He labels empowerment as a developmental process which includes four stages: entry, advancement, incorporation, and commitment. The entry stage appears to be motivated by the participant's experience of some event or condition threatening to the self or family. Keiffer refers to this as an act of 'provocation'. In the advancement stage, there are three major aspects which are important to continuing the empowerment process: a mentoring relationship; supportive peer relationships with a collective organization; and the development of a more critical understanding of social and political relations.

The central focus of the third stage appears to be the development of a growing political consciousness. Commitment is the final stage - one in which the participants apply the new participatory competence to ever expanding areas of their lives. According to Wallerstein (1992), empowerment is a social-action process that promotes participation of people, organizations, and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice. While Whitmore (1988) feels the concept of empowerment needs to be more clearly defined, she states that there are some common underlying assumptions: individuals are assumed to understand their own needs better than anyone else and therefore should have the power both to define and act upon them. All people possess strengths upon which they can build. Empowerment is a lifelong endeavour and personal knowledge and experience are valid and useful in coping effectively.

Rappaport's (1987) concept of empowerment, "conveys both a psychological sense of personal control or influence and a concern with actual social influence, political power and legal rights". In this sense, empowerment can exist at three levels: at the personal level, where empowerment is the experience of gaining increasing control and influence in daily life and community participation (Keiffer, 1984); at the small group level, where empowerment involves the shared

experience, analysis, and influence of groups on their own efforts (Presby, Wandersman, Florin, Rich, & Chavis, 1990); and at the community level, where empowerment revolves around the utilization of resources and strategies to enhance community control (Labonte, 1989). It is important to note that it is difficult to clearly separate the three levels of empowerment; indeed, the three levels are highly interactive. Understanding individual change and empowerment informs community empowerment strategies and policy and vice versa. As a result, it is important that research on empowerment begin with an understanding of individuals, not in a clinical sense, but in an experiential sense (Lord, 1991). This means that understanding empowerment is complex and ecological. This study on empowerment looked at the “person in the environment” by trying to understand the lived experience of citizens in relation to family, groups, and other aspects of community life.

3.4 Women Empowerment

To explore women's empowerment through cooperatives, it is necessary to understand the fundamentals of the concept of empowerment. The notion of women's empowerment first came up in the 1970s introduced by third world feminists and women's organizations to depict the process of achieving women's equality by transforming social and political structures at national and international levels (Bisnath & Elson, 2000). The spread of these discourses has introduced the concept to a broad range of development arenas, such as education, health care, rural development, and workers' rights. Power is a key word for the term empowerment. According to the International Encyclopaedia (1999), power means having the capacity and the means to direct one's life towards desired social, political and economic goals or status. According to Webster's New World Dictionary (1982), the word 'empower' means to make or cause power. Thus empowerment is a stage of acquiring power in order to understand one's rights and also to perform his/her responsibilities in the most effective way. Empowerment is an active, multi-dimensional process which enables women to realize their potential and powers in all spheres of life. Power is not a commodity to be transacted rather it has to be acquired and once acquired it needs to be exercised, sustained and preserved.

Women empowerment is an active, multi-dimensional process which enables women to realize their potential and power in all spheres of life. The process should materialize only when there is

a conducive environment for the enlightenment which is to be ensured first. Empowerment is enlightenment and there is no development without enlightenment; it is the quality of life measured not in terms of rising money incomes or longer life spans alone, rather by the autonomy and security enjoyed by women everywhere. Empowerment as a concept was introduced at the International Women's Conference in 1985 at Nairobi. The conference defined empowerment as a redistribution of social power and control of resources in favour of women. The different parameters of empowerment are: to enhance self-esteem and self-confidence in women; build a positive image of women by recognizing their contributions to the society and economy; develop in them an ability to think critically; foster decision making and action through collective process; enable them to make informal choices in areas like education, employment and health; ensure equal participation in the development process; provide information, knowledge and skill for economic independence; and to enhance access to legal literacy and information related to their rights and entitlements in the society with a view to enhance their participation on an equal footing in all areas.

An empowered group should reflect the following characteristics: everyone in the group is valued and encouraged to make personal contributions; individuals are constantly aware of the goals they are seeking to achieve and the reasons for their search; the culture is likely to be co-operative rather than blame oriented and everyone has a willingness to take personal responsibility for their own success and the success of the group. Thus women empowerment is the stage which can be acquired through providing encouraging factors like opportunities, resources and skills. The process of empowerment is facilitated by specific strategies designed by various agencies for the purpose. All the initiatives should result in the overall development of the women which convert them to be the 'contributor/participants' in the nation building process rather than mere beneficiaries of certain welfare schemes/programmes.

The United Nations Development Fund for Women includes the following factors in its definition of women empowerment: acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed; developing a sense of self-worth, a belief in one's ability to secure desired changes and the right to control one's life; gaining the ability to generate choices and exercise bargaining power; developing the ability to organize and influence the

direction of social change to create a more just, social and economic order nationally and internationally.

By the beginning of the 1990s, empowerment was indispensable in development jargon, most widely used with reference to women and gender equality (Baltiwala, 2007). The element of empowerment that distinguishes it from WID and WAD approaches is the concept of agency. This acknowledges that women themselves must be significant actors in the process of change by defining their own ways and directions leading to change in their lives and sees governments, institutions and NGOs only as facilitators in the process (Sen, 1993).

The empowerment concept has various meanings in different contexts. A reason for this might be that empowerment involves intangible and non-material things, like self-actualization, capacity-building and social integration, which change depending on the socio-cultural and political context (Midgley, 2003). Empowerment is not exclusively a concept related to women, but is commonly used in this context. Speer and Hughey (1995) define empowerment as “the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives” (Speer & Hughey, 1995). Zimmerman states that the term empowerment includes “self-strength, control, self-power, self-reliance, own choice, a life of dignity in accordance with one’s values, the capability of fighting for one’s rights, independence, own decision making, being free, awakening and capability” (Zimmerman, 1990).

Empowerment is by many seen as a term that has been used in so many senses that it lost usefulness and value (Speer & Hughey, 1995). Nevertheless, there are four logics that are generally accepted in women’s empowerment literature. First, someone has to be disempowered to become empowered. In the context of women’s empowerment this is usually seen in the subordination of women relative to men. Second, empowerment has to be claimed by the respective person and cannot be given to them by someone. For example, development agencies can facilitate the process but not empower women per se. Third, empowerment is understood as women gaining the capacity and capability to reflect, analyse and carry out choices important to their lives. Finally, empowerment is a process, which can never be seen in an absolute sense, but always in relation to the previous position, or in relation to others (Mosedale, 2005).

Studies of empowerment usually attempt to measure the phenomenon. Consequently, there has been a multitude of studies attempting to measure empowerment, some seeking to facilitate comparisons between locations or over time, some to demonstrate the impact of specific interventions on women's empowerment, and others to demonstrate the implications of women's empowerment for desired policy objectives (Kabeer, 1999). Studies have looked and tried to measure empowerment from different angles such as autonomy, agency (Tzannatos, 1999), land rights, bargaining power (Quisumbing & de La Brière, 2000), domestic economic power and gender equality (King & Mason, 2001). Some other work in this field tries to establish indicators of empowerment. A comprehensive study by Malhorta and Schuler employing Kabeer's definition of empowerment comprises a range of indicators used to measure women's empowerment. They state that women's empowerment needs to occur in six different areas: economic, socio-cultural, familial/interpersonal, legal, political, and psychological. Each of these can be measured at differing levels from the household, to the community, to broader national, regional, and global levels. For example, in the economic dimension, indicators of empowerment can include women's control over household income; their access to employment, credit, and markets; their representation in high-paying jobs; and representation of their interests in macroeconomic policies (Malhorta & Schuler, 2005).

However, not everyone accepts that empowerment can be clearly defined, let alone measured. For many feminists, the value of the concept lies precisely in its undefined boundaries, which gives space to try it out and change directions (Kabeer, 1999). Women empowerment is the most used and discussed term today. The empowerment of women is becoming an increasingly popular term in human rights and developmental discourses. Women play a significant role in all walks of life. Empowerment of women is a necessary basic condition for socio-economic development of any society. Although women constitute one half of the population, they continue to be subjugated, unequal in socioeconomic and political status. Women have been struggling for self-respect and autonomy. Since the mid-1980's the issue of 'women empowerment' came into focus as women began to question their oppressed status and plight through varied women's movements, Empowerment is envisaged as an aid to help women achieve equality with men or at least reduce gender based discrimination. The most conspicuous feature of the term 'empowerment' is that it

contains within it the word 'power', where women gain control over material and intellectual resources and challenge the ideology of patriarchy and gender based discrimination.

Empowerment is a complex concept which is interpreted in many ways. According to Sushma Sahay (1998), empowerment in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and the male dominance. It is both a process and the result of process. It is the transformation of structures and institutions that reinforce and perpetuate gender discrimination. According to Bina Agarwal (2000), empowerment is a 'process that enhances the ability of disadvantaged (powerless) individuals and groups to challenge and change (in their favour) existing power relationships that place them in a subordinate economic, social and political position'. According to Shrilatha Batlivala (1994), empowerment is the process of enabling or authorizing an individual to think, behave, take action and control work in an autonomous way. It is the process by which one can gain control over one's destiny and the circumstances of their lives. Empowerment includes control over resources (physical, human, intellectual and financial) and over ideology (beliefs, values and attitudes).

According to Vijayanti (2000), empowerment is a process whereby women become able to organize themselves to increase their own self-reliance, to assert their independent right to make their choices and control their resources, which will assist in challenging and eliminating their own subordination. Empowerment is also a process of awareness and capacity building leading to greater participation, greater decision making power and control. Rajammal (1999), opines that "Empowerment is an active process of enabling women to realize their full identity and power in all spheres of life and empowerment of women at the grass roots has emerged as the most recent approach to women development". Karl (1995) observes, with "empowerment, women would be able to develop self-esteem, confidence, realize their potential and enhance their empowerment, which can be viewed as a continuum of several interrelated and mutually reinforcing components". The concept of 'empowerment' according to Devi (1998), is an active, multidimensional process which should enable women to realize this full identity and power in all spheres of life. It would consist of greater access to knowledge and resources, greater autonomy in decision-making and greater ability to plan their lives and free them from the shackles imposed on them by customs,

beliefs and practices. Generally, development with justice is expected to generate the forces that lead to empowerment of various sections of the population in a country and to raise their status.

The Beijing Declaration states that “Women empowerment and their full participation on the basis of equality in all spheres of society including participation in the decision making process and access to power are fundamental for the advancement of equality, development and peace”. According to Rowlands (1997), empowerment is more than participation in decision-making; it must also include the process that leads people to be perceived as able and entitled to make decisions. It is personal, relational and collective. She recognized that empowerment is not just a gender issue, but also a development issue affecting women and men. According to UNIFEM (2000), women’s empowerment includes: acquiring knowledge and understanding of gender relations and ways in which these relations may be changed; developing a sense of self-worth, a belief in one’s ability to secure desired changes and the right to control one’s life; gaining the ability to generate choices and exercise bargaining power; and developing the ability to organize and influence the direction of social change to create a more just social and economic order, nationally and internationally.

Latha (1996) observes that the process of challenging existing power relations and gaining greater control over sources of power may be termed as empowerment. It refers to the range of activity from individual self-assertion to collective mobilization that challenges the basic power relations. The process of empowerment according to Batliwala (1995) would enable women to re-examine their lives, recognize the sources and structures of power of their own subordination and initiate action to challenge the raising ideology as well as structures and institutions. Batliwala (1995) lists the goals of empowerment as: to challenge and transform the ideology of patriarchy, which women and men have internalized, which the whole society operates on, one of its dominant ideological strains, to enable women or any of the disadvantaged powerless groups to gain access and control over material and knowledge resources, the longest task is to transform the very institution and structures of gender subordination which perpetuate gender subordination and inequality based on ethnicity, race, cast, class and religion. Empowerment is a process of challenging existing power relations, enhancing ability and opportunity to make decisions for oneself and equal access to resources. It is a multidimensional process that helps one to gain control over one’s own lives. It

is a positive concept with the capacity for self-action and transformation of self. It is both the ability and opportunity to make decisions and to act for oneself. It is not just a question of rearrangement of power both economic and political; it is also a matter of the change of values. It is the expansion of freedom of action and choice. Increasing one's authority and control over the resources and decisions that affects one's life. Kabeer's (2003) definition of empowerment is widely accepted and specifies empowerment as "the expansion of people's ability to make strategic life choices in a context where this ability was previously denied to them. This acknowledges that empowerment relates to a process that moves from previous disempowerment to a change in status. Kabeer's concept addresses areas that are critical to live a self-defined life. This definition makes clear that only those previously denied such abilities can be considered to be empowered and also that the choices in question are strategic.

Kabeer explores empowerment through three closely interrelated dimensions: agency, resources and achievements. Agency is how choice is put into effect and hence is central to the processes of empowerment; resources are the medium through which agency is exercised and achievements refer to the outcomes of agency. Each will be considered in turn in the context of women's empowerment (Kabeer, 2003). Agency encompasses the exercise of choice, visible as in decision-making, protest, bargaining and negotiation, but also cognitive processes like the motivation and purpose behind choices. Agency in a positive sense gives people the ability to define and implement their own choices. The negative connotation refers to the possibility of being denied such choice by institutional, cultural or ideological norms that translate inequalities of power by using violence on subordinated groups. Not all choices have a significant influence on power. The ones that have are strategic choices.

These are defining parameters in the course of someone's life, whether to marry, to have children, to work, where to live. Exercising agency and challenging power inequalities often involves changes in how people see themselves, their sense of self-worth and their capacity for action as beliefs and values that legitimize oppression are often deeply embedded in the mind-set of the subordinate group (Kabeer, 2003). The idea of self-efficacy creates awareness for women that they are able to take control of their life choices (Narayan et al., 2000). The consequences of these choices can have transformational significance in challenging existing social inequalities (Kabeer,

1999). Changing gender norms and relations, which constrain women's agency, requires action in many areas. Property rights, access to finance, building of women's organizations, effective participation in community forums, measures to curb domestic and public violence on women, tackling discrimination against the girl child in matters of nutrition, health care and education are all aspects of transforming gender relations and increasing women's agency by mainly giving them access to resources (IFAD, 2002).

Agency is mobilized by the access to resources that are distributed through different mechanisms in a society. Access to such resources reflects the rules and norms, which govern distribution and exchange in different institutional arenas. Certain parties are privileged in accessing resources, while others are prevented from claiming them.

More important for the empowerment process than the resource itself is how an individual, that was previously denied, gains access to them. An example is while employment gives women access to money, more important than the resource itself might be the greater public visibility, the independence from familial structures of authority or the effects on women's bargaining position and the expansion of movement in the community (Kabeer, 1999). Resources and agency make up people's potential to actively choose the life they want. If women took on work as a new opportunity out of several choices it is more likely to have an empowering effect by realizing their potential than simply responding to no choice or even being forced into labour, struggling to survive from day to day (Kabeer, 2003).

Agency, resources and achievements reflect the concept of empowerment and can be perceived as roads along which the process of empowerment leads. They influence each other, but change in one does not automatically lead to change in another. These processes of change might occur over a life-time, but also across generations from mothers to daughters and granddaughters (Kabeer, 2003).

Molyneux developed a framework that divides gender interest into practical and strategic interests. Practical interests relate to women's disadvantageous position caused by poverty or deprivation, strategic interests concern the subordinate position of women relative to men (Molyneux, 1981). Moser builds on that framework stating that gender interest can be translated into practical and

strategic gender needs. The point of departure of Moser's theory is the assertion that gender relations, men and women's role in society, are socially constructed, and moulded by ideology, history, culture, religion, ethic, and economy (Moser, 1989). Caused by these differences in roles, access to resources and positions in a society, she argues that women consequently have different needs. Especially due to women's reproductive and productive role, where usually only the productive one is valued as work.

Practical gender needs are a response to this immediate perceived necessity, voiced by the woman within a specific context. They are often concerned with inadequacies in the living conditions of women in their daily lives, such as a lack of access to finance, employment, training, food or healthcare and are not concerned with systematic inequalities.

Strategic gender needs have a more explicit feminist purpose and challenge the redistribution of domestic work, public legislation and institutional reform to provide equity between women and men. These needs result from women's subordination to men in society and depend on the socio-political environment in a respective context. The purpose of strategic needs is to achieve greater equality, change deeply embedded gender roles and erase women's subordinate position within a society. They are thus more abstract and more radical than the practical gender needs, because they focus on changing overall structures. Practical needs can be met by giving women tools and techniques to be better equipped in their everyday lives, whereas strategic needs require a more political planning to transform gender relations on a structural level. Despite the fact that the strategic gender needs are described as being more feminist than the practical needs, meeting the practical gender needs is still crucial and can be seen as a prerequisite to targeting strategic needs (Moser, 1989).

It can be upheld that the theory on practical and strategic gender needs makes the empowerment concept applicable, because it allows for a practical approach to the concept, which has been criticized of being too broad and vague (Speer & Hughey, 1995). At the same time, the theory provides a framework that allows for the voices of women to be heard. Based on the two theories, empowerment is in this thesis described as a process that requires women to expand their agency, resources and achievements and thereby expand their capacity to fulfil their practical and strategic needs, with the ultimate goal to enable women to choose the kind of life they want. The study will

explore the process of women's empowerment through cooperatives to identify if cooperatives can potentially transform women's agency and achievements, mainly by giving them access to resources that had been unavailable before. And if they can be seen as a tool to fulfil women's practical and strategic needs.

3.5 Empowerment from a Gender Perspective

Over the past decades, women all-round the globe, have been completely excluded from any development effort, albeit in varying degrees. In African societies, the situation is worse. Boserup (1970) explains the inability of women to get involved in such projects to their lack of qualification, a trend that started right from the colonial days where according to her, "the curricula of missionary schools for African girls laid more emphasis on domestic activities". Even in the pre-colonial days, girls were not even allowed to go to school; they were subjected to the role of housekeepers. It was held that an educated woman stood little chances of having a husband and in the African context it was stigmatizing to find a woman at a certain age still in the house of her parents, or unmarried because marriage was a norm for girl children (Boserup 1970).

In effect, cultural and societal norms deprived the woman of exercising her intellectual and management skills which to date are barring a multitude of women from certain opportunities to work in the social and economic sectors. This has reduced women to working only in the agricultural domain which is dominantly family-based. Boserup points out that more women are engaged in agriculture than men especially in societies where agriculture is not mechanized. The contribution of women in socio-economic change cannot be more emphasized.

They are blessed with special knowledge and talents in managing their homes, engaging in activities concerned with their children's school and they hold their families together. Though a high proportion of women are engaged in agriculture (over 80%), they are gradually finding ways of improving their lives by diversifying the economy. Diversifying the economy provides the foundation on which a society can create employment and raise living standards as noticeable in western societies. Women are gradually shifting from subsistence activities for family use to commercial production for sale and small scale market trade and services. These women rely on

their initiatives for generating income for their enterprises and make a remarkable contribution to the economy through self-employment and wages. Although Buea is still at a low stage of development, the extent to which women have penetrated the arena of development must be considered large when perceived in line with this low level of development and the level of empowerment. Women are gradually being absorbed into positions of leadership and white collar jobs.

An example is the third deputy mayor of the Buea Rural Council who is a woman, and a handful of female councillors, one heading the educational committee of the council. Though the seclusion and exclusion of women in decision making and in the service sector is losing its grip, the proportion in relation to men in other occupations and in decision making is low. This low rate of female participation is still consistent with men's pattern of categorizing women as the weaker sex, and the inability of women to measure up with the men because of the gap that had already existed. Moreover, men as policy makers only design policies that subject women to being second class citizens. Therefore, women are still marginalized. As such, it will be important to find out if the achievements of the BRC present different consequences for men and women.

3.5.1 Women and Power

Poor women lack the social power to improve the condition of their lives and those of family members in patriarchal societies (Friedmann, 1992). Women are more vulnerable than men: women's economic opportunities are inferior to those of men, women's educational level is generally lower than men's and their health is worse, the cultural and legal status of women is often circumscribed resulting in narrower opportunities in many areas, women have limited property rights and restricted social outlets and in some countries maternal mortality and the mortality of girls are particular problems (Patten 1989, Chaney, 1984).

The notion of women's empowerment is related to gender conditions and cultural roles and values, because it is difficult to speak without qualification of a unitary category of women (Molyneux, 1985), empowerment has different meanings for western white middle class women, African American women, rural indigenous women in Latin America, women farmers in Africa or Islamic

women in the Middle East. Therefore, it is important to analyse social and cultural conditions before assessing or designing strategies to meet women's practical strategic gender needs (Molyneux, 1985 Friedmann, 1992). Furthermore, for empowerment to be genuine, women must be aware and take charge while outsiders can help open opportunities and provide a supportive context for women's empowerment. Empowerment is essentially a bottom-up process rather than something that can be formulated as a top-down strategy. Understanding empowerment in this way means that development agencies cannot claim to empower women. Women must empower themselves. Devising coherent policies and programmes for women's empowerment requires careful attention, because external agencies/bodies tend to be positioned with power over target populations.

The training of development professionals, in government, NGOs or donor agencies does not always equip them to consult and involve others, which supporting empowerment requires. Appropriate external support and intervention, however, can be important to foster and support the process of empowerment. Development organisations can, under some circumstances, play an enabling or facilitating role. They can ensure that their programmes work to support women's individual empowerment by encouraging women's participation, acquisition of skills, decision-making capacity, and control over resources. Agencies can support women's collective empowerment by funding women's organisations which work to address the causes of gender subordination, by promoting women's participation in political systems, and by fostering dialogue between those in positions of power and organisations with women's empowerment goals.

However, caution should be exercised against assuming that promoting a certain type of activity will necessary lead to empowerment. Empowerment cannot be defined in terms of specific activities or end results because it involves a process whereby women can freely analyse, develop and voice their needs and interests, without them being predefined, or imposed from above, by planners or other social actors. The assumption that planners can identify women's needs runs against empowerment objectives which imply that women themselves formulate and decide what these interests are. Planning suggests a top-down approach, and yet women may define their interests differently from planners (Wierenga, 1994). Planners working towards an empowerment approach must therefore develop ways of enabling women themselves to critically assess their own situation and create and shape a transformation in society. To some extent this may run against the

logic of planning, because the content of such a transformation cannot be determined by planners in advance, if it is to be truly empowering to women. Wierenga (1994) argues that this transformation should be seen as part of an ongoing process rather than as a fixed goal in the distant future.

The word ‘empowerment’ is used in many different contexts and by different organizations. Its meaning and understanding largely depends on the context in which it is being used. The Human Development Report relates empowerment to participation. It says that since development is for the people, they must participate fully in the decisions and processes that affect their lives (UNDP, 1995). Rowlands sees empowerment as a bottom-up process that cannot be formulated from top-down (Oxfam, 1995), empowerment does not only mean to have access to decision-making but also being able and entitled to occupy the decision-making space (Rowland, 1995). Batliwala defining it from a feminist perspective states that women empowerment should result in an understanding that both men and women are equal beings regardless of their gender. Using their full potentials can help construct a more humane society for all. And that man should give up the false value systems and ideologies of oppression in dealing with women (Batliwala, 1994).

3.6 Dimensions of Women Empowerment

Empowerment is multi-dimensional as it covers financial independence, social awareness and political consciousness of an individual. These elements can be categorized as economic empowerment, social empowerment and political empowerment.

3.6.1 Economic Empowerment

All the poverty alleviation programmes were focused on women as they were economically more disadvantaged than men and as their upbringing and mainstreaming are critical for the economic development of a nation. Economic empowerment is nothing but making women aware about their role and importance in economic development, providing them space for attaining financial independence and accounting their significant contributions to the production process. Economic empowerment is a process as well as a stage which is to be reached by designing strategies focusing on building credit worthiness and financial independence among women by removing all the

gender-specific barriers which prevent women from gaining access to their rightful share in every sphere of life. Rural women have less access to the resources to generate stable incomes. Household income is a poor measure of women's welfare because the distribution of income within the household may be quite unequal. Various studies of intra household resource allocation indicates that in many regions of the world, there exists a strong bias against women in areas such as nutrition, medical care, education and inheritance (Pitta, 2010).

Consequently, in the development discourse, most of the poverty alleviating programmes carry an implied agenda of women empowerment, which starts with access to credit and involvement in income generation which was accepted as sure strategies for economic empowerment (Nenna, 2010). Thus economic empowerment is a necessary condition for enabling women to seek justice and equality, because without economic strength, women cannot be able to exercise their rights and entitlements. Without reasonable income security, people lack real freedom to make rational choices and to become socially responsible, without a collective and individual voice, the vulnerable will remain that way (ILO, 2004).

The synergy produced from a group approach is much higher than that from an individual approach which prompts the policy makers and various agencies to adopt a participatory group approach in empowering women. The active involvement participation of women in vibrant groups like SHGs, NHGs and the like enable them to realize the goal of empowerment. The government of India, having realized the power and potential of the self-help group approach has started mobilizing the poor women into self-help groups. The recent studies on development issues proved that the sustainable development can be made possible by making women an equally important paradigm of the development process (Arjun, 2009).

3.6.2 Social Empowerment

Social empowerment means a more equitable social status for women in society because the primary responsibility of any human society is to ensure human dignity to all members. It is often argued that facilitating women's access to money is not an effective means for achieving women's empowerment unless it is linked to other kinds of activities like training in awareness of the impact of women's subordination (Neena, 2010), the concept of self-esteem and on the meaning and

benefits of empowering women. The approach to gender equity is based on the recognition that all interventions in favour of women must ensure an environment free from all forms of violence against women and also ensure the participation and adequate representation of women at the highest policy levels. For today's women, fewer things are in the category of 'not done', compared to the time of independence (Sakutala, 2000). One of the recommendations of the National Policy on Education is to promote the empowerment of women through the agency of education and it is considered as a landmark in the approach to women's education.

The National Literacy Mission is another step towards the eradication of illiteracy in the age group of 15-35 years by the year 1988. The universalization of elementary education, enrolment and retention of girls in the schools, promotion of balwadis and crèches, increasing the number of girls' hostels, women's polytechnics and multi-purpose institutions, non-formal adult education and, open and distance education programmes were some of the other steps taken to boost women's education leading to social empowerment (Khan, 2009). The vision of the Eleventh Plan (2007-2012) is to ensure that every woman and child in the country is able to develop their full potential and share the benefits of growth and prosperity through a participatory approach which empowers them and makes them partners in their own development (Tinku, 2009).

When women gain voice in decision making which is to be started within the family, they would be in a position to take decisions for improving the poor socioeconomic status. They begin to transform gender relations and so they are to be treated as equal partners in decision making and implementation rather than beneficiaries. However, women's increased participation at the decision making level can only be said to lead to their increased development and empowerment if such participation enables them to achieve greater control over factors of production, access to resources and the distribution of benefits. Group or collective process always provide a support for empowerment as it exposes its members to local networks and this social interaction results in awareness about local realities which also helps them to overcome the barriers for accessing resources.

3.6.3 Political Empowerment

Political empowerment is a process that enables women to increase their mobility and break their isolation, to develop their self-confidence and self-image and to establish their public presence whereby they participate in decision making in an expanding framework of awareness and critical analysis to control and influence the direction of development (Roona, 2009). Political equality includes not only the equal right to franchise but also more importantly, the right to access to the institutionalized centres of power. Participation of women in Panchayati Raj Institutions has been recognized as a step towards equality. Today, one of the issues of concern is the level of women's participation in political life.

Political participation includes the right to vote, right to contest, right to candidature, their role as women as campaigners, members and their involvement in the decision making process and appointment of women at all levels of government. Reserving seats for women in the political institutions will provide them an opportunity to raise their grievances and other related personal and social problems in a formal manner. The participation of women in the electoral process is an indicator of their political consciousness as well as their aspiration for status enhancement. The figures concerning women's common participation have been more or less steadily expanding over the years through various elections as voters and as candidates and in terms of participation in campaigning (Rameshwari, Babitha, 2008). The number of women getting elected to the representative body has been steadily increasing.

3.7 Empowerment in Development

Many of the theories associated with empowerment have examined the idea of power, its use and its distribution, as a key point in understanding social transformation. The origins of the theories on power date back to the 1970s. The discourse from the schools of modernization and dependence placed the cause of underdevelopment in the relationship between power and poverty. Freire's theory argued that only access to real power could end what he named "the culture of silence," characterised by the dependence and marginalisation of those without power. The sum of these theories and the failure of the development programmes of the 80s were the catalysts that made

bilateral and multilateral agencies understand that the only way to break the cycle of poverty was through structural reform and a more equitable distribution of power.

Development recognises in power a key element for bringing about effective social change. Power exists in any process of transformation and it is the dynamic that determines social, economic and political relations. This concept has been put into practice in the idea of empowerment, which is understood as a process that seeks to empower – in confronting imbalances of power as much as in supporting those who do not have it. A review of the concept of power, within the context of development, reveals two clear distinctions between negative and positive power, although their nomenclature varies according to each author. In the negative perception, power is the means to achieve deep change and a way for those who do not have power to confront those who do. This interpretation argues that significant change can only be achieved if the existing patterns of power are challenged directly.

A more constructive definition of the term is the power to do, of being capable, and of having a greater feeling of control over situations. According to this point of view, the individual is considered as having an active role, and due to his critical outlook, he can be active in any development programme. This perception implies breaking away from the idea that the individual is a passive being and transforms him into a legitimate actor in development. Measurable and assessable, as has been shown in recent history, a lack of definition can become a problem in development policies and programmes because it enables the selective use of the term. For this reason a series of definitions are considered the most relevant for the theory and practice of development.

Despite the fact that the concept of empowerment has become a central concept in the discourse and practice of development, it is a complex term that lacks a universal definition, a fact that has allowed for an endless number of interpretations with differences and similarities. The term ‘empowerment’ has diverse meanings depending on the socio-cultural and political context, and cannot be easily translated in all languages. It can be understood as a process, as a product, as an approach or as an aim.

Moreover, it is multidimensional as it has implications on the individual, organizational, political, sociological, economic and spiritual levels. It can be understood as a personal process through which the individual takes control of his life or as a political process in which human rights and social justice are guaranteed for a group that has been marginalized from society. In recent literature, the meaning of empowerment has usually been assumed rather than explained or defined. Many authors agree that empowerment can be defined by its absence, yet is difficult to define when present, as it takes different forms depending on the context.

Therefore, although its use has become widespread in the last fifteen years, ambiguities, contradictions and paradoxes still exist. On another front, the very act of defining empowerment is subject to debate given that imposing a single definition could be limiting, contradicting in this way the very idea of it, which is about being subjective, flexible and personal. In spite of this, an understanding of the concept from the point of view of development is critical for it to be functional; the poor are extremely limited, due as much to a lack of resources as to an inability to negotiate better conditions with institutions. Given that institutional relations exist between different levels of power, the World Bank believes that an institutional definition of empowerment is the most appropriate in the fight against poverty. This view fits in with the Bank's own work. Thus, empowerment is defined as an increase in the resources and capacity of the poor to participate, negotiate, influence, control, and ultimately demands accountability from the institutions that affect their lives. Aside from these theories, the Bank can be credited with other progress achieved in this field. For example, it has identified four characteristics, which are common in different contexts that encourage the promotion of empowerment: the access to information, inclusion and participation, accountability, and capacity for local organization.

Based on this, many of the development programmes, and policies with empowerment as an aim, are oriented in this direction. An advocate of the term, John Friedman considers empowerment as an alternative strategy to the traditional way of promoting development. His interpretation of the concept emphasizes an improvement in the quality of life of the marginalized. This is achieved because empowerment tries to rewrite the history of exclusion from economic and political power that the vast majority of the population has experienced.

According to Friedman, empowerment attempts to humanize the system and its long term objective is the transformation of society, including the structures of power. This requires that the State assume more responsibility with regards to civil society and that the corporate world respond to State demands. Power has two main aspects: control of resources (external control) and control of ideology (internal control). Thus, if power means control, empowerment is the process through which control is gained. Empowerment as such involves two types of control and is rarely possible without both. One of Sen's (1993) most important and original contributions is the sustainability of empowerment. Empowerment is only sustainable if the individual manages to alter his perception of himself and take control of his life.

This involves an exclusively internal process in which the role of external agents is reduced to that of mere catalyst. According to Jo Rowlands, one of the most prolific contemporary authors on these subjects, empowerment means "the ability to make decisions" in questions that affect the life of a person. This involves including those who are outside the decision-making process, thus ensuring their access to political structures and the control of resource distribution. Empowerment is understood in a tri-dimensional way: personal, developing a sense of oneself and self-confidence; relational, the ability to negotiate and influence the nature of relations; and collective, working together to achieve a greater impact than that which could be achieved through individual effort.

3.7 Models of Development

3.7.1 The Participatory Model of Development

Stohr and Taylor (1981) provide an informative overview of development. Their account stresses that there is no single recipe for such strategies as there is for development from above. Development from below, he purports, needs to be closely related to specific socio-cultural, historical and institutional conditions. Bottom-top strategies are varied but most importantly they stress the concern for local and community participation in development design and implementation of projects, reducing outside dependency and promoting sustainability.

Alternative development has come to be associated with new and wider conceptualizations of planning and development with its main distinguishing feature being the fostering of participatory development, associated with more equitable principles of growth, where social exclusion inherent in rural areas would be eradicated. And given the long hegemony of the ‘top-down’, western, rational planning and development, increasing the involvement of people in their own development is imperative. Chambers (1983) and Potter (2004) averred that it was time for the last to be put first. In his context, participation means much more than involvement or mere consultation (Potter 1985).

3.8 Current approaches to women empowerment

A number of areas of activity in development have become closely associated with the promotion of women’s empowerment, such as microcredit, political participation and reproductive health and much innovative work has been done in these areas. However, there are clearly limits on the extent to which such activities in and of themselves can be said to be genuinely empowering.

There is a tendency to assume that increasing access to resources, or decision-making power in one area, will necessarily carry through into other areas. It is not the delivery of credit per se, but the context in which credit is delivered which is vital in ensuring that women’s control over resources and bargaining power is increased. Similarly, increased decision-making power at the individual level and greater access to economic resources of women do not necessarily translate into greater representation or power of women within political institutions, an area which has proved remarkably resistant to change. Conversely, empowerment in one area cannot be sustained without attention to other facets. Reproductive and sexual rights, for example, cannot be fully exercised where women’s lack of independent economic resources undermines their freedom to make choices and their bargaining power. Implementation of an empowerment approach in the context of hierarchically organized development organisations may prove difficult, where organizational cultures are biased against the participation and autonomy in the decision-making of beneficiaries. The emphasis on participation adopted by many development agencies is significant for empowerment, as projects and programmes should seek to be accountable to those

they claim to be empowering. Such issues of accountability may present a challenge to donor agencies, whose ultimate responsibilities lie elsewhere than with target groups or beneficiaries.

Empowerment is demonstrated by the quality of people's participation in the decisions and processes affecting their lives. In theory, empowerment and participation should be different sides of the same coin. In practice, much of what passes for popular participation in development and relief work is not in any way empowering to the poorest and most disadvantaged people in society (Oxfam 1995). For participation to promote empowerment it needs to be more than just a process of consultation over decisions already made elsewhere. Strategies to support women's empowerment should encourage women's participation at all stages of projects, including evaluation. Attention to location and timing of meetings are also important to ensure women's participation. In this way, the process of participation should itself be empowering. More research is needed to bring a gender perspective into the current debates on participation. Participatory Rural Appraisal (PRA) and other approaches such as action research, and community research by women on health issues can be explored as methods which increase female participation and control over knowledge.

However, such methods should not be adopted uncritically, since they can silence dissenting perspectives, including those of women (Mosse, 1994). Participation may arouse conflict between different groups in a community especially when the basic principles of an aid agency differ from views within a particular community (e.g. on gender equality). Participation should not involve ignoring these conflicting interests in order to reach consensus (Oxfam, 1995). Supporting women's organisations is one broad approach to promoting women's empowerment, which takes account of the collective aspects of empowerment. However, this can prove difficult, or backfire, if the availability of external funding and organizational changes which this brings about, undermine accountability to membership or create internal tensions. Women's organisations are very varied and may not always serve the interests of poor women, or work in ways which support empowerment. Women's organisations which are empowering to women should by definition be accountable to their membership rather than an external agency.

When organisations accept funding from an external source, they become accountable to the donor, as well as their members, sometimes leading to changes in structures and procedures, or tensions over how to allocate newly generated resources. Women's movements or networks may be loosely constituted and may be reluctant to accept funding either for ideological reasons or because of the level of formal organization it can entail.

There are contradictions inherent for development agencies in institutionalizing empowerment. If empowerment is adopted as a policy goal then it also must be worked through projects and programmes. Connections must be made between what is required for empowerment policy and the institutional structures created by gender mainstreaming. Tools such as Longwe's framework can prove useful in institutionalizing a women's empowerment approach but efforts are needed to carry an empowerment approach beyond statements of policy intention, and to address the areas of monitoring, evaluation and the institutional process.

3.8.1 Empowerment in gender equality discourse

The current popularity of the term empowerment in development coincides with recent questioning of the efficacy of central planning and the role of the state and moves by donor governments and multilateral funding agencies to embrace NGOs as partners in development. Political and institutional problems have gained prominence on the development agenda with a focus on human rights, good governance and participation (Razavi & Miller, 1995). Recent UN conferences have advocated that women's empowerment is central to development. The United Nations Conference on Environment and Development (UNCED) Agenda 21 mentions women's advancement and empowerment in decision-making, including women's participation in national and international ecosystem management and control of environment degradation as a key area for sustainable development (Wee and Heyzer, 1995). The International Conference on Population and Development (ICPD) in Cairo, discussed the population issue not just as a technical, demographic problem, but as a choice that women should be empowered to take within the context of their health and reproductive rights.

The Copenhagen Declaration of the World Summit on Social Development (WSSD), called for the recognition that empowering people, particularly women, to strengthen their own capacities is a main objective of development, and that empowerment requires the full participation of people in the formulation, implementation and evaluation of decisions determining the functioning and well-being of societies. The Report of the UN Fourth World Conference on Women called its Platform for Action an agenda for women's empowerment meaning that the principle of shared power and responsibility should be established between women and men at home, in the workplace and in the wider national and international communities (UN, 1995).

The empowerment approach to women in development offers a number of attractions for development agencies over the other approaches. Because its origins are often stated as being from the South, it may appeal to Northern development institutions who wish to avoid charges of cultural imperialism, especially in relation to gender. The bottom-up characterization of the empowerment approach can be regarded as more in tune with the growing interest in participatory forms of development. Current enthusiasm for NGOs, for bottom up development and for empowerment, from both advocates within development organisations and from outside activists, can also be understood as a reaction to the frustrating experience of attempts to institutionalize gender in mainstream development policies and programmes (Razavi and Miller, 1995).

Development Alternatives for Women in New Era (DAWN) is a network of Southern activists, researchers and policymakers, which is closely associated with the development of ideas about women's empowerment (Moser, 1989). Founded in the mid-1980s, DAWN has questioned the impact of development on the poor, especially women, and advocated the need for alternative development processes that would give primary emphasis to the basic needs and survival of the majority of the world's people. DAWN has sought to link micro-level activities from the experience of grassroots initiatives at community level, to a macro-level perspective. They challenge the assumption behind many projects and programmes targeting women, that the main problem for Third World women is insufficient participation in an otherwise benevolent process of growth and development. DAWN argue the need for a new vision of development based on the perspective of poor Third World women.

This perspective focuses attention on the related problems of poverty and inequality and the critical dimensions of resource use and abuse (Sen and Grown, 1985). DAWN stress the importance of women's organisations in demanding and promoting change towards their vision of society, and to create the political will for serious action by those in power. It is not just individuals but organisations which are the focus of empowerment processes. The core activities proposed to help bring about change are political mobilization, legal changes, consciousness raising and popular education. For DAWN, their overall vision of development has implications not just for the types of activity they promote but also for organizational structures and procedures.

The empowerment of organisations, individuals and movements has certain requisites. These include the following resources: finance, knowledge, technology, skills training and leadership formation on the one side; and democratic processes, dialogue, participation in policy and decision making and techniques for conflict resolution on the other. Within organisations, open and democratic processes are essential in empowering women to withstand the social and family pressures that result from their participation. Thus the long-term viability of the organization, and the growing autonomy and control by poor women over their lives, are linked through the organisations own internal processes of shared responsibility and decision-making (Sen and Grown, 1985).

However, the meaning of empowerment can be seen to have altered as it has gained currency in mainstream development discourse. In this context, empowerment is often envisaged as individual rather than as collective, and focused on entrepreneurship and individual self-reliance, rather than on co-operation to challenge power structures which subordinate women or other marginalized groups. This individualistic approach to empowerment fits together with the belief in entrepreneurial capitalism and market forces as the main saviours of sickly or backward economies, and with the current trend for limiting state provision of welfare, services and employment (Young, 1993). It is also consonant with a liberal approach to democracy, emphasizing individual rights and participation in decision-making, through the electoral process.

3.8 The Concept Participation

French (1960) referred to participation as a process in which two or more parties influence each other in making certain plans, policies, and decisions. According to Davis (1969) participation is a mental and emotional involvement of a person in a group situation which encourages him to contribute to goals and shares responsibilities in them. Midgley.J, (1986) defines participation as the process by which individuals, families or communities assume responsibility for their own health, welfare and the capacity to contribute to their own labour, material and money for a certain development program. According to UNO (1979) participation means sharing by people the benefits of development, active contribution by people to development and involvement of people in decision making at all levels of society. Paul (1987) defined community participation as an active process by which beneficiary or client groups influence the direction and execution of a development project with a view to enhancing their well-being, of income, personal growth, self-reliance or values they cherish.

According to UNDP (1993) participation refers to the close involvement of people in the economic, social, cultural and political process that affect their lives. People may, in some cases, have complete and direct control over these processes- in other cases; the control may be partial or indirect. The important thing is that people have constant access to decision making and power. According to Narayanaswamy and Boraian (1998) the concept of community participation refers to the process by people who involve themselves in analysing the local situation, identifying major problems, formulating action plans, mobilizing locally available resources, and executing development projects in order to access the benefits extended to the community at large or specific target groups during a given point of time FAO, (1991). People's participation implies the active involvement in development of the rural people, particularly disadvantaged groups that form the mass of the rural population. Participation should be viewed as an active process in which people take initiatives and action that is stimulated by their own thinking and deliberation and which they can effectively influence.

Participation means sharing by people the benefits of development, active contribution by people to development and involvement of people in decision making at all levels of society. According

to Mishra (1984) and Surendran (2000), participation refers to the role of members of the public as distinguished from appointed officials, including civil servants in influencing the activities of the government or in providing directly for community needs. According to Rehman (1998) participation is defined as a process of learning and sharing experience.

Participation process is a goal directed, objective focused on activity of an organization. Decision making: - the equal participation of male and female to take decision in the area of general assembly, management committees and control committees. The importance of participation has been recognized for a long time. The centrality of participation as a human right in development was highlighted at the FAO Conference on Agrarian Reform and Rural Development in 1979, and in publications such as Crowley (1985) and Nyerere (1973). The importance of participation was strengthened by a number of case studies such as Brehony, 1989 and Cernea, 1985. Nelson and Wright (1994) note that a call for participatory development was made at the UN Economic Commission Conference for Africa titled, "Economic Co-Operation and Transformation" at Arusha, Tanzania, in 1990.

Even though the centrality of participation is widely accepted there is no common understanding of it. Nelson and Wright (1994) note that participation is a warmly persuasive word, while Oakley et al. (1991) note that participation defies any single attempt at definition or interpretation, and Cernea (1985) refers to participation as a "cloud of rhetoric". Turrbayne (in Nelson and Wright, 1994) refers to a case study from Guatemala and notes "Organizations with very different ideologies military and popular movements both use the language of participation and empowerment". As such the term participation can be used in a variety of contexts and can imply a variety of meanings. Brehony (1989) refers to agreement among commentators, such as Oakley (1987) and Cohan and Uphoff (1980), that it is impossible to establish a universal definition of participation. Lee (Community Workers' Cooperative, 1996) states that the definition of participation is unclear. Platt (1996) points out that "a common understanding of the concept is often assumed" and goes on to say that, in practice, "development actions are often based on differing perceptions of participation, on the level and quality of participation being sought".

Platt's comments are supported by Cullen (1996) who asserts that fundamental differences exist among those who are most closely associated with advocating participation, “reflecting the varying intentions of its different proponents”. Lee (Community Workers’ Cooperative, 1996) states that participation is an idealized notion, like parenthood, and that there is a lack of experience of effective participation practice. The literature gives a series of definitions of participation ranging from a “token involvement of people”, to, “autonomous decision making by popular organizations at local level” (Brehony, 1989). According to Martin and Quinney (Platt, 1996), participation is “to take part” - this is very simplistic and implies that everyone is participating at some level in every action. If we are to understand participation we need to explore beyond “taking part” and look to other commentators who have explored the extent and nature to which people “take part”. Nelson and Wright (1995) point out that participation can be top down or bottom up, uniform or diverse, simple or complex, static or dynamic, controllable or uncontrollable, predictable or unpredictable. By introducing professionals, controls, bureaucracy and systems, participation can lose its spontaneity, its flexibility and its usefulness.

An accurate definition of participation needs to accommodate the complexity inherent in participation and the power relationships that enable or hinder participation. As Chambers says, in Chapter two of Nelson and Wright (1994), reversing power is the key to participation, and Brehony (1989) notes that power is central to participation. Cernea (1985) remarks that “Putting people first in development projects is not just about organizing people but it means empowering them to be social actors rather than passive subjects and take control over the activities that affect their lives”. Any definition of participation must take social factors into account. “People cannot be developed,” according to Nyerere (1968) “they can only develop themselves by participation in decisions and co-operative activities which affect their well-being”. The Combat Poverty Agency (1995) brings in the value of power and voice, and defines community participation as “being able to have an input into structures in which decisions are made”. It is in this way that “Participation gives a voice”.

An OECD Report, produced in 1991 by Nelson and Wright (1994), defines participation as combining effective economic policies, equitable access to basic social and economic services and broader participation in the orientation of government policies and programmes. Nelson and

Wright (1994) refer to a definition, produced in 1991 by GTZ, that participation is “Co-determination and power sharing throughout the programme cycle”. Collins (1988) noted that participation has an inherent value in itself by enhancing personal well-being and political power. Martin and Quinnney (1996), refer to a definition proposed by Forss in which participation is “a process in which the target group members take an active part in planning and decision making, implementation and evaluation” which leads to a sense of control over resources and responsibility for the future (Reynolds & Healy, 1993). Definitions of participation range from taking part in projects to self-development through full participation. From the literature we can see that the definition of development itself has also evolved over time as the definition of participation has matured into a more holistic and empowering concept (Nelson and Wright 1995).

3.9.1 Women Participation

Women’s participation is the active involvement of women in all spheres of affairs such as economic, social, environmental and political and their role in decision making and empowerment (Tasew, 2001).The cooperative is a tested mode of collaboration which has a wide avenue for both women and men to pool women resources thus converting individual potential into socio-economic forces. Cooperatives offer women as a member and employee’s opportunities for participation and influence over economic activities, women gain self- reliance through their participation as well as access to opportunities which they would not have been able to obtain on their won. Gender integration in cooperative development is important because active and equitable participation of members, both men and women is a necessary condition for sustainable cooperative development. Active participation of women in all functions of cooperatives including social, economic planning, decision making and implementation plays a significant role in the overall development of society (Sintayehu 2003).

3.9.2 Measurements of Participation

According to Thomas & Charles (1998), Participation measures include attendance at meetings, serving on committees, serving as an elected officer, and recruiting other farmers to become members. According to USA, Department of Cooperative Service, Cooperative Information

Report 1, Section 7, 1998, members' participation or responsibilities include, attending general meetings, utilization of services and building cooperative capital stock.

3.10 Factors Affecting Participation

Clark (1991) identified the elements essential for securing the active participation of farmers' groups such as: small homogenous group; supplementary income generation activities; institutional credit; group promoters; training to group members; group savings; ready access to extension service; participatory monitoring and evaluation; and group self-reliance. He also observed the indicators of self-reliance of farmers' groups as regulatory of group meetings and level of attendance; shared leadership and member participation in group decision making; continuous growth in group savings; high rates of loans repayment; group problem solving; and effective links with extension and other development services.

Rehman (1998) found out the factors which determine the nature of participation of the people in development programmes such as: the willingness to participate; the desirability to participate; the representative nature of participants in the local bodies in terms of society as a whole or classes and castes; the asset distribution pattern among the participants and the resultant dynamics in inter-relationships; and the conflict of interests between the stakeholders and direct beneficiaries of the development programme.

The concept of participation means helping each other, cooperating or working together and the words used since have continued to revolve in people's minds and practices. Marsland (2006) noted the continuity in terms of the language used to speak about development practice both in the past and in today's post-socialist Tanzania. This means the philosophy of socialism and self-reliance still fits with the current thinking of community participation. As such, 'participation' will remain a vital component of self-help and the community development process (Nikkhah and Redzuan, 2009), as a democratic principle and a basis of community development practice (Ledwith, 2011). However, looking at Shelly Arnstein's ladder of participation, 'real' participation in developmental activities, including decision-making processes, depends on how genuinely

people are involved as part of the process from the beginning; contrary to that is just a minimum effort kind of participation or a complete non-participation.

3.11 Patterns of participation

The degree of participation ranges from ‘genuine-participation’ to ‘pseudo participation’ (Bray, 2000; Rose, 2003). The former implies that all members of a community have the ability to take part in real decision-making and governance with equal power to determine the outcome of decisions. The latter on the other hand is just a consultative process in which community members are merely kept informed of developments at their village or school level. Arnstein (1969) developed a ‘ladder of citizen participation’ showing eight rungs representing patterns of participation. Since then various scholars have shown interest in the field attempting to criticize Arnstein’s ladder to develop ‘new’ ladders of their own (Connor, 1988; Wilcox, 1994; Choguill, 1996). However, all these ladders of participation have one common criticism: they are static and inflexible while retaining a hierarchical approach toward the community development process (Tritter and McCallumb, 2006). As such, Arnstein’s ladder of citizen participation remains the relevant ladder in analysing patterns and levels of participation in community development activities. In Arnstein’s ladder, the degree of participation is represented by three main levels: non-participation, tokenism and citizen power. The three levels are categorized into ‘eight rungs’ where each rung denotes the extent of citizens’ power.

The artificiality of the ‘non-participation’ level is observed when viewed as an alternative to genuine-participation (Arnstein, 1969). At this level, the power holders deny people an opportunity to participate in planning programmes for their development. Crosby et al. (1986) remark that ordinary citizens are capable of doing an effective job of decision-making if the hearing format is properly structured for them. Contrary to this, as Crosby and colleagues argue, is a manipulation process, similar to what Bray (2000) calls pseudo-participation. The poor or powerless have some room to hear and air their concerns, but there is no assurance that their views will be considered in decision-making by the power-holders. As Connor (1988) argues, the consultation level is just an advisory process that allows the proponents to accept or reject the views expressed by the public. That means ideas from the people are less important in planning developmental activities. In that

case, we might question the relevance of seeking people's opinions without utilizing them. As for the last level 'citizen power', the degree of decision-making by all is increased as people have the opportunity to enter into partnership and negotiate with power-holders.

This is the highest level of participation where people at local levels, usually the poor, are given power and authority to make decisions and control their developmental activities. However, since the question of 'who holds real power' is controversial, genuine participation on the part of the rural poor for their development is doubtful. In fact, due to diversity in perspectives, neither the have-nots nor the power holders are homogeneous communities (Arnstein, 1969). These are the circumstances where the UNDP (1993) has termed participation as a plant that grows, with lots of difficulties due to powerful vested interests driven by personal greed, which thwart people from exercising political and economic power.

Such a system, the UNDP claims, favours those with political influence and economic power, which makes it difficult for the lawmakers and other observers to measure the ideal transparency, accountability, fairness and equality of the powerful actors. In addition, since actual participation seems to appear only on the last level, the ordinary poor people are likely to have little confidence and power over decisions. As such, final decisions and control might remain with the power holders or planners. Rifkin and Pridmore (2001) make this explicit: "people must be involved from the process of gathering and interpreting information, identifying problems and prioritizing them, finding solutions, carrying out the activities and evaluation". This, if conducted genuinely, might become the basis for active participation.

3.12 Conclusion

This chapter showed that there are advantages of joining a cooperative and there are principles that members have to adhere to. Further to that, in the process of application of participatory development, there are challenges that are with the approach. It has been argued in this chapter that participatory development has the potential to force agents of the state to act against their private interests and for the public good. The chapter has tried to offer an insight into the importance of cohesion to women in a cooperative and their ability to set out common goals

leading to joining a cooperative. Women's empowerment is very essential for the development of society. The following chapter will deal with economic development through co-operatives.

CHAPTER 4: WOMEN'S PARTICIPATION IN ECONOMIC DEVELOPMENT

4.1 Introduction

In sub-Saharan Africa, women are the backbone of the rural economy. Promoting equal opportunities and equal access and control over productive/economic assets, social resources and essential services for all is argued to be critical to poverty reduction, gender equality and overall women empowerment (DFID, 2000). Economic Development is a continuous increase in the economic standard of living of a country's population. It is normally accomplished by doing things to improve the country's future production potential such as building more factories, educating more people and improving its technology (Deardoffs Glossary of IE: 2010). According to Manuel (2004) economic development requires improved competitiveness and employment creation across many sectors of the economy. Economic development is the sustained increase in income of all members of society so as to be free from material want. One aspect of that challenge is to achieve development in an interdependent world that is a world in which goods, services, people, and capital and knowledge flow relatively easily across national borders with large net benefits to economies.

Economic empowerment is one of the empowerment components that can effectively deal with the complex challenges of rural women (UNICEF, 2006; Ruzvidzo, 2007), and has also been described as the single most important factor to achieving gender equality (UNIDO, 2010). Economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. If women's access to productive resources were the same as men's, women's contribution could reduce the total number of hungry people by 12 to 17 percent in support of the Millennium Development Goal of eradicating extreme poverty and hunger (FAO, 2011). Women's economic empowerment helps to ensure gender equality and the well-being of nations. When women become economically empowered and get their own source of income they ensure the basic needs of the family (Raesser, Blumberg 2006).

4.2 Importance of Women to Economic Development

The most influential evidence on the importance of women to economic development has come from research used to support the World Bank's 'Gender Mainstreaming Strategy' launched in 2001 (Dollar and Gatti 1999; Klasen 1999). This research highlighted that societies that discriminate by gender tend to experience less rapid economic growth and poverty reduction than societies that treat males and females more equally, and that social gender disparities produce economically inefficient outcomes (World Bank 2001a). For example, it is shown that if African countries had closed the gender gap in schooling between 1960 and 1992 as quickly as East Asia did, this would have produced close to a doubling of per capita income growth in the region (WBGDG, 2003).

Empowering women economically and making them central to solutions is a moral imperative. But it also makes good economic sense. A growing body of research shows that enhancing women's economic participation improves national economies, increases household productivity and living standards, enhances the well-being of children with positive long term impacts and can increase women's agency and overall empowerment. Ensuring women's full participation within the South African economy is essential if ideals of equity, prosperity and shared and inclusive growth are to be achieved.

Debates on how to empower women have been often centring on women's participation in economic activities and access to financial resources (Anderson and Eswaran, 2005). In recent years many developing countries have introduced credit programs targeting women with the explicit goal of empowering them (Pitt et al., 2003; Swain and Wallenstein, 2008).

Many theories on economic development and gender equality agree that a "simultaneous relationship" exists between economic growth and women's empowerment (Slusser, 2009). General progress in economic development correlates well with progress in women's empowerment, and spillover effects from gender-economic equality are positive for both the economy and women's empowerment. Only with interventions in the economic dimension do such direct spillover benefits exist (USAID, 2013). Equal rights and opportunities for both women and

men are central. Goal three in the United Nations (UN) Millennium Development Goals includes the following resolution: “to promote gender equality and empowerment of women as effective ways of combating poverty, hunger and disease and to stimulate development that is truly sustainable” (The UN, 2015). Moreover, the Sustainable Development Goals, which will succeed the Millennium Development Goals, are likely to put “achieve gender equality and empower all women and girls” as goal five on the agenda (The UN, 2015).

This emphasis on gender equality and women’s empowerment is crucial because disparities between men and women in basic rights, access to resources, and power to determine their own lives continue to exist in every country of the world. Cooperatives have been acknowledged as a valuable tool to achieve both changing the socio-economic role of women and foster the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income, especially those benefits have caused both international development agencies and national governments to promote the use of cooperatives in women’s empowerment (Ferguson & Kepe, 2011; Mukarugwiza, 2009). Rural women are resourceful economic agents who contribute to the income of families and the growth of communities in a multitude of ways.

They work as entrepreneurs, as farm and non-farm labourers, in family businesses, for others and as self-employed; while they take on a disproportionate share of unpaid work at home. However, their contribution is limited by unequal access to resources as well as persistent discrimination and gender norms which need to be addressed to allow the realization of their full potential.

Gender norms dictate the role of women and men and also their opportunities regarding type of work, both in urban and rural areas. In some societies these norms restrict women’s mobility and engagement in productive work outside their homes. For example women’s entrepreneurship is not broadly accepted in many societies and women face attitudinal obstacles in starting, consolidating and developing a sustainable business. In addition, rural women are often thwarted by discriminatory property, family and inheritance laws and practices. Rural women in developing countries are heavily burdened by their double role as paid or unpaid workers and family care providers. The latter restricts their time and mobility to engage in productive work and limits their

time for schooling, training and economic activities. The limited access to productive resources, lower educational levels, and social norms about appropriate work for women tend to confine them to lower paid, lower status work where opportunities for skills training and advancement are reduced, thus perpetuating their lower status. Further, vocational education, training and entrepreneur programmes for rural women are often limited to a narrow range of female-dominated fields that reinforce their traditional roles and responsibilities.

While improving their opportunities to generate income, such training limits the chances to benefit from newer, non-traditional areas that can offer women higher earning and more skilled technical or managerial jobs. Rural women's presence in workers' and employers' organisations remains low (11-35% of total membership), leading to lack of voice and representation in policymaking and programme development. Child labour is also widespread in rural areas and girl child workers form a significant part of the agricultural workforce. Child labour is detrimental to long-term health, education and higher-level skills acquisition, and decreases the chances of decent employment in youth and adulthood.

4.3 Women's Economic Participation in Cooperative Societies

The International Labour Organization (ILO) (2006) asserts that Local Economic Development strategies empower local societies and generate local dialogue and by so doing make local institutions more transparent and accountable (Khumalo, 2004), therefore contributing to the development of the local civil society. According to Nel and Rogerson, LED is a locality-based response to globalization challenges, devolution, and local level opportunities and crises. It has won a lot of acceptance as a locality-based response to economic crises and to the opportunities and threats brought by globalization. As Blakely and Leigh (2010) rightly point out, whether poor or rich, local entities in a global economy have to face the challenge and opportunity to shape their own economic destinies.

LED has found expression in a number of ways including place promotion, endogenous development, urban entrepreneurialism, and community-based interventions. The purpose of LED is to build up the economic capacity of a local area to improve its economic future and the quality of life for all. It is seen as a process by which public, business, and non-governmental sector

partners work collectively to create better conditions for economic growth and employment generation. Rodriguez and Tijmstra (2005) define LED as a process where local actors shape the future of their territory, a participatory process that encourages and facilitates partnership between the local stakeholders, enabling the joint design and implementation of strategies, mainly based on the competitive use of local resources, with the final aim of creating decent jobs and sustainable economic activities.

There are of course numerous definitions for LED, most of which underline two important aspects: first, LED is an ongoing process, and, second, it is driven by local actors from different societal sectors, which implies collaboration and even co-responsibility between the public and the private sector for the economic development of a location. Rodriguez-Pose and Tijmstra (2005) identify four key facets of LED, which include territory, governance, integration and sustainability. The territory element of LED describes the fact that LED is to be tackled as a locality-defined effort. It emphasizes the adaptation of strategies to the prevailing environmental conditions of a locality and broad stakeholder participation. Rogerson (1990) points out that the creation of a sound governance environment provides the starting point or foundation for LED activities. Sound governance will require the partnership of different actors at the local sphere. It takes transformation of the structures and functions of central and local government, the relations between them, and the relations with the market and the community. The third dimension of LED pertains to integration of strategies.

The attraction of inward investment, upgrading of human capital and labour skills, and the upgrading to local infrastructure should be tackled in an integrated approach. This helps ensure a balanced approach. Fourthly LED strategies ought to be sustainable. Cooperatives by their nature are a critical tool for local economic development. Mensah et al. appropriately note that LED is founded on the belief that problems facing communities such as unemployment, poverty, job loss, environmental degradations, and loss of community control can best be addressed by community-led grassroots, integrated approaches. Cooperatives therefore form a very important component of local government's LED facilitation work in South Africa. From a theoretical standpoint, cooperatives provide an avenue by which local development can be facilitated. Firstly cooperatives act as an agent of community economic development by creating room for the direct involvement of communities and their leaders in the fight against poverty. In a study assessing the participation

of stakeholders in LED in Alice, a town in the Eastern Cape province of South Africa, Khumalo (2009) notes that most initiatives supported by the local government's LED unit were agricultural cooperatives and mainly women-owned. Cooperatives help in circulating money through locally produced goods and services, which is positive for local development. Cooperatives bring about economic democracy, which is a socio-economic arrangement where local economic institutions are democratically controlled.

The contribution of cooperatives to the local economy has to do with employment creation as cooperatives are employing one hundred million people around the globe and their membership is estimated above eight hundred million individuals. In France, cooperatives are said to be responsible for about seven hundred thousand jobs, and about sixty thousand people in Uganda are employed by cooperatives. Where there is a well-functioning cooperative organization, at least two people are employed directly and many others indirectly through various trades facilitated by cooperatives. Data from OCDC indicate that India's one hundred thousand dairy cooperatives have twelve million members, eight hundred credit coops in Russia have ninety-two thousand members, and Europe has about fifty-eight thousand cooperatives with about 13.8 million members.

4.4 Cooperatives and LED in South Africa

The Constitution of the Republic of South Africa, the Reconstruction and Development Programmes (RDP), the Co-operatives Act No.14 of 2005 (as amended), the Department of Trade and Industry Cooperative Development Policy (2004) the Eastern Cape Provincial Growth and Development Plan (PGDP), the National Local Economic Development (LED) Framework, as well as other related policy and programmes documents enjoin entities of government and other socially-committed stakeholders to work towards the establishment of a socially conscious, inclusive, productive, equitable and dignifying political economy that will correct the unequal distribution of economic participation and well-being bequeathed by the pre-1994 political dispensation. Local Economic Development (LED) serves as a tool to assist in addressing socio-economic challenges such as unemployment, poverty and hunger, which South Africa, in particular is faced with. LED in South Africa is supported by all spheres of government due to the strong belief that bottom-up approaches have more chances of success than top-down ones, (Nel, 2002). The promotion of co-operatives is a key component of the government's broad-based black

economic empowerment strategy that seeks to address the imbalances of the past and equitably transfer the ownership of economic resources to the majority of the citizens. Local Economic Development is understood to encompass municipality-led programmes such as co-operatives' development, which enhances the creation of job opportunities in the local area with the ultimate aim of reducing poverty and combating hunger.

It aims to enhance competitiveness and thus encourage sustainable growth of the local area. Nel and Quaid (2002) maintain that Local Economic Development should be understood to mean a process whereby local resources are combined in order to stimulate local economies so that they could respond innovatively and competitively to change the local, national and global economies. According to them, LED aims at creating employment opportunities, eradicating poverty and redistributing wealth. This definition is also, to some extent, supported by Blakely (1994) who views local economic development as the process wherein local municipalities or community-based organizations engage to stimulate or maintain business activity and employment.

According to Nel and Rogerson (1995) like in other countries, LED was practised in urban areas of South Africa at the beginning of the twentieth century. During the apartheid era, the state controlled all aspects of society, thus suppressing local initiatives (Nel, 1999). Besides the fact that it is an old concept, there is still slight confusion as to what exactly is local economic development. Depending on the perspective from which one looks at it, it could be considered to encompass the following activities: development of infrastructure, facilitation of business development in the local area, skills development, facilitation of access to business advice and financial services, and marketing of the area.

According to Malefane (2009), the implementation of Local Economic Development by municipalities should not be understood to be optional, voluntary or unconditional. They are not doing it because of favour intended for the benefit of local communities, but rather because they have to comply with a legislative obligation. The Constitution of South Africa (1996) also cites institutionalised local economic development as one of the strategic functions of the municipalities. Section 152 (C) and 153 (A) of the Constitution states that municipalities must “promote and manage their administration, budgeting and planning processes to give priority to the basic needs of the communities”. The Municipal Systems Act (2000) also mentions that local resources must be mobilized and developed in order to tackle local economic and social challenges.

Local Economic Development is understood to encompass municipality-led programmes such as co-operatives development, which enhances the creation of job opportunities in the local area with the ultimate aim of reducing poverty and combating hunger. It aims to enhance competitiveness and thus encourage sustainable growth of the local area. Since local economic development may mean different things to different people, to understand it, the following definitions should be considered: Nel and Mc Quaid (2002) take the view that Local economic development (LED) is a process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation.

Local economic development could be regarded as a participatory process where local people from all sectors work together to stimulate local commercial activity, resulting in a sustainable economy. It is a tool to help create decent jobs and improve the quality of life for everyone, including the poor and marginalized. It encourages the public, private and civil society sectors to establish partnerships and collaboratively find local solutions to common economic challenges.

Community participation is viewed as very important since it addresses people's needs. However, the consultative process becomes a challenge to integrated decision making (Tshabalala and Lombard, 2009). Local economic development is ideally a result of local stakeholders engaging in activities, projects and programmes that address the socio-economic challenges in their area. It is about local communities using their human, physical and financial resources to enhance economic development, employment opportunities and general quality of life.

According to the World Bank (2008), LED creates an opportunity for local government, private, non-government organizations and local communities to co-operate for the purposes of improving the local economy. It focuses on enhancing competitiveness, increasing sustainable growth and ensuring that growth is inclusive. LED encompasses a range of disciplines, including physical planning, economics, and marketing. It also incorporates many local government and private sector functions such as environmental planning, business development, infrastructure provision, real estate development and finance. Through the use of the local municipalities' comparative advantages, local communities can find their own market niche in the global economy.

Communities within rural and urban areas compete to attract investments. It is therefore important for them to work to achieve local economic outcomes (Malefane 2009). The metropolitan, urban and rural areas must ensure the availability of services such as electricity, transport, housing, water, sanitation, telecommunications, health, educational services, skills, business development services and business links, which are in fact the backbone of the LED.

Nel (1999) claims that Local Economic Development (LED) is currently attracting considerable attention in the South African government policy circles. Even though the concept is still relatively new in the country, it enjoys wide acceptance and credibility, since it is moreover grounded on the constitution which was adopted in 1996 (Republic of South Africa 1996). This constitution clearly spells out that the government must promote socio-economic development.

4.5 Conclusion

The chapter has discussed women's participation in economic development and how economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. Cooperatives have been acknowledged as a valuable tool to achieve both changing the socio-economic role of women and fostering the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income, especially those benefits have caused both international development agencies and national governments to promote the use of cooperatives in women's empowerment (Ferguson & Kepe, 2011; Mukarugwiza, 2009).

CHAPTER 5: THE CAPABILITY APPROACH

5.1 Introduction

This chapter introduces Sen's capability approach to development. The Capability Approach is an evaluative framework for individual welfare and social states. The core concepts are functioning and capabilities. Sen (1996) defines functioning as an achievement of a person, what he or she manages to do or to be: an individual's activities and states of being. Capability is a derived notion and reflects the various combinations of functionings he or she can achieve, for example the person's freedom to choose between different ways of living. This study applies the Capability Approach (CA) in an attempt to understand the need and importance of capabilities to women in a cooperative. The core argument of the chapter is that the quality of life is analysed in terms of the core concepts of functionings and capability, thus the CA focuses directly on the quality of life that individuals are actually able to achieve.

The capability approach is a broad normative approach which has been developed from the 1980s onwards, most prominently by economist Amartya Sen and philosopher Martha Nussbaum. The Capability Approach emphasizes the importance of agency in promoting human development, increasing agency means enhancing people's freedoms to act and to achieve what they consider valuable, i.e. having the freedom to act in line with one's own values and to pursue one's goals. Well-being and poverty are nowadays perceived as multidimensional concepts that cannot be assessed merely in monetary terms. Amartya Sen's 'capability' approach is one of the most important and influential theoretical contributions to the understanding of human welfare in the last forty years. Capabilities refer to the alternative combination of functionings that an individual has reason to value and is able to achieve, whether they chose to do so or not (Sen, 1993).

5.2 The origins of Sen's capability approach

When development economics emerged as a sub-discipline after the Second World War, it was aimed at bringing the new independent countries to the living standards of the Western developed world. Development was seen as a process of change from an underdeveloped stage to a developed

stage. The newly independent countries would replicate the evolution undergone by industrialized countries, which were considered the model to strive towards Rostow (1960). Development was a matter of making the benefits of scientific advances and industrial progress available in industrialized countries for the improvement and growth of underdeveloped areas. The process of development was promptly assimilated to Westernisation, becoming a matter of narrowing the gap between underdeveloped areas and industrialised countries through the mechanisms of industrialisation and economic growth.

The latter two were believed to be the privileged means through which poverty could be eradicated and better living conditions secured Ingham (1993, Srinivisan 1994), Streeten, 1995). By increasing wealth, industrialisation and modernisation would endow people with more opportunities to live the life they chose to live, regardless of whether this increase in wealth occurred within democratic or nondemocratic regimes. This approach to development has strong theoretical roots in utilitarian economics, which can be characterised by the three following elements: (Sen, 1999, Sen and Williams, 1982).

Consequentialism, according to which all choices must be judged by their consequences or the results they generate; welfarism, which restricts judgments of the state of affairs to the utilities in the respective states welfarism combined with consequentialism, requires that every choice must be judged by the utility levels it generates; and sum ranking. Despite the ambiguity of the utility concept, (Sen, 1985) the commonly accepted interpretation in economic analysis is to define utility in terms of revealed preferences or in terms of the numerical representation of one's choice.

The development of the Capability Approach dates back to the 1980s. The CA was conceived as a response to the failure of the utilitarian approaches to welfare. The CA thus aimed to fill in this gap by taking a multi-dimensional view of wellbeing or poverty in terms of capability deprivation rather than income deprivation (Sen, 2000). Historically it is argued that much of Sen's work on the CA has been influenced by the writing of Aristotle (Sen 1992; Sen 1993, Alexander, 2008; Sen, 2009). According to Crespo (2008) there is a lot of similarity between the supposition made by Aristotle and Sen. Both of them are said to have their theories based on essentialism, which is an idea that "human life has certain central defining features" (Nussbaum, 1992). From this

viewpoint the CA is seen as attempting to redefine the course of welfare by looking at the quality of life notions, which Sen argues to be equal to wellbeing or capability enhancement. However a look at the history of philosophy posits that the question of “what is a good life” is not new in philosophical discussions. This has been the central theme of ancient scholarly discussions and from the Greeks it has been known as eudaimonia or “the state of having an objectively desirable human life” (Honderich, 1995). However, in many of the modern dialogues it has been argued that an economic view is the best in understanding wellbeing or progress. In this, the utilitarianism paradigm, with its hub being on income and wealth, has shaped the orthodox understanding and conceptualization of progress and wellbeing in the mainstream of the discourse.

Development based on economic growth was argued to be sine equal to poverty reduction. Commenting on this Thomas (2000) suggests that during the 1940s and 1950s development and poverty were largely conceived as antonyms, as it was posited that development would solve poverty, and the absence of it would lead to poverty. An analysis of the outcome of the eco-centric perspective to development showed the continued persistence of poverty, the widening of inequities between and also within countries, and the magnification of deprivations (Schuurman 1993; Escobar 1995).

The whole approach failed to understand the main goal of development. In fact it treated the whole process of development as supposed to result in increases in per capita. Commenting on this, Escobar (1995) argued that, “the most important exclusion ... was and continues to be what development was supposed to be all about: people”. Hence it can be argued that the liberal approaches to development failed owing to the fact they concentrated more on economic growth than on the means and ends of development, the people.

The failure of these policies led to the conception of the alternative approaches to development, which made Sen (1999) and Nussbaum (2000, 2006) to contribute to the discourse by arguing that, “the process of economic development is best seen as an expansion of people’s capabilities, and development is seen as a process of emancipation from the enforced necessity to live less and be less” (Sen, 1983). This has made a great turnaround in the understanding of poverty as Sen has contended that we cannot use only monetary indices to understand deprivation. Instead he promotes the use of multi-dimensional indicators.

5.2.1 The Concept Capability Approach

The capability approach is a broad normative framework for the evaluation of individual well-being and social arrangements and the design of policies and proposals about social change in society. The capability approach is used in a wide range of fields, most prominently in development thinking, welfare economics, social policy and political philosophy. It can be used to evaluate a wide variety of aspects of people's well-being, such as individual well-being, inequality and poverty. It can also be used as an alternative evaluative tool for social cost-benefit analysis, or to design and evaluate policies, ranging from welfare state design in affluent societies, to development policies by governments and non-governmental organisations (NGOs) in developing countries. In academia, it is being discussed in quite abstract and philosophical terms, but is also used for applied and empirical studies. In development policy circles, it has provided the foundations of the human development paradigm (Fukuda-Parr 2003; Kumar 2003).

The core characteristic of the capability approach is its focus on what people are effectively able to do and be, that is, on their capabilities. This contrasts with philosophical approaches that concentrate on people's happiness or desire-fulfilment, or on theoretical and practical approaches that concentrate on income, expenditures, consumption or basic needs fulfilment. A focus on people's capabilities in the choice of development policies makes a profound theoretical difference, and leads to quite different policies compared to neo-liberalism and utilitarian policy prescriptions. Some aspects of the capability approach can be traced back to, among others, Aristotle, Adam Smith, John Stuart Mill and Karl Marx (Nussbaum 1988; 2003; Sen 1993), but the approach in its present form has been pioneered by the economist and philosopher Amartya Sen (Sen 1995; Drèze and Sen 2002), and more recently has also been significantly developed by the philosopher Martha Nussbaum (Nussbaum 2003).

Sen argued that in social evaluations and policy design, the focus should be on what people are able to do and be, on the quality of their life, and on removing obstacles in their lives so that they have more freedom to live the kind of life which, upon reflection, they find valuable: "The capability approach to a person's advantage is concerned with evaluating it in terms of his or her actual ability to achieve various valuable functionings as a part of living. The corresponding

approach to social advantage –for aggregative appraisal as well as for the choice of institutions and policy takes the set of individual capabilities as constituting an indispensable and central part of the relevant informational base of such evaluation” (Sen 1993).

The capability approach has been advanced in somewhat different directions by Martha Nussbaum, who has used the capability approach as the foundation for a partial theory of justice. In this text we will take Sen’s capability approach as our starting point, and discuss Nussbaum’s work when it criticizes, differs from, or adds to Sen’s work. The reason for this is that Sen’s version of the capability approach is a broader and more general framework in comparison to Nussbaum’s, albeit she has done much more work on the approach in the last five to ten years. A key analytical distinction in the capability approach is that between the means and the ends of well-being and development. Only the ends have intrinsic importance, whereas means are only instrumental to reach the goal of increased well-being and development. However, both in reality and in Sen’s more applied work, these distinctions often blur.

The importance therefore lies especially at the analytical level. We always have to ask and be aware what kind of value things have, whether the value is instrumental or intrinsic, hence whether what they are considering is intrinsically or instrumentally important. What are then, according to the capability approach, the ends of well-being and development? Well-being and development should be discussed in terms of people’s capabilities to function, that is, on their effective opportunities to undertake the actions and activities that they want to engage in, and be whom they want to be. These beings and doings, which Sen calls achieved functionings, together constitute what makes a life valuable.

Functionings include working, resting, being literate, being healthy, being part of a community, being respected, and so forth. The distinction between achieved functionings and capabilities is between the realized and the effectively possible, in other words, between achievements and freedoms. What is ultimately important is that people have the freedoms and capabilities to lead the kind of lives they want to lead, to do what they want to do and be the person they want to be. Once they effectively have these freedoms, they can choose to act on those freedoms in line with their own ideas of the kind of life they want to live. For example, every person should have the

opportunity to be part of a community and to practice a religion, but if someone prefers to be a hermit or an atheist, they should also have this option. Thus, the capability approach is clearly a theory within the liberal school of thought in philosophy, albeit arguably of a critical strand within philosophical liberalism. However, note that the word ‘liberal’ in political philosophy refers to a philosophical tradition which values individual autonomy and freedom (Kymlicka 2002; Swift 2001), and should not be confused with the word ‘liberal’ in daily life. In daily life ‘liberal’ has different political meanings in different countries, and can cover both the political right and left.

In addition it is often used to refer to neo-liberal economic policies which prioritize free markets and the privatisation of public companies such as water suppliers or the railways. In contrast, philosophical liberalism is neither necessarily left or right, nor does it a priori advocate any social or economic policies. The capability approach to well-being and development thus evaluates policies according to their impact on people’s capabilities. It asks whether people are being healthy, and whether the resources necessary for this capability, such as clean water, access to medical doctors, protection from infections and diseases, and basic knowledge on health issues, are present. It asks whether people are well-nourished, and whether the conditions for this capability, such as sufficient food supplies and food entitlements, are met.

It asks whether people have access to a high quality education, to real political participation, to community activities which support them to cope with struggles in daily life and which foster real friendships and to religions that console them and which can give them peace of mind. For some of these capabilities, the main input will be financial resources and economic production, but for others it can also be political practices, such as the effective guaranteeing and protection of freedom of thought, religion or political participation, or social or cultural practices, social structures, social institutions, public goods, social norms, traditions and habits. The capability approach thus covers the full terrain of human wellbeing. Development and well-being are regarded in a comprehensive and integrated manner, and much attention is paid to the links between material, mental, spiritual and social well-being, or to the economic, social, political and cultural dimensions of life.

The capability approach refers to people’s freedom to choose their lifestyle. Sen (1992) argues that development should not be all about increasing income, but the freedom and power people have

to make their own decisions about their lives. The freedom here covers two implications, which are, first, the processes that allow people to participate with actions and decisions, and second, the chances people have, based on their personal and social circumstances (Sen, 1992). Sen divided freedoms into five distinct but interrelated types, which are, political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security. They can be categorized into three larger domains, namely political, economic, and social sphere. In another words, the main source of freedom can be social, economic, and political power gaining.

So far, there is an overlap between the empowerment and the capability approach, which is that they both care about people's power and situation in the above three domains and to which level they have been achieved can be measured according to these three directions. The concept of "empowerment" always comes along with marginalized people such as women and the poor. With less access to sufficient education, medical service, sanitation and other benefits, women seem to be less empowered in almost all aspects than men (Todaro, 2011). Friedmann (1992) has provided an alternative method to measure the level of empowerment by raising a model called Dis Empowerment Model, which assumes that poor households need to enhance their social power in eight dimensions to improve their living conditions.

Those eight dimensions are defensible life space, surplus time, knowledge and skills, appropriate information, social organizations, social networks, instruments of work and livelihood, and financial resources (Friedmann, 1992). Among them, increasing access along with any single dimensions will bring progress for the household.

The Disempowerment Model focuses on the household level, while the capability approach concentrates on the individual level. In this study, women in rural or urban regions are treated as two big subjects, in each group they have common social and economic attributes and similar social and living circumstances, therefore, under the background of economic discussion, we could consider each group as a whole economy to analyse their capability and freedom in social, economic, and political spheres.

5.3 The core concepts: functionings and capabilities

There are three major elements that need to be considered in the capability approach, namely functionings, capabilities, and agency. Functionings, according to Amartya Sen (1992), can be seen as what a person can be and do. The relevance of functionings can be in a large scope, from very basic things like being nourished, being in good health, avoiding escapable morbidity and premature mortality etc., to more complex achievements such as being happy, having self-respect, taking part in the life of the community, and so on (Sen, 1992).

In other words, functionings are on behalf of a person directly for his or her well-being, for instance, making them richer with reflective choices; however, some capability is only valued instrumentally and does not cause a visible causality between the capability and freedom of choices. This kind of capability is nevertheless significant for people's well-being and social evaluation (Sen, 1992).

Poverty, instead of low income, is more worthy to be seen as a deprivation of people's basic capabilities. Indeed, low income can be the main reason for poverty, illiteracy, hunger, undernourishment and poor health. The capability approach focuses on the role of income and wealth in people's lives. Similarly and as mentioned above, the premature mortality, severe undernourishment, persistent morbidity and illiteracy, are also concerned as deprivations of fundamental capabilities.

Differing from the meaning in other economic theory, means when assessing someone's achievements' acts and changes, besides some external and general criteria, the evaluation will be based on his or her values and objectives. Doing this, we consider and judge a person in the context of his or her role in the public and participant in economic, social and political actions, directly or indirectly (Sen, 1999). Agency considers an individual's roles as part of society and the public, with the capability of participating in economic, social, and political activities (Sabina, 2005). All of those make agency crucial in terms of evaluating one's capabilities, considering whether economic, social, and political restrictions restrict one's ability to pursue freedoms (Sabina, 2005).

The capability approach argues that development can be seen as, instead of merely increase in gross national product (GNP), growth personal income, technological advance, social modernization, a process of expanding citizens' real freedom they can enjoy, which is, the freedom to live the way they would like to. John Friedmann seconds this idea by arguing that judging development only by per capita income would be strange if it neglects the issues of poverty, unemployment, and inequality (Friedmann, 1992).

The freedom here should involve two implications, which are, first, the processes that allow people to participate with actions and decisions, and second, the opportunities people can have, based on their personal and social circumstances. Undeniably, the growth in GDP and individual assets, industrialization, technological improvement, and social modernization can be significant in measuring how developed a country is and how much freedom its society members are benefiting. Also, freedoms depend on other factors like social and economic arrangements e.g. facilities for education and health care and political and civil rights e.g. the liberty to participate in public discussion and supervision.

The capability approach involves "concentration on freedoms to achieve in general and the capabilities to function in particular" (Sen, 1995). The major constituents of the capability approach are functionings and capabilities. Functionings are the "beings and doings" of a person, whereas a person's capability is "the various combinations of functionings that a person can achieve. Capability is thus a set of vectors of functionings, reflecting the person's freedom to lead one type of life or another" (Sen, 1992). A person's functionings and her capability are closely related but distinct. "A functioning is an achievement, whereas a capability is the ability to achieve. Functionings are, in a sense, more directly related to living conditions, since they are different aspects of living conditions. Capabilities, in contrast, are notions of freedom, in the positive sense: what real opportunities you have regarding the life you may lead" (Sen, 1987).

The difference between functioning and capability can best be clarified with an example. Consider the following variation on Sen's classical illustration of two persons who both don't eat enough to enable the functioning of being well-nourished. The first person is a victim of a famine in Ethiopia, while the second person decided to go on a hunger strike in front of the Chinese embassy in

Washington to protest against the occupation of Tibet. Although both persons lack the functioning of being well-nourished, the freedom they had to avoid being hungry is crucially distinct. To be able to make this distinction, we need the concept of capability, i.e. the functionings that a person could have achieved. While both hungry people lack the achieved functioning of being well-nourished and hunger-free, the protester in Washington has the capability to achieve this functioning which the Ethiopian person lacks.

5.3.1 Functionings

Proponents of the CA agree that development is about ensuring that people live the lives they choose and value. In this regard, functionings become an important concept in the understanding and conceptualization of human development. According to Alkire (2002), the focus on functionings sets the CA off from other approaches of wellbeing. Functionings are constitutive of a person's being; implying the various things a person may value doing or being (Sen, 1999). In light of this argument, a developed society is thus one where people are able to achieve these valuable functionings (Sen, 1992).

Functionings are activities or states of being which have been or are being achieved. Examples include: being nourished, being educated, being healthy, working, associating with others and participating in political life. Functionings are dependent on a number of individual and institutional factors within which potentials can be achieved, such as, age, gender, and access to medical services, nutritional knowledge, education and climatic conditions. For example, the function of being healthy is dependent upon income, agriculture production and exercising, amongst others factors. In this sense functionings are an everyday doing; what matters are whether people are achieving them or are deprived of their achievements.

Functionings, although viewed as interdependent activities, cannot be achieved independently but in clusters or groups. This is what Sen Calls functioning vectors which are all dependent on societal opportunities for their realization. For example in the activity of riding a bike, one must be able to possess one, one must have a certain amount of space and physical ability, and one must also have a certain amount of freedom to do the riding freely without constraints.

5.3.2 Capabilities

According to Alkire (2002), functionings themselves cannot completely give a clear picture of the analysis of human development. There is therefore a need to incorporate freedoms into the conceptualization of human development. In trying to conceptualize and define capabilities there has been a lot of contestation amongst philosophers and capability theorists. The controversial question has been on whether capabilities refer to skills and abilities or to various options and opportunities.

Crocker (1995) states that in Sen's writings the notion of capability mainly refers to people's opportunities for doing things they have reasons to value as complex capabilities. Basic capabilities, or what Sen (1989) refers to as elementary capabilities, include "the ability to avoid undernourishment and related morbidity and mortality." Complex capabilities involve "more sophisticated social capabilities such as taking part in the life of the community and achieving self-respect".

The approach is unique as compared to other theories of development or wellbeing in that it suggests the importance of choice in development (Alkire, 2002). Thus, the CA emphasizes the fact that social arrangements should be evaluated according to the extent of freedom people have to promote or achieve functionings they value. It is for this reason that this approach differs fundamentally from other theories of justice. The emphasis is moved away from what Sen refers to as wellbeing achievement functionings to wellbeing freedom.

5.4 Why the Capability Approach

In addressing operational challenges such as poverty or economic development, many researchers and practitioners build upon insights raised by Sen's Capability Approach and related writings. The Capability Approach is a framework for evaluating and assessing social arrangements, standards of living, inequality, poverty, justice, quality of life or wellbeing. It is not meant to be a substantive theory of these issues; its main contribution consists of broadening the informal space of other ethical approaches by defining units of evaluation not opulence. The evaluation exercise required by the Capability Approach consists of the identification and weighting of valuable things

that people are able to be or to do. This valuation exercise at the core of this approach brings different layers of complexity to its operationalization. First it leads to a multiplicity of variables and to a plurality of relevant spaces that are more often than not heterogeneous. Secondly, it requires a solution of the complex issue of the varying importance of different functionings and how people evaluate them while many functionings can be essential and important for a good life, others can be trivial and valueless.

The Capability Approach is a broad normative framework for the evaluation and assessment of individual wellbeing and social arrangements, the design of policies, and proposals about societal change. It can be used to empirically assess aspects of an individual's or groups' well-being, such as inequality or poverty. It can also be used as an alternative to mainstream cost-benefit analysis, or as a framework to develop and evaluate policies, ranging from welfare state design in affluent societies, to development policies by governments and nongovernmental organisations in developing countries. It can also be used as a normative basis for social and political criticism.

The Capability Approach is not a theory that can explain poverty, inequality or well-being; instead, it provides concepts and a framework that can help to conceptualize and evaluate these phenomena. The Capability Approach, in practice, comes in a variety of forms, in part because of the wide scope of the approach, but also because the approach is radically underspecified: there are a number of theoretical lacunae that can be filled in a variety of ways. How one makes these specifications depends in part on the kind of theory. For example, a theory of justice, a theory of welfare economics, or the kind of application, a critique on existing social practices, or a measurement exercise, but it also depends in part on particular normative and epistemological assumptions.

Three theoretical specifications have emerged from the literature as particularly important: the choice between functionings and capabilities, the selection of relevant capabilities, and the issue of weighting the different capabilities for an overall assessment also known as the question of indexing or trade-offs. Sen (1999) stated that many capabilities will have underlying requirements that vary strongly with social circumstances although others, such as adequate nourishment, may vary less. Sen (2000) argued that the ability to appear in public without shame seems a capability

that people might generally be said to have reason to value, but its requirements vary significantly according to cultural norms from society to society and for different groups within each society, such as by gender, class, and ethnicity as Sen (2000) asserted that women should have company of a close male relative to appear in public, and they require a chauffeur and private car to move between private spaces since they are not permitted to use public transport or drive a car themselves.

According to Rawls (1971), the concept of a capability has a global-local character in that its definition abstracts from particular circumstances, but its realization depends on specific local requirements. Sen (1985) points out that being relatively income-poor in a wealthy society can entail absolute poverty in some important capabilities because they may require more resources to achieve the capability and employment may require more years of education in a richer society.

5.5 Objections to the CA

Philosophers have also raised fundamental questions regarding the character and justification of Sen's Capability Approach. One set of objections argues that the feature of sufficient threshold – no-one should fall below the critical threshold of basic capabilities – embedded in Sen's Capability Approach would lead to a situation in which too many social resources are devoted to vulnerable groups; sets the proper level of threshold arbitrarily; and pays no attention to inequality above the threshold (Arneson, 2006).

A second objection focuses on Sen's ambition of allowing people to choose basic capabilities for themselves. Philosophers are not against Sen's idea that people are able to select basic capabilities and the threshold of each basic capability, but they question the validity of people's decisions about basic capabilities and the threshold of each basic capability. Some argue that a list of basic capabilities chosen by people may not amount to a morally justifiable list (Arneson 2006; Nussbaum 2006).

A list of basic capabilities is not acceptable merely because it is chosen: the moral reasons for choosing it have to be good ones. But who is to judge whether the reasons are good ones? Does the judgment require expertise in moral theory or in some other kind of theory? In other words,

should a list of basic capabilities be made e.g. by philosophers, or should it be made by people through democratic public deliberation, as Sen proposes? In this chapter I address these objections to Sen, and argue that Sen's Capability Approach is able to address the issues raised by economists, development experts, and philosophers. Pogge (2002) points out that Sen does not say which capabilities are important, or how they are to be distributed and argues that those are political decisions for the society itself to decide.

Pogge (2002) further argues that many philosophers have contended that without an objectively justified list of valuable capabilities the nature of the life we have reason to want is unclear and so it is hard to identify the goal that a just society should be aiming towards, to assess how well a society is doing, or to criticize particular shortfalls. According to Wells (2012), emphasis on individual effective freedom as the main concern of the CA has been criticized as extremely individualistic. There are several components to this family of criticisms. Some see Sen's account as lacking interest in and even sometimes, overtly hostile to, communal values and ways of life, because of an excessive focus on individuals.

Alexander (2008) argued that different capability academics have taken different approaches to the valuation of capabilities, from practical explanations to ones based on functional understandings of human nature (Pogge 2002). According to Sen (2004), key reactions to such criticisms have been to admit that the CA is not a theory of justice, but rather, an approach to the assessment of effective freedom. Sen (1979) argues that capabilities do not only enter into the analysis instrumentally, such as in the requirements for appearing in public without shame, but also as part of the lives people have reason to value.

Nonetheless, Sen is vibrant in his opinion that the value of social goods is only derivative upon the reflective choices of those concerned (Sen, 2004). Sen distinguishes the ability to choose between different options from the value of those options. According to Sen (2004), these two together make up effective freedom or capability. Freedom to choose may be vulnerable to the objection that it is compatible with invidious freedoms, but the CA is concerned with people's ability to live a life they have reason to value, which incorporates an ethical evaluation of the content of their options.

5.6 Conclusion

In conclusion, this chapter discussed the importance and the need of capabilities for women as the membership participating in a successful cooperative. CA provides foundations for theories such as a Capability Theory of Justice that would explicitly specify which capabilities are valuable and rule how the capabilities are to be distributed. The current study only utilized CA as a theoretical framework. The current chapter has dealt with the theoretical framework of the study on cooperatives and women empowerment.

For the CA the central role of development initiatives should be to advance and enhance human freedoms and capabilities. Sen often provides examples of intrinsically valuable capabilities. He refuses to endorse a unique list of capabilities as ‘objectively correct’ for practical and strategic reasons (Sen, 1993; Clark, 2002; Qizilbash, 2002). Furthermore, the approach has influenced poverty policies and in so doing the CA recognizes the need of development to eradicate poverty by according freedoms to the public.

The Capability Approach is an approach in welfare economics that proposes to assess individual well-being based on the real opportunities that individuals have to pursue a meaningful life. In this sense, the Capability Approach revolutionizes traditional views of well-being by changing the way of thinking about means and ends of welfare evaluations. Individuals may have access to different resources, in terms of goods and services, to satisfy their needs. They have, in sum, different means to improve their well-being.

These resources will be necessary to achieve final states of “doings and beings”, which in the Capability Approach are defined as functionings. However, neither initial means nor final achievements matter when assessing well-being but the capability to transform the formers into the latters. The following chapter will thus deal with the methodology of the study.

CHAPTER 6: RESEARCH METHODOLOGY

6.1 Introduction

The preceding chapters have dealt with the review of past empirical and theoretical work on women empowerment in the rural areas, setting the stage for the present study. The aim of this chapter is to highlight the specific methodologies that were utilised in eliciting data for the study. The chapter discusses the population of the study, the method of sample selection, data collection and data analysis and ethical issues that confronted the study and how they were resolved.

6.2 The Quantitative Research Design - The Positivist Approach

The study adopted the quantitative paradigm. Collins & Hussey (2003) stated that quantitative research is based on collecting and analysing numerical data. It concentrates on measuring the scale, range, frequency and correlations of phenomena, which implies that the researcher has clearly defined research questions to which objectives are sought (Sibanda, 2009). The quantitative method is harder to design initially; it is highly detailed and structured. However, the results can be easily organized and presented statistically.

6.3 Rationale for the Choice of Methodological Orientation

The study sought to investigate the role played by cooperatives in empowering women. To achieve this overall aim, the researcher has formulated the research hypothesis. This investigation explains the relationship that exists between independent and dependent variables. The most appropriate methodology for such a test therefore is the quantitative paradigm. The researcher has adopted the quantitative study to produce results that are aligned to statistics so as to showcase precision in terms of numbers. Secondly, most literature available on women empowerment is based on descriptive information of which statistics are utilised; there is a balance between literature and quantifying. According to Nueman (2000) quantitative research includes a substantial amount of literature at the beginning of the study to provide direction for the research questions and hypothesis. In planning a quantitative study, the literature is often used at the beginning of a study to introduce a problem or describe in detail the existing literature. Therefore the researcher utilized

quantitative research as this methodology is best suited for establishing causal relationships and correlation between participation, empowerment, capacitation and perceived benefits of membership in a cooperative.

6.4 Positivistic Approach

According to Neurath (1973) positivistic approaches to research are based on research methodologies commonly used in science. They are characterised by a detached approach to research that seeks out the facts or causes of any social phenomena in a systematic way. Positivistic approaches are founded on a belief that the study of human behaviour should be conducted in the same way as studies conducted in the natural sciences (Collis & Hussey, 2003). Positivistic approaches to research are based on research methodologies commonly used in science. They are characterised by a detached approach to research that seeks out the facts or causes of any social phenomena in a systematic way. Positivistic approaches are founded on a belief that the study of human behaviour should be conducted in the same way as studies conducted in the natural sciences (Collis & Hussey, 2003).

Blaxter et al (1998) outlined that the positivistic approach may use surveys, experimental, longitudinal, and cross-sectional studies. For the purpose of this study the researcher has chosen to use the survey (Denscombe, 2002) as it involves representatives and an unbiased sample of subjects drawn from the group to be studied. The main methods of asking questions are by face-to-face or telephone interviews, by using questionnaires, or a mixture of the two. Blaxter et al (1998) argued that positivistic approaches seek to identify, measure and evaluate any phenomena and to provide a rational explanation for it. This explanation will attempt to establish causal links and relationships between the different elements or variables of the subject and relate them to a particular theory or practice. There is a belief that people do respond to stimulus or forces, rules that are external to themselves and that these can be discovered, identified and described using rational, systematic, and deductive processes.

For the purpose of this study the researcher has chosen a questionnaire survey (Denscombe, 2002) as it involves representatives and an unbiased sample of subjects drawn from the group to be studied. There are two main types of survey, namely a descriptive survey; concerned with identifying and counting the frequency of a particular response among the survey group, or an

analytical survey, to analyse the relationship between different elements and variables in a sample group. Good for research projects, for example, they are descriptive in nature, i.e. identify and quantify the element parts of any phenomena, the aspects of research standardization make ordering and codifying of gathered data easier to analyse and to reproduce, and possible for other researchers to test the conclusions (Denscombe, 2002).

6.5 Population of the Study

Zamimpilo Art and Craft Co-operative was chosen for this study because its entire membership are women. In addition, Zamimpilo is one of the co-operatives that cater for the needs of the women within the Mtubatuba Area. According to Sindy (2017), project coordinator, of the Zamimpilo Art and Craft Market, the co-operative has 110 members and its membership is constituted of women. The cooperative consists of women who make a living by selling art and craft produced in a symbiotic relationship with the environment. They make their living by harvesting the wetlands of Kwazulu-Natal.

6.6 Population and Census study

Zamimpilo Art and Craft Co-operative has a total of 110 members. Therefore the researcher decided to use a census study method which entails a study of every unit, everyone or everything in a population and, in this method, there will be a higher degree of accuracy in data as the census method is accurate when the population is small (ABS, 2014). So the researcher decided that the membership that is registered in the cooperative will be the one suitable for being selected. According to Henry (1990), sampling and sample size are crucial issues in pieces of quantitative research, which seek to make statistically based generalizations from the study results to the wider world. To generalize in this way, it is essential that the sampling method used and the sample size is appropriate, such that the results are representative, and that the statistics can distinguish associations or differences within the results of a study. In a positivistic study, when seeking the views of a group of fifty or less, Henry (1990) argues against any form of sampling, a researcher should distribute questionnaires and collect data from the entire population, if possible.

6.7 Data Collection

The quantitative approach was employed in this study by the use of a questionnaire and the questionnaire was distributed to the respondents personally in order to collect the relevant and required data for the study. The instrument that was used to obtain data for this study was the questionnaire. The researcher chose the questionnaire as the ideal instrument for the study because it is inexpensive, saves time, labour and offers great anonymity (Kumar, 1999). The questionnaires were close-ended thus making it easy for the researcher to be able to compare results and to analyse the results from the study. The questionnaire for this study consists of seven (7) sections on a Likert scale of 1 to 5, (where 1= strongly agree, 2=agree, 3=neutral 4=disagree and 5=strongly disagree. Section A was on demographic factors, section B was about perceived level of capacitation, Section C was on the respondents' perceived benefits of participation, Section D was about perceived benefits of empowerment, Section E on respondents' level of participation and Section F was about perceived benefits of membership.

Likert scale type of questions asked respondents to indicate the degree to which they agreed or disagreed with the statements provided in order to make it easy for the researcher to analyse the data statistically. According to Hair et al (2008), a Likert questionnaire is a document consisting of a set of questions and scales to gather primary data. Standardized questions, according to Bailey (2001), allow comparison of answers from all respondents and facilitate the computation of summary statistics such as percentages of respondents who answer yes or no. The researcher in this study decided to utilize the structured questionnaire as a method of data collection, and Gill & Johnson (1997) stated that the validity, which is the extent to which the data precisely measures what they were intended to measure, and reliability, which is the extent to which the data collection method will yield consistent findings if replicated by others of the data collected, depends on the design of the questionnaire and the words that are used.

6.8 Data Analysis

The data collected was presented and analysed by using descriptive statistics which included frequency tables, percentages and Scree plots for easy interpretation of responses. All analyses were carried out using SPSS 24 window version. Apart from social-demographic factors, other variables

in this study were determined using more than one questionnaire item. PCA was therefore conducted to determine the contribution of multiple questions to variables under consideration and to electronically compute subscales. PCA (factor analysis) is useful in identifying the internal structure of a set of items (Field, 2005).

6.9 Statistical Formula for study Analysis

The statistical formula for the study was the Principal Components Analysis (PCA), which yielded a correlations matrix and an inverse of the correlation matrix using anti-image covariance and anti-image correlations of Kaiser-Meyer-Olkin (KMO) sampling adequacy and Bartlett's Test of Sphericity. Additionally, PCA provides Chi-square (1-tailed) significant difference Test to achieve the objectives of the study. The Pearson correlation significant difference Test (2-tailed) was used to analyse the hypotheses for the study.

6.10 Ethical considerations

This study ensured the rights and privacy of the participants and their protection. Voluntary consent was applied with each individual's ability to exercise the free power of choice without the intervention of force, fraud, dishonesty, pressure, or other forms of constraint or coercion. An authorised permit was sought from the Department of Sociology and an Ethical Clearance certificate was issued by the University of Zululand Research Office to collect data. Sources of information that were used in conducting this research were acknowledged. The proposed study is in accordance with the ethical standard of the University of Zululand, which has been set out to ensure compliance with the national regulatory framework and University policy. The researcher ensures participants' safety from harm during and after the study.

Kevin (1992) emphasized that the voluntary participation and harmlessness be ensured during the research process. Thus, in this study the researcher has put into consideration the ethical issues. The researcher has ensured that participants in this project are aware that their participation in the study is voluntary, that they have the freedom to withdraw from the study at any time without any unfavourable consequences, and that they are not harmed as a result of their participation or non-participation in the project.

6.11 Pilot Study

A pilot study was conducted so as to reveal that the instrument will be reliable, valid and to further test the willingness of the participants to answer the questionnaire. Maxwell (1996) points out that in qualitative research, pilot studies are particularly important because they generate an understanding of the concepts and theories held by the people being studied. Leon et al. (2011) mentioned that the main purpose of conducting a pilot study is to examine the feasibility of the intended approach the researchers will use in the main study. Thus, before the execution of this actual study, the researcher distributed questionnaires to pre-test the instrument.

The need for a pilot study is emphasized by Strydom (2002) who argues that when embarking on a scientific study on a specific research problem, the researcher needs to have thorough background knowledge about the research to be focused on. In this study the researcher used a pilot study to test the rate of response and the willingness of respondents to answer the questionnaire. In addition the pilot was used to establish limitations of the draft questionnaire so that the final research instrument would be a valid and reliable tool. In conducting a pilot study the questionnaire was administered to a sample of 15 respondents. Zamimpilo Co-op had 110 members and the researcher had opted to use a census study for this project. Primarily, the importance of the pilot study lies in improving the quality and efficiency of the main study and whether the final research instrument will be valid and a reliable tool.

6.12 Problems Encountered

The study proceeded and was completed successfully as planned. Maximum cooperation was received by members of the Zamimpilo co-operative during the data collection stage of this study. However, some members of the cooperative thought that the research might help them to cater for their personal needs. The researcher had to explain to them that the research was for academic purposes only. In spite of the above, the participants were interested in participation, because they believed that even if the research is for academic purposes, it can still be related to government aid schemes that they might need. The Zamimpilo Co-op is located at Opondweni reserve outside Mtubatuba in KwaZulu-Natal. It is a rural based community in a black dominated province with Zulu speaking people. Most of the members are elderly women. As most of the women were

illiterate, the researcher translated the questionnaires to Isizulu. During data collection, the researcher assisted the respondents to complete the questionnaire as many of the women lacked writing skills while others reported poor eye sight.

6.13 Conclusion

This chapter has discussed the specific research design adopted for this study. The chapter discussed the sample selection procedure, data collection and data analysis techniques and the validity and reliability issues. The chapter concluded by discussing the ethical issues dealt with. The next chapter presents the results of the study.

CHAPTER 7: PARTICIPATION AND THE PERCEIVED BENEFIT OF MEMBERSHIP AMONG WOMEN IN ZAMIMPILO COOPERATIVE

7.1 Introduction

The Chapter presents the results on co-operatives and women empowerment in the rural areas, focusing on Zamimpilo Art and Craft Co-operative. The results presented are on perceptions about capacitation, participation, empowerment and membership. It can be argued that participating in co-operatives increases the level of empowerment. Active participation of women in all functions of cooperatives including social, economic planning, decision making and implementation plays a significant role in the overall development of society (Sintayehu 2003). Cooperative organizations serve as an effective community development vehicle as by their nature they build economic self-reliance and civil society. The benefits of cooperative organizations accrue to the larger society because they create local jobs, reinvest locally, and place emphasis on education and skills which raises local management capacity, reduces migration and concentration of capital (Hussain, 2014). People come together in cooperative societies to pool their resources so as to meet individual needs that could not be resolved by individual limited financial capacity (Birchall, 2004).

The aim of cooperative societies is to produce goods and deliver services, and to satisfy the legitimate needs of members and also to promote cooperation, relations, participation and consequently to promote interpersonal connections. Cooperative societies provide services that benefit both members and the local community. It was also observed that they are an essential tool for development of less economically developed communities (Ibrahim, 2004). Cooperatives have shown the significance of the participation of members in the life of the cooperative and as well as the importance of members' trust in the managers of the cooperative (James & Sykuta, 2005; Barraud-Didier et al, 2012). In addition, information and control are two key factors that may help in reducing conflicts in any firm, and thus in a cooperative. Mahoney (1995) argued that members' satisfaction from belonging to a cooperative is an appropriate measure of the success of the member-cooperative relationship, as it supports the desire of members to continue in the cooperative and, thus, the survival of the cooperative. As proposed by Hernández-Espallardo et al.

(2013), satisfaction with management increases a positive relationship among members and the interest of maintaining that relationship. Barraud-Didier et al. (2012) argue that if cooperatives communicate more and share information with their members, the outcomes will be more attached to the cooperative as sharing information reduces information irregularity and leads to the greater satisfaction of members.

Othman et al. (2012) argue that it is important to improve all channels of communication with cooperative members to ensure that information flows quickly, especially channels related to information technology and communications, such as the use of web sites. Luthans (1989) maintains that by using these strategies conflicts between the management and the members can be reduced. According to Glasby & Taylor (2006) the power to participate directly in the decision-making, design and delivery of a service is perceived as essential to a cooperative philosophy. Restakis (2008) argues that there is evidence of appropriate use of direct payments with cooperative organisations and principles.

ZAMIMPILO MEMBERS PROFILE

The results below show description of sample selected for the study, this includes the social and demographic profiles of the respondents. This is important because it will give an insight into the nature of the community. characteristics discussed include: Gender, Race, Marital Status and Level of Education.

7.1.1 Distribution of respondents by gender

Table 7.1 Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	110	100.0	100.0	100.0

The table below shows that 100% (N110) were females. The Zamimpilo Co-operative entire membership consists of women. The Market was born from a group of women whose husbands had lost their jobs in the mines and decided to do something about their plight.

7.1.2 Distribution of respondents by Age

Table 7.2 Age

Age					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-27	2	1.8	1.8	1.8
	28-37	15	13.6	13.6	15.5
	38-47	11	10.0	10.0	25.5
	48-57	49	44.5	44.5	70.0
	58+	33	30.0	30.0	100.0
	Total	110	100.0	100.0	

The results showed that 1.8 % (N=2) of the respondents are in the age group of 18-27, 13.6% (N=15) are in the age group of 28-37, 10.0 % (N=11) of the respondents are between the ages of 38-47 and 44.5% (N=49) are between the ages of 48-57, however, the age group 58+ had 30.0% (N=33) of the sample. The results show that the majority of women range between the age 48-57 (44.5%) N=49 this shows that the participants who participated mostly consist of elderly women. The study advocates that women should be empowered to increase their capabilities and functionings in the society. Most women in developing countries do not have access to education, productive resources and other services. Such discrimination hampers them not to earn incomes and not to actively participate in socioeconomic and political conditions (Kebeer, 1999). In order

to solve the problem, women empowerment becomes a global agenda so co-operatives are important in the development of a community as they can mobilize resources that are necessary for achieving their common goal (Fairbairn et al. 1991) as they exist in all countries and fitting in all sectors of economy.

7.1.3 Distribution of respondents by race

Table 7.3 Race

Race					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Black	110	100.0	100.0	100.0

The above table has demonstrated that the cooperative is made up entirely of black people. The Zamimpilo Co-op is located at Opondweni reserve outside Mtubatuba in KwaZulu-Natal. It is a rural based community in a black dominated province with Zulu speaking people. Black people were deprived of their human rights and empowerment, thus, cooperatives provide social change as their voluntary membership ensures that every skill is utilized. Cooperatives are community-based, rooted in democracy, flexible, and have participatory involvement, which makes them well suited for economic development (Gertler, 2001). The process of developing and sustaining a cooperative involves the processes of developing and promoting community spirit, identity and social organization as cooperatives play an increasingly important role worldwide in poverty reduction, facilitating job creation, economic growth and social development (Gibson, 2005).

7.1.4 Distribution of respondents by Marital Status

Table 7.4 Marital Status

Marital Status					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	48	43.6	43.6	43.6
	Married	33	30.0	30.0	73.6
	Divorced	3	2.7	2.7	76.4
	Widowed	26	23.6	23.6	100.0
	Total	110	100.0	100.0	100.0

The table below shows that 43.6% (N=48) of participants are single, 30.0% (N=33) are married, 2.7% (N=3) are divorced and 23.6% (N=26) are widowed. It is evident from the results that marital status had varied among members. According to Sindy, (2017) the project coordinator, the cooperative is running a programme to help empower the youth as they are facing the scarcity of jobs in their area, which is why the highest number of participants are single.

Women's participation is the active involvement in all spheres of affairs such as economic, social, environmental and political, their role in decision making and empowerment (Tasew, 2001). Nyerere (1986) argued that people cannot be developed; they can only develop themselves by participation in decisions and co-operative activities which affect their well-being. Therefore in order for members to receive benefits they perceive it requires their full attention and participation in the business and be ready to work as a collective and with humanity. According to Alkire (2003) participatory development has created the need that there should be inclusion of everyone concerned in the decision making that enables the utilization of all ideas and experiences especially of the poor in rural communities and that they should have influence in the decision making process.

7.1.5 Distribution of respondents by the level of education

Table 7.5 Education

Education					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	never went to school	42	38.2	38.2	38.2
	Primary School	43	39.1	39.1	77.3
	High school	19	17.3	17.3	94.5
	Matriculated	5	4.5	4.5	99.1
	Tertiary	1	.9	.9	100.0
	Total	110	100.0	100.0	100.0

The table 7.6 above shows that 38.2% (N=42) of the respondents never went to school, 39.1% (N=43) completed primary school, 17.3% (N=19) completed high school, 4.5% (N=5) and 9% (N=1) completed tertiary education. The results show that most of the participants are illiterate. Cooperatives in South Africa are dominated by people who are unemployed and not skilful and cooperatives are collapsing because there is no training to empower these people in cooperatives (Guambe, 2014). Most women in developing countries do not have access to education, productive resources and other services; such discrimination hampers them not to earn incomes and not to actively participate in socioeconomic and political conditions (Kebeer, 1999). In order to solve the problem, women empowerment must become a global agenda.

7.2 Perceived Level of Capacitation

The Capability Approach is an evaluative framework for individual welfare and social states. Capability is a derived notion and reflects the various combinations of functionings he or she can achieve, for example the persons' freedom to choose between different ways of living. This study applies the Capability Approach (CA) in an attempt to understand the need and importance of capabilities to women in a cooperative, thus the CA focuses directly on the quality of life that individuals are actually able to achieve.

Table 7.2.1 KMO& Bartlett’s for PELECAP

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.477
Bartlett's Test of Sphericity	Approx. Chi-Square	189.588
	Df	36
	Sig.	.000

A variable, known as (PELECAP) was computed electronically through PCA from a list of one hundred and ten items. PCA extracted only one factor named (PELECAP), which accounts for the variance shown in table 7.2. The scree plot, see figure 7.2.3, depicts that other factors become irrelevant for extraction purposes once the variable (PELECAP) has been extracted. The above table 7.2 shows that the most important item in the describing (PELECAP) is “My capability reflects my ability to achieve functionings” mean = 1.67, SD .488.

Table 7.2.2 Descriptive Statistics for PELECAP

	Mean	Std. Dev	Extraction
Participation in Zamimpilo has made me to gain	1.60	.507	.828
Zamimpilo has afforded me the skills	1.60	.507	.709
As a result of my involvement with Zamimpilo	1.60	.507	.956
Zamimpilo has equipped me with self confidence	2.40	.507	.811
I have been capacitated with skills that make me to be competitive	1.53	.516	.941
I have developed myself	1.60	.507	.966
Human Functioning is not limited by gender	1.60	.507	.816
My gender has given me strength	1.60	.507	.956
My skills have given me a lot of opportunities	2.27	.594	.959

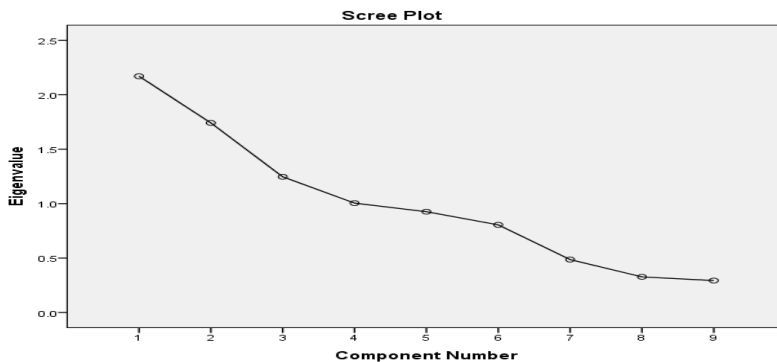
My gender has given me strength	1.60	.507	.966
The freedom to have choices is of primary importance	1.67	.488	.910
In judging equality people should consider what others do	1.60	.507	.887
Capabilities increase the level to choose between different functioning	2.27	.594	.959
I have been capacitated with skills that make me to be competitive	1.60	.507	.895
My capability reflects my ability to achieve given functionings.	1.67	.488	.772

Table 7.2.2 Total Variance Explained for PELECAP

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
	1	2.170	24.109	24.109	2.170	24.109	24.109	1.769	19.654
2	1.741	19.345	43.454	1.741	19.345	43.454	1.731	19.235	38.888
3	1.246	13.847	57.301	1.246	13.847	57.301	1.426	15.840	54.729
4	1.005	11.162	68.463	1.005	11.162	68.463	1.236	13.734	68.463
5	.926	10.288	78.751						
6	.805	8.945	87.696						
7	.486	5.403	93.098						
8	.327	3.638	96.737						
9	.294	3.263	100.000						

Extraction Method: Principal Component Analysis.

Figure 7.2.3 Scree Plot for PELECAP



7.3 Perceived Benefits of Participation

Women's participation is the active involvement of women in all spheres of affairs such as economic, social, environmental and political and their role in decision making and empowerment (Tasew, 2001).

People's participation implies the active involvement in development of the rural people, particularly disadvantaged groups that form the mass of the rural population. Participation should be viewed as an active process in which people take initiatives and action that is stimulated by their own thinking and deliberation and which they can effectively influence (FAO, 1991). Cooperatives offer women as members and employees opportunities for participation and influence over economic activities. Women gain self-reliance through their participation as well as access to opportunities, which they would not have been able to obtain on their own. Active participation of women in all functions of cooperatives including social, economic planning, decision making and implementation plays a significant role in the overall development of society (Sintayehu 2003).

Table 7.3.1 KMO & Bartlett's for PEBEP

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.539
Bartlett's Test of Sphericity	Approx. Chi-Square	470.090
	Df	105
	Sig.	.000

A variable known as PEBEP was computed electronically through PCA from a list of fifteen items. PCA extracted only one factor named Perceived level of Participation (PEBEP) which accounts for 20.991 % of variance. Other factors become irrelevant for extraction purposes once the variable (PEBEP) has been extracted. It is deduced in table 7.3.1 the most import items for (PERLEPAR) is the statement; *'Members are able to sustain projects and problems by themselves after the projects' resources have been exhausted'*, mean= 1.59, SD=.494. Fig 7.3. 3 shows the scree plot distribution of (PEBEP) which reflects that other factors become irrelevant in extraction once the variable (PEBEP) is extracted.

Table 7.3.2 Descriptive Statistics for PEBEP

	Mean	Std. Deviation	Extraction
I feel that i can generally	1.44	.498	.614
Membership of Zamimpilo	1.38	.488	.708
Members	1.71	.548	.794
Members are able to manage are given training	1.50	.502	.710
Members are able to sustain	1.59	.494	.775
Zamimpilo members gain planning	1.57	.582	.820
I feel that i can generally	1.55	.499	.750
Zamimpilo has managed to	1.34	.529	.698

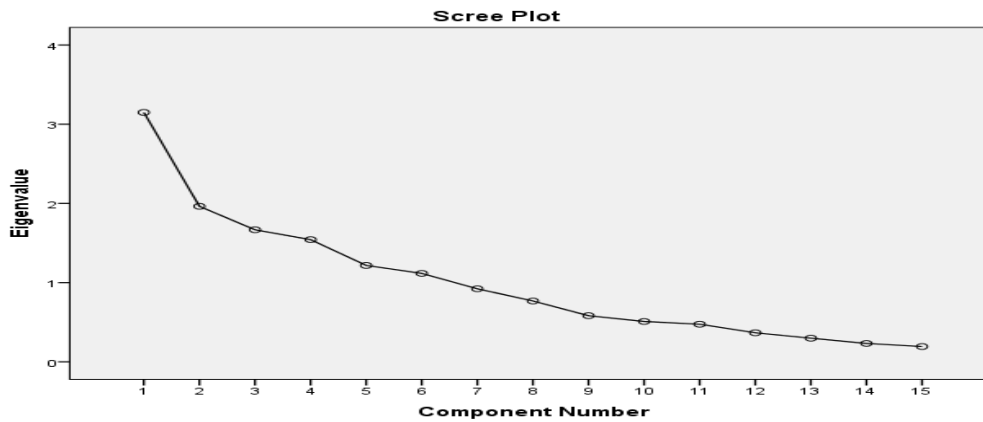
I am not affected by the result	1.59	.494	.689
The skill and ability i have	1.45	.517	.661
I can create a climate	1.55	.499	.658
Participating in a co-operative	1.40	.492	.721
Co-ops are voluntary	1.47	.502	.851
Lack of members motivation	1.44	.498	.578
Membership in Co operatives	1.49	.502	.627

Table 7.3.3 Total Variance Explained for PEBEP

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.149	20.991	20.991	3.149	20.991	20.991	2.449	16.329	16.329
2	1.963	13.089	34.081	1.963	13.089	34.081	1.917	12.781	29.110
3	1.667	11.113	45.194	1.667	11.113	45.194	1.866	12.438	41.548
4	1.543	10.285	55.478	1.543	10.285	55.478	1.703	11.353	52.901
5	1.217	8.113	63.592	1.217	8.113	63.592	1.458	9.717	62.618
6	1.116	7.442	71.034	1.116	7.442	71.034	1.262	8.416	71.034
7	.922	6.146	77.180						
8	.768	5.118	82.298						
9	.582	3.883	86.181						
10	.509	3.396	89.577						
11	.474	3.162	92.740						
12	.366	2.442	95.182						
13	.298	1.989	97.170						
14	.232	1.546	98.716						
15	.193	1.284	100.000						

Extraction Method: Principal Component Analysis.

Figure 7.3.4 Scree Plot for PEBEP



7.4 Perceived benefits of empowerment

Women’s empowerment is very essential for the development of society. Empowerment means individuals acquiring the power to think and act freely, exercise choice and fulfil their potential as full and equal members of society as per the United National Development Fund for women. Acquiring knowledge and understanding of gender relations and the ways in which these relations may be changed, developing a sense of self-worth, a belief in one’s ability to secure desired changes and the right to control one’s life, gaining the ability to generate choices and exercise bargaining power. Empowerment is the process of enabling or authorizing individuals to think, take action and control work in an autonomous way. It is the process by which one can gain control over one’s destiny and the circumstances of one’s life. Empowerment includes control over resources: physical, human, intellectual and financial and over ideology; beliefs, values and attitudes. (Baltiwala, 1994).

Table 7.4.1 KMO & Bartlett’s for PERLEMP

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.680
Bartlett's Test of Sphericity	Approx. Chi-Square	498.595
	Df	105
	Sig.	.000

A variable known as PERLEMP was computed electronically through PCA from a list of items on the questionnaire. PCA extracted only one factor named (PERLEMP), which accounts for 27.073 % of variance. The scree plot depicts that other factors become irrelevant for extraction purposes once the variable (PERLEMP) has been extracted. As can be deduced from the descriptive statistics on table 7.4.1 the most import item for (PERLEMP) is the item ‘*Women are given training on how to carry out projects*, mean= 1.58, SD=.531.

Table 7.4.2 Descriptive Statistics for PERLEMP

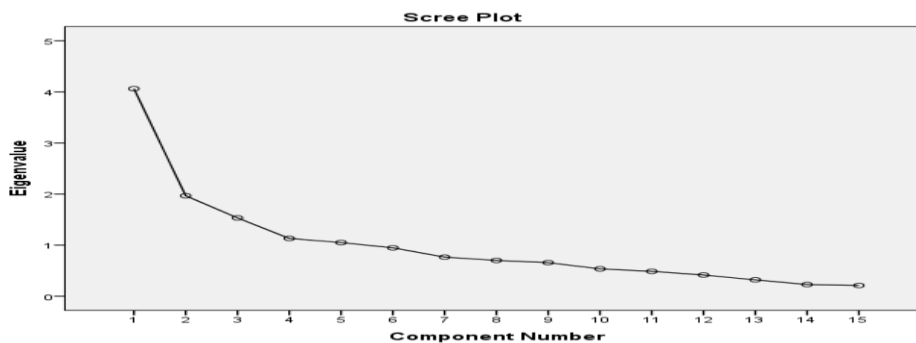
	Mean	Std. Deviation	Extraction
Membership in Zamimpilo has increased	1.48	.502	.767
Participation in Zamimpilo's projects	1.55	.500	.705
My life as an individual	1.50	.502	.544
I am now able to part	1.49	.502	.568
Women are given training	1.58	.531	.616
Zamimpilo Membership has increased	1.54	.686	.607
Resources and information is available	1.35	.481	.692
Professional people like attorneys	1.41	.494	.732
There is a need for supporting	1.55	.499	.620
Access to finance commonly	1.36	.483	.741
A co-operative has empowered	1.55	.499	.696
The promotion of co-ops	1.45	.500	.645
Co-operatives are important	1.52	.502	.677
Women have great abilities	1.53	.502	.562
Empowerment of women	1.47	.502	.566

Table 7.4.3 Total Variance Explained for PERLEMP

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
	1	4.061	27.073	27.073	4.061	27.073	27.073	2.177	14.512
2	1.965	13.103	40.176	1.965	13.103	40.176	2.104	14.029	28.541
3	1.532	10.215	50.391	1.532	10.215	50.391	2.103	14.020	42.561
4	1.130	7.537	57.927	1.130	7.537	57.927	1.933	12.889	55.450
5	1.049	6.996	64.924	1.049	6.996	64.924	1.421	9.473	64.924
6	.946	6.309	71.233						
7	.765	5.100	76.333						
8	.700	4.667	80.999						
9	.657	4.379	85.378						
10	.535	3.566	88.945						
11	.486	3.242	92.186						
12	.414	2.763	94.949						
13	.320	2.133	97.082						
14	.228	1.521	98.603						
15	.210	1.397	100.000						

Extraction Method: Principal Component Analysis.

Figure 7.4.4 Scree Plot for PERLEMP



7.5 Level of Participation

Participation means sharing by people the benefits of development, active contribution by people to development and involvement of people in decision making at all levels of society. According to Mishra (1984) and Surendran (2000), participation refers to the role of members of the public as distinguished from appointed officials, including civil servants in influencing the activities of the government or in providing directly for community needs. Robeyns (2003) explained that participation may include inexperienced members who might not be capacitated enough to tackle complex issues, but their training for empowerment is much needed to create confidence in poor and disadvantaged people and to generally bring on board new ideas for balance in decision making. The study also sought to find out the level of participation by the Zamimpilo members. A variable known as (LEPAR) was computed electronically through PCA from a list of fifteen items. These are the daily activities that the women participate in almost every day. These women make their living by selling art and craft produced in a symbolic relationship with the environment, they make their living by harvesting the wetlands of KwaZulu-Natal.

Table 7.5.1 KMO & Bartlett's for LEPAR

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.522
Bartlett's Test of Sphericity	Approx. Chi-Square	276.875
	Df	78
	Sig.	.000

A variable known as LEPAR was computed electronically through PCA from a list of items on the questionnaire. PCA extracted only one factor named (LEPAR), which accounts for 19.772 % of variance. The scree plot depicts that other factors become irrelevant for extraction purposes once the variable (LEPAR) has been extracted. As can be deduced from the descriptive statistics in table 7.5.1 the most important item for (LEPAR) is the item 'Craftwork', mean= 1.57, SD=.498.

Table 7.5.2 Descriptive Statistics for LEPAR

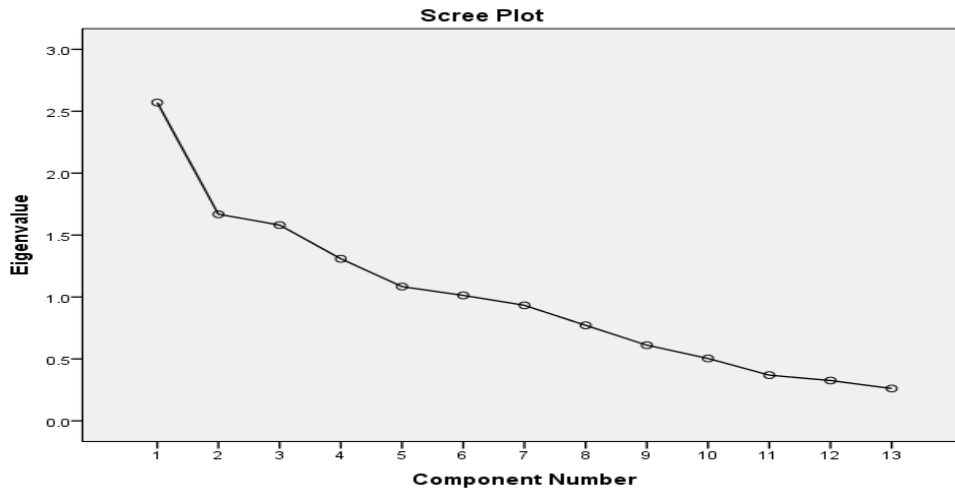
Descriptive Statistics			
	Mean	Std. Deviation	Analysis N
Sewing	1.45	.500	109
Knitting	1.34	.476	109
Craft work	1.57	.498	109
Traditional Clothing	1.37	.484	109
Selling fruits	1.45	.500	109
Beadwork	1.40	.493	109
Leather	1.55	.500	109
Artwork	1.52	.502	109
Ploughing	1.43	.469	109
Attires	1.40	.493	109
Plastic Mat	1.50	.498	109
Weaving	1.06	1.280	109
Grass mat	.96	1.362	109

Table 7.5.3 Total Variance Explained for LEPAR

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
	1	2.570	19.772	19.772	2.570	19.772	19.772	1.805	13.888
2	1.668	12.831	32.604	1.668	12.831	32.604	1.734	13.336	27.224
3	1.581	12.161	44.764	1.581	12.161	44.764	1.666	12.814	40.038
4	1.309	10.066	54.830	1.309	10.066	54.830	1.481	11.389	51.426
5	1.084	8.339	63.170	1.084	8.339	63.170	1.444	11.109	62.536
6	1.013	7.794	70.963	1.013	7.794	70.963	1.096	8.428	70.963
7	.933	7.176	78.140						
8	.771	5.933	84.073						
9	.611	4.699	88.772						
10	.504	3.875	92.646						
11	.369	2.840	95.487						
12	.326	2.506	97.992						
13	.261	2.008	100.000						

Extraction Method: Principal Component Analysis.

Figure 7.5.4 Scree Plot for LEPAR



7.6 Perceived benefits of membership

Cooperative organizations emerged as self-help entities to combat economic and social inadequacies (Baarda, 2006). Cooperative organizations serve as an effective community development vehicle. By their nature they build economic self-reliance and civil society. The benefits of cooperative organizations accrue to the larger society because they create local jobs, re invest locally with an emphasis on education and skills which raises local management capacity and reduces migration and concentration of capital (Hussain, 2014). People come together in cooperative societies to pool their resources together so as to meet individual needs that could not be resolved by individual limited financial capacity (Birchall, 2004). The aim of cooperative societies is to produce goods and deliver services, and to satisfy the legitimate needs of members and also to promote cooperation, relations, participation and consequently to promote interpersonal connections. Cooperative societies provide services that benefit both members and the local community. It was also observed that they are an essential tool for the development of less economically developed communities (Ibrahim, 2004).

Table 7.6.1 KMO & Bartlett's for PERBEME

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.529
Bartlett's Test of Sphericity	Approx. Chi-Square	216.005
	Df	105
	Sig.	.000

A variable known as (PERBEME) was computed electronically through PCA from a list of fifteen items on the questionnaire. PCA extracted only one factor named (PERBEME), which accounts for 15.813 % of variance. The scree plot depicts that other factors become irrelevant for extraction purposes once the variable (PERBEME) has been extracted. As can be deduced from the descriptive statistics in table 7.6.2 the most import item for (PERBEME) is the item ‘*My ideas are not looked down upon*’, mean= 1.62, SD=.625.

Table 7.6.2 Descriptive Statistics for PERBEME

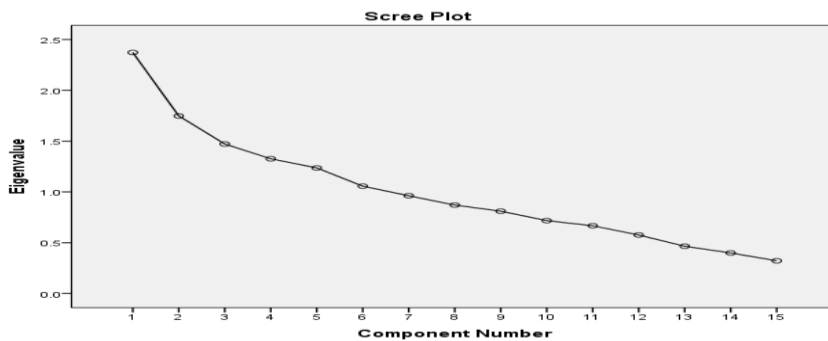
	Mean	Std. Deviation	
The co-operative has equipped	1.28	.564	.473
I have found employment	1.43	.573	.531
I am able to put my skills	1.35	.708	.543
My ideas are not looked down upon	1.62	.625	.482
I have gained a feeling	1.58	1.171	.553
I have a monthly income	1.61	.624	.801
I can support myself	1.53	.502	.640
I feel being physically fit	1.50	.502	.702
I am positive of myself	1.44	.499	.547
I am healthy and motivated	1.58	.495	.717
I do not have feelings of inequality	1.44	.499	.795
Working with other people	1.57	.497	.628
I am having same abilities	1.45	.500	.486
I can participate in any programme	1.52	.502	.580
I am not restricted	1.56	.553	.733

Table 7.6.3 Total Variance Explained for PERBEME

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.372	15.813	15.813	2.372	15.813	15.813	2.132	14.215	14.215
2	1.748	11.651	27.465	1.748	11.651	27.465	1.627	10.844	25.058
3	1.471	9.809	37.274	1.471	9.809	37.274	1.579	10.528	35.586
4	1.326	8.841	46.115	1.326	8.841	46.115	1.416	9.442	45.028
5	1.236	8.241	54.356	1.236	8.241	54.356	1.305	8.701	53.729
6	1.057	7.044	61.401	1.057	7.044	61.401	1.151	7.672	61.401
7	.962	6.416	67.817						
8	.870	5.803	73.619						
9	.810	5.401	79.020						
10	.717	4.783	83.803						
11	.667	4.446	88.249						
12	.576	3.840	92.089						
13	.465	3.102	95.191						
14	.399	2.662	97.854						
15	.322	2.146	100.000						

Extraction Method: Principal Component Analysis.

Figure 7.6.4 Scree Plot for PERBEME



7.7 Discussion of results

The chapter presented results on cooperatives and the empowerment of women, focusing on Zamimpilo Art and Craft Market. Results on perceptions about empowerment, participation and capacitation were presented. From the findings of the study it can be argued that participating in cooperatives increases the level of empowerment. In that regard, cooperatives are important in empowering women.

This is supported by the argument of Luttrell et al. (2009) that the theme of empowerment has become central to the work of many development organisations and they conceptualise empowerment as an emancipation process in which the disadvantaged are empowered to exercise their rights, obtain access to resources and participate actively in the process of shaping society and making decisions. The study also sought to find out the perceptions of women about the level of capacitation in cooperatives. It was established that capabilities will give women full rights to equally participate in a cooperative, and also, to the outside environment without gender being an obstacle. CA provides foundations for theories such as a Capability Theory of justice that would explicitly specify which capabilities are valuable and rule how the capabilities are to be distributed. The results have shown that women are suitably capacitated when they fully participate and commit themselves in a cooperative, and thus are empowered for all life challenges.

Campbell (1981) is of the view that the Capability Approach is founded on the idea that much more information about the quality of human lives can and should be taken into account in evaluating them. Binder (2012) argued that the Capability Approach is supposed to be interested in assessing how people fare in many dimensions of life, including some which seem very difficult to obtain information about, such as people's real choice sets or such complicated capabilities as the ability to appear in public without shame, or to form relationships with others. It also requires detailed information on the real inter-personal variations in translating commodities into functionings.

Pettit (2012) maintained that the CA takes a multi-dimensional approach to evaluation, often it may seem that people are generally well-off, yet a closer analysis reveals that this all-things-considered judgment conceals surprising shortfalls in particular capabilities, for example, the sporting icon who can't read. Pettit (2012) further argues that capability analysis rejects the

assumption that unusual achievement in some dimensions compensates for shortfalls in others. From a justice perspective, the Capability Approach's relevance here is to argue that if people are falling short on a particular capability that has been collectively agreed to be a significant one, then justice would require addressing the shortfall itself if at all possible, rather than offering compensation in some other form, such as increased income.

The study also sought to find out the level of empowerment women perceive by participating in a cooperative. Empowerment can never be achieved if there is less participation of marginalised and disadvantaged groups (Cornwall & Brock 2005). For empowerment and participation to be effective in rehabilitating the community, there must be change in relations of power at all levels of leadership. According to Luttrell et al. (2009) the subject of empowerment has developed to be crucial to the exertion of various movements. To empower is to emancipate in which the deprived are endowed to express their privileges, given access to social assistants, given full participation in programmes seeking to reorganize the society and given decision-making powers. Bakker & Van Brakel (2012) argued that the term "empowerment" entails internal and external aspects of one's obligation to control his or her life; and social institutions create an environment accommodating people in their lives.

Empowerment involves the relationship between participation and control where participation means an individual's ability to contribute in society, and control means the capacity to influence decision making. Empowerment is the process where local people are capacitated to partake more effectively in all spheres of society. Rights that people have cannot be taken away and they exist to give every individual dignity and respect in the society (Guambe, 2014). Empowerment means people can participate for their own benefit. This may widen the channels of development that may have been overlooked, in that laws advocating social inclusion have to be encouraged by all jurisdictions.

Advancement in trade relations between big and small scale businesses strengthens economy relations and enhances job creation. Strategies for equality and inclusion can be easily ruled out and be reduced to uselessness. The results showed that there are advantages of joining a cooperative and there are principles that members have to adhere to. Further to that, in the process of application of participatory development, there are challenges that are with the approach. Participation in cooperatives plays an important role in enabling them to identify what they can or

cannot do. Capacitation, thus, plays a role of bridging a gap, in terms of functions and freedoms. The core argument of the Capability Approach being that the concepts of well-being and capability are two completely distinct concepts and well-being is not important in itself in explaining development, but what is important is capability, Sen (2002); Sen (2009); Klein (2014)

Participation is the involvement of a significant number of persons in situations or actions that enhance their well-being, such as their income, security, self-esteem, etc. It also tends to give more attention to decentralized development and recognition of the need to understand and use local approaches to development (Nawaz 2013). The results further showed that members have been capacitated with skills that make them competitive, and have been empowered with problem solving abilities. Positive attitude and everyday behaviour had played a major role in the success of a cooperative. When women have been empowered with skills they regard as important to their lives they will declare a cooperative as being beneficial to them.

According to von Ravensburg (2010) cooperatives are successful value-based businesses that are owned by their members. Whether they are customers, employees or residents, the members get an equal say in the business and a share of the profits. Vitaliano (1983) asserted that the benefits of forming cooperatives for entrepreneurs consists of positive economic effects for enterprises, for the individual member businesses and for the cooperative itself. Members of cooperatives can benefit from cooperation through economies of scale in production by selling products and buying inputs, through a greater opportunity for diversification by making the value chain longer and by the reduction of transaction costs. Cooperatives have been acknowledged as a valuable tool to change the socio-economic role of women and to foster the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income (Kepe, 2011). Benefits have caused both international development agencies and national governments to promote the use of cooperatives in women`s empowerment. Women`s participation in economic development and economic empowerment increases women`s access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information.

7.8 Conclusion

The chapter has presented the results on the demographic factors and perceptions of the respondents. In conclusion it can be argued that the findings from the chapter are that members have been capacitated with skills that make them empowered, and have the skills in solving abilities. This chapter argues that participation in a cooperative has changed the lives of the membership, either socially, economically or personally. Empowerment can never be achieved if there is less participation of marginalised and disadvantaged groups (Cornwall & Brock 2005). For empowerment and participation to be effective in rehabilitating the community, there must be a change in the relations of power at all levels of leadership. Robeyns (2003) explained that participation may include inexperienced members who might not be capacitated enough to tackle complex issues, their training for empowerment is much needed to create confidence of poor and disadvantaged people and to generally bring on board new ideas for balance in decision making. The following chapter will provide intensive analysis on the correlation and association of theoretical variables.

CHAPTER 8: CAPACITATION, PARTICIPATION AND EMPOWERMENT AMONG MEMBERS OF ZAMAMPILO COOPERATIVE.

8.1 Introduction

Cooperatives have shown the significance of the participation of members in the life of the cooperative and as well as the importance of members' trust in the managers of the cooperative (James & Sykuta, 2005; Barraud-Didier et al, 2012). In addition, information and control are two key factors that may help in reducing conflicts in any firm, and thus in a cooperative. Barraud-Didier et al. (2012) argue that if cooperatives communicate more and share information with their members, the outcomes will be more attached to the cooperative as sharing information reduces information irregularity and leads to greater satisfaction of members. Othman et al. (2012) argue that it is important to improve all channels of communication with cooperative members to ensure that information flows quickly, especially channels related to information technology and communications. The core argument of the chapter is that membership benefits in cooperatives will result from the achievement of desired capacitation that is acquired through perceived participation and empowerment. Using the insights of the Capability Approach, this chapter analyses and assesses participation, empowerment, and capacitation as catalysts for the benefit of women in cooperatives.

8.1 Correlations for PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME

Hypothesis 1

Ho: Perceived level of participation is correlated with perceived level of capacitation.

H1: There is no correlation between perceived level of participation and capacitation.

Hypothesis 2

Ho: Perceived benefits of membership is correlated with perceived level of capacitation.

H2: There is no correlation between perceived benefits of membership and perceived level of capacitation.

Hypothesis 3

H₀: A perceived level of participation is correlated with perceived level of empowerment.

H₃: There is no correlation between level of participation and perceived level of empowerment.

Hypothesis 4

H₀: There is correlation between perceived benefits of membership and perceived level of empowerment.

H₄: There is no correlation between perceived benefits of membership and perceived level of empowerment.

Hypothesis 5

H₀: There is correlation between perceived level of participation and the perceived level of empowerment.

H₅: There is no correlation between participation and the perceived level of empowerment.

Hypothesis 6

H₀: There is a correlation between member's level of participation and perceived benefits of Membership.

H₆: There is no correlation between member's level of participation and perceived benefits of Membership.

8.2 Correlations for PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME

Correlations						
		PELECAP	PEBEP	PERLEMP	PERLEPAR	PERBEME
PELECAP	Pearson Correlation	1	.174	-.190*	.027	-.155
	Sig. (2-tailed)		.068	.046	.777	.109
PEBEP	Pearson Correlation	.174	1	-.220*	-.052	-.118
	Sig. (2-tailed)	.068		.021	.590	.222
PERLEMP	Pearson Correlation	-.190*	-.220*	1	-.113	.111
	Sig. (2-tailed)	.046	.021		.243	.253
PERLEPAR	Pearson Correlation	.027	-.052	-.113	1	.112
	Sig. (2-tailed)	.777	.590	.243		.251
PERBEME	Pearson Correlation	-.155	-.118	.111	.112	1
	Sig. (2-tailed)	.109	.222	.253	.251	

*. Correlation is significant at the 0.05 level (2-tailed).

The study sought to investigate the relationship between 5 variables, PELECAP, PEBEP, PERLEMP, and PERLEPAR & PERBEME. The results show that PELECAP and PEBEP are correlated, $r = .068$, $p < 0.05$ (2 tailed), which means that] $r = .068$, $p < 0.05$ (2 tailed). PERLEMP and PERBEME correlated, $r = .021$ $p < 0.05$ (2 tailed) which means H_0 and H_3 are accepted. PERLEPAR and PERBEME correlated, $r = .590$, $p < 0.05$ (2 tailed) which means that H_0 and H_5 are accepted.

The results shown above indicate that the membership of Zamimpilo Art and Craft Co-operative perceive that their participation in cooperatives has contributed to their empowerment. Therefore this study encourages women to form cooperatives, as joining a successful cooperative is one of the ultimate means that could change their lives for the better. Co-operatives act as a global driver of Economic Development in promoting women empowerment. Cooperatives contribute to economic growth worldwide by creating a significant number of jobs, and are important for the economies of a great number of countries in areas, such as supply of food products, housing and financial services. Building on values of fair distribution of profits among its members, cooperatives improve community life and welfare. Again, literature (Narayan & Pritchett, 1999; Maluccio, Haddad & May, 2000) have also cited positive returns among the poor for participating

in cooperative groups, including mitigation of risks, reduced vulnerability through self-help practices, and for positive networking and exchange with other members. The UN Department for Policy Coordination and Sustainable Development in its 1994 report on cooperatives to the General Assembly concluded that cooperatives, which are sometimes the only organizational form open to the poor and vulnerable, have helped to improve the financial stability and standard of living of this target group (Birchall, 2003).

Women's empowerment is very essential for the development of society, a growing body of research shows that enhancing women's economic participation improves national economies, increases household productivity and living standards, enhances the well-being of children with positive long term impacts and can increase women's agency and overall empowerment. Ensuring women's full participation within the South African economy is essential if ideals of equity, prosperity and shared and inclusive growth are to be achieved. In recent years many developing countries have introduced credit programs targeting women with the explicit goal of empowering them (Pitt et al., 2003; Swain and Wallenstein, 2008). General progress in economic development correlates well with progress in women's empowerment, and spillover effects from gender-economic equality are positive for both the economy and women's empowerment. Only with interventions in the economic dimension do such direct spillover benefits exist (USAID, 2013). Cooperatives have been acknowledged as a valuable tool to achieve both, changing the socio-economic role of women and foster the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income, especially those benefits that have caused both international development agencies and national governments to promote the use of cooperatives in women's empowerment (Ferguson & Kepe, 2011; Mukarugwiza, 2009).

8.3 Variables Entered/Removed

Variables Entered/Removed ^a			
Model	Variables Entered	Variables Removed	Method
1	PERLEPAR, PELECAP, PEBEP, PERLEMP ^b	.	Enter
a. Dependent Variable: PERBEME			

8.4 Model Summary for PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.224 ^a	.050	.013	.99676115	.050	1.346	4	102	.002

The R-square tells the overall goodness of the fitness of the model. The R-square for this model is .050, which means that PERBEME can explain about 5 % of variance. PERBEME was infused into the equation, there was significant R =.050 and F=1.346, $p < .001$. PERBEME shows a significant addition to the comparison indicating that PERBEME significantly contributes to the relationship between PERLEMP, PELECAP, and this result gives basis in which it can be assumed that change in these independent variables could cause 5% change on PERBEME.

Vitaliano (1983) asserted that the benefits of forming cooperatives for entrepreneurs consist of positive economic effects for enterprises, for the individual member businesses and for the cooperative itself. Members of cooperatives can benefit from cooperation through economies of scale in production by selling products and buying inputs, through a greater opportunity for diversification by making the value chain longer and by the reduction of transaction costs. Women's participation in economic development and economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. Cooperatives have been acknowledged as a valuable tool to achieve both, changing the socio-economic role of women and

foster the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income, especially those benefits that have caused both international development agencies and national governments to promote the use of cooperatives in women’s empowerment (Ferguson & Kepe, 2011; Mukarugwiza, 2009).

8.5 ANOVA for PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	5.350	4	1.338	1.346	.258 ^b
	Residual	101.340	102	.994		
	Total	106.690	106			
a. Dependent Variable: PERBEME						
b. Predictors: (Constant), PERLEPAR, PELECAP, PEBEP, PERLEMP						

With F= 1.346 and 106 degrees of freedom the test is significant, thus, we can assume that there is a linear relationship between the variables in the model. Sen (1992) argues that development should not be all about increasing income, but the freedom and power people have to make their own decisions about their lives. The freedom here covers two implications, which are, first, the processes that allow people to participate with actions and decisions, and second, the chances people have, based on their personal and social circumstances (Sen, 1992). Sen divided freedoms into five distinct but interrelated types, which are, political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security.

They can be categorized into three larger domains, namely political, economic, and the social sphere. In other words, the main source of freedom can be social, economic, and political powergaining. Ortmann & King (2007) argued that the leaders in the organization will devise ideas and provide an opportunity to members to voice their opinions and be prepared for criticism. According to Lado & Wilson (1994) conflicts in the cooperative arise, not only from the relationships between cooperative members, but also from the relationships between members and the management. Sen (1999) stated that many capabilities will have underlying requirements that

vary strongly with social circumstances, although others, such as adequate nourishment, may vary less.

8.6 Co-efficient for PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME

Coefficients ^a							
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B	
	B	Std. Error	Beta			Lower Bound	Upper Bound
1 (Constant)	.000	.096		.004	.997	-.191	.192
PELECAP	-.130	.101	-.128	-1.289	.200	-.329	.070
PEBEP	-.070	.101	-.069	-.695	.488	-.270	.130
PERLEMP	.082	.101	.082	.815	.417	-.117	.281
PERLEPAR	.121	.097	.122	1.254	.213	-.071	.314

. Dependent Variable: PERBEME

Beta weights compared the relative importance of each independent variable in standardized items. We found that PERLEPAR have a higher impact while PERLEMP showed a lower impact.

8.7 Discussion of Results

This study sought to investigate the role cooperatives play in empowering women. Five variables: PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME were used to investigate the extent to which cooperatives empower women. The variable, PELECAP, sought to test the level of capacitation women perceive in a cooperative, the second variable, PERLEPAR, sought to test the level of participation perceived. The third variable, PERLEMP, sought to measure the level of empowerment. PEBEP, the fourth variable, sought to measure the benefits of participation in a cooperative and lastly, PERBEME investigated the perceived benefits of membership in a cooperative. The findings demonstrated that capacitation, empowerment and participation, influence change on the benefits of membership in a co-operative. Various benefits such as better firm

performance, better access to external finance and lower costs of capital can be linked to more effective corporate governance standards. Good governance such as transparency, accountability, risk management and control enhances the overall performance of businesses in the private sector (Bond, 2009).

The results show that the members of Zamimpilo Art and Craft Co-operative perceive that their participation in cooperatives has contributed to their empowerment. Therefore this study encourages women to form cooperatives, as joining a successful cooperative is one of the ultimate means that could change their lives for the better. Co-operatives act as a global driver of Economic Development in promoting women empowerment. Cooperatives contribute to economic growth worldwide by creating a significant number of jobs, and are important for the economies of a great number of countries in areas, such as the supply of food products, housing and financial services. Building on values of fair distribution of profits among its members, cooperatives improve community life and welfare. Narayan & Pritchett, 1999; Maluccio, Haddad & May, 2000 have also cited positive returns among the poor for participating in cooperative groups, including mitigation of risks, reduced vulnerability through self-help practices, and for positive networking and exchange with other members. The UN Department for Policy Coordination and Sustainable Development in its 1994 report on cooperatives to the General Assembly concluded that cooperatives, which are sometimes the only organizational form open to the poor and vulnerable, have helped to improve the financial stability and standard of living of this target group (Birchall, 2003).

Women's participation in economic development and economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. Cooperatives have been acknowledged as a valuable tool to achieve change in the socio-economic role of women and to foster the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income, especially those benefits have caused both international development agencies and national governments to promote the use of cooperatives in women's empowerment (Ferguson & Kepe, 2011; Mukarugwiza, 2009). Cooperatives, from their nature, articulate social challenges which promote social development, so cooperatives of disabled people become important.

Wylie (2001) argues that cooperatives provide services that may specifically not be provided by private companies, and are made to fulfil the needs of local communities and ensure quality of services (Wylie, 2001). Cooperatives are social businesses suitable to overcome inequality and exploitation and overcome injustices experienced in societies (Lawless & Reynolds, 2004).

This study having argued that cooperatives are the driving force to equality and empowerment, (Agbo & Chidebelu, 2010), has shown that there are cooperatives that are formed just because they see opportunities for money from the government funding, and that there is no purpose of business of social development in them, such cooperatives are seen to collapse once they are unable to receive the finances they were after. Agbo & Chidebelu (2010) further argued that new cooperatives find themselves in a good position for assistance because of their alignment with current policies and programmes for assistance. Nwankwo (2012) argued that since cooperatives are economic businesses, they play an important role in economic empowerment competing with other big businesses. Cooperatives are important in the development of a community as they can mobilize resources that are necessary for achieving their common goal. South African government has played an important role in encouraging cooperatives, but there is still the need to put more effort to ensure that these cooperatives are sustained. According to the DTI (2012), new legislations supported Black owned cooperatives and there was evident increase in registrations of new cooperatives. The support initiatives in democratic government contributed in the number of registrations. Cooperatives in South Africa are dominated by people who are unemployed and not skilful and cooperatives are collapsing because there is no training to empower these people in cooperatives (Guambe, 2014). In all cooperatives, regardless of businesses they are in, members need to be equipped with skills to enhance the success of the cooperatives. Lack of managerial skills plays an important role in the collapse of a cooperative. Equal participation in the operation of cooperatives remains lacking in the cooperative sector in South Africa, leading to imbalance in decision-making. Decision making is very important as it has to balance interests of the employees and the business (DTI, 2012).

Ekberg (2008) emphasized that the most important thing is the contribution from the members of the co-operative that will make their high level of commitment in the cooperative. Therefore in order for members to receive benefits they perceive, thus, requires their full attention and

participation in the business and they should be ready to work as a collective and with humanity. Wanjare (2008) argued that cooperatives as businesses have to satisfy their members and the community, Fairbairn, et al. (2003) argue that this will only be achieved if there is democracy and humanity within cooperatives. Commitment of membership of a cooperative plays an important role in the performance of the cooperative. For a cooperative to succeed, it needs not only management, but the membership that invests their minds and time in the business. Therefore, growth and collapse of a cooperative is in the hands of both parties. The youth is said to have more interest in participating in the cooperative, unlike elders. The study also sought to find out the level of participation by the Zamimpilo members, A variable known as (LEPAR) was computed electronically through PCA from a list of fifteen items. These are the daily activities that the women participate in almost every day, these women make their living by selling art and craft produced in a symbiotic relationship with the environment, they make their living by harvesting the wetlands of KwaZulu-Natal. According to Alkire (2003) participatory development has created the need that there should be inclusion of everyone concerned in the decision making that enables the utilization of all ideas and experiences, especially of the poor in rural communities, to have influence in the decision making process.

Anstein (1971) stated that participation is the inclusive process that allows others members in their capacity to participate. Problems are likely to arise in participation when other members are not ready to partake or have different agenda because Lucius & van Rensburg, (2000) argued that in the community there is a range of interests that may not be easy to prioritize. Robeyns (2003) explained that participation may include inexperienced members who might not be capacitated enough to tackle complex issues, but their training for empowerment is much needed to create confidence of poor and disadvantaged people and to generally bring on board new ideas for balance in decision making. Active participation of women in all functions of cooperatives including social, economic planning, decision making and implementation plays a significant role in the overall development of society (Sintayehu 2003).

8.8 Conclusion

This chapter has presented the findings of the study. The chapter presented the results of the correlation between independent and dependent variables. It demonstrated that capacitation, empowerment and participation influence change of the benefits of membership in a co-operative. The chapter further discussed that change in independent variables can cause change in perceived benefits of membership. The results of the chapter showed that participation and capacitation have a higher impact on the perceived benefits of the membership. The major findings of the chapter shows that PERLEMP has significant influence on PELECAP and PERLEPAR. The next chapter (9) is the conclusion chapter; it gives a full summary of the whole study, including the core argument of the study and recommendations.

Chapter 9: Conclusion

9.1 Introduction

The main aim of the study was to investigate the role played by cooperatives in empowering women. To achieve this aim, hypotheses were developed to stimulate the relationship of variables, including capacitation, participation, empowerment and benefits of membership showed that co-operatives have an important role in empowering women. Promoting women's empowerment is essential because in most cases women are responsible for their children and for their family, thus empowering women is empowering the society in large (World Bank, 2001). Chapter 1 introduced the aims and objectives of the study, as well as the research hypotheses. Since the study was about co-operatives and women empowerment, chapter 2 discussed a cooperative as the institution for empowerment and human development, of which it is suitable for women empowerment to participate for a common goal. The chapter covered the South African and worldwide overview on co-operatives as well as the co-operatives as a global driver of Economic Development. It also provided information on co-operatives in promoting women empowerment and dealt with the factors that previous studies have identified on feminism: Co-operatives in a gender relation perspective.

Chapter 3 addressed the role of participatory development in strategizing and mechanizing programmes to overcome problems of being a women and the usefulness of cooperatives as organizations to execute such empowerment interventions. Chapter 4 discussed women's participation in economic development and economic empowerment increases women's access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information. Cooperatives have been acknowledged as a valuable tool to achieve both, change in the socio-economic role of women and foster the economic development of a country. As such, there is also a general belief that cooperative participation leads to benefits that exceed the initial purpose of merely increasing income, especially those benefits that have caused both international development agencies and

national governments to promote the use of cooperatives in women`s empowerment (Ferguson & Kepe, 2011; Mukarugwiza).

Chapter 5 gave a synopsis of the theoretical framework of the study. The chapter discussed the importance and the need of capabilities to women as the membership participating in a successful cooperative. CA provides foundations for theories such as a Capability Theory of justice that would explicitly specify which capabilities are valuable and rule how the capabilities are to be distributed.

The current study only utilized CA as a theoretical framework. Chapter 5 has dealt with the theoretical framework of the study on cooperatives and women empowerment. Chapter 6 dealt with the methodological issues of the study, the specific research design adopted for this study, the study is quantitative in nature and that the participants are women. This Chapter (7) extends the argument put forward in the previous chapters through the empirical results produced through the perceptions survey conducted at Zamimpilo Art and Craft Market. The chapter provides the demographic features of the study. Chapter 7 and 8 presented the findings of the study.

The study has shown that there is a relationship between participation, empowerment and capacitation. Thus, change in perceived benefits of membership will be based on participation, empowerment and capacitation. This study further argued that participation and empowerment will have a higher impact on the benefits of membership. However, the overall results showed that the perceived level of empowerment influences the perceived level of capacitation and increases the perceived level of participation.

9.2 Summary of Findings

This study sought to investigate the role cooperatives play in empowering women. Five variables: PELECAP, PEBEP, PERLEMP, PERLEPAR & PERBEME were used to investigate the extent to which cooperatives empower women. The variable, PELECAP, sought to test the level of capacitation women perceive in a cooperative, the second variable, PERLEPAR, sought to test the level of participation perceived. The third variable, PERLEMP, sought to measure the level of

empowerment. PEBEP, the fourth variable, sought to measure the benefits of participation in a co-operative and lastly, PERBEME investigated the perceived benefits of membership in a co-operative. The findings of the study showed that there is correlation between independent and dependent variables. The findings further demonstrated that capacitation, empowerment and participation, influence change in the benefits of membership in a co-operative. Various benefits such as better firm performance, better access to external finance and lower costs of capital can be linked to more effective corporate governance standards. Good governance such as transparency, accountability, risk management and control enhances the overall performance of businesses in the private sector (Bond, 2009). The core argument of this study was that, capacitation is the result of the perceived level of participation and empowerment.

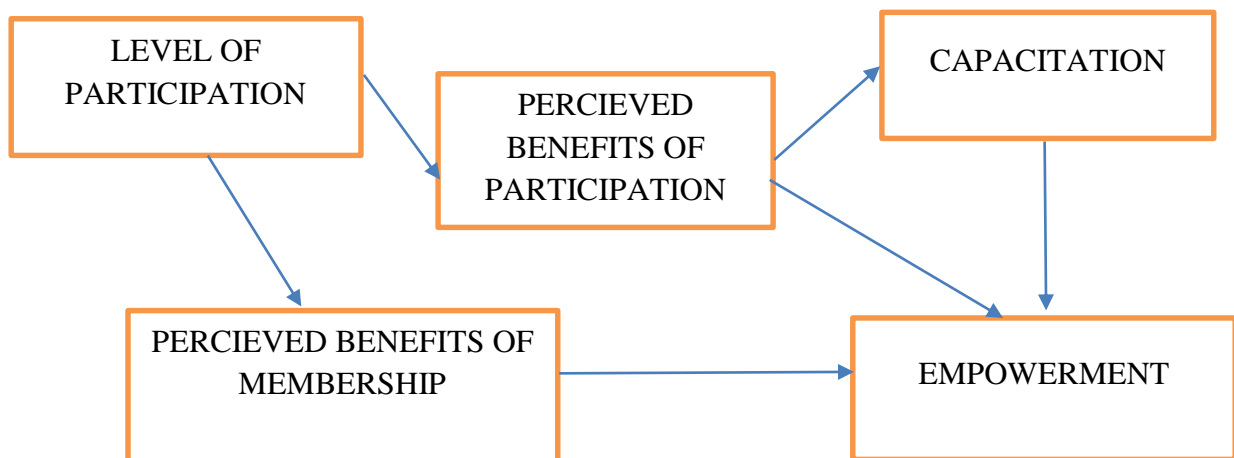
9.3 Core argument

There is a relationship between participation and empowerment; when women participate in a cooperative, they are likely to be empowered. The level of empowerment they have attained in a cooperative will be the stimuli, giving them more courage to participate in a cooperative. Further to that, participation and empowerment in a cooperative provides capabilities to choose between different functionings. Some scholars are of the view that co-operatives contribute to democratic governance through the promotion of citizen participation (Von Braun and Grote, 2002; Oxhorn et al., 2004; Jutting et al, 2005). Decentralization augments responsiveness of public policies to the specific needs of the citizenry. In this regard scholars are of the view that co-operatives help to improve the channels of citizen participation, political accountability, and that it allows for a more responsive, and thus effective, government allocation of public goods to a regionally diverse citizenry (Manor, 1999; Crook and Severiton, 2001; Johnson, 2001; Sawodogo, 2001; Crook, 2003; Devas, 2002; Bardan and Mookherjee, 2006; Daughters and Harper, 2007).

A significant number of scholars (Sen, 1999; World Bank, 2001; Asante, 2003; Azfar et al, 2004; Mehrotra, 2006) believe economic empowerment, really does contribute to the reduction of poverty, especially when poverty is seen from a multi-dimensional perspective. This is also supported by the assertion by Asante (2003) that effective poverty reduction requires, among other things, increasing the poor's access to basic public and collective services such as health,

education, water, sanitation and transport to enhance human capital in addition to an increase in labour productivity and the fostering of access to economic opportunities. Although the potential benefits of decentralization are attractive, numerous studies have shown that they are seldom realized (Crook and Manor, 1998; Moore and Putzel, 1999; Francis and James, 2003; Kiyaga-Nsubuga and Olum, 2009; Kakumba, 2010. Molle, 2010). Adamolekun (1999) goes as far as to conclude that, while decentralization has been included in public sector reform in many sub-Saharan African countries, there are no real success stories as far as improved development performance at the local level is concerned. Jutting et al (2004) found that an unambiguous link between decentralization and poverty reduction cannot be established. According to the Women Empowerment and Gender Equality Bill with effect to Section 9 of the Constitution of the Republic of South Africa, 1996 in so far as the empowerment of women and gender equality is concerned; to establish a legislative framework for the empowerment of women; to align all aspects of laws and implementation of laws relating to women empowerment, and the appointment and representation of women in decision making positions and structures; and to provide for matters connected therewith.

9.3.1 Conceptual outcome



The study has argued that cooperatives empower women; if one participates voluntarily in a cooperative that person will be capacitated and empowered. The core argument of this study was that, capacitation is the result of a perceived level of participation and empowerment. Women will

have power to choose their functioning, provided that they have been empowered with relevant skills. Once they have been empowered with skills they regard as important to their lives, it is when they will declare a cooperative as being beneficial to everyone. This study further indicates that, even if empowerment programmes are in place, being satisfied with the benefits of membership plays an important role in creating positive attitudes among members for a workplace to be conducive and democratic. And it was evident from the responses that everyday behaviour of the management plays a pivotal role in the prosperity of the organization. In describing capacitation, the responses showed that members have been capacitated with skills that make them competitive.

Appandurai, (2004) stated that capability refers to the set of valuable functionings that a person has effective access to, thus, a person's capability represents the effective freedom of an individual to choose between different functioning combinations, between different kinds of life, that one has reason to value. It has been highlighted in the responses that members, after joining a cooperative, are capacitated with skills enhancing competitiveness and they participate in mechanisms that will sustain a cooperative and become a life changer to themselves as individuals and their communities. The behavioural aspect has been noticed to play an important role in the success of a cooperative; as a result, they are having capacity to participate in any development initiatives in the community. Therefore, on the basis of the above results, the study argues that participation, empowerment and capacitation are determining factors for women to join a cooperative. The core findings of the study highlighted that perceived level of the empowerment will impact on participation and desired capacitation.

As this study sought to increase participation and women empowerment through the Capability Approach, it can thus be argued that cooperatives have made a contribution in empowering participants with capabilities, following the argument of Adler, (2007) that the Capability Approach is best suited to emphasize the importance of individual's capabilities in attaining the livelihood that they desire and value, and, further argued that capabilities are well-defined according to functionings and freedoms, be in a good health status and positive relationship with other people, most importantly to have access to services that are regarded as inaccessible. According to ICA (2006) policies in place tend to target cooperatives by sector and region and not consider cooperatives from a business perspective and principles imbedded to them.

It had been argued that membership of Zamimpilo Art and Craft Co-operative perceives that their participation in the cooperative had contributed towards their empowerment. Therefore, this study maintains that cooperatives are suitable organizations for rehabilitation and women empowerment DTI (2004) argued that BBBEE will, inter alia, assist and strengthen cooperative businesses and the various organizations that support BBBEE. However, David (2005) argued that there are no understandable processes and specific institutions for beneficiaries to access support, either financially or otherwise, that make various assistant programmes useless, even if they exist, and are regarded as meant for some and not for others

9.4 Summary of Contribution

The study has contributed to the literature of cooperatives in that it has made cooperatives not to be looked at on the basis of business for job creation, but on how they contribute in the rehabilitation of disadvantaged people, especially the disabled with capabilities. The study has shown that cooperatives are not organizations that require skilful people to operate properly, as this study argues; they are organizations that are suitable as well, to skill people. Women in the various spheres of society have been facing a challenge of not being given the first preferences like men; this is due to the general belief that they do not possess equal capabilities as men. This problem tends to contribute in e.g. unemployment, and the large population being depending on social grants. This study thus advocates that women have to be empowered to increase their capabilities and functioning's in the society.

A preponderance of past studies on women empowerment had been concerned with the rights of women (Akiiki, 2002) were interested in the challenges faced by women in accessing social infrastructure. There has therefore been limited attention in the literature to the economic initiatives of women to empower themselves and positively contribute to the society. Cooperatives have been regarded as a platform where these people can join together to share their experiences and strategies to for them to be productive. In line with the current global trend of streamlining the role of the state, the governments of most developing countries have devolved power to grassroots institutions with a view to enhance development. The need to empower the local people responds to the growing recognition that local people in developing countries lack control over resources and opportunity to participate in decision making processes. Unless rural people are empowered

to participate in the development process, development efforts will only have partial positive effects if they have any positive effect at all.

9.5 Recommendation for Future Research

The study has shown that cooperatives have a potential to women empowerment. It, therefore, will be valuable to increase the scope of research, focusing on more than one cooperative, as that will give more information on the specific recruitment technique that cooperatives use. Municipalities should play a vital role in creating an enabling environment whereby the community could progressively improve local economic conditions. The environment in which co-operatives operate should have access to finance as it is the aim of the local. Policies should be put in place for co-operatives and co-operatives should be preserved as business not NGOs.

9.6 Recommendations

The results of this study show that cooperatives play an important role in women empowerment thus, this study recommends that government should implement policies that do not only specify how cooperatives have to be governed, but also, that will ensure that cooperatives formed have imbedded mechanisms to empower women. The results of the study also showed women are capacitated with abilities to participate in programmes and activities in their communities after joining a cooperative, thus, this study recommends that cooperatives should not be regarded as businesses for economic development only, but have to be considered also as institutions for empowerment; thus assistants and various interventions should be provided in that manner.

9.7 Summary of reflections in this chapter

The chapter has presented the major findings of the study. It has been shown in this chapter that the core argument of the study is that cooperatives have the potential to empower women. In this regard, the study argues that women have been capacitated with skills and knowledge that give them strength and courage for participation. Participation, empowerment and capacitation have been argued to be the major determinants to increase the benefit of membership. The findings have indicated that women join a cooperative because they seek empowerment and the findings declare that the cooperative has the potential to empower and capacitate them.

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Appendix A: Research questionnaire

I am Sipehelele N Mahlaba a Masters student in the Department of Sociology at the University of Zululand. I am doing a study Economic development and women empowerment in the rural areas. This questionnaire is designed to collect information pertaining my research; I therefore request your cooperation in completing the questionnaire. Note that all answers are correct since this is not an examination or test. Under no circumstance will the information you give be used for other purposes other than academic. Your confidentiality and anonymity as a respondent is assured.

Section A: Demographic Information

Please tick where appropriate.

1. Gender

1. Male		2. Female	
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2. Age

18 – 27		28- 37		38 – 47		48 – 57		58+	
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3. Race

1. White		2. Coloured		3. Black		4. Indian	
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4. Marital status

Married		Single		Divorced		Widowed	
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5. Level of education

1. Never went to school		2. Primary school		3. High school		4. Matriculated		5. Tertiary	
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Section B: Perceived level of Capacitation

Please rate the following statements

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. Participation in Zamimpilo has made me to gain specialised knowledge in my area of interest.					
2. Zamimpilo has afforded me with the skills to work in collaborate with peers irrespective of location or distance.					
3. As a result of my involvement with Zamimpilo, I have realised that gender is not an issue, only my capabilities that matters.					
4. I have been capacitated with skills that make to be competitive.					
5. Zamimpilo has equipped me with so much self-confidence that members of the community do not take advantage of me.					
6. I have developed myself, with necessary capabilities.					
7. Human functioning is not limited by gender.					
8. Because of Zamimpilo I now have many skills and capabilities.					
9. My skills have given me a lot of opportunities and access.					
10. My gender has given me strength.					
11. The Freedom to have choices is of primary importance.					
12. In judging equality, people should consider what others do.					
13. My capabilities reflects my ability to achieve given functionings.					
14. Capabilities are required to develop myself.					
15. My capability reflects my ability to achieve functionings.					

Section C: Perceived benefits of Participation

Please rate the following statements

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. I feel that I can generally change things in my community if I want to.					
2. Membership of Zamimpilo has made me to be confident.					
3. Members are given training on how to carry out the projects.					
4. Members are able to manage their own projects after participating in the decentralised projects.					
5. Members are able to sustain projects and problems by themselves after the projects resources have been exhausted.					
6. Zamimpilo members gain planning, implementation and monitoring skills in the decentralised local government projects.					
7. I feel that I can generally contribute or change things in my community if I want to.					
8. Zamimpilo has managed to be inclusive of different groups of disabled people that exist in the community.					
9. I am not affected by the result of a decision making process.					
10. The skill and ability I have fulfil the right to participate.					
11. I can create a climate helpful to open communication.					

12. Participating in the cooperative has increased my confidence and dignity.					
13. Cooperatives are voluntary organizations open to all persons.					
14. Lack of member's motivation in collective action may lead to cooperative to fail.					
15. Membership in cooperative is dominated by persons eager and willing to take part.					

Section D: Perceived level of Empowerment

Please rate the following statements

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. Membership of Zamimpilo has increased my self-esteem and self-confidence.					
2. Participation in Zamimpilo projects has brought about sustainability (income, skills, etc.) to my family.					
3. My life as an individual, family or community has changed with my membership of Zamimpilo.					
4. I am now able to participate in local decision making.					
5. Women are given training on how to carry out the projects.					
6. Zamimpilo membership has increased my skills both at home and in the community.					
7. Resources and information are accessible to everyone.					

8. Professional people like attorneys, academics and business advisors are needed to succeed co-operatives.					
9. There is a need for supporting mechanisms such as special policies and strategies that strengthen cooperatives.					
10. Access to finance commonly a major limitation for our cooperative.					
11. A cooperative had empowered me as a woman.					
12. The promotion of cooperatives is seen as means of alleviating poverty.					
13. Cooperatives are important to women to share their knowledge.					
14. Women have great abilities and courage.					
15. Empowerment of women occurs rapidly in cooperatives.					

Section E: Level of Participation

Please rate the following statements

1. Sewing					
2. Knitting					
3. Craftwork					
4. Traditional clothing					
5. Selling fruits					
6. Bead work					
7. Leather					

8. Artwork					
9. Ploughing					
10. Traditional attires					
11. Plastic Mat					
12. Weaving					
13. Grass Mat					

Section F: Perceived benefits of Membership

Please rate the following statements

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. The cooperative has equipped me with working skills.					
2. I have found employment here.					
3. I am able to put my skills into practice.					
4. My ideas are not looked down upon.					
5. I have gained a feeling of being useful in the Zamimpilo					
6. I have a monthly income.					
7. I can support my-self					
8. I feel being physically fit.					
9. I am positive of myself despite my gender.					
10. I am healthy and motivated.					
11. I do not have feelings of inequality.					

12. Working with other people had developed me.					
13. I am having same abilities with men.					
14. I can participate in any programme in my community.					
15. I am not restricted my employment rights and opportunities.					

Thank you

Appendix B. Uhla lwemibuzo

Igama lami uSiphelele N Mahlaba, Lolu uhla lwemibuzo yokuqoqa imibono okuyinxenye yokuqedela izifundo zami ze Master's Degree in Industrial Sociology. Imibuzo yenzelwe ukuqoqa ulwazi mayelana nokuthuthukiswa kwabantu abesifazane, khumbula ukuthi yonke imibuzo ivumelekile njengoba kungeyona i- exam, noma i-test. Ngakho ngiyalicela ukubambisana nawe ekuphenduleni lemibuzo. Asikho isimo lapho imininingwane iyosetshenziswa khona ngaphandle komsebenzi wesikole. Ukufihleka kwakho kuqinisekisiwe njengobambe iqhaza.

Ngicela ugcalise okufanele

1. Ubulili

1.Owesilisa		2.Owesifazane	
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2. Iminyaka

18 – 27		28- 37		38 – 47		48 – 57		58+	
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3. Ubuhlanga

1.White		2. Coloured		3.Ngimnyama		4. Indian	
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4. Ubudlelwane

Ngishadile		Angikhoebudlelwaneni		Ngihlukanisile		Ngashonelwa	
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5. Izinga lemfundo

1. Angikaze ngifunde esikoleni		2.Emazingeni aphantsi		3.Emazingeni Aphakeme		4.Kumatikuletjeni		5.Enyuvesi	
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Sehluko B: Imibono ngengikwazi ukukwenza

Ngicela wenze izilinganiso

	Ngyavuma Kakhulu	Ngyavuma	Phakathi	Ngyaphika	Ngyaphika kakhulu
1. Ngiyakwazi ukusebenzisa ikhona lami lapha eZamimpilo.					
2. I-Zamimpilo ingenze ngakwazi ukuxhumana nabantu bakude.					
3. Ngokuba inxenye yeZamimpilo sengiyazi ukuthi ubulili abuyona inking okubalulekile ukuthi yini engikwazi ekuyenza.					
4. Ukuba ilunga leZamimpilo kungenze ngazethemba namalunga omphakathi awngibukeli phansi.					
5. Iqhaza lami licineke emakhonweni ami.					
6. Ngikwazi ukwenza izinto eziningi					
7. ukusebenza komunt akuvinjwa ubulili.					
8. ngokusebenza eZamimpilo sengikwazi ukwenza izinto eziningi.					
9. Amakhono ami anginikeze amathuba amaningi.					
10. Ubulili bami bunginike ukuqina empilweni.					
11. Inkululeko yokukhetha ibaluleke kakhulu.					
12. Esimeni sokulingana kumele kubhekwe okwazi ukukwenza.					
13. Engikwazi ukukwenza kwenyusa amathuba okwenza imisebenzi.					
14. Ngiyadinga ukuthuthukiswa.					
15. Engikwazi ukukwenza kwenyusa ukwenza umsebenzi oqhamukayo.					

Sehluke C: Imibono mayelana nokubamba iqhaza

Ngicela wenze izilinganiso

	Ngyavuma kakhulu	Ngyavuma	Phakathi	Ngyaphika	Ngyaphika kakhulu
1. 1. Ngingakwazi ukushintsha izinto emphakathini uma nginethuba.					
2. Ukuba eZamimpilo kunyuse ukuzethemba kimi.					
3. Abantu bayaqeqeshwa eZamimpilo.					
4. Abantu bayakwazi uphatha awabo amabhizinisi uma beseqeqeshiwe.					
5. Abantu bayakwazi ukuxazulula izinkinga zabo nokuqhubekisa amabhizinisi abo.					
6. Ezamimpilo siyakwaziukuhlela, nokwenza, nokuhlola ezinhlelweni zakahulumeni.					
7. Ngingalibamba iqhaza ekushintsheni umphakathi wami uma nginesdingo.					
8. IZamimpilo iyaxhumana nezinye izinhlangano zabanokukhubazeka.					
9. Angihlangani nezinkinga ezinqumeni ezithathwayo.					
10. Ikhono nengikwazi ukukwenza kuqinisekisa ilungelo lokuhlanganyela.					
11. Ngiyakwazi ukwenza isimo esivuleleke ukuxhumana.					
12. Ukuhlanganyela kunyuse ukuzethemba nesthunzi.					
13. Ikhopharethivu ivuleleke kuwo wonke umuntu.					
14. Ukulahlekelwa ugqozi kungaholela ekuweni kwayo.					
15. Ubulunga benziwe abantu abanothando					

Sehluko D: Imibono Mayelana Nokuthuthukiswa

Ngicela wenze isilinganiso

	Ngyavuma kakhulu	Ngyavuma	Phakathi	Ngyaphika	Ngyaphika kakhulu
1. Ubulunga bami Ezamimpilo bunyuse ugqozi nokuzethemba.					
2. Ukuba seZamimpil\ kulethe uzinzo,ngekhono,nomnotho emndenini wami.					
3. Ukuhlanganyela kwami eZamimpilo kushintshe, mina, umndeni nomphakathi wami.					
4. Ngiyakwazi ukubamba iqhaza ekuthatheni izinqumo.					
5. Abanokukhubazeka bayakuthola ukuqeqeshwa ngokuphatha.					
6. Ubulunga bami eZamimpilo bunyuse amakhono ami ekhaya nasemphakathini.					
7. Izidingo nolwazi bungatholwa inoma ubani.					
8. Osolwazi bayadingeka ekuthuthukiseni amakhopharethivu.					
9. Ziyadingeka izinsiza ezizoqinisa amakhopharethivu njengemithetho esheshayo.					
10. Isimo somnotho siyinqinamba kwi khopharethivu.					
11.Ikhopharethivu ingithuthukisile njengomuntu wesifazane.					
12.Ukugqgquzela amakhopharethivu kungehlisa indlala.					
13.Ikhopharethivu ibalulekile kwabesifazane ngokusizana ngolwazi.					
14.Abesifazane bengenza okuningi ngogqozi.					

15. Ukuthuthukisa abantu besifazane kwenzeka ngokushesha kumakhopharethivu.					
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Sehluko E: Izinga lokubamba iqhaza

Ngicela wenze izilinganiso

	Ngyavuma kakhulu	Ngyavuma	Phakathi	Ngyaphika	Ngyaphika kakhulu
1. Ukuthunga iympahla					
2. Ukukollosha/Ukunitha					
3. Ukubaza					
4. Ukuthunga iympahla zesintu					
5. Ukuthengisa izithelo					
6. Ukwenza kokugaba					
7. ukuthunga icyathulo					
8. Ukudweba					
9. Ukulima					
10. Ukunisela					
11. Ukuthunga imvunulo					
12. Ukweluka amacansi					
13. ukweluka					
14. ukunakekela izitjalo					
15. Ukweluka amamethi					

Sehluko F: Imibono ngokuhlomula

Ngicela wenze izilinganiso

	Ngyavuma kakhulu	Ngyavuma	Phakathi	Ngyaphika	Ngyaphika kakhulu
1. Ikhopharethivu ingithuthikise ngamakhono okusebenza.					
2. Ngithole umsebenzi lapha.					
3. Ngiyakwazi ukusebenzisa amakhono ami.					
4. Imibono yami ayibukelwa phansi.					

5. Ngithole umuzwa wokuba usizo.					
6. Nginenzuzo yezinyanga.					
7.Ngiyakwazi ukuzinakekela.					
8. Ngizizwa nginomdlandla.					
9.Nginakho ukuzethemba ngaphezu kokuba owesifazane.					
10. Ngiyaphila nginomdlandla					
11.Anginawo umuzwa wokungalingani.					
12. Ukusebenza nabanye abantu kungithuthukisile.					
13. Ngikwazi ukwenza okufanayo nabanye abesifazane.					
14. Ngingabamba iqhaza kuzo zonke izinhlelo zomphakathi.					
15. Angivinjelwe amalungelo Okusebenza.					

Ngiyabonga

Appendix C: Permission to conduct Research

University of Zululand
Private Bag X1001
KwaDlangezwa
14 February 2017

The Chairperson
Zamimpilo Art and Craft Market
Mtubatuba

Dear Sir/Madam

Permission to Conduct Research

I, Ms Sipehelele N Mahlaba (201238378) am currently enrolled at the University of Zululand, Department of Sociology for a Master's Degree in Sociology. I would like to conduct research using Zamimpilo Art and Craft Market for my Investigation. The title of the study is: Economic Development and Women Empowerment in the Rural Areas: The case of Zamimpilo Art and Craft Market Mtubatuba, KwaZulu Natal.


I am hereby seeking your consent to approach the women to provide responses to the questionnaires for this project. I will provide you with copies of the questionnaires which include consent forms to be used during the research process. Upon completion of the study, I undertake to provide the you with a copy of the research report.

If you require any further information, please do not hesitate to contact me on 0737864958; email: mahlaba@sipehelele@gmail.com or my supervisor on 0789925796; igek@unizulu.ac.za.

Your co-operation in this study will be highly appreciated.

Yours sincerely


Sipehelele N Mahlaba


Dr K.D. Ige (supervisor)

Appendix D: Response from Zamimpilo


Zamimpilo Art & Craft Market
P.O. Box 3637
Mtubatuba
3935

Permission to conduct Research

The student Siphetele N. Mahlaba (201238378) enrolled at the University of Zululand Department of Sociology conducted research at the Zamimpilo Art and Craft Market.

The co-operative would like to wish you all the best with your project and we wish that your study will help enrich our organisation.

Project co-ordinator


Sindy

ZAMIMPILO COMMUNITY MARKET
P.O. BOX 3637
MTUBATUBA 3935

Appendix E: Ethical Clearance

**UNIVERSITY OF ZULULAND
RESEARCH ETHICS COMMITTEE**
(Reg No: UZREC 171110-030)



RESEARCH & INNOVATION

Website: <http://www.unizulu.ac.za>
Private Bag X1001
KwaDangezwa 3886
Tel: 035 902 6887
Fax: 035 902 6222
Email: Mangele9@unizulu.ac.za

ETHICAL CLEARANCE CERTIFICATE

Certificate Number	UZREC 171110-030 PGM 2016/348						
Project Title	Economic development and women empowerment in Zamimpilo Art Co-operative						
Principal Researcher/ Investigator	SN Mahlaba						
Supervisor and Co- supervisor	Dr KD Ige						
Department	Industrial Sociology						
Nature of Project	Honours/4 th Year		Master's	x	Doctoral		Departmental

The University of Zululand's Research Ethics Committee (UZREC) hereby gives ethical approval in respect of the undertakings contained in the above-mentioned project proposal and the documents listed on page 2 of this Certificate.

Special conditions:

- (1) This certificate is valid for 2 years from the date of issue.
- (2) Principal researcher must provide an annual report to the UZREC in the prescribed format [due date-31 October 2017]
- (3) Principal researcher must submit a report at the end of project in respect of ethical compliance.

The Researcher may therefore commence with the research as from the date of this Certificate, using the reference number indicated above, but may not conduct any data collection using research instruments that are yet to be approved.

Please note that the UZREC must be informed immediately of

- Any material change in the conditions or undertakings mentioned in the documents that were presented to the UZREC
- Any material breaches of ethical undertakings or events that impact upon the ethical conduct of the research

Classification:

Data collection	Animals	Human Health	Children	Vulnerable pp.	Other
X					
Low Risk		Medium Risk		High Risk	
		X			

The table below indicates which documents the UZREC considered in granting this Certificate and which documents, if any, still require ethical clearance. (Please note that this is not a closed list and should new instruments be developed, these would require approval.)

Documents	Considered	To be submitted	Not required
Faculty Research Ethics Committee recommendation	X		
Animal Research Ethics Committee recommendation			X
Health Research Ethics Committee recommendation			X
Ethical clearance application form	X		
Project registration proposal	X		
Informed consent from participants	X		
Informed consent from parent/guardian			X
Permission for access to sites/information/participants	X		
Permission to use documents/copyright clearance			X
Data collection/survey instrument/questionnaire	X		
Data collection instrument in appropriate language		Only if necessary	
Other data collection instruments		Only if used	

The UZREC retains the right to

- Withdraw or amend this Certificate if
 - Any unethical principles or practices are revealed or suspected
 - Relevant information has been withheld or misrepresented
 - Regulatory changes of whatsoever nature so require
 - The conditions contained in this Certificate have not been adhered to

- Request access to any information or data at any time during the course or after completion of the project

The UZREC wishes the researcher well in conducting the research


 Professor Gideon De Wet
 Chairperson: University Research Ethics Committee
 Deputy Vice-Chancellor: Research & Innovation
 25 January 2017

<p>CHAIRPERSON UNIVERSITY OF ZULULAND RESEARCH ETHICS COMMITTEE (UZREC) REG NO: UZREC 171110-30</p> <p>25-01-2017</p> <p>RESEARCH & INNOVATION OFFICE</p>
