STRATEGIES TO ENHANCE THE RECOGNITION OF INDIGENOUS AFRICAN WOMEN IN FOOD SECURITY

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A MINI DISSERTATION SUMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN INDIGENOUS KNOWLEDGE SYSTEMS IN THE FACULTY OF HUMAN AND SOCIAL SCIENCE AT THE NORTH-WEST UNIVERSITY, MAFIKENG CAMPUS.

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DECLARATION

I hereby declare that the mini-dissertation submitted to the North-West University for the degree of Master of Arts in IKS has not previously been submitted by me for a degree at this or any other University: Strategies to Enhance the Recognition of Indigenous African Women in Food Security is my work in design and in execution, and that all materials contained herein have been duly acknowledged and referenced.

__________________________  _________________________
K Mothibi (Ms)                  Date

Student Number: 16975464
ACKNOWLEDGEMENT

I would like to express my sincere gratitude to my supervisor, Professor Abel. J. Pienaar for his supervisory role in guiding and continuously motivating me throughout the entire research process. His guidance helped me to traverse the breadth and width of my academic terrain with determination.

You have been an excellent mentor throughout. This dissertation would not have been completed if it were not because of your determination and support. Your outstanding supervision cannot be left unnoticed in this mini-dissertation. Otherwise, this research would not have happened without your guidance. I thank you and may God bless you.

I am also obliged to acknowledge the support of my grandfather for his efforts, as he accompanied me once again when I was collecting data at Lokaleng village. It is impossible to forget people who are at the centre of my success, such as the likes of Mr Teboho Taaka Mr Innocent Mvala, Mr. Leepile Sehularo, Mr. Sam Botchway, Tlhompho Gaoshebe, Ms. Keolebogile Mothibi and Mrs. Ronel Oliphant Louw, Victor Matlotleng, all of you have been instrumental as they made concerted efforts that have made this research report what it is today. Thank you for your patience and support. It is indeed appreciated and as you travel, may the Almighty God sanctify you. Thanks to everyone who has always given me courage that I can make it, thank you for all the moral support.

Most importantly, I owe this gratitude and achievement to my mother, Keneilwe Mothibi, for her love and support, my father, Oratile Mothibi, who always encouraged me to never surrender my dream of completing a Masters’ Degree. Never give up…like “Madiba” who fought for freedom until he achieved it. I owe a lot to my brothers Karabo, Rebaone, Onalerona and my daughter Warona. I would like to thank all of you for your unconditional and unwavering support, the love of education, and understanding why I was deserting you in order to attend lessons at the university.
DEDICATION

This dissertation is dedicated to my grandfather, Kgotlaetsho Ephriam Lekgowe and my late grandmother, Kebope Lydia Lekgowe, who taught me that the best kind of knowledge one should have is that which is learned for its own sake. It is also dedicated to my parents, who taught me that even the largest task can only be accomplished if it is executed one step at a time.

I also dedicate this dissertation to myself for being self-determined and not losing hope. It was not an easy journey, but finally I made it. In stressful situations, I remained content and always had faith, believing that there will be a light at the end of the tunnel. I thank God for everything he has done for me.
ABSTRACT

The study employed a qualitative research design because it is exploratory and the researcher wanted to describe the respondents’ experiences and views. The researcher collected analyzed and interpreted primary data in order to embark on enhancement strategies for the recognition of the indigenous African women in food security. Through a case study of the Lokaleng Village (North-West Province), the researcher was able to contextualize the findings for all instances demonstrating similar characteristics.

In Lokaleng village, the majority of people, especially women, depend on the government’s social grants for a living. They are unemployed and hence the researcher was able to approach women at their households at any time and day of the week.

The Lokaleng village community is used in this study as the population. The researcher selected a representative sample of that population. For this study, case study was used, whereby data was collected by interviews with written questionnaires. The study employed a qualitative research design, and data was collected through qualitative data-collection methods. Non-probability sampling approach was employed. Semi-structured interviews were applied in this study and the questions were asked according to the tool.

The researcher selected women who were willing to participate voluntarily in the study, with a view to share their views on the enhancement strategies for the recognition of indigenous African women in food security within the Lokaleng village.

*Food security is seen as a Constitutional Right in South Africa and guarantees its citizens to have access to sufficient food and water, and that “the state must by legislation and other measures, within its available resources provide.”*

In Lokaleng village, women continue to face many barriers preventing them from fulfilling their potential as farmers and entrepreneurs, thus undermining their food security creativities and incomes.

The study found that indigenous African women of Lokaleng, like any other women in the country and in most developing countries, are the mainstay of small-scale agriculture, farm
labour, and day-to-day family subsistence, hence these women’s efforts to ensure food security can only be realised if the full potential of women is acknowledged.

Furthermore, the entire women farmers generally agreed that their challenges with respect to food security comprise financial non capacity, lack of farm equipment, absence of fertilizer, shortage of water due to small amount of rainfall, theft of farm produce, invasion of farm lands by pests/ birds and hostile weather conditions that aggravate the circumstances. However, the women have developed remarkable resilience to sustain the bulk of their own needs.

The study asserts that the local indigenous women have the capacity to lead their own revolution towards food security. These women poses a unique skill by using their IKS that plays a great role in agriculture, however, these factors tend to be marginalized in agricultural research. Women have limited access to and control over agricultural resources. Therefore, a critical understanding of their role in agricultural research should be taken seriously by researchers, policymakers and other stakeholders.
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<th>Description</th>
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<tbody>
<tr>
<td>DAFF</td>
<td>Department of Agriculture Forestry and Fisheries</td>
</tr>
<tr>
<td>DBSA</td>
<td>Development Bank of Southern Africa</td>
</tr>
<tr>
<td>DOA</td>
<td>Department of Agriculture</td>
</tr>
<tr>
<td>DRDLR</td>
<td>Department of Rural Development and Land Reform</td>
</tr>
<tr>
<td>CASP</td>
<td>Comprehensive Agricultural Support Programme</td>
</tr>
<tr>
<td>FAO</td>
<td>Food Agricultural Organization</td>
</tr>
<tr>
<td>FAOUN</td>
<td>Food and Agriculture Organization of the United Nations,</td>
</tr>
<tr>
<td>GEAR</td>
<td>Growth, Employment and Redistribution Strategy</td>
</tr>
<tr>
<td>IF</td>
<td>International Federation</td>
</tr>
<tr>
<td>IFPRI</td>
<td>International Food Policy Research Institute</td>
</tr>
<tr>
<td>IFSS</td>
<td>Integrated food security strategy</td>
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<tr>
<td>IK</td>
<td>Indigenous Knowledge</td>
</tr>
<tr>
<td>IKS</td>
<td>Indigenous Knowledge System</td>
</tr>
<tr>
<td>MAFISA</td>
<td>Micro- Agricultural Financial Institution of South Africa</td>
</tr>
<tr>
<td>MDG</td>
<td>Millennium Development Goals</td>
</tr>
<tr>
<td>MC</td>
<td>Member checking</td>
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<tr>
<td>NDP</td>
<td>National Development Plan</td>
</tr>
<tr>
<td>RDP</td>
<td>Reconstruction and Development Programme</td>
</tr>
<tr>
<td>SADC</td>
<td>Southern African Development Community</td>
</tr>
<tr>
<td>SAPA</td>
<td>South African National Development</td>
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<tr>
<td>SOPA</td>
<td>State of Provincial Address</td>
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WB       World Bank
WFS      World Food Security
UNHDP    United Nations Human Development Programme
CHAPTER ONE

This chapter presents the introduction of the study, statement of the research problem as well as the aim and objectives of the study. The researcher further discusses the significance of the study and outlines how the research is organised.

1.1 INTRODUCTION

Generally, women play a key role in food provision which helps in poverty alleviation, most particularly in rural areas in the world (Ibnouf, 2011: 231). Indigenous knowledge among stress periods such as droughts (FAO, 2014: 11). A quarter of the world’s population consists of women famers and in turn 43% form part of the agricultural workforce. Women retain massive extent an enormous amount of indigenous knowledge on food processing, preserving and other important survival strategies. (FAO, 2011: 2). FAO (2014: 12) document further states that “women perform 70% of the work related to farming in Naga of Northeast India. They are responsible for the selection of seeds, hoeing and weeding the fields, gathering, processing, and selling the surplus products. All this is in spite of the fact that men do the identification of land suitable for cultivation.” Women help in clearing the land, make the firebreaks, harvest and collectively conduct the rituals during the cultivation.

According to (DFID, 2012: 5), in India women have organised themselves into self-help groups and are negotiating with agricultural cooperatives to revise the by-laws on women's membership and introduce a functional adult literacy intervention. Gradually, through this collective action, these women are becoming involved in the management of the union and cooperatives in addition, farmers who previously produced small quantities of agricultural produce have increased production by 400% in two years, boosted household incomes by 400% and are now exporting agricultural produce to international markets. Increased incomes have enabled smallholder farmers to invest in education and other services.

In Sub Saharan Africa, women’s knowledge is important for managing disaster risks and climate change adaptation in order to promote indigenous food security in rural areas. DFID (2012: 15) posit that in Ethiopia, crop diversification and the preservation of indigenous crop varieties, which hold the potential to support adaptation to climate change as well as provide nutritional benefits, are other areas in which women farmers make a huge contribution. For example, the Gene Campaign in Ethiopia promotes gene-seed banks, in which women
involved in self-help groups conserve agricultural biodiversity by collecting and multiplying varieties of legumes, oilseeds and vegetables.

Women are the major subsistence farmers in South Africa, providing the basis of household and community sustainable livelihood. The majority of women in South Africa, most particularly in rural areas, depend on their local community-based agricultural knowledge and innovation systems for agricultural production (Kotane: 2009: 2; Ncube, 2009: 9). Sichona (2011: 49) argued that in the arid and semi-arid farming areas of Northern Cape Province, women farmers had a multidimensional role in household and community food security. They preserved biodiversity, using their specialized knowledge of traditional food-plant species for nutritional food-security. They also showed a wide knowledge and skill on the use of indigenous knowledge related to animal husbandry, owing to being responsible for collecting fodder for the animals and milking the cattle. Peega (2012: 36) reveals that in North-West, KwaZulu-Natal and Limpopo, women did not only play a major role in small-scale farming, but were the “backbone” of subsistence agriculture for food-security. She found that they contributed between 60 and 85% of the total farm work.

In the North West Province, agricultural sector provides 13% of the provincial GDP and provides jobs for 18% of the labour force in the province. Sunflower, cabbages, groundnut, maize, wheat, and cattle production are the main activities in the province (NWPG: 2009: 12) document. In addition, 60% of this population live in rural areas and depend on agriculture for their survival (NWPG: 2009: 10). According to Tekana and Oladele (2011: 70), the North West Province is known as the “bread basket” of South Africa. Though the province has semi-arid and arid climatic conditions, agriculture plays an important role employing about 60% of the population and providing food for the population. Apart from mining, agriculture is the only sector in which North West Province has a competitive advantage over other provinces in South Africa (Tekena and Oladele: 2011: 70). Women contribute about 65% of food production which has helped in the reduction of food poverty in the province. Women’s role in indigenous food security in the province is very vital. Women are responsible for watering the fields, selection of seeds, weeding of the fields, gathering and selling of the farm produce, hence contributing to the improved livelihoods in the area (NWPG, 2009: 5; Statistics South Africa, 2011: 13).

In Lokaleng village, agriculture is the economic backbone. About 80% of women are responsible for food production in the area (DOA, 2014:5) document. Women’s role in
indigenous food security has enabled them to generate income through the production of cabbage, beetroot, tomatoes and spinach. According to (NWPG, 2009: 12; DOA, 2014: 4), women’s contribution to indigenous food security in the area comes through tilling of the soil, preservation of food, watering, packaging and selling of produce. Women also contribute by providing relevant information in policy formulation. Women play an important role in raising poultry and small livestock such as goats, cattle and pigs. This has enabled some women to be able to further their education which helps them to be self-reliant. Women are strong contributors to the local economy of Lokaleng village (DOA: 2014: 7) document.

Women in Lokaleng village use several methods in farming through seeds selection, planting and myth which have enabled the improvement of indigenous food security in the area. In terms of seed selection, women dispatch the seeds by shaking them and using bags or clay to store the seeds. The seeds are protected from over drying by covering them with leaves or other specially prepared mixtures before the winnowing method can be used to separate seeds from chaff. Bags or clay pots are also used by the women to minimize the risk of over drying. Most seed or seedlings, if cleaned and stored properly, will remain viable for many years (Notsi: 2012: 12). Myth is also used as a method of farming in Lokaleng village. Notsi (2012: 13) argued that “women are not allowed to collect seeds or dig seedlings when they have committed abortion, when one is a widow, during pregnancy, when one is coming from a funeral and or even when they are menstruating”. Young girls are also forbidden from collecting seeds or seedlings of indigenous plants if they have had sexual intercourses, which is considered to be taboo. Mythological expressions have a significant role among the people in Lokaleng, especially in farming. However, recently the myths have been challenged because many youths attend schools and have established resistance over the knowledge due to modernisation and civilisation (DOA, 2014:15) document.

Planting of indigenous food is usually done as soon as the rain fall starts in October and continues up until January. In order to ensure food security, mixed cropping is normally encouraged in Lokaleng village. Local farmers have long favoured crop diversity that is the reason why even today people in Lokaleng village still perpetuate the system of crop combination during cultivation. Women are responsible for planting and the men prepare the field. However, if the husband has passed away or is not available, women prepare the field. Women and men water the soil or plots two to three days before planting to moisten the soil as to have the desired moisture (Notsi: 2012: 14). However, despite the role played by women in indigenous food security, women still have less access to the resources and
services they need to increase their productivity and their income and ease their burden of household duties (NWPG, 2009: 13; DOA, 2014: 8).

1.2 PROBLEM STATEMENT

Despite the Lokaleng women’s lack of western education, they are grounded since time immemorial in small subsistence farming for food security. However the lack of access to credit, new technologies, knowledge of marketing and in general lack of recognition and support by Government hampers this progress in food security. Due to, in particular, this lack of support and recognition by Government, the Lokaleng women are still entangled in food insecurity. The question then arises why the government is not recognising these women’s role in indigenous food production. As such, this researcher endeavours to embark on this research to explore the role and function of indigenous African women’s contribution to food security, as well as to describe the challenges and the strengths of these women in order to deduce strategies for support.

To be able to resolve it, the following research questions need to be answered:

Research Questions:

• What is the role and function of Indigenous African women in food security?
• What are the challenges and strengths of Indigenous African women in food security?
• What strategies can contribute to enhancing the recognition of Indigenous African women in food security?
The Lokaleng village women combat poverty through agriculture. African Indigenous women are small farmers who engage in food production, whereby they use their indigenous knowledge skills in farming, but when the opportunities emerge with new markets, women face difficulties in taking advantage of them as they often lack access to credit, new technologies, knowledge of marketing and in general lack of recognition and support from Government. The role of Indigenous African women needs to be recognized in order to address food security. The study of this nature will explore the roles and functions of African indigenous women in food security, and describe the challenges and the strengths of these women in the context of their contribution with a view to deduce strategies for support.

1.3. AIM AND OBJECTIVE OF THE RESEARCH

The aim of the research is to explore the contribution of indigenous African women to food security, focusing on the challenges and the strengths of these women in order to deduce strategies for support.

The specific objectives are to:

- explore the role and function of Indigenous African women in food security;
- describe the challenges and strengths of Indigenous African women in food security and
- contribute strategies to enhance the recognition of Indigenous African women in food security.

1.4 Definition of concepts (Operational)

**Strategy:** A strategy is a plan or action to achieve a goal. *Strategy in this research is the plan or action of the women in Lokaleng village to have food security.*

**Food Security:** Food security generally has been referred to as the situation where to national or worldwide food quantity is adequate and sufficient. However, with more thoughts and opinions of inadequate food consumption by certain groups (despite overall sufficiency of food supply), the word applies more to community, local, families and separable people.

*In this research food security refers to a sufficient and adequate food supply for the indigenous community of the Lokaleng Village.*
1.5 SIGNIFICANCE OF THE STUDY

The study will contribute to the existing body of knowledge and practice in the discipline of indigenous knowledge systems in the following areas:

• This research will enable the government to understand the problems women are experiencing in performing their role in improving indigenous food security and possible solutions.

• The research will identify cost-effective and sustainable mechanisms that are locally manageable and locally meaningful which could lead to sustainable development. It could also provide information important for sustainable agriculture through indigenous food security by providing a better understanding of the complexities of sustainable development in its ecological and social diversity.

• The findings of the study will provide insights into possible solutions to challenges facing women in improving indigenous food security in the country.

• The study will contribute in planning farming policies for development practitioners. Also, it will help decision makers such as the government (Department of Agriculture, Department of Rural Development and Land Reforms) to adopt measures and intervention methods that would improve women’s role in indigenous food security in the country as a whole.
1.6 SCOPE OF THE RESEARCH STUDY

The scope of the research is to develop the strategies in order to enhance the recognition of indigenous African women in food security; this is specifically in the context of the Lokaleng village in North-West Province.

The study is outlined as follows:

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<td>Chapter Four</td>
<td>Realization of the research and recommendations for the research</td>
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</table>

1.7 Summary of the chapter

This chapter introduced and gave an overview of the mini-research project. The following chapter explores the literature relevant for this mini-research project. It is not common course to do a literature review in qualitative research; however the reason for this chapter is to explore the deeper meaning of the research area and to support the semi-structured questions in the semi-structured questionnaire. Further reason for this literature review chapter is to enhance the understanding why the researcher embarked on this research.
CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

This chapter presents an overview of relevant studies on African Indigenous women and their role in food security. The study also goes on to examine issues and concepts that are linked to food security that is we cannot talk of food security without mentioning land. The study examines the challenges that indigenous African women are faced with, then the study will also examine the strategies that the government came up with in order to assist the African women.

Food security is a challenge and sustainability has to be ensured so that the future generation is not compromised. Hunger is not a new occurrence; the world has seen hunger in almost every decade of the 20th century (Global Forum on Food Security Document: 2014: 356). The role of indigenous African women should be determined to which extent African women are custodians of food.

2.1 LITERATURE REVIEW

Many communities around the world have used indigenous knowledge for many decades as a mechanism to survive natural catastrophes. The term indigenous was used initially by Robert Chamber’s group at the Institute of Development Studies, University of Sussex, in 1979 (Rao and Ramana: 2009:130).

Briggs and Moyo (2012:65) argue that it has been a challenge to define the term indigenous in some part of the world. Selete (2010:32) declares that some scholars shun the use of indigenous and prefers the term ‘traditional knowledge as they claim it. Seleti, further emphasized that is difficult to determine the status of the term indigenous.

However, the general agreement in the Convention on Biological Diversity (CBD) was that the term indigenous must be used in relation to people with historical continuity with pre-invasion and territories. These people must also consider themselves different from other sectors of the society now prevailing in those territories. (Convention on Biological Diversity,
The term indigenous is applicable to a specific population of a particular area who have a unique knowledge of a particular area (Mapara, 2009:44)

On the other hand Hyzer (2009:23) also argues that the term Indigenous Knowledge (IK) can be conceptualized as the exclusive, traditional, local knowledge existing within and developed around the exact conditions of women and men indigenous to actual geographic area. Hunn (2008: 33) defines Indigenous Knowledge Systems (IKS) as bodies of knowledge, skills and beliefs produced locally and traditionally transmitted verbally from one generation to the other. From the above mentioned one can say that Indigenous Knowledge is the type of knowledge of the expression of the relationship amongst the people and their ecosystems that share their land.

On the other hand, Mapara (2009: 53) defines IKS as “a body of knowledge, or bodies of knowledge, of the indigenous people of particular geographical areas that they have survived on for a very long time”. These bodies are developed through the processes of acculturation and through kinship relationships that societal groups form, and are handed down to the posterity through oral tradition and cultural practices such as rituals and rites.

Furthermore, indigenous knowledge includes the knowledge that African women have, the unique skill and indigenous way of ensuring that there is food security by playing part in farming. For this study, the majority of the people, especially women subsistence farmers in rural areas, depend on indigenous Knowledge for ensuring a sustainable household livelihood. Women perform all the tasks on their plots, from sowing and weeding, to harvesting. However, oral tradition, characteristic of indigenous knowledge systems, although erroneous, is often looked down upon relative to the written tradition. Mofokeng (2012:37) observed that indigenous knowledge is mainly oral and not transcribed, and again this is because it is people centred and sometimes not so easily ‘measurable. Indigenous knowledge is the local or traditional knowledge generated by people living within a particular community (Emeagwali, 2008: 231).

It is clearer from the above that indigenous peoples are defined as much by their relations with the state as by any intrinsic characteristics that they may possess. On the other hand, indigenous peoples are always marginal to their states and they are often tribal in the sense that they belong to small-scale pre-industrial societies that live in comparative isolation and manage their own matters without the centralized authority of a state. Dak (2011: 286) argues that the there are no hard and fast distinctions that enable us to place societies
unambiguously within these categories. They are living descendants of pre-invasion inhabitants of the land now dominated by others. Meferethane (2012, 33) emphasises that indigenous people are indigenous because their ancestral roots are imbedded in the lands in which they live (Meferethane, 2012:33).

2.2 FOOD SECURITY

According to food and agricultural Organisation document (2002: 39) food security is defined when all reached when individuals, at all periods, have physical, social and economic access to adequate, safe and healthy food which satisfies their nutritive needs and food favourites for an lively and well life”. Food in general, is defined as any stuff that can be eaten and drank to sustain growth and life is defined as food( Bassett at al 2012:44) support that food security is the situation attained “ when all people at all times have access to adequate food.

For the past 40 years emphasis has been put on the concept food security, which was defined at the World Food Summit on Rome in 1996. Food security exist when everyone have physical, social and economic access to adequate, safe and nutritious food at all times and it must meet their dietary and food preferences for an active and health life (FOA document, 1996:2)

National level characterises food security as a state where a country can produce, import and sustain food for the population while adhering to nutritive principles. According to Du Toit, 2011:241) a community level refers to a condition where members can obtain nutritional diet through community self-reliance. The Department of Agriculture document: 2002.131) defines household food security as, uninterrupted. Household access to food to sustain a healthy and productive life, risk such as natural causes can also affect the future of food supply.

However in South Africa, the number of peer reviewed studies relating to food security and food system has increased over the past 15 years. In the early 2000, an average of five publications per annum, with an increase to 58 in 2013 and 24 published halfway through 2014. This is attributed to a huge interest in food security following the 2008 food price crises. (Pereira, 2014: 51).

The World Bank (2012) indicates that rural women in South Africa and in most other African countries spend up to 60% of their time on agricultural work. Kotane (2009) and Ncube (2009) show that in most rural areas of South Africa, women are the major subsistence
farmers, providing the basis of household and community sustainable livelihood. The majority of these women depend on their local community-based agricultural knowledge and advanced coordination for agricultural production.

In past times Traditional communities used production methods suitable to their surroundings through their unique knowledge. (Chambers and Howes, 2012:56).

Furthermore, indigenous agricultural methods ensured inclusive range of source foods that ensured food security before modern agriculture was presented. “Indigenous knowledge on agriculture has not been developed; it has been criticised.” There is also a fright that Indigenous Knowledge is dominated by older generation and no devices are created to safeguard or guarantee that it will be passed on to the younger generation.(Hyzer, 2009: 224).

2.3 THE ROLE OF INDIGENOUS AFRICAN WOMEN IN AGRICULTURE

Indigenous African women’s roles and status in agriculture, outside of their roles in off-farm activities and employment, vary widely from region to region (FAO, 2011: 423). These women manage households and engage in a variety of livelihood strategies to support their families, their communities, and even themselves through contributing to food security and engaging in income-generating activities to provide much needed income for household needs.

Most African women workers are unpaid family workers or self-employed, typically in low paying work (ILO, 2008: 761) as they seek to provide goods and services for both home consumption and sale in local markets or peri-urban and urban markets. Moreover, their time to engage in waged market opportunities is often limited. Women are often viewed as playing a “helping” role rather than as being active as “farmers” or “employees” in their own right.

Furthermore, indigenous African women are crucial in translating agricultural production which includes livestock, crops, fisheries, agro-forestry, and wild-harvesting of foods) into food and nutrition security for, and the well-being of, their families, their communities, and their nations. They also cultivate food crops, produce commercial crops alongside men, manage livestock, grow vegetables in home gardens, and harvest from the forest. When women have an income, substantial evidence indicates that it is more likely to be spent on
food and children’s needs. Moreover, women are more often than men the ones responsible for selecting and preparing food (utilization, nutrition) for their families as well as for the care and feeding of their children (Cocks and Moller, 2012:390). Indigenous women also use their local knowledge for wild-harvesting of nutritious foods and herbs to provide food and nutrition security for their families (World Bank document, 2009: 760).

### 2.4 WOMEN AND FOOD SECURITY: A GLOBAL PERSPECTIVE IN OTHER PARTS OF THE WORLD

Approximations show that in 2005, Asia and the Pacific and sub-Saharan Africa accounted for 89% of individuals suffering from hunger internationally while 65% of the number of regular and constant people populating rural areas are the ones who are suffering the most (World Bank Document: 2005:44). The aforementioned document, highlight that these complete statistics indicate the challenges to the achievement of the Millennium Development Goals (MDGs) of cutting the number of causes for distress due to food insecurity which are reinforced by several factors such as gender inequality and other factors like climate change, conflicts, debts, environmental degradation and sharp demographic growth. These factors have had a profound impact on traditional livelihoods and may result in crisis for many people to access sufficient food (Food and Agriculture Organisation: 2006: 123).

Hansen (2014) stated that Agriculture is the main source of income and employment in Sub-Saharan for African women in rural areas. These women depend on it for survival in order to sustain their livelihoods. Women famers live in poverty, The regions of Asia and the Pacific and Sub-Saharan Africa accounted for 89% of people, particularly the most at risk, who are facing problems in accessing food and thus may be reducing either the quality or the quantity of the food they consume, with the associated risk of hunger (Angela Hansen, 2014). In 2000 the world experienced a high instability in the price of food, creating a host of humanitarian, socio-economic, developmental, political, and security-related challenges and, most notably, difficulties in meeting food needs. An increasing number of people, particularly the most vulnerable, are facing problems in accessing food, and thus may be reducing either the quality or the quantity of the food they consume with the linked risk of malnutrition (FAO, 2009:45).

However, according to the information on food security and women, it has shown that women implemented food security as a communal task (Moseley and Logan, 2005: 11). For
instance, about an eighth of homes in South Africa are taking part in agriculture and farming. This number covers a huge difference in the level of where families practise agriculture through provinces. Families are involved in agriculture throughout the country, but in Gauteng and Western Cape families is least contributing to agriculture, whereas families in Limpopo Eastern Cape (37%) and Mpumalanga (33, 9%) are actively involved in agriculture. Countrywide, 84% or more of homes who practice agriculture create more food for the homes. Women play the dominant role in the 4, 2% of households who produces their own food(Stats SA: 2012). Sichona (2011:131) emphasises that agricultural development ensure food security and it stems from fiscal and communal development. “African Indigenous Female are central in the change of the creative assets and fiscal chances as linked to male” (Food Research International Document: 2015-2016).

The indigenous African women take all tasks in agricultural workforce (farming, animal husbandry, forestry and fisheries). In Korea, this is developing gradually. Refugees not only be like to be man than women but are fresh and are mostly well educated, unlike the rural people left behind in their homes in village (World Bank, 2012).

Women who have grown up are likely to remain in the villages in order to take accountability for cultivation and housekeeping and these joint chores often make extreme strains on their workforce, leaving them tired and drained (Dekens, 2013: 112). In some parts of rural areas, old women are left to carry out agriculture tasks, but they have ability to retain the previous stages of farming whether measured in terms of land area, kinds of crops or sharing work and developing the technical knowledge and contributions essential to enlarge into new agricultural activities. Large numbers of relocation and movement of the people in general can have negative consequences on agricultural production in other parts of the world such as in China (Wen, 2012).

In other places where men did not go to the urban areas, women work just as men in land preparation, crop sowing, orchard management, threshing and harvesting. They are mostly accountable for looking after livestock such as cattle, chicken and sheep. Moreover, women farmers in rural areas also carry out 90-100% of all domestic tasks; the regular working hours for women in rural areas is 5 times than longer than men. Women play a crucial role in food security and farming. (Stevenson, 2014: 516).
2.5 WOMEN’S CONTRIBUTION TO AGRICULTURE IN AFRICAN COUNTRIES

The statistics differ from each country and even from regions. However, women farmers are making a substantial contribution to agricultural production. Globally, about 50% of the food grown is produced by women. In most developing countries, there’s a higher contribution made by women Sub-Saharan Africa women contribute 80% of food production. Apart from weeding, transplanting and post-harvest activities, women have the primary responsibilities for small animals, fetching water, processing food, child care and other domestic chores (Global Food Policy Report: 2013).

The so called term “Feminisation of Agriculture” has been coined (Haralambos, 2008: 141). This term refers to women in agriculture this is caused by fewer males in rural areas. Males leave homes for better opportunities in cities. Women find themselves remaining in rural areas. In Africa the percentage of female-headed households ranges from 10% in Niger, to 46% for Botswana (both early 1990s) and 72% for Lesotho (late 1980s).

South Africa per capita income is similar to Botswana, Brazil, Mauritius and Malaysia. The food security in South African can be regarded as sufficient, but poverty is manifested in food insecurity, ill health and work for low returns furthermore apartheid has been labelled as to shape poverty and hunger in South Africa (Labadarios, 2011, 421).

According to Karim (2010: 256), women plays an important role in meeting food security needs, their contribution and their massive potential must be completely recognised. This can be done by addressing inequalities that hinders women from gaining equal access to productive resources and services, since access to enough food is the right of all South Africans including women.

2.6. THE STRENGTHS OF AFRICAN WOMEN IN FOOD SECURITY

In addition to their crucial roles in food production, women contribute to food security in other significant ways, as those who preserve biodiversity, as those who process and prepare food, as those who care for the basic needs of the households, as wage earners, and as those who care for the basic needs of the households (Seleti and Gaoshebe, 2014).

In addition to the above mentioned, women are responsible for supplying their families with food and care. They often have special knowledge of the value and diverse use of plants for nutrition, health and income. Consequently, they are frequently the preservers of traditional
knowledge of indigenous plants (Food Research International, 2015:980). Moreover, due to
the load of work that women do in ensuring food security, there is an increasing need for
policy makers to enhance their participation in rural development programmes. Onyang
(2013:105) also emphasises that policy makers should start to recognise the role of women in
rural development on an equal basis with that of men.

While women produce more than 50% of the food worldwide, they also perform the
overwhelming majority of the work in food processing in developing countries. Food
processing contributes to food security through reducing food losses, contributing to diversity
of diet and supplying important vitamins and minerals. In addition to the time-consuming
tasks of grinding and pounding the staple grains, smoking fish and meats, women process and
preserve the fruit and vegetable produce from their home gardens and from the forests.
Moreover, women are almost universally responsible for preparing food for their households,
and thus for the nutritional well-being of its members (DAFF: 2010: 43)

African women perform almost all the tasks required for household food security and
ensuring good nutrition and healthy lives (FAO, 2011: 54) document. These tasks include
collecting fuel and fetching water, cleaning, cooking, child rearing, and caring for the sick.
They are often responsible for providing food for their families, if not by production then by
earning the income to purchase it. Both rural and urban women in waged labour dedicate a
substantial portion of their income to the purchase of food for their families (FAO, 2011:54).

Moreover, Gaoes (2015: 16) notes that it is more recognized that rural men and women often
have different responsibilities for providing for the basic needs of their households, with
women responsible for supplying food. Development planners have discovered that the
increase of household income through the employment of men in cash crop production does
not necessarily increase household income available for the purchase of food. On the other
hand, when women have direct control over income, they tend to spend it on the well-being
of the family, particularly on improving the nutritional security of the more vulnerable
members (Amusa and Kgotleng, 2015:23).
2.7 THE CHALLENGES THAT INDIGENOUS AFRICAN WOMEN ARE FACED WITH.

In general, African women are constrained in translating their agricultural work into economic empowerment and poverty reduction. This is due to the following factors: discriminatory customary and statutory laws and practices that favour men’s over women’s access to land and other productive resources; harmful practices (e.g. early marriages that limit girls’ education); and domestic violence and lack of control in decision making processes (e.g. in the intra-household decision-making on income expenditures) (Annual Report book:2014:6). While many of these forms of discrimination are increasingly addressed by national policies and legislation (e.g. laws against early marriage and violence against women), in practice, new policies and new or revised laws have proven hard to enforce.

Translating women’s agricultural work into economic empowerment requires transforming gender relations at all levels, including in institutions, through women’s increased representation and participation, and in communities and households with increased decision-making power, voice, and sharing of benefits (Annual Report book, 2014: 6).

During 1970 and 1980 the number of women living under the poverty went high, by 1988 the number of these women was around 60%. These led to the situation whereby women had to prioritise civil service jobs and accompanying benefits for Domestic and family responsibilities line increased to 60% (Hart, 2010:322).

The above statement has been emphasised by other scholar such as Dr Ndeyapo Nickanor at the University of Namibia, who notes that African indigenous women are less mobile and more time-constrained due to both gender-based division of labour in household and socio-cultural norms. Women are in charge of not only childcare but also time-consuming domestic activities. In sub-Saharan Africa, women spend large amounts of time transporting supplies of domestic use such as fuel wood and water and to travel between home and field for domestic task (Gaoes, 2015: 16).

Furthermore, these indigenous women have less decision-making power in their household. indigenous African women have fewer chances of income-generating activities in the market. The general position of women in and outside household is interconnected because if women do not have economically constructed better alternatives to staying with their husbands, they
will be unlikely to have a voice against husbands. In terms of the resources, African women have weak economic autonomy in household as they are attributed smaller amount of household income compared to that of men. Many women are compelled to hide their income, if they earn, in order to avoid their husbands’ unilateral withdrawal of all financial assistance to the household (Gaoes: 2015:16).

One of the challenges is that women have limited education opportunities. Women tend to have lower educational status than men. As such, majority of women cannot get better jobs, hence most women end up participating in the informal sector, with many being housewives, or farm in their backyards or trade foodstuff by the roadsides (Peega: 2012:45). Hassan (2010) also argues that the role of women in their household food security is even under reported, despite how indigenous African women’s contribution in the rural economy is important. There is even little literature about the connection between demographics, characters of women and household food security in rural areas (Naz, et al, 2014: 760).

Lastly, Indigenous African women are faced with lot of challenges such as limited access to employment opportunities. When women are self-employed in subsistence farming and meeting household needs, it is not counted as an economic activity in the market. Therefore, when women are employed on or off farms, they are likely to be located in the periphery segment of operations, and work in inadequate conditions because they have few options in the employment market. As a consequence, women may have inadequate income to purchase food (Block: 2014:45).

2.7.1. Empowerment, social justice and gender

In sub-Saharan Africa, the basic right to food and basic right to justice have been violated to an intolerable degree. In order to ensure that there is food security in the continent, there is a need for change. The change that will be most operative, if complemented, is a change of resources, capacities and decisions to smallholder farmers, especially women. When women and other vulnerable groups gain a voice in the decision-making which concerns their lives and livelihoods, their capacity to produce, trade and use food is essentially enhanced (Dak:2012: 34).
2.8 AFRICAN INTEGRATED FOOD SECURITY STRATEGY

A study by NEPAD (2001) has indicated food prices are grown in agricultural and rural development, which in turn affects hunger and poverty. NEPAD has urged African states to increase the budget for agriculture to 10%. The plea was in vain (Mehra and Rojas, 2011: 43).

According to (Annual Report: 2014: 35). The focus of investments in agriculture and rural development should be on production of staple food. Then, African Union came up with so many strategies in order to enhance progression in agriculture. The aim of NEPAD’s agriculture and food security programme was to assist Africa in improving the economy and ensuring agricultural development in order to benefit from market, finance and technical offerings. (Annual Report: 2014: 35).

2.9 THE INTEGRATED FOOD SECURITY STRATEGIES FOR SOUTH AFRICA

Mgwali (2013:23) emphasised that, at the national level, various causes are the reason for South Africa’s failure to meet needs of its people; Apartheid and its legacy were the causing factors. In 1985, agricultural policies pursued self-sufficiency, thus protecting domestic commercial farm production, often at the cost of consumers, resulting in a total welfare loss for the country as a whole. Post-apartheid policies, including the Integrated Food Security Strategy (IFSS), all aim to address the adverse impact of apartheid and move the country forward (DoA document, 2012: 62).

From the early years of the twentieth century until the 1990s, agricultural land in South Africa was successfully demarcated into areas in which only whites could farm (about 86%) and those in which blacks, including ‘coloureds’ and Asians, could farm (about 14%) (DOA Document: ibid, p62). Subsequently, since the institution of the first non-racial, democratic government in 1994, much emphasis has been given by the state to forming a more representative agricultural sector, led primarily by reforms to increase the ownership or, more precisely, the occupancy of land by black South Africans. This policy has had three major thrusts:

• Land restitution, which aims to handover land acquired by whites after 1913 through the displacement of black occupants back to these occupants and/or their descendants,
• land redistribution, aims to purchase land then acquired by whites, for the purpose of settling new (groups of) black commercial farmers, and

• land tenure reform, aiming to reshape the tenure systems in operation in the 14% of agricultural land previously reserved for blacks almost none of which provided for freehold ownership partly to adapt them better to the needs of commercial farming (DOA Document, 2012: 56). In addition the Democratic government came up with so many enhancement strategies.

Furthermore, Hart and Aliber (2012: 231) emphasise that the South African government’s national and provincial Departments of Agriculture came up with policies and programmes aiming at making South Africa’s agriculture stronger. The main issues for these efforts was to increase the equity between farmers in terms of racial and gender representation and access to land, modern technologies and other resources.

In order to facilitate the indigenous African women’s role in indigenous food security, the South African government has enacted a number of legal and policy frameworks both at national and provincial level. These include the following:

**The Fertiliser and Farm Feeds, Agricultural Remedies and Stock Remedies Act, 1947 (Act 36 of 1947)**

This act was put in place to regulate the registration of fertilisers, stock feeds, agricultural remedies, stock remedies, sterilising plants and pest control operators, and it provides for control over the acquisition, disposal, sale and use of fertilisers, farm feeds, agricultural remedies and stock remedies (South Africa Year book: 2014: 45).


This act offers a platform for the control over the use of natural agricultural resources to promote the conservation of soil, water sources and vegetation, and the combating of weeds and invader plants that usually affect small scale farmers such as African women famers (South Africa Year Book: 2013/ 2014: 46).

**The Comprehensive Agricultural Support Programme (CASP) of 2005**

The initiative involves a range of government departments and incorporates the Household Food Production programme, which was targeted at those households that fail to access surplus food. CASP also focused on skills and knowledge transfer and financial and
marketing advice with the aim to promote wealth through agriculture and improve national 
and household food security, amongst others (DOA, 2002: 6).

**Micro-Agricultural Financial Institution of South Africa (MAFISA of 2005)**
This is a newly established state-owned scheme created by the Department of Agriculture to 
provide micro and retail agricultural financial services on a large, accessible, cost effective 
and sustainable basis in the rural areas.

**The Provincial Growth and Development Strategy of the North West province of (2004)**
This is a collective effort by government and its social partners to address the 
challenges of growth and development in the province and to help improve the quality 
of people’s lives through agricultural development such as women  (South Africa 

**2.10 THE COMPREHENSIVE AGRICULTURE SUPPORT PROGRAMME (CASP)**

This is one of the strategies that the South African Government came up with as a mitigation 
strategy. The main aim of (CASP) is to provide for agricultural support to beneficiaries 
targeted for land reform and agrarian reform programme within six priority areas. The need 
for CASP flows from the recommendations of the Strauss Commission report, which 
suggested the financial “sunrise “subsidies, and the adoption of a “sunrise” package of 
enabling conditions for the beneficiaries of the land reform programme who require loan 
finance. The purpose of the aforementioned programme is to create financing devices, 
facilitate grants and to restructure and support service delivery within all aspects of 
government by creating enabling conditions for recipients through the “sunrise” package 
(DAFF: 2010: 44)

Moreover, the policy for food security is developed in South Africa to highlight the 
importance of food security (National Development Plan, 2012-2013: 235). South Africa has 
been working with other stakeholders international to ensure food security at regional level. 
The Southern African Development Community (SADC) focuses on policies and 
programmes to address and secure food provision. The following challenges are being 
experienced by South Africa’s it’s food security;
• the difference between income and prices of food.
• Choices/ options for healthy and sustainable food.
• Sufficient management systems in order to ensure food for all.
• To possess data on the impact of food security on the population. (Du Toit: 2011:45).

The national plan emphasises that “food security exists, at the individual, household, national, regional, worldwide levels when all people, at all times, have physical, social, and economic access to adequate, safe, and healthful food to meet their nutritive needs and food favourites for a healthy and active life” (National Development Plan: 2012). The target of these is to reduce hunger, malnutrition and food security by 2016. The strategy focuses on household food security by providing households with resources, jobs, income to increase production.

Furthermore, the Land Reform White Paper (1996) allows for land, restitution, redistribution and tenure, it flows from the South African Constitution (1996). Land Reform principles are threefold and it ensures that land is equally shared and that land goes along with food security (Land Reform White Paper, 1996). In 2002 a national (Integrated food security strategy) was adopted to align various programmes and policies (Land Reform White Paper, 1996).

The past 20 years have revealed high levels of food insecurity in South Africa; this is because of food insecurity that was a derived from Apartheid and the lack of income that accompanied it. “GEAR” plan forms the macro-economic framework within which a food security policy must be developed. According to the National Development Plan (2012-2013:235), the Reconstruction and Development Programme (RDP) and the Growth, Employment and Redistribution Strategy (GEAR) of the Government of South Africa came up with the strategic framework for act to achieve food security for all. The RDP adopted by the Government of National Unity in 1994 finds food as a basic need that should be met. It provides the economic, monetary and exchange rate policies required to stabilise the economy and enhance international affordability, and emphasises creation of jobs, inspiring new investment, infrastructure investment and human resource development as key areas”.

Apart from that, according to the (National Development Plan 2012-2013):

• In South Africa a large percentage of 14 million % of people experiences food insecurity. Elderly people, women and children are at risk. This can be supported by the report as follows; about1.3 million black South Africans who have access to farming land, of which 97% are participating in farming activities, most are sited in
localities which have been identified as highly poor. This means that people in such districts live in extreme poverty (Kotane: 2009, 33)

- Food insecurity and malnutrition are highest in provinces with large rural inhabitants. For example, Lehotlha (2012:19) confirms that South Africa’s national food secure status but proposes that more than 14 million people or maybe 35% of the population in the country are likely to be vulnerable to food insecurity. It is also calculated that as many as 1.5 million, or about one quarter of children under the age of six has been experiencing malnutrition. This is supported by Machete et al (2009) in the study which confirms that food insecurity is widespread in rural areas. According to the report, the majority of poor people are found in rural communities with roughly 75% of those who are very poor.

The above mentioned is supported by Hart (2010: 322), who states ‘that many loss producers in the former homelands are net consumers of food and are particularly vulnerable to food insecurity’. This resulted from issues of poor safety nets; lack of support from the relevant organizations and disaster management systems, as well as insufficient and unbalanced household food production (Hart: 2010,322).

2.11. THE PROVINCIAL GROWTH AND DEVELOPMENT STRATEGY OF THE NORTH WEST PROVINCE

The National Development Plan (NDP) offers an image for South-Africa toward 2030 and summaries a scenario of enhanced future that continues to build on the successes previously achieved since 1994. The plan is built on the notion that the future of food in South-Africa is a collective responsibility National Development Plan (NDP) attempts to bring into line with the objectives and priorities it identifies as well as with the vision for 2030 of a united South-Africa. It is also in this context that the North West planning Commission has formulated Development plan and guidelines for local government with regards to the National Development plan and Provincial Development plan to enhance effective strategies in order to promote food security for all.

During the State of Provincial Address (SOPA: 2015), the North-west premier Supra Mahumapelo highlighted the strategies that government is going to implement in order to promote food security. The premier, in his speech, mentioned that the Province will amongst others implement the projects led by the Department of Rural, Environment and Agricultural
Development to ensure that there is food security. He also mentioned the action plan strategies such as Food Security and Crop Massification Programme that is budgeted for R28 million for the 2015-2016 financial year.

The North-west premier, Supra Mahumapelo, further stated that the Industrial Development Corporation has committed to partnering with the Provincial Government in order to provide the following creativities in Agriculture: To develop and fund a competitive meat processing (poultry & red meat) value chain by supporting developing black farmers and communities within the North West province;

Develop and fund a competitive field crop processing industry (soya, oil seeds, and wheat, animal feeds, advanced maize processing) in increasing supply from developing black farmers and farmers on communal land. On the other side, the Land Redistribution Programme has acquired about 26 farms in excess of 23,000 hectares to the value of R192 million. More than 36 black farmers have already benefitted from this programme. The premier also mentioned that through the Land Restitution programme, the Department has acquired 36 farms (24,000 hectares) worth more than R206 Million. In addition to ensuring that there is food security, especially in communal land, people must have access to land. Also, these programmes will assist women in agriculture (SOPA, 2015).

Moreover, Hart and Aliber (2012: 123) stated that the current support provided by the Government to smallholder farmers promotes the acceptance of new technologies, but does not consider the variety of farmers in a sequence of conditions. Farmers need access not only to land, but also to education, technologies that outfit their farming requirements and also suitable agricultural extension support. They further emphasise that gender and gender dynamics inherent in agriculture have to be taken seriously if indigenous African women are not to continue being marginalised members of the rural development community, because unlike men, women are confronted with a range of challenging cultural and socio-economic factors, such as low level of education, which hinders women from taking advantage of new opportunities (United Nations Human Development Programme. 2004: 45)
Conclusion

In this chapter, the researcher has unpacked and explored the role of African Indigenous women in food security and the role that they play in agriculture to ensure food security. The researcher has also unpacked the strategies that Government came up with in terms of the recognition of women in food security. The trends have significant implications for gender relations in the North West Province. Women constitute the backbone of agricultural production and their work is critical for food security. In rural areas, as rural areas are associated with farming, women are generally associated with small farming or they mostly engage in producing food crops. Large or medium producers are mainly favoured by trade reforms while smaller ones are neglected.

When opportunities emerge with new markets, women often experience challenges in taking advantage of them as the lack access to finances, new technologies, knowledge of marketing and the like (World Development Report: 2012: 123). According to (Michael: 2010:45) the global production has experienced an influx of female employment in the manufacturing and agricultural sectors as well as change in gender dimension. The earnings of women are not secondary, but play a crucial part in household survival (FAO report, 2012:34) document. In addition, gender constraint often limits women’s ability to gain access to work opportunities and assistances. These women farmers are also often concentrated in flexible and informal work. In Lokaleng village, women tend to suffer from the above mentioned trends.
CHAPTER THREE

RESEARCH METHODOLOGY

INTRODUCTION

In this chapter a description of the study site and the research design or framework of how the research is to be conducted is explained. This includes the research design, population, sample, sampling technique, data collection and analysis, rigour of the study, as well as ethical considerations. Research methodology is important in this study because it shows how the research process is followed in this study.

3.1. RESEARCH DESIGN

Vestra (2003: 26) maintains that “research design implies that the research is planned”. The research design includes a plan and procedure that span the decisions from broad assumptions to detailed methods of data collection and analysis. The nature of the research design is also based on the nature of the research problem or issue being addressed (Creswell, 2014:3). Bless and Higson-Smith (2009:41) explain exploratory and descriptive research, submitting that “the purpose is to gain a broad understanding of a situation and the need for such a study arises from a lack of basic information in a new era of interest.” The study is exploratory and the researcher wanted to describe the respondents’ experiences and views, therefore the researcher collected, analyzed and interpreted primary data in order to embark on enhancement strategies for the recognition of the indigenous African women in indigenous food security at Lokaleng village.

The study employed a qualitative research design. According to Berg (2009),“qualitative methods is an umbrella phrase that refers to the collection, analysis and interpretation of interview, participant observation, and document data in order to understand and describe meanings, relationships, and patterns”. Berg further adds on the strengths and advantages of the qualitative approach as “rich and holistic, offering more than a snapshot of the
phenomenon, interpreting the participant’s viewpoint and that it can explain and illuminate qualitative data”.

Lichtman (2014: 8-9) also adds on the definition of qualitative approach that “researchers study things in their natural settings, attempting to make sense or interpret phenomena in terms of meanings and…it aims to gather in-depth understanding of human behaviour and aims to understand the phenomenon from the respondents’ attitudes, perceptions, motivations in the form of words and language”.

Noting the mentioned authors, this research was executed in the Lokaleng village, which is the natural setting of the women, and data was collected through qualitative data-collection methods that will be described in this chapter.

3.2. RESEARCH METHOD

A case study method was followed in this research. The term case study refers to the investigation of a single current phenomenon in its real life through the use of numerous sources of evidence (Neuman, 2012: 66). The case study emphasizes the actual reasons of the behaviour and circumstances of the situation or of the studied people. Case study includes data collection by means of interviews with written questionnaires from people involved in that particular case.

On the basis of this knowledge, the case study approach and method is also engaged in this study in order to have a broad understanding of the research problem from the angle of particular community members. One would be engaged in an in-depth consideration of a single case or event.

Secondly, a case study is being followed because, as noted above, when one examines a single real life phenomenon, the numerous sources of evidence perused make any conclusion arrived at very credible and valid (Kemmis and McTaggart, 2005: 34).

Case studies may be expressive or illustrative. Trochim and James (2006:45) add that instead of using samples and following a severe protocol to study a limited number of variables, case study methods involve an in-depth examination of a single instance or case. (Bless et al, 2009) further state that case study offers a methodical and comprehensive approach of observing an event or condition, collecting information, analyzing data and recording the
outcomes. As a result, the researcher gains an in-depth understanding of why the research matters occurred as they did, and what might become important issues to reflect in the future.

The researcher would also like to point out and stress that there is a clear division between case study and qualitative research as it can include a combination of qualitative and quantitative indications. The aforesaid view is reinforced by Hamel et al (1993) that case studies are complex because they generally consist of multiple sources of facts. Pattern (2001: 42) also adds that the case study method is used to develop and produce new theories, to challenge existing theory, to explain a situation, to explore or to describe a phenomenon by scholars from various backgrounds.

A case study design should be followed when the focus of the study is to answer questions such as how? and why? (Creswell: 2014: 128), hence its use in this study. The researcher cannot influence or control the actions of those involved in the study. The researcher wants to cover all these aspects, believing that they are relevant for this study.

Generally, indigenous African women participate in crop production and livestock farming in order to eradicate food insecurity. It will be impossible for the researcher to have a true picture of the functions and all the challenges that women meet in terms of food security for the household without considering the context (or one particular context) within which it occurs. By case study, one can reasonably and validly generalise the findings for all instances demonstrating similar characteristics.

3.3 RESEARCH SITE (CONTEXT)

The researcher uses Lokaleng village, situated in Ngaka Modiri Molema District of North West Province in Mafikeng Local Municipality as a case study. In 1994 after the demise of Apartheid the North West Province was established and it currently sits in Mahikeng. It consists of 4 district municipalities and includes the former Transvaal Provincial Administration and Bophuthatswana. “Bojanala Platinum District, Dr Ruth Segomotsi Mompati District, Dr Kenneth Kaunda District and Ngaka Modiri Molema District”, Stats S.A report (2011). In turn, Ngaka Modiri Molema district consists of 5 local municipalities. According to the census conducted in 2001, the residents are mainly Batswana people who speak Setswana, English is a second language in the area. Stats SA (2011) conducted a survey which proved that 90.8% of the population in the area are black and that women are orientated especially in production of food and food security.
Women are more prone to become domestic workers and work up to 16 hrs per day. The majority of women are not remunerated accordingly and their contributions towards the economy are ignored.

Lokaleng village has a population of 2661, total number of male is 1384 and of women is 1278 (Stats S.A:2011). According to the information sourced from the current local councillor, there are 63 RDP houses in the village. Lokaleng village is a predominantly rural located in the Mafikeng Local Municipality of the NgakaModiriMolema District Municipality in the North West Province. There is a primary school, middle school and clinic in the village 490 elderly people depend on the social grant.

In addition, the councillor mentioned that there is also a community garden, and several households have gardens and women dominate these projects. Women still earn extra income by producing and selling vegetables and work as labourers.

Lastly, in Lokaleng the women daily have to manage natural resources like wood and water (Municipal Demarcation Board: 2014). Despite all the other activities women participating in, these women have to raise poultry, small livestock and milk cows. The Lokaleng area has been associated with farming and agriculture for years, thus resulting in a high rate of unemployment. The women in the area participate in a variety of agriculture, normal domestic duties and work that are able to all these activities in to productive resources.

3.4 RESEACHER’S ROLE

The researcher’s role was to facilitate all the stages of research process. A researcher needs to clarify the research process, defining the objectives, aims of the research, defining the concept, verification and analysis, reporting the findings. S/He collects and analyses data. In qualitative research, the researcher can be regarded as the mediator between the experiences of the participants (data) and the under-studied community (Denzin and Lincoln: 2011: 36). Hence the researcher maintained this role throughout the study.

3.5 POPULATION

Participants can be simply regarded as respondents. They are those people or a certain population that the researcher invites or involves in the study. This involves the researcher getting to know the people he/she is studying. Participants in this study refer to the entire group of people that the researcher wishes to investigate. Babbie (2010:116) explains that
participants/respondents are “that group of people whom the researcher wants to draw conclusions” on/from.

In this research, the participants are women, community elders and front-runners. The knowledge holders, community elders and leaders are directed respondents due to the fact that they are the basis of information regarding the strategies to enhance food security in the community and women are chosen on the basis that they are the suppliers of food at the household and community level.

The Lokaleng village community is used in this study as the population. Furthermore, Raigit (2005:33) defines population as including number of individuals or in terms of the behaviour one wishes to understand. Due to lack of time and money, as well as in order to gain information from the entire population, the researcher selected a representative sample of that population.

3.6 SAMPLING

For the purpose of this study, non-probability sampling approach is employed. That is, a non-random or no systematic representative method will be serving as a prerequisite to determine the research sample. In this research, a purposive sampling method was used. Purposive sampling techniques are primarily used in qualitative studies and may be defined as selecting units (for example, individuals, groups of individuals, institutions) based on specific purposes associated with answering a research study’s questions, as mention by Teddlie and Yu, (2007: 77). According to Tongco (2007: 147) purposive sampling technique, also called judgment sampling, is the careful selection of an informant due to the qualities the informant possesses. The researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by virtue of knowledge or experience.

Therefore, the majority of people, especially women at the rural Lokaleng village, depend on the governments social grants for a living. They are poor and unemployed and this made it convenient for the researcher to approach women at their households at any time and day of the week.

The researcher selected women who were willing to participate voluntarily in the study with a view to share their views on the enhancement strategies for the recognition of indigenous
African women in food security at Lokaleng village. The reason was that indigenous African women are the ones who play a dominant role in food security by participating in farming.

3.7. DATA COLLECTION

3.7.1 PRIMARY DATA

For the purpose of this study, primary data will refer to raw and unprocessed data collected from the respondents in the form of semi-structured interviews (See the tool Annexure B).

3.7.1.2 SEMI-STRUCTURED INTERVIEW

Semi-structured interviews were applied in this study and the questions were asked according to the tool. According to Olsen (2012:33-34) interviews involve an interaction of at least two people and that “structured interviews are face to face encounters supported by a questionnaire which is carefully planned”. She adds that in a normal interview “the questions are planned in advance, and they tend to be open-ended questions such as who, what, where and who?, or less structured”. Floyd and Fowler (2009:5-6) further explains that it is common to use an interviewer in social surveys to ask questions and record answers. She adds that it is important to avoid having them influence the answers the respondents give, and ‘…therefore to give them standardized questions… to maximize the accuracy within which the questions are answered.’

However, Olsen (2012) maintains that in qualitative approach, a list of prompts is invaluable when planning for an interview. In addition, Bless and Higson-Smith (2000:108) also state the advantages of structured interviews as firstly, that the competence and influence of the interviewer are much less important and the recording of answers is usually quite straightforward and secondly, that “questionnaires filled out by an interviewer have definite advantages because they can be administered to respondents who cannot read or write”.

The majority of women at the village cannot read or write English and Setswana, but they can speak Setswana very well. It is for this reason that the researcher used semi-structured interviews to collect primary data from the respondents on their experiences in enhancement strategies for the recognition of African indigenous women in food security at their local community of Lokaleng village. For example, Bless and Higson-Smith (2000:97) explain that “when the researcher collects their own data towards answering questions raised by the researcher, the data is called primary data.” This means, prior to the interview, the researcher
prepared a set of questions and standardize research questionnaire in English and translate the questions in Setswana to the respondents during the actual interview process at the respondents’ households. Lastly, the researcher asked for the biographical characteristics of the respondents, such as their age, income source, employment status and marital status. The researcher also used probing techniques during the interview to clarify research questions to the respondents with a view to receiving a more insightful understanding of the phenomenon of the role of women in indigenous food security.

3.7.1.3 SECONDARY DATA

Secondary data refers to data sourced from published works of other scholars, policies, search engines et cetera. The study will make use of secondary data to explain and answer the research objectives. This will include books, works from articles, newspapers, and online literary works of various scholars related to the main variables of the study such as the role of women in indigenous food security and rural women and indigenous food security.

3.8. DATA ANALYSIS AND PRESENTATION

The data collected was analysed thematically, that is, the responses of the respondents will be grouped according to themes with a view to answer the study’s research objectives and questions.

Data is presented in a table and narratively discussed.

3.9. TRUSTWORTHINESS

Before the researcher gathered any data, the researcher gained access to the selected sample in order to conduct observation or interviews by developing a friendly relationship with the persons regarded as gate keepers (those in authority, chiefs). She asked for permission both formal and informal. Formally, permission was written and presented to them to accept before embarking on interviews. Informally, the researcher went to households that have gardens/ farms to personally and verbally informed and requested for their cooperation. After gaining acceptance in the study field, the researcher explained what the research is all about. The researcher further listened and showed interest in what participants had to say. Full devotion must be paid to participants’ contributions during the interviews, and the researcher will be taking field notes as much as possible (Creswell: 2009:91).
Since the majority of people at the village level cannot read or write English and Setswana, but can speak Setswana very well, prior to the interview, the researcher prepared a set of questions and standardized research questionnaire in English, then translated the questions into Setswana. This Setswana questionnaire was used during the actual interview process with the respondents in their households to avoid language barriers in this research.

3.9.1 Member checking

Member checking (MC) is sharing of the raw data and is mostly related to qualitative research, whereby a researcher submits resources relevant to an investigation for checking by the people who were the source of those materials. The vital issue here for implementing member checking is to establish how far the researcher's understanding of what was going on in the social setting corresponds with that of members of that setting (Cresswell:2009). The common form of member checking took place when the researcher submitted a version of her findings or interview transcript for checking after the researcher and the participants listened to the recorded interview together. All participants agreed with the content.

3.9.2 Thick Description

Thick-Description is where the full research report will be descriptive. The Thick Description has been selected as the most fitting approach to base the report on. Creswell (2009) explained that Thick Description highlights the meaning actions of the organism observed. Thick Description tries to rescue (extract) the meanings, actions and feelings of the people or phenomena observed. In focussing on “meanings,” it lies at the heart of qualitative study, which is a non-positivist methodology. A Thick Description does more than record what a person was doing. It goes beyond mere fact and surface appearances. It presents detail, context, emotion, and the webs of social relationships that join persons to one another. It also evokes emotions and self-feelings. It inserts history into experience and establishes the significance of an experience, or the sequence of events, for the person or persons in question. In Thick Description, the voice, feelings, actions, and meanings of interacting individuals are heard (Cresswell, 2009). The researcher described the process of research to the best of her ability in this study.
3.9.3 External auditor

This is where a peer researcher is sought to review the entire process, especially data collection and analysis. It is all about reviewing the whole project. The auditor is not familiar with the project and can provide an objective assessment throughout the process to the conclusion of the study (Given: 2012-42). The advantage of an auditor is that peers can look over many aspects of the project such as the relationship between the research questions and the data, as well as the level of data analysis from the raw data. This independent person ensures the validity of a qualitative study. This method was implemented in the study.

3.9.4 Inter-code Agreement

This is all about entering into or negotiating agreement. By this, the single researcher can be assisted by another person to cross-check his/her codes used. It establishes also whether two or more codes are used for the same passage in the text, for instance in surveys such coding is more often applied to the open-ended questions’ answers of participants (Marshall and Rossman: 2011-38). Coding can be used to analyse other types of written data or visual content. The study applied this process by allowing the data to be analysed by an independent coder and then did a consensus discussion between the researcher and the coder.

3.10. ETHICAL CONSIDERATIONS

Ethics is about formulating safeguards to protect the participants or respondents (ethical principle of psychologist, 2010: 2). Ethical consideration is one of the most important parts of the research. The first responsibility for the conduct of ethical research lies with the researcher. There are certain procedures that are to be followed.

3.10.1 Confidentiality

The respondents must be informed in detail about the nature and purpose of the research, the procedures to be followed, and the expected benefits to the participants and society, the potential of reasonable risks, stress and alternatives to participating in the research. Again, there should be a statement that describes procedures in place to ensure the confidentiality or anonymity of the participant (Ethical principle of psychologist, 2010:2). In addition, the respondents were told about the privacy of any data that they will provide to the researcher with, that such information will be treated with the strictest confidentiality and that no third
party will be furnished with any part of the information provided by the respondents without the respondents being informed. Finally, the respondents were informed that they may not give any of their personal information, such as names or contact details, to the researcher.

3.10.2 Anonymity

By anonymity, the protection of the privacy of the participants has to be ensured. The participants remained anonymous throughout the study, even to the person conducting the study. The anonymity standard is a stronger guarantee of privacy to ensure respondents’ full cooperation (Brecker and Bryman, 2011:65). For this study, the participants did not have to disclose their names in any material provided to them. They remained unknown.

3.10.3 Informed consent

There must be clear communication between the researcher and the participants. This simply means that the participants must be fully informed about what the study or research is all about. They must understand also what they have been told, and they must as well give their consent to participate. The respondents must authorize their participation in the study. In the absence of these the study cannot proceed. From the above, the participants will not be forced to participate. This is what the researcher did before embarking on the study. By agreeing to participate, they must have considered the information that they are going to give out and its effects carefully. Thus honesty and transparency were promised here (Ethical principle of psychologist, 2010:2).

Furthermore, the latest North West University Manual for Postgraduate Studies document (2010) was followed to the letter in terms of the guidelines in the process of conducting the study as part of ethical considerations. In this regard, the researcher began by explaining the purpose of the study to the respondents; that it is to explore their views on strategies to enhance the recognition of African indigenous women in food security.

One can conclude this section by stating what Harrison and Callan (2013:48) note that “ethical guidelines and professional codes of conduct are supposed to help researchers avoid ethically dubious practices and research should strive to do no harm by observing the core research principles of consent, anonymity and confidentiality”. It is for these reasons that ethical considerations were taken very seriously in this study, especially since the
respondents are women who cannot read and write and are vulnerable to manipulation. The purpose of the study was explained to the respondents in the language that they best understand, being Setswana, and the researcher explained to the respondents that their participation in the study is voluntary, and that they are free to withdraw from participating in the study at any time during the process.

3.11 SUMMARY

The researcher followed the discussed process to obtain data. In the following chapter, the realization research and the process followed.
CHAPTER FOUR

REALIZATION OF THE RESEARCH AND RECOMMENDATIONS FOR THIS RESEARCH

4.1 INTRODUCTION

The researcher discusses the realization of the research that is based on data-collection and analysis. The discussion of the data as well as the recommendations of this research is discussed in this chapter.

4.2 REALIZATION OF DATA COLLECTION AND ANALYSIS

Data was collected through semi-structured interviews, until it was saturated. Ten women were interviewed before saturation occurred. The data was analysed thematically.

According to Burns & Grove (2007:41) data analysis is designated as a way to deduce, organize, and giving a meaning to the collected data. Creswell (2014: 197) agrees with the previous authors and adds a more organised process of preparation of data for analysis. The following process was followed by the researcher.

The notes from the interview were transcribed and perused carefully. The text in the verbatim transcriptions was organized in concepts, categories and themes, according to Burns & Grove as well as Creswell. This process gave meaning to the data collected during the interview approach. Subsequently the four steps as detailed by Pienaar (2015) to analyse the data in a cultural context were followed:

Level one: Basic concept from the spoken words. The researcher will explore the audio and video recordings. Concepts will come from the spoken words;

Level Two: Joining or grouping of similar concepts to form a theme or cluster;

Level three: This is an intuitive deduction, convergence or discovery of new themes or clusters normally called an insight or discovery (with close collaboration of the community) and

Level Four: The building of a storyline or pattern to form a framework to guide research.
The analysis of the information assisted the researcher to acquire meaningful information about the role and function of African indigenous women in indigenous food security; Challenges and Strengths of African Indigenous women in Food security and Strategies adapted on perceived challenges to ensure food security. Below, a table provides the outline, capturing the level one, two and three data whilst the Strategies are described as Level four data-analysis further.

### Table 1: The role and function of indigenous African women in indigenous food security

<table>
<thead>
<tr>
<th>LEVEL ONE</th>
<th>LEVEL TWO</th>
<th>LEVEL THREE</th>
<th>LEVEL FOUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>BASIC CONCEPT</td>
<td>JOINING SIMILAR CONCEPTS TO FORM A THEME OR CLUSTER</td>
<td>AN INTUITIVE DEDUCTION, CONVERGENCE OR DISCOVERY OF NEW THEMES OR CLUSTERS</td>
<td>BUILDING OF A STORYLINE OR PATTERN TO FORM A FRAMEWORK</td>
</tr>
<tr>
<td>FROM THE SPEAKED WORDS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Farming</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Indigenous farming</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Self-developed compost</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Cow dung</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Vegetables waste</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Home-based gardens</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waste mixture from weeds</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Types of Crops</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Spinach</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- Embedded innovative Competence of Indigenous farming and composed development which led to food security. They have innovative skills/local knowledge.
<table>
<thead>
<tr>
<th>-Onion</th>
<th>-Carrots</th>
<th>-Cabbage</th>
<th>-Beetroot</th>
<th>-Oranges</th>
<th>-Grapes</th>
<th>-peaches</th>
<th>Fruits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Livestock</td>
<td>-Cattles</td>
<td>-Goats</td>
<td>-Sheep</td>
<td>-Chickens</td>
<td>-Chickens</td>
<td>-Donkeys (As a mode of transport)</td>
<td>Livestock</td>
</tr>
</tbody>
</table>

Table 2: Challenges of Indigenous African women in Food security

<table>
<thead>
<tr>
<th>LEVEL ONE</th>
<th>LEVEL TWO</th>
<th>LEVEL THREE</th>
<th>LEVEL FOUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>BASIC CONCEPT FROM THE SPOKEN WORDS</td>
<td>JOINING SIMILAR CONCEPTS TO FORM A THEME OR CLUSTER</td>
<td>AN INTUITIVE DEDUCTION, CONVERGENCE OR DISCOVERY OF NEW THEMES OR CLUSTERS</td>
<td>BUILDING OF A STORYLINE OR PATTERN TO FORM A FRAMEWORK</td>
</tr>
<tr>
<td>-Shortage of water</td>
<td>Lack of support</td>
<td>Lack of support</td>
<td></td>
</tr>
<tr>
<td>-Resources (garden tools)</td>
<td>Pesticides</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table 3: Strengths to resolve perceived challenges to ensure food security

<table>
<thead>
<tr>
<th>LEVEL ONE</th>
<th>LEVEL TWO</th>
<th>LEVEL THREE</th>
<th>LEVEL FOUR</th>
</tr>
</thead>
<tbody>
<tr>
<td>BASIC CONCEPT FROM THE SPOKEN WORDS</td>
<td>JOINING SIMILAR CONCEPTS TO FORM A THEME OR CLUSTER</td>
<td>AN INTUITIVE DEDUCTION, CONVERGENCE OR DISCOVERY OF NEW THEMES OR CLUSTERS</td>
<td>BUILDING OF A STORYLINE OR PATTERN TO FORM A FRAMEWORK</td>
</tr>
<tr>
<td><strong>Water</strong>&lt;br&gt;Own boreholes&lt;br&gt;They travel long distance to fetch water&lt;br&gt;Undertake rain harvesting</td>
<td>Water supply</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Tools</strong>&lt;br&gt;They use the old garden tools which are not in good conditions such as</td>
<td>Garden tools</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
hoes and spades. Donkeys for ploughing

**Lacks of fertilisers**
They use their indigenous / traditional fertilizers (self-developed compost)

| Seeds supply |

**Lack of training**
Those who went for farming-training in the past, share/ assist other community members

| Advanced agricultural training.  
Agricultural skills training/ development |

**Climate Change**
For the sunny conditions and to avoid evaporation. They use self-developed nets (vegetables bags) to protect their crops.

|  |

**Theft**
There is no formal security, Members of households all participate in ensuring the security of the farms

|  |
The role and function of indigenous African women in indigenous food security

During the interviews, the respondents stated that in their village women play a leading part in ensuring that there is food security within their families by participating in small scale farming. The respondents agreed that farming is the main source of food security in the village. Following that, most women in Lokaleng village planted spinach, beetroot, onions, cabbage and other fruits such as oranges, grapes and peaches, and most of their farming activities are done on their backyards.

Adding to that, they use their unique indigenous knowledge for farming, for instance, they use self-made compost such as cow-dung, chicken droppings, wasted vegetables and weeds and dried leaves as fertilisers. This can indeed be seen as the development of indigenous fertilizer.

It further came out in the interviews that all the women who participated in the interviews also have livestock, such as cattle, sheep, goats, chickens and donkeys. The donkeys are used as their mode of transport, for example, to draw water for the watering of the crops.

Subsequently, agriculture is the main source of income of the most households as they sometimes sell the vegetables and the means of food security, as Lokaleng women do not have any other work to generate income, and to meet their day to day life needs for survival. Subsequent to that, the embedded innovative skills/local knowledge of the indigenous women in indigenous farming played the vital role in food security in this indigenous community of Lokaleng.

The above mentioned is supported by the scholar such Dr. Ndeyapo Nickanor researcher at the University of Namibia in the Department of Statistics and Population studies, where emphasis is provided on the fact that women play a dominant role in food security but are normally undervalued and face many limitations in terms of employment, resources and services, leading to a high percentage of food insecurity among women (Gaoes, 2011: 17).

Furthermore, Naz, et al (2014: 282) emphasize that the rural areas of developing countries play a very important role in food security. They allocate their time to food production and
reproduction. In food production, they work and earn wages, in home production, they are the household managers but their work is considered as non-productive.

In general, Africa has performed better than other developing countries with respect to the indigenous women’s participation in the labour force, which stood at 61 percent in 2009 compared to the global rate of 52 percent. However, important differences in reward, choice of trade and job security continue. Mostly, African indigenous women execute a strangely higher share of unpaid or unproductive labour, given that women’s work days are longer than regular, up to 50 percent longer in some countries. Productivity of women farmers is likely to be 30 percent lower than that of men. This reveals their lack of access to inputs, such as infrastructure, finances, land and water. It is estimated that only a quarter of employers in Africa are indigenous women (Halonen and Blogger 2015: 431).

**Challenges of Indigenous African women in Food security**

The participants indicated that they face a number of challenges in their mission of food security for their households. The lack of water reservoir is a challenge. For example, water dam to draw water for garden irrigating around the community is located very far from the community and, coupled with this, the bad climate conditions with no rain is another obstacle the community is facing. Garden tools, enriched seeds, and modern fertilizers are other challenges which impact on the high production of the vegetation. Succeeding that, there is no informal training on the advanced agricultural aspects of farming as to empower the community. There is no support from other stakeholders such as local government (municipality). There is no formal security, resulting in high theft incident in the village, although they try to guard their own gardens.

In almost all countries, female-headed households are determined among the poorer strata of society and often have lower incomes than male-headed households. The problems faced by such households vary according to their degree of access to productive resources, including land, credit and technology (Feldstein, 1991, 201). Dr. Nickanor also highlighted that women have regularly been disadvantaged because of their role as care givers. In the pre-independence dispensation, men had to leave their families and seek for employment, whilst women were left behind to take care of the entire household chores which gave them little time to get qualified in any particular area. Nickanor stated that women who were able to go to schools are at least able to access food, because they have income which they can use to
buy goods from the market; while on the other hand, it is a challenge for women who are only reliant on the land because of the current drought.

This is supported by Shetty (2015: 761), where she holds that the relocation of men to towns leaving women behind in the rural communities is a factor contributing to gender imbalances in education and skill development. When the cash crops started, men usually went for crops they could sell, while the indigenous women would go for subsistence farming, for household feeding.

**Strengths adapted on challenges to ensure food security**

The researcher further enquired how the women alleviate their challenges.

Some women farmers have boreholes in their yards which they use for watering their gardens. Otherwise they rely heavily on the rain water. They also place water tanks next to their houses to harvest the rain.

Usually they walk quite some distance to the available dams, (such as Lotlamoreng dam, Setumo dam, Disaneng dam which are less than 20km).

Furthermore, in terms of agricultural resources, the respondents stated that they have limited agricultural resources. They emphasised that they still rely on the old tools which are not in a good condition, such as spades and hoes. The respondents stated that to fertilise their land, they rely on their indigenous way which is self-developed compost (by mixing weeds, vegetables and other waste).

Women farmer respondents stated that in terms of ensuring that other women become self-reliant in farming, those who went for farming training in the past share and assist others with the knowledge and skills that they have acquired.

For sunny conditions, the women use self-made nets (vegetable bags) and other available resources they can find to protect their crops.

In the village, there is no formal security. The respondents stated that members of the households participate in securing their crops.

Perusing these self-deployed resolutions, the researcher came to the realization that the community have measures to sustain themselves during challenging times.
According to FAO (2010), the issue of climate change is regarded as posing a threat to agriculture and food security in the 21st century, mainly in African countries like South Africa that rely on agriculture as a source of employment and food supply. Like any other women farmers worldwide, women farmers in Lokaleng village are also vulnerable to the climate change disasters. For this study, it has shown that women farmers have been practising the local skills as adaptation strategies to ensure that there is food security.

Dark (2011: 412) stated that Indigenous knowledge-systems have a positive impact in promoting food security. This statement is supported by Karim (2013: 231) who emphasises that adapting current farming technological practices to local rural areas and the experience of African indigenous women helps to improve the impact and sustainability of these technologies.

In general, African women are faced with a lot of challenges, for instance, when opportunities emerge with new markets, women face difficulties in taking advantage of them as they often lack access to credit, new technologies, knowledge of marketing and the like (World Development Report, 2012).
4.4 RECOMENDATIONS: STRATEGIES TO ENHANCE THE RECOGNITION OF INDIGENOUS AFRICAN WOMEN IN FOOD SECURITY IN THE LOKALENG VILLAGE

Embarking on the discussion in level four, the researcher deduced that the community can resolve most challenges through the resilience they build throughout the years. This prolonged involvement came out in the previous discussion, where the community provided solutions for their perceived challenges. Strategies are discussed under the following headings; Community-based Strategies; Strategies to revitalize the indigenous farming competence in the community and requested government support strategies.

<table>
<thead>
<tr>
<th>Main Strategies</th>
<th>Action</th>
<th>Process</th>
<th>Stakeholders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community-Based Strategies</td>
<td>Farming and usage of the indigenous/local knowledge skills and technologies gained through prolonged engagement to be transferred by elders to the younger generation</td>
<td>Usage of kraal manure (cow-dung) Usage of self-developed compost Chicken droppings Wasted vegetables Usage of animals for</td>
<td>Women famers Elders in the community</td>
</tr>
<tr>
<td>Strategies to revitalize indigenous farming competence</td>
<td>Sharing of skills (information on how to use the indigenous knowledge systems, technologies. The elders need to transfer these competences to the younger generation as it was done in previous years.</td>
<td>Educating experienced famers on Indigenous Farming</td>
<td></td>
</tr>
<tr>
<td>Requested government support strategies</td>
<td>Continuous training and resource support from the government Water Seeds Fence Market place</td>
<td>Extension agents Department of Science and Technology and the National IKS Office. Department of agriculture, Local</td>
<td></td>
</tr>
</tbody>
</table>

ploughing
Community-based Strategies

In Lokaleng village, women farmers are the backbone for the survival of their families. Several strategies are applied to ensure the food security. The women are the providers and custodians of food security and they have traditional farming skills as the means to maintain the stability of food security in their households. Most of these women are engaged in cropping. Most of the women have backyard gardens in their homes and they also do share cropping. Women farmers sell their vegetables and their livestock in the surrounding villages in order to maintain their families.

Adding to that, in order to ensure that there is adequate water for watering their gardens, most of the households have boreholes in their yards. Most women in the village use water tanks, and whenever it rains they put water tanks next to their houses in order for rain to fill up the tanks for them to be able to water their crops. They also use water from the rain in order to water their gardens and to feed their livestock. In terms of fertilisers, these women farmers use their unique skills/local skill like self-made compost such as mixture of the weed, cow-dung/ kraal manure and wasted vegetables, chicken droppings.

| government                                                                 |
| Department of Rural Development and Land Reform |
Strategies to revitalize indigenous farming competence

The experienced women farmers must equip the new farming generation with local farming knowledge and skills to ensure that there is adequate food. Community must share their unique knowledge of preserving food. In the community, the elders and women farmers must encourage learners at schools to have small gardens. This transfer from generation to generation was done previously by indigenous communities.

Women farmers should have access to land. Therefore, the Chief must provide the women farmers with a suitable land for cropping.

Traditional leaders should often call for imbizo’s / community meetings whereby they encourage the community to discuss all their challenges and local farming strategies.

Requested Government Support Strategies

Government must encourage women farmers not to rely on Government, but to be self-reliant by using their indigenous / traditional knowledge skills for farming. Government needs to supply women farmers with irrigation systems. Government needs to supply women farmers with seeds and encourage women farmers to use their indigenous knowledge technology systems.

Researchers, Policy makers and development institutions need to take into consideration the role of African indigenous women and the indigenous knowledge systems that they possess. The Government, together with relevant departments, should ensure that it prioritizes funding for agricultural research and extension, including investment in farming techniques that are context-specific and taking into account the role of women as farmers and conservers of food.
Conclusive remarks

In conclusion, indigenous African women play an essential role in food security by participating in farming. Apart from taking part in farming, they also have a unique skill for survival that is local knowledge of farming. These women have stronger links to the environment. These women in rural areas also experience the problem of both productive and reproductive labour, and their work in this concern is unappreciated. For this study, it has been proven that African indigenous women in Lokaleng village are vital to subsistence agriculture for household and community sustainable livelihood. Apart from the challenges that they are faced with, such as lack of support, inadequate markets, modern farming technologies, funding, climate change, and lack of training, most of their agricultural practices still depend on the indigenous knowledge and technology systems.
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ANNEXURE A

PARTICIPANTS INFORMED CONSENT FORM

TITLE OF STUDY

STRATEGIES TO ENHANCE THE RECOGNITION OF AFRICAN INDIGENOUS WOMEN IN FOOD SECURITY

I am Katlego Mothibi, the researcher responsible for this study and currently registered for MA in IKS at the Faculty of Human and Social Science, North-West University (NWU). You are being asked to participate in above research project.

The study is concerned with the role of African indigenous women in food security, where it is believed that a large part of Lokaleng women depend on farming as a source of food security. Moreover, these African indigenous women’s role is not being recognized. Their role as the custodians of food security has not been sufficiently documented to inform policy development and to be shared with the youth for sustainability as well to be given the support by the Government and other stakeholders.

The researcher believes that the study does not pose any risk of injury, physical or psychological, to the participant.

The study participants can choose to withdraw from the study at any time. They can also refuse to answer any questions which they are uncomfortable with. The study is conducted completely on a voluntary basis. The researcher assures you that any information or response obtained in connection with the study is completely confidential.

If you have any questions about the study, you can contact the researcher in person on the number provided.

Participant signature   Witness   Date
ANNEXURE B: English/Se tswana Questionnaire

QUESTIONNAIRE SCHEDULE

STRATEGIES TO ENHANCE THE RECOGNITION OF INDIGENOUS AFRICAN WOMEN IN FOOD SECURITY.

CASE STUDY OF LOKALENG VILLAGE IN THE NORTH WEST PROVINCE, SOUTH AFRICA

SECTION A: DEMOGRAPHIC DATA OF RESPONDENTS

Indicate by marking an “X” in the appropriate box.

1. Age Group

<table>
<thead>
<tr>
<th>Age Group</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20-30 years</td>
<td></td>
</tr>
<tr>
<td>31-40 years</td>
<td></td>
</tr>
<tr>
<td>41-50 years</td>
<td></td>
</tr>
<tr>
<td>51-60 years</td>
<td></td>
</tr>
<tr>
<td>61- above</td>
<td></td>
</tr>
</tbody>
</table>

2. Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td></td>
</tr>
</tbody>
</table>

3. Marital Status

<table>
<thead>
<tr>
<th>Marital Status</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td></td>
</tr>
<tr>
<td>Divorced</td>
<td></td>
</tr>
<tr>
<td>Widowed</td>
<td></td>
</tr>
</tbody>
</table>
5. Educational Level

<table>
<thead>
<tr>
<th>Informal Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
</tr>
<tr>
<td>Secondary</td>
</tr>
<tr>
<td>High school</td>
</tr>
<tr>
<td>Tertiary</td>
</tr>
<tr>
<td>Others, specify</td>
</tr>
</tbody>
</table>

6. Employment Status

<table>
<thead>
<tr>
<th>Employed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unemployed</td>
</tr>
<tr>
<td>Pensioner</td>
</tr>
<tr>
<td>Farmer</td>
</tr>
<tr>
<td>Others, specify</td>
</tr>
</tbody>
</table>

6. Household income

<table>
<thead>
<tr>
<th>0-000</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000-2000</td>
</tr>
<tr>
<td>2000-3000</td>
</tr>
<tr>
<td>3000-4000</td>
</tr>
</tbody>
</table>
7. Years of residence in Lokaleng Village

<table>
<thead>
<tr>
<th>Years</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>5-10</td>
<td></td>
</tr>
<tr>
<td>20-30</td>
<td></td>
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<tr>
<td>30-40</td>
<td></td>
</tr>
<tr>
<td>40+</td>
<td></td>
</tr>
<tr>
<td>4000+</td>
<td></td>
</tr>
</tbody>
</table>
SECTION B

ENHANCEMENT STRATEGIES FOR THE RECOGNITION OF INDIGENOUS AFRICAN WOMEN IN FOOD SECURITY:

2. THE ROLE AND FUNCTIONS OF INDIGENOUS AFRICAN WOMEN IN FOOD SECURITY

2.1. What are the main sources of food security in the Lokaleng Village?

2.2. Do you practice indigenous farming? Why? If not, why not?

2.3 Which agricultural activities are dominated by women in the village?
2.4. Do you own a homestead food garden?

2.5. What roles do women play as household food producers?

2.6. What knowledge and skills do women have to ensure the availability of household food supply at all times?
SECTION C

3. CHALLENGES AND STRENGTHS OF INDIGENOUS AFRICAN WOMEN IN FOOD SECURITY

3.1 Do women have access to arable land in the Lokaleng Village?

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3.2 What are the challenges of women in providing food security?

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3.3 Have you experienced any changes in providing food for your household over the past ten years?

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3.4 If the answer is yes, what are these changes?

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……………………………………………………………………………………………………
3.5. How have these changes impacted on the sources of food supply for your household?

3.6. What strategies do you use to adapt to these changes and ensure household food supply?

3.7. What are advantages and limitations of these food supply strategies?
3.8 In your own opinion, to what extent does weather condition affect food security in Lokaleng village?

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3.9 Do you receive any assistance from government?

Yes ☐  No ☐

Explain what kind of assistance do you receive?

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THANK YOU FOR YOUR COOPERATION!!!!!!
DIPOTSO

MEKGWA YA GO MATLAFATSA GO ITSEGE GA GO TSAYA KAROLO GA BASADI BA AFRIKA MO GO NETEFATSENG GONNENG TENG A DIJO TSE DILEKANENG.

( LEFELO ) MOTSE WA LOKALENG MO POROFENSENG YA BOKONE BOPHIRIMA MO AFRIKA BORWA.

KAROLO YA A: DEMOGRAPHIC DATA OF RESPONDENTS
Supa/Arabaka go diraLetshwaole “X” in the appropriate box.

1. Dingwaga/Mophato

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Dingwaga</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-30</td>
<td></td>
</tr>
<tr>
<td>31-40</td>
<td></td>
</tr>
<tr>
<td>41-50</td>
<td></td>
</tr>
<tr>
<td>51-60</td>
<td></td>
</tr>
<tr>
<td>61- le go feta</td>
<td></td>
</tr>
</tbody>
</table>

2. Bong

| Gender | |
|--------| |
| Mme    | |
| Rre    | |

3. SeemosaNyaló

<p>| Marital Status | |
|----------------| |
| Gaanyala       | |
| Onyetse        | |
| Otlhaadilo se molao | |</p>
<table>
<thead>
<tr>
<th>Moswelwa</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Lo dula mmogo</td>
<td></td>
</tr>
<tr>
<td>fela</td>
<td></td>
</tr>
</tbody>
</table>
| Lo kgaogane fela |   |}

5. SeemosaThuto

<table>
<thead>
<tr>
<th>Thuto e potlana</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sekolo se kwatlase</td>
<td></td>
</tr>
<tr>
<td>Sekolosamagareng</td>
<td></td>
</tr>
<tr>
<td>Sekolo se segolo</td>
<td></td>
</tr>
<tr>
<td>Se theo se segolo</td>
<td></td>
</tr>
<tr>
<td>Tsedingwe</td>
<td></td>
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</tbody>
</table>

6. Maemo a tiro

<table>
<thead>
<tr>
<th>O a dira</th>
<th></th>
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<tbody>
<tr>
<td>Ga o dire</td>
<td></td>
</tr>
<tr>
<td>Penshenara</td>
<td></td>
</tr>
<tr>
<td>Molemirui</td>
<td></td>
</tr>
<tr>
<td>Tsedingwe</td>
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</tbody>
</table>

6. SeelosaLetsenomolapeng

<table>
<thead>
<tr>
<th>0-000</th>
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<tbody>
<tr>
<td>1000-2000</td>
<td></td>
</tr>
<tr>
<td>Income Range</td>
<td></td>
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<tr>
<td>--------------</td>
<td>--</td>
</tr>
<tr>
<td>2000-3000</td>
<td></td>
</tr>
<tr>
<td>3000-4000</td>
<td></td>
</tr>
<tr>
<td>4000+</td>
<td></td>
</tr>
</tbody>
</table>

7. Dingwagatse o di ntseng/Dingwagatse o di tsetsengmomotsingwaLokaleng

| 5-10 |  |
|      |  |
| 20-30 |  |
| 30-40 |  |
| 40+   |  |
KAROLO YA B

MEKGWA YA GO MATLAFATSAGO ITSEGE GA GO TSAYA KAROLO GA BASADI BA
AFRIKA MO GO NETEFATSENG GONNENG TENG A DIJO TSE DILEKANENG.

2. SEABE LE TIRO YA BASADI BA MA AFORIKA MO GO NETEFATSENG GA
GO NNENG TENG GA DIJO MO GO LEKANENG

2.1. kemekgwa/kemefutae fengeolengyonetotaeo e
netefatsangpabalesego/tshireletsoyadijomomotsengwalokaleng?
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2.2. A lo dirisamokgwawaronawa se afrika/wabogologolowatemo? Fagosejalogoreng?
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2.3. Kemefutaefeyatemo e tsweleditswengpelemmele gore sebesaBasadi se
bonalaselekgwagodimogoyonemomotsengwaLokaleng?.
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........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
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........................................................................................................................................
........................................................................................................................................
2.4. A gona le tshingwanamolapeng la gago?

2.5. Keditirotsefemomotsengtsediatileng di tshwerepelekebasadi?

2.6. Kekitsoefe le bokgonibofengbobasadibanang le bone go netefatsafadijotsamolapeng di duladileleng?
3. DIKGWETLHO LE MATLA A BASADI BA MA AFORIKA MO GO NETEFATSENG MO GONNENG TENG GA DIJO TSE DI LEKANENG

3.1. A bomme/basadibana le tshiamelo /tetlaya go kgona go lemamokarolongoenang le mmuooitekanetseng, mmu o eleng gore ona le menontsha, mmu o osiametsengtemomotsengwalokaleng?

3.2. Kedikgwethodifetsebasadibalebaneng le tsonemabapi le tshireletsegoyadijo?

3.3. Mo dingwagendilelesometseo di fetileng a o kilewaimogeladiphetogomo go tlamelengbalelapa la gagokadijo?
3.4. FaKaraboelee, tlhalosa gore kediphetogodife?

3.5. Diphetogotseo di amilejangtlameloyagagokadijo/ leungo la theboleloyadijo go lapa la gago?

3.6. Kemaano a feng a lo a dirisang go kakgona go itepatepinya le diphetogo le go netefatsatheboleloyadijo go balelapa?

3.7. Keditshono le diekanyetso di fetsathebolelomaanoyadijo?
3.8 Goya k nosi, fa o lebeletse, phetogoyamaemo a loapi a amatheboleloyadijojangmomotseng?

3.9 A gona le thusonngwe e oamogelanggotswamommusong? / a go sengweseopusoelothusangkasone?

Ee Nyaa

Tlhalosakotlalo gore kemokgwaofewathuso o oamogela.

KEALEBOGA KE LEOGELA NAKO,THUSO, MMOGO LE TIRISANO MMOGO YA GAGO.!!!!!!
Annexure C
DECLARATION OF LANGUAGE EDITING

17th February 2017

To whom it may concern

Dear Sir/Madam

This is to certify that I have fully edited the Masters dissertation for Ms. Katlego Mothibi entitled STRATEGIES TO ENHANCE THE RECOGNITION OF AFRICAN INDIGENOUS WOMEN IN FOOD SECURITY (North-West University). The text was checked for style, clarity and ease of reading, grammar and usage, spelling and punctuation, consistency in the use of text and figures in illustrations and tables, completeness and consistency in references, as well as consistency in page numbering. Headers and footers and suggestions were offered. The editor makes no pretension to have improved the intellectual content of the dissertation and did not re-write any text. The editor’s suggestions are to be accepted or rejected by the author. The author effected the final changes by him- or herself.

Yours sincerely,

SHADRECK NEMBAWARE: Corporate Communications Consultant – Performance Dynamix
(DPhil Candidate-UKZN; MA English UZ; B.A. Hons English (UZ); PGDHE (CUT); IMM (RSA)
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Centre for Language and Communication Studies
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Tel: +263-67-29464 (Ext 239)
Cell: +263-772347689
nembaweshadie@aol.com

Performance Dynamix:
Generating value through Communication