SAYING NO TO GENDER-BASED VIOLENCE: A STUDY OF MUSASA, A NON-GOVERNMENTAL ORGANISATION BASED IN ZIMBABWE

by

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Dedication and Acknowledgments

I dedicate this work to the Almighty God. He made this all possible, when I almost gave up. My friends and family played a big role supporting when I was studying; my parents, daughters, my grandparents, aunts, uncles thank you for motivating and encouraging me.

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Abstract

Gender-based violence is a global problem that affects women and girls of all races, colour and creed. This study locates gender-based violence within the development agenda, explores related theories and points out how culture, patriarchy and tradition influences gender-based violence perpetration and can also contribute to positive behavior change. This dissertation provides an analysis of gender-based violence globally, in the Southern African region and in Zimbabwe through secondary and primary research. The research focused on women and girls because they are constitute the majority when one looks at the victims of gender-based violence statistics and issues that come out on different communities.

This research contributes to an increased understanding and knowledge of gender-based violence by interrogating the statistics of gender-based violence, response mechanisms and the role civil society organisations play. The primary research utilised guided interviews with the use of questionnaires with individuals and representatives of organisations. Findings indicate a need for greater awareness on the provisions of the Zimbabwe Domestic Violence Act, increased economic empowerment of women and more male inclusion in raising awareness as part of prevention. Key informant discussions with Non-Governmental Organisations (NGO) representatives highlighted the need for programme synergies so that gender-based violence initiatives are holistic. The case study of Musasa is key in assessing the role civil society organisations play in complementing Government actions and strategies.

Key Words: Gender-based violence, domestic violence, gender, Musasa, Zimbabwe, women's rights, feminism and non-governmental organisations.

List of Acronyms

ACBF	African Capacity Building Foundation
AIDS	AcquiredImmunodeficiencySyndrome
CEDAW	Convention on the Elimination of all forms of Discrimination against Women
CIDA	Canadian International Development Agency
CSW	Commission on the Status of Women
DVA	Domestic Violence Act
ESAP	Economic Structural Adjustment Programme
FG	Focus Group
FGD	Focus Group Discussions
FGM	Female genital mutilation
GAD	Gender and Development
GBV	Gender-based violence
GII	Gender Inequality Index
GoZ	Government of Zimbabwe
HDI	Human Development Index
HIV	Human Immunodeficiency Virus
IRC	International Rescue Committee
LAMA	Legal Age of Majority Act
MDC	Movement for Democratic Change
MDG	Millennium Development Goals
MTP	Medium-term plan
NGO	Non-governmental Organisation

PMV	Politically Motivated Violence
RAU	Research and Advocacy Unit
SADC	Southern African Development Community
SAFAIDS	Southern Africa HIV and AIDS Information Dissemination Service
SAPES	Southern African Political Economy Series
SIDA	Swedish International Development Agency
STI	Sexually transmitted infections
TWT	The Women's Trust
UN	United Nations
UNDP	United Nations Development Programme
UNFPA	United Nations Populations Fund
UNICEF	United Nations Children's Fund
UNIFEM	United Nations Development Fund for Women
UNISA	University of South Africa
USAID	United States Agency for International Development
VFU	Victim Friendly Unit
WAD	Women and Development
WAG	Women's Action Group
WASN	Women and Aids Support Network
WCOZ	Women's Coalition of Zimbabwe
WHO	World Health Organisation
WID	Women in Development
WLSA	Women in Law in Southern Africa
YETT	Youth Empowerment and Transformation Trust

ZANU/PF	Zimbabwe African National Union – Patriotic Front
ZUNDAF	Zimbabwe United Nations Development Framework
ZWLA	Zimbabwe Women Lawyer´s Association
ZWRCN	Zimbabwe Women Resource Centre and Network
ZYWNP	Zimbabwe Young Women's Network for Peace-building

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Chapter One

Background and Introduction to the Study

1.1 Introduction to the Study

For sustainable development to be achieved in developing countries, it is imperative for development practitioners to recognize areas of inequalities and social exclusion, including gender disparities in society. Women are the worst affected by increasing poverty levels.Inadequate health facilities, lack of access to education, inadequate reproductive health care facilities, threats and risks posed by the human immunodeficiency (HIV) and Acquired immune deficiency syndrome (AIDS) pandemic, poverty and climate change affect women and girls in developing countries. Whilst all these aspects threaten full advancement of women and girls by decreasing their ability to benefit, access and participate in their economic and social spaces, this dissertation will deal specifically with the issue of violence against women, as it denies them the total fulfilment of human rights.

Violence against women and girls continues to threaten the full enjoyment and advancement of women's rights. Women across the globe are traumatised by physical, emotional and verbal abuse at the hands of, for example, uncles, husbands or intimate partners. Women and girls suffer from all kinds of violence both in and out of their homes. The Zimbabwe National Gender Policy (2013:8) illuminated on the statistics from the Zimbabwe Demographic Health Survey of 2010-11 that show that women and young girls suffer more from various forms of violence as indicated below:

- In 60% of gender-based violence cases, the victims are women and girls
- About 43.4% of the women population experience physical and/or sexual violence
- And 51.3% of girls aged 19 years and below have their first sexual experience forced against their will.

The above statistics are the major reason why this study focused on women and girls.

Gender-based violence is a broad term that encompasses domestic violence, intimate partner violence, politically motivated violence, sexual harassment and violence in the workplace; these characteristics indicate how gender-based violence is entrenched in the day to day lives of women, making it even more difficult to clearly define. It is important to realise that gender-based violence mostly refers to violence perpetrated by men on women and towards LGBTI people. Focus is on women mainly, due to their vulnerability and powerlessness in comparison to men; statistics have also shown that at least one in three women will experience some of form of violence in their lives.

Violence against women is described in the Beijing Declaration as "any act of gender-based violence that results in, or is likely to, result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty in public or private" (Carrillo, Connor, Fried, Sandler and Waldorf, 2003:19). Violence against women, which is perpetuated through cultural norms and traditions, reinforces male dominated power structures and systems that are commonly referred to as patriarchy. Linked to this assertion Kilmartin and Allison (2007:5) clearly show that it is "any attack directed against a (usually female) person due, at least in part, to a disadvantaged position within male-dominated social systems". Furthermore Kilmartin and Allison (2007:5) note that gender-based violence is entrenched in a complicated spider's web of "privilege, toxic masculinity and patriarchy". This is evidenced by the common belief in many African societies that women and children "belong" to men and do not need to have control and decision-making powers within the home and in public spaces as well. These negative patriarchal elements are re-enforced by cultural norms and traditions that include dowry or lobola payments, these further weakens women's ability to be in charge of decisions-making and their livelihoods. Although lobola was intended in its design as a way of strengthening relations between families when marriage happens,

it has been misinterpreted many times to reflect that a woman has been sold off to a man and hence is entailed to do as instructed by the man. Stewart (1992:159) explains that once lobola is paid the woman, her child bearing and earning ability is entirely owned by the husband. In the past decade especially, debates on the usefulness of lobola have been intensified with others arguing that lobola makes women commodities. On the other hand, lobola payments in many cultures still remain an important aspect that has to happen to legitimise marriage.

One of the main violations that women and girls experience globally is rape; Carrillo *et al,* (2003:11) point out that rape is often treated as a crime of passion rather than a misogynist act. Rape and any form of sexual violence are often dealt with as personal, private and domestic matters, which should be managed within the household setup. Rape has been reported as a way of attacking, subjugating, hurting women in countries where civil wars have raged for many years for example the Democratic Republic of Congo. In peaceful times in many countries in Africa, rape of women and children still occur and the perpetrators are never brought to justice. This often promotes a culture of silence as women and children lack the voice to open up and seek justice within systems that do not recognise gender disparities.

Many gender-based violence cases go unreported and are further entrenched within a culture of silence that makes it difficult to gather data and information on its magnitude and long term impact. Gender-based violence has been viewed as a domestic issue with most families preferring to remain silent and "settling" issues in private spheres; thus further weakening the voice of women and children and increasing their vulnerability. In Zimbabwe, most perpetrators of gender-based violence are either the sole breadwinners of the family or have direct control of financial resources, thereby increasing dependency of the victims onto the perpetrators. Made and Mpofu (2005:39) explain that in Zimbabwe unequal power relations between women and men underpin gender-based violence increase. There are cases where young girls who are victims of rape from a relative who provides for the family. At times, the young girl is urged not to report the rape case because of

fear that the breadwinner will be incarcerated and therefore earnings and support for the family lost.

Even where women gather the confidence to report violence to the police or health care professionals, this is weakened by the lack of sensitivity, knowledge and appreciation of gender-based violence as a real development issue requiring urgent attention. Carrillo *et al,* (2003:11) elaborate on this discourse by further alluding that agents of the state, including the police and health care professionals often view gender-based violence as a family matter with no responsibility to intervene; as a result many cases are unreported. The 2016 high profile case of Munyaradzi Kereke who was jailed only after the victim's family applied for private prosecution is a good example. The family of the rape victim and their legal team applied for private prosecution after the State had failed to bring Munyaradzi Kereke to court after the rape case was reported. They claimed insufficient evidence to prosecute. The case dragged on for six years until it was heard via Private Prosecution was ordered by the high court. Munyaradzi Kereke is serving a 10 year sentence for the rape of a minor who is also related to. The Judge who presided over the case spent about three hours reading the judgement and stressed the need for justice for victims of rape.

It is important to recognise that gender-based violence also operates in the "public" spheres and is at times perpetuated by the state through, for example, repressive legislation and failure to prosecute. This increases woman's vulnerability and subordinate role in society as politically motivated violence uses women as pawns for political gains. Due to the patriarchal nature of most societies, there is general acknowledgment that abusive behavior could be triggered by "a husband's use of alcohol, a wife's disrespectful attitude and a wife's sexual infidelity" (Kim and Motsei, 2002:1246).

According to Heise, Ellsberg and Gottmoller (2002:S5) violence against women is the most pervasive yet least recognised human rights violation in the world and is a key human rights issue that limits the victim's ability to enjoy their rights and exercise essential freedoms in social, political and economic spheres of lives.

Gender-based violence reduces the ability of women to participate freely in economic empowerment activities and it further silences victims, especially where health and judiciary services are not sensitive and responsive to their needs. Gender-based violence in whatever form in the home or outside the home goes against the values and principles set forth in the Bill of Rights central to many constitutional laws including the Zimbabwe Constitution of 2013. Desarollo(1997:15) states that:

> Violence against women is a violation of the right to life, liberty and personal safety (article 3); of the right to not be subjected to torture or to cruel, inhuman or degrading treatment or punishment (article 5); of the right to equality before the law and to equal protection under the law (article 7); of the right to a fair trial (articles 8 and 10); of the right to freedom of movement (article 13), and of the freedom of assembly and association (article 20).

Gender-based violence discourses have evolved over time with women rights groups advocating for equal recognition of the rights of women in policy and in practice. As highlighted above the human rights perspective is critical to unpacking the skewed gender and power imbalances that prevail with the different sexes; this is more visible in times of war where women and young girls are used as weapons and raped, tortured or forced into prostitution. In Zimbabwe, for example in 2008, many women and girls were victims of politically motivated violence as they were tortured, beaten and raped and had some of their property destroyed; most have suffered long term effects of being infected with the HIV and raising children born out of rape. The Research and Advocacy Unit (RAU), a civil society organisation in Zimbabwe was at the forefront of documenting some of these experiences and explained that at least three quarters of their study sample were victims of multiple rape, with one woman reporting being abused by a total of thirteen perpetrators and another reporting three separate rape incidents in the June 2008 election period (RAU, 2010: 2).

Many initiatives have been held to bring gender-based violence to the limelight, including the launch of the first Sixteen days of Activism against Gender-based Violence Campaign in 1991, that focused on mobilizing women for the 1993 World

Conference on Human Rights in Vienna, which put reducing violence against women squarely on the human rights agenda. The Sixteen days of Activism against Gender-based Violence campaign is now celebrated and used as a lobby platform worldwide. Every year, there are events and campaigns that happen worldwide to alert people to the issues of gender-based violence and the need to action. The United Nations (UN) General Assembly Declaration on the Elimination of Violence against Women affirms this international consensus. It clearly states and recognises that violence against women and girls is a manifestation of historically unequal power relations between men and women, leading to domination over and discrimination against, women by men and preventing the full advancement of women (UNICEF Innocent Digest, 2000:3).

Specific efforts to reduce all forms of violence against women and girls by numerous national governments have included the promulgation of gender sensitive laws, advocacy, communication campaigns and women's empowerment programmes. The Southern African Development Community (SADC) for example, has gone steps further by adopting a Gender and Development Protocol that issues statements of intent to eradicate violence against women and children and all member states are expected to honour. This protocol requires countries to take measures to prevent and deal with increasing levels of violence against women and children through legal, social, economic, cultural and political policy changes. According to the SADC Gender Protocol Barometer, the protocol clearly seeks to ensure that all SADC states enact and enforce legislation on gender-based violence by 2015 (SADC, 2012:162).

Thus most countries within the Southern African Region, including Zimbabwe, Malawi and South Africa have domestic violence laws that provide frameworks for dealing with gender-based violence cases. In South Africa, for example, several laws, including the Domestic Violence Act (no 118 of 1998); the Policy Framework and Strategy for Shelters for Victims of Domestic Violence and the Maintenance Act no 99 of 1996, are important legal frameworks meant to deal with the complex issue of gender-based violence by facilitating justice, temporary shelter and financial assistance through maintenance. In addition organisations such as Gender Links and

Sonke Gender Justice have been instrumental in attending to gender-based violence issues in South Africa. Both organisations have been running campaigns that the national government has taken note of.

In Malawi and Zimbabwe, domestic violence laws were passed by the respective Parliaments in 2006, giving women and men a framework for dealing with gender-based violence. Although these are positive steps, there have been challenges in ensuring full implementation of these laws, including lack of knowledge of these laws by communities, lack of adequate capacity by judicial systems to manage these cases, in addition to the stigma associated with gender-based violence reporting.

International estimates by the World Health Organization (WHO) show that one woman out of every five will be a victim of rape or attempted rape in her lifetime (Carrillo *et al,*2003:12). This clearly shows the seriousness of the issue of rape and associated violence. In a study in 2012 by Gender Links, in partnership with the Ministry of Women Affairs, Gender and Community Development in Zimbabwe, it was noted that over two thirds, that is, 68% of women interviewed, had experienced some form of violence in their lifetime. The most common types of violence that were recorded from participants from that research were physical, economic and sexual (Gender Links, 2012:11). In addition to women facing violence, their participation in decision making positions is limited due to lack of adequate education for example. According to the above source only 17.9 per cent of parliamentary seats are held by women, and 48.8 per cent of adult women have reached secondary or higher levels of education, compared to 62.0 per cent of their male counterparts; this in itself limits and weakens the voice of women and even their participation in public spaces. This is despite the promulgation of various laws and the signature, ratification and accession to several regional and international declarations, conventions and protocols aimed at creating an enabling environment for the attainment of equity and equality between men and women.

- In the 2013 to 2017 National Gender Policy, the Ministry of Women Affairs, Gender and Community Development points out gender-based violence as a

key developmental challenge that requires a radical, multi-sectoral and innovative approach in order to effectively reduce it.

The United Nations Populations Fund (UNFPA, 2015) reports that in Zimbabwe, it is estimated that 25% of all women experience sexual abuse, 47% are physically abused and 57% are emotionally abused. It should be noted that there is often disparity in these statistics due to various data collection and analysis utilized. Violence against women, especially wife beating, is common and even tolerated in some Zimbabwean households. These startling statistics show how women in Zimbabwe suffer from all forms of violence within the homes in Zimbabwe, including physical, sexual, financial and psychological abuse. The Ministry of Women Affairs, Gender and Community Development, as part of its policy work on gender, seeks to reduce all forms of violence as they limit the full participation of women in social and economic spheres. This Ministry has many strategies in place, including ensuring that policy reforms are fully supported by institutional reforms, availability of information and more communication channels. The National Gender Policy is a key implementation framework of the Government of Zimbabwe's economic blueprint, the Medium-Term Policy (MTP), which recognises the negative effect violence against women has on the development of a country.

The media is also continuously reporting cases of violence, rape, incest and sexual abuse of women within the home. Social media has also become important especially aimed towards ending violence against women and girls. Various social media groups where women participate have become important for many women as a source of information about where they can find help. However, it is not every woman in Zimbabwe who has access to the information on such platforms. Women remain disadvantaged in society and low levels of literacy, economic dependence on men and negative social norms further subject women to societal discrimination.

Customary practices such as the practice of pledging a young woman to marriage with a partner not of her choice, wife inheritance and offering young women as compensation in inter-family disputes are deeply rooted in Zimbabwe. This is a good

example that shows the extent of subjugation and discrimination women and girls face in Zimbabwe. The United Nations draft framework for Development Assistance in Zimbabwe for 2012-2015 (ZUNDAF, 2011:15), clearly articulates gender-based violence as a challenge that requires concerted efforts, together with other gender related issues for example issues to do with culture and how some cultural practices supports gender-based violence. Indeed there is a problem, but to what extent have non-governmental organisations (NGOs) initiatives been able to make an impact? What are the lessons and what more can be done towards reducing the rate of gender-based violence in Zimbabwe and other countries. These are some of the questions that underlie this research field.

In Zimbabwe several statutory provisions exist to bring justice to gender-based violence cases, including the Domestic Violence Act (DVA) of 2006, the Sexual Offences Act of 2002, later repealed in 2006 by the Criminal Law and Codification Act, and the Maintenance Act of 1987. Whilst these provisions exist to protect women and children, many challenges are experienced by women even before they approach service providers. In Zimbabwe organizations such as Musasa, Zimbabwe Women Lawyers Association (ZWLA), the Women's Action Group (WAG), Women and AIDS Support Network (WASN) and the Zimbabwe Women's Resource Centre and Network (ZWRCN), concentrate on improving women's knowledge of their legal rights, increasing the economic power and combating domestic violence. They perform an important function and provide a service that goes beyond just educating women on the legal, economic and social rights. In view of such NGO initiatives it is important to assess development initiatives and efforts towards reducing gender-based violence by providing a snapshot of the current situation in Zimbabwe versus activities being conducted, identifying existing gaps and providing insight on what more can be done to improve the situation towards full empowerment and recognition of women's and girls' rights.

1.2 Research Problem

One of the many developmental challenges Zimbabwe and many countries in Africa face is that of gender-based violence. There are many challenging conditions that deny women and girls the ability to control practices that increase their vulnerability, reduce their ability to fight poverty and maintain the stability of family and societies. Without improving the status of women, it is a fallacy to expect any real progress in society, especially in the battle against HIV and AIDS and poverty. There are many factors that seem to perpetuate and deepen the silence on gender-based violence and some of them include the following:

- Women generally have low status within their communities therefore sometimes they are not taken seriously when they raise issues that are troubling them or things they need help with to improve their lives.
- Culture and religion promote the subordination of women and girls even from a young age, when for example, in some cultures, a girl's education is not prioritised in comparison to boys. Bisika (2008:1884) asserts this point by stating that some cultural practices and beliefs perpetuate gender-based violence through for example the notion that the man is the head of the household.
- The judicial system is very cumbersome and most victims of rape, for example, find it traumatising, time-consuming and costly and end up withdrawing their cases because of fear of being further victimised.
- Furthermore in some cultures victims of rape are married off, thereby justifying or legalising the crime. This results in a situation where the woman endures emotional scares for a long time.

Gender-based violence is a global pandemic that increases vulnerability of women and girls especially in developing nations. The dissertation will investigate the extent of the issue of gender-based violence, its magnitude and response at various levels by Government and other actors. This study recognises efforts spearheaded by government, civil society organisations and individuals to reduce gender-based violence.In some instances, the efforts by governments, civil society and individual

initiatives have made positive contributions in so far as reducing violence against women is concerned. Some of the strategies that have made notable efforts include advocacy and empowerment campaigns, women/girl child rescue initiatives, training of service providers, including judiciary and health care officials and legal aid programmes. Although there is a lot more that still need to be done to attend to violence against women and girls, this study acknowledges the efforts that currently exist. However, with the use of the secondary and primary data sources the studycollected and analysed the initiativeswith the aim of bringing out good practices and opportunities for intervention and leverage.

Secondary data collection included literature review of articles, books, reports and studies. The aim was to have a global overview of the context within which gender-based violence occurs. To further substantiate findings of secondary data, interviews were held with individual respondents, Government and other NGO representatives in Zimbabwewho work on gender-based violence issues. This evidence based approach enabled a thorough review of gender-based violence around pertinent and complex issues that include violence, patriarchy, culture, power issues and poverty.

In Zimbabwe, women's rights organisations like Musasa, respond to violence against women and girls by offering psycho-social support, shelter and also facilitating referrals for those who require legal services to Zimbabwe Women Lawyers Association (ZWLA). This research incorporates a case study analysis of Musasa; a strategic organisation in implementing activities to end gender-based violence in Zimbabwe.

1.3 Research objectives

The primary objective of this study is to explore the extent of gender-based violence in Zimbabwe with an emphasis on Musasa as a case study. Furthermore, an analysis of the organisation's programmes aimed at gender-based violence is interrogated. In order to effectively achieve this, the research will focus on:

a. Examination of gender-based violence within the international context by showing its various forms, magnitude as well as measures other countries have taken to end domestic violence.

b. Documentation of the forms, extent and magnitude of gender-based violence in Zimbabwe. This will assess gender-based violence against the background of discriminatory cultural practices, policy reform and the role of civil society organisations.

c. Describing and analysing the statutory context relating to the elimination of gender-based violence in Zimbabwe.

d. Providing a detailed analysis of the role played by Musasa in raising awareness on gender-based violence in Zimbabwe. This will identify successes, failures and lessons learnt by the organisation in its programming.

e. Based on analysis of the findings; the study aims to offer recommendations to assist Musasa and like-minded organisations to combat violence against women and girls in Zimbabwe. This comes from the researcher's belief that research should not just be done for the sake of it but research findings should be made available to both individuals and organisations who can make use of the findings to in the work they do.

1.4 Scope of the Study

The study will focus on assessing the extent of gender-based violence in Zimbabwe and will, by means of a case study, provide an analysis of the role played by Musasa, a women's organisation implementing gender-based violence programmes. The research will provide insights into the status of gender-based violence in Zimbabwe, statutory provisions available and how the economy, HIV and AIDS are correlated to this problem, taking into cognisance the global framework. It is clear that feminisation of poverty has worsened the economic and social insecurity of women and low economic status, due to a combination of factors such as inadequate economic base,

migration of people (Diaspora), inability to access means of production and the involvement of women in the informal sector where they are least protected. These issues are pertinent and interrelated to violence against women and girls and further show the complexities of dealing with this developmental challenge of gender-based violence. This study will not only analyse each of the above-mentioned issues in detail, but will seek to show the inter-connectedness of gender-based violence with other development issues and that dealing with gender-based violence and related issues requires a multi-sectoral approach.

1.5 Importance of the study

Gender equality is a precondition for sustainable development. A discussion of gender-based violence is incomplete if one leaves out the issue of gender equality. For sound development efforts to be achieved, it is important to find ways to eradicate gender-based violence and provide an environment for women to be able to enjoy their lives among other gender issues affecting women. Kofi Annan stated that "Violence against women knows no boundaries of geography, culture or wealth. As long as it continues we cannot claim to be making progress towards equality, development and peace"; it is thus important to assess initiatives to date, on reducing the rates of violence against women and empowering them (Carrillo *et al*, 2003:8). Violence against women reduces their productive capacity, as victims of violence spend more time seeking medical assistance and judicial recourse, instead of pursuing economic activities. Gender-based violence has left some victims dead, others damaged physically and emotionally with no hope of recovery; this becomes a cycle in which the next generation is caught in a poverty trap and in such situations gender equality is not even seen to exist and be experienced by victims of violence who exist at the margins of the economy.

However, it is important to highlight that a lot of progress has been made since the 1970s, when feminists spearheaded the Women in Development (WID) approach, a feminist and radical perspective that brought women's issues for discussion in both private and public spaces. This approach did not see men as partners in

development, but rather as opponents. According to Schuler (1992:3) "WID issues were high on the agenda of both the Inter-Governmental and the non-governmental conferences in Copenhagen (1980) and Nairobi (1985)". Kabeer (1994: 5) explains that during the WID era women were brought onto the agenda on very "sex specific terms" as housewives or mothers whilst men participated as household heads and productive agents The WID approaches were overtaken by the Women and Development approach (WAD) that sought to ensure women enjoyed their rights. Over time it was recognised that there was need for a more inclusive and holistic process in tackling gender issues and the Gender and Development approach (GAD). Kabeer (2015:189) explains that the notion of GAD focused more on inequality and wealth inequality in both poor and affluent countries by focusing on inequalities between socially defined groups and those based on marginalisation due to gender, race or caste.

This study comes at a time when girls are being abused even at schools and the need for protection is high. Organizations such as Musasa continue to lobby for justice and for perpetrators to be appropriately punished. Many rape victims, women or girls do not report due to lack of effective support mechanisms for survivors of sexual violence. In Zimbabwe, the Domestic Violence Act (DVA) enacted in 2006 seeks to provide more protection to women and girls and deter perpetrators. However, Zimbabwean women and girls continue to battle with the effects of all kinds of violence. One example of this is the politically motivated violence in the aftermath of the June 2008 elections; although this study will not analyse this in detail, it will highlight how this redirected the work of Musasa.

1.6 Research Design

There is lack of empirical substantive data on the extent of gender-based violence in Zimbabwe. In order to overcome this, the researcher utilised a combination of quantitative and qualitative research techniques that included secondary and primary research. Primary research was conducted through questionnaires, key informant interviews, case study analysis and focus group discussions (FGDs). Research

questions answering to the "what", "why" and "how", of gender-based violence were developed by the researcher and pre-tested before actual field research.

A combination of secondary data sources were utilised to complement primary research and to counter the challenge of lack of comprehensive data and research databases in Zimbabwe, on gender-based violence in particular. This dissertation provides evidence-based learning on gender-based violence trends, statistics, triggers and actions, taken by various stakeholders, including Governments, social movements and civil society organisations at large. The research was designed to utilise a combination of methods that is cost-effective, timely and reliable.

1.7 Chapter Layout

Chapter one: **Introduction -** This chapter introduces the research by providing clear background on the research issue. The research problem is defined and placed into context for readers. The objectives and justification of the study are also stated and explained in detail. This chapter also provides an outline of the dissertation and layout of chapters.

Chapter two: Gender-based violence International and Theoretical discourse - This chapter gives an international and theoretical basis for the study by providing detail on and definitions of gender-based violence, how it affects women and girls and trajectories made in reducing its extent and effects globally. This chapter critically analyses the impact of the international context on localising gender-based violence programming in Zimbabwe, the role of the State, civil society organisations and communities in identifying gaps and opportunities in gender-based violence.

Chapter three: Gender-Based Violence in Zimbabwe - Chapter three builds on chapter two by showing the complexities and power dynamics of gender-based violence in Zimbabwe. This chapter provides an overview of gender-based violence in Zimbabwe by focusing on the magnitude and

extent of gender-based violence in Zimbabwe, legal instruments created to protect women and girls, current debates and trends. This chapter also highlights some gender-based violence initiatives spearheaded by the Government of Zimbabwe (GoZ), through the Ministry of Women Affairs, Gender and Community Development. In addition, as part of literature review this chapter also highlights programmes that other civil society organisations are implementing on gender-based violence in Zimbabwe; hence giving the necessary background information for a comparative analysis on the work of Musasa.

Chapter 4: Data Analysis and Research Findings - This chapter gives an outline of the research methodology for the dissertation, by showing evidence-based techniques that link readers to the research process in line with the objectives of the study. The researcher provides an overview of data collection techniques, including secondary and primary data analysis, interviews held with key organisations and individuals involved in gender-based violence programming and focus group discussion findings. The chapter also outlines the scope of the study.

Chapter 5: Musasa Experience: A Case Study - This chapter provides a detailed analysis of Musasa in light of experiences it has gone through in implementing projects on gender-based violence. The chapter summarises the work that Musasa has done and how it links with the work of other civil society organisations, as highlighted in chapter 3.

Chapter 6: Research Findings - Chapter six provides a detailed analysis of the primary research which will lead to the conclusion and final chapter this chapter details the research findings in relation to the research objectives and the primary data collected. This chapter draws conclusions from the data collected and also links these findings to broader gender-based violence issues, highlighted in chapters two and three. This chapter focuses on showing how gender-based violence triggers are key to finding lasting solutions to gender-based violence in Zimbabwe.

Chapter 7:Conclusion and Recommendations - This chapter provides a summary and conclusion for the dissertation and also offers recommendations for development practitioners with special focus on primary data research findings.

1.8 Conclusion

The conclusion of the dissertation makes reference to the critical issues that are discussed in this dissertation to demonstrate that gender-based violence is a development problem that affects the health and well-being of women. This dissertation is a critical analysis of some of the gender dynamics and will, through a primary research, show the general levels of awareness by women and men on gender-based violence. This research provides an opportunity to critically assess the magnitude and extent of gender-based violence against women and girls in Zimbabwe.

Chapter 2
Gender-based Violence: A Review of Literature

2.1 Introduction

This chapter provides an overview of the international and theoretical discourse underlying the study. This chapter provides detail on and definitions of gender-based violence, how it affects the advancement of women and what more can be done to reduce its impact in view of other international contexts. Furthermore the researcher analyses progress made in reducing gender-based violence globally, including for example the enactment of numerous legislations aimed at facilitating effective and participatory gender-based violence interventions. This chapter shows how violence against women is a real challenge to development. Heyzer (2003:7) further affirms that gender-based violence is a pandemic that requires concerted efforts in reducing it.

2.2 Definition of Gender

The study is premised on the gender dynamics that exists in all societies. Gender broadly refers to norms, values and behaviors that are associated with sex that is either being female or male. It is also important to distinguish between gender and sex as these roles and expectations influence how society gender violence is influenced by societal attitudes among men and women. According to March, Smyth and Mukhopadhyay (1999:16) gender is "used to describe all the society given attributes, roles, activities, and responsibilities connected to being male or female in a given society". As such these societal attributes determine influence behavior and in this particular dissertation gender-based violence. A more encompassing approach was introduced to incorporate the role of men and ensure that they play an active role in development issues. This study is positioned within this history and will analyse the progression of gender-based violence in Zimbabwe.

Another area of concern in defining gender is the inclusion of lesbian, gay, bisexual, transgender and intersex (LGTI) people. Breen and Nell (2011:33) explains that in South Africa for example LGBTI are stigmatized for their perceived sexual orientation, gender identity and biological variance. Khumalo, Msimang, Bollbach(2014:11) in an analysis on gender-based violence explain that women's experiences of violence vary in accordance with status, with some groups of women being more vulnerable including women with disabilities, lesbian, gay, bisexual and transgender women, and refugees. While the experience of violence varies, what is clear is that the problem of violence is significant and widespread in South Africa. This is particularly reflective of Zimbabwe where space remains largely closed for LGBTI people with no public discussion on the issue of LGBTI rights. The LGBTI community in Zimbabwe is criminalised and stigmatised and they can face violence or even arrest if identified. Moshenberg (2009:2) further expands this by explaining that women, gay, lesbians, transsexuals, intersex, girls, boys around the world suffer sexual and gender-based violence based on for example their attire. Whilst this dissertation will not explore the violence and discrimination faced by LGBTI, it is critical to take note of its existence. This dissertation thus focuses on gender-based violence as it affects women and girls.

2.3 Background to and Definition of Gender-Based Violence

Gender-based violence is deeply rooted in patriarchy and culture, making it difficult to address it without analysing such key drivers for violence. Gender-based violence is reflective of existing power imbalances within societies and acts as a strategy to maintain the status quo by power holders. Heise, Ellsberg and Gottmoeler, (2002: S8) assert this finding by stating that "violence against women is most common where gender roles are rigidly defined and enforced and where the concept of masculinity is linked to toughness, male honor, or dominance". Many cases of gender-based violence are unreported and consequently the effects are not adequately documented. Gender-based violence is intertwined in broader development issues and this chapter explores the full context of gender-based

violence within reproductive health, conflict, HIV and AIDS and poverty. In a statistical analysis of how gender-based violence is a worldwide phenomenon, Carrillo *et al,* (2003:8) highlight that:

- Annually thousands of women suffer dowry-related deaths or are disfigured by acid in for example Bangladesh, Colombia, India and Nigeria.
- In the United States health related costs of rape, physical assault, stalking and homicide by intimate partners account for more than $5.8 billion every year.
- Globally one in three women suffer violence that includes being beaten, raped, assaulted, trafficked, harassed or forced to submit to harmful practices, including female genital mutilation (FGM).

The intricacy of gender-based violence is that it is often difficult to measure and effectively respond to. Gender-based violence is widespread and affects women of all societies, races, cultures, religion, socio-political and economic backgrounds. Women are subjected to many forms of physical, sexual and/or psychological harm, including battering, rape, marital rape, forced marriage and "honour" killings. Gender-based violence is violence that targets individuals on the basis of their sex. The term gender-based violence is commonly used to refer to violence that affects women and girls and is at times used interchangeably to talk about violence against women and girls. Men too can be victims of gender-based violence, but this study will focus on women and children as they are more vulnerable to violence and in they make up the majority of victims of gender-based violence in statistics.

In order to understand the magnitude of gender-based violence and appreciate its effect on women, it is important to understand the gravity of gender-based violence through a snapshot analysis of several countries. Below are brief snapshots:

a) According to a South African antenatal survey on gender-based violence, conducted by Usdin and Scheepers (2005:2434), 38% of women had experienced domestic violence at some point and 35% whilst pregnant,

b) A WHO study (2005:15) indicated that more than 50% of women in Bangladesh, Ethiopia, Peru and Tanzania were subjected to physical or sexual

violence by intimate partners and in rural Ethiopia the corresponding figure was 71%. The WHO also notes that 30% of women in the United Kingdom were physically abused by their partners and 22% in the United States of America.

c) At least 2 million girls are at risk of FGM each year in at least 28 countries in Sub-Saharan Africa and in Malaysia, Iraq and Indonesia (USAID 2012:7).

Gender-based violence is a broad term that encompasses domestic violence, intimate partner violence, politically motivated violence, sexual harassment and violence in the workplace; these characteristics indicate how gender-based violence is entrenched in the day to day lives of women, making it even more difficult to clearly define. Heise, Ellsberg and Gottmoeller (2002:S6) further state that gender-based violence "includes a host of harmful behaviors that are directed at women and girls because of their sex, including with abuse, sexual assault, dowry related murder, marital rape, selective malnourishment of female children, forced prostitution, female genital mutilation and sexual abuse of female children". Whilst this dissertation acknowledges that men, boys and the LGBTI community do face gender-based violence, the study will be premised on women and girls being the most vulnerable in Zimbabwe. Carrillo (2000:11) explains that gender-based violence is "largely perpetuated by men, silenced by custom, institutionalized in laws and state systems, and passed from one generation to the next".

The concept of gender-based violence is one that has evolved with time in women's rights discourses; an aspect this section explains. Gender-based violence has been known to be widely connected to the spread of HIV and AIDS and relative reproductive challenges for women, including unwanted pregnancies, illegal abortions, sexually transmitted diseases and other psycho-social challenges. Gender-based violence stems from cultures that generally tolerate the subordination of women and where men are not questioned, even if they have multiple sexual relations and still demand sex from their wives or partners, thereby triggering resistance and violence. Furthermore, gender-based violence is common in many

societies, including developed countries. It cuts across race, ethnicity class or caste and is entrenched in these societies and therefore it is hard to uproot it. Gender-based violence is closely linked to discourses of gender inequalities.In many societies, gender violence issues are closely linked to gender inequality issues and efforts to deal with both are often advocated for since the link between the has long been documented as close.

In a series on Domestic Violence and the Law in Colonial and Postcolonial Africa by Burill, Roberts and Thornberry (2010:2), the authors explain that the terms: gender-based violence, violence against women and intimate partner violence are most commonly used to describe violence against women by men further noting that the legal response to cases of gender-based violence was very much dealt with in the nuclear family.

Women, because of their biological make-up and lack of physical strength, are more vulnerable to violence. This coupled with limited decision-making power, limited vulnerable resources, low literacy levels and lack of basic knowledge on their rights, increases their vulnerability to violence. Even where women are economically empowered, at times they fail to assert themselves due to negative cultural and patriarchal norms that entrench male supremacy and dominance that further suppress women; these include lobola[1] or payment of dowry, pledging of young girls to spirits and female genital mutilation. Women are vulnerable within the households where they fail to assert themselves, this is seen even in wider societies were women are very few in decision making positions.

From the context above it can be evidenced that defining gender-based violence is in itself a challenge with many scholars building their own theoretical definitions. The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) of 1979 provides a working definition that has been widely accepted and utilised by different players working on gender-based violence related issues. Other

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[1]*Lobola refers money or cattle that is paid or bought to the parents of the girl who is to be married (Maselesele 2009: 2534)*

definitions of gender-based violence also speak to the same key components. For example, according to a USAID Strategic Framework for the prevention of and response to gender-based violence in Eastern, Southern and Central Africa (2009:3), gender-based violence is a **"**term for any harmful act that is perpetuated against a person's will and that is based on socially ascribed (gender) differences between males and females"**.** From this definition we realise that gender-based violence involves unequal power relations and force on powerless individuals and is perpetrated in both public and private spheres.

The USAID strategy further stresses that, while gender-based violence includes many forms of violence, including those stated above, some of which affect men and boys, this term specifically refers to violence against women and girls due to their socially unequal power relations in society and is a way of maintaining patriarchal relations. Gender-based violence refers to those inequalities that are perpetuated by society due to socially ascribed norms that render women as the weaker sex to be at a disadvantage. The USAID gender equality and female empowerment policy (2012:7) states that gender-based violence is a constraint to individual and societal development, as women who experience violence are less likely to earn a living and be able to care for their children. As a result violence in the home, for example, is often not spoken about and victims that include women and children do not receive adequate support for prevention and recovery. This further increase their risk to male domination and suppression as most patriarchs withdraw financial support to the wife or partner, marry off young girls or deny them access to education, preferring to send boys.

Gender-based violence is widely categorised into sexual, physical, emotional and or psychological, harmful cultural practices and socio-economic violence. In most cases gender-based violence victims suffer a combination of violations that include sexual, emotional and physical abuse. Furthermore in defining Intimate Partner Violence, a UN Report came out with four defining characteristics as highlighted in tabular format by Burrill, Roberts & Thornberry (2010:4):

Physical Violence	Slapping and throwing something, pushing or choking, pinching, pulling a woman's hair, hitting, clubbing, kicking, dragging, burning, throwing acid or boiling water, threatening or actually using a weapon.
Sexual Violence	Being forced to have sexual intercourse when the female partner did not want because she was afraid of what the partner might do; was forced to do something sexual that she found degrading or humiliating, specific attacks on the breasts or genitals.
Emotional Violence	Being insulted or made to feel bad about herself, being belittled or humiliated in front of others, being scared of the male perpetrator, by the way the male partner looked at her, by yelling, by smashing things, by having the male partner threaten to hurt someone she cared about, harassment, degrading comments, threatening with divorce or intentions of taking another wife
Controlling behaviour	Being kept from seeing friends, being restricted from seeing her family of birth, by the male partner insisting on knowing where she is at all times, by ignoring her or treating her with indifference, by getting angry if she speaks to another man, by being suspicious that she was unfaithful and by demanding that she asks his permission before seeking health care for herself, isolation, deprivation of physical and economic resources, restricting access to family income, excessive possessiveness

Table 2.1 Gender-based violence definitions
Source: Burrill, Roberts & Thornberry (2010:4)

From the above characteristics it becomes apparent that there is a thin line in characterising gender-based violence, due to inherent traits that can be used outside domestic setups including the use of excessive force, powerlessness, unwillingness through extension of patriarchal norms and behaviours that, for example, a wife or partner should not deny him sex at any given time. This furthers the assertion that there are strong linkages between gender-based violence and reproductive health as the ensuing force leads to damage on internal organs and spread of STIs. In many African cultures in particular it is widely accepted for men to have many wives and sexual relationships. In Kenya it is estimated that a woman is sexually violated every thirty minutes, but due to stigma, fear of reprisal, ignorance of the law and one's rights, many women keep quiet, feel trapped and helpless and often suffer in silence (Njogu and McHardy, 2009:34).

Gender-based violence in itself is a complex challenge that is heightened by cultural, patriarchal and political factors. Culture, tradition and religion is central to triggering gender-based violence and further causing harm to women's reproduction, well-being and participation in the economy and society. This chapter unpacks factors that trigger gender-based violence with special focus on gender, patriarchy, politics and sexual health rights. International Organisations like UN Women and the WHO have been influential in conducting research on the magnitude and impact of gender-based violence.

A WHO study conducted in 2005 noted that the proportion of ever-partnered women who had experienced physical and sexual violence by an intimate partner in their lifetime, ranged from 15% to 71% of women interviewed, with most research sites averaging 29% to 62% (WHO, 2005:15).

It is clear that there is need for wider public understanding of the gender-based violence concept, as well as its characteristics in order to have effective mechanisms for reducing it. CEDAW is a mechanism meant to address the structural challenges of gender-based violence which unfortunately go beyond the household, but are

entrenched in state systems including health, police and judicial service provision.Some of these systems are not gender sensitive as they are dominated by patriarchal mind-sets and the number of women in decision making is also limited. It is critical for state machineries to contribute to the reduction in gender-based violence prevalence, through gender sensitive programming and responsiveness.

Gender-based violence issues are treated as domestic issues that should be settled within the household and this has had some difficulties in ensuring laws are enforced and harsh sentences given to deter perpetrators. In their analysis of gender-based violence, Wies and Haldane (2011:7) explain that in order to fully address gender-based violence, there is need to note that gender-based violence is structural violence that is systematically perpetrated up to macro levels by entrenching oppression and exploitation. This means that even at household level, gender-based violence is deeply sustained using culture or tradition and this unfortunately transcends to the broader economy, for example when women have limited decision making in the household, this to some extent can be mirrored with low numbers of women in decision-making positions at higher levels including parliament.

In order to fully understand the emergence of gender-based violence as a development issue, it is important to analyse discourses around it. The next section will analyse the evolution of gender-based violence and linkages with other development issues.

2.4 Evolution of Women's Rights and Gender-based Violence

Feminist movements around the world have played an important role in placing women's issues like domestic violence on the development agenda with a lot of community based organisations leading and supporting this process, especially in developing world. Across all divides feminist movements have been at the core of challenging human rights violations and as agents of change, such as domestic violence, rape, early marriages by young girls and access to basic social services.

Movements, like the "battered" women's movement of the late 1960s and early 1970s organised action to raise public awareness about rape, changes in laws, police procedures and service provision (Schuler, 1992: 2). These feminist movements enabled women to share experiences and gain a sense of importance beyond traditional family structures. Most of these movements saw women organising to address a specific issue of concern to all. Kilmartin and Allison (2007:175) exemplify this aspect by stating that the women are and have always been at the forefront of the movement of social change by raising awareness beyond existing stereotypes. Thus development issues that affect women and girls like rape, domestic abuse and their general low societal status, have led women to galvanise coordinated and at times ad hoc responses in the forms of advocacy campaigns, global meetings and mass movements involving women from the grassroots to the bourgeoisie.

Schuler (1992:2) refers to the ground breaking research by the Esther Boserup in 1972 and it was recommended which contribution to socio-economic development and recommendation by women be seriously considered in planning and programming. During this important phase (1972 to 1985) it became clear that women and women's issues were missing in the development agenda and the drive towards ending poverty globally. Kabeer (2003: 11) further asserts this by explaining that in the 1970s, when greater attention was being paid to basic needs, rural productivity and the informal sector there was also growing advocacy around issues of women in development for more equity as women where the poorest of the poor . Furthermore female households were among the poorest households and were also in charge of providing for the family and this saw an increase in income generating projects for women intended to help them meet these needs without doing much to change the gender biases in poverty alleviation (Kabeer, 2003: 13-14).

Tinker (1990:31) also acknowledges that the three world conference legitimised women's concerns and increased responsiveness by global leaders on women's issues. Furthermore Heyzer (2003: 21) provides a clear analysis and reference of global events, that led to the establishment of frameworks that promote the rights of

women by noting how the women's conferences held in Mexico in 1975, Copenhagen held in 1980 and Nairobi held in 1985 thus setting the tone and framework for increased recognition of women issues globally known as the United Nations (UN) Decade for Women. The Mexico conference led to the adoption of the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) in 1979, which incorporated women into the sphere of human rights, where various conventions and articles have been passed with the aim of reducing gender inequalities, including violence against women and girls. As a result UN Agencies have been at the forefront of facilitating mechanisms for governments and non-governmental organisations to fight violence against women. The Commission on the Status of Women (CSW) is directly responsible for formulating international frameworks that ensure the advancement of women globally. CSW convenes annually in New York to analyse progress made by countries in fighting gender-based violence and to assess key issues for ensuring that gender-based violence stays on the development agenda.

In the early 1990s, women's rights issues and gender-based violence came to the fore again, led by women's rights activists during the Vienna World Conference on Human Rights of 1993, the International Conference on Population and Development held in Cairo in 1994, and the Fourth World Conference on Women, which met in Beijing in 1995. Carrillo (2002:S16) summarises the key issues from these conferences as follows:

- The Vienna conference issued a call stressing the need to eliminate all forms of violence against women by stating that 'gender-based violence and all forms of sexual harassment and exploitation, including those resulting from cultural prejudices are incompatible with the dignity and worth of the human person and must be eliminated'. The Vienna World Conference on Human Rights supported the establishment of a Special Rapporteur on Violence against Women.
- The Cairo conference emerged as a cornerstone in the fight for women's empowerment. It became clear that violence against women is a form of

control of women's health and sexuality and a clear obstacle to women's rights to self-determination, in matters related to their reproduction.

- In Beijing, the understanding of violence against women as a human right and development issue, was further elaborated. In 2000 there was another conference, titled Beijing+5, which sought to ensure that women's issues remain on the development agenda. The Platform for Action of the Beijing conference, summarizes governments' agreement that 'violence against women is an obstacle to the achievement of the objectives of equality, development and peace;' stating that violence against women 'both violates and impairs the enjoyment by women of their human rights and fundamental freedoms'.

In addition to these, the following is a summary of some of the important developments in the history of women's rights evolution (Heyzer, 2003: 21):

- In 1989 the Committee on the Elimination of Discrimination against Women adopted general recommendation 12 on violence against women; general recommendation 14 addressed female circumcision and other harmful cultural traditional practices;
- In 1992 the committee adopted general recommendation 19, which identifies gender-based violence as a key development issue from all levels, including the state and showing that states may be directly responsible for violence.
- The Declaration on the Elimination of Violence against Women of 1993 was a major victory for activists, as it gave governments the obligation to address violence against women.
- Launch of the Special Rapporteur on Violence against Women, including its causes and consequences in 1994.
- General Assembly Resolution 52/86 on Crime Prevention Justice Measures to Eliminate Violence against Women, 1997 that urged member states to ensure that women are treated fairly by the criminal justice system.

- Statute of the International Criminal Court (Rome Statute) 1998 that recognised rape, sexual slavery, forced prostitution, pregnancy and others as war crimes.
- Optional Protocol to CEDAW, 1999 that allowed individuals and groups to bring petitions to concerning violations of the women's conventions.
- General Comment 28 on Equality of Rights between Men and Women (Article 3, International Covenant on civil and political rights), 2000 that was adopted by the Human Rights Council and asserts the responsibility of States to provide for the equal enjoyment of rights.
- UN Security Council Resolution 1325 on Women, Peace and Security, 2000 that provides a framework for addressing women's need for protection and conflict.
- UN Convention on Transnational Organized Crime, 2000 that includes a protocol to Prevent, Suppress and Punish Trafficking in persons, especially women and children.

In 1991 Women's Organizations launched the first Sixteen days of Activism against Violence campaign, starting on 25 November to 10 December, whose main focus was mobilizing women for the 1993 World Conference on Human Rights in Vienna, which put reducing violence against women squarely on the human rights agenda. The 16 days of activism are recognised and celebrated globally, with countries customising gender-based violence messages and campaigns to the context (Carrillo *et al,* 2003:27). In most countries UN Women, in partnership with other NGOs and Ministries responsible for Gender and Development, develop advocacy messages and campaigns that are meant to raise the profile for gender-based violence issues by facilitating a culture of peace and gender equity. Beyond 2000 several other measures have taken place to ensure that women's issues are on the agenda and this includes the SADC Protocol on Gender and Development of 2008. In 2003 the Protocol of the Rights of Women in Africa was adopted to complement the African Charter on Human and People's Rights.

2.5 Gender-based Violence Connections

As noted in section 2.2, gender-based violence is a global problem that has evolved as an area of research and as a development issue with various theories and approaches seeking to define key drivers and push factors that makes this one of the most complex issues to define and solve globally. This section explores various theories and perspectives around gender-based violence, showing how these shape and define gender-based violence as a research topic. The following sub-sections provide an analysis of some of the factors that perpetuate gender-based violence.

2.5.1 Gender and Violence

Research into individual-level risk factors indicates violence is a learned behaviour: for instance, boys who witness or experience violence as children are more likely to use violence against women as adults, and a history of sexual abuse distorts perceptions about sexual violence and the risk of HIV infection (Rumbold, 2008:14). Women globally continue to face brutal attacks within their homes and their communities. Gender-based violence issues are broadly defined with the household, community and state levels, thus making it a complex interplay of various factors.

Heise, Ellsberg &Gottmeller (2002:S7), using the ecological framework, seek to understand the "interplay of personal, situational and socio-cultural factors that combine to cause abuse" thus making some states like Papua New Guinea less prone to gender-based violence. This model has four inner circles:
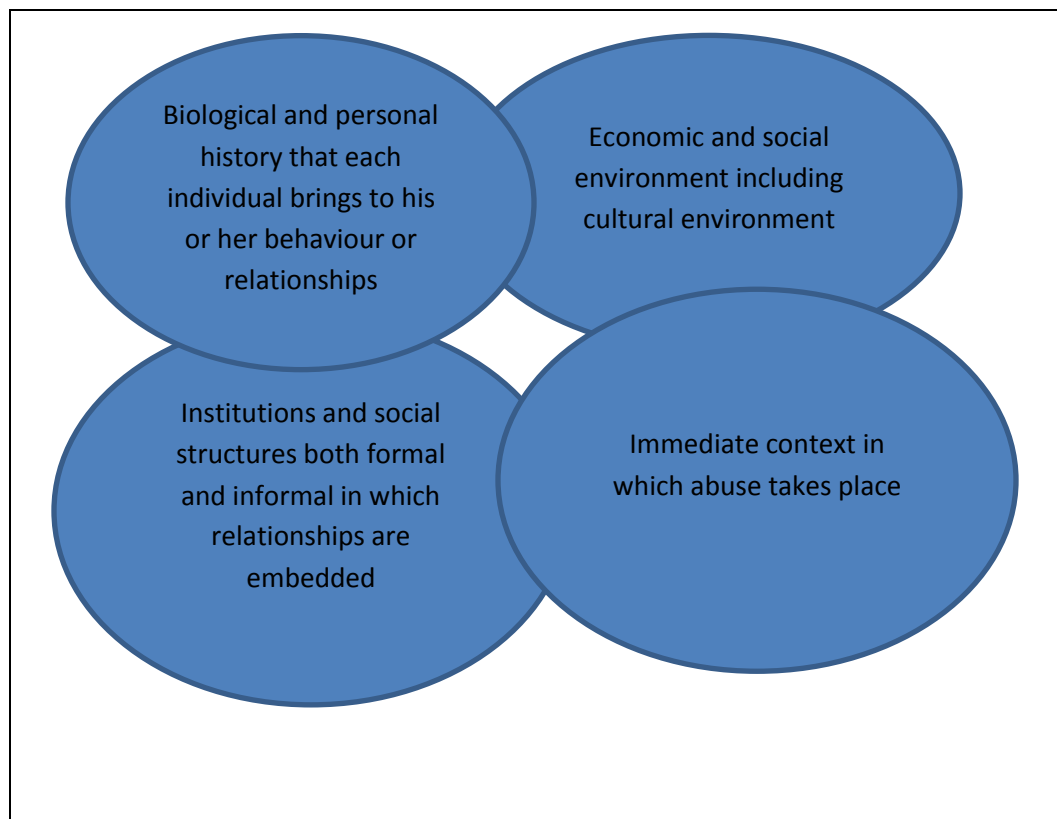
Fig 2.1 Ecologicalmodel inner circles
Source: Adapted from Heise, Ellsberg andGottmeller (2002:S7)

This framework reveals that violence in itself cannot be attributed to one single cause as there as gender-based violence is in itself complex and requires multiple interventions to uproot it and to challenge the status quo at all levels as further exemplified by table 2.2 below:

Individual factors	Relationship factors	Community factors	Societal factors
- Alcohol and druguse - Coercive sexual fantasies and other attitudes and beliefs supportive of sexual violence - Impulsive and antisocial tendencies - Preference for impersonal sex - Hostility towards women - History of sexual abuse as a child - Witnessed family violence as a child	- Associate with sexually aggressive and delinquent peers - Family environment characterized by physical violence and few resources - Strongly patriarchal relationship or family environment - Emotionally unsupportive family environment - Family honour considered more important than the health and safety of the victim	- Poverty, mediated through forms of crisis of male identity - Lack of employment opportunities - Lack of institutional support from police and judicial system - General tolerance of sexual assault within the community - Weak community sanctions against perpetrators of sexual violence	- Societal norms supportive of sexual violence - Societal norms supportive of male superiority and sexual entitlement - Weak laws and policies related to sexual violence - Weak laws and policies related to gender equality - High levels of crime and other forms of violence

Table 2.2 Factors that perpetuate gender-based violence

Source Krug *et al,* 2002:98

These complex factors of abuse reflect how a range of factors not only perpetuate but sustain gender-based violence. The ecological model provides a comprehensive analysis on how some communities are more prone to violence than others and why this actually escalates in times of, for example, war and political instability. In most cultures certain behaviours or attitudes trigger gender-based violence. For example in a study conducted in rural South Africa, Kim and Motsei (2002:1245-1246) indicated that among men justified physical abuse against women were frequently described,

using terms such as "discipline" and "punishment" and that most men felt it was "justified" to beat a woman. The study also noted most women, despite race, acknowledged that social norms of such violence existed and that certain behaviours increased the possibility of violence, including alcohol abuse and a wife's sexual infidelity. Kabeer (2015:194) affirms this by stating that conflicts revolving around food emerged as a trigger for violence as women were beaten if there was not enough food, if the food did not taste right or if they were found tasting it before the husband. Kabeer (2015:194) further explains that wife-beating were frequently "an outlet for men's powerlessness in the face of grinding poverty".

The ecological framework seeks to understand the context of violence and promotes accountability at all levels by demanding interventions that are appropriate to the context. Cabrera (2010:39) substantiates this in a study on violence against women in Latin America, by stating that in Guatemala the most serious abuses occur in rural areas where women do not know about their rights and are perceived as the property of their spouses. Similarly in Tanzania "violence against women is culturally regarded on a continuum with the use of physical punishment to control children, and is broadly accepted" thus high levels of need in terms of awareness and rights sensitisation (McClokesy, Williams and Larsen 2005: 129). It is critical to note that where there is generally a culture of violence or even in times of war, gender-based violence increases.

In 2002 the WHO published the *World Report on Violence and Health* that used an ecological mode to understand the multi-faceted nature of violence, by identifying the biological and personal history factors that affects individual behaviour (WHO 2002:13). The study further notes that when an analysis is conducted using an ecological perspective, there are some risk factors that are peculiar to certain types of victims, for example women who are prone to intimate partner violence, being more vulnerable to sexual violence (WHO 2002:15). To further this theory on how violence is perpetuated, a study conducted in Bangladesh revealed that some aspects of a woman's status would increase or decrease the risk of being beaten, depending on

the social context, which found that some aspects of women's status could either increase or decrease a woman's risk of being beaten, depending on the socio-cultural conditions of the community in which she lives (Bott, Morrisson and Elseberg 2004:14). That study found that in some settings that were "characterised by more conservative norms regarding women's roles and status, women with greater personal autonomy and those who participated for a short time in savings and credit groups experienced more violence than women with less autonomy". This goes to show that various settings and contexts will either increase or decrease the possibility and magnitude of violence.

2.5.2 Gender-Based Violence Connections

Gender-based violence has been defined by various authors in various ways with most definitions reinforcing aspects of exclusion, powerlessness, control and helplessness. In their book, *Men's Violence against Women: Theory, Research and Activism*, Kilmartin and Allison clearly state men's violence against women "is an all too frequent occurrence" that is evidenced through acts of rape, intimate partner violence, stalking and sexual reference (2007: xiii). Kilmartin and Allison explore how violence against women has had negative effects on the psychological well-being of women by further undermining and decreasing their quality of life in economic, social and political spheres.

Furthermore, gender-based violence is deeply and systematically entrenched in patriarchal and cultural attitudes that perpetuate male supremacy, dominance and power, thereby further subordinating women and girls. Patriarchy refers to male attitudes and perception towards women that focus on systematic male dominance, power and supremacy over females at household, community and institutional levels. Martinez (2008:2) highlights that in Mexico, 8.5% of women believe that their husbands have the right to use physical force to discipline them when they do not fulfil their obligations and 11% have an obligation to have sex with their husbands even if they do not feel like it. Kethusegile et al, (2000:229) explain that in Zambia it

is almost unheard of for a married woman to say "no" to her husband even if he has polygamous relationships.

Early marriages, "pledging" of young girls to spirits known as "*kuzvarira* [2]" in Zimbabwe, increase the vulnerability of young women to challenges that, in addition to HIV and STIs, abortion, early pregnancies and fistulas are included. Patriarchy seeks to maintain existing systems and structure and to sustain this violence that is used to oppresses and silence victims. Martinez (2008:9) further points out that the use of physical violence within the home is a consequence of patriarchy and is a way of brutally controlling and oppressing women.

Patriarchy cuts across race, social class and status. Once women and girls challenge these negative patriarchal traits, it often results in domestic violence, for example in most African countries men are "allowed" to have multiple sexual relationships and polygamous relationships. If women challenge these by demanding safer sex, domestic violence in the form of marital rape or beatings occurs. In an analysis of gender-based violence in Southern Africa, Kethusegile et al (2000:155) explain that violence against women in most instances is viewed by society that violence does not cause any visible injuries to a woman. This makes it difficult for women to talk about such "small incidents" of violence that often lead to "real" violence or even death.

Patriarchy reduces the ability of women to participate in socio-economic activities that would remove them from poverty; women lack decision making rights and are subjected to all sorts of abuse within the household. These violations are widely accepted even in the traditional courts, leaving women and girls with limited recourse. For example in many countries in Sub-Sahara, including Zimbabwe and Malawi, young girls are forced to drop out from school, paving the way for their male siblings under the notion that they will get married and go away to their husbands. Bisika (2008:1893) notes that in Malawi there are some cultural practices that are widely

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[2] ***Kuzvarira*** *is a traditional customary practice of marrying. off, without her consent, an underage girl (sometimes as young as eight or even before. birth) to a rich man who already has another wife or wives in exchange for money, food*

accepted and reinforce patriarchy, including the payment of dowry, acceptance of polygamy, the notion of a household head, initiation ceremonies where women are told to preserve virginity and how to satisfy a husband in bed. These cultural practices promote the marrying of young girls at tender ages, which are then exposed to HIV and Aids, resulting in early pregnancies and low literacy levels further subordinating them to men.

McCloskey, Williams and Larsen (2005:124) note that violence places a serious health burden on women and children with almost one in 10 Tanzanians being HIV-positive and a greater proportion of that being young women. In most African countries it is generally accepted for a man to have multiple and concurrent sexual relationships and/or polygamous relationships. These in essence increase the risk to infection and HIV and STI infection. In South Africa, for example, Mosikili and Forster-Towne (2011:25) note that in 2008 it was estimated that 5.2 million were living with HIV and AIDS within South Africa with the majority being women. Mosikili and Forster-Towne further note that in a survey conducted in 2009, at least one in four men in South Africa admitted to raping at least one person and the study further noted that "men who are physically abusive towards women are twice as likely to be HIV positive" (2011:26). This high prevalence of HIV in South Africa is detrimental to women's health and well-being. The fear of violence also prevents most women in disclosing their HIV status, leading to increased vulnerability of their health; where disclosure is made, women are often beaten and ostracised by their partners. In a study conducted in Tanzania it was noted that HIV-positive women were more than twice as likely to report physical and sexual violence with their current partner than HIV negative women (Mamam *et al* 2002:1333).

Due to the low literacy levels these women are often less knowledgeable about their rights, where to receive assistance and what defines gender-based violence. In most of these cultures women are not allowed to speak out against these violations and if they do, they are subjected to all sorts of abuse, including verbal, emotional and physical violence.

These women and girls do not have access to land and if they do the land does not belong to them as such, but to their male relatives; this means women have limited access to any productive resources. Without land, women cannot assert their economic and social rights and remain under patriarchal dominance. Kethusegile *et al* (2004:9-11) notes that in Southern Africa most women face discrimination in accessing land, yet they provide 80% to 90% of agricultural labour and notes that:

- In Zambia, depending on the type of marriage, upon divorce or death of the husband, the woman loses rights to cultivate her field and has to return to her own village.

- In Lesotho virtually all agricultural land is under customary tenure. Women do not have the right to own and control land, because of patriarchy and discriminatory legislative laws.

- In South Africa and Mozambique the laws accord women equal status to men in terms of access to land, but due to lack of resources, limited resources and the patriarchal system in the land tenure systems, their ability to fully own and control land is reduced.

Thus women have limited decision-making powers, have no land rights and if they do these are "user" rights. Women participating in decision making at times do not consist of adequate numbers to effect any positive change on women's economic status and policy. Kethusegile *et al,* (2000:75) note that in most Southern African states, women's access to agricultural land is derived from husbands who create uncertainty in the event of widowhood, divorce and for unmarried women, with women pre-dominating the landless in Botswana, Lesotho and Zimbabwe.

Most African countries have traditional laws and courts, whose mandate is managed by traditional leaders, including village heads and chiefs with limited participation of women as decision makers. These village heads/chiefs are custodians of culture and in many instances reinforce patriarchal tendencies. Where for example women seek to challenge gender roles within the household, they are physically punished and

abused by the spouse or partner. In Nigeria women confronted with male dominated structures in the home, religious circles and domestic violence is seen as a private issue that should be resolved within the family (Adekeye, 2011:4249). In a traditional court some of these negative norms are widely accepted, thereby limiting access to justice for domestic violence. In most cases women are asked to go back and talk to their husbands as these are private matters; this only increases the violence and at times leads to murder.

In most societies it is unheard of for a man to deny a woman conjugal "rights" even where he is known to have multiple relationships. With the HIV and risk of sexually transmitted infections, most women who demand safer sex are often harassed and beaten by their husbands who claim that since they paid "lobola" it is wrong to deny a husband sex, despite the circumstances. Kim and Motsei (2002:1247) indicated a critical point that they found in their research, many women felt that tradition of lobola increased violence against women by promoting the concept of women as "property" under the control and ownership of their husbands. In Swaziland women are expected to uphold the very traditions that perpetuate their discrimination with the payment of lobola further imposing an obligation or duty of care towards the husband. These widely accepted behaviours further the vulnerability of women and reduce their ability to live resilient lives.

Juma and Klot (2011:i) mention that the plight of women is often exacerbated due to their vulnerability to HIV infection and increased burdens within the household, community, sexual and gender-based violence and coercive interpersonal relationships. Maselesele, Myburgh and Poggenpoel (2009:2533) further expand this message by stating that despite their gender and violence study found out that 76% of participants were still staying with their abusive partners due to cultural beliefs, socialization and religious beliefs

Men play several roles in the communities and are expected to be the ultimate breadwinners, to protect their women and children and to lead communities in a just

and equitable way. In Nigeria's traditional AkwaIbom society, women are perceived as subordinates to men. Male-child preference is deeply rooted in the culture of Akwa Ibom State. The man is regarded as the head of the family and women are not appointed to head the clans, as it is unheard of (Essien and Ukpong, 2012: 286-287). Within these expected cultural norms, values and traits, men have tended to exert power by force over women by abusing them psychologically, financially and sexually.

Gender-based violence manifests itself at household level and its wider effects are noticed at community level and in times of crisis, as politically motivated violence. In addition to suffering violence from within the household, women have been used as weapons of war in times of wars and upheavals and this is commonly termed "politically motivated violence" (PMV). It can be evidenced that gender-based violence operates either in the home, community and can even be perpetrated by the state. According to Jayakumar (2012: 4), sexual violence in conflict is a preferred method to reinforce gendered and political hierarchies and is cheap and effective. In an investigation on the political violence in Eastern Congo, Oxfam noted that rape was used as a weapon of war with many women being abandoned and isolated by their families (Oxfam, 2010:1). The study noted that women in South Kivu are not safe anywhere including their homes; the Oxfam study notes that by 2008 the International Rescue Committee (IRC), had provided.

In a study conducted in rural areas among nurses, Kim and Motsei noted (2002:1247) that husbands generally exercised complete control over financial decisions and that in some of the families in rural South Africa, women are compelled to ask for small amounts of cash, regardless of their own income-earning status. When women are poor their vulnerability to gender-based violence increases. Schuler (1992:13) states that the community plays a stronger role in defining gender relations and reinforcing the structure of the family and the position of women by stating that in some societies female "witch burning", which is punishment for extramarital relationships, is widely supported.

2.6 Gender-based Violence Initiatives

In ensuring the governments have policies and laws that seek to ensure gender equity, a major drive for feminist and local organisations has been to ensure that international conventions like CEDAW are localised within local laws. Section2.5.2 provides an overview of this process in some Southern African Countries.

2.6.1 Localising International Conventions

According to the SADC 2013 Gender Barometer, most states (12 in total) in SADC have laws and frameworks that seek to redress gender-based violence issues (SADC, 2013) with only 3 countries remaining without specific domestic violence legislation. The number of countries with legal frameworks to deal with gender-based violence is currently at 12 out of 15 in Sub-Saharan Africa. This section shows how, in addition to legislation, there is need for practical solutions that support victims of gender-based violence in a timely and holistic manner.

Violence against women is a human rights violation that has been widely recognised and localised in various international conventions that seek to ensure Governments put in place mechanisms to adequately respond to gender-based violence, including enacting laws and ensuring adequate access to health and other judicial services. In their analysis of the changes made between 1980 and 2000, Carrillo *et al*, (2003:19) note that these international instruments "have become important tools for bringing pressure to bear in governments to adopt measures to prevent, eradicate and punish violence against women". These conventions are seen as modalities of making sure governments remain accountable by providing frameworks which governments can adopt and utilise in the fight against gender-based violence. Whilst many efforts have been made to localise these instruments into domestic laws, these alone are not effective in deterring violence against women and having a tangible impact on the lives of women. Domestication of these laws and protocols has become critical for ensuring a violence free generation.

Often it is assumed that localising these conventions by passing gender-based violence laws, will directly influence gender-based violence practices and significantly reduce the rate of violence. A snapshot of countries will give real examples on how gender-based violence legislation is a first step towards developing comprehensive interventions, programmes and mechanisms that fully support an enabling environment that not only recognises, but protects the rights of women and children.

The following countries will show some of the steps taken in reducing gender-based violence.I selected the following Southern African countries on purpose to highlight and compare what is happening in the same region.

Zambia

In 2011 President Rupiah Banda signed off the Anti-gender-based Violence Law, one that has been seen as the most comprehensive law on gender-based violence in SADC, as it is holistic in its approach (http://www.genderlinks.org.za/article/zambia-anti-gender-based-violence-act-passed-2011-10-07). The gender links publication further notes that this law provides for the establishment of gender-based violence committees, setting up of funds that offer immediate relief to victims and the establishment of shelters for their safety. In addition the law provides mechanisms for addressing harmful traditional practices, an important aspect that is missing from other legislative frameworks. In 1996 the Zambian Government established a National Gender Policy that was meant to support line ministries who developed fully fledged policies themselves, as a way of ensuring sound and systematic approaches to gender equality. Legislation alone will not ensure that there is a reduction in gender-based violence cases, but there is need for holistic institutional strategies that tackle systemic and structural causes of gender-based violence.

Zimbabwe

As already mentioned in section 1.5, Zimbabwe has several laws that seek to protect the rights of women and children, including a Maintenance Act, the Sexual Offences Act and the Domestic Violence Act. Although these laws have come in to protect and

ensure justice is done, there is still more effort that is required in sensitising the women themselves on legal processes, ensuring the justice delivery system is gender sensitive and treats such matters with seriousness and lastly ensuring adequate sentencing of perpetrators of gender-based violence crimes. In a consultative workshop held by Musasa, it was revealed that cases of gender-based violence had not gone down annually, with 2,600 cases being reported between January and April 2013 (http://www.chronicle.co.zw/act-now-to-end-gender-based-violence). In sighting one of the reasons why women generally do not report physical and sexual cases of gender-based violence in particular, Palemo, Bleck & Peterman (2013:603) highlight that barriers to reporting or seeking care from formal sources, included shame and stigma, financial constraints, perceived impunity for perpetrators, lack of awareness of available services and fear of getting the offender in trouble. Kethusegile *et al*, (2000:166) further note that many of these women, particularly those in the rural areas, experience difficulties in accessing institutions such as hospitals, police and courts, as they are far and further highlights that where the woman however decides to report the matter to the court where she is, the chief will settle the dispute using "customary law", which is often biased in favour of men. This in turn increases the violence and even promotes a culture of silence, due to lack of tangible solutions that will help the women use the law.

South Africa

South Africa also has a Domestic Violence Act that was passed in 1998 and that covers a wide range of gender-based violence violations and creates a framework for deterring perpetrators and strengthening assistance. UNICEF noted that much of the provisions in the Act require the state to avail adequate resources for shelters as examples (http://www.unicef.org/southafrica/hiv_aids_729.html). Despite this South Africa is one country that has a culture of violence which has increased the vulnerability of women in private and public spaces. There is need for harsh sentences and stiffer penalties on perpetrators. Maselesele et al (2008:2518) explain that in out Africa there are high rates of crime against women and children with a community-based prevalence study conducted in three provinces of South Africa

found that 26.8% of women in the Eastern Cape, 28.4% of women in Mpumalanga and 19.1% of women in the Northern Province (Limpopo) had been physically abused in their lifetimes by a current or ex-partner.

Malawi

The constitution of Malawi recognises the rights and full protection of women as it largely guarantees women's rights and states that they should not be discriminated against on the basis of their sex. The Prevention of Domestic Violence Act was passed in 2006, seeking to reduce the rates of gender-based violence and ensuring that perpetrators are punished accordingly. Progress has been slow and is compounded by the high illiteracy rates of women and girls and consequently high poverty levels among women. Malawi has a huge challenge in its laws, as they are not harmonised to ensure uniformity, for example the legal age of the majority which is 18 and the age at which a young girl can get married is 16. Malawi is ranked by UNFPA as one of the top ten countries with child marriages problems; the report shows that child marriages occurs more frequently among girls who are the least educated, poor and are living in remote rural areas (http://www.unfpa.org/webdav/site/global/shared/documents/publications/2012/Child Marriage_8_annex1_indicator-definition.pdf).

Even though legal provisions are often put in place to address and deter gender-based violence, more still needs to be done to ensure mind sets change, and have well informed and educated communities who access legal and health facilities that are well resourced.

2.7 Effects and Consequences of Gender-based Violence

Over the past years gender-based violence has been recognized as a serious global health, human rights and development issue. As highlighted already, gender-based violence has a serious health consequence, especially for girls and women's

physical, sexual and mental health, as well as implications for the health and well-being of families and communities. Violence against women is a violation of the right to life, liberty and personal safety, of the right not to be subjected to torture or to cruel, inhuman or degrading treatment or punishment, of the right to a fair trial, of the right to freedom of movement and freedom of assembly and association.

Gender-based violence is a universal problem; it is important to understand its' causes and consequences before interventions to eliminate it are implemented. As highlighted in the gender-based violence definitions above, gender-based violence is caused by a combination of socio-cultural, political and economic factors. This makes it even more difficult to address its consequences. In addition, most times, stigma associated with gender-violence result in situation where its impact is hidden as a result of the issues not being talked about openly.

Gender-based violence affects women's reproductive health and physical well-being, leaving them emotionally and physically shattered. Gender-based violence takes away the victim's productive time as they have to attend to their cases. A main challenge is to ensure that government structures, which are predominantly male, dominated, have structures that recognise gender-based violence, its effects and strengthening interventions that promote women's rights.

Gender-based violence further leads to negative effects on women including loss of productive time, increases exposure to STIs, HIV and AIDS, early marriages and leads to high drop outs of girls in schools and low participation of women in politics and decision-making positions. "In demanding the right to be free from violence, women are claiming what they are entitled to. Violence against women must be seen as a human rights issue, and legal instruments must be created and enforced to guarantee protection for women" (Chinkin, 1995: 23). It has now been widely accepted that women's rights are human rights and that gender-based violence is a human rights issue that requires redress and intervention by governments.

It is the responsibility of governments to ensure that there are adequate legal and social provisions and frameworks to ensure that gender-based violence is addressed from its roots and that the environment is conducive enough to facilitate equity. Governments alone however would not be able to tackle gender-based violence issues and ensure meaningful participation of women in partnership with non-governmental organisations (NGOs), traditional leaders and the community at large. Sen (1998:11) notes that gender-based violence has negative consequences of "impeding" women's participation in development projects. "Violence against women limits women's ability to engage effectively or fully in development activities" and even in politics. In a country where there is no democratic space, women and girls are not able to participate fully and effectively, either in standing for office or voting for candidates of their choice, due to fear of intimidation and violence. This in itself limits the ability of women to participate in public and take up decision-making positions.

Women have the right to live free from physical violence, human trafficking, emotional abuse and other forms of abuse. In the struggle to have women's rights, Desarrollo (1998:14) notes that in the 1970s, although women were able to defend human rights, they were not always able to "place their gender related demands at the centre of that struggle". Human rights are indivisible, it is impossible to recognize or defend some of those rights, but not others. In discussing the discourse of gender-based violence, it is important to link it to the HIV and AIDS pandemic. Any form of gender-based violence reduces the capacity of victims to negotiate for safer sex and exposes victims to the HIV and AIDS virus. Protecting women and girls from gender-based violence and to some extent HIV and AIDS, is a key human rights issue that requires attention and lobbying. Gender-based violence cases should be treated with urgency and victims given post exposure prophylaxes to protect them against infection. It is important for violence against women to be seen as a direct denial of their rights and as human rights issue that needs to be addressed.

Chinkin (1995:28) further elaborates that violence against women has largely been ignored due to other dynamics, including lack of proper health care facilities, lack of

knowledge and financial resources to spearhead legal processes and procedures and illiteracy. In most cases women fear the stigma attached to being abused and would rather remain silent. Where the woman does consider reporting, charges might be dropped halfway, especially if the husband is the sole breadwinner for the household, as well as family pressure. In providing an analysis of gender-based violence interventions in Zimbabwe, it is important to note Heyzer's (2003: 39) analysis that in 2003, only 45 countries had specific laws on domestic violence and that this number had risen to 60 in 2006, although at least 89 nations had some form of provision that deal with domestic violence. A key challenge which from Heyzer's analysis, is ensuring that all these countries have measures that are fully implemented, enforced and monitored at all levels and especially at local level especially.

2.8 Conclusion

Gender-based violence is a complex problem that requires multifaceted efforts to reduce it, including the empowerment of women and men with mind-set change as good entry points. This is even worse for women who are in the rural areas where access to basic health care facilities are problematic. This is countered by the fact that they might not have even enough money to travel to receive this assistance. In some cases, the women stay in hard to reach places that have limited media access. The analysis in this chapter clearly identifies with the ecological model in section 2.5.1 where it is evident that factors within the home, community and society at large, all play a crucial factor towards perpetuating or reducing gender-based violence. From this chapter it is clear that gender-based violence issues are complicated and are systematically entrenched deeply in patriarchal societies and to tackle this requires efforts that will improve women's literacy and poverty levels, strengthen their decision making and participation in all spaces and engage men as partners and change agents in the fight against gender-based violence. Chapter 3 will further analyse the context of gender-based violence within a Sub-Saharan country namely Zimbabwe, in relation to wider contexts and theories of gender-based violence.

Chapter 3

Gender-based Violence in Zimbabwe

3.1. Introduction

Chapter 3 analyses gender-based violence in the Zimbabwean context and in relation to the broader international and theoretical context. This will provide the background for a comparative overview when discussing the work of Musasa in chapter 5. The chapter will focus on showing the magnitude and extent of domestic violence in Zimbabwe, legal instruments created to protect women and girls, particularly the Domestic Violence Act enacted in 2006 and current debates and trends within the Zimbabwean context. This chapter will also highlight some gender-based violence initiatives spearheaded by the Government of Zimbabwe (GoZ), through the Ministry of Women Affairs, Gender and Community Development. This chapter builds on chapter two by showing the correlations between violence, HIV and AIDS, and the economic and political decline the country has faced. This chapter also briefly explores how NGOs are crucial in supporting the development of a nation through gender mainstreaming and women-specific initiatives.

Zimbabwe attained independence after a liberation struggle in 1980 and has made significant progress in uplifting the status of women. After attaining independence, a number of political and social-economic upheavals occurred that included the "Gukurahundi" era in the early 1980s in Matabeleland, the unpopular Economic Structural Adjustment Programme (ESAP) and the emergence of a vibrant opposition party in the late 1990s and consequently a number of disputed elections, marred with violence and stability to present day. All these eras have had some effect on the role of women in society at large and indeed in the home; these have fostered a culture of intolerance and violence within the society. Eaglestone and Chitsike (2013:3) further note that Zimbabwe has gone through phases of economic instability characterised

by political violence against women, land invasions and economic downfall that would be witnessed between 2002 and 2008.

3.2. Background and extent of gender-based violence in Zimbabwe

Gender-based violence in Zimbabwe, like in many countries, is one indication of deeper, structural and dynamic gender disparities and of societal inequalities. In an analysis of gender-based violence service provision, UNFPA quotes the Zimbabwe Demographic Heath Survey of 2005, which stated that one in four women in Zimbabwe has experienced some form of violence in their life and further states that in 2009, 80% of murder victims in Zimbabwe were women (UNFPA, 2012:10). These statistics denotes that the numbers of women being killed are very high.

A recent violence against women baseline study provided startling statistics of the rates of violence against women in Zimbabwe (Machisa and Charamba, 2013: 11):

- Over two thirds of women interviewed in the study had experienced some form of violence, while 46% of men interviewed said they had perpetrated some form of violence.
- Intimate partner violence is the most common of violence with 69% of women reporting lifetime experience and 41% men disclosing perpetration of physical, economic and sexual violence.
- One in every six ever pregnant women was abused during her pregnancy.
- 8% of female respondents where sexually harassed in the workplace.

The results of this study are critical in showing the magnitude of gender-based violence in Zimbabwe. Chirau (2008:27) notes that physical abuse and intimidation were the most common form of abuse witnessed and experienced and noted the following key findings from a study conducted in Makoni district where there were cases of political violence during the 2008 elections:

- Whilst male respondents did not think cultural or customary practices were discriminating or degrading, female respondents thought otherwise. This

again reinforces where women had often cited this as contributing towards gender-based violence.

- Makoni district accounted for a sizeable (85%) proportion of respondents claiming cultural or customary practice that discriminate or degrade women.

- Emotional abuse is one form of gender-based violence that often goes unreported. This study established that a high proportion of women who participated in the study had witnessed, knew someone and had themselves experienced this.

The following sections provide overviews of the context against which gender-based violence is analysed in Zimbabwe.

3.2.1 Violence against Women Statistics and Influencing Factors

Zimbabwe is a patriarchal country and has two main tribes, the Shona and the Ndebele; however there are other minority ethnic groups, for example the Tonga and Suthu that have their roots in the two main tribes. These tribes and ethnic groups have their own practices that to some extent infringe on the rights of women and snapshots of these will be highlighted below. Some of these ethnic groups are in remote and hard to reach minority communities for example the Tonga people in Binga, which further weakens the voice of already disadvantages groups like women and children.

The Human Rights Bulletin (2011:1) explains that in Zimbabwe, domestic spousal abuse is the most common form of gender-based violence that affects more women than men. The bulletin notes that women suffer from sexual, physical, emotional and economic violence. According to the Zimbabwe Demographic and Health Survey of 2010-11 (2012:251), the key findings on gender-based violence still show that more needs to be done to reduce gender-based violence, including indications that:

- Thirty percent of women aged 15-49 have experienced physical violence since age 15.

- 18 percent of women have experienced physical violence within the past 12 months.
- The most common perpetrator of physical violence against women is the woman's current or former husband or partner.
- Twenty-two percent of women who have had sexual intercourse reported that their first experience was forced against their will.
- Overall, 27 percent of women reported that they have experienced sexual violence. In nine of ten cases, their current or former husband, partner, or boyfriend committed the act.
- Only 37 percent of women who experienced physical or sexual violence have sought help.
- Most turned to family (58 percent), in-laws (36 percent), and friends or neighbours (13 percent) for assistance.

This is a gloomy picture as it shows that there is generally a low appreciation of firstly the rights of both sexes, as enshrined in the constitution and also that there is limited knowledge on various health care service providers that can be available to support victims of gender-based violence.

As highlighted in section 2.5.2, a patriarchal system often denies women the right to speak out on the issues, increases their subordination and often remains in a culture of silence. In a report compiled by Sibanda (2011:1), she explains how child marriage is common in Zimbabwe and that approximately 21% of children, especially girls, are married before they even reach 18 and goes further to exemplify how these perceptions and cultures are deep as some chiefs even believe that there is nothing wrong in girls getting married before they reach 18. These practices increase the vulnerability of girls as they are married off at a young age, drop out of school and have children before their bodies have fully developed.

Sibanda (2011:4) shows how in Zimbabwe, the Johanne Marange Apostolic sect, as a church for example, is a vehicle for promoting child marriages which are rampant and

which leads to a wider spread of HIV and sexually transmitted diseases and gender-based violence cases. The Johanne Marange sect is a close knit community that believes in polygamy and the marrying off of girls at tender ages like 13. Sibanda (2011:7) further expounds this by highlighting the challenges of the law where Zimbabwe follows customary and modern laws which are often contradictory; the Customary Law does not give guidance on marriageable ages of young girls even though the constitution clearly identify girls below the age of 16 as minors. A key objective in 2014 by the Zimbabwe Women Lawyers Association (ZWLA), has been leading lobbying and advocacy activities for examplepress releases, as a way of ensuring that there is harmonisation and alignment of civil and customary laws to the new constitution.

Closely linked to religion is the assertion that lobola is a key hindrance to women's development even in Zimbabwe, as it strengthens already existing power and gender related imbalances (Sithole, 2005:6). To emphasize this point, Sithole (2005:6) quoting a WLSA monograph, states that:

> *Lobola is one of the practices that underpins the ideologies regarding the inequalities between women and men and denies women any decision-making power over their lives. Practices such as lobola are some of those that, for instance, perpetuate male dominance in sexual relations and decisions on the number and spacing of children.*

It can be affirmed that by virtue of paying lobola, women's bargaining power, control and even decision making is to a great extent thwarted as they are now seen to belong to their husbands' family. Girl children from impoverished families often drop out of school as their parents seem to agree that they will get married, have lobola paid and move onto their new family.

In a study conducted on gender-based violence in peri-urban communities of Bulawayo in Zimbabwe, Damba, Lunga and Musarurwa (2013:3) noted that most

women in their study "could not insist on the use of a condom by husbands, since, in most cases the husbands argued that they have the final say on use of condoms, since they paid lobola". The perception that women belong to men is widely strengthened by lobola and even the women themselves to a greater extent feel that is right for their partners or husbands to mistreat them. In addition most of the participants interviewed felt that such issues such as marital rape and abuse are private matters that require women to soldier on (Damba *et al* 2013:4). In a Zimbabwean survey conducted by Hindin (2003:503), it was observed that a higher proportion of women believed that it was justifiable for husbands to beat their wives which show that even the women themselves have limited understanding and knowledge of their rights.

As highlighted in Chapter 2, gender-based violence is a global problem that affects women of all races, creeds, class, background and religion and Zimbabwe is no exception, as women of all walks of life have been affected by gender-based violence. Daily newspapers highlight that gender-based violence is a cause for concern and has resulted in crimes of passion within the home. In an analysis of gender-based violence, Hindin (2003:502) affirms this by stating that because of low status and lack of power in the family, violence against women, especially within marriage, is tolerated in Zimbabwe. Hindin goes further to mention that women do have knowledge of the laws and how to seek recourse, but if they do they are met with insensitive police officers who view gender-based violence as a private matter (http://www.scielosp.org/pdf/bwho/v81n7/v81n7a08.pdf). Some of these cases go unreported and if they do go to court, at times the judicial system does not allow for effective sentencing. In order to understand some of the gender-based violence interventions, it is critical to identify the root causes of gender-based violence and how these require interventions that challenge the systemic and cultural challenges of gender-based violence.

The Zimbabwe Demographic Health Survey of 2010-2011 provides a thorough analysis of the condition of women in Zimbabwe. In relation to gender-based

violence, it was noted that 40% of women believed that a husband is justified in beating his wife if, for example, she burns the food, leaves the house without telling or if she refuses to have sexual intercourse with him (2012:231). The survey goes on to show that women with no education, who are married and who are from a low socio-economic background, are more vulnerable to gender-based violence (2012:243). Zimbabwean society is deeply rooted in a culture that widely accepts domestic violence, with some women even justifying that women should be beaten. These attitudes are more prevalent among vulnerable groups, as they are less likely to have adequate knowledge on their rights in the first instance.

In an analysis of gender-based violence at the University of Zimbabwe, Masvawure (2011:unpaged) explained how the University's female students and even staff commonly experience gender-based violence, particularly sexual harassment and violence. This shows how gender-based violence is institutionalised in Zimbabwe and is also within public institutions including those of higher learning. The prevailing perceptions and attitudes generally sustain harassment that is not limited to sexual advances, sexual remarks and physical violence.

3.2.2. Poverty, the economy and gender-based violence

As highlighted in Chapter 2, there are strong links between poverty and gender-based violence, both as a cause and effect and this is not limited to Zimbabwe. With the economic decline and high unemployment rates, many Zimbabweans rely on informal trading which has led to shifting of power balances with the household, thus fuelling gender-based violence. Women and girls become more vulnerable and are caught in a poverty web of connection as they are unable to claim their rights and space, are semi-illiterate, have no income and have limited access to resources such as land. The Zimbabwe Demographic Health Survey of 2010-2011 shows just how women are marginalised and vulnerable in economic decision making and highlights that (2012:231):

- The majority of women report that they do not own a house (63%) or land (64%).
- Only 9% of women own their own house, and 9 percent own their own land.
- At least 19 percent make decisions about major household purchases.

It is clear that women have limited decision making powers and very few own any productive assets which in turn limit their access to credit, for example agricultural inputs, which limits their productive capacities. One has to have some form of asset which they can use as security if they want to access a loan.

In a baseline survey conducted by WLSA, it is clear that women have generally lower economic status in relation to their male counterparts, as shown in the table presentation below (Chirau, 2008:35):
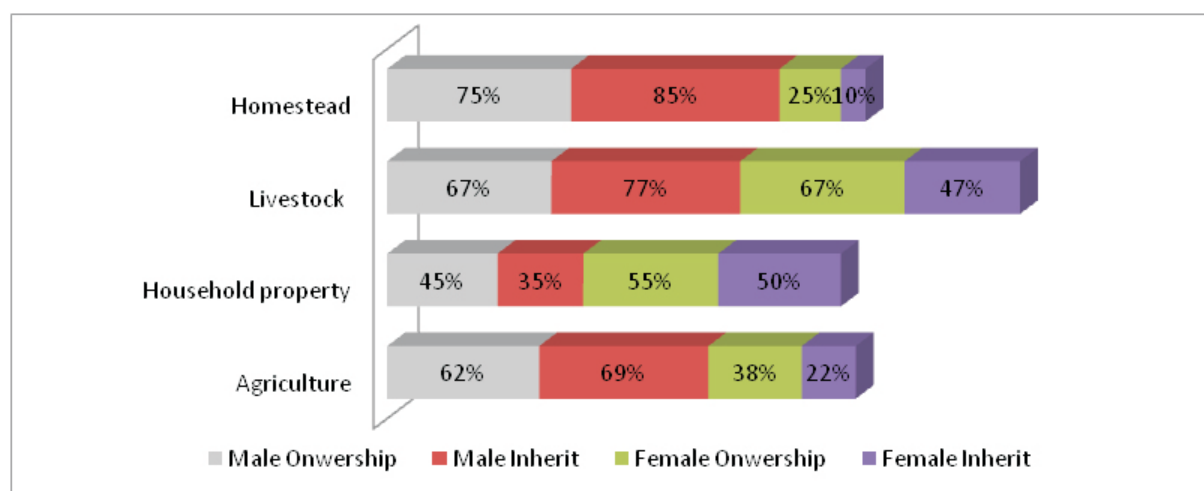
Table 3.1 Economic Status in Relation to Male Counterparts
Source: Chirau, 2008:35

It seems that women generally have less power and control at household and macro levels, which limits their meaningful participation and at the time sustains patriarchy and negative cultural traits that treat women as second class citizens. Kethusegile *et al* (2000:71) have analysed that in Southern African economies, women are largely confined to agricultural production and labour intensive tasks such as housekeeping,

fetching water and caring for children and the sick, without having direct access, control and ownership to valuable resources like land and immovable property.

In Zimbabwe there are complex gender dynamics emanating from this economic set-up, as women generally do not own any of this land as this is passed down through patriarchal lines. In their analysis, Kethusegile *et al,* (2000:75) further explain how in Zimbabwe, 53% of female headed households were estimated to own no cattle compared to 39% of male headed households; cattle is predominantly seen as livestock that belongs to men with women owing low value livestock, such as goats and poultry. An annual report by Musasa indicates that a total of 1519 women were attended to at the shelter in Harare and that most of the women are married under customary law and have no income of their own, hence "they brave the physical and economic abuse they encounter in their marriages because they are not self-sustaining" (Musasa Annual Report, 2011:2).

In 2000 the Zimbabwean government implemented a fast track land redistribution exercise that saw land being transferred from white farmers to black farmers; this process had many challenges and one of them being that it did not adequately cater for the needs of women. Made and Mpofu (2005:9) explain how women did not benefit as much from the land resettlement programme, despite them forming 52% of the population as by then the allocations made to women were less than 20% overall, which was way below the 40% recommendation. In addition to this Made and Mpofu's analysis (2005:11) showed that due to the land reform programme 50% of permanent female farm workers lost their jobs, compared to 30% of male workers, resulting in an influx to urban areas and contributing to the high unemployment rates in Zimbabwe. This shows that women did not benefit from the process, but were left unemployed, with no land of their own and still lacked basic services like shelter, schools and clinics.

The participation of women in economic forums and decision making is very limited and this can be exemplified by the low numbers of women in decision making

positions at all levels. Eaglestone and Chitsike (2013:144) quote a study by the Amsterdam Institute for Advanced Labour Studies, conducted in 2010, that noted that women in Zimbabwe make up nearly half of the country's labour force in agriculture and government, but about 60% of the women are unskilled, 37.5 skilled and 2.5% highly skilled, which further limits their participation to non-decision making and non-influential positions. As discussed in the next section, the colonial era served to suppress women and when Zimbabwe gained independence many laws were passed in a bid to give women the same economic status with men, however traditionally it is believed that women belong in the home, taking care of children. Made and Mpofu (2005:7) explain that in Zimbabwe, customary law places emphasis on land rights being enjoyed by the household head, who in the Zimbabwean customary law is the male, thereby limiting protection of women's access and control to land and even to credit facilities.

3.2.3 Political Context

The colonial era served to suppress women and when Zimbabwe gained independence many laws were passed in a bid to give women the same economic status with men, however traditionally it is believed that women belong in the home, taking care of children. Post-independence Zimbabwe has had its own political struggles and these have affected how women participate in decision making, including political offices. Due to the high incidence of violence within the home, these attitudes and perceptions have also affected the broader gender relations in the wider political domain. In 2008 the country witnessed a lot of violence that was a result of contested elections between ZANU/PF and the Movement for Democratic Change (MDC). Violence was unleashed on opposition party members and this heavily affected women who were raped, tortured and some had their properties destroyed. Bardall (2011:15) explains that violent acts that target women are meant to deter them as voters and as leaders, especially if they support opposition politics, hence in Zimbabwe the ruling party systematically deployed the most brutal forms of sexual violence to deter women from participation in opposition politics i.e.in the activities of the Movement for Democratic Change (MDC).

Research conducted by the Research and Advocacy Unit (RAU) explains how violations against women is not new and that even before the emergence of a vibrant opposition in 2000, women had already been victims of political processes during the liberation struggle and the Matabeleland massacres(2011:2). In this study RAU shows how women in 2008 were raped even in public spaces, at or near the victim's home by different men at various intervals. Politically motivated violence (PMV) against women in Zimbabwe is mostly associated with extreme violence, such as gang rapes, inserting objects into women's vaginas and rape (RAU, 2010:2). The Human Rights Bulletin (2011:2) further indicates that some women were raped or forced into concubinage as a way to "intimidate and punish them or their spouses for participation in politics". Women and girls, due to their biological make-up, are generally weaker than men and political instability is likely to affect them more as noted here. Musasa also exemplifies by noting how the year 2008 changed the landscape of gender-based violence, as the political uncertainty and difficulties further increased gender-based violence in political hotspots in Harare including Epworth, Chitungiwza and Mbare. To counter this, women were trained in mediation skills, conflict management and response (Musasa Annual Report, 2011: 5).

Violence against women, especially during political processes like elections, also affects the levels of their participation in key decision-making processes, either as candidates or as voters. The Zimbabwe Millennium Development Goals Progress Report (2012:33) noted how "as of 2011 only 21% of all private sector managers were women and by 2012 only 20% of Cabinet Ministers, 9% of Deputy Ministers, 14% of Members if Parliament's Lower House and 24% of members of the Upper House of Parliament were women". This has had a ripple effect in that there are few women in office who have little bargaining power to influence change in attitudes and perception. Whilst it can be argued that having women in political office in it does not mean women are gender sensitive, it is crucial to note that having more women influencing the agenda, is likely to ensure more positive results. The general elections conducted in 2013, resulted in a further reduction in women's representation in

Parliament. Despite having attained Independence in 1980, these statistics show lack of movement from the early 1990s, where only 17 women were present in a Parliament of 150 and of the 29 cabinet posts then, none of them belonged to women (Getecha and Chipika, 1995:66).

The Women's Coalition of Zimbabwe (2013:1) in a statement on the new cabinet, expressed concern by stating that there "are only 11 women out of the 64 cabinet ministers, deputy ministers and ministers of state for provincial affairs" even though there were more than 86 women to choose from. The Women's Coalition of Zimbabwe indicates that at 9% "women constitute at least half the membership of all commissions and other elective and appointed governmental bodies established by or under this constitution, or any act of parliament" (WCOZ, 2013:6).

3.3. Gender-based Violence Overview

In Zimbabwe gender-based violence cases are prominent in newspapers on a daily bases. According to Damba *et al,* (2013:1) the social, political and economic instability has further increased the vulnerability of women, as they continue to face violence despite progress being made in passing progressive laws and raising awareness in Zimbabwe.

3.3.1. Role of Culture and Religion in Perpetuating Gender-based Violence in Zimbabwe

Gender-based violence in Zimbabwe is sustained by culture and religion; these are used to systematically suppress women into submission and at times men. In Zimbabwe the custodian of religious and cultural practices are mostly traditional leaders (Chiefs, Village Heads, Pastors and Priests as examples) and they can play a positive role in denouncing gender-based violence, by speaking out as agents of change. Culture and religion are used to instil fear amongst women and girls,

suppress and strengthen patriarchy, thereby increasing their vulnerability and resilience. These cultural and religious norms and values are not only aid gender-based violence, but even affect the delivery of gender-based violence related services as some of the duty bearers might be "unaware" of these prejudices. The Human Rights Bulletin (2011:2) indicates that the most common traditional practices that violate women, include forced virginity testing, pledging of young women or girls to spirits and child marriages.

Chitando and Chirongoma (2013:7) explain that in Zimbabwe, although the church often raises its voice on issues of democracy, human and political rights, it is often silent or does not pay sufficient attention to issues of sexual and gender-based violence, thus indirectly contributing to the one in four women who are likely to suffer gender-based violence in their lifetime. In Zimbabwe, culture and religion is used to suppress women and children, with customary laws taking precedence over conventional laws. Some people perceive lobola as payment that gives them the right to do as they please with the bodies and lives of women and this can manifest in the be form of any kind of physical or emotional harm to a woman.

Another important issue to note is that, in Zimbabwe the practices of female genital mutilation is in existence but in remote districts like Chiredzi; these tribes are so far from society and reaching them is often very difficult. In Zimbabwe it is mostly women who suffer from gender-based violence as they have predominantly been very weak and vulnerable.

Despite this gloomy picture, it is worth noting that several strides have been taken since independence in 1980, with the aim of reducing gender-based violence in Zimbabwe and these have challenged some of these negative patriarchal attitudes. Due to a prevailing culture of silence, most men do not report cases of gender-based violence to the police, for example. Men who are often abused remain quiet as it not accepted for a man to be beaten by a woman as it reflects him as weak.

The Zimbabwean society is multi-cultural and has different religious beliefs that act as anchors to the society. Kethusegile *et al,* (2000:160) note that many men in African contexts perceive girls of 12 to 17 years as sexually mature by citing the example of Zimbabwe where, if a girl is raped, their families seeks to make this injustice right by marrying them off to the rapist. In addition Kethusegile *et al,*(2000:160) note that the custom of appeasing *'ngozi*³*'* or appeasing spirits, is another violation that is prevalent in Zimbabwe. This practice has seen organisations like Girl Child Network rescuing girls from remote rural areas, like Nyanga where they would have been abandoned by their family. Made and Mpofu (2005:40) note how Girl Child Network had between 1998 and 2005, rescued more than 20,000 cases of child sexual abuse cases with most cases being rape, incest, early marriages, virginity testing, child protection and genital mutilation. This in itself shows the diverse range of gender-based violations that are prevalent in Zimbabwe and shows how NGOs are at the core of ensuring that gender-based violence is reduced.

One of the cultural practices that have increased the vulnerability of women, is the bride price or "lobola". Many countries in Southern Africa practice this custom which increases their vulnerability, as some men then go ahead and claim that they "purchased" the wife, hence should have greater control of the woman in all social, economic and political aspects of her life. Sibanda (2011:8) affirms this by stating that just by paying lobola, women's labour is transferred to that of her husband's family and that the perceived financial gains of lobola in most cases, encourages parents to marry off even young children below the age of 18.

During the colonial era, most women stayed at home in the rural areas and worked on the family plots of land whilst their husbands or partners worked in urban areas. Most of the produce the women planted and livestock, all belonged to the men; the land they toiled belonged and still belongs to the men with women having "user" rights. With the emergence of independence in 1980 and the enactment of gender

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³Ngozi refers to the practice of appeasing avenged spirits by pledging young and virgin girls to the aggrieved family.

sensitive laws that gave women more powers and rights, this also challenged the status quo and upset the balance of scales that re-enforce patriarchy. Made and Mpofu (2005:6) point out that the colonial land tenure arrangement that discriminated women, are still in place with most women in communal areas still dependant on husbands for land rights with less than 12% of women benefiting from the land distribution in the commercial farming areas. Zimbabwe currently has a dual system that is deeply engrained in negative societal norms that perpetuate patriarchy and limits the rights of women in society.

3.3.2 Policy and Legal Frameworks that Protect Women and Girls

The Zimbabwe Millennium Development Goals Progress Report (2012:34), indicates that Zimbabwe has up to 17 pieces of legislation that promote gender equality and protect women's rights. This research will provide a synopsis of some of these laws, analysing how they have contributed to an equitable society. In a gender audit, conducted by the Zimbabwe Women Lawyers Association (ZWLA), they noted that the new constitution gave a solid framework that protects the rights of women in particular (2012:1), as it offers a wide range of socio-economic rights that are meant to increase women's participation, protection and promotion of women's rights, including education, reproductive health and land. RAU (2013:3) notes that Zimbabwe ratified the majority of international human rights instruments that incorporate women's rights, including CEDAW and the Africa Charter of human rights tenets within the constitution. The 2013 Zimbabwean constitution is the overarching law of the land that has been hailed by gender activists, as it guarantees basic rights for all and is sensitive to the gender differences. The following is a summary of some of the key laws in Zimbabwe that seek to recognise the rights of women and girls:

a. **Equal Pay Regulations Act:** According to Makoni (2011:10) this paved the way for equal pay for work. The Legal Age of Majority Act (LAMA) was enacted after Independence and paved the way for more recognition of women as individuals with rights in society. Ziyambi (1997:7-9) explains that LAMA

"established the principle of equality between men and women, thus opening up the way for other reforms. The Act conferred adult status on all Zimbabweans over the age of eighteen, making it possible for women to vote, own and register property in their own right without male mediation". Ziyambi (1997:7-9) further explains how this Act was a key milestone, as it went to pave the way for other laws on employment, maintenance and marriage that would see women being accorded the same status as men. It is crucial to note that whilst these laws were made, the minds and perceptions did not automatically shift to acknowledge that women should be accorded the same status.

b. **The Labour Act was enacted in 1984**: This act gave women and men equal rights within employment, including the right to equality of sexes. Makoni (2011:10) aptly summarises what this entails, by stating that the Act prohibits discrimination on the grounds of sex in the determination of wages, in the provision of training and in career advancement opportunities. Makoni notes that the Act was amended in 2002 to provide for 3 months maternity leave on full salary for women and prohibits sexual harassment at work. http://www.womankind.org.uk/wp-content/uploads/2011/11/Country-section-Zimbabwe2.pdf

c. **The Matrimonial Causes Act of 1987**: Makoni (2011:10) explains that this Act provided guidelines for the equitable distribution of matrimonial property upon divorce. This Act only applies to women in registered marriages. It recognises contributions, including domestic work as a factor to be taken into account when determining the distribution of property between parties.

d. **The Administration of Deceased Estate Act of 1997:** Women in Law in Southern Africa (WLSA) reports that in 1997 the Parliament of Zimbabwe passed the Administration of Estates Amendment Act that entails that at the death of wife or husband, the surviving spouse and the children inherit the

property. The Act recognises the rights of women married in an unregistered customary marriage in particular.

http://www.kubatana.net/Html/archive/women/120530wlsa.asp?sector=HIVAID&year=2012&range_start=31

e. **The Domestic Violence Act**: The Domestic Violence Act of Zimbabwe was enacted by the Government of Zimbabwe in 2007. In its preamble the Domestic Violence Act spells out that it is intended to "make provision for the protection and relief of victims of domestic violence and to provide for matters connected with, or incidental to, the foregoing". The Domestic Violence Act has a number of violations listed that also include harassment, stalking, malicious injury to property, customary practices and property destruction (Domestic Violence Act, 2006: 3-4). The Domestic Violence Act in subsection 16, has provisions for the enactment of an Anti-Domestic Violence Council that has members from all relevant Ministries, including Justice and Gender, Zimbabwe Republic Police, Private Voluntary Organisations and Chiefs as examples (Domestic Violence, Act 2006:13)

In the SADC Gender Protocol Barometer Baseline Study, conducted by Thabethe (2009:20), it is noted that at independence a number of reforms were made in a bid to ensure women had similar status as men, as they were considered as inferior. Thabethe (2009:20) further explains that whilst the Legal Age of Minority Act sought to affirm this status, there are some provisions that have made women remain vulnerable and notes the following examples:

- There is need to reform marriage laws as the "The Customary Marriages Act" allows for polygamy, lobola and early marriage as long as there is a guardian's consent.
- The Matrimonial Causes Act only applies to registered marriages for equitable devolution of matrimonial property at divorce.

- S15 of the Deeds Registries Act Chapter 20:05 which requires married women to be assisted by their husbands when registering land.

In 2013 Zimbabwe signed a constitution that has been hailed for acknowledging the rights of women; it is critical to amend/repeal some laws and practices that disadvantage women. The Human Rights Bulletin (2011:2) also indicates that Zimbabwean laws are guided by international frameworks that include CEDAW, the SADC Protocol on Gender and Development and the protocol to the Africa Charter on Human and People's rights on the Rights of Women in Africa. This is evidenced in the CEDAW Concluding Observations of the Committee on the Elimination of Discrimination against Women (2012:2), that stated that the Government of Zimbabwe had made some strides in providing a framework for the achievement of gender equality, including the amendments to the Labour Act, prohibiting the demand for sexual favours in return for recruitment and the ratification of the Optional Protocol to the Convention on the Rights of the Child. In addition to this however, the committee noted that there was a lack of awareness on CEDAW among members of the judiciary, law enforcement and women especially those in the rural areas who thus are unable to claim their rights, as they are not fully aware of these rights (2012: 2-3). The Zimbabwe Millennium Development Goals Progress Report again affirms this as well, by noting that even though there are various legislations in place for reducing gender equality by dealing with issues of domestic violence, inheritance and child marriages, the implementation of these has been weak and negative cultural norms has been cited as one of the key challenges to this (2012:34).

The new Zimbabwe constitution provides a good legal framework for the fulfilment of women's rights as it is compliant with international and regional human rights instruments mentioned above. Eerdewijkand Mugadza (2014:14) summarise the key components that address women's rights issues in the table below.

Constitution of Zimbabwe

The New Constitution of Zimbabwe is considered a major step in fulfilling the women's rights and gender equality requirements of Zimbabwean society. It is largely compliant with most of the international and regional human rights instruments and has very specific provisions for equality and non-discrimination. The key provisions on gender equality are:

1. The founding principles and values state gender equality as a key value.
2. The national objectives provide for gender balance as a principle to be observed and applied.
3. The Constitution provides for socio-economic rights, thus paving the way for citizens to claim rights such access to health care, housing and education.
4. A wide ranging equality and non-discrimination clause in Section 56(3) states that:
   "*Every person has the right not to be treated in an unfairly discriminatory manner on such grounds as their nationality, race, colour, tribe, place of birth, ethnic or social origin, language, class, religious belief, political affiliation, opinion, custom, culture, sex, gender, marital status, age, pregnancy, disability or economic or social status, or whether they were born in or out of wedlock."*
5. The provisions on affirmative actions to address past imbalances. Section 17(2) states that:
   "*The State must take positive measures to rectify gender discrimination and imbalances resulting from past practices and policies.*"
6. Provision for proportional representation to enhance women's participation in Parliament through the reservation of 60 seats for women MPs to be selected by parties, in addition to any women who may have contested for the constituency seats. These seats are valid for the first two terms of Parliament after adoption of the constitution.
7. Provisions for proportional representation in the Senate, using the 'zebra system' where each party list must be headed by a woman.
8. Creation of a Gender Commission.
9. Provision for equal representation of men and women in independent commissions.
10. The requirement for all laws and policies to be aligned to the provisions of the new constitution.

Table 3.2 Components that address gender in the Zimbabwe Constitution
Source: EerdewijkandMugadza (2014:14)

3.3.3 Overview of the National Gender Machinery in Zimbabwe

The Ministry of Women Affairs, Gender and Community Development as it is currently known, has the overall responsibility of ensuring Zimbabwe achieves all its set benchmarks on gender equality. The Ministry has a three pronged mandate; women's development, achieving gender equality and fostering gender equality. In 2009 the Ministry conducted a strategic planning session that was a critical point in guiding its work between 2010 to 2014 (www.women.gov.zw), with the following key guiding objectives:

a) Women become key participants in the economy through meaningful involvement in all key sectors of the economy.

b) Economic opportunities for women, namely the quantity and quality of women's economic involvement in leadership and ownership of the means of production, beyond their mere presence as workers.

c) Educational empowerment of women which is a most fundamental prerequisite for empowering women in all spheres of life.

d) Political empowerment, particularly with reference to equal representation and meaningful involvement of women in decision making.

The Ministry's operational framework is also guided by broader Government frameworks, including that it does not work on its own, but ensures that its strategies are in line with other government frameworks, including the Medium Term Plan and Zimbabwe United Nations Development Framework (ZUNDAF). The Zimbabwe Millennium Development Goals Progress Report (2012:34) explains that the National Gender-based Violence Strategy of 2012-2015 has been designed to "improve the efforts of the Government of Zimbabwe, civil society and donors, to prevent and respond to violence against women through an effective multisectoral coordinated response". The strategy is aligned to the four Ps identified as prevention, protection, partnerships and programming. According to the UNFPA (2011) the 4Ps stands for prevention of gender-based violence, protection of women and girls and survivors of gender-based violence, participation of all stakeholders including individuals in

gender-based violence prevention and response, and gender-based violence programming.

The four Ps campaign seeks to raise awareness on the Domestic Violence Act, break the silence around gender-based violence and encourage community members to question the legitimacy of using violence in solving relationships. To strengthen these efforts the Ministry has a gender-based violence implementation plan that was launched during the 2012 Sixteen days of activism, that is a guide for stakeholders who are doing work on gender-based violence in Zimbabwe and is the roadmap until2016.

These assertions can be affirmed by studies conducted by Chuma and Chazovachii (2012:8) who state that from their survey in rural Mwenezi district, on the actual implementation of the Domestic Violence Act, a major impediment was "the severe dearth of skills and expertise in the areas of law enforcement mechanism" as most ward coordinators who have only elementary or secondary background and no experience on gender-based violence issues, are tasked to be focal points on gender-based violence related. In addition women in rural areas were completely dependent on their husbands which makes it difficult for them to even report to the police due to fear of further poverty and vulnerability (Chuma and Chazovachii, 2012:9).

The concluding observations of the Committee on the Elimination of Discrimination Against Women, notes that whilst there are many mechanisms to deal with gender-based violence, domestic violence cases are still very much on the increase and many cases are underreported as there are gaps in statistical data collection on gender-based violence (2012:5) and the Anti-Domestic Violence Council responsible for implementing the gender-based violence Act is seriously under resourced, both financially and human resource wise. The Ministry in partnership with the Zimbabwe Women Resource Centre and Network (ZWRCN) has been working on a Gender Budgeting Programme with support from international donors, including Africa

Capacity Building Foundation (ACBF). The Ministry collaborates with many NGOs, including Musasa that is part of the National and Provincial gender-based violence coordination forum and are also the provincial referral pathway.

3.4 The Role of NGOs in fighting for equality

In Zimbabwe the drive toward Gender Equality has been driven by the women's movement and feminist agenda. With the inception of independence a number of women's organisations were formed in an effort to bridge the inequality gaps between women and men. Tichagwa (1998: 66) explains that such organisations like Women in Law in Southern Africa (WLSA), were key in conducting research that showed just how high intimate partner violence was and how gaps in the law limited the right of women to full protection. It is critical to highlight that at the fore of the formation of these movements, there were activists who supported or drove the process in the early 1980s, including the likes of Thoko Matshe, Thoko Ruzvidzo and Hope Chigudu.

3.4.1 Women's Action Group

Women's Action Group (WAG) is one of the oldest organisations that support the work of women in Zimbabwe. WAG was formed in 1983 with the core purpose of championing women's rights in Zimbabwe. The key operational mandate for WAG as outlined by their profile on Kubatana, include creating and increasing public awareness on legal and health rights of women in Zimbabwe, encouraging women to be directly involved in making decisions on issues that affect their lives, advocating for gender sensitive policies and ensuring that women have access to justice (http://www.kubatana.net/Html/sectors/wom001.asp?like=W&details=Tel&orgcode=wom001). WAG has been engaged in lobbying and advocacy on areas of gender-based violence, sexual and reproductive rights, including access to maternal and health care.

3.4.2 Zimbabwe Women Resource Centre and Network (ZWRCN)

Other organisations were also formed to complement the work of WAG, including the Zimbabwe Women Resource Centre and Network (ZWRCN) that was formed in 1990 with the vision of seeing "women enjoying the benefits of actualising their full potential in political, economic, social, public and private spheres" (http://www.kubatana.net/Html/sectors/zim014.asp?sector=ADV&details=Tel&orgcode=zim014). ZWRCN has been at the forefront of driving the gender budgeting agenda in Zimbabwe for many years now with support from many donors, including Canadian International Development Agency (CIDA) and Africa Capacity Building Foundation (ACBF). To complement the work on the ground of these organisations, the Zimbabwe Women Lawyers Association (ZWLA) was formed in 1995 as a way of ensuring that the women access free legal knowledge on issues pertaining to gender-based violence, divorce, inheritance and maintenance.

3.4.3 Padare Men's Forum

Notwithstanding these achievements it is worth noting that an organisation with focus on Gender Equality, called Padare's Men Forum was formed in a bid to ensure that men participate in the development agenda, as this is a key component of the Gender and Development (GAD) process. According to Made and Mpofu (2005:34) the women's movement through the activism of various NGOs had influence over the development of policies for example the Sexual Offences Act and the Domestic Violence Act. The women's movement through the activism of various NGOs has also sustained pressure on engendering the national budget.

3.4.4 Women's Coalition of Zimbabwe (WCoZ)

The Women's Coalition of Zimbabwe (WCoZ) was formed in 1999 as a loose network of women activists, researchers, individuals and other human rights activists to

support the constitutional making process. In 2013 the coalition lobbied for a gender sensitive constitution and to a greater extent acknowledge that the constitution clearly articulates the needs of women in Zimbabwe.

3.5. Conclusion

By analysing the Zimbabwean context it can be concluded that fighting gender-based violence requires multifaceted interventions that target prevention, protection, partnerships and programming. It can be evidenced that gender-based violence in Zimbabwe to a greater extent, aligns itself to the ecological perspective. Section 3.3 highlighted how gender-based violence is determined by community beliefs systems and societal factors that that are commonly used to suppress women; these include culture and religion. It is also necessary to have a legal framework that deters gender-based violence and is functional at all levels which are part of global processes and conventions. This chapter exemplified how gender-based violence is part of a wider struggle towards equality; it is often difficult to uproot as it is weaved around culture and religion and both have a lot of influence over what women do. As part of understanding the context within which gender-based violence takes place, Chapter 4 will discuss the research methodology and design for primary data collection conducted as part of this dissertation.

Chapter 4

Research Design and Methodology

4.1. Introduction

This chapter gives an outline of the research design for the dissertation with clear evidence based techniques that links the research process in line with the objectives of the study and specific methods used. The chapter will provide an of overview of data collection techniques utilised, including secondary and primary data analysis, interviews with key organisations and individuals involved in gender-based violence programming and focus group discussion findings.

As outlined in Chapter 1 section 1.3, the primary objective of this study is to explore the extent of gender-based violence in Zimbabwe and through a case study of Musasa, analyse the role of civil society organisations in gender-based violence programming. To achieve this, the research had the following secondary objectives:

a. To examine gender-based violence within the international context by showing its various forms, magnitude, as well as measures other countries have taken to end domestic violence.

b. To document and describe the forms, extent and magnitude of gender-based violence in Zimbabwe. This will assess gender-based violence against the background of discriminatory cultural practices, policy reform and the role of civil society organisations.

c. To describe and analyse the statutory context relating to the elimination of gender-based violence in Zimbabwe.

d. To provide a detailed analysis of the role played by Musasa in raising awareness on gender-based violence in Zimbabwe. This will identify successes, failures and lessons learnt by the organisation in its programming.

e. Based on analysis of the findings, to proffer recommendations to assist Musasa and like-minded organisations to combat violence against women and girls in Zimbabwe.

In relation to the above objectives, this chapter will also outline any limitations to the study in view of the above stated, within the framework and context of gender-based violence.

4.2. Delineation and Scope of Study

Open ended-questionnaires were administered to 103 respondents in Harare's low, high and peri-urban geographical zones. Combinations of desk reviews (secondary research)of organisations implementing gender-based violence were critical to obtain a holistic picture on gender-based violence. For example, a baseline study on violence against women, conducted by Machisa and Chiramba (2013) in conjunction with UN Women, Gender Links and the Ministry of Women Affairs, Gender and Community Development further strengthened already available piecemeal data on the extent of violence against women in Zimbabwe. This research did not however meet with victims/survivors of gender-based violence to determine the full impact of gender-based violence in Zimbabwe, as it was mainly looking at strategic gender-based violence issues, including the capacity of local organisations like Musasa to adequately respond to this development challenge. The purpose of the questionnaire was to:

- Determine the level of knowledge and understanding of survey participants on:
    o Gender equality as a development concept.
    o Key definitions of gender-based violence.
    o Key triggers/causes of gender-based violence.
- To assess the extent to which survey participants:
    o Are aware of the existence of a Domestic Violence Act.
    o Have knowledge and awareness on some of the key aspects that protect women and girls within the Domestic Violence Act.

- To determine community awareness on service delivery by NGOs like Musasa.
  - To verify the extent to which respondents are knowledgeable about the existence of Musasa and services it offers.
  - Can identify with key issues that deter women from fully accessing justice.

The study thus did not purposefully seek to discuss with survivors of gender-based violence or perpetrators, as this was beyond the scope of analysis. However, through the questionnaire interviews conducted, it was evident some inference can be made on how gender-based violence is sustained within the various societal structures.

The research provides insights on the status of gender-based violence in Zimbabwe, statutory provisions available and how the economy, HIV and AIDS are correlated to this problem taking into cognisance the global framework. The various data collection tools were used to critically analyse these insights.

4.2.1 Rationale for selecting Musasa

The study focused on assessing the extent of gender-based violence in Zimbabwe through a case study analysis of Musasa. Musasa was selected as a case study, because its key mandate and establishment is around gender-based violence programming. They have been functioning in this capacity since 1988 at a time when there were not so many organisations doing the work that focused on gender-violence issues. According to Stewart (1992:157), Musasa was set up to take action on the problem of violence against women in Zimbabwe by providing counseling support, awareness raising, public education and train with the empowerment of women being central to its mandate. Chapter 5.2.2 further highlights how in 1988 Musasa was formed to tackle domestic violence in Zimbabwe. Whilst there are other organisations that have programmes on domestic violence these are from various

perspective e.g the Zimbabwe Women Lawyers Association (ZWLA) tackles domestic violence from a social perspective.

The study used Musasa as a way of highlighting how NGOs can play critical roles in awareness raising, policy campaigns and in providing direct support to victims of gender-based violence. Musasa has been supporting the development of the gender-based violence policy frameworks by the Ministry of Women Affairs, Gender and Community Development.

4.3. Research Design and Methodology

In this section the researcher will outline the research design, process, and methods used to critically address each of the research objectives identified. This section will provide information on the study sample, primary and secondary research techniques, data analysis and challenges faced in these stages. The study will also analyse how each of these research methods complement each other through the triangulation methodology that Yeasmin and Rahman (2012:156) describes as a process of verification that increases validity by incorporating several viewpoints and methods, including qualitative and quantitative techniques as a basic triangulation model. Yeasmin and Rahman (2012:155) also point out that most of the methods in social sciences have advantages and disadvantages, hence the need to triangulate as a way of complementing or compensating the weaknesses.

This study does just that through a series of data collection quantitative and qualitative methods that seek to provide empirical evidence on what gender-based violence is and is not within the context of Zimbabwe. According to Kothari (2004:3) a qualitative approach to "research is concerned with subjective assessment of attitudes, opinions and behaviour" of a particular grouping, whilst the quantitative approach "involves the generation of data in quantitative form which can be subjected to rigorous quantitative analysis in a formal and rigid fashion". This study does just that particularly through interviews with respondents. The interviews were guided by

a questionnaire that was administered by enumerators and comprised of open ended questions. SPSS was used to generate statistical data on the qualitative analysis by creating variables for each question or response. This further strengthened the qualitative information derived from the interviews.

4.3.1 Secondary Research

The researcher conducted literature research using local resources, the UNISA library and the internet, so as to inform the theoretical framework of the discourse.This included primary literature such as published books, reports, articles, files and statistical databases. A literature review was also conducted at Musasa's Office in Harare in order to gather real-time statistics of gender-based violence, magnitude of gender-based violence and impact made by Musasa, in raising awareness on gender-based violence. In order to meet the research objectives, qualitative data analysis was undertaken.

In this study, secondary research was used throughout the research as a way of complementing field work with current evidence based research. Secondary research is described as data that is not collected by the researcher, but used by them in the research including books, newspapers and articles (Livesey, 2006:1). The researcher used a variety of secondary data, including Musasa annual reports, other NGO reports for example SAFAIDS, published and unpublished resources, Government Reports and Policy Frameworks on gender-based violence in Zimbabwe. This data was used to examine, for example, causes and extent of gender-based violence in Zimbabwe. Recent data and statistics on gender-based violence is often difficult to obtain, but through comparative analysis of various data sources and trend analysis, the magnitude of gender-based violence in Zimbabwe can be determined. This data was useful in showing the trajectories of gender-based violence in Zimbabwe and to complement primary research undertaken in this study.

Secondary data was utilised to complement and verify already existing data on gender-based violence in Zimbabwe. However for interviews with non-governmental organisations, a purposive sample was drawn which is described by Kothari (2004:

15) as "deliberate selection of particular units of the universe for constituting a sample which represents the universe".

The following is a summary of key secondary data sources used:

4.3.1.1 Published Resources

A number of published sources were used to gather data and trends of gender-based violence in Zimbabwe, including publications, books, UN reports and baselines on gender-based violence and/or violence against women. Secondary data included published articles from UN Women and the Ministry of Women Affairs, Gender and Community Development. Government of Zimbabwe's policies and strategies were also used to verify the work on gender-based violence and to ascertain the strategic direction of the Government in reducing gender-based violence and addressing its consequences. The researcher liaised with the Development Studies Subject Librarian, based in UNISA and the Women's Law Centre library based at the University of Zimbabwe. In addition to information centres, such as the Zimbabwe Women Resource Centre Library and the SAPES Trust Library, Google scholar was utilised to boost this information and for more updated literature.

As a way of putting the above into context, the research utilizes the experience of Musasa to discuss, debate and show processes other countries have implemented in response to gender-based violence. Musasa was thus researched as a case study for illustrative and comparative analysis within the broader gender-based violence discourse in Zimbabwe. This case study examines the magnitude of gender-based violence, strategies in place to reduce gender-based violence, such as statutory provisions and stakeholder analysis of other non-governmental organisations and traditional leaders. To achieve this, the researcher coordinated with the UNISA Development Studies subject librarian to complement locally available research centres.

4.3.1.2 Unpublished Resources

To complement published resources there are a number of unpublished resources that were available online through local universities, Musasa, ZWLA and other NGOs who implement some initiatives on gender-based violence. The researcher utilised other dissertations and research papers from the University of Zimbabwe's Women's Law Centre, annual reports from Musasa Project, research papers on gender-based violence laws in Zimbabwe on the Kubatana website and unpublished reports on the general status of women, archived by the ZWRCN. Although most of these are not published articles, they provided qualitative and quantitative information on gender-based violence and the effectiveness in utilising the Domestic Violence Act as part of prevention. Most of this information was easily found and accessible as long as the objective of the study was clearly spelt out. It is critical to note that in Zimbabwe a lot of unpublished information has been generated by civil society organisations and significantly contributes to the knowledge frameworks. The types of information provided are useful to complement already existing knowledge and to verify the challenges and even progress made in reducing gender-based violence.

4.3.2 Primary Research

The researcher conducted primary research through an open ended questionnaire, focus group discussions and key informant interviews with organisations that are involved in women's rights and gender work. Primary research is defined by Livesey (2006:1) as information collected personally by a "sociologist who knows exactly how the data was collected and for what purpose" with questionnaires, interviews and observational studies, being cited as examples of primary research. This research utilised a combination of methodologies including; one on one interview, case study analysis, focus group discussions and key informant interviews as key primary resource data. The mix of methods used was useful in comparing data, ensuring accuracy around women and men's perspective and highlighting accuracy of information gathered. The use of these methods was costs effective due to careful planning and management of the all processes.

The primary research process in total took a total of seven months from questionnaire design, identifying research assistants, data collection, capturing and analysis. These primary research techniques are used to complement secondary research techniques mentioned in 4.3.1.

4.3.2.1 Questionnaire Administration and Sampling

Questionnaires were administered to 103 participants in Harare by the research assistants with supervision from the researcher. Three additional questionnaires were included as a contingency measure for incomplete questionnaires or example. The researcher was responsible for quality control , time management and also assisted in approaching potential respondents and interviewing some. Questionnaire administration was split to identify different geographical settings as follows:

- Mt Pleasant and Hatfield: These are urban low residential areas and approximately 30% of the questionnaires where completed.
- Glen Norah and Highfields: These are urban High Density Residential approximately 30% of the questionnaires were completed.
- Domboshava: This is a peri-urban/Rural Setting 20 kilometers outside Harare and a total of 40% of the questionnaires where completed.

The respondents were approached in public spaces including churches, residential homes and shopping centres requested for their time. This selection was done randomly within these places but the interviews where conducted in private e.g under a tree, in a school hall or within the household.

The purpose of the interviews was directly responding to objectives b, c and d of the research, as it sought to find out how gender and gender-based violence issues are perceived within local communities and to what extent these communities were aware of the Domestic Violence Act. These interviews were guided by a questionnaire that had open ended questions and was administered by enumerators.

Sampling is a process of selecting participants that represent a population for a specific study. This study utilised the non-probability sampling approach where selection of study elements is not statistically determined, but uses convenience in determining sample (Blanche, Durrheim and Painter, 2006:135). This approach means that the researcher analysed the most convenient and cost effective way of collecting data and decided to conduct a sample based on easily accessible areas of residence. Due to the high number of women that are affected by gender-based violence, the study also purposefully selected more women in comparison to men as a way of measuring their levels of awareness on gender-based violence. Babbie and Mouton (2012:166) note that in social research it is at times appropriate to select a sample or subset of a larger population, in which many members of the subset are easily identifiable and based on one's knowledge of the population, the purpose of the study which is known as purposive sampling; which is one of the key sampling techniques in non-probability sampling. The respondents to the questionnaire were selected from within Harare in urban low density suburbs of Hatfield and Mt Pleasant, high density areas of Chitungiwza and Highfields and peri-urban areas of Domboshawa. To reduce bias, respondents were randomly selected at public places like shopping centres, churches and schools. This reduced bias as most respondents were not known to the research assistants.

4.3.2.2 Questionnaire Design, Testing and Translation

Three questionnaires were used in this research for one on one interviews, focus group discussions and interviews with individual organisations. These questionnaires were designed and tested on a sample before the actual work began on the ground. Open ended questions were used to capture qualitative arguments or perspectives from all respondents. Amendments were done to suit the Statistical Package for the Social Sciences (SPSS) data capturing and synthesis software.

4.3.2.3 Identification and Training of Research Assistants

Research assistants were identified based on their experience in supporting master's students from the Women's Law Centre, based at the University of Zimbabwe in Harare. The research assistants are currently students with the University of Zimbabwe. The research assistants were trained and guided on the objectives of the research, the questionnaire and interview techniques. The research engaged two female research assistants aged 22 and 23. The two were selected from a group of five potential assistants that included men. The selection was based on the understanding of the research assistants on gender, women's rights and gender-based violence. These research assistants chosen also had previous experience in similar studies and in my analysis were able to articulate the questions articulately to all respondents whether male or female.

When the research assistants where identified, two training sessions were held to review the questionnaire, make amendments and have vernacular translations. The two assistants were conversant with the two main local languages i.e. Shona and Ndebele. The researchers were trained on how to present themselves (dress code), be sensitive to issues being questioned, to respect the privacy of individuals and not to influence or extend personal biases to the interviews.

After the initial training, the research assistants pre-tested the questionnaires before actual field work; this led to several amendments to the questionnaire and once these were adopted, the survey was conducted within a period of one week. The researcher led the field work by monitoring the quality of interviews, presentation of responses in the questionnaires and ensuring that all information was filled adequately. The research assistants received a stipend and field allowances per day. In total they were engaged for about two months and where available when needed for the primary data collection. There was no relation between the researchers and the participants of the study at primary data collection including one on one interview.

To further complement household surveys, key informant interviews where held with other civil society organisations that focus on women's rights and development. The interviews were guided by questionnaires administered by an enumerator and the researcher.

4.3.2.4 Data Entry and Analysis

A total of 103 interviews were conducted by the enumerators. The researcher trained the research assistants on the need to ensure that there were high completion rates of the questionnaires, as this would have implications in data-capturing. A thorough check on completeness and correctness was made before the actual coding and data entry. After the data cleaning process, data was entered in the SPSS system, using special variables created by the system and coded for each question respectively. The data collected by this survey was utilised to compile chapter five of this research where a detailed analysis of these findings is provided.

4.3.2.5 Focus Group Discussions

Three focus group interviews were held to discuss gender dynamics within the gender-based violence context. The focus group discussions were held at a local community in Mt Pleasant. The FGD participants were selected through gender NGO forums and church groupings; participation was voluntary and respondents were encouraged to be open with responses which were treated in confidence by the researcher. One focus group (FG) had a combination of both women and men and two were held with women and men separately. The respondents in the groups were given the option of selecting which group they felt was the most comfortable with.

The researcher was responsible for asking the questions and guiding the conversation. The research assistant was key in taking notes on key discussion points on a flip chat and these would be summarised at the end of each group discussion. The findings from these focus group discussions strengthened and further qualified and answer to key research questions.

FG 1 – Women and Men	An FGD of 8 women and 4 men (12 in total) were held to discuss key gender issues in Zimbabwe within the context of gender-based violence. The participants were purposively selected. They were mixed so as to gauge how women and men respond when they are together. Some men opted to participate in FGs without women as they felt their issues would be better understood alone.
FG 2 - Women only	An FG of women only, was conducted in an effort to get a deeper understanding of women's mind-set and how they respond to gender-based violence issues and to analyse their role, if any, in sustaining gender-based violence. A total of 10 women participated.
FG 3 – Men only	An FG of men only was held to similarly explore how men respond to gender-based violence, what drives or perpetuate gender-based violence and how lasting solutions can be found to address the issue. A total of 8 men participated.

Table 4.1 Summary of Focus Groups

Observation was also as a key tool for determining the way discussions were being led and if more time was needed for a topic or of there were sensitivities.

4.3.2.6 Key Informant Interviews

Key Informant interviews were held with NGOs, government officials and church representatives. Purposive sampling was used to identify informants taking into consideration organisations doing relevant work and accessibility. The purpose of the interviews was to further infer on the gender-based violence response capacity in Zimbabwe, with particular focus on how NGOs support the full delivery of gender-based violence services to survivors.

Representatives from women and gender groups	The following interviews were conducted with organisations that do a lot of work on gender in Zimbabwe:
	Katswe Sisterhood – Project Officer: a community-based organisation that works on empowering women from a feminist perspective.
	The Women's Trust – Project Officer: an organisation that works with women and girls and seeks to empower their leadership and governance abilities.
	Female Students Network: a network of young women in tertiary institutions across Zimbabwe.
	Women and Aids Support Network: an AIDS service organisation that works with women who are affected by or infected with HIV.
	SAFAIDS: a regional organisation that has programmes that work on HIV/AIDS, gender

	and development from a knowledge-based perspective.
	Munhanga Affairs Forum Trust: a community-based organisation that has programmes on raising awareness on gender-based violence, especially to young girls.
	Source International Zimbabwe: an organisation that responds to issues of gender-based violence and sexual violence through campaign based programming.
	Institute for Young Women in Development that has programmes on educating women about their rights and gender-based violence.
	Zimbabwe Young Women's Network for Peace building that focuses on governance issues for young women in Zimbabwe.
	Padare Men's Forum: an organisation that works with men in tackling broader gender issues in Zimbabwe.
Musasa Project	**Interviews with Musasa Staff:** Interviews on a purposive sample were held with key Musasa Staff, including the Director and the Senior Programmes Officer based in the Matabeleland and Midlands Office so as to inform trends on statistics of gender-based violence in different geographical targets.

Ministry of Women Affairs Gender and Community Development	Key to understanding Gender and gender-based violence issues, is the strategic role played by the Ministry of Women Affairs, Gender and Community Development in Zimbabwe. A series of interviews and discussions were conducted with the focal point for gender-based violence within the Gender Department. To provide a balanced view on the status of violence against women and girls in Zimbabwe, interviews were conducted with the Department of Gender, responsible for women's empowerment and gender-based violence issues within the Ministry of Women Affairs, Gender and Community Development. An interview guide questionnaire was designed.
Church representatives	Religion was one of the main factors that were highlighted for strengthening and perpetuating gender-based violence in Zimbabwe. A series of key informant interviews were held with members and elders from the Zimbabwe Assemblies of God Church, The Roman Catholic Church and the Johanne Masowe Apostolic Church. These three churches were chosen to represent some of the mainstream religions in Zimbabwe.

Table 4.2 List of Key Informants

4.4. Ethical Considerations

The survey did take note of all ethical considerations by minimising harm to the respondents and research assistants. Babbie and Mouton (1998: 521) explain that social research is to some extent an intrusion into people's lives for example in terms of time to do other things and note that in these types of research the following principles should be adhered to:

- **No harm to the participants by being sensitive to the issue and being tactful in delicate areas of research** (Babbie and Mouton 1998:522). This research was not working with survivors of gender-based violence, but sought to find out general levels of awareness on gender, gender-based violence, the Domestic Violence Act and the work that Musasa does. The research assistants took their time to explain the objectives of the interviews to the respondents and to inform them that should they wish to withdraw or not answer any questions, they should indicate likewise. The research assistants explained to the participants of the survey that they should not feel obliged to answer all the questions and if they were uncomfortable they could skip some questions or withdraw altogether. A consent form was signed by each respondent.
- **Anonymity and confidentiality**. Babbie and Mouton (1998:523) further mention that a respondent may be considered anonymous when the researcher cannot identify a given response with a given respondent as an interview can ultimately not be considered anonymous. The research assistants explained that responding to the questionnaire was voluntary and that all information would remain anonymous and confidential; each questionnaire was coded with a number as identification.

In order to ensure anonymity of all, respondents were given the option of not revealing their full names and at the same time confidentiality was maintained by ensuring that information does not directly link with individuals. All FG participants

and key informants consented to the discussion process, after a thorough explanation of the study objectives and process; this was done before the actual FG and interview with some members opting to withdraw from FG discussions.

The research assistants also provided contact details of the researcher in the event that they felt they needed to ask further questions or had any other enquiries. Notwithstanding this, it was explained that all respondents including key informants should not have any financial expectations or otherwise, as this was purely an academic research. Respondents were given a summary of their responses and how these would be collated into a single analysis for the purposes of this study. Respondents were provided with contact details in case they needed to follow up with the researcher.

4.5. Conclusion

This primary research focused on case study analysis, focus group discussions, questionnaires, observation and key informant interviews. Triangulation of methods was important for this research in order to pick on both common threads in the research and the salient issues.These various research techniques utilised in the study, ensured that both qualitative and quantitative data was collected, analysed and processed in a reliable manner. The research methods directly tally with the achievement. These research methods complemented to ensure that research objectives are achieved. Chapter 5 will showcase a case study of Musasa and chapter 6 will analyse the actual findings in view of the various data sources above and in relation to the research objective.

Chapter 5

Musasa Experience: A Case Study

5.1 Introduction

This chapter provides a detailed analysis of the Musasa experience, in light of experiences it has gone through in implementing projects on domestic violence since its formation in 1988. This study explored Musasa as a case study to the whole research as part of exemplifying the types of contribution NGOs make in gender-based violence programming. Musasa is a locally registered non-governmental organisation in Zimbabwe. It is well known for women's rights advocacy around domestic violence. As part of re-engineering itself, the organisation has also sought to have a more clearly defined name and identity. Formerly known as Musasa Project, the Musasa Annual report (2011:1) notes that the organisation is now called just Musasa so as to clearly identify with the Musasa tree concept. According to the Musasa 2011 annual report (2011:1) the musasa is "an indigenous tree that provides cool, refreshing shelter to weary travellers before they resume their journey"; this is synonymous with the work of the organisation that seeks to provide shelter, refuge and assistance to vulnerable women and children; particularly those women who are victims of domestic violence.

In 1999 Musasa received a grant from Oxfam America to lobby for the enactment of a domestic violence law in partnership with other women's rights organisations; after many long, tedious fights and concerted efforts with other women's rights groups, this law was finally passed in 2006. Musasa is one of the key organisations in Zimbabwe whose key mandate focuses on gender-based violence, and has received support from funding agencies, including UN Women, formerly UNIFEM, Hivos and the Swedish International Development Agency (SIDA).This chapter thus provides detailed analysis on its response to gender-based violence and how it has evolved with the changing development context in Zimbabwe and in the region.

5.2 Background to Musasa

With the attainment of Independence in 1980, a movement for women empowerment was key to ensuring that women are aware of their rights, can fully utilise them through control and ownerships of resources. A number of organisations were formed to empower women in their rights and abilities including Musasa.

Musasa was formed in 1988 and has since then been working towards ending gender-based violence in Zimbabwe with established offices in four regions. The pillars of Musasa programming are based around the following themes (www.wcoz.org):

- Public Education and Training.
- Counselling
- Shelter and Legal services
- Research and Information
- Gender Violence and HIV
- Networking, Collaboration& Advocacy

Stewart (1995:30) explains that Musasa has multifaceted approaches in dealing with domestic violence, with Musasa programming seeking to tackle the root causes of gender-based violence through, for example provision of shelter, but by awareness raising campaigns for wider public education.

The mission of Musasa is "to work towards ending gender-based violence, with particular focus on women targeting groups in society to change retrogressive beliefs, attitudes, behaviours, laws and policies in order to end gender-based violence" (www.kubatana.net). According to Mazango and Moyo (2012), Musasa has its head office in Harare and regional offices in Bulawayo, Gweru and Chiredzi. Its programmes are around four pillars; prevention, response, protection and capacity building through counselling, basic legal advice, provision of temporary shelter and advocacy. Musasa's direct targets for domestic violence are women and girls or their children.Some of the values of Musasa include total commitment, integrity,

confidentiality, quality service and prompt response (Musasa 2004:5). Thus Musasa has four strategic objectives that it seeks to achieve:

a. Women and survivors of gender-based violence are empowered to make informed decisions about their situations.
b. Gaps in gender-based violence legislation addressed through formulation of new laws and the revision of laws to align them to the new constitution.
c. Social transformation at household and community level promoted through addressing retrogressive beliefs, attitudes, behaviours, laws and policies.
d. To enhance a peaceful environment for women and girls to fully participate in peace building and development.

Musasa is geographically present in Harare, Bulawayo, Gweru and Chiredzi.

5.2.1 Musasa Governance Structure

Musasa's governance structure includes a Board of Trustees that ensures that the organisation achieves its vision, mission and goals. The board consists of:
- Board Chair: Ms Sarah Gudyanga, an educationist with experience in building the capacity of women.
- Ms Jennifer Muderedzi, a Psychologist and has vast experience in Occupational Health and a passion for Gender issues.
- Dr. Lawton Hikwa, currently with the National University of Science and Technology, he has vast experience in Media Monitoring and Evaluation.
- Mr. K.C Mbetu, currently with Midlands State University, he has a financial background and has sat on various professional boards.
- Ms Sylvia Makomva, a Human Resources Practitioner and Administrative expert with vast experience in Personnel and Labour issues

The work of the Board and Staff at Musasa are guided by values of confidentiality, total commitment, professionalism, integrity, client centeredness and transparency. The work of Musasa is governed by a constitution which outlines its mandate and operational framework. The Board is customised to support each of the departments

in Musasa that are Gender and Peace Building, Advocacy and Communication, Counselling Department, Human Resources and Administration and Finance.

Musasa programme delivery is managed by a Director, Netty Musanhu, a lawyer by profession and women's rights activist. The Director is based at the Head Office in Harare, with each of the three offices managed by Regional Managers, who are social workers and women's activists. Musasa programme staff includes lawyers, social workers and qualified counsellors who work with victims in ensuring that they receive holistic support.

The Board and Staff of Musasa manage donor funds from organisations such as Womankind, UNFPA, The Netherlands Embassy and the Japanese Government.

5.2.2 Launching of Musasa in 1988

As highlighted earlier, Zimbabwe attained independence in 1980 and with it many challenges were seen that arose mostly due to the rising need for women to feel emancipated. As more women joined the workforce that was predominantly male dominated and with laws being introduced, for example the LAMA along with rising cases of domestic violence. A number of non-governmental organisations were formed with the aim of supporting women in claiming and exercising their rights, with Musasa being launched in 1988 by prominent women's rights activists, Sheelagh Stewart and Jill Taylor.

Since 1988, Musasa had touched the lives of many women and girls in both rural and urban centres in Kariba, Chiredzi, Buhera, Shurugwi and Bulawayo for example. The main successes of Musasa have been its zero tolerance approach to gender-based violence that has seen Musasa work with thousands of survivors of domestic violence. These statistics were a key driver in the evidence-based lobbying campaign for the Domestic Violence Act from early 2002, till its enactment into law in 2006(Musasa Annual Report, 2004:9).

5.2.3 Provision of Shelter

Much has been done to raise awareness and sensitisation on domestic violence, which has led to increased reporting and more women and children seeking shelter provision. In Parliament, presentations by the Minister of Women Affairs, Gender and Community Development (Muchinguri, 2014: 16) highlighted that:

- Since the enactment of the Domestic Violence Act in 2007 there has been an increase in reported cases from 1940 in 2008 to 10871 in 2012.
- In 2010 a total of 2883 women were raped.
- 99% of gender-based violence victims are women and the perpetrators are close victims or persons known to the victims hence the need for safe-houses.

The work of Musasa thus involves supporting some of these women who are facing abuse within their homes. It is critical to note how the organisation itself has evolved in terms of raising awareness, supporting enactment of gender sensitive laws and related service provision. For example in 2001 the number of women that sought support from Musasa who had reported physical abuse cases had increased from 2672 to 3259, with economic abuse ranging as the next form of abuse that women face within the homes (Musasa, 2002:12); however in 2008 Musasa was confronted with a new challenge of politically motivated violence against women and quickly formed strategies and programmes on supporting such victims.

Survivors of gender-based violence are housed in established shelters in, for example Harare and Gweru, with shelters that can accommodate up to 30 women at a time. The shelter in Gweru is jointly coordinated by the Ministry of Women Affairs, Gender and Community Development. In 2011 alone, a total of 1591 clients were accommodated at the centres, whose daily holding capacity is around 30 women per day and provided assistance that include emotional psychosocial support, basic legal information, care for the emotional needs of children and enterprise development through sewing, gardening and poultry (Musasa Annual Report, 2011). The following table summarises the women who came to the shelter

Month No. of clients

Month	No. of clients
January	123
February	116
March	122
April	123
May	157
June	190
July	144
August	171
September	119
October	119
November	162
December	45
Total	1519

Table 5.1 Number of Clients at Musasa

Womankind, one of Musasa's funding partners over the years has poured in funding to strengthen its work. Womankind (2013:2) notes that in 2013, Musasa had many cases of domestic violence recorded in its shelter in Harare and as part of counselling approximately 145 women and their 121 children. Counsellors worked with survivors in developing action plans and priorities for reducing vulnerability and gaining control over their lives and health (Womankind 2013:2).

Bote (2008:23-24) notes that Musasa is one of the very few organizations in Zimbabwe that has professional counsellors who offer direct counselling to survivors of violence. Section 5.2.3 provides more detail on some of the shelters set up by Musasa recently.

5.2.4 Partnership Approach

The work of Musasa requires a lot of partnership and collaborative effort, as it is complicated and undeniably requires a concerted effort. Musasa has acknowledged that its role requires collaboration at all levels including donor, civil society organisations and other organisations. In their implementation of its projects, Musasa has been collaborating with ZWLA and Women in Law Southern Africa (WLSA) that provide legal services and advice to women who are abused. The Women's AIDS Support Network (WASN) and WAG, work with Musasa in supporting their sexual and reproductive health rights and the links with HIV and AIDS. In this work it is essential that Musasa collaborates with government and in this vein, it is working closely with the Ministry of Women Affairs, Gender and Community Development, The Victim Friendly Unit (VFU) with the police, the Ministry of Health and Child Welfare and the Adult Rape clinic as examples. In ensuring holistic approaches, Musasa also works with Padare's men forum to provide targeted support to addressing patriarchal attitudes and perceptions that reinforce gender stereotyping.

As part of strengthening the legal and operational context of gender-based violence, Musasa has been engaged in training service providers, including the police VFU. (Khan, 2004:3) realised that domestic violence laws and procedures are poorly enforced due to poor training and that the justice delivery system:

- Is not user friendly because it is not easily accessible.
- Can be long distance away.
- Comprises high litigation costs.
- Is not baby-friendly.
- Has complicated language and procedures.
- Has long delays before the matter is resolved.
- Does not take cases of domestic violence seriously.
- Has service providers with attitudes which marginalise females presenting cases of domestic violence.

The constitution of Zimbabwe provides the operation framework for Musasa, as it enshrines the rights of women and puts in place mechanisms to ensure that women receive adequate protection. The Domestic Violence Act of 2006 is the key framework that directly seeks to tackle gender-based violence. Musanhu (2011:3) highlights that the passing of the Domestic Violence Act in 2007 provides various benefits to the women that Musasa works with, namely:

- It affords victims of gender-based violence maximum protection that the law can provide.
- It outlines the duties of various service providers including the police, magistrate courts (issuance of protection orders), domestic violence counsellors and the domestic violence council.
- Allow police officers to arrest perpetrators of domestic violence even without a warrant of arrest.
- The normal protection orders now cover financial, emotional and economic support.

Musasa, as part of its advocacy work, has been working with traditional leaders in raising awareness on domestic violence and to date has conducted sensitisation workshops with traditional leaders, as they are the part of the people who are considered to be custodians of culture. For example, Mashangwa (www.chronicle.co.zw) reports that at a workshop held by Musasa for traditional leaders, some even testified that the worst form of violence is when a man brought a girlfriend and instructed the wife to sleep on the floor in the same room.

Musasa programmes are in sync with national priorities, outlined by the Ministry of Women Affairs, Gender and Community Development. Thus in some activities of gender-based violence strategies there is co-facilitation and support direct from the Ministry.

The Anti-Domestic Violence Council was set up in 2007 to monitor the implementation of the Domestic Violence Act in 2007. This council is made of various

influential actors on Domestic Violence programming, including Government, Traditional Leaders and Non-Governmental Organisations; the full set up is as follows (http://advcouncil.org/):

Category	Institution	Number
Government	Ministry of Justice and Legal Affairs	1
	Ministry of Women Affairs, Gender and Community Development	1
	Ministry of Health and Child Welfare	1
	Ministry of Education, Sports, Art and Culture	1
	Department of Social Services	1
	Zimbabwe Republic Police	
Civil Society	Representatives of the interests of PVOs concerned with the welfare of victims of domestic violence, children's rights and women's rights	3
	A person representing the interests of churches in Zimbabwe	1
Other	Council of Chief	1
	A person representing the interests of any other body or organization with the Minister considers should be represented on the council	

Table 5.3 Members of the Anti-Domestic Violence Council

Source: http://advcouncil.org/

Musasa is one of the organisations that were selected to be part of the Anti-Domestic Violence Committee and as part of its lobby efforts has recognised that the scarcity of resources does not make the Council as effective as it should be (www.zbc.co.zw). In 2012 the Council held a Domestic Violence Fair with the lead from the Ministry of Women Affairs, Gender and Community Development as part of commemorating the

16 days of Activism against Gender-based Violence. The fair strengthened the collaboration with communities and organisations that are involved in gender-based programming (https://www.facebook.com/musasazim). Musasa continues to leverage its efforts with this Council by advocating for full implementation of laws with structures like the Police Victim Friendly Unit.

5.3 Key programming successes

5.3.1 Partnership with Womankind

Musasa has done some notable work including **(www.womankind.org):**

- Musasa successfully developed its 5 year strategic plan in consultation with staff, Board of Trustees, its beneficiaries and partners.
- The Finance and Programmes staff have increased their financial management skills following training and will be able to increase resource efficiency and provide good donor reports.
- Musasa has developed an advocacy strategy which shows how the organisation will influence policy makers and government departments to implement the Domestic Violence Act.
- Musasa has added the dimension of addressing politically motivated violence amongst women.

In 2013 Musasa achieved the following with direct support from Womankind (www.womankind.org.uk):

- Provided shelter and counselling services to over 100 women and their children.
- Helped 211 women report their cases and get immediate assistance in the form of information, referrals to service providers and counselling through the 24-hour hotline.
- Provided entrepreneurship and life skills training for women survivors at the safe house, enabling them to generate their own income in the future.

- Partnered with the Ministry of Women Affairs, Gender and Community Development in establishing the Standard Operating Procedures for Women's Shelters in Zimbabwe. These standards have been launched by the Minister and have been in operation since December 2012.

The table below captures some of the voices from women who have accessed the services of Musasa:

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Women's Voices

"I realised that I cannot continue to stay at my home with a violent husband. I have both my children with me here at Musasa's safe house. My daughter is 4-years-old and going to pre-school. Musasa helps me with my bus fare to drop her off and pick her up every day. I spend the day with my younger son at the safe house. It's a safe place for me and the children." – Grace , participant

"I am leaving the safe house in a few months and will look for a job so I can look after myself and my baby. I also have bigger dreams. I have very good school grades and I want to pursue my dream of going to university and studying law. Musasa is supporting me to look for a scholarship."– Tamary, participant

"When I came to Musasa we were taught about HIV and I decided to get tested. I tested positive. I was scared at first. I felt that I had so many burdens to deal with. The counselling I received has helped me to face the challenges. I am getting treatment and I know that if I look after myself well, I will be able to live a healthy life and look after my children." – Miriam, participant

</td></tr>
</table>

Table 5.2 Women's Voices

Source www.womankind.org.uk

5.3.2 Partnerships with Gender Links and the Ministry of Women Affairs, Gender and Community Development

During 2013 and 2014, Musasa partnered with the Ministry of Women Affairs, Gender and Community Development in conducting a baseline survey on violence against women in Zimbabwe. This was facilitated by Gender Links and strengthened Musasa's response in gender-based violence issues by providing accurate statistics on causes, reach and challenges.

Further to this, Musasa also worked with the Ministry in the development of community based shelters or protection centres in two districts. Jeremani (www.chronicle.co.zw) notes that Musasa, UNFPA and the Ministry of Women Affairs, Gender and Community Development pooled resources to build two safe house in Bubi in Matabeleland North and Marange in Manicaland provinces, as a direct response to gender-based violence cases coming from the areas. This piece of work is an expansion of some of the key work that Musasa has been doing on research and documentation around gender-based violence.

5.3.3 Partnership with Japan Grant Assistance

In 2011 Musasa, with financial support from the Japan Grant Assistance for Human security grassroots projects, received USD100,000.00 for the building of a one stop counselling and care centre for victims of gender-based violence (www.herald.co.zw). The one stop centre was opened in January 2014, as shown in the picture below:

FIG 5.1 One Stop Care Centre

Source: www.herald.co.zw

This shelter is an expansion of the support that Japan has been extending to Musasa for the construction of a work that Japan provided approximately US$ 91, 161.00 to expand an already existing shelter so that it could accommodate up to 30 women at a time; providing a homely atmosphere with full counselling services and a referral system (Musasa, 2001:48).

5.4 Response to Gender-based Violence

Musasa project was born of the realisation that domestic violence cases were on the increase. Women did not have anywhere to turn in order to access shelter, health and legal services. After independence many organisations were formed that sought to help women and to raise awareness on equality between women and men and in addition to Musasa, were organisations like Women's Action Group, Jekesa Pfungwa and Zimbabwe Women's Bureau.

5.4.1 Building Peace in Buhera District

Musasa has been implementing programmes on politically motivated violence against women. This was triggered by the political violence that affected women in Zimbabwe during the 2008 electoral processes. Mazango and Moyo (2012:18) explain how in Buhera, communities were strongly divided along political party lines with some community members refusing to participate in events/functions mobilised by members of the opposition. In order to ensure peace within the home, community dialogue meetings were held with focus on conflict resolution and the formation of 25 peace clubs which ultimately dealt with gender-based violence issues. The peace clubs offer basic counselling at the doorstep of violence survivors and have a community role of referring gender-based violence cases to legal aid service organisations e.g. ZWLA or those that require social welfare assistance through the Ministry of Social Welfare.

Mazango and Moyo (2012:19) further explain that in Buhera, male involvement in some of the activities that promote peace has strengthened community participation and understanding of how women are generally overburdened with one man stating that: "I wouldn't like to get pregnant, to go to the fields, to look after the children, to be a daughter in law, to be given rules and to be beaten if I break them".

As a result of some of these initiatives there are now concerted efforts within the community to maintain peace with both male and female villagers, taking into consideration the need to treat each other as equal citizens and to abstain from

violence. Musasa is now overwhelmed with demands to replicate similar psychosocial services in their areas.

5.5 Challenges and Constraints in Gender-based Violence Programming

Musasa has over the years experienced both organisational and developmental challenges in its programming. From the desk study the following can be noted:

a) The unstable political environment and socio-economic environment has meant women and girls bear the brunt and suffer more physical and financial abuse within the household. The emergence of violence in 2008 affected women and Musasa found itself having to deal with politically sensitive issues as more women required medical assistance and shelter. Musasa engaged various stakeholders and in 2013 hosted a conference on politically motivated violence against women that saw women leaders from all political parties speaking out and supporting victims of this violence.

b) The limited donor funding in Zimbabwe has also affected Musasa and more work needed to be done by the programme to provide evidence-based learning to funders and this has seen the organisation able to attract funding for its programmes from funders including the Japanese Government, UNFPA and the Netherlands Embassy.

c) Musasa has regional offices and is unable to be operational in each and every district. This means that there are more women who are victims of violence that are unable to receive any support. This problem is part of a bigger socio-economic challenge were women and girls in remote areas have no access to basic information and have to travel long distance to access just a police office. This requires more effort by the Ministry of Women Affairs, Gender and Community Development to have far reaching programmes that complement efforts by civil society organisations.

5.6 Conclusion

This chapter analysed a case study of Musasa, an NGO in Zimbabwe. In this analysis it can be seen how civil society organisations can play a positive role in influencing change and supporting Government efforts in fighting gender-based violence. In chapter 2 section 2.5.2, it was clearly highlighted how civil society players can support Government in, for example, localising conventions and supporting the enactment for laws that ensure justice is served and that survivors require adequate support. Chapter six will further analyse primary research findings from the various data collection tools utilised.

Chapter 6

Data Analysis and Research Findings

6.1 Introduction Analysis of Research Methods used

This chapter presents the research findings from primary research undertaken in relation to the research objectives and the primary data collected. This chapter draws conclusions from the data collected and also links these findings to broader gender-based violence issues highlighted in chapters two, three and five. This chapter thus focuses on showing how key gender-based violence triggers are key to finding lasting solutions to gender-based violence in Zimbabwe. This chapter is informed by primary data collected by the research, mainly in the form of questionnaires, focus group discussions and key informant interviews.

The research methods utilised for the gathering of primary research data was pre-tested and was customised to suit the respondents from individual, organisational perspective and focus group perspective. The pretesting of one on one questionnaires was done together with the research assistants and modifications were made to ensure that even in vernacular the same questions would be conveyed and in a similar manner without losing the original meaning. The average time for each respond was reduced from an hour and a half to about an hour after it was noted that some questions were duplicated. For focus group discussions and key-informant interviews, questionnaires where pre-tested and modifications done to ensure that the questions were clear, to the point and in line with the objectives of the study.

The data analysis and capturing into SPSS of one-on-one interviews was a process that involved agreeing on variables with the SPSS service provider CTEE Pvt Ltd, capturing a select number of questionnaire about ten and analysing the accuracy of the information.

6.2 Questionnaire Administration

A questionnaire was administered to 103 respondents in Harare's low, urban and per-urban areas. The researchers sought to interview more women than men as they are affected by gender-based violence more than their male counterparts.

The biographical details for the respondents are as follows:

- 65% of the respondents were female and 35% were male. Of the total respondents 56% were married, whilst 44% were single. Respondents' age ranged from 18 to 44 years of age. Older women and men where targeted but where not too keen to participate in the interviews.

- 55% of the respondents had completed some form of tertiary education compared to some not limited to a diploma, higher national diplomas and degrees;42% had completed secondary education, and 1.9% primary education and only 1,1% had not gone to school at all. The higher levels of education can be attributed to the geographical positioning of the survey which was in low, high and peri-urban areas of Harare. Most of the respondents who had completed secondary school did not proceed to higher levels due to lack of finances to proceed to "A" levels or colleges. It must be noted that women or men without tertiary education could have responded differently and this would require further analysis beyond this particular primary research.

- 85% of respondents were predominantly Shona speaking, with 10% being Ndebele speaking and 5% comprising of minority groups such as the Tonga.

6.2.1 Meaning of Gender Equality

In order to determine the levels of understanding of the respondents with regards to gender, the respondents were asked the question if they were aware of gender equality and what it meant to them.

The table below summarises what the respondents felt gender equality meant for them:
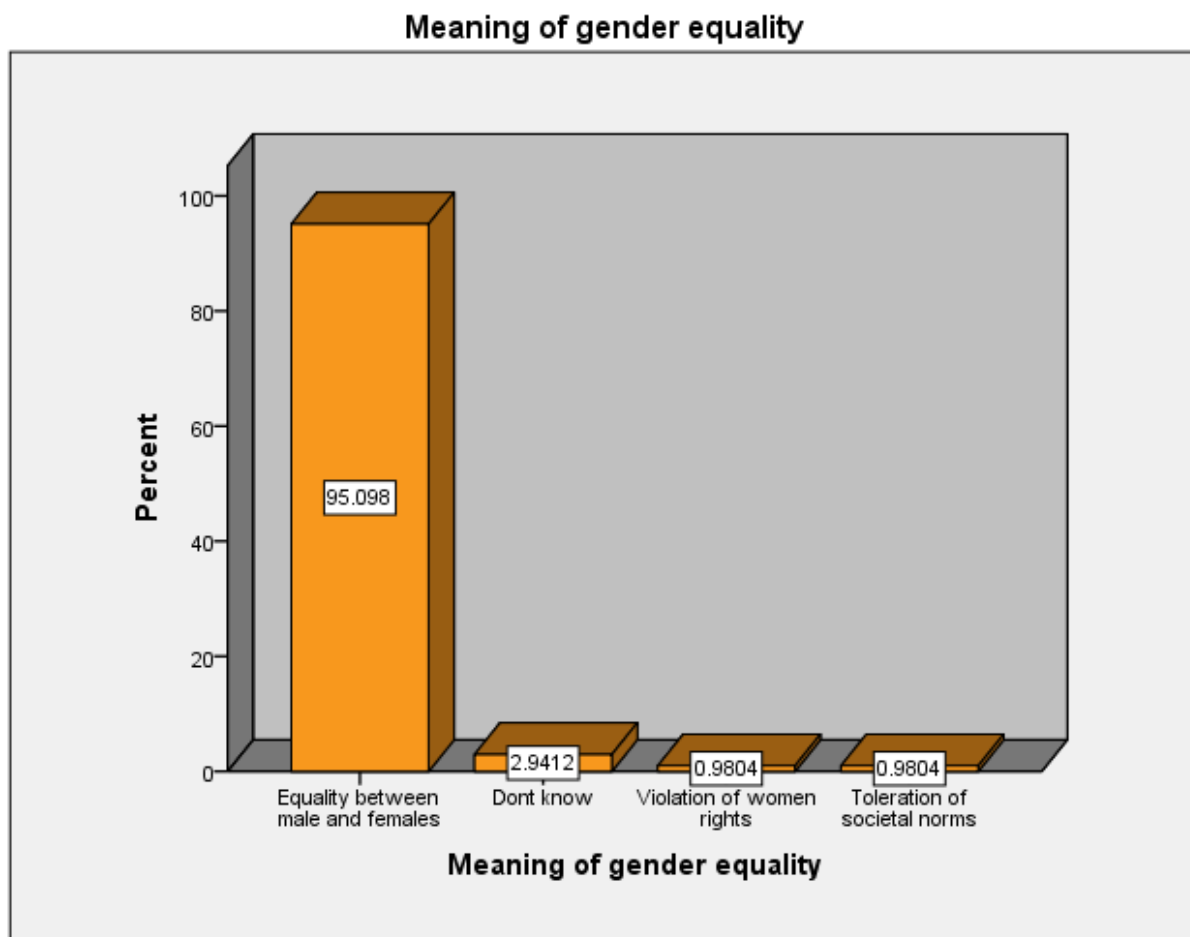
Fig 6.1 Meaning of Gender Equality

Those respondents that stated that gender equality was about equality between women and men expanded to say this included equal access to education, to employment, equal pay for the same job and equal participation in decision making positions. Approximately 95% of respondents explained that women and men, boys

and girls must be treated equally, have access to equal opportunities and be free from abuse. This percentage gives an overview of what respondents generally felt gender equality is about. Those who stated that gender equality is about equality between male and females, further expanded to state that this could mean:

- Equal representation between women i.e. 50/50 in decision making positions including parliament.
- No discrimination on the basis of sex in areas such as education and employment.
- Both women and men have equal power in socio-economic and political sectors of the country.

Approximately 20% of respondents viewed gender equality as a concept for redressing imbalances caused by colonialism, culture and religion.

6.2.2. Gender-based violence

The respondents were asked to what extent they were aware of gender-based violence and how they would recognise it. 81% of the respondents mentioned that they had heard of the term gender-based violence and 8% had not heard of the term gender-based violence. Respondents where asked to state some of the types of gender-based violence that they knew and these were categorised below:
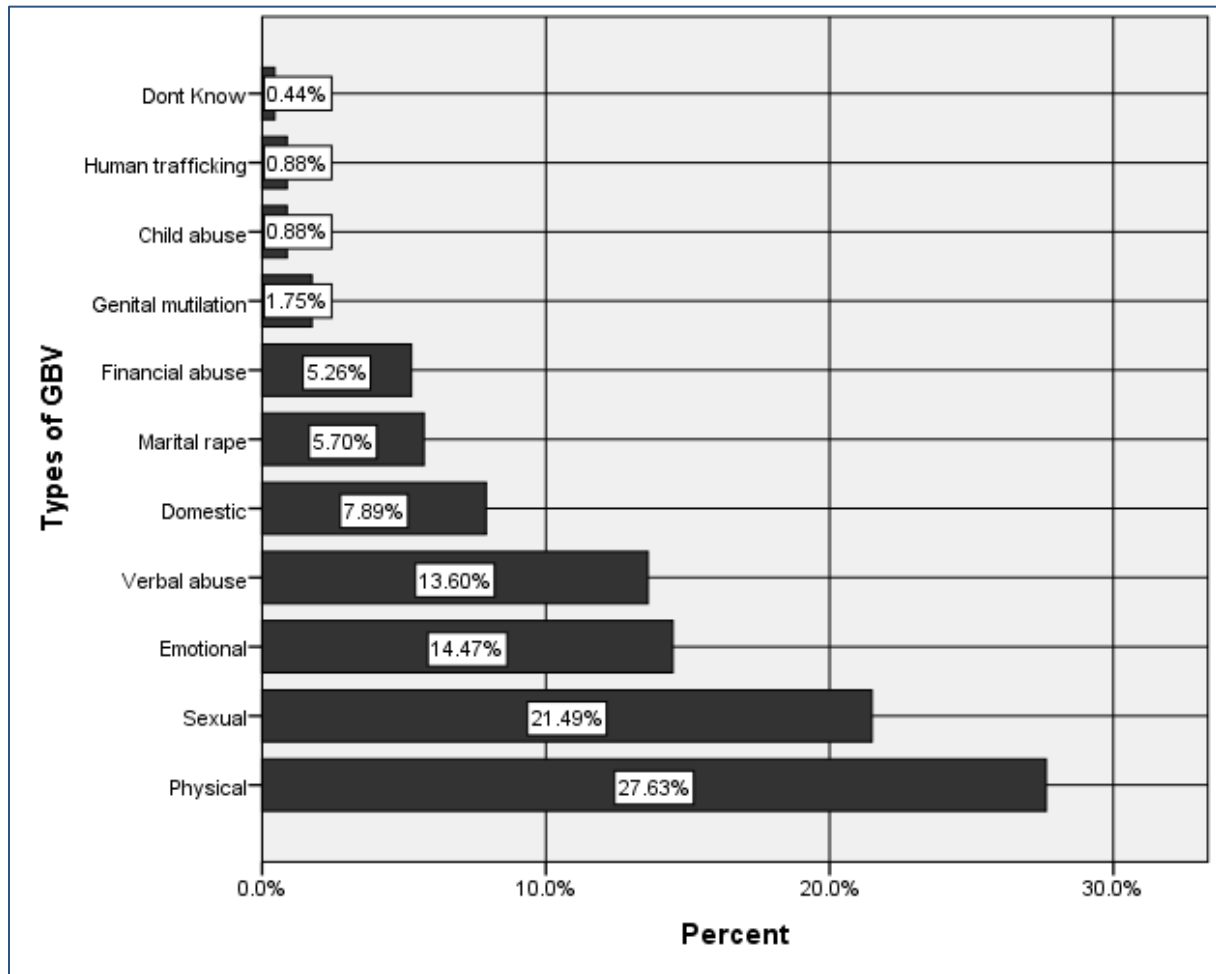
Figure 6.3 Types of Gender-based Violence

On defining gender-based violence and what it means to them, the following table is a summary of the respondent's answers:
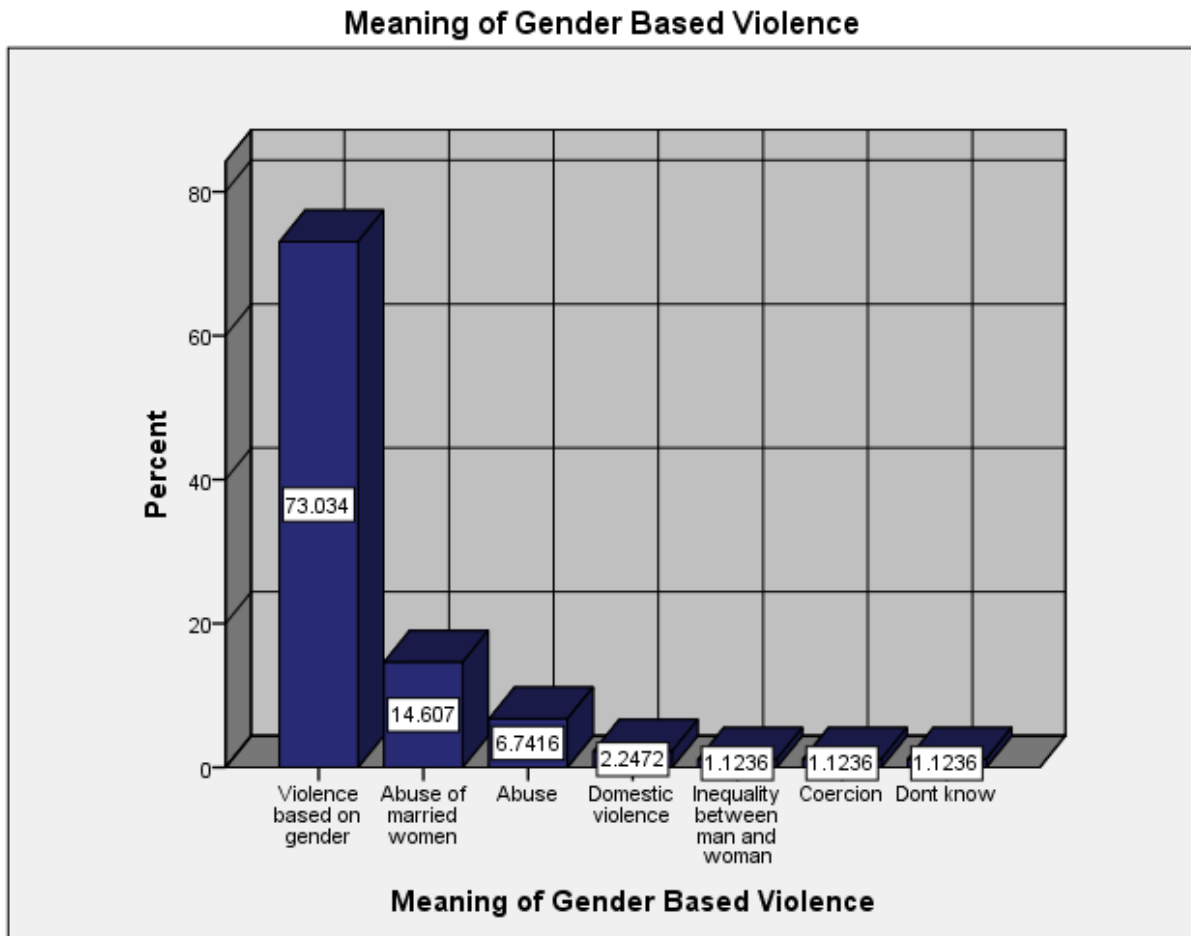
Fig 6.2 Meaning of Gender-Based Violence

During questioning, most respondents noted that gender-based violence was mostly perpetrated by men, as they were physically stronger than women and that there is a common belief within society that men should control women. The questionnaire had open ended questions that facilitated in-depth discussions. The findings show that 33% of respondents had experienced some form of gender-based violence. In defining gender-based violence the respondents stated that they could identify it through:

- Physical and sexual abuse which mainly refers to assault by a husband or partner, rape or sexual harassment.

- Verbal abuse was ranked as the most common form of abuse perpetrated by women with 46% of respondents stating that this referred to being misquoted and spoken to using harsh words.

- Financial abuse with 33% of respondents noting that this is when husbands want to control the salaries or earnings of their wives and 66% of respondents claimed that this is when the husbands do not support the family completely.

It was interesting to note that 60% male respondents argued that women were more prone to practicing verbal abuse, especially in marriages by arguing more and having the final say, hence women were more prone to physical abuse as they are naturally less stronger than men. The findings show that 45% of the female respondents also alluded to the issue of men either as husbands or fathers, withholding financial support in the household as a form of abuse that has been prevailing for a long time. It should be noted that the respondents that stated they did not know could not define gender-based violence. As outlined in section 3.2.2, men have traditionally been the providers to the household income with women either earning less or relying solely on their partners for support. This power imbalance is an entry for abuse by women verbally as they request for adequate support by their partners who retaliate with physical assaults or violence.

6.2.3 Domestic Violence Reporting and Male Response

A considerable number of respondents, i.e. 33% of male and female respondents mentioned that they had experienced some form of gender-based violence in their lifetime. Of the respondents that had some form of gender-based violence, 21% reported the matter to the police, 52% did not report at all, whilst 25% reported to their mothers, priest and other family members. One male respondent claimed that "culturally one is seen as weak if they run to relatives whenever there is a conflict in the home, even if it is violent"; hence there is a culture of silence which then perpetuates further abuse within the home especially for men. To further support this, the analysis revealed that 40% of male respondents explained that when it comes to domestic violence in the home perpetrated by women, be it physical or verbal, they

would rather not report it, as doing so would imply that they are weak and unable to manage a household.

6.2.4 Role of Culture and Religion

Culture and religion are both influencing factors and show that both culture influence the way people live, their values and ethics hence it was important to get the respondents perceptions. The majority of respondents as highlighted in the table below felt that culture and religion were negative forces, as they perpetuated gender-based violence:

Role of religion and culture in influencing GBV
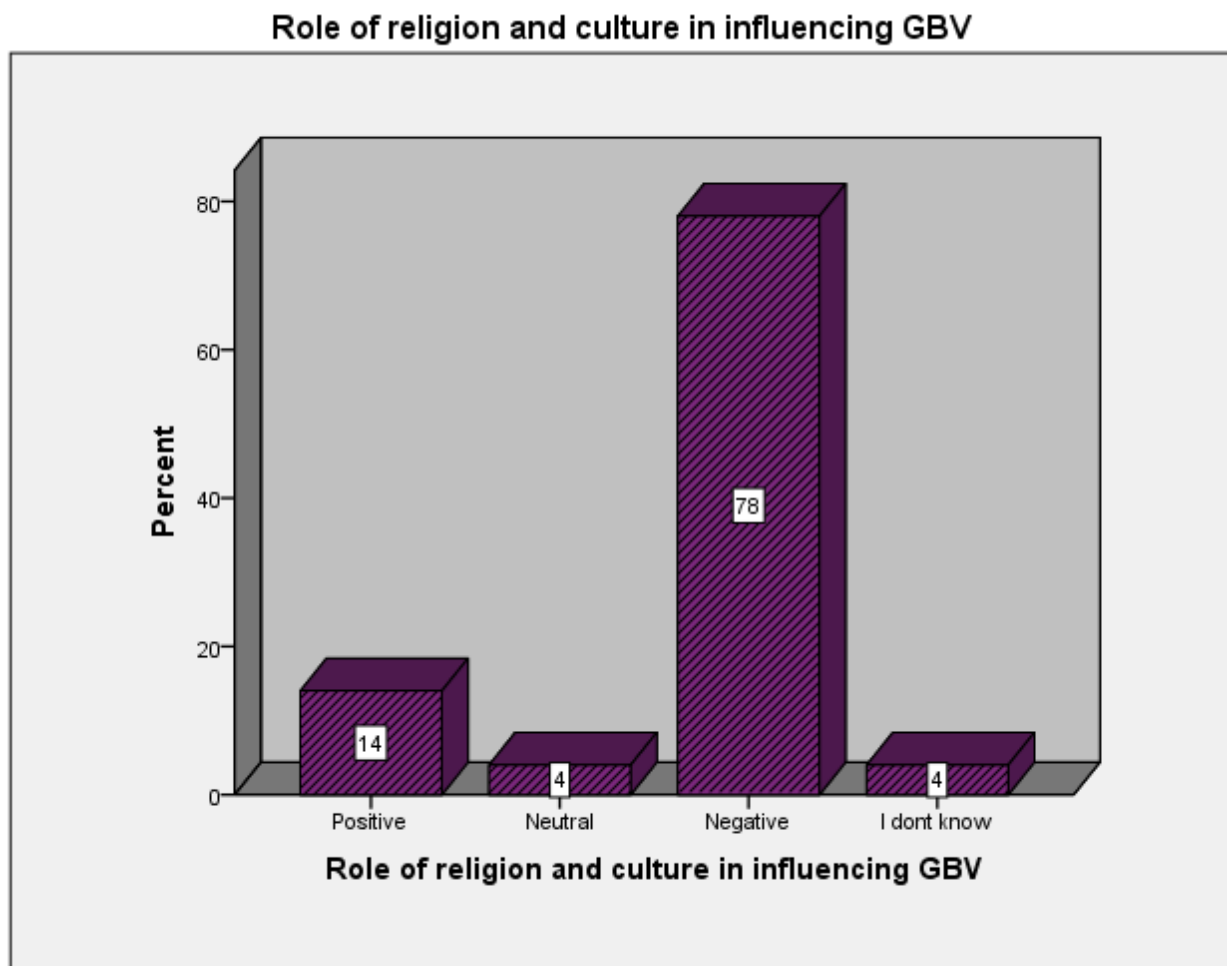
Figure 6.4 Role of Religion and Culture

Of these respondents, 55% stated that in Zimbabwe culture and religion tend to systematically subordinate women and that where women seek to claim their rights, they are punished by the husbands or partners using physical force. Women generally felt that culture was a way of men controlling them and limiting their abilities to participate fully in socio-economic activities. Male counterparts indicated that men were taught to be strong and to enforce authority and where one grew up in violent set-ups, this tended to form a cycle of violence. Upon further elaboration, 60% of respondents noted that religion makes women in particular, docile and submissive, whilst culture reinforces negative norms e.g. patriarchy that further legitimises domestic violence, such as early and/or forced marriages. Those who stated that they saw religion and culture playing a negative role highlighted the following main reasons:

- Culture influences gender-based violence, because women are taught that they should respect men even if they are wrong.
- Women are taught to be submissive and inferior to their male counterparts.
- The church in particular does not openly discuss gender-based violence issues and uses the bible to entrench the culture of submissiveness.
- Culture promotes early marriages and forced marriages with most families marrying off victims of rape, for example, and preferring to send boys to school with girls being married off.
- Physical abuse is seen as a disciplinary measure by men, especially when a woman challenges the status quo, even when she is doing something right.
- Advocate that women should not deny their husbands sex.

These cultural factors perpetuate gender-based violence and make it more complicated to reduce it as strategies are needs to tackle both social and economic factors that perpetuate gender-based violence. The findings showed that 14% of respondents felt that culture and religion could play a positive influencing factor in providing counselling for survivors and perpetrators of gender-based violence, clarifying roles of women and men and providing platforms for discussing gender-based violence issues.

6.2.5 Role of NGOs in gender-based violence prevention

Approximately 90% of respondents acknowledged that they were aware of some of the NGOs that offer assistance to women and children on gender-based violence issues. Examples that were given by the respondents include Girl Child Network, Legal Resources Foundation, Musasa, Widows and Orphans Trust, World Vision and Youth Alive Zimbabwe. The questionnaire did not pre-select the NGOs but respondents were asked to identify those that they were familiar with. 50% of those who visited NGOs required assistance after abuse in the form of shelter, finances or information. With specific reference to Musasa, 76% of the respondents had heard of Musasa and the services it offered, whilst 24% of the respondents had not. With specific reference to the work that Musasa does, the respondents' knowledge is summarised in the table below:

What do you know about Musasa
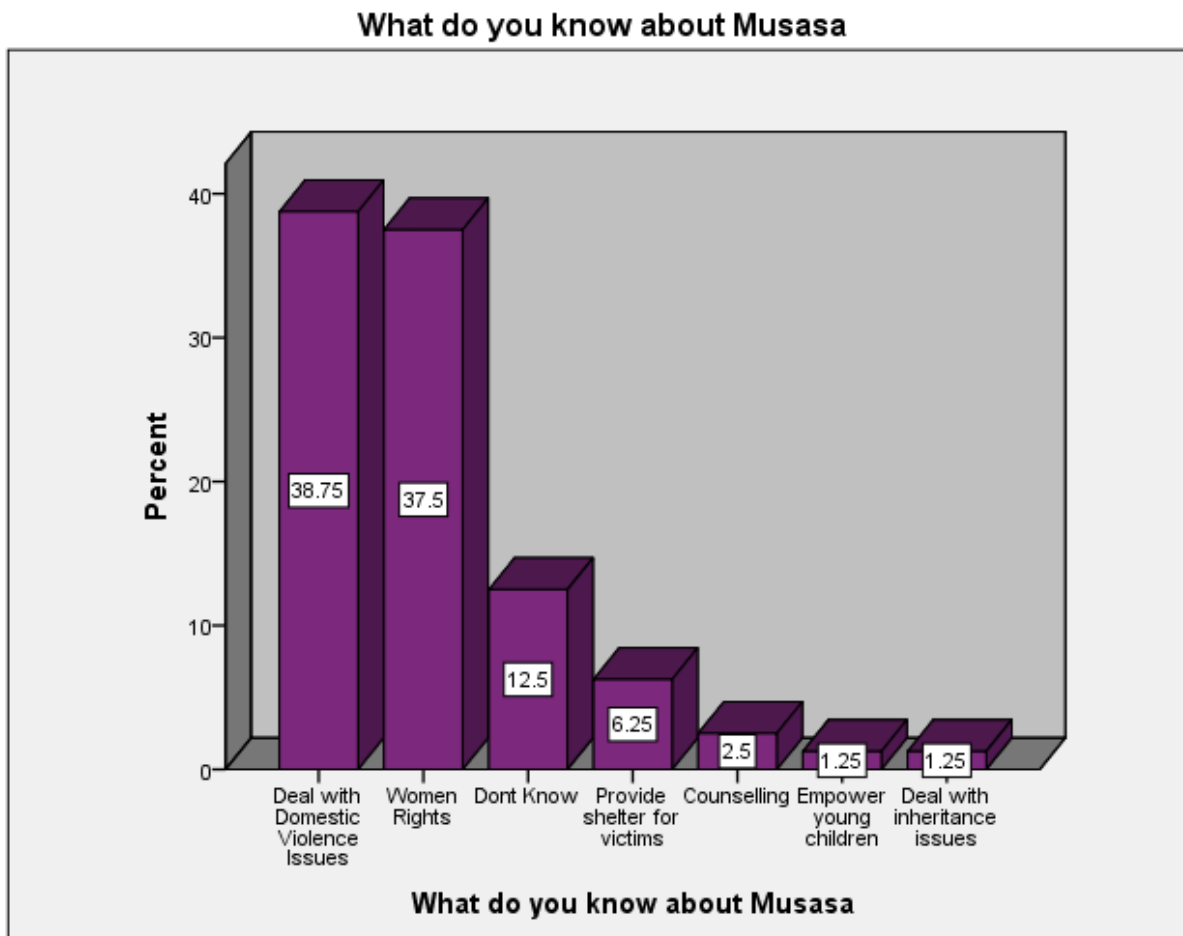
Fig 6.5 Musasa Knowledge Levels

Over 80% of respondents clearly articulated the role of Musasa in gender-based violence programming in Zimbabwe, with particular emphasis on the work that they do in Harare and Bulawayo. One respondent even mentioned listening to some programmes Musasa presents on television and radio on gender-based violence prevention and response.

6.2.6 The Domestic Violence Act

A significant number of respondents, 69%, were aware of the existence of a Domestic Violence Act in Zimbabwe. Of these, 66% were aware that the Act deals with domestic violence and encourages victims to report. One respondent mentioned that that the Domestic Violence Act provides protection from physical harm, verbal abuse, unnecessary invasion of privacy and excessive jealousy. About 15% of respondents explained that in the past before the Act was passed the police used to "refuse" to deal with cases of domestic violence on the basis that they were considered "private issues" to be resolved by two parties within a marriage. In terms of percentage, 60% of the men interviewed, felt that the domestic violence act was pro-women and could be used by women to wrongly accuse their husband or partners of crimes they did not commit. It was interesting to note how 46% of female respondents felt that the Domestic Violence Act adequately protects the rights of women and children for the following reasons:

- People are encouraged to report cases of violence
- Granting of protection orders
- It covers all types of domestic violence
- More women are reporting abuse cases
- Provides civil & criminal remedies
- Decrease on gender-based violence cases

These reasons are clearly expanded in the table below:

Reasons Why Domestic Violence ACT Adequately Protects Rights of Men and Women
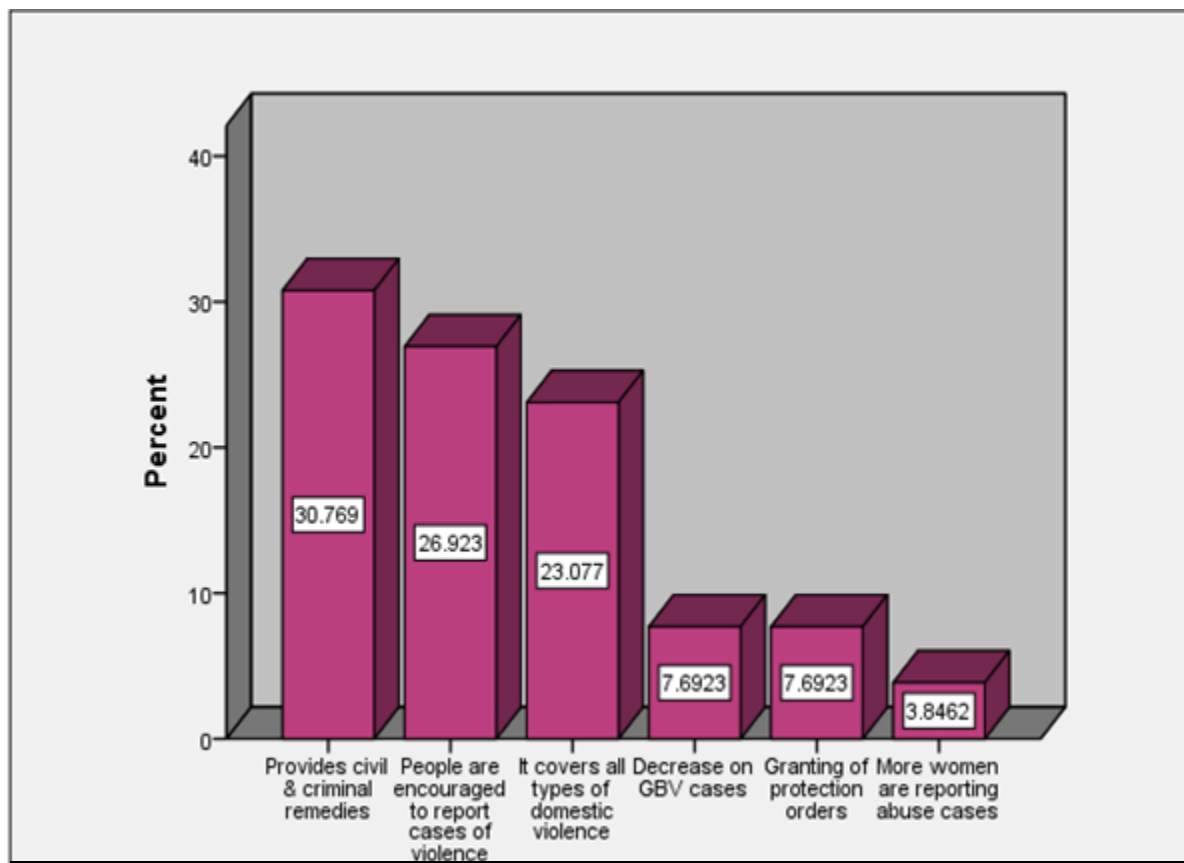
Fig 6.7 Domestic Violence Protection

Overall respondents who felt that the Domestic Violence Act was adequate also mentioned that the act not only provides mechanisms for redress on physical abuse, but also even for those issues that were considered small or psychological in nature. Furthermore women are now able to report abusive husbands, although a major limitation was, when the husband is the breadwinner, women became reluctant or withdrew their cases for fear of losing their livelihoods.

Some however felt that the Domestic Violence Act does not adequately protect the rights of women and children and cited reasons that are expanded in the table below:

Reason why Domestic Violence ACT does not adequately protects rights of men and women

Reason	Percent
Not applicable in rural areas	2.222
Corruption	2.222
Not many people know about the ACT	2.222
Sharp increase in domestic violence cases	6.667
Lenient sentences	6.667
No law can regulate human social relations	6.667
Women don't embrace the solutions it offers	15.56
Biased towards women	22.22
Its good on paper	35.56
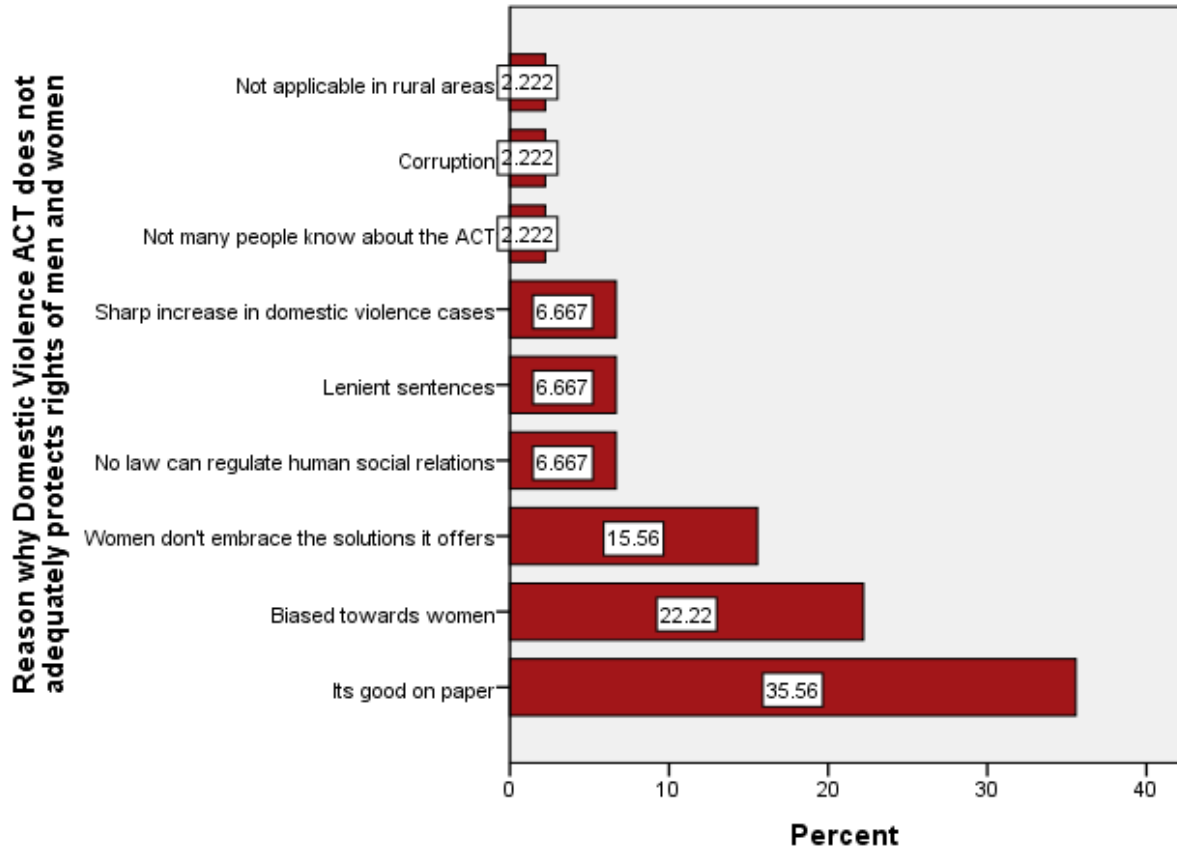
Figure 6.8 Domestic Violence Protection

Approximately, 6,7% of the respondents felt that perpetrators of gender-based violence were not receiving adequate sentencing within the courts, hence reducing the effectiveness of deterring acts, such as rape and physical abuse. Around 22% of male respondents explained that they felt this Act is biased towards women and more so due to societal norms that demand men to be strong and not to have any weaknesses. A significant 55% of both male and female respondents also noted that a major limiting factor is that the police are not well equipped and capacitated to handle issues of domestic violence and at times even laugh at men who come to report domestic violence or urge women to deal with these matters within the home.

6.2.7 Recommendations for improving gender-based violence programming

As part of identifying community based interventions, the questionnaire had a component that enabled respondents to give their own suggestions for improved gender-based programming. There was no pre-selection of responses, as the researcher needed to ensure that respondents adequately express themselves.

- **Women empowerment and education on their rights:** 45% of respondents indicated that it was crucial to provide more empowerment on women's rights.
- **Domestic Violence Act must give equal protection to both men and women:** 20% of respondents indicated that it was crucial to ensure that the Act gives adequate protection to both women and men. These respondents also indicated that gender-based violence programmes should include both women and men.
- **Corrupt enforcement agency:** 15% of respondents indicated that there was a need to curb corruption, especially within the judicial sector, as it hampered the smooth delivery of justice.
- **Gender-based violence should be resolved socially:** 5% of respondents felt that gender-based violence should be resolved socially and within the family structures.
- **Counselling of perpetrators and victims of gender-based violence:** 15% of perpetrators indicated that the church needed to play an active role in providing counselling support to perpetrators and victims of domestic violence.

6.3 Focus Group Discussion Findings

As highlighted in section 4.3.2.2, a total of 3 focus group discussions (FGDs) were held to fully understand some of the emerging issues around gender-based violence prevention and protection. The advantage of using FGDs is that participants openly discuss issues in a productive and safe environment. A combination of FGDS was utilised, taking into consideration gender dynamics between women and men. The following sections summarise key finding from these FGDs.

6.3.1 Focus Group Discussion with Women and Men

The researcher conducted this FGD with both female and male participants. An FGD of 8 women and 4 men (12 in total), was held to discuss key gender issues in Zimbabwe within the context of gender-based violence. There were more women who participated in the FGDs, as they were more willing to discuss gender-based violence issues more openly than their male counterparts.

6.3.1.1 Gender-based Violence Trigger Factors

The men in the group explained that how they were brought up is a key influencing factor on how they behaved as fathers in their households. One man mentioned that he was brought up in a polygamous situation and for him to have more than one wife is normal and he had no idea that by having a second wife he was to a greater extent undermining the rights of the first wife to live a life free from emotional torture. The women concurred with this statement and highlighted that because Zimbabwe is patriarchal the needs of women were often swept under the carpet and this was made worse with the churches preaching the gospel of "submissiveness" even if the husband is wrong. The following points highlight further these trigger factors.

- A significant 90% of respondents also noted that there was a culture of silence and that victims who break that silence are in most cases blamed and treated as outcasts in their families.
- However, it is important to note that there was a lot of argument around this, with most women noting that society generally treated women in a harsh manner whilst male respondents argued that women, in the form of aunts, encourage women not be resilient and often sustain patriarchy.
- Male respondents explained it was very common for many who were married to face a lot of verbal abuse from women, but they cannot speak out even to their friends, uncles, or wife's relatives because if they do, they are labelled weak and inferior to women.

- The male respondents explained that men were expected by society to have the upper-hand and not be controlled by women.

- Female respondents explained that the church and family played a key determining factor in sustaining gender-based violence as in most cases women are not encouraged to report on physical violence. Women confirmed that there was often a culture of silence and reporting gender-based violence meant that one became isolated.

- Some men also acknowledged that they way they were brought up was a key determining factor in how they resolved disputes within the household. Those who grew up in violent households were likely to solve issues the violent way.

6.3.1.2 Gender-based Violence Challenges

FGD participants acknowledged that the main challenges with regards to gender-based violence prevention and protection include:

- Religious and cultural attitudes and practices that perpetuate and promote, for example: forced and/or early marriages among girls, the subordination of women and the emphasis of patriarchy through the male being viewed as the "head" of a household. The research engaged with 80% of respondents who explained that society expected women to be resilient and withstand any challenges faced in any marriage. About 20% of respondents felt that this was however a cultural expectation that is changing, especially with the advancement of women's rights, with more women becoming educated and taking up influential positions; this they claimed empowered women economically to live independent lives and to break away from abusive relationships.

- Linked to the point above, 60% of respondents, mostly females noted that in impoverished rural communities a lot of girls are not going to school as boys are prioritized. Furthermore the respondents noted that if these girls do go to school they walk long distances and can be subject to rape in the bushes along the way. 20% of the respondents supported these statements by

indicating that it will take time to change these negative cultural norms that treat girls as second class citizens. They indicated that the lack of role modelling, financial resources and even just political will from Government to holistically empower girls, further exacerbating the situation of girl children.

- Respondents concurred that tackling gender-based violence is a challenge as mind-set change is often required by both women and men, coupled with both awareness raising on laws, structures and systems that support victims.

- A female respondent explained that she had witnessed a case where a young girl was married off to an abuser, with the police even supporting the process. When the case was tried, the perpetrator was merely given community service which was unfair as this girl had dropped out of school to become a young mother. One male respondent also noted that members of the police in some instances, even openly "laugh" at husbands for beating their wives instead of treating these matters with seriousness. This highlights how service providers need to have proper training in handling such cases as their norms and values can interfere with justice delivery.

- The process of reporting and seeking justice is often a lengthy process and in most cases victims give up before judgement is done. The lack of accurate information on domestic violence reporting processes further reduces the victims who come forward.

FGD respondents explained that combined together these challenges promoted a culture of silence or stigmatised to those who would have stood up against it.

6.3.1.3 Gender-based Violence Prevention

A notable 60% of respondents noted that limited capacity of women to provide for themselves, was a major limiting factor to gender-based violence prevention; especially in Zimbabwe where unemployment rates are very high. Respondents explained that there are many key drivers of gender-based violence that need comprehensive redress, including:

- The need to promote the education and economic empowerment of women and girls. This according to the 80% of respondents would limit dependency on the perpetrators in the event of violence. By encouraging women and girls to be educated and to have income generating projects, this would enable them to be more assertive and in control.
- The need to raise awareness on laws, structures and systems that support gender-based violence, as this would increase the effectiveness of the law. 20% of respondents felt since the police are the first point of contact, it was critical to ensure that it treats all cases with seriousness and not be dismissal or treat them as "domestic" issues to be settled within the household.
- The need for the government to provide more resources for improved service provision, especially to reduce the risk of pregnancy and HIV infection.

6.3.2 Focus Group Discussion with Women

An FGD of women only, was conducted in an effort to get a deeper understanding of women's mind-set and how they respond to gender-based violence issues and to analyse their role, if any, in sustaining gender-based violence. A total of 10 women participated.

The purpose of having a women-only FGD was also to analyse further specific issues that affect women in gender-based violence programming. The women explained that gender-based violence was often a topic less discussed or even acknowledged in the homes or churches, but yet it is a lived reality in their day to day lives. 80% of the women explicitly categorised the following issues as gender-based violence triggers, especially in marital unions of partnerships:

- The need for financial resources and transparency by women from their husbands.
- The refusal by married men to engage in safe sex with their partners, despite having multiple and even polygamous sexual relationships. The "gospel" of

submissiveness in the churches further promotes a culture of silence as it says that women should listen to their husbands.

- Lack of education and empowerment among women left them vulnerable and impoverished.

The women acknowledged that in most instances issues of stigma and labelling prevented them for reporting their cases. They further asserted that in most churches women are encouraged to pray for their marriages and that violence and abuse would ultimately end. Women themselves acknowledged that they have been made to feel inferior to male counterparts, due to patriarchy and that it takes time to actually realise that they too have equal rights and can even perform better than men in education and in the workplace.

6.3.2.1 Effect of Gender-based Violence on Women

Women respondents explained the gender-based violence has negative consequences on women that include:

- **Low self-esteem and confidence**: Most women once abused, have low self-esteem and fail to assert themselves and have no confidence to leave abusive relationships.
- **Sexual and reproductive issues:** Respondents explained that gender-based violence affects women more, as they have challenges with, for example, unwanted pregnancies, sexually transmitted diseases and forced abortions. One respondent said that it is more devastating for a woman to take care of a child who came from an incident of rape.
- **Limits time needed for productive issues:** Respondents explained that women who are in abusive relationships at times miss work so that they attend to injuries, court cases or due to emotional stress.

6.3.3 Focus Group Discussion with Men

An FG of men only was held to similarly explore how men respond to gender-based violence, what drives or perpetuate gender-based violence and how lasting solutions can be found to address the issue. A total of 8 men participated. The men noted that the following were key drivers for perpetuation of physical violence in particular

- Reinforcement of male dominance as determined by patriarchy: 50% of the male respondents in this group, explained that they needed to show or prove that they are in control and often do this by withdrawing financial support towards their spouses and households. This at times can lead to some men exerting force through violence against their spouses.

- It was interesting to note how the other 50% of respondents claimed that this was "old" cultural thinking and that it was crucial for men to share responsibilities with women and to even recognise that girl children for example, have the same opportunities as those given to men. These men also concurred that in the longer term girl children are actually more responsible in comparison to the boy-child, as evidenced by some who have attained higher educational status, sowed back into their families and communities and are generally more responsible. This shows that there is a shift in mindsets by some men on how they perceive the girl child.

- Growing up in a culture of violence: all respondents acknowledged that the culture of violence promoted and encouraged men to beat up their wives. Of the 8 respondents, 5 were married and mentioned that they had grown up in violent set-ups and often felt that they needed to prove their manhood by for example demanding sex, and/or harassing their women and children. All acknowledged that it took a lot of mind-set change, education and awareness on human rights and equality.

6.3.4 Summary of Focus Group Discussions

From the three focus group discussions held, there is evidence that culture, religion and tradition are influencing factors on how women and men behave and perceive gender-based violence. From the focus group discussion with both women and men, it was clear that gender-based violence affects women and men differently and these issues were further highlighted in the discussions with men and women only. The following points summarise some of the preliminary conclusions from the focus group discussions:

- Women and girls, due to the socio-economic status, are often victims of gender-based violence.
- Men to some extent do face gender-based violence, but due to their expected roles in society it is even more difficult for them to speak out.
- Service provision, the police in particular, need to have a gender lens when handling cases of gender-based violence.
- There is a change in mind-set in how women and girls are viewed with positive steps taking in as a minimum, having equal recognition.

6.4 Key Informant Interviews Findings

Key Informant interviews were held with 12 organisations identified through purposive sampling. The purpose of the interviews was to determine the level of coordination between Musasa and other organisations that have programmes around women without a direct focus on gender-based violence.

- All the organisations interviewed were aware of some of the lead players in curbing gender-based violence, especially the Musasa project on shelter provision and ZWLA on legal assistance for vulnerable women.
- Identified the Domestic Violence Act as a key piece of legislation meant to deal with gender-based violence in Zimbabwe.
- Acknowledged that the main challenges to the full utilisation of the domestic violence act include the low awareness levels of awareness by both women

and men on the Act, challenges with women having adequate resources to follow the legal channel and the effectiveness of the justice delivery system to perpetrate offenders.

In all the interviews the key organisations that were named as key to supporting victims of abuse, include Musasa, ZWLA and VFU. In almost all interviews the respondents felt that in most cases perpetrators are either left walking free or do not get adequate sentencing which ultimately defeats the whole process of justice. Respondents claimed that it was important to ensure that communities have a high awareness of how the law affects them and how they use that to seek redress, protection and justice.

The following is a summary of key issues coming out from each key informant interview.

6.4.1 The Women's Trust

The Women's Trust (TWT) is an organisation that leads in empowering women and young girls on their rights and is currently running a campaign called "Simukai" that seeks to encourage communities to live in peace. The respondent a Programme Officer, explained that in her view many women were not knowledgeable of the Domestic Violence Act and hence it was being under utilised. The Women's Trust does not have programmes on domestic violence and refers gender-based violence cases to Musasa which conducts counselling, provides shelter and legal assistance, in conjunction with organisations like ZWLA and the Adult Rape Clinic. In terms of curbing gender-based violence, the respondent noted that there is need to popularise the Domestic Violence Act and to include it within the school learning system.

6.4.2 Female Students Network

The Female Students Network is a youth-led organisation that works with young women in tertiary institutions around Zimbabwe to empower them and make them more knowledgeable about their rights. In its work the Network handles cases of

women in abusive relationships. In one case a young woman was always being beaten by her husband and they took her to the police as she had no idea who to report to and what to do. The Female Students Network respondent, a Researcher also acknowledged that Musasa is one of the NGOs that offer support to women who are affected by gender-based violence. In their own analysis the Domestic Violence Act is not fully enforced, as some perpetrators are left to walk free and are not punished. The respondent highlighted the need to have more awareness raising sessions of the law to the wider populace.

6.4.3 Women and AIDS Support Network

Women and AIDS Support Network (WASN) is an AIDS Service Organisation that has programmes in Chivhu, Chikomba and Chirumanzu districts. WASN has worked with women who are abused and infected with HIV/AIDS and refers to the Domestic Violence Act where it applies and where it does not, refers to other instruments. In most cases WASN works with women who would contract the HIV from their husbands/partners and they empower them to be responsive and protect themselves from abuse. Women do not fully benefit from the legislative due to:

- Lack of awareness
- Lack of confidence and self-esteem.
- Fear of the unknown
- Economic vulnerability and poverty
- Attitudes and perception of family and society

To counter this, WASN noted that more awareness raising, counselling and legal representation is needed by organisations like Musasa and ZWLA. WASN also noted that the Government should put in place mechanisms that will ensure justice upon implementation and enforcement of the law.

6.4.4 SAFAIDS

SAFAIDS runs various programmes that target various players who respond to gender-based violence programmes and especially targets men in HIV prevention and chiefs as custodians of culture. Most of SAFAIDS programmes focus on awareness raising and prevention and in its work has realised that women are not fully economically empowered to challenge domestic abuse in cases where the husband is the breadwinner. SAFAIDS refers all cases of gender-based violence to Musasa for counselling and temporary shelter and further notes that addressing poverty is key to strengthening women's abilities to build the bridge and be free from being caught in a cycle of violence.

6.4.5 Youth Empowerment and Transformation Trust

Youth Empowerment and Transformation Trust (YETT) works with young women aged 16 to 35 and has mainstreamed gender-based violence and child protection in its work. In most work YETT has realised that the Domestic Violence Act is not fully utilised mainly because most women are not aware of what it is about and face social and economic challenges when they try to assert their rights. As major recommendation to improving the smooth implementation of gender-based violence frameworks, the respondent noted that:

- Civil Society Organisations (CSOs) should continue to lobby and advocate for the law to be fully utilised.
- CSOs should popularise laws so that ordinary citizens are aware of them and also appreciate their usefulness in demanding for their rights.
- Government should be held accountable in matters of gender-based violence protection.

6.4.6 Source International Zimbabwe

Source International Zimbabwe's primary focus is to respond to issues of sexual violence as a primary focus and not gender-based violence per se; using a campaign

based approach to programming. Source International refers victims of gender-based violence to other organisations e.g. Musasa, ZWLA, Adult Rape Clinic and the Police VFU. Source International notes that in its work the Police is key to ensuring that domestic violence laws are adhered to and fully utilised as a direct drive to curb gender-based violence. The respondent acknowledged that many gender-based violence cases are not reported and there is need to increase awareness of the law and to ensure that police structures are also found within the communities.

6.4.7 Munhanga Affairs Forum Trust

Munhanga predominantly works in schools and has programmes on raising awareness on gender-based violence, so that the girls are aware of their rights and are conscious of gender-based violence even with the school system. In its work Munhanga explains that it normally uses the clause that refers to child marriages to criminalise it and to advise young women in violent set-ups on how best they can seek advice and assistance across various institutions. Some of the top causes that make women not fully utilise the Domestic Violence Act include:

- Ignorance of the law and its processes.
- Lack of confidence to approach the courts and to engage in court processes.
- The fear of losing the husband and facing stigma and being castigated by the husband's family.

Linked to points above, the respondent also stated that there is need to have economic empowerment of women and to educate men on the dangers of gender-based violence and to discourage them from being violent.

6.4.8 Institute for Young Women Development

This youth led organisation has two specific programmes that respond to gender-based violence. The first programme educates young women on their rights and more specifically how to respond to gender-based violence. The second programme seeks to strengthen the traditional justice delivery system so that it is responsive and

sensitive to the rights of young women. IYWD utilises the domestic violence act for the detection and reporting of gender-based violence and the organisation has at times reported cases of violence to the process and tracked progress within the justice delivery system. A major challenge in seeking justice for these young women is when they withdraw cases, due to social pressure and stigma and added to that, they are economically dependent on their male counterparts. They note that the following are the main challenges faced by women in seeking justice:

- Financial dependency on male counterparts who are usually the perpetrators.
- Cultural and religious beliefs that reduce women's ability to speak out, especially since they are told to endure marital challenges.
- Lack of adequate knowledge on the Domestic Violence Act and appropriate channels to seek redress.
- At times sentencing is not punitive enough and does not deter gender-based violence e.g.rape.

The respondent noted that there is need to lobby and advocate for programmes to economically empower women and promote their financial dependence. This should be linked directly to intensive awareness raising sessions among women on gender-based violence, its manifestations, effects and the need to explore the domestic violence act for redress. An important aspect raised by IYWD respondents is the need for collaboration among stakeholders as a way of ensuring holistic approaches and leveraging of resources. Linked to that the respondent also reiterated that the Government of Zimbabwe needed to provide resources towards the implementation of the law, not limited to human resources, shelter and well-resourced information centres for women and men.

6.4.9 Zimbabwe Young Women's Network for Peace-building

The Zimbabwe Young Women Networking for Peace-building (ZWYNP) is a youth led organisation that seeks to empower young women and surrounding communities in peace building. ZWYNP, in its peace-building activities, raises awareness on the

Domestic Violence Act and uses a referral system to tackle any gender-based violence case. ZWYNP collaborates mainly with Musasa and with ZWLA and has had one success where a woman was granted a protection order from a husband who would harass and physically assault her. The respondent also highlighted that a major challenge for women in abusive relationships, is that they are financially dependent on the husbands and male partners and fear that if they report it, they will not receive financial support. In addition to that, women suffer due to:

- Low self esteem
- Low educational qualifications.

To counter this, the respondent mentioned that it is important to support women with small to medium enterprises, to provide leadership training for women and access to more education. The respondent also mentioned that there is need for more awareness raising on the domestic violence act, for the Government to fully support and fund the domestic violence council and for the Zimbabwe Republic Police Victim Friendly Unit to be fully equipped and trained, to carefully handle domestic violence issues in accordance with the law.

6.4.10 Katswe Sisterhood

Katswe Sisterhood is a feminist organisation that is led by young women whose primary mandate is to empower young women on their rights, using sexual and reproductive rights as entry points. Katswe has developed information sharing forums on women's sexuality, through its "vagina monologues" series that seek to educate on sexuality and as an entry point for healing victims of rape and sexual violence. Katswe's work is community based and emphasises speaking out and whistle blowing as a way of breaking silence and bring perpetrators to justice. Katswe noted that one of the challenges they face, particularly in reporting cases of domestic violence or rape, is when the community at large is ready to press charges, but the victim is not ready or is dependent on the abuser for day to day subsistence. Katswe explained that women in low income communities are thus unable to fully utilise the Domestic Violence Act as they are dependent on their abusers, hence the need to have holistic approaches that include economic empowerment for women.

In addition to low income status, the respondent explained that other challenges in the implementation of the Domestic Violence Act include:

- Corruption which often leads to impunity as perpetrators bribe their way out of police cells.
- Lack of knowledge about the law, how it functions and the provisions that Domestic Violence Act outlines.

Linked to these challenges, the respondent explained that the Government of Zimbabwe is dependent on NGOs on, for example, creating awareness of the Domestic Violence Act; this means that the Victim Friendly Unit is often not well resourced and trained to handle domestic violence issues. Other complementary services for gender-based violence survivors include shelter provision through Musasa, HIV post exposure prophylaxis through the adult rape clinic and counselling through churches. The respondent explained that service provision is largely piecemeal with survivors having to move from one place to the other.

6.4.11 Ministry of Women Affairs, Gender and Community Development

The Ministry, through its Gender Department, has a gender-based violence implementation plan that was launched during the 16 days of activism in 2012. The implementation plan is a guideline for stakeholders involved with gender-based violence programming and is the operational roadmap up to 2016.

The Ministry of Women Affairs, Gender and Community Affairs adopted the 4 P's campaign which entails: 1) prevention 2) protection 3) programming and 4) participation. Prevention is the first because it is necessary to prevent gender-based violence; this can be done through engaging stakeholders such as Police and Family Support Trust, Adult Rape Clinic and Padare Men's Forum, in order to sensitize communities on how to identify and mitigate exposing factors. The respondent explained that the protection pillar seeks to ensure that there is adequate service provision for gender-based violence survivors, including shelter e.g. through Musasa, VFU and Social Welfare. The respondent further noted that the programming pillar seeks to ensure that all development organisations, mainstream gender-based violence in their work and linked to this, ensure participation from communities.

The respondent noted that it has collaborated with Musasa, which is a part of the National and provincial gender-based violence coordination forum and is a referral pathway for gender-based violence cases. The respondent notes that Musasa also trains the Ministries' provincial officers in gender-based violence and in counselling survivors who are referred from the courts.

Challenges that affect the smooth implementation of gender-based violence frameworks in Zimbabwe include:

- Lack of shelters to cater for women across Zimbabwe.
- Inadequate resources by women to follow through with their cases in courts; even though ZWLA and WLSA provide free legal aid services, most survivors do not have funds for court fees.
- Coordination among various stakeholders remains a challenge.

- Culture and religion remain huge challenges in reversing gains made through gender-based violence prevention and protection.

6.4.12 Interviews with Church Leaders

Key informant interviews with church leaders confirmed striking similarities. First it was evident that the three churches are sources of emotional support, especially for women who come with various problems, e.g. unstable marital relationships, child rearing challenges and husbands who withdraw financial support. The church leaders explained that they did not condone any form of violence against women and children and that as a church it would publicly expose such cases in front of the congregation. Respondents mentioned that more than sixty percent of their memberships are women and children.

The following summarises findings from the different Christian denominations in Zimbabwe:

Johanne Masowe Leader:

- The Vapostori representatives mentioned that there are various sects and breakaway groups with some, especially the Marange sect promoting the marriage of young girls into polygamous relationships.
- The respondents mention that the sect does not accept wife beating at all and openly talks about it in various groupings by women and men.
- The leader explained that the challenge they face as a church, is how to promote marriages that are free from violence since domestic violence happens anyway.
- The leader also explained that there are various leadership structures at various levels with the highest comprising mostly men. Women are often taught to respect their husbands, fathers or male heads of the family and to be submissive and meek. This according to her further reduces their ability to openly discuss gender-based violence issues and to have strategies that address them.

- The leaders also mentioned that although violence is condoned, the church is one place where it happens with, for example "prophets and leaders" raping girls and women or breaking away to form groupings that promote polygamous relationships.
- The leader explained that violence, especially against women was a living reality and that it needed to be talked about and also reported on as soon as it happens.

Roman Catholic Representative:

- The Roman Catholic representative mentioned that the church did not accept any form of gender-based violence and through various fora for married couples, youths and young children, discuss these issues.
- The respondent mentioned that as a church there were no clear strategies to deal with gender-based violence.
- The representative also mentioned that the Roman Catholic church has remained largely male dominated within its structures, making it difficult to openly discuss on issues such as rape, domestic violence and wife battering. Having fewer women in leadership structures, means that their issues are not aptly represented and discussed.
- The respondent explained that the church also condones divorce which encourages those in violent set-ups to be more resilient towards such and not to tackle it head-on.

Representative from a Pentecostal Church:

- The representative mentioned that the Pentecostal movement believes in the union of marriage and as a result does not encourage divorce or polygamous relationships.
- Where a man, for example is violent, aggressive or commits adultery, he is openly named in front of the congregation. He mentioned though that this practice was slowly fading away, especially as the church is growing and leaving practices that shame or embarass people in the church.

- He mentioned that unfortunately the church was also not being spared when it comes to gender-based violence for example rape and wife beating.

The conclusion can be drawn that there is male dominance and re-enforcement of patriarchy and unbalanced power relations leader to further repression of women in all aspects of society.

6.6 Conclusion

This chapter detailed the research findings of the survey. It can be noted that gender-based violence is a difficult and complex developmental challenge. The use of a combination of research methods from quantitative, qualitative and case study was crucial in:

- Validating some of the perceptions around gender-based violence with data on the ground.
- Digging deeper some of the perceptions on attitudes and perceptions for examples around men's views on gender itself as identified in section 6.3.3.

There is a strong culture of silence that needs to be tackled before sustainable long term solutions can be fully supported. Women and children generally suffer from gender-based violence and chapter seven will aptly summarise issues arising and how these can be taken forward.

Chapter 7

Final Conclusions and Recommendations

7.1 Introduction

This chapter provides a summary, conclusion for the dissertation and also recommendations for development practitioners, with special focus on primary data research findings. The study was done on the background of a developmental challenge of domestic violence in Zimbabwe. Section 1.2 identified that women faced multiple challenges, including having low status within their communities; culture and religion is further used to marginalise women and girls and the judicial system is not friendly to women and is marred by corruption and the travelling of long distances.

This study has been quite insightful in terms of prevailing gender-based violence trends, theories, approaches and interventions from the global village to the local community or individual. It is critical to note that patriarchy is a key determining factor in sustaining gender-based violence and linked to this, is the need to change mind-sets of both women and men and to accompany this with adequate economic empowerment.

7.2 Achievement of Research Objectives

This section provides an overview of how planned objectives were met in the study and challenges met during the research process. The table below provides a summary of how the research objectives were met:

Objective	Level of Achievement
a. To examine gender-based violence within the international context by showing its various forms, magnitude as well as measures that other	This was well achieved in Chapters one and two. Chapter two provided a detailed analysis of gender-based violence within the international context by analysing the evolution of women's rights and

countries have taken to end domestic violence.	theoretical approaches that have been developed by scholars over time. These two chapters set the tone for discussion on gender-based violence within Zimbabwe.
b. To document and describe the forms, extent and magnitude of gender-based violence in Zimbabwe. This will assess gender-based violence against the background of discriminatory cultural practices, policy reform and the role of civil society organisations.	Chapter three examined gender-based violence in Zimbabwe and analysed how, for example, culture, religion and poverty can act as catalysts for gender-based violence. The chapter also analysed the policy and legal frameworks for gender-based violence and how these are key in delivering justice, deterring possible violence and protecting women and children. The chapter analysed how NGOs in Zimbabwe contribute to the reduction of gender-based violence in Zimbabwe. To a greater extent this chapter met the stated objective.
c. To describe and analyse the statutory context relating to the elimination of gender-based violence in Zimbabwe.	In Chapter three, section 3.3.2, an analysis of the legal frameworks in Zimbabwe was made. This focused on the various pieces of legislation Zimbabwe has enacted as part of recognising the rights of women and more importantly, ending gender-based violence. The primary research also requested interviewed respondents to discuss the Domestic Violence Act and its implementation.
d. To provide detailed analysis of the	A case study analysis of Musasa was

role played by Musasa in raising awareness on gender-based violence in Zimbabwe. This will identify successes, failures and lessons learnt by the organisation in its programming.	done in Chapter 5. It explored some of the challenges that Musasa faces in implementing the Domestic Violence Act and states how it is crucial to ensure that that there is community awareness on its provisions.
e. Based on analysis of the findings; to proffer recommendations to assist Musasa and like-minded organisations to combat violence against women and girls in Zimbabwe	Section 7.5 provides recommendations for NGOs like Musasa and even the Ministry of Women Affairs, Gender and Community Development on how to combat gender-based violence. The recommendations are drawn from secondary and primary research and seek to be practical.

7.3 Summary of Conclusions from Literature Review and Primary Research

Gender-based violence is a developmental challenge globally and it affects women and men from despite ethnicity, class, culture and race. Critical to note is how gender-based violence prevention and protection is centred around:

- Government taking the lead in ensuring that international conventions are enacted into laws that have adequate support in terms of for example, having fully functional health and judicial functions. Apart from enacting laws, government needs to ensure that the judiciary is adequately equipped to deal with gender-based violence cases and that adequate sentencing is exercised.
- Communities being aware of their rights; this entails women being able to understand what constitutes a human rights violation and what remedies are in place to address any violations.

- In relation to awareness and sensitisation, it is critical to ensure that women and men, girls and boys participate fully and that service provision is there to support further service provision e.g. health and education.
- Non-governmental organisations, rights activists and feminists raising the voices of vulnerable groups and supporting Government through service delivery (e.g. through shelters and legal aid) or through awareness meetings and campaigns.

It can be noted that whilst progress has been made in raising awareness on gender-based violence, there still remains a challenge with regards to challenging gender norms, patriarchy and religious practices that perpetuate gender-based violence.

7.3.1 The role of Government in Gender-based Violence Programming

Desarollo notes that the promulgation of laws alone is not enough: "women first have to know what those laws are and what their rights are, before they can assert themselves or feel protected by a legal system that will punish crimes committed against them and will not allow society to ignore them" (Desarollo, 1998:18). It is essential for governments to go beyond law reform, but to ensure there are systems and structures that support victims with legal, psychosocial and medical support. It is necessary to raise awareness on laws and policies that protect women and on what one should do in the event that they or someone they know are violated. It is also critical for policy reform to consider the gender dynamics in livelihoods activities, especially how men are responsible for decision-making and cash earnings around cash crops, with women providing the labour (Kerr and Brown, 1997:69). It is thus critical to have programmes that empower women, increase awareness of their rights and to create spaces for dialogue.

It is critical to note that from discourses and conversations held during primary research, the Governments have important and strategic roles to play in the fight against gender-based violence; these are not limited to:

- Ensuring that there is adequate law to deter, protect and prosecute gender-based violence crimes. Government is fully responsible for setting the operational framework of addressing gender-based violence issues. This includes enacting laws, strategies and policies that ensure smooth transition.

- In many instances these crimes go unreported, due to inadequate service provision within the judiciary, including biases around gender-based violence issues as being domestic issues that need to be settled at home. Governments need to ensure that service providers and officers are gender-sensitive and that they treat these crimes accordingly.

- Supporting community awareness initiatives and piloting strategies for ending gender-based violence through responsible Ministries e.g. Ministry of Women Affairs, Gender and Community Development in Zimbabwe, that works closely with development partners like Musasa, UN Women, ZWLA and Padare Men's Forum.

- Engaging traditional and religious leaders in ending practices such as early and forced marriages of girl children requires buy-in and support from those who hold power as they are potential change agents.

Government has a key role in co-ordination and directing gender-based violence interventions through various fora and events for example Sixteen days of activism. In order to have concerted efforts and to leverage resources, in addition to the above, Government needs to ensure consistency in messaging and in protection mechanisms across the country. At times civil society organisations have specialists and gender-based violence experts who can support the Government in documenting good practices and reaching hard to reach areas.

7.4 Recommendations

The following is a summary of recommendations for taking forward gender-based violence work in Zimbabwe:

7.4.1 Gender-based Violence Awareness

As evidenced in the research, patriarchy is entrenched in most societies in Africa and is perpetrated in the name of culture or religion. Gender-based violence interventions have been known to focus on one aspect, for example provision of shelter, access to health and the legal system, without holistically positioning gender-based violence as an intervention that also requires interventions that deal with mind-set and attitudinal changes on issues of equality and women's rights. There is high need to raise awareness on gender-based violence and the various mechanisms that are in place for redress. A major issue that was cross cutting from the literature review and to the data research, is how culture and religion are two strong forces that to a greater extent, promote gender-based violence. It is critical for the Government through the Ministry of Women Affairs, Gender and Community Development, to have strategies for first of all, engaging in open discussions on the role that they could play in reducing gender-based violence, protecting victims of violence and creating spaces for discussions.

7.4.2 Training of Traditional and Religious Leaders as Change Agents

A key barrier to gender-based violence interventions is the belief that domestic violence is a "private affair" (Usdin, 2005:2445). In most societies religion, including Christianity and Islam and the church, plays a critical role in enforcing attitudes and mind-set that either prevents or increase gender-based violence. The church and religion are key systems and structures that influence gender-based violence and sustain the subservient role of women in communities and at household level; on the other hand these structures can be agents of change, as they are recognised and trusted by communities and society at large. A key aspect of ensuring that gender-based violence is uprooted, is to seek positive mind-set shifts on those who are the custodians of culture. Traditional and religious leaders have a huge role in instilling positive mind-sets, instilling by-laws that deter violence and ensuring that any case of abuse are reported and that cases are followed through. In many rural areas where

police posts are far, the traditional leaders often provide rule cases through their local courts or "dares", and if they are sensitised matters can be dealt with swiftly.

7.4.3 Co-ordination

From the key informant interviews, it was clear that there are many direct and in-direct players on gender-based violence prevention issues, but what is missing are clear strategies for pooling resources together, strengthening coordination and reaching out to the vulnerable groups in rural areas. Gender-based violence is complex and by having coordinated effort by government, civil society and the private sector, more can actually be done.

7.4.4 Resources

In order for all this to happen there is need to ensure that governments, the United Nations and donors set aside resources for law enactment, enforcement, provision of shelter, improving service delivery and supporting the education and empowerment of women. Most African states, Zimbabwe included, do not have adequate financial and human resources to adequately deal with gender-based violence cases.

7.4.5 Strengthening the Work of NGOs

From the dissertation it can be noted that supporting the work of organisations like Musasa is important in preventing, reducing and providing support to victims of violence. It can further be noted that collaborative effort between such oranisations, UN entities and the Government in ensuring that legal frameworks like the Constitution are known so as to ensure access to justice.

7.5 Overall Conclusion

Gender-based violence remains a major developmental challenge in Zimbabwe that requires multifaceted and well-coordinated approaches in dealing with it. Important to for the Government in Zimbabwe to ensure there are string legal frameworks that adequately deal with gender-based violence and that NGOs, communities and

leaders are aware of these and support these frameworks. From discussions presented in the dissertation it is clear that the following is important for a strengthened response:

- **Increase levels of awareness of key legislation for gender-based violence:** Section 2.7 revealed how it is critical to ensure that there is awareness on gender-based violence as a way of deterring victims and ensuring protection support for vulnerable women.
- **Increase service provision for essential services**: This will enable women to have access to improved education and economic opportunities for the future.
- **Ensure Judicial Services are fully functional:** The Government needs to ensure that the Police and the judiciary are fully functional and that justice is not denied for victims of gender-based violence. Government needs to support these functions with adequate training and remuneration that will deter those in authority to seek bribes.
- **Increased co-ordination**: There is need for improved coordination and for holistic packages in dealing with gender-based violence issues, especially around shelter provision, economic empowerment and access to justice. The national gender machinery mentioned in section 3.3.2, could be crucial in ensuring that efforts are holistic, well-coordinated and reach out to rural communities who are more vulnerable.

Most importantly, whilst the Ministry of Women Affairs, Gender and Community Development, has developed the required strategies, there is need for more awareness raising campaigns on policies for access and adequate protection.

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Appendix 1

Questionnaire for Individuals

My name is Tsitsi Dzinavane and I am a studying towards a Masters of Arts in Development Studies with UNISA. For my research project, I am focusing on gender-based violence.

I would be honored in receiving your opinions on this survey. Your unique contribution will not help women this research, but women in Zimbabwe who are affected by GBV. The questionnaire will require approximately 20 minutes to complete. In order to ensure that all information will remain confidential, please do not include your name unless you wish to do so.

Please note that copies of the project will be provided to the UNISA; Department of Development Studies, Prof. Linda Cornwell my academic Supervisor and any other persons who may need to use it for academic purposes. The data collected will provide useful information regarding implementation of the domestic violence act and prevention and control of gender-based violence in Zimbabwe and can be used by civil society organizations and key line ministries working around gender issues.

Thank you very much for your time and contribution. If you would like a summary copy of this study please contact the researcher on tmidzi@gmail.com.

Sex of respondent: Circle the most appropriate response.

Female   **Male**

a) About yourself

Name(optional)		Age	
Number of children		Residential location	
Number of people living in household			

b) Marital Status

Single	Married	Separated	Divorced	Widowed

c) Level of education

Primary	ZJC/Grade 9	Secondary	Tertiary	None

d) Tribal group

Shona	Ndebele	White	Coloured	Asian	Venda	Tonga	Nambya	Shangaan	Kalanga	Other

e) Religion

Traditional African	Christianity	Muslim	Hinduism	Buddhism	Atheist	Other

1. **What does gender equality mean to you?**

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2. **In your own opinion what are some of the major issues that hinder the development of women and girls in Zimbabwe?**

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3. **Have you heard of the term Gender-based Violence?**

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4. **If yes what does it mean?**

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5. **What are the main types of gender-based violence that you know of?**

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6. **Have you experienced GBV and if so what type?**

    a. **Physical Abuse**

    b. **Sexual Abuse/Rape**

    c. **Marital Rape**

    d. **Verbal Abuse**

    e. **Financial Abuse**

Explain your answer…………………………………………………………..

7. **When you were violated who do you report to?**

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8. **In your own opinion what are the three main causes of gender-based violence?**

    a. …………………………………………………………………………...

    b. …………………………………………………………………………...

    c. …………………………………………………………………………...

9. **What is the role of religion and culture in influencing GBV. Justify your answer.**

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10. **Have you ever approached any NGOs for assistance if so please state which organisation and for which purpose?**

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11. **Have you heard of Musasa Project? If yes what do you know about it?**

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12. **What services does Musasa Project offer and where can these be accessed?**

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13. **Do you know of the Domestic Violence Act? If yes what do you know about it?**

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14. **In your opinion do you think the Domestic Violence Act adequately protects the rights of women and men when it comes to violence in the home? Justify your answer.**

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15. **Do you think perpetrators of domestic violence are receiving adequate sentencing? Justify your answer.**

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16. **What can be done to reduce domestic violence/GBV in Zimbabwe?**

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17. **Please add any comments that you feel are not covered above**

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Appendix 2

<u>Questionnaire for Organisations</u>

My name is Tsitsi Dzinavane and I am a studying towards a Masters of Arts in Development Studies with UNISA. For my research project, I am focusing on Gender-based Violence.

I would be honored in receiving your opinions on this survey. Your unique contribution will not only help women in this research, but women in Zimbabwe who are affected by GBV. The questionnaire will require approximately 20 minutes to complete. In order to ensure that all information will remain confidential, please do not include your name unless you wish to do so.

Please note that copies of the project will be provided to the UNISA; Department of Development Studies, to Prof. Linda Cornwell, my academic Supervisor and any other persons who may need to use it for academic purposes. The data collected will provide useful information regarding implementation of the domestic violence act and prevention and control of gender-based violence in Zimbabwe and can be used by civil society organizations and key line ministries working around gender issues.

Thank you very much for your time and contribution. If you would like a summary copy of this study please contact the researcher on tmidzi@gmail.com

Name of organization…………………………………………………...

Name of respondent (optional)………………………………………..

Position…………………………………………………………………….

Age…………………………………………………………………………

Sex of respondent:……………………………………………………….

The domestic violence act [*CHAPTER 5:16*]   seeks to make provision for the protection and relief of victims of domestic violence and to provide for matters connected with, or incidental to, the foregoing.

1. Does your organization have programmes to respond, control and reduce gender-based violence? If not how does your organisation respond to gender-based violence in its work.

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2. Do you have programmes to care for survivors/victims of gender-based violence?

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3. Does your organisation refer to the Domestic Violence Act in any of its programming?

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4. Have you ever handled cases of women in abusive relationships using the domestic violence act? Please elaborate.

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5.   Was your intervention a success or a challenge? Please site example.

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6.   In your opinion are women in abusive relationships fully utilizing the DVA?

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7.   In your experience in handling violence against women, what are the 3 main challenges in order of importance being faced by women in abusive relationships in   implementing the domestic violence act?

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8.   What are your recommendations to respond to the challenges?

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9.   What types of services or help do women affected by domestic violence
      receive and from whom? Cite examples.

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10.   Can you name some of the key organisations that are key to managing GBV

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11.   In your own experience, do you think justice is being served on perpetrators of
      domestic violence and why?

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12. In your own opinion do you think the Domestic Violence Act is key in reducing violence?

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13. Do you have any suggestions on how the women can be assisted to further curb GBV.

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14. What recommendations can you give to CSOs, Government with regards to implementation of the law?

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15. What recommendations can you give Government with regards to implementation of the law?

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16. Please add any comments that you feel are not covered above?

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Appendix 3

Focus Group Discussion Guideline

<u>**Guideline for Focus Group Discussions**</u>

My name is Tsitsi Dzinavane and I am a studying towards a Masters of Arts in Development Studies with UNISA. For my research project, I am focusing on Gender-based Violence.

I would be honored in receiving your opinions on this survey. Your unique contribution will not only help women in this research, but women in Zimbabwe who are affected by GBV. The focus group discussion will last approximately an hour and in order to ensure that all information will remain confidential, please do not include your name unless you wish to do so.

Please note that copies of the project will be provided to the UNISA; Department of Development Studies, to Prof. Linda Cornwell, my academic Supervisor and any other persons who may need to use it for academic purposes. The data collected will provide useful information regarding implementation of the domestic violence act and prevention and control of gender-based violence in Zimbabwe and can be used by civil society organizations and key line ministries working around gender issues.

Thank you very much for your time and contribution. If you would like a summary copy of this study please contact the researcher on tmidzi@gmail.com

Focus Group Discussions focused on discussion around the following issues:

1. What are the key drivers, triggers and causes of gender-based violence?

2. What are some of the challenges that are faced by both women and men in tackling gender-based violence.

3. What are some of the effects of gender-based violence.

4. How can gender-based violence be prevented.

All the focus groups discussions were interactive and open platforms for the sharing of information.