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# Gender Analysis

Draft Report

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## List of acronyms

AGRITEX	Agriculture Research and Extension
CPU	Civil Protection Unit
DA	District Administrator
DRR	Disaster Risk Reduction
DSS	Department of Social Services
DVA	Domestic Violence Act
FFA	Food For Assets
EMA	Environmental Management Agency
ENSURE	Enhancing Nutrition Stepping Up Resilience and Enterprise
GA	Gender Analysis
FGD	Focus Group Discussion
GBV	Gender Based Violence
KII	Key Informant Interview
MWAGCD	Ministry of Women Affairs, Gender and Community Development
NGO	Non-Governmental Organisation
RDC	Rural District Council
SAFIRE	Southern Alliance For Indigenous Resources
SAT	Sustainable Agriculture Trust
VS&L	Village Savings and Lending
WID	Women in Development
ZRP	Zimbabwe Republic Police

## FOREWORD



Hon. O.C.Z Muchinguri,  
**Minister of Women Affairs, Gender and Community Development**

The Gender Analysis research conducted by the ENSURE project provides a strong evidence base for Government and key stakeholders to implement targeted community based interventions aimed at addressing gender disparities that fuel food and nutrition insecurity in Zimbabwe. Although women constitute 61.7 percent of the rural population and 53 percent of the agricultural workforce, they do not have equitable access to key productive assets including land, capital, finance, water and equipment.

To redress this challenge, the Government of Zimbabwe, through the Food and Nutrition Security Policy and the National Gender Policy recognizes the need to promote gender equality and equity as a vehicle to achieving sustainable food security. The Constitution of Zimbabwe, Chapter 2, states that all institutions and agencies of Government at all levels must take practical measures to ensure that women have access to resources. The findings of this study therefore provide practical programmatic recommendations premised on addressing the underlying negative social cultural norms that widen the gender gap in the food security sector.

I am happy to note that the ENSURE project dovetail perfectly with my Ministry's goals and objectives of promoting gender equality and women's empowerment. In line with the Government's economic blue print ZIMASSET's Value Addition and Beneficiation thrust, my Ministry is working with local institutions to secure local and international markets, conduct skills training and support value addition to agricultural produce for women.

I wish to reaffirm my Ministry's commitment to working closely with ENSURE and to encourage them to take advantage of the Ministry's already existing structures that go down to Ward level. May I take this opportunity to thank World Vision and partners for leading this important study. A Special thanks goes to USAID for their undivided technical and financial support to the ENSURE project.

**Hon. Oppah Muchinguri**

**Minister of Women Affairs, Gender and Community Development**

## PREFACE



Dave Evans

**Chief of Party: ENSURE**

The Gender Analysis Study provides powerful insights into the prevailing gender constraints and gender opportunities in ENSURE implementation areas. It presents a call for action by Government, stakeholders and ENSURE partners to close gender gaps as a prerequisite to achieving sustainable food and nutrition security.

Guided by the Food and Nutrition Security Policy, ENSURE is collaborating with key stakeholders in project implementation and these include the Food and Nutrition Security Council. The Food and Nutrition Policy recognizes the need to address gender issues to achieve the five Policy commitments. The Gender Analysis has identified a number of gender mainstreaming initiatives across all districts that can be used as entry opportunities for the ENSURE project. These include ongoing Ministry of Gender awareness and women empowerment programmes across all districts.

The findings have brought to the fore the deep-rooted negative social, cultural and religious practices that affect access to nutritious foods; agricultural productivity and marketing; and household resilience. Key recommendations drawn from this study include the need to address the underlying gender constraints by adopting step by step community participatory models rather than prescriptive approaches; stepping up male engagements efforts and support to male champions; and deliberate efforts to support women in agricultural value chains coupled with support to access lucrative markets and finance.

I would like to take this opportunity to thank Government institutions, key stakeholders and project beneficiaries for providing valuable information for this study. Many thanks go to the ENSURE partners: World Vision International, CARE International, SNV and SAFIRE for supporting this study. Our appreciation goes to the Ministry of Women Affairs, Gender and Community Development for their commitment and for partnering with ENSURE in conducting the study. We are deeply indebted to USAID for providing technical guidance and financial support which has resulted in the success of this important study.

**Dave Evans**

**Chief of Party: ENSURE**

## Definitions of Key Terms<sup>1</sup>

Key Term	Definition
<b>Gender</b>	Refers to the social attributes and opportunities associated with being male and female and the relationships between women and men and girls and boys, as well as the relations between women and those between men. These attributes, opportunities and relationships are socially constructed and are learned through socialization processes
<b>Gender Awareness</b>	Recognition that women and men perform different roles in society and therefore have different needs which must be recognized
<b>Gender Discrimination</b>	A difference in treatment of people based entirely on their being male or female. This difference contributes to structural inequality in society
<b>Gender Inequality</b>	Refers to the unequal rights, responsibilities and opportunities of women and men and girls and boys in all sectors- political, social , legal and economic
<b>Gender Equity</b>	Recognizing that different approaches may be needed to produce equitable outcomes by taking account of and addressing the differences between and amongst the lives of women and men, boys and girls and the diversity of different groups of women/girls and men/boys
<b>Gender Mainstreaming</b>	The process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres, so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve gender equality
<b>Sex</b>	This refers to the biological and physiological characteristics that categorize someone as either female or male.
<b>Practical Gender Needs</b>	Practical Gender Needs are those needs that have been identified by women within their socially defined roles as a response to an immediate perceived necessity (e.g., inadequacies in living conditions such as water provision, healthcare, and employment). They do not challenge gender divisions of labor and women's subordinate position in society.
<b>Strategic Gender Needs</b>	Strategic Gender Needs vary by context and are identified by women as a result of their subordinate social status. They tend to challenge gender divisions of labor, power and control, as well as traditionally defined norms and roles (e.g., legal rights, domestic violence, equal wages, and women's control over their bodies). <sup>2</sup>
<b>Social Exclusion</b>	The process through which individuals or groups are wholly or partially excluded from full participation in the society in which they live resulting in these individuals and groups being prevented from accessing resources, participating in society and asserting their rights,
<b>Twin track approach</b>	Mainstreaming gender issues in all aspects of our work as well as implementing specific initiatives to address the discrimination and marginalisation faced by women and girls resulting in equality of opportunity & equality in outcomes
<b>Women Empowerment</b>	A process through which women and girls acquire knowledge, skills and willingness to critically analyze their situation and take appropriate action to change the status quo of women and other marginalized groups in society.

<sup>1</sup> Definitions from UN Women

<sup>2</sup> Caroline Moser (1993)

## EXECUTIVE SUMMARY

### Introduction

World Vision International, CARE International, SNV and SAFIRE are in a consortium implementing a food and livelihoods security programme titled ENSURE (Enhancing Nutrition, Stepping Up Resiliency and Enterprise) in six districts of Masvingo and Manicaland Provinces. The project is being implemented to address the country's current food insecurity challenges which have adverse effects on rural populations, especially those in drought prone areas of Zimbabwe.

The project has the following objectives:

- Improved nutrition among women of reproductive age and children under five years
- Increased household income
- Improved community resilience to food insecurity

Owing to the centrality of gender equity in ENSURE programming ethos in general and to food and livelihoods security in particular, a gender analysis was conducted in the project areas. Focus of the gender analysis was on the following Core Areas of Inquiry:

- Gender Roles, Responsibilities and Time Use
- Household Patterns of Power and Decision-Making
- Access to and Control over Assets and Resources
- Meaningful Participation in Public Decision-Making and
- Gender Based Violence (GBV)

The objectives of the gender analysis were to:

- Undertake a Gender Analysis to better understand the gender dynamics at play related to food and nutrition security
- Identify, analyse and examine gendered vulnerabilities and underlying structural norms that affect food and nutrition security
- Explore the gendered power relations between men and women; and differences in their access to resources, priorities, needs, activities and constraints that they face in relation to each other
- Identify existing policies, structures and practices that promote gender equality

### Methodology

This study was conducted in the 6 districts of Chivi, Zaka, Bikita, Chipinge, Buhera and Chimanimani using qualitative research methodology. Qualitative methodology is governed by the interpretive social science (or constructivist) paradigm which assumes relativist ontology. This ontology appreciates that there are multiple realities to explain a phenomenon. Realities on gender in food and livelihoods security were therefore uncovered and presented as lived experiences and realities. The qualitative methodology was chosen

for its flexibility in allowing thick descriptions of phenomena. It was ideal for a gender analysis of this nature considering the complexity, sensitivity and relativity of analyzing gender issues that are wrought with diverse cultural meanings both at household and community levels. The methodology allowed for an in-depth investigation and analysis of this private, discreet and often secretive sphere of household decision making practices using field based observations, participatory focus group discussions with community men and women participating in the programme and in-depth interviews with key people/stakeholders at national, district and community levels. A review of programme documents and related literature was also carried out to enable contextualization of the programme and to have an appreciation of its goals and objectives.

## **GENDER ANALYSIS FINDINGS**

### **District Level Gender Dynamics**

An analysis of district level gender dynamics was carried out as, in many ways, the situation at district level has implications on the gender equality and women empowerment situation at community level and vice versa. In all the six districts visited during the Gender Analysis, more than 90% of key decision making positions were dominated by men. These positions included heads of ministries, District Administrators, Chief Executive Officers of RDCs, councilors and Members of Parliament. All traditional chieftainship and village headship positions in all the six districts are occupied by men except in Buhera District where there is only one headwoman. A number of reasons were proffered by key stakeholders interviewed and during FGDs for the gender imbalance in key public positions across all districts. These include:

- Low levels of education and limited experience among women which makes it difficult for them to compete for key positions that require higher levels of education;
- Difficulties for educated women to relocate and separate with their families if they are to take up leadership positions as in most cases promotion entails transfer to another district;
- Lack of role female models for younger women who have grown used to seeing top positions occupied by men
- The masculine nature of Zimbabwean politics, characterized by violence and intimidation, forces some women to self-exclude from seeking leadership positions;
- Labeling and stereotyping of women who aspire for elected positions as having “*loose morals*”;
- Lack of campaign resources; and
- Challenges of balancing gender roles and the demands of higher political office.

The implications of male dominated leadership on development outcomes are dire for women in the sense that the women’s voices and aspirations are drowned. Male dominated



leadership in most cases has meant perpetuation of patriarchal values and practices which relegates women participation in development processes to the periphery.

### **Level of Gender Equality and Women Empowerment Literacy across Districts**

Administrative authorities in all the six districts visited, i.e. District Administrators, Rural District Council Chief Executive Officers and heads of ministries, were generally aware of the need to address gender equality imbalances existing in their respective districts. They were also aware of the National Gender Policy framework which seeks to promote gender equality through a number of initiatives including promoting women participation in decision making structures and the creation of an enabling environment where men and women, boys and girls have equal access to opportunities and resources.

Some Ministries at district level and rural councils had gender focal persons, whose main role is to coordinate gender-related activities within their respective institutions. The challenges were however related to:

- Lack of technical capacity to mainstream gender as some of them lack specific training on gender
- Lack of influence within their respective institutions by virtue of their junior positions.

Cultural, traditional and religious attitudes and practices and a lack of financial and human resources to implement gender equality programmes were other challenges. The Ministry of Women's Affairs, Gender and Community Development (MWAGCD), which is responsible for coordinating all gender related activities at district level, was severely constrained financially and in terms of human resources and transport. MWAGCD reported that their efforts at running gender awareness programmes were being hampered by, among other things, the perception by men and other community leaders that the ministry represents women and therefore its activities are targeting women only.

Government departments across all districts that had limited appreciation of gender issues include AGRITEX, EMA, Departments of Mechanization and Irrigation and Ministry of Small to Medium Enterprises.

### **Gender Mainstreaming Initiatives and Entry Opportunities**

The Gender Analysis identified a number of gender mainstreaming initiatives across all districts that can be used as entry opportunities for the ENSURE programme. These include:

- The MWAGCD's gender mainstreaming activities, including awareness programmes and specific women empowerment programmes across all districts.
- The Women in Local Governance Forum's initiative to promote the ascendancy of women to decision making positions in local governance through advocacy, confidence building and training on assertiveness.

- The Zimbabwe Extension Support and Training in partnership with the Sustainable Agriculture Trust (SAT)'s gender mainstreaming training focusing on enlightening the community on the importance of women's participation in livestock production in Zaka district.
- The MWAGCD, Department of Social Services and ZRP's Victim Friendly Unit are holding awareness campaigns on gender inequality and gender based violence in all districts.
- The DSS is also facilitating the formation of Family Clubs which educate men and women on parenting and budgeting skills

Local leaders, both traditional and political as well as religious leaders, should be used as entry points through which gender mainstreaming activities are introduced and eventually cascaded down to the communities.

### **Gender Capacity of ENSURE Partners**

Capacity gaps were noted within the two technical partners of ENSURE, that is SAFIRE and SNV. These technical partners play a critical role in SO2 and SO3 in terms of promotion of value chains and Disaster Risk Reduction. These capacity gaps emanate from the fact that in both SAFIRE and SNV Gender Mainstreaming is mainly restricted to gender disaggregation of data in reporting with limited gender analysis being carried out in project design and implementation.

World Vision and Care International have specific frameworks on Gender Equality and Women Empowerment which guide them in mainstreaming gender in programming. The two organizations have employed dedicated gender specialists whose expertise ENSURE can benefit from. A Technical Advisor, specifically for the ENSURE programme, has enhanced the technical capacity of the programme to mainstream gender. However field officers of these two partners need further capacity training on gender.

### **Gender Dynamics in Programme Areas and Implications for Development Outcomes**

#### **Gender Roles, Responsibilities and Time Used**

Women spend more time performing household chores than men during both the dry and rainy seasons. In the dry season women spend approximately 50% of their time per day working while men spend only 29% of their daily time working. During the rainy season women on average spend only 29% of their time relaxing and 69% of the time working on their gender roles and responsibilities. Men spend 50% of their time working during the rainy season and another half relaxing, resting or sleeping. On average women work 5 hours more than men in both the dry and rainy season. This is because women wake up earlier than men and have little time to rest during the day while men have rest breaks and more time for socialization and relaxation during the day.

In all the districts, reproductive roles such as cooking, washing, sweeping, fetching water and firewood were regarded as women's roles. In all communities, participants reported that owing to high levels of deforestation, fetching firewood has become time consuming. Women have to travel long distances in search of firewood and risk being arrested by chiefs and the Environmental Management Agency (EMA) who are both mandated with the protection of the environment. Due to climatic changes, water bodies are drying up and women have to travel long distances in search of water (in some cases up to 5km as is the case in some parts of Buhera) and women described this as a time consuming process. Women mostly fetch water and firewood using their heads and they described this as physically burdensome and draining. In some households, men assist in fetching water and firewood. However in most cases men only assisted in performing this role when they have access to labour saving technologies such as wheelbarrows and ox-drawn carts. Thus fetching water and firewood is mostly done by men from households with access to these labour saving technologies. For the resource poor households, the burden of fetching water and firewood has largely remained women's.

In all the six districts visited, child care was generally regarded as a woman's domain. It involves cooking, feeding children, washing clothes, taking children to the clinic when ill, for weighing and immunisation. Both men and women revealed that these tasks are performed by women although there are few men that go to clinics with children. FGDs with pregnant and lactating women in Chimanimani, Chipinge, Zaka and Bikita revealed that those men who are seen assisting with child care are derided and that women are at the forefront of deriding such men. They reported that these men are asked such questions as, *'why have you come to the clinic with the child? Is the mother not there? Is she not feeling well?'*. It emerged that mothers in law play a very important role in child care. Breast feeding women can leave a child with the mother in law while she performs certain tasks. When a decision to wean a child is made, the mother in law takes over child care responsibilities. The child is moved from the parents' home to stay with the grandmother. The daughter in law is expected to inform the mother in law of her pregnancy with cash.

Child care and welfare even at community level is done by women. For example, the Department of Social Services' Case Care workers, Child Protection Committee and care facilitators are mostly women.

In terms of productive roles, traditionally men and women have defined roles although some of those roles intersect. Traditionally, gender roles were assigned to men and women according to the physical strength that is required to carry out the task and the tools to be used to complete the task well. There are activities that are done by all household members regardless of sex and age, yet other activities are specific to men, women and/or children. It is important to state that in households where there are no males, females perform some male roles, yet for others, they rely on hired labour.

## Shifting Gender Roles

Shifting gender roles are due to the high rate of unemployment, widowhood, climatic change and migration. The GA revealed that the key traditional gender roles for women have remained basically the same. However their gender roles have expanded to include those roles and responsibilities traditionally considered as men's. On the other hand, while men have dropped some roles and responsibilities that are traditionally considered as men's, they have been reluctant to do roles that are considered as women's. This has increased women's work burden.

## Implications for ENSURE

The gendered division of labour, roles and responsibilities has several implications for ENSURE's three strategic objectives. The implications for each strategic objective are discussed below.

### **Strategic Objective 1: Nutrition among women of reproductive age and children under 5 improved**

There is limited participation of men in care work and child feeding and in health and nutrition programming across all districts. Men only come in when there are incentives such as bicycles and allowances.

The GA revealed that there are some socio-cultural and religious practices that affect child feeding practices. These include traditional beliefs that deny access to certain foods by pregnant women as well as children under 5 as follows:

- It was established that in districts such as Buhera, Chivi and Zaka '*murovadhamba*' [*brisket*] is culturally reserved for men.
- In addition, pregnant women are not allowed to eat eggs and liver because it is believed that it will cause the baby not to grow hair.
- Pregnant women are not expected to eat meals left from the previous night as it is believed that this will cause them to feel cold during child birth.
- Pregnant women are also not supposed to eat sweet canes as during delivery they will pass out birth waters uncontrollably.
- When a woman gets pregnant while she is lactating, she is expected to use one breast for breastfeeding the baby while the other is reserved for the unborn baby. This practice is called '*kukamura*' [separating].
- Amongst the apostolic religious sects, women priorities feeding the husband first, then the children and themselves last. In cases where there is inadequate food in the household, women sacrifice part of their share for the husband and children.
- A pregnant woman is not allowed to slaughter chicken. It is believed that the child will develop feets.

All these practices have implications on nutritional status of children and their mothers.

Some religious beliefs restrict women from performing family care activities during the so called period of defilement, which is after child birth and during menstruation. Without supportive family members, this has implications on the nutritional security of the household.

Women across all districts expressed concern that the Food For Assets (FFA) programme activities were labour intensive and time consuming particularly in view of the multiple roles of women. In some communities, for example Buhera, participants work on the FFA sites for five days a work and spend on average four hours a day. Some participants reported that they travel long distances (in some cases up to two hours) to and from the FFA sites. This creates time poverty for women who have to forgo some of their roles such as gardening and piece jobs in order to offer their labour at the FFA sites. The processing of sorghum that they receive for participating in FFA activities is labour intensive and takes up to five days for the sorghum to be processed into edible food. There are few grinding mills equipped to process sorghum, and in places where such mills exist, they were perceived by the communities to be charging exorbitant fees.

### **Strategic Objective 2: *Increasing Vulnerable Household Income***

The time consuming workload for women affects them in several ways. Women in Zaka, Chipinge and Chimanimani disclosed during FGDs that their reproductive roles mainly confine them to the home environs. This makes it difficult for women, particularly those that are lactating and with young children, to attend training programmes that are conducted away from their villages. The reproductive roles of women also restrict their marketing capability as they cannot travel long distances to market their crops. They thus wait for buyers who they derisively call “*makoronyera*” or “*conmen*”. The buyers dictate the price as the farmers would be desperate for cash.

### **Strategic Objective 3: *Resilience to food insecurity of communities improved***

The productive and reproductive roles of women sometimes restrict them from fully participating in community based committees such as DRR, Environmental Management and Community Assets Management committees. Time spent on those meetings and location of venue is therefore critical determinants of women participation, particularly those that are pregnant and lactating.

### **Patterns of Power and Household Decision Making**

Across all the six districts, men generally agreed that since they are the heads of households, they should have a final say on major decisions that affect the household. The GA established that power dynamics within households varied with age. Women tend to have increasing influence on decision making as they grow older. Younger women on the other hand reported that their husbands consult them on most decisions as there is an

increasing awareness among the younger generation that it is important to do joint decision making within the household. However in cases where there is differing opinion between the husband and wife, the husband's decision takes precedence over the wife's.

### **Household Nutrition**

Women across all the districts are tasked with preparation of food and caring of children. This gender role entitles them to make decisions on the type of food to be consumed in the household on a particular day. Decision making in this realm is based on the traditional assumption that a "woman's place is in the kitchen" and hence she can make decisions relating to "kitchen issues" that revolve around care and household nutrition. In some cases however, the women have to consult their husbands when they need resources to buy food for the household.

### **Productive Decisions**

Both men and women across all districts concurred that decisions about agricultural production are usually arrived at through a consultative process. Women have more leeway in making decisions regarding what are perceived to be "women's crops" such as groundnuts and round nuts. Income realised through the sale of women's crops is usually used to buy kitchen utensils such as pots and plates. Crops such as maize and cotton are considered men's crops and decisions regarding these crops are usually arrived at through consultations between the husband and wife. Where there are disagreements, the husband's decision usually prevails and the wife is expected to abide by the decision. Men are generally in charge of marketing the men's crops.

In terms of livestock, women own small livestock such as chickens and in some cases goats. Women can make decisions regarding small livestock without necessarily seeking permission first from the husband. They inform the husband if they want to sell or buy small livestock. Bigger livestock such as cattle belongs to the men, unless if the livestock is part of *lobola* that is specifically given to the mother. In such cases, the woman makes decisions regarding the bigger livestock in terms of when and how to dispose of it.

### **Participation in Development Activities**

Across all districts, women have to seek consent from their husbands before they participate in development programmes and committees. If a married woman is selected into a committee, she usually has to consult the husband first before accepting to be a committee member. In female, no male households, the household heads can quickly make a decision on participating in committees or projects without seeking the consent of anyone. To participate in activities such as Village Savings and Lending, married women have to seek the blessings of the husband. They are also expected to "declare or show" the husband any income or benefits realised from participating in projects.

## Income Use

In general across all districts, FGD participants revealed that decisions on household income use are jointly made between the wife and the husband. Women are usually given leeway to make income use decisions when the income source is from “women’s projects” or is very small. Decisions on relatively large incomes realised from the sale of livestock or crops such as maize or other productive assets are usually arrived at through a consultative process but men have however overall say on how the income will be used. In cases where there are disagreements on how to use the income, the man in the household has the final say. Cases of domestic violence sparked by VS&L were reported in Chivi District. Women indicated that common causes of the violence are accusations of getting money from boyfriends. Women were concerned that economic dependence on the husband is one of the causes of domestic violence. At the same time, some men feel threatened by women’s economic independence and this again was reported to be one of the triggers of domestic violence. In Bikita, one woman in an FGD with pregnant and lactating mothers remarked that “*Unorohwerwa mari yako* [you are beaten for your money]”.

***De-facto Female Headed Households:*** The study established that during the long-periods that the husband is away from home, the wife is not entirely free to make independent decisions. The wife still remains in the clutches of patriarchal control particularly with regard to making decisions that are considered major. When the husband goes away, the wife is left in the custody, in most cases, of the in-laws or other close relatives who will monitor her movements and make decisions on behalf of the absentee husband. The study established that there is women-to-women abuse through this set up as mothers-in-law take total control of the daughter-in-law’s life. The advent of cell phones has made this consultation process easier as previously major decisions affecting the family had to be shelved until a green light was obtained from the absentee husband.

***De-jure female-headed households:*** The study established that in such households, decision making rests with the female household head. Female household heads taking part in FGDs acknowledged that they can quickly make decisions regarding their households compared to their counterparts that were married. They make decisions on what to plant, what to buy and sell and whether or not to participate in development programmes and community meetings on their own.

## Implications for ENSURE

Participation in decision making by both men and women is crucial in promoting the objectives of ENSURE. In terms of Strategic Objective One, which focuses on food and nutrition security, the minimal participation of men in decision making deprives women of support that they need from their male counterparts. Joint decisions empower both men and women in ensuring the nutritional security of their children.

In terms of SO2, the control of major household income streams by men implies that decisions on income use might not necessarily promote the interest of women and children. Women across the six districts reported that their capacity to prepare for disasters is low and ability to cope with disasters is curtailed because of the limited control that they have on resources and limited decision making powers. Equal participation in household decision making is therefore critical in empowering the households.

Women participation in development projects in all districts needs green light from their husbands. This implies therefore that participation in VSL, DRR and other related committees for women hinges largely on the appreciation by men of the functions and usefulness of these activities and committees. In Bikita, FGDs with women revealed that Post harvest losses were incurred in some cases by delayed decision making by men who are away.

Male engagement is therefore critical to promote effective participation by women in development initiatives.

### **Access to and Control Over Assets and Resources**

Data shows that crops that are for household consumption and that bring little cash belong to women, whereas those that bring 'good cash' are men's crops. This classification tallies with the roles that are expected of men and women. Data from focus group discussions and key informant interviews shows that the classification of crops as men's and women's has implications on the investment dedicated to the crop and ultimately the importance attached to it. This investment includes size of land under cultivation, quality of seed, fertilisers, labour and even attention given to the crop.

In all the districts, large stocks such as cattle (except for the motherhood cow [*mombe yeumai*] which is given to the mother as part of bride wealth upon the marriage of her daughter) and cattle pens belong to men. Stock cards are therefore in most cases in the names of men. Other important assets such as land are also registered in the name of the man. Men also own farming implements and other tools such as scotch carts, wheelbarrows, shovels, knapsacks, harrows, ploughs, hoes, axes, pliers and spanners. Women cannot lend these in the absence of the man. On the other hand men cannot also lend kitchen ware in the absence of women.

### **Marketing of crops and livestock**

Marketing of crops follows the classification of crops as men or women's crops. Men are mostly involved in the marketing of high value crops outside the community while women market their low value crops locally. In FGDs with producer groups in Zaka and Bikita, men revealed that they prefer to market crops because they know the exact amounts of money that they invested in farming hence they can negotiate for a price from an informed position. Furthermore, they highlighted that market places are risky places for women, because of



their high infestation with thieves. Women's limited participation in marketing of crops is also a result of poor and gender insensitive market conditions where women have to spend several days from home in order to access lucrative markets thereby negating some of their gender roles, including child care. The Grain Marketing Board revealed that marketing of groundnuts is mostly done by women.

Small livestock such as chickens and goats that women control, are usually marketed locally through a network of neighbours, relatives and friends where the returns are low because of the limited buying power of local communities. The marketing of large livestock such as cattle on the other hand, is handled by men who seek well established markets where they get much better returns. Men unlike women, can travel long distances to access high value cattle markets and spend several days away from home marketing their animals.

### **Implications for ENSURE**

The domination of control of high value productive assets such as land, cattle, ploughs and scotch carts by men implies that women are left vulnerable in houses where the husbands have irresponsible tendencies. Without adequate control and access to high value assets, the capacity of women to respond and cope with disasters is very limited. Access to loans from financial institutions that require collateral security will also become difficult for women when they do not have high value assets to offer as security. Women, also realize less income compared to men because they market low value crops and have limited access to high value markets because of the distances involved and the cost of accessing the markets.

### **Meaningful Participation in Public Decision-Making**

Some progress has been made in incorporating women in community-based decision-making structures. In districts with strong traditional practices and beliefs such as Chipinge and Chimanimani, women complained during FGDs that although they have been incorporated into decision-making structures, in some instances, it has been cosmetic as it is difficult to influence decisions during meetings. This was particularly the case with structures that were chaired by traditional leaders such village heads and chiefs.

Religious groups such as “*Va Postori*” put restrictions on public participation by their women members. Barriers to women's meaningful participation in public decision making include lack of confidence to assert themselves in public owing to cultural and religious practices and beliefs which limit public space for women, low educational levels and difficulties in balancing the demands of public office with their multiple gender roles.

### **Implications for ENSURE**

Meaningful participation by women in public decision making is still limited, particularly for districts in Manicaland Province. While gender parity could have been achieved in some

community-based committees, there is further need to ensure that women influence decisions that affect their lives. Men and traditional leaders have to embrace and acknowledge the importance of women's participation in public decision making.

### **Gender Based Violence (GBV)**

All the generally on the decline, GBV cases were noted to be still prevalent in all the districts and women are the main victims of this phenomenon. Where awareness campaigns have been held, there has been a noted decrease in cases of GBV. Although statistics were not readily available, key stakeholders acknowledged that fewer and fewer cases were being recorded as a result of increased awareness. Communities participating in FGDs were aware of some of the provisions of the Domestic Violence Act, particularly the issue of arresting perpetrators.

Although awareness of DVA provisions was evident in all the districts, women reported that it is difficult for a wife to report their husband to the police when they commit GBV. This is partly because of fear of being condemned or ostracized by relatives and also partly because of a lack of economic empowerment which makes most women dependent on their husbands for the family's livelihood.

## **LESSONS LEARNED**

The Gender Analysis generated a number of lessons that could inform ENSURE project trajectory in terms of Gender Mainstreaming. The following are the key lessons learnt:

**Lack of Role Models:** without women occupying key decision making positions at district and community levels, women lack role models to inspire and give them confidence to aspire for higher public office.

**Women's Expanded Gender Roles and Responsibilities:** women in ENSURE project areas will continue to suffer from "time poverty" if efforts are not made to engage men so that they share roles and responsibilities. Time poverty limits women's meaningful participation in development projects because of their multiple gender roles and a time consuming and heavy work burden.

**Village Savings and Lending Groups:** are enabling women to meet basic household needs and serving as an entry point for women to build assets.

## **RECOMMENDATIONS**

Based on the findings of the Gender Analysis, the following are key recommendations on the way forward:

### **Overall Recommendations**

#### **I.1 Gender Mainstreaming Strategy**

ENSURE needs to put in place, through a participatory process that involves all stakeholders a Gender Mainstreaming Strategy that is informed by the results of this Gender Analysis. The strategy should be communicated and disseminated to all levels of the ENSURE programme.

#### **I.2 Capacity Strengthening**

Gender mainstreaming training is needed for partners including SNV, SAFIRE, field officers and government departments such as EMA and AGRITEX. The gender mainstreaming training can be conducted in collaboration with the MWAGCD.

#### **I.3 Strengthen M&E System**

There is need to strengthen the M&E system to enable it to capture Gender Equality and Women Empowerment outcome indicators beyond just gender disaggregated data. A common reporting template for the programme needs to be developed and should have adequate space for capturing qualitative gender mainstreaming indicators.

#### **I.4 Male Engagement**

Continued male engagement through “padare dialogues” and awareness campaigns need to be stepped out to ensure that men participate in development programmes and appreciate the advantages of task and responsibility sharing with their partners including child care and other reproductive roles. Discussions should also centre on assets ownership and control and use of household income, highlighting the advantages of joint decision making in the household.

#### **I.5 Traditional and Religious Leaders as entry points**

ENSURE needs to utilise more traditional, political and religious leaders as entry points for the gender mainstreaming process. Community members take leaders as role models and take a cue from them and hence if leaders are empowered through training and awareness programmes, the new values they acquire through training will trickle down slowly to the communities.

#### **I.6 Awareness Raising on the provisions of laws and policies on gender equality and women empowerment**

The Project needs to continue raising community awareness on provisions of laws and policies supporting gender equality and women empowerment. Provisions of the new

constitution, the Domestic Violence Act and laws relating to Wills and Inheritance can be of particular focus.

### **I.7 Stepping Stones Approach**

There is a need for ENSURE to consider adopting the Stepping Stones approach which promotes the participatory and progressive engagement of communities in mainstreaming gender rather than the prescriptive and “hit-and-run” approach used by some development partners. The Stepping Stones approach does not use a prescriptive framework but allows participants, through a number of sessions, to identify gender and social exclusion issues within their communities, discuss how these factors affect the development and welfare of individuals and groups within the community and allows the participants to come up with own solutions to gender inequality and social exclusion.

### **Specific Recommendations for Each Strategic Objective**

#### **I.8 Strategic Objective I**

- There is need to deliberately target men so that they are involved and participate in nutrition programming activities alongside their pregnant and lactating partners. There should be dialogue aimed at transforming negative behaviours.
- Other household members including the influential members of the family such as aunts, mothers in law and elderly women should be targeted with nutrition messages so that they can engage in positive behavior that promotes good nutritional feeding practices.
- Gender sensitive work norms should be promoted at all FFA sites. It was noted that in some places such as Buhera, pregnant and lactating women were involved in lifting heavy loads and there was no designated feeding times for these women to allow them time to feed their children and themselves.
- Multiple food distribution points are critical to cut on time that women spend going to food distribution centres given their time consuming multiple roles and responsibilities.
- Location of FFA sites, where possible should be within reasonable distance of participating villages. In Buhera, some of the women during FGDs complained that they travel long distances to FFA sites and by the time that they get home they will be tired to engage in other household chores.
- There is need to consider the hours and frequency of days that participants spend at FFA sites. In some areas participants perform work 5 days a week for up to four/five hours a day and women expressed concern that the schedule is depriving them of time to perform some important tasks such as gardening and piece jobs.
- Processing of sorghum into a meal is a labour intensive process that takes up to five days. This takes a lot of time for women since they are tasked with this role. Resources permitting, a food package that includes easy to process grain such as

maize would be most appropriate for women, particularly those that are lactating and pregnant.

### **1.9 Strategic Objective 2**

- Labour saving technologies such as shellers, peanut butter processing machines, metal silos and wheel barrows should be made accessible to women to enable them to manage efficiently their multiple roles and responsibilities.
- ENSURE should promote the participation of women in the production of high value crops such as maize, sorghum and millet.
- Financial service providers require that those who apply for loans present books of accounts for their businesses as well as collateral security. This discriminates against women as the majority is unable to meet these requirements. There is need therefore for ENSURE to engaged financial; service providers so that they can offer financial packages that are friendly to the needs and context of women.
- Women realized less returns from their crops because of lack of adequate marketing information. Market linkages between producer groups and agro-dealers, financial service institutions and buyers should be further strengthened to enable farmers to access inputs and financial support as well as high value markets.
- There is need for the project to support gender sensitive markets in the project areas through construction of toilets and washrooms. This can be accompanied by making certified seeds available for women's crops.
- There is need for women to be empowered so that they can also own and control large livestock such as cattle. Market linkages with livestock buyers need further strengthening to enable women to access lucrative livestock markets unlike the current situation where they sell small livestock such as chickens locally and fetch low prices.
- Training on livestock management should involve more women as the GA revealed that they have limited information on livestock management.
- Engagement of traditional leaders and men is critical to ensure availability of more land for women to enable them to enter into the production of high value crops instead of concentrating on low value crops on small pieces of land.

### **1.10 Strategic Objective 3**

- For meaningful participation in leadership positions by women, capacity building should immediately follow after the selection of women into committees. The training will give them confidence and increase their capacity to lead effectively.
- Male engagement to let them appreciate the value of women participation in leadership is critical to enable men to support women participation.
- Labour saving technologies such as tsotso stoves and wheel barrows should be made accessible to women to enable them to manage efficiently their multiple roles and responsibilities.

## I. INTRODUCTION

### I.11 Contents of the Report

This report contains findings of a Gender Analysis of the ENSURE project which was carried out by a team of independent consultants with support from ENSURE Gender Technical team and partners including Care International, World Vision, SNV, SAFIRE and Ministry of Women's Affairs, Gender and Community Development (MWAGCD). The Gender Analysis was carried out in June and July 2014.

### I.12 Programme Background

A consortium comprising World Vision International, CARE International, SNV and SAFIRE is implementing a food and livelihoods security programme titled ENSURE (Enhancing Nutrition, Stepping Up Resiliency and Enterprise) in six districts of Masvingo and Manicaland Provinces. The project is being implemented to address the country's current food insecurity challenges which have adverse effects on rural populations, especially those in drought prone areas of Zimbabwe.

The project has the following objectives:

- Improved nutrition among women of reproductive age and children under five years
- Increased household income
- Improved community resilience to food insecurity

The following table provides a summary of programme activities that will be implemented under each Strategic Objective (SO).

**Table I: Results Framework Project Objectives and Related Activities**

Objective	Target population	Activities
<b>SO 1:</b> Improved nutrition among women of reproductive age and children under five years	<ul style="list-style-type: none"><li>▪ Pregnant &amp; lactating women</li><li>▪ Children under 5 years (particular focus on those below 2 years)</li></ul>	<ul style="list-style-type: none"><li>▪ Distribution of food rations</li><li>▪ Upgrading public sanitation facilities</li><li>▪ Preventative nutrition and social behavior change strategies.</li><li>▪ Social Analysis and Action on gender</li><li>▪ Male engagement</li></ul>
<b>SO 2:</b> Increased household income	<ul style="list-style-type: none"><li>▪ Farmers</li></ul>	<ul style="list-style-type: none"><li>▪ Equipping farmers for increased agricultural productivity and production.</li><li>▪ Capacity-building initiatives to increase market integration, and to improve marketing skills of farmers</li><li>▪ Income-generating activities.</li><li>▪ Capacity building of men and women, in equitable participation, leadership and decision making over income.</li></ul>
<b>SO 3:</b> Improved community resilience to food insecurity	<ul style="list-style-type: none"><li>▪ Communities</li></ul>	<ul style="list-style-type: none"><li>▪ Initiatives that are designed to empower communities to identify and</li></ul>

		<p>mitigate known environmental risk factors that negatively impact livelihoods.</p> <ul style="list-style-type: none"> <li>▪ Participatory process to uncover and develop community assets and strategies to support adaption.</li> <li>▪ Gender trainings on meaningful participation; and access to and control over resources</li> </ul>
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### 1.13 Rationale for the Gender Analysis

ENSURE recognises that gender inequality is a critical factor that impacts negatively on food security, nutrition and household income. Consequently, gender mainstreaming, which is aimed at promoting the drive towards gender equality and women’s empowerment, has been placed at the centre of ENSURE. The project seeks to address gender inequality and power dynamics that affect decision making and negotiations over resources, income and opportunities. The effectiveness of development programmes in addressing the needs of the targeted population groups critically hinges on gender dynamics. In recognition of this, ENSURE will implement gender-sensitive, community-based interventions leading to active and meaningful participation and leadership of both women and men in nutrition-supported activities. The project also seeks to implement gender-sensitive community water and sanitation resilience strategies and to ensure gender equity in access to, control over, and benefit from agricultural productive resources.

Studies have shown that Gender Inequality is a drawback to socio-economic development<sup>3</sup>. Gender Inequality reflects injustice, discrimination and unfair distribution of resources and influence within societies. The concept is often the root cause of poverty within societies particularly amongst women and girls. Gender Inequality has also been noted to be a critical barrier to the attainment of Millennium Development Goals (MDGs).

Given the proven link between gender inequality on one hand and poverty and slow pace of development on the other, it is imperative therefore that interventions aimed at tackling poverty, be informed by a gender analysis. To adequately address challenges posed by gender inequality in development initiatives, there is need for strategic direction and focus to be informed by an analysis of this concept.

### 1.14 Objectives of the Gender Analysis

The objectives of the Gender Analysis were to:

- Undertake a Gender Analysis to better understand the gender dynamics at play related to food and nutrition security

<sup>3</sup> UNFPA State of World Population Report, 2000

- Identify, analyse and examine gendered vulnerabilities and underlying structural norms that affect food and nutrition security
- Explore the gendered power relations between men and women; and differences in their access to resources, priorities, needs, activities and constraints that they face in relation to each other
- Identify existing policies, structures and practices that promote gender equality

Findings from the Gender Analysis will be used by ENSURE programmers to:

- Enhance and modify project activities to transform gender dynamics in order to achieve gender equity and equality in the ENSURE project;
- Build an evidence base that facilitates learning, documentation of good practices and contributes to broader advocacy on gender issues; and
- Identify key institutions and partners whose support to the ENSURE project will assure needed inputs and milestones.



## **2. GENDER ANALYSIS METHODOLOGY, PROCESS AND APPROACH**

### **2.1 Guiding Framework**

The GA for the ENSURE programme was guided by the following frameworks: the USAID ADS 205 on Integrating Gender Equality and Female Empowerment in USAID's Program Cycle; USAID's 2012 Women Empowerment in Agriculture Index; and CARE International's Gender Analysis Framework. The GA investigated the following Core Areas of Inquiry:

- Gender Roles, Responsibilities and Time Use
- Household Patterns of Power and Decision-Making
- Access to and Control over Assets and Resources
- Meaningful Participation in Public Decision-Making and
- Gender Based Violence (GBV)

### **2.2 Inception Meeting**

An inception meeting was held between the consultants and the ENSURE team in Mutare. The purpose of the Inception Meeting was to establish a common understanding of the Terms of Reference and the Scope of Work. ENSURE Teams for each SO made presentations during the Inception Meeting articulating and outlining the SO scope, target beneficiaries, planned activities and areas where activities will be implemented. The presentations enabled the consultants to have a deeper understanding of the ENSURE programme and the context in which the Gender Analysis was being carried out. The consultants were given programme documents for the literature review process at the meeting and logistics for the GA were also finalized.

### **2.3 Development of GA Tools**

Guided by the Gender Frameworks identified in the preceding section, the consultants developed tools for the GA. The tools were forwarded to ENSURE for review and approval.

### **2.4 Inception Report**

An Inception Report, which articulated the consultant's understanding of the Terms of Reference, Scope of Work and the Research Methodology was presented to ENSURE. The Inception Report also contained the GA work plan and tools for the analysis.

### **2.5 Training of Gender Analysis Team**

A four day training was conducted for the GA team. The objective of the training was to familiarize the team with the GA methodology and tools and to build the capacity of team

members to carry out a GA. As part of the training, testing of the GA methodology and tools was conducted at Chakohwa in Chimanimani. The tools and methodology were refined based on feedback from the field test.

## **2.6 Data Collection Methods**

The GA mainly employed qualitative methods for data collection. The following methods were used for collection of data:

### **a) Documentary Review**

An extensive review of programme literature and documents was carried out by the consultants. Documents reviewed include, inter alia, Draft Ensure Gender and Women's Empowerment Strategy; ENSURE Results Framework; CARE and World Vision Gender Equality Frameworks; USAID Gender Equality Policy; Implementation Strategy; Tool Guides for Fieldwork; Food and Nutrition Security Policy; ENSURE Quarterly Reports and other relevant Programme Documents. The documentary review enabled the consultant to have a deeper understanding of the programme background, its objectives, context and implementation ethos particularly with regard to Gender Mainstreaming.

### **b) Key Informant Interviews (KII)**

In-depth-interviews were conducted with ENSURE partners including World Vision, CARE International, SNV and SAFIRE to enable the partners to explain in detail programme background and role of each partner in ENSURE and to articulate their perception of gender issues and dynamics in ENSURE and how each partner is mainstreaming gender in its ENSURE activities. The in-depth key informant interviews also sought establish the level of prioritization of gender issues by each partner and whether each partner has sufficient mechanisms for mainstreaming. The capacity of partners to mainstream gender was also gauged during the KII.

KII were also held with ENSURE stakeholders at national, district and community levels. Key stakeholders interviewed include the Minister of Women's Affairs, Gender and Community Development (MWAGCD) and officials at district level, district heads from Ministries of Small and Medium Enterprises and Indigenization and Youth Development, Department of Social Services, Rural District Councils, District Administrators, District Nursing Officers, District Environmental Health Officers, AGRITEX, Zimbabwe Republic Police Victim Friendly Unit, Livestock Production Department, Irrigation Department, Agro-Dealers, Financial Service providers and Community Leaders. The purpose for interviewing these key informants was to solicit information on gender dynamics in the respective programme areas that have an implication on health and nutrition, food security, participation in decision making and water and sanitation amongst other sectors. (See list of key informants interviewed in appendix I)

### **c) Focus Group Discussions (FGD)**

Participatory Focus Group Discussions were conducted with both direct and indirect beneficiaries of ENSURE. Participatory tools including social mapping, activity calendars and power mapping were used to facilitate the FGDs. Separate FGDs were held with pregnant and lactating mothers, community men and women, Food For Assets (FFA) participants, producer/farmer groups, Village Savings and Loan (VSL) groups and different community based committees (DRR, Asset Management Committees, Environmental Management Committees etc). The FGDs were conducted to enable community groups to discuss in detail the main forms and drivers of gender inequality, barriers to women empowerment and implications thereof for development outcomes (See Appendix 2 for list of FGDs conducted).

## **2.7 Sampling**

All the two provinces and six programme districts were sampled for the GA. The universal coverage of all programme districts and provinces was done to enable the GA to capture the different and unique gender dynamics peculiar to each district. In each district two wards were purposively selected. Wards with the widest range of ENSURE components/activities were selected to enable the research team to interact with as many different groups of programme beneficiaries as possible. (See Appendix 2 for list of wards that were sampled)

## **2.8 Data Analysis-Reflections Workshop**

The data collected was primarily qualitative data, and as such, it was collated and verified through content analysis in order for inferences, judgments and conclusions made to be as accurate as possible. To ensure a high validity, the team applied triangulation for data validation. A two day Reflections workshop was conducted to enable the research teams to organize the field data into thematic areas of enquiry. The teams were then asked to identify key gaps emerging from the data and to determine implications for development outcomes for each SO.

## **2.9 Challenges**

In wards where we met people that had gathered for FFA, the numbers were bigger than those we had called for. Because everyone wanted to participate in the process, an attempt to involve everyone in the discussions was made without compromising on the quality of discussions in the FGDs.

### 3. FINDINGS OF THE GENDER ANALYSIS

#### 3.1 Overview of the Gender Equality and Women Empowerment Situation in Zimbabwe

##### 3.1.1 National Level

Zimbabwe has made commitments towards the promotion of Gender Equality and Women Empowerment by ratifying and signing international and regional conventions and declarations on gender. Domestically, a number of legislative reforms and policy frameworks have been introduced as part of the national drive towards women empowerment and gender equality. The country has made commitments through the following:

- Ratification of the 1979 **Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)**. Article 3 of CEDAW provides for appropriate measures including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men in political, social, economic and cultural fields.
- Signing of the 1995 **Beijing Declaration and Platform for Action** which seeks to addresses inequalities between men and women in the sharing of power and decision making at all levels. The declaration adopted Gender Mainstreaming as a strategy for achieving gender equality and attaining women empowerment
- Signing of the 1997 **SADC Declaration on Gender and Development which sets a** minimum target of 30% representation by women in leadership positions by 2005.
- Signing of the 2000 **Millennium Declaration and Development Goals** Goal 3 seeks promote Gender Equality and Empower Women. A target of 50% proportion of seats held by women in Parliament set for 2015.
- Signing of the 2003 **African Women's Protocol**. The African Union has set a target of 50% representation by women in decision-making bodies by 2020.
- Signing of the 2008 **SADC Protocol on Gender and Development**. The Protocol provides that States parties shall: Endeavour, by 2015, to enshrine gender equality and equity in their constitutions and ensure that these rights are not compromised by any provisions, laws or practices; Endeavour that, by 2015, at least fifty per cent of decision-making positions in the public and private sectors are held by women including the use of affirmative action measures;
- Adoption of the 2013 **National Gender Policy** which seeks to 'Identify harmful laws, cultures and traditional practices that infringe on women's and girls' rights and that impede the gender equality objectives and lobby for their elimination; seeks to 'Develop and strengthen policies, legal provisions and

- programmes, to ensure attainment of a 50/50 representation of men and women in politics and other key decision making positions.
- Adoption of a **New Constitution** which explicitly includes women's rights as part of the Bill of Rights. Section 124 of the new Constitution promotes women's representation in the National Assembly through a number of mechanisms including the following:
    - 210 members are to be elected through the secret ballot
    - An additional 60 seats are temporarily allocated to women using the proportional representation system based on votes cast
  - Promulgation of laws such as the **Domestic Violence Act**

Although significant progress has been made in recent years by Government, international partners, NGOs and civic society to promote gender parity in the country through a wide range of supportive interventions and legislation, large disparities still exist between men and women in terms of access to health, education (at upper secondary and tertiary levels), participation in the economy, participation in governance and decision-making processes and access to legal protection against abuse and gender based violence. Women are still largely excluded and under-represented in the social, economic, political and governance spheres and processes of Zimbabwe. In the 2005 Human Development Report, Zimbabwe was ranked 111 out of 140 countries in terms of the Gender Development Indicator (GDI). Drivers of gender inequality include culture, religion, socialisation, statutory and common laws that still reflect patriarchal values, gender-based violence and limited women economic empowerment.

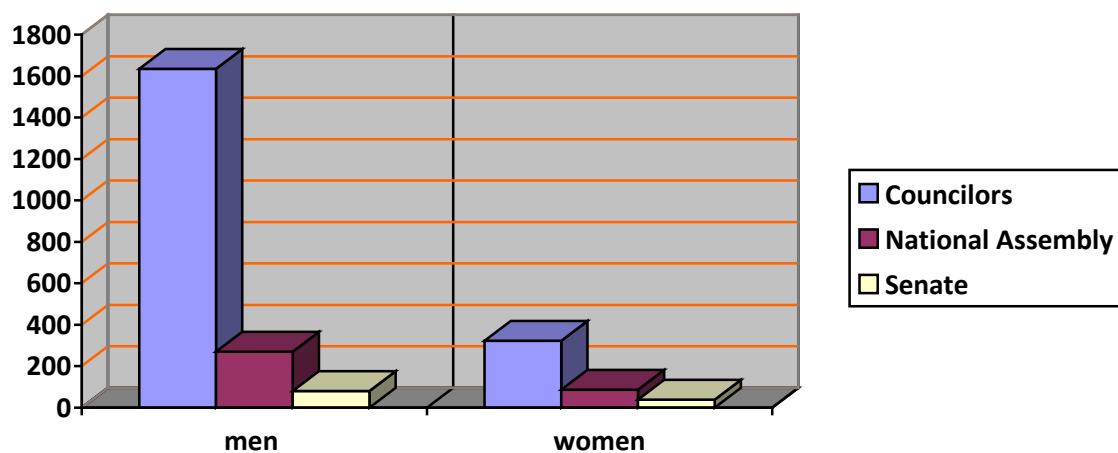
In terms of economic participation women are still largely excluded from the mainstream economy. Women perform 53% of all economic activity but their work is rendered invisible because it is not measured and is lowly paid. A UNICEF (1994) report noted that 90% of women in Zimbabwe are farmers, informal sector workers and community organisers. In sectors such as mining, tourism, construction and manufacturing entry barriers for women include lack of capital and lack of exposure as these sectors are dominated by men who control entry processes and resources.

Women's access to land, (one of the most important productive assets for women considering that an estimated 65% of women derive their livelihood from agriculture), is limited with average arable land holding for male-headed households being 2.73 hectares while that for female-headed households stood at 1.86 hectares (FAO, 2006). At the conclusion of the Land Reform Programme, only 18% of beneficiaries under the A1 model (peasant farmers) were female-headed households while under the A2 model (commercial farmers) they constituted only 12%. Although the majority of labourers in the agricultural sector are women, only 20% are practicing farming as land owners as the majority are men. Other constraints faced by women in this sector include limited access to credit due to lack

of collateral security, lack of sustainable markets and limited security of tenure resulting from discriminatory customary laws<sup>4</sup>.

Key decision making public institutions are dominantly run by men in Zimbabwe. The graph below shows the current gender composition in local councils, house of assembly and senate. Out of the 1,958 councilors across the country, only 16.5% (or 323 seats) are occupied by women, while only 32% of the house of assembly seats (86 out of 270) are occupied by women. In senate the proportion of women representatives is higher at 48% (out of 80 seats).

*Gender composition in Local Government Councils, House of Assembly and Senate*



The fact that decision-making positions in these institutions are dominated by men implies that patriarchal tendencies and values pervade the institutions which can culminate in prejudicial decisions against women.

According to the 2007 UN Joint Workshop on Gender, one in three Zimbabwean women is living in an abusive intimate relationship and one in four has experienced some form of domestic violence. According to the Zimbabwe Demographic and Health Survey (2010-11), 30% of women aged 20-24 experienced sexual violence before reaching the age of 18.

As the above evidence shows, gender inequality is still prevalent within the Zimbabwean society despite national efforts aimed at empowering women and promoting gender equality. Progress towards achieving gender equality and women empowerment is curtailed by lack of resources to implement and monitor policies and slow change in patriarchal attitudes. The National Gender Machinery is also hamstrung by inadequate human and financial resources. The Minister of Women’s Affairs, Gender and Community Development expressed dissatisfaction with the level of gender mainstreaming and coordination of the National Gender Machinery. Although government ministries have

<sup>4</sup> Women Economic Empowerment Mapping Study, UNIFEM, 2010

Gender Focal Persons who are tasked with coordinating gender mainstreaming activities within their respective ministries, the effectiveness of these efforts is affected by the fact that the majority of the focal persons are junior staff members with very limited influence on strategic decision making within the ministries. As such, the presence of these Gender Focal Persons has not translated into meaningful coordination and mainstreaming of gender activities.

### 3.1.2 District Level

#### Gender Distribution of Public Positions

An analysis of District Level gender dynamics was carried out during the Gender Analysis to determine the implications of these dynamics on ENSURE project development outcomes. In all the six districts visited during the Gender Analysis, key decision making positions were dominated by men. These positions included heads of ministries, District Administrators, Chief Executive Officers of RDCs, councilors and Members of Parliament.

The following table shows the gender distribution of public positions in each district.

**Table 1:** Gender Distribution of Public positions in ENSURE Districts

District	DA		RDC CEO		Councilors		Heads of Ministries		MPs	
	M	F	M	F	M	F	M	F	M	F
Buhera	1	0	0	1 (acting)	30	1	32	1	4	0
Chimanimani	1	0	1	0	22	1	30	3	2	0
Chipinge	1	0	1	0	25	5	33	2	5	0
Chivi	1	0	1	0	29	3	??	5	3	0
Bikita	1	0	1	0	29	3		1		1
Zaka	1	0	1	0	28	6			4	0

All traditional chieftainship and village headship positions in all the six districts are occupied by men except in Buhera District where there is only one headwoman.

A number of reasons were proffered by key stakeholders interviewed and during FGDs for the gender imbalance in key public positions across all districts. Generally women were reported to have low levels of education and limited experience and hence competing for key positions that require higher levels of education would be difficult. Even women that are educated reported that accepting leadership positions usually entails moving to another district to take up that position and in the case of those that are married, they find it difficult to leave their families behind. In the end some of the women do not apply for these positions.

The masculine nature of Zimbabwean politics, characterized by violence and intimidation, has resulted in women self-excluding themselves from seeking leadership positions. Campaigning for political office requires resources and the majority of women do not have enough resources to challenge men. Other women find it difficult to balance their gender roles and the demands of political office and hence they opt out of the race for positions. One woman councilor in Chivi District explained the difficulties encountered by a woman who assumes a leadership position:

*I am a married woman. I contested for this position for the first time in 2008. 8 candidates contested; 4 men and 4 women. I won the election. In 2013, 17 candidates contested; 3 women and 14 men. I won the election again. I have learnt that men can use women's personal lives to de-campaign them. I won because of women's support. During my first term of office, I introduced women specific projects such as women's clubs, Village Savings and Loans, garden projects and competitions of various nature. This helped me to garner women's support during the 2013 election. However, it was not easy. I had challenges both at home and in the community. My first term of office was a night mare because my work involves travelling outside the community. My husband did not understand it. I failed to perform my roles such as cooking and washing because of absence from home. He ended up cooking and washing for himself. I also had a challenge with the times that we finished meetings. He expected me to be home between 5pm and 6pm. I would walk alone at night and my husband was not happy about it. He did not like it when I received phone calls from men, but the nature of the job entails responding to people's needs, whether male or female. When my phone rang, he used to rush to answer it, with the intention of establishing who was calling me. When I went for meetings, he would randomly call me to find out where I would be. I would tell him, then immediately he would call to say, come out, I have arrived. He tested me several times, until he realised that I was honest. This time around, I have gained his trust, he is no longer following me. Zvandingangotaura ndezvekuti, ndakashingirira asi zvakaoma. [what I can only say is that I persevered, but it was tough].*

Another female councilor in Chipinge faced the same predicament and at the time of the research, she was having problems with her husband who insisted on her quitting her post.

Traditional leadership positions are all male dominated and culturally inherited. This leaves very limited space for women, who traditionally were not expected to assume leadership positions as the traditional courts or *dare* were considered a preserve and a domain for men. A District Administrator in Manicaland noted that there are strong patriarchal and cultural values in some areas in the province, particularly Chimanimani

*As an acting CEO of the RDC, I have found it extremely difficult to put my views across in council which is dominated by men. If you raise a point, you can tell from the body language that the men are not taking you seriously. Even my own driver does not seem to realize that I am his boss. I have had to intervene during full council meetings on behalf of the lone female councilor to allow her to express her views because even if she raises her hand to make contributions, she can be continuously ignored.  
(Female CEO of an RDC in one of the districts visited)*



and Chipinge, where women who sought elected leadership positions were labeled and stereotyped as having “*loose morals*”. This tended to discourage women to compete for elected positions

The domination of district leadership positions by men has several implications for development outcomes. Key decisions in the district are made through these leadership positions and hence the under-representation of women in these structures drowns their voices and aspirations. District policies are formulated within RDCs and without a strong presence of women, such policies are bound to be biased towards promoting interests of men at the expense of women. One key informant in Chivi remarked,

*Women’s issues need to be tackled by women. If there is a district position headed by a man, a female must second him to ensure equality and equity because if there is a subordinate who feels for women, it makes the job easy or service better, for example, in a case of sexual abuse a magistrate is a man, prosecutor man, perpetrator a man, court interpreter a man, victim a woman. Who then will feel for this woman? [Key Informant, Chivi district]*

Ward development committees are chaired by councilors while village development committees are chaired by village heads, and these key institutions are all dominated by men. Because of patriarchal values and practices, men occupying key decision-making positions are likely to implement programmes and policies that are less sensitive to the needs of women and girls.

The domination of key decision making positions by men at district level deprives women of role models that can inspire confidence in them that they can also ascend to the same positions. As noted by a key informant in Chivi District, “*Women have grown up seeing such posts occupied by men so they choose men to lead them*”. Lack of local role models builds low self esteem amongst women resulting in lack of agency to address gender inequalities in the different districts. In Bikita, one woman was approached to head a government department but declined the offer arguing that she was “*not yet ready to take up the challenge*”. The refusal to take up positions of authority by women was not viewed by men in district leadership positions in the context of gender dynamics and barriers that prevent women accepting these positions. Few men interviewed made an analysis of this scenario from an informed gender analysis position. One DA simply dismissed this with the statement that “*You know women are a problem, when you give them something to do, they refuse and then turn around and accuse men of not giving them enough opportunities*”. In this case there was no attempt to do a deeper analysis of factors that act as barriers or that influence women to decline these decision making positions. The analysis was gender blind.

### Level of Gender Equality and Women Empowerment Literacy across Districts

Administrative authorities in all the six districts visited, i.e. District Administrators, Rural District Council Chief Executive Officers and heads of ministries, were generally aware of the need to address gender equality imbalances existing in their respective districts. They were also aware of the National Gender Policy framework which seeks to promote gender equality through a number of initiatives including promoting women participation in decision making structures and the creation of an enabling environment where men and women, boys and girls have equal access to opportunities and resources. Some ministries at district level and rural councils had gender focal persons, whose main role is to coordinate gender-related activities within their respective institutions. The effectiveness of these gender focal persons is however compromised by lack of technical capacity to mainstream gender as some of them lack specific training on gender and lack influence within their respective institutions by virtue of their junior positions. Some of the gender focal persons, for example in Chimanmani and Bikita have been dormant to an extent that some stakeholders were not aware of their existence.

Although there was awareness and recognition by district authorities of the need for gender equality in the district, the process of achieving this was slow owing to a number of challenges such cultural, traditional and religious attitudes and practices and lack of financial and human resources to implement gender equality programmes. MWAGCD, which is responsible for coordinating all gender related activities at district level, was severely constrained financially and in terms of human resources and transport. The number of gender awareness programmes in all the six districts has been scaled down due to inadequate financial and human resources. Resultantly, awareness levels vary from one corner of the district to the other, depending on whether that part of the district has received awareness programmes or not.

*Why should we come to gender meetings or trainings? These are women's issues*

*AGRITEX officer, Manicaland*

In districts such as Buhera and Chipinge, stakeholders participating in gender forums had a higher level of appreciation of gender issues compared to those that were not part of the forum. Government departments across all districts that had limited appreciation of gender issues include AGRITEX, EMA, Departments of Mechanization and Irrigation and Ministry of Small to Medium Enterprises. In some cases, the MWAGCD's gender awareness trainings targeted district heads with the anticipation that the heads will cascade the knowledge to low level officers. Where this has failed to occur, for example in Bikita, the level of gender awareness of officers within ministries and government departments has remained very low.

MWAGCD in all the districts reported that development partners are underutilising their capacity as few come to tap into their technical capacity. Some of the gender awareness

programmes were reportedly being carried out by NGOs without the involvement of the ministry resulting in different approaches by different partners.

MWAGCD reported that their efforts at running gender awareness programmes were being hampered by, among other things, the perception by men and other community leaders that the ministry represents women and therefore its activities are targeting women only. This perception stems from the fact that previously the ministry adopted the Women In Development (WID) approach, whose main focus was on women with limited engagement of men. This approach was reinforced by the post-Beijing confrontational and militant thrust, which was misconceptualised by men as an attempt to erode their power and status in society. Because of this perception, men were reluctant to attend meetings whose theme was “gender” as that would be viewed as issues to do with women. There was also reported misconceptualisation by some development partners in the districts that gender means women.

### **Gender Mainstreaming Initiatives and Entry Opportunities**

The Gender Analysis identified a number of gender mainstreaming initiatives across all districts that can be used as entry opportunities for the ENSURE programme. The MWGCAD is carrying a number of gender mainstreaming activities, including awareness programmes and specific women empowerment programmes across all districts. The efforts of the ministry are however hampered by lack of financial, human and material resources.

The Women in Local Governance Forum is taking initiatives to promote the ascendancy of women to decision making positions in local governance. Through advocacy, confidence building and training on assertiveness, the forum hopes to increase the number of women taking leadership positions in local governance. The Zimbabwe Extension Support and Training in partnership with the Sustainable Agriculture Trust (SAT) is carrying out gender mainstreaming training focusing on enlightening the community on the importance of women’s participation in livestock production in Zaka district. The MWAGCD, Department of Social Services and ZRP’s Victim Friendly Unit are holding awareness campaigns on gender inequality and gender based violence all districts. The DSS is also facilitating the formation of Family clubs which educate men and women on parenting and budgeting skills. DSS has developed a Module on Parenting and Budgeting.

Some local authorities, for example Chimanimani, have attempted to come up with their own specific gender policies as part of gender mainstreaming strategy. The authorities have however struggled to draft the policies either because of lack of technical competence and skill to draft the policies or because the person assigned to draft the policy is junior and has therefore limited influence to mobilize support to spearhead the process.

ENSURE can ride on a number of opportunities identified in the districts visited, Firstly, the existence of a National Gender Policy and a Ministry responsible for gender with structures at district level can be an opportunity that can be used to strengthen the gender

mainstreaming capacities of some of the stakeholders that are key to implementation of the programme activities. In partnership with the MWAGCD, ENSURE can help in training stakeholders with noted low gender mainstreaming capacities such as EMA, AGRITEX and Departments of Mechanization and Irrigation. MWAGCD has structures spanning down to ward level. Gender Forums existing in some of the districts can be used as conduits through which gender mainstreaming activities can be channeled.

Local leaders, both traditional and political as well as religious leaders should be used as entry points through which gender mainstreaming activities are introduced. These leaders participate regularly in council activities and interact with the DA's office and hence ENSURE could leverage on this opportunity to access these leaders with gender messages and mainstreaming initiatives.

**Table 2: Summary of District Socio-economic and Cultural Characteristics with implications on gender equality and women empowerment**

Province	District	Characteristics	Impact/Effects on Gender equality & Women Empowerment
Manicaland	Buhera	<ul style="list-style-type: none"> <li>▪ Dry and drought prone</li> <li>▪ Access to water and firewood a challenge</li> <li>▪ Limited economic opportunities</li> <li>▪ Religious sects such as VaPostori common</li> <li>▪ Cases of polygamy common</li> <li>▪ Strong patriarchal values rooted in culture                             <ul style="list-style-type: none"> <li>○ One senator from Buhera noted in senate that it is culturally acceptable for a 12 year old to be married and he was seconded by Chief Chiduku also from Buhera.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>▪ Food and nutritional insecurity, which makes women and children vulnerable</li> <li>▪ Women spent significant amount of time doing piece jobs (maricho).</li> <li>▪ Men frustrated by their inability to fulfill the traditional gender role of family provider because of limited economic opportunities</li> <li>▪ VaPostori sect denies children access to health services and limit the girl child's access to education</li> <li>▪ Child marriages within the sect reported to be common</li> <li>▪ Women walk long distances in search for water and fire wood, leading to time poverty</li> <li>▪ Religious sects restrict women participation in community projects</li> </ul>
	Chimanimani	<ul style="list-style-type: none"> <li>▪ Some parts of the district dry and drought prone</li> <li>▪ Strong traditional and cultural values</li> <li>▪ Ma Postori religious sects common</li> <li>▪ Cases of polygamy common</li> <li>▪ Cross boarder trading common</li> </ul>	<ul style="list-style-type: none"> <li>▪ Strong patriarchal values and beliefs limit women's participation in public places</li> <li>▪ Perception among men that gender is about women taking over the role of men to become heads of household</li> <li>▪ Belief by men that they "own" their wives because they have paid "lobola"</li> <li>▪ Strong views against women owning high value property such as cattle</li> <li>▪ Land in irrigation schemes registered in men's names and rarely in women's</li> <li>▪ Women selling their craftwork in South Africa</li> </ul>
	Chipinge	<ul style="list-style-type: none"> <li>▪ Some parts of the district dry and drought prone</li> <li>▪ Strong patriarchal values, traditional leaders have strong influence</li> <li>▪ Presence of VaPostori sect significant</li> <li>▪ In lower Chipinge migration to South Africa common</li> </ul>	<ul style="list-style-type: none"> <li>▪ Women participation in public places limited due to traditional and cultural values</li> <li>▪ Traditional leaders limit women participation in public places.</li> <li>▪ Cases of GBV noted to be high</li> <li>▪ Marketing of high value crops controlled by men</li> <li>▪ Men own the means of production</li> </ul>
	Chivi	<ul style="list-style-type: none"> <li>▪ High presence of religious sects (Apostolic sect)</li> <li>▪ Area is dry so hunger is common</li> <li>▪ Strong patriarchal values</li> <li>▪ Lack of economic opportunities</li> </ul>	<ul style="list-style-type: none"> <li>▪ Women expected to play subordinate position</li> <li>▪ Ownership of high value assets by men</li> <li>▪ Women and children vulnerable to food and nutrition insecurity. This often leads to sex work by young women</li> </ul>

Masvingo		<ul style="list-style-type: none"> <li>▪ Migration to South Africa is common</li> <li>▪ Prevalence of commercial sex work</li> </ul>	<ul style="list-style-type: none"> <li>▪ De facto female headed households common</li> <li>▪ GBV reported to be common and associated with fights over control of resources</li> <li>▪ Women spent significant amount of time doing piece jobs (maricho).</li> <li>▪ Cross boarder trading by women common</li> </ul>
	Zaka	<ul style="list-style-type: none"> <li>▪ Religion (Zion Christian Church)</li> <li>▪ Area is dry and has poor soils</li> <li>▪ Strong patriarchal values</li> <li>▪ Migration to South Africa is common</li> <li>▪ Prevalence of transactional sex</li> </ul>	<ul style="list-style-type: none"> <li>▪ Child feeding practices influenced by religious beliefs of defilement</li> <li>▪ High value property owned by men</li> <li>▪ Women spent a significant proportion of their time doing piece jobs in exchange for food or cash</li> <li>▪ De facto female headed households common</li> </ul>
	Bikita	<ul style="list-style-type: none"> <li>▪ Religion (Zion Christian Church)</li> <li>▪ Strong patriarchal values</li> <li>▪ Migration to South Africa is common</li> <li>▪ Market gardening prevalent</li> </ul>	<ul style="list-style-type: none"> <li>▪ Child feeding practices influenced by religious beliefs of defilement</li> <li>▪ High value property owned by men</li> <li>▪ Decision making at household level dominated by men</li> <li>▪ Women spent a significant proportion of their time doing piece jobs in exchange for food or cash</li> <li>▪ De facto female headed households common</li> <li>▪ Significant income for women from market gardening</li> <li>▪ Women reported that they can participate freely in community meetings</li> </ul>

### 3.2 Gender Capacity of ENSURE Partners

Although it was not one of the specific objectives of the GA to carry out a capacity assessment of ENSURE partners, it was regarded important to gauge the gender mainstreaming capacity levels of the partners because the effectiveness of gender mainstreaming initiatives hinges on the technical capacities of the implementing partners. Assessment of capacity was done through interviews with ENSURE partners, review of programme documents and interaction with programme staff during the GA.

World Vision and CARE International have specific frameworks on Gender Equality and Women Empowerment which guide them in mainstreaming gender in programming. A gender Technical Advisor for the ENSURE programme, has enhanced the technical capacity of the programme to mainstream gender. However field officers of these two partners need further capacity training on gender. Many of the officers confined gender mainstreaming to the disaggregation of data and the balancing of men and women in community based committees. There was limited appreciation of the dynamics and meaning of gender beyond the numbers. For example gender parity in committees was perceived to be an end in itself and not a means to an end. Having equal numbers of men and women in a committee does not necessarily translate to meaningful participation and decision making by women. Men can dominate those meetings and decision making even if there is parity in terms of gender composition.

SAFIRE, one of the ENSURE technical partners, has a Gender Policy and Mainstreaming Strategy. Gender Mainstreaming for the organization was mainly restricted to gender disaggregation of data in reporting.

SNV do not have a specific gender policy but have in place “*Governance for Empowerment Strategy*”. SNV staff also pointed out that the ENSURE project is too target driven and hence they do not have enough time to capture qualitative components of gender mainstreaming in their reporting.

*Our only worry was about the number of men and women in DRR committees and we ended there. (SAFIRE officer with ENSURE)*

Capacity gaps were noted within the two technical partners of ENSURE. These technical partners play a critical role in SO2 and SO3 in terms of promotion of value chains and DRR and hence the partners need to be equipped with mainstreaming skills to enable the partners to effectively mainstream gender in the implementation of their programme activities. Capacity training of these partners should be prioritized by the ENSURE project.

### 3.3 GENDER DYNAMICS IN PROGRAMME AREAS AND IMPLICATIONS FOR DEVELOPMENT OUTCOMES

#### 3.3.1 Gender Roles, Responsibilities and Time Used

The Gender Analysis looked at roles and responsibilities of men and women to determine the workload that each of them carry and implications of these roles and responsibilities on care, productive and reproductive work. Separate groups of men and women used participatory daily activity calendar tools during FGDs to map out their daily activities. The following table shows time spent by men and women performing gender roles during the dry and rainy season. There are however slight variations between districts and households hence the activity calendar is not representative of all households in all the districts. The calendar represents what on average, men and women spend their time doing on a normal day in the rural districts visited during the GA. The list of roles in the table is also not exhaustive, as there are some roles that are performed on an ad hoc or need basis and are not part of the daily routine of activities.

**Table 3:** Time spent by men and women during the rainy and dry season performing gender roles and responsibilities.

Time	Men		Women	
	Rain Season	Dry Season	Rain Season	Dry season
00hrs	Bed	Bed	Bed	Bed
0100	Bed	Bed	Bed	Bed
0200	Bed	Bed	Bed	Bed
0300	Bed	Bed	Wake up, clean the house, plates and prepare food for school children	Bed
0400	Wake up	Bed	Preparing food for school children	Bed
0500	Fields	Bed	Bath and feed children and go to the fields	Wake up and prepare food for school children, sweep yard
0600	Fields	Wake up & release cattle for grazing	Fetch water and Fields	Feeding and bathing children
0700	Fields	Odd jobs at home e.g. fence repair	Fields	Garden
0800	Fields	Odd jobs at home e.g. fence repair	Fields	Garden
0900	Fields	Odd jobs at home e.g. fence repair, taking cattle for dipping	Fields	Garden
1000	Herding cattle	Eating and relaxing	Fields	Garden/fetching firewood and water
1100	Herding cattle	Relaxing & socializing, community meetings	Fields	Garden/fetching firewood and water
1200	Herding cattle	Relaxing & socializing,	Fetch water & go home to prepare lunch	Washing clothes/preparing lunch
1300	Lunch & resting	Lunch, Relaxing & socializing,	Serving lunch and eating	Preparing lunch and feeding
1400	Lunch & resting	Relaxing & socializing,	Clean plates and go back to fields	Relaxing
1500	Fields/herding cattle	Relaxing & socializing,	Fields	Relaxing

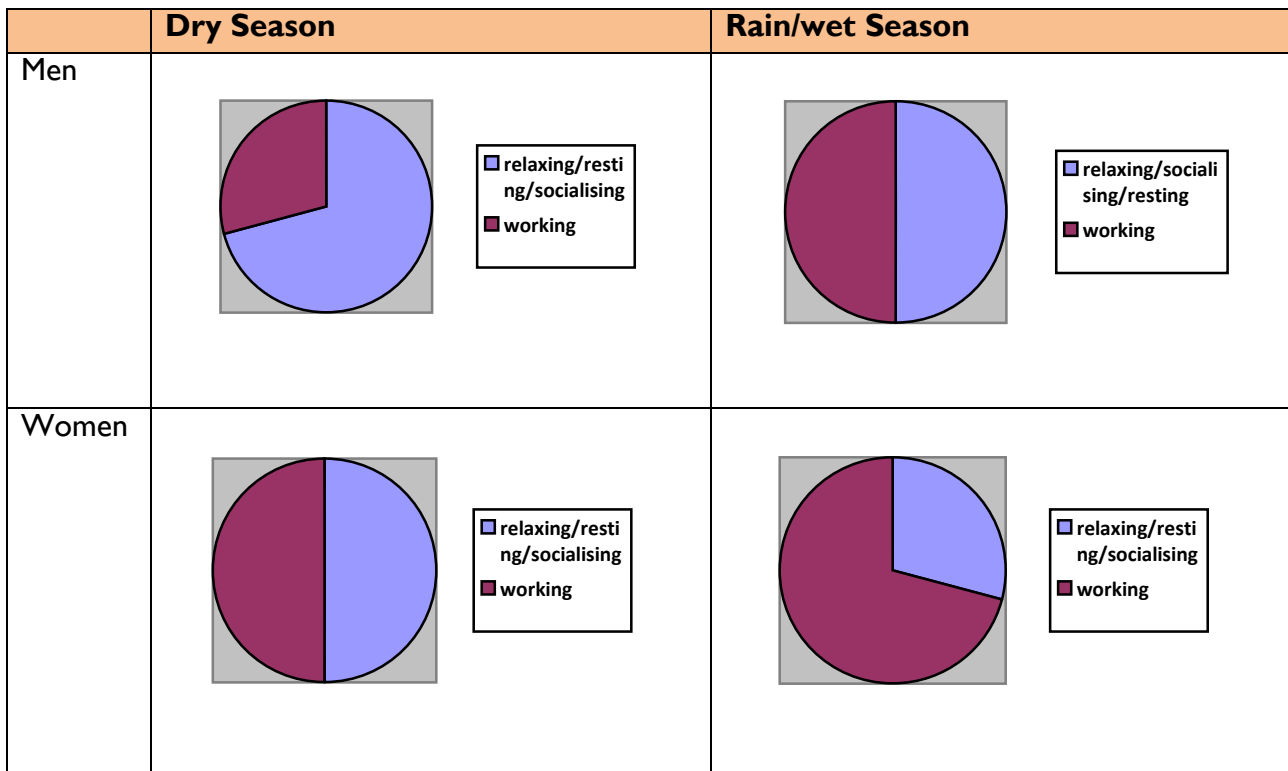


1600	Fields/herding cattle	Drive cattle from grazing lands	Fields	Fetching water
1700	Fields/herding cattle	Drive cattle from grazing lands	Fetch water, look for relish and bathing, washing clothes	Bathing
1800	Bathing	Bathing	Cooking and bathing children	Preparing for supper & cleaning plates
1900	Relaxing	Socialising	Serving dinner and eat supper	Relaxing with family
2000	Relaxing & supper	Socializing	Relax with family and clean plates	Relaxing with family
2100	Relaxing and bed	Socialising	Bed	Bed
2200	bed	Supper and bed	Bed	Bed
2300	bed	Bed	Bed	Bed

Key

	Time spent resting, socializing, relaxing or in bed
	Time spent working or performing household chores/work

The following pie charts show time spent by men and women on gender roles in the dry and rain seasons.



As the above pie charts show, women spend more time performing household chores than men during both the dry and rainy season. In the dry season women spend 50% of their time per day working while men spend only 29% of their daily time working. During the

rainy season women on average spend only 29% of their time relaxing and 69% of the time working on their gender roles and responsibilities. Men spend 50% of their time working during the rainy season and another half relaxing, resting or sleeping. On average women work 5 hours more than men in both the dry and rainy season. This is because women wake up earlier than men and have little time to rest during the day while men have rest breaks and more time for socialization and relaxation during the day.

In all the districts, reproductive roles such as cooking, washing, sweeping, fetching water and firewood were regarded as women's roles. In all communities, participants reported that owing to high levels of deforestation, fetching firewood has become time consuming. Women have to travel long distances in search of firewood and risk being arrested by chiefs and the Environmental Management Agency (EMA) who are both mandated with the protection of the environment. Due to climatic changes, water bodies are drying up and women have to travel long distances in search of water and women described this as a time consuming process. Women mostly fetch water and firewood using their heads and they described this as physically burdensome and draining.

In some households, men assist in fetching water and firewood. However in most cases men assisted in performing this role when they have access to labour saving technologies such as wheelbarrows and ox-drawn carts. Thus fetching water and firewood is mostly done by men from households with access to these labour saving technologies. Men from poor households without access to ox-drawn carts and wheelbarrows noted during FGDs that *“Those men with scotch-carts and wheelbarrows can help their wives to fetch water and firewood because they have the means to do so. For some of us who do not have these things there is no way we can assist because I can't be seen carrying water or firewood on my head. That's inconceivable. You will become the laughing stock of the whole village”* (FGD with men, Buhera). For the resource poor households, the burden of fetching water and firewood has largely remained a women's.

*Fetching water has become a nightmare for us. As you can see, this area is dry and the few boreholes that we have cannot adequately cater for the needs of every one so there is stiff competition for the little water that is available. Besides travelling long distances we have to wait in queues and you can take up to two hours before you can bring water home particularly in the dry season when the water yield from the borehole is very low*  
(FGD with women in Buhera)

In all the six districts visited, child care was generally regarded as a woman's domain. It involves cooking, feeding children, washing clothes, taking children to the clinic when ill, for weighing and immunisation. Both men and women revealed that these tasks are performed by women although there are few men that go to clinics with children. FGDs with pregnant and lactating women in Chimanimani, Chipinge, Zaka and Bikita revealed that those men who are seen assisting with child care are derided and that women are at the forefront of deriding such men. They reported that these men are asked such questions as, *‘why have you come to the clinic with the child? Is the mother not there? Is she not feeling well?’*. Men who assist with child care duties were

perceived to be under “peti-coat” government, implying that they are under the control and influence of their wives. People associate such behaviour with love concoctions, ‘akadyiswa’. Such perceptions bruise men’s masculine egos and discouraged them from participating in household care duties. In Zaka women indicated that they preferred taking children to clinics when they are ill because they can best explain the health condition of their children since spend more time with them than men. In Bikita during an FGD with pregnant and lactating women, the women reported that *“if a man brings a child to a clinic, we will laugh at him. He will never come to a clinic with a child again”*.

It however emerged that mothers in law play a very important role in child care. Breast feeding women can leave a child with the mother in law while she performs certain tasks. When a decision to wean a child is made, the mother in law takes over child care responsibilities. The child is moved from the parents’ home to stay with the grandmother. The daughter in law is expected to inform the mother in law of her pregnancy with cash. Child care and welfare even at community level is done by women. For example, the Department of Social Services’ Case care workers, Child Protection Committee and care facilitators are mostly women.

In terms of productive roles, traditionally men and women have defined roles although some of those roles intersect. The following table shows the distribution of productive roles between men and women in the districts visited.

**Table 4: Productive Roles of men and women**

Task	Who performs the task	Tools used	Doing what?
Ploughing	Men and women	Plough and cattle	Women hold the plough while men direct the cattle because of the belief that women are not able to control cattle
Livestock herding	Men and women		Grazing livestock
Guarding crops from wild animals	Men and women		Guarding crops during day and night
Weeding	Women and children	Hoes	Weeding
Harvesting	Women, men and children	Machetes and hoes	Men mostly cut the stalks using machetes (women also do it using hoes) while women pile the stalks
Transportation	Men and women	Ox drawn carts, cattle, wheel barrows	Women are largely responsible for loading the produce while men ferry it.
Drying	Women		It is believed that because women spend most of their time around the homestead, they keep an eye on the produce.
Shelling	Men and women	Threshing sticks	Although both men and women shell using threshing sticks, women are also involved in manual shelling
Cleaning and sorting	Women	Winnowing tray, dishes and buckets	Removing debris
Treatment/applying	Men	Respirator, shovel, gloves	Applying chemicals and mixing with grain

chemicals			
Bagging	Men and women	Sacks	Men are responsible for packing the grain as well as sewing the sacks. Women are also doing the same work.

Traditionally gender roles were assigned to men and women according to the physical strength that is required to carry out the task and the tools to be used to complete the task well. There are activities that are done by all household members regardless of sex and age, yet other activities are specific to men, women and/or children. It is important to state that in households where there are no males, females perform some male roles, yet for others, they rely on hired labour.

In all the districts, women and men participate in cutting down of stalks. Women use hoes while men use machetes for this task. Stoking stalks with cobs in heaps in the fields and de-husking is mostly done by children and women. The loading of maize cobs in the scotch carts/ox drawn cart is done by both men and women and transporting maize grain to homestead is done by men and boys. Where a household does not have a scotch cart/ox-drawn cart, women ferry the maize cobs using head loads of buckets and sacks. This means several trips as limited quantities can be ferried at a time. Where there is a wheel barrow men and women can use it in the transportation of maize cobs.

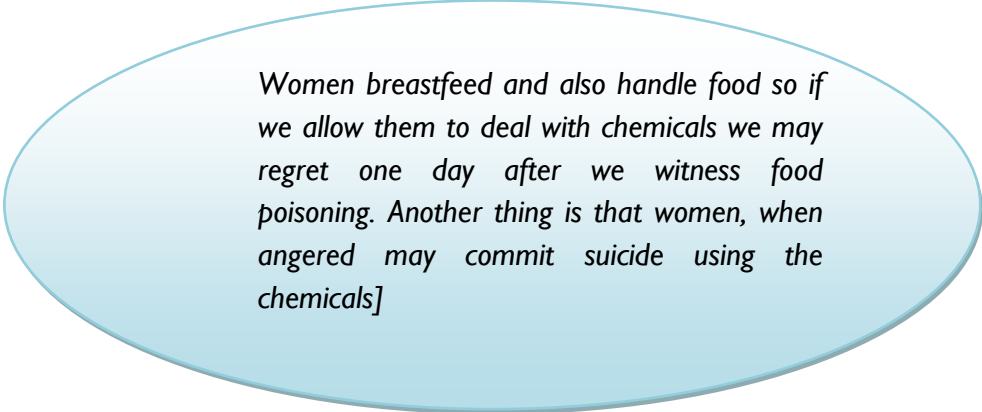
In all districts, people rely on the sun for drying the crops in preparation for storage. The head of the household (whether male or female) is responsible for checking the appropriate moisture content level of the grain for storage. Drying of maize grains at the homestead is the responsibility of women and girls because they are around the homestead most of the times. Smoking of cobs for seed for use in the coming season is done by women. This is done in the kitchen and a kitchen is a place for women.

Shelling of grains involves detaching grains from well dried cobs. There is gender division of labour when it comes to shelling. Men and women claimed that shelling is labour intensive, particularly the most common method of using wooden threshing sticks, hence it is the responsibility of men. Female heads of households indicated that they either hired male labour or rely on adult sons for this task. Men and adult sons use wooden sticks to strategically strike the sacks of maize on the shelling crib. The crib is a wooden platform in a bed-like structure. Underneath the crib will be a polythene sheet, or sacks spread out to receive the grain.

As men shell the maize using wooden sticks, women will be winnowing and sorting the grains. The winnowing process separates and removes waste material from grains. They use buckets, dishes and the winnowing tray, “*rusero*” which is a reed woven tray. Respondents reported that women possess the art and science of raising and shaking this tray while capitalising on wind speed and direction for efficiency of this technology.

Manual shelling of maize is also practiced by women and children but it is no longer common. For adults, manual shelling involves rubbing two cobs against each other or against a stone. Shelling by machine is not widespread in the studied areas. Sugar beans, groundnuts and round nuts are shelled by women using the pestle, mortar and the winnowing tray.

While other grains and legumes such as ground nuts, round nuts and sugar beans are not treated, maize for household consumption (grain for sale is not treated) is treated after shelling. Treatment of maize using pesticides is done by men. This is because when hunger strikes owing to grain loss as a result of poor mixture of chemicals, the burden to fend for the household falls back on them. Furthermore, data from male and female FGDs in all districts revealed that applying pesticides is labour intensive, requiring use of shovels, hence the task is usually performed by men and adult boys, although some strong women can perform the task too. Both men and women reported that applying pesticides leaves one coughing and with chest pains hence men and women prefer that men handle the task because of their perceived physical strength. Poor mixture of pesticides with grain results in stomach aches, hence women do not want to shoulder the blame when such a thing happens. Furthermore, because of their reproductive roles, women are in constant touch with food so handling chemicals may result in food poisoning; breastfeeding women may poison children if caution is not taken. In an FGD with a producer group in Chivi, one man remarked,



*Women breastfeed and also handle food so if we allow them to deal with chemicals we may regret one day after we witness food poisoning. Another thing is that women, when angered may commit suicide using the chemicals]*

### **Shifting Gender Roles**

Due to socio-economic and demographic changes, there has been a gradual shift in gender roles that has mainly increased the work burden on rural women. The GA revealed that the traditional gender roles for women have remained basically the same. However their gender roles have expanded to include those roles and responsibilities traditionally considered as men's. On the other hand, while men have dropped some roles and responsibilities that are traditionally considered as men's, they have been reluctant to do roles that are considered as women's. This has increased women's work burden and as shall be discussed below, this has implications for development interventions. During FGDs, women attributed the shift in traditional gender roles to high rate of unemployment, widowhood, climatic change and migration.

Roles considered as men's such as herding cattle, guarding crops against wild animals, ploughing, fencing and provision of basic needs such as clothing, food and school fees are also now being done by women. The difficult macro-economic situation has resulted in a high rate of unemployment which has seen men gradually losing that traditional role as the "family provider". Women are now fending for their families and gradually taking over the role of family provider. FGDs with men revealed that men were increasingly getting frustrated by failing to act the provider role due to the prevailing difficult economic situation. They admitted that *"We are no longer real men, because we do not have jobs and we cannot provide for*

*Today's men are men only because they wear trousers. They are no longer the family providers as we used to know them. They spend most of their time drinking while we have to crack our heads about where to get the next meal, money for school fees and clothing. So we have to do piece jobs for food and money, which we use to pay school fees and buy household items. Its like we are widows when in fact we have men we call "husbands".*

*(FGD with women, Buhera)*

*our families as expected by society. You cannot command respect within your family and society if you are failing to feed and send your children to school. That is why you see our women no longer give us the respect they used to give us. We are finished."* (FGD with men in Chimanimani)

Widowhood and male migration to neighboring countries in search of greener pastures has also resulted in women assuming roles that were traditionally considered as men's. In households that are de facto and de jure female headed, the heads perform tasks that are considered masculine or they hire labour to do those tasks. In most cases, these households are amongst the most vulnerable and do not have the resources to hire labour and hence the female household heads end up performing both male and female tasks. Men on the other hand found it culturally difficult to perform roles considered by society to be women's. Women in an FGD in Zaka noted that, *"Widows can sustain homes, but widowers cannot"*

### **Implications for ENSURE**

The gendered division of labour, roles and responsibilities has several implications for ENSURE's three strategic objectives. The implications for each strategic objective are discussed below.

#### **Strategic Objective 1: *Nutrition among women of reproductive age and children under 5 improved***

An analysis of time share and workload for women and men revealed that women have a much more time consuming workload compared to men. The workload has been increased beyond the traditional gender roles because women are increasingly assuming roles that were traditionally considered to be men's including herding cattle, ploughing, guarding crops against wild animals and looking for food and income for the family. The increased burden

on women implies that they will have little time for care duties, including feeding their children. Some of the women leave their suckling babies with their mothers-in-law when they go on long day errands looking for “maricho” or piece jobs. In such situations, they are only able to breast feed their babies in the evening.

Male participation in care work and child feeding is very limited. This role is culturally perceived to be women’s. Child feeding practices are therefore to a large extent determined by women with little involvement of men. There is also limited male participation in health and nutrition programming. For example in Ward 24 of Chipinge District, all Village Health Workers are women. Men only come in when there are incentives such as bicycles and allowances.

*You cannot go to do “maricho” (piece jobs) with your baby strapped on your back because the work is physically demanding and it will be hot. So in most cases we leave our babies with their grandmothers for the whole day.*

*(FGD with pregnant and lactating mothers, Buhera)*

Women expressed concern over the time that they spend doing work at FFA sites. They spend on average 5 hours per day for the five days per week that they are engaged at the sites. This makes it difficult for them to engage in other activities such as gardening, fetching water and firewood and *maricho*. The work at the FFA sites was described by women to be physically draining which also make it difficult for them to attend to other household chores as they will be tired. The sorghum that they receive on a monthly basis for participating in FFA activities, though welcome in the context of the precarious food security situation in districts such as Buhera, requires intensive labour to prepare it into a meal. Women reported that it takes about four days to process the sorghum. The sorghum is processed manually as there are very few grinding mills that can process sorghum as most of the meals are only suitable for maize. The few grinding meals that can process sorghum charge USD\$2 per 20 kg bucket, which is double the price that they pay for maize of the same quantity. The grinding fees for sorghum were considered to be exorbitant and unaffordable and hence the majority of women resort to processing the sorghum manually.

The GA revealed that there are some socio-cultural and religious practices that affect child feeding practices. There are traditional beliefs that deny access to certain foods by pregnant women as well as children under 5. It was established that in districts such as Buhera, Chivi and Zaka ‘*murovadhitha*’ [*brisket*] is culturally reserved for men. In addition, pregnant women are not allowed to eat eggs and liver because it is believed that it will cause the baby not to grow hair. Pregnant women are not expected to eat meals left from the previous night as it is believed that this will cause them to feel cold during child birth. Pregnant women are also not supposed to eat sweet canes as during delivery they will pass out birth waters uncontrollably. When a woman gets pregnant while she is lactating, she is expected to use one breast for breastfeeding the baby while the other is reserved for the unborn baby. This practice is called ‘*kukamura*’ [*separating*]. A pregnant woman is not allowed to slaughter

chicken as this will cause the baby to have feets. All these practices have implications on nutritional status of children and their mothers.

In the Zion Christian Church, a woman is considered as defiled for a period of 33 days after delivery of a boy child, 66 days after delivery of a girl child and during menstruation. During these periods, she is not expected to do certain household chores such as cooking, washing and fetching water. These household chores are performed by other household members. Because of these religious beliefs, a woman is restricted in performing family care activities during this period and without supportive family members, this has implications on the nutritional security of the household.

Amongst the apostolic sects, women in polygamous set ups compete to please the husband by giving him nutritious food. Because of limited resources, the husband is given priority over children and the wife in terms of accessing nutritious meals. This coincides with the 'ndiro yababa' [father's plate] concept which is common in all the studied districts. This in turn affects access to nutritious foods by both the children and the mother. In most cases the mother always eats last after the husband and the children and when there is not enough food around the household, she sacrifices her share of the food.

### **Strategic Objective 2: Increasing Vulnerable Household Income**

The time consuming workload for women affects them in several ways. Women in Zaka, Chipinge and Chimanimani disclosed during FGDs that their reproductive roles mainly confine them to the home environs. This makes it difficult for women, particularly those that are lactating and with young children to attend training programmes that are conducted away from their villages.

The reproductive roles of women also restrict their marketing capability as they cannot travel long distances to market their crops. At an irrigation scheme in Chimanimani, women noted that they have to rely on people who come to buy their produce from their plots. It is difficult for them to go all the way to Mutare to sell their produce where they get better returns because of their reproductive responsibilities within the home. They thus wait for buyers from Mutare who they derisively call "makoronyera" or "conmen". The buyers dictate the price as the farmers would be desperate for cash. The women reported that,

*"When these makoronyera come, they tell us what they want to pay us for our produce. Sometimes they come and load their lorries and then they tell you that they do not have the cash to pay you on the spot. They will tell you that they will pay you after they have sold the produce and we have no choice but to*

*As women, we spend most of our time around the home. It is difficult to be away from home for a number of days when you have young children because they need to be fed and looked after every day. We at times fail to attend some important activities such as training programmes if they require us to be away from home for several days because that will mean leaving our children alone. Besides, our husbands feel uncomfortable if we spend time away from home.*

*(FGD with women in Chimanimani)*



*agree to their terms. If you refuse, your produce will rot and you will incur even bigger losses. For men its better because they can go all the way to Mutare where they fetch much better prices. It is difficult for us women to do that as we have children to look after”.*

The limited capacity for women to market their produce reduces the potential income from their agricultural activities. Men on the other hand are free to pursue far away lucrative markets and in turn realize much better returns than women farmers. Men also have control of income realized from the sale of produce because they control the marketing processes. In terms of livestock, women market small livestock that they control such as chickens locally and hence they get low returns because of the weak buying power of the local market. Men on the other hand sell large livestock such as cattle mainly to butcheries and designated livestock auctions where they fetch much higher prices for their animals.

**Strategic Objective 3:** *Resilience to food insecurity of communities improved*

The productive and reproductive roles of women sometimes restrict them from fully participating in community based committees such as DRR, Environmental Management and Community Assets Management committees. Time spent on those meetings and location of venue are therefore critical determinants of women participation, particularly those that are pregnant and lactating.

### **3.3.2 Patterns of Power and Household Decision Making**

Across all the six districts, household power dynamics are rooted in cultural and religious beliefs and practices. Men exhibited patriarchal attitudes and justified gender inequality on the basis of culture and religion. Men were generally agreed that since they are the heads of households, they should have a final say on major decisions that affect the household. The basis of their views was that since it is men who pay lobola (pride price) and that since it is the woman who leaves her family to come and live with her husband’s family, the woman should be subordinate to her husband as has traditionally always been the case. The following box contains men’s views during an FGD in Chimanimani.

It should always be the case that a man is the head of a household. Women were created from part of our ribs and therefore were made by God to be our helpers and subordinates. This issue of equal rights that you are talking about is destroying our families, because now women want to be on top of us. If you try to discipline her you are reported to the police and arrested. The police won’t even listen to you, they just throw you straight into the cells. We are now becoming slaves of women, we need to change these western laws so that the men can occupy their rightful place within the family and society. If we continue with these women’s rights issues, men will be completely finished.

Women were also generally agreed that they should play a subordinate role within the family because culturally and religiously, the man is the head of household. They however argued that in terms of decision making, the process should be consultative and consensual.

The GA established that power dynamics within households varied with age. Women tend to have increasing influence on decision making as they grow older. An FGD with grandmothers in Chimanimani revealed that when these older women got married years back, they were supposed to leave major decision making to the husband, but as they grew older they played an increasingly active role in decision making. Men who consulted their wives on major decisions were considered weak and were derided by their relatives and the community. Younger women on the other hand reported that their husbands consult them on most decisions as there is an increasing awareness among the younger generation that it is important to do joint decision making within the household.

### **Household Nutrition**

Women across all the districts are tasked with preparation of food and caring for children. This gender role entitles them to make decisions on the type of food to be consumed in the household on a particular day. Decision making in this realm is based on the traditional assumption that a “woman’s place is in the kitchen” and hence she can make decisions relating to “kitchen issues” that revolve around care and household nutrition. In some cases however the women have to consult their husbands when they need resources to buy food for the household.

### **Productive Decisions**

Both men and women across all districts concurred that decisions about agricultural production in terms of which crops to grow, acreage and sourcing of agricultural inputs are usually arrived at through a consultative process. Women have more leeway in making decisions regarding what are perceived to be “women’ crops” such as groundnuts and round nuts. Women are usually allocated their own pieces of land where they grow their own crops. They make decisions on harvesting and marketing of the crops. Women are in most cases allowed to make independent decisions on how to use the income realised from the sale of their crops. Income realised through the sale of women’s crops is usually used to buy kitchen utensils such as pots and plates. Crops such as maize and cotton are considered men’s crops and decisions regarding these crops are usually arrived at through consultations between the husband and wife. Where there are disagreements, the husband’s decision usually prevails and the wife is expected to abide by the decision.

In terms of livestock, women own small livestock such as chickens and in some cases goats. Women can make decisions regarding small livestock without necessarily seeking permission first from the husband. They inform the husband if they want to sell or buy small livestock.

Bigger livestock such as cattle belongs to the men, unless if the livestock is part of *lobola* that is specifically given to the mother. In such cases, the woman makes decisions regarding the bigger livestock in terms of when and how to dispose of it. Men in Chimanimani contended that once the woman gets the livestock upon the marriage of her daughter,

*“She should send the cattle to her relatives. I cannot stay with her cattle at my home because that can create problems tomorrow if she dies. She will start haunting my children as a spirit wanting her cattle so it is better that the cattle go to her relatives when she is still alive. Besides, when she dies and you were keeping her cattle, her relatives will come and drive all the cattle away including yours. So you better stay safe than to accept to keep her cattle” (FGD with men in Chimanimani).*

Although women can make decisions on how to dispose of the cattle, at times decisions on where the livestock will be kept are beyond her control. In Buhera, both men and women agreed that the *lobola* livestock can stay with the couple, as long as the women’s relatives are informed about the decision. Amongst the young generation, there was flexibility with regarding the handling of the *lobola* livestock, whilst amongst the older generation, the consensus was that the cattle should go to the woman’s family.

In terms of livestock management, a livestock extension officer in Buhera noted that she works more with men than with women because women rarely come for information on livestock management. She attributed the lack of consultation by women to long distances that they have to travel to access her office and the fact that large livestock management is generally perceived as a men’s obligation since the livestock is owned and controlled by men. Women also miss out on market intelligence information by not consulting regularly with the livestock department.

*For a married woman to participate in development projects, she has to be given permission by her husband. Usually our husbands are not a problem if you tell them on time your intention to participate. When there is a workshop, tell them on time about your intention so that he is aware in advance of the forthcoming event. What they do not like is to wake up in the morning and say “I am going for a meeting or workshop tomorrow”. For women without husbands it is easier to make immediate decisions because they do not need to consult anyone and that is why you see widows and single women being mostly selected into committees and attending workshops because they do not have too many restrictions. (FGD with pregnant and lactating women, Chipinge).*

### **Participation in Development Activities**

Across all districts, women have to seek consent from their husbands before they participate in development programmes and committees. If a married woman is selected into a committee, she usually has to consult the husband first before accepting to be a committee member. In female, no male households, the household heads can quickly make a decision on participating in committees or projects without seeking the consent of anyone. To participate in activities such as Village Savings and Lending, married women have to seek the blessings of the husband. They are also expected to “declare or show” the husband any income or benefits realised from participating in projects. Usually the woman can make

decisions on income use from these “women’s projects” but in consultation with the husband. Women also have to seek their husband’s consent for them to participate in workshops and meetings.

### Income Use

In general across all districts, FGD participants revealed that decisions on household income use are jointly made between the wife and the husband. Women are usually given leeway to make income use decisions when the income source is “women’s projects” or is very small. Decisions on relatively large incomes realised from the sale of livestock or crops such as maize or other productive assets are usually arrived at through a consultative process but men have however overall say on how the income will be used. In cases where there are disagreements on how to use the income, the man in the household has the final say. In an FGD with women in Chimanimani, they reported that:

*“When we sell an asset or our crops and realise large sums of money, the money is usually kept by the wife. We keep the money but we have no control over it. Although most husbands consult their wives on how to use the income, their decisions always carry the day when there are disagreements on how to use the income. Even if you agree on how you want to use the money, the husbands will always come and ask for a “little money” for a drink and before you realise it the money is no longer enough to buy what you had planned. If you refuse with the money, that can usually be a source of domestic violence. In such cases most women just give up and throw all the money at the husband “to do as they please. What can you do” (FGD with women in Chimanimani)*

In cases where there are disagreements over income use, husbands usually remind their wives that the money belongs to them because whatever activity that generates income within the home is owned by the husband because the home belongs to the husband. In Chivi women in an FGD with producer group concluded that,

*“A wife is a husband’s property because the husband bought me. Men cannot be questioned on decisions that they make. Household money is kept by the mother, but she does not have the power to use it. She can go to the extent of borrowing salt from neighbours when the money is there”*

Cases of domestic violence sparked by VS&L were reported in Chivi District. Women indicated that common causes of the violence are accusations of getting money from boyfriends. They were concerned economic dependence on the husband causes domestic violence. At the same some men feel threatened by women’s economic independence and this again causes domestic violence. In Bikita, one woman in an FGD with pregnant and lactating mothers remarked that “*Unorohwerwa mari yako [you are beaten for your money]*”.

**De-facto Female Headed Households:** these are households headed by females most of the time as the husbands are away for from home for long periods. These types of households were found to be common in all the six districts visited during the study. The husbands in most cases are working in cities, neighbouring countries or abroad and only come home once or twice a year. There are also cases where some of the husbands would spend up to five years without coming back home.

The study established that during the long-periods that the husband is away from home, the wife is not entirely free to make independent decisions. The wife still remains in the clutches of patriarchal control particularly with regard to making decisions that are considered major. When the husband goes away, the wife is left in the custody, in most cases, of the in-laws or other close relatives who will monitor her movements and make decisions on behalf of the absentee husband. The study established that there is women-to-women abuse through this set up as mothers-in-law take total control of the daughter-in-law's life. Elderly women during FGDs supported this set up arguing that they have to protect their sons' interests and that their daughters-in-law have a tendency of "misbehaving" when the husbands are away.

Young wives interviewed during FGDs in Chimanimani expressed the following opinion:

When our husbands are away, our mothers in law are our husbands. They monitor our movements and demand that we explain everything that we do. If we want to go and visit our relatives or attend meetings, we have to seek permission from them, which can sometimes be denied depending on your relationship with her. If you are defiant and cross her path, you will be in trouble as she can make false claims to your husband and when he comes back he can start by beating you up because they always believe their mothers. Those women whose in-laws are late are in a better position because they do not have to endure the restrictions that most of us have to experience.

Decisions that de-facto female household heads can make without or with limited consultation with the husband include buying and selling of small livestock such as chickens and goats, crops to grow in the field, payment of school fees and buying groceries. These are regarded as small decisions.

Selling and buying of large livestock such as cattle, and high value household property such as ploughs and scotch-carts is mostly done after consultation with the husband. The advent of cell phones has made this consultation process easier as previously major decisions affecting the family had to be shelved until a green light was obtained from the absentee husband. In Bikita, one male key informant reported,

*My brother's wife bought cattle after selling crops. She informed the husband who is in South Africa about this development, who in turn threatened her with divorce for doing such a thing without his approval. He called me from South Africa telling me of this development and about his decision to divorce his wife. I asked him to come over so that we could discuss the issue. When he came over, we convinced him not to divorce his wife over a good decision that benefits the family. We made him see how the development did not benefit the wife only but his whole family. Today the cattle pen is full of cattle from that one which was bought by the wife.*

**De-jure female-headed households:** these are households headed by females either because they are widows, divorced or they are single mothers. The study established that in such households, decision making rests with the female household head. Female household heads taking part in FGDs acknowledged that they can quickly make decisions regarding their households compared to their counterparts that were married. They make decisions on what to plant, what to buy and sell and whether or not to participate in development programmes and community meetings on their own.

### **Implications for ENSURE**

Participation in decision making by both men and women is crucial in promoting the objectives of ENSURE. In terms of Strategic Objective One, which focuses on food and nutrition security, the minimal participation of men in decision making deprives women of support that they need from their male counterparts. Joint decisions empower both men and women in ensuring the nutritional security of their children.

In terms of SO2, the control of major household income streams by men implies that decisions on income use might not necessarily promote the interest of women and children. In Buhera the Department of Social Services (DSS) noted that under the Harmonized Cash Transfer Programme targeted vulnerable and poor households, the department is facing challenges in cases where the Cash Transfers are received by men. Some of the men spent the money on beer while households with female cash recipients used the cash payouts in a much more responsible manner and in the best interests of the household, including children. Women across the six districts reported that their capacity to prepare for disasters is low and ability to cope with disasters is curtailed because of the limited control that they have on resources and limited decision making powers. Equal participation in household decision making is therefore critical in empowering the households.

Women participation in development projects in all districts needs green light from their husbands. This implies therefore that participation in VSL, DRR and other related

committees for women hinges largely on the appreciation by men of the functions and usefulness of these activities and committees. In Bikita FGDs with women revealed that Post harvest losses were incurred in some cases by delayed decision making by men who are away.

Male engagement is therefore critical to promote effective participation by women in development initiatives.

### **3.3.3 Access to and Control Over Assets and Resources**

A variety of crops are grown across the studied districts. These include maize, groundnuts, sorghum, rapoko, round nuts, sweet potatoes and cowpeas. In all the districts, there is a general belief that there are women and men's crops. This belief owes itself to gender roles of breadwinner and food preparer for men and women respectively. It emerged that the definition of crops as men's or women's is derived from the use of the crop. Data shows that crops that are for household consumption and that bring little cash belong to women, whereas those that bring 'good cash' are men's crops. This classification tallies with the roles that are expected of men and women. Data from an FGD with producer group in Zaka district revealed that classification of crops as belonging to males or females was just for purposes of ensuring that there is someone accountable for the crops.

Generally, the following were classified as women's crops because of their uses: sugar beans (consumption), groundnuts (peanut butter), roundnuts (for consumption), sweet potatoes (for consumption), cow peas (for consumption) while maize and rapoko and were regarded as men's crop. Control of maize and rapoko was in the hands of men because household welfare which depends on these crops is the responsibility of the head of the household.

Data from focus group discussions and key informant interviews shows that the classification of crops as men's and women's has implications on the investment dedicated to the crop and ultimately the importance attached to it. This investment includes size of land under cultivation, quality of seed, fertilisers, labour and even attention given to the crop. One woman in Chivi remarked,

*"Your crop as a woman is planted last. A woman looks after her own crops"*

For groundnuts, round nuts, sugar beans, cow peas, and sweet potatoes which are women's crops, no certified seed is bought. Women keep seed from their harvest. A key informant at the Grain Marketing Board reiterated this argument by stating that women lack certified seed for their crops, particularly groundnuts.

Women tend to their crops during their 'spare time' while men's crops take most of the household's resources including land under cultivation, time, money and attention.

The following table ownership and control of productive assets used at different stages of the crop production process by men and women

Task	Ownership and control of tools
Land	Communal land is owned generally by men and is inherited by sons upon death of the father. At irrigation schemes such as Chakohwa in Chimanimani, most of the plots are registered in the husband's name.
Ploughing	Ploughs and cattle belong to men.
Weeding	Women control hoes
Harvesting	Machetes are controlled by men while hoes are controlled by women
Transportation	Ox-drawn carts, cattle and wheelbarrows are owned and controlled by men
Drying	
Shelling	Men are in charge of threshing sticks
Cleaning and sorting	Women control winnowing tools
Treatment/applying chemicals	Men own the respirator, shovels and gloves
Bagging	Sacks are controlled by men

In male headed households, both men and women have access to resources of production but men control certain resources, particularly those that are regarded as belonging to them. Children's access and control of resources varies with age and sex. The younger the child the less access and control they have to household resources. The reverse is also true. However, female children have less access and control over resources than male children of their age. In all the studied districts, men in general are regarded highly. Adult boys have authority in the household over their siblings, particularly female siblings. In the absence of the father they have the authority even to discipline their female siblings even when the mother is there. An adult son is a father figure in the absence of the father. He takes over the social roles of the father.

In all the districts, males are traditionally considered as the breadwinners. They are expected to ensure that the family is provided for materially and otherwise. In light of their roles, large stocks such as cattle (except for the motherhood cow [*mombe yeumai*] which is given to the mother as part of bride wealth upon the marriage of her daughter) and cattle pens belong to men. Culturally, upon divorce or death, only the motherhood cow can be claimed for the woman. Stock cards are therefore in the names of men. In an FGD with a producer group in Chivi, female participants reported that they do not prefer to have stock cards in their names because they come with a responsibility to pay taxes.



*“Women do not want their own stock cards because they are then expected to pay their own taxes”*

In Chimanimani there were cases of women who bought goats through participation in VS&L and brought these animals home without consulting their husbands first. In an FGD one woman recounted her story,

*“Our VS&L group had just shared our profits and I decided to buy a goat. I had not told my husband about my intention because I wanted it to be a pleasant surprise for him. Upon reaching home, my husband could not accept what I had done and he told me to go with the goat to my family.”*

Other important assets such as land are registered in the name of the man. In districts that are wholly communal such as Chivi land is governed by the Communal lands Act. Under this Act land is passed on to males.

Men also own farming implements and other tools such as scotch carts, wheelbarrows, shovels, knapsacks, harrows, ploughs, hoes, axes, pliers and spanners. Women cannot lend these in the absence of the man. On the other hand men cannot also lend kitchen ware in the absence of women.

### **Marketing of crops**

Marketing of crops follows the classification of crops as men or women’s crops. Men are mostly involved in the marketing of high value crops outside the community while women market their low value crops, locally. The Grain Marketing Board revealed that they have established satellite collection points in communities for main crops that are produced in an area. It is at these satellite points that they have observed that men mostly come to these satellite points with scotch carts. One factor that hinders women’s participation in marketing of grain is that the person is expected to have an account with CBZ or Agribank, into which money from the sale is deposited. Most of the bank accounts are in the names of men. In FGDs with producer groups in Zaka and Bikita, men revealed that they prefer to market crops because they know the exact amounts of money that they invested in farming hence they can negotiate for a price from an informed position. Furthermore, they highlighted that market places are risky places for women, because of their high infestation with thieves.

Women’s limited participation in marketing of crops is also a result of poor and gender insensitive market conditions. In ward 16 in Zaka, one man remarked,

*“We need a buyer who comes here, women sell locally because if they go to cities to market their crops, where will they sleep?”*

The Grain Marketing Board revealed that marketing of groundnuts is mostly done by women. Little value addition is done before marketing of groundnuts. Payment for groundnuts is upon delivery of the crop, no bank account is required because of the amounts involved. The current price for groundnuts is US\$0.50/kg while for maize it is US\$390/tonne.

### **Marketing of Livestock**

In Chimanimani, elderly women who participated in an FGD revealed that men can at times decide to dispose of assets such as cattle without consulting their wives. The women reported that,

*“Some women only realize that a beast has been sold by the husband, when the buyer comes to collect the animal. You will not know how much the livestock was sold for and what the money was used for. If you ask, you might invite trouble so most women just keep quiet”*

Women can sell small livestock such as chickens but in most cases they sell locally where the prices are not very competitive, As a result they get very small livestock from the sale of the small livestock. Men on the other hand can drive their cattle to well establish livestock markets where they get better prices for their beasts.

### **Implications for ENSURE**

The domination of control of high value productive assets such as land, cattle, ploughs and scotch carts by men implies that women are left vulnerable in houses where the husbands have irresponsible tendencies. Without adequate control and access to high value assets, the capacity of women to respond and cope with disasters is very limited. Access to loans from financial institutions that require collateral security will also become difficult for women when they do not have high value assets to offer as security. Women, also realize less income compared to men because they market low value crops and have limited access to high value markets because of the distances involved and the cost of accessing the markets.

### **3.3.4 Meaningful Participation in Public Decision-Making**

Some progress has been made in incorporating women in community-based decision-making structures. Communities are generally aware that it is government policy that there should be equal representation of men and women in Ward Development Committees, Village Development Committees and other community based structures. The study established that despite these efforts, the structures are still largely dominated by men. Councilors chair Ward Development Committees while Village Heads chair Village Development Committees and all these structures in all the districts are dominated by men

as discussed in the previous sections. The dominance of these structures by men was reportedly perpetuating patriarchal attitudes and practices.

In districts with strong traditional practices and beliefs such as Chipinge and Chimanimani, women complained during FGDs that although they have been incorporated into decision-making structures, in some instances, it has been cosmetic as it is difficult to influence decisions during meetings. This was particularly the case with structures that were chaired by traditional leaders such village heads and chiefs. The women described the decision making process as shown in the box below:

Slowly we are being selected into local committees where it is often the case that the chairperson is male and we come in as vice-chair, secretary or treasurer. Debate can be easy when talking about small things, but when it comes to key decisions you can see that men want to impose decisions and expect women to comply. If you object or express a different opinion, they give you an eye and you keep quite. Culturally it's not expected that a woman can challenge a man in public, more so if that man is a traditional leader. Traditionally, a woman is not supposed to stand in front of "mutape" (Chief) and argue as it is considered a sign of disrespect. So at times we end up just keeping quite to keep the peace. At times you are even asked to go and cook and to do other chores when you are supposed to be participating and decisions get passed during your absence.

Gender parity in community structures does not necessarily equate to equal influence between men and women in terms of decision making. The study noted that in some communities where development projects such as nutrition gardens and VS&L are dominated by women, for example in Chimanimani, there is a tendency to elect men as chair persons even if the majority of committee members are women. Such men elected into chairmanship tend to dominate meetings and make decisions on behalf of the whole group.

Religious groups such as "Va Postori" put restrictions on public participation by their women members. This particularly applies to young women of the sect who the religious leaders fear will be "contaminated" if they participate in community based structures. In Buhera and Chimanimani, where the religious sect has a big presence, young women rarely participate in committees. Most of the women in the sect only access education up to grade 7 and some are married of as young as 12 years. A councilor in Buhera noted,

*"We really have a problem with Mspostori in this district. They prohibit their women to come for meetings, do not send their children to school and believe in not going to clinics or hospitals. If you have projects that touch on gender rights and child immunization, you don't see them at these meetings. When they attend and you start talking about these issues, they simply walk away. So how do we deal with such people?"*

The VaPostori socially exclude themselves on the basis of their religious beliefs and yet some of the most vulnerable and poorest households are found within this sect. Barriers to women's meaningful participation in public decision making include lack of confidence to assert themselves in public for a owing to cultural and religious practices and beliefs which limits public space for women, low educational levels and difficulties in balancing the demands of public office with their multiple gender roles.

In Chimanimani District, the Civil Protection Unit is wholly composed of males. NGOs in the district have also seconded males to be part of the CPU. The District Administrator estimated that about 60% of ward and village CPU committees are composed of men. The District Administrator attributed the low participation by women to the patriarchal Nda culture,

*“In Nda Culture, it is unacceptable even at a meeting for a woman to stand up and speak in front of men. Women accept this and will not speak in front of men, even if asked to do so.”*

FGD participants were asked to list the characteristics of a good leader and the qualities that will make them select a particular leader. Generally, all districts agreed that they would prioritize the following qualities and characteristics:

- Easily approachable and is accessible at any given time
- Friendly
- One who can read and write
- One who commands respect in the community
- Someone with own assets- a sign that they are hard working

In Chimanimani, in an FGD with young women, concern was expressed that some of these qualities that people look for in a good leader put women at a disadvantage. The majority of women in the district were reported to have low educational qualifications and hence would find it difficult to assume positions that requires them to read and write. Low educational levels also lowers self esteem and confidence of these women and hence they do not offer themselves for public positions. In Zaka, Mushungwa Water Point Committee is comprised of women only. These women reported that they lacked confidence, so they wanted men in their committee for people to take them seriously.

Women do not also have much in terms of assets and for those that are married it is difficult to approach them at any time and hence people end up choosing men who have no access restrictions.

In some districts however, for example Chivi, women felt that they were empowered enough to effectively participate in decision-making processes and to even challenge decisions made by men. Men in the same communities acknowledged that the inclusion of

women in decision making structures has demonstrated that some women are even better managers and decision makers than men.

### **Implications for ENSURE**

Meaningful participation by women in public decision making is still limited, particularly for districts in Manicaland Province. While gender parity could have been achieved in some community-based committees, there is further need to ensure that women influence decisions that affect their lives. Men and traditional leaders have to embrace and acknowledge the importance of women's participation in public decision making.

### **3.3.5 Gender Based Violence (GBV)**

GBV was noted to be prevalent in all the districts and women are the main victims of this phenomenon. Where awareness campaigns have been held, there has been a noted decrease in cases of GBV. Although statistics were not readily available, key stakeholders acknowledged that fewer and fewer cases were being recorded as a result of increased awareness. Communities participating in FGDs were aware of some of the provisions of the Domestic Violence Act, particularly the issue of arresting perpetrators.

Although awareness of DVA provisions was evident in all the districts, women reported that it is difficult for a wife to report their husband to the police when they commit GBV. This is partly because of fear of being condemned or ostracized by relatives and also partly because of a lack of economic empowerment which makes most women dependent on their husbands for the family's livelihood. The fear of being divorced and the fear of an uncertain future results in women either not reporting the GBV incident or withdrawing reported cases from the police and courts. Fear of GBV also makes women less free to participate in development activities.

#### **4. LESSONS LEARNED**

The Gender Analysis generated a number of lessons that should be useful in informing ENSURE project trajectory in terms of Gender Mainstreaming. The following are the key lessons learnt:

**4.1 Lack of Role Models:** without women occupying key decision making positions at district and community levels, women lack role models to inspire and give them confidence to aspire for higher public office.

**4.2 Women's Expanded Gender Roles and Responsibilities:** women in ENSURE project areas will continue to suffer from "time poverty" if efforts are not made to engage men so that they share roles and responsibilities. Time poverty limits women's meaningful participation in development projects because of their multiple gender roles and a time consuming and heavy work burden.

**4.3 Village Savings and Lending Groups** are enabling women to meet basic household needs and serving as an entry point for women to build assets.

## **5. RECOMMENDATIONS**

Based on the findings of the Gender Analysis, the below are key recommendations on the way forward. The recommendations are based on the fact that gender equality and equity

### **Overall Recommendations**

#### **5.1 Gender Mainstreaming Strategy**

ENSURE needs to put in place a Gender Mainstreaming Strategy that is informed by the results of this Gender Analysis. Through this analysis, gaps have been identified which the strategy will need to address. The Strategy should be developed through a participatory and consultative process involving all partners and stakeholders to ensure ownership of the strategy as well as its outcomes. The strategy should be communicated and disseminated to all levels of the ENSURE programme.

#### **5.2 Capacity Strengthening**

Some gender mainstreaming gaps were identified during the GA among ENSURE Partners, and district level stakeholders. Ongoing gender mainstreaming training is needed for partners including SNV, SAFIRE field officers and government departments such as EMA and AGRITEX. The gender mainstreaming training can be conducted in collaboration with the MWADCD. The capacity training will enable project stakeholders to systematically mainstream gender and develop a common approach to tackling gender inequality and women empowerment issues.

#### **5.3 Strengthen M&E System**

There is need to strengthen the M&E system to enable it to capture Gender Equality and Women Empowerment Indicators. The M&E system should go beyond gender disaggregated figures but should capture qualitative outcomes of gender mainstreaming. A common reporting template for the programme needs to be developed and should have adequate space for capturing qualitative gender mainstreaming indicators.

Adequate time and resources should be allocated to strengthen the M&E system.

#### **5.4 Male Engagement**

Continued male engagement through “padare dialogues” and awareness campaigns need to be stepped out to ensure that men participate in development programmes and appreciate the advantages of task and responsibility sharing with their partners including child care and other reproductive roles. Discussions should also centre on assets ownership and control and use of household income, highlighting the advantages of joint decision making in the household. Male engagement should also aim at sensitizing men so that they can speak out

against and discourage harmful cultural and religious practices that perpetuate gender inequality. There is need for male involvement in ENSURE activities such as Income Generating Activities and VS &L so that men can appreciate more the importance of these activities for household livelihood and participation can also be used as a platform for reaching out to men with gender messages.

### **5.5 Traditional and Religious Leaders as entry points**

ENSURE needs to utilise more traditional, religious and community leaders as entry points for the gender mainstreaming process. Community members take leaders as role models and take a cue from them and hence if leaders are empowered through training and awareness programmes, the new values they acquire through training will trickle down slowly to the communities. Role models amongst the traditional leaders should be identified and moulded into gender champions who speak out against harmful traditional and cultural practices that perpetuate gender inequality

### **5.6 Awareness Raising on the provisions of laws and policies on gender equality and women empowerment**

The Project needs to continue raising community awareness on provisions of laws and policies supporting gender equality and women empowerment. This will enable men and women to know their rights, and be better able to promote and protect them. Provisions of the new Constitution, the Domestic Violence Act and laws relating to Wills and Inheritance can be of particular focus.

**5.7 Addressing Women's workloads through Labour saving technologies** such as tsootso stoves and wheel barrows should be made accessible to women to enable them to manage efficiently their multiple roles and responsibilities. However the technologies need to be tested to ensure applicability within the context.

Women's workload can be reduced significantly if men begin playing a greater role in reproductive work.

### **5.8 Stepping Stones Approach**

There is a need for ENSURE to consider adopting the Stepping Stones approach which promotes the participatory and progressive engagement of communities in mainstreaming gender rather than the prescriptive and "hit-and-run" approach used by some development partners. The Stepping Stones approach does not use a prescriptive framework but allows participants, through a number of sessions, to identify gender and social exclusion issues within their communities, discuss how these factors affect the development and welfare of individuals and groups within the community and allows the participants to come up with own solutions to gender inequality and social exclusion. This approach recognises that changing attitudes takes time and requires participants to be exposed to a systematic and well-structured behaviour change programme for a period of time. The model uses



traditional, political and religious leaders as entry-points as these are regarded as role-models in their respective communities. UNFPA successfully implemented this model through its Behaviour Change Communication Programme.

## **Specific Recommendations for Each Strategic Objective**

### **5.9 Strategic Objective I**

- Gender cannot be properly mainstreamed without engaging men. Men are often gatekeepers of power and may feel threatened when they see women become economically empowered. There is need to develop a planned approach to engage men so that they are involved and participate in nutrition programming activities alongside their pregnant and lactating partners.
- Community male dialogues should be conducted aimed at promoting sharing of household tasks and childcare responsibilities. Male gender champions should be trained and supported to lead dialogues.
- Other household members including the influential members of the family such as aunts, mothers in law and elderly women should be targeted with nutrition messages so that they can support young mothers and engage in positive behavior that promotes good nutritional feeding practices.
- There is need to conduct sustained community dialogues aimed at transforming the identified negative social norms on nutrition through gender transformative approaches like the Social Analysis and Action Model or Community Change Model. ENSURE should also target elderly and influential women who tend to justify traditional gender roles, relations and responsibilities.
- Gender sensitive work norms should be promoted at all FFA sites. It was noted that in some places such as Buhera, pregnant and lactating women were involved in lifting heavy loads and there was no designated feeding times for these women to allow them time to feed their children and themselves.
- Multiple food distribution points are critical to cut on time that women spend going to food distribution centres given their time consuming multiple roles and responsibilities.
- Location of FFA sites, where possible should be located within reasonable distance of participating villages. In Buhera, some of the women during FGDs complained that they travel long distances to FFA sites and by the time that they get home they will be tired to engage in other household chores.
- There is need to consider the hours and frequency of days that participants spend at FFA sites. In some areas participants perform work 5 days a week for up to four/five hours a day and women expressed concern that the schedule is depriving them of time to perform some important tasks such as gardening and piece jobs.

- Processing of sorghum into a meal is a labour intensive process that takes up to four days. This takes a lot of time for women since they are tasked with this role. Resources permitting, a food package that includes easy to process grain would be most appropriate for women, particularly those that are lactating and pregnant. In most districts there are no grinding mills equipped to process sorghum and where they are available, their charges were considered as exorbitant beyond the reach of the majority of the poor and vulnerable households targeted by the FFA intervention.

## 5.10 Strategic Objective 2

- Labour saving technologies such as shellers, peanut butter processing machines, metal silos and wheel barrows should be made accessible to women to enable them to manage efficiently their multiple roles and responsibilities.
- ENSURE should promote the participation of women in the production of high value crops such as maize, sorghum and millet.
- Financial service providers require that those who apply for loans present books of accounts for their businesses as well as collateral security. This discriminates against women as the majority is unable to meet these requirements. There is need therefore for ENSURE to engaged financial; service providers so that they can offer financial packages that are friendly to the needs and context of women. For example, instead of asking for collateral, financial institutions can resort to group lending where members are collectively responsible for the loan and guarantee each other.
- Financial institutions such as AGRIBANK in Chipinge, noted that if women small holder farmers become organized, they can make available financial packages to meet their needs. Women were also noted by most financial institutions interviewed to have a better repayment record than men.
- Women realized less returns from their crops because of lack of adequate marketing information. Market linkages between producer groups and agro-dealers, and buyers should be further strengthened to enable farmers to access high value markets.
- There is need for the project to support gender sensitive local markets in the project areas through construction of toilets and washrooms at market places. This can be accompanied by making certified seeds available for women's crops.
- There is need for women to be empowered so that they can also own and control large livestock such as cattle. Market linkages with livestock buyers need further strengthening to enable women to access lucrative livestock markets unlike the current situation where they sell small livestock such as chickens locally and fetch low prices. Training on livestock management should involve more women as the GA revealed that they have limited information on livestock management. Men are more informed because unlike women, they can travel long distances to see livestock extension officers in search of information. Livestock extension officers reported

that there are fewer women seeking information on livestock management compared to men.

- Engagement of traditional leaders and men is critical to ensure availability of more land for women to enable them to enter into the production of high value crops instead of concentrating on low value crops in small pieces of land.

### 5.11 Strategic Objective 3

- For meaningful participation in DRR committees and leadership positions by women, capacity building training should immediately follow after the selection of women into committees. The training will give them confidence, assertiveness and increase their capacity to lead effectively.
- Male engagement to let them appreciate the value of women participation in leadership is critical to enable men to support women participation.
- ENSURE gender mainstreaming efforts should go beyond tracking of participation and examine the barriers that prevent women from meaningfully participating and benefiting from DRR interventions.
- ENSURE should conduct community gender trainings that promote equitable access and control over resources and assets. The domination of control of high value productive assets such as land, cattle, ploughs and scotch carts by men implies that women are left vulnerable. Without adequate control to high value assets, the capacity of women to respond and cope with disasters is very limited.

## 6. ANNEXES

### 6.2. List of Key Informants Interviewed/Discussed with

Organisation/Department	Name	Designation
<b>National Level</b>		
Ministry of Women Affairs, Gender and Community Development	Hon. O Muchinguri	Minister
World Vision/ENSURE Project	Dave Evans	Chief of Party
<b>ENSURE Partners</b>		
Care/ENSURE	Opper Maravanyika	Gender Adviser
SAFIRE	Alice Mugare	Programme Officer-Natural Resource Management/DRR
SNV	Phillip Goredema	Project Officer
	Darlington Sarupinda	Programme Manager
<b>Buhera District</b>		
Ministry of Women Affairs, Gender and Community Development	Julia Tirivavi	Coordinator
	Lot Mutanhire	Acting District Development Officer
Ministry of Youth, Indigenisation and Economic Empowerment	Edmore Makuvisе	Administrator
Buhera RDC	Mrs Chibvongodze	Acting CEO

District Administration	Mr Madondo	District Administrator
Department of Social Services	Chirinda	District Head
	Aaron Madzingaidzo	Accounts Assistant
Livestock Programme Development	Juliet Muswehaurare	Extension Officer
Mercy Corps	Mr Mwaruta	Projects Officer
Financial Linkages	Mrs Mavhima	Operations Manager
Agribank	Noah Nyahore	Customer services officer
CABS	Mrs Matimbura	Acting Operations Officer
ESAPET	Peter Nhera	Peanut Butter Producer
KCI – Muradzikwa Micro finance	Moffart Chizengeni Nyaradzo Mugwagwa	accounting attaché
Ministry of Health and Child Welfare	Mr Muzhizhizhi	Community Nurse
Ministry of Small and Medium Enterprises	Mubaiwa Lovemore	District Business Development Officer
District Victim Friendly Unit	Zisadza	Coordinator
AGRITEX	Mr Bonani and Mr Chiturike	District Officers
EMA		District Officer
Ministry of Health and Child Welfare	Doctor Munemo	District Medical Officer
Ministry of Health and Child Welfare	Mr Mufema	District Environmental Health Officer
Agro Dealer	Mr Shumba	Agro dealer
CBZ	M Chinhoro Muganhu	Banking Officers
<b>Chimanimani District</b>		
District Administration	Mr Bowore	District Administrator
Chimanimani RDC	Mr Nyakuvima	CEO
Department of Mechanization	Mrs Chirume	Research Assistant
Ministry of Women Affairs, Gender and Community Development	Fenny Madhuku	Ward Coordinator; Ward 12
Ministry of youth, Ideginsation and Economic Empowerment	Magijani	District Head
Department of Mechanization	Mwanasavani Aaron	Technician
Forestry Commission	Mrs Mufandaedza	Forester
LPD	Mrs Mhlanga and Mr Man`anga	Livestock Extension Workers
Chimanimani RDC	Mugari Joyce, Dhliwayo Obert	
EMA	Mr Satiya	District Officer
AGRITEX	Mr Muganhi	Head
Deapartment of Irrigation	Mukono	District Officer
Ministry of Health and Child Welfare	Mr Marinyane	District Head
<b>Chipinge District</b>		
District Administration	Edgars Seenza	District Administrator
Plan International	Simba Nyamarezi	Programme assistant-Gender
AgriBank	C Mashanda	Branch Mananger
Ministry of Women Affairs, Gender and Community Development	Mr Marinyame	District Head
Ministry of Health and Child Welfare	Mrs Mandevhana	District Nursing Officer

LPD	Mujaji Moyo	Supervisor Principal
Ministry of Health and Child Welfare	Makundenyika	DEHO
Chipinge Hospital	Sithole Richard	Community nurse
Department of youth	Richard Gore	District Youth Officer
Chipinge RDC	Mrs Maponga	Social Services Officer
EMA	Chauruku	District Officer
<b>Chivi District</b>		
<b>Department</b>	<b>Name</b>	<b>Designation</b>
Rural District Council	B. Hadzirabwi	District Administrator
Ministry of Youth, Indigenisation and Economic Empowerment	T. Ruchava	District Youth Officer
Ministry of Health and Child Care	Tivafukidze, J	District Environmental Health officer
Ministry of Health and Child Care	Mrs Gandawa	Matron
Ministry of Health and Child Care	Shumbayaonda Zhou	Acting District Nursing Officer
Ministry of Health and Child Care	Huturume Tarusenga	District Nutritionist
Department of Mechanisation	Oliver Simbanai Pelagia Mbano	Technical Hands men
Department of Livestock Production and Development	Irene Chihanga	District Head
Department of Social Welfare	Maxwell Zhou	District Social Services Officer
Department of Agriculture Extension	Paul Nyoni	Agriculture Extension Officer
Tottengram	Shambamuto T	Loan Disbursement Officer
Tottengram	Chingombe I	Loan Disbursement Officer
KCI Investments	Wonder Chitsika	
Batanai HIV and AIDS Service Organisation	Mahaso K	
Irrigation Department	Nyangiwa	Technical hand
Irrigation Department	Madembo	Technical hand
Irrigation Department	Musahwu	Technical hand
Nyaningwe Supermarket	Mrs Mapuvire	Manager
Ministry of Women affairs, Gender and Community Development	Mugarajira T.	District Development Officer
Environmental Management Agency	Chimhiti N	District head
<b>Zaka District</b>		
Ministry of Health and Child Care	Mr Chikomo	District Environmental Health Officer
Ministry of Health and Child Care	Mr Gwamanda	District Nutritionist
KCI	Elsie Mudzingwa	
Ministry of Women Affairs, Gender and Community Development	Abby Munangi	Community Development Officer (Intern)
Rural District Council	Mr Damba	Acting Chief Executive Officer
Environmental Management Agency	Matuvhunye Rachel	District Environmental officer
Agro dealer	Sarah Munemo	
Ministry of Health and Child Care	Naison Chiguvi	Village Health Worker
Zimbabwe Republic Police	Chikosha	Constable
Zimbabwe Republic Police	Mucheka	Constable
Zimbabwe Republic Police	Kunyerezera	Constable
Ministry of Small to Medium Enterprises	Mr Jecheche	Cooperative Officer
Ministry of Small to Medium Enterprises	Mrs Jecheche	Business Development Officer
Ministry of Health and Child Care	Mrs Madyauta	District Nursing Officer
Department of Agriculture Extension	Kennedy Pedzisai	District Agriculture Extension Officer
Ministry of Youth, Indigenisation and Economic Empowerment	Shambambeva	District Youth officer

Ministry of Youth, Indigenisation and Economic Empowerment	Mupfiwa	District Youth Officer
Agribank	Mr Chikasha	Branch Manager
Ministry of Youth, Indigenisation and Economic Empowerment	Shambira, S	Ward Development Coordinator
<b>Bikita District</b>		
Department of Irrigation Development	Samson Mafa	Acting Chief Technician
Agribank	Mr Musendo	Customer Services Officer
Ministry of Small to Medium Enterprises	Mr Musiiwa	District Head
Department of Mechanisation	Lovemore Nyemba	District Acting Engineer
Grain Marketing Board	Rusoso Timothy	Supervisor
Department of Agriculture Extension	Sunfree Zindove	Agriculture Extension Officer
Tongonya shop	Phyllis Wurayai	Agro dealer
Ministry of Women Affairs, Gender and Community Development	Victor Mugare	Community Development Officer
Regai Dzive Shiri	Simba Mlingwa	District Coordinator
Rural District Council	Mrs Chikasha	Executive Officer, Social Services
Ministry of Youth, Indigenisation and Economic Empowerment	Majata	