Women in Paid Work and Their Participation in Social Development: Mapping a Developmental Trajectory for Female Teachers in Mkoba Secondary School

Maruzai Nyevero, Annah Moyo
Midlands State University, Zimbabwe.

Abstract: The debate about women and the extent they benefit from development has characterised the development agenda at international and national levels in the past few decades. Development practitioners, feminists and groups that fight for women empowerment have in the process facilitated increased participation of women in paid work and in decision making. Notwithstanding the achievements hitherto, the realisation of equality and equity in development remains an elusive task for development practitioners. While exposure to paid work has positive dividends to gender issues in development, it is the limited research attention given to gender social relations in production and reproduction which has contributed to a partial address or the worsening of women's issues in development especially for women in paid work. This study makes an analysis of the way in which women in paid work play their multiple roles and how it affects their participation in social development.

Using the mixed method research approach data were collected using semi-structured questionnaires and in-depth interviews. The population of the study had 150 female teachers. The sample was made up of 95 participants where 15 female teachers responded to the interview and 80 of them responded to the questionnaire. Findings from the study pointed to the fact that multiple roles of women situated in a patriarchal tradition, retrogressive pieces of legislation and primary gender socialisation contribute to women's limited participation in development. For the increased participation of women in development there is need for gender responsive budgeting at all levels and the enactment of gender specific policies.

Key words: Female teacher, gender responsive budgeting, multiple gender roles, social development, woman's paid work.

I. INTRODUCTION AND BACKGROUND

The United Nations Declaration on the Right to Development, describes development as linked to human development. From this perspective development is characterised by constant improvement of the well-being of the entire population and of all individuals on the basis of their free, meaningful participation in development and in the fair distribution of benefits resulting there from. Social development is development that has a social impact for the benefit of society. The debate on women/gender and development gained popularity in the United Nations' First decade for development in the 1960s. Of significance in this debate has been the emphasis put on gender equality as a key element of development Alba (2000) in Parpart, Connelly & Barritteau (2000). Gender equality emphasises on the same valuation of men and women and sameness of enjoyment of rights, power, opportunities, treatment and control of resources between men and women in society (Babikwa, 2004). From the time of slavery, when women rights movements gained popularity, there was growing concern on women’s participation and contribution to development. On the other hand there was a growing popularity of feminist philosophy which was characterised by the need to do away with subordination and discrimination of women. Influenced by Liberal feminist thinking the Women in Development (WID) discourse emerged.

Under the rubric of WID, development practitioners aimed at integrating women in development by improving their access to resources (Rathgeber, 1989; Muyoteta, 2004). Income generating projects for women became a popular way of integrating women in development (Rai, 2011 in Visvanathan et al. 2011). While the WID approach worked for the inclusion of women in development at national and international platform, it did not call for changes in the overall social structure or economic system in which women were to be included (Rathgeber, 1989; Muyoteta 2004). The underpinnings of the modernisation theory which characterised the WID approach, especially the assumption that gender relations will change by themselves when women become full economic partners in development (Rathgeber, 1989; Muyoteta 2004, Rai in Visvanathan et al. 2011) contributed to the failure of WID in making women contribute more in development. From the criticism of the WID approach the WAD (Women and Development) approach emerged which acknowledged that women have always been part of the development process but have been marginalised in production and reproduction (Muyoteta, 2011). Influenced by Marxist feminist philosophy, the WAD perspective recognised the impact of class, race or ethnicity on women’s participation in development. They argued that global inequities contributed to the way men and women in different parts of the globe participated in development.
doing so it underplayed the role of patriarchy in undermining women’s participation in development (Rathgeber, 1989). Mawere & Maruzani, (2011) in (Mawere, Chauraya, Matsa, Mugodzwa, Matope, Maruzani & Mukoni, 2011). As an alternative to the WID approach the Gender and Development approach (GAD) approach emerged in the 1980s (Muyoteta, 1989). The roots of the GAD approach were in Socialist feminism. It was from the weaknesses of the WID and WAD approaches that the GAD approach came into being. Unlike the WID and WAD approaches, the GAD approach brought to the fore the concept of gender relations in development. Muyoteta (1989) defines gender relations as the range of gendered practices such as the division of labour, factors that influence access and control of resources and the gendered ideologies that influence the acceptable behaviour for men and women in societies. Gender relations are the relations of men and women in societies as they are governed by cultural and societal norms, religious beliefs and other social ideologies. The GAD approach was interested in the way gender relations allot specific roles, responsibilities and expectations between men and women often to the detriment of women (Muyoteta, 2004). The GAD approach takes into account all aspects of women’s lives (Jacquette, 1982 in Rathgeber, 1989). In contrast to previous approaches that focussed on certain aspects of women only or on their reproductive roles. GAD rejects the public/private dichotomy and gives special attention to women in the private sphere, the triple/multiple roles of women and the assumptions upon which conjugal relations are based(Rathgeber,1989). The GAD approach views women as agents of change not passive recipients of development as articulated in WID and WAD approaches. While there are various emerging approaches to addressing issues of women in development, the GAD approach has gained some traction in contemporary discourses on gender and development. In view of this brief historical analysis of women in development this study poses a subtle rhetoric, “Women in Aid work: Are we there yet in social development?”

A quick search in history will show that in 1976 the basic needs approach was introduced with the aim of providing women’s welfare needs so that they can participate more in community development activities (Palmer, 1979). This approach was criticised and did not achieve much. Some of the criticism levelled against the basic needs approach included the assumption that the elimination of poverty was all too easy. This assumption underestimated the extent of the structural and institutional changes necessary for an effective attack on poverty and by being consumption oriented, the basic needs approach was biased against economic growth (https://core.ac.uk/download/pdf/43541781.pdf). On the other hand various multinational and bilateral development agencies adopted various strategies for the integration of women in development, but they did not quite achieve their goals. These agencies include the Swedish International Development Authority (SIDA), Danish International Development Agency (DANIDA); the British Overseas Development Authority but the participation of women in development remains incomplete (Rathgeber, 1989). Muyoteta (2004) had to ask, “Is development working for women?” The echoes from these observations remain to this day. In pursuit of the women in development agenda this study made a micro analysis of the participation of female teachers in social development in an urban setup in Zimbabwe.

The social situation of women in Zimbabwe

Zimbabwe is a country in sub-Saharan Africa where patriarchy, religion and cultural norms influence the social relations of gender. While technological advancements have necessitated a certain degree of diversity in Zimbabwean communities, most family ties remain traditional where the subordination of women and girls is taken as “normal”. The common structure of most Zimbabwean families has the father at the top who assumes the breadwinning roles and the mother who helps the father in providing for the family. The payment of lobola puts upon the wife the obligations of motherhood which includes subordination to the husband (Riphenburg, 1997). Working women are at times expected to surrender all their earnings to their husbands. Most men abuse this cultural privilege by spending the money recklessly in formal or informal polygamous unions. Male headed families constitute 60% while female headed families constitute 30% (Riphenburg, 1997). Child headed families are a growing phenomenon in Zimbabwe. (FAO: Food and Agricultural Organisation). A number of men do not necessarily live with their families because of work or polygamous relations (FAO, 2017; Riphenburg, 1997). In such situations women are expected to take care of the immediate and extended family members, especially those from the husband's side (Raphenburg, 1997). Like any other women in Zimbabwe, working women find themselves surrounded by multiple social roles with the additional work place roles that they have to play as well. While it is undisputed that increased participation of women in development is critical for attaining sustainable development goals, a lot of questions surround the participation of women in development in Zimbabwe. Despite a very high literacy rate of 95% for women, the nation had Gender Development Index 0.345 as at 2019 (UNDP, 2019). If gender inequality and inequity persists the speed towards sustainable development goals is also reduced. While illiteracy in Zimbabwe cannot be criminalised for gender imbalances there is need to establish the factors that continue to hinder women from increased participation in the development of their communities. This study therefore, investigates the interaction of teachers and social development in an attempt to make social development more inclusive and more sustainable.

Social development

Current global trends show that nations are perpetually seized with the euphoria that characterise the signing, ratification and domestication of international conventions. Notwithstanding the force of global appeal for the promotion of human rights
and equality of all, there is reason to check how the attenuating circumstances of disadvantaged communities at grass root level have responded to these international imperatives over time. As party to these global treaties, the nation of Zimbabwe has enacted a number of gender progressive laws and policies. On the other hand donor efforts for gender equality in Zimbabwe can not be underestimated. The year 2020 marks the end of the African Decade for Women yet sexual harassment at the workplace is taking more sophisticated forms, domestic violence and abuse remain rampant, unreported rape cases are on the increase and various social ills continue to challenge efforts targeting social development. The economic downturn in the country has incubated a lot of social ills that have affected the nature and character of the social fabric. Corruption and reverse racism have grown to be survival strategies for many. The negative effects of these social ills have a bearing on the nature of women’s participation in social development.

Social development implies processes that bring about social change for people to achieve their maximum possible potential. The Copenhagen Social Summit 1995 defined Social Development in terms of three basic criteria: Poverty Eradication, Employment Generation and Social Harmony. Article 7 of the Copenhagen Declaration on Social development says

“We recognize, therefore, that social development is central to the needs and aspirations of people throughout the world and to the responsibilities of Governments and all sectors of civil society. We affirm that, in both economic and social terms, the most productive policies and investments are those that empower people to maximize their capacities, resources and opportunities. We acknowledge that social and economic development cannot be secured in a sustainable way without the full participation of women and that equality and equity between women and men is a priority for the international community and as such must be at the centre of economic and social development” United Nations, 1995

Social development implies investing in people so that they can journey towards their dreams with confidence and dignity. Female teachers have an education invested in their lives which is the foundation on which they can hopefully step on to achieve any other social developmental goal which will benefit themselves and the community. There is an undoubted consensus on the benefits of educating women. Educated women among other things are prepared to pay for quality childcare facilities, their children are motivated to go to school to the highest possible level and they invest in their communities more than what educated men do. Educated women fight for decent accommodation to create room for the proper nurturing of their children. All these attributes contribute to the achievement of social development as it is articulated in the Copenhagen Declaration on social development. The declaration in section 1 (f) says:

“Reaffirm, promote and strive to ensure the realization of the rights set out in relevant international instruments and declarations, such as the Universal Declaration of Human Rights, the Covenant on Economic, Social and Cultural Rights and the Declaration on the Right to Development, including those relating to education, food, shelter, employment, health and information, particularly in order to assist people living in poverty;” U.N (1995)

Social development implies that people must work in their communities as a way of exercising their right to fight against poverty. Every individual with potential must work with private or public organisations in their area to improve their own wellbeing and that of their community. The introduction of sustainable development goals can be described as a continuation of the Copenhagen Declaration on Social development using different terminologies and for a different era. Gender equality and the empowerment of women and girls are targets that were central at the 1995 Copenhagen Declaration and still remain key issues in the USDGs discourse. However the participation of educated women (teachers in this case) has received less research attention which makes it an imperative for this study to investigate female teachers’ contribution to social development as deadlines for sustainable development get closer.

II. MATERIALS AND METHODS

While the issue of women in development has been debated over the years, it is the limited research focus on the participation of literate/educated women in development which has motivated this study. While teachers participate in paid employment, there remains a significantly low documentation of their participation in social developmental programmes. The study used the case study research design using mixed method research approach. This design was adopted in order to ride on the flexibilities that it has in research (Kumar, 2014; Creswell, 2014). The flexibilities include the use of research methods from both the qualitative and the quantitative research approaches. The use of teachers from Mkoba Secondary schools as a case enabled the study to have an in depth analysis of the multiple roles of women and how they influence their participation in social development. The case study design helped the study to analyse issues at micro level for possible application at macro level. An in depth analysis of women’s multiple roles helped in bringing insights relating to women’s multiple roles, paid work and their participation in development. The findings from case studies can be applied to broader occurrences of the problem (Yin, 2014; Creswell 2014). Of the 95 purposively selected female teachers 15 were interviewed and 80 of them responded to the semi structured interview. Documents were also reviewed. Quantitative data was analysed using descriptive statistics and presented in tables and figures. Narratives were used in presenting qualitative data.
III. THEORETICAL FRAMEWORK

The discussion of women in development has gained traction in the past decades and various approaches to women in development were developed. While these approaches registered some positives, the majority of women remain at the peripheries in the development process. On the other hand, development practitioners and feminists have overlooked or taken for granted the unified nature of patriarchy and capitalism in world economies. Guided by socialist feminism this study makes an analysis of women’s roles in the private and public spheres and how it affects their participation in social development. The socialist feminist theory was adopted here for it details how capitalism, patriarchy and economic processes interrelate and overlap everywhere for the subordination of women leading to their limited participation in development.

Socialist feminists do not blame a single factor for the subordination of women. They describe the oppression of women as happening in a complete circuit which starts from the private sphere. In the private sphere biological distinctions of male and female imply different social functions. Connell (1979) argues that true womanhood and true family are traditionally viewed as images of peace and plenty, yet in actual sense can be both sites of gender violence and gender despair. These realities are reminiscent with events in the public sphere. Socialist feminism links the relations of production to the relations of reproduction. Relations of production influence the choices that people make in order to maintain and reproduce who they are. Private and public patriarchy are forces that work together for the perpetual subordination of women at home and at the workplace. Currently the Zimbabwe laws offer paid maternity leave for only three children. This is a positive development considering that before independence getting pregnant at the workplace was an automatic application for dismissal from work. While the progress is commendable we realise the three paid maternity leaves reinforce relations of production where husbands may prefer more children especially when the first three children are girls. In pleasing the husband the woman disappoints the employer at her own detriment therefore she will get salary cuts which will affect the general welfare of the home pushing the married woman into further subordination. In maintaining the relations of production women develop a kind of consciousness that betrays them in production and reproduction. The reproductive roles they do in the private sphere bring about what is supposedly economic gains that belong to “all” in the family cheating women to jealously guard private sphere assets. In the family culture religion and social norms limit women’s control of key resources, they only enjoy access.

Gender roles according to socialist feminists contribute to the disadvantages of females in both the private and public spheres. Capitalism, male dominance, racism and imperialism contribute to women’s oppression. These factors work towards the less value that is attached to women’s work both in the private and public sphere. Job worth ratings at the work place and the unpaid care work all contribute to women’s subordination and dependence on men. This theory brings in the cycle of oppressive gender social relations in production and reproduction in both the private and public sphere and how women fall victim which influences their participation in social development.

IV. CONCEPTUAL FRAMEWORK

Figure 1.0 shows how variables from the private and public sphere as well as personal factors influence the participation of women in social development thereby resulting in gender inequality and underdevelopment of societies and slow pace towards the achievement of sustainable development goal. Linking the independent and dependent variable are factors such as legal and policy parameters, cultural and societal norms religious factors and gender fatigue.

The participation of women in development is key in the development of global communities. Empowered women invest first in their families and in their communities thereby improving livelihoods and overall wellbeing. Educated women are viewed as having an education which is an important resource in working towards sustainable development targets. Notwithstanding the efforts made to date in relation to recommendations from various conventions and agreements on gender equality, the documentation of the participation of teachers in social development programmes has received less research attention. It is against this background that the current study looked at women in paid work and their participation in social development as a way
of mapping a developmental trajectory for female teachers in Mkoba secondary schools in Gweru, Zimbabwe.

V. PRESENTATION OF FINDINGS

The study sought to establish the general statistics of females and males in schools and their highest academic professional qualifications, duration of service of the teachers and the type of developmental activities they are into. This was done in an effort to ascertain the degree of consciousness that can influence their involvement in social development programmes.

In Zimbabwe there is a growing number of female teachers in urban schools. In recent years when the HIV/AIDS pandemic racked havoc in communities the government encouraged married couples to work in areas nearer to each other to avoid risks associated with extramarital affairs. On the other hand gender stereotypical beliefs have positioned males with high ranks in work organisations as teachers or nurses as spouses. Through government initiatives female teachers were transferred from remote rural areas to working in urban areas where their husbands were stationed. Economic hardships also contributed to the increasing numbers of female teachers in urban schools. It is common for men to migrate for greener pastures to neighbouring countries and females remain as custodians of children and family property. While the study was not interested in the disciplines that the female teachers specialised in, it can be noted that the contemporary discourse in creating role models for female students in science and mathematics has seen more female teachers who specialised in science, mathematics and technology related subjects getting opportunities to teach in urban schools. There are also “bulldozers” (usually men) in high offices who abuse their political or economic muscle to ensure their girlfriends and female relatives teach in urban schools.

The study also wanted to establish the highest level of the qualification of these female teachers.

The majority of the female teachers are still at teacher training diploma as the highest qualification. Due to the economic constraints and the demands associated with extended family responsibilities, most women defer furthering their studies giving priority to their children and other family responsibilities. Teachers awaiting training (unqualified temporary teachers) also represent a significant number in the sampled schools. Most of these are young ladies with university qualifications but not necessarily teaching degrees. Most of them involuntarily get into teaching as a pastime job, however some will ultimately choose to stay in teaching and get teaching qualifications. The other remaining groups of women represent those teachers who are married and have established their homes in Gweru urban or are teachers who are into various development projects that make them choose to permanently work and stay in Mkoba.

While we have the above categories of teacher’s qualifications (Figure1.2) the study wanted to know the years that female teachers have stayed in a particular school. The number of years an individual has stayed in an environment indicates the degree of likelihood in the participation of community social development.
Mobility of female teachers working in urban schools is very limited. However, there is increased mobility for female teachers awaiting training. This increased mobility is related to opportunities for further studies and also marital arrangements especially when there are good prospects of living together with a spouse in the diaspora.

The study sought to find out the social development activities that the female teachers knew about. The following is the list that the study established.

From the interview sessions the study sought to get information on personal views and perceptions of factors influencing female teacher’s participation in social development.
One participant had this to say:

“The day for a married female teacher is more than twenty four hours long. At times we leave school at 17.00hrs and I have to walk home. Work and home responsibilities continue to tear women apart especially in times of economic hardships. Women work hard in trying to make the meagre salaries mean something in our lives but all in vain. All these challenges leave you with no energy for anything else but only your personal and family demands”

Another participant who had interests in grassroots politics had this to say:

Most women who are working as civil servants are not clear on legal implications of participating in politics even at grassroots level especially on what happens when one’s tenure of office lapses. On the other hand increased participation in social development programmes can contribute to family disintegration some spouses may not support the idea.

Some of the participants considered that participation in social development and the general involvement in programmes for social development steal women’s time for feminine roles in the home. One participant had this to say:

“If possible women can only be full time housewives and the men will be responsible for the upkeep of the families as breadwinners and participating in extradomestic activities”

Another participant had this to say:

“I think when I work on my children and the well being of my family it will contribute well to social development in my community. I only participate in the programmes like clean up campaigns and campaigns against sexual harassment and child abuse in communities as a mandate from the ministry that teachers are expected to accompany students in these programmes”

Among the participants there was one teacher who had an agricultural background and she had these views

“It has been a long time that agricultural programmes for the well being of our communities have been introduced to our areas by nongovernmental organisations or by government but corruption has seen these programmes failing to benefit us. It is regrettable that most women prefer men to lead in such programmes thereby denying women of representation and voice.”

This participant went on to say:

“Entrepreneurial activities are just basket income generating activities with very small transformative potential even at household level. These days when a good number of women are playing the bread winner role, women’s entrepreneurial activities make the food to mouth cycle more manageable.”

In the advent of economic hardships women are caught in the private /public sphere demands that continues to steal their potential for participating in social development programmes

VI. DISCUSSION OF FINDINGS

In the 1980s and 1990s a lot of women and mothers joined the workforce, Arlie Hochschild, a sociologist at Berkeley, wanted to know how families were coping with this revolutionary change. From her findings she established the "double day concept" for working mothers and that is how the book “The Second Shift” came into being in 1989. The double day implied that women have triple/multiple roles that they have to play which contributes to a situation where women work more hours than men in a day (Zibani;2016). In the discussion of findings the study will first present a paraphrase version of a blog post between Hochschild author of the book Second Shift (1989) and Shutle (2014).

The extract goes as follows:

Schulte: The Second Shift (The Book) still resonates with people 25 years after it first came out in 1989. It makes you wonder — have we made progress?

Hochschild: In the Second Shift, I argued that we are in a stalled revolution — that women have gone into the workforce, that was the revolution, but the workplace they go into and the men they come home to have changed less rapidly, or not at all. Nor has the government that could give them policies that would ease the way, like paid parental leave, paid family medical leave, or subsidized child care – the state of the art child care, that too is stalled. So what you’ve got are three sources of stall. What’s happening to men? What’s happening to the workplace and missing government help.

Today, I think we are in stall number two. There’s good news, there’s old bad news and there’s new bad news. And the good news is that, the revolution continues and women are now half the labour force and they’ve moved up in it, they’ve earned more. And have gotten into more training, and broken ranks in a number of professions. And men have changed substantially. We’re all beginning

The revolution is stalled, data collected in this study point to certain factors that continue to stall the revolution. These factors include triple/multiple roles of women, demands of paid work, the emerging role of women as breadwinners, un understood legal parameters, patriarchy and religion and gender stereotypes In the above excerpt Hochschild says ‘the men they come home to have changed less rapidly, or not at all’ Gender relations keep societies beginning and beginning until they reach fatigue stage.

The Triple/Multiple Roles of Women

The concept of gender roles has been developed from the work of Caroline Moser. (Ludgate, 2016; March; Smyth, & Mukhopadhyay ,1999, Zibani, 2016) In this framework low-income women have triple roles to play which affect the way
they participate in development projects. These roles include reproductive, productive and community managing activities, while men primarily undertake productive and community politics activities (EU Gender Advisory Services, 2010). Reproductive roles include child bearing/rearing responsibilities and domestic tasks that are mainly done by women. These activities also include the bearing and rearing of children. It also includes the care and maintenance of the work force (March et al., 1999; Ludgate, 2016). Women in paid work are not exempted from these duties. Economic hardships and the meagre salaries civil servants receive contribute to the extended day for working mothers as they cannot afford to pay maids. A critical issue concerning reproductive work is the lack of recognition of the economic cost which has resulted in it being undervalued, unpaid and its invisibility (Zibani, 2016). Women stretch themselves by sleeping late and working up first. The Marxist and socialist feminist argue that the under valuing of women’s reproductive work in the private spheres overlaps with the undervaluing of women’s work in the public sphere leading to a cycle of women’s subordination springing from the gender social relations in production and in reproduction.

Productive work aims at making people get some profit in form of cash or in kind. The first productive work is that participants were in employed as teachers. In Zimbabwe, the salaries for teachers are staggering around the poverty datum line where it hardly is sufficient for the demands of the nuclear family. Most of these female teachers have extended family responsibilities. Due to limited access and control of resources entrepreneurial activities are limited or are in the name of the husband. The triple/multiple role played by women is a major barrier to women's economic empowerment. The triple roles of women perpetuate women's subordination and prevents them from realizing their full human rights (Zibani, 2016). This division of labour based on sex and time demands has confined women to the private sphere and inhibited women from venturing into other economic enterprises. It has even limited their participation in social development. Most Small to Medium Enterprises are family businesses with little transformative potential and contributing minimally to social development.

Globally women are paid less than men earning an average 77% of what men earn (UN women, 2018). Women also face occupational segregation and obstacles to career advancement due to deep seated gender norms about women’s socio economic roles (UNICEF, 2018). The socially constructed identities of men and women perpetuate gender relations that keep women subordinate to men in both the private and public spheres. Women’s limited participation in social development is the outcome of male domination and class oppression (Ehrenreich, 2015).

VII. CONCLUSIONS AND RECOMMENDATIONS

The experiences of women in the domestic and public sphere constitute a complete circuit which supports each other in agreement or disagreement. The demands of paid work, the emergence of female breadwinners government initiatives for social development and the influence of religion and patriarchy operate in an environment where gender relations contribute to the limited participation of women in social development. The paid and unpaid work that women do facilitates and is facilitated by prevailing gender roles in the private and public spheres. While the government can bring in laws and policies for women’s participation in social development, prevailing gender social relations continue to hinder women from participating in social development.

The study recommends that development work need to be guided by the gender and development approach if more women are to participate in social development. Men and women must work together for social development to be more sustainable. There is need for increased focus on the influence of gender social relations in gender in development.

From these conclusions the following recommendations can be tabled:

- Women and girls must be socialised on the importance of working with men in development which will contribute towards the achievement of sustainable development goals in communities.
- Government and nongovernmental organisations are encouraged to put more resources in capacity building for participation for female teachers so that they can participate in social development programmes from an informed position.
- People who are responsible in setting the social development programmes should make a deliberate attempt to involve female teachers.
- Initiatives for gender resocialisation must be introduced in communities and in families so that retrogressive gender relations are transformed taking into consideration efforts from males and females and gate keepers of social and religious institutions.
- Gender responsive budgeting initiatives must characterise budgeting processes at all levels to address the burden of women in production and reproduction. This can be made more complete by on going gender progressive legal and policy reforms for gender equality and equity in all development initiatives.

REFERENCES


