



## AMALIMA GENDER ANALYSIS REPORT

FOR TSHOLOTSHO, BULILIMA, MANGWE & GWANDA DISTRICTS OF ZIMBABWE



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## **LIST OF ACRONYMS**

AGRITEX	Agricultural, Technical and Extension Services
DHS	Demographic and Health Survey
EMA	Environmental Management Agency
FAO	Food and Agricultural Organization
FGDs	Focus Group Discussions
GBV	Gender Based Violence
GDP	Gross Domestic Product
GoZ	Government of Zimbabwe
MDGs	Millennium Development Goals
MoHCC	Ministry of Health and Child Care
PMTCT	Prevention of Mother to Child Transmission
SADC	Southern Africa Development Community
SO	Strategic Objective
SWRGN	South Western Region Gender Network
UNDP	United Nations Development Programme
ZimVAC	Zimbabwe Vulnerability Assessment Committee

## 1. INTRODUCTION

To address the issues of gender inequality, it is necessary for development programs to go beyond the simple disaggregation of beneficiary information by sex and look deeper at the root causes of inequality to maximize effectiveness. The various limits and opportunities within the gendered roles in both the household and community need to be examined and capitalized upon to support program outcomes – as it has been shown that when women gain increased incomes, they are more likely to spend the money on food, health care and education for the family.<sup>1</sup> The following gender analysis seeks to discern the roles, rights, and responsibilities assigned to both men and women in Matabeleland North and South in Zimbabwe to support the development of a gender accommodating program that ensures that all community members have equal access to program services and that program activities meet the specific needs of women. In addition, Amalima will seek to go further and develop interventions that are transformative in nature and seek to challenge underlying notions associated with gendered roles and will encourage a change in the status of women in their communities. By doing so, we will be supporting women to have increased access to and control over incomes and promote men and women to take increasingly equal responsibilities for both productive and reproductive activities.

In Zimbabwe, agriculture contributes to the livelihoods of 70% of the population and contributes to 16-20% of the Gross Domestic Product (GDP). However, the sector has been in decline – particularly in the wake of the 2000 Fast Track Land Reform and Resettlement Program that created a system of small landholdings that are characterized by low productivity. Lack of access to knowledge, inputs and credit has further eroded the productive potential of Zimbabwean agriculture.<sup>2</sup> Compounding the issues, agriculture in Matabeleland North and South Provinces are characterized by high temperatures and poor, erratic and unreliable rainfall pattern. The regions receive average annual rainfall of between 450mm-600mm.<sup>3</sup> Due to this region's high dependence on rainfed agriculture both male and female smallholder farmers are impacted by these variable rainfall patterns.

Furthermore, these communities are affected by high rates of HIV/AIDS with a country-wide average at 15%. This has adversely affected agricultural production by reducing labor availability and increasing expenditure on health, thereby reducing income to purchase goods, services and food at the household level. The impact of HIV/AIDS has been particularly felt by women as they make up much of the agricultural work force and constitute over half of those living with HIV/AIDs.<sup>4</sup> Additionally, women are primary care

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<sup>1</sup>Ruth Meinzen-Dick, Julia Behrman, Purnima Menon, and Agnes Quisumbing, Gender: A key Dimension Linking Agricultural Programs to Improved Nutrition and Health

<sup>2</sup> Government of Zimbabwe and Food and Agriculture Organization of the UN. Zimbabwe Country Program Framework 2012-2015

<sup>3</sup> Agro-climatic zones in Zimbabwe, 2010

<sup>4</sup> Government of Zimbabwe and Food and Agriculture Organization of the UN. Zimbabwe Country Program Framework 2012-2015

givers and therefore time for productive activities is lost when other household members are ill. Overall there has been a projected loss of nearly 23% of the agricultural work force due to HIV/AIDS in Zimbabwe before 2020.<sup>5</sup>

It is against this backdrop that the Amalima program established the first strategic objective to increase access and availability of food within our targeted communities over the next five years. To do so, the program will work to train farmers on conservation agriculture techniques, improve access to water for productive use, increase access to inputs, promote livestock, and improve market access and business acumen.

Women in Zimbabwe make up 52% of the population and comprise a majority of the workforce in agriculture – particularly in Matabeleland North and South where men are outmigrating to nearby South Africa and Botswana to pursue economic opportunities. Therefore, within the Amalima program nearly 70% of all targeted program beneficiaries for agriculture activities are women. In order to meet the needs of these communities it is critical that appropriate considerations to gender disparities be taken into account and all measures possible are taken to balance programming to reach men and women equally.

Poor water and sanitation and healthcare-related issues compound chronic food insecurity. Women's condition of poverty has been exacerbated by limited access to essential basic services like health and education thereby increasing their vulnerability. To address health and hygiene in Matabeleland North and South, the Amalima program engages in a targeted feeding program utilizing the First 1,000 days approach to actively supplement children both in utero until their second birthday with the additional nutrients that are vital to the support of healthy growth and development. To supplement these activities, training will be provided on health care, child and maternal nutrition, and young child feeding practices. These nutritional activities will be enhanced through work to rehabilitate access to clean drinking water and sanitation facilities. In these communities, women are the primary caregivers and therefore the majority of participants in health and hygiene programming will be women. However, it is important to engage and inform men as well. Both so that they will be more accepting of changes that might be proposed by program interventions, and ideally that they will be more engaged in support to women in the home.

In order to develop a program that is both accommodating and transformative in approach to gender disparity, the following paper explores gender issues through the lens of the Six Gender Domains Framework. Through this framework, both the literature review and the data analysis are broken into sections as a way to look at issues surrounding gendered roles, perceptions, constraints and opportunities available for the Amalima program to increase equality between men and women.

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<sup>5</sup> Mushunje, (2013), Social Protection for female farmers in Zimbabwe within the context of HIV and AIDS, FES-SASPEN International conference

## 2. LITERATURE REVIEW

Amalima seeks to take into account equity within its programming to ensure that both women and men have access to program benefits and taking the necessary steps to overcome hurdles imposed by cultural and social norms. In order to do so, a full understanding of the cultural and political norms in the target communities is necessary.

The below review utilizes the USAID's Six Domains of Gender Analysis framework to structure the literature review. The domains are as follows: Access; Knowledge, Beliefs and Perceptions; Practices and Participation; Time and Space; Legal Rights and Status; Power and Decision Making.<sup>6</sup> These categories allow for the variety of tasks that women and men engage in on a daily basis to be examined with a variety of lenses to fully distil the social and economic impacts that we hope the program will contribute to the targeted regions.

### 2.1 Access

Overcoming women's unequal access to and control over resources compared to men is one of the major hurdles facing the fight against global hunger. According to the Food and Agriculture Organization of the United Nations (FAO), if men and women were given the same access to resources, global hunger could be reduced by as many as 100 million people globally.<sup>7</sup> Access includes all of the necessary resources and information that will contribute to an individual's ability to be a productive contribution to their community, including land, knowledge and capital.

Rural women in Zimbabwe tend to face greater challenges than men in accessing finance. According to a national level survey, only 4% of women farmers accessed short term loans compared to 12% of men.<sup>8</sup> A study in the Eastern Highlands of Zimbabwe found that male rural entrepreneurs were able to access higher levels of start-up capital for their businesses, primarily from their own resources or through their family and friendship networks. In turn enterprises run by men tended to have a higher average value than those run by women. Of particular interest to the Amalima model – which is heavily based on formation of groups that thrive on social cohesion – is that in this study accessing social networks was critical in obtaining higher rates of initial capital for enterprise development.<sup>9</sup>

The issue of land ownership is crucial for women's increased empowerment. Land ownership indicates decision making power over production and subsequent use of incomes earned.

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<sup>6</sup> USAID "Tips for Conducting a Gender Analysis at the Activity or Project Level" File name 201sae-031711. 2011

<sup>7</sup> Food and Agriculture Organization (FAO) Report, (2010-2011), *The State of Food and Agriculture*. GoZ, Harare

<sup>8</sup> 2010 ALS reported in ZIMSTAT 2012

<sup>9</sup> Zuwarimwe J and Kirsten, 2011. 'Social Networks and Rural Non-farm Enterprise Development and Implication for Poverty Reduction among Rural Households in Zimbabwe'. *Journal of Geography and Regional Planning*

Furthermore, having land as collateral increases an individual's ability to access credit and other resources. In Zimbabwe, women are legally afforded land rights and all associated protections. One significant opportunity for women to gain land rights is in the instance of inheritance from family or husbands. Even though inheritance to widows is provided for in the Administration of Estates Amendments Act of 1997, widespread disinheritance of females is rampant as relatives and traditional leaders still adhere to the customary laws and practices that recognize the first born boy child as the heir. This places women in significantly weaker bargaining positions within and outside the family.

An analysis of the 2005-6 Demographic Health Survey (DHS) found that in Zimbabwe, while 56% of widows inherited some property from their husbands, only 37% inherited the majority of his assets.<sup>10</sup> Women's property rights are more strongly underpinned by the new Constitution (2013), presenting an opportunity to strengthen widows' realization of their inheritance rights. Women's access to land is also constrained by 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>11</sup>

In Zimbabwe nearly 70% of farmers are women, making agriculture a female dominated industry yet they do not own the land or assets to support production.<sup>12</sup> Only 19% of large scale commercial farms are owned by women.<sup>13</sup>

## 2.2 Knowledge, Beliefs and Perceptions

In Matabeleland North and South, cultural and societal perceptions about gender norms will need to be acknowledged within the administration of program activities in both agriculture and nutrition. The following looks at various beliefs within the targeted region that could have an impact on the program.

In the arid regions of Matabeleland North and South cattle and other livestock comprise a major source of livelihood activities as they are well adapted to the climatic conditions and have high income earning potential. Furthermore, the lack of available water makes crop production less of a viable source of income. However, social and cultural barriers tend to exclude women from ownership and sale of cattle and subsequently a significant source of income. Even if cattle are considered to be jointly owned, often the decision making and sale of cattle is largely within the domain of men.<sup>14</sup>

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<sup>10</sup> Peterman, A, 2012. 'Widowhood and Asset Inheritance in Sub-Saharan Africa: Empirical Evidence from 15 Countries'. Development Policy Review

<sup>11</sup> Government of Zimbabwe and FAO, (2011), *Country Programme Framework 2012 – 2015*. GoZ, Harare

<sup>12</sup> Mushonga, J, (2012). *Dimensions of Vulnerability: The Impact of HIV/AIDS on Livelihoods in Southern Zimbabwe*

<sup>13</sup> Tamsin Ayliffe October 2013, How Social Issues Affect Market engagement and livelihood strategies among the Rural Poor in Zimbabwe.

<sup>14</sup> Mashoko. 2007. Beef Cattle Production in a Peri-Urban area of Zimbabwe. *Journal of Sustainable Development in Africa* Vol 9, No 4.

While there are women that own and control cattle, these tend to be widows who have inherited the rights to their husband's assets. Even in this instance, women are subject to having their rights to ownership stripped. After the loss of the husband, 54% of widows experience a decrease in the number of livestock owned as they can be taken away by males in the extended family. Female heads of household also tend to be excluded from attending meetings with extension personnel and so lack know-how on agricultural techniques.<sup>15</sup>

In the Matabeleland provinces it is more culturally acceptable for women to own small livestock like goats, sheep and chickens. Women tend to have more social and economic control over these assets but in some cases may still have to consult their husbands regarding the care or sale. Small livestock is more readily disposable to meet family daily food needs and income requirements. Where small livestock is a business, men tend to take the leading role because traditionally men control income. The livestock control situation in the households is a source of gender based conflicts, especially where one part is responsible for rearing, but has no control when it comes to benefiting from the income of the resource.<sup>16</sup>

Overall, social norms dictate that women are the managers of the house and home. Therefore the primary responsibility for income generating activities falls to the men. This serves to exclude women from earnest engagement in entrepreneurial activities. Many women farmers face competition from well-established male-dominated enterprises. In addition, they lack access to accurate information, support, and finance for expansion. The status of women in a patriarchal social structure makes them dependent on males in their lives—husbands or fathers—and family resistance is a major disincentive for women when starting a business. Women's family obligations also bar them from becoming successful entrepreneurs in terms of time and capital.

Women in rural Matabeleland tend to face exclusion from formal markets. In this region, small-scale farmers are often unable to earn worthwhile profits. They face issues with lack accurate market information and finance for expansion. Poor marketing infrastructure – roads, storage facilities, and market structures – coupled with their lack of access to transportation make it difficult for farmers to sell their products in distant markets. While these issues affect the majority of farmers, women are particularly impacted based on additional social exclusions. For an example, a woman who labors on a farm may not be the same person who transports the crop to the market and gets paid. She therefore loses out on the immediate ability to control the profits. Earnings do not automatically trickle down to the woman, meaning she often has little say in how the earnings are spent and may have little interest in continuing to work.<sup>17</sup> This can affect the success of agriculture programs, which often depend on women's labour without considering how they are compensated for it within the household.

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<sup>15</sup> Tamsin, 2013

<sup>16</sup> Agriculture Gender Strategy, Ministry of Agriculture and Animal Resources, Rwanda (2010)

<sup>17</sup> Kaufer, Laura 2011, *Understanding Gender Roles in Agriculture*.



Another prevailing stereotype that will shape program outcomes is that of the “women’s work,” just as women are excluded from full inclusion in entrepreneurial activities they are also the dominant laborers in all activities having to do with the household. It is in this sphere that men tend to be excluded – or rather willingly disengaged. It is a cultural taboo for men to engage in household activities, such as cooking or cleaning, if the woman is present to do the activities herself.<sup>18</sup>

### 2.3 Practices and Participation

Both access and beliefs will shape what men and women actually participate in within their communities. What actions are taken by men and women will shape both how Amalima reaches individuals and how changes can be made to ensure equal participation by all members of a household.

As discussed in the analysis of both access and beliefs, there is a highly gendered division of labor in terms of who in the household exercises control over what crops. Men and women often control different crops meaning that the responsibility for selling or using those crops, including for household consumption, is gendered. For instance, maize is considered a ‘male crop’ when it is sold at market, because men are responsible for selling it, even though women may have contributed the bulk of the labor required for its production. Groundnuts have traditionally been considered a ‘female crop’ in many parts of Africa because of their centrality to the family diet. However, when female crops become attractive in the market, ownership often switches to men. Numerous studies show that resources and incomes controlled by women are more likely to be used to improve child health, nutrition and education than those controlled by men.<sup>19</sup> Measures to increase women’s influence within the household, such as education, are associated with better outcomes for children, thus contributing to the achievement of the Millennium Development Goals (MDGs). While the husband controls the income from bulk post-harvest sales of his grain store, there is considerably more ambiguity and scope for negotiation around smaller mid-season sales from his store. In some cases, husbands are willing to allow women to control these smaller sales; and women seem to highly value these income streams as a means to address urgent household needs and ensure their self-reliance.<sup>20</sup>

Women have the primary responsibility for seed selection for all crops (including men’s crops) and have a greater understanding of seed varieties than men. There is informal seed exchange systems that operate between neighbours, family and friends. Day-to-day

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<sup>18</sup> The African Development Forum (2008), Action on gender equality , women’s empowerment and ending violence against women in Africa: Achieving gender equality and women’s empowerment in Africa Progress Report

<sup>19</sup> Meinzen-Dick, R , Behrman, J , Menon, P and Quisumbing, 2011. A. Gender: A Key Dimension Linking Agricultural Programs to Improved Nutrition and Health, International Food Policy Research Institute

<sup>20</sup> Hill, C, (2002). *'Seed Selection and Local Exchange Systems: the Case of Tsholotsho District, Zimbabwe'*,

management of grain stores is the responsibility of women, who may also be able to veto men's proposals for mid-season grain sales if stocks are running low and/or to exercise control over the proceeds of these sales. Men, on the other hand, are responsible for constructing the grain store, for deciding on large post-harvest grain sales and generally for managing the proceeds of these. Importantly, men also have responsibility for raising income to feed the family should the grain run out before the next harvest. Within these broad parameters there is considerable diversity. For example, in some households women have their own stores for grain harvested on their own fields and the extent of women's control over these tends to be higher in polygamous households, or if the husband is absent.<sup>21</sup>

## 2.4 Time and Space

It is critical for development programs to acknowledge the differing burdens on men and women's time when developing program activities. In addition, women might have differing needs for where activities can take place that take into account the distance and safety for their commutes. In Matabeleland women bear the burden of undertaking reproductive and domestic activities such as fetching water and firewood, household maintenance, cooking, sale of cooked food and child care. It has been found that women and girls are responsible for 95% of household water and 85% of firewood transportation, and that the extent of head loading carried out by women in rural households is equivalent to the average rural woman walking 2260km per year with a 20kg load on her head.<sup>22</sup>

In addition to this work in the home, women make up to 55% of the agricultural labor force.<sup>23</sup> Whereas men account for nearly three-quarters of formal sector employment in Zimbabwe, women dominate the informal sector and employment in households.<sup>24</sup> They have lead responsibility for a range of 'women's crops', including groundnuts, sweet potato and vegetables and tend to exercise more control over these crops. They also engage actively in the planting, weeding, watering, harvesting and processing of all household crops. Men tend to be most actively involved in harvest and land preparation, including ploughing.

In terms of access to training opportunities, women miss training opportunities when their specific needs are not taken into account. Meetings and trainings that are planned to begin very early can compete with women's reproductive work. Training centers that have no child care facilities can inhibit women's ability to attend. Beyond this, some women are often unable to attend trainings or seminars organized far from their communities because they have first to get approval from their husbands to stay overnight.

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<sup>21</sup> Tamsin, 2013

<sup>22</sup> Tichagwa, W, 2000. 'Gender in Rural Travel and Transport in Zimbabwe'. Report for the World Bank.

<sup>23</sup> Zimbabwe National Statistics Agency, 2012. 'Women and Men in Zimbabwe Report'. Harare, Zimbabwe

<sup>24</sup> Luebker, M, 2008. Employment, unemployment and informality in Zimbabwe: Concepts and data for coherent policy-making Issues Paper No. 32 and Integration Working Paper No. 90

## 2.5 Legal Rights and Status

Globally governments are ensuring that both men and women have equal rights and opportunities under the letter of the law, as is the case in Zimbabwe. The next step is to work towards ensuring that these rights are protected and that everyone is aware of the laws and protections afforded to women. In addition, customary laws in Zimbabwe are protected and might have differing effects on men and women than the laws of the national government. Therefore, it is important to understand the legal atmosphere in which a program is to be implemented.

In an address to the United Nations, Mr. Chitsaka Chipziwa, the UN Ambassador and Permanent Representative of the Republic of Zimbabwe, affirmed Zimbabwe's goal of advancing the status of women. Zimbabwe has passed a number of regional and international treaties to support this including the Convention on Economic, Social and Cultural Rights; Universal Declaration on Human Rights; Convention on the Elimination of All Forms of Discrimination Against Women. Within the Southern African Development Community (SADC). Zimbabwe has signed several items including the Declaration on Gender and Development with an addendum on Prevention and Eradication of Violence Against Women and the Protocol on Gender and Development.<sup>25</sup>

The Government of Zimbabwe (GoZ) has made several commendable steps towards ensuring that women had increasingly equal rights. Among other things, the Legal Age of Majority Act of 1982 made it possible for women to be regarded as adults, taking away their perpetual minority status. The Administration of Estates Amendment No 6 of 1997 made it possible for women to benefit from the estates of their deceased spouses.<sup>26</sup> The Sexual Offences Act of 2001 tries to address the vulnerability of women and girls to HIV infection by criminalising deliberate transmission of HIV, marital rape and having sexual relations with minors, among other things. Policy revisions now permit teenage girls to return to school to pursue their education after giving birth.<sup>27</sup> Government has also put in place programs to empower women in its various ministries and departments. In April 2005 the Ministry of Women's Affairs, Gender and Community Development was established. Under this body several national-level policies have been enacted including the Zimbabwe National Gender Policy, National Gender Based Violence Strategy, the HIV and AIDS policy and Behaviour Change

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<sup>25</sup> Permanent Mission of the Republic of Zimbabwe to the United Nations. Statement by H.E. Chitsaka Chipziwa, Ambassador and Permanent Representative of the Rep. of Zimbabwe to the United Nations

<sup>26</sup> Dube, M. 2008 "Widowhood and property inheritance in Zimbabwe: experiences of widows in Sikalenge ward, Binga District" Department of Social Work and Social Development Faculty of Social Sciences and Humanities University of Fort Hare, South Africa.

<sup>27</sup> Act No. 8/2001 of 2001 on Sexual Offences [Zimbabwe], 17 August 2001, available at: <http://www.refworld.org/docid/4c45c6312.html> [accessed 31 October 2014]

Strategy.<sup>28</sup> Currently in public service, women hold 34% of elected parliamentary seats and hold a number of high level positions, including the current Vice President seat.<sup>29</sup>

## 2.6 Power and Decision Making

Data collected in the Demographic Health Survey (DHS 2010/11) suggests a predominantly joint pattern of intra-household control of cash in Zimbabwe. Thirty percent of rural women report that they primarily decide on how to spend their own cash, compared to 63% who report deciding jointly with their husband. Furthermore 73% report that decisions over the spending of the husband's cash income is decided jointly between the husband and wife. The DHS survey does not examine the degree of influence of each partner in joint decision-making, though these issues are picked up by Manda and Mvumi (2010) in their detailed analysis of households' decision making around grain storage and marketing. Agriculture is a power-laden sphere because men plan the activities and women are the providers of the labor. The power configurations are hierarchical but once again, changes are noticed with regards to different household models as more young people are involved in farming the household land; a trend that is different from that of the older generation. Power is generated from the customary arrangements that exist but again, this differs because in some situations, the values surrounding access to land and asset ownership are appreciated by the people and to them, it is not anything to do with power but rather the “correct living system.”

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<sup>28</sup> Zimbabwe Women's Resource Centre and Network (ZWRCN), (2007), *A Situational Analysis on the Gender Gaps in the Agricultural Sector*, Harare Zimbabwe.

<sup>29</sup> Zimbabwe National gender policy, 2013

### **3. SURVEY METHODOLOGY**

#### **3.1. Questionnaire development**

A variety of frameworks were consulted in the development of the questionnaire including the Gender Analysis frameworks Harvard Analytical Framework, Gender Planning Framework, Social Relations Framework and the Women's Empowerment Framework. The final product for this analysis seeks to discover a number of gendered roles within the communities including the productive and reproductive roles, community-related service, time, and mobility. For simplicity in presentation of the survey results they are organized below according to the Six Domains of Gender Analysis:

1. Access
2. Knowledge
3. Beliefs and Perceptions
4. Practices and Participation
5. Time and Space
6. Power and Decision Making

The Amalima Gender Specialist formulated the questionnaire in consultation with Amalima Strategic Objective (SO) Managers, with questions covering issues of interest under each of the three strategic objectives. Questionnaires were employed to understand the different roles, divisions of labor, access and control of resources, factors constraining gender equality, needs, opportunities and interests of men and women in the Amalima communities and households.

The questionnaire was comprised of a combination of open-ended and closed-ended questions. A respondent's answer to an open ended question (particularly from interviews) was coded into a response scale. The questionnaire started with demographic questions, which included gendered household type, sex of respondent, marital status of respondent, age of respondent, educational level of respondent and family size. More probing, and perhaps difficult to answer, questions were placed as the questionnaire progressed. Enumerators guaranteed anonymity to all respondents.

The questionnaire was pre-tested on 30 respondents in ward 13 of Tsholotsho District, after which several minor revisions were made. In particular, the name of the respondent was removed and replaced with household name and the sex of the respondent as a way to help better ensure some level of anonymity to the respondents.

#### **3.2. Sampling and survey methodology**

The survey team used three data collection methods — a household survey, key informant interviews, and focus group discussions — in order to triangulate data and provide both qualitative and quantitative information on gender roles in the targeted districts. The response rate was high for all categories of respondents.

**Household survey.** The survey team administered structured questionnaires in Gwanda, Mangwe, Bulilima and Tsholotsho districts, for a total of 320 individual respondents. Respondents were selected using a multi-stage sampling technique that took into account the other Amalima research activities, USAID baselines surveys and the ZimVAC report. Areas that had previously been sampled for these assessments were excluded from selection so as not to compromise the individuals' time to work in their fields during the harvesting period. First, after excluding specified wards, two wards were selected per district. From these wards, 26 villages were selected in which to implement the gender assessment. The selected wards and villages purposively represented a cross section of Amalima activities (i.e. crop production, livestock, irrigation and nutrition) to allow for analysis of gender issues across all livelihood activities.

The assessment took place during the harvesting period when many community members were often in the fields. Therefore, the enumerators travelled to selected villages and would go house to house to interview all available men and women to meet the stated number of participants. Selected respondents were not necessarily Amalima beneficiaries. A team of five trained enumerators (two male and three female) administered structured questionnaires to households. Enumerators were instructed to interview one household member alone, however in some cases spouses insisted on observing the interview process. **By and large, survey questions were asked to determine respondents' general perceptions about gender relation within their communities.** Survey results were analysed using SPSS.

**Key informant interviews.** In all the villages included in the household survey, the survey team requested interviews with village heads, chiefs, headmen and councillors as key informants. This served the dual purpose of familiarising village leaders with the discussion topics for the gender assessment as well as obtaining their views on gender issues. Other key informants — local government officials (District Administrator and the Chief Executive Officer for the Rural District Council), officials from the Ministry of Health and Child Care (MoHCC), officials from the Ministry of Women's Affairs, Gender and Community Development and an NGO representative — were interviewed based on their availability in each district. Key informant interviews were conducted at informants' homes or places of work.

For the purposes of these interviews a structured Interview Guide was developed and was used to shape and guide the conversation. However, these interviews were intended to be open ended and allow more open discussion around gender issues. The number of respondents for the interviews is presented in Table 1. Key informants were intended to be community leadership, and were therefore predominantly men.

**Table 1: Key Informants Per District**

District	Male key informants	Female key informants	Total key informants
<b>Tsholotsho</b>	9	0	<b>9</b>
<b>Bulilima</b>	10	2	<b>12</b>
<b>Mangwe</b>	1	0	<b>1</b>
<b>Gwanda</b>	1	0	<b>1</b>
<b>TOTAL</b>	<b>21</b>	<b>2</b>	<b>23</b>

**Focus group discussions.** To supplement the data collected at the household level, focus group discussions (FGDs) were also conducted in the wards. For the FGDs, venues were chosen in central locations so that women would not have to travel long distances to attend. In order to observe local social and political protocols, the assessment team would first talk with the ward councillors and village heads to organize the discussions. In Tsholotsho and Bulilima FGDs were subsequently attended by ward councillors where as in Mangwe and Gwanda the councillors were not present. The presence of the councillors might have biased the women's participation in the discussions or the amount of information that they were willing to share.

Village heads helped the assessment team gather participants for the FGDs and therefore participants represented a cross-section of the community population, including men, women and youth. Where possible, the FGDs were separated into sex specific groups to encourage participants to share openly among their peers and friends of the same sex. When this happened, male enumerators led discussions for male-only FGDs, and female enumerators led discussions for female-only FGDs. In mixed groups, both male and female enumerators led the discussions together.

**Table 2: Focus Group Discussions Per District and Ward**

District	Ward	Number of focus groups	Male participants	Female participants
<b>Tsholotsho</b>	10 Sikente	1	13	10
	12 Manqe	1	10	16
<b>Bulilima</b>	Ndolwane	1	19	4
	Malanswazi	2	12 (separate)	10 ( separate)
<b>Mangwe</b>	Hobodo	1	-	15
	Embakwe	-	-	-
<b>Gwanda</b>	Halisupi	1	-	7
	Simbumbumbu	2	25 (separate)	20 (separate)

### 3.3 Constraints

In some instances, it was difficult to separate men and women (husbands and wives) to respond to the household questionnaires. Although enumerators explained that only one respondent per household was required for the assessment, some partners still insisted they wanted to discuss the questionnaire together.

In Gwanda and Mangwe, separate groups of men and women were successfully assembled. However, in Tsholotsho and Bulilima districts, the survey team was unable to assemble separate groups and instead held three focus group discussions for a combination of men and women. In Gwanda and Mangwe we saw women being freer to express themselves because they were interviewed in women only groups. On being probed on the possibility of changing the way things were, the women seemed to suggest that regardless of what they as women thought, everything depended on whether or not men agreed. In Bulilima and Mangwe, women were more reserved because from the onset men expressed reservations on gender equality.

Although approximately 16 individuals were expected to comprise each FGD, in some villages, the numbers of interested participants far exceeded expectations. The team had difficulty turning away the excess participants, and as a result, outspoken individuals — particularly men — tended to dominate the discussions in these groups. In addition, in groups where there were women of differing ages, the younger women may not have been comfortable speaking up in front of their mothers and mother-in-laws.



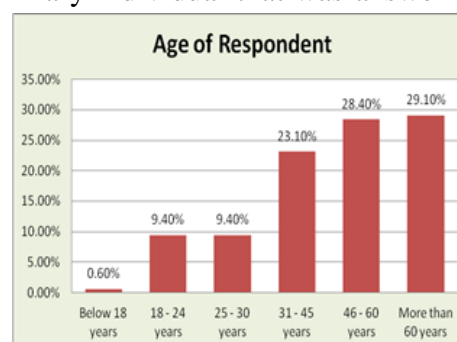
## 4. SURVEY FINDINGS

### 4.1 Respondent Demographics

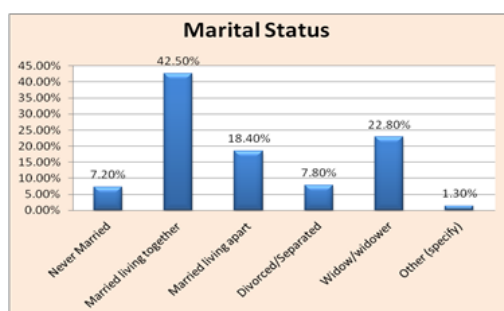
The following section provides the background demographic representation of the respondents to the questionnaire. As expected, there is a high proportion of households with women and no men and a high proportion of households where the husband is presumably living away for work.

**Sex of respondents.** The majority of respondents were females (70%) while males accounted for 30%. Sex of the respondents was recorded as the primary individual that was answering the questionnaire.

**Age of respondents.** The majority of respondents were over 60 (29%), followed by the 46–60 age group (28%) and then 31-45 age group (23%). Next was 25-30 years (9%) and 18-24 years (9%). Less than 1% of respondents were below 18 years of age.

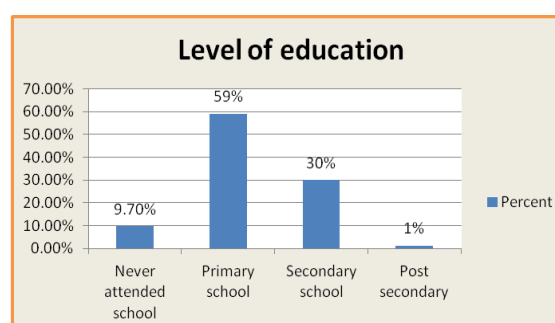


**Household composition.** Sixty-five percent of households reported as being households with both men and women, 28% were households with women and no men, and 6% were households with men and no women. Only 1% of households across the four districts were child-headed.



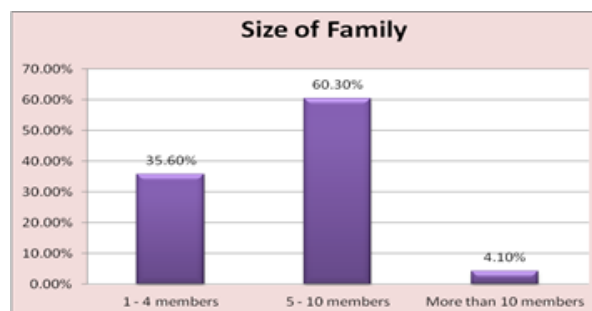
**Marital Status.** Forty-three percent of respondents indicated they were married and living together, while 18% were married and living apart. Focus group discussions revealed that the majority of cases for those married and living apart was due to migration to either Botswana or South Africa for employment opportunities. Twenty-three percent of respondents were widowed while 8% were either divorced or separated. Seven percent never married and 1% were not willing to divulge their marital status.

**Education.** Fifty-nine percent of survey respondents reported primary school education and 30% reported secondary education. Only 1% of respondents reported post-secondary education, while close to 10% never attended school at all. Ward 12 in Tsholotsho is comprised of the Mtshina San

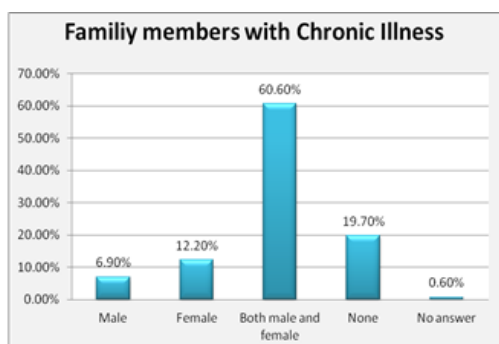


community, who are traditionally nomadic groups. These communities still struggle with ensuring that youth receive proper access to education. Focus group discussions revealed that work opportunities in Botswana and South Africa often lure youth away from continuing their education. Participants reported an increasing number of early pregnancies, causing more school drop-outs and lost opportunities for young women.

**Household size and composition.** Across the four districts, 60% of respondents reported households of 5-10 members, 36% reported households of 1-4 members, and 4% of respondents reported households of more than 10 members. Seventy-six percent of interviewed households reported having a child under five within the household, while 4% reported having a pregnant woman in the household.



**Illness.** Eighty percent of households reporting having family members (men, women or both) that were chronically ill – defined as currently being ill or has recently been ill and was unable to work for at least three months. This finding has important implications for household labour availability – due to illness as well as caregiving responsibilities – and participation in community activities.



Illnesses reported by surveyed households ranged from asthma and hypertension conditions to cancers and HIV. The most prevalent was HIV, with 9% of the respondents acknowledging that a household member was HIV positive. Six percent of households reported a member suffering from asthma, while 2% reported a member suffering from hypertension and 1% from cancer. However, the overwhelming majority (78%) of respondents did

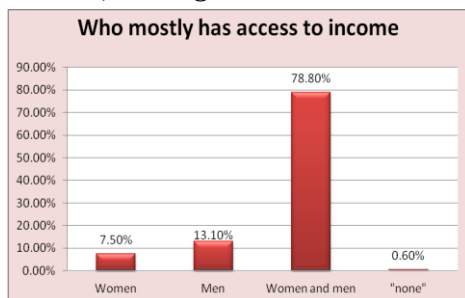
not respond to the question, indicating that respondents either did not know the cause of their family members' illness or were uncomfortable sharing.

**Disability.** Ninety percent of respondents indicated that no-one in the household had a disability, while 7% indicated there was disability and 3% provided no answer to the question. It is possible that actual disability figures are higher, given that in certain cultural circles, disability is associated with curses or witchcraft and therefore households prefer not to divulge this information.

## 4.2 Access

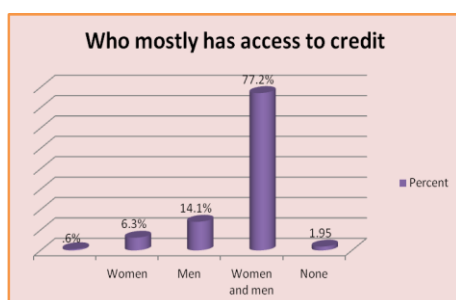
The following section reviews responses to survey questions, key informant interviews and FGDs around women's and men's differing access to income, technology, assets, services, and training. By knowing how ownership and control is currently divided among these spheres, the Amalima program will be in a better position to determine how to tailor programming to support empowerment of women in the communities.

**Income, Savings and Credit.** The majority of participants cited that both the men and women



have access to income sources (79%). Income sources were cited as formal employment either away from home or within the districts, income generating activities like gardening, brick moulding (this has resulted in environmental degradation locally because of tree cutting and soil erosion), para-vet services and some other short-term or odd jobs (fencing, weeding and harvesting for other people).

Focus group discussions revealed the districts have witnessed an increasing number of women migrating to South Africa and Botswana for work – an activity that was typically male dominated. Through follow-up questions, it was also noted that both men and women will do small paid jobs for wealthier households nearby.



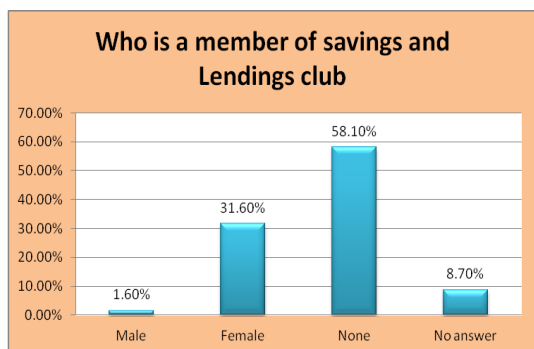
Donkey carts are a reliable form of income as households hire out their carts for a fee to go to the grinding meal, or transportation of the harvest at times and for the transportation of water and firewood. Negative coping mechanisms were also reported, such as gambling, disposal of productive households' assets, and prostitution as ways to earn income. There were

reports in Mangwe and Gwanda where parents, due to poverty, would give away their girl children to marriage so they could get lobola<sup>30</sup> as income.

When asked who in their household was a member of a savings and credit society, 58% of respondents indicated that there was no one engaged in this activity, 32% indicated that women were involved and less than 2% indicated men.

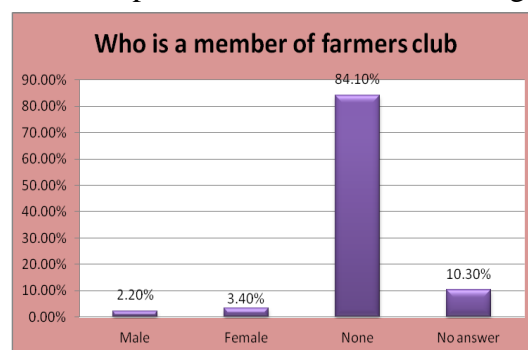
<sup>30</sup> Lobola sometimes translated as bride price, is a traditional Southern African custom whereby the man pays the family of his fiancée for her hand in marriage. The primary purpose of lobola is to build relations between the respective families as marriage is seen as more than a union between two individuals. (Compare with the European dowry custom where the woman brings assets.) This price is traditionally paid primarily in cattle but in a more developing Southern Africa lobola has been paid in cash.

Most women that belonged to savings clubs indicated they were introduced to these by NGOs operating in their areas. Individuals not involved in savings groups indicated that they did not have the resources to join the clubs.



When asked about general perceptions of who has access to credit, the majority of respondents (77%) indicated that both men and women had access. Only 6% indicated that women alone did and 14% that men alone had access.

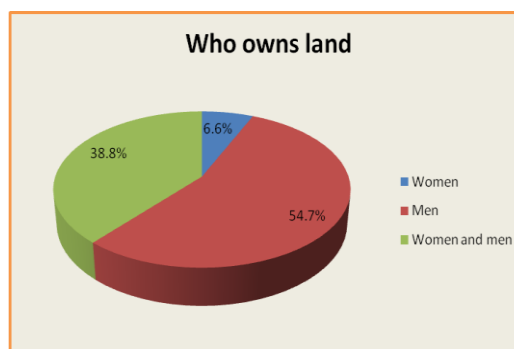
**Social clubs.** As the foundation of the Amalima program is the utilization of social reciprocity created within Amalima circles so questions were asked about households inclusion in various social clubs. Repondents were not involved in farmer’s clubs with 84% indicating that no one in their household was a member. Some reported that there were no such clubs in their communities. There are slightly more women involved in these clubs with 3.4% of the respondents indicating women were involved compared to 2.2% who indicated men. Some respondents reported that the recurrent droughts in their areas were the reasons behind the disappearance of the farmers clubs. Other respondents indicated that the dysfunctional government extension services contributed to the lack of interest in the formation or membership of farmers’ clubs. The few that participate in the clubs have been motivated by the new concept of farmer field schools introduced by NGOs who are trying to resuscitate the farmers clubs.



**Assets**

**Land ownership.** When asked about perceptions about who owns land, the majority of respondents indicated men (55%), while only 7% indicated women. Interestingly, 39% of respondents reported dual ownership of the land. This indicates that despite the traditional practice of land rights being given to the men, there are those that are indicating dual ownership.

Regarding choices around sales of land, 51% respondents said women and men decide together on the disposal of land. In some households, 44% men still decided on their own compared to about 5% women who make such decisions. Most of the women who make decisions that have to do with land



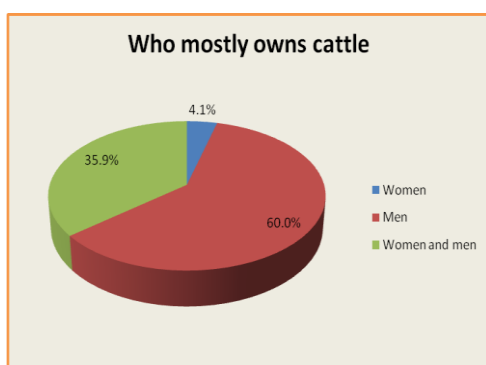
disposal were either widows or single mothers.

**TV ownership.** Sixty three percent of the respondents indicated that in their communities generally both women and men owned either radios or TVs and 64% respondents said women and men made the decision together to sell the items. Twenty nine percent respondents said men were the ones who owned TV's or radios compared to only 8% of women. A similar trend was evident with the selling of these items, with 29% respondents saying men generally made those selling decisions compared to only 6% of women.

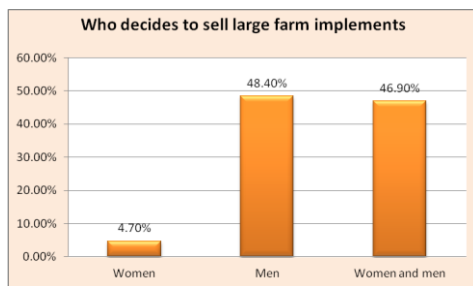
**Technology (mobile phones).** When asked who generally had access to mobile phones within their community eighty percent of respondents said that both women and men had access, whereas 7% indicated men alone and 8% indicated women alone had access. The major technology accessed by communities was cited as the cell phone since some areas are now serviced by major mobile network companies like TelOne and Econet. The other technologies that follow after the cell phone were solar panels especially from households with family members working in other countries and sending remittances. This has afforded a few households the opportunity to switch from fire to bulbs as a form of light at night, and from solar technologies, people also charge their cell phone batteries or can run a business selling cell phone charging. According to the participants very few people use the internet to access information or social media.

**Cattle and donkey ownership.** Respondents were asked about who in their community generally owns cattle. Sixty percent of individuals indicated that men own cattle whereas only 4% indicated that women own cattle. Thirty six percent respondents said cattle ownership was owned by both women and men. This reflects that there is still a predominant cultural tendency towards the traditional gender roles in cattle production where cattle belong to men.

According to survey participants, it is only because there are an increasing number of widows present in the districts, hence you find an increasing number of women owning cattle. Upon further discussion, it was reported that some women hold the cattle in their name on behalf of their younger sons, who will eventually take over the ownership once they come of age.

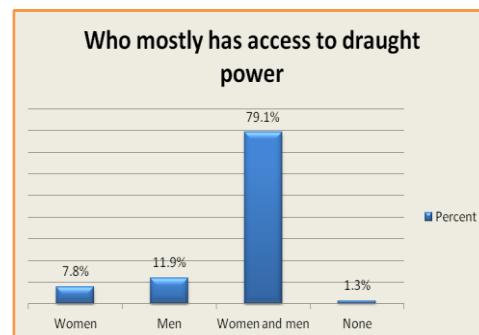


Donkey ownership is common in the districts under investigation for use as draught power in the fields and also to pull cart. Fifty percent of the population have a general perception that women and men decide together on the purchase of donkeys. Both women and men realise the importance of this animal in the light of subsequent drought years that have greatly reduced the number of cattle. Men dominate in regards to deciding to sell donkeys (47% respondents) while women reported little control over sales (3% respondents).



farming implements that included weeding hoes are owned by the majority women (45%) compared to 19% men who owned them. As with large implements, a significant group reported dual ownership (37%).

**Draught power.** The majority of participants (79%) reported that both men and women have access to draught power, whereas 12% said men and 8% noted women.



**Access to transport.** The majority of respondents indicated that most people in their community had some access to transportation (97%) with 80% citing that both men and women generally could access transportation. Twelve percent of respondents cited that men alone had access to transportation while only 5% of respondents stated that women alone had access to transport to the market. Transport modes included buses and kombis that leave very early in the morning to centres like Plumtree, Tsholotsho, Gwanda and some small market centres in the districts.

Further questioning revealed that proper market places for various types of crops do not exist within the districts. Community members travel as far as Bulawayo to sell some of their produce; otherwise they barter their crops locally. Donkey carts are another common mode of transport in the four districts in addition to private vehicles that supply transport to some areas without permits. Only 3% of the respondents indicated they had no access to transport to the market and these are the very vulnerable within the communities (with an almost non-existent asset base)

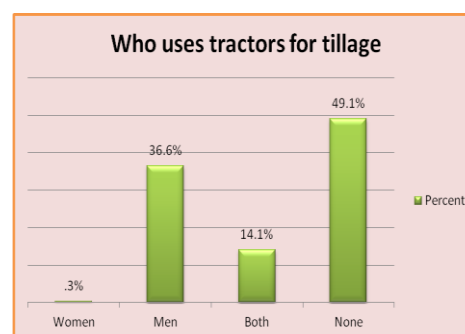
**Public services.** Respondents reported that generally both women and men had access to public services (83.4%) in their communities. This included access to hospitals, birth, death and identity card registration, access to veterinary services, roads and many more. About 3% indicated they had no access to public services. The trend in the four districts revealed that more women utilised public services than men. Very few men for example would utilize hospitals. Most men are not willing to accompany their wives for anti- and post natal services. It should be a concern that almost 3% of the population in the districts would not access these services, either because there were very far or non-existent locally.



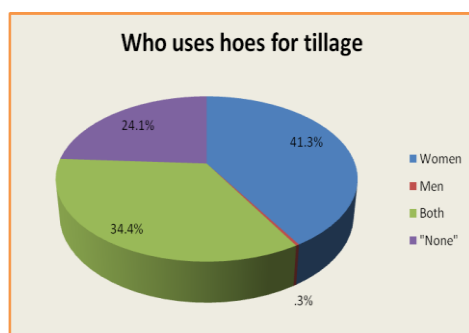
**Training.** Formal and institutionalised training is very minimal in the surveyed districts. Fees in the institutions are not affordable for poor communities, and therefore are flooded by people from outside the districts. A total of 85% respondents stated that generally women and men both have accessed some form of training in their communities, predominantly administered by NGOs operating in the region. The trainings are normally focused on conservation farming, para-vet training and general crop and animal management issues. Five percent of the respondents stated that men alone access training opportunities while about 8% of respondents believed women did. About 2% of respondents said they did not have the opportunity to be trained in various aspects of their livelihoods.

Government extension services like the Department of Agricultural Technical and Extension Services (AGRITEX), Veterinary Services, Environmental Health Technicians, police outreach programmes, Environmental Management Agency (EMA) have had funding issues in the last ten years. The result has been that district officers are not able to move across the wards to provide advice and training to community members because they do not have fuel or transport. Eighty one percent of respondents indicated that they believe both women and men have access to extension services; while 5% believe that men alone and 6% believe that women alone had access to extension services. Communities were quick to point out during FDG that they accessed the various services because NGOs facilitated the movement of government extension workers across the wards and districts because the government is unable to provide transport.

**Tillage implements.** The general perception within the majority of respondents was that women (41%) use hoes for weeding, whereas less than 1% indicated that men do. A combination of both women and men (34%) use hoes for conservation farming which encourages zero tillage. It is only those that have been exposed to the concept and practice and also have undergone training who would use the hoes for conservation agriculture. In fact some women understand and implemented the technology and indicated it gave them more time for other activities. Of respondents, 24% indicated they never used hoes and considered such practice as reminiscent of the practise of poor people. The feeling was that it was a practice of those without draught or tractor power.



Seven percent had no cattle or donkeys to use for



ploughing.

tillage, while 1.3% indicated women used either donkeys or cattle. Women rarely hold the ploughs during tillage, except in female headed households where there are no males. Thirty-seven percent of men used cattle or donkeys compared to a combination of 56% women and men. The result shows that there has been some major shift from the traditional practice where women would only focus on planting and not

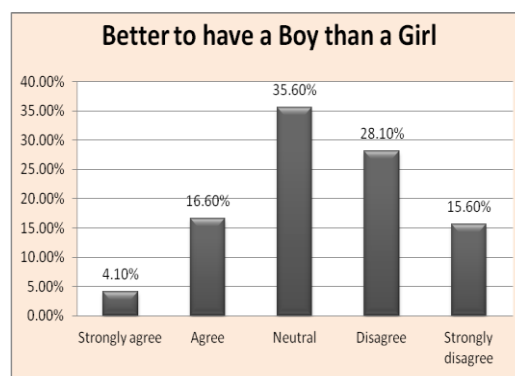
**Access to tractors.** Access to tractors is limited as it comes with a cost. Most households are poor and cannot afford to hire tractors, let alone to buy. According to the respondents, even government tractors are priced beyond the reach of many a family. In cases where the family could afford to hire a tractor, the general perception is that mostly the men (37% respondents indicating this) who could use or decide to hire a tractor as compared to less than 1% of respondents indicating women. Many (49%) of the respondents could not hire/use a tractor, implying household disposable incomes would not accommodate tractor hire expense, they would instead use hoes or their ox-drawn ploughs. Tractor use was considered a privilege. Processes in hiring government owned tractors are so cumbersome and fraught with a lot of delays; people cannot just wait for their turn, even those that can afford to hire. There were not enough tractors in the districts to do rounds.

### 4.3 Knowledge Beliefs and Perception

The household survey included a set of questions designed to determine respondents' cultural norms and beliefs regarding gender roles stereotypes. Questions covered:

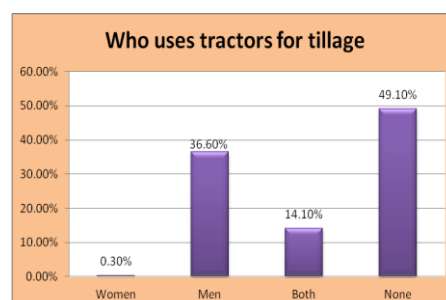
- Norms and beliefs about boys and girls and their respective abilities and responsibilities
- Norms and beliefs about women in the home and in leadership positions

**Norms and beliefs about boys and girls.** Traditional gender norms prevailed in the answers to several questions about boys and girls: 76% of respondents agreed (or strongly agreed) with the statement “girls are weak and boys are strong,” and 55% agreed that girls should be more respectful than boys. Yet 27% disagreed (or strongly disagreed) that girls should be more respectful than boys.



Yet, despite some indications amongst FGD participants of preference for boys who carry on the family surname (rather than girls who marry into a new family), nearly half (44%) of survey respondents disagreed with the statement “it is better to have a boy child than a girl child” (36% of respondents remained neutral and 21% agreed). A similar percentage (45%) of respondents disagreed that it is better to educate boys than girls (only 16% agreed and 38% remained neutral).

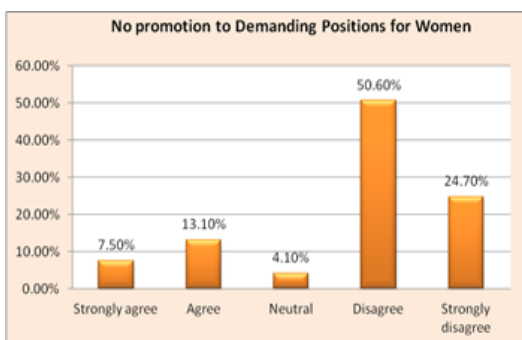
The high percentage of neutral answers to many questions regarding cultural norms and beliefs about boys and girls is difficult to interpret, as it may be indicative of an evolution in beliefs or confusion





regarding the question. It likely suggests, at least in part, some hesitancy on the part of respondents to express their opinions – for fear of the community’s reaction or, conversely, the enumerator’s.

### Norms and beliefs about women at home and in leadership positions.



The overwhelming majority of respondents (75%) felt that family chores should not preclude women from being promoted to demanding positions. Twenty-one percent of respondents agreed, while 4% remained neutral. However, 52% of respondents indicated that women find it difficult to vote for other women into positions of influence in their communities (while 40% indicated that it would be easy).

Nearly half (47%) of respondents disagreed that a woman becomes a man’s property because lobola has been paid, while a significant portion (41%) agreed.

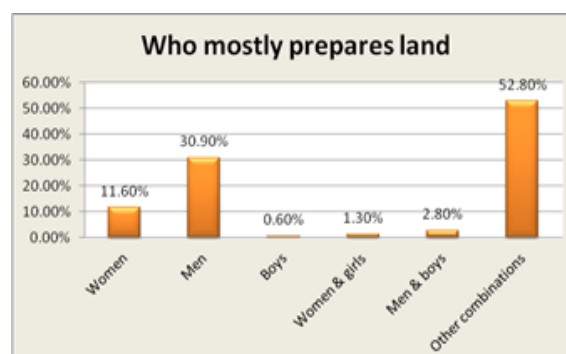
The general consensus among male focus group participants was that gender equality was appropriate for the workplace but not the home. Inequality in the home was sometimes justified through religious beliefs and some respondents cited the Bible as justification for women’s status. Men expressed the fear that when women work outside the home, their homes “do not progress” as women are “always away” and homes are “manned by workers.” Men also report fearing infidelity on part of these women because “they are likely to go for meetings and trainings which require them to sleep out in hotels.”

## 4.4 Practices and Participation

By finding out what differing roles that men and women play in the communities, the program will be able to adjust targeting for trainings and outreach. The below sections show that

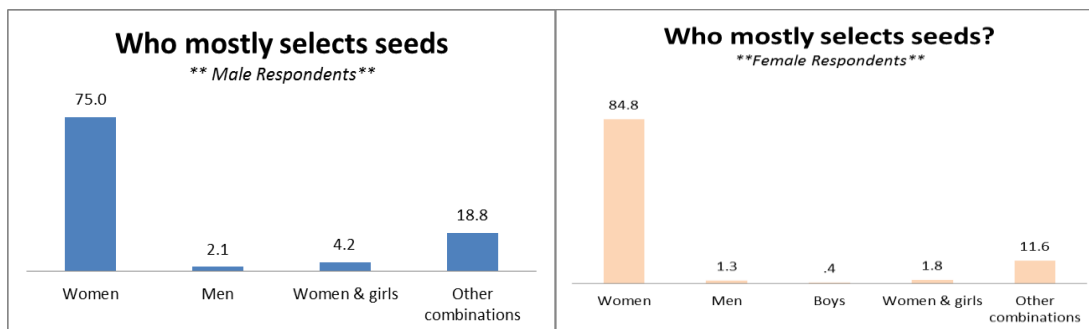
### Productive Activities

**Land preparation.** Fifty-three percent of respondents said that land preparation is done by the household as a whole rather than specifically men or women. Thirty-four percent of respondents reported that land preparation was done by males (men, boys or a combination of



men and boys), while 13% reported that it was done by females (women or a combination of women and girls). Given the prevalence of the use of draught power for land preparation, and men’s dominance in this activity, households where women had an important role in land preparation are likely to be female-headed households and households where men are away.

**Seed selection.** Although the percentage of women respondents who said seed selection was a woman’s job was higher than that of men, both male and female respondents agree that seed selection is a women’s job (84.8% female and 75% male respondents). Other combinations of men, women, boys and girls have 18.8% (male respondents) and 11.6%

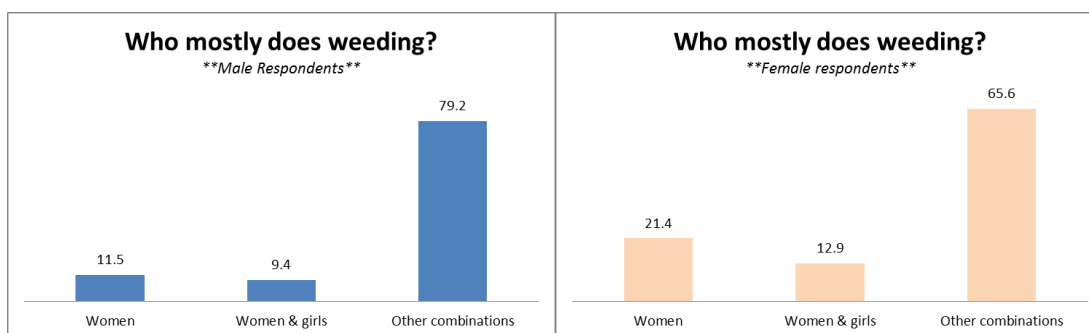


(female respondents).

Views from FGD were that seed selection was considered a menial job and therefore men were not willing to participate. Other respondents in FGD noted that at times seed selection involved asking neighbours to donate seed which is culturally taboo for men to do.

**Planting.** Sixty-one percent of respondents indicated that planting was mostly done by women, while 1% of respondents indicated that planting was mostly done by men. 16% respondents indicated that a combination of women and girls did planting as opposed to 22% respondents who indicated other combinations (women and boys or boys and girls). Under 0.5% of respondents indicated girls did the planting because most girls would attend to preparing meals for planting teams or attending to other household chores.

FGD revealed that women were of the opinion that after preparing the land men disappeared to the bars and left the women and children to do the planting. Consensus among women in the FGD was that it would significantly reduce planting time if men were more involved.



**Weeding.** Both male and female respondents agreed that weeding is mostly done by the whole family (other combinations) and this includes male, female, girls and boys. However, female respondents also felt that this was more of a women and girls role (21.4% women and 12.9% women and girls) compared to male respondents who put it at 11.5% women and 9.4% women and girls, respectively. In some instances weeding was done by hired labour or by a community during ‘Amalima’ where a household organizes the community for some work in the fields.

FGD revealed that hired labour from poor households is often exchanged for food. This labor in exchange for food is particularly prevalent in the Mtshina San community which tends to be largely land and resource poor. According to the focus group discussions, most of the hired individuals were women.

**Harvesting and threshing.** Sixty five percent of respondents reported that harvesting and threshing was done by a combination of men, women, boys and girls. Twenty-four percent of respondents said that it was the women that were responsible for this task. Discussions during focus groups noted that a common trend is for girls to join their mothers in the fields after school or after they are done with other household chores.

**Harvest transport.** Sixty-four percent of the respondents indicated that transporting the harvest involved the whole family, whereas 14% indicated that this was the role of the men and 11% indicated that this was the role of women.

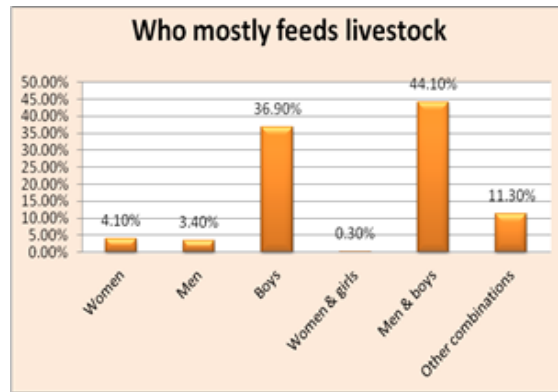
Discussions around transport indicated that the use of the donkey cart, the primary form of transport, has traditionally been a man’s task. Amalima circles also were referenced in this activity where neighbors helped out in cases where households did not own donkey carts or any other transport options.

**Marketing.** Respondents report that women (28%) were more involved in marketing of crops than compared to men (7%). And some combination of the two was most likely among the households surveyed (55%). Subsequent discussions around the topic of marketing revealed that even though women were involved in the marketing of produce, they did not feel that they had decision making powers in terms of pricing and expenditure of the income earned.

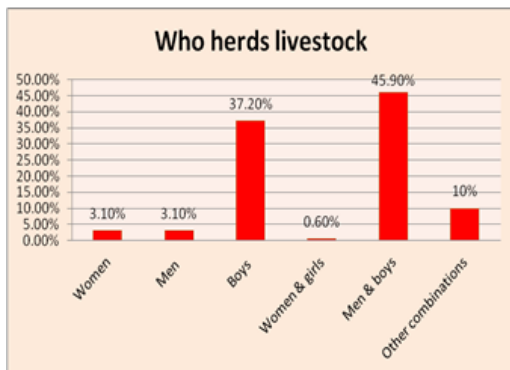
Male respondents to FGD questions around the topic indicated that they feel it is their responsibility to ensure the safety of the family, especially where the selling of grain is involved. It is more socially acceptable for women to be more involved in the marketing of garden produce.

**Feeding of livestock.** Livestock is a major livelihood source in Matabeleland and has traditionally been an activity dominated by men. Forty-four percent of respondents indicated that men and boys feed livestock in their community compared to less than 1% women and

girls. Based on this survey, this is a chore that is predominantly done by the youth with only 3.4% of the people feeding livestock that are men alone and 4.1% women alone.

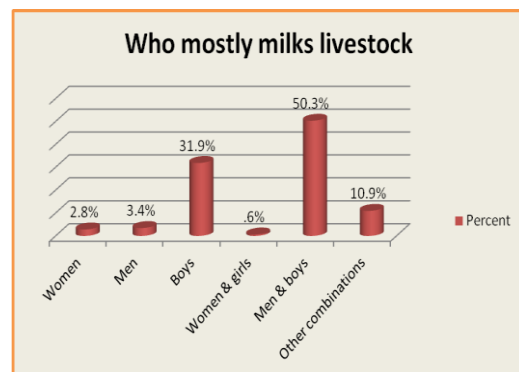


**Herding of livestock.** Similar to feeding livestock, herding is an activity that is largely done by boys, with 46% of respondents saying that men and boys in their community do this and 37% saying that boys do the herding. Only 3% indicated that women do the herding and less than 1% said women and girls. Outside combinations, boys were the majority in cattle herding compared to 3% each for women and men. Other combinations constituted 10% and these were likely to be households without boys and were too poor to hire labour.

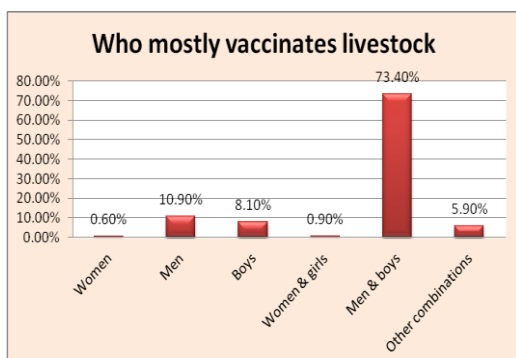


Participants in the FGD noted that in many instances, cattle herders are boys hired from outside the districts or hired from poor households within the districts. It was also noted that women and girls may not be able to participate in livestock work due to many other chores that they are involved in at the home.

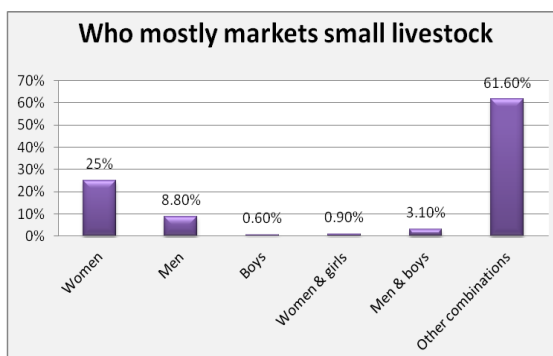
**Milking.** Milking is dominated by men and boys (53%) and boys only (32%), respectively. Respondents reported that less than 4% of men alone do the milking and in such instances the boys are away or it is men that are hired to do the job. Under 4% of respondents said that either women alone or women and girls did this activity.



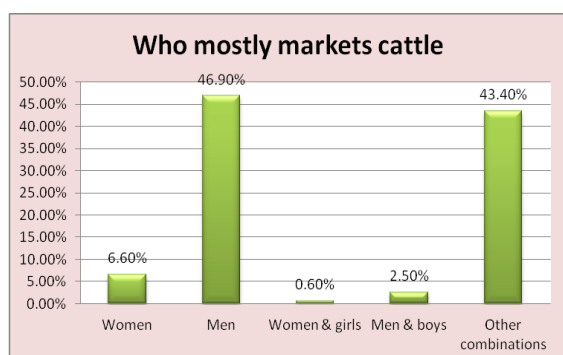
**Livestock vaccination.** According to respondents, it is predominantly men who are in charge of livestock vaccinations, or some combination of men and boys (73%). The task is more physical in operation and most women do not feel comfortable as this is traditionally a male dominated role. The 11% other who vaccinate livestock are likely to be trained para-vets who do the task for a fee with about 1% being women. There is need to continue to invest in new technologies that would ensure an increasing number of women participating in livestock vaccination programmes.



**Marketing of Small Livestock.** Small livestock are considered to be chickens, pigs and goats, while cattle are considered large livestock. Twenty five percent of respondents indicated women were responsible for this activity compared to 9% who indicated men. While this gives some indication that this is an activity dominated by women, the majority of respondents (62%) indicated that marketing was done by some set of “other combinations” which could



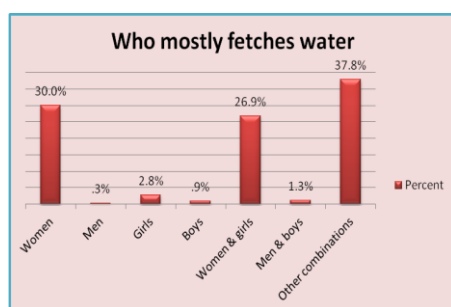
either be women and men, women and boys or boys and girls.



Usually children own small livestock in these districts but can only sell after the approval of their parents. Interestingly men always want to be involved in activities that generate income in spite of the scale of the activity.

**Marketing of cattle.** The majority of respondents (47%) stated that men are the ones in their community that market cattle compared to 7% women. 43% indicated other combinations, mostly men and women and this happens in cases where cattle are raised on a more commercial basis.

FGD noted that for cattle that belong to men and women/ husband and wife, the women tend to have very little say in the way they are disposed or sold. It is likely that the few women that market cattle are either widows or their husbands are not at the household. In cases where men are away, women consult them before they can dispose of the animals.

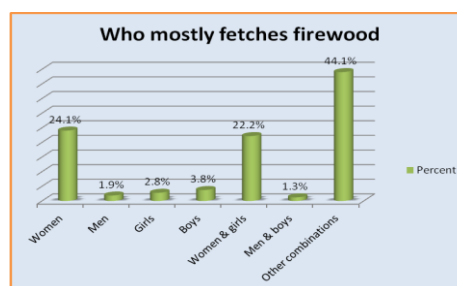


#### 4.5 Time and Space

The following section explores how respondents viewed gendered relations around various time consuming tasks. Understanding who in the communities are responsible for the various duties will help the program to ensure that activities are designed to meet the needs of various members of the household.

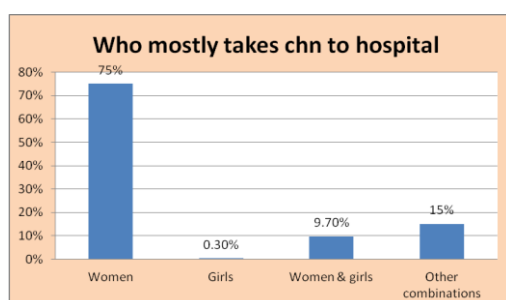
**Water collection.** Fetching of water remains a women’s domain, with 60% of respondents reporting that female household members (women, girls or a combination of women and girls) are responsible for this activity. Only 2% reported that male household members (men,

boys or a combination) collected water, reflecting the cultural norm that fetching water is a woman's task. Of particular note are the 38% of respondents who reported that water collection was done by "other combinations", which includes hired individuals and the boys who herd cattle and have the additional duty of fetching water.



It is speculated that this happens only in situations where water points are very far from the household and donkey carts are employed to transport water. Household members, and particularly

women and girls, travel long distances to fetch water, thereby reducing the amount of time they can spend on other productive and reproductive activities.

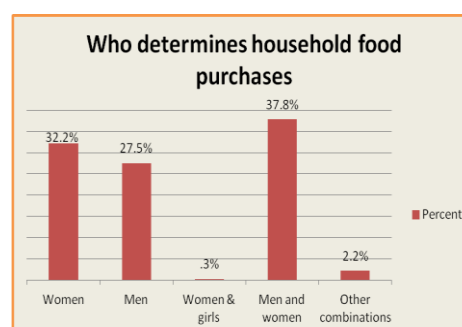


reported that female household members (women, girls or a combination) were the primary firewood gatherers. Only 7% of respondents reported that male household members were responsible, the majority of which (4%) were boys. Forty-four percent of respondents reported that "other combinations" collected firewood.

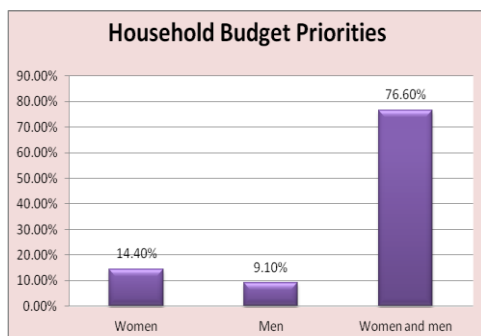
**Firewood collection.** Like water collection, firewood collection remains the responsibility of female household members: 49% of respondents

**Caregiving for children and the disabled.** Caregiving for the chronically ill, the disabled and sick children is overwhelmingly done by women. Eighty-five percent of respondents indicated that women (or, to a lesser extent, women and girls) were responsible for taking sick children to the hospital. Fifteen percent responded that "other combinations" were responsible. Responses were similar with regard to caring for the disabled, where 94% of respondents indicated that women or, to a lesser extent, a combination of women and girls, are responsible for this task. The time spent by women in caregiving roles reduces their ability to participate in income-generating activities and community projects.

#### 4.6 Power and Decision Making



**Household food purchases.** Decisions on household food purchases appeared to be relatively equal between men and women: 38% of respondents indicated that both men and women decided on household food purchases, while 32% reported that women made these decisions and 28% reported that men made these decisions. The high percentage of male involvement in food purchases was attributed to the fact that most males in the targeted districts were migrant workers in neighbouring countries



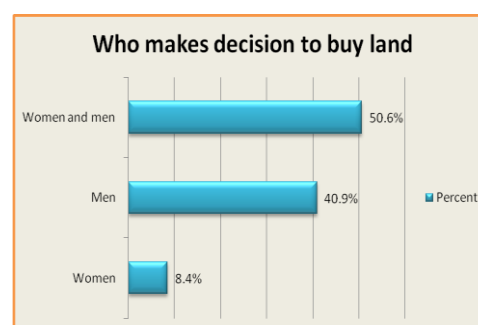
where food stuffs were cheaper and they would normally buy household staples such as oil, salt and flour and send by ‘Omalayitsha’ (cross-border transporters).

**Household budgeting.** Seventy-seven percent of respondents reported that household budgeting was done by both women and men, while 14% reported that it was done by women and 9% by men. When asked about control over credit, 42% of respondents reported that both men and women have control. Thirty-seven percent reported that men control credit and 13% said women have a say in credit.

**Water supply siting.** Twenty-eight percent of respondents reported that men are responsible for water supply siting compared to 8% women, while 63% indicated women and men together were responsible. While the activity has traditionally been a men’s role, it is fast becoming a role for women as well. It is the women who are home most of the time and work harder because of distant water points and so the practice is evolving fast to involve women in decision making regarding the siting of water supply points.

**Farming implement sales.** Forty-seven percent respondents indicated women and men make decisions on the sale of large farming implements – including ploughs, harrows, and scotch carts – together whereas 48% reported men alone make these decisions and only 5% said that women do this alone.

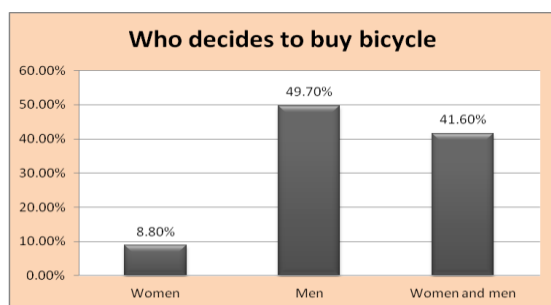
**Land allocation.** Questions were asked about who gives away land, rather than who has the control to sell land, as land is communally owned and is therefore either leased or given away. This is a proxy for who has the ability to sell land. Women and men were in the majority (53%) of the population group that gave away land, with men following as shown from the 43% respondents. Men though remain the major players in land allocation or land dealings with only 5% respondents indicating women do a similar task. Men are in the majority for land ownership, and as the majority in traditional leadership they are in the majority in giving it away as well.



**Decisions on purchase of land.** When asked about perceptions of who decides to buy land, the majority of respondents indicated that both women and men (51%) decide – this was not necessarily men and wives. Forty one percent of respondents indicated that men alone decide to buy land while 8% of respondents indicated women. Very few women own the means of production, hence very few will plan on acquiring these assets. A similar pattern was observed with the buying of large inputs, where 42% of the respondents indicated men made decisions on large implements as opposed to 8% respondents indicating women. Fifty one percent respondents indicated a combination of women and men decided to buy land or large



farm implements . For the purchase of small farming implements such as hand hoes decision making is done by men (23% respondents) compared to 22% respondents indicating women. Fifty five percent of the respondents said that both women and men decided on the purchase of small farming inputs. This signals a growing trend in the districts where women are pushing for increased participation in decision making processes and increased involvement in matters that affect family and community livelihoods.



**Transportation.** Bicycles are a major asset in rural Zimbabwean communities and generally it is men that decide on their purchase (50% respondents indicating that this is a male dominated activity compared to 9% respondents indicating women). A bicycle is worth so much in rural areas in Zimbabwe that it can be exchanged for a heifer/cow. As a demonstration

of women's increasing power over decisions, 42% of respondents indicated that women and men decided on the purchase of bicycles together.

A similar trend appeared with regards to the purchase of radios and TVs (24.4% respondents indicating men compared to 9.1% indicating women decided on the purchase of these items). Some women expressed the fact that in some cases where women made these decisions, it was because they would have earned the money to purchase these household assets from their extra income generating activities like clubs, gardening and income lending and saving schemes. Some added that most men felt that these items were not priorities for their families and yet many of the men enjoyed these items when working or being away from home in towns, at shopping centres or in South Africa and Botswana themselves because men generally travel more.

**Control over income.** Echoing findings elsewhere, there was a significant proportion of the respondents that indicated joint control of income (43%), where 12% respondents indicated women controlled income and 43% reported that men alone controlled income. About 2% of the participants did not control any form of income and these were likely the very poor who did not have any kind of income.

Focus Group Discussions revealed that some women do earn money, but would surrender it all to their husbands, who then would decide on how it would be used. Some women indicated that when they work, they still consider it to be on behalf of their husbands.

This is the reason why some women buy cattle and register them in the name of their husbands and not their own, even if their husbands are in neighboring countries. The differing levels of responses to this question indicate that while on the surface it would seem





that women have increased access to incomes, when further probed there are more layers of complexity to this issue.

**Control over social benefits.** Social benefits, most of it coming in the form of pensions, burial society assistance, allowances for chiefs and kraal<sup>31</sup> heads ( now Village heads) and food aid, are controlled by men compared (24% of the respondents) to women (3% respondents). Thirty-six percent of the respondents did not have any form of social benefits. Kraal heads and the war veterans were reported to be in-charge of their pensions and allowances and in most instances their wives were not even aware that their husbands had these social benefits. **There was still a high percentage (37% respondents) who indicated that in their community women and men controlled social benefits.** This reflects breakthroughs in gender awareness and an acceptance to some extent of the fact that women can be a beneficial part of the decision making process.

**Labor contracting.** **Labor contracting is a function of both women and men according to the general perceptions of 80% of respondents.** They, in the majority of cases, make decisions to hire labor together and do it in consultation with each other. It is only in a few cases when men can access labor on their own (11%) as opposed to 6% women who contract labor individually. In situations where women contract labor individually the men are either away, the men have already given permission or the women are widows. About 1% of the respondents indicated they have no ability to access labor and those are likely to be child headed, elderly or disabled headed households.

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<sup>31</sup> Kraal head – the traditional leader of a kraal or an Afrikaans and Dutch word (also used in South African English) for an enclosure for cattle or other livestock, located within an southern African settlement or village surrounded by a fence of thorn-bush branches, a palisade, mud wall, or other fencing, roughly circular in form. It is similar to a *boma* in eastern or central Africa.

## 5. ANALYSIS

Both the literature and the results of the recent analysis suggest that there are persistent issues of inequality based on gender within the communities of Matabeleland North and South.

Women tend to lack access to income, credit, and land. Feedback during the analysis was that men tend to have access to things that involve more money and constitute a higher status, such as land rights, cattle, and means of increased agricultural production such as ploughs and tractors. On the other hand women's access is largely confined to means of production that are less expensive – and therefore often more time consuming – such as hand held hoes for agricultural production. What this means for the Amalima program is that an increased push should be made to encourage women's increased access to agricultural technologies and resources that will enable them to have higher income earning potentials.

Interestingly, respondents stated that there were a number of variables that men and women in their homes had equal access to, such as: income, credit, public services, and trainings. It is assumed that the high number of development programs in the region support women's increased access to training which bodes well for the increased focus on these important issues. In regards to other items such as incomes and credit it is encouraging that there are such high reports of dual access to these means. However, there are a number of external variables such as the high levels of outmigration of men for work. While men are away, women might have increased access to these resources, and Amalima needs to monitor if this dynamic changes when men are back in the home. Perhaps a more nuanced study of this relationship is warranted. For the purpose of the Amalima program it is good to note that both men and women are accessing incomes earned.

Beyond access, there are still prevailing notions about what spheres are appropriate for men and women to participate in. This has the power to significantly affect women in their ability to earn incomes if these cultural norms prevent them from engaging in activities that have higher earning potentials. Such is what seems to be the case in Matabeleland North and South where gendered divisions occur in both livestock and crop work. High earning cattle and cash crops are largely the sphere of the men whereas women are relegated to small livestock and crops that are for the home. In this patriarchal society there are still persistent notions of what it means to be either 'masculine' or 'feminine.' Amalima must acknowledge that this is the predominant attitude in which operations occur and while being respectful of cultural norms while remaining engaged in the push for increased equality. This can be done in a number of invisible manners which will slowly shape more inclusive opinions of what is acceptable 'men's work' and 'women's work,' such as making visible displays of what women are capable of. As an example, it is believed that women are too weak to manage cattle, and therefore they are excluded from management and sales. If women are visibly included in cattle demonstrations, or even if a women were to guide trainings on particularly physical displays of cattle management – such as dehorning or AI – it might help to encourage the realization that they are well capable of this work.

Results of the analysis reveal that patriarchal norms have a continued effect on the options about roles, rights and levels of status for men and women, boys and girls within Matabeleland North and South. Participants in the analysis echoed beliefs that “girls are weak whereas boys are strong.” Conversely, there was also sentiment that it was okay for women to assume leadership positions. Focus group participants noted that it was okay for women to gain rights, as long as it was in the community or workplace – but not in the home. Presumably, this reflects the reluctance on the part of men to increase their own participation in the home in order to free up time for their wives to participate in leadership positions and market opportunities. This demonstrates an interesting opportunity for the Amalima program to further linkages between agriculture and nutrition activities when looking at food security, as it will be necessary to target men in trainings related to sanitation and hygiene, cooking classes and nutrition to encourage their involvement. This will allow for women’s increased involvement in income generating activities.

The study also notes the gendered divisions of labor in a number of activities. Of particular interest is the fact that boys are often involved in the care of livestock: milking, herding, feeding, and vaccination. The system that is then perpetuated is that the boys grow up to be men who see cattle as their duty and responsibility. Suggested program activities therefore include introduction of girls into care of livestock in the form of clubs or 4H groups. Introduction of some form of activity to encourage the girl child to learn about care of cattle would need to be carefully managed as to not increase the girl’s workload or take them away from school. What would be the intention, rather, is to introduce them early to an activity that has a high income earning potential for them later in life. It was also noted that girls and women are responsible for fetching firewood and water. As a method of freeing up girls to learn about cattle management behavior change strategies could be used to encourage boys to help with these household activities. A focus on changing the opinions of the youth could encourage a massive shift in opinions and perspectives of the whole community in years to come.

## 6. CONCLUSIONS AND RECOMMENDATIONS

### 6.1 Conclusion

The Gender Analysis in the Amalima operational districts revealed deep-seated gender gaps that need urgent redress if communities are to move away from their vulnerability situation and begin to build strong structures that would promote improved resilience. The diverse cultural differences within the four districts provide for complexity in the gender dynamics. The San community in Tsholotsho and Bulilima, the Kalanga in Bulilima and Mangwe, the Sotho in Gwanda and the general Ndebele community across the four districts calls for further studies in trying to understand the gender issues within communities. During the gender analysis exercise, it was evident that communities were ready to move out of their vulnerability situation. The Amalima program has an opportunity to work together with the communities design more responsive, relevant and sustainable interventions. Below are some of the recommendations of the study.

### 6.2 Recommendations

The below table reviews the Amalima program interventions and how the observations during this assessment will inform recommendations to more fully integrate results of the gender analysis.

Amalima Interventions	Observed during assessment	Recommendations	Suggested actions
Conservation Agriculture (CA)	Women the majority of participants in conservation agriculture trainings.	-Promote mulching both as a conservation agriculture technique and also as a way to reduce workload on women in weeding.  -Look for further ways that CA can support a reduced work load and time burden on women.	Continue to investigate and promote ways in which CA has special benefits that will appeal to women to support increased adoption rates.
Livestock	Women control small stock like goats, sheep, pigs and chickens.	Strengthen the production of small stock to ensure women have access to economic benefits from trainings and other program activities. In order to ensure that women feel comfortable asking questions about livestock production – either cattle or small stock – provide separate	Provide an increased focus on small stock trainings to ensure that women are benefiting. In addition, efforts will be made to incorporate women into trainings on cattle production.

		trainings for men and women where available.	
Livestock	Women and girls are not involved in large livestock management.	Introduce girls into care of livestock in the form of clubs or 4H groups.	<p>-Introduction some form of activity to encourage the girl child to learn about care of cattle would need to be carefully managed as to not increase the girl's workload or take them away from school.</p> <p>-Involving girls in cattle management will foster their ability to be involved in this high value chain later in life.</p>
DRR & Natural Resource management	<p>-Despite the high prevalence of women in the target communities, men still are predominant in the DRR committees.</p> <p>-Women not keen to vote for other women for superior positions probably because women's leadership is accepted only in the community and not at household level</p>	<p>-Strengthen women's empowerment by raising more awareness on decision making, fair representation, drafting of constitutions with a deliberate affirmative action biased towards women assuming more powerful positions.</p> <p>-In the 11 new wards targeted for FY15, Amalima can capitalise on raising awareness on women empowerment within DRR committees.</p> <p>-For the existing DRR committees whose tenures expire before project end, Amalima will provide messaging to support gender equality throughout and will use the opportunity to</p>	<p>-The project will target the local leadership's buy-in to promote the election of women into DRR committees that will change leadership during project implementation.</p> <p>- To support women's increased role in leadership, the program will work to foster understanding and support from the male committee members with targeted messaging.</p>

		encourage the election of women to higher level positions.	
Enterprise development	VS&L groups are predominantly women.	Having learned of the challenges of mixed-sex VS&L groups (men complained that women talk too much, and women were afraid that men were likely to cheat them), it is suggested that Amalima promote the formation of men- only VS&L groups with objectives which address needs specifically stated by men such as purchasing drugs & vaccines for their livestock	<p>-Amalima will showcase successful groups in the community and invite the local leadership to come and see the benefits then they will spread the message to the men.</p> <p>-Encourage men to form their own VS&amp;L groups.</p> <p>-Identify interventions where men congregate (e.g. AI and veld management) and then introduce the concept of VS&amp;Ls there</p>
Value Chain & Marketing development	-Many agro dealer shops registered in names of men.	-Increase the number of women trained as agro dealers to ensure they reach out to fellow women farmers.	<p>-Train more women on how to start agro dealership through an Entrepreneurship Training Module</p> <p>-Coach women in business management</p> <p>-Train both men and women on Gender mainstreaming in agro dealership or business management in general.</p> <p>-Link women with financial facilities such as the Ministry of Women Affairs , Gender and Community Development where funding is explicitly for women</p>

Value Chain & Marketing development	-Women have a lack of access to credit and finance opportunities.	-Link women to external credit opportunities geared specifically for them- such as those provided by the Ministry of Women's Affairs, Gender and Community Development	-Liaise with MoWGCD to understand parameters of grants available. Incorporate trainings on access these grants into VC and Marketing work within the program.
Value Chain & Marketing development		Work with Agrodealers to promote women friendly technologies like eco stoves, groundnut harvesters and treadle pumps would reduce the women's workload.	-Incorporate messaging on technologies into agrodealer trainings.  -Support linkages between agrodealers and suppliers of time savings technologies.
Food/ Cash for assets	Women are the majority in the districts and are likely to constitute the majority beneficiaries for FFA/ CFA	Promote women's increased investment in agricultural inputs.  Promote women's increased investment in mobile devices.	Input fares and livestock auctions will be organised such that they coincide with the period when women want to buy inputs.
Food/ Cash for assets		The project should be sure to involve both women and men in leadership structures of managing community assets.	Ensure that women are involved in the planning and learning around community asset development so that they have the skills and knowledge to engage at the leadership levels.
WASH	Siting of water points done by a combination of men and women which may present conflict because while men want water for livestock, women mainly want it for domestic use.  The community perceives issues to do with family and home hygiene as a woman's issue	-Strengthen the involvement of women on siting of the sand abstraction water sources for FY2015 to ensure these are not too far away from homesteads.  -Train women as pump minders to ensure they repair water sources when men are away.  -Ensure that health clubs involve young people to ensure sustainability.  -Promote the involvement	-At mobilisation, women and men will be consulted separately to get their suggestions of where they would want to have the new water sources.  -Train and demonstrate water infrastructure management to both men and women  -Using SBCC gender messaging, Amalima will promote the

		of men in household activities	sharing of tasks to ensure family hygiene amongst family members including boys and men.
Nutrition and Health	A common perception noted in the assessment was that “pregnancy is not a disease” and therefore women were pushed to work on all of their regular tasks until they deliver.	Involve the whole family (fathers/ husbands, aunts, grandmothers etc) on health & nutrition issues to ensure women and children get the necessary considerations where needed.	-Using SBCC gender messaging the project will hold discussions with the community on how to involve men and women on family nutrition, especially making sure men understand the need for good nutrition for children and PLWs.  - Using SBCC gender messaging the project will encourage men to support women with their workloads particularly during pregnancy and after birth.
Commodity distribution	Some clinics are far away from the beneficiaries/ long distances travelled to receive rations.	-Create additional FDPs to reduce on distances travelled by beneficiaries.  -Also allow husbands and other relatives to collect rations for women who can't go to FDPs for different reasons.	Through gender messages, continue to promote the collection of rations by husbands where women are unable to collect for themselves.

#### Cross-cutting recommendations include:

- ❖ Through collaboration with relevant NGOs and other stakeholders, Amalima will strengthen awareness on gender and HIV issues including gender based violence (GBV) to tackle gender stereotypes and ensure meaningful development is realised. Efforts could be made to ensure that women and girls are aware of and understand the legal rights that they are afforded by the GoZ.
- ❖ The community leadership, which is largely male dominated, will be engaged to ensure support for gender equality and women empowerment.
- ❖ The program should introduce young people, especially girls early to activities that have a high income earning potential for them later in life. The assessment noted that girls and women are responsible for fetching firewood and water, and to free up girls



to learn about cattle management, Amalima will use the SBCC to come up with behavior change strategies that could be used to encourage boys to help with household activities. A focus on changing the opinions of the youth will be used to shift in opinions and perspectives of the whole community in years to come.

- ❖ The project will utilize SBCC messaging to help with gender messages that will improve the uptake of new concepts and information.
- ❖ The project should provide leadership training for women farmers to facilitate their participation in decision making structures in their families and in the community and their active involvement in politics.
- ❖ In all activities where women are in short supply, the program should be encouraged to use gender sensitive language such as “qualified women or men are encouraged to apply/ join.”
- ❖ For women to get maximum benefit from the trainings, Amalima should consider staging some separate trainings or even discussions on sensitive topics during trainings for men and women to improve women’s ability to fully participate.
- ❖ The program should consider constraints on women’s physical mobility in attending training by scheduling activities for times that suite and fit women’s other responsibilities in the home. In trainings taking place away from the wards, and where lactating women are comfortable, child care will be promoted and Amalima should pay for the food and accommodation costs of the child minders.
- ❖ Strengthen the use of technologies that will cut on time taken by the women to carry out their duties.
- ❖ The program should design project messages which are both culturally appropriate and designed to promote women’s participation in the project and to monitor project’s benefits to women.

**ANNEX A.**

**Gender analysis: Amalima program  
Household Questionnaire**

**Introductions and information to obtain informed consent to be interviewed**

My name is .....

We are conducting interviews with households in your area in order to understand more about gender issues as we implement the Amalima project. Information that we will collect from interviews will be confidential and no names of the interviewees will be published or shared. Household information will be kept confidential. Please note that there is no benefit or incentive being given for participating in the interview now or in the future. You are free to decline to be interviewed, if you wish, or to decline to answer particular questions if you wish.

Are you willing to be interviewed?

Yes/No

A. Interview Details	
Date	
Starting time	
Ending time	
Name of household	
District	
Ward	
Village	
Name of Field Supervisor	

**B. Household demographics**

<b>1. Gendered household types</b>	HH with male and female adults (M&F).....1. HH with male adult, no female adult (MNF).....2. HH with female adult, no male adult (FNM).....3 Child no adult (CNA).....4
<b>2. Sex of respondent</b>	Male ----- 1 Female -----2
<b>3. Marital status of respondent</b>	Never married ----- 1 Married living together-----2 Married living apart-----3 Divorced/separated ----- 4 Widowed/widower-----5 Other (specify)-----6
<b>4. Age of respondent</b>	Below 18 years -----1 18 – 24 years -----2 25 -30 years-----3 31- 45 years -----4 46 – 60 years-----5 More than 60 years -----6
<b>5. Educational level of respondent</b>	Never attended school -----1 Primary school -----2 Secondary school ----- 3 Post- secondary -----4

<p><b>6. Family size</b> ( People living in H H for 3 months or longer)</p>	<p>1 – 4 members ----- 1 5 – 10 members ----- 2 More than 10 members – 3</p>
<p><b>7. Number of children in the Household</b> (children being people below the Age of 18 years)</p>	<p>0 – 4 Children ----- 1 5 – 10 Children ----- 2 More than 10 Children – 3</p>
<p><b>8. . Number of children aged 2 years or below in the household</b></p>	<p>Child.....0 Child .....1 Children.....2 Children or more.....3</p>
<p><b>9. . Number of pregnant women in the household</b></p>	<p>Women.....0 Woman.....1 Women.....2 Women or more.....3</p>
<p><b>10. . Number of family members physically, mentally or chronically ill (currently ill and has been ill for 3 or more months to the extent of being unable to work?)</b></p>	<p>Male..... Female..... None.....</p>
<p><b>11. . Type of illness?</b></p>	<p>Living with HIV.....1 Cancer .....2. Hypetension(BP).....3 Diabetis .....4. Asthma.....5 N/A.....6 Other specify.....7</p>
<p><b>12. . Type of disability?</b></p>	<p>N/A.....1 Other (Specify).....2</p>

C. **Laws, Policies, Regulations, and Institutional Practices:** This question is meant to find out awareness and knowledge of laws, policies and institutional practices that influence the context in which men and women act and make decisions.

What are some of the informal laws that govern your daily operations that have a bearing on gender issues?

	Informal Laws
1	
2	
3	
4	
5	

What laws has government put in place to promote gender equality and women empowerment?

	Laws
1	
2	
3	
4	
5	

**Additional comments:**

.....

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.....

.....

.....

.....  
 .....  
 D. Cultural Norms and Beliefs: This section seeks to understand the cultural norms and beliefs (gender stereotypes) about what are appropriate qualities, life goals, and aspirations for males and females. These questions want to check how many people think or don't think outside of the expected norms. Tick the response most appropriate for you:

1. It is better to have a boy child than a girl child

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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2. A man should be allowed to control what activities his wife engages in

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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3. Girls are just as capable as boys in protecting themselves

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

4. Women are just as capable as men in protecting themselves

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

5. Girl children are weak, boys are strong/ tough

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

6. Women need to be protected, that is why they should be home bound most of the time

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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7. Women should not be promoted to demanding positions as much as men because of family responsibilities

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

8. It is better to educate a boy than to educate a girl

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

9. Boys should eat more than girls

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

10. Men should eat more than women

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
----------------	-------	---------	----------	-------------------

## 11. Girls should be more respectful than boys

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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## 12. Girls and boys should share household chores

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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## 13. Boys are good in Mathematics and science, girls are good in Arts

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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## 14. When a man pays lobola to his wife's family, the wife becomes his property

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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## 15. Women find it difficult to vote other women to power

Strongly agree	Agree	Neutral	Disagree	Strongly disagree
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- E. Gender Roles, Responsibilities, and Time Used: This part of the questionnaire seeks to understand the most fundamental divisions of labor within the household and communities for men and women in order to get a general community opinion on what activities are generally assigned to each gender?

. Tick the response most appropriate for you:

Who mostly does the following household activities? Check on use of hired labour as well

Productive activities: Crops

## 1. Land preparation

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 2. Seed selection ( cash crops)

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 3. Seed selection ( crops to grow for home consumption and nutrition )

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 4. Planting seed

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 5. Transplanting

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 6. Weeding

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 7. Harvesting

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 8. Transportation the harvest home

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 9. Threshing

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 10. Marketing of crops

Women	Men	Girls	Boys	Women & girls	Men & women

**F. Reproductive roles**

## 1. Who determines household food purchases

Women	Men	Girls	Boys	Women & girls	Men & women
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## 2. Who determines what is done about household food surplus

Women	Men	Girls	Boys	Women & girls	Men & women
-------	-----	-------	------	---------------	-------------



## 3. Who decides on the food that is to be cooked in the household (daily)

Women	Men	Girls	Boys	Women & girls	Men & women
-------	-----	-------	------	---------------	-------------

## 4. Who has access to participate in agriculture and livelihood trainings

Women	Men	Girls	Boys	Women & girls	Men & women
-------	-----	-------	------	---------------	-------------

**G. Productive activities: Livestock****Who mostly does the following household activities?**

## 1. Feeding of goats and sheep

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 2. Feeding of cattle

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 3. Herding of goats and sheep

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 4. Herding of cattle

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 5. Milking of cattle

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 6. Milking of goats

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 7. Slaughtering of goats, sheep and cattle

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 8. Treating / Vaccinating of cattle, goats, sheep and chickens

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 9. Castrating of cattle, sheep and goats

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 10. Marketing of small stock( chicken, goats and sheep)

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 11. Marketing of cattle

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

**H. Reproductive Activities****Who mostly does the following household activities?**

## 1. Fetching water

Women	Men	Girls	Boys	Women & girls	Men & boys
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## 2. Fetching firewood

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 3. Caring for the children

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 4. Taking sick children to the clinic/hospital

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 5. Food preparation

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 6. Laundry

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 7. Caring for the disabled, aged / or the sick

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 8. Cleaning

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 9. Repair of clothes

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 10. Shopping for groceries

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 11. Shopping for linen and clothes

Women	Men	Girls	Boys	Women & girls	Men & boys
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## 12. Shopping for pots, plates etc

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

**I. Community activities****Who mostly does the following household activities?**

## 1. Attending weddings

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 2. Attending funerals

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 3. Attending Burial societies meetings as a member

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 4. Attending VS&amp; L/ clubs meetings as a member

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

**J. Community politics****Who mostly does the following household activities?**

## 1. Running for political office

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

## 2. Voting

Women	Men	Girls	Boys	Women & girls	Men & boys
-------	-----	-------	------	---------------	------------

- K. Patterns of Power and Decision-making:** This part will examine the ability of women and men to make decisions, influence, and exercise control over material, human, intellectual, and financial resources, in the family, community and country. Please tick the most appropriate response to you:

Who makes decisions about the following?

**Household budget**

## 1. Expenditure on food and clothes

Women	Men	Both
-------	-----	------

## 2. Priorities in the household budgets/ what to buy and what not to buy?

Women	Men	Both
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**Water and Sanitation**

1. Siting of water supply and sanitation within the homestead?

Women	Men	Both
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2. Type of water source.....?

Borehole	Deep well	River	Dam	Other (Specify)
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**Productive Assets**

Who mostly owns the following?

Asset	Women	Men	Women & men
1. Land			
2. Scotch cart			
3. Plough			
4. Tractor			
5. Cultivator			
6. Hoe			
7. Wheel barrow			
8. Bicycle			
9. Harrow			
10. Radio/ TV			
11. Cellphone			

Who mostly decides on whether or not to sell the following?

Asset	Women	Men	Women & men
1. Land			

2. Scotch cart			
3. Plough			
4. Tractor			
5. Cultivator			
6. Hoe			
7. Wheel barrow			
8. Bicycle			
9. Harrow			
10. Radio/ TV			
11. Cellphone			

Who mostly decides on whether to give away the following?

<b>Asset</b>	<b>Women</b>	<b>Men</b>	<b>Women &amp; men</b>
1. Land			
2. Scotch cart			
3. Plough			
4. Tractor			
5. Cultivator			
6. Hoe			
7. Wheel barrow			
8. Bicycle			
9. Harrow			
10. Radio/ TV			
11. Cellphone			

Who mostly decides on whether to buy any of the following?

<b>Asset</b>	<b>Women</b>	<b>Men</b>	<b>Women &amp; men</b>
1. Land			
2. Scotch cart			
3. Plough			
4. Tractor			
5. Cultivator			
6. Hoe			
7. Wheel barrow			
8. Bicycle			
9. Harrow			
10. Radio/ TV			
11. Cellphone			

### **Livestock**

Who mostly owns the following livestock?

<b>Livestock</b>	<b>Women</b>	<b>Men</b>	<b>Women and men</b>
1. Cattle			
2. Donkeys			
3. Goats			
4. Sheep			
5. Pigs			
6. Chickens			
7. Dogs			

Who mostly decides to sell the following livestock?

<b>Livestock</b>	<b>Women</b>	<b>Men</b>	<b>Women and men</b>
1. Cattle			
2. Donkeys			
3. Goats			
4. Sheep			
5. Pigs			
6. Chickens			
7. Dogs			

Who mostly decides to give away the following livestock?

<b>Livestock</b>	<b>Women</b>	<b>Men</b>	<b>Women and men</b>
1. Cattle			
2. Donkeys			
3. Goats			
4. Sheep			
5. Pigs			
6. Chickens			
7. Dogs			

Who mostly decides to buy the following livestock?

<b>Livestock</b>	<b>Women</b>	<b>Men</b>	<b>Women and men</b>
1. Cattle			
2. Donkeys			



3. Goats			
4. Sheep			
5. Pigs			
6. Chickens			
7. Dogs			

**L. Access to and Control over Assets and Resources:** In this section we will examine whether females and males own and/or have access and the capacity to use productive resources—assets (land, housing), income, social benefits (social insurance, pensions), public services (health, water), technology—and information necessary to be fully active and productive participants in society:

i. Who mostly has access and decision making of the following items?

	Access		Control	
	Women	Men	Women	Men
a. Land,				
b. Homestead				
c. Money				
d. Income ( food choice)				
e. Labour				
f. Draught power				
g. Implements for production( hoes, ploughs, tractor)				
h. Credit/ savings in cash or kind				
i. Social benefits				
j. Transport to the market				
k. Agricultural inputs				

l. Public services (health, water)				
m. Technology/information network				
n. Training opportunities				
o. Extension services				
p. Processing facilities				
q. Markets				

- ii. What do women and men commonly use to till the land? (Relate to harvest – livelihoods)

	Women	Men
a. Hoes		
b. Donkeys / cattle		
c. Rely on neighbours to till for them		
d. Tractors		

- iii. Does the eligibility criteria in access to capital, credit and savings affect men and women differently? (Land ownership, collateral, size of the loan, membership to association)

Yes	No	Don't know
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How ..... and  
 why?.....  
 .....

- iv. What barriers exist to men and women's access to and use of agricultural extension services and training? (in the ward and outside the ward)

Barriers	Women/girls	Men/ boys	In the ward	Outside ward

a. Distance				
b. Discrimination				
b. Bus fare				

v. What are the barriers to markets (both to get inputs and market outputs) for women/girls, men/boys?

Barriers	Women/girls	Men/ boys	To get inputs	To market outputs

vi. What type of community organizations exist in your area?

Organization	Tick appropriate	Who in your household is a member?		
		M	F	None
a. Producer groups/				

cooperatives				
b. Savings & credit groups				
c. Traditional socio cultural organizations				
d. Burial societies				
e. Farmers' clubs				

**M. Time and Space**

This domain recognizes gender differences in the availability and allocation of time and the locations in which time is spent. It considers the division of both productive and reproductive labor; the identification of how time is spent during the day (week, month, or year, and in different seasons); and determines how men and women each contribute to the welfare of the family, community, and society. The objective of this domain is to determine how men and women spend their time and what implications their time commitments have on their availability for program activities. Sample questions:

i. Who is mostly responsible for child care and housework? (Time spent)

Women	Men	Girls	Boys	Women & girls	Men & boys
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What are the cultural norms regarding the division of labor between men and women in the areas of child care and housework?

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ii. Will participating in this project increase a woman's workload to an unsustainable level? Yes.....1  
 No.....2

Explain your answer.

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iii. Would it be possible for women to participate in the project that is being implemented if support services (for example, child care) are not available to them?

Yes.....1

No.....2

Explain your answer.

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-

Would a woman’s home responsibilities prevent them from participating in project activities at certain times of day or on certain days of the week?

Yes.....1

No.....2

Explain your answer.

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Do men or women typically work or spend the majority of their time in locations that would make it difficult for them to participate in the project?

Yes.....1

No.....2

Explain your answer.

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L. As far as women and men, boys and girls are concerned what do you think should be done to ensure the success of this project?

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**ANNEX B.****Amalima Gender Analysis****Focus Group Discussions Guide****Instructions**

*These questions will complement the household questionnaire and will be used for focus group discussions. Focus Group Discussion will target community representatives that include community leaders, representatives of committees, church leaders, youth representatives, women and men's groups.*

1. What are your perceptions about gender issues in your community?
2. What are the general roles of men, women, boys and girls at i) household level ii) community level?
3. What are the reasons for assigning roles in the way described above?
4. Who makes major decisions pertaining to a) number of children b) budgeting c) ownership, control and disposal of household assets and d) participation in community activities? Please explain.
5. What are your views on women leadership capabilities?
6. What kinds of assets do women and men own at household level? Please explain.
7. What are the cultural, religious beliefs and myths that influence gender roles and responsibilities in your community?
8. Do you think it is possible to change the roles and responsibilities of women and men, b) decision making patterns c) access and control of resources and d) participation in family and community activities?
9. Are there any constraints or barriers to women engaging in income generation activities?
10. What specific roles do women, men, girls and boys play in food production at family and community level?
11. If women have greater responsibilities in terms of household and community chores, do they have enough time to also engage in development project activities? Discuss.
12. Women and men might not be in a position to participate in project activities at certain times of the day, week or month. Do you agree? Discuss.
13. Would it be possible for women to participate in the project that is being implemented if support services (for example, child care) are not available to them?

14. In times of crisis (drought/ lean season), how are men and women affected and what are their coping strategies?
15. Are men, women, boys and girls affected the same way by HIV & AIDS in your community? Discuss this in relation to decision making power in HIV testing during pregnancy, ART, and PMTCT.
16. What are the perceptions of women and men on nutrition with regards to children under 5, pregnant and lactating mothers? (Probe for sources and types of food, animal source foods, vitA rich foods, iron rich foods?)
17. Do men feel that a woman during pregnancy or lactation should do the same amount of work as a non-pregnant or lactating woman? If it's different, how so (more work, less work, different tasks).
18. Who is voicing community preferences on the selection of Water Supply and Sanitation technologies, facility sites, arrangements for financing and management of water services?
19. Do extension teams in agriculture and health departments have men and women in them? Do they target men and women's groups separately for consultation?
20. What can you say about the involvement of women and men in WASH committees? What challenges do the committees face?
21. What personal hygiene practices should used by men and women observe to maintain improved health? Are there any barriers to the attainment of such standards and what can be done to minimise these challenges?
22. What do you think can be done by men and women to improve community livelihoods?
23. What is the development issues affecting women in your area? Are there other categories of society facing such challenges and issues? What do you think are some of the reasons as to why such issues remain unaddressed?
24. Are there specific women organizations in your area? What activities do they do and how do they link up with other development organizations?
25. In your view, what services are being provided by the government to women, and other categories of disadvantaged groups?
26. What are the gaps that exist in your community with relation to improving the welfare of women, boys, girls and other marginalised groups?
27. What can be done to address the gaps identified above?