Single Mothers Empowerment through Small Business Development Projects in Gweru, Zimbabwe: The Case of the GWAPA Poverty Alleviation Programme


Dissertation submitted in fulfillment of the requirements for the degree:

MASTER OF ARTS

in

Development and Management

North-West University, Vaal Triangle Campus,
School of Basic Sciences, Public Management
And Administration

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DATE: November 2008
SOLEMN DECLARATION

I declare herewith that the dissertation entitled:

Single Mothers Empowerment Through Small Business Development Projects in Gweru, Zimbabwe: The Case of the GWAPA Poverty Alleviation Programme

which I herewith submit to the North-West University as completion of the requirements set for the Master of Arts in Development and Management Degree, is my own work and has not already been submitted to any other university.

I understand and accept that the copies that are submitted for examination are the property of the University.

Signature of candidate:

University number: 21186286

Signed at Gweru Polytechnic this 30th day of March 2009

Declared before me on this __________ day of __________ ______

Commissioner of Oaths: ________________________________________
ACKNOWLEDGEMENTS

I wish to acknowledge the assistance received from the following people who made it possible for the document to be put together:

- My supervisor, Professor Ernest Ababio, who guided me in conducting and compiling this dissertation.

- My wife and my children, who gave the encouragement and patiently put up with the difficulties and frustrations faced in getting the work done.

- My brother, Dr Rabson Wuriga, who encouraged and worked with me throughout the research process.

- GWAPA Management (Mrs. Caroline Moyo-the Director, Mrs. Catherine Muchirahondo-the Finance and Administration Officer, Mr. Daniel Makova-the Outreach Programmes Officer, and Mrs. Silvia Serudzai-the Senior Field Officer), who allowed and helped me conduct this research among GWAPA members.

- Miss. Hatzel Mushondwa (Midlands State University student on attachment with GWAPA, 2007), who helped me get some of the important and policy documents from GWAPA archives.

- All GWAPA members, who were more of research colleagues than research subjects. Thank you for the hospitality, friendliness, eagerness, openness, and everything else I got from you all.

DEDICATION

As usual,

This dissertation is dedicated

To my supportive wife,

Tsitsi.

I appreciate and value

All your support and care
ABSTRACT

This study sought to evaluate the effectiveness of the GWAPA Single Mothers Poverty alleviation Programme. The study hypothesized that women in Gweru are among the most vulnerable to poverty and disease and GWAPA project may be an effective source to their poverty alleviation. Main objectives of the study were to explain selected development concepts, to explore the relationship between gender and poverty, to investigate the effectiveness of the GWAPA Programme, to outline the challenges faced by GWAPA, and to offer recommendations based on research findings to help improve the effectiveness of the programme.

Both theoretical study and empirical research methods were used to ensure a balanced evaluation of the problem. The theoretical study established that the target population for poverty alleviation and development programmes must be fully involved for development to replace poverty. On average women were found to be poorer than men and hence the need for projects that focus on poverty alleviation among women.

In the empirical study 375 of the 1756 GWAPA single women members were used as questionnaire respondents, and 3 management employees were sampled for the interviews. Descriptive survey and qualitative participatory approaches were used as the main research methodologies. This hybrid approach was intended to improve the validity and reliability of the outcome of the study by mitigating weaknesses of different individual approaches. This approach would ensure maximum utilization and involvement of subjects and available resources. Questionnaires, interviews and documentary evidence augmented by the researcher’s experience with the NGDO were used as research instruments. Of the 375 Questionnaires distributed, 357 (95%) were collected.

Various statistical measures were used to summarize and interpret the data, particularly tables, graphs and charts, actual frequencies and percentage rates. Narrative descriptions were also used to explain given scenarios and relationships.

The study established that poverty and development are multidimensional concepts, families headed by women are on average poorer than those headed by men, respondents’ lives have changed for the better, GWAPA single mothers have work overload especially considering that as women they shoulder the biggest chunk of the family responsibilities, and most of the GWAPA projects which started well were now suffocating under the current economic hardships. Main challenges faced by GWAPA include the current political and economic environment, the HIV/AIDS pandemic, the limited educational levels among its members, members’ limited access to resources, community cultural biases and negative attitudes towards single mothers and commercial sex workers, government regulation on financial transactions and the amount of cash one should hold outside the banking system, and work overload among members.

The study recommends involvement of GWAPA members’ opposite sex partners as affiliates, intensive public campaigns, lobbying and advocacy to remove the stigma and
negative attitudes towards single mothers and commercial sex workers, improving infrastructure and the GWAPA Farm operations, engaging long term facilitators, certification after attending training programmes, excelling awards, present manuals in mother languages, and alternative fundraising strategies. The government and municipalities are encouraged to invest more in the small enterprise sector as it has proven to have the capability to create employment and develop communities by mobilizing the grassroots.

The study also recommends a more detailed and deeper participatory study, related comparative studies that show differences and similarities between related projects in different areas in Zimbabwe, and similar studies on DNGOs that work with both sexes in different areas in Zimbabwe.
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CHAPTER 1

INTRODUCTION: PROBLEM STATEMENT AND STUDY METHODOLOGY

1.1 KEY WORDS
Capacity building, women, gender, empowerment, poverty alleviation, AIDS/HIV, development, single mothers, participation, small business management

1.2 INTRODUCTION
This chapter is a summary of the overall study, its objectives and how it was carried out. The chapter focuses on:

- Orientation and Problem Statement
- Hypothesis
- Research Questions
- Research Objectives
- Research Methods
- Outline of the Chapters

1.3 ORIENTATION AND PROBLEM STATEMENT
Swanepoel (in de Beer and Swanepoel, 2000:16) observes that poverty alleviation is one of the biggest challenges facing the world today. A plethora of theories and philosophies on poverty alleviation has been developed and tried, in most cases, without any significant breakthrough. Major theories tried to no avail are the economic modernization theory, structural functionalism, dependencia, Marxism and African Socialism. For de
Beer (in de Beer and Swanepoel, 2000: iv) all these interventions failed because they were nothing but meaningless impositions. People are the subjects of development. As such people must own development!

The current thinking is that capacity building is the foundation of development, and subsequently poverty alleviation. Swanepoel (in de Beer and Swanepoel, 2000:134) believes capacity building has three components. The components are the acquisition by the disadvantaged (in this case single mothers) of the knowledge and skills required to produce the goods and services which satisfy their needs, making productive resources available to the underprivileged, and the establishment of effective and efficient administrative and institutional structures. Capacity building is thus equated to empowerment. According to FitzGerald et al (1997: 278) an individual is empowered when she develops the ability to do things which were not previously within her competence, and when doors of opportunity, which were previously closed, swing open to allow access to information, influence and opportunity.

A research study on development programmes focusing on women is not only desirable, but also a challenge. According to Mokoena (2004:15) poverty implies lack of command over resources, vulnerability, insecurity, social exclusion and lack of participation. Mokoena (2004:17), and Hall (1992: xii) observe that women are among the poorest people of the world. Furthermore, most of the Gweru Women Aids Prevention Association (GWAPA) single mothers have lost their husbands to AIDS. They need to be empowered so that they are not tempted to spread the virus as they try to save themselves from their desperate situation. Thus a study on single mothers’ capacity building programme is evaluating poverty alleviation at its most basic level, and therefore most likely to lead to sound conclusions and recommendations. Such recommendations will help policy-makers, GWAPA and other development agency administrators improve on their development strategies formulation and implementation.

This study proposes to evaluate the effectiveness of the GWAPA Single Mothers Poverty Alleviation Programme in the City of Gweru in Zimbabwe. Originally the empowerment
programme focused on sexually active mothers who had lost their husbands through death, divorce, or those who never married but had children. Recently GWAPA has started admitting all sexually active single women into the programme even though they do not have children. As already observed, the aim of the programme is to empower these vulnerable women so that they do not find themselves in a desperate situation, which may push them into unsafe sex, and subsequently death and widespread orphanage.

The GWAPA Poverty Alleviation Programme is based on the "people helping themselves philosophy". As put forward by Wetmore and Theron (1998: 33) through awareness campaigns, the grassroots takes both the initiative and responsibility of the programme. GWAPA just comes in as an enabler or facilitator and consultant. Todaro’s (1992:101) three core values of development listed below are the pillars of the programme:

- Life sustenance.
- Self esteem.
- Freedom from servitude.

The Beijing Declaration and the Platform for Action on Gender and Development in September 1997 identified the following six critical areas of concern as far as development and women empowerment are concerned:

- Insufficient mechanisms at all levels to promote the advancement of women.
- Inequalities between women and men in power sharing and decision-making;
- Inequalities in economic structures and policies in productive activities at all levels.
- Lack of respect for, and inadequate promotion and protection of human rights of women and the girl-child.
- The situation of women in the context of armed conflict.
- Gender capacity-building. (Gwekwerere, 2000: 3).
In 2004 the government of Zimbabwe adopted the National Gender Policy to promote the integration of gender perspectives into the design, implementation, monitoring and evaluation of policies and programmes. This year the government launched the Gender, Budgeting and Women’s Empowerment Programme. The aim of these programmes is to link governance and poverty reduction to the participation of women in decision-making processes. But, as put forward by Hall (1992: 15) laws and policies may be there but still at loggerheads with practice. “Globally, although there are very good policies around gender equalities, there are gaps in implementation” (ZWRCN, 2007)

In Zimbabwe the situation is worsened by the HIV/AIDS pandemic, which has become a major threat to human life, and consequently to economic growth and poverty alleviation. Though AIDS is exacerbated by poverty, it also leads to extreme poverty. Whiteside (2002: 320) observes, “AIDS causes premature death and means that international, national and personal development goals and aspirations are not achievable”

Faced with the above gloomy picture, the Municipality of the City of Gweru and a group of concerned women, assisted by the government of Zimbabwe, formed GWAPA in the early 1990s, to fight poverty and AIDS among single mothers (most of whom are AIDS widows) in Gweru and the surrounding communities.

GWAPA mobilizes financial resources to facilitate capacity building and poverty alleviation programmes among its paid-up members. Membership is open to all single mothers/sexually active women upon payment of a small membership fee and annual subscription. The capacity building programme is composed of:

- AIDS awareness campaign workshops.
- Entrepreneurial skills development and small business management courses.
- The provision of soft loans and other resources to members to start small enterprises.
- Assessment, supervision and follow-ups of the small business enterprises.
- Sex relationships management workshops.
• Family planning workshops.

1.4 HYPOTHESIS

Women in Gweru are among the most vulnerable to poverty and disease and the GWAPA project may be an effective source to their poverty alleviation.

1.5 RESEARCH QUESTIONS

• What is meant by the concepts of poverty, gender, women empowerment, capacity building, sustainable development, entrepreneurship and small business management?
• What is the relationship between gender (inclusive of family structure) and poverty in the City of Gweru in Zimbabwe?
• Is GWAPA effective in eradicating poverty among single mothers through its training, entrepreneurial skills development, provision of soft loans and small business management strategies?
• What challenges does GWAPA face in implementing its single mothers capacity building/poverty alleviation programme in Gweru and the surrounding areas in Zimbabwe?
• What recommendations can be offered to improve the effectiveness of the programme?

1.6 RESEARCH OBJECTIVES

• To give a clear explanation of the concepts of poverty, gender, women empowerment, capacity building, sustainable development, entrepreneurship and small business.
• To explore the relationship between gender (inclusive of family structure) and poverty in Gweru and the surrounding areas in Zimbabwe.
• To investigate the effectiveness of the measures taken by GWAPA to fight poverty among its members.
• To give a clear outline of the challenges faced by GWAPA in implementing its programme against poverty among single mothers in the Gweru area of Zimbabwe.
• To offer recommendations based on research findings to help improve the effectiveness of the programme.

1.7 RESEARCH METHODS

A variety of sources were used to ensure a balanced analysis and evaluation of the problem. The sources included both theoretical literature study and empirical research methods.

1.7.1 Literature Review

The following literature sources were consulted to ensure broad and balanced review of both secondary and primary sources of literature on the problem under study: textbooks; journals; magazines and newspapers; Masters Dissertations and Doctoral Theses; Internet sources; GWAPA policy documents, workshop reports and minutes, plans of action and other documents in the organization.

1.7.2 Empirical Study

Data were collected by means of questionnaires, personal interviews and documentary evidence.
Permission was obtained from GWAPA management for conduct of this research among its members.

A questionnaire, with both open-ended and closed questions to obtain both qualitative opinions of members and quantitative data, was designed to measure the effectiveness of the GWAPA development projects in eradicating poverty among its membership. A sample of 180 questionnaires was distributed to paid-up GWAPA members in Gweru, 80 questionnaires to paid-up GWAPA members in Chachacha, 60 to paid-up GWAPA members in Zvishavane, and 55 to paid-up GWAPA members in Shurugwi. This made a total of 375 sample questionnaires. The questionnaires were distributed through the branch offices. GWAPA has four centres, which are Gweru, Zvishavane, Shurugwi and Chachacha. Since the majority of members had limited command of English the questionnaire was in Shona and Ndebele for Gweru where the population is composed of the two tribes and Shona only for the other three centres which are mainly Shona. The use of mother language ensured effective communication since most members could not express themselves in any other language other than their mother tongue.

Personal interviews were carried out with the Director, the Finance and Administration Officer, and the Outreach Programme Officer at the main office in Gweru. The purpose of these personal interviews was to obtain the administrators' views on the challenges they face and the effectiveness of GWAPA in eradicating poverty and empowering members. These interviews were also intended to compare what the administrators think about their projects and the findings from the questionnaire survey completed by members.
1.8 PARTICIPANT OBSERVATION

The researcher has been an NGO Trainer and Project Analyst for seven years and has intimate knowledge of the functioning of GWAPA. The experience assisted in drawing relevant questionnaire and for general research.

1.9 OUTLINE OF CHAPTERS

Chapter 1: Introduction: Problem Statement and Study Methodology
Chapter 2: Theoretical Framework of Poverty and Development, and the Role of the Small Sector Enterprise in Development in Zimbabwe
Chapter 3: Women Empowerment, Gender and Sex Relations in Development in Zimbabwe
Chapter 4: An Overview of the GWAPA Empowerment and Poverty Alleviation Programme
Chapter 5: Empirical Study on the GWAPA Empowerment and Poverty Alleviation Programme
Chapter 6: Summary, Findings, Conclusions, and Recommendations

1.10 SUMMARY

This Chapter is a summary of the overall study, its objectives and how the study was carried out. Orientation and problem statement were briefly outlined. Poverty, development and gender imbalances were found to be a set of thorny issues facing the world today, hence the need for studies that help in dealing with the three interrelated international problems. The study hypothesized that women in Gweru are among the most vulnerable to poverty and disease and the GWAPA project may be an effective source to their poverty alleviation. Main objectives of the study were outlined as to explore the relationship between gender and poverty, to investigate the effectiveness of
GWAPA in meeting its objectives, to outline challenges faced by the GWAPA Programme, and to offer recommendations for GWAPA as derived from the study findings. Research methods were outlined as involving both theoretical review and an empirical study based on survey research and participant observation. The chapter ends with an outline of the six chapters of this report.

Next chapter looks at theories, controversies and practices on poverty, development and the role of the Small Sector Enterprise in development as presented by both theorists and practitioners.
CHAPTER 2

THEORETICAL FRAMEWORK OF POVERTY AND DEVELOPMENT, AND THE ROLE OF THE SMALL SECTOR ENTERPRISE IN DEVELOPMENT IN ZIMBABWE.

2.1 INTRODUCTION

This chapter looks at theories, controversies and practices on poverty, development and the role of the Small Sector Enterprise in development as presented by both theorists and practitioners. The discussion in this chapter and chapter 3 is intended to put the study in its broader context. This chapter is thus divided into the following subtopics:

- Underdevelopment/Development
- Poverty
- Development
- The Role of the Small Sector Enterprise in Development in Zimbabwe
- Summary

These broad subtopics are further divided into sections so that the flow of information and communication process is smooth and well categorized.

2.2 UNDERDEVELOPMENT/DEVELOPMENT

Walter Rodney (1972), Gunder Frank (1969, 1998), and many other Dependencia and Marxist Development Theorists believe that underdevelopment and development are two sides of the same coin; they occur simultaneously. Whilst the other part of the system experiences what may be seen as development, the other part is experiencing underdevelopment. Generally the underdeveloping part subsidizes the developing part. By implication underdevelopment is equated to poverty and therefore poverty and development are two sides of the same coin. This process is manifest at all levels of
human life in the global village; viz, at international level the advanced Western economies versus the miserable Third World economies, at national level urban areas versus rural areas, at city level low density areas versus high density suburbs/ghettos, at family level husband versus wife, and so forth.

In this study the terms underdevelopment and poverty are used interchangeably. The poor are in a state of underdevelopment. There is therefore need for a supportive environment to ensure their movement from this underdevelopment state to the highly desired development state.

What, then, is poverty? This is the subject of the next subsection.

2.3 POVERTY

Poverty is an undesirable social problem (Haralambos and Holborn, 2000: 291). The World Bank (2001) reports that more than 2.7 billion people in the world are poor. Most of them (more than 85%) live in rural areas in developing countries. As further argued by the World Bank (2001), Haralambos and Holborn (2000: 127), Swanepoel et al (2000: 16), Moore (1993: 66) and Mokoena (2004: 15), the majority of people living in poverty are women. Bookie (1997: 3) writes, "Women constitute the majority of the region's [SADC] population at an average of 51%. They constitute the abjectly poor living in the rural areas, which are largely wanting of resources and facilities". The World Bank (2001) further reports that more than 318 million of the poor were in Southern Africa in 2001. With the current economic downturn and hyperinflation in Zimbabwe the number should have gone up now (2008). Thus, "poverty alleviation is one of the biggest challenges facing the world today" (Swanepoel, et al, 2000:16) especially with regard Sub-Saharan Africa where the majority of the poor are living.

There is, however, controversy in the definition and understanding of poverty among the academia, theorists, politicians, development practitioners and other interested parties. As a result it is difficult to come up with a precise definition of poverty. This is why
Leftwich and Sharp (1982: 240) believe that “Poverty is not easily defined.” Haralambos and Holborn (2000) identify three areas of controversy in the definition of poverty. The areas of controversy are:

- Whether to define poverty in absolute or relative terms.
- Whether poverty is only material or multiple deprivation.
- Whether inequality is related to poverty or not.

Before looking at the above controversies it is important that clear communication is established by coming up with a definition adopted in this study. For Leftwich and Sharp (1982: 240) poverty is concerned with the relationship between the minimum needs of people and their ability to satisfy these needs. As shall be seen below, the difficulty arises in determining minimum needs and the amount of money required to satisfy these needs. Perhaps a more comprehensive definition of poverty is that by Matsebula (1998: 145). He sees human poverty as multidimensional, focusing on how the poor are deprived in terms of income, physical, material and psychic capabilities and other discriminatory factors necessary for social cohesion. This is well captured in the Wikipedia (2008) definition that sees poverty as deprivation, a denial of access to those things which a person believes necessary for their life to be worth living: not only food, shelter and safe drinking water, but also education and the opportunity to engage with other human beings from a position of dignity.

Mokoena (2004), Swanepoel et al (2000), Haralambos and Holborn (2000), Matsebula (1998), Fowler (1997), Moore (1993), and Sen (1981), all agree that poverty is understood at mainly two levels, which are the absolute and relative poverty levels. Any analysis of poverty has to start from these two traditional levels. The researcher classifies the levels as the narrow and broad perspectives.
2.3.1 The Narrow Perspective of Poverty

The narrow perspective defines poverty in economic terms. At its extreme, the perspective is well captured by Sen (1981: 11) when he talks of the Biological approach to understanding poverty. Sen (1981: 11) quotes Rowntree (1901) who believes that families are in “primary poverty if their total earnings are insufficient to obtain the minimum necessities for the maintenance of merely physical efficiency.” Starvation is thus the most telling aspect of poverty. Such levels of poverty are rampant in most African countries like Sudan and Somalia.

As already explained above the narrow perspective is best described in the concept of absolute poverty. Absolute poverty refers to a desperate situation—the difference between life and death. The World Bank (1975) as captured by Swanepoel et al (2000: 2) describes absolute poverty as a situation where incomes are so low that even a minimum standard of nutrition, shelter and personal necessities cannot be maintained. This concurs with Rowntree’s observation in 1901 (Sen, 1981: 11) that families are in ‘primary poverty’ if their ‘total earnings are insufficient to obtain the minimum necessities for the maintenance of merely physical efficiency.’ Haralambos and Holborn (2000: 291-2), Moore (1993: 44), and Leftwich (1981:240) agree with this contention for they believe absolute poverty involves the judgment of basic needs and is measured in terms of the resources required to maintain health and physical efficiency. The concept is often known as subsistence poverty since it is based on assessments of minimum subsistence requirements. Poverty is thus limited to material requirements, though Drewnowski and Scott (1966), as quoted in Haralambos and Holborn (2000: 291), believe that some concepts of absolute poverty go beyond basic needs by introducing the idea of basic cultural needs like education, security, leisure and recreation.

Some attempts at eradicating absolute poverty have been tried in Western countries through the creation of the Welfare State. In the United Kingdom, Nobbs et al (1989: 51) reports that, “The Welfare State grew out of the needs and miseries of those people in society who suffered from great poverty... Despite this real poverty still remains today among pensioners, single parent families, the homeless and others” in Britain.
Though clear and specific, Moore (1993: 44) argues that the absolute poverty approach suffers from the fact that it is extremely difficult to define necessities. In fact, there is no agreement on what necessities are as already seen above. In most cases such definitions are affected by what Cateora and Graham (1999: 13-15) refer to as Self-Reference Criterion, that is, an unconscious reference to one’s own cultural values, experiences and knowledge. Haralambos and Holborn (2000: 292), say such needs vary between and within societies. The nutritional needs of the nomadic hunters and gatherers of the Kalahari Desert may well be different from those of office workers in London. Thus, as put forward by Sen (1981: 11), nutritional requirements are difficult to define precisely. People have been known to survive with little nutrition, and there seems to be a cumulative of life expectation as the dietary limits are raised (Sen, 1981: 11). Therefore there is difficulty in being arbitrary on minimum nutritional requirements across groups and regions. The concept becomes more difficult to defend when it is broadened to include basic cultural needs as such needs vary from time to time and from place to place, hence the problem of the Self-Referencing Criterion explained above.

Thus, as put forward by Moore (1993: 44), it can be safely concluded that the concept of absolute poverty is liable to abuse, pejorative and racialised stereotypes of impoverished people as powerless victims and passive recipients of aid programmes. On its own the concept is incomplete and therefore has to be complemented with other related concepts.

2.3.2 The Broad Perspective of Poverty

The broad perspective of poverty is flexible, multidimensional and fits well with the concept of human development. Human development is about the expansion of human choices. Poverty is about deprivation, denial or reduction of these choices. The Human Development Report (1997: 15) quoted in Mandaza (1998: 151) argues that over and above the denial of basic necessities, poverty is about denial of a long, healthy and creative life; denial of a decent standard of living; denial of freedom, dignity and self esteem. This is further reinforced by Matsebula in Mandaza (1998: 51) when he says
poverty in the context of human development goes beyond the consumption dimension. It incorporates “the lack of real opportunity due to social constraints as well as personal circumstances to lead valuable and valued lives” (Human Development Report, 1997: 16). The Report goes on to say this would include, among other things, prevention from mixing well with others, not participating effectively in community affairs, being disabled, suffering the effects of destructive behaviour, lacking social support, having to put children in employment, having to accept demeaning work, and being dependent on common property.

The broad perspective sees poverty as a condition, which may affect individuals or collective groups not only in developing countries, but also in developed countries. The Wikipedia (2008) reports that in developed countries poverty manifests itself in a range of social problems including homelessness, and the persistence of ghetto housing clusters. As already shown above, Nobbs et al talk of poverty among several groups of people in Britain. Thus poverty may be seen as situational, relative, comparative, value laden or defined by policy (Sen, 1981: 11). As put forward by Haralambos and Holborn (2000: 296) poverty is thus measured in terms of the standards that are specific to a particular place at a particular time. In Western societies products such as cold and hot running water, refrigerators, washing machines, medical and dental care, full time education and motor cars have moved from being luxuries through comforts to necessaries (Haralambos and Holborn, 2000: 296). Any definition of poverty should thus link it to the demand and needs of a changing society. Haralambos and Holborn (2000: 296) further say poverty also exists where members of society are excluded from the lifestyle of the community to which they belong. Thus poverty varies according to how affluent that society is. The analysis of social aspects of poverty links conditions of scarcity to aspects of the distribution of resources and power in a society and recognizes that poverty may be a function of the diminished capability of people to live the kinds of lives they value.

Relative poverty, as one of the major variants of the broad perspective of poverty, is an expression of one entity in relation to another entity (Swanepoel et al 2000: 2). In relation
to South Africa today, Zimbabwe is poor, or in relation to the United Kingdom, South Africa is poor, and so forth. In relation to the average white American family, the average African American family suffers poverty, or in relation to the average African American family, an average South African family suffers deprivation, and so forth. Analyzing poverty in America in 1982, Leftwich and Sharp (1982:241) observe that the incidence of poverty is higher among black families, young families, large families and families with the head of the family uneducated, unemployed, or not in the labour force. Relative poverty is thus comparative. This concept refers to people whose basic needs may be met, but who in terms of their social environment still experience deprivation. Women are among such social groupings, especially single mothers in the developing countries.

The broad perspective of poverty covers all the aspects of poverty mentioned by the third world poor participants in the 2001 World Bank study of poverty in Latin America. The aspects are:

- Precarious livelihoods.
- Excluded locations.
- Physical limitations.
- Gender relationships.
- Problems in social relationships.
- Lack of security.
- Abuse by those in power.
- Disempowering institutions.
- Limited capabilities.
- Weak community organizations.

From the above discourse it is clear that the broad perspective of poverty stresses not so much necessities, but social exclusion from normal patterns of life in a society. The definition implies that poverty cannot be eradicated. The approach’s strengths lies in the fact that it relates poverty to the expectations of society, broadens the idea of what poverty is and gives a realistic picture of deprivation within a society (Moore, 1993:44).
According to Moore (1993:44) the problems with the broad or relative approach to poverty are if taken to extremes, it would mean that as long as there is inequality there is poverty, and also the approach can lead to people ignoring the differences across societies.

A poor woman in Latin America (Moldova, 1997) summarized poverty thus, “Poverty is pain; it feels like a disease. It attacks a person not only materially, but also morally. It eats away one’s dignity and drives one into total despair.” The World Bank (2002: 29) reinforced this line of thinking as follows:

Poor people suffer physical pain that comes with too little food and long hours of work; emotional pain stemming from the daily humiliations of dependency and lack of power; and moral pain from being forced to make choices such as whether to use limited funds to save the life of an ill family member or to use those same funds to feed their children.

### 2.3.3 The History of Poverty in Zimbabwe

The history of poverty in Zimbabwe cannot be well outlined without locating it into the broader world context. For those who believe in creation, poverty can be traced back to the beginning of human life when Adam and Eve were removed from the Garden of Eden—the garden of plenty. They were told to work for their survival. Otherwise they would die of hunger or famine. During the days of Aristotle human poverty was a subject of academic debate. Aristotle, as captured by Matsebula in Mandaza (1998: 148), wrote, “Wealth is evidently not the good we are seeking, for it is merely useful and for the sake of something else”. This statement is captured under the topic: Historical Origins of the Concept of Human Poverty. The essence of Aristotle’s statement is that economic growth is a means to an end, that is, the eradication of poverty.

Absolute poverty was however exacerbated by the Industrial Revolution when most people were turned into wageworkers. Most industrialized societies responded to this dilemma by introducing the Welfare State over and above exporting the problem to
colonies in Africa and other areas. Yet as already shown above the Welfare State did not eradicate poverty completely, hence we still talk of the poor in industrialized countries. In the former colonies like Zimbabwe the situation is even worse.

Though Zimbabwe has its own history separate from its colonial master, the character of its current poverty has to be traced back to the former colonial master. As already implied above poverty is something that has always been with people, and therefore precolonial Zimbabwe has its own peculiar form of poverty. Musingafi (not yet published old world Shona novel manuscript), Kuimba (1979), Zvarevashe (1978), Rebeiro (1968), Chakaipa (1959), and many others illustrate and show the concept of poverty and how it was dealt with in the Shona community of precolonial Zimbabwe. Though there were orphans who did not have anyone to pay roora-bride wealth for them society had mechanisms that ensured that such people would not degenerate into destitutes. The characteristics of precolonial poverty in Zimbabwe may be aligned to the current concept of relative poverty, that is, if contextualized to the situation that prevailed during that time. For Mudenge (1988), Batezat and Mwalo (1989), Auret (1990), and Cawthorne (1999) this relative poverty was better than the largely absolute poverty that characterized the country during the colonial era and has even worsened in the current Independent Zimbabwe.

Commenting on the evolution of poverty in Britain, Nobbs et al. (1989: 51) writes, “From the beginning of human life there have been some people forced to live in poverty, lacking sufficient food, clothes and shelter.” They go on to say that the British Government responded to this situation when it became worse during the industrial revolution by creating a Welfare State that catered for the absolute poor. Though these problems of industrialization were exported to her colonies, one of them Zimbabwe, no Welfare State was established in these colonies. Because of a combination of the colonial legacy, some internal institutional structures and attitudes, and the hostile global environment Zimbabwe is now characterized by both relative and absolute poverty.
The situation in Zimbabwe today is well captured in Makoni's High Sounding Waffle: Zero on Practicalities in Zimbabwe (2008). He believes more than 80% of Zimbabweans suffer absolute deprivation. For him the Zimbabwean situation is characterized by:

- Rampant unemployment.
- Economic refugees.
- Dispersion and disintegration of the family fabric as Zimbabweans become economic refugees and live in the diaspora, many in conditions of deprivation and want.
- Spiraling inflation and high cost of living.
- The cash crisis which results in people having restricted access to their hard earned cash.
- Massive decline in the condition and quality of education, health, housing, energy, water, sanitation and other services.
- Transport problems and the parlous state or road network.
- Corruption and lack of accountability in the conduct of national affairs.
- Social political polarization. Division between the people and leaders.
- Siege mentality in the state with the state resorting to violence to suppress dissent.
- Lack of respect for the law.
- Gross abuse of state resources.
- The food crisis affecting the majority of Zimbabweans.
- High HIV prevalence and mortality from AIDS.

Thus, the current situation in Zimbabwe is not encouraging. Whether one understands poverty in absolute terms, relative terms, inequality terms, multidimensional terms, or any other terms that can be imagined, it is all there in Zimbabwe today!
2.4 DEVELOPMENT

Development can simply be seen as both a process and a desired goal—an end/destination. As a process it can be either positive or negative. The negative aspect has already been discussed above as underdevelopment, poverty or deprivation.

Development has been as controversial as poverty discussed above. For de Beer and Swanepoel (2000: iv) the concept has not only been controversial, but abused. They argue that the concept has been used to placate unsatisfied people, get certain infrastructural development done in a cheap way, soften up the people before government planners moved in, indoctrinate the people to get their blessing for programmes that have very few benefits for them, and so forth. In short, the concept has been used to manipulate people. Even philosophies and theories of development, according to de Beer and Swanepoel (2000: iv) were not genuinely focused on people (beneficiaries) and thus doomed to failure. The situation is well captured by Ake (1989: 49) thus:

We have pursued development with a confusion of purposes and interests and with policies full of ambiguities and contradictions. It is not that we could not find suitable notions of development or ways to apply them to our experience. The problem lies with the major agents of development, our governments, the multinationals, IMF, the World Bank and Imperial Powers. Each of them propagates an ideal of development corresponding to its interest and image of the world. All the talk of development and partnership in development does not really reflect a consensus of what development is or how it might be realized. Below the surface appearance of common concerns is a cacophony of voices talking different languages… In the mean time the common man who is the raison d’etre of development remains silent, so that in the end nobody really speaks for development and it never comes alive in practice.

Thus Ake believes development is never defined, but assumed to fit well with whoever is the main agent’s agenda. In most cases the concept suffers from the Self Reference Criterion discussed above, selfishness and egoistic tendencies, lack of clarity (Wetmore and Theron, 1998: 29), lack of commitment and political will, rigidity, a weak foundation of positivism, (Wetmore and Theron, 1998: 29), among other things. Swanepoel and de Beer (2000: iv) observe that in the hands of powerful people development becomes a tool of marginalization and disempowerment. They believe development decision makers harboured the notion that they know all that was there to be known, and that they had all
the answers to the problems of the poor countries, simply because these answers could be found in the history and experience of the West.

For Chambua (1994: 37) development strategies engaged by different countries can broadly be grouped into two:

- Integration Strategies that call for integration with the world capitalist system, especially the modernization paradigm.
- Disengagement Strategies that call for disengagement with the world capitalist system-Marxist/Dependency/World Systems paradigm.

Added to the above two main categories, there has been a whole lot of new thinking and variations on development; among them participation and involvement, human orientation, empowerment, sustainable development—but still, according to de Beer in de Beer and Swanepoel (2000: iv), this did not assure that development would then take the correct direction as each of these concepts is still interpreted to suit the wishes of those who are powerful in the development field. This concurs with what Ake says as quoted above.

2.4.1 Integration Strategies

Integration strategies conceive development in terms of economic growth. For Rostow as explained in Conyers and Hills (1984: 31) developing countries would have to pass through a number of stages of economic growth, similar to those which Western Europe had experienced. This is in tandem with the modernization perspective and Goran Hyden’s Economy of Affection analysis. For MacPherson (1982:18) modernization theorists seem to imply that development is simply ‘catching up’ with the West. As outlined in Chambua in Himmelstrand et al (1994: 38) the modernization perspective sees the present and past state of developing countries as an original state of development, which is the stage of traditional society through which the now advanced capitalist countries had also passed. Development in developing countries is viewed as
moving from traditional society through several stages of development mainly derived from the history of Europe and North America.

The state of poverty/underdevelopment is thus defined in terms of observable differences between rich and poor countries. Development implies the bridging of these gaps by means of imitative processes. The internal obstacles to this process are seen as capital shortage, prevalence of crude technology, high birth rates and therefore high proportion of dependents per adult, high rates of illiteracy, insistence on traditions and the attitude of the population towards necessary changes, lack of modern industries and low capitalization on land. As such the following has been regarded as solutions to the problem of underdevelopment: capital accumulation, availability of foreign exchange, industrialization, population control, human resource development, employment oriented strategies, redistribution with growth, and so forth. The implication for strategy of such solutions are foreign aid, foreign investment, export led growth, and removal of factor prices biases—that is more integration into the capitalist system.

For Hyden (1980: 83) the peasant mode of production prevalent in Sub-Saharan Africa is resistant to both a significant penetration of capitalism and any other changes that might bring about modern development or modernization. The roots of Africa’s underdevelopment are not found in the international capitalism but rather in the resilience of the premodern and precapitalist structures of the continent’s rural areas. The predominant peasant mode of production works against development. It allows very little exchange between the various units of production. Peasants operate according to the law of nature/subsistence rather than the law of value. This gives rise to the economy of affection in which “familial and other communal ties provide the basis for organized activity” Peasants are not yet captured! For development to occur they have to be captured, through force if necessary.

According to Chambua (1994: 39) the Hyden approach suffers the same weaknesses as the mainstream modernization theories. Empirically it is false to say the African peasantry is not yet captured. Neither is it independent of capital. The mere fact that it is
a creation of capitalism indicated that it is not precapitalist; it was subsumed by capital from the time of its birth.

Experience in Africa and other developing countries in Latin America show that the modernization paradigm has failed dismally (Chambua, 1994: 39). Poverty is still the norm in Africa, and in most cases (Zimbabwe included) the situation has even worsened after administering some of the modernization perspective prescriptions. In some areas, for example, Latin America, growth has occurred, but it did not meet Adam Smith’s expectations of translating to economic development and thus enabling a person to mix freely with others without being “ashamed to appear in public”. In those cases growth paths have become lopsided and flawed, producing:

- Jobless growth (without expanding employment opportunities).
- Ruthless growth (associated with increasing inequality and poverty).
- Voiceless growth (without extending democracy or empowerment).
- Futureless growth (that squanders resources needed by future generations).
- Rootless growth (that withers cultural identity).

(Raftopoulos, et al, 1998: 3)

Growth is thus a necessary but insufficient condition for human development. Colman and Nixson (1994: 5) observe that Latin America has shown that GNP per capita may increase while at the same time inequality has increased, the poor has become poorer, and negative progress had been made towards other development goals. The Zimbabwe World Bank Report (1981: 2) commenting on economic growth in Rhodesia reports, “while economic growth taking place in the country allowed luxurious and privileged life styles to the small white community, black women and their families were forced to live out in a life of grinding poverty in the reserves”. Such situations are classified as economic growth with negative development for although average income might have risen, the economic lot of the mass of the population would have deteriorated and negative or no progress would have been made in transforming personal attitudes and institutions in the manner required by development ideals (Colman and Nixson, 1994: 5)
2.4.2 Disengagement Strategies

Because of the weaknesses and the failures of the integration strategies the disengagement strategies call for total disengagement with the world capitalist system for development to occur in poor countries. They believe there has been too much integration through colonialism and neocolonialism. For them it is this integration that is helping further development in the West whilst exacerbating poverty in developing countries. The tone and thrust of their argument has already been captured in the introductory paragraph of section 2.1 of this chapter. Frank (1998, 1967, 1966) argue that underdevelopment in the third world is not due to the survival of archaic institutions and the existence of capital shortage, but generated by the very same historical process which also generated the development of capitalism itself. In this view what is being reproduced along with the development of the states at the centre of capitalist world economy is the underdevelopment and permanent subordination of those states in the periphery, the periphery-centre dichotomy already implied in section 2.1 above. This line of thinking is well captured by Vincent (1995: 6) when he says:

It is Capitalism which has produced the imbalances in the world which are at the root of poverty, and hence the political tensions which we experience. It is therefore patently obvious that this system is inadequate, since it has been deeply tainted through the appropriation of wealth, capital, the means of production, and revenue by a small minority

However, sound the original Dependencia analysis may be, it is not practical that a country disengages itself completely from the world systems in the current global village. Zimbabwe tried it (as symbolized by its disengagement from the Commonwealth and all other international institutions that are critical of her policies) but achieved nothing except chaos, disintegration and widespread poverty. Perhaps the main weakness of the disengagement strategies is that they do not clearly spell out what needs to be done after disengagement in a step-by-step format, but this would have amounted to prescription and may not have fit well with all third world circumstances. Engaging with the former Socialist group has not yielded any desired results as observed by Chambua (1994:37) when he says irrespective of the particular paradigm or school of thought that has
informed the particular policies and strategies pursued by a specific Sub-Saharan Africa, the result has been failure to liquidate underdevelopment. Another important observation is that made by de Beer and Swanepoel (2000: iv) that all these interventions failed because they were nothing more than meaningless impositions.

Thus, as put forward by Vincent (1995: 7) the solution to the poverty problem can be found in a paradigm shift from the rigid capitalist way of thinking to “A social and solidarity-based economy, centred around individuals and on satisfying their needs, and which will lead not only to the sharing of the means of production and of income, but also to the sharing of decision-making power.”

For Vincent (1995: 7) this social and solidarity based economy entails:

- Redistribution of wealth and the means of production.
- Full employment for everyone.
- Worldwide justice and solidarity.
- Access to power, knowledge and know-how, for everyone.
- Freedom of expression and of organization, for everyone.

This line of thinking takes us to the current thinking on development as discussed below.

### 2.4.3 Current Thinking on Development

According to de Beer in Swanepoel *et al* (2000: 71) development is about people, their needs and their circumstances. It is the opposite of poverty. “Development is not the development of an area or of things such as roads and railways, but is a total life transformation. It entails the liberation of human beings from poverty. Development is holistic” (Ibid). For Todaro (1992: 100) development is a multidimensional process involving changes in structures, attitudes and institutions as well as the acceleration of economic growth, the reduction of inequality and eradication of absolute poverty. Such development has the following core values:
• Life sustenance-the ability to provide for basic needs like food, shelter and protection.
• Self Esteem-the ability to possess a sense of worth and self respect.
• Freedom from Servitude- the ability to make choices which will influence or determine one’s future.

If people feel less self-esteem, respect or dignity, and if their freedom to choose has been constrained, then even if the provision of life sustaining goods and improvements in levels of living are occurring, it would be misleading to call the result development. Walter Rodney (1972) sees development at the level of the individual as implying “increased skill and capacity, greater freedom creativity, self discipline, responsibility and material well being”. For Nyerere (1968) “development means the development of people. Roads, buildings ... are not development; they are only tools of development”. Development is therefore more concerned with the general quality of human life and the natural environment than with the quantity of production/output per se. Seers (1972) as captured in Colman and Nixson (1994: 1) came up with the following criteria for development:

• Family incomes should be adequate to provide a subsistence package of food, shelter, clothing, and footwear.
• Jobs should be available to all family heads, not only because this will ensure that distribution of income will generally meet subsistence consumption levels but also because a job is something without which personality cannot develop.
• Access to education should be increased and literacy ratio raised.
• The populace should be given an opportunity to participate in government.
• National independence should be achieved in the sense that the views of other governments do not largely predetermine one’s own government’s decisions.
Since development is mainly about human beings, it is a normative concept. The early theorists in development forced it into positivism, the metatheoretical discourse with the following features:

- A belief in a neutral observation language as the proper form of knowledge.
- A value free ideal of scientific knowledge.
- A belief in the methodological unity of the sciences.

(Wetmore and Theron, 1998: 33)

This made the development theory rigid and prescriptive as in the modernization paradigm. Wetmore and Theron (1998: 33) observe that this positivism and rigid character of development theories was not compatible with people’s development as a process, and people’s continually changing social realities. They further argue that as people are normative beings who create their own social reality, including their own norms and values, their observation can therefore never be value-free. People sharing the same continually changing social reality from their own community that cannot be analyzed according to a neutral universal methodology, but only by their own contextually bound social reality through a dialogical process. This involves what Bryant and White (1982) as captured in Wetmore and Theron (1998: 33) call the conscietisation process. Development cannot occur without the full participation of the local actors and experts. They are the ones who create their own social reality and they are thus the ones who can identify it, and through conscietisation, make choices regarding actions to change the social reality. This humanist approach to development is thus an integrated value loaded cultural process, which encompasses the natural, environmental and social relations. Thus Wetmore and Theron (1998: 33) conclude by saying, “Development is not about the delivery of goods and services to a passive citizenry. It is about active involvement and growing empowerment”. The welfare state failed to remove poverty among people because it regarded people as passive recipients of handouts.

This brings us to the concept of sustainable development. Development is not a one-off thing, but a process that has to be sustained. For its sustenance the people concerned must
not only participate, but must be empowered to ensure that development will remain a community asset to be enjoyed by generations ahead. Capacity building is thus the foundation of development. Swanepoel, in de Beer and Swanepoel (2000: 134) believes capacity building has three components, viz, the acquisition of knowledge and skills required to perform, making productive resources available, and the establishment of effective and efficient administrative and institutional structures. Capacity building is thus equated to empowerment. According to FitzGerald et al (1997: 278) an individual is empowered when she develops the ability to do things which were not previously within her competence, and when doors of opportunity, which were previously closed, swing open to allow access to information, influence and opportunity. They believe that empowering people “refers to providing people with the means to sustain development in their communities and it refers also to providing people with the means to sustain their own development”. So it is not possible to think about sustainable development without thinking about building human capacity so as to achieve development.

The above empowerment process is not only focused on individuals, but as put forward by Vincent (1995: 9) “it involves family, local, regional or national groups, one’s country and the world; in other words, all aspects of society.”

According to Frayssinet (1995: 5) “participation is fundamentally about power: the power to make decisions affecting one’s own life and the life and development of the community, the power to say no as well as to say yes”. The result of effective participation is that people own their development and therefore development becomes more sustainable. For people to participate fully they have to be empowered as already shown above.

The 1987 World Commission Environment Report defines sustainable development as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Swanepoel et al 2000: 62). Lele (1991) as captured in Swanepoel et al (2000: 62) points out two main components of sustainable development, viz, care for the natural environment, and sustaining culture. Thus
sustainable development accommodates diversity. As put forward by Swanepoel et al (2000: 62) promoting sustainable development at grassroots should therefore consider and harness:

- Context and local knowledge.
- Participation and local choice.
- Devolution of power.
- Open-ended reciprocal learning.

They further argue that the behaviour of outsiders should not create the impression that they have all the answers or that they know better. Patience and the ability to listen and to learn from others in an open-ended way are crucial to promote grassroots development. The power relationship between outsiders and insiders should be of such a nature that the local people would feel at ease to talk about their problems and their development priorities in their own particular way without being pressured. The development process should be an empowering and capacity building process for everyone involved.

As put forward by de Beer in Swanepoel et al (2000:276) development may be classified into four aspects which are environmental, economic, political and human. These four elements are interrelated and as such work as a system with inputs and outputs. At the foundation of development lies the environment. Economic development is restrained by the requirement of not demanding overperformance from the environment. Political and economic development have a mutually dependent relationship in which each needs the other to be sustained. All three require high quality of human performance which in turn depends on all three for sustainability.

It is however important to note that whatever the definition of development, everyone is agreed that it is about improving human life. The definition of improvement may be subject to one's ideological disposition, perception, exposure, among other things, but all definitions of development imply progress-moving from the present situation to a better
and more desired and valued situation. Controversy is only on measuring and determining the better situation relative to other situations.

2.4.4 Why do Outside Development Experts Fail People?

Reasons why most development efforts by outsiders fail are well summarized by a poor Latin American Community’s opinions of the development experts captured by Cortes et al (1990), as quoted in Frayssinet (1995: 10):

- Much investigation and little action. They show off with data.
- Very good at motivating people, but weak in carrying out the actions on a particular problem.
- They are not fluent in our language. They assess things in Spanish.
- They don’t hear us; they don’t listen to us, unless we pat them on the back.
- They don’t dance to our tunes; they don’t eat what we eat.
- They don’t integrate themselves into our organizations.
- They want to be godparents, but they wouldn’t choose us as their godparents.
- If we are sick, they don’t visit us. They don’t accompany us to our burials; they don’t grieve over what we grieve over.
- They don’t know about our jokes, our stories, our beliefs, but they claim that they know us.

2.4.5 The Zimbabwean Experience

Since independence in 1980 the Zimbabwean government has been talking about its commitment to poverty alleviation and bringing in development among its people. Musingafii (2007, 2005), Auret (1990), and Batezat and Mwalo (1989), all note that the
new nationalist government invested a lot in education, health, women projects, cooperatives, black empowerment, roads and other infrastructure, among other things. The above authors also agree that the gains of the 1980s were quickly eroded by a combination of internal and external factors such as corruption and an obsession with maintaining a grip on political power at the expense of everything else among the top political leadership, lack of proper planning, an imposed piecemeal economic structural adjustment programme, among other things.

In 1994 the government adopted the Poverty Alleviation Programme (PAAP). The programme emphasized the following:

- Empower beneficiaries using participatory methods of work which give recognition to beneficiaries' expertise and knowledge.
- Engage NGOs, the private sector, and a broad range of civil society in partnership in the various tasks of poverty alleviation.
- Target public expenditure to those areas with potential for highest benefits for the poor.
- Decentralize decision making in such a manner that the poor will be able to participate effectively.
- Mobilize popular support for the implementation of poverty alleviation substantive policies that move the poor from welfare into income earning productivity.
- Greater emphasis on social policy and monitoring of poverty alleviation programmes for sustainable human development.
- Allocate resource to facilitate the consultative process amongst partners for community development. (Chitauro, Minister of Public Service, Labour and Social Welfare, 1994).

In 2004 the government of Zimbabwe adopted the National Gender Policy to promote the integration of gender perspectives into the design, implementation, monitoring and evaluation of development policies and programmes. In 2007 the government launched
the Gender, Budgeting and Women's Empowerment Programme. The aim of these programmes is to link governance and poverty reduction/development to the participation of women in decision-making processes. But, as put forward by Hall (1992: 15) laws and policies may be there but still at loggerheads with practice. “Globally, although there are very good policies around gender equalities, there are gaps in implementation” (ZWRCN, 2007)

The Zimbabwean government also created a number of development agencies, some of which are local authorities, village development committees, the Small Enterprise Development Corporation (SEDCO), the Ministry of Youth, Gender and Employment Creation, and so forth. The government also assisted in the formation and financing of NGOs like GWAPA and allowed them to work with people in development programmes. It is, however, important to note that this fragmentation of authority and responsibility has sometimes worked against development as it led to conflict, political struggles and lack of accountability.

2.5 ROLE OF THE SMALL SECTOR ENTERPRISE IN DEVELOPMENT IN ZIMBABWE

2.5.1 The Meaning of the Small Sector Enterprise in Zimbabwe

According to Himmelstrand et al (1994: 19) the pillar to African Development is small business entrepreneurship and the creation of an indigenous/internal bourgeois class. For Kapoor et al (1997: 8) Small Sector Enterprises may:

- Indegenise the economy.
- Spread employment to rural areas.
- Improve the situation of women.
- Mobilize and stimulate the vast potential for entrepreneurship.
- Bring Informal Sector Enterprises into the Formal Sector thereby within the realm of regulation and taxation.
Rwigema and Karungu (1999: 107) believe that added to the above, Small Sector Enterprises also:

- Promote economic growth and development.
- Create wealth and employment.
- Provide a nursery and a proving ground for entrepreneurship and innovation.
- Use local technology and thus save forex.
- Employ women and harness their usually ignored talent.

The above and many other related benefits make investing in Small Sector Enterprises very attractive.

The challenge is, however, on defining and identifying the Small Sector Enterprise. Perhaps the first step in identifying and defining a Small Sector Enterprise is to define an Enterprise in general. For Vincent (1995: 73) an Enterprise is a product of the association of several factors. It is a product of raw materials, capital and labour, or innovation, capital and labour. An Enterprise thus becomes the association of man's labour with a raw material or an idea, and capital. Thus Vincent (1995: 73) concludes that it is not possible to launch an Enterprise without first having an idea, skilled labour and capital to buy equipment, rent premises, employ staff, build up stock, a revolving fund, and so on.

This brings us to the idea of an entrepreneur. Automatically an entrepreneur is the one who comes up with the idea of an Enterprise, the person who invest energy and time in matching resources to build up an Enterprise. Such a person obviously has an objective. She may be responding to a need and thus intends to provide a quality product. But to meet this objective she has to make a profit, otherwise the dream remains a dream or dies before even taking off. In marketing terms an entrepreneur comes up with an Enterprise to meet societal or community needs profitably. Profit thus is an incentive for enterprising.
The process of coming up with an enterprise involves the classical management functions as first identified by Fayol and subsequently modified by later scholars as outlined by the Institute of Personnel Management of Zimbabwe (1994: 1-6, 1996: 3-8). The functions are planning, leading, organizing and controlling. Thus an entrepreneur is a manager who, as already argued above should be able to match resources for the success of her Enterprise.

What then is a Small Enterprise? For the Bureau of Market research (1992: 6) “The Small Business is one of those phenomena which, though existing everywhere and frequently ... mean different things to different people in different places”. Kapoor et al (1997: 3) concur thus, “At present there is no universally agreed definition of the small scale sector in Zimbabwe. Consequently the definition has many variants depending upon who is doing the defining and the purpose for which the definition is being made.”

The various definitions proposed and used are generally based on the numbers of employees, turnover levels, capital base, fixed assets, values and degree of formalization. Kapoor et al (1997: 3) report that as a criteria for providing funding, the government of Zimbabwe defined a small enterprise as a “business with 100 or less employees, a capital base of less than Z$2million and fixed assets valued at less than Z$3million” as valued in the early 1990s. The Small Enterprise Development Corporation (SEDCO) defined a small business as an enterprise with 50 or less employees, and annual capital credit requirements of less than Z$100 000 as valued in the early 1990s. For the Bureau of Market research (1992: 2) a small business is an independent legal and economic unit, managed and controlled by the owner of the business. Normally it employs no more than five permanent employees, and has an annual turnover not exceeding R250 000 as valued in 1990.

Researchers, government officials and institutions distinguish between micro-enterprises, small enterprises and medium enterprises. According to Kapoor et al (1997: 3) medium enterprises are more likely to exist within the formal economy and have between 50 and 100 employees. Micro and small enterprises are most likely to be in the informal sector,
not registered under the Companies Act, and are not assessed for taxation by central government. Some of them have as few as four workers.

As put forward by ZCTU (1996: 1), “The Zimbabwean economy is ... characterized by dualism with on the other hand, the formal (generally large scale, export driven and import dependent) and on the other hand nonformal sector (the informal and communal) whereby the latter stands in a marginal relationship to the former.” GWAPA members are largely involved in the nonformal sector.

With the current hyperinflation pegged at more than 100 000% (Zimbabwe Central Statistics Office, January, 2008), the highest in the world, Zimbabwe is now characterized by micro and small-scale informal enterprises, most of them run by women in the cross-border business. Almost everyone is a micro/small business runner in one way or another. The question is whether the enterprises are viable or not. What contributions are they making to development efforts of the country? Newspaper feature and opinion columns (The Financial Gazette and The Zimbabwe Independent) have sometimes published articles claiming that had it not been because of these cross border traders and Zimbabwean economic refugees working in the diaspora, the Zimbabwean economy would have already collapsed. This concurs with some of the claims on benefits of the small sector enterprises mentioned above. It is however important to note that the current enterprising spirit in Zimbabwe is more of a do or die situation than anything else.

According to Kapoor et al (1997: 6) the sectorial distribution of Small Sector Enterprises in Zimbabwe in 1995 was as in Table 2.1 below.
Table 2.1: Sectorial Distribution of Small Sector Enterprises in Zimbabwe


<table>
<thead>
<tr>
<th>Sector</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Retail/Commerce</td>
<td>40%</td>
</tr>
<tr>
<td>Service</td>
<td>20%</td>
</tr>
<tr>
<td>Manufacturing</td>
<td>20%</td>
</tr>
<tr>
<td>Agriculture</td>
<td>07%</td>
</tr>
<tr>
<td>Construction</td>
<td>05%</td>
</tr>
<tr>
<td>Mining</td>
<td>05%</td>
</tr>
<tr>
<td>Other (Including Tourism)</td>
<td>03%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>100%</strong></td>
</tr>
</tbody>
</table>

Within the manufacturing sector, food processing activities such as baking, oil processing and grain milling were found to be the predominant activities, followed by metal fabrication and garment production. Other important activities were the manufacturing of grass, cane, bamboo and other wood products; plus dressmaking, crocheting, beer brewing, pottery and brick making. Within the service sector passenger transport and personal services like hairdressing were the most dominant activities. Other important activities were battery charging, radio, watch and shoe repairs. Most of these small enterprises were sole proprietorships (62%). The remainder was distributed as follows: 31% limited companies, 4% cooperatives, and 3% partnerships.

Kapoor et al (1997: 6) further report that in 1993 women accounted for 85% and tended to be concentrated at the micro level of the small sector enterprises, predominantly in the one-person owner enterprise.

Other characteristics of the Small Sector Enterprises were found to be as follows:
• 97% sell their products directly to the consumers while 1% sells to rural commercial enterprises and 2% to urban and rural manufacturing enterprises.

• Average age of a Small Sector Enterprise is 8.5 years.

• Mortality rates are very high with 48% of closures taking place within the first 3 years.

(Kapoor et al., 1997: 6).

As already shown above, today the cross border trading (to and from South Africa, Botswana, Namibia, Zambia and Mozambique) are the leading Small Scale Enterprise activities. The majority are still women who have proven to be highly enterprising.

2.5.2 The Existing Institutional and Policy Framework of the Small Sector Enterprise in Zimbabwe

In the first ten years following independence the policy environment was highly restrictive and there were significant barriers to entry into the Small Sector Enterprise. The Socialist inclinations adopted tended to discourage Small Sector Enterprise development and instead placed great emphasis on cooperatives. Also the financial system was highly risk averse imposing prohibiting collateral requirements on the Small Sector Enterprises preventing them from financing potentially profitable projects. Although the government tried to address this issue through the establishment of organizations like the small Sector Enterprise Development Corporation (SEDCO), the Venture Capital Company of Zimbabwe (VCCZ), and the Credit Guarantee Company (CGC), most of these efforts were piecemeal and did not address the constraints facing the sector.

As outlined by Wyne and Lyne (2003: 3) and Kapoor et al (1997: 10), the principal constraints to the development of the Small Sector Enterprises include access and cost of finance, limited markets, lack of management and entrepreneurial skills, lack of access to infrastructure, inappropriate technology and a hostile regulatory environment.
In Zimbabwe the principal responsibility for implementing government policy on the Small sector Enterprises rests with the Ministry of Industry and Commerce which in addition to policy and strategy formulation is also responsible for conducting research, disseminating information, and coordinating programmes of enterprise development with the private sector, NGOs, and the donor community. These are executed by the Enterprise Development and Con summers Affairs Division within the Ministry of Industry and Commerce. In addition to the Ministry of Industry and Commerce, several other ministries have departments supporting programmes aimed at developing the Small sector Enterprise. These include the Ministry of Youth, Gender, Women Empowerment and Employment Creation; Local Government, Rural and Urban Planning; Public Service, Labour and social Welfare; Lands and Water development; Agriculture; Transport and Energy; Education; and the President’s Office. Also a variety of support organizations and financial institutions are involved (banks, finance houses, NGOs and donor agencies). As a result, policy towards the sector is highly fragmented with the various government agencies dealing with the sector lacking an overall sense of direction and coordination.

2.6 SUMMARY

Poverty and development have been found to be multifaceted and topical phenomena that have to be handled with care. The parallel relationship between poverty and development has been well captured by Fowler (1997: 4). He believes poverty is a condition where people are unable to achieve essential functions in life because they lack access to and control over the commodities they require. Poverty reduction (development) for him thus becomes a process through which people progressively gain control over commodities in a rough sequence related to:

- Survival (food, shelter and warmth).
- Well being (health, literacy, security).
- Empowerment (self esteem, status, power).
The main contending theories in the poverty/development debate are the modernization and the Dependencia schools of thought. Modernization theorists think the solution to poverty in developing countries is integration with Western Capitalist economies. Dependencia theorists believe it is this integration that is exacerbating poverty in developing countries while sustaining development in the Western economies. Whatever one's theoretical inclination, it is now believed that the people concerned have to be actively involved so that the war against poverty and attain development is won. One of the tools to deal with the situation has been argued to be the Small Sector Enterprise. Yet the institutional framework in Zimbabwe and other developing countries has been found to be hostile to the development of the Small Sector Enterprise.

Next chapter continues with the literature review, but focusing on theories and controversies on women empowerment, gender and sex relations in development.
CHAPTER 3

WOMEN EMPOWERMENT, GENDER AND SEX RELATIONS IN DEVELOPMENT IN ZIMBABWE

3.1 INTRODUCTION

This chapter continues with the literature review from chapter 2. It focuses on theories and controversies on women empowerment, gender and sex relations in development. The chapter focuses on the following:

- The Gender-Sex Dichotomy.
- The burden of Being a Woman.
- Attempts at Improving Women’s Position.
- Women in Zimbabwe.
- Summary.

3.2 THE GENDER-SEX DICHOTOMY

Gender and sex are two different things that have become so closely related such that some people risk using them interchangeably. Haralambos and Holborn (2000: 127), Crapo (1993: 196), Meena (1992:1), among others, see sex as mainly biological and God-given, and gender mainly psychological and cultural. Meena (1992:1) writes:

Gender has been defined as socially constructed and cultural variable roles that women and men play in their daily lives. It refers to structural relationships of inequality between men and women as manifested in labour markets and political structures, as well as in the household. It is reinforced by custom, law, and specific development policies... A distinction is therefore being made between sex and gender. Whereas sex is biological, gender is acquired and constructed by society.

Thus, where sex is natural, gender is man made.
Haralambos and Holborn (2000: 127) and Crapo (1993: 196) agree that men and women are both biologically and physically different. Crapo says genetically women have two X chromosomes and men have an X and a Y. The sex of a child is determined by whether it received a Y or an X from its father. Haralambos and Holborn say this difference in both internal and external genitalia makes women capable of bearing and suckling children, whereas men are not. They further quote Firestone (1970) who identified menstruation, menopause, pregnancy, childbirth and breastfeeding as some of the natural characteristics distinguishing women from men. Haralambos and Holborn go on to say scientific studies have shown that there are specific hormones and brain structures for each sex that make them generally behave differently. Both Crapo (1993) and Haralambos and Holborn (2000) observe that on average, physiologically, males are slightly larger, stronger and muscular than women. Also on average women have been found to have more endurance and a longer life expectancy than men (Crapo, 1993). So it is clear that men and women are sexually and physically different.

The question to be answered is whether the difference in sex biology and physiology determine the socially/culturally assigned roles to these different sexes or not. The Spartans and Plato as outlined in Russell (1961: 129), Marxists and Feminists would answer this question with a strong no.

Back in History in Sparta (1961: 129) “girls went through the same physical training as was given to boys; what is more remarkable boys and girls did their gymnastics together, all being naked. It was desired that the maidens should harden their bodies with exercise of running, wrestling...” Plato thought women should have complete equality with men in all respects. He wrote, as quoted in Russell (1961: 129), “The same education which makes a man a good guardian will make a woman a good guardian, for their original nature is the same”. For him the differences between men and women have nothing to do with politics. “Some women are philosophic, and suitable as guardians, some are warlike, and could make good soldiers”. Plato saw the family institution as the root cause of women’s burden and therefore recommended the abolition of the marriage institution so that everyone is free to have sex with whomever one wishes to. Children
were to be taken away from their mothers at birth so that neither child nor parent would know who his/her parent/child is.

Marxists agree with Plato. They believe men and women are born naturally and socially equal/the same. Engels believed the abolition of both private property and the monogamous family would restore this equality:

With the transfer of the means of production into common ownership, the single family ceases to be the economic unit of society. Private housekeeping is transformed into a social industry. The care and education of the children becomes a public affair; society looks at all children alike, whether they are legitimate or not.

(Quoted in Heitlinger, 1979:17)

Heitlinger (1979:17) believes Eastern Europe acted upon Engels’ first condition that women should be reintroduced to social production, but the family institution was not restructured and thus women became worse-off as they now had a double-burden of both public production and private production/reproduction. Alexandra Kollontai’s call for fluidity and experimentation in sexual relationships was even more disastrous. It did not only lead to moral disintegration, but widespread sexual exploitation of women, unwanted pregnancies, children and abortions. Sexual freedom therefore meant sexual freedom for men only. Instead of the traditional women burden being carried by society as in the case of Plato’s society, it remained a women burden minus men assistance!

The Feminist view is well expressed in Semone de Beauvoir’s assertion as quoted in Hoagland and Fry (1997: 307), “One is not born, but rather becomes a woman”. There is great difference between being automatically female and becoming what society recognizes as a woman! Hoagland and Fry (1997: 307) wrote, “While there are facts, they take on meanings only within a social context. What we are as women we become, formed by oppression being defined in relation to men as other, different… Consigning women to realms of privacy, intimacy and mundane processes encourages a microscopic apolitical mode of experience…” Many of them go as far as questioning heterosexuality, which they see as anything else but biologically given. It symbolizes male power over
women and therefore should be done away with (Zinanga, 1996: 3). As well explained in Haralambos and Holborn (2000:136) many Feminists recommend bisexuality and lesbian relationships. Reproduction becomes the responsibility of the state through creating babies outside the woman womb from anonymous sperms and ova donations. In a way they are going back to Plato who suggested people should not know who their children or parents are.

A close look at the Marxist and the Feminist arguments and recommendations makes one conclude biology has a bearing on women’s position in society. Feminists go as far as recommending doing away with the natural reproduction process, implying that, as put forward by Linda Birke (1986), quoted in Haralambos and Holborn (2000: 127), “Women’s biology actually and materially affects their lives”. Hence Firestone’s observation quoted in Haralambos and Holborn (2000: 127), “Men and women were created different and not equally privileged... Sexual division of labour arose directly from biology”. A fair conclusion would be that there is an unfair burden on women and therefore they need special attention to improve both their lot and the human community at large.

3.3 THE BURDEN OF BEING A WOMAN

Haralambos and Holborn (2000: 127) quote the Bible, which says the original sin in the Garden of Eden was woman’s. She tasted the forbidden fruit, tempted Adam, and has been paying for it ever since. In the Old Testament Book of Genesis (1999) the Lord said, “I will greatly multiply thy sorrow and thy conception; in sorrow thou shall bring forth children and thy desire shall be to thy husband, and he shall rule over thee”. This summarizes the position of women today:

- They produce children in pain.
- They are mothers and wives.
- They cook, wash, clean and sew.
• They take care of men and are subordinate to male authority.
• They take care of children, the elderly and the sick.
• They are largely excluded from high status occupations and positions of power.

Much of what can be discussed on their biology has already been discussed above. With the current HIV/AIDS menace studies have already revealed that they are the most vulnerable partly because of their biology. The Economist (2006: 87) reports, “As HIV, the virus that causes AIDS, has spread, it has hit women increasingly hard... Figures from UNAIDS... show that 74% of young people infected in Sub Saharan Africa are female.” The journal goes on to say:

Biology is part of the problem. The skin lining the vaginal tract and, in particular, the cervix contains immune system cells that make their way to the surface in response to infection. These are cells of the type that HIV infects... A man who wants to protect himself can don a condom. To achieve the same end, a woman must persuade him to do so, and no amount of persuasion can ensure that this happens.

Added to this, biologically only women can be raped, men are only manipulated in succumbing to the whims of a woman.

According to Musingafi (1990: 3), “Religion... explicitly relegates them a subordinate position. Christianity openly states that women must depend on men while they are rearing children ‘for the husband is the head of the wife as Christ is the head of the church’ (Ephesians 5: 23). He further observes that Islam sees them as rotten, unholy, diabolic and psychologically disabled. For society to remain pure and uncontaminated women must not be put in authority. Gallagher (1981: 15) concurs and observes that women are seen as “cursed by the sin of eve, crooked because are made from a rib, bestial by nature, greedy and crafty”. Islam goes further and ensures that women have to be cleansed through mutilation of their sexual organs to gain honour before Allah (Aldeeb, 1994, 1997)

Molokone writes, “Women and female headed families constitute the majority of poor households in the SADC region.” The World Bank (1994) concurs thus “women are over-represented among the poor”. Todaro takes it further thus, “In virtually every country, there are more women than men at the lowest level of income... Generally households headed by women are among the poorest groups in society.” He further argues that poverty lays a heavy burden on women because of their dual roles in the economy. They often work both inside and outside the home. They are usually less educated, have fewer employment opportunities and receive lower wages than men. They have less access to land, capital and technology, and this lack of access diminishes the efficiency of production both inside and outside the home.

Industry and commerce have also played their role. Meena (1992:11) reports that in the music industry women have been reduced to [naked] dancing queens and sex objects. They are used for sensational purposes. The African woman is the most affected. Meena (1992:11) observes that the tourist and the advertisement industry depict the superiority of the white woman’s physical appearance and the reverse for black woman. Commercial companies, especially the cosmetic industries, exploit this prejudice and manufacture certain chemicals which are used by black women to change their hair, colour and so on. Some of these chemicals are a health hazard.

According to Amina Mire (2000:2) the female body has been used as a source of pleasure, plunder, political power and so forth. It is seen as passive, acted upon so that it produces sons of the nation. For Manathoko (2000: 76) “women are given in marriage, sent as tribute, traded, taken in battle, bought or sold... Men are also trafficked but only as shares, athletic stars, serfs, rather than as men”. Women themselves have surrendered to the situation and some of them view themselves as commodities to be enjoyed by men as implied in the following schoolgirl’s observation that, “Girls sleep with teachers for marks, money and transport. We all know about it.” (The Star, March 2008).

Thus, as put forward by OXFAM (2008):
In spite of the significant efforts of many national governments and at international level, the situation of women has worsened. The feminisation of poverty has accelerated in the last decade and further increased women's dependence and vulnerability.

All human communities have been found guilty of ill-treating and making women unbearably poor. Mary Daly, as quoted in Hoagland and Fry (1992: 313) found the following forms of community torture of women in the international community: European-witch-burning, Chinese-foot-binding, Indian Sultee, North and East African genital mutilation, American gynaecology, and so forth.

Thus women are hit most by both natural and artificial calamities. When times are hard like in Zimbabwe today, or in war situations like in the Middle East, they are physically and psychologically tortured, maimed, sexually abused, raped, and so forth. The chain does not end. Perhaps declaring women an endangered species can summarize the whole picture.

It is however, important to look at what other scholars think about African women.

3.3.1 African women

Adepelumi (2007) believes African “women traditionally played a more significant role in society than did Western women.” She argues that they had the right to profit from their labour, although the profit usually served as a contribution to the family income. In Africa, the process of women disempowerment began in the colonial era (Adepelumi, 2007). The coming of prostitution, commercialization of sex, and devaluation of women contribution to development are cases in point. In the Gold Coast (Ghana) Black women were encouraged to engage in prostitution in the commercial centres by the colonial legal framework so that they shield white women from the “abnormal” sexual desires of Black men (Ray, 2006: 29). In Rhodesia (Zimbabwe), women were separated from their men on commercial grounds. They were left in the labour reserves as subsistence farmers while
their men were taken away to commercial centres as labourers (Raftopoulos and Phimister, 1997: 50). Where they were engaged as teachers, nurses, agricultural labourers, or any other commercial jobs, they were paid far less than their male counterparts (Prew, et al, 1993; 15). African women were ranked lowest in the colonial social classes structure (Phimister, 1996: 18). The ranking was as follows: White males at the top, followed by White women, then Asian men, Asian women, Coloured men, coloured women, black men and finally Black women at the bottom.

By the end of colonialism African women were completely disempowered, and as in the Western world, reduced to commercial commodities as discussed above. Today naked bodies of African women, alongside their white counterparts, are displayed in both print and electronic media as sex objects for sale, to attract customers to buy products on sale! In most cases when people talk of porno, they are talking of women, not men. In the past few years Zimbabwean women, were paid by some Western nationals for having sex with dogs in display for the world to see how mean African women are (Moto, 1993: 18). This chain of cases of disempowerment and dehumanizing of African women does not end.

It is therefore mandatory that Africa empowers her women to improve the situation in the continent

### 3.3.2 Women in Zimbabwe

Women experiences in Zimbabwe can be divided into three phases, which are the precolonial, the colonial and the postcolonial. Like anywhere else in the world, all through the three phases women were on average poorer than men.

Epprecht (2000), Vidrovitch (1994), Auret (1990), Betezat and Mwalo (1989), and Mudenge (1988) accept that women have been always subordinated to men throughout the Zimbabwean history, but for them the situation was worsened by colonialism. For Cheater, as quoted in Cawthorne (1999: 55) “Informally ... it is probable that women always had more say in Shona society than was formally admitted”. Vidrovitch (1994: 47)
24) believes, “African women were oppressed and exploited by men in the premodern times but their lot was mitigated by a host of moral obligations upon men not to abuse their powers”. She further argues that women’s centrality to production, reproduction and defacto political authority off-set much of women’s de jure subordination to men. The UNICEF (1985: 35), as quoted in Betezat and Mwalo (1989: 5) concurs:

A set of clearly defined reciprocal obligations drawing on labour inputs from the men and children of the household and the women's authority over certain processes including food storage gave her a certain control over income which strengthened what in many ways was a weak status and structural position.

Auret (1990: 97) has this to say about the situation:

There was no role competition between men and women. Women exercised considerable power and authority in the domestic and private sphere, while more formalized authority was exercised by men in public. The two, however, were regarded as being of equal importance... As a result women did not feel subordinate to men, nor did they feel that they occupied positions of lesser importance in the society.

Nevertheless, Cawthorne (1999: 55) is critical of the situation. She agrees that women had a place in their society that was valued but she is doubtful on whether they were valued outside “of what they produce for men (namely food and children)”. She argues:

Women had control over some things, which were subject to whether or not they married, had skills and had daughters, but men had control over wealth, politics and family which gave them an advantage over women. Although the elders... wielded power over young women and men, men eventually escaped this power as husbands and fathers, women were not so lucky. Only in old age as a grandmother and with the onset of menopause could women become honorary men and have some power.

Of course women had room to manipulate within their oppressive situation, but for the most part were silenced politically and publicly, heavily dependent on men, and socialized to conform to a subordinate role, she further argues. For her gender relations are rarely so dichotomized that men have all the power, and women have no power; what tends to happen is men have the bulk of the power, and women manipulate their situations to gain as much power as is allowed to them by men.
According to Epprecht (2000), Cawthorne (1999), Vidrovitch (1994), Meena (1992), Auret (1990), and Batezat and Mwal0 (1989), whatever protection women had in precolonial Zimbabwe, it was eroded by colonialism and capitalism with disastrous social and economic effects. For Auret (1990: 101) the imposition of settlers’ norms and values on Africans played havoc on the position of women in the African community. Due to impoverishment of the African community, blacks were forced into the monetary system of the settlers. Men were thus forced into migrant labourers and many were away from home for months. This loss of males in reserves resulted in a dual economy with women doing all agricultural and economic activities in the rural areas, while men earned money from migrant labour. According to Auret (1990: 101) the decreasing fertility of land and the declining production of women resulted in enormous hardships for women, and ultimately led to loss of prestige and standing within their marital extended families. Their workload, however continued to increase as they battled to feed their families, hampered by lack of knowledge of modern farming methods, lack of ownership of implements and lack of access to credit for agricultural inputs. Low literacy levels also hampered them in their business transactions.

Because of grinding poverty young women were forced to follow men in urban and commercial centres; not as formal workers, but sex workers-selling their bodies to sexually starved migrant labourers (Rafopoulos and Phimister, 1997), a thing that had never been heard of before in Zimbabwe.

After independence laws to ease the burden of women were passed. The 1982 Legal Age of majority Act (LAMA) put an end to women minority status once they attained the age of 18 years. The Act allowed women to own property in their own right; contract a marriage, if they so wished, without the need for parent or family consent; become guardians to their children irrespective of whether these children were born in or out of wedlock; sue and be sued as individuals. The 1985 Labour Relations Act (LRA) outlawed sex discrimination in employment, provides the terms for maternity leave and protects the jobs and salaries of women who have children. The Matrimonial Cause Act (1985) abolished the guilty principle in divorce and introduced the irretrievable breakdown of
marriage and mental illness or continuous unconsciousness as the only grounds for divorce. Also the court can now allocate property in divorce proceedings by taking into account various factors. The Finance Act (1987) changed the tax laws so that married women are taxed independently. All these and many other pieces of legislation show commitment to women empowerment and eradication of women poverty.

Joyce Mujuru (1983: 18), then Minister of Cooperatives and Community Development and Women Affairs, stated the position of the government as follows:

The policy of this government aims at the transformation of women’s status so that they can assume their rightful role in society as participants alongside men on the basis of equality. The department of women’s affairs has a programme for the progressive removal of customary, social, economical, and legal disabilities that women suffered in the past and still suffer now.

Mugabe, the Zimbabwean leader since independence, as quoted in Cawthorne (1999: 55) concurs thus:

The principle of equality between men and women is basic to the political philosophy of our government. It is the objective of our government to create such an environment to make these objectives possible.

We have already looked at some of the laws passed to meet this objective. The government has also passed and implemented policies and programmes aimed at improving women’s living standards in Zimbabwe. Black Empowerment, Indegenization and Affirmative Action are some of the policies passed and implemented by government to meet this goal. Affirmative Action has made it legal to remove unfair discrimination by giving opportunities to women ahead of men so that they catch up with men in both the job market and the general development of the economy. Women, thus, have been allowed to enroll for the University of Zimbabwe programmes with lower points than men. Government has also been supportive and working with NGOs like GWAPA that work with women in development programmes.
But for some commentators government has not done enough to improve women’s position in Zimbabwe. Cawthorne (1999: 55) feels “it has not fulfilled its commitment to women’s advancement and empowerment. Whilst there has been certain legislation which led to an improvement in the status of women not much else has happened since independence. Theoretically women are equal to men, but realistically inequality persists.” This is in agreement with Hall (1992: 15) when she says laws and policies may be there but are still at loggerheads with practice. “Globally, although there are very good policies around gender equality there are gaps in implementation” (ZWRCN, 2007).

Thus, as reported by Batezat and Mwalo (1989: 9) from a research carried out in Wedza in the late 1980s, women still perform the following tasks:

- All domestic work (cooking, washing, etc).
- Care of children.
- Tending of gardens.
- Taking of maize to mills for grinding.
- Cultivation of women’s crops.
- Obtaining wood for fuel.
- Grinding by hand cereal crops.
- Weeding and shelling.
- Herding cattle through the summer months.
- Taking cattle to dips once a week.
- Guarding against baboons.
- Undertaking all agricultural tasks and marketing.

It is therefore mandatory that when coming up with any development programme for women in rural areas, one has to put the above into consideration. Otherwise, as put forward by Batezat and Mwalo (1989: 9), “Development projects, commendable, though they may be, tend to increase the workload of rural women. The concept of self reliance … is translated into increased labour input for rural communities, especially by women”.

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3.3.3 Global Attempts at Improving Women’s Position

The women issue has been with people since time immemorial. We have already seen how Plato and the Spartans attempted to embrace women’s effort into the development process without looking at them as women who need preferential treatment and so forth. We have also seen how Eastern Europe attempted to free them from the yoke of poverty by co-opting them into the public sphere in the development process. All these attempts did not yield the desired results. Instead of improving women’s standard of living, the Eastern Europe experiment added to their burden for women had then to shoulder both their new public responsibilities and the traditional private and reproductive responsibilities.

In most Western economies and other African economies like South Africa, there is a Welfare State that caters for the poor and the vulnerable like the disabled, single mothers, and the elderly, among others. The Welfare State is based on the assumption that the poor are passive victims who need help. Proponents of the Welfare State accept Rein’s line of thinking as quoted in Sen et al (1982: 11) that “People must not be allowed to become so poor that they offend or are hurtful to society”. They argue that while capitalism has a lot of benefits, it also brought a lot of harm to the weak and the vulnerable—most of whom are women. Hence the need for a Welfare State. It is therefore the duty of the more affluent, through taxation, to support the poor (Moore, 1993: 15). But the Welfare State has failed to eradicate poverty as already shown above.

The United Nations declared the 1970s a Women’s Decade as a result of various northern women pressure groups. The General Assembly urged governments to pursue policies that ensured the incorporation of women in the planning process. This provided the context within which the new bourgeois programmes like Women in Development (WID) and later Women and Development (WAD) were to be conceived. According to Meena (1992: 20) WID sees development in terms of increasing efficiency in producing goods and services in a competitive environment. Women were thus added in the mainstream plans to improve efficiency of production. But the attempt to add women into the development strategies did not provide a point of departure from the Welfare
approaches. According to Meena (1992: 20) it led to an increase of “donor-funded income generating activities for women, but these activities were not part of the mainstream plans”. Most of these projects were conceived by donor agencies in collaboration with national governments. Women who were supposed to have been the targets of the projects were marginal actors in conceiving, monitoring and evaluating such projects. As a result, according to Mbilinyi (1992: 48), the WID strategy did not enable women to improve their status, build their self esteem, and enhance their capacities to get involved in the development process in identifying, designing, implementing and controlling the development plans. It did not increase women’s access to resources, both tangible and nontangible, which would have enhanced their greater participation in the management of the society in which they were living. It thus did not lead to women empowerment.

Problems of WID as outlined by Mbilinyi (Ibid) were as follows:

- Added more work onto women’s shoulders without alleviating their other responsibilities in production.
- Neither questioned the nature of development itself at local, national and global levels, nor the existing international division of labour.
- Left out men, yet men are part of the story of gender relations.
- Generalized about African women, rural or peasant women.
- Viewed women as simple victims rather than as potential allies in coalitions built by different groups of women at the local, national and global level.
- WID experts assumed that they knew best what strategies and objectives the poor woman should adopt, and were rarely prepared to listen, observe and learn. They considered themselves more liberated than their target women, more modern and adopted a ‘we’, ‘they’ representation, reifying ‘rural’, ‘poor’ women as other and deficient because of the lack of the qualities of ‘us’.

WID was thus replaced by Women and Development (WAD), which also failed to yield desired results. WAD concentrated more on women’s practical needs such as maternal
services, health and education, than on strategic needs like unequal sexual division of labour, legal discrimination and sexual abuse (Meena, 1992:21).

Then came Gender and Development (GAD), which recognizes that women, poor men and other disadvantaged groups are the victims of social structures that impact them negatively (http://www.tgnp.co.tz/gender.htm, 2008). It postulates that both men and women should work together for the improvement of society. Both must be fully involved in decision making on issues that affect society. GAD seeks to understand the different development priorities and needs of men and women. The approach was later modified to Gender Mainstreaming addressing gender issues in all development policies and projected programmes irrespective of sector or type of project (http://www.tgnp.co.tz/gender.htm). The aim is to ensure that development brings significant benefits for both men and women by ensuring that policy formulation, planning and decisions reflect, and are influenced by the perspectives, experience, knowledge and interests of women as well as men. (http://www.jica.go.jp/english/global/gend/index.html, 2008). It is thus a holistic approach that seeks to cater for both sexes' interests to ensure development occurs.

The story is long, to cut it short let us just say conventions, symposiums, workshops, legislation after legislation, declarations, among a host of other related things have been tried after the WID, WAD and GAD experiments, but still the journey is not yet reached.

The Beijing Declaration and the Platform for Action on Gender and Development in September 1997 still holds today. It identified the following six critical areas of concern as far as development and women empowerment are concerned:

- Insufficient mechanisms at all levels to promote the advancement of women.
- Inequalities between women and men in power sharing and decision-making.
- Inequalities in economic structures and policies in productive activities at all levels.
• Lack of respect for, and inadequate promotion and protection of human rights of women and the girl-child.
• The situation of women in the context of armed conflict.
• Gender capacity-building.

(Gwekwerere, 2000: 3)

Obviously this makes women a very fertile ground for study. The only challenge is these studies should bring positive results by providing information leading to a solution to the problem!

3.4 SUMMARY

Gender has been distinguished from sex in that where sex is biological and natural, gender is artificial and man made. Gender is about the social and economic roles given to women and men in their daily lives. Women are usually assigned the most laborious, but less paying roles and therefore on average they are poorer than men throughout the international community. The situation is worse in developing countries like in Zimbabwe where ready-to-use resources are very scarce. Hence the need for women development programmes like GWAPA, which, however, should look into the women burden and disadvantaged position in total. Otherwise instead of easing the burden on women such programmes end up worsening the situation by overloading the already overloaded. Attempts at easing the situation have largely failed because they overlooked the unfair burden on women, and in most cases they were meaningless impositions that did not utilize women themselves as the greatest resources for easing their lot. The programmes tended to alienate the women concerned and hence were doomed to failure.

Next chapter is a summary of the GWAPA programme. The chapter focuses on GWAPA and its membership-single women empowerment in Gweru and the surrounding areas.
CHAPTER 4

AN OVERVIEW OF THE GWAPA EMPOWERMENT AND POVERTY ALLEVIATION PROGRAMME

4.1 INTRODUCTION

Gweru Women AIDS Prevention Association (GWAPA) is a membership nongovernmental development organization (NGDO) with its head office in the City of Gweru, the Midlands capital city along the Harare-Bulawayo highway in Zimbabwe. The City of Gweru is the most central city and hub of commercial activities in Zimbabwe. GWAPA's raison d'être is to empower single women so that they are both socially and economically equipped to face the world.

This chapter; unlike the last two chapters which were generalizing the issues on poverty, development and women empowerment; focuses on GWAPA and its membership-single women empowerment in Gweru and the surrounding areas. The chapter is divided into the following subtopics:

- Origins of GWAPA.
- GWAPA Membership and Centres.
- GWAPA Raison D'etre and Activities.
- Organizations working with GWAPA.
- Summary.

4.2 ORIGINS OF GWAPA

GWAPA came as a response to poverty and HIV/AIDS among single women and commercial sex workers in the City of Gweru. In November 1992 Ms Govason and the Gweru City Council, supported by the government of Zimbabwe and UNICEF embarked on an HIV/AIDS control programme. The programme started by targeting commercial
sex workers because of the nature of their work that put them at a high risk of contracting HIV/AIDS and spreading it to their multiple partners who in turn would infect their spouses.

The project identified, recruited and trained thirty commercial sex workers as peer educators. The trained sex workers then mobilized other sex workers and influenced them to form anti-AIDS clubs. By June 1993 four anti-AIDS clubs had been formed. The clubs later merged resulting in the formation of the Gweru Women AIDS Prevention Association (GWAPA) in the same year.

GWAPA has now expanded to Chachacha, Shurugwi and Zvishavane. Its aim is to continue expanding and ultimately cover all communities in the Midlands province, and then all provinces in Zimbabwe.

4.3 GWAPA MEMBERSHIP AND CENTRES

The current GWAPA paid up membership is as shown in Table 4.1 below.

Table 4.1: GWAPA Membership by Centre
Source: GWAPA Register

<table>
<thead>
<tr>
<th>Centre</th>
<th>Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gweru</td>
<td>800</td>
</tr>
<tr>
<td>Chachacha</td>
<td>439</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>279</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>268</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1786</strong></td>
</tr>
</tbody>
</table>
Originally membership was open to commercial sex workers only. The dilemma with this approach was defining a commercial sex worker with precision. Helen Jackson, as captured by UNICEF (2001) had this to say about the dilemma:

In Zimbabwe, as in other parts of Africa, the exchange of sex for money or for other goods and services covers a broad range of arrangements. Many are not socially considered prostitution. Some of these women sell single sexual encounters. Probably more common are situations in which men pay for ongoing sexual and domestic services. These may range from sporadic payments to stable live-in partnerships. The definition of prostitute therefore somewhat becomes arbitrary... Most women do not enter into liaisons without financial compensation, and none would consider themselves prostitutes. In addition some women who work as seasonal labourers support themselves off-season by selling sex. Others sell sex to meet a specific obligation, such as school fees. Younger women, even those of school age, may trade sex for the status of an older lover who can give otherwise inaccessible goods... Finally, employed women may be forced to exchange sex for job security.

Then it opened up to sexually active mothers who had lost their husbands through either death or divorce and those who never married but had children. Recently GWAPA has started admitting all sexually active single women into the programme even though they do not have children.

Five senior workers who are the Director, the Outreach Programme Officer, the Finance and Administration Officer, the Senior Field Officer, and the Assistant Administrator currently man GWAPA head office. There are also junior workers like the Farm Manager, his assistant, Field Officers, Office Assistants and General Hands, most of whom work at the GWAPA farm west of the city just after Ascot Suburb. Most of these employees and managers are female save for the Outreach Programme Officer and the Farm Manager who are the only male permanent workers in the organization. GWAPA also engages university and college students on attachment. Currently there are three attachees, two females and one male. Only the researcher (myself) works as a Volunteer Trainer and Project Analyst with the NGDO.

GWAPA works through elected Branch Field Officers and Peer Educators among its members. Each branch has twenty Peer Educators who are responsible for recruiting and educating new members about GWAPA, and also coordinating GWAPA activities within
their residential areas. The Peer Educators are also trained as counselors and therefore provide counseling services to their peers and other clients. They refer clients who need further assistance to appropriate authorities. They also provide care and support for members and other people infected by HIV/AIDS. At the end of each month Branch Field Officers and Peer Educators submit monthly reports of their activities, challenges and achievements to head office.

4.3.1 The Gweru Branch

Gweru is the biggest and oldest branch with a total paid up membership of 800 single women as shown above. Prostitution was originally associated with big cities and commercial centres in colonial Zimbabwe. All the young outcasts and nonconformists ran away from rural areas to these urban centres, where because they did not have any modern skill to offer, they ended up becoming commercial sex workers. Because of this long history, single women and commercial sex workers are accepted and are welcome in urban centres than in rural areas and therefore they are more open with regards to their trade than those in rural areas. It was therefore relatively easy for GWAPA to identify and recruit its members in the City of Gweru. Most members are not ashamed of telling their trade.

Gweru is the third largest city after Harare and Bulawayo with an estimated population of 300 000 people, most of whom are unemployed women. Dr Starr Jameson founded the city as a small commercial centre in 1894 on the banks of the Gweru River and named it Gwelo, a corruption of Gweru. The commercial centre became a municipality in 1914 and achieved city status in 1971. In 1982 the city was renamed Gweru.

The City of Gweru is at the heart of Zimbabwe about 275km from Harare and 164km from Bulawayo. Both the road network and railway lines branch from the city to other cities within and outside the country, that is Harare-Mutare-Beira, Harare-Mount Darwin-Blantyre, Chinhoi-Kariba-Lusaka, Bulawayo-Francis Town-Gaborone, Mvuma-Masvingo-Beit Bridge-Johannesburg, Mvuma-Chivhu-Mutare-Beira, Shurugwi-
Mhandamabwe-Beit Bridge-Johannesburg, Shurugwi-Mhandamabwe-Chiredzi-Maputo, and many other local road networks. The city is also located at the heart of commercial farms and mining towns in the Midlands. It also has a fair share of the two main tribes in Zimbabwe-Shona and Ndebele, and therefore, unlike either Harare or Bulawayo, both languages are well spoken in the city. Gweru is thus a hub of commercial and social activities.

Major workshops and meetings for the Gweru Branch are held at the GWAPA farm in the Farm Hall. Branch members meet every Wednesday afternoon in the Farm Hall. The Branch Field Officer and Peer Educators coordinate these meetings with the assistance of the Senior Field Officer or any other senior person from head office in the city. Since the Gweru Branch is close to head office, it enjoys the privilege of immediate assistance and communication with head office.

Like the other three branches its 800 membership is composed of widows, divorcees, current and former commercial sex workers, the not-yet-married, and the school-drop-outs in the 20-55 years age range.

4.3.2 The Chachacha Branch

Among the four branches only Chachacha is in a rural set up, about 45km south of the City of Gweru along the Gweru-Mhandamabwe road. Its 439 membership share the same characteristics as the Gweru members, except that most are a bit shy and reserved compared to those in urban areas.

In the early days it was difficult to have GWAPA accepted by the rural community, as it was associated with prostitution. Prostitutes are seen as people of low morals, and no one wants to openly associate with them in the rural areas-including those who hire their services at the growth point in the evenings. Thus the major challenge for GWAPA was to make this rural community accept GWAPA and the single women it enrolled for its projects.
The Chachacha Branch caters for the whole Shurugwi rural communal areas, an area of approximately forty square kilometers. The community is largely Shona. Members meet at Chachacha Growth Point for workshops, meetings and other announcements. The branch does not have an office, and therefore for their general monthly and other routine meetings they meet in the open under a tree. Only formal training workshops organized by head office are booked and conducted in the Chachacha Hotel at the growth point. A Branch Field Officer stationed at the growth point coordinates the branch. She works through peer educators scattered among the membership throughout the scattered communities. Both the Branch Field Officer and Peer Educators are chosen from the membership.

4.3.3 Zvishavane and Shurugwi

Zvishavane and Shurugwi are mining communities situated 121km and 25km south of the City of Gweru respectively.

Zvishavane is an asbestos mining town 97km southwest of the City of Masvingo along the Masvingo-Bulawayo highway. The mining town was established as Shabanie Mine in 1916 and gained municipal status in 1968. It became Zvishavane two years after independence in 1980. The mine has an estimated population of 35 000 people, most of whom are female commercial sex workers.

Shurugwi Mine has an estimated population of 20 000 people, and like Zvishavane most of these people are female commercial sex workers. The mining community was established in 1899. The area is rich in chrome and gold.

Both are largely Shona and urban. Their combined membership adds up to 447 single women. Members meet in the mine community halls for their meetings and workshops. Branch Field Officers and Peer Educators also coordinate the branches.
4.4 GWAPA RAISON D’ETRE AND ACTIVITIES

4.4.1 Raison D’etre

The major characteristic of GWAPA members in all the four branches is absolute poverty. GWAPA was formed to fight this poverty, HIV/AIDS and other related diseases that are both a result and causes of poverty as discussed in chapter two. According to its policy document, “GWAPA hopes that sex workers and other single women would be empowered to make informed decisions with regards to their sexual health, reduce and avoid dependency on sex work and those who wish to abandon sex work may have the opportunity to do so.”

GWAPA Vision:

An empowered STI/HIV/AIDS free economically independent generation of single women

GWAPA Mission Statement:

To socially and economically empower commercial sex workers and single marginalized women by creating gender awareness and promoting behaviour change in the fight against poverty/STI/HIV/AIDS.

GWAPA Objectives:

- To empower socially and economically commercial disadvantaged single women and equip them with necessary skills to ensure a source of income so as to reduce dependence on commercial sex work.
- To raise awareness and improve access to reproductive health and strengthen current HIV/AIDS interventions among socially and economically disadvantaged single women and advocate for human rights.
- To empower socially and economically disadvantaged women to engage in safer sex practices and to control the spread of STIs/HIV/AIDS.

(GWAPA Policy Document)
Thus the programme aims at empowering these vulnerable women so that they do not find themselves in a desperate situation, which may push them into unsafe sex, and subsequently death and widespread orphanage.

The GWAPA Poverty Alleviation Programme is based on the “people helping themselves philosophy”. As put forward by Wetmore and Theron (1998: 33) through awareness campaigns, the grassroots takes both the initiative and responsibility of the programme. GWAPA just comes in as an enabler or facilitator and consultant. Todaro’s (1992: 101) three core values of development discussed in chapter two above are the pillars of the programme. The core values are:

- Life Sustenance.
- Self Esteem.
- Freedom from Servitude.

Emphasis is put on fighting HIV/AIDS and other infectious diseases, because such diseases, especially HIV/AIDS, have become a major threat to economic growth and poverty alleviation in Zimbabwe. Raftopoulos, et al (1998: 4) observe that poverty and disease are closely related. Though HIV/AIDS is exacerbated by poverty, it also leads to extreme poverty. Whiteside (2002: 320) observes, “AIDS causes premature death and means that international, national and personal development goals and aspirations are not achievable.”

GWAPA’s approach to empowerment incorporates Swanepoel, et al’s (2000: 134) three components:

- Acquisition by the disadvantaged of the knowledge and skills required to produce the goods and services which satisfy their needs.
- Making productive resources available to the underprivileged.
- The establishment of effective and efficient administrative and institutional structures.
Thus, as put forward by FitzGerald, et al (1997: 278) GWAPA members become empowered when they develop the ability to do things which were not previously within their competence, and when doors of opportunity, which were previously closed swing open to allow access to information, influence and opportunity.

### 4.4.2 Activities

GWAPA activities fall within Fowler’s (1997: 13) two broad categories. The categories are the macro-tasks and the micro-tasks.

Under macro-tasks GWAPA is involved in policy advocacy, lobbying, public education, public mobilization, and monitoring compliance. Fowler (1997: 13) sees macro level tasks as focused on influencing power-holders and structures to consolidate social change. He believes policy advocacy requires good knowledge of the area, sound analysis and ability to argue with technocrats and specialists who have their own interpretation of affairs. Advocacy focuses on influencing the general public and a small number of policy makers. Lobbying takes advocacy messages into the political realm. Public education and mobilization, more broadly, through school curricula, TV programmes and newspaper articles is intended to raise the population’s awareness of gender/development as a problem and challenge. The mission is to build knowledge, understanding and a motivation within the public at large to actively engage with issues of poverty, marginalization, risk and sustainable development. Monitoring compliance calls for access to information about the implementation and effects of the policies and agreements governments have undertaken.

Under micro-tasks GWAPA is involved in material services, social services, financial services, capacity building, process facilitation and fostering linkages. The impact and effectiveness of GWAPA in all these tasks/activities will be discussed in chapter 6.
The GWAP policy and guidelines document classify the activities into three main categories, which are:

- Income Generating Projects.
- Reproductive Healthy.
- Advocacy.

### 4.4.2.1 Income Generating Projects

GWAPA's Income Generating Projects involve the life survival skills training, micro finance, and self-sustaining initiatives. Under life survival skills GWAPA facilitates acquisition of a range of technical and project management skills by its members. The micro finance aspect involves members accessing revolving soft loans from GWAPA. Self-sustaining initiatives are mainly focused on agricultural activities in the GWAPA Farm where the NGDO grows vegetables, cereal crops and rear chicken for sale to the public.

### 4.4.2.2 Reproductive Health

Reproductive Health programmes and activities involve peer education, peer-counseling services, care and support for people infected by HIV/AIDS, sexually transmitted infection management, and gender awareness programmes. The peer education thrust focuses on members educating each other on basic facts about sexually transmitted diseases, mobilizing for the formation of anti-AIDS clubs and branches. Male community members can also participate in these activities though they cannot become members. Peer educators are trained as counselors and therefore provide counseling services to their peers and other clients. They refer clients who need further assistance to appropriate authority, especially organizations that work closely with GWAPA like Msasa Project for the fight against domestic violence. Members provide home-based care and support for people infected by HIV/AIDS, and HIV/AIDS orphans.
4.4.2.3 Advocacy

GWAPA advocates for the formulation of policies and programmes that are gender sensitive and promote women empowerment, especially in the fight against HIV/AIDS.

4.5 ORGANIZATIONS WORKING WITH GWAPA

GWAPA works with both international and national organizations.

At international level the NGDO has worked with UNICEF, Oxfam Australia and Heifer International Zimbabwe. UNICEF is one of the founding sponsors of the GWAPA programme in the City of Gweru. Oxfam and Heifer International Zimbabwe are the current international GWAPA projects financial sponsors. The NGDO has also submitted its projects proposals to other international organizations fighting against poverty and gender disparities. Organizations approached are Oxfam GB, Global Fund for Women, African Women Development Fund, UNIFEM, Mamacash, among others.

Because of the current political environment in Zimbabwe most international organizations are reluctant to operate in the country. Some may be willing to work in Zimbabwe but cannot because of the legal framework within their countries of origin. Thus for the past eight years it has been difficult for GWAPA to find international partners in the fight against poverty amongst single women in the Midlands region in Zimbabwe. Currently approached organizations have shown enthusiasm to participate, but only if the political environment improves.

Ms Govason, the initiator and founding member of the NGDO has married a British citizen and relocated to Great Britain. She, however, still works with GWAPA, sending donations and words of advice to the organization.
Locally GWAPA works with almost all organizations working for the advancement of the women course and poverty alleviation among the disadvantaged groups in Zimbabwe. Some of such organizations are the Zimbabwe Women Resource Centre Network (ZWRCN), Msasa Project, the Girl Child Network, the Zimbabwe Republic Police, the Zimbabwe National Family Planning Council, Ministry of Health and Child Welfare, the Department of Gender and Women Affairs among many others. The Zimbabwe National Family Planning Council provides GWAPA with health expertise, reproductive health equipment, condoms, family planning pills and other related resources.

4.6 SUMMARY

GWAPA started as a campaign against HIV/AIDS in 1992. Its first targets were commercial sex workers in the City of Gweru. The early members formed anti-AIDS clubs which later merged resulting in the formation of GWAPA whose mission has been combating poverty and the HIV/AIDS pandemic through empowering single women by conscientizing them of their rights, capabilities and potential. The single women are trained in small business management, given access to resources and skills to start their own small businesses, empowered to face the HIV/AIDS pandemic, among other supportive measures. The NGO has now opened branches in Chachacha, Shurugwi and Zvishavane on top of the Gweru branch. It works with both international and national organizations. Its approach to poverty alleviation is based on capacity building and empowerment of its single sexually active women members. The main hurdle it faces today is the political and economic environment that tends to worsen the position of the general population in general and its members in particular.

Next chapter discusses the way the empirical study was conducted. The chapter looks at how data was gathered for the purpose of analysis and interpretation.
CHAPTER 5

EMPIRICAL STUDY ON THE GWAPA EMPOWERMENT AND POVERTY ALLEVIATION PROGRAMME

5.1 INTRODUCTION

This chapter discusses the way the empirical study was conducted. The chapter looks at how data was gathered for the purpose of analysis and interpretation. A variety of instruments and techniques were used to collect data for this study. Specifically the chapter discusses the following:

- Research design.
- Research Methodology.
- Subjects (population and sample).
- Research instruments.
- Data collection procedures.
- Data presentation and analysis procedures.

5.2 RESEARCH DESIGN

Research design is the plan to be followed to answer the questions raised by the research problems. It is a formal, written set of specifications and procedures for conducting and controlling a research project.

5.2.1 Research Methodology

Research methodology is about the approaches and techniques used in administering a research project. A research project is designed and conducted to gather data that would be turned into information that helps in solving a problem. In this case the problem is poverty alleviation/development through capacity building and empowerment programmes. Jackson (1992), Whitmore (1994) and Cornwall and Jewkes (1995) argue
that community based research should be carried out with the people being studied rather than on them. Jackson (1992) further argues that such participatory approaches benefit the community studied rather than just the researchers and policy makers. The value of research lies in the changes it brings to communities rather than simply in the knowledge gained (Cornwall and Jewkes, 1995). The researcher thus wanted to use a full scale participatory approach, but because of time and financial constraints, he came up with what may be called a combination of some elements of participatory research and full scale descriptive survey research.

Survey research is the systematic gathering of information from respondents for the purpose of understanding some aspects of the behaviour of the population of interest (Tull and Hawkins, 1993: 32). Leedy (1980: 142) defines descriptive survey research as the method of research that looks with intense accuracy at the phenomena of the moment and then describes precisely what the researcher sees. It focuses on defined population with respect to identified variables and thus provides answers to questions as to the who, what, when, where and how of a topic. The approach provides data on attitudes, feelings, beliefs, past and intended behaviour, knowledge ownership, personal characteristics, and other descriptive items. Descriptive survey, thus attempts to get a complete and accurate description of a situation.

Under descriptive survey research primary data is mostly gathered through some form of questionnaire, and thus the approach is concerned with the administration of questionnaires. The questionnaire may be in form of a mailed/hand posted questionnaire or an interview schedule for either personal or telephone interview.

The descriptive survey approach was chosen because it allowed the researcher to reach as many respondents as possible. The approach is both flexible and adaptable to suit the demands of the situation. It gave the researcher room for both exploration and analysis of data using historical, qualitative and quantitative evidence. The approach proved to be the most appropriate and cost effective since the researcher wanted to reach as many respondents, within the given short time for project submission, as possible. It was also
the most suitable for a scattered sample population—especially considering that the researcher’s sample population included respondents from four different branches, which were up to 121km far apart.

Instead of training and involving GWAPA members/respondents (say Field Officers and Peer Educators) in the implementation of the study the researcher just used the Outreach Programme Officer and the Senior Field Officer. This benefited the two coopted participants in that they developed new insights into the problems and challenges facing GWAPA. They also sharpened their research skills, as they were involved right from the designing of research instruments and the administration of the research process. This simple element, though limited on its coverage, gives the study some characteristics of participatory research, and thus benefited both the subjects and policymakers.

Permission was obtained from GWAPA management for conduct of this research among its members and employees from 1 May to 16 May 2008.

5.2.2 Subjects

Subjects are the research participants; both the population and the selected sample of the population. Population can be defined as the universe of people, places, or things to be investigated. A sample is a subset of the population that is intended to represent the whole population.

A target population of 1857 people was used in this study. This population was composed of 5 management employees, 10 operatives, and 1832 members. From this population a sample of 375 respondents (approximately 20%) was randomly selected for the study. The researcher believed that a sample of 20% respondents was large enough to generalize the results of the study on condition that there would be a high response rate. Twenty percent was also ideal for the fact that it was a manageable sample.

The subjects (population and sample) were distributed as in Table 5.1 below.
Table 5.1 Research Subjects by Branch
Source: Primary Data

<table>
<thead>
<tr>
<th>Branch</th>
<th>Population</th>
<th>Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Head Office</td>
<td>11</td>
<td>0.6%</td>
</tr>
<tr>
<td>Employees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gweru</td>
<td>800</td>
<td>43.1%</td>
</tr>
<tr>
<td>Chachacha</td>
<td>400</td>
<td>21.54%</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>279</td>
<td>15.02%</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>268</td>
<td>14.43%</td>
</tr>
<tr>
<td>Total</td>
<td>1857</td>
<td>100%</td>
</tr>
</tbody>
</table>

Of the ten operatives four were the Field Officers manning the branch offices who were chosen from/among the members and hence were not part of the eleven head office employees in Table 5.1.

5.2.2.1 Socio-Demographic Characteristics of Participants

All participants were single women in the 20-49 years age group. This was largely a sexually active group with high fertility rate, especially the 20-39 years age range where the majority of participants were clustered. As single mothers the implication was that they bore all the socio-economic responsibilities for nurturing and bringing up their offsprings.

The majority of participants (72.8%) were in the 30-39 years age group. Next was the 20-29 years age group at 18%. And then the 40-49 years age group at 9.2%. Although the Chachacha members register showed a significant number of members in the early fifties, none of them attended the extraordinary meeting for the study. The distribution of
questionnaire respondent rate tells a lot about life expectancy in Zimbabwe. People are dying young because of poverty and the HIV/AIDS pandemic.

Table 5.2 shows the age distribution of participants by branch.

Table 5.2 Age Distribution of Questionnaire Participants by Branch
Source: Questionnaire/Primary Data

<table>
<thead>
<tr>
<th>Branch</th>
<th>Age Range</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>20-29 yrs</td>
<td>30-39yrs</td>
</tr>
<tr>
<td></td>
<td>Actual</td>
<td>%</td>
</tr>
<tr>
<td>Gweru</td>
<td>27</td>
<td>7.6</td>
</tr>
<tr>
<td>Chachacha</td>
<td>13</td>
<td>3.6</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>15</td>
<td>4.2</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>09</td>
<td>2.5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>64</strong></td>
<td><strong>18</strong></td>
</tr>
</tbody>
</table>

Of the 357 respondents, 232 were widows, 85 were divorcees, and only 40 never married. The Shona and the Ndebele cultures are highly marriage institution based cultures. Society expects each and every young person to marry and beget children in wedlock. This explains the high rate of the formerly married single women compared to the ‘never married’ single women, especially in the traditional communal areas of Chachacha where all the participants were either widows or divorcees.

Figure 5.1 comparatively shows the marriage status of respondents by branch.
The majority of participants (51.3%) had three to four children. Fifty five of the sixty six who reported no children, their one/two children had died soon after the death of their fathers. Only eleven (3.1%) in the 20-29 years age group, most (8) of whom living in the city of Gweru, had never borne children. The remainder three were from Zvishavane. Respondents’ children status was as in Table 5.3.

### Table 5.3: Participants Children Status by Branch
**Source: Questionnaire/Primary Data**

<table>
<thead>
<tr>
<th>Branch</th>
<th>Number of children</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Gweru</td>
<td>41</td>
<td>27</td>
</tr>
<tr>
<td>Chachacha</td>
<td>06</td>
<td>07</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>10</td>
<td>05</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>09</td>
<td>14</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>66</strong></td>
<td><strong>53</strong></td>
</tr>
</tbody>
</table>

73
Table 5.3 shows that there was high child dependent ratio among GWAPA members. This translated to a high burden of school fees and other expenses that came with the upbringing of children. In cases where some of the children were ill, the burden was even worse as the single mother had to meet medical expenses for the upkeep of the sick children.

The 162 respondents who returned the distributed questionnaires in Gweru were composed of 140 Shona and 22 Ndebele. The periphery respondents were all Shona. Figure 5.2 shows the proportion of the two tribes that participated in the study.

Figure 5.2 Proportions of the Shona and Ndebele Respondents
Source: Primary Data

All participants were literate, thanks to compulsory free primary education in Zimbabwe in the 1980s. However, almost half participants (48.7%) had only gone to school up to Grade 7 or below. Only one woman in the Chachacha communal areas had no formal education at all. Most of those who had gone up to secondary school level did not reach Form 4. The few who reached Form 4 had failed their ‘O’ Level final examinations.
This scenario was partly a result of traditional practices of discrimination whenever parents were forced to choose who should go to school between the girl child and the boy child in the face of meager family resources. In most cases parents used to choose the boy child without any consideration other than sex. Table 5.4 shows respondents’ education levels by branch.

Table 5.4 Participants Education Levels by Branch
Source: Questionnaire/Primary Data

<table>
<thead>
<tr>
<th>Branch</th>
<th>Age Range</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Up to Gr. 7</td>
<td>ZJC</td>
</tr>
<tr>
<td></td>
<td>Actual %</td>
<td>Actual</td>
</tr>
<tr>
<td>Gweru</td>
<td>81  22.6</td>
<td>41  11.5</td>
</tr>
<tr>
<td>Chachacha</td>
<td>40  11.2</td>
<td>27  7.5</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>30  8.4</td>
<td>15  4.2</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>23  6.5</td>
<td>18  5.1</td>
</tr>
<tr>
<td>Total</td>
<td>174 48.7</td>
<td>101 40.3</td>
</tr>
</tbody>
</table>

Two hundred and ninety eight participants (83%) had once worked as house girls, hairdressers, shop and bottle store keepers. Reasons for leaving the job were mainly two, either poor wages or marriage.

Two hundred and twenty seven (64%) had once lived on commercial sex work, or were still supplementing their income with prostitution.

Seventy five percent of those who were, or who had once lived on commercial sex work said they found themselves in prostitution for survival reasons. In the discussions that followed the completion of the questionnaire in Zvishavane one of the participants said,
"We are not in the business because we like it but because we were forced into it by circumstances. We never wanted to be prostitutes. You must get this right.” The woman had lost her husband (who was a soldier) in the late 1990s DRC adventure when Zimbabwean soldiers were sent to the DRC to defend Kabila’s government from rebels.

The remaining 25% said they did not have a stable partner and therefore to meet their sexual needs they had to sleep with any available man. None of the participants thought they found themselves in prostitution for pleasure, variety or because they could not control their sexual desires.

Figure 5.3 shows the proportion of reasons as to why these GWAPA members found themselves in commercial sex work.

**Figure 5.3 Reasons for Engaging in Prostitution**
Source: Primary Data
Most of the participants had survived on prostitution for at most 5 years before joining GWAPA. Years of membership ranged from less than a year to 17 years. The oldest members (in terms of membership) were in Gweru, the oldest branch.

Respondents employed one or more of the following strategies for their livelihood:

- Commercial sex work.
- Trading/Cross border trading.
- Agricultural activities.

About 227 (64%) of the respondents said they were supplementing / once supplemented their income with commercial sex work. Most of these respondents, 197 of the 227 respondents, were from urban centres. There is, however, high probability that more than 64% had once supplemented their income with commercial sex work. As discussed in chapter four, commercial sex work is taboo and unacceptable among Zimbabwean cultures, especially in the rural areas. This explains why only 20 of the 80 respondents in the rural communities of Chachacha agreed that they once supplemented their income with commercial sex work.

About 93 respondents said they lived on either cross border trading or open market trading/vending. The remainder 37 respondents lived on agricultural (farming, livestock, and poultry) activities. Farming and livestock rearing were largely in the Chachacha communal areas. Poultry was evenly distributed.

Figure 5.4 shows the livelihood strategies by branch.
5.2.3 Sampling Procedures

Originally an automatic stratified random sampling technique for all participants was anticipated. A stratified random sampling technique requires that a proportional same percentage of all categories of respondents has to be used. This would have translated to 20% of each branch as shown in Table 5.5. On average this would have meant approximately 19% of the total population. Practically this could have taken more time.
than required for submission of the dissertation as it would have meant adopting the same sampling technique for all branches.

Table 5.5 Anticipated Stratified Proportions of Participants
Source: GWAPA Register

<table>
<thead>
<tr>
<th>Branch</th>
<th>Population Frequency</th>
<th>Population Percentage</th>
<th>Anticipated Sample Frequency</th>
<th>Anticipated Sample Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Branch</td>
<td>Total</td>
</tr>
<tr>
<td>Head Office</td>
<td>11</td>
<td>0.6%</td>
<td>2</td>
<td>20%</td>
</tr>
<tr>
<td>Employees</td>
<td>11</td>
<td>0.6%</td>
<td>2</td>
<td>0.12%</td>
</tr>
<tr>
<td>Gweru</td>
<td>800</td>
<td>43.1%</td>
<td>160</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>800</td>
<td>43.1%</td>
<td>160</td>
<td>8.6%</td>
</tr>
<tr>
<td>Chachacha</td>
<td>400</td>
<td>21.54%</td>
<td>80</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>400</td>
<td>21.54%</td>
<td>80</td>
<td>4.31%</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>279</td>
<td>15.02%</td>
<td>56</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>279</td>
<td>15.02%</td>
<td>56</td>
<td>3%</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>268</td>
<td>14.43%</td>
<td>54</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>268</td>
<td>14.43%</td>
<td>54</td>
<td>2.9%</td>
</tr>
<tr>
<td>Total/Average</td>
<td>1857</td>
<td>100%</td>
<td>350</td>
<td>20%</td>
</tr>
<tr>
<td></td>
<td>1857</td>
<td>100%</td>
<td>350</td>
<td>18.93%</td>
</tr>
</tbody>
</table>

Because of the above technical problems slightly different sampling procedures for employees, Gweru Branch members and the periphery branches (Shurugwi, Zvishavane and Chachacha) members were used.

For the Gweru Branch a pure simple probability sampling technique was used. As already shown above, the researcher had planned to use 20% of the possible respondents in each branch. To determine the random sample participants in Gweru the researcher divided 180 into 800 to get 4.4. He then took the branch register, which was written in alphabetical order and selected the person attached to every fourth number, viz 4, 8, 12, 16, and so forth.

For the periphery branches the above approach could have taken more time than required for the study to be completed. Unlike the Gweru Branch that had weekly meetings, and members who frequented the national office, the periphery branches met only once a
month and when there was a special occasion. An extra-ordinary meeting with members in the branches was thus organized during the first two weeks of May when data for the study were being collected. All those who attended the meetings were thus sampled for the study. This was a probability sampling technique in that all members had an equal chance of being selected for the study as long as they attended the extra-ordinary meeting. Attendance for the three periphery branches meetings was as shown in the sample column of Table 5.1. Coincidentally attendance of the extraordinary meetings was approximately 20% for all the three branches. Therefore stratified sample remained intact as per original plan.

For the employees only three management employees were selected for the study. A non-probability sampling technique based on judgement was employed. Judgemental sampling is employed when it is expected that the handpicked subjects can serve the research purpose. This only applies to situations where the specific subjects are already known. Thus the Director, the Outreach Programme Officer and the Senior Field Officer were handpicked for the study, as they are the ones strategically positioned to deal with policy (the Director) and members operational issues (Outreach Programmes Officer and Senior Field Officer) in the organization.

As shall be shown below, the Outreach Programme Officer and the Senior Research Officer became fully/actively involved in the study process. They became more of research colleagues than research subjects.

5.2.4 Research Instruments

In this study the researcher used questionnaires, unstructured interviews and discussions, documentary evidence, complimented by the researcher’s experience with the NGDO. This hybrid combination of research instruments ensured the reliability and validity of the collected data.
It is however important to note that in spite of all the efforts to reduce bias “the researcher cannot avoid having his data contaminated by bias of one sort or another” (Leedy, 1980: 26)

5.2.4.1 Questionnaire

A questionnaire, with both closed and open-ended questions to obtain both qualitative opinions of members and quantitative data was designed to measure the effectiveness of the GWAPA development projects in eradicating poverty among its membership. Whilst the use of closed questions made analysis of responses easier, the use of open-ended questions ensured flexibility, as respondents were able to express their own opinions. Open-ended questions were designed to give room for detail and elaboration of what respondents thought were the true facts of their situation. The final version of the questionnaire was prepared after pre-testing it in a pilot study with ten members from the Gweru Branch. These ten members were thus automatically excluded from the main study to avoid first exposure bias.

Given the fact that respondents were not at one place, the questionnaire became the most effective means of collecting primary data. Primary data are the direct description of an occurrence by an individual who actually observed, witnessed, or took part in an event. This ensured immediate capture of the views of the affected people and most recent account of an occurrence. The fact that respondents were scattered throughout the four branches made the questionnaire the most time and cost effective method of reaching respondents. Also the instrument helped remove interviewer bias/influence, and thus ensured a high percentage of actual respondent perception of the situation. The researcher also had ample time to revisit the questionnaires when describing and interpreting the data since the questionnaire was available. Through the questionnaire the researcher took time of joining the variables and ideas from literature review and unstructured interviews with management representatives.

Since the majority of members had limited command of English the questionnaire was in Shona and Ndebele for Gweru where the population is composed of the two tribes and
Shona only for the other three centres which are mainly Shona. The use of mother language ensured effective communication since most members could not express themselves in any other language other than their mother tongue.

However, it is worth noting that there was no assurance that the respondents understood all the questions, especially considering that for most of them it was their first time to complete a questionnaire of that magnitude. Some participants, about 10% of respondents in Gweru, failed to return the questionnaires. For the periphery branches all distributed questionnaires were returned because they were completed at a central place the same day whilst the researcher waited for completion and collection. The presence of the researcher and the time frame for completion of the questionnaire may also have affected the quality of the responses. Some of these problems were, however, mitigated by use of a pilot study that led to adjustment of some of the questions that seemed ambiguous in the questionnaire as determined by the pilot study. The researcher’s experience with members as a volunteer trainer and project analyst with the NGDO also helped in interpretation of their views.

The questionnaire was divided into four sections which, though not explicitly shown on the questionnaire as it was just categorized into section A-D, were Background Information, Level of Understanding of Concepts, Poverty-Gender-Family Structure, and the Effectiveness of the GWAPA Programme.

Some of the questions under Section A: Background Information, have already been addressed above. The questions were as follows:

- Where do you live? ____________________.
- How old are you? ____________________.
- What is your highest level of education? ________________.
- Do you have a certificate for this level? ________________.
- You don’t have a husband because______________________.
- Currently you survive on _________________________.

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• You are/were a commercial sex worker because ____________.
• Your mother language is ________________________________.
• How many children do you have? ________________________.
• Do you have any dead children? How many? ________________.
• For how long have/had you been a commercial sex worker? ________________.
• When did you become a GWAPA member? ________________________.
• Have you been once employed? ________________________________.
• Why did you leave your employment? ____________________________.

Questions in Section B: Level of Understanding of Concepts, were as follows:

• Are there any differences between men and women? Explain ________________.
• What is poverty? ____________________________________________________________________
• Would you classify yourself as poor? Explain ____________________________________________________________________
• If you think you are/were once poor, what makes/made you poor? ____________.
• What is Development? ____________________________________________________________________
• Would you classify your community as developed? Explain ________________.
• What do you understand by Small Sector Enterprises? ________________.
• List all pieces of legislation passed by government on gender equality and improving women position in society you know ________________.
• Do you think government is doing enough to ensure that men and women have equal opportunities? Explain your position ________________.

Questions in Section C: Poverty, Gender and Family Structure, were as follows:

• Show by numbers 1, 2, 3 and 4 a family you think is worse off than the other. Start with the worst and put 1 in the box provided. Give the next a 2, then 3, and finally 4:

1 A traditional family of father and mother with father heading the family.
Questions in Section D: The Effectiveness of the GWAPA Programme, were as follows:

- Tick all the benefits you get from GWAPA from the list blow:
  1. Skills on starting and managing small businesses.
  2. Soft loans for starting small businesses.
  4. Knowledge on dealing with HIV/AIDS/STIS.
  5. Knowledge on family planning.
  7. Skills on managing love and sex relationships.
  8. Peer education.
  9. Knowledge on laws protecting women against abuse.
  10. Working with people.

- Any other benefits? Write them in the following lines ____________________.
- Do you make any contributions in the GWAPA decision making process on issues that affect you as members? Please explain ____________________.
- Has your life changed because of GWAPA? Explain ____________________.
- Do trainers/workshop facilitators come back to see you working on your projects? ________.
  - Do they show interest in your projects? ____________________.
  - Would you regard them as one of you? ____________________.
- Do you get feedback from both the authorities and facilitators on your performance as far as both training and the projects are concerned? ________.
- What language do they use for communication purposes? ____________________.
- Do you have any manuals for reference? ____________________.
- List all the duties you perform on daily basis ____________________________.
- Do you have a domestic worker? If yes tick whether the person is a:
  1. Housemaid
  2. Garden boy
  3. Herd boy

- What should be done to ease your daily workload? ________________________
- Did anyone die of an HIV/AIDS related disease in your homestead? If yes what is your relationship with this person? _____________________________.
- Who cared for the person when he/she was ill? _____________________________.
- What help did you get from GWAPA/fellow GWAPA members when
  1. The person was ill? _____________________________.
  2. The person died? _____________________________.

- Anything else you would like to say about GWAPA? ________________________.

All respondents attempted all questions though some were very brief even where they were required to be detailed. In most cases questions that required a yes or no answer and then a further explanation, the second part of further explanation was not attempted.

Questionnaire response rate was as in Table 5.6

Table 5.6 Questionnaire Response Rate by Branch
Source: Questionnaire/Primary Data

<table>
<thead>
<tr>
<th>Branch</th>
<th>Distributed</th>
<th>Returned</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Percentage</td>
</tr>
<tr>
<td>Gweru</td>
<td>180</td>
<td>48%</td>
</tr>
<tr>
<td>Chachacha</td>
<td>80</td>
<td>21.3%</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>60</td>
<td>16%</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>55</td>
<td>14.67%</td>
</tr>
<tr>
<td>Total</td>
<td>375</td>
<td>100%</td>
</tr>
</tbody>
</table>
An overall 95% response rate was encouraging and thus findings may be generalized with great confidence. It is however worth noting that response rate in the periphery centres may have been influenced by the administration of the data collection tools as explained above. The fact that questionnaires were completed at a central venue in the presence of the researcher and the Outreach Programme Officer may have influenced the quality of responses. Nevertheless with the absence of other relevant information, the findings from this study have great indicative value.

5.2.4.2 Unstructured Interviews/Discussions

Interviews can simply be defined as face-to-face talks with respondents. In this study the interview was an unstructured discussion with the periphery branches members, the Director, the Outreach Programme Officer and the Senior Field Officer to measure their impression of the GWAPA project.

The extra-ordinary meetings with the periphery branches gave room for a question and answer/discussion session in which more information on members’ perception of their situation and relationship with GWAPA was revealed. This was not in the original plan, but it proved to be highly beneficial during the analysis of data from questionnaires. The discussion questions were random and largely based on voluntary questions, comments or views from respondents. After collection of all questionnaires the Outreach Programme Officer asked participants if they had anything to say about their experiences. In all the three branches members were very enthusiastic and eager to volunteer information. In fact they enjoyed the discussion session more than the restrictive writing session. This may be largely because of members’ limited writing capabilities.

Whilst the Outreach Programme Officer chaired the discussions and members aired their views the researcher asked probing questions and jotted down important points for collation and analysis later.
Most questions discussed were directly linked to the research problem and sub-problems. As for the discussions with management participants, some questions were derived from members views expressed in the questionnaire. Interviewees were given the opportunity to elaborate their views on the way forward for GWAPA. These interviews helped the researcher determine the consistency of the data provided by sample members. The interviews with management were thus used to complement the main research tool, the questionnaire, by getting what those in authority at the NGDO head office felt about the whole programme.

The prepared questions for the unstructured interview with management participants were as follows:

- Why was GWAPA formed?
- Is this still its main purpose?
- How effective is GWAPA in meeting this purpose?
- Why?
- Why focusing on women?
- Any challenges for GWAPA?
- Please explain
- Are there any organizations working closely with GWAPA?
- Can I have their names and their roles in their relationship with GWAPA?
- Any areas of improvement? Explain.
- Where do you see GWAPA five years from now?

Because the Outreach Programme Officer became actively involved in the research process he was scratched from the formal interview list. His ideas were captured during informal discussions and from unconscious comments during the research process.
5.2.4.3 Documentary Evidence

These were recorded documents within the NGDO. Some of such documents were policy documents, minutes, plans of action, and workshop reports. The researcher was given access to these documents before distributing the questionnaire and administering the interviews with management personnel at head office. Thus some of the questions in the questionnaire and the unstructured interviews were derived from these organizational documents. Data from these documents were also very useful in determining whether a respondent's perception of the situation was consistent with what was on record, or what may be actually happening on the ground, especially with regard to what the sampled managerial employees said.

5.2.4.4 Experience/Participation

The researcher has been working with the NGDO as both a Small Business Management Training Facilitator and a Voluntary Project Analyst for the past seven years. This experience made the women members see him as one of them and as such free with their information on the researched topic. The experience also helped in the interpretation and analysis of data obtained through the above instruments. Thus a lot of data was more or less first hand information for the researcher as it was re-emphasis of what he used to discuss with members from informal discussions especially during training sessions. This also added to the participatory element of the research methodology as discussed above.

5.3 DATA COLLECTION PROCEDURES

5.3.1 The Pilot Study

A Pilot Study to pretest the questionnaire was carried out before the Main study was implemented. The Pilot Study was done from 25 April to 28 April 2008. Ten questionnaires were given to ten members from the Gweru Branch.
The reasons for carrying out the Pilot Study were to determine whether the instructions and questions in the questionnaire were clear and could be understood by typical respondents, and to check whether the questions yielded useful information on the key issues raised in the research problem and research questions.

All the ten distributed questionnaires were recollected. The ten Pilot Study participants were then excluded from the Main Study. This ensured removal of bias from the first exposure or experience with the questionnaire.

After pretesting the original questionnaire, some questions were rephrased, and those on definitions of poverty, development and gender relations added. The questionnaire was also restructured into the above four sections to simplify the categorization of data collected.

5.3.2 The Main Study

Three hundred and seventy eight questionnaires were distributed among the sampled participants. The mother tongue questionnaire had an accompanying letter requesting the respondents to fill in the questionnaire. The letter read:

My name is Maxwell Musingafi. I am a finalist MA in Development and Management student with the North-West University in South Africa. I am carrying out research on the effectiveness of GWAPA projects in poverty alleviation among its members in Gweru, Chachacha, Zvishavane and Shurugwi. This research is in partial fulfillment for the award of the MA in Development and Management Degree. The information you give will be treated as confidential and meant only for academic purposes. I am therefore kindly asking you to answer the questions as truthfully as possible. Please do not write your name anywhere on this questionnaire. Place a tick in the appropriate box/boxes or fill in the space provided. Thank you.

For Gweru the process began on 1 May 2008 as explained under research instruments above. After doing the preliminary technicalities as explained above 180 questionnaires
were left with the Senior Field Officer on 2 May 2008 so that she distributed them among the sampled members as per the branch members register.

For the next two weeks participants were collecting and returning questionnaires from and to the Senior Field Officer at head office. Most of the questionnaires were given to respondents on Wednesday, 7 May 2008 when they came for their weekly meeting.

Meanwhile the Outreach Programme Officer arranged extraordinary meetings with members at Chachacha, Shurugwi, and Zvishavane.

For Chachacha the meeting was scheduled for Monday, 5 May 2008. About 80 members attended the meeting. The researcher thus personally distributed 80 questionnaires to these members and explained the need for their cooperation in completing them. All members completed the questionnaires at the meeting venue, before the Outreach Programme Officer made his other announcements. All the 80 questionnaires were thus collected at the venue after they were filled in the same day. The questionnaire completion was followed by a question and answers session as discussed above.

The same process was repeated at Shurugwi and at Zvishavane on the 6th and 7th of May 2008 respectively. For Shurugwi 55 members attended the meeting, and for Zvishavane 60 members attended the meeting. Like at Chachacha all present were sampled for the study.

For the periphery branches questionnaire response rate was 100% because of how the questionnaire completion was administered. For Gweru 162 (90%) of the 180 distributed questionnaires were returned. All this was favourable response rate, though it would have been more favourable had it been 100% throughout. Questionnaire collection for the Gweru Branch was completed on the 14th of May 2008 when members came for the weekly meeting. The 18(10%) who failed to return the questionnaires did not attend the meeting.
The interviews with the Director, and the Senior Field Officer were both done at head office on Friday, the 16th of May 2008 after studying the returned questionnaires. No formal interview was done with the Outreach Programme officer as explained above.

5.4 DATA PRESENTATION AND ANALYSIS PROCEDURES

After the collection of the relevant data the findings were tabulated according to themes. The themes were the variables and the various relationships. The findings were compared with the authors' views in the literature review chapters. To make the information more meaningful to the reader data was reduced to narrative descriptions, tables, bar graphs and pie charts, and actual frequencies and percentage responses. Narrative descriptions were used to explain given scenarios and relationships. Tables condensed numerical data and thus made it easier to understand. On top of condensing data, graphs and charts gave data a pictorial appeal and made them easier to compare.

5.5 CONCLUSION

Before leaving this chapter, it is important to note that the study was conducted during a difficult political and economic period in Zimbabwe. The findings from this study should thus be analyzed and interpreted with this background environment in mind. Nevertheless the researcher forged cooperation from both GWAPA management and members, and collected data amidst political and economic stress.

Chapter 5 looked at the research design, subjects, sampling procedures, research instruments, data collection procedures, and data presentation and analysis procedures. The research design is largely a descriptive survey investigation. The design matched well with the target population and sample who were scattered all over the four branches. Questionnaires, interviews, documentary evidence and participant observation were used in the collection of data for this study. The study was done in two stages, first a pilot study with ten members from the Gweru branch, and then full scale study in all the four
branches. Twenty percent (20%) of the population was sampled for the study. Questionnaires were distributed through the national office in Gweru for the Gweru branch, and through some extraordinary meetings in the three periphery branches. Unstructured discussions were done at a central place with the periphery branches members after completion of the questionnaire the same day. Interviews were done with the Director and the Senior Field Officer at head office. The plan was to include the Outreach Programme Officer among the interviewees, but since he became actively involved in the research process, he was scratched from the formal interviews. His views were, however, captured informally during the research process. Data were then collated and analyzed for presentation in narrative descriptions, tables, graphs, and actual frequencies and percentage responses.

Having outlined how this research was done and its presentation in this chapter, the next chapter summarizes the previous chapters before looking at the findings and conclusions derived from the study. The chapter ends with some recommendations for the improvement of the GWAPA programme and any other related programmes in the developing countries, especially those focusing on disadvantaged groups like women.
CHAPTER 6

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

In this chapter findings are discussed, conclusions made and recommendations suggested. The chapter starts by summarizing the previous chapters. Then data analysis is done through the use of narrative text, tables and figures. The data collected and their implications to the GWAPA programme are discussed. The Findings part starts by looking at the respondents’ perceptions and understanding of the concepts and practices that characterize GWAPA. Where possible a comparison of these perceptions with the documented data and management views is done. Then a general comparison of these findings with earlier findings in related studies abroad and in Zimbabwe is made. The chapter ends with recommendations as determined by the findings and conclusions of the study.

6.2 SUMMARY

This study sought to evaluate the effectiveness of the GWAPA Single Mothers Poverty Alleviation Programme. Chapter 1 is a summary of the overall study, its objectives and how the study was carried out. Orientation and problem statement were briefly outlined. Poverty, development and gender imbalances were found to be a set of thorny issues facing the world today, hence the need for studies that help in dealing with the three interrelated international problems. The study hypothesized that women in Gweru are among the most vulnerable to poverty and disease and the GWAPA project may be an effective source to their poverty alleviation. Main objectives of the study were outlined as to explore the relationship between gender and poverty, to investigate the effectiveness of GWAPA in meeting its objectives, to outline challenges faced by the GWAPA
Programme, and to offer recommendations for GWAPA as derived from the study findings. Research methods were outlined as involving both theoretical review and an empirical study based on survey research and participant observation. The chapter ends with an outline of the six chapters of this report.

Chapter 2 focuses on the concepts of poverty, development and the small sector enterprise. It has been established that poverty and development are multifaceted and topical phenomena. The main contending theories in the poverty/development debate are the modernization and the dependencia schools of thought. Modernization theorists think the solution to poverty in developing countries is integration with Western Capitalist economies. Dependencia theorists believe it is this integration that is exacerbating poverty in developing countries while sustaining development in the Western economies. Whatever one’s theoretical inclination, it is now believed that the people concerned have to be actively involved so that the war against poverty and attain development is won. One of the tools to deal with the situation has been argued to be the Small Sector Enterprise. Yet the institutional framework in Zimbabwe and other developing countries has been found to be hostile to the development of the Small Sector Enterprise.

Chapter 3 continues with the literature review on the gender dimension of poverty and development. Gender has been distinguished from sex in that where sex is biological and natural (God given), gender is artificial and man made. Gender is about the social and economic roles given to women and men in their daily lives. Women are usually assigned the most laborious, but less paying roles and therefore on average they are poorer than men throughout the international community. The situation is worse in developing countries like in Zimbabwe where ready-to-use resources are very scarce. Hence the need for women development programmes like GWAPA, which, however, should look into the women burden and disadvantaged position in total. Otherwise instead of easing the burden on women such programmes end up worsening the situation by overloading the already overloaded. Attempts at easing the situation have largely failed because they overlooked the unfair burden on women, and in most cases they were meaningless impositions that did not utilize women themselves as the greatest resources for easing
their lot. The programmes tended to alienate the women concerned and hence were doomed to failure.

Chapter 4 is an overview of the GWAPA Programme, which started as a campaign against HIV/AIDS in 1992. Its first targets were commercial sex workers in the City of Gweru. The early members formed anti-AIDS clubs which later merged resulting in the formation of GWAPA whose mission has been combating poverty and the HIV/AIDS pandemic through empowering single women by conscientizing them of their rights, capabilities and potential. The single women are trained in small business management, given access to resources and skills to start their own small businesses, empowered to face the HIV/AIDS pandemic, among other supportive measures. The NGO has now opened branches in Chachacha, Shurugwi and Zvishavane on top of the Gweru branch. It works with both international and national organizations. Its approach to poverty alleviation is based on capacity building and empowerment of its single sexually active women members. The main hurdle it faces today is the political and economic environment that tends to worsen the position of the general population in general, and its members in particular.

Chapter 5 is about the empirical study on the GWAPA Programme. The chapter looks at the research design, subjects, sampling procedures, research instruments, data collection procedures, and data presentation and analysis procedures. The research design is largely a descriptive survey investigation. The design matched well with the target population and sample who were scattered all over the four branches. Questionnaires, interviews, documentary evidence and participant observation were used in the collection of data for this study. The study was done in two stages, first a pilot study with ten members from the Gweru branch, and then full scale study in all the four branches. Twenty percent (20%) of the population was sampled for the study. Questionnaires were distributed through the national office in Gweru for the Gweru branch, and through some extraordinary meetings in the three periphery branches. Unstructured discussions were done at a central place with the periphery branches members after completion of the questionnaire the same day. Interviews were done with the Director and the Senior Field
Officer at head office. The plan was to include the Outreach Programme Officer among the interviewees, but since he became actively involved in the research process, he was scratched from the formal interviews. His views were, however, captured informally during the research process. Data was then collated and analyzed for presentation in narrative descriptions, tables, graphs, and actual frequencies and percentage responses.

6.3 FINDINGS

6.3.1 Awareness and Understanding of the GWAPA Concept

GWAPA’s raison d’etre is to empower disadvantaged single women so that they make informed decisions and live decent respectable lives. This mission has to be explained to all members so that they know exactly what is expected of them as members, and what to expect from GWAPA. Thus all conceptual questions and those that required respondents to give meanings of topical terms were intended to measure respondents’ level of understanding of concepts involved.

6.3.1.1 Poverty

Question 15 in the questionnaire required respondents to define poverty. All respondents defined poverty as a state of deprivation, kushaiwa in Shona, and ukuswela in Ndebele. Their definitions were well informed, implying that though they were poor themselves, they all had passed through some form of awareness campaign/conscientisation. In the unstructured interview the GWAPA Director said:

Poverty is where one lives at the mercy of others. Here in Gweru we have street kids, the disabled, the bus terminus blind, and commercial sex workers, among others. These are the real poor, though almost everyone is poor in Zimbabwe today. We do not have food, clothing, security—we are failing to meet our children educational requirements—.
The Senior Field Officer did not give a clear definition. She referred to situations and expressions given by participants in previous studies in other regions. She said:

I don’t have a clear and straightforward definition, but allow me to quote the voice of the poor in Brazil. “The authorities don’t seem to see poor people. Everything about the poor is despised. Poverty makes us invisible…” Remember the early 1990s Borrowdale dog saga. A white man paid women so that they had sex with dogs whilst he took them pictures for display. That is poverty. You are forced to become a beast...

Almost every respondent in the questionnaires captured all the above sentiments. Sample definitions from questionnaires were as follows:

- Restlessness, no peace of mind.
- Being abused and overworked.
- Starvation and hunger.
- Voicelessness, not listened to.
- Desperation.
- Dust bin.
- Insecurity and vulnerability.
- Lack of command over resources.
- Meaningless life, always this hollow feeling.
- Being manipulated and exploited all the time.
- Lack of decent survival skills.
- Invisibility, regarded as absent, yet you are there.

There is therefore agreement between respondents’ perception of poverty and earlier studies in other regions as discussed in chapter 2.

Question 16 further probed on members understanding of their position vis à vis poverty; all respondents classified themselves as poor because they could not afford their basic needs; groceries, children school fees, clothes, transport and other related basic commodities were said to be far beyond their reach.
Question 17 probed on reasons for poverty. Though the general discussion that followed the questionnaire completion in the periphery branches concluded that hyperinflation exacerbated members poverty situation, Questionnaires established that poverty was mainly a result of:

- Lack of education and skills.
- Lack of access to money and/or other resources.
- Their single women/parent status with no one willing to help them.
- Inflation.

The distribution of responses on reasons for poverty was as in Table 6.1.

**Table 6.1 Reasons for Poverty by Branch**

*Source: Primary Data*

<table>
<thead>
<tr>
<th>Branch</th>
<th>Lack of Education / Skills</th>
<th>Lack of Access to Resources</th>
<th>Not Married</th>
<th>Inflation</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No</td>
<td>%</td>
<td>No</td>
<td>%</td>
<td>No</td>
</tr>
<tr>
<td>Gweru</td>
<td>41</td>
<td>11.34</td>
<td>95</td>
<td>26.47</td>
<td>13</td>
</tr>
<tr>
<td>Chachacha</td>
<td>13</td>
<td>3.7</td>
<td>40</td>
<td>11.2</td>
<td>20</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>20</td>
<td>5.6</td>
<td>20</td>
<td>5.6</td>
<td>18</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>25</td>
<td>7</td>
<td>14</td>
<td>3.9</td>
<td>10</td>
</tr>
<tr>
<td>Total</td>
<td>101</td>
<td>27.64</td>
<td>169</td>
<td>47.17</td>
<td>61</td>
</tr>
</tbody>
</table>
Table 6.1 shows that 92% thought that they were poor because they did not have access to strategic resources. Some of the strategic resources mentioned were education, money, decision making, freedom of choice, men and power. Even the 17.18% who said they were not married and had no one to help them implied that they did not have access to resources. In Zimbabwean cultures, marriage leads to access to most of the above resources, especially for women. Thus, as was found in earlier studies both in Zimbabwe and other regions as discussed in literature review chapters, this study establishes that GWAPA single women are/were once poor because of deprivation and lack of access to strategic resources.

6.3.1.2 Development

Question 18 and 19 in the questionnaire addressed the issue of development. Development was generally defined as the continuous improvement of people's standard of living. As a result most thought their communities were underdeveloped for most of the people were not benefiting from the existing infrastructure in their communities. The following comment by the Senior Field Officer captures the general belief among GWAPA members:

Yes, the city looks good, though empty these days. The real issue is with the high density suburbs where the majority of us live. If you take a foreigner right into the Sunshine City (City of Harare) centre and then fly him/her back to wherever he/she comes from without taking him/her around the high density suburbs and the countryside, the person will say there is development in Zimbabwe. The same applies to smaller cities like Gweru. The only problem is that the cities are empty today... The point is that whatever infrastructure and resources in these centres, they do not trickle down to us, the majority... Budiriro kwatiri kugarika komunhu wose [Development for us is the well being of everyone].

It was therefore established that members felt there was no development as long as most of them were struggling to make ends meet. This concurs with the Dependencia school of thought as discussed in chapter 2 that development is the opposite of underdevelopment/poverty. The rural communal areas of Chachacha and the high density
suburbs of Gweru, Shurugwi and Zvishavane where GWAPA members live were found to be underdeveloped and therefore poor.

6.3.1.3 Small Enterprise

Question 20 in the questionnaire was intended to find out what members and authorities call a small enterprise. The Director defined a small enterprise as:

A hands on business activity owned by an individual, or a small group, say 3-5 people. In GWAPA we encourage them to get into groups of 3-5 individuals. Usually members assign duties to each other and they don't have employees working in the business. It's the do-it-yourself type of business

This concurs with Kapoor, et al (1997: 3) final definition of a small sector enterprise as discussed in chapter 2. He saw it as largely informal and owned by less than five people.

For both GWAPA management and members, the small enterprise as supported by GWAPA, has improved members’ well being in their communities.

6.3.1.4 Gender Related Legislation

Question 21 and 22 measured respondents’ awareness and understanding of gender related legislation. Though most were not able to name pieces of legislation on gender relations, they were aware that there is legislation on equal rights, domestic violence, inheritance and marriage-thanks to GWAPA awareness campaign Programmes. The unstructured discussions with respondents in the periphery branches revealed that government was not doing enough. Participants argued that only passing laws without ensuring implementation was not enough. They felt that had it not been for GWAPA, they would not have been aware of most of the legislation governing their lives. In the Chachacha communal areas women were still forced into arranged marriages. Parents were still refusing to bury their daughters if they were not happy with the bridewealth

100
paid by the son in law. The corpse would only be paid after full payment of the bridewealth. Their sentiments concur with the Zimbabwe Women Resource Centre Network (2007) assertion that, “Globally, although there are very good policies around gender equalities, there are gaps in implementation.”

Respondents felt there was still inequality between men and women in all areas of human endeavour. They felt there was inadequate promotion and protection of human rights of women. The most prevalent areas of concern were violence against women, rape, access to resources, decision making and power sharing.

Figure 6.1 shows questionnaire respondents’ perception on whether government is doing enough to ensure gender equality between men and women.

Figure 6.1 Respondents’ Perception on Whether Government is Doing Enough to Ensure Gender Equality
Source: Primary Data
It is therefore concluded that GWAPA members are well enlightened on the concepts governing the GWAPA programme. Though their educational background is limited, GWAPA awareness and conscientisation programmes are proving to be somehow effective. Respondents, thus, were able to understand the meaning and implication of their answers to questions in the questionnaire.

6.3.2 The Gender Dimension of Poverty

Question 23 in the questionnaire addressed the relationship between gender, poverty and family structure. Figure 6.2 shows the perception of respondents on gender, poverty and family structure.

Figure 6.2: Poverty and Family Structure
Source: Primary Data
Figure 6.2 shows that perceptions on poverty and family structure were relatively similar for all urban centres. In rural areas perception changed with regard to families headed by fathers without women, and those headed by mothers without men. Most rural women in Chachacha felt that single fathers are not responsible; they spend most of their time at beer halls, or with their girl friends or any other unproductive activities instead of fending for the family. Some of their comments were as follows:

- Without a woman men are reckless and negligent.
- Men spend most of their time to their women friends.
- Men marry another woman, forgetting the children.
- Men don’t want to work in the fields.
- Men keep on impregnating several women without taking responsibility of their children.

A follow-up discussion with the Director and the Senior Field Officer revealed that among the poorest traditional families (mother, father, children) responsibility falls with the mother. This concurs with observations and findings in the Chachacha communal areas where the woman is the breadwinner for both her children and the husband among polygamous families.

In urban areas family headed by a woman were found to be poorer than both traditional families and those headed by men. Usually, because of historical imbalances, men are better educated than women, have better and more paying jobs than women, and can move around without the burden of carrying a child/children on their backs.

According to the GWAPA Director, her organization focused on commercial sex workers and single women because they are the poorest and the most vulnerable to HIV/AIDS among other diseases. She said:

- Biologically women are more likely than men to become HIV positive.
• Their position in negotiating protective sexual practices is weak.
• They are the primary care givers for those suffering from AIDS.
• Widows face particular economic problems in inheriting their husbands’ property.

In conclusion, therefore, whether in a rural community or urban area, women carry a heavier family load than men. In most cases this translates to a heavier load of poverty when compared to men. This is in agreement with literature and findings discussed in chapters 2 and 3. For example the late 1980s Wedza study reported by Batezat and Mwalo (1989: 9) discussed in chapter 3 revealed that women, whether married or single, carried more social and economic responsibilities than men. Women thus are among the most vulnerable to poverty and subsequently disease and death.

6.3.3 Is GWAPA Effective in Eradicating Poverty Among its Members?

6.3.3.1 The GWAPA Impact

All the 357 respondents believed GWAPA had made a significant positive impact on their lives. They all ticked the ten statements on question 24 in the questionnaire on the benefits they got from GWAPA. Some of their comments were as follows:

• My life has changed for the better because of GWAPA. I now know my rights. I also learnt how to start and manage small businesses. I am now empowered.
• We now meet and discuss our problems with others every Wednesday. I now know my rights and no longer sell my body for cash. I survive on small scale trading. I got the money and skills to start the business from GWAPA.
• We are now enlightened on health issues, HIV/AIDS, STIs, among other things.
• I am no longer desperate.
• We now have knowledge and skills to start businesses. We have books of accounts.
• When I need a man I now get into the relationship fully aware of my rights. I get into the relationship on equal terms without begging for his money.
• I now fend for myself because of GWAPA.
• I no longer survive on commercial sex work.
• I am no longer taken advantage of.
• We now have access to knowledge, skills, resources, decision making, at least in our homesteads.
• I no longer need a man for the welfare of my children.

For the Director, GWAPA has made a significant impact on alleviating poverty among its members. She said GWAPA has and is still doing the following for members:

• Building houses for members in urban centres.
• Helping struggling members pay school fees for their children.
• Empowering women on violence, condom use, gender issues, inheritance laws, economic and social position, and so forth.
• Rates of STIs and the spread of HIV/AIDS have been reduced.
• Members’ orphans are given food, school fees and uniforms.
• Members have access to GWAPA micro finance facilities.
• Members now enter into sexual relationships with men fully aware of their rights, HIV/AIDS and STIs.
• Most have thriving small businesses.

All respondents had record books and simple books of accounts for their business transactions, especially debtors’ books, thanks to the GWAPA business management training programmes. The cross border traders used to give their debtors three months to pay, but now because of hyperinflation, they give them at most one month, paying the equivalent of the forex rate. In the Chachacha communal areas they prefer barter trade to money transactions. Items like clothes, soap and cooking oil, among others are
exchanged for goats, sheep, chicken, grains, fruits and many others. Some are given piece
work like weeding crops, cultivating fields, building houses / fowl runs, among others for
everyday basic commodities from South Africa and other neighbouring countries. Thus
the GWAPPA project has indirectly created employment for nonmembers as well.

For the Director the programme has already reduced the HIV/AIDS infection and death
rate, not only among its members but also among their neighbours and community
members as well. Members now access ARVs, condoms and health education sourced
from the Family Planning Council and the Ministry of Health and Child Welfare, they
also access counseling services and peer education facilities, thanks to GWAPPA projects
and programmes of action.

6.3.3.2 Members Involvement in Decision Making

Three hundred and forty of the three hundred and fifty seven respondents said they
contributed to the GWAPPA decision making process, especially on issues that affected
them. The remaining seventeen who said they did not contribute to the decision making
process were relatively new. Their contributions were mainly on their small business
projects, training and peer education programmes, and the administration of the micro
finance facility.

The micro finance facility operates on a group-based methodology. Credit is given to
individuals, pairs or groups of up to five members. No collateral is required but the
branch members must collectively guarantee each other's loan. The individual/group
develops a business plan with the help of the Senior Field Officer or the Volunteer
Project Analyst to access the micro finance facility. Loans are repaid over a period
ranging from a year to two years. The centre/branch takes collective responsibility for
paying back members loans.
There were cases, however, where members were forced to borrow money from others to repay the loan in time so as to access another loan. For five of these members in Zvishavane, this translated into a situation of indebtedness and dependency with the five members reverting back to commercial sex work. They remained members, but now supplementing their income with commercial sex work. As already discussed in chapter 5, a significant number of members were still doing commercial sex work for additional income, but the difference with these five is that they had stopped the activity only to be forced back by these unexpected developments.

One hundred and twenty five participants (35%) had once borrowed money to repay their loans. Most of these members remained in the poverty trap, with some of them becoming worse off as they depended on borrowed money.

Figure 6.3 shows the proportion of members who had to borrow money from others to pay back the loan so as to access another loan.

**Figure 6.3 Proportion of Members who Borrowed Money to Repay Loans**

*Source: Primary Data*
6.3.3.3 Members Workload

Although all questionnaire respondents said their lives changed for the better because of GWAPA they all reported that they still performed most of their traditional roles as discussed in chapters 2 and 3. Some of the traditional activities identified were:

- They cared for the children and other family members.
- They cared for the sick.
- They cleaned the homestead and the houses.
- They walked 3-5 km to fetch water or firewood, especially in the Chachacha communal areas.
- They did all the cooking and washing at their homesteads.

Eighty three percent of the respondents reported at least one family member who died of an HIV/AIDS related disease. The dead ranged from the husband, child, aunt, sister, brother, mother, father to sister or brother in law. In most cases they were responsible for the care/upkeep of the dying relative.

Figure 6.4 shows the relative numbers of respondents with at least one family member who died of HIV/AIDS related diseases.
Only 20% of respondents, most of whom in Gweru, had at least one domestic worker. Most of the 80% without domestic workers blamed the economic and political environment for their plight.

All the 72 respondents with domestic workers were cross border traders. In the urban centres all the 65 domestic workers were housemaids. In the Chachacha communal areas all the 7 respondents who reported domestic workers had both a housemaid and a herd boy. Wealth in rural areas is usually measured in terms of cattle and hence all well off families had a herd of cattle.

Figure 6.5 shows the proportion of respondents with domestic workers.
6.3.3.4 Views on Reducing Workload

To ease their home/social responsibilities members suggested the following:

- Share responsibility for caring of all the ill among members.
- Establishment of crèches/preschools within walking distances for their preschool age children.
- Improvement of the road network in the rural communities.
- Electrification of their homesteads, especially in the rural communal areas where electricity is mainly found at the Growth Point only.
- Drilling of boreholes at members' homesteads in the rural areas.

As poor single mothers, most felt that there was no way their workload could be reduced without affecting their income.
Thus, this study establishes that GWAPA single mothers had work overload. It also establishes that there is no immediate solution to this work overload issue, especially considering the current economic and political challenges in Zimbabwe.

6.3.3.5 Training Workshops

All respondents, including the relatively new (those who joined GWAPA in January/February 2008), had attended at least one main workshop on HIV/AIDS and several Peer Education sessions. However, the relatively new had not yet attended the small business management training programmes.

All training programmes were presented in all the three main languages in Zimbabwe (Shona, Ndebele and English). Both trainees and facilitators were free to use any of the three languages.

After every training programme members were given opportunity to evaluate both the programme and the facilitator/s before disbanding. They also suggested areas of further training during this evaluation session. Evaluations were in both questionnaire completion format and general oral comments expressing one’s feelings to the overall experience.

Members were happy with the training programmes because, as put forward by one of the respondents, they learnt “a lot from themselves, facilitators and the learning environment. We also get some attendance allowances and good food.”

Respondents thought that these training programmes would have more weight if trainees were given certificates of attendance or even of competence after writing a test on the concepts learnt. Most said after the small business management training workshops they
came up with business plans, which were accepted by GWAPA. This was a sign of competence and therefore they deserved certificates.

6.3.3.6 Relationships with Facilitators

All respondents said during the training programmes most facilitators were more of friends than official trainers. However, most of these trainers just came for the workshops and never returned and as such almost half respondents would not regard them as one of them. Table 6.2 shows the distribution of members’ perception on whether they regard the facilitators as one of them.

Table 6.2 Respondents’ Perception on their Relationships with their Facilitators
Source: Primary Data

<table>
<thead>
<tr>
<th>Branch</th>
<th>Not one of us</th>
<th>One of us</th>
<th>Not sure</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gweru</td>
<td>100</td>
<td>50</td>
<td>12</td>
<td>162</td>
</tr>
<tr>
<td>Chachacha</td>
<td>35</td>
<td>30</td>
<td>15</td>
<td>80</td>
</tr>
<tr>
<td>Zvishavane</td>
<td>30</td>
<td>25</td>
<td>05</td>
<td>60</td>
</tr>
<tr>
<td>Shurugwi</td>
<td>25</td>
<td>12</td>
<td>18</td>
<td>55</td>
</tr>
<tr>
<td>Totals</td>
<td>190</td>
<td>117</td>
<td>50</td>
<td>357</td>
</tr>
</tbody>
</table>

Respondents thought that they should have relatively permanent/long term facilitators as in the case of the small business programme to establish a lasting relationship. This would make the facilitators “one of them”, and thus more useful.
6.3.3.7 Manuals

Both management and members agreed that there were reference manuals for both their training sessions and project management. They had manuals on Peer Education, HIV/AIDS, Small Business Management, Reproductive Health, Government Legislation, and many others. They also had posters and pamphlets. The only problem was that most of these written materials were in English and therefore of no use to most of the semi-literate members. They only became useful during training sessions when the facilitator would help them understand the manuals.

6.3.3.8 Projects

GWAPA projects/small businesses included farming, gardening, poultry, cross border trading, and vending. The only viable small businesses by the time of the study were the cross border trading activities. Gardening and vending seemed thriving as well, but a closer look showed that returns on the activities were not encouraging, especially in the Chachacha communal areas. The commercial poultry projects had already collapsed except for the individual traditional and largely subsistence projects in the Chachacha communal areas. This was largely because of the harsh and hostile economic environment. Poor rains had disabled agricultural activities in the Chachacha communal areas. As a result none of the respondents had enough grains even for their own family consumption.

Respondents also said they did not have enough land for agricultural and gardening activities. The soils in their small plots were poor and unproductive. As women it was difficult for them to access land, especially the divorcees who had returned to their parents' homesteads. Widows still worked on their husbands' plots with their children. However, three of those who did not have children had lost most of their land to their in-laws who said since they did not have children they did not need much land.
One of the respondents in Chachacha had this to say about the man who inherited her after the death of her husband:

I don't love him like I loved my husband. I only accepted him so that I stay with my kids at my homestead. Otherwise they would have asked me to leave both my homestead and my children. But I am as good as an unmarried woman. I fend for my three children. He only visits us once in a while. I also want the relationship that way so that I exercise my sexual freedom. I know if they discover that I have an affair they are likely to ask me to leave the homestead. But they will not succeed. I now know my rights though I still feel I am one of them- I belong to the family. I can't imagine a life outside the family.

Other than those who entered into sexual relationships for financial/commercial reasons, most said they entered into sexual relationships because like anyone else they had sexual feelings.

GWAPA has a farm, which is highly underutilized. They grow maize in the farm during the rain season. They also have gardening and a poultry project in the farm. A farm manager who works with four to five general hands manages all these projects. From an informal discussion with the farm manager during the March 2007 Business Management Workshop, the researcher established that the farm has potential for high productivity. The farm manager felt that his seniors were letting him down, as they did not honour his proposals and some of their commitments. The Director was of a different opinion. She thought lack of capitalization was the main problem. They did not have money to invest in the farm. They needed boreholes, pipes and canals for irrigation, a tractor, fencing, and many agricultural inputs, but they could not afford them.

6.3.3.9 The Fowler (1997) Framework

Though not explicitly expressed in both the research questions and objectives, an important implied objective of this study was to establish whether GWAPA fits well into the Fowler (1997) framework for NGDOs as outlined in chapter 4. The framework categorized DNGOs tasks into macro and micro tasks. Macro tasks were identified as policy advocacy, lobbying, public education, public mobilization, and monitoring.
compliance. Micro tasks have been identified as material services, social services, financial services, capacity building, process facilitation, and fostering linkages. GWAPA has been found to be performing all these tasks, though somehow haphazardly. The macro tasks can be identified in its work and linkages with the Municipality of the City of Gweru, the Department of Women Affairs, and other women empowerment organizations like the ZWRCN for research/information/resources dissemination, the Zimbabwe Family Planning Council for reproductive and health services, Msasa Project and Women in Law for legal rights, Girlchild Network, and the police, among others. It is thus established that GWAPA performs DNGO tasks as outlined by Fowler (1997).

6.3.4 Challenges for GWAPA

The Director mentioned that most of their gains were being eroded by hyperinflation. She said, “Though there are measurable and tangible successes members are still very poor, thanks to the current economic downturn and hyperinflation”. From observation and experience with GWAPA members the researcher has also established that most GWAPA members were among those groups that were most affected by the economic challenges in Zimbabwe.

The political environment was identified as one of the biggest challenges for GWAPA, especially the bossy and bulling character of ZANU PF-the ruling party. At one of the small business management workshops facilitated by the researcher in April 2007 at Chachacha Growth Point the ZANU PF youth militias demanded that we vacate our booked and paid for hotel seminar room for their political meeting. Had it not been for their mature senior who intervened we would have been pushed out of the room so that they took over without paying anything to the owner for use of the room. The Director said it was also difficult to have a lasting relationship with international partners, especially if they were from politically hostile countries. The ruling party was always suspicious of their intentions.
The HIV/AIDS pandemic was also found to be a big problem. As already explained above 83% of respondents reported that at least one family member had already died of an HIV/AIDS related disease. Some members were already showing signs of HIV/AIDS related illness. Though members were very open with information the researcher avoided asking information on their HIV/AIDS status since he wanted respondents to think of development without diverting their attention to the HIV/AIDS issue. From previous discussions and training sessions he already knew the HIV/AIDS status of most of the respondents, especially those whose husbands had died of an HIV/AIDS related disease.

In the communal areas of Chachacha, it has been established that there are negative attitudes towards GWAPA members. They are seen as prostitutes, people of easy thighs and low morals, and therefore their organization is up to no good. During the April 2007 small business management workshop at Chachacha, the researcher, who happened to be the facilitator of that workshop, overhead people at the Growth Point saying, "Pane musangano wemahure muhotera umo. Vanga vari pano kwemazuva matatu apfuura..." This translates to "There is a prostitutes/whores meeting in that hotel. They have been here for the past three days..." Though these sentiments were not captured in the three urban centres, there is high probability that because of such cultural biases people still have negative attitudes towards single mothers and commercial sex workers.

In urban areas, it has been established that state and municipality police sometimes harasses members, especially vendors. They sometimes lose their valued items to these authorities.

GWAPA members’ education and literacy levels were also found to be a big challenge. Most could not read English. Yet most of their literature was in English. This literature has to be translated and explained in the language members understand.

It was also established that members have other pressing needs like school fees for children, caring for the ill, and food shortages, among others. This scenario sometimes
forces them to divert money intended to be invested in their Small Enterprises to these other pressing needs.

The Director suggested that it would take members a long way, had the government allowed them to give members forex. Since prices are changing on daily basis, forex would ensure stability and maintenance of members’ buying power, especially for restocking purposes.

Members themselves wanted to be paid in South African rands, or be allowed access to huge amounts of cash so that they quickly buy rands at the black market. The Reserve Bank of Zimbabwe regulates the amount of withdrawals of cash from banks per individual/company. It is also a criminal offence to be found with huge sums of cash out of the banking systems. Yet money kept in the banks is not only eaten by inflation, but exorbitant bank charges that surpass interest earned.

6.4 CONCLUSIONS AND RECOMMENDATIONS

6.4.1 Conclusions

The findings of the study as shown above will now be used to answer the research questions in Chapter 1.

The first research question was on the meaning of development concepts, among them poverty, development, gender and small enterprise.

- Poverty and development were found to be multidimensional covering a wide range of human life, not infrastructure and things outside the human life.
- Gender was found to mean assigned roles between men and women that explain their separate socio-economic positions in their communities.
- The small business was identified as a hands-on 1-5 members informal business.
All respondents were able to give plausible definitions of these developmental concepts, thanks to the GWAPA awareness campaigns. This ability to give well informed definitions of concepts involved in the study meant that findings of this study have high degree of reliability.

It is, however, noted with concern that though respondents claimed awareness and understanding of their rights and capabilities, reading between the lines, it appears they have resigned to their poverty status. All respondents simply identified themselves as poor and nothing else.

The second research question was on the gender dimension of poverty.

It was established that in Zimbabwe, as shown in this study, families headed by women are on average poorer than those headed by men.

Women were found to have comparatively limited access to resources when compared to men. Hence, on average, women are poorer than men.

It has been also established that all GWAPA members are sexually active. They all have different types of sexual partners. Such partners include boy friends, casual sexual partners, semi-husbands (inheritance cases), and sexual customers. In most cases these sexual partners have an upper hand over the single mothers.

The third question was on the effectiveness of GWAPA in poverty alleviation. This was found to be a broad question measured from multidimensional angles.

On average respondents' lives were found to have changed for the better with members getting long term life and business skills.

The study also established that GWAPA single mothers had work overload, especially their socio-economic responsibilities in the domestic spheres. More importantly, whether single or married women are attached to their families and shoulder the biggest chunk of the family responsibilities.
Thirty five percent of the respondents had at some point failed to pay back their GWAPA loans.

It was also established that most of the GWAPA projects which started well were now suffocating under the current economic and political mayhem. The only small enterprises which were thriving were the cross border trading businesses, thanks to their access to forex.

Overall it was established that respondents were better off by becoming GWAPA members, but they were still poor.

The fourth research question was on the challenges faced by the GWAPA Programme. The following were identified as the main challenges faced by GWAPA:

- The current political and economic environment in Zimbabwe.
- The HIV/AIDS pandemic.
- The limited educational levels among its members.
- Members’ limited access to resources.
- Other socio-economic pressing needs.
- Community cultural biases and negative attitudes towards single mothers and commercial sex workers.
- Government regulation on financial transactions and the amount of cash one should hold outside the banking system.
- Work overload among members.

In spite of these challenges, the study confirmed the hypothesis that women in Gweru are among the most vulnerable to poverty and disease and GWAPA may be an effective source to their poverty alleviation. The hypothesis is thus accepted, but the following recommendations derived from the findings of the study and literature review have to be taken into consideration.
6.4.2 Recommendations

Based on the discussions in literature review chapters and the findings and conclusions discussed in this chapter the study came up with a wide range of recommendations. The recommendations are as follows:

- The GWAPA Programme is a community development programme, though focusing on a sector (single mothers) of the community. It would be more beneficial to its membership if it takes a holistic approach by involving those in authority and the wider sector of the community. This is not to say the NGDO should open up its membership to the wider community. GWAPA has to put its members' associates and relatives in the know-how of its operations. This can be attained through inviting them to members workshops as associates and dignitaries, making chiefs or any other community notables their patrons and asking for the communities concerned contribution to the GWAPA course, among other related strategies.

- GWAPA members' partners should be somehow involved in the GWAPA projects. They can be invited to attend workshops, join as associates or affiliates, graduate to peer educators so that they help spread the information on GWAPA projects to other stakeholders in the communities concerned.

- GWAPA should invest more effort in intensive public campaigns, lobbying and advocacy to remove the stigma and negative attitudes towards single mothers and commercial sex workers, especially in the Chachacha communal areas.

- Members also voiced their concerns over the prevalent violence, abuse and rape perpetrated against them in their communities. GWAPA has to put more effort in public campaigns, advocacy and lobbying to ensure that their members are safe.
• GWAPA's main goal is the eradication of poverty and infectious diseases through empowering sexually active single mothers. Given the fact that these single mothers live in pluralistic communities of men and women, sub goals like promotion of mutual coexistence, good citizenship and stable relationships among others, will go a long way in their development efforts.

• GWAPA should invest in changing the mindset of its members with regard to their poverty status. As they have already acquired important skills they must see themselves as already on a development journey. The contradictory posture that they are better off and at the same time poor may end up killing the initiative within them.

• GWAPA women themselves thought there is no way their workload can be reduced without affecting their income as long as they are still in the poverty bracket. However, they suggested that the following strategies will go a long way in easing their workload:

  - Share responsibility for caring of all the ill among members.
  - Establishment of Crèches/Preschools within walking distances for their preschool age children.
  - Improvement of the road network in the rural communities.
  - Electrification of their homesteads.
  - Drilling of boreholes at members homesteads in the rural areas

GWAPA should explore these strategies in association with other development agencies like municipalities, rural councils and government agencies to ensure that there is community development at least in the long run.

• The GWAPA Farm has been found to be underutilized. There is need to ensure that the farm is fully operational. The Farm Manager should be given the opportunity to deliver by making the required resources available.
• Members have shown great interest in agricultural activities but lamented the lack of access to land. In the Chachacha communal areas GWAPA has to lobby for land for their members or assist in getting them resettled in the nearby former commercial farms. It also has to facilitate agricultural training for those members who opted for agricultural activities. In Gwern members should be allowed to have small plots in the GWAPA farm for their gardening and other agricultural activities.

• GWAPA has to lobby against harassment of members by police, and negotiate for places for their members to do their business without police disturbances.

• GWAPA has to create a fund for use when members have been taken by police, especially for paying bail and engaging a lawyer.

• Some words and terms like equal rights/opportunities, gender and development, and sustainable development, have degenerated into clichés. GWAPA should guard against being obsessed with these fashionable words without focusing on the real issue of poverty eradication. Gender sensitivity should be regarded as an aid and awareness campaign that helps members understand that they also have the capabilities to make things happen for the improvement of their lives.

• Members voiced the need for relatively permanent/long term trainers/facilitators, as this would establish a personal relationship between them and the trainers. This would also ensure proper evaluation and feedback on members’ progress and project performance. New facilitators will also come in from time to time to ensure the trickling in of new ideas, but as helpers to already established facilitators.

• Facilitators should also come back to evaluate the progress of their trainees’ projects. This would show trainees that they have interest in them and their
projects. These coming backs will also help identify areas that need remedial work in ensuring that development occurs as per the GWAPA goals.

- Members voiced the need for certification after attending training programmes. GWAPA should adopt this recommendation as a motivation tool to ensure that members remain attentive, interested and involved throughout the training workshops. Both competence and attendance certificates are applicable depending on the type of the workshop concerned.

- Awards like project of the year are also recommended. Such awards would instill innovativeness and competitive spirit among members.

- Some members have been found to have failed to pay back their loans at some point in time. GWAPA should assess these situations and ensure that it does not push its members into desperation by asking them to pay back when they are not able to. There is need for flexibility and treating each member as determined by one’s circumstances. Otherwise it becomes ironical that members are becoming poorer when the NGDO’s raison d’etre is the eradication of poverty among its members.

- Most written material has been found to be in English. There is need to translate the material into the languages (Shona and Ndebele) that members understand. More manuals and pamphlets have to be developed in the languages that members understand.

- GWAPA lamented lack of financial resources. The NGDO largely depends on donor funding and members’ contributions. The NGDO has to do away with this dependency syndrome by implementing alternative fundraising strategies. Some of the strategies it may try are sale of expertise, investments, special events for fundraising, renting the farm house, and so forth.
- GWAPA should also copy the Organization of Rural Associations for Progress (ORAP) example. ORAP has invested in Consortiums and encouraged its members to think big and form bigger formal organizations. In the 1980s-90s the approach worked for ORAP. GWAPA may work together and come up with their small companies rather than remaining informal.

- The Zimbabwean government is encouraged to invest more in the small enterprise sector as it has proven to have the capability to create employment and develop communities by mobilizing the grassroots.

- Authorities (municipalities, rural councils and other government agencies) are encouraged to work with NGDOs so that these development efforts become everyone's job. This will also help minimize suspicions especially when the politics of the country are not stable.

6.4.3 Limitations of this Study

The study was largely a case and community development study. For such studies to be effective in ensuring improvement in the development endeavour they have to take a participatory approach so that participants' skills are also sharpened during the research process. Participatory approaches, especially in-depth interviews and group discussions, also help both the researcher have the feel of each other and read between the lines of what is being communicated. This research tended to be largely survey in character with some limited participatory characteristics. It however benefited from the researcher's experience with the DNGO and its membership. It is therefore recommended that:

- A more detailed and deeper participatory study be carried out with both the GWAPA membership and its personnel
- Related comparative studies, that show differences and similarities between related projects in different areas in Zimbabwe, be carried out.
• Similar studies be carried out on DNGOs that work with both sexes in different areas in Zimbabwe.
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APPENDIX 1: NDEBELE VERSION OF THE FIELD RESEARCH QUESTIONNAIRE

QUESTIONNAIRE


ISIGABA SAKUQALA

1. Uhlala ngaphi.................................................................
2. Uleminyaka emingaki? ..................................................
3. Ufundeka kangakanani, ucine kuliphi ibanga?....................
4. Ulesithupha sebanga lemfundo ocine ngayona? ..................
5. Kungani ungendanga? ..................................................
6. Okwakhathesi uziphilisa ngani? ......................................
7. Uyisithengisa mziba loba wawuyisithengisa mzimba ngenxa...
8. Ulimi lwakho lokuzaliwa yiluphi? ..................................
9. Ulabantwana abangaki?
10. Ulesikhathi esingakanani uthengisa umzimba wakho?
11. Ubelilunga leGWAPA nini?
12. Uke waqhatshwa loxa ukusebenza na?
13. Kungani watshiya umsebenzi?

ISIGABA SESIBILI

15. Kuyini udubo?
16. Ungazithatha njengomuntu ohluphekayo na?
17. Nxa ucabanga ukuba uyahlupheka, loxa wake wahlupheka kuyini imbangele yokuhlupheka kwakho?
18. Iyini ingqubelaphambili?
19. Ungatsho ukuba usigaba sakini silengqubelaphambili loxa siphumelele.
20. Kukhona okuzwisisayo ngala amagama ‘Small sector enterprises’ …………..
21. Tshono imithetho ubunjwe nguhulumende ukuthuthukisa ukulingana kwamathuba lokuthuthukisa abesifazana elizweni

22. Ucabanga ukuba uHulumende uyaphetheka ngokulinganiswa kwamathuba phakathi kwesilisa lesifazane. Chasisa isimo sakho

ISIGABA SESITHATHU
23. Tshengisa ngenombolo 1, 2, 3 lo 4 imuli ocabanga ukuba iyadubeka kulazo zonke ubhala inombolo yakuqala 1, phambi kwedubeka kakhuku, elendelayo bhala u 2, njalonjalo.
   1. Imuli yekadeni elobaba lomama, ubaba eyinhloko yomuzi
   2. Imuli elobaba labantwana
   3. Imuli elomama labantwana
   4. Imuli elabantwana kuphela

ISIGABA SESINE
24. Dweba ukhwetshu utshengisa uncedo oluthola kuGWAPA kulokhu okulandelayo
   (a) Ubuciko bokuqala lokukhokheleli kumabhizimusi asakhulayo
   (b) Izikwelede zoluqala amabhizimusi ezikhokha imali encane eyokweboleka

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© Imali yokuphiwa nguhumende eyokuqala amabhizimusi ebhadalwa ngemva kokuphumelela.

(d) Ulwazi lokuphila le HIV/AIDS/STD imikhuhlane [ingulamakhwa] ethelewana ngokuya emacansini

(e) Ulwazi lokuhlela imuli

(f) Ulwazi lwamalungelo abesifazana, lawabantu jikelele.

(g) Ubuciko bokucina uthando lezindaba zokuya emacansini.

(h) Impundiso yabesifazana.

(i) Ulwazi lwemithetho evikela abesifazane ekuhlukuluzweni

(j) Ukusebenzelana labantu ezigabeni.

25. Olunye uncedo? Bhala emizileni elandelayo

……………………………………………………………………………………………………………………………………

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26. Kulosekelo olunikeza iGWAPA ekubekeni izinqumo kundaba eziphathelane lamalunga ayo? Chasisa

……………………………………………………………………………………………………………………………………

……………………………………………………………………………………………………………………………………

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27. Impilo yakho iguqukili na ngenxa yeGWAPA? Chasisa

……………………………………………………………………………………………………………………………………

……………………………………………………………………………………………………………………………………

……………………………………………………………………………………………………………………………………

28. Ababalisi loba abaphathi bezemfundo bayaphenduka na bezohlola imisebenzi eliyenzayo abalifundisa yona……………………………………………………………………………………………………………………………………

29. Bayathengisa ukuthakazelela imisebenzi yenu na?

……………………………………………………………………………………………………………………………………
30. Lingabathatha njengabanye benu na?

31. Liyaphiwa impendulo ngabaphathi benhlelo mayelana lokusebenza kwenu okugoqela umfundiso lemsebenzi.

32. Basebenzisa ulimi bani ekukhulumisaneni labantu?

33. Lilezingwalo eziliphathisayo ekusebenzeni kwenu na?

34. Bhala imisebenzi yonke oyenza ngelanga?

35. Ulomuntu omqhatshileyo okusebenzelayo endlini

Nxa uyebo eyimpendulo yakho dweba ukhwetshu utshengisa ukuba umuntu lo

(a) Ugcina umuzi
(b) Usebenza engadini
(c) Melusi

36. Yikwiyini okungenziwa ukukwephulela umthwalo womsebenzi wakho?…..

37. Kulomuntu owafa ngomkhuhlane weHIV/AIDS egumeni lakwenu na? Nxa uvuma lilobuhlobo bani lalumuntu?
38. Ngubani owayemnakekela lapho egula?

39. Wathola usizo bani kuGWAPA loba kumalungu eGWAPA njalo nini?

(a) Umuntu wagula .................................................................

(b) Umuntu wabhubha .............................................................

40. Kungaba lokunye ofisa ukukutsho ngeGWAPA

..............................................................................................
APPENDIX II: SHONA VERSION OF THE FIELD RESEARCH QUESTIONNAIRE

BEPA RETSVAGURUDZO


CHIKAMU CHOKUTANGA

1. Munogarepi?
2. Muna makore mangani?
3. Makadzidza kusvika padanho ripi?
4. Mune chitupa chedanho iri here?
5. Hamuna murume nokuti
6. Munorarama noku
7. Munoiita/maimboita zvechipfambi nekuti
8. Mutauro wamakazvarwa muchitaura ndewe.................................
9. Munavana vangani? ......................................................................
10. Muna vana vakashaika here? Vangani? ........................................
11. Makamboita/maita zvechipfambi kwemakore mangani?..................
12. Makava nhengo yeGWAPA rinhi? ..............................................
13. Makamboshandawo here? ............................................................

CHIKAMU CHEPIRI
15. Pane mutsauko here pakati pomurume nomukadzi? Tsanangurai
...........................................................................................................
...........................................................................................................
...........................................................................................................
...........................................................................................................

16. Urombo/kuromboka chii?
...........................................................................................................
...........................................................................................................
...........................................................................................................
...........................................................................................................

17. Mungazviti muri muombo here?
............................................................................................................

18. Kana muchifunga kuti muri muombo , munofunga kuti chii chakasaka muve muombo?
............................................................................................................
............................................................................................................
............................................................................................................

19. Chamunoti budiriro chii?
............................................................................................................
............................................................................................................
............................................................................................................

21. Munonzwisisei nezvama ‘Small sector enterprises’?

22. Nyarai pasi mitemo yese yakaumbwa nehurumende inokurudzira kugarisana kwakanaka pakati pavarume navakadzi.

23. Hurumende iri kuita zvakakwana here pakuenzanisa varume navakadzi mumararamiro? Sei muchifunga kudero?

CHIKAMU CHETATU

24. Ratidzai namanhamba 1, 2, 3, ne4 mhuri yamunofunga kuti ndiyo inotambura kudarika dzimwe. Tangai neinonyanyisa moisa 1 mubhokisi ramapiwa. Inotevera mopa 2, zvichingodaro

1. Mhuri yababa namai navana vavo inotungmirirwa nababa
2. Mhuri yababa navana chete
3. Mhuri yamai navana chete

4. Mhuri yavana chete

CHIKAMU CHECHINA

25. Tsvunhai zvese zvamunobatsirwa nazvo neGWAP pane zvinotevera
   (a) Ruzivo pane zvokufambiswa kwemabhizinesi
   (b) Zvikwereti zvokutangisa nokufambisa mabhizinesi
   © Mari yamusingadzoseri yokutangisa nokufambisa mabhizinesi
   (d) Ruzivo nezvezvirwere zveHIV/AIDS/STD
   (e) Ruzivo rwekuronga mhuri
   (f) Ruzivo pakodzero dzamadzimai navanhu vose.
   (g) Ruzivo panyaya dzerudo.
   (h) Kudzidzisana pachenyu kugara kwakanaka.
   (i) Mitemo inochengetedza vakadzi kuti vasabatirwa
   (j) Kushanda navamwe zvakana.

26. Kana pane zvimwe zvamunobatsirwa nazvo neGWAPA nyorai nezvazvo mumisara inotevera.

27. Munopawo pfungwa dzenyu here pazvirongwa nezvimwe zvose zvamunointa neGWAPA? Tsanangurai zvizere.

29. Vadzidzisi venyu vanodzoka here kuzokuonai kuti muri kufamba zvakadini namabhizinesu enyu?  .................................................................

30. Vanoratidzai kufarira mabhizinesi enyu here?
................................................................................................................

31. Mungavatora sokuti ndevamwe venyu here?
................................................................................................................

32. Vose vadzidzisi nevatungamiri veGWAPA vanokutaurihere kuti mava kugona zvakadini pazvose zvamunodzidza uye kufambiswa kwamabhizinesi?
................................................................................................................

33. Vanoshandisa mutauro upi pakutaura nemi?
................................................................................................................

34. Muna mabhuku amunoshandisawo pazvirongwa zvenyu here?
................................................................................................................

35. Nyorai pasi mabasa ose amuita kumba nokubasa pazuva roga roga
................................................................................................................

36. Mune mushandi wepamba here?
................................................................................................................

Kana munaye tsvunhai kuti ndoupi/ndevapi pane vanotevera

(a) Musikana womumba  □
(b) Mukoman wemugadheni  □
© Mufudzi wen,ombe  □

37. Chingaitwa chii kurerutsa mutoro webasa wamunawo?
38. Pane akambshaika nechirwere chinorekera kushuramatonga mumusha menyu here? Kana aripo ukama hwenyu nemunhu uyu hwamirira sei?

39. Ndiani aichogeta munhu uyu paairwara?

40. Rubatsiro rwamakawana kuGWAPA kana vamwe venyu vemuGWAPA ndorwupi?
   (a) Pairwara munhu uyu ........................................
   (b) Paakazenge afa ........................................

41. Kana pane zvimwe zvamunoda kutaura maererano neGWAPA taurai mumitsara inotevera.
APPENDIX III: ENGLISH VERSION OF THE FIELD RESEARCH QUESTIONNAIRE

QUESTIONNAIRE

My name is Maxwell Musingafi. I am a finalist MA in Development and Management student with the North-West University in South Africa. I am carrying out research on the effectiveness of GWAPA projects in poverty alleviation among its members in Gweru, Chachacha, Zvishavane and Shurugwi. This research is in partial fulfillment for the award of the MA in Development and Management Degree. The information you give will be treated as confidential and meant only for academic purposes. I am therefore kindly asking you to answer the questions as truthfully as possible. Please do not write your name anywhere on this questionnaire. Place a tick in the appropriate box/boxes or fill in the space provided. Thank you.

SECTION A

1. Where do you live? .................................................................
2. How old are you? .................................................................
3. What is your highest level of education? ..............................
4. Do you have a certificate for this level? ..............................
5. You don’t have a husband because ......................................
6. Currently you survive on ....................................................
7. You are/were a commercial sex worker because ..................
8. Your mother language is .....................................................
9. How many children do you have? ........................................
10. Do you have any dead children? How many? ......................
11. For how long have/had you been a commercial sex worker? ....
12. When did you become a GWAPA member? ........................
13. Have you been once employed? .........................................
14. Why did you leave your employment? ................................

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SECTION B

15. Are there any differences between men and women? Explain

16. What is poverty?

17. Would you classify yourself as poor? Explain?

18. If you think you are/were once poor, what makes/made you poor?

19. What is Development?

20. Would you classify your community as developed? Explain.

21. What do you understand by Small Sector Enterprises?
22. List all pieces of legislation passed by government on gender equality and improving women position in society you know.

23. Do you think government is doing enough to ensure that men and women have equal opportunities? Explain your position

SECTION C

24. Show by numbers 1, 2, 3 and 4 a family you think is worse off than the other. Start with the worst and put 1 in the box provided. Give the next a 2, then 3, and finally 4:

1. A traditional family of father and mother with father heading the family.
2. A family of father and children.
3. A family of mother and children.
4. A family of children only.

SECTION D

25. Tick all the benefits you get from GWAPA from the list blow:

1. Skills on starting and managing small businesses.
2. Soft loans for starting small businesses.
4. Knowledge on dealing with HIV/AIDS/STIS.
5. Knowledge on family planning.
7. Skills on managing love and sex relationships.
8. Peer education.
9. Knowledge on laws protecting women against abuse.
10. Working with people.

26. Any other benefits? Write them in the following lines.

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

27. Do you make any contributions in the GWAPA decision making process on issues that affect you as members? Please explain
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

28. Has your life changed because of GWAPA? Explain
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........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

29. Do trainers/workshop facilitators come back to see you working on your projects?
........................................................................................................................................

30. Do they show interest in your projects?
........................................................................................................................................

31. Would you regard them as one of you?
........................................................................................................................................
32. Do you get feedback from both the authorities and facilitators on your performance as far as both training and the projects are concerned?

33. What language do they use for communication purposes?

34. Do you have any manuals for reference?

35. List all the duties you perform on daily basis

36. Do you have a domestic worker? If yes tick whether the person is a:
   1. Housemaid
   2. Garden boy
   3. Herd boy

37. What should be done to ease your daily workload?

38. Did anyone die of an HIV/AIDS related disease in your homestead? If yes what is your relationship with this person?

39. Who cared for the person when he/she was ill?

40. What help did you get from GWAPA/fellow GWAPA members when
3. The person was ill? ..................................

2. The person died? ..................................

41. Anything else you would like to say about GWAPA

........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................
APPENDIX IV: WRITTEN STATEMENTS ON GWAPA MAIN DOORS

1. MAIN DOOR
   • For the Economic Empowerment of women our door is always open and we are ready to listen and offer help

2. RECEPTION DOOR
   • Empowerment of vulnerable single women and sex workers is imperative in mitigating the impact of the HIV/AIDS pandemic
   • Women’s rights are human rights and rights are entitlements

3. DIRECTOR’S DOOR
   • We value the advancement of marginalized women

4. OUTREACH PROGRAMMES OFFICER’S DOOR
   • Women take up your stand. Men be part of it. Children learn now.

5. FINANCE AND ADMINISTRATION OFFICER’S DOOR
   • Making up for lost time

6. SENIOR FIELD OFFICER’S DOOR
   • Keep your love under one roof. STOP AIDS. Keep the promise. Make the right choice.

7. ASSISTANT ADMINISTRATOR’S DOOR
   • Empowerment of women is our core business, please come in, you are welcome
APPENDIX V: SAMPLE PICTURES OF GWAPA MEMBERS

Figure A1: Two GWAPA Members Preparing Tea for Other Members at the May 2007 Small Business Management Workshop at Chachacha
Figure A2: Facilitators preparing a Gender Workshop at Chachacha: 2007
Figure A3: Members Queuing for Food During Lunch Hour at the Above Gender Workshop at Chachacha: 2007
Figure A4: Members Posing for a Photo in a Workshop at Chachacha: 2007