

MIDLANDS STATE UNIVERSITY



**EFFECTIVENESS OF LIVELIHOOD PROJECTS IN REDUCING GENDER BASED
VIOLENCE: CASE OF NYANGA DISTRICT, WARD 27, MANICALAND PROVINCE**

BY

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DEGREE**

SUPERVISOR:

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MAY 2016

DECLARATION

I declare that, the dissertation titled **Effectiveness of Livelihood Projects in Reducing Gender Based Violence: Case of Nyanga District, Ward 27, in Manicaland Province** is my own work, that it has not been submitted before for any degree or examination in any other University, and that all sources I have used or quoted have been indicated and acknowledged as complete references. I authorise the Midlands State University to lend this dissertation to other institutions or individuals for purposes of scholarly research only.

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SIGNATURE.....

APPROVAL PAGE

The undersigned certify that they have read and recommended to the Midlands State University for acceptance, a dissertation titled **Effectiveness of Livelihood Projects in Reducing Gender Based Violence: Case of Nyanga District, Ward 27**, submitted by Made Chiedza Daina in partial fulfilment of the requirements of the Master of Arts in Development Studies Degree.

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ABSTRACT

This study is an investigation into the effectiveness of livelihood projects as a strategy in reducing Gender Based Violence (GBV). The study explored and highlighted the major causes of GBV, the livelihood options for women, the relationship between GBV and livelihoods and the extent to which livelihood projects as a strategy have reduced GBV and empowered women using the case study on Nyanga, Ward 27. The major causes of GBV are poverty, lack of economic independence among women, patriarchal norms and values and unequal representation of women in decision making processes. The study noted a negative and positive relationship between GBV and livelihoods was noted. GBV impacts negatively on women's livelihoods in that it leads to failure of projects hence negative livelihood outcomes. A positive relationship was noted in that, with livelihood projects women have increased income which they use to access food, education and health services and other material things necessary for survival. The study employed mixed research methodologies and data was collected through in-depth/one-on-one interview, focus group discussions and key informant interviews. Data analysis was guided by Sara Longwe's Women Empowerment Framework and the DFID Sustainable Livelihood Framework. The study also discovered that financial, human, physical, natural and social assets/resources are required to sustain the women's livelihoods in Nyanga. The women in Nyanga are being negatively affected by the economic, political and technological context in which they are living. Natural disasters such as drought and diseases are also affecting women's livelihoods negatively. The study also noted that traditional and religious practices have a negative impact on women's livelihoods in the district. Livelihood projects as a strategy have reduced GBV and empowered women socially and economically. Women engaged in livelihood projects have managed to achieve eight of the nine sustainable livelihood outcomes which are economic security; nutrition security; food security; health security; education security; community participation; access to institutions and gender. Therefore, there is need to embark women to start livelihood projects. While those already in such process intensify their efforts in order to get maximum returns.

DEDICATION

I dedicate this dissertation to my family members, especially my brothers Joseph and Emmanuel, my mother and my niece Chiedza. Above all I pay tribute to God, the Almighty for making this project possible.

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ACRONYMS

| | |
|-------|--|
| AIDS | Acquired Immune Deficiency Syndrome |
| CBO | Community Based Organization |
| CEDAW | Convention on the Elimination of All Forms of Discrimination Against Women |
| DFID | Department for International Development |
| DVA | Domestic Violence Act |
| DV | Domestic Violence |
| EE | Economic Empowerment |
| FACT | Family AIDS Caring Trust |
| FAO | Food AIDS Organisation |
| FGD | Focus Group Discussion |
| FGM | Female Genital Mutilation |
| GBV | Gender Based Violence |
| GEM | Gender Empowerment Measure |
| HIV | Human Immune Virus |
| IASC | Inter-Agency Standing Committee |
| IDS | Institute of Development Studies |
| IFAD | International Fund for Agricultural Development |
| IGPs | Income Generating Activities |
| ILO | International Labour Organisation |
| ISAL | Internal savings and lending schemes |
| IPV | Intimate Partner Violence |
| KII | Key Informant Interviews |

| | |
|--------|--|
| IWD | International Women’s Day |
| LRP | Local Rights Programme |
| M&E | Monitoring and Evaluation |
| MDGs | Millennium Development Goals |
| ODI | Overseas Development Institute |
| SADC | Southern African Development Community |
| SDC | School Development Committee |
| SGBV | Sexual and Gender Based Violence |
| SLA | Sustainable Livelihood Approach |
| SD | Sustainable Development |
| SLF | Sustainable Livelihood Framework |
| SLSO | Sustainable Livelihood Support Office |
| VAWG | Violence Against Women and Girls |
| VFU | Victim Friendly Unit |
| VIDCO | Village Development Committee |
| UNDP | United Nations Development Programme |
| UDHR | Universal Declaration of Human Rights |
| UN | United Nations |
| UNICEF | United Nations Children’s Fund |
| UNFPA | United Nations Populations Fund |
| USAID | United States Agency for International Development |
| WEE | Women Economic Empowerment |
| WHO | World Health Organization |

| | |
|----------|---|
| ZDHS | Zimbabwe Demographic Health Survey |
| ZIMASSET | Zimbabwe Agenda for Sustainable Socio-Economic Transformation |
| ZIMSTAT | Zimbabwe National Statistics Agency |
| ZRP | Zimbabwe Republic Police |

TABLE OF CONTENTS

| | |
|----------------------|-----|
| Declaration..... | ii |
| Approval page..... | iii |
| Abstract..... | iv |
| Dedication..... | v |
| Acknowledgement..... | vi |
| Acronyms..... | vii |

CHAPTER ONE: INTRODUCTION

| | |
|----------------------------------|----|
| 1.0 Introduction..... | 1 |
| 1.1 Background to the Study..... | 2 |
| 1.2 Statement of problem..... | 8 |
| 1.3 Research Objectives..... | 10 |
| 1.4 Research Questions..... | 10 |
| 1.5 Significance of Study..... | 11 |
| 1.6 Limitation on the Study..... | 13 |
| 1.7 Theoretical Framework..... | 14 |
| 1.8 Conceptual Framework..... | 19 |
| 1.9 Chapter Conclusion..... | 24 |

CHAPTER TWO: LITERATURE REVIEW

| | |
|---|----|
| 2.0 Introduction..... | 26 |
| 2.1 Defining Gender Based Violence..... | 26 |

| | |
|--|-----------|
| 2.2 Universal Prevalence of Gender Based Violence..... | 30 |
| 2.3 Causes of Gender Based Violence..... | 34 |
| 2.4 Livelihood activities for rural women..... | 42 |
| 2.4.1 Livelihood options for women in Bangladesh..... | 44 |
| 2.4.2 Livelihood options for women in Uganda..... | 46 |
| 2.4.3 Livelihood options for women in Zimbabwe..... | 48 |
| 2.5. Nexus between GBV and livelihoods..... | 48 |
| 2.6 Sustainable Livelihoods Approach and Empowerment of Women..... | 56 |
| 2.6.1 Defining Empowerment..... | 56 |
| 2.6.2 The Sustainable Livelihood Approach (SLA)..... | 58 |
| 2.6.3 The Sustainable Livelihoods Framework (SLF)..... | 60 |
| 2.6.4 Linking Sustainable Livelihood Approach to Women Empowerment..... | 66 |
| 2.7 Conclusion..... | 67 |

CHAPTER THREE: RESEARCH METHODOLOGY

| | |
|--|-----------|
| 3.0 Introduction..... | 68 |
| 3.1 Research Design..... | 68 |
| 3.1.1 Qualitative Research..... | 69 |
| 3.1.2 Quantitative Research..... | 72 |
| 3.2 Target Population..... | 73 |
| 3.3 Sampling Technique Target Population..... | 74 |
| 3.3.1 Random/ Probability Sampling..... | 75 |
| 3.3.2 Non Random Sampling..... | 75 |

| | |
|---|-----------|
| 3.3.3 Sample size..... | 77 |
| 3.4 Data Collection Methods..... | 79 |
| 3.3.1 One on one/ In-depth Interviews..... | 79 |
| 3.4.2 Focus Group Discussions..... | 80 |
| 3.4.3 Key Informant Interviews..... | 82 |
| 3.5 Data Analysis Methods..... | 82 |
| 3.6 Ethical Considerations..... | 84 |
| 3.6 Conclusion..... | 85 |

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

| | |
|---|------------|
| 4.0 Introduction..... | 86 |
| 4.1 Nyanga District..... | 86 |
| 4.1.1 Political Context..... | 86 |
| 4.1.2 Economic Context..... | 87 |
| 4.1.3 Social Context..... | 87 |
| 4.1.4 Technological Context..... | 88 |
| 4.2 Demographic information..... | 88 |
| 4.3 Major Causes and Gender Based Violence Prevalence in Nyanga District.... | 92 |
| 4.4 Gender Based Violence Prevalence in Ward 27..... | 95 |
| 4.5 Livelihood Options/Strategies for Women in Ward 27 Nyanga District..... | 97 |
| 4.5.1 Assets/Capabilities Requirements for Ward 27 Women’s livelihood Options | |
| 4.5.2 Vulnerability Context and Its Effect on Women’s Livelihood Projects in Ward 27, Nyanga District..... | 102 |

| | |
|--|------------|
| 4.6 Relationship Between GBV and Livelihoods..... | 105 |
| 4.7 Livelihood Projects and Empowerment of Women..... | 107 |
| 4.7.1 Welfare..... | 107 |
| 4.7.2 Access to Resources..... | 107 |
| 4.7.3 Conscientisation..... | 108 |
| 4.7.4 Participation/Mobilisation..... | 108 |
| 4.7.5 Control and Empowerment..... | 109 |
| 4.8 Impact of Livelihood Projects as a Strategy in Reducing GBV and Extent to which it has Empowered Rural Women in Ward 27, Nyanga District..... | 109 |
| 4.8.1 Economic Empowerment..... | 110 |
| 4.8.2 Social Empowerment..... | 110 |
| 4.8.3 Political Empowerment..... | 112 |
| 4.9 Chapter Conclusion..... | 112 |
| CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS | |
| 5.0 Introduction..... | 114 |
| 5.1 Summary | 114 |
| 5.2Conclusions..... | 118 |
| 5.3 Recommendations..... | 122 |
| 5.4 Chapter Conclusion..... | 125 |

BIBLIOGRAPHY.....126

Appendix 1:In-depth interview guide questions.....136

Appendix 2: In-depth interview guide questions- Shona.....141

Appendix 3: Focus Group Discussion Guide questions.....146

Appendix 4: District Stakeholders Key Informant Interview Guide question.....150

Appendix 5: Ward Informant Interview Guide questions.....155

LIST OF FIGURES

Figure:1 The Sustainable Livelihoods Framework adopted by DFID **Error! Bookmark not defined.**

Figure 2 The Sustainable Livelihoods Framework adopted by DFID **Error! Bookmark not defined.**

Figure 3: Composition of Interviews**Error! Bookmark not defined.**

Figure 4: Age Range for Interviewees/Respondents**Error! Bookmark not defined.**

Figure 5: Interviewees/Respondents' Level of Education**Error! Bookmark not defined.**

Figure 6: Respondents' Marital Status.....**Error! Bookmark not defined.**

Figure 7: Protection Orders Offered for Reported Domestic Violence Cases....**Error! Bookmark not defined.**

Figure 8: Reported Criminal Cases on Domestic Violence**Error! Bookmark not defined.**

Figure 9: Marital Status of Women and Types of Violence Being Experienced**Error! Bookmark not defined.**

Figure 10: Livelihood Options for Women in Ward 27, Nyanga District ... **Error! Bookmark not defined.**

Figure 11: Ownership of Land by Women**Error! Bookmark not defined.**

Figure 12: Level of Fees Payment

Women.....**Error! Bookmark not defined.**

CHAPTER ONE: INTRODUCTION

1.0 Introduction

The prevalence of Gender Based Violence (GBV) is not only recognized in Zimbabwe but also in the region and the world over. It is argued that, globally at least one woman in five will be a victim of rape or attempted rape in her lifetime (Heise, et al, 1999). According to the UN Millennium:1 Project (2005a), the toll of violence on women's health exceeds the combined number of traffic accidents and malaria. Violence kills and disables the same number of women in the age range of 15 and 44 as cancer does. More than 130 million girls have been exposed to female genital mutilation worldwide. A 2013 World Health Organisation (WHO) study reveals that, 35% of women globally have experienced Intimate Partner Violence (IPV) or sexual violence. 30% of women who are in a relationship have experienced IPV. Several studies have indicated that women and girls are at a higher risk of experiencing violence compared with men and boys (Wekwete et.al, 2014).

Gender Based Violence does not only violate fundamental human rights, but also manifest in unequal power relationships between men and women. The 1993 UN Declaration on the Elimination of all forms of Violence Against Women, notes that, GBV is an obstacle to social and economic development of communities. The major contributing factors to GBV are patriarchal societies and socio-economic status, poverty included, which discriminates women and exacerbates gender inequalities within communities. Abramsky et.al (2011) and Oyediran and Igingo-Abanihe (2005) observes that, individual, societal and structural factors are associated with GBV.

Poudel (2011) notes that, legal subordination, economic dependency, cultural obligation and social position of women construct and reinforce male dominance and female subservience so thoroughly that neither the violence nor the failure to complain about it is unusual. Women's dependence is reinforced in the law, religion and cultural norms. Moreover, women's cultural obligation to preserve family roles and honour, grinding poverty, lack of jobs feed the opportunities for violence inherent in the dependency relationship. Social, political and religious norms identify women as the property of men, conflate women's chastity with family honour, and legitimize violence against women. Women's financial dependence, subordinate social status and lack of legal support render them particularly vulnerable to abuse. It is against the above facts that the research studied the effectiveness of livelihood projects in reducing GBV in Ward 27 of Nyanga District.

1.1 Background to the Study

Gender Based Violence is a global challenge and a development issue. GBV is a sign of gender inequalities and power imbalances between women and men in societies. Gender Based Violence, being a universal challenge knows no boundaries, race, culture and religion and Zimbabwe is not spared. The Convention on Elimination of all forms of Discrimination Against Women (CEDAW) GR 19, article 3 defines GBV as “violence that is directed against a woman because she is a woman.” According to the 2007 Domestic Violence Act of Zimbabwe, GBV refers to “any act of violence that results in, or is likely to result in physical, sexual or psychological/ emotional harm or suffering to women including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in the public or private sphere.” GBV occurs in many forms, which include intimate partner violence, rape and coerced sex, child sexual abuse

and human trafficking. Bloom (2008) cites four major forms of GBV. These four are physical, sexual, emotional/psychological/ verbal and economic. GBV also includes various forms of abuse such as sexual threats, exploitation, assaults domestic violence, incest, torture, child abuse, attempted rape to mention but a few. Female genital mutilation, child pledging, forced wife inheritance and child marriages are also forms of GBV against women.

Bloom 2008 identifies four forms of violence which may be physical, sexual, psychological and economic. Physical Violence refers to force that result in bodily injury, pain or impairment. The severity of injuries ranges from minimal tissue damage, broken bones to permanent injury and death (Bloom, 2008). Acts of physical violence include; slapping, beating, biting or using a weapon or an object to threaten or injure, restraining a woman and preventing her from seeking medical treatment or other help and using household objects to heat or stab a woman (Bloom, 2008).

WHO (2002), views sexual violence as any sexual act, attempt to obtain a sex, unwanted sexual comments and advances, or acts to traffic or otherwise, directed against a person's sexuality, using coercion by any person regardless of their sexual relationship to the victim, in any setting, including but not limited to home and work. In his characteristics of sexual violence, Bloom (2008) notes that, acts of such type of violence includes rape, attempted rape, incest, marital rape, forced removal of clothes. It also includes forcing someone to engage in sexual acts like kissing, touching sexual parts or watching sexual acts. Some harmful religious and cultural practices such as girl child pledging, forced virginity testing for girls, forced marriages, denial of

education rights for girls, forced widow inheritance and female genital mutilation are other forms of sexual violence.

In his opinion Bloom (2008) refers psychological/ emotional violence as that action or a set of actions that directly impair the woman's psychological integrity. Acts of psychological violence include threats of violence and harm against a woman or somebody close to her through words or actions, harassment and mobbing at the workplace, humiliating and insulting comments, isolation and restriction from communication, use of children by violent intimate partner to control or hurt a woman. Calling insulting names, shouting and threatening, or when a woman is confined to the home and not allowed to visit own relatives are also other forms or acts of violence. It affects negatively on the emotions of the person who is targeted by the violence.

On economic violence Bloom (2008) argues that, it refers to denying and controlling a woman's access to resources, including time, money, transportation, food or clothing. The acts include prohibiting a woman from working, excluding her from financial decision making in the family, withholding money and financial information, refusing to pay bills or maintenance for her or children and destroying jointly owned assets.

GBV has become a major issue and a development challenge in that it has caused death to victims. It has caused serious physical, psychological and socio-economic effects to survivors. The World Bank estimates that rape and domestic violence account for 5% of the healthy life years of life lost to women in the age group 15 to 44 in developing countries. Sharma and Gupta (2004) contend that, survivors of GBV experience psychological trauma in the form of

depression, guilt, shame and loss of self-esteem. They also suffer rejection from spouses, unwanted pregnancies, unsafe abortions, health complications and early marriages. WHO (2005) notes that, GBV seriously affects all aspects of women's health that is, physical, sexual and reproductive, mental and behavioral health. Health consequences of GBV can be immediate and acute, as well as long lasting and chronic. Negative health consequences may persist long after the violence has stopped. The more severe the level of violence, the greater the impact will be on women's health. Exposure to more than one type of violence and/or multiple incidents of violence over time tends to lead to more severe health consequences.

The global costs of GBV are enormous. Apart from individual, community, family and society costs, GBV also has huge economic consequences at all levels. GBV takes on many forms and can occur throughout a person's life cycle. Bloom (2008) argues that many experience multiple incidents of violence that may begin in the prenatal period and continue through childhood to adulthood and old age.

In Zimbabwe, levels of Gender Based Violence remain a concern and a major barrier to active participation of women in development. Despite the enactment of several gender responsive laws and policies, such as the Domestic Violence Act of 2007, women and girls in Zimbabwe, continue to be victims of GBV with 99% especially within the household and extended family. A survey conducted by the Zimbabwe Demographic Health Survey (ZDHS) 2010-2011 observed that 42% of women in Zimbabwe have either experienced physical, emotional or sexual violence (or all) at some point in their lives. According to the Zimbabwe National Gender Based Violence Strategy 2012-2015, women in Manicaland Province have the highest prevalence of domestic violence at 49%.

Zimbabwe has ratified a number of international and regional instruments which recognize the importance of addressing Gender Based Violence in order to contribute to gender equality, equity and development in general. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW,) recommendation number 19 (1992) noted that, GBV was a form of discrimination that seriously inhibited women's ability to enjoy rights and freedoms on a basis of equality with men. The Zimbabwe Gender Based Violence Strategy 2012-2015 states that, at the fifty-first session held in February 2012, the CEDAW Committee urged the Government of Zimbabwe to put in place comprehensive measures to prevent and address violence against women and girls.

The Beijing Platform for Action (BPFA 1995) observes that GBV is an obstacle to development and peace. The African Charter on the Rights and Welfare of the Child (1999) seeks to ensure that the rights and welfare of children are observed especially concerning gender equality. The Charter states that children who become pregnant while in school should be able to continue with their education. It also addresses health care for expectant and nursing mothers, protection from sexual abuse and sexual exploitation and protection against harmful cultural practices.

Zimbabwe has also enacted a number of laws and policies, which seek to prevent and protect survivors of gender based violence. The Zimbabwean Constitution prohibits discrimination on the grounds of sex, gender and marital status. Other laws such as the Domestic Violence Act of 2007, the Sexual Offences Act of 2002, the Matrimonial Causes Act of 1987, the Maintenance Act of 1989 and the Legal Age of Majority Act of 1982 also protect women from GBV. The National Gender Policy articulates areas of focus which includes creating equal opportunities for

women and men in decision making in all areas and at all levels of development, promoting the eradication of all forms of gender based violence; and developing, maintaining and providing gender sensitive information and gender disaggregated data among. The Zimbabwe National Gender Based Violence Strategy (NGBVS) 2012 to 2015 guided both government and civil society agencies in their interventions to prevent and reduce GBV. For the sake of this study the 2015-2017 NGBVS was used as reference because the new strategy 2016-2019 is yet to be officially launched.

In Zimbabwe, government ministries and Non-Governmental Organisations (NGOs) have been implementing various empowerment programmes for women and the community at large. Organisations like UN Women, United Nations Development Programme, Musasa Project, FACE Zimbabwe, Word Vision and Family AIDS Caring Trust (FACT), among others, are implementing socio-economic programmes aimed at empowering women and the communities. FACT, for example, has been implementing various programmes aimed at advancing women's rights and reducing GBV. In all FACT programmes that are aimed at reducing GBV, there is a component of livelihood projects. Livelihood projects are being encouraged by the organisation as a means to promoting income generating activities, reducing women's dependency on men thereby improving the standard of living of the supported households. Livelihood projects are also a strategy of encouraging women to participate in the socio-economic development at individual, household and community level.

The existing numerous protocols, guidelines and strategies on GBV are clear evidence that GBV remains a serious global concern. It is against this socio-economic background of women in the

country and in Nyanga district, Ward 27 in particular that the researcher sought to explore the effectiveness of livelihood projects in reducing Gender Based Violence. The research went further to evaluate the impact of livelihood projects in empowering rural women in the selected ward.

1.2 Statement of problem

Various efforts have been made and employed by the government, through the Ministry of Women Affairs Gender and Community Development (MWAGCD), to try and combat GBV. However, the issue still remains a challenge despite the fact that civil society organizations, community based organizations and other pressure groups are also complimenting government efforts to address GBV. The organizations have been addressing GBV through the use of the 2012- 2015 National Gender Based Violence strategy which emphasizes the four Ps, that is, Prevention, Participation, Protection and Programmes. Campaign strategies have been and are being formulated to combat GBV. Unfortunately, over the past 10 years statistics of GBV survivors has increased. This shows that much effort and new strategies are needed to combat GBV.

Statistics show that women are presented as being more affected by GBV than men. Radiotloaneng (2013) singles out GBV as the highest level of descriptor of women and men's oppression globally. GBV prevents women from actively participating in development. The 2013 ZDHS report shows that, GBV is still a challenge, as 1 in 4 women are said to experience sexual violence. In 9 out of 10 cases, the perpetrator is the woman's current or former husband, partner or boyfriend. The same report indicates that, 1 in 3 women, aged 15 to 49, have experienced

physical violence since the age 15. The key structural factor that exacerbates women's vulnerability is economic dependency on men, primarily fathers, brothers, husbands, and sons. This dependency is due in large part to the fact that women were socialized to believe that men are the sole providers.

Livelihood projects are a strategy that both the MWAGCD and various organizations encourage during implementation of women's empowerment programmes. The organizations encourage livelihood activities through the promotion of various projects. Livelihoods can be defined as "a means of gaining living." Livelihoods refers to the way of living rather than income and consumption alone Stroud (1996); Avnimelech (1998); Chambers and Conway (1991). A livelihood comprises people, their capabilities and activities for means of living, including, tangible and intangible assets. It encompasses people's capabilities, assets, income and activities required to secure the necessities of life. A livelihood is sustainable when it enables people to cope with and recover from shocks and stresses, such as natural disasters and economic or social upheavals and enhance their well-being and that of future generations without undermining the natural environment or resource base (Chambers R and Conway G, 1992). Women are poor because of lack of comprehensive empowerment to complete the minimum requirements for living which include food, education, clothing, housing and health (Stimpson, 2010).

Women's rights and priorities are often insufficiently addressed by national development strategies and gender equality policies. Promoting livelihood projects for women is viewed as an important precondition for the elimination of poverty, social inequalities and the upholding of human rights, particularly at the individual level, as it helps to build a base for social change

(DFID, 2000). Explained with the information in the information in the foregoing paragraphs the researcher assessed whether promotion of livelihood activities is effective, or not, in reducing Gender Based Violence in rural areas specifically in Nyanga District, Ward 27.

1.3 Research Objectives

General Objective

- To assess the effectiveness of the livelihood projects strategy in reducing GBV in Nyanga District, Ward 27

Specific Objectives

- To examine the major causes of GBV in Nyanga District, focusing on Ward 27
- To explore and highlight livelihood activities for rural women in Nyanga District, Ward 27
- To establish the relationship between livelihoods and GBV
- To evaluate the extent to which the livelihood projects strategy has empowered rural women and reduced GBV in Nyanga District, Ward 27

1.4 Research Questions

General Question

How effective is the livelihood projects strategy as a means of reducing GBV in rural Zimbabwe, and in Nyanga District, Ward 27 specifically?

Specific Questions

- What are the major causes of GBV in Nyanga District, Ward 27?
- What are the livelihood activities for rural women in Nyanga District, Ward 27?

- What is the relationship between GBV and livelihoods in Nyanga District, Ward 27?
- To what extent has the livelihoods strategy empowered rural women and reduced GBV in Nyanga District, Ward 27?

1.5 Significance of Study

The study is important in that it is exploring a topical and development issue the world over. It is also important in that the results of the study will benefit various groups of people and organisations and Government ministries.

Government Ministries and Departments

GBV has become a major issue and a development challenge as it has caused death to victims and serious physical, psychological and socio-economic consequences to survivors. Sharma and Gupta (2004) notes that survivors of GBV often experience psychological trauma in the form of depression, guilt, shame and loss of self-esteem. The issue has become an impediment to development in that it is affecting the larger population of the Zimbabwe. GBV impacts negatively more on women than men. This implies that it is affecting a larger population since women constitute 52% of the total population in the country. The study explored into an area that addresses the social injustices caused by GBV. The fact that the majority of the population in the country are women, addressing issues affecting them have a positive impact to the development of the country. An important statistic to note is that, 52% of the Zimbabwean population are women and of the 52%, above 80% of them reside in rural areas (Zimbabwe National Statistics Agency –ZIMSTAT 2012). The research was long overdue as it is attempting to provide solutions to an issue that is affecting the larger population of the country.

Wekwete et. al, (2014) observes that, women and girls are at a higher risk of experiencing GBV as compared to men and boys. GBV deprives women of their right to participate in economic, social and political development of a country. Derek (2004) stresses the point that, it has been proven world-wide that improvements in gender equality lead to higher levels of economic development. Addressing an issue that has negative effects to the social and economic development of a country is of paramount importance. Addressing GBV will reduce government expenditures on health as well as the social services department. Funds that are being channelled to survivors of GBV will be used for other developmental issues. It is also important to research on what will assist in reducing GBV in that it will increase Government revenue if women are participating in the country's economy.

NGOs and other organisations

The National Gender Based Violence Strategy 2012-2015 indicates that, women in Manicaland Province have the highest prevalence of domestic violence at 49%. Nyanga district, Ward 27 being part of Manicaland province, contributes to the negative statistics. Therefore, the study is important in that it provides possible solutions for the development challenge in the district and particularly Ward 27. The study will also help NGOs to implement programmes that will ensure positive impact in the district and the country at large. The study will provide the organisations in the district with baseline information required for planning and programming.

Community members

Livelihoods are studied and analysed because they provide holistic information that can reveal how and why people survive or fail to survive difficult times so as to reduce their vulnerability.

Many development agencies have adopted the livelihood concept as central to their development strategies and activities with minor modifications (Gupta, 1992). The study therefore, assists rural women with information that will ensure sustainability of their livelihoods.

Midlands State University Library

The study is also important in that it is providing Midland State University, as an institution of higher learning with information that will be used by students and other staff members.

1.6 Limitation on the Study

In order to conduct and complete the study in a meaningful and manageable way with the available funds, time and resources, the researcher experienced some limitations.

- The topic under study is sensitive. Most violated women are not assertive to disclose everything due to fear of their husbands and stigmatisation. This compromises the information the researcher will get. The researcher guaranteed confidentiality to research participants so much that they disclosed all the necessary information
- The data collection was done in one ward in Nyanga District which may be not a true representative of the whole scenario of the whole country
- Due to limitations of time and other resources, it was not possible to work with a larger sample and the respondents were limited in terms of size and composition.

1.7 Theoretical Framework

The research is informed by the Gender Constructionist/ Socialisation theory which states that gender behaviour is not innate, but it is socially constructed. It is based on the concept of gender

socialisation, which “refers to the means whereby social expectations regarding gender appropriate characteristics for males and females are conveyed. These expectations are often based on stereotyped beliefs (Dekker and Lemmer, 1993, pp 9). It has a dual significance for both children and adults. Effectively, it provides them with models for present behaviour and it prepares them for adult life (Dekker and Lemmer, 1993, pp 9).

The socialisation theory stresses that boys and girls are not born masculine and feminine. They learn to be masculine and feminine in conformity with social values and practices. Boys and girls learn the appropriate behaviour for their sex during primary socialisation in the family and secondary socialisation. With gender socialisation, power, authority, action and achievement are named as masculine attributes and are generally highly valued across all cultures (Dekker and Lemmer, 1993, pp 9). In contrast, characteristics identified as feminine such as service, empathy, caring, nurturing and intuitive reasoning are generally devalued. The social construction of gender is therefore the social making of gender through the process of gender socialization (Dekker and Lemmer, 1993, pp 10).

Ahmed (2001) notes that, communities have accepted consistent commentary on girls' and women's bodies as the norm. This has taught girls and women that the primary reaction to their body should be negative. He further noted that it has also reinforced the idea that boys and men have free reign to dictate women's experiences of their own bodies through expression of sad commentary. It is also argued that men are conditioned to mistakenly assume that the body of a woman in a magazine does not belong to a “real woman”, detaching the concept of a “woman’s

body” from the fact that this body also belong to a real woman makes violating women’s bodies easier (Mail and Guardian January 21 2015).

Ahmed, (2001) observes that, historically, rural women are socially oppressed, legally ignored, politically exploited and technologically deprived and subordinated as a production unit for bearing and rearing children. The work of women in Zimbabwe is mostly confined to the homestead due to cultural, religious and social restrictions. One of the most influential factors influencing social acceptance of GBV is a society’s understanding of gender roles and the implications of marriage. A notable instance in which gender roles normalize GBV within a society can be seen in many Arab cultures, in which women are thought to belong to their husband’s agnatic group and may be controlled as necessary (Fernandez M and Ann N.Y 2006).

Ahren, et al (2010) argues that, Hispanic men are expected to be sexually aggressive, dominant, and maintain control of their wives. On the contrary, Hispanic women are expected to be chaste, subservient to their husbands, and endure a certain degree of suffering for the good of the family. The tendency for many cultures to value family privacy and prioritize the good of the family above that of the individual, referred to as familism, and contribute to continued acceptance of abusive behaviour (Ahrens, et al, 2010). Commonly observed in collectivist cultures, familism can facilitate and perpetuate physical and emotional abuse within families by effectively preventing victims from seeking outside help or even perceiving their treatment as abusive (Fernandez M and Ann N.Y 2006).

According to Wang MC, et al (2009), a survey conducted with 1,476 fairly and deeply religious Christian women, the survey found that domestic violence is common among them. In fact, more than 50% of the Christian women surveyed reported experiencing at least one form of abuse. It was observed that church attendance and a belief in God acts as protective factors for women in Intimate Partner Violence relationships. Victims of IPV reported that their belief gave them the strength to leave the relationship because they felt empowered when they discovered that “God hates abuse more than divorce and they are worth being free from abuse”. Although a belief in God may serve as a protective factor for Intimate Partner Violence, other researches suggests that religious leaders may hinder a woman’s decision to leave an abusive relationship (Levitt H.M and Ware K.N 2006). Although religious leaders did not support abuse, they were concerned with protecting the institution of marriage. These beliefs may have a negative impact on women living with domestic violence due to the fact that religious pressures to preserve the marriage may lead women to stay in abusive relationships.

Television shows and commercial advertisements that portray GBV as funny contribute to the ever-growing problem of normalization and social desensitization. News reports and broadcasts have been found to reflect and shape public opinion (Cunningham V, 2011). News paper articles tended to describe the offender positively and to characterize the victim in a negative light. Bemiller ML and Schneider RZ (2010) argue that humour can be used as a form of sexism and can make GBV seem more publicly acceptable if it is turned into a joke. The authors suggest that sexist humour, which is offensive and prejudicial humor/jokes causing destruction to the target person and language can be used to make women appear inferior to men through means of nonchalance. Humour allows insult and disrespect to enter dialogue in a disguised and deniable

form. Sexist humour allows jokes to be made that sexually objectify women, devalue women in their personal and professional lives, and support and normalize aggression and violence against women. However, Bemiller ML and Schneider RZ (2010) assert that it is not simply sexist language that is the problem but who controls the language. Patriarchal culture assumes that men would be in control of such language.

Social media, particularly in magazines, presents GBV in a light, amusing, and humorous way. Magazines geared towards female readers tend to connote women as victims and responsible, whereas male magazines seem to present a “tolerance for and celebration of domestic violence” through humour and exoneration (Nettelton P.H, 2011). Male magazines specifically introduce the topic of domestic violence through patriarchal ideals that condone and excuse male aggression in an amusing way. Though domestic violence seems to be mentioned briefly, it is presented in humorous ways that undermine the seriousness of its effects. The image, used for hotels, insensitively demonstrates violence against women as a way to advertise travelling in a ludicrous way (Nettelton P.H, 2011). Media shapes social and cultural values and that magazines have a direct bearing on how individuals and the public perceive and respond to GBV issues.

It is clear therefore that violence against women is perpetuated by men because of socialization. The theory explains women’s oppression under patriarchy as unnatural but socialization which can be de-constructed. However, the theory has its own weaknesses in explaining socialization as it seem to portray individuals as over-socialised and passively conform to social roles. It doesn’t explain deviants.

The research also borrowed from the Liberal Feminist Theory. Giddens (2001) defines liberal theory as a “feminist theory that believes gender inequality is produced by reduced access for women and girls to civil rights and allocation of social resources such as education and employment. The researcher borrows from liberal feminism because it goes along with the women empowerment approaches as they seek to reduce women’s dependence on men. It is believed that reducing women’s dependency from men will in return reduce their exploitation by men, GBV included. The key structural factor that exacerbates women's vulnerability is economic dependency on men, primarily fathers, brothers, husbands, and sons. This dependence is due in large part to the fact that women were socialized to believe that men are the sole providers. The liberal feminist approach to development rejects the normalisation of violence against women hence it has proposed legal reforms and introduction of social and economic empowerment programmes to enable women to reject GBV.

Women are often treated as burdens, while men are seen as assets to families. They suffer discrimination because of their sexual category, scarce income-earning opportunities, education and health care, leading to a lower level of well-being in the family that retards the developmental goals of the country. The researcher concurs with the liberal feminist approach of empowering women on their own so that they do not become burdens to men and stop depending on them. According to this study, women should have equal rights to social and economic opportunities. This reduces their vulnerability to abuses, GBV included. Hence the need to empower women through various livelihood projects which they implement on their own for economic independence.

1.8 Conceptual Framework

The research is guided by the women's empowerment approach. Empowerment refers to measures designed to increase the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority. According to Alsop R, Heinsohn N (2004, pp 123), women empowerment refers to the expansion of women's capacity to "make choices and transform those choices into desired action and outcomes." Women empowerment can be defined as increasing and improving the social, economic, political and legal strength of the women in order to ensure equal right to women and to make them confident enough to claim their rights. In this research, the researcher has a deliberate bias in socio-economic empowerment of women as the study focused on livelihood activities. While not explicitly defining livelihoods, Golla et al. (2011), define Women Economic Empowerment (WEE) as consisting of key two components which are the skills and resources to compete in markets as well as fair and equal access to economic institutions and the power and agency to benefit from economic activities and the ability to make and act on decisions and control resources and profits.

The Secretariat of the United Nations Inter-Agency Task Force on the Implementation of the ICPD Programme of Action paper, identifies five key components of women's empowerment. These include women's sense of self-worth, their right to have and to determine choices, their right to have access to opportunities and resources, their right to have the power to control their own lives, both within and outside the home and their ability to influence the direction of social change to create a more just social and economic order, nationally and internationally. The empowerment approach in this research is guided by Sara Longwe's women empowerment

framework. Sara Longwe identifies five hierarchical levels in the empowerment process. These are welfare, access, conscientisation, participation/mobilisation and control/empowerment. Longwe states that the extent to which the levels are evident in any area of social or economic life determines the level of women's empowerment. The hierarchical levels are interconnected which demonstrate the fact that empowerment is found in the movement from one level to another.

In her schema Longwe identifies welfare as the first and lowest level which looks at women's material welfare relative to men. At this level, one looks at whether women have access to resources like food, income and medical care. Access constitutes the second level. March (1995) views access as women's access to factors of production on an equal footing with male counterparts. This includes equal access to land, labor, credit, training, marketing facilities, public service and benefits. For Longwe, equality of access can be obtained by applying the principle of equality of opportunity. This calls for reforms in laws and administrative practices to get rid of discrimination. Women need to access the necessary livelihood assets for their survival. The third hierarchal level is conscientisation. In Longwe's view, where there is conscious understanding of the difference between sex and gender and an awareness that gender roles are socially construct they can be can changed. Paulo Freire, asserts that, conscientisation calls for women becoming subjects of their own lives, coupled with the belief that sexual division of labor should be fair and agreeable to both, not overtly or covertly entail the domination of one sex by another. With regards to livelihoods women need to be conscious of their capabilities and context in which they live.

The fourth hierarchical level is participation/mobilization. Longwe in March (1995) defines participation/mobilisation as women's equal participation in decision making process, policy making, planning and administration. Mobilisation compliments conscientisation as women come together for recognition and analyzing problems, identification of strategies to overcome discriminatory practices and collective action to remove these practices. Control and empowerment is the final hierarchical level. This calls for women's control over the decision making process through conscientisation and mobilization to achieve equality of control over the factors of production and distribution of benefits. Equality of control means a balance of control between women and men so that neither side dominates. The level will assist women to decide on livelihood strategies that lead to positive outcomes to ensure more secure income and more economically sustainable livelihoods.

This research is also informed by the Sustainable Livelihood Approach (SLA). Chambers and Conway (1991, pp 5) are of the view that, sustainable livelihoods concept is based normatively on the ideas of capabilities, equity and sustainability, each of which is both end and means. A livelihood provides the support for the enhancement and exercise of capabilities (an end); and capabilities (a means) enable a livelihood to be gained. Equity must include adequate and decent livelihoods for all (an end). Equity in assets and access are preconditions (means) for gaining adequate and decent livelihoods. Sustainable stewardship of resources is a value (or end) in itself; and it provides conditions (a means) for livelihoods to be sustained for future generations. The standard definition of sustainable livelihoods has been provided by Chambers and Conway (1992, pp 6), and this study follows their concept:

“livelihood comprises the capabilities, assets (stores, resources, claims and access) and activities required for a means of living: a livelihood is sustainable which can cope with

and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels and in the short and long term while not undermining the natural resource base”.

The livelihood approach is founded on a belief that people require a range of assets to achieve positive livelihood outcomes. No single category of assets sufficiently provides many and varied livelihood outcomes that people seek. An access of poor people to any category of assets tends to be limited. The ability to move out of poverty is critically dependent on access to assets (Warner, 2000). Access to resources indicates that individuals, households or groups are able to use these, and access gives them capability to build their livelihoods (Bebbington, 1999). The livelihood approach seeks to improve rural development policy and practice by recognizing the seasonal and cyclical complexity of livelihood strategies (Carney, 2002; Allison and Ellis, 2001). It embraces a wider approach to people’s livelihoods by looking beyond income generating activities in which people engage (Chambers and Conway, 1992; Farrington et al., 1999; Shankland, 2000). The sustainable livelihood approach is a holistic and people-centred approach (Farrington et al., 1999); and seeks ways to improve people’s livelihoods by building on their assets.

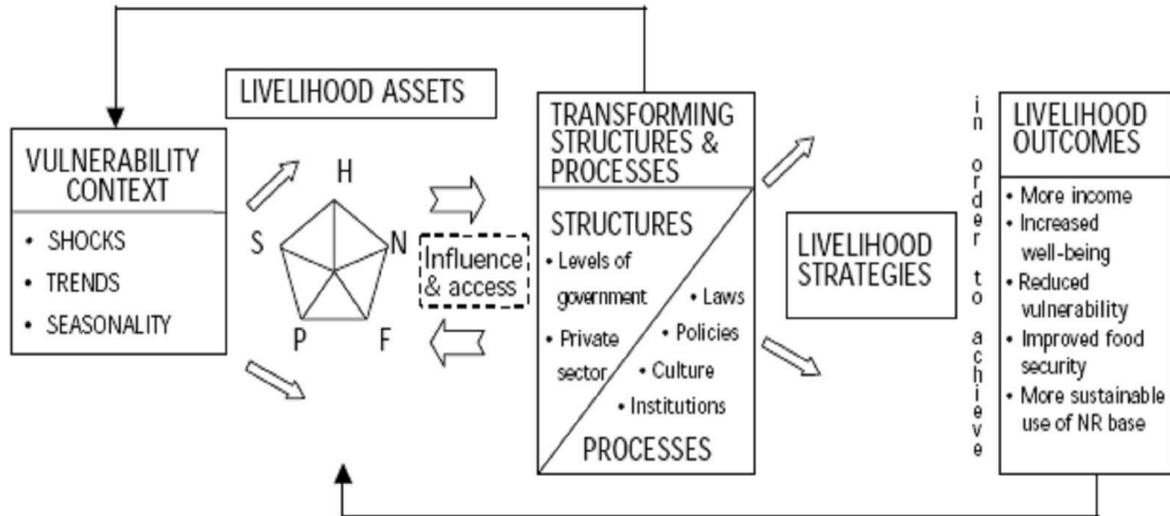
Carney (1998) argues that the sustainable livelihoods approach has been advocated as one way of both understanding the situation of rural women (using the sustainable livelihoods framework) and changing the way their situation is addressed (using the sustainable livelihoods principles). The livelihood framework facilitates holistic thinking about the things that the poor might be very vulnerable to, the resources that help them strengthen assets, enhance capabilities and reduce vulnerability, and the policies and institutions in the wider environment which affect on

their livelihoods (DFID, 1999). Ashley and Carney (1999) contend that the framework shows a way of thinking on livelihoods through the differing contexts such as constraints and opportunities, and ensuring that important factors are not ignored.

Researchers have developed several livelihood models. In the majority of the models the main elements are similar and address the following:

Context: this constitutes the external environment in which households exist and which is responsible for many of their hardships (social, economic, political and environmental dimensions, conditions and trends). **Assets and capabilities:** these may be financial, natural, physical, human, political and social capital. These are resources poor people possess or have access to and use to gain a livelihood. **Policies, institutions and processes** (sometimes called transforming structures and processes): these institutions, organizations, policies and legislation that determine access to assets and choice of livelihood strategies. **Livelihood strategies:** the ways which lead to the building up of assets and capabilities to improve their livelihoods (i.e., consumption, production, processing, exchange and income generating activities). **Outcomes:** successful livelihood strategies should lead to more secure income and more economically sustainable livelihoods of people. These include better health, nutrition, water, shelter, education, increased well-being, reduced vulnerability and more sustainable use of the natural resource base. The framework of livelihood presents the main factors, which constrain or enhance livelihood opportunities of people as well as the typical relationships between these. The widely used sustainable livelihoods framework that contains these elements is shown below (Figure 1: DFID Sustainable Livelihood Framework)

Figure:1 The Sustainable Livelihoods Framework adopted by DFID



Key: H = Human capital N = Natural capital F = Financial capital S = Social capital

P = Physical capital

The research was therefore, guided by the women’s empowerment approach and the sustainable livelihood approach in assessing the effectiveness of livelihood activities in reducing Gender Based Violence in Nyanga District, Ward 27.

1.9 Chapter Conclusion

This chapter presented the background information to the study. The problem statement and research objectives to be achieved by the research as well as the research questions to be answered at the completion on the study were stated. The objectives of the research were outlined as intended to: examine the major causes of GBV in Nyanga District, focusing on Ward 27, explore and highlight livelihood activities for rural women, establish the relationship between livelihoods and GBV, evaluate the extent to which the livelihoods strategy has empowered rural

women and reduced GBV in Nyanga District, Ward 27. The chapter highlighted the importance of the study to various stakeholders. The theoretical and conceptual framework informing the research was also presented. The research was informed by the gender socialisation/constructionist theory and it also borrowed from the liberal feminist theory. The women empowerment framework of which Sara Longwe is a strong proponent and the DFID sustainable livelihood framework guided the study.

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

Hart (1998) defines literature review as a body of text that aims to review the critical points of current knowledge including substantive findings as well as theoretical and methodological contributions to a particular topic. Dellinger (2005) postulates that literature review is associated with academic oriented literature such as a thesis, whose ultimate goal is to bring the reader up to date with the current literature on a topic and forms the basis for another goal such as future research that may be needed in the area. In this chapter, the researcher attempts to provide an overview of literature available on gender based violence, livelihoods and empowerment of women. It critically looks at the various publications on these subjects by various researchers, writers and scholars. The researcher analysed the contributions of these authors, discerning uniformity and disagreements as they apply to the research problem of this study. This chapter also presents the link between GBV and livelihoods, with the aim of providing a clearer understanding of the strengths and weaknesses of livelihood as they relate to GBV.

2.1 Defining Gender Based Violence

The Inter-Agency Standing Committee (IASC, 2005) defines gender-based violence as an umbrella term for any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between males and females. The World Health Organisation (WHO, 2003) notes that gender based violence can include: rape and attempted rape, marital rape, sexual abuse, sexual exploitation, forced early marriage, domestic violence, trafficking and female genital mutilation. Gender based violence is often used interchangeably

with violence against women. GBV must be understood in the context of structural inequalities between men and women. IASC (2005) observes that, men and boys also experience gender based violence. In these cases, the violence occurs in the context of ‘gendered’ abuse. Examples include men being ‘feminised’ through rape, men being forced to commit rape and/or incest or made to watch the abuse of their partners and children (UNFPA, 2012). Those most affected by GBV are disproportionately women and girls, who experience it across all sectors of the community in conflict situations, peacetime, during emergencies, in their homes and in the streets. In light of the fact that GBV mostly affects women, the researcher took the opportunity to carry out a study on the effectiveness of empowering women through livelihood projects in reducing GBV.

Gender Based Violence is defined by the United Nations (UN) in the Convention on Elimination of all forms of Discrimination Against Women as any act that is likely to or results in physical, sexual or psychological harm or suffering to women, including threats or acts of coercion, arbitrary deprivation of liberty, private or public, in the family or community. The General Recommendation Number 19 of the CEDAW, defines gender based violence as “violence that is directed against a woman because she is a woman or that affects women disproportionately.” This is violence that is directed at an individual based on her specific gender role in society. GBV includes any act or threat by men or male dominated institutions to inflict physical, sexual or psychological harm on a woman or girl because of their gender.

The ZNGBVS 2012-2015 contend that Gender Based Violence includes the following: Intimate partner violence, including acts of physical aggression, sexual coercion, psychological abuse and

controlling behaviour in the context of marriage or other intimate relationship; rape and sexual assault; sexual coercion and harassment; child marriage; harmful practices such as girl pledging, widow cleansing, forced inheritance, forced virginity testing; trafficking and sexual exploitation. Bloom (2008, pp .14) states that, “Gender Based Violence is the general term used to capture violence that occurs as a result of the normative role expectations associated with each gender, along with the unequal power relationships between the two genders, within the context of a specific society.”

IASC (2005) define GBV as "any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between males and ‘females’". While GBV is generally male on female, it may also be female on male. Spousal violence is the leading form of GBV in countries like Zimbabwe, and is grounded in cultural practices which have dimensions of gender inequality. GBV has a greater impact on women and girls, as they are most often the survivors and suffer greater physical damage than men when victimized (WHO, 2005). Heise et al (2002) cited in Betron and Doggett (2006, pp. 7) argues that, women's subordinate status makes them more vulnerable to violence and "contributes to an environment that accepts, excuses, and even expects violence against women". Increasingly, GBV is seen as a development issue with severe consequential impact on social and economic development.

World March of Women (2000), cites three levels of gender-based violence. These are the home or family, the community and the state level. Within the home, domestic violence is the most prevalent. Psychological abuse always accompanies physical abuse and the majority of women abused by their partners are abused many times (Bloom, 2008). Physical, sexual and

psychological violence against women within a couple and in the family consists of battery, sexual abuse, female genital mutilation and other traditional practices harmful to women and girls; marital rape, dowry-related violence, incest, non-spousal violence like a son's violence against his mother and violence related to exploitation and deprivation of freedom (Bloom, 2008). Population Reference Bureau, (2000) reported Murray and Richard's findings of 1986 that in the United States, more than a million and half women are beaten by their partners each year.

World March of Women (2000) also noted that violence on women within the general community can be physical, sexual and psychological. The violence manifests in the form of battery, rape, sexual assault, sexual harassment and intimidation in school or work, forced treatments and abusive medication, the exploitation and commercialization of women's bodies which is related to increased poverty that is mainly a result of unbridled economic liberalism (Bloom, 2008). Violence, occurring within the general community, also includes contraception imposed on women by constraints or force, forced sterilization or abortions, selective abortion of female foetuses and female infanticide (World March of Women, 2000).

According to the World March of Women (2000), violence perpetuated or tolerated by the state include: physical, sexual and psychological through prioritising custom or tradition over the respect for fundamental freedom. In some countries, the rise of religious fundamentalism is extremely disturbing as regards women's right to their economic autonomy and their freedom of choice (World March of Women, 2000). The social exclusion of women is so great that it constitutes a new form of apartheid. Women are considered second class beings, of lesser value,

deprived of their fundamental rights. Violence against women is also exercised as a weapon of war in situations of armed conflict. It has many forms including murder, rape, sexual slavery, hostage taking and forced pregnancy (World March of Women, 2000).

2.2 Universal Prevalence of Gender Based Violence

Globally, at least one woman in five will be a victim of rape or attempted rape in her lifetime (Heise, et al, 1999). The UN Millennium:1 Project (2005a) states that the toll of violence on women's health exceeds that of traffic accidents and malaria combined. Violence kills and disables the same number of women within the age range of 15 and 44, as cancer does. Up to one in five women reports being sexually abused before the age of 15. More than 130 million girls have been subjected to female genital mutilation worldwide. Approximately 800,000 people are trafficked across national borders and millions more are trafficked within their own countries. It is estimated that about 80 percent of transnational victims of trafficking are women and girls.

The World Health Organization (WHO, 2013), 35 percent of women worldwide have experienced either physical and/or sexual IPV or non-partner sexual violence. Studies on violence from 86 countries across WHO regions of Africa, the Americas, Eastern Mediterranean, Europe, South-East Asia and the Western Pacific, show that up to 68 percent of women have experienced physical and/or sexual violence in their lifetime from an intimate partner (WHO 2013, pp. 44). The highest prevalence rates were found in central sub-Saharan Africa, with an estimated up to 66 percent of ever-partnered women having experienced physical and/or sexual violence by an intimate partner (WHO, 2013). GBV is a major cause of disability and death for women aged 15–44 years (United Nations Women, 2011). Between 20,000 and 50,000 women

in Bosnia-Herzegovina were raped during the 1992–1995 war (UNIFEM, 2002). In 2012, women and girls represented 55 percent of the estimated 20.9 million victims of forced labor worldwide, and 98 percent of the estimated 4.5 million forced into sexual exploitation (ILO, 2012). These overwhelming statistics have inspired the researcher to study the effectiveness of livelihoods in reducing this intricate phenomenon of GBV.

In a number of countries, evenly distributed across the globe, up to one-third of adolescent girls report forced sexual initiation. A study by WHO (2012) revealed that, one in three teenage girls in the United Kingdom has suffered sexual abuse from a boyfriend. One in four teenage girls has experienced violence in a relationship, while one in six teenage girls has been pressured into sexual intercourse. One in sixteen teenage girls says they had been raped. Women suffer violence in health care settings, including sexual harassment, genital mutilation, forced gynecological procedures, threatened or forced abortions, and inspections of virginity. Sexual violence in schools is off the charts (WHO, 2012). The statistics above calls for interventions that can assist to curb the issue under study. The researcher was therefore, motivated to look into how empowerment of women through livelihood projects can reduce GBV.

According to a Mary and Myra 2013 report, approximately 68 percent of people infected with HIV worldwide live in sub-Saharan Africa where the virus disproportionately affects women. Gender Based Violence has been identified as a significant driver of HIV/AIDS infections in women in the region. International organizations are therefore, increasingly focusing on the elimination of violence against women as key in the battle against the spread of the epidemic (Mary and Myra, 2013). The UNAIDS (2010) report revealed that women who have experienced

violence are up to three times more likely to be infected with HIV than those who have not. Country statistics compiled by the United Nations show that younger women in Africa are more likely to experience physical or sexual violence than older women, generally from an intimate partner (UN, 2011). Although exposure to violence for women varies by country and region, surveys consistently show that it peaks between ages 20 and 30, and then starts to decline (UN, 2011). This has provided the basis of this study to explore strategies that can effectively reduce GBV.

The 2012 Gender in Nigeria Report confirms that, 1 out of every 5 Nigerian women and girls, aged 15-24, has been a victim of one form of violence or the other. A further analysis of the 2008 Nigeria National Demographic Health Survey (NNDHS) revealed that sexual violation of young girls is very prevalent. 73% of the young girls (15-19 years) interviewed, admitted to being sexually abused from as early as less than 10 years. Much of the violence perpetrated against women/young girls are by people they know, love and trust. These will be boyfriends, husbands, other relatives, friends, neighbours, school mates and colleagues. A study that was conducted in Nigeria on Prevalence and Correlates of Gender-based Violence among Female University Students in Northern Nigeria revealed that, 95% of the respondents admitted having ever experienced one or more forms of gender based violence since joining the university. Of the students who experienced violence, 22.8% experienced physical violence, 22.2% reported sexual violence and 50.8% endured emotional and verbal violence.

The Zimbabwe National Gender Based Violence Strategy 2012-2015 shows that levels of Gender Based Violence remain a concern and a major barrier to women's active participation in

development. Despite the enactment of several gender responsive laws and policies, such as the Domestic Violence Act of 2007, women and girls in Zimbabwe, continue to be the victims in 99% of GBV cases especially within the private sphere. The ZDHS 2010- 2011 revealed that, 42% of women in Zimbabwe have either experienced physical, emotional or sexual violence (or both) at some point in their lives. In Zimbabwe, women constitute (52%) of the total population and unfortunately many of them are poor (ZIMSTATS 2012). Women are under-represented in political decision-making with only 14% in the Lower House and 24% in the Upper House of Parliament. This is against the threshold in the SADC protocol and African Union of 50%. Women are disadvantaged in terms of health; the maternal mortality ratio is high at 960 per 100,000 live births. According to the 2011 Zimbabwe Demographic and Health Survey, 1 in 4 women reported that they had experienced sexual violence, and 1 in 3 women aged 15 to 49 have experienced physical violence since the age 15 (UN Women report). This encouraged the researcher to study GBV in Nyanga District, Ward 27.

Spousal violence is the leading form of GBV in countries like Zimbabwe and is grounded in cultural practices which have dimensions of gender inequality. The adverse consequences of GBV and spousal violence extend to family, community and even to national, social and economic development. This provides some intuitions into the study of effectiveness on livelihoods in empowering women to address the gender inequalities. According to UNAIDS (2011), at least 60% of women in Africa have experienced physical and sexual violence from their most recent spouse or live-in partner. Getecha et. Al, (1995) states that in Zimbabwe 60% of murder cases that went through the courts were due to domestic violence. Domestic violence against women increases their vulnerability to HIV by worsening the conditions that foster the

spread of HIV and other sexually transmitted infections. The unbalanced gender relationships embedded in cultural and religious beliefs and practices often lead to women failing to negotiate their sexuality in intimate relationships.

The ZDHS, 2010/2011 show that thirty percent of women aged between 15-49 have experienced physical violence since age of 15. Eighteen percent of women have experienced physical violence within the past. The most common perpetrator of physical violence against women is the woman's current or former husband/partner. Twenty two percent of women who have had sexual intercourse reported that their first experience was forced and against their will. Overall, 27% of women reported that they had experienced sexual violence. In nine out of ten cases, their current or former husband, partner, or boyfriend committed the act. Only 37% of women who experienced physical or sexual violence have sought help. 58% turned to family, 36% to in-laws, and 13% to friends and neighbours assistance (ZDHS, 2010/2011). The above statistics open up discussions and a need for more understanding of GBV and empowerment, which seems a more complex issue in Zimbabwe and globally. Hence the researcher decided to focus on the effectiveness of livelihood projects in empowering women and ultimately reduce GBV.

2.3 Causes of Gender Based Violence

According to Moshenberg (2009), some of the factors leading to violence were located at the social and structural levels. For example, women's relative poverty compared to men and their isolation from the wider community, were said to underlie many of the vulnerabilities exposing them to the risk of violence. Exclusion from educational and employment opportunities was identified as an important contributor to women's vulnerability to violence. He also argues that

women's position within male-dominated social structures (family, community, social and economic structures that privilege men over women, and socio-cultural practices such as dowry and polygamy) contributes both to women's vulnerability and to their lack of autonomy and agency to respond to threats of violence. Moshenberg's paper provides some valuable insights into the study of the effectiveness of livelihood projects in reducing GBV.

Legal subordination, economic dependency, cultural obligation and social position of women (Poudel, 2011) construct and reinforce male dominance and female subservience so thoroughly that neither the violence nor the failure to complain about it is unusual. By law, women do not have autonomous identity. Men inherit and control most property with the concomitant responsibility to support parents, wives and children. Women's dependence is reinforced in the law, religion and cultural norms. Moreover, women's cultural obligation to preserve family roles and honor, grinding poverty, lack of jobs feed the opportunities for violence inherent in the dependency relationship. Social, political and religious norms identify women as the property of men, conflate women's chastity with family honor, and legitimize violence against women (Poudel, 2011). Women's lack of financial independence, subordinate social status and limited legal support render them particularly vulnerable to abuse. This researcher agrees with the position that women's financial dependence on men increases their vulnerability to GBV. This encouraged the researcher to study the effectiveness of empowering women through livelihood projects and its contribution to reduction of GBV.

During a study that was done in Nepal Rural Districts in 2012 by the Government of Nepal, women in Nepal gave mixed reasons for violence. The reasons included the low status of

women, poverty, lack of employment, and lack of awareness. Coupled with these factors, women believed that specific services focused on addressing GBV were not being implemented. This researcher was then motivated to assess if livelihood projects as a strategy of empowering women has effects in reducing GBV in Nyanga District, Ward 27. Women's relative lack of exposure to the "outside world" was identified as a major problem. Similarly, all groups of women recognized that, patriarchy and the lower social status of women in Nepal contribute to gender-based violence. The preferential treatment given to men and boys in all aspects of life was also identified as a factor perpetuating social norms that clearly disadvantage women and girls. Most of the participants identified similar drivers of GBV, including men's dominant position in society, socio-cultural practices such as dowry and polygamy, women's lack of educational and employment opportunities, poor knowledge of protective laws, use and abuse of alcohol, and poverty (Government of Nepal Report, 2012).

Lagina (1994) also observed that legal and socio-cultural system work against human right and woman as human beings. Sauti (1992) notes that in Africa, women are treated like property rather than partners by their husbands. This stance is corroborated by Akolisa (2002) who argues that culture in Nigeria and Africa at large holds that once a dowry is paid on a woman, she automatically becomes the property of the husband. In Africa, a man cannot be accused of raping his own wife because cultural belief and practice continue to conceal the magnitude of wife battery (Adewale, 2007). The same author further identified those socio-cultural factors that promote gender-based violence as sex role socialization, political marginalization, lack of economic empowerment. For instance, they focus on male superiority, which was expressed, emphasized and sanctioned by a number of religious, culture and political organizations

(Izuegbu, 1987). As a child, the female is taught to be passive, inconspicuous and emotionally dependent, whereas the male child, very early in life, is socialized to show less emotion and to be active and to demonstrate independence (Tsikata (1993) as cited by Adewale (2007). According to Borapai (1995) Christian and Islamic teaching gave a subservient role to woman. For instance, Genesis 2 verse 21-24 the church asserted that a woman was never created as a person but one rib of man and as a result, she was nothing but a part of him and she had no identity of her own, but that of her husband.

The causes of gender-based violence are many and varied depending on the types of violence. Adewale (2007) contends that traditional attitudes towards women around the world help perpetuate the violence. Stereotypical roles in which women are seen as subordinate to men constrain a woman's ability to exercise choices that would enable her end the abuse (Adewale, 2007). Njenga (1999), the then Chairman of the Psychiatric Association in Kenya, discussed with women in Kenya on reasons for the rise in gender-based violence. He opined that the causes are quite diverse. One of the causes is the space people live in. The more crowded people are the more domestic violence there is likely to be. Njenga (1999) concluded that poverty, which also determines where and how a person lives, is one of the contributing factors. Njenga's comment encouraged this researcher to study more on the effectiveness of livelihood projects in reducing GBV as livelihoods reduce poverty.

Njenga (1999, pp. 6) observes that, 'if a man cannot establish his authority intellectually or economically, he would tend to do so physically.' Bitangaro (1999, pp. 9) had summarised the causes of violence against women as being deeply rooted in the way society is set up-cultural

beliefs, power relations, economic power imbalances, and the masculine idea of male dominance. Many risk factors among those in the age group 19-49, including economic or financial disparities between partners, intensify the sexual dominance of males over their female partners. The 2010-2011 ZDHS highlighted a strong positive relationship between low levels of education, early marriages and vulnerability to HIV and gender-based violence, although gender based violence cuts across all marital groups.

Social factors increase the incidence of women's vulnerability to spousal abuse. These include marrying at a young age, for example, women in the apostolic sects are more prone to spousal abuse, often due to generational gaps between spouses, low levels of education, financial dependence on male spouse. Only 9% of women have property registered in their names while certain cultural and religious beliefs strengthen male dominance and subjugation of women. The researcher agrees with the argument that socio-cultural factors have a greater contribution to violence against women hence the need to empower women to address the gender inequalities enshrined in cultures.

The Declaration on the Elimination of Violence Against Women recognizes that violence against women is a manifestation of historically unequal power relations between men and women. This has led to domination over and discrimination against women by men and to the prevention of their full advancement. Violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men. Some of the contributing factors to gender based violence in Zimbabwe include societal norms on sexual rights, including denial of conjugal rights, societal norms on manhood, commercialization of

'lobola' or bride price. Socialization processes that condone abuse, economic factors such as poverty, exploitation, access to and control over resources for example land. Variance between the modern and traditional/religious conceptions of love by men and women, harmful traditional practices, for example, girl child pledging for purposes of appeasing avenging spirits, forced marriage, child marriage, forced virginity testing and forced wife inheritance; infidelity and polygamy and limited participation of women in decision-making (ZNGBS, 2012-2015, pp. 4).

Using Zimbabwe as a case study, Njovana and Watt (1996) explained why domestic violence is rampant in the society. The low status suffered by women in Zimbabwe as well as rapid social change, which has weakened the extended family structures, contribute to the notion that male heads of households can do anything they wish to their wives and children. Men are expected to desire and need sex regularly but women are punished if they appeared to enjoy sex too much or if they are thought to be unfaithful. Women are also expected to be fertile and to bear sons. This view was supported by Udegbe (1995), that needs and well being of women are relegated and often substituted with the needs of men. In rural areas in Nigeria, exploitation of women is perpetuated, where the relationship between men and women is that of senior-junior. This has resulted in a pattern of inequality among them, therefore the expectations in relation to male and female. According to Adewale (2007), although wife battering is worldwide phenomenon, it is accepted as part of African culture. This is reinforced by the sex role socialization of women which encourages and emphasizes submissiveness. The victim of wife battering remains in the abusive environment because of lack of family and community support. Divorce is not always a viable alternative due to the stigma attached to it (Adewale, 2007). This researcher agrees with

these arguments and was therefore, inspired to assess if livelihood projects as a strategy would empower women and ultimately reduce GBV.

The “ecological framework” developed by Heise (1998) cited in WHO (2005) distinguishes risk factors of GBV at four levels which are the individual, the relationship, the community and the structural level. These factors are associated with an increased likelihood that an individual will become a victim or a perpetrator of violence (Heise 1998; cited in WHO 2005). According to WHO, (2010) the model offers a comprehensive framework for understanding the risk factors of GBV and their interplay and may therefore be used as a guide for designing interventions in the fields of prevention and response. The framework helps this researcher to understand the link between key factors and risk of partner violence and information about the effectiveness of interventions to either reduce partner violence directly or indirectly.

Heise (1998) notes that individual level factors are biological and personal history factors that increase the risk of violence. For example, a low level of education, young age (early marriage) and low-economic status/income have been associated as risk factors for both experiencing and perpetrating intimate partner violence. Past experiences of violence also play a role so does exposure to sexual abuse and intra-parental violence during childhood as well as a history of experiencing (for women) or perpetrating (for men) violence in previous intimate relationships increases the likelihood of violence in future relationships (Heise, 2011).

Heise (1998) also contends that, relationship level factors contribute to the risk of GBV at the level of relationships with peers, intimate partners and family members. For instance, men

having multiple partners are more likely to perpetrate intimate partner violence or sexual violence. Such men are also more likely to engage in risky behaviours with multiple sexual partners by refusing condoms, exposing themselves and their intimate partners to a higher risk of HIV infection (Heise 2011). Other factors associated with an increased risk of intimate partner violence include partnerships with low marital satisfaction and continuous disagreements, as well as disparities in education status between the partners (Heise 2011). Furthermore, family responses to sexual violence that blame women and concentrate on restoring “lost” family honour, rather than punishing men, create an environment in which rape can occur with impunity (WHO, 2010).

Community level factors, according to Heise (1998), refer to the extent of tolerance towards GBV in contexts at which social relationships are embedded, such as schools, workplace or the neighbourhood. Various researches conducted found out that societies that had community sanctions against violence, including moral pressure for neighbours to intervene, in place and where women had access to shelter or family support had the lowest levels of intimate partner and sexual violence. While intimate partner and sexual violence do cut across all socio-economic groups, several studies found women living in poverty to be disproportionately affected (WHO 2011). However, it has not been clearly established whether it is poverty as such that increases the risk of violence or rather other factors accompanying poverty. Rather, poverty can be seen as a “marker” for a variety of social conditions that combine to increase the risk faced by women (WHO, 2010). For instance, rural women living in poverty who work in the fields or collect firewood alone may be at a higher risk of rape. Poverty may also put women under pressure to

find or maintain jobs and in turn render them vulnerable to sexual coercion, or push them in to occupations that carry a high risk of sexual violence, such as sex work (WHO, 2010).

Heise (1998) argues that society level factors include the cultural and social norms that shape gender roles and the unequal distribution of power between women and men. Intimate partner violence occurs more often in societies where men have economic and decision-making powers in the household and where women do not have easy access to divorce and where adults routinely resort to violence to resolve their conflicts (Heise, 1998). Further, ideologies of male sexual entitlement that are common in many cultures exclude the possibility that a woman is entitled to make autonomous decisions about participating in sex and to refuse a man's sexual advances and are used to legitimize the use of sexual violence (WHO, 2010). Social breakdown due to conflicts or disasters further increase the risk of rape in conflict and post-conflict situations (WHO, 2010). Heise's study presents the complexities of GBV and therefore motivated this researcher to carry out a study around GBV and to be drowned in the intricacies of GBV to look for lasting solutions to the problem.

2.4 Livelihood activities for rural women

In line with the Sustainable Livelihood framework, Carney (1998) defines a livelihood as the activities, the assets and the access that jointly determine the living gained by an individual or household. Livelihoods can be defined as "a means of gaining living", which refers to the way of living rather than income and consumption alone (Stroud, 1996; Avnimelech 1998; Chambers et al, 1991). The theory of livelihood encompasses not only the income generating activities pursued by a household and its individuals, but also entails the social institutions, intra-

household relations and mechanisms of access to resources through the life cycle (Ellis 2000 cited in Arce, 2003).

According to Ellis (2000) cited in Arce, 2003, livelihood strategies are sources of revenue adopted to meet human needs. Such strategies can be formal or informal, legal or illegal, moral or immoral, safe or risky. Chambers and Conway (1992), noted that strategies could be natural (like land cultivation) and non-natural (like trading). In rural communities, such strategies are largely based on the environment, in the forms of agriculture or mining. Iiyama et al (2008) grouped the livelihood strategies into farm and off-farm income earners. UNDP (2008) articulates that some farm activities include garden produce, fruits and livestock trading whilst off farm strategies include government support, mutual aid, remittances from urban workers, vending, mineral panning, firewood selling and support from Non-Governmental Organisations (NGOs). The research is informed by the above scholars and seeks to look into the livelihoods options for rural women in Nyanga District, Ward 27 and their effects in reducing GBV. Such strategies vary in effectiveness and they are influenced by capital assets available to the household.

Reema (2009) argues that women are the backbone of the development of rural and national economies. They comprise 43% of the world's agricultural labour force, which rises to 70% in some countries. In Africa, 80% of the agricultural production comes from small farmers, who are mostly rural women (Reema 2009). Rural women are playing pivotal roles in almost every aspect of our society from time immemorial. They have made important contributions in creating access to human, natural, financial, physical and social capital for making their livelihood

sustainable (UNIFEM 1998). This opened an opportunity for this researcher to assess the impact of rural women's livelihood activities in reducing GBV which is affecting them the most. The women are participating in both farming and non-farming activities directly or indirectly with men.

Livelihood activities for rural women in Africa are based on land and in most cases in agriculture. Agriculture is characterized by mixed farming, including field crops, poultry and cattle rearing, fish culture, allowing households to get a maximum output from their limited resources as well as meeting household requirements and minimizing risk and uncertainty. The rural women usually practice homestead agro-forestry within this small area throughout the year and they grow different types of vegetables, fruits, spices, timber yielding trees, bamboo, to promote micro-nutrient intake levels, overall food consumption and income of household (Begum et al., 1999 cited in Ifpri 2001).

2.4.1 Livelihood options for women in Bangladesh

In Bangladesh, rural women are working not only in the family but are also involved in different entrepreneurial activities. Homestead gardening is the main agricultural activity of rural women in Bangladesh (Khan et al, 2009), which provides the major share of livelihood resources for poor farmers (Ali et al, 2008). In the rural areas, home gardens are a well-established land use system where different vegetables and trees are grown. Capital input is low. Simple techniques are applied and the family members themselves participate as labor. More than 60 types of vegetables of indigenous and exotic origin are grown. Primarily, homestead gardens are the source of supplementary food which plays an important role to meet nutrient requirements for a

family. Vegetables from homestead are mostly consumed at home and only the surplus is sold. Homestead gardening improves the resources of poor farmers and also meets several socio-economic and ecological conditions which contribute to sustainability and better living (Khan et al, 2009).

Livestock is the basis of survival for poor and landless households in Bangladesh. The poorest women collect dung from fields for making dried dung cakes that they sell during the winter. One strategy for the very poor is taking animals on shared ownership, whereby poor women care for richer people's animals in return for 50% of its production including offspring (Islam, 2008). Dairy provides a viable subsidiary occupation for the unemployed rural poor (Shamsuddoha, 2009). Parveen (2008) reported that care of all animals is the domain of women.

Poultry (chicken and ducks) rearing at household level in Bangladesh is a traditional method. It is an integral part of agro-business of the village community. About 89% of the rural households rear poultry and the average number of birds per household is 6.8 (Islam et al., 2003). Usually poultry-related work is carried out by women (Rahman, 2003) which play vital role for income generation. In rural areas, 94% of the poultry is owned by women (Brac, 2007). Major involvement of women in this sector is due to the fact that it requires minimum land, short capital and not very high skills. Poultry production by poor rural households contributes to income, nutrition, food security, savings and insurance (Nielsen et. al, 2003; Sonaiya, 2007; Smucker and Wisner 2008). Furthermore, poultry production constitutes a quick and high return investment opportunity (Islam et al, 2010) for improving income level. In fact among the rural poor, poultry is found to be a crucial livelihoods asset for the poorest segments, that is,

households that are in the first income quintile (Roland-holst et al, 2007), which is associated with breaking out of poverty traps (Alabi et al, 2006 cited in Guèye, 2007).

Traditionally, women are practicing non-farm self-employment activities such as handicrafts (dressmaking, nakshikatha, wall mats, household accessories, baskets making, jute bags, bamboo work, embroidery) or cigarette (biri) making (Al-amin, 2008). They conduct small businesses such as shop keeping, trading CDs or video cassettes. Some women operate grocery shops (especially if adjoining their homes), or travel from village to village selling clothes and other items (Fakir, 2008; Farid et al., 2009). Women are also engaged in rice/paddy trading, rent of rickshaws, studio business, preparing and supplying fishing nets and other fishing instruments. They also work as domestic helpers in other people's houses (Hossain and Boss, 2004; Tango, 2006), where payment is often minimal. Earnings may be very low, but such home work has the advantage of being flexible, fitting in around other domestic and agricultural tasks (Kabeer, 2008). The situation of women in Bangladesh, the researcher was motivated the researcher to study the socio and economic interventions of rural women in Nyanga District, Ward 27 and their impact in reducing GBV.

2.4.2 Livelihood options for women in Uganda

According to Lokwa (2012) life in Alwi Parish Uganda, is largely dependent on agriculture. A study conducted in Uganda revealed that, farming constitutes 54% of the household livelihood activities. It contributes 48% of household incomes and employs 69% of women and 31% of men. Crop farming is the predominant agricultural activity. It is rain fed and has a strong reliance on indigenous technical knowledge. Further, it is characterized by small per capita land holding

(less than 2 ha). The principal crops grown are cotton (for sale), simsim, sorghum, millet, peas, cassava, fruits (citrus), and sweet potatoes both for sale and home consumption. While men grow and control crops grown for cash, women grow, but they do not control, crops for food (Lokwa, 2012).

Like crop farming, livestock farming too is characterized by subsistence practices. All the livestock reared include cattle, goats, sheep, and poultry are exclusively local breeds, with low productivity but high resistance to common pests and diseases, which unfortunately receive limited veterinary attention. Livestock are social symbols of wealth and a source of security and pride. Cattle and goats are used for marriage and other rituals. However, while many households, and especially women, do not even have goats and chicken, let alone cattle, those who have them have ownership as the preserve of men. It is passed on through male generational inheritance from one heir to another (Lokwa, 2012).

Petty trade as a supplement to farming

Other than farming, the people of Alwi parish engage in trade. Historically, Alwi parish is known for being the mid-point from which the Alur and Jonam used to trade especially during famine periods. Most of the trade is in direct consumer goods that are not produced locally. These include, but are not limited to, items such as foodstuffs and daily household products like paraffin, soap, salt, tea leaves, sugar, and so on. Most of these supplies are procured from the external markets. Pakwach town is mainly used to secure general merchandise from wholesale stockists while food markets like Nyaravur and Paidha are where bi-weekly agricultural products are bought. Social capital is an invaluable asset used in trade. Most of the traders use their

existing social ties, especially their marital links because a marital home is considered one's home and an in-law is treated more or less like a son/daughter of the home. In this way, issues related to being cheated or buying from unknown sources is minimized (Lokwa, 2012).

2.4.3 Livelihood options for women in Zimbabwe

Matondi (2010) notes that Zimbabwe is an agro-based country and the commodity chain from production, processing and marketing provides the largest scope for employment and income generation. In Zimbabwe, agriculture is highly valued and tends to get monetary preference, especially in the public sector creating a monolith user of subsidies, compared to other livelihoods activities Matondi (2010). The subsidies in agriculture have the unfortunate impact of affecting other livelihoods sectors and throttling the manufacturing sector (if there is an emphasis of import of inputs). Crop (maize) production in particular is viewed as panacea to all livelihoods problems of the people in Zimbabwe. A distinctive characteristic of rural households in Zimbabwe is that families in all natural regions attempted to secure their livelihoods from a mixture of activities that ranged from crop and livestock production. Farmers produce a variety of crops that includes maize, cotton, tobacco, small grains, cotton, sunflower, soybeans (Matondi, 2010).

2.5 Nexus between GBV and livelihoods

To recap, Stroud(1996); Avnimelech (1998); Chambers and Conway (1991)defined livelihoods as a means of gaining living, which refers to the way of living rather than income and consumption alone. A livelihood comprises people, their capabilities and activities for means of living, including assets (tangible and intangible). Tangible assets are resources and stores.

Intangible assets are claim and access (Avnimelech, 1998). The theory of livelihood encompasses not only the income generating activities pursued by a household and its individuals, but also entails the social institutions, intra-household relations, and mechanisms of access to resources through the life cycle (Ellis 2000) cited by (Arce, 2003).

Chambers and Conway (1991, pp. 5) posit as follows:

Sustainable livelihoods concept is based normatively on the ideas of capabilities, equity, and sustainability, each of which is both end and means. A livelihood provides the support for the enhancement and exercise of capabilities (an end); and capabilities (a means) enable a livelihood to be gained. Equity must include adequate and decent livelihoods for all (an end); and equity in assets and access are preconditions (means) for gaining adequate and decent livelihoods. Sustainable stewardship of resources is a value (or end) in itself; and it provides conditions (a means) for livelihoods to be sustained for future generations.

This provided an opportunity for this research in assessing the effectiveness of livelihoods in reducing GBV in Nyanga District, Ward 27.

The Women's Refugee Commission 2011 report observes that without economic opportunities, women resort to dangerous and desperate measures to provide for themselves and their families, often heightening their risk of sexual exploitation and abuse. However, when economic opportunities are provided without built-in protective elements, an increase in sexual violence outside the home and heightened domestic violence within the home often ensue (Women's Refugee Commission, 2011).

The 2013 UN Women report also weighs in and notes that, access to economic opportunities, income generation and land ownership are key to women's economic empowerment. However,

having actual control over the use of those resources is essential to reducing the risk of violence against women (UN Women, 2013). This step involves changing both the mind set of women and men within a community. There are many theories surrounding economic programming, empowerment and vulnerability to gender based violence. While increased economic opportunity can lead to increased empowerment and mitigate risk of violence, in some contexts access to economic opportunity leads, paradoxically, to increased vulnerability to violence (Khandker SR, 1998). Women may not have control over the increased resources they gain and therefore do not experience added protection. This researcher was inspired by the arguments in the cited reports to study more on the effectiveness of livelihood projects in empowering rural women in Nyanga District, Ward 27 and their effects on reducing GBV.

The UNDP 2011 report states that economic empowerment has long been considered a key component in structural interventions to reduce gender inequality and the experience of gender-based violence (GBV) among women and girls. However, results from studies have yielded inconsistent evidence on the relationship between Women's Economic Empowerment (WEE) interventions and the risk of GBV (Schuler, et al, 1996). There is evidence to support the theory that women economic empowerment increases risk of GBV, possibly because increased empowerment challenges the status quo in the household, which can result in a male partner using violence to maintain his position (Khandker SR, 1998). Alternatively, there is evidence indicating increased empowerment reduces GBV because educational or financial empowerment offers higher status in the household, which then decreases women's risk of experiencing violence (Vyas et al, 2011). While some studies indicate that economic empowerment (EE) improves women's status and reduces vulnerability to GBV, other studies have shown that

improved access to income and livelihood assets among women is associated with higher reporting of increased conflict and GBV (Schuler, et al, 1996). This study sought to explore the relationship between livelihoods and GBV with a view to validate the above arguments.

Women economic empowerment programs that incorporated a gender component were associated with GBV related outcomes such as a decrease in acceptance of Intimate Partner Violence, an increase in occasions where men and women challenged traditional gender norms and roles, and an increase in household decision-making for women. Gender components included discussion groups with couples on household decision-making or life skills education on GBV and sexual and reproductive health (SRH). In fact, the largest change in reported attitudes towards gender norms was found among participants in interventions that included a form of gender training (Vyas S, Watts C, 2009).

Evidence from the literature consulted and current programming in sub-Saharan Africa indicates that women economic empowerment interventions have a promising albeit potentially context-specific effect on reducing GBV. This provided a basis of further study on livelihoods and GBV in Nyanga District, Ward 27. The concept of “Economic Empowerment” is heterogeneous and varies in different contexts. In general, economic empowerment incorporates strengthening household assets, building sustainable livelihoods, improving financial and family decision-making, and increasing household economic resilience and land tenure. From a programmatic perspective, economic empowerment interventions can include a range of activities, such as microcredit services, income generation, savings and micro insurance promotion, and entrepreneurship-related skills training. In the context of women’s empowerment, economic

interventions have evolved over the past 15 years to place greater emphasis on savings and the growth and protection of livelihood assets instead of merely generating income. These interventions may also include activities that foster social empowerment or build social capital among women, as well as promote the constructive engagement of men and boys as champions of women and girl's economic growth.

If effectively designed, livelihoods programmes can provide women, girls and other groups at risk with safe alternatives for generating income, enhance their knowledge and skills base of micro-enterprise, financial management, natural resource management and leadership; empower and foster their independence. This may increase their ability to leave exploitative situations; enhance economic, physical and psychological well-being of individuals, families and communities; create and raise awareness about issues of GBV, gender norms and power imbalances in the family and community in a sensitive way. This may also improve the management of natural resources and thereby support more sustainable or alternative livelihoods (Heller et al, 2009). This researcher therefore, seeks to assess if livelihood projects are reducing or increasing GBV to women in Nyanga District, Ward 27.

With limited economic opportunities and insufficient rations in displacement settings, women often resort to dangerous survival strategies. This includes transactional sexual relationships, in exchange for resources or protection, or travelling in insecure areas to access the informal market. Economic opportunities may increase risk of GBV both within and outside the household. Domestic violence may increase within the households, because of changing gender and power dynamics. Women and girls may also be more vulnerable to sexual violence outside

the home in instances where they work in areas with little protective services due to either a lack of status in the country or inadequate judicial services. Economic empowerment involves not only providing access to resources but also having the ability to control resources. While access implies a persons' ability to use resources or benefits, control implies the ability to define the use of resources and impose this definition on others. Tensions in the household between access and control can cause a short term spike in domestic violence as women begin earning income, shifting household dynamics (Karen, 2009).

A Women's Refugee Commission 2009 report revealed that conflict and displacement destroy livelihoods and force people to adopt new strategies to support themselves. The new livelihood strategies can increase the risk of gender based violence. The same report portrays women as often having no safety net. They usually flee with few resources and little preparation and may become separated from or lose family members. Displaced women and girls lack of access to economic opportunities and are forced to resort to harmful measures to survive. Women often face a trade-off between their protection and their livelihood. Most women in crisis situations actively seek to earn money, despite knowing the risks that having or earning money may bring. They need to make informed livelihood choices and to shape their livelihood options (Women's Refugee Commission 2009).

The Food Aid Organisation- FAO 2012 report, by affecting mostly the productive population groups (age 15 to 45), GBV has a devastating impact on the agriculture sector and food security. Illness or injuries as a result of violence reduce work capacity, productivity and livelihood assets. Many victims and survivors of GBV are stigmatized and excluded from community and social

activities and deprived of support. Risky coping strategies such as commercial sex, employed by those facing food and livelihood insecurity and humanitarian crises, often lead to further erosion of the livelihood asset base and further vulnerability to GBV (UNHCR, 2003). The situation calls for a recognition that, first, food and livelihood insecurity, including in humanitarian settings, can only be properly understood and addressed if GBV is factored into the analysis; and second, that livelihood interventions are necessary to confront underlying causes and factors related to poverty, economic inequalities and control over resources which contribute to GBV (UNHCR, 2003).

Moshenberg (2009) states that, economic inequalities are among the major causes of GBV, at all levels (individual, household and community). They are evident in levels of utilization of household resources and in access to and control over productive resources, personal property, employment, wages and credits. Inequalities in access and control not only reduce women's economic independence and reduce their capacity to act and take decisions, but also increase their vulnerability to violence (Moshenberg, 2009). Economic restrictions and gender inequalities are also the factors that force women to exchange sex for material goods, which in turn can be the cause of other forms of violence and abuse against them (Vyas, et al, 1996). While economic independence does not protect women from violence, access to economic resources can enhance women's capacity to make meaningful choices, including escaping violent situations and having recourse to mechanisms for protection and redress (UNGA, 2006).

Terry (2004) argues that poverty remains a factor that increases people's vulnerability to GBV by increasing their exposure to potentially violent situations, in particular by reducing their

ability to avoid or escape from such situations. A World Bank study in 2000 found that poor women often cite violence as a factor in their poverty and that even if the men are equally poor, women face additional vulnerability compared to men. They are being exposed to sexual abuse. The study findings encouraged this researcher to research on livelihoods and assess whether they go beyond poverty reduction to also reduction of GBV. In situations where people are already impoverished and social structures and the rule of law disrupted, as is the case in humanitarian settings, the impacts of GBV on rural livelihoods are even more devastating (Heller et al, 2009).

Livelihood programs often employ agency based strategies to raise women's self-worth, self-esteem and self-confidence. It is noted that women and girls are often more socially isolated than men and their mobility is restricted by culture and/or physical safety concerns. Their relationships are frequently limited in terms of the number and diversity of individuals and their interaction with institutions. In addition, relationships with men are frequently unequal due to women's limited power. In order to effectively prevent violence and harmful practices, the social norms that sustain discrimination based on gender need to change. Livelihood programs provide a space to transform harmful norms into norms that allow women to earn income safely and to control their income. As such, norms govern behavior, norm change may have greater impact than behavior change approaches.

2.6 Sustainable Livelihoods Approach and Empowerment of Women

2.6.1 Defining empowerment

Alsop and Heinsohn (2004, pp. 123) perceive women empowerment as referring to expansion of women's capacity to "make choices and transform those choices into desired action and outcomes." Golla et al, (2011) postulate that empowerment remains a loaded term that means different things to different people. Central in the definitions and concepts is that empowerment is about both individual and collective change processes that involve the self, person to person(s), person(s) to institution(s), and institutions(s) to institution(s). Empowerment is a change that is gradual, involving the redistribution of power base (resources, roles and status not by robbing the excesses or dividends of others, but) by ensuring no one social category exploits the other to its advantage. It is about the opening up of space by the hitherto disempowered to assert themselves equally in their societies and is about social justice where all segments of society live the life they value without undue manipulation and oppression (Golla et al, 2011).

Empowerment as a social change requires the change of both actors and structures from within their contextual bases. Alsop and Heinsohn (2004) postulates that power as a key determinant must change away from negative 'power over' situations into that which promotes 'power within', 'power with' and 'power to' in order for social equality to be realized. For women, this change involves the change of positions in their society while tackling social practices embedded in the agents of socialization and institutionally prescribed norms and expectations (Alsop and Heinsohn, 2004). Similarly, while not explicitly defining livelihoods, (Golla et al, 2011), define Women Economic Empowerment as consisting of two components namely, the skills and

resources to compete in markets as well as fair and equal access to economic institutions and the power and agency to benefit from economic activities and the ability to make and act on decisions and control resources and profits. These resources can include human capital (for example education, skills, training), financial capital (for example loans, savings), social capital (for example, social networks and mentors), and physical capital (e.g. land, machinery). This researcher agrees with the definitions and concepts of empowerment and sought to assess the extent in which livelihood activities for rural women in Nyanga District, Ward 27 have empowered them and the effect in reducing GBV.

The process requires women to take a lead position in creating social change. Hence, empowerment is an inside out approach that starts with the ‘power from within’ women as a foundation stone that tap as catalyst ‘power with’ others to generate a social change process in which actors gain ‘power to’ be, in control over ‘power over’ their destiny (Alsop and Heinsohn, 2004). This process enables women, as do men, to freely ‘be and do’ both in the public and the private domain. It provides an avenue for setting a new social relation in which unfolding assertion, entrenchment, and new social order emanates. This new social system, fortunately also relieves ‘men and society from false value systems and ideologies of oppression’ (Batliwala, 1994, pp. 131 cited in Oxaal & Baden, 1997, pp. 5).

For women, the empowerment process entails a change from within the housewifization, domestication, and being second-class citizens to people with voices and recognized rights capable to access, own, decide, negotiate without subordination, and manoeuvre their interests from the intra-household relations to the wider society (Alsop and Heinsohn, 2004). It can then

be said that women's empowerment strives to uplift the relatively weaker positions and attributes that limit the capacity to achieve the desired 'being and doing', of women so as to reverse the has-been constructed social relations. Thus, as a development goal it can only be realized when the resulting change of actors and structures in gender relations accommodate a 'new' woman at the individual, household, and the community levels (Alsop and Heinsohn, 2004).

2.6.2 The Sustainable Livelihood Approach (SLA)

The SLA provides a framework through which gender relations can recursively be studied from people's own livelihood practices. It is an approach that builds on people centeredness taking into account what they have and do as agents for, rather than victims of, their own change (Chambers 1992). Long (1997 cited in de Haan & Zoomers, 2003, pp. 352) stresses that livelihood best expresses ... 'individuals and group struggle to make a living, attempting to meet their various consumptions and economic necessities, coping with uncertainties, responding to new opportunities, and choosing between different value positions.' From Long's assertion, livelihood, as a struggle, is about social relations where first, gender relations occur on a day to day basis as men and women struggle to make a living. In the process, women (as actors) interact with the rules of their society (structures) to either reinforce or challenge it. Second, in the process of making a living, resources are accessed, used and transformed. This process represents resources as entangled with power dynamics, which reveal how gender discrimination is continuously reproduced. Finally, the approach calls for a methodology that gives voice to the women particularly women who are not only study samples but as those whose life worlds is reshaped by their gendered livelihood practices (Alsop and Heinsohn, 2004).

Appendini (2001, pp. 24 cited in de Haan & Zoomers 2005, pp. 30) summarizes the approach by noting that the central objective of sustainable livelihood approach was ‘to search for more effective methods to support people and communities in ways that are more meaningful to their daily lives and needs, as opposed to ready-made interventionist instruments’. Impliedly, this analytical tool provides a better basis for understanding what the people are and what they desire. Gender concerns cannot be dismissed from this aspect. According to Chambers & Conway (1992, pp. 7)

Livelihood comprises the capabilities, assets (stores, resources, claims and access), and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stress and shocks, maintain or enhance its capabilities and assets, and provide sustainable livelihoods opportunities for the next generation: and when it contributes net benefits to other livelihoods at the local and global levels and in the short and long terms.

While Chambers and Conway refer to livelihood as the way people make a living and derive meaning out of it, other authors have also put forward their views of this concept. Blaikie, et al. (1994) stresses ‘actors’ command over resources. Sherraden (1991) emphasise concern for resource use or exchange to satisfy needs. Ellis’ (2000) stresses the qualification of the role of organizations, institutions, and social relations in resource access while Bebbington (1999) view it as notice of access to public services. It can be argued therefore that, livelihood means actors’ behavior with respect to holding, using, and transforming assets into productive activities for a valued life. These are termed livelihood outcomes. Therefore, while assets are the factors of production, representing the capacity of the holder to engage in activities and derive meaning from it, activities are the *ex ante* production flows of assets, and capabilities are outcomes that is the *ex post* flows of assets and activities (Sherraden, 1991). From the foregoing brief discussion,

three things feature prominently, namely livelihood assets, livelihood strategies, and livelihood outcomes.

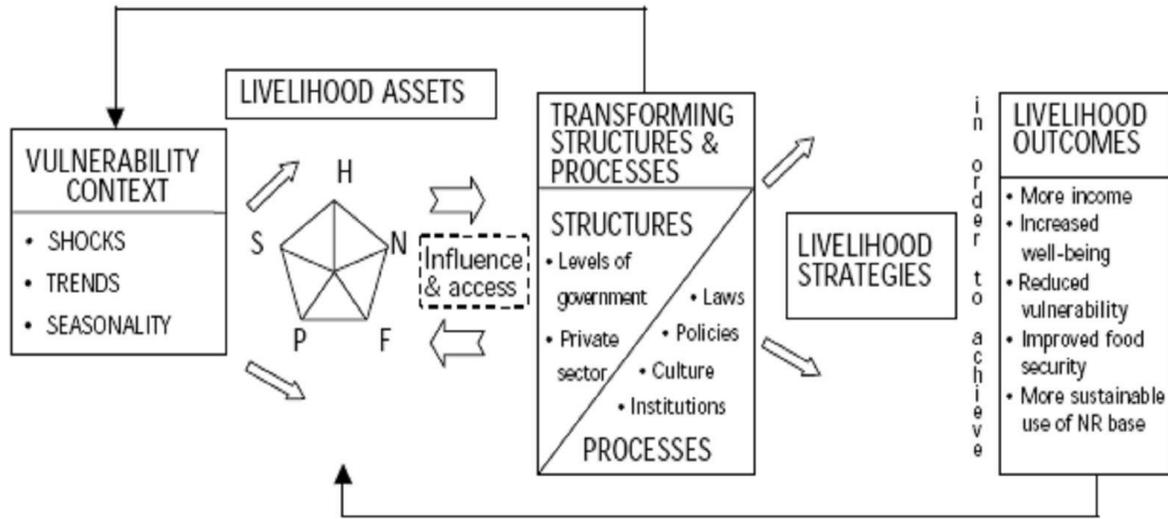
2.6.3 The Sustainable Livelihoods Framework (SLF)

Environmental sustainability and social sustainability are the two main concepts for sustainability of livelihoods. According to Chambers and Conway, (1991, pp. i)

A livelihood is environmentally sustainable when it maintains or enhances the local and global assets on which livelihoods depends, and has net beneficial effects on other livelihoods. A livelihood is socially sustainable which can cope with and recover from stress and shocks, and provide for future generations.

In an attempt to understand livelihoods of poor people, a schema has been provided by DFID. This is one of the several frameworks available on livelihoods notably by the Institute of Development Studies (IDS), CARE, International Fund for Agricultural Development (IFAD) and OXFAM. This framework is shown below. This research notes that, position from its proponents that, this framework is only a guide. The framework is only provides a common understanding of the factors that interplay to shape livelihoods. An understanding of the interplay is necessary to find ways to support livelihoods in an attempt to take people above the poverty datum line.

Figure 2 The Sustainable Livelihoods Framework adopted by DFID



Key: *H = Human capital N = Natural capital F = Financial capital S = Social capital*
P = Physical capital

The diagram shows that the poor are at the centre of influences that shape livelihoods. Assets and resources influence livelihoods. Such assets and resources can be social, physical, human, natural or financial. Access to assets and resources depends on the vulnerability context which includes trends, which could be economic, political, and technological. The vulnerability context may include shocks epidemics, natural disasters and civil strife. The context may include seasonality; this may cover prices production, and employment opportunities. On top of the vulnerability context, assets and resources are also influenced by policies, institutions and processes. Livelihood strategies chosen by the poor are heavily influenced by the factors discussed in this paragraph. Resultantly, livelihoods end up being negative or positive. Positive outcomes are desirable. Guided by the SLA, this researcher therefore, analysed the sustainability of livelihoods activities for rural women in Nyanga District, Ward 27.

The advantage of this framework is that it has the capacity to find out the main concerns and opportunities of poor people as they say them (Ellis, 2000). People are the main concern, rather than the resources they use or their governments. It should be noted though that the framework is not a universal solution but is an adaptable attempt to put people at the centre of their livelihoods and to better understand factors impacting their livelihoods (Ellis, 2000). The framework is situational. However, some writers, for example, Hussein (2002), feel that the framework has serious shortcomings such the absence of political capital, gender and other power issues and rights. In addition, the failure of the asset pentagon to distinguish between personal and common assets, (for example natural and physical assets which include water and roads) has been sighted as a shortcoming.

Livelihood assets

The term 'asset' is used synonymously with capital and resources in the livelihood debate. While different people use different asset classifications, this researcher prefers the broader classification of de Haan (2000) and Ellis (2000). They classify private and communal assets into human, natural, physical, financial, and social assets. Importantly, assets are the basis for production, consumption, and investment. They represent the stock of wealth of an actor (Sherraden, 1991). Equally, actors' asset portfolios reflect their capacity for maximizing well-being, present and in the future Corbett (1988), and to respond to shocks and stresses. Assets are presented as a starting point for analysis because they are '....what the poor have, rather than what they do not have... (Moser, 1998, pp. 1).' This provides fundamental shift in looking at actors beyond being poor, vulnerable, and passive victims but as active agents whose actions determine their livelihood activities and status. Bebbington (1999) argues that assets transcend

use value per se since they are not merely means through which actors make a living; they also give meaning to actors' world. He points out that assets are not simply resources that people use in building livelihoods: they give people the capability to be and to act. Therefore, assets are not only things that allow survival, adaptation, and poverty alleviation. They are also the basis of agents' power to act and to reproduce, challenge, or change the rules that govern the control, use, and transformation of resources.

Leach et al. (1999) argues that, inevitably, assets are scarce, have spatial differences, and accessing them are bound by rights that create access limitations and inequalities. The end result is choice differentiation and conflict. Bebbington (1999) reiterates the importance of access to assets as a determinant of livelihood strategies, and a mechanism through which resources are distributed and claimed, and through which the broader social, political, and market logics governing the control, use, and transformation of resources are either reproduced or changed. In this view, Beall (2002, pp. 72) notes that 'proximity to resources means very little when access to them is denied'.

Notwithstanding, assets and access to them are gendered. Often, married women's asset portfolio is limited compared to that of their husbands. Such variations emanate in part from access limitations linked to kinship and marriage institutions that set forth how claims, rights, needs, and obligations are defined and negotiated. Kabeer (1997) observes that, the rules that legitimize resource dynamics (in access and ownership) promote gender inequalities to the point that actors' endowments and entitlements are gendered. Besides, the kind of choices women make largely remain delimited and above all conditional given that social norms regulate whatever

they should do. This researcher agrees with the above view points and was motivated to then look into the livelihood assets of rural women in Nyanga District, Ward 27 and how gender affects access to those assets.

Livelihood strategies

While assets are the engine for action, livelihood strategy refers to the ways and means with which actors put assets to use. Actors adopt a given strategy consciously or unconsciously depending on their asset portfolio, needs, experiences, and opportunities. They engage in production, consumption, and investment activities conducted on-farm, off-farm, or non-farm through intensification, extensification, specialization, diversification, and sequencing to meet normal, coping, adaptive, or enhancing strategies (Ellis (2000); Chen & Dunn (1996). Zoomers (1999) cited in Haan & Zoomers (2005) distinguishes four categories of strategies that are moving targets and only present stages than fixed structural category; namely; accumulation strategy for long-term view of the future; consolidation strategy to stabilize well-being; compensatory strategy for dealing with a sudden shock in order to survive and find a way up again; and security strategy where livelihood is insecure. That actors' strategies are adopted and executed within social arenas, they are normally gendered. Well demarcated boundaries within existing division of labour are inscribed as to what women should do instead of what women can do. Such gender enclaves limit free gender relations and women are often inclined on cooperation and conflict in order to undertake the activities and/or derive the required gains from them. This researcher is therefore going to study the livelihood strategies for rural women in Nyanga District, Ward 27.

Livelihood outcomes

According to the livelihood framework DFID, (2001) and IFAD (2010) livelihood outcomes can be economic, for example food or income security, biological (low mortality or malnutrition) or social(dignity or right to life). The three types of livelihoods are interdependent. Generally, positive outcomes offer security and protection to households. Negative outcomes are a threat to lives and livelihoods. If a household uses farming as a livelihood strategy, they will expect to get more yields. If there are good rains and the household had all the seeds and fertilizer needed, they are likely to produce a surplus. This strengthens their resource base. However, if there is a drought, resources are applied to buy food resulting in fewer resources for seeds and fertilizer, argues Murwira, et al, (2000). This gives a negative outcome where food is inadequate, security and nutrition are compromised.

The livelihood strategies which actors adopt and/or adapt result in livelihood outcomes. Such outcomes result in changes in well-being and structural processes. These changes in turn affect intra-household relationships and the relationships between households and institutions/organizations so as to claim, defend, and transform assets (Bebbington 1999). From a gender perspective, the changes reveal gender gaps between and among men and women. Given that women are already gender constrained by asset portfolio, access qualifications and strategy options, they largely exhibit a weaker outcome status relative to men. Such a situation reflects the gender inequality captured by feminized poverty. This encouraged the researcher to study the livelihood outcomes of women in selected area of study with regards to empowerment and reduction of GBV.

2.6.4 Linking Sustainable Livelihood Approach to Women Empowerment

Several studies report that women in both developing and developed nations, have a significant impact on overall household welfare and consumption. This is a traditional area of decision-making for women United Nations (2010:171). Evidence suggests that women worldwide are more likely than men to use the influence and financial resources under their control to take care of daily household needs – including the purchase of food, health care, childcare, education, etc. Thus, increased female employment and the resultant incomes are viewed as having a positive impact on children and, more generally, the household. (World Bank 1995; ILO 2009; OECD 2009; Nichter and Goldmark 2009; UNDP 2010)

Existing literature is rich with accumulated evidence that the economic empowerment of women has considerable benefits for their children and families. Increased bargaining power and decision making ability in the household, as well as increased status and income of women has led to a number of ‘positive externalities’. These include but are not limited to enhanced nutritional status of families, lowered infant mortality rates and less child labour, increased educational access for children, and lowered fertility for women. However, it is not just at the household level that such changes can be seen. Supporting female labor market participation can lead to profound changes in social and economic life of a community by tapping into the productive power and creativity of at least half of the population.

The International Labor Organization (ILO, 2009a pp 12) reports that

Accumulated evidence suggests that increased earning power of women has a greater and more immediate effect on family welfare than increased earnings for men. Although indirect, these benefits have a very significant impact on economic growth by enhancing human capital formation for the next generation.

The general argument revolves around the theory that women's economic engagement contributes significantly to economic growth. At the household level, women tend to reinvest their income in improved nutrition, health and education for family members, thereby, increasing living standards and reducing "non-income poverty" in the long term. Economic empowerment is important as a means for guaranteeing families' secure livelihoods and overall well-being. Rural women's economic empowerment can have a positive impact on, and is interconnected with their social and political empowerment, through their increased respect, status, and self-confidence and increased decision-making power in households, communities, and institutions.

2.7 Conclusion

Literature consulted in the field of livelihoods and its relationship to GBV, universal prevalence and causes of GBV and the sustainable livelihood approach has provided a lot of findings which are going to guide this study. Women's empowerment is positioned as an outcome of their own agency power in claiming their equality as do men by transforming the gendered livelihood practices in which they are enmeshed. Power centers entrenched in livelihood endowment and entitlement statuses where gender inequalities inherent are then shown as change points for the measurement of empowerment with the aim of reducing GBV. In the next chapter, the study will focus on the women which data will be gathered.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

Research methodology is the procedures by which researchers go about their work of describing, explaining and predicting phenomena (Creswell, 2003). According to Franklin (2012) methodology refers to the research strategy that outlines the way in which research is to be undertaken and, among other things, identifies the methods to be used in it. It can also be defined as a systematic way to solve a problem. Its aim is to give the work plan of research. However the methods, described in the methodology, define the means or modes of data collection or, sometimes, how a specific result is to be calculated (Herrman, 2009). This chapter presents the research methods that were used in conducting this research. The target population for the research, sampling procedure and size are also explained. The data collection methods and analysis processes are also discussed, so are the ethical issues governing the research. The research tools that were used for data collection are focus group discussions, in-depth interviews and key informant interviews administered through questionnaires.

3.1 Research Design

A research design gives a detailed outline of how an investigation will take place and will typically include how data is to be collected, what instruments will be employed, how the instruments will be used and the intended means for analysing data collected (Herrman, 2009). Guy et.al (1987) defines a research design as a plan for procedures for data collection and analysis that are undertaken to evaluate a particular theoretical perspective. Franklin (2012) defines research design as the strategic plan for a research project or research programme, setting

out the broad outline and key features of the work to be undertaken, including the methods of data collection and analysis to be employed and showing how the research strategy addresses the specific aims and objectives of the study and whether the research issues are theoretical or policy-oriented. Creswell (1998), states that the function of a research design is to ensure that the evidence obtained enables one to effectively address the research problem logically and as unambiguously as possible.

This study used mixed research design, which is a combination of qualitative and quantitative research methodologies. Ragin et.al, 2004 defined mixed research as a hybrid research. Creswell (2012) defined it as a procedure for collecting and analysing data through both qualitative and quantitative research methods in a single study to understand a research problem. Morse (1991) calls this type of a design methodological triangulation. The study sought to understand the causes of GBV, relationship between livelihoods and GBV, livelihoods options for rural women and the extent to which the livelihood strategy has empowered women and reduced GBV. The variables that the research looked into require more of explorations which made qualitative research methods appropriate to the study. The research had a control population and in instances where numerical data is required, the quantitative research methods were used.

3.1.1 Qualitative Research

Franklin (2012) states that, qualitative research is primarily exploratory and it is used to gain an understanding of underlying reasons, opinions, and motivations. Qualitative research is also used to uncover trends in thought and opinions, and delve deeper into the problem (Berg, 2009). Patton (2002) highlighted that qualitative research is about finding out not just what people think

but why they think about it. It's also getting people to talk about their opinions so you can understand their motivations and feelings. Silverman (2011) defines qualitative research as getting people to expand on their answers so that you can get more insight into their attitudes and behaviour. It's all about getting underneath people's responses to find out what is driving their decisions.

Silverman (2011) argues that, qualitative research aims to provide an explicit rendering of the structure, order, and broad patterns found among a group of participants. Qualitative research does not introduce treatments or manipulate variables, or impose the researcher's operational definitions of variables on the participants. Rather, it lets the meaning emerge from the participants (Silverman, 2011). Qualitative research aims to get a better understanding through first-hand experience, truthful reporting, and quotations of actual conversations. It also aims to understand how the participants derive meaning from their surroundings, and how their meaning influences their behaviour. It is against this background that this researcher employed qualitative research in order to get a deeper understanding of GBV, livelihood options for rural women in the selected area of the study, nexus between livelihoods and GBV and the effect of livelihoods on empowerment of women.

The qualitative research is used to gain an understanding of underlying reasons, opinions, and motivations and also to get people to talk about their opinions to enable on to understand their motivations and feelings. It gives room for exploring the underlying causes of GBV in Nyanga District, Ward 27 livelihood assets and capabilities, livelihood strategies and outcomes for rural women in Nyanga District, Ward 27 in the DFID livelihood framework. This research also relies

on the qualitative method because the problem under study needs to be explored flexibly with the main aim of accessing specific information rather than merely generalization findings. The method provides an opportunity to assess the extent to which livelihood projects have empowered rural women in Nyanga District, Ward 27.

Qualitative researchers believe that reality is subjective and is socially constructed. This made the methodology more appropriate in understanding the causes of GBV in Nyanga District, Ward 27 considering that gender is social construct. Moreover, the effect of an intervention or a strategy might have a different meaning to different people that is, the effect of livelihoods might be different from one woman to the other and therefore, the need to use qualitative research methods in data collection and analysis becomes extremely useful. Since the methodology assumes that reality is a social construct, it contends that the knower and the known are inseparable. The methodology believes in multiplicity of reality hence various tools were used for data collection.

Inductive reasoning was used in this research. According to Snieder and Lraner (2009) inductive reasoning is based from the claim that knowledge is built from specific case or cases and drive a general rule. Inductive reasoning begins with specific data out of which more general ideas or theories are generated. It is therefore, the process of developing generalisations from specific observations (Beiske, 2007). This researcher obtained facts through observations and made generalisations based upon the facts. The research was conducted in ward 27 of Nyanga District and generalise the findings to mean the same for the selected areas of the study and other districts in Zimbabwe.

3.1.2 Quantitative Research

Franklin (2012) notes that, quantitative methods emphasise objective measurements and the statistical, mathematical, or numerical analysis of data collected through polls, questionnaires and surveys, or by manipulating pre-existing statistical data using computational techniques. Quantitative research is used to quantify the problem by way of generating numerical data or data that can be transformed into useable statistics. It is used to quantify attitudes, opinions, behaviours, and other defined variables and generalize results from a larger sample population (Ndira et.al, 2011). Quantitative research uses measurable data to formulate facts and uncover patterns in research Howell (2013). The data collection methods are much more structured than qualitative data collection methods.

The goal in conducting quantitative research study is to determine the relationship between one thing; an independent variable; and another; a dependent or outcome variable; within a population (Franklin, 2012). Quantitative research designs are either descriptive; subjects usually measured once; or experimental subjects measured before and after a treatment (Howell, 2013). A descriptive study establishes only associations between variables; an experimental study establishes causality. Quantitative research focuses on numeric and unchanging data and detailed, convergent reasoning rather than divergent reasoning (Howell, 2013).

The researcher used quantitative data collection methods because some of the questions that were asked require deductive reasoning in data analysis. Beiske (2007) defined deductive reasoning as that in which roughly, the truth of the input propositions; the premises logically guarantees the truth of the output proposition/conclusion, provided that no mistake has been

made in the reasoning. Deductive reasoning can also be defined as a process of reasoning from one or more statements to a logical certain conclusion. This was used to calculate and analyse variables with structured answers. The researcher used quantitative sampling techniques.

3.2 Target Population

A research population refers to all those cases upon which a study intends to make a scientific conclusion with respect to a certain attribute or social phenomenon (Sumbulu, 2005). De Vos (1998, pp. 190), a study population is "... a phrase that sets boundaries on the study units and it refers to individuals who possess specific characteristics under study." Creswell (1998) views research population as the exhaustive list of all the elements, items, or objects under study. It can also be defined as a set of people or entities to which findings are to be generalised. Zwitter (2006) defines population as the whole group in which the researcher is interested in. Specifically for this study, the research population will refer to women residents in ward 27 of Nyanga district who are in Reflection Action Circles.

Reflection Action is a participatory methodology that is being employed by NGOs in trying to solve community problems. Through Reflection Action community members are encouraged to meet and reflect on challenges they are facing, causes, effects and possible solutions and take action. A Reflection Action Circle is a group of organised people ranging from 20-30, who meet regularly to discuss community challenges and take appropriate action. Ward 27 has a total number of 89 women who are in Reflection Action Circles (from four Reflection Action Circles). Women in Reflection Action Circles are encouraged to start livelihood projects in a bid to improve their standards of living. As a quantitative approach the researcher had a control

population which was derived from women who are not in Reflection Action Circles. This was done to compare if these women share the same plight or worse than those in Reflection Action Circle.

However, the survey was not able to study the total population with respect to this attribute as it is large, or simply unavailable for study. This study used a sample (a relatively small section) derived from within the wide population of women in Reflection Action Circles. It was out of the wide population of Reflection Action Circle members that the researcher selected direct participants/ respondents for the study to form the research sample based on the sampling method outlined below. It is out of 89 women who are in Reflection Action Circles that the researcher came out with 54 respondents. For the control sample the researcher conveniently selected 20 women who are not in Reflection Action Circles as respondents.

3.3 Sampling Techniques

Sampling techniques are methods used to derive a sample by researchers. It can also be defined as methods used in drawing samples from a population usually in such a manner that the sample will facilitate determination of some hypothesis concerning the population. Sampling is the process or method of selecting part of the population to represent the entire population. Patton (1990) purports that sampling is an act, process, or technique of selecting a suitable, or a representative part of a population for the purpose of determining parameters or characteristics of the whole population.

A sample is a small portion of the total set of objects, events or persons that together comprise the subject of a study. It can be viewed as a subset of measurement drawn from a population in which the study is located (Denscombe, 2003). A sample is studied in order to understand the population from which it is drawn. The major reason for sampling is feasibility. Since this study was more of qualitative, it worked with small samples of people, nested in their social contexts and studied in depth. Searle (1995) argues that sampling is considered an important aspect in data mining because it is not necessary to collect data from everyone in the community. Since the study employed mixed research methodology, both qualitative and quantitative sampling techniques were employed.

3.3.1 Random/ Probability Sampling

This is sampling which is based on mathematical chance. Selection of the sample elements is not pre-determined. Simple random sampling was used in this study. This is where each and every element of the population has got a chance of being selected to be part of the sample. The researcher simply picked a sample from a population where every member has a known chance of being part of the research. In this case every woman in Reflection Action Circles had a chance to be part of the research. Since the target population is small, at 89, the technique was appropriate. The researcher had 89 cards in a hat, 52 cards had numbers and 35 did not. Every member was asked to pick a card and those with numbers became respondents. The advantage of the technique is that simple random sampling can be with and without replacement. The technique eliminates bias due to the personal judgement or discretion of the researcher. The estimates of random sampling are more accurate.

3.3.2 Non Random Sampling

On this technique, selection of sample elements is by personal choice rather than through mathematical chance. Purposive sampling was used. This is sampling in which the decision maker has direct or indirect control over which elements are to be included in the sample. According to Silverman (2011), purposive sampling is used in cases where the specialty of an authority can select a more representative sample that can bring more accurate results than by using other probability sampling techniques. The process involves purposely handpicking individuals from the population based on the authority's or the researcher's knowledge and judgment (Patton, 2001). Respondents were selected because of strength, knowledge of the issue, or position in society to comment better.

The study was more purposive rather than random. This is because the initial definition of the population is more limited, and partly because social processes have logic and coherence that random sampling may reduce to incomprehensive sawdust. Moreover, samples in qualitative studies are usually not wholly pre-specified, but can evolve once fieldwork begins. This study made use of the purposive sampling method which is wholly centred on the judgement of the researcher. In this research, the researcher purposively selected women in Reflection Action Circles to be part of the research because they have projects that they are doing. It also purposively selected the two leaders for the four Reflection Action Circles in the Ward, District Development Officer from the Ministry from Women Affairs Gender and Development, the District Police Officer, District Magistrate, FACT Staff member and Reflection Action Circle leaders because of their expertise and envisaged capacity to provide data.

The advantage of purposive sampling is that it saves time, money and effort. This researcher obtained an in-depth understanding of the issue under research, which in turn enhances validity of the research. Furthermore, it enables researchers to easily meet targets. It is a flexible technique and meets multiple needs and interests. It enables researchers to select a sample based on the purpose of the study and knowledge of a population.

A total number of 10 key informants were purposively selected in this research. These comprised of 2 Reflection Action Circle leaders from Ward 27, 4 community leaders who include a Ward councilor, 2 village heads, and an Agritex Extension Officer and 4 other district stakeholders who are working with women on projects in various levels.

The study also employed convenient sampling. This is sampling which is based on the proximity of the population elements to the decision maker. To be part of the sample one has to be at the right place, at the right time. Elements nearby are selected, and those not in close physical or communication range are not considered. This technique is used when one is dealing/ researching on popular issues. In this study convenient sampling was employed in selecting the Agritex Extension Officer, 2 village heads and 20 women who are not in Reflection Action Circles. The researcher chose the ward Agritex Extension Officer instead of the District Extension Officer because the former is easily accessible. For purposes of comparing the plight between women who are in Reflection Action Circles and those who are not, the researcher used convenient sampling in selecting women who are not part of Reflection Action Circles to be respondents. In this vein the researcher selected those who were easily assessed to be part of the research.

3.3.3 Sample size

Beginning field researchers should start with a moderately small group, thirty or fewer, who interact with each other formally on a frequent basis (Neuman, 2006). The survey purposefully selected a small sample size with the intention of focusing more on that small group and dig deeper into all the required information. The study sample was therefore composed of 82 participants. 52 participants were randomly selected, 10 purposively selected and 20 conveniently selected as a control sample. The researcher is convinced that the sample size is a reflection of the target population since it is 60% of the population. Of the 89 Reflection Action Circle members the researcher chose 54 to be part of the research which is more than 10% of the normally require representative sample.

Four Focus Group Discussions (FGDs) were conducted. Three FGDs comprised of women who are in Reflection Action Circles and one FGD of women who are not in Reflection Action Circles. Each FGD had a maximum of 10 participants. The direct participants for the in-depth interviews were selected through simple random sampling for both women in Reflection Action Circle and women who are not. A total number of 32 participants were in-depth interviewees (22 Reflection Action Circle members and 10 who are not in Reflection Action Circles). The remaining women automatically became participants for FGDs.

For triangulation purposes, 10 key informants were engaged. These include traditional, political leaders, Agritex Officer and Reflection Action Circle leaders. Key informants at district level were also engaged and these include District Development Officer from Ministry of Women Affairs Gender and Community Development; District Police Officer Department of Police

(Victim Friendly Unit), District Magistrate from Department of Justice and the Programme Officer FACT. Based on the preference of this qualitative study and its desire to extensively investigate causes of GBV; Relationship between GBV and livelihoods, livelihood options for women, livelihoods projects and empowerment of women and the effectiveness of livelihoods projects in reducing GBV, the whole sample of the study was 82.

3.4 Data Collection Methods

Babbie (2010) defined data collection methods as instruments and procedures which are used to collect data. In this view, descriptive research, based on a case study design, usually takes place through detailed, in-depth data collection methods which are rich in context and involve multiple sources of information. For triangulation purposes the study used various research instruments. Borg and Gall (1989) defined triangulation as the strategy of using several kinds of data collection such as use of questionnaires, direct observation, interview and content analysis to explore a single problem or issue. For this reason, this study utilized focus group discussions, in-depth/one on one interview and key informant interviews. Triangulation was done to overcome the weaknesses associated with different data collection instruments used. The researcher further collected data through secondary sources.

3.4.1 One on one/ In-depth Interviews

Kvale (1996) defines in-depth interview as a technique designed to elicit a vivid picture of the participant's perspective on the research topic. He notes that during an in-depth interview, the interviewee is considered the expert and the interviewer, a student. Creswell (2003) purports that in-depth interviews are qualitative research methods which uses open-ended questions to

uncover information a topic of interest and allows respondents to express opinions and ideas in their own words. The purpose of one-on-one or in-depth interviews is to understand the underlying motivations, beliefs, attitudes and feelings on a particular subject. As such, some one-on-one/ in-depth interviews were done in this study with women in Reflection Action Circle and those who are not. A total number of 32 in-depth interviews were administered.

For purposes of the one-on-one/in-depth interviews, the researcher travelled to Ward 27 to meet the respondents. The in- depth interviews were conducted because they provide a wealth of information. The researcher also used unstructured personal interviews during the interviews. The researcher believes the responses from the research participants were true. The researcher had the opportunity to probe into this sensitive area of GBV since the interaction between the researcher and the respondent. This approach enabled the researcher to create rapport with the respondents who were very free to interact and share their sensitive experiences. Furthermore, the one-on-one interviews allowed the researcher to gauge and make deductions on issues being discussed judging from the facial expressions and gestures. This technique also allowed the researcher to clarify questions to ensure that respondents understood, before answering. To ensure that the researcher understood responses it was necessary to repeat the responses in order to give the respondents the opportunity to make adjustments where the researcher had got them wrong.

3.4.2 Focus Group Discussions

Krueger and Casey (2000:305) define a focus group as "... a carefully planned discussion designed to obtain perceptions on a defined area of interest in a permissive, non-threatening

environment”. He further argues that, FGDs are conducted with a group of 8-12 participants who have similarities such as similar age group. FGDs will be conducted to elicit information from all selected direct respondents for this study of their views, perceptions, feelings, attitudes, opinions and thoughts on causes of GBV; the relationship between GBV and livelihood; livelihood options for women in Ward 27; extent to which livelihood projects have empowered rural women and the effectiveness of the strategy in reducing GBV. Four FGDs were conducted each comprising of 10 women in Reflection Action circles and 10 who are not.

Before conducting the FGDs the researcher made sure the ground rules were laid down so that order would be maintained throughout the process. The researcher emphasised the fact that every view is welcome and equally important. Participants were supposed to treat each other with respect and issues should be addressed through the moderator. The researcher guided participants into questioning, beginning with a general question first. As participants began to share ideas, cycling was done through the group and ensuring that each participant had a chance to be heard. The FGDs enabled respondents to air their different views. This afforded the researcher an opportunity to collect as much information as possible. This technique also encouraged participants to build on participant’s responses and come up with ideas that they could not think of in a one on one interview. More importantly, the Focus Group Discussions would allow the group to agree on issues before they were written down. This made it possible for the researcher to obtain accurate data.

The FGDs had its own limitations during the research. Some participants wanted to dominate the discussion. To curb the problem, the researcher did not only allow those who raise their hands to

participate but also deliberately ask those who were not be raising their hands to say something. The researcher also realised that being the moderator and the one taking notes was a bit of a challenge and time consuming.

3.4.3 Key Informant Interviews

Key informants are gate keepers in any community. They are regarded as experts in knowing the general picture of events in the locality under their jurisdiction. As such, this study engaged such individuals. For triangulation purposes, 6 key informants were engaged from Ward 27. These include traditional, political leaders and other leadership. Key informants interviewees were also selected from the Ministry of Women Affairs, Gender and Community Development, the Victim Friendly Unit, the District Magistrate and FACT Programme Officer at district level.

The key informant interviews were conducted separately. For the ward level participants, the interviews were conducted in Ward 27 consisting of 2 Village heads, 2 Reflection Action Circle Leaders, Agritex the Extension Officer and Village Development Officer. A day was dedicated for the ward level key informant interviews. The researcher also interviewed district key informants interviews. For key stakeholders were selected and these are the District Development Officer from MOWAGCD, the District Police Officer- VFU, the District Magistrate and FACT Programme Officer. Another day was also dedicated for the interviews and the interviews were conducted successfully. All in all, 10 key informant interviews were conducted.

3.5 Data Analysis Methods

Guba and Lincoln (1989) define data analysis as a practice in which raw data is ordered and organised so that meaningful information can be constructed. The major purpose for conducting a qualitative study is to transform data into findings. According to Patton (2002, pp. 432), the process of data analysis in qualitative research "... involves reducing the volume of raw information, sifting significance from trivia, identifying significant patterns and constructing a framework for communicating the essence of what the data reveal". Steinberg (2004, pp. 120), share the same sentiments and states that "... qualitative analysis of words is referred to as content analysis and its basic task is to understand, interpret, and represent the meaning of what has been said by the respondents". In a nutshell, qualitative data analysis is a process of attempting to make meaning through interpretation of volumes of raw data captured from interviews during data collection.

Since qualitative field research produces large volumes of data in non-standard format, this study will identify the categories and connections of insights that simply came to the study. This was by way of coding and categorising data. Coding data, involves breaking the data down into units for analysis and then categorizing the units. This research used data from transcribed interviews and field notes. Data was categorized according to major themes. Under each main theme, several categories were developed and analysed using the content analysis or thematic approach unfolds.

In analysing the data, the study utilised the qualitative data analysis model suggested by Steinberg, 2004. The model is three stepped. The first stage is intra-transcript analysis; that is,

trying to make meaning out of each script by referring to the verbatim comments and notes captured and transcribed by data collectors during the three various interviews. This will involve reading the transcripts in their entirety several times and trying to get a sense of the interviews before breaking them into parts. The second step is inter-transcript analysis; which involves comparing and contrasting responses from respondents. The final phase is developing a meaningful story to determine the objective outcome the study will draw out of the gathered data.

3.6 Ethical Considerations

The research was guided by the Nuremberg Code of 1949. Research ethics are a set of principles of morality, particularly those dealing with right or wrong of an action. Ethics in research refer to rules of conduct for members of a particular profession and a science of the study of human behaviour. The study took high cognisance of human rights. It therefore, ensured that appropriate steps were taken to protect the human rights and welfare of individual respondents. These include among others; voluntary participation; establishing good rapport; confidentiality and anonymity and the right for respondents to opt out of the study at any stage or to decline to respond to certain questions they feel uncomfortable to respond to. To ensure voluntary participation of the respondents, informed consent was sought before data collection was done on all participants. Participants were individuals who have the legal capacity to give consent, situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved for them to be able to make informed decision.

Respect for individual respondent's views and respondent's decision to exit from the study at any stage of the interview should they develop aversion to the study was respected. The researcher made sure that benefits will outweigh risks (beneficence). The topic under study is sensitive and in most cases it happens in the private spheres i.e in homes. Confidentiality is therefore very crucial in this research. The research respected the right of respondents to consent freely to be part of the research and withdrawal at anytime during the research. Justice was also upheld in this study. Every respondent was treated equally. Participants were selected equitably and exploitation of vulnerable populations was avoided.

3.7 Conclusion

The chapter presented the type of research that guided the study. The mixed research approach was used. It also discussed sampling techniques, the data collection instruments which are in-depth/one on one interviews, focus group discussions and key informant interviews. Methods of data analysis and frameworks guiding the analysis were also discussed. The next chapter presents and analyses the data collected during the study.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents and analyses data that was gathered using a various data gathering instruments. Findings were drawn from the content, context and gender analysis done. The data was analysed using responses from all the selected participants. The chapter answers the study research questions.

4.1 Nyanga District

Nyanga Rural District is situated in Manicaland Province, Zimbabwe. Ward 27, Nyanga is in the southern part of the District with a population of 2 241 (1 144 females and 1 097 males). There are a total number of 44 villages in the ward. The researcher analysed the political, economic, social, and technological context of the District with the aim of understanding the environment which makes women vulnerable to GBV in Nyanga and Ward 27 specifically.

4.1.1 Political Context

Female representation in decision making positions and processes is very low. In Nyanga there is no female Member of Parliament, no female chief but there are four female councillors out of 31 councillors. The major contributing factor to limited representation of women in decision making positions is the socialisation of women which denied them the courage to take up influential leadership positions. Such socialisation also made them look down upon one another as women. Women vote for male candidates because they are economically empowered than females. Limited representation of women in decision making position affect their decision making power

in council and other influential positions. Local structures like Village Development Committees and Ward Development Committees are in place and the executive leaders of these committees are usually men. Hence, development issues and decisions are done according to the views of men in the committees.

4.1.2 Economic Context

People in Nyanga depend mainly on subsistence farming. The major crops that are grown for selling are potatoes and onions. It is money from these crops that is used by most households to pay school fees for children and for other household utilities. These two crops however, do well in 6 wards only that receive better rainfall. Farmers in the other dry Wards depend on small livestock production, some buying and selling of clothing. It is usually the women who do the farming, though men own the land and control the income even if he is working in the urban areas. However, women collectively own small livestock such as goats and chicken whilst men own the highly valuable assets like cattle. Women have organised groups for Internal Saving and Lending (ISALs) whereby, they contribute money ranging from \$1 up to \$10 per month depending on the capacity of group members. They lend it at a small interest. The members, after a certain period, share the money for its profit or buy household utensils, small livestock which they share. Though women have less control over the land and assets they are the ones who are expected to provide for the family with the little obtained from income generating projects.

4.1.3 Social Context

Social life in Nyanga is predominantly controlled by religious and cultural norms and expectations. Social relations are guided by patriarchal principles. Although there are some

female village heads in Nyanga, decisions are usually made by men, making women and girls more vulnerable. Harmful cultural and religious practices such as appeasing of spirits with virgin girls, forced child marriages, forced wife inheritance and virginity testing affect women and girls more as they contribute to GBV. Harmful religious beliefs also make women, girls and children vulnerable as they are not allowed to seek medical services. Apostolic women, especially the pregnant and children are more vulnerable. Many of them die because they do not receive proper medical care.

4.1.4 Technological Context

Modernisation has seen the introduction of advanced machinery. People are now using ox drawn cultivators and a few are using tractors. With the issue of climate change, few people are now resorting to conservation farming where they are using hand hoes instead of machinery. Communication has also improved, as people are now using cell phones and have televisions in their homes.

4.2 Demographic information

A total number of 82 respondents participated in the study. Of the 82 respondents, 76 were females and 6 were males. A total number of 32 people participated in in-depth interviews, 40 in 4 focus group discussions and 10 as key informants.

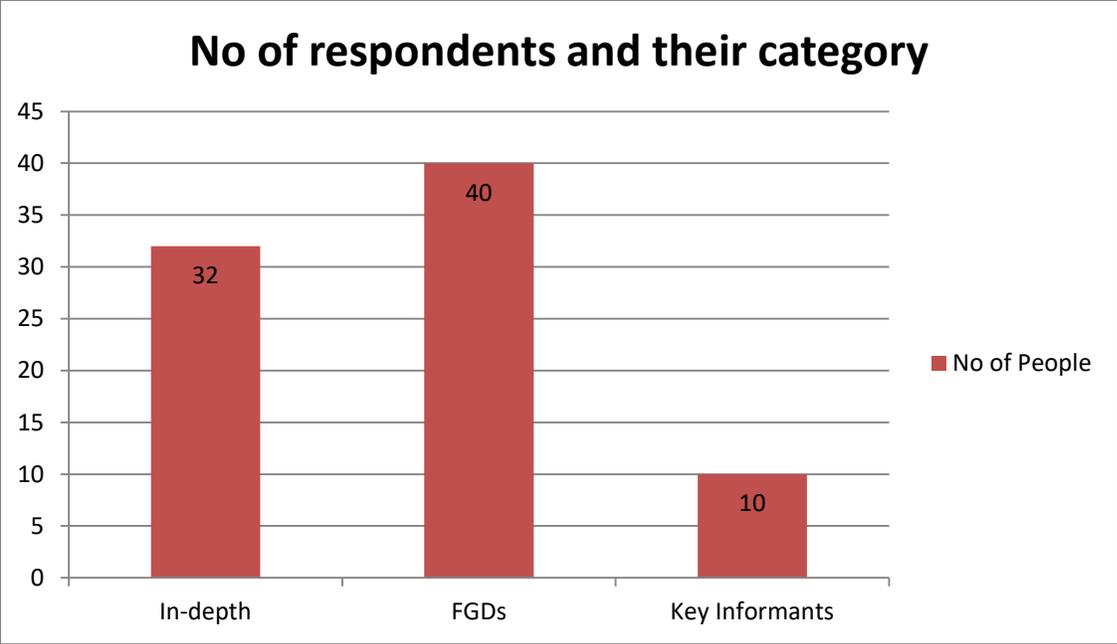


Figure 3: Composition of Interviews

During the research, respondents for in-depth interviews were asked to provide their age.

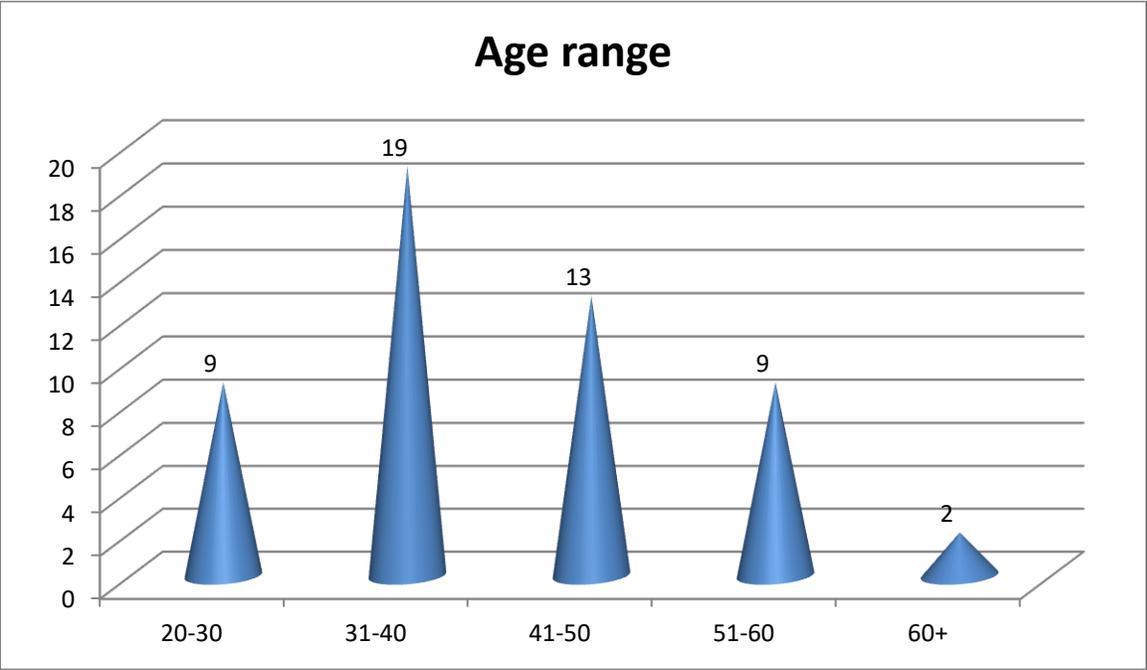


Figure 4: Age Range for Interviewees/Respondents

The highest number of respondents that took part in in-depth interviews was in the 31-40 years age range followed by those in the 41-50 years age range. There was an even distribution on number of interviewees in the 20-30 and 51-60 years age ranges. The least number of respondents was drawn from the 61 years and above age range. The age range was important in determining the most affected age group by the issue under discussion. It was also important in determining the age group which is implementing livelihood projects. It was therefore, noted that although everyone is vulnerable to GBV, most affected are women between the ages of 25-40 years. Women between the ages of 30-50 years are most active in livelihood projects.

A person's level of education is very important in relation to content delivery. The research included a section that required participants to show their level of education. This plays an important role in as far as determination of the issues that were researched on is concerned.

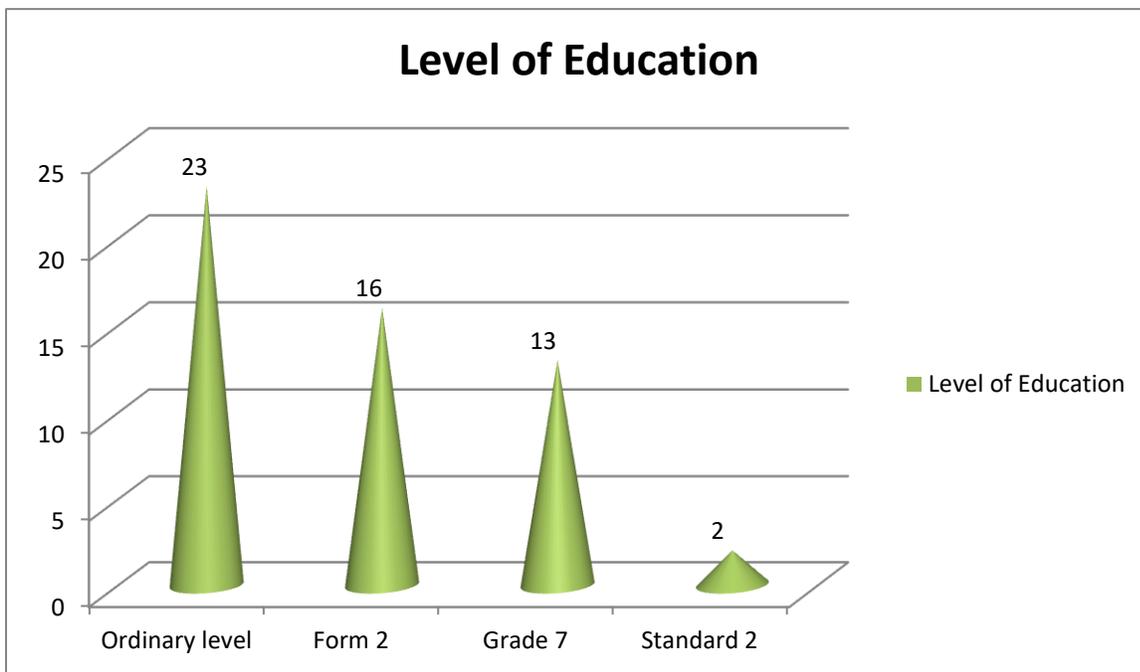


Figure 5: Interviewees/Respondents' Level of Education

The majority of respondents engaged (23) attained ordinary level followed by those (16) who reached form 2 and (13) who reached grade 7 and (2) reported that they reached standard 2. No interviewee attained Advanced level and above. Educational level was very important in this research because it determined understanding of the questions that were asked. It was noted that, because the research engaged majority of respondents who are educated, responses given were relevant to the questions asked. There were few cases where the respondents would give responses that were out of context.

The study also took statistics on the marital status of the respondents for in-depth respondents.

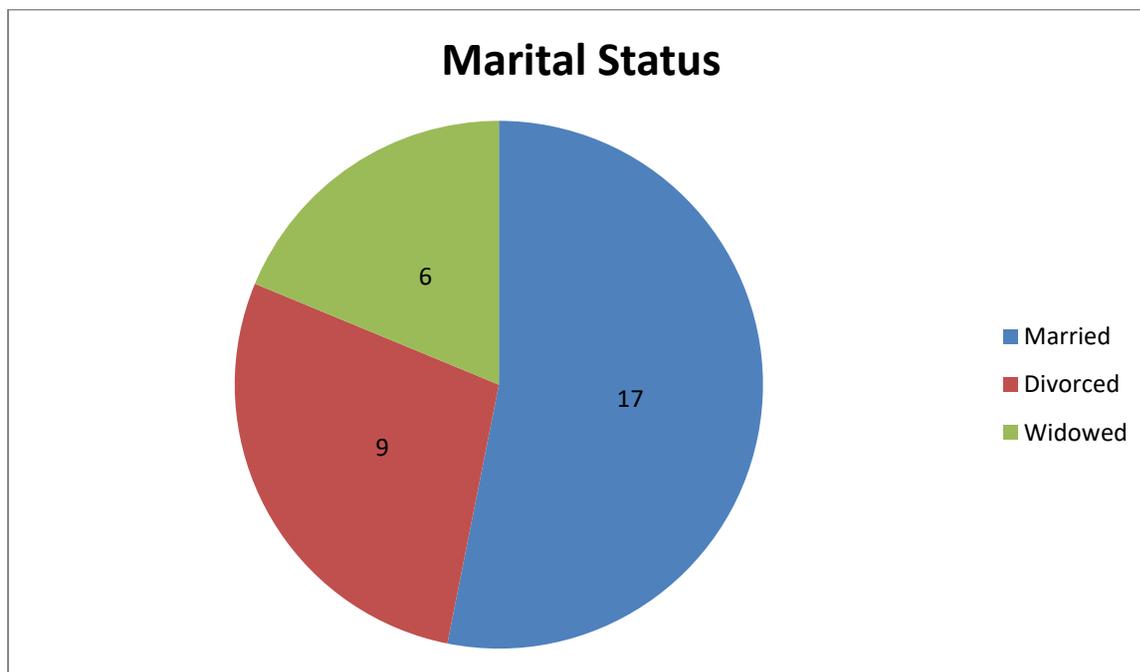


Figure 6: Respondents' Marital Status

From figure 6, above, the majority of the engaged respondents 17 fell in the married category. 9 were single (divorced) while 6 were widowed.

4.3 Major Causes and Gender Based Violence Prevalence in Nyanga District

From the interviews conducted, all respondents noted that GBV is a major challenge in the District. The major causes that were highlighted are poverty. A patriarchal society that excludes women in decision making and accessing and controlling resources is among the salient causes of GBV in Nyanga District. This affirms, Daniel (2009) who states that some of the factors leading to violence against women are located at the social and structural levels. For example, women's relative poverty compared to men and their isolation from the wider community underlies many of the vulnerabilities exposing them to the risk of violence.

Harmful cultural, religious practices and lack of education were also cited as the causes of GBV by respondents. It also dovetails into Daniel (2009), assertion that, exclusion from educational and employment opportunities contribute to women's vulnerability to violence. He also argues that women's position within male-dominated social structures (family, community, social and economic structures that privilege men over women and socio-cultural practices such as dowry and polygamy) contributes both to women's vulnerability and to their lack of autonomy and agency to respond to threats of violence. It was also noted by respondents that polygamy, which is culturally and religiously accepted in the District, also contributed to the high prevalence of GBV.

Women respondents, key informants from the MOWAGCD and FACT staff highlighted that the common forms of GBV in the district are physical, sexual, economic and emotional. However, the ZRP, VFU categorise the forms of GBV as rape of adults above 18 years (Rape A); rape of juveniles (having sexual intercourse with a child below 16 and contravening section 70 of the

Criminal Codification Act); indecent assault and domestic violence. The above forms were reiterated by one woman in one of the focus groups who had this to say:

“...tinopotedzerana mari yekutenga chikafu, school fees yevana, kunyimana bonde nechipfambi ndopedzesera ndarohwa uye kumanikidzwa bonde nemurume vangu.”

“...we quarrel over money for food and school fees, sexual intercourse and extra marital affairs and at the end of the day my husband beats me and forces me to have sex with him....”.

The ZRP, VFU highlighted that the most reported cases are domestic violence (physical), rape of juveniles, adult rape and indecent assault. The rape of juveniles is most reported because some cases are reported by child protection committees, unlike rape to an adult because the decision to report rests upon the adult. Economic and emotional violence are not usually reported to police because society has normalised them and are settled at family and community courts and also the fact that there is no legal penalty and or sentence for them. It was also noted that women who are not economically empowered are susceptible to GBV and 80% of them withdraw their cases at the police. This means that some women are not reporting because they cannot report their bread winners.

Figure 7, the comparative analysis of statistics on reported cases of Domestic Violence (DV) offered with protection orders in Nyanga District from 2014-2015

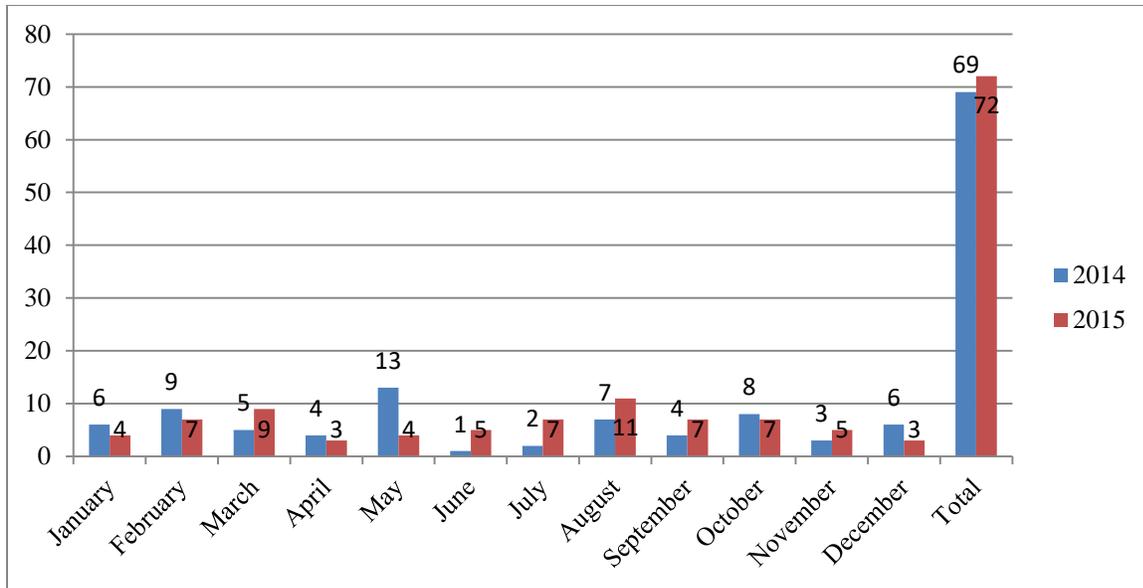


Figure 7: Protection Orders Offered for Reported Domestic Violence Cases

Source: Department of justice (Magistrate’s Court) Nyanga

Figure 8, comparative analysis of statistics on reported criminal cases on domestic violence in Nyanga District from 2014-2015

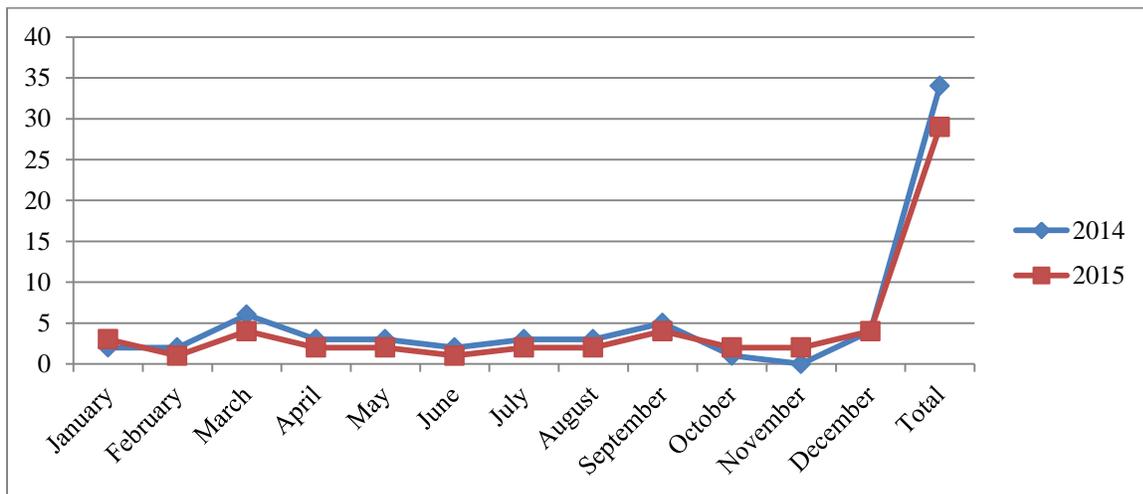


Figure 8: Reported Criminal Cases on Domestic Violence

Source: Department of Justice (Magistrate’s Court) Nyanga

The figures above give a snapshot of those domestic violence cases which were reported and went to the Magistrate Court. However it is not a true representation of GBV in Nyanga District because from the sentiments given by the majority of respondents some cases are withdrawn from police and some are never reported.

4.4 Gender Based Violence Prevalence in Ward 27

From the 32 respondents who participated in the in-depth/one on one interviews. They noted, four forms of GBV being experienced in the Ward. The forms are physical, sexual, economic and verbal (emotional violence). Of the 32 respondents, 13 (42%) indicated that they have experienced GBV and 8 (25%) from focus group discussions also indicated that they have experienced GBV during the period of January 2015 to March 2016. Of the 13 women who indicated that they experienced GBV, 8 of them are not doing projects. The two village heads who participated as key informants indicated that from January 2016, they handled at least 7 cases of GBV in their villages, but all of them were reported by women who are not doing projects.

Of the 13 respondents who indicated that they have experienced GBV, 7 of them are married, 4 widowed and 2 divorced. It was noted that four forms of GBV namely economic, physical, emotional and sexual violence is being experienced by women in Ward 27. 54%, 31% and 15% of married, widowed and divorced have experienced economic violence respectively. 55%, 27% and 18% of married, widowed and divorced women have experienced physical violence respectively. 53%, 30% and 17% of married, widowed and divorced women have experienced emotional violence respectively. 53%, 29% and 18% of married, widowed and divorced women

have experienced sexual violence respectively. The married women who experience violence are in the age range of 20-45, the widowed 32-55 and the divorced 24-47.

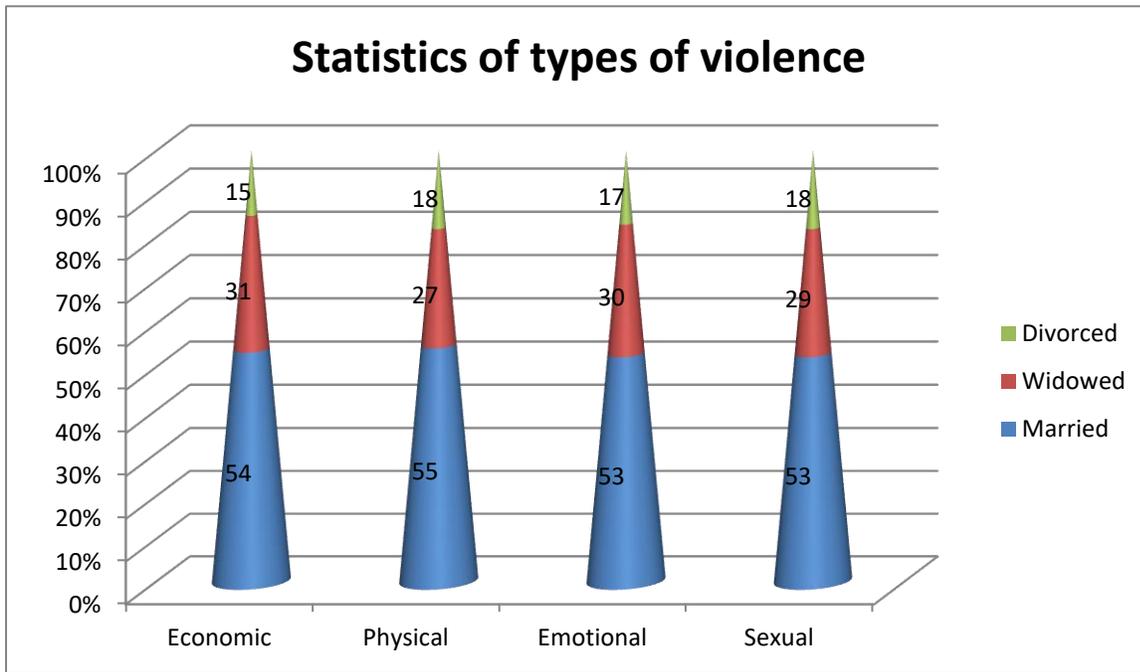


Figure 9: Marital Status of Women and Types of Violence Being Experienced

The above statistics were supported by the Nyanga Magistrate who indicated that from January 2015 to March 2016, he has issued 76 protection orders for married couples and 34 for the divorced. He also highlighted that he issued 27 peace orders for the widowed and divorced women protecting them from their husband relatives who wanted to take their property and land. Some widows were being protected from their sons who wanted to chase them away from home.

4.5 Livelihood Options/Strategies for Women in Ward 27, Nyanga District

The majority of women who participated in the research indicated that their major livelihood option is farming, where they are producing potatoes and onions. The second means of livelihood is running income generating projects (IGS) such as poultry projects both broilers and

indigenous. This is followed by Internal Savings and Lending (ISALs), piggery, goat rearing, selling vegetables, sewing and others. 3 women indicated that they are into dairy farming. Of the 3 women who are into dairy farming, the least have 1 cow and the other two have 2 cattle each. Respondents indicated that most women who are running projects got the money to start those projects from ISALs. The other minor livelihood option mentioned was buying and selling of clothes. It was noted that on average, women in Reflection Action Circles are having at least 3 livelihood options from the options listed above.

Figure 10, the livelihood options and number of women implementing such livelihoods



Figure 10: Livelihood Options for Women in Ward 27, Nyanga District

The majority of women in Reflection Action Circles get their money monthly after selling their products. The lowest earning women gets about \$75 a month and the highest earning woman gets \$300 a month. The highest earning woman has four major livelihood projects which are farming,

poultry both broilers and indigenous chickens, sewing and dairy project. The majority of women who are not in Reflection Action Circles get money after every six months because they are into farming and they depend on the rain season. The lowest earning women gets about \$5 a month and the highest earning woman get about \$50 a month. The highest earning woman indicated that she is into gardening, hence she is able to earn \$50 per month. The figures above shows that women in Reflection Action Circles have since achieved welfare level of empowerment in terms of Sara Longwe's Women Empowerment Framework. With the money that women with livelihood projects are earning per month, they can access food and can meet their medical bills.

4.5.1 Assets/Capabilities Requirements for Ward 27 Women's livelihood Options

According to Chambers and Conway (1992, pp. 7), livelihood comprises the capabilities, assets which include stores, resources, claims and access, and activities required for a means of living. This was further supported by Carney (1999) who states that assets and resources influence livelihoods. It was noted that all the five assets/ resources in the livelihood framework are of paramount importance for the rural women in Nyanga District, Ward 27. All the respondents highlighted the need for financial resources to guarantee the success of the livelihood activities that women are engaged in. The minimum amount of money required for such livelihood by a woman who does not have any project is \$200. This was deemed sufficient to enable her to start a broiler project.

For those women who are already into various projects, the minimum amount of money that is required to boost the piggery project that she is running is \$500. From the Focus Group Discussions of women involved in livelihood projects it was revealed that, they have the

financial resources to boost livelihood projects such as farming (potatoes and onions), ISALs, poultry and goat rearing. They however, require financial assistance for piggery, sewing and dairy farming projects. It was also noted that the projects that they require assistance in terms of loans, requires large amounts of money that range from \$1000-\$3000. This was further supported by the Ward Agritex Extension Officer that the women in Reflection Action Circles have the financial capacity to boost small to medium projects but those that require large amounts of money like dairy ranching they require assistance. He stated;

“Handioni dambudziko randiri kuona pakuwandudza maporojects akaita sekurima mapotatoes or onions, kupfuya huku, kurima magadheni kana kupfuya mbudzi pamadzimai ari mumaReflection Action Circles. ndakatarisa makore maviri apfura,vazhinji wawo wawandudza maprojects awo zvinofadza. Rubatsiro rwungawe pamaprojects makuru akaita sekupfuya nguruwe nekuchengeta mombe dzemukaka. Nyangwe zvazvo watatutu wari kupfuya mombe dzemukaka wakakwanisa kutsvaga mari yemombe dzawo wega, vazhinji hawazvikwanisi.”

“I do not see any struggle in terms of financial resources to expand their projects such as potato and onion farming, poultry, gardening and goats rearing because most of them have expanded their projects from the past two years. But for bigger projects like piggery and dairy ranching there is need for assistance although all the 3 women who are having that project were able to raise their own money to buy the cows they have at the moment...”

In terms of human assets/resources, 68 respondents constituting 83% highlighted that they have enough labour required for their livelihoods. Family members are the available human assets/

resources. 14 respondents constituting 17% indicated that they do not have adequate labour. It was noted that the 17% were the widowed and the divorced. Various physical assets/resources were required for the livelihood projects. Participants confirmed that, some physical assets are available and some are not. Available physical assets/resources include ox drawn plough, ox drawn carts, wheel barrows, fowl runs, fencing wire and pipes. Although women indicated the availability of such assets, only 37% of them confirmed having both access and control over the resources. 67% of them have access only. The majority of the 37% are the widowed and divorced. From the 20 women who are not engaged in any livelihood project, only 4 indicated that they have the above mentioned physical assets/resources. Physical assets which were not available include tractors and tanks or water reservoirs.

All respondents noted that they require land and water as natural resources. Most of the respondents indicated that the land is available and they can access it although it is not owned by them. Of the 76 women who participated in the study, 9 have ownership to the land they are using. The remaining 67 have access to the land that is owned by their spouses, fathers and sons. In terms of the social assets/resources required, it was noted that women with projects have networks with other women who are running livelihood projects in and outside the district. They also have networks with NGOs operating in the Ward and District. It was also noted that they have good relationships with Agritex Extension Officers and community leaders.

Figure 11, the percentage of land ownership by women

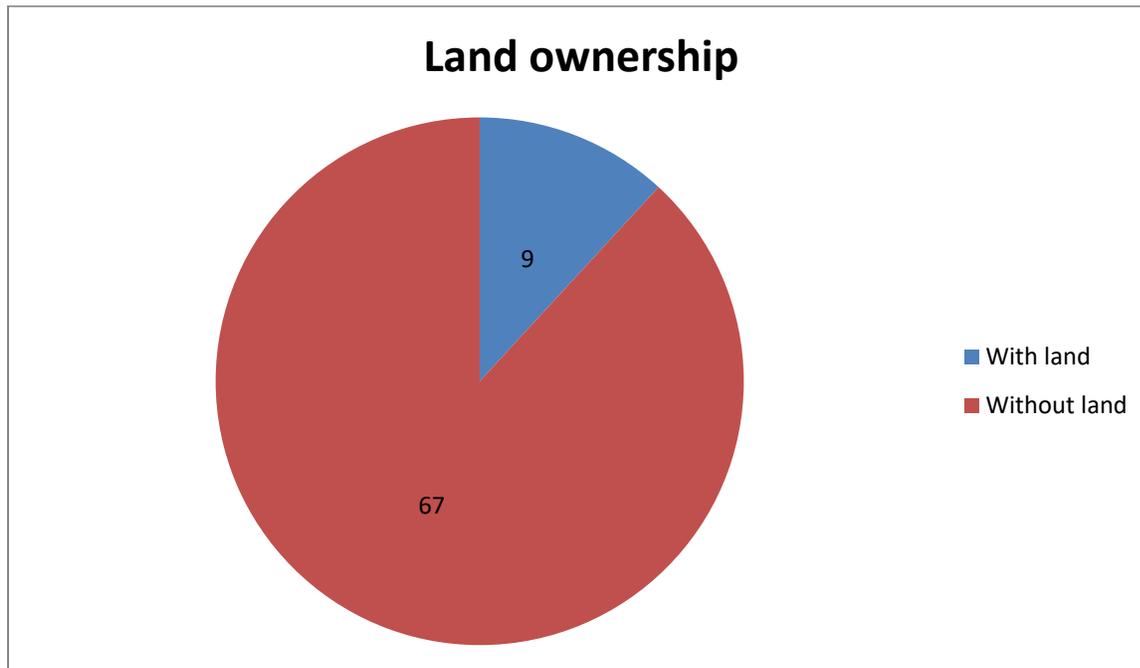


Figure 11: Ownership of Land by Women

4.5.2 Vulnerability Context and Its Effect on Women’s Livelihood Projects in Ward 27, Nyanga District

It was restated that access to assets and resources is dependent upon the vulnerability context which includes trends (economic, political, and technological), shocks (epidemics, natural disasters and civil strife) and seasonality (prices, production, and employment opportunities). This researcher noted from both the women and key informants at Ward and district level that the economic, political, technological and social context in which the women are living is negatively affecting their livelihoods.

83% of women who are running projects indicated that the economic context in which they are living is affecting their access to the financial assets/resources needed for their livelihoods. This

is because they rely on external buyer for their produce. Faced with such a situation, they do not have other options but end up selling their produce at a lower price than they anticipated. This in turn limits them and sometimes cause them to fail to buy the required physical assets for their livelihoods. This researcher further noted that the economic context affect women's social assets in that their networks are limited within the district and province because of financial constraints. The widowers and the divorcees noted that the economic context is affecting the human resources in that their children are opting to go and work in towns where they can earn more money. 17% said that they are not sure how the economic context is affecting them.

67% of the women with whom in-depth interviews were held indicated that, the political context affects women's access to financial assets/resources. They noted that if one is in not affiliated to the ruling party, it is very difficult to apply for women's development funds as one is not be able to get the recommendation letter from the Ward Chairperson. 33% of the women indicated that, they are not affected by the political context. Of the 67% who are affected by the political context, 12% highlighted that the political context contributed to lack of ownership to land because they are not affiliated to the ruling party. From the sentiments from respondents in the four Focus Group Discussions, the researcher noted that, in ward 27, as a woman if you are not affiliated to the party of the sitting councillor or Member of Parliament it is difficult to benefit from financial, physical and natural assets available.

72% of the women engaged in the in-depth interviews indicated that the technological context is affecting their access to financial resources such as loans. This is because they do not have assets like tractors and motor vehicles that they can use as collateral security in applying for loans. This

was highlighted by all the women groups involved. 23% indicated that the technological context does not allow them access to use the electric pumps for irrigation which they feel are more efficient. 5% said they don't know how the technological situation is affecting them.

The social context was broken down into four categories as follows:

i. Drought

47% of the respondents indicated that drought affects women's livelihood projects in that all the projects depend on water. If there is drought their livelihoods are bound to fail. 23% indicated that the income from the projects will instead be used for buying food. 21% indicated that it is difficult to diversify while 9% indicated that there will be no inputs.

ii. Diseases

41 % of the respondents indicated that if their animals or plants are affected by diseases, their produce will be seriously compromised. 39% indicated that their income will be used to buy the drugs and chemicals required for animal and plants. 13% indicated that if the disease is affecting people, the income will be used for medical bills. 7% indicated that if the disease is affecting people, women end up concentrating more on caregiving which negatively affects their livelihoods because no one will be running their projects.

iii. Traditional policies and practices

Of the 82 respondents, 57% highlighted that traditional policies and practices do not affect women's livelihood projects, whereas 43% indicated that it affects them. Those who indicated that traditional policies and practices affect women attributed their view to the patriarchal value system.

iv. Religious policies and practices

63% of respondents indicated that religious policies and practices affect women's livelihood projects whereas 37% said it does not. Those who indicated that it affects their livelihoods highlighted that women are limited in choosing projects by their religious beliefs. There are some churches that do not allow growing of tobacco and some do not allow running piggery projects, yet sometimes it is the viable livelihood option for that time. It was also mentioned that some fail to attend meetings and workshops where people are equipped with skills to successfully run their projects. This is because such meetings are done on certain dates when their beliefs do not allow them to do anything on those days. Fridays and Saturdays are good examples for such days as they represent the Sabbath day for most apostolic churches and Seventh Day Adventist.

4.6 Relationship Between GBV and Livelihoods

It was indicated by the majority of respondents that there is both a positive and negative relationship between GBV and livelihoods. The negative relationship was noted in the respondents' sentiments. One participant from a Focus Group Discussion said that "*...kana ndikarohwa zvekusvika pakukuwara hapana anozoenda kumunda kana kugarden kwangu. Uyezve mari yandanga ndichazoshandisa kutenga mafetiraisa nezvimwewo zve kurimisa kana kutenga chikafu kana kubhadharira vana wangu kuchikoro ndinenge ndotoishandisa kurapiswa.*" "*...if I am beaten and physically injured, no one else will be there to go to my field or garden and the money that I was supposed to use to buy fertilisers and other inputs, food or paying fees for my children will be used to meet my medical expenses...*". Another participant from the Focus Group Discussions reiterated that "*...if I am always beaten or be told that you will go back to where you come from, I will not have a peace of mind and those words does not*

motivate me to works as I will not be sure if I will benefit from what I will be doing...". The researcher noted from the respondents' sentiments that the period when a person is not physically and psychologically healthy, investment efforts in livelihood projects is very low. The result is failure of the projects.

The positive relationship between livelihood projects and GBV were noted in in-depth interviews, key informant interviews and Focus Group Discussions. Respondents were asked about the effects brought in their lives by livelihood projects. 22 respondents from in-depth interview, who happen to be women with projects, indicated that livelihood projects have increased their income. They are now able to buy food for the family, pay fees for children, buy uniforms and clothing for children and buy their own property.

Of the 22 (14 are married, 5 divorced and 3 widowed). 74% of the married women further highlighted that livelihood projects have increased love and respect in their families. 10 women who are not in Reflection Action Circles and do not have projects that they are doing indicated that women with livelihood projects have better standards of living. Most of them can pay their children's school fees up to high school and some up to tertiary level. The researcher noted that, basic necessities that women without livelihood projects struggle to meet for survival are not issues that affect those with livelihood projects. As a result, it was noted that livelihood projects have reduced GBV. Another participant in a focus group discussion for women without projects emphasised;

“...there is a huge difference between us women without projects and women who are in Reflection Action Circles were they are doing projects. Women with projects do not struggle in terms of what is required for their children at school. For those women who stay in the same village I stay, I have not yet seen anyone with a child who was sent home because they have not yet paid their school fees since they started their projects.”

4.7 Livelihood Projects and Empowerment of Women

4.7.1 Welfare

According to Longwe’s Women Empowerment Framework, 52 women who are running projects have reached the welfare level. The respondents indicated that they have access to adequate food, income and medical care for their families and manage to extend some for the extended family. The research indicated that, every circle member contribute \$5 per month that is used to assist orphans and vulnerable groups in the community. However, of the 20 women who do not have projects, only 4 indicated that they have reached the welfare level.

4.7.2 Access to Resources

71% of the women with projects indicated that they have access to inputs they require for farming and other livelihood options they are running. They also indicated that they have access to land they are using. The researcher noted that, the women have access to training on the livelihood activities they are doing through various NGOs operating in the ward. In terms of the Sara Longwe’s Women Empowerment Framework, women engaged in projects have reached the access level. However, the women have limited access to credit and marketing facilities. Some participants in Focus Group Discussions confirmed that, some women had received training on

marketing skills. From the 20 women who do not have projects, the researcher noted that they have not yet reached the access level of empowerment.

4.7.3 Conscientisation

77% of women who are in Reflection Action Circles indicated that they are aware of the difference between sex and gender, whereas 23% indicated that they are not aware. The researcher noted that, they can differentiate sex roles and gender roles. Of the 77% who are aware of the gender and sex roles, 73% indicated that they are imparting their knowledge in their homes, mainly to their children. The women indicated that they got the knowledge from their Reflection Action Circle sessions. The married women highlighted that, their spouses appreciate gender issues and some are now assisting their wives with household chores, especially couples within the age range of 29-42. However, researcher noted that, 27% of women who are not able to practise what they are aware of is because their spouses have not yet appreciated gender issues and most of them are hardly a year since joined Reflection Action Circles.

4.7.4 Participation/Mobilisation

Longwe defines the level as women's equal participation in decision making process, policy planning and administration. Of the 54 reflection action members, 11 indicated that they have leadership roles in the community. Of the 11, 3 indicated that they are Chairpersons for the School Development Committees, 3 are Vice Chairpersons for the Child Protection Committees in schools, 4 are Committee Members for School Development Committees and 1 a committee member for the community health centre. Of the 11, 4 of them are leaders of women in their

churches. There are no female village heads in the ward. Of the 20 women who are not running projects, no one has a leadership role.

4.7.5 Control and Empowerment

Longwe, views this as the final level of women empowerment. The level calls for women's control over the decision making process through conscientisation and mobilisation to achieve equality of control over the factors of production and distribution of benefits. Of the 54 women who have projects, 47% indicated that they have control over family decisions. The researcher noted that, the 47% that have control over family decisions are in the age range of 35-60 years. It was noted that the women can decide what the money they are getting from their livelihood projects should be used for. Married women interviewed noted that, since they started earning income from their projects, their husbands are now depending on them on how to use the money. 33% indicated that they have control over only household decisions, whereas 20% reported that it is still difficult for them to make decisions. The 33% are in the age range of 30-45 years and the 20% in the age range of 20-35 years.

4.8 Impact of Livelihood Projects as a Strategy in Reducing GBV and Extent to which it has Empowered Rural Women in Ward 27, Nyanga District

4.8.1 Economic Empowerment

The researcher noted that livelihoods projects have empowered women economically. Women with projects have access to income that they can use to buy inputs for their various projects and also access to other factors of production. 5 out of the 54 women with projects indicated that they

have their own lending schemes. These women have money that they lend to community members and they charge 15% interest. Of the 5, the woman with the minimum amount indicated that she has \$300 that she lending and maximum indicated that she has \$500. Of the 5 women, 3 are married and the other 2 are widowed. In terms of Longwe's women empowerment framework, the 5 women have since passed the first two levels of empowerment. Of the 54 women with projects, 3 women have managed to buy cattle for dairy farming. They indicated that on average, per month, they earn about \$90 from their sales. The researcher noted that the majority of women in Reflection Action Circles have economic security. Economic security is one of the nine outcome themes for sustainable livelihoods. Therefore, there is sustainability of livelihoods for the majority of women with livelihood projects.

4.8.2 Social Empowerment

The study revealed that livelihood projects have empowered. All the women with projects indicated that they are able to buy adequate foods for their families from the income they get from their projects. Of the 54 women with projects, 36 of them, which is 67%, indicated that they are now able to pay their children's school fees up to Ordinary level. 11 of them, which is 21%, are paying up to Advanced level and 7 of them, which 12%, is up to tertiary level. The statistics are shown in figure 12, below.

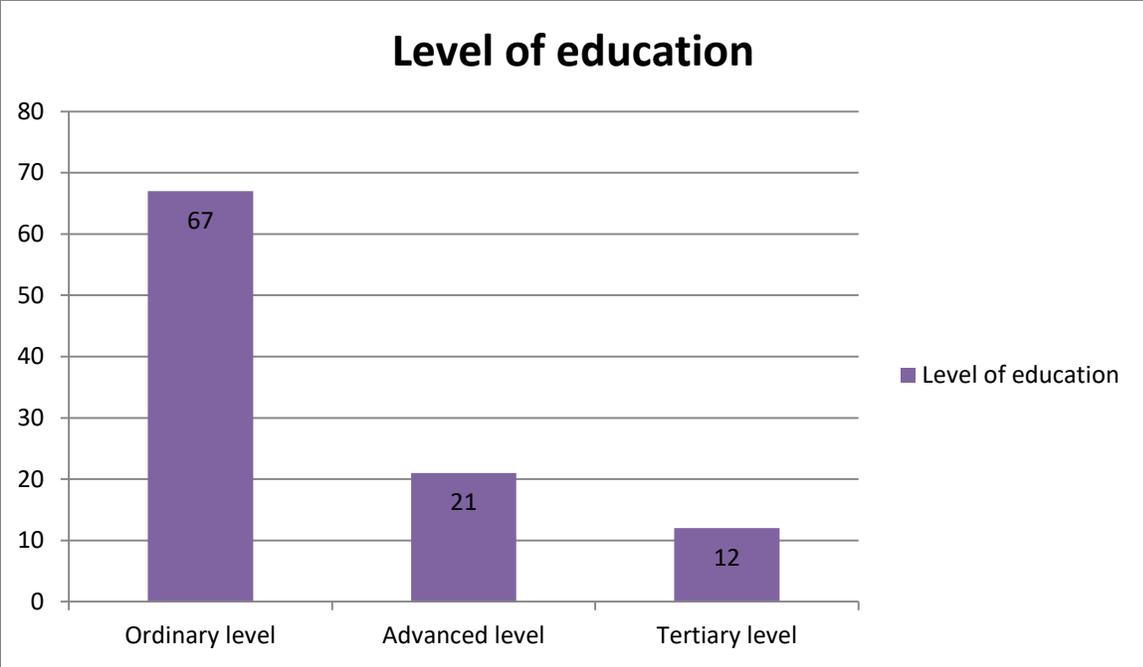


Figure 12: Level of Fees Payment by Women

87% (47 out of 54) highlighted that they are now able to buy uniforms and clothing for the family. 83% (45 out of 54) indicated that they have acquired various skills for their projects and life in general. The study revealed that, 81% (44 out of 54) can now afford to pay for medical bills. 49% (26 out of 54) indicated that they are paying their funeral policies from the money they got from their projects. 44% (24 out of 54) felt that they are now respectable in their families and community at large and they have control over resources and decisions at home.

39% (21 out of 54) indicated that through the exposure and networks created in their circles, they now have increased knowledge on their rights as women and also children’s rights. 3 women who used to be GBV victims before embarking on projects said that they are now assisting other women who are facing GBV through providing psychosocial support. 33% (18 out of 54) highlighted that because they are now economically empowered than before through their

livelihood projects, their self-esteem has increased hence they are now able to express their views and feelings in the home and in the community at large. This was also confirmed by one village head who said that during village meetings, women are now free to make their contributions. The two reflection action leaders who participated as key informants highlighted that because the women in circles are now economically empowered and this has in turn increased utilisation of GBV responsive laws among women.

The research revealed that livelihood projects for women in Ward 27 have made them achieve seven of the nine sustainable livelihood outcomes which are, nutrition security; food security; health security; education security; community participation; access to institutions and gender. The theme on gender looks into issues of women's mobility being expanded and women's involvement in decision making regarding, marriage, education, mobility and control related to their children and assets.

4.8.3 Political Empowerment

It was indicated that in as much as livelihood projects as a strategy have empowered women economically and socially, there is still a gap on political empowerment. Women indicated that they are still hesitating to take up political positions. The patriarchal norms and values were identified as the root cause as to women shunning involvement in such positions.

4.9 Chapter Conclusion

This chapter provided the findings from the research which answered the research questions for this study. The research revealed that, there is high prevalence rate of GBV in Nyanga District,

Ward 27. The major causes of GBV noted from the study include poverty, lack of economic independence of women and the prevailing patriarchal norms and values in the district which contributes unequal representation of women in decision making platforms. The major forms of GBV are physical, economic, emotional and sexual violence. The study revealed that, the major livelihood options for women in Ward 27 are potato and onion farming, poultry rearing and goat rearing.

This research also discovered that financial, human, physical, natural and social assets/resources are required to sustain the women's livelihoods in Nyanga, Ward 27. The women in Nyanga are being negatively affected by the economic, political and technological context in which they are living. Natural disasters such as drought and diseases are also negatively affecting women's livelihoods. The research also noted that, traditional and religious practices have a negative impact on women's livelihoods in the district. From the study conducted it was evident that there is both a negative and positive relationship between GBV and livelihoods. Women with livelihood projects have achieved eight of the sustainable livelihood outcomes. Livelihoods projects have empowered women economically and socially although they are still to be politically empowered. The next chapter presents summary of the study, conclusions and recommendations.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a summary of the research, conclusions and gives recommendations to various organisations, government ministries, local authorities, traditional leaders, religious, leaders, men and women to promote livelihood projects to empower women and reduce GBV.

5.1 Summary

The research was carried out in order to assess the impact of livelihood projects on GBV and empowerment of women. Livelihood projects reduce GBV and empower women socially and economically. The research was carried out in Nyanga District, Ward 27. The study revealed that the major causes of GBV in the selected area of study are poverty, lack of economic independence among women, patriarchal norms and values. These are largely contributing to unequal representation of women in decision making processes. The forms of GBV that women are experiencing are economic, physical, emotional and sexual violence. The research is important in that it dealt with one of the global challenge and development issue that has caused death to victims and serious physical, psychological and socio-economic consequences to survivors. It is also important in that it dealt with an issue that is affecting the largest population in the country and has become an impediment to development.

The research was largely informed by the Gender Constructionist/ Socialisation theory. The theory states that gender behaviour is not innate, but it is socially constructed. It is based on the concept of gender socialisation, which refers to the means whereby social expectations regarding

gender appropriate characteristics for males and females are conveyed. These expectations are often based on stereotyped beliefs. To a lesser extent the research also borrowed from the Liberal Feminist Theory. The theory believes that gender inequalities are produced by reduced access for women and girls to civil rights and allocation of social resources such as education and employment. The women empowerment framework by Sara Longwe and the DFID Sustainable Livelihood Framework were the concepts that guided the study.

The researcher employed mixed research which is a combination of qualitative and quantitative research methodologies. Although the research was both qualitative and quantitative, the study was largely qualitative than quantitative because of the nature of the problem under study. The study sought to understand causes of GBV, relationship between livelihoods and GBV, livelihoods options for rural women and the extent to which the livelihood strategy has empowered women and reduced GBV. The variables that the research looked into require more of explorations which made qualitative research methods more satisfactory to the study. The researcher used both the random and non-random sampling techniques. Simple random sampling was used to select reflection action circle members. Purposive sampling was used to select key informants while convenient sampling was used to select the control sample which is women without projects. In-depth/one on one interviews, focus group discussions and key informant interviews were conducted to gather the required data. A total number of 82 respondents participated in the study.

The major livelihood option for women in Nyanga District, Ward 27 is farming, where they are producing potatoes and onions. The second means of livelihood is running Income Generating

Projects (IGS) such as poultry projects both broilers and indigenous, followed by Internal Savings and Lending (ISALs), piggery, goat rearing, selling vegetables, sewing and others. Few women indicated that they are into dairy farming. The research revealed that, most women who are running projects got the money to start those projects from ISALs. The other minor livelihood option mentioned was buying and selling of clothes. The study noted that on average, women in reflection action circles are having 3 livelihood options, which are farming, ISALs, poultry, piggery, goats, and sewing.

The research revealed that financial, physical, natural, human and social assets/resources are required to sustain the livelihood projects that women are running. The human resources required were discovered in this study to be available and accessible to most women in the district. The research revealed that, financial resources are available and accessible for women who already have livelihood projects but the majority of women do not have access to such. Natural resources such as water and land are necessary for the livelihood activities. Land was noted by the study to be available and accessible although the majority of women do not own the land. The majority of women are using the land that is owned by their husbands, fathers or sons. The study also revealed that water is available and accessible to everyone during the rainy season. After the rain season few women have access to water because they lack pipes and tanks. Social resources required for women's livelihoods were noted by the researcher to be available for women with projects.

The research noted both a negative and a positive relationship between GBV and livelihood projects. A negative relationship between GBV and livelihoods is evident when a person is not

physically and psychologically health, investment efforts in livelihood projects is very low. The result is failure of the projects. A positive relationship exists as much as the majority of women with livelihood projects have largely achieved the first three levels of women empowerment as per Sara Longwe's Empowerment framework. The levels are welfare, access and conscientisation. The study discovered that to a certain extent women with livelihood projects have achieved the participation and control levels. It was revealed that most women have control of decisions at family level. Few women have surpassed the family to the community level with regards to decision making.

Livelihood projects as a strategy have largely empowered women economically and socially. Economically, women have increased income which they are using to buy inputs for their projects. Women with projects have access to some factors of production. Few women have their own lending schemes at individual level. These women are lending money to community members and charge 15% interest. Within the Longwe's empowerment framework, those few women, have since passed the first two levels of empowerment which are welfare and access to resources. Due to increase in income, the majority of women with livelihood projects have improved standards of living. The research noted that the majority of women with livelihood projects are now able to: buy adequate food, pay fees for children, buy clothing for the family, pay for funeral policies. The research revealed that women have control over resources and decisions at home. The majority have increased self-esteem hence they now actively participate during community meetings.

The study revealed that livelihood projects for women in Ward 27 have made them achieve eight of the nine sustainable livelihood outcomes which are economic security; nutrition security; food security; health security; education security; community participation; access to institutions and gender. The theme on gender looks into issues of women's mobility being expanded and women's involvement in decision making regarding, marriage, education, mobility and control related to their children and assets. Therefore, the study notes that livelihood projects have empowered women economically and socially. However, women are still to be politically empowerment most of them are still hesitating to take up decision making positions.

5.2 Conclusions

Upon completion of the research, the study revealed that GBV is a major challenge in Nyanga District, Ward 27. The study also revealed that, the key drivers of GBV in Nyanga District and Wards 27 are poverty and the patriarchal system. It also found out that most triggers of GBV include quarrelling over money to buy food, pay children's school fees, buy clothing and lack of transparency on household matters which are closely linked to poverty. The study revealed that livelihood projects as a strategy has addressed poverty issues to a larger extent and in turn GBV was reduced among women with livelihood projects.

Upon studying the political context in which women in Nyanga District, Ward 27 live, the study showed that, the patriarchal system, which is normalised by both women and men, discriminates against women from actively participating in key leadership roles. This has seen women taking peripheral positions in decision making positions in the community. No women occupy key positions such as councillors, village heads and chiefs.

An analysis of the economic context analysis revealed that, the majority of women in Ward 27 of Nyanga District heavily depend on farming. Potato farming enables women to earn more but requires water. The study revealed that most women do not have the assets required for them to produce potatoes throughout the year. As such they depend on the rainy season which often is unreliable. Further, the study revealed that land as a natural asset is very crucial for women's livelihood projects.

In terms of the social context in which women in Nyanga live, the study found out that women are susceptible to poverty, gender inequalities and injustices which make them more vulnerable to gender based violence. The study also exposed the causes of poverty in Nyanga as the patriarchal system; harmful cultural and religious practices discourage women from active participation. They therefore remain poor and become more vulnerable to Gender Based Violence.

The study found out that GBV is most prevalent among women in the district. It was revealed by the research that, women within the age range of 25- 50 years are the most affected by GBV. The study also revealed that, all forms of violence are being experienced by women in Nyanga, Ward 27. The research discovered that, women who are economically dependent on men are more vulnerable to GBV and it is very difficult for those women to report GBV cases if perpetrated by the breadwinner.

Regarding the livelihood options for rural women in Nyanga the study found out that, the major livelihood option is farming of potatoes and onions from which women can get substantive

income. Other livelihood options that the study revealed are poultry production, goat rearing, ISALs, sewing, piggery, vegetable selling dairy farming and selling of clothes.

In terms of the assets/capabilities of women to sustain their livelihood projects the study revealed that most women in the district require financial resources to sustain their livelihoods. However, for women running livelihood projects, the research discovered that they have adequate financial resources to sustain their current projects. Most of them have managed to expand their projects. It was also discovered that the assistance required for those with projects is for them to diversify their livelihoods and be involved with bigger projects like dairy farming.

The study found out that human resource required for their livelihood activities is available and accessible. The major physical assets needed for the livelihoods include ox-drawn ploughs, ox-drawn carts, wheel barrows, tanks and pipes, among others. The assets are readily available and accessible although a few women have control over them. According to the DFID Livelihoods Framework, availability and accessibility of the above mentioned assets ensure sustainability of women's livelihood projects.

The study discovered that land and water are the natural assets needed for the livelihood strategies. The research revealed that, most women in the district have access to the land although a few have ownership to that land. While water a few women have access to the water throughout the year. Most women have access to water in the rain season. The study therefore, revealed that few women who are able to access water throughout the year are able to sustain their livelihoods.

In terms of the social assets required for sustainability of the livelihood projects, the study discovered that there is need for networks and good relationships with key stakeholders. The study revealed that women with projects have networks with other women with projects within and outside the district. It was also discovered that they have good relationships with Agritex Extension Officers and community leaders which ensure sustainability of their projects.

On the vulnerability context, the study showed that women's livelihood projects are being affected by the economic, political and technological context. The economic context is affecting women in terms of pricing. The political context is unjust with regards to access to services and inputs while the technological context is limiting women from accessing financial assets because they do not have collateral security.

The study found out that natural disasters such as drought and disease outbreaks negatively affect people's livelihoods. Drought affects livelihoods in that most of their projects depend on water. If there is drought their projects are bound to fail. Disease outbreaks affect livelihoods in sustaining where plants and animals are affected by diseases, some may die. Succumb to such outbreaks and disease outbreaks force people to mobilise resources for medical bills. The study found out that when family members fall sick, women are the most involved in caregiving. However, the research revealed that natural disasters affect most people with one or two livelihood projects. Only those who diversify their livelihoods can recover from stress and shocks that emanate because of natural disasters.

The research revealed that, livelihood projects as a strategy has helped women economically resulting in the reduction of gender based violence in the homes of women who are running the projects. The majority of women with livelihood projects have largely achieved the first three levels of women empowerment as defined by Sara Longwe's Empowerment framework. The study discovered that to a certain extent women with livelihood projects have achieved the participation and control levels. It was revealed that most women have control of decisions at family level. A few have surpassed the family to the community level.

5.3 Recommendations

The research sought to shed light on the effectiveness of livelihood projects as a strategy in reducing gender based violence in Nyanga District, Ward 27. It was also aimed at discovering the major causes of GBV in selected area of focus, livelihood options for rural women in Nyanga District, Ward 27 and the relationship between gender based violence and livelihoods.

The research found out that the major causes of GBV in Nyanga District, Ward 27 are attributed to poverty and the oppressive prevailing patriarchal system. The two are alienating women from the public space where they can be involved in activities that will empower them socially, politically and economically. Gender based violence is still a problem in ward 27 Nyanga District, Ward 27 and elsewhere in Zimbabwe because of the following:

- Poverty which is mostly among women
- Lack of on economic independence (empowerment) among women
- Unequal representation of women in decision making platforms
- Oppressive patriarchal norms and values

In order to address the above researcher has recommendations to various organisations, NGOs, government ministries, local authorities, traditional leaders, religious, leaders, men and women.

This study recommends that to address poverty among women, organisations working with the aim of empowering women and the MOWAGCD should raise awareness of women on the importance of livelihood projects. The research discovered that, there are some projects which do not require a lot of starting capital. Such projects include brick moulding and rearing of indigenous chickens. Women can start moulding bricks as a project that will give them money to start other livelihood projects. Indigenous poultry rearing require less than \$5 to start. On average an indigenous chicken costs \$3 and one can borrow the cock from neighbours and friends. Women can raise income to start small projects from value addition. Drying vegetable and tomatoes adds value to their products other than selling them fresh.

The research also recommends that organisations working with women and the MOWAGCD increase women's knowledge on ISALs and encourage women to start such income generating projects so that women can raise money to start other viable livelihood projects. Women need to be supported with start-up grants to boost current projects and also for those without projects to start some. There is also need to increase women's knowledge on how to effectively run ISALs through training schemes. Encouraging women to start income generating projects as a way of reducing poverty and economic dependence of women on men. This reduces their vulnerability to GBV is also reduced.

The study revealed that in cases of natural disaster livelihood projects are affected and most of the times fail to produce positive outcomes. It is therefore, recommended that women should diversify their projects so that they are able to recover from such losses through other projects. Diversification of projects enhances sustainability of livelihoods and as a result poverty issues are addressed hence reduction of GBV.

One of the major causes of GBV that was revealed in the study was the oppressive patriarchal norms and values. The norm and values are promoted through harmful cultural practices. This research therefore, recommends that programmes by NGOs and relevant government ministries must target the traditional leaders as they are the custodians of such values. Traditional leaders need to be sensitised on the negative effects of some cultural practices on women and girls. Buy in of such leaders make implementation of programmes easier if there is support from such leaders. The study also recommends that religious leaders be sensitised on the harmful practices that their church values have on women and girls.

On political empowerment of women the research recommends that NGOs and relevant Government Ministries should invest more on programmes that facilitate political empowerment of women. Since both women and men are victims of socialisation, such programmes should target both women and men. Men need to appreciate that women have the capacity to be leaders and they need both women and men's support. There is need to strengthen women's leadership capacity and also improve their confidence in the public sphere. The study also recommends the need for women to deliberately target leadership positions such as the Village Development Committees, Ward Development Committees and Village Heads. This will enhance the

confidence of both women and men in women and it will be easy to vote so such women and other women to occupy council and parliamentary positions.

Intensifying economic independence of women will also improve participation of women in decision making platforms. The study noted that, when voting for positions like councillors and members of parliament people look at what a person has. If a woman is economically empowered chances are high for her to be voted for. Economic independence also boosts women's confidence to participate in the public space.

5.3 Chapter Conclusion

This chapter provided a summary, conclusions and recommendations from the study. Focus was on made how livelihood projects as a strategy can effectively empower women socially and economically in order to reduce the incidence of GBV. The chapter also highlighted the view points from the respondents and observations from the group under study. Conclusively, the research successfully met the research objectives and answered the research questions. My assessment is that the findings from Nyanga District, Ward 27 may well apply to other districts inside and outside Manicaland province. These may also symptomatic of the situation obtaining in the whole country particularly on Gender Based Violence.

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| | | |
|----|---|--|
| 3. | Age | |
| 4. | Sex | |
| 5. | Marital Status | |
| 6. | Level of education | |
| 7. | Reflection Action Circle member | |
| 8. | Interviewee's Position in the Community | |

CAUSES OF GENDER BASED VIOLENCE (GBV)

9. What is Gender Based Violence?

.....

10. What different forms does it come in?

.....

11. What are the causes of GBV in your community?

.....

12. Have you ever experienced GBV in your life? If yes which type?

.....

13. In your view what do you think were the causes?

.....

14. What were the effects of what you have experienced?

.....

15. What is your attitude towards GBV?

.....

16. Who are the perpetrators for GBV you experienced?

.....

17. Who are the perpetrators of GBV in the community at large?

LIVEHOOD OPTIONS FOR RURAL WOMEN IN NYANGA

18. Which livelihood project options do you have as a woman in this ward

.....

19. Which financial assets/ resources are required for such livelihoods?

.....

20. Which human assets/ resources are required for such livelihoods?

.....

21. Which physical asset/ resources are required for such livelihoods?

.....

22. Which natural assets/ resources are required for such livelihoods?

.....

23. Which social assets/ resources are required for such livelihoods?

.....

Explain how the economic context in which you live affect your access to assets required for your livelihoods?

.....

24. Explain how the political context in which you live affect your access to assets required for your livelihoods?

.....

25. Explain how the technological context in which you live affect your access to assets required for your livelihoods?

.....

26. Explain how the following affects your livelihoods?

i. Drought

.....

ii. Diseases

.....

iii. Traditional institutions and practices

.....

iv. Religious institutions and practices

.....

NEXUS BETWEEN GBV AND LIVELIHOODS

27 Which livelihoods projects are considered feminine?

.....

28 Why are they considered feminine?

.....

29 Which livelihood projects are you doing as an individual?

.....

30 Since when have been doing that?

.....

31 What effect has it brought in your life?

.....

32 In your view is there a relationship between livelihood projects and GBV? If yes explain

.....

33 What effects do GBV have on livelihoods?

.....

34 What effects do livelihoods have on GBV?

.....

LIVELIHOODS AND EMPOWERMENT OF WOMEN

35 What change has livelihoods brought in your life with regards to the following;

a. welfare

.....

b. Access to resources

.....
.....
.....
.....

c. Conscientisation

.....

d. Participation in decision making processes

.....

e. Control over resources and decisions

.....

36 In your view to what extent has the livelihood projects empowered women in ward 27 with regards to the following;

I. Economic Empowerment

.....

II. Social Empowerment

.....

III. Political Empowerment

.....

37 In your view to what extent has the livelihood strategy reduced GBV?

.....

Appendix 2: In-depth interview guide questions- Shona



Anodiwa mupinduri,

Zita rangu ndiChiedza D Madendiri mudzizdzi wepa Midlands State University. Ndiri kutora gwaro reMaster of Arts in Development Studies. Muzvidzidzo zvangu ndinotarisirwa kuita tsvakurudzo dziri mererano nebudiriro. Nokudaro ndakasarudza kuita ongororo yakatarisana ne: **“The effectiveness of livelihood projects in reducing Gender Based Violence: Case of Nyanga ward 27”**.

Ndinokumbirawo kuti mupindure mibvunzo inotewera. Zvese zvamuchapindura zvichachengetedzwa uye hazvisikuzo shambadzwa kuru zhinji. Musanyora zita renyu. Kana mubvunzo usina chekuita nemi nyorai kuti N/A.

Munoda kuwapakati pevanhu wachange wari mutsvagurudzoiyi here? Would you like to participate in the research?

YES NO

Kana muchida sainai If YES; sign:

SOCIO-DEMOGRAPHIC FACTORS

| | | |
|----|---|--|
| 38 | Nhamba yeWard | |
| 39 | Zita rebhuku ramunogara | |
| 40 | Makore enyu | |
| 41 | Muri mukadzi here kana murume | |
| 42 | Makarooro here | |
| 43 | Makadzidza kusvika papi | |
| 44 | Muri Reflection Action Circle member here | |

| | | |
|----|--------------------------------|--|
| 45 | Mune chigaro chipi munharaunda | |
|----|--------------------------------|--|

CAUSES OF GENDER BASED VIOLENCE (GBV)

- 46 Sekunzwisisa kwenyu chii chinonzi Gender Based Violence?
.....
- 47 Mhirizhonga iyi inouya nemhando kana kuti mitoo ipi?
.....
- 48 Zvikonzero zvemhirizhonga zvingawa zvii?
.....
- 49 Makambo sangana nemhirizhonga here muhupenyu hwenyu? Kana makambosangana nayo mhando ipi?
.....
- 50 Sekufunga kwenyu zvii zvaikonzeresa?
.....
- 51 Zvamasangana nazvo zvine zvazvakakukanganisai here kana kukugonerai?
.....
- Mhirizhonga munoiona sei?
.....
- 52 Ndianani wai kushungurudzai?
.....
- 53 Ndiwanani wanoshungurudza vanhu munharaunda?
.....

LIVEHOOD OPTIONS FOR RURAL WOMEN IN NYANGA

- 54 Ndeapi maprojects amungaite sevakadzi angakupai raramo muward muno?
.....
- 55 Takatarisana nezvemari ndezvipi zvamungada pamaprojects enyi ari kukupai raramo?
.....
- Takatarisana nezvamuri semunhu ngezvipi zvamungade pamaprojects enyu ari kukupai raramo?
.....

56 Takatarisana nezvinhu zvinobatika ndezvipi zvamungade pamaprojects enyu ari kukupai raramo?

.....

57 Takatarisana zvinhu zviru natural zvii zvamungade pamaprojects enyu ari kukupai raramo?

.....

58 Takasana nemagariro enyu zvii zvamungade pamaprojects ari kukupa raramo?

.....

59 Takatarisana nezvekuwanikwa kwemari mukugara kwamakaita tsanangurai kuti zvinga kanganisa sei maprojects enyu ari kukupai raramo?

.....

60 Takatarisana nezvematongerwo enyika mukugara kwamakaita tsanangurai kuti zvinga kanganisa sei kuwana zvingadiwe pamaprojects enyu ari kukupai raramo?

.....

61 Explain how the technological context in which you live affect your access to assets required for your livelihoods?

.....

62 Sanangurai kuti zvinotewera zvinokanganisa sei maprojects ari kukupai raamo?

v. Nzara

.....

vi. Zvirwere

.....

vii. Tsika nemagariro

.....

viii. Zvitendero nezvinoitwa kuburikidza nezvitendero

.....

NEXUS BETWEEN GBV AND LIVELIHOODS

63 Ndeapi maprojects anokupai raramo anonzi ndevakadzi munharaunda muno?

.....

64 Nemhaka yeei achinzi ndeekhadzi?

.....

65 Ndeapi maprojects anokupai raramo amurikuita sedungamunhu?
.....

66 Makatanga rini kuita maprojects iwaya?
.....

67 Pane here shanduko yazvaunza muhupenyu hwenyu?
.....

68 Pane here hukama huripo pakati pemhirizhonga nemaprojects? Kana huripo tsanangurai?
.....

69 Mhirizhongo ine zvainokonzeresa here mharinge nezvinokupai raramo?
.....

70 Pane zvamurikuita zviru kukupai raamo pane zvazvinokonzeresai here kumhirizhonga?
.....

LIVELIHOODS AND EMPOWERMENT OF WOMEN

71 Pane here shanduko yamuri kuona yaunzwa nemaprojects ari kukupai raramo muhupenyu takatarisana nezvinotewera;

f. Magariro enyu
.....

g. Kuwana zvekushandisa
.....

h. Mafungiro enyu
.....

i. Kuwanikkwawo muzvinzvimbo zvinechekuita nehurogwa hwebudiriro munharaunda
.....

j. Kuwanesimba resarudzo pamusoro pezvinhu zvamunazvo Control over resources and decisions
.....

72 Sekuona kwenyu maprojects ari kukupai raramo asimudzira sei madzimai emuward 27 maringe /takatarisa zvinotewera;

IV. Kusimudzirwa takatarisana nezvinechekuita nemari

.....

V. Kusimudzirwa takatarisa nekugara kwamunoita

.....

VI. Kusimudzirwa takatarisana nezvematongerwo enyika

.....

73 Sekuona kwemaprojects ari kukupai raramo aderedza mhirizhonga zvakadii?

.....

Appendix 3: Focus Group Discussion Guide questions



Anodiwa Mupinduri,

Zita rangu ndiChiedza D Madendiri mudzizdzi wepa Midlands State University. Ndiri kutora gwaro reMaster of Arts in Development Studies. Muzvidzidzo zvangu ndinotarisirwa kuita tsvakurudzo dziri mererano nebudiriro. Nokudaro ndakasarudza kuita ongororo yakatarisana ne: **“The effectiveness of livelihood projects in reducing Gender Based Violence: Case of Nyanga ward 27”**.

Ndinokumbirawo kuti mupindure mibvunzo inotewera. Zvese zvamuchapindura zvichachengetedzwa uye hazvisikuzo shambadzwa kuru zhinji. Musanyora zita renyu. Kana mubvunzo usina chekuita nemi nyorai kuti N/A.

Munoda kuwapakati pevanhu wachange wari mutsvagurudzoiyi here? Would you like to participate in the research?

Hongu Kwete

Kana muchida sainai If YES; sign:

CAUSES OF GENDER BASED VIOLENCE (GBV)

74 Sekunzwisisa kwenyu chii chinonzi Gender Based Violence?

.....

75 Mhirizhonga iyi inouya nemhando kana kuti mitoo ipi?

.....

76 Zvikonzero zvemhirizhonga zvingawa zvipi?

.....

77 Pane here munhu pakati pedu akambosangana nemhirizhonga?

.....
78 Nharaunda inoona sei nyaya dzemhirizhonga?
.....

79 Ndiwanani wanoshungurudza vanhu munharaunda?
.....

LIVEHOOD OPTIONS FOR RURAL WOMEN IN NYANGA

80 Ndeapi maprojects amungaite sevakadzi angakupai raramo muward muno?
.....

81 Takatarisana nezvemari ndezvipi zvamungada pamaprojects enyi ari kukupai raramo?
.....

82 Takatarisana nezvamuri semunhu ngezvipi zvamungade pamaprojects enyu ari kukupai raramo?
.....

83 Takatarisana nezvinhu zvinobatika ndezvipi zvamungade pamaprojects enyu ari kukupai raramo?
.....

84 Takatarisana zvinhu zviru natural zvii zvamungade pamaprojects enyu ari kukupai raramo?
.....

85 Takatarisana nemagariro enyu zvii zvamungade pamaprojects ari kukupa raramo?
.....

86 Takatarisana nezvekuwanikwa kwemari mukugara kwamakaita tsanangurai kuti zvinga kanganisa sei maprojects enyu ari kukupai raramo?
.....

87 Takatarisana nezvematongerwo enyika mukugara kwamakaita tsanangurai kuti zvinga kanganisa sei kuwana zvingadiwe pamaprojects enyu ari kukupai raramo?
.....

88 Takatarisana nemagariro amakait anokanganisa sei maprojects anokupai raramo?
.....

89 How does the technological context in which you live affect your access to assets required for your livelihoods?

.....

90 Tsanangurai kuti zvinotewera zvinokanganisa sei maprojects ari kukupai raamo?

ix. Nzara

.....

x. Zvirwere

.....

xi. Tsika nemagariro

.....

xii. Zvitendero nezvinoitwa kuburikidza nezvitendero

.....

NEXUS BETWEEN GBV AND LIVELIHOODS

91 Ndeapi maprojects anokupai raramo anonzi ndevakadzi munharaunda muno?

.....

92 Nemhaka yeei achinzi ndeekhadzi?

.....

93 Ndeapi maprojects anokupai raramo amurikuita sedungamunhu?

.....

94 Pane here shanduko yazvaunza muhupenyu hwenyu?

.....

95 Pane here hukama huripo pakati pemhirizhonga nemaprojects? Kana huripo tsanangurai?

.....

96 Mhirizhongo ine zvainokonzeresa here mharinge nezvinokupai raramo?

.....

97 Pane zvamurikuita zviri kukupai raamo pane zvazvinokonzeresai here kumhirizhonga?

.....

LIVELIHOODS AND EMPOWERMENT OF WOMEN

98 Pane here shanduko yamuri kuona yaunzwa nemaprojects ari kukupai raramo muhupenyu takatarisana nezvinotewera;

k. Magariro enyu takatarisana nezvechikafu, mari uye zvehutano

.....

l. Kuwana zvekushandisa

.....

m. Mafungiro enyu

.....

n. Kuwanikwawo muzvinzvimbo zvinechekuita nehurogwa hwebudiriro munharaunda

.....

o. Kuwanesimba resarudzo pamusoro pezvinhu zvamunazvo

.....

99 Sekuona kwenyu maprojects ari kukupai raramo asimudzira sei madzimai emuward 27 maringe /takatarisa zvinotewera?

VII. Kusimudzirwa takatarisana nezvinechekuita nemari

.....

VIII. Kusimudzirwa takatarisa nekugara kwamunoita

.....

IX. Kusimudzirwa takatarisana nezvematongerwo enyika

.....

100Sekuona kwemaprojects ari kukupai raramo aderedza mhirizhongwa zvakadii?

.....

Appendix 4: District Stakeholders Key Informant Interview Guide questions



Dear Research Participant

My name is Chiedza D Made and I am a Master of Arts Degree student with Midlands State University. As part of the programme requirements, I have to carry out a research related to development. Therefore, I have decided to carry out the research entitled: **“The effectiveness of livelihood projects in reducing Gender Based Violence: Case of Nyanga ward 27”**.

I am kindly requesting for your assistance in completing this questionnaire. All the information you will give will be treated with strict confidence and will solely be used for academic purposes only. I would appreciate it if you answer the following questions to help me measure the effectiveness of livelihood projects as a strategy in reducing gender based violence. Please indicate N/A where it does not apply to you.

Would you like to participate in the research?

YES

NO

If YES; sign:

CAUSES OF GENDER BASED VIOLENCE (GBV)

101 What is your understanding of Gender Based Violence, its different forms and causes?

.....

102 What is your attitude towards GBV?

.....

103 Who are the perpetrators for GBV in the community?

.....

LIVEHOOD OPTIONS FOR RURAL WOMEN IN NYANGA

104 Which livelihood project options do women have in this ward

.....

105 Which financial assets/ resources are required for such livelihoods?

.....

106 Which human assets/ resources are required for such livelihoods?

.....

107 Which physical asset/ resources are required for such livelihoods?

.....

108 Which natural assets/ resources are required for such livelihoods?

.....

109 Which social assets/ resources are required for such livelihoods?

.....

110 How does the economic context in which women live affect their access to assets required for their livelihoods?

.....

111 How does the political context in which women live affect their access to assets required for their livelihoods?

.....
112 How does the social context in which women live affect their access to assets required for their livelihoods?
.....

113 How does the technological context in which women live affect their access to assets required for their livelihoods?
.....

114 Explain how the following affects livelihoods?

xiii. Drought
.....

xiv. Diseases
.....

xv. Traditional institutions and practices
.....

xvi. Religious institutions and practices
.....

NEXUS BETWEEN GBV AND LIVELIHOODS

115 Which livelihood projects are considered and why feminine?
.....

116 What effect has livelihood projects brought in women's lives?
.....

117 In your view is there any relationship between livelihood projects and GBV? If yes explain

.....

118 In your view what effects do GBV have on livelihoods projects?

.....

119 In your view what effects do livelihood projects have on GBV?

.....

.....

LIVELIHOODS AND EMPOWERMENT OF WOMEN

120 What change has livelihood projects brought in women's lives with regards to the following;

p. welfare

.....

q. Access to resources

.....

.....

r. Conscientisation

.....

s. Participation in decision making processes

.....

t. Control over resources and decisions

.....

121 In your view to what extent has the livelihood projects empowered women in ward 27 with regards to the following;

X. Economic Empowerment

.....

XI. Social Empowerment

.....

XII. Political Empowerment

.....

122 In your view to what extent has the livelihood strategy reduced GBV?

.....

Appendix 5: Ward Informant Interview Guide questions



Anodiwa Mupinduri,

Zita rangu ndiChiedza D Madendiri mudzizdzi wepa Midlands State University. Ndiri kutora gwaro reMaster of Arts in Development Studies. Muzvidzidzo zvangu ndinotarisirwa kuita tsvakurudzo dziri mererano nebudiriro. Nokudaro ndakasarudza kuita ongororo yakatarisana ne: **“The effectiveness of livelihood projects in reducing Gender Based Violence: Case of Nyanga ward 27”**.

Ndinokumbirawo kuti mupindure mibvunzo inotewera. Zvese zvamuchapindura zvichachengetedzwa uye hazvisikuzo shambadzwa kuru zhinji. Musanyora zita renyu. Kana mubvunzo usina chekuita nemi nyorai kuti N/A.

Munoda kuwapakati pevanhu wachange wari mutsvagurudzoiyi here? Would you like to participate in the research?

YES NO

Kana muchida sainai If YES; sign:

CAUSES OF GENDER BASED VIOLENCE (GBV)

123 Sekunzwisisa kwenyu chii chinonzi **Gender Based violence, mhando dzayo nezvikonzero?**

.....

124 Mhirizhonga munoitora sei?

.....

125 Ndiwanani wanoshungurudza vanhu munharaunda muno?

.....

LIVEHOOD OPTIONS FOR RURAL WOMEN IN NYANGA

126 Ndeapi maprojects angaitwe nevakadzi angawape raramo muno muward?

.....

127 Takatarisana nezvemari ndezvipi zvangadiwa pamaprojects ari kupai madzimai raramo?

.....

128 Takatarisana nezvamuri semunhu ngezvipi zvamungade pamaprojects enyu ari kukupai raramo?

.....

129 Takatarisana nezvinhu zvinobatika ndezvipi zvingadiwe pamaprojects ari kupa madzimai raramo?

.....

130 Takatarisana zvinhu zviru natural zvii zvingadiwe pamaprojects ari kupa madzimai raramo?

.....

131 Takasana nemagariro anoita vanhu muno muward zvii zvingadiwe pamaprojects ari kupa madzimai raramo?

.....

132 Takatarisana nezvekuwanikwa kwemari mukugara kwamakaita tsanangurai kuti zvinga kanganisa sei maprojects ari kupa madzimai raramo?

.....

133 Takatarisana nezvematongerwo enyika mukugara kwamakaita tsanangurai kuti zvinga kanganisa sei kuwana zvingadiwe pamaprojects ari kupa madzimai raramo?

.....

134 Takatarisana nemagariro amakaita anokanganisa sei maprojects anopa madzimai raramo?

.....

135 How does the technological context in which women live affect their access to assets required for their livelihoods?

.....

136 Sanangurai kuti zvinotewera zvinokanganisa sei maprojects ari kupa madzimai raamo?

xvii. Nzara

xviii. Zvirwere

xix. Tsika nemagariro

xx. Zvitendero nezvinoitwa kuburikidza nezvitendero

NEXUS BETWEEN GBV AND LIVELIHOODS

137 Ndeapi maprojects anopa raramo anonzi ndevakadzi munharaunda muno nemhaka yeei achinzi ndeemadzimai?

138 Maprojects anopa raramo ane here shanduko yaaunza muhupenyu hwemadzimai?

139 Sekuoona kwenyu pane here hukama huripo pakati pemaprojects anokupai raramo nemhirizhonga? Kana huripo tsananguri?

140 Mhirizhongo ine zvainokonzeresa here maringe nezvinokupai raramo?

141 Pane zvamurikuita zviru kukupai raamo pane zvazvinokonzeresai here kumhirizhonga?

LIVELIHOODS AND EMPOWERMENT OF WOMEN

142 Pane here shanduko yamuri kuona yaunzwa nemaprojects ari kupa madzimai raramo muhupenyu takatarisana nezvinotewera;

u. Magariro evakadzi takatarisa zvinhu zvakaita sechikafu, mari kana zveuhutano

v. Kuwana zvekushandisa

w. Mafungiro emadzimai Conscientisation

.....
x. Kuwanikwawo muzvinzvimbo zvinechekuita nehurogwa hwebudiriro
munharaunda

.....
y. Kuwanesimba resarudzo pamusoro pezvinhu zvamunazvo

.....
143 Sekuona kwenyu maprojects ari kupa madzimai raramo awasimudzira sei muward muno
maringe /takatarisa zvinotewera?

XIII. Kusimudzirwa takatarisana nezvinechekuita nemari

.....
XIV. Kusimudzirwa takatarisa nekugara kwamunoita

.....
XV. Kusimudzirwa takatarisana nezvematongerwo enyika

.....
144 Sekuona kwemaprojects ari kupa madzimai raramo aderedza mhirizhonga zvakadii?
.....