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Department of Development Studies

Gender Participation in Production and Management of Small and Large Livestock Stock in
Matsieng Constituency, Lesotho

A dissertation submitted to the Department of Development Studies in partial Fulfilment of the
requirement for Master of Arts in Development Studies

By

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Declaration

I, ----- Hereby declare that the dissertation that I submit for the Master of Arts in Development Studies at the National University of Lesotho is my work. I have not submitted it before for a qualification at another university or any other institution of higher education.

Matšelis C. Tuoane

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Certification

This is the certification that this dissertation has been read and approved that it has met the requirements of the Department of Development Studies, National University of Lesotho, for the award of the Degree of Master of Arts in Development Studies.

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Student

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Supervisor

Dedication

This paper is for my late father, Ntate Tšotleho Tuoane, my Mother 'm'e Masebaka Tuoane, my younger Sister, 'Manakeli Tuoane, my only Son, Abuti Seopa Sepiriti and my lovely husband, Ntate Lehlohonolo Sepiriti.

Abstract

Background: Livestock production has become a very important part in many developing countries. It also provides food security and the livelihoods of a large population in many rural areas of developing countries. Majority of Basotho livestock farmers are based in the rural areas, and are mainly subsistence farmers. For a long time, women and men have not been participating equally in livestock production and management due to different factors such as women's low literacy, culture, gender and the geographical location. However, the Lesotho Government tried to make improvements towards challenges faced by women, and signed treaties and protocols such as The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) that was ratified in 1995. The Government further adopted the Married Persons' Equality Act 2006, and The Land Act 2010 and Gender and Development Policy 2018-2030 to name the few, with the purpose of uplifting the status of women.

Objective: The objective of the study is to assess role played by men and women in small and large livestock production and management, examining factors that restrict equal participation of men and women in livestock production and management, investigating how livestock production and management contribute to the livelihoods, and to study the areas where men and women benefit most in livestock production and management.

Methods: The study engaged different methods to collect data, such as interviews, observation and focus group discussion with female farmers, male farmers, shepherds, and community leaders at Ha Paanya Matsieng. Thematic analysis was used to analyse the data.

Results: It was discovered that both men and women participate in the production and management of livestock. However, they do not equally participate, with men still holding an upper hand of the economic products and being on the decision making. There are different factors

that were revealed that hinder equal participation of men and women, such as culture, the status of either a man or a woman and the customary law that governs rural households. Livestock has been found to be the backbone of many rural families, they depend more on livestock. Finally, it was found that men are still benefiting more than women on livestock and their products, while women are not directly benefiting but benefit as a whole household.

Recommendations: The Lesotho Government should harmonise the laws that govern customary marriages, particularly because the majority of households in rural areas are married customarily. Since women for most part have no access to their livestock in the absence of their husbands, owing to their identity, it is recommended that the Legal Capacity of Married Persons Act should be made to cover both civil and customary marriages. Also recommended is that the Basotho households, especially both partners should be sensitized to their right to knowing their livestock and their documents to avoid any problems encountered by women following the death of their husbands.

Abbreviations

SADC- Southern African Development Community

GOL- Government of Lesotho

UN- United Nations

AU- African Union

ICT- Information Communications and Technology

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CHAPTER ONE: AN OVERVIEW OF THE STUDY

1.0 Background to the Study

Livestock production and management is an important part of the agricultural systems for many rural families in the world. It largely contributes to the economy of many developed and developing countries. It has provided food security and livelihoods to the majority of the populations in many rural areas of the world at large, particularly the growing economies of many developing countries, (Mondal & Singh, 2022). Looking at Lesotho as one of the developing countries, Ferguson (1990) indicated that Lesotho is a hilly country with a large rural population where a majority are subsistence farmers, mostly relying on livestock production and management. In addition, Rantšo (2020) observed that agriculture is the main source of livelihood for many rural Basotho. Of these are subsistence farmers, participating in livestock production used mainly for ploughing, producing milk and many social activities such as paying bride prices.

Scholars such as Arshad, Muhammad& Ashraf. 2013; Assan 2014; Awan 2021; Githiga, Karugia, Massawe, Ogada, Mugweru, Ongudi, Tchouawou, &Mulei, 2017; Herrero, Grace, Njuki, Johnson, Enaharo, Silvestri, & Rufino, 2015; Kishindo 1993 and Upton 2004 share similar views that, as an economic backbone of many developing countries, particularly in the rural areas, livestock production and management has a very long history. The primary source of revenue for many farmers in the rural areas is livestock. Livestock production is, therefore, key to many rural livelihoods, and it provides income and employment to the farmers. Livestock has tended to become a valuable asset and a safety net for the poor. In addition, Guthiga, Karugia, Massawe, Ogada, Mugweru, Ongudi, Tchouawou, & Mulei (2017) indicated that although rural farmers have long relied on livestock production, women have become vulnerable, as low-income livestock

keepers in many parts of Africa. This particular group of people have been either unfairly disadvantaged or completely excluded from decision-making processes even in the livestock sector (Amusan *et al.*, 2021; Ndlovu & Mjimba, 2021). Concurring, Yisehak (2008) noted men for being often involved in decision-making panels in the livestock industry for control in any context. Men are typically in charge of general livestock management, while women are involved only in labour input for feeding and managing vulnerable animals such as calves, sick and/or injured animals. On this basis, women would not own any livestock as long as their husbands are still alive. Besides such long-term exclusion from many spheres of life, including the livestock sector, women have experienced low literacy skills and lack of social mobility, because of cultural and social norms, thus being relegated as opposed to their male counterparts or male partners. They have had unequal access to and control over productive resources and limited access to markets, among others (Profuno & Stacey, 2022).

With many rural households in developing countries keeping livestock, such animals help to meet household consumption needs and social needs for festivals, rituals and family income. As Kishindo (1993) confirmed, rural farmers mainly rely on livestock production for a living, thereby stressing that rural farmers depend on livestock production for their survival. With an unequal participation of men and women farmers having long taken place, land allocation within families has not been any exception. Men have been considered to be the heads of families, with women gaining such privileges only indirectly through their spouses (Amusan, Akokuwebe, & Odularo, 2021). If a woman divorced or had to separate from her husband, she would lose her rights to him and be forced to live under her parents' protection. Similarly, Arshad, Muhammad, & Ashraf, (2013), Awan (2021) and Ferguson (1990) view livestock as contributing mainly to the rural economy of many developing countries. However, despite the fact that women participate in

livestock production in Lesotho, their efforts have not been recognised because it is regarded as traditional work that they are expected to do on a daily basis. While large livestock production is still considered to be under the authority of a man, small livestock and vulnerable ones are considered to be under the control of a woman.

According to Morapeli (2019), the Government of Lesotho passed several Acts such as the Legal Capacity of Married Persons Act of Lesotho 2006, as a move to uplift the status of women. On this basis, women are no longer regarded as minors to their spouses in Lesotho. However, these Acts have been ineffective in many areas of the country because of the patriarchal culture of the Basotho nation. Although women, for the most part, play an important role in livestock production, customarily, they own livestock through their husband even when the husband has gone away in search of jobs. Apparently, the patriarchal culture still dominates and forces women to wait for their husbands to authorise, often in writing in agreement for his wife to access their domestic livestock. As mentioned earlier, the justification for all these is that men are regarded as heads of families; therefore, the earmark represents the husband within the family setting. However, more literature in Lesotho focuses on gender and politics as well as on educational issues (Mosetse 2006 & Ntho, Matela- Tale, Thabane, Kaaba, Makhotla, Konstabile, Mapetja, & Motsamai, (2015). Therefore, there is a very limited literature on gender and livestock production and management.

1.1 Problem statement

As previously indicated, Lesotho has joined hands with the United Nations, the African Union and the SADC, by signing conventions aimed at elevating women's position to that of their spouses. The government also approved legislation in Lesotho's parliament with the goal of empowering women and making them equal to their male counterparts both within and outside the home. However, the Lesotho Government's efforts to ensure women's empowerment have been

ineffective, particularly in the areas of livestock sector. As indicated Mokati, Ncube, & Bahta (2022) even though women are regarded as main players in the household administration, they do not own and control means of production. Women are just subordinating to the absent husbands who are employed or engaged in other activities, about 67% of male farmers own livestock while 33% of female farmers have ownership and mostly are widowed. Despite the passing of the Legal Capacity of Married Persons Act, 2006 with its clear stipulation on granting women equal rights to men, only the minority of married women have assumed certain public roles among the Basotho community.

1.2 Purpose of the Study

The purpose of this study is to assess the participation of men and women in small and large livestock production and management in Matsieng constituency and how such participation could contribute to their livelihoods.

1.3 Objectives of the study

- a)** To assess the role played by men and women in production and management of small and large livestock;
- b)** To assess factors that restrict equal participation of men and women in livestock production and management;
- c)** To investigate how women and men participation in livestock production contribute to their livelihoods;
- d)** To assess areas which men and women benefit in livestock production and management.

1.4 Research Questions

- a) What are the roles of men and women in small and large livestock production and management?
- b) What are the factors that restrict equal participation in livestock production and management?
- c) How do both gender participation in livestock production contribute to their livelihoods?
- d) Which areas men and women benefit in livestock production and management?

1.5 Significance of the study

The study may benefit rural livestock farmers in Lesotho. The rural livestock farmers are anticipated to understand the importance of their roles in livestock production and management. Livestock farmers may realise that equal participation means sustainable production; therefore, the standard of living in family settings will probably improve, following an increased understanding from this study. With the study also identifying factors that restrict equal participation of men and women, policy makers would learn from such lessons, hence helping to remove such identified restrictions. Farmers may also realise how livestock production contributes to their livelihoods, the features which may encourage them to gather more knowledge and strategies guiding more production for improved lives. This study will likely be one of its kind focusing on gender issues in livestock production and management. As earlier mentioned, there is less literature on the phenomena, this study would serve as a point of departure for future research on gender and livestock production in Lesotho.

1.6 Structure of the Study

This study is divided into five major chapters. Chapter one has introduced the study beginning with the background to the study, statement of the problem, purpose, objectives and research questions of the study. The chapter has also presented the significance of the study and ended with structure of the study. Chapter Two reviews the literature relevant to livestock production and management in many parts of the world, including Lesotho as the research context for the study. Chapter Three presents the methodology with a focus on the research design, data collection methods and analysis and ethical considerations for the study. In Chapter Four, the presentation, analysis and interpretation of the findings are considered. Finally, Chapter Five presents the summary of the main findings, conclusions and recommendations of the study.

1.7 Summary

This chapter has covered the background to the study, showing the historical background of female and male farmers in developing countries, and indicating that for a long-time female farmers have been under the umbrella of their husbands for those who are married. The chapter has thus shown how the divorced, single, and widowed female farmers have had to be under the umbrella of their elder male family members such as fathers and brothers. Also covered is the problem statement that indicated that although there are laws intended to uplift the status of females, such laws have become ineffective in many ways in the livestock sector. The purpose of the study has been presented along with the objectives, research questions as well as the significance of the study. The chapter has highlighted the structure of the study, outlining the chapters into which the study is organised.

Chapter Two: Literature Review

2.0 Introduction

This chapter presents literature review and the theoretical framework underlying this study. The chapter thus reviews the relevant literature regarding the role played by both men and women in production and management of small and large livestock. Additionally, this chapter further explores factors that restrict equal participation of men and women in the small and large livestock production and management. Finally, this chapter examines how livestock production contributes to the livelihoods of rural men and women farmers.

2.1 The Roles of Men and Women Livestock Production and Management

First and foremost, scholars in different regions, mutually agree in principle that participation of women and men vary by types of livestock, and similarly the variation of livestock by types also differ from region to region. (African Development Bank 2005; Ashard, Muhammad, & Ashraf, 2013; Arora & Tyman 2018; Banuree 2019; Doss 2011; Gitungwa 2021; Kishtwaria 2016; LEISA Magazine 2009; Meng 2014; Mthi, Nyangiwe, Menhas, Mushunje, & Ighodaro, 2018; Nosheen 2010; Paudel, Meulen, Wollny, Dahal, & Gaully, 2009; Profumo 2022; Rubio & Alvares 2021; Sigh 2020). In Australia, as viewed by Profumo (2022), small livestock such as sheep and goats which are mostly used for family consumption and cultural activities, are usually under the control of women more than that of men. However, the income from such livestock is equally shared, with the decision to use them being jointly made by men and women in households. In contrast, large livestock such as cattle, horses and donkeys are predominantly under the control of men (Profumo 2022).

Equally significant is that Paudel, Meulen, Wollny, Dahal and Gaully, (2009)' saying that in other developing countries, women fully participate in livestock production and management.

Nonetheless, men and women have different roles depending on the type or species of livestock. For example, women's main duty is to feed vulnerable livestock left near homes (Coble, Balehegn, Adesogan, & Colverson, 2021). In addition, women also dominantly participate in and take care of small livestock such as sheep and goats, while men are fully involved in the production of large animals such as cattle, donkeys and horses. Unlike men, women are a mostly involved in feeding, cleaning the gutter and sheds, regardless of species and size of the animal in both large and small animals (Pathak, 2022). Therefore, men are mostly responsible for milking animals and selling milk to the target market. This particular function of milking and selling is believed to be the easiest job performed by men ever in livestock production and management (Kyotos, Oduma, Wahome, Kaluwa, Abdirahman, Opondoh, Mbobua, Muchibi, Bagnol & Stanley 2022). Besides, men and women's various livestock rights include resource access, the right to withdraw products, the right to exploit commercially and decision-making rights such as management (Kristjanson, 2010).

For Arora and Twyman (2018) and Sigh 2020), responsibilities and roles in livestock management differ according to the type of livestock and across the countries. The case in point is that of the Andes in South America, where women dominantly manage small livestock such as sheep and goats. Here, the participation of women is mainly for subsistence farming, and has been regarded as one of their poverty alleviation strategies in the rural areas. While men are directly the producers of cattle for commercialisation, women are involved in livestock production, coupled with inequalities as in decision-making processes on livestock issues - sales. In contrast, Arshad *et al.*, (2013) reported women's partial participation in livestock management by stating women's involvement as not warranting any absolute right to any family decisions. In addition, Nosheen

(2010) views men as not only leading animal marketing, but also as leaving women out, especially where the money is involved. For Yisek (2008), although women participate in livestock production, they require permission in writing from their husbands when having to sell them, indicating their unequal rights in the society. For Nirmala, Ramana, & Venkateswarlu (2012:152-157) , even though women are found in activities such as milking and feeding, they are less likely to embark on livestock marketing and building their shelters alone, subsequently limiting their participation.

Equally important, Arshad, *et al.*, (2013) concurred that in Pakistan, women contribute to livestock mostly as labourers in animal husbandry, the roles which have been regarded as feminine duties as in caring for unhealthy livestock. According to Doss (2011); Kishtwaria (2016), LEISA Magazine (2009) and Meng (2014), in China the system has been favouring men in livestock production due to their natural status as heads of families. However, like many other authors, they highlighted a standard normalised practice where women play only a nurturing role to the vulnerable livestock such as pregnant sheep, goats and lambs. Consequently, in China women are regarded only as ideal caregivers in livestock production and management (Gebre, 2021). In other cultures, women participate as helpers to their husbands because their main work is domestically found within the household boundaries. On the contrary, LEISA Magazine (2009) indicated that in as much as women`s contribution is mostly perceived as caregivers, such roles inevitably had to change with time, especially when men had to migrate from rural to the urban cities in search of other civilised kinds of jobs to improve their family living standards. Therefore, the full responsibility had to certainly be vested on women to continually stay at home to assume total responsibility on behalf of their husbands. Nevertheless, for monetary decision-making on key and

highly valued animal production and management, authority has still remained with the men to deal with after their civilised work (Magazine, 2009).

Furthermore, on a sociocultural view, Kishtwaria (2016) reiterates that even though men and women are believed to be sharing responsibilities in the livestock production and management, the system has predominantly promoted males on many spheres and functions such as veterinary services, extension programmes and advisory services, as all these were culturally designed by men for men. This therefore is one stereotypical stroke indicating that women are still socially sanctioned to take full control over beneficiation processes of the livestock management. In addition, Ali (2016) showed that due to their illiteracy level, women mostly speak the local language and that is the most disadvantage to them, and illiteracy is widespread in many developing countries. On this basis, extension work with women frequently calls for specialised knowledge and communication skills which are not usually accommodated at all. Similarly, Doss (2011) provided that ownership of large animals is closely connected with land ownership, which is culturally linked to men as heads of the family. Therefore, this view validates men's sociocultural economic advantage over the women.

Likewise, in developing countries, any livestock financial beneficiation process that involves monetary profit is led by men because they are regarded as heads of the families, and as such are blessed with an obligation of their family sustenance with money (Banuree, 2019). Rota, & Sidahmed (2010) noted that wool shearing and animal medical vaccines against livestock ailments including castration are all reserved for men. Added is that men negotiate wool prices as one of the economic resources from the production of livestock and management. Further, women's role in livestock production and management has often been seen only as supplementary to the men's

efforts, underestimated, unrecognised and if totally not ignored (Kristjanson, (2010). Elsewhere, Sikira, Waithanji, Galie, & Baltenweck (2018) found Tanzanian women as selling milk in informal settings. However, the roles of women and men in livestock production have been found to be relatively the same across the regions, whether in Europe, Asia or in Africa. In the context of Africa, Mthi, Nyangiwe, Menhas, Mushunje, & Ighodaro, (2018) and the African Development Bank (2005) acknowledge Africa as no exception. In this view, men and women in South Africa rely heavily on agricultural produce, in particular on the livestock, thus flagging livestock as a pillar and an economically boosting ingredient on the South African economy. This claim is confirmed by Hulela (2010); Mupawaenda, Chawatama & Muvavarirwa (2009); Parsons & Lombard (2017) that Zimbabwe is a patriarchal society in which men are heads of families, hence culturally rightful beneficiaries of livestock that brings family wealth. Similarly, men control and manage large livestock because they are believed to be more important than small stock in the society.

Additionally, a large number of women participating in livestock production are mostly married, and therefore fall under the umbrella of their husbands. As the African Development Bank (2005) posited, widowed women inherited livestock from their husbands. The African Development Bank (2005) has depicted the same ideology as Mthi *et al.* (2018) that livestock production is deemed to be men's responsibilities in terms of gender division of labour, which is common in Lesotho. Live time-changing opportunities and pivotal roles by women only appear and come while a male decides to migrate to cities for more lucrative benefits (African Development Bank, 2005).

2.2 Factors Restricting Equal Participation of Men and Women in Livestock

Several authors acknowledge that the work of rural women in many countries, whether developed or developing, is influenced by agriculture, and that work is considered to be a usual home-based work. Such practices have been attested in different parts of the world as in Asia, Europe or in Africa (Hall, 2018; Iftikhar & Farooq 2013; Moseitse, 2006; Munawar, Safdar, Luqman, Butt, Hassan, & Khalid, 2013; Ntho, Matela-Tale, Thabane, Kaaba, Makhotla, Konstabile, Mapetja & Motsamai, 2015; Sokol, 2019; Udemezue & Odia, 2021; World Bank, 1980). It is generally perceived that women's efforts in livestock production and management in certain countries such as Pakistan, are not economically beneficial. As a result, women are just considered as mere helpers to their husbands (Iftikhar & Farooq, 2013). Equally notable is that many socioeconomic and cultural factors play a major role in perpetuating some form of negligence for women discouraging them from reaching their full potential in the livestock management sector.

The World Bank (1980) concurs that the Basotho women are unable to access and make decisions about their livestock because they are considered to be their husbands' property. Additionally, the Basotho women are only permitted to make decisions about their flock after becoming legal heads of households, the procedures which occur only after the death of their husbands. The World Bank (1980) further reported majority of the Basotho women, in Lesotho's rural areas, as married on principles of the customary law that does not allow equality between married partners as enshrined in the civil law. This restriction, has long barred women from certain privileges, hence fully participating even in the livestock production and management.

Therefore, Moseitse (2006) reported such restrictions as hindering women's development although they make up more than half of the country's population. The Basotho women have thus become one of the most disadvantaged groups as their potential has long been overlooked. Also, Udemezue

and Odia (2021) show that although rural women in farms and households throughout Africa generally play significant roles in the livestock production sector; they perform these functions amid many constraints. Therefore, they are unable to achieve their full potential, despite their efforts in the agricultural sector. Such sample constraints facing most women are examined below, not necessarily in the particular order of importance.

2.3.1 Access to Land and Land Tenure System Issues

Ashley (2016) defined land tenure as a very compound social institution that dictates the relationship between people, regarding assets such as land. Concurring, for some authors, although women and men participate in livestock production, there are many restrictions towards women as observed many countries of the world (Dave 2021; Ogunniyi *et al.*, 2016; Uduji & Obasi, 2019). Nigeria is a typical case where majority of women involved in agriculture are not legitimately entitled to, barred from taking control of livestock and land because of legal instruments disallowing such roles while their respective spouses are still alive. Other examples three sub-Saharan African countries such as Ghana, Nigeria and Zimbabwe where it is indicated that there is a serious challenge posed by tenure security and access to land for women. As indicated, in Zimbabwe, patriarchy is restrictive to married women's access to land as long as their husbands are still alive. This is because land is regarded as a very important asset meant to produce food and livestock production (Chigbu, Paradza, & Dachaga, 2019). Land tenure systems in Africa reduce agricultural production and exclude rural women. For Distefano (2013), while women seem to contribute to livestock production, because of the traditional norms related to women in many rural areas, they usually encounter difficulty accessing land compared to their counterparts, thus constraining their participation in livestock production and management.

2.3.2 Access to Agricultural Information and Extension Services

Access to agricultural extension is regarded as an important tool for farmers to achieve development, poverty reduction and food security. Nonetheless some other rural female farmers were for a long time unable to access information and training in agricultural services due to some of the cultural settings as in Ghana where contact between men and women is not allowed (Galie, Teufel, & Korir, 2019, Anglo & Boateng (2014). As a result, the majority of extension officers are men who cannot disseminate information to women farmers (Anaglo & Boateng 2014, Galie et al. 2019). Besides, female farmers have other household commitments that constrain them from attending workshops away from home (Owolabi, Abubakar & Amodu, 2011). For instance, Malawi cited as an exemplary in this situation where women's participation in farmers' training is regarded as low because women in this country lack awareness. There are also societal barriers that affect even the means of transportation for farming practitioners.

In addition, Mudege, Mdege, Abindin & Bhatasara (2017) have reported discriminatory cultural norms that prevent women from accessing Information and Communications Technology in Malawi. These, therefore, prevent women farmers from having adequate knowledge about livestock production (Mudege *et al.* 2017). Added is that rural women are under the supervision of their male counterparts, to ensure that women have less access to information and technology, because most of the time the most recognised people are their male partners. As a result, they have less access to the benefits of agricultural knowledge, science, and technology, they also have less access to credit and markets for livestock than men. Women are normally underrepresented in many agricultural institutions by virtue of being female as observed by Ugwu (2019). Tchouwou and Colverson (2014) who realised that there has been more focus on agricultural extension

strategies on increasing livestock production through the provision of training to men than women and men had more access to inputs and services.

2.3.3 Illiteracy as a Hindrance to Female Farmers from Participating in Agriculture

Illiteracy is another challenge facing many rural female farmers in livestock production despite the fact that education plays a huge role in agricultural production and development (Mudege et al. 2017; Munawar et al. 2013). Most specifically, illiteracy of female farmers in livestock production in many developing countries is influenced by norms and culture (Owolabi *et al.*, 2011). Outside the maladministration of livestock, women are regarded as the main contributors of the economy in developing countries. However, lack of education has forced many of them to become less confident in participating in livestock production and management. Besides, certain developing countries such as Malawi Owolabi *et al.* (2011), give women less attention when for their education towards livestock management. As a result, female farmers have been restricted from participate actively. In addition, Coble *et al.* (2018) indicated that because of the high rate of illiteracy among women in Rwanda, they are not able to understand animal husbandry training, in for which reason their participate in livestock production and management is limited. For Dave (2021) and Pathak (2022), due to illiteracy, more rural women farmers are not able to adapt to technology, thereby being hindered from the livestock production sector. Also, because of illiteracy, female farmers have trailed behind concerning livestock production, resulting in their lack of self-confidence (Andaleeb, Khan, & Syed Attaullah 2017).

2.3.4 Women, Livestock Income and Market Participation

According to Galie, Teufel, & Korir, (2019), women face the greatest challenges of maintaining the traditional income. Usually, when livestock markets grow bigger and become more formal and

commercial, income shifts to men. The majority of women sell only few by-products such as milk and butter for the purpose of small income, but when such production booms Galie *et al.* (2019), it automatically becomes the husband's turf to control so that they could also take charge of a means of transporting milk and butter to relevant market centres. Regardless of the roles played by women in livestock production, their authority to control where the products can be sold to the organised groups such as co-operatives, men take charge because the membership is dominated mostly by men (Njuki & Sanginga, 2013). In addition, Lemma (2021) and Distefano (2013) agree that women are confronted by barriers to coming to the market. Women have thus been restricted from playing roles in the commercialisation of livestock and their products (Distefano (2013). Such challenges have mostly been perpetuated by poor marketing strategies, some of which could be attributed to low literacy levels, lack of skills and cultural restrictions. Further, transportation of livestock commodities to the markets has been male-dominated, comparatively leaving women farmers out, most whom even without driving skills (Njuki & Sanginga 2013). With only few women able to drive, as Lemma (2021) and Distefano (2013) stated, they still cannot make any recognisable impact due to such other forms of restrictions as sexual victimisation and assaults while travelling long distances for marketing livestock commodities during awkward hours. In general, some cultures, the market and other public spaces are considered male. As a result, women are discouraged from or denied any direct access to such spheres (Khapayi & Celliers, 2016).

2.4 Contribution of Livestock to Men and Women's Livelihoods

2.4.1 Livestock as a Means of Savings, Investment and Family Nutrition

Various scholars in livestock literature have found livestock production and management as playing an important role in the societies' livelihoods all over the world. Adams, Yankyera, Aidoo,

& Wongnaa (2021) study indicated that many rural communities regard livestock as a means of saving and as well as their long-term investment. An example of a long-term investment livestock mostly bred by most farmers in Lesotho are short-sized animals such as sheep and goats. According to Mpaki (2019), many Basotho famers prefer these species because they regard them as a reliable source of income. For them, sheep and goats could be tended without any much needed professionalised skills to manage, with the wool and mohair from them doing well even for novice breeders. For instance, education for children has been paid for from selling livestock by-products in which case livestock could be seen as an employer for many rural inhabitants.

As Mofo (2021) reported, as a means of supporting local famers, the government of Lesotho introduced a project that produces improved merino sheep and angora goats. The initiative has been meant for helping the Basotho farmers to produce improved sheep and goats aiming to ultimately put bread and butter on the table in order to change their lives (Mpaki, 2019). Besides investments and insurance, Adams *et al.* (2021) and Kehren (1999), breeding livestock within a family simplifies the means of providing protein on a daily meal from the same sheep and goats. With meat known to be the first-class protein, it serves as one of the supper foods, coupled with multi-vitamins which are both healthier for children and pregnant women and the family at large (Kehren, 1999).

Consonant with Mpaki's view, Chaminuka, Henk, Karen, Eilers, & Zijpp (2014) added that livestock also plays a huge role in feeding the families and masses during the hard times such funerals and family feasts. Livestock is thus considered as some kind of an insurance to cover people in times of severe need and happy times. According to Chaminuka *et al.* (2014), having livestock is mostly seen as a sign of wealth. Also, Mpaki (2019) amplifies the ideology by saying that famers are able to easily pay *Lobola* and conduct wedding activities successfully through

livestock farming. As such, they eliminate paying the normal financial insurance premiums that challenge the majority of the people. Apart from that, and as part of highly recommended, and as one of the best agricultural practices, farmers are encouraged to use organic manure for their crop farming. Therefore, the organic fertilizers as according to Cornelis, Mottet, Cervigni, Robinson, Ericksen, Wane, Ickowics, Barr, & Conchedda, (2016) are mostly produced from rotten plantation and livestock dung or combination of the two. According to Herrero *et al.* (2013), for many poor families, livestock becomes a safety net, particularly to vulnerable groups such as women. Furthermore, livestock not only improves food production, but it also produces biomass fuel for energy which helps many lives, including soil structure and water-holding capacity for prevention of soil erosion ((Swanepoel, Stroebel, & Moyo, 2015 & Ahmad, & Amin, Ali Zafar, 2010).

2.4.2 Areas of the Livestock Production that Men and Women Benefit Most

Scholars such as Yisehak (2008) and Nirmala, Ramana and Venkateswarlu (2012) concurred with the view that many countries where ownership of livestock should be distributed as per gender in the household, men own a large livestock while women have few animals. At the same time, if women's limited livestock grows bigger, control shifts to men as heads of families. The view has been taken further by Henriksen (2009), corroborated by Yisehak (2008), that men and women benefit differently, because of their gender roles. The view stresses the roles of each gender as significant for the production and management of livestock. For instance, women have more benefit in selling the by-products of such stock, such as of milk in small quantities, while men benefit more as they always carry a bigger part of selling on a large scale to the market, and, of course, they are 'blessed' with an upper hand of control.

As depicted by Hassan, Steenstra and Udo (2013), gender imbalance has been there for years in rural areas and some parts of Kenya. Nonetheless, some farmers earn money through renting their

animals such as donkeys and horses to those who do not own them. One of the reasons is that such animals are used as a means of transport in many rural areas of developing countries ((Talla & Song 2014).). Similarly, women have benefited by using animals as transportation by fetching and ferrying water and firewood for the entire family. Donkeys and horses were singled out because of their critical role in the rural areas of the Sub-Saharan African and Asian countries where they transport water for old and young women, including firewood as noted above. The animals also provide manure for crops, and that is a cheaper fertilizer for many rural farmers (Muhammad, Ahmad, Sultan, Sohoo, Ghimire, Zahid, Sarwar, Farooq, Sajjad, Abdeshahian & Yousaf 2018).

2.5 Theoretical Framework

2.5.1 Defining the Theoretical Framework

Gabriel (2008) defined a theoretical framework as a design that can approve or disapprove the theory of a research study. A theory defines the reasons for investigating a specific research topic. A theoretical framework, in addition, is a predefined idea about aspects of human activity that may be useful for the study of events (Adom, Hussein & Agyem 2018). It also includes theoretical principles, constructs, concepts and tenets useful for the study in question.

Furthermore, Kivunja (2018) argued that the theoretical framework is intended to provide the researchers with a structure for what to look for in the data and to assist him/her in communicating their findings more clearly in light of what they have discovered. It also aids in the establishment of links between abstract and tangible data elements. Furthermore, a theoretical framework aids in the formulation of structured arguments and in justifying one's position on the results and recommendations. It acts as a coat hanger for all data analysis, outcome interpretation and findings discussion. Muhumuza, Sanders, & Balkwill (2013) also suggested that the theoretical framework

is important in research because it defines the main themes of the study. The framework not only gives guidance on research questions and design but it also helps in interpretation of data.

The theoretical framework adopted for this dissertation is, therefore, based on the feminist Intersectionality theory that was developed by a black feminist, named Kimberle Crenshaw (1989) and 1991, and Patricia Hill Collins (1990). Crenshaw defined intersectional feminism as a way that allows a person to realise how different forms of inequality interact and become even worse from one person to the other (Coker, 2018; Marecek, 2016). It also shows how people's social identities can overlap, resulting in compounding discrimination experiences. Furthermore, the theory centres on the voices of those who face different forms of oppression at the same time in order to comprehend the depths of the inequalities and the relationships between them. Besides, the theory also recognised that women face many forms of oppression. As such, a theory is used as an analytical lens that theorises many forms of oppression facing women. Most importantly, the observations of this theory serve as a caution against making broad generalisations about women and it has also been used as a strategy for economic and gender justice.

Above all, Morales (2008), Samuels and Sheriff (2008) describe the Inter-sectionality theory's function to be advocating people's inclusion in analysing and defining gender. Additionally, it has come to the recognition of the same theory that many feminist activities, especially by women are clamped together with their fight against racism as if it is different from classism and other barriers to equal opportunity and social justice. Central here is that some women have been subjected to all forms of oppression, while men on the other hand are usually in a position of beneficiaries of women's sufferings. In essence, Inter-sectionality requires everyone to think about women as whole beings, to recognise that not all women experience womanhood in the same way many

women face multiple forms of oppression. Also noted is that women have been oppressed because of their culture, religion and their birth location, whether rural or urban as well as their age.

2.5.2 The Importance of the Theoretical Framework to the Study

The inter-sectionality theory is a feminist theory that differs from other feminist theories. This theory suggests that everyone has their own unique experiences of discrimination and oppression. It also shows that people should consider everything that can marginalise other people. Examples include the geographical location, gender, culture, religion and disability, to mention a few. Therefore, inter-sectionality theory has been identified as the most appropriate for this study, thereby guiding the formulation of research questions, focusing on the participation of men and women in the livestock production and management. In addition, the theory is useful for determining the relevant literature that addresses the research problem on livestock production in the selected project location in rural areas of Matsieng. Key to the study is considering the various factors that influence equal participation of both male and female farmers in the livestock sector. Furthermore, the selected theory helped in the data collection and analysis stages because the researcher was guided to collect relevant data to the research topic and theory itself. The ultimate goal was to assess multiplicity of factors that restrict equal participation of men and women in livestock as assumed in the inter-sectionality theory.

2.6 Summary

In summary, the chapter has covered the literature reviewed on the roles of male and female in livestock production and management in different regions of the world. The chapter has thus indicated that men and women have different roles in small and large livestock production and management. Further noted is that sometimes men and women have shared roles such as feeding, cleaning for animals and taking them for water. Participation of men and women has reportedly

varied from country to country, with men being responsible for producing large animals such as cattle, horses and donkeys, while women, for their part, produce sheep and goats. While women are just helpers of their male partners in some countries, literature has shown women's restrictions from active participation in livestock, including culture, literacy, marital status and age, among others. However, livestock production is found to be the backbone of many rural farmers and helps to improve their livelihoods. This chapter has discussed the "feminist inter-sectionality" theoretical framework as underpinning the study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter presents the methodology used in conducting this study. The chapter thus comprises the research approach, research design, and determining eligibility for the study, study area, population, sample size and sampling techniques. Further data collection methods, data analysis and ethical considerations are presented.

3.1 Research Approach

The research method endorsed by the study was guided by the purpose and questions that this study intends to answer. The purpose of this study was to assess the participation of men and women in small and large livestock production and management and how participation could contribute to their livelihoods in Matsieng constituency. As a result, the qualitative research method was identified and ultimately selected as an ideal method to engage for achieving the study's objectives. According to Daniel (2016), qualitative research simply focuses on extrapolation of meanings, interpretation of concepts, and clarification of definitions and descriptions of phenomenon. Besides, qualitative research brings together many necessary resources and instruments to amplify and interpret a somehow unclear, blurred or ambiguous, but a face-value prevalent situation, which aids in problem-solving on why certain things happen the way they do, thus exposing the existing facts and truth behind them.

Rahman (2017) offered that qualitative research allows participants to express their views through interviews or focus group discussions and any other avenues of data collection. As a result, the qualitative research approach produces a wealth of data about real-life people and situations. According to Daniel (2016), the method used to collect data in qualitative research is one-of-a-

kind. Added to these is that qualitative research relies on the researcher as an instrument for collecting verbal or textual primary data such as words and pictures. It is well-suited for providing factual and descriptive information.

Moreover, as Neuman (2000) observed, qualitative researchers are more interested in determining how people construct meaning and make sense of the world and their experiences. Therefore, from Neuman`s perspective, the researcher used the similar technique in viewing how livestock farmers think and behave, because the approach allows viewing human thinking and behaviour in a social context. It also covers a wide range of phenomena in order to have in-depth understanding and appreciation of such. The approach further assisted the researcher in studying human behaviour such as interaction, thought, reasoning, composition and norms holistically due to the in-depth examination of the phenomena under study. As anticipated, the participants contributed to shaping the study because of the close relationship that exists between the researcher and the participants in this approach.

3.2 Research Design

Equally important is the strategic selection of the suitable research design. The study employed a qualitative case study. The basis for the choice is that a case study, according to Astalin (2013), is a comprehensive examination of people, their behaviour, their culture, decisions, periods, projects, policies, institutions, or other systems using one or more methods. Additionally, the case study is used to describe a single entity, such as a person, organisation, or institution, and it promises a wealth and depth of information. Therefore, in emulation of Astalin`s view, the chosen design was used to describe the behaviour of people focusing on participation of male and female gender in livestock management. The design aided in the generation of detailed information and broad scrutiny of the researched topic. Therefore, with the case study in this study the researcher gathered

much necessary information on men and women's participation in livestock production and management, specifically the rural area of Ha Paanya at Matsieng in Lesotho.

As such, the rural community from the village known as Ha Paanya was chosen as one of Lesotho's rural areas where most people make a living out of livestock raising for a better living within their family settings. They also have access to radio stations and other media platforms that disseminate information about men and women involved in livestock production and management.

3.3 Determining Eligibility for the Study

In determining the most suitable community to study, for the research, the researcher selected registered livestock farmers in the rural areas of Matsieng, Lesotho. These are people who earn their living through the production and management of livestock. This includes all registered female and male farmers who are at the age of 18 years of age and above. As mentioned earlier, the study is intended to assess participation of both female and male livestock farmers in the rural areas of Lesotho.

3.4 Study Area

The study was carried out at Ha Paanya, Morija and Matsieng in Matsieng # 45 Constituency, which is located in the south of Maseru district, in the rural area of Maseru, and it is 43 kilometers from the Capital, Maseru.

3.5 Population of the Study

According to Babbie (2021), the study's population is "a group of humans or items with similar features," referring to the entire group of individuals or objects to which researchers wish to apply their findings. As a result, this study included all two hundred and five (205) registered livestock farmers in the Matsieng constituency's Ha Paanya.

The rationale for the selecting the stated population is that the researcher believed that they had a better understanding of livestock production and management. The challenges circumventing the problem in question and a means of addressing the challenges facing the sector were also considered. In addition, the key informants in the study included the area chief of Ha Paanya, as well as a Literary Writer and a Community Councillor in the area. Similarly, the researcher believed that the Registration Office in the Department of Livestock at the Moriija Resource Centre would provide information about the animals, thereby including the Livestock Registration Officer in the population.

3.6 Sample Size

In determination of the sample size, Wiley (2013) defines a sample size as the number of people drawn from the general population who will be able to participate in the investigation. As a determining tool, Braun and Clarke (2013) emphasise how the researcher achieves data saturation because this study falls under the category of a non-probability sample qualitative research studies. The sample size was limited to a suitable number of the group that was investigated due to the challenge of accessing or reaching the entire population. As a result, the point of saturation was used as a sample size determination for this study.

Furthermore, the concept of the point of saturation simply refers to the most important consideration when deciding on the sample size in qualitative research. For Dworkin (2012), saturation is a point at which the data collection process no longer provides any new or relevant data. As a result, the sample in this study consisted of thirty (30) livestock farmers (both men and women) who produce livestock (flock owners and guardians). The local Chief, the Literary Writer, the Community Councillor, at Ha Paanya and Kholokoe villages within Matsieng area, and the Livestock Department situated in Moriija, which serve the Matsieng area, were included in the

study's sample size. The researcher anticipated the Morija Resource Centre to offer information on livestock through its registration office. Therefore, the livestock registration personnel were also included in the sample.

3.7 Sampling Techniques

The study observed purposive sampling procedures on the livestock farmers at Ha Paanya village for the reason that is pre-requisite for the researcher, using this sampling technique to select only legally registered livestock. The basis was that farmers are expected to provide appropriate and legitimate information that could be verified from the office database, so as to achieve the set objectives without any prejudice. In addition, purposive sampling, Etikan, Musa, & Alkassim (2016) is the deliberate selection of a participant based on the qualities the participant possesses. The researcher determines what information is required and identifies the most relevant people who can and who are also willing to provide the required information based on their knowledge or experience and the database records.

Primarily, the ideology is to select the most information-rich cases to make the best use of available resources. Consequently, this helped the researcher to avoid collecting data that might lead to unintended fields or directions. In pursuing this particular study, the researcher picked the target farmers with an assistance of the Master Stock, located at Matsieng Livestock Centre under the authority of the Area Chief where every livestock farmers are registered. Therefore, the researcher used purposive sampling to pick a number fifteen (15) females and fifteen (15) male farmers who consisted of owners and shepherds involved in the livestock production and management, as well as the government officials involved in livestock production. It is critical to identify relevant individuals, such as farmers, because the goal of the qualitative study is to determine the participation and control of both men and women in livestock production and management.

3.8 Data Collection Methods

This section outlines the methods of data collection used in the study. To start with, the study has been qualitative. Therefore, the ideal data collection techniques used were interviews, focus group deliberations and observations, with the researcher taking advantage of farmers' gathering activities such as Livestock Earmarking Shows held in Matsieng constituency. These activities were guided by an interview guide that was generated by the researcher. In Gubrium's (2013) view, interviews are the processes whereby data are directly collected from the participants using one-on-one interactions between the interviewer and the interviewee. Interviews are also useful in any study for they allow the researcher to ask more questions for obtaining more information from the participant. The study, therefore, used semi-structured interviews which then allowed the researcher to conduct an extensive probing, using open-ended questions towards acquiring specific feedback and new information from the target participants. For more clarity, Adams (2015) defines semi-structured interviews as in-depth conversations that might have or have no framework at all. They allow a researcher to adjust pre-set questions based on feedback provided by the respondent. Interviews also help the researcher to realise the true sense of the participants' perceptions about a situation (Adams, 2015).

The researcher also used a focus group discussion strategy for data collect. There were three (3) focus groups formed, that of shepherds, male farmers and female farmers composed of married, widowed and single mothers at Ha Paanya. The researcher decided not to mix females and males so that each group become independent and free to share their views on the production and management of livestock by gender. Shepherds had their own independent focus group from the owners of livestock, so that they are able to share their views freely without an intimidation of their bosses. There were thirty people involved in the focus group discussions. Therefore, the

concept of focus group denotes a group interview that looks at a specific topic as theme of discussion (Gundumogula, 2020). Moreover, a focus group is significant for a study because it allows a spontaneous interaction between participants. Such a group also encourages a discussion among the people who could, otherwise, be shy to be interrogated alone. It is even inclusive of those who cannot read for a researcher's attention (Adams, 2015).

As a result, both gender - female and male farmers, could freely participate and voice out their opinions on the participation of men and women in livestock production. For the study, researchers can gather in-depth information regarding the participation of men and women in livestock production and management. As a means of checks and balances, an information gap analysis was performed to identify any missing aspects of the data from the provided answers emanating from the interview guide prepared for data collection. The instrument was targeted to pre-test the provided content from the chief, shepherds, male farmers and female farmers. After the assessment, the instrument was ready to do final data collection. The researcher first undertook a face-to-face interview with the key informants. These include the area chief, the literary writer, the community councillor and the registration personnel in the Ministry of Home Affairs where livestock farmers are registered.

After conducting interviews with the target participants, the researcher also conducted observations considering different activities where the ministry held their livestock-marking processes of both large and small livestock farmers at Ha Paanya. The purpose was to determine whether and the extent to which men and women participated, and whether still women could identify their earmark independently. This method was used for data validation and triangulation. As indicated by Kawulich (2005), observation is defined as a process that allows researchers to learn about activities that people perform on a natural setting through watching.

The last method conducted by the researcher was to form a focus group discussion with the farmers at their homes. In this regard, farmers were able to express their opinions together freely. The three methods were used to complement one another.

3.9 Data Analysis

Data analysis which features this section mainly aims at providing the data for interpretation of the findings for the study. Yadav (2014) notes that data analysis entails data examination in order to develop a conclusion as well as having a general understanding of the phenomena under study. Data analysis also determines the level of trustworthiness of the answers provided by comparing the information provided with that of others to conclude. Specifically, data in this study were analysed using a thematic approach. Atlas. ti software was also used to generate codes and categories during data analysis. Thematic analysis is a technique for detecting, analysing and interpreting the data, thus examining data patterns or themes in given qualitative data (Clarke, 2017). Besides, data analysis, can be used to discover data patterns that relate to participants' lived experiences, views, perspectives, behaviour and practices. Thematic analysis, according to Liebenberg (2020), is a method of producing detailed descriptions of emerging themes through the process of coding and systematising data.

In addition, Kiger and Varpio (2020) outline six steps for thematic analysis. Firstly, *familiarising oneself with the data* - this is where a researcher becomes acquainted with the entire data set, which entails repeated and active reading through the data. The data set may include interviews, focus groups, recorded observations, field notes, journal entries or other media such as photographs or videos, depending on the study. Secondly, *generating initial codes* - which serves as the first truly analytic step in the process. Coding helps to organise data at a granular, specific level. Thirdly, is *searching for themes* - which entails examination of the coded and collated data extracts for

potential themes of broader significance. The fourth denotes *reviewing themes* – that is where the researcher makes sure that all themes are appropriate, useful and represent the data. It is described as a two-level analytical process, where the researcher looks at coded data placed within each theme to ensure proper fit into the first level of analysis. In this phase, the researcher asks after reviewing all relevant codes and data extracts under each theme, whether there is enough data to support each theme, or whether the data included are consistent in support of such a theme. This concerns *defining and naming themes*. Here, after the thematic map has been refined, the researcher would create a definition and narrative description of each theme, including the importance of the broader study question. The least and as sixth is about *producing the report/manuscript* - which entails writing up the final analysis and description of the findings (Kiger & Varpio, 2020).

3.10 Ethical Considerations

Ethical considerations in research are perceived as the set of principles that guide the research design and practices. Among them are voluntary participation in the study, informed consent, a right to anonymity, confidentiality, potential harm and results communication. Creswell (2002) asserted that the process of writing a proposal requires a researcher to anticipate ethical considerations in any academic study. For this study, the researcher was granted permission by the local authorities such as the area chief to identify the registered livestock farmers. Hence, the researcher solicited some assistance to pick and choose famers of her choice with the help of the area chief. The chief was also informed of the nature of the study to make him understand the aim of the study. The permission was also granted from the office of livestock registration in the Department of Livestock at Morija that formed part of the research site of the study.

3.11 Identification of Respondents

The area chief was an important person to help the researcher with leads for identifying the registered livestock farmers through the use of the Master Stock's database, as one of the key sources of information. Subsequently, the farmers, both men and women of different age groups were then requested to participate in the study, following detailed information regarding their rights and freedom in this regard.

3.12 Voluntary and Informed Consent

This is one of the fragile, yet critical parts of the study, which should be handled carefully and highly professionally by the researcher. Therefore, the researcher ensured that the following ethical considerations were considered in the study. According to Akaranga and Makau (2016), one of the major ethical issues in conducting research is voluntary participation in the study and informed consent required from the participant, both of which mean that participants give their consent knowingly, voluntarily, and with clear and sober mind to avoid unnecessary lawsuits and data falsifying. This process can only be accomplished by explaining the *Prons* and *Cons* of the study. The purpose of the study, the risks embedded in the study, and issues of anonymity and confidentiality of the research subjects should be explained to the potential participants. Such mutual trust can be gained only if the researcher identifies themselves and explains the benefits of the study to the subjects.

Furthermore, for a respondent to give an informed consent, a researcher should explain clearly the truth about the purpose of the research being conducted. According to Nijhawan *et al.* (2013), informed consent emphasises the respondent's right to autonomy, which is the ability to act on one's initiative by a personal plan. Respondents can decide to participate in a study at this point if they understand the benefits and risks of the study leading to new knowledge. This factor also

addresses how to deal with physical harm or discomfort, invasion of dignity and privacy and compensation. Therefore, the respondents were given a chance either to accept or choose not to participate in the study.

3.13 Anonymity, Confidentiality and Privacy

Akaranga and Makau (2016) continued to discuss the other ethics to consider during the study's execution. These are anonymity, confidentiality and privacy. Anonymity refers to not identifying respondents' ethnic or cultural backgrounds, refraining from referring to them by their names, or disclosing any other sensitive information about each of them. As a result, during research, a researcher should keep the respondent's information confidential. Fleming (2018) defined confidentiality as an ethical practice aimed at protecting the privacy of human subjects while collecting, analysing and reporting data. However, if any information must be revealed, the respondent's consent must be obtained. This improves the researcher's honesty towards the research subject by protecting them from physical and psychological harm, ensuring that the researcher does not ask any embarrassing questions that could mislead or even shock the respondent. In this study anonymity, confidentiality and privacy were, therefore, considered and applied so as to make farmers free to share their sensitive information regarding their participation in livestock production and management.

3.14 Summary

The chapter has presented the methodology of the study. The research approach as well as the research design used and the justification for this study have been presented in this chapter. It has also covered the study area and the population of the study. The sampling techniques and the sample size of the study were also clearly explained, including the data collection methods and

data analysis used. Finally, the ethical considerations for the study have been presented and justified.

Chapter Four: Data Presentation, Analysis and Interpretation

4.0 Introduction

The chapter presents the findings from livestock farmers from Ha Paanya village in Matsieng constituency. The first section of the chapter presents the socio-demographic characteristics of the participants. The chapter also presents a diagrammatic summary of themes and categories generated during data analysis. The subsequent section is the presentation, analysis and interpretation of the findings presented according to the predetermined themes generated from the research questions.

4.1 The Participants

Participants were labelled P1, P2, P3, and so on for confidentiality. On the other hand, the participants who formed the focus group discussions were given P1FG1, P2FG2, and P3FG3 to represent individual participants that were in various focus groups. Each focus group discussion was built of a maximum number of nine livestock farmers including female farmers, male farmers and shepherds. These resulted in three focus groups accounting of twenty-seven participants in all. The table 1 presents the characteristics of the key participants showing their duties and socio-demographic information.

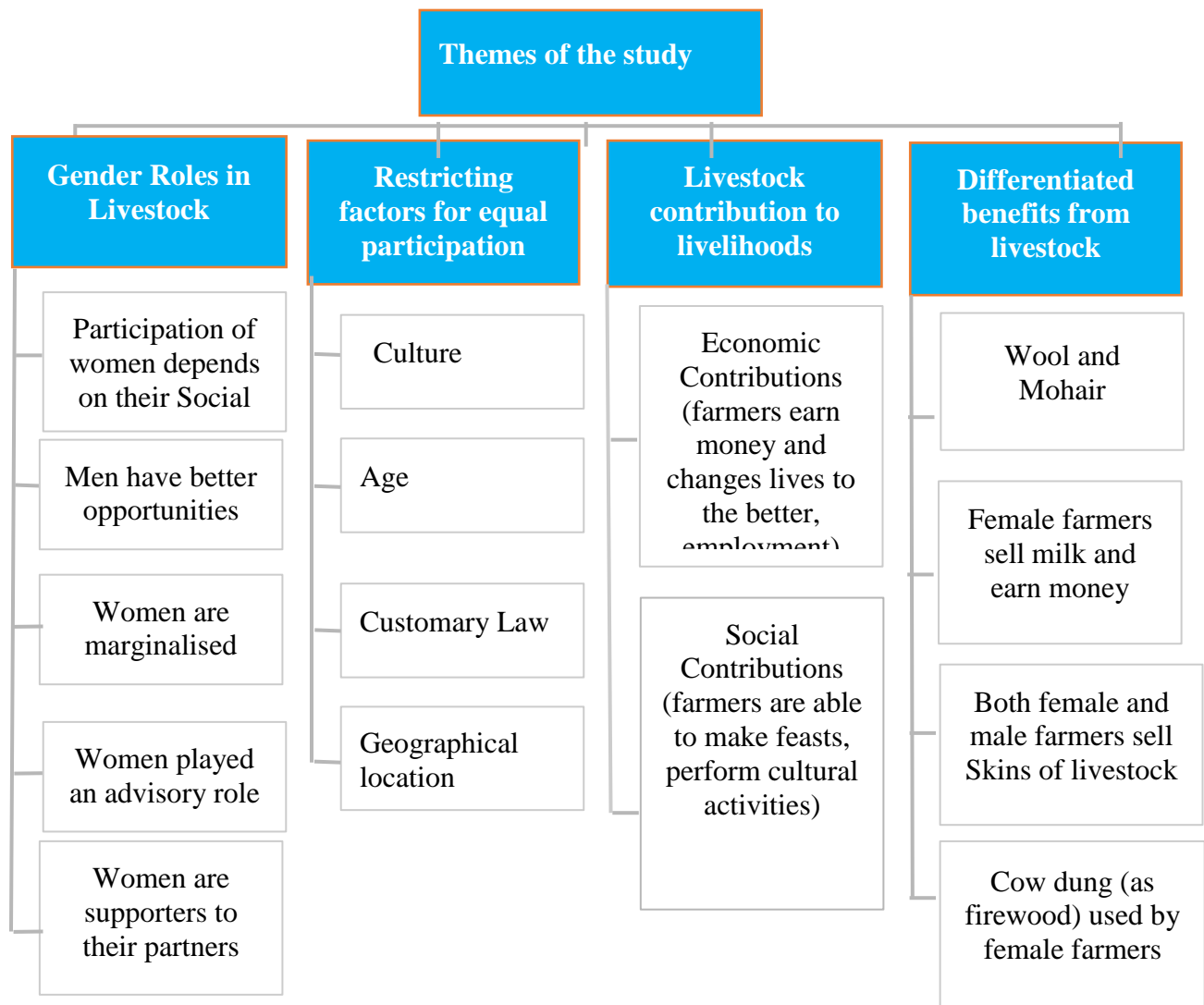
Table 1. Demographic Profile of the Key Informants

Participants	Duty	Age	Sex	Highest Education
P1	Area Chief	53	F	Form B
P2	Community Councillor	40	M	Form E
P3	Literary Writer	60	M	Form C
P4	Livestock Registration officer	29	F	Bachelor Degree

Source: Field Data 2022

4.2 Themes and Categories of the Study

The following four main themes were identified in the study: roles of men and women in livestock production and management; factors that restrict equal participation in livestock production; areas of livestock where farmers benefit most and contributions of livestock production to their livelihoods. A further presentation and analysis of these themes is presented below.



Source: Field Data 2022

4.3 The Role of Men and Women in Livestock Production and Management

Gender studies show that men and women play different roles. However, some men play minimal roles, and women carry triple burdens simultaneously (Balgah, Amungwa, & Egwu, 2019; ILO 2008). The current study discovered that both men and women in the Matsieng constituency participated in livestock production and management, although the roles were different. The women's participation in livestock depended on their social status of being married, widowed,

divorced or single. For married livestock farmers, men play a dominant role making sure that their animals are in good health, buying medicines for them, and taking them for dipping. Among the married couples, the study found that women looked after vulnerable animals such as the heavily pregnant, sick and young ones, suggesting that women assume traditional roles of care for the sick and vulnerable in livestock production and management as is the case with household chores. Single, widowed or divorced women would access their livestock through inheritance from their family members or through buying livestock from other farmers. Therefore, they played full roles and had full ownership. However, the fact that they were females, they needed assistance from their male relatives. This is because there were other activities assumed to be performed only by men. One of the participants summarised this situation as follows:

Women are usually found in inferior roles, especially when their husbands are alive. They do not own any livestock, yet they take care of livestock that is registered in the name of their husbands. They look after vulnerable animals left behind at home and make sure that they have enough food and water (1FG1).

Another participant added:

Women and men are expected to perform their roles differently, men take an upper hand such as making sure that animals are protected, while women in the case of married couples look for those that are closer to their homes. Additionally, for those that are single, either divorced, widowed, or not married, they take full responsibility but most of them hire herd boys for herding [P1].

Another category that emerged from the data analysis was that the men were presented with better opportunities while producing and managing livestock. The participants thought men had opportunities to attend training workshops concerning improving production, medication,

extension services and simple earmarking of animals. The preferential position of men was presented in this way:

When livestock farmers are called to attend a workshop, even if a woman or a wife does not have anything to do at home, a husband automatically attends such training. Therefore, most of the attendants tend to be men in many workshops and trainings that concern livestock. That forces women to be left behind as the knowledge gained goes to the majority of male farmers. Even when these men arrive home, the gained information is first passed to the shepherds as immediate attendants of these animals, wives are just given highlights of what was said in the workshop (P5FG1).

However, fewer women, in the study area, begun to out-compete men in livestock production and management. About three earmarking sessions that were attended by the researcher, several female farmers participated, assisted by their shepherds to correctly identify their earmarks. The earmarks and tattoo marks were shown using pictures that were taken at the session as indicated on appendices two, three, four and five. Of a total number of thirty (30) livestock farmers who attended, ten (10) women were widows, with others representing their husbands due to work-related matters. The reaction of these female farmers indicated that they were not familiar with the process of marking, yet they were gradually been willing to participate in learning about their earmarks by heart.

The last category concerning women's and men's role in livestock production and management was that though men participated in major decisions, women played an advisory role. The women saw to it that their animals were in good health, should the animals get sick, the women would advise their partners to buy medicine.

One female narrated this as follows: “*I usually work as a helper to my husband, I even work harder than him to ensure that my stock is taken care of*” (P.9FG2). One shepherd testified that women’s role in livestock was minimal consisting mainly of supporting their husbands and showing that where husbands are absent women were working hand-in-hand with shepherds who played the main role as he said:

I play a role as a male shepherd in making sure that animals have sufficient fodder (food) and that I milk the cows. I also see to it that animals do not get lost from the rest of the flock; this is because I am regarded as the guardian of the livestock. My female boss takes care of making me food and goes with me to the Home Affairs office if need be for marking because she is the partner to the owner, that is, she plays a part as the supporter and advisor to her husband when need be. Although she is not able to identify an earmark, that is where I come in to assist her, with the colours of animals and the earmarks (P.7).

The findings are similar to literature reviewed for this study which indicated that women played an inferior role in livestock production (Arshad, 2010; Doss, 2011; Gebre *et al.*, 2021; Kishtwaria, 2016; LEISA Magazine, 2009; Mthi *et al.* 2018; Nosheen, 2010). Women were further marginalised in the sector, and that women play an advisory role to their male partners. However, the findings have further revealed that gradually, the rural women farmers began actively participating in livestock, some of whom have won prizes for the best livestock farmers. The sentiments have been confirmed through the data collected using observations where the women participated in training and actual earmarking of animals, where most attendants were men. As indicated in the findings and literature, females are still in the inferior positions to their partners in terms of accessing livestock. Despite an introduction of the Legal Capacity of Married Persons Act of 2006 and many efforts made by the Government of Lesotho to uplift the status of women,

culture still dominates in many ways in which people behave towards livestock production and management.

4.4 Restricting Factors for Equal Gender Participation in Livestock

One of the questions posed to the participants reads as “Do you see any factors that restrict equal participation between men and women in livestock production and management”? Different factors were, therefore, identified from the responses. One respondent mentioned culture as a main contributing factor to unequal participation in livestock production and management. The explanation could be that culturally men are heads of families, and are the custodians of the family livestock. In many rural families of Lesotho, women should be active within the household only, because some families do not allow women to enter, let alone do anything in the kraal. The participants quoted several cultural beliefs that restrict women's participation in animal production and management. For example, a sexually active woman is not allowed to be near the kraal when she is on her periods. Nor can she go anywhere near the livestock; even in the area where they are given food commonly known as *soutung or patlellong*. It is strongly assumed that these women are not clean to have contact with livestock, lest they could do harm to the animals. The Sesotho culture dictates that if a young woman goes near livestock, the animals, especially cows, would not reproduce or gestate. Cultural restrictions negatively impact women in many ways as one respondent explained:

We have our cultural practices as Basotho, although they have meaning for us, they are restricting factors that do not allow equal participation between men and women. Women are allowed to participate fully only within the household. This becomes very sad after the passing away of the husband because the poor woman would have no idea of her livestock, the number and the earmarks, hence posing serious challenges. Sometimes they get cheated

by family members because they are very much aware that the woman does not know her flock's identity. Also, sexually active women are drawn several demarcation lines in the livestock sector, and I regard that as discrimination against young women. This is because they sometimes do not participate anywhere near livestock when they are on their periods.

The findings further revealed that women are restricted by a combination of cultural and time-consuming processes to follow whenever they need to assume active management of livestock. The Basotho Customary Law is one other restricting factor to an equal participation between men and women in livestock production and management. There are time-consuming procedures that a woman has to follow to access her flock. As indicated, in the case of married couples, animals automatically take the identity of a husband. If a man is at work and the woman wants to sell an animal, she should obtain permission from her husband. This is a letter that has to be written to the office of a chief, which indicates that a wife is allowed to sell a certain animal, indicating colours and an earmark of such an animal. This means that even if a woman is legally married to her husband, she is not the owner of those animals under her care; she plays the role of someone who looks after them but not the owner. So it is only when she has that letter from her husband that she would access the livestock and get literary paper that allows her to sell an animal. Another male farmer (P.4) stated as follows:

Our wives meet challenges when we are far from home for some reasons such as work. I have to permit the chief's office, in writing, that a certain animal will be sold in my absence. Without my approval of with a letter, my wife will not access these animals and that means they will stay hungry if an animal is sold to buy food for my children.

The findings further indicated that women can have full access to their livestock after the death of their husbands. The participants reported that the family writes a letter that indicates that the wife is nominated as the beneficiary of her husband's livestock resulting in a long process of going through the chief and principal chief as well as the office of the district administrator. Confirming this long process one participant acknowledged:

The customary law that governs many Basotho women is another restriction because they participate fully in their livestock when their husbands have passed away. They also have to follow long processes to access their livestock transferred into their names thereafter. Sometimes, they face many challenges from their family members because they have to get a letter that shows that a widowed woman is nominated as beneficiary of their husband's livestock. Sometimes, a widow becomes a victim for their animals.

Illiteracy has been revealed from the focus group discussion as another restricting factor for participation in livestock production. Although women were found to be contributing to livestock production, because of being illiterate they become less confident nor independent to participate equally with their partners, leading them to just becoming helpers to their partners. One female participant (P7FG2) stated as observed: *'For a long time, we have become silent contributors to the development. One main reason for our being less confident is that we lack education and training'*. This view was confirmed by another female participant who stated as follows:

"There are no educational facilities and opportunities prepared for us. These good opportunities circulate our partners". (P4FG2)

The geographical location emerged as a category, leading to restrictions to equal participation between men and women in livestock production and management. Working together with gender

and age, women's contribution was severely restricted as some participants viewed as other contributing factors.

One participant confirmed as follows:

We are not expected to be at the forefront of our livestock, especially when our husbands are still alive. And because we are women, and this applies here, because it is one of the remote areas, many red tapes are put in front of us just because we are women (P.6)

The findings have revealed that young women in rural areas are restricted from participating in livestock production and management by a combination of culture, geographical location and age.

Older women were blamed for imposing restrictions on newly-wed women stating in this way:

“Our mothers-in-law are busy shouting at us when we ask anything that concerns animals, this happens at an early stage of our marriages because we are still young: (P.3).

These findings were found to be in congruent with the inter-sectionality theory showing that women face oppression in many ways because of their gender, age and geographical location. Also coherent with the literature as in the African Development Bank (2005), Basotho women do not have access to a certain family property as long as their husbands are still alive. Yisehak (2008) showed that men could sell anything without even consulting women, while it could not be case with the latter.

4.5 Livestock's Contribution to Livelihoods

The participants were asked about the contribution of livestock to their livelihoods to assess whether their participation in production and management positively contribute to livelihoods. Several categories and sub-categories emerged illustrating how the participants saw livestock

production and management as boosting their livelihoods. The main categories were economic and social benefits presented in this section.

4.5.1 Economic Contributions

The findings have revealed that livestock production and management contributed to food security and income generation. For the participants cattle were used for producing crops resulting in availability of food, especially in winter. One participant (P. 7) stated as follows:

As one can see, our area is sloppy; therefore, we cannot use tractors for ploughing. We, therefore, use our cattle for ploughing; we are also able to sell green beans and peas produced by our livestock and able to earn money. Our donkeys and horses are our main means of transport for food to our various households after harvesting.

Some participants confirmed that livestock contributed to household income through the sale of wool and mohair. They argued that they were engaged in animal production and management to produce wool and mohair, resulting in lucrative income from the sale. Stating this contribution one participant observed:

(P3FG4) I own sheep and goats for the production of wool and mohair; my family relies largely on this small livestock for survival. We earn money from it and are able to pay fees for our school children and other household needs.

Employment creation was one of the important sub-categories under the economic benefits of animal production and management. Some of the participants were shepherds, most of whom earned a living through employment in herding animals. One participant confirmed how livestock contributed to their lives:

[P. 4] *some of us have been employed and got paid with this livestock, today we are called livestock farmers and we can buy or sell them for the survival of our families. I commend livestock for so many reasons, it is an employer to many of us.*

One male farmer who participated (P. 2) in the conversation further stated:

If we did not have livestock in our families, our way of living would be so difficult, especially because many of us in this area do not have any other job than looking for and taking care of our animals. We can pay school fees for our children, buy uniforms, books and pay rent for them. I am a proud parent because my children have gone to university although I am not literate. We can go to private doctors because we afford payments, meaning livestock has changed our lives for the better.

4.5.2 Social Contributions

Farmers in many rural areas can perform rituals as part of their culture and other social activities using livestock. One participant stated as follows, mentioning contributions of livestock to their livelihoods:

(P1FG3) *We can perform different things using livestock, whether large or small. Things such as lobola payment are done with these animals, we make feasts for our graduating children, and bury our loved ones when they have passed on. And lastly, perform our initiation activities without spending money. For us livestock is a king because everything is performed using these animals, they are our life changers.*

Another category revealed in the findings from livestock production was conflict reduction in many rural areas. This was confirmed by participant (P5FG) who indicated as follows:

Crime has been a challenge for shepherds of different villages. Bringing up competition using livestock has become a long-term solution between villages as it was used as a peace-building strategy among themselves.

These findings were similar to the literature where Ahmad, & Amin, Ali Zafar, 2010); Adams, Adams, Yankyera, Aidoo, & Wongnaa, (2021); Mpaki (2019) & Swanopoel, Stroebel, & Moyo, (2015) showed that livestock production contributes to their livelihoods because farmers can earn money which helps them to perform different things in their lives. The wool and mohair production also play a part in the form of investment for the farmers. Although livestock farmers indicated the importance of livestock to their livelihoods, it has been noticed that most of them are still poor. However, livestock has reportedly catered for the basic needs for their survival.

4.6 Areas where Men and Women Benefit Most in Livestock Production

The findings revealed most farmers at Ha Paanya as producers of sheep, goats, cattle and equine. Some farmers have been found to be producing milk for both household and marketing. Other farmers would sell animals at auctions, and others sell animal skins and earn money. It was also found out that even those who do not own livestock become beneficiaries because they buy skins and make traditional clothes to make money. This finding was confirmed by one participant who indicated as follows:

(P7FG4) many of us earn money through using the skins of these animals, such as making these traditional clothes and sandals too. Few people travel to town to get these clothes when there is a need for them, because I am here. Then these clothes are usually made by men not women, therefore it shows that men become more beneficiaries than women.

Families have also benefited from getting cow dung which is used for making fires for rural households. Such manure has benefited those with livestock and those who do not have any livestock; cow dung is an important resource for rural women. It is also used to smear households because many of them do not use cement, even in building houses; cow dung functions when mixed with soil. However, the female farmers emphasised that these benefits are for the whole family, rather than benefiting only themselves, as women. These benefits such as cow dung are some of the things used in their respective households, but they are not economic. Economic resources are still under the control of their husbands as heads of families.

One participant (P4FG5) elaborated: that women become beneficiaries where the whole family is benefiting. They do not benefit from the economic resources, for example: when animals have to be auctioned, if a husband is absent, such animal cannot be auctioned and the family suffers.

The Community Councillor who participated, as one of the community leaders, showed that between men and women, men are still in a better position regarding the benefits of livestock. Shearing of sheep is done by men and selling of wool and mohair is also done by them. So, men are the first to receive money from the by-products, while women indirectly benefit under the name of a family. Men are in a better position to negotiate prices when buyers have come to buy from home. However, the councillor emphasised that the quality of wool is determined by the type of sheep produced by a certain farmer. He further indicated that if a sheep is one of the improved ones, a farmer can gain three (3kg) per every sheep, and that means better money for such a farmer and his household. The community leader further emphasised issues that concern wool and mohair as fully under the control of men because women are not fully involved in such activities. As such, women do not know the processes to follow for the wool to reach an auction. Some of these farmers

can make very beautiful hats and jerseys from wool and mohair; others make hats for themselves, while others sell them to tourists and other people, particularly in winter. Making hats, jerseys, socks and even mats has been performed by men and women who have such talents for earning money for their families.

The Councillor stated as follows to insist that farmers benefit from their livestock products:

A livestock farmer here at Ha Paanya cannot sell his sheep or goats if they have not been sheared; even if they happen to be sold due to unforeseen circumstances, such a farmer will ask a buyer to wait for them to shear such an animal. This shows how important wool and mohair are to the farmers. With the issue of who benefits most between men and women, married women are usually benefiting under the umbrella of their husbands. No married woman is directly becoming a beneficiary to the livestock production or its by-products. Many of us here do not buy winter hats because we have shepherds and ladies who are so talented, and they can make us beautiful hats, jerseys and socks locally and earn money for their households.

Also revealed is that many livestock farmers in the rural areas use cattle for ploughing their fields. This is done from the first stage of the plough to the harvesting time; some of the animals such as horses and donkeys are also used for transport. Women also benefit through the use of donkeys to fetch water; such animals are used to transport food, especially newly harvested grain from the fields. Women further collect firewood with these donkeys, and this is so beneficial for them because they collect firewood from far areas. Very few livestock farmers at Ha Paanya have been found to hire tractors for their fields; thus they are still making a good production from their fields. This could be regarded as the main benefit of their large livestock.

One male (P.3) stated that:

We take livestock as our economy in this area; we can bring food for our family members through these animals. We plough our fields, we do the harvesting, and bring food at home with these donkeys and horses. Our wives collect water, and firewood using them, which means they are used as transport for human beings and also for our daily basic needs at home.

Another participant highlighted the importance of having livestock for farmers in their households. He showed that young men who start as shepherds in their families also benefit from the production of livestock. This is because they start as workers who do not have any animals at all, but when they get paid, they become owners. This means they are also having an opportunity of benefiting from many things that have already been mentioned from their livestock. A Literary writer stated as follows: *Many boys here started as shepherds, and today they are livestock farmers. They also benefit when they are paid and become owners.*

These findings are similar to Henriksen (2009) and Yisehak (2008) where literature indicated that men and women have different benefits from their livestock due to their gender roles. Women have been found to be benefiting more on selling by-products of their livestock, however, they are used to selling in small quantities. While men have an opportunity of carrying a bigger part of selling livestock and their by-products in large scale to the market. Although men and women have an opportunity to benefit directly from the production of livestock, women are still having a less access than their counterparts while men remain as the blessed ones by having an upper hand of control.

4.7 Summary

This chapter has presented, analysed and interpreted the data. The chapter has indicated how the data were organised, noting the emerging themes and categories. While the first theme suggested that men and women participate differently in livestock production, they have been noted for being decision-makers in many ways, particularly in married couples. The second theme also showed some restrictions that speed up unequal participation between male and female farmers. Women have been the more affected by such restrictions. Few restrictions observed were culture, governing customary laws, gender, geographical location and age. The third theme showed how livestock production has contributed to the livelihoods of farmers. It discussed that is a life changer for many rural families, few things have been indicated such as economic contributions where farmers could earn money through wool and mohair production and other by-products such as milk, meat and animal skins. The last and the fourth theme worth noting is that men and women benefit differently from their livestock; female farmers benefit from some of the by-products of livestock such as milk and skins of such animals to make traditional clothes and they earn money for themselves.

CHAPTER FIVE: Summary, Conclusions and Recommendations

5.0 Introduction

Presented in this chapter is the summary of the main findings, conclusions as well as the recommendations of the study.

5.1 Summary of the Main Findings

The findings suggested that both men and women participate in livestock production and management. However, their roles differ according to their status. For married couples, men have an upper hand over their wives because they take the identity of their livestock. The theme has been supported by different categories such as advisors where married female farmers appeared to have become advisors and helpers to their husbands; men are given better opportunities even for making decisions on the domestic animals. Unmarried, divorced, and single female farmers, have better opportunities than their married counterparts but they still have to hire male shepherds to herd their flock.

The findings has further revealed that many factors restrict equal participation between men and women in livestock production and management. The culture was indicated as the main contributing factor to unequal participation in livestock production and management. Culturally, the Basotho men automatically become custodians of the livestock produced within the family setting, thus leaving women behind or rendering them inactive, especially when on their periods in livestock production.

However, although disadvantaged due to mentioned factors in livestock production and management, women are slowly taking part, some of whom have participated in a marking and tattooing process of animals, hence a milestone in the rural areas of Lesotho. The study further revealed that livestock has long become a backbone for the livelihoods of many rural farmers, with

some relying on them as their main employment income spent on paying school fees for their children, and paying bills and medical costs incurred by their families. The farmers at Ha Paanya depend on their livestock for ploughing and food security, with some of the garden maize and peas sold to have money.

It has further been revealed that both men and women have different benefits from their livestock, women usually benefit from the by-products such as milk, and the skins for making traditional clothes and earning income for their families. Women further have been using these animals for transport for helping in the collection of water and firewood. Both male and female farmers benefit from horses and donkeys as a form of transport for them and during the collection of food during harvesting time.

5.2 Conclusions

The study concludes that the participation of men and women in livestock production is unequal. The women's roles in livestock is that of being helpers and advisors to their husbands including looking after vulnerable livestock such as sick, and pregnant animals. The decision, ownership and control are the men's territory in many households in the rural areas of Matsieng. Although the Lesotho Government has introduced laws and policies that uplift the status of women in Lesotho, such as the Legal Capacity of Married Persons Act 2006 and the Gender and Development Policy 2018-2030, such initiatives seem to be inactive because women are still restricted by many factors as noted above. The review of the literature revealed a gap that women in the rural areas compared to men are still left behind in livestock production, and that means women have been restricted from participating on the economic growth. The inter-sectionality theory also indicated that women usually face different forms of oppression, they are oppressed due to their gender, culture, age and geographical location as further confirmed by the literature and the findings.

The study further concludes that livestock is key in many households in rural areas, thus contributing positively to their livelihoods. It is used for economic factors such as earning money for schooling, hospitals, and family survival. Livestock further contributes to the social well-being of many rural farmers because it helps them perform rituals and conflict management between shepherds. The study concludes that, men are heads of the household having a better chance of benefiting than their partners. While women benefit more from the by-products of livestock such as milk and skins of animals, both men and women benefit from producing wool and mohair to those who produce sheep and goats. Finally, women also benefit from using donkeys and horses for transport and helping them to fetch firewood and water. On the whole, the study concludes that the participation of men and women in livestock production has to date been unequal as noted in this study.

5.3 Recommendations

The Lesotho Government should harmonise the laws that govern customary marriages, particularly because the majority of households in rural areas are married customarily. Since women for most part have no access their livestock in the absence of their husbands, owing to their identity, it is recommended that the Legal Capacity of Married Persons Act should be made to cover both civil and customary marriages. Also recommended is that the Basotho households, especially both partners should be sensitised to their right to knowing their livestock and their documents to avoid any problems encountered by women following the death of their husbands.

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Appendices

Appendix 1

INTERVIEW GUIDE (Key informants and Focus group discussion)

RQ1: WHAT ARE THE ROLES OF MEN AND WOMEN IN SMALL AND LARGE LIVESTOCK PRODUCTION AND MANAGEMENT?

- a) **Can you tell me about yourself (age, marital status, educational background)**
- b) **How do you take part in the production and management of your livestock?**
- c) **How do you take part in the process of their growth, care, and control over them?**

RQ2: WHAT ARE FACTORS THAT RESTRICT EQUAL PARTICIPATION IN LIVESTOCK PRODUCTION AND MANAGEMENT?

- a) **In your opinion, do you think men and women have equal participation in livestock production and management? If not what do you think are the factors that restrict equal participation? If yes, explain how.**

RQ3: WHICH AREAS OF THE LIVESTOCK PRODUCTION AND MANAGEMENT DO WOMEN AND MEN BENEFIT MOST?

- a) **Which areas do you find more beneficial to you in livestock production and management?**

RQ4: HOW DOES WOMEN'S AND MEN'S PARTICIPATION IN LIVESTOCK PRODUCTION AND MANAGEMENT CONTRIBUTE TO THEIR LIVELIHOODS?

- a) **What contribution does livestock production have in livelihoods?**

Appendix 2



Appendix 3



Appendix 4



Appendix 5

