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## Outcome Mapping Baseline Report

### USAID Takunda Resilience Food Security Activity

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## ACRONYMS

ANC	Anti-Natal Care
ENSURE	Enhancing Nutrition Stepping Up Resilience and Enterprise
FGD	Focus Group Discussion
CCW	Case Care Worker
GBV	Gender-Based Violence
IGA	Income Generating Activity
KII	Key Informant Interview
M&E	Monitoring and Evaluation
MoHCC	Ministry of Health and Child Care
MWACSMED	Ministry of Women Affairs, Community, Small and Medium Enterprises
PNC	Post-Natal Care
PSHEA	Prevention of Sexual Harassment, Exploitation and Abuse
SAA	Social Action and Analysis
TVET	Technical Vocational Education and Training
USAID	United States Agency for International Development
USD	United States Dollar
VFU	Victim Friendly Unit
VSLA	Village Savings and Loan Association



## EXECUTIVE SUMMARY

The main objective of Progress Marker Monitoring/Outcome Mapping is to assess, the extent to which gender transformative changes are taking place in Takunda Program areas among men, women, and youth based on age, life stage, socio-cultural norms, and religious practices. Takunda acknowledges that gender inequality is both a cause and consequence of food insecurity; hence gender equality is at the heart of the Takunda Program. To challenge gender norms that fuel food insecurity, the Program implements Social Analysis and Action (SAA), a key gender transformative approach that triggers shifts in gender norms at the individual, household, community, and policy level. This progress marker assessment specifically measured behaviors and practices at play for the different study participants before Takunda's Social Analysis and Action (SAA) interventions and it confirmed some of the findings of the Takunda gender Analysis study held in December 2021. The progress marker assessment measured gender outcomes/behaviors as defined by the communities, whereas the gender analysis assessed program-wide challenges experienced by different groups as defined by the program.

The data sources for this study consist of information from Takunda Gender Analysis and related formative research studies, relevant documents, and reports from the public domain, including development journals on gender, women, or youth empowerment. Takunda gathered data was gathered through primary data collection. Data collection tools were developed to monitor specific gender progress markers for the following eight categories of Takunda actors: adult males, adult females, young males, young females, apostolic adult males, apostolic adult females, apostolic young men, and apostolic young women. The progress markers fall into the following gender domains:

- Patterns of power and decision-making in the home.
- Gender roles, responsibilities, mobility constraints, and time use.
- Access to and control of productive assets and resources.
- Access to services, participation in leadership, and decision-making in public spaces.
- Gender-based violence (GBV) and child marriage prevention and mitigation.

The tools captured both the qualitative and quantitative aspects of the discussions. The study used focus group discussions (FGDs) and key informant interviews (KIIs) to gather data from project actors and influential leaders, respectively. The study targeted 8 to 15 participants per FGD and influential leaders knowledgeable about gender and social norms for KIIs. Generally, the patterns in behavior change across the assessed progress markers varied by participant group and geographical area. While there are behaviors common across districts among all participants, there are also some that differed between community and

individual participants, and they happen in isolated cases. Below is a summary of findings and recommendations presented by domain:

### **Gender roles, responsibilities, mobility constraints and time use**

While some women felt that supporting men to participate in household chores is taboo because they believe it is their responsibility to perform family and childcare work, there were women who supported and encouraged men to fetch firewood using wheelbarrows and scotch carts, take care of children, wash dishes, farm, and herd cattle. While some of the aforementioned chores were easy for most men across the districts, there were still behaviors men grappled with, including changing diapers and bathing babies. For apostolic men, the pattern was different, since they regarded household chores only as women's work.

### **Recommendations**

Takunda can utilize existing platforms set by traditional and religious leaders, including apostolic sect religious meetings/spaces to engage men and women to promote equitable time sharing and address women's time poverty at the household level. These are spaces where men and women can discuss their beliefs and attitudes towards gender roles and identify ways to support each other in taking on additional responsibilities. Exemplary men already performing family care work can be mobilized as agency of change to influence behavior change among other men.

### **Patterns of Power and Decision-making in the Home**

- Decision-making at the household level varied within households and individuals' perceptions. Some polygamous apostolic families and households made joint decisions regarding income with their children. Most adult women were against involving children in financial planning. Although women felt men do not disclose all their income, 72 percent of adult men interviewed attested to disclosing most or all their finances to women. They also claimed to involve women in household decisions related to income and child welfare, a sentiment echoed by 67 percent of respondents.
- Young men living in female-headed households did not disclose their independent project earnings to their mothers, resulting in limited joint planning at the household level.
- In polygamous households, a wife and her husband jointly make decisions on how to use income without consulting the other wives. A total of 80 percent of young apostolic women in polygamous arrangements reported taking part in decision-making over income from their income-generating activities (IGAs), compared to 74 percent of non-apostolic young women. Adult and young women save money independently, but husbands are involved in the decision-making process when it comes to using the savings. In some cases, adult women make decisions about how to use IGA income without consulting their husbands. Only 34 percent of adult apostolic women and 16 percent of adult women are involved in making decisions about their

own income. This view differed from adult apostolic men, who professed that they all (100 percent) make joint decisions with their wives regarding household income.

- Findings also showed that young women in polygamous relationships within the apostolic community were more likely to be involved in making decisions about high-value assets such as cattle and scotch carts when they are purchased using the woman's money. However, not many young women had acquired high-value assets at the time of this study.

## **Recommendations**

- The need to prioritize SAA socialization sessions to encourage open communication on involving young people and adolescents in financial planning and decision-making in households, allowing space for experience sharing and learning from each other.

Both apostolic and ordinary men have more decision-making power over income. Use SAA to explore the patterns of power on financial decision-making in monogamous and polygamous families and encourage joint decision-making on income use at the household level. The entry point can be an acknowledgement of the joint decision-making that happens on non-financial issues.

## **Access To and Control of Productive Assets and Resources**

- Progress towards this goal has been noted, as 46 percent of adult women reported joint control of productive assets and resources.
- Thirty-three percent and 34 percent of young and adult apostolic women had access to or control over high-value assets, respectively. Few instances of apostolic women purchasing productive assets may be due to harmful sociocultural norms and religious beliefs that hinder financial access for women. Although some young unmarried youth reported owning goats and chickens, they generally do not possess assets because they are still considered children under their parents' custody.
- Land was regarded as a high-value asset mainly owned by men. About 77 percent of young men and their spouses had land available to them for agricultural purposes. Thirty-four percent of adult women allocated land for agricultural use to their daughters-in-law and youths. This is a positive change, as land ownership and control are typically dominated by adult men in many rural communities.
- Participation in livelihood activities presented a unique perspective, where 89 percent of adult women and 41 percent of young women belonging to the apostolic sect engaged in diverse IGAs. This contrasts with the 72 percent of apostolic men who stated that they assist women in becoming entrepreneurs by providing start-up capital.
- Young men avoid attending community gatherings, coupled with insufficient financial resources for participating in VSLAs, which deprives them of adequate knowledge

about the modus operandi and advantages of VSLAs. Young men also prefer to engage in ventures that yield quick returns or substantial profits, such as illegal gold mining.

### **Recommendations**

- Takunda should continue to facilitate financial linkages and strengthen the provision of comprehensive start-up capital for women and youth entrepreneurs. The program will continue to engage in entrepreneurial training, IGAs, and VSLAs to enhance access to capital by women and youth.
- Takunda will continue to work towards increasing land access and control by prioritizing women and youth plot holders for solar-powered irrigation schemes. This will be complemented by increasing engagement of men and traditional leaders in SAA dialogues to address norms and beliefs around land access and control for women and young people.

### **Access to Services, Participation in Leadership, and Decision-making in Public Spaces.**

- Apostolic men and women expressed their support for young women to take up skills and training programs, such as center-based vocational training, provided there are technical vocational education and training (TVET) center established specifically for them. There were concerns about the safety and security of apostolic girls enrolling in the government's TVET mainstream classes.
- Some apostolic men and women reported having secretly sought health services like family planning, child immunization, and antiretroviral drugs from the local health centers.
- 50 percent of adult women across all target communities believed in the leadership of young people and pledged to support them. Their reasons for the desire to have young people in leadership included high literacy levels, high energy levels to walk long distances, and young people's appreciation of digital technology.
- Despite the positive traits women in leadership exhibit on building social networks and demonstrating strong accountability skills, women continue to be side-lined in key leadership positions. Only 14 percent of young apostolic women reported occupying leadership positions in public spaces. Only 21 percent of young apostolic women participate in community groups, compared to 33 percent of young apostolic men. This could indicate that young people are not interested or do not see the relevance of community groups, or it could be due to social norms and religious beliefs that limit their participation.
- Men prefer their wives participate in local markets due to women's familial roles and responsibilities. The percentage of women participating in distant markets, beyond the community reduces to 25 percent and 17 percent of adult women and apostolic adult women, respectively. Unfortunately, the spread is not even but confined to isolated spots. Notably, 32 percent of adult apostolic men support their spouses in accessing external markets, citing household economic benefits and mutual trust

between spouses. Economic pressure forces men to forgo cultural and religious expectations and allow their wives to engage in distant markets to increase household income. Adult women, including apostolic women, confirmed their access to external markets within and beyond the districts. The pattern differs for young women who have limited access to external markets due to financial constraints to obtain passports and business licenses, perceptions of poverty surrounding door-to-door marketing, limited products to sell in markets, lack of marketing skills, family responsibilities, and perceptions of infidelity.

## **Recommendations**

- Increase awareness and outreach efforts for life skills, TVET for young people, and address the financial and time barriers that prevent young women and girls from participating through the provision of fully funded internships (“attachments”) and fees for transport. Continue to disseminate Prevention of Sexual Harassment, Exploitation and Abuse (PSHEA) sessions and ensure TVET centers enforce the code of conduct to ascertain students’ safety and security concerns.
- Provide access to digital technology and training on how to use smartphones and facilitate securing marketing contracts and business licenses for women and youth entrepreneurs. Complement this by strengthening decentralization of market linkages at the community level.
- Continue to amplify the voices of youth in community programs to increase the likelihood of youth taking up leadership roles in public spheres.
- Takunda should remodel aspects of GYSD, aligning them to the Local Service Provider model to enhance gender transformative service delivery.

## **Gender-Based Violence and Child Marriage Prevention and Mitigation**

- The most frequent GBV cases reported across the districts were verbal abuse, physical abuse, economic abuse, rape, child marriage, sexual assault, intimate partner violence, and drug/alcohol abuse.
- While young men attested to the prevalence of intimate partner violence, adult women and men reported a decrease in physical abuse across districts.
- Child marriage among the apostolic sect, specifically in Mutare and Buhera districts, is perceived to have reduced because of the stance the newly appointed apostolic leader made against child marriages. It is worrisome that, child marriage has spread to non-apostolic school going boys and girls, with intergenerational intimate relationships between adult women and young boys also being noticed across districts.
- Young men do not participate in GBV/child marriage dialogues held at the community level. Nevertheless, adult men’s participation in GBV discussions fuelled social

behavior change among young men, compelling them to refrain from perpetrating violence and child marriage. It could be that adult men, after engaging, would go home and discuss the same issues with their families.

- Communities have both formal and informal channels for reporting GBV and child marriage. There was a consensus that cases are unresolved even when reported. For example, when a woman refuses to have sex with their spouse, men view it as GBV, yet the police are alleged to take no action when it is reported. Other respondents are shy to report cases as they consider partner intimate violence a private matter. Some inhibiting factors to reporting GBV and child marriage include fear of victimization, witchcraft, harassment, and physical assault by the perpetrator. Young men felt that reporting child marriages is futile as perpetrators are not apprehended.
- Of the four districts visited, only adult women FGD in Buhera Ward 25 acknowledged the effectiveness of local reporting structures and the victim friendly unit (VFU).

## **Recommendations**

- Strengthen secure and inclusive spaces for intergenerational dialogues, encouraging young men to participate and share their experiences and viewpoints on GBV. Have single sex GBV dialogue sessions, disaggregated by life stage.

Target councilors, traditional and religious leaders for GBV and child marriage prevention sessions, addressing the obstacles that prevent victims from reporting (victimization, witchcraft, harassment and or physical assault). Adapt and disseminate a localized referral pathway to project participants.

## 1.0 INTRODUCTION

Gender social norm change is one critical area that the USAID Takunda Program continues to track given its immense contribution towards Takunda’s goal to achieve **‘Equitable, Sustainable and Resilient Food, Nutrition and Income security’**. The Program employs diverse qualitative and quantitative monitoring and evaluation (M&E) approaches including outcome mapping/progress marker monitoring to establish and assess progress on changes in patterns of power and behaviors around decision-making in private and public spheres, access and control of assets and resources, leadership and access to services, roles and responsibilities including women’s time poverty, and gender-based violence (GBV) including child marriage. This report shares baseline findings, conclusions, and recommendations to inform gender programming within the Program.

### 1.1 Takunda in Brief

Takunda is a five-year 55 million USD United States Agency for International Development (USAID) Bureau for Humanitarian Assistance (BHA) funded Resilience Food Security Activity (RFSA), implemented by CARE International and its partners, International Youth Foundation (IYF), Family Health International (FHI 360), Nutrition Action Zimbabwe (NAZ), Bulawayo Projects Center (BPC), and Environment Africa. The Program focuses on Manicaland and Masvingo Provinces in Zimbabwe, targeting 301,636 vulnerable and food insecure women, men, and youth (young men and women) from extremely poor and chronically vulnerable households and households with adolescents, children, and women at risk of chronic and acute malnutrition. The following four factors impede their ability to attain food and nutrition security:

- Poverty and limited financial resources;
- Gender inequalities and limiting negative social norms;
- Cultural beliefs and behavior; and
- Limited youth empowerment

Takunda addresses these challenges through several critical pathways aimed at sustainably and equitably improving household income, nutritional status, and resilience to shocks and stressors,



Figure 1: USAID Takunda Operational Areas

prioritizing the cross-cutting areas of gender equality, youth empowerment, local governance accountability, and environmental safeguards. Gender equality and youth empowerment interventions aim to reduce gender disparities and increase the capability of women and girls to realize their rights, determine their life outcomes, and influence decision-making at the household, community, and institutional level.

## 1.2 About Outcome Mapping

Outcome mapping is a participatory approach that seeks to establish levels of change and progression in Takunda-promoted gender norms and behaviors as anticipated by the different target groups of men, women, young people, and selected members of the apostolic sect. Outcome mapping is a method for planning, monitoring, and evaluation, oriented towards social, organizational learning, and adaptive management.<sup>1</sup> The three key concepts applied from outcome mapping include changes in behavior, actions, activities, and relationships required to affect anticipated changes. It focuses on each actor's ideal behavior to contribute fully to empowerment, equity, and productivity. The process of progress markers development in Takunda started with community consultations, where participants developed outcome challenge statements from the community consultative meetings conducted for project participants whose behaviors the Program seeks to track. This was followed by a process of harvesting progress markers from the findings of the Takunda formative research studies including the Gender Analysis, Community Visioning, Social Behavior Change and Off-farm Opportunities, and Labor Markets studies. The progress markers were further organized by gender domain of change and level of progression from 'Expect to see' a set of indicators of behavior change organized for the immediate attainable early changes a program can achieve; 'Like to see' more progressive changes just above the immediate actions; and 'Love to see' the highest level of more profound and lasting transformation.<sup>2</sup> Progress markers articulate the complexity of the change process and allow negotiation of expectations between the program and target program participants. It permits early assessment of progress, identifies mid-course improvements, and encourages the Program to seek the most profound transformation possible.

## 1.3 Contextual Analysis

Gender and generational inequalities among women and men, boys and girls are rooted in patriarchal, cultural, and religious values, beliefs, and practices, and they manifest in all spheres of life, including in intra-household decision making; access to and control over

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<sup>1</sup> [https://www.care.org/sites/default/files/documents/grad\\_learning\\_brief\\_6\\_gender\\_outcome\\_mapping.pdf](https://www.care.org/sites/default/files/documents/grad_learning_brief_6_gender_outcome_mapping.pdf)

<sup>2</sup> [https://www.care.org/sites/default/files/documents/grad\\_learning\\_brief\\_6\\_gender\\_outcome\\_mapping.pdf](https://www.care.org/sites/default/files/documents/grad_learning_brief_6_gender_outcome_mapping.pdf)



household and community assets; gender roles and responsibilities; participation in public decision making; GBV; and access to and utilization of services.<sup>3</sup> In 2019, statistics show that within urban areas, 2.1 percent of women were married before the age of 15, and 21.3 percent were married before the age of 18. In rural areas, 6.4 percent were married before age 15 and 40 percent before age 18. Thus, more women in rural settings enter early marriages than their urban counterparts.<sup>4</sup>

The estimated total population of Zimbabwe is 15.6 million<sup>1</sup>, with approximately 52 percent females and 48 percent males; 62 percent of the population are youth. About 65 percent of households in Zimbabwe are headed by males and 35 percent by females.<sup>5</sup> Most women (about 86 percent) depend on land for their livelihood and food production for their families<sup>3</sup>. However, they are faced with a myriad of challenges, including persistent droughts, limited start-up capital, access to, and control of land for production and productivity. Only 20 percent of women involved in agriculture are landowners or leaseholders. This places them at a disadvantage as they lack collateral in accessing credit.<sup>6</sup> The other constraints include a lack of access to markets, lack of competitiveness, limited extension services, and poor access to finance and inputs. These challenges have exacerbated Zimbabwe's food security situation to be "serious," according to the 2017 Global Hunger Index (where it ranked 108th out of 119 countries).

On family care work, women were involved in daily routine work relating to domestic roles and household chores, while men mostly engaged in productive activities that generate income.<sup>7</sup> Men's involvement in family care activities increased with the use of technology, where they may have to use the wheelbarrow or scotch cart when fetching water and firewood. In some contexts, men who engaged in family and childcare activities suffered from stigma and discrimination and were usually labeled as weak.<sup>8</sup> Mobility constraints and gender roles and responsibilities for women continued to limit their participation in profitable markets across Takunda districts. Women experienced challenges accessing transportation and its associated costs when taking their grain to the nearest depots. At times, it took

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3 USAID Takunda Gender Analysis

4 <https://www.unicef.org/zimbabwe/end-child-marriage-empower-women>

5 Zimbabwe Country Gender Assessment FAO Report 2017

6 Chingarande 2009

7 [https://pdf.usaid.gov/pdf\\_docs/PA00Z9CV.pdf](https://pdf.usaid.gov/pdf_docs/PA00Z9CV.pdf)

8 [https://pdf.usaid.gov/pdf\\_docs/PA00Z9CV.pdf](https://pdf.usaid.gov/pdf_docs/PA00Z9CV.pdf)

several days for the selling process to be completed, and women with young children found it difficult to be away from their children for days. This forced them to resort to local markets where prices were not competitive and ultimately, they ran at a loss<sup>9</sup>.

The Takunda Gender Analysis findings indicated that, patterns of decision-making in the home differed between women and men, boys, and girls. Husbands' decisions prevailed regarding high-value assets and large livestock. In most male-headed households, the husband and wife made decisions jointly. In cases where there was no agreement on a particular decision, the husband or wife's decision took precedence depending on the livestock and crops they were culturally associated with. Women in polygamous families from apostolic and non-apostolic sects had flexibility to make decisions on land use, livelihoods, and income-generating activities (IGAs) compared to those in monogamous marriages.<sup>10</sup> The husband took it as a complex task to make such decisions for larger families considering the number of wives some apostolic sect men of 'Johanne Marange' have (ten wives or more). The husband usually made decisions on household income.

This differed from female-headed de-jure households who independently made all decisions since they did not have a man to account to. Young people across districts felt systematically excluded and marginalized from participating in household decision-making by the older generation because they lacked resources, citing unemployment and limited opportunities to engage in meaningful economic activities as primary reasons for their limited resources.<sup>11</sup> Young people also indicated that the older generation had a monopoly on household assets, including land.

While men controlled high-value household assets, women-controlled assets of lesser value. The pattern differed for poorly resourced households where men wanted to control decisions involving assets that were generally considered to be women's (i.e., goats and chicken and household utensils). At the time of the Takunda Gender Analysis study (2021), the loan size was around ZWL 1,000 (USD \$10) with over a month repayment period.<sup>12</sup> The loan could also be in the form of equipment or machinery and required collateral security. Group collateral was another option provided by the banks; nevertheless, most women and young people's groups

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9 [https://pdf.usaid.gov/pdf\\_docs/PA00z9cv.pdf](https://pdf.usaid.gov/pdf_docs/PA00z9cv.pdf)

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could not raise the amount which merited a loan. Village Savings and Loans Association (VSLA) groups were rendered dysfunctional due to COVID-19 restrictions that diminished the sources of income for the VSLA activities. To secure a loan, the situation was worse for apostolic women because a majority did not possess identity cards by the time of the Gender Analysis.<sup>13</sup>

Young people's access to and control of productive assets and resources varied with age and sex. The younger the child, the less access to and control over household resources, and the opposite was true with older children.<sup>14</sup> The situation was worse for young women who were expected to get married and start their families. Perceptions around negligence, level of maturity, and responsibility caused younger children to access household resources only under adult supervision.

While women dominated local markets, more men accessed external markets. Persons with disabilities and women who suffered from mobility constraints sent men to external markets to market their produce on their behalf.<sup>15</sup> Across Takunda target districts, public spaces were designed from a masculine perspective and promoted an aggressive and masculine environment with no gender-sensitive structures.<sup>16</sup> The COVID-19 pandemic impacted how easily women of reproductive age could access maternal health services. Maternal health services were available in clinics, but in times when there were shortages, adolescent and young mothers were requested to bring supplements like razors, detergents, and cotton wool from home.<sup>17</sup> Some could not afford it, resulting in home deliveries. Some pregnant mothers avoided waiting at the mother's shelter at health centers because food that was supposed to cater for one household was now divided to cater for two households, and in most cases resources did not permit. Health staff's institutional and attitudinal barriers also limited men from participating in maternal and child health care activities.<sup>18</sup> Health staff viewed maternal health and nutrition as women's issues.

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Participation in public decision-making platforms was skewed towards adult men with women, young people, and people with disabilities being the least represented.<sup>19</sup> Most governance and decision-making positions were held by men, including District Development Coordinators (DDCs), Members of Parliament (MPs), councilors, and traditional and religious leaders.<sup>20</sup> Women and young people's participation in decision-making platforms had improved over the years, with some churches having played a significant role in promoting female and youth leadership through their participation in both women and youth ministries and their involvement as deacons or elders of churches. Voices of unmarried young people were stifled with the belief that they were not supposed to argue with adults. Youth were also demotivated by adults' perception that they were lazy and immature.<sup>21</sup>

## 1.4 Youth Participation

In Zimbabwe, youth unemployment is higher than the national average of 16 percent. In 2019, the national youth unemployment rate was 21 percent; 22 and 20 percent for females and males, respectively.<sup>22</sup> Young people also suffered from unaffordable education, lack of access to healthcare due to excessive poverty, forced mobility (migration) from limited opportunities, child marriages, and sexual abuse.<sup>23</sup> Zimbabwe's youth were at the receiving end of poor governance, corruption, HIV/AIDS, and high drug uptake.<sup>24</sup> Youth school dropout was a growing problem.<sup>25</sup> Some religious men specifically of the apostolic churches in Mutare-Marange and Buhera did not believe in the leadership of women.

## 1.5 Gender Based Violence

An increase in GBV cases was noted especially or the 15-19 and 30-39 age groups. About 50 percent of women aged 15-49 years reported experiencing emotional, physical, or sexual abuse committed by a current or previous husband or partner in their lifetime.<sup>26</sup> However,

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<sup>23</sup> OHCRH Fact Sheet

<sup>24</sup> OHCRH Fact Sheet

<sup>25</sup> Zimbabwe Country Gender Assessment FAO Report 2017

<sup>26</sup> [https://pdf.usaid.gov/pdf\\_docs/PA00Z9CV.pdf](https://pdf.usaid.gov/pdf_docs/PA00Z9CV.pdf)

this could reflect reporting patterns, given that since the enactment of the Domestic Violence Act, utilization of the law had remained limited mostly due to the dependence of women on men in many facets of their lives. This meant that many survivors were unable to leave their perpetrator. The challenge of a lack of reporting and withdrawal of cases by victims to preserve the family honor continued. Statistics from the Zimbabwe Women Lawyers Association revealed that in 2012, there were 13,173 cases of sexual violence reported to the police. Of these, 5,000 were withdrawn by the survivor at the police station, and 1,000 were withdrawn by the survivors in court. Since 2012, there had been an upward trend in withdrawn cases. In 2016, 21,755 cases were reported to the victim friendly unit (VFU) nationwide.<sup>27</sup> Of these, 9,000 cases were withdrawn at the police station by the survivor, and 1,944 were withdrawn in court. COVID-19 restrictions worsened the situation. The national GBV hotline recorded a total of 5,306 GBV calls from the beginning of the lockdown on March 30, 2020, until October 7, 2020.<sup>28</sup> This was roughly a 60 percent increase compared to pre-lockdown trends. Women and girls became vulnerable to sexual exploitation from resourced men in exchange for food. COVID-19 movement restrictions resulted in an increase in child marriages across the country and Mutare and Buhera districts, which are dominated by the apostolic sect of Johanne Marange were no different.

## 1.6 Assessment Objectives

1. Assess the gendered vulnerabilities of men and women based on age, life stage, socio-cultural norms, and religious practices that influence the individual and household wellbeing.
2. Identify potential risks in relation to negative or unintended consequences and opportunities, entry points, or practices that can be leveraged to achieve program outcomes.
3. Offer recommendations for program-wide strategy review, measurement of social norm change measurement, and program modifications.

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<sup>27</sup> [https://pdf.usaid.gov/pdf\\_docs/PA00Z9CV.pdf](https://pdf.usaid.gov/pdf_docs/PA00Z9CV.pdf)

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## **2.0 STUDY METHODOLOGY AND PROCESS**

### **2.1 Documents Review**

The secondary data for this research included the Takunda Gender Analysis report and related Takunda formative research studies, relevant documents and reports from the public domain, including development journals on gender and women or youth empowerment.

### **2.2 Study Design**

This assessment adopted the grounded theory research strategy, generating insights on gender issues as expressed by target participants. The study used a mixed method approach, combining quantitative and qualitative methods. Pairing quantitative and qualitative components allowed for corroborative findings, enhanced insights attained from study participants to uncover values, beliefs, motivations, enablers, and barriers that underlie gender behaviors. The approach also captured the complexity, breadth, and range of occurrences of adoption of gender behaviors.

### **2.3 Sampling**

The study took place in eight communities where Takunda has not yet had gender and Social Analysis and Action (SAA) interventions, and this formed part of the Outcome Mapping baseline. The study targeted Mutare Wards 27 and 28, Buhera Wards 24 and 25, Zaka Wards 15 and 34, and Chivi Wards 31 and 12. The principle of theoretical saturation (i.e., the point at which no new concepts emerge from the review of successive data from a sample that is diverse guided the sample size). According to Morgan (1996), four to six focus groups may achieve saturation. In this study, the research team sampled 32 groups of adult males and adult women including those from the apostolic sect, young men and young women including those from the apostolic sect for focus group discussions (FGDs). The study interviewed eight key informants across districts.

### **2.4 Data Collection Tools Development**

Data collection tools that were developed indicated specific progress markers for eight categories of actors including adult males, adult females, young males, young females, apostolic adult males, apostolic adult females, apostolic young men, and apostolic young women. The Program is interested in apostolic (“white garment”) churches specifically that of the Johanne Marange sect. Program actors/participants developed the progress markers through a participatory process and the study used the same markers to assess the current behavior among the different groups.

The tools captured both the qualitative and quantitative aspects of the FGDs. The tools allowed for recording qualitative data as practices, positive and negative changes, enablers, and inhibitors with a probing to capture perceptions, quotes, and observations. The quantitative section rated the levels of progression for every progress marker against a four-category scale that ranges from 1 (almost all participants indicate not practicing the behavior) to 4 (almost all participants affirm practicing the behavior). The number of people who practice the behavior as a percentage calculated using the total participants in the focus group informed the rating. The progress marker rating is 1, 2, 3, or 4 based on the number of FGD participants who practice the behavior. Below are explanations of the ratings:

- Level 1: **0 – 25 percent** of the participants are not practicing the behavior.
- Level 2: **26 – 50 percent** of the participants affirm practicing the behavior.
- Level 3: **51 – 75 percent** of the participants affirm practicing the behavior.
- Level 4: **76 – 100 percent** of the participants affirm practicing the behavior.

The research team translated the qualitative questions/progress markers to a local language (Shona), to standardize understanding of the questions and reduce translation errors.

## 2.5 Data Collection Team and Training

The program worked with a team that has substantial experience in qualitative data collection. The training covered: gender integration in Takunda districts; outcome mapping; qualitative and quantitative data collection; conflict sensitivity and do no harm; facilitation skills; and note-taking; including learning, practicing, and translating data collection tools. The team pre-tested the tools to complement the in-house training and tools' review and refinement of tools. The M&E Lead and Gender, Youth and Social Dynamics Lead supervised the data collection process.

## 2.6 Data Collection Methods

The study used FGDs and Key Informant Interviews (KIIs), to gather data from project actors and influential leaders respectively. The study targeted 8 to 15 participants per FGD and influential leaders who are knowledgeable of gender and social norms for KIIs. Focus groups are appropriate as the study required researchers to understand differences in perspectives between groups of people and to uncover factors that influence behaviors. The study considered factors that may influence the group dynamics such as age, sex, power dynamics and life stage and disaggregated the focus groups into eight groups, males and females, young and old categories to encourage open and frank discussions among participants of

similar characteristics. Young people are those aged 15-29 years as guided by the USAID Youth Policy. Discussion guides consisted of gender progress markers and probing questions designed to stimulate discussion on gender domains. Trained focus group moderators guided the discussions while permitting free exchange and ensuring conflict sensitivity during the conversations as part of upholding the 'Do No Harm' principle.

## **2.7 Data Quality Control and Data Analysis**

Data quality assurance allowed the team to review data consistency frequently and ensure the data is ready for analysis almost immediately after data collection for all 32 FGDs and eight KIIs using the FGD and KII data capture templates. The Takunda Gender and M&E technical teams, with support from CARE USA Gender Advisor, assisted with quality control and data management, including monitoring, reviewing, and reflecting on the day's data collection process. Reflections were guided by a summary note guide of key highlights and issues of interest arising per participant group, by domain and progress marker, observations, surprises, and quotes.

The research team used a manual comparative method to analyze and group qualitative data into key themes by domain and progress marker, with a comparison of texts on data already coded. These refined themes enhanced the identification of new patterns. An analysis of data by domain and progress marker under each of the mentioned categories enabled comparisons by sex, age, and life stage. Using that comparison, the research team was able to generate insights and examined deviant cases. The team used Excel, a Microsoft computer package, to analyze quantitative data such as the percentage of focus group discussion participants who practiced gender behaviors. The qualitative and quantitative data is presented in narrative and graphic formats in this report.



## 3.0 FINDINGS OF THE STUDY

### 3.1 Gender roles, responsibilities, mobility constraints and time use.

The findings for this domain are grouped in the following major anchors:

- Gender roles and responsibilities
- Mobility constraints in accessing local and external markets.

#### 3.1.1 Gender roles and Responsibilities.

##### **3.1.1.1 Participation of men in household chores.**

Gender roles and responsibilities are influenced by various factors, such as cultural norms, religion, and economic situation. The society is patriarchal, with men dominating most spheres of life and women relegated to domestic and reproductive roles. There was a general shift in traditional gender roles due to the complementary effects of education, media (including social media), economic situation, and awareness raising by non-governmental organizations (NGOs) and other stakeholders including USAID-funded Enhancing Nutrition Stepping Up Resilience and Enterprise (ENSURE), Goal Zimbabwe, Government of Zimbabwe's Ministry of Women Affairs Community Small and Medium Enterprises Development (MWACSMED) and faith-based organizations.

Adult men in the Chivi district used WhatsApp, community meetings, and religious meetings to discuss gender issues, bringing about changes in men's perceptions and approaches towards household chores. Based on the conversations, men did not feel shy to support their spouses in doing household chores that included sweeping, fetching water and cooking. According to Figure 2, a total of 96.7 percent of adult men participated in household chores. This indicates a relatively high level of involvement by men in domestic tasks, suggesting that majority of men in targeted communities shared the responsibilities of household work alongside women. This trend reflected a change in societal norms, where men increasingly recognized the importance of contributing to household duties and promoting gender equality within their families. Furthermore, 67.9 percent of adult men encouraged other men to assist their wives with household chores and this resulted in 83% of young apostolic men and 50 percent of young men participating in such chores as fetching firewood and water, childcare, and accompanying their wives to maternal health appointments at rural health centers.

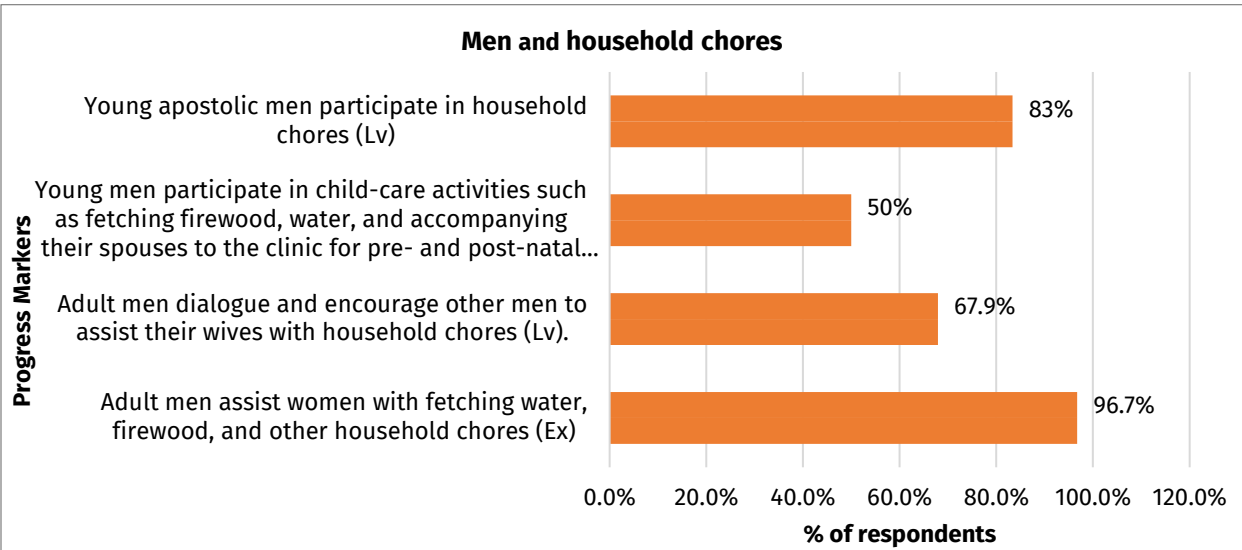


Figure 2: Men and Household Chores

Although there was growing acceptance and a shift in gender roles among men, the pattern differed for the men who were still cemented in patriarchal dominance. Their partaking of family care work was conditional, either when the wife was sick or when she was absent from home. One participant from the adult men’s FGD said, “I can only cook and sweep the yard when my wife is not around or when she is feeling sick, I can’t starve because she is ill or absent.” Childcare became hard for the majority of men when it comes to changing diapers and bathing the child. Men felt the roles needed certain skill sets which women naturally possessed.

Other factors that contributed to men’s resistance to assist with household chores were tied to the labelling and the embarrassment that followed. This was common for the apostolic men whose participation in chores was limited due to religious beliefs and norms that culturally classified household chores as only women’s work.

Men’s participation in household chores was made possible by the support and encouragement they got from women. In addition to the roles adult men, young men, and young apostolic men mentioned, women supported and encouraged them to fetch firewood using wheelbarrows and scotch carts, take care of children, wash dishes, do farming activities, and herd cattle. “When fire is being prepared for cooking, my husband will be cutting vegetables.” “He is flexible to help me play with the baby when I am cooking.” “At our

household, there are no specified roles defined by sex or gender; both boys and girls do the same chores, including cooking and changing diapers,” say women from Mutare Ward 27 and Chivi Ward 34.

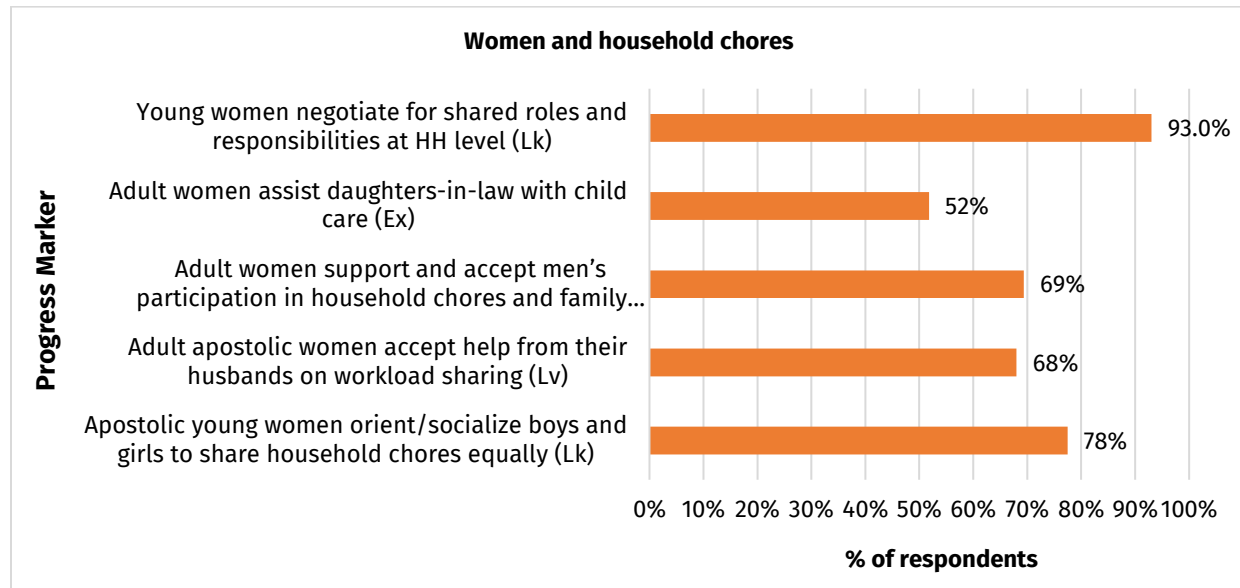


Figure 3: Women and Household Chores

Figure 3 shows that 68 percent of apostolic young women accepted men’s participation in household chores. Although they accepted men’s support, there was still a significant number that did not accept help from their husbands because they feared that the polygamous husbands would spend the whole day performing household chores for their wives and would not find time to rest. They also viewed it as a downgrade in the husband’s status. They believed their husbands were already overwhelmed with work, which included construction of pot racks, taking care of livestock, satisfying the women sexually, and thatching and cutting trees. *“My husband is already overwhelmed and there is no way he can help me with family care work; additionally, if he helps me, there is a downgrade of his status as the father of the house.”* In Mutare Ward 27, mothers’ in-law of the apostolic sect exacerbated the situation by not permitting their sons to perform chores if the wife was at home.

69 percent of adult women supported and accepted men taking up chores. This benefited women by reducing GBV and strengthening family cohesion. This also reduced time poverty for women, enabling them to engage in diverse economic activities. While some adult women acknowledged that they supported men to participate in household chores, some felt it was a taboo since they believed it was their role to perform family work and childcare. Other women feared the risk of child sexual abuse that may come from assigning the men to take care of the girls. As a result, 52 percent of adult women indicated they assisted their daughters-in-law in childcare (Figure 3).

Table 1 below shows how widespread the behavior of assisting with household chores was, in sampled locations. Men assisting with household chores was common across most study areas. A peculiar case was reported for young men, where 40 percent of the locations reported less than 25 percent of young men assisting with household chores. Examples of such areas were Ward 31, Chivi and Ward 27, Mutare. Table 1 shows variations in women’s support and acceptance of help with household chores across all areas. About 33 percent of the locations had 26-50 percent of adult women accepting help from their husbands. Although adult women indicated they assisted their daughter in-law with childcare, differences were noted across the study areas as 25 percent of the areas showed 0-25 percent of respondents assisting, while another 25 percent showed 76-100 percent of the respondents helping their daughters-in-law. Women negotiated for shared roles across all geographic areas.

*Table 1: Spread of behavior change practice by location – Performing Household Chores*

<b>Progress Marker</b>	<b>Level 1 (0-25%)</b>	<b>Level 2 (26-50%)</b>	<b>Level 3 (51-75%)</b>	<b>Level 4 (76-100%)</b>
Adult men assist women with fetching water, firewood, and other household chores (Ex)				100%
Adult men dialogue and encourage other men to assist their wives with household chores (Lv).			50%	50%
Young men participate in child-care activities such as fetching firewood, water, and accompanying their spouses to the clinic for pre- and post-natal care. (Lk)	40%		20%	40%
Young apostolic men participate in household chores (Lv)			50%	50%
Apostolic young women orient/socialize boys and girls to share household chores equally (Lk)			50%	50%
Adult apostolic women accept help from their husbands on workload sharing (Lv)		33%	67%	
Adult women support and accept men’s participation in household chores and family care			75%	25%

(sweeping/accompanying women for ANC and PNC/cooking/cleaning dishes/) (Lv)				
Adult women assist daughters-in-law with childcares(Ex)	25%	25%	25%	25%
Young women negotiate for shared roles and responsibilities at HH level (Lk)				100%

Across all the FGDs, it was noted that men’s involvement in household chores increased with the use of labor-saving technologies. The ability to purchase labor-saving technology depended on a combination of factors including age, financial access, employment status, and marital status. Based on this, most young men showed limited capacities, with few having the ability to acquire assets. According to Figure 4 below, 43 percent of young men and 33 percent of young apostolic men indicated they purchased labor-saving technologies such as scotch carts and wheelbarrows to reduce the labor burden. The decision to use these technologies could be influenced by the fact that these are usually used in chores that the young men normally assist with. Most men in the target communities were not employed and had no viable sources of income, ultimately the little they got from piece work was channeled towards purchasing food for the family. A greater percent of apostolic adult men (84 percent) supported women with labor-saving technologies, and this contributed to reducing the labor burden for women.

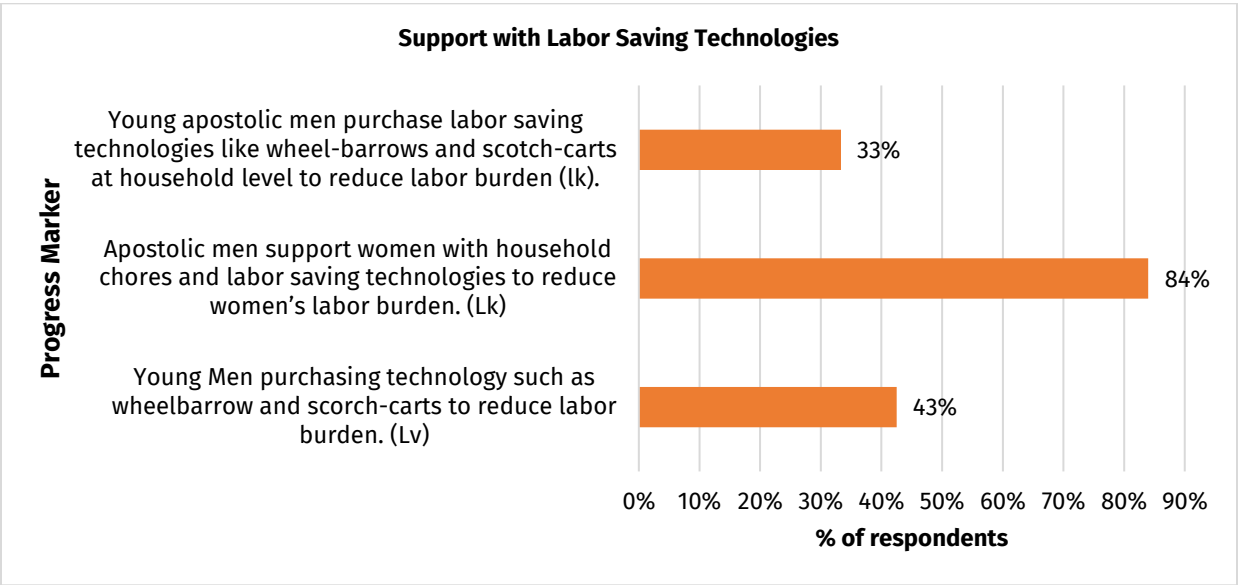


Figure 4: Support with Labor Saving Technologies

As shown on Table 2, all areas have above 50 percent of adult apostolic men reporting that they support women with labor-saving technologies. However, for young apostolic men, 50 percent of the locations indicated less than 25 percent of respondents purchasing the technologies. Similarly, 60 percent of the locations reported less than 50 percent of young men also purchasing labor-saving technologies.

Table 2: Spread of behavior change practice by location – Support with Labor Saving Technologies

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Young Men purchasing technology such as wheelbarrows and scorch-carts to reduce labor burden. (Lv)	40%	20%		40%
Apostolic men support women with household chores and labor-saving technologies to reduce women’s labor burden. (Lk)			33%	67%
Young apostolic men purchase labor saving technologies like wheelbarrows and scotch-carts at household level to reduce labor burden (Lk).	50%			50%

### 3.1.2 Mobility constraints in accessing local and external markets.

The number of women who participated in markets significantly reduced with distance and destination. Figure 5 below shows that 43 percent of adult apostolic women who participated in ward/community-level markets, followed by 25 percent of adult women, and 17 percent of adult apostolic women who operated in external markets beyond the ward but in-country. In Mutare Ward 28 and Buhera Ward 25, some adult women and adult apostolic women attested to having access to external markets within the districts and beyond. The external markets went as far as Chiadzwa in Mutare district, Nyika and Jerera Growth points in Zaka district, Birchenough and Beitbridge, Mozambique and South Africa.

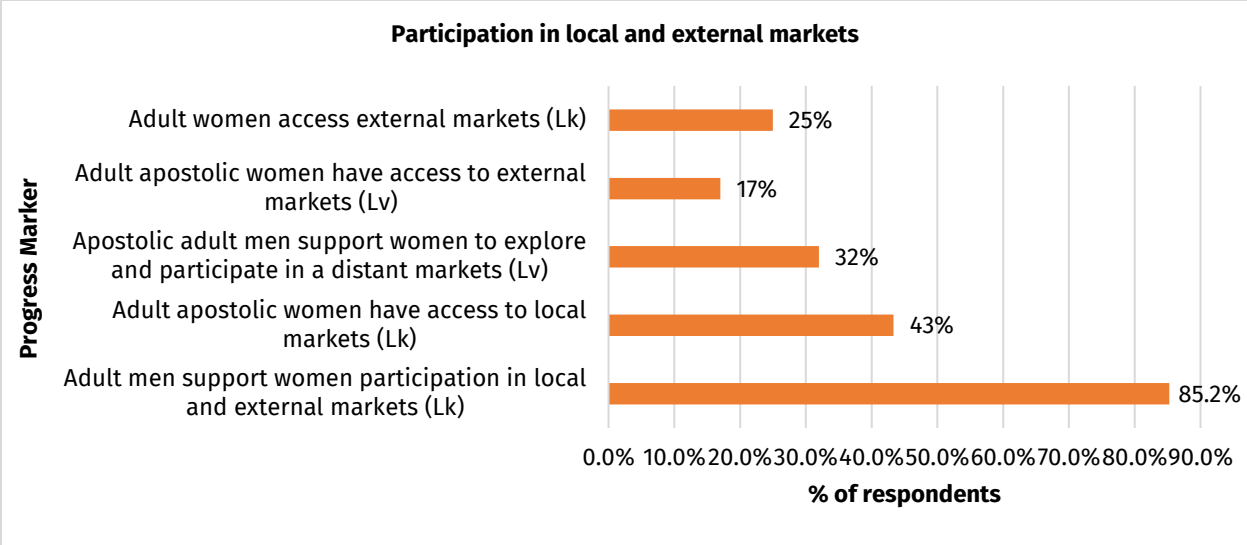


Figure 5: Participation in local and external markets

Women saw value in engaging with markets since it provided space to learn new skills, express their creativity, generate income, and contribute to family upkeep. Women who had access to local markets engaged in roadside vending of fresh farm produce like maize, Bambara nuts, groundnuts, fruits, and vegetables, including small grains. Women’s participation in local markets was made possible by the proximity of the markets to home, zero/minimal transportation cost, and decentralized marketing systems, where output markets reached out to the communities, including support from the spouse.

Men supported women’s access to local markets rather than external markets because of the need for women to care of the family. As reflected in Figure 5, 85.2 percent of adult men involved their wives directly in the marketing of produce at both the local and external markets. This means that these men included their spouses into their business decision-making processes. Marketing of produce may involve aspects such as pricing strategies, advertising, and distribution planning.

Support for women’s access to distant markets was surprisingly highlighted by apostolic men. Approximately, 32 percent of adult apostolic men supported women to explore distant markets. They either accompanied their wives to the markets or provided transportation fare. The men who allowed their spouses to participate in distant markets cited perceived household economic benefits and mutual trust. It was reiterated by both apostolic and other men that because of deep economic pressure, men were sometimes forced to forgo cultural and religious expectations and allow their spouses to engage in distant markets to increase household income.

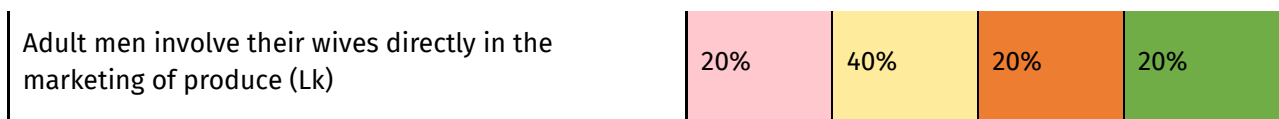
Women highlighted challenges and barriers to meaningful participation in external markets, they included men’s perceptions around cheating and sexual abuse that they believed increased with distance from home. One man in Mutare explained how female merchants were easily exploited by men, “...a few years ago when I was still employed and working in town, women merchants were usually stuck with no overnight accommodation after a day of selling their stuff, we would then provide them with accommodation as if we were generous...the rest of what would happen during the night is a story for another day...” Other prohibiting factors included financial constraints to secure passports and business licenses, perceptions around door-to-door marketing as a sign of poverty (Mutare Ward 27 and Zaka Ward 31), limited products to market, lack of marketing skills, and family roles and responsibilities. In some instances, husbands prohibited women to go around selling merchandise thinking that their capabilities as men to fend for the family would be questioned by the community.

In Table 3 below, support for women’s participation in local and external markets was not consistent across communities as most locations reported 0-25 percent of respondents practicing the behavior. Wards 27 Mutare, Ward 25 Buhera, Ward 12 and 31 Chivi, Ward 15 and 34 Zaka are peculiar as 76-80 percent of the adult male respondents supported women’s participation in both the local and external markets.

Table 3: Spread of behavior change practice by location – Participation in local and external markets.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult men support women participation in local and external markets (Lk)			20%	80%
Adult apostolic women have access to local markets (Lk)	67%			33%
Apostolic adult men support women to explore and participate in a distant market (Lv)	67%	33%		
Adult apostolic women have access to external markets (Lv)	67%		33%	
Adult women access external markets (Lk)	75%		25%	





### 3.2 Patterns of power and decision-making in the home.

The findings for this domain are grouped in the following major anchors:

- Decisions over household income and child welfare
- Decision-making over household assets and livestock.

#### 3.2.1 Decisions over household income and child welfare

Financial decision-making involved choosing how to source and allocate financial resources for the best individual and household outcomes. Examples of financial decision-making included budgeting, investing, borrowing, saving, and spending.

While respondents from all groups generally acknowledged that women played an important role in the welfare of the household, including decision-making and financial planning, the study revealed power dynamics at play around access to and control of finances at the household level. Financial inclusion and financial decision-making depended on cultural and religious beliefs, literacy level, resource ownership, age, marital status, and individual personalities and attitudes.

##### 3.2.1.1 Financial Planning and Disclosure

All groups of women insinuated that men used finances and other resources to control women and maintain their positions as household heads and that men were aware that if women’s earning capacities are enhanced, their relevance as breadwinners would come into question. They showed constant fear that women would tilt the balance of power once their earning capacities exceeded theirs. Against such a situation, men kept women’s earning capacities in check through regulating their IGAs and setting up rules on how income was used at the household level.

Figure 6 below shows that 81 percent of adult females supported joint planning and decision-making with children. This indicated a cultural shift towards recognizing children's agency and perspectives as valuable and important, rather than solely relying on adult knowledge and experience. It also suggested a desire to empower and include children in community decision making, giving them a voice and a say on issues that affect their lives.

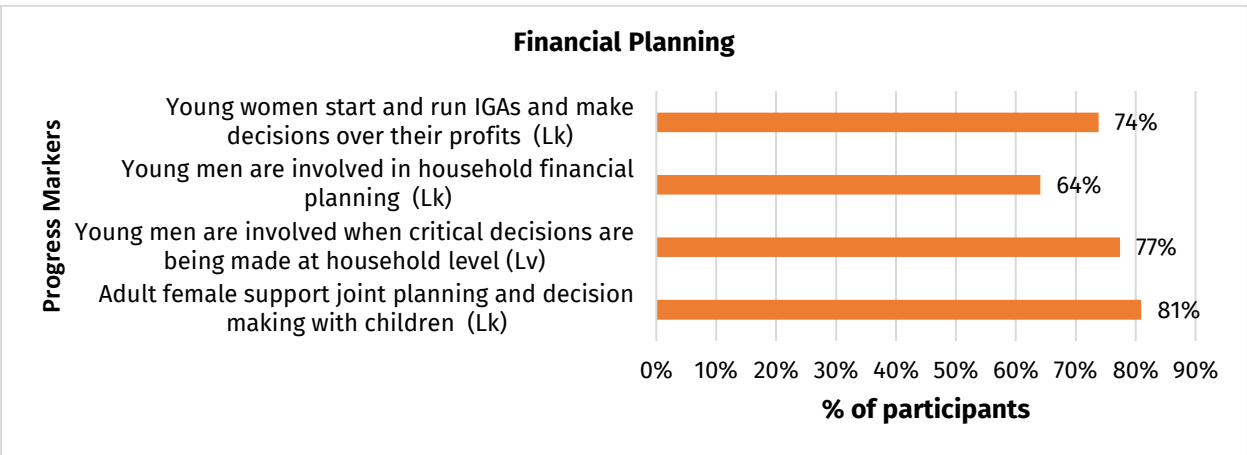


Figure 6: Financial Planning

77 percent of young men were involved in critical decisions and 64 percent in financial planning at household level. This could be an indicator of a change in social norms where young men were being encouraged to take on more responsibility and assert their independence, even in matters traditionally considered to be under the purview of elders. Figure 6 also shows that 74 percent of young women who independently started and ran IGAs and made decisions over the profits. This resembled a shift towards gender-inclusive development.

While female-led households and some polygamous apostolic families admitted to jointly making decisions on income with their children, approximately 19 percent of adult women were against the idea of planning finances with their children. They acknowledged decision-making with children on chores, but not household income. They feared that if children were involved in financial decision making, they would not keep it a secret or would steal the money. Other adult women viewed children as still young and needing guidance from parents. Patterns of financial decision-making also differed for young unmarried women, where in Chivi Ward 12, one young woman said, “my grandmother doesn’t consult me, she only sends me to buy the goods and I think this is because I do not have the capacity to contribute financially at home.” There was general consensus from all the FGDs that it was important to jointly plan with children on family income in case of death, and as part of coaching and mentoring them on financial management.

Disclosure of money by men was questionable as statistics showed a higher figure than what obtained practically on the ground from the women’s perspective. This resulted in men disclosing a smaller portion of the money. It also came out that men perceived women as

people who were obsessed with impulse buying and they would end up diverting money to items not budgeted for. *“If you take a woman out to buy a goat, and you happen to come across blankets on the way, she will surely try to convince you to buy them and forget about the goats, such is the nature of women...”* Said one adult man from Buhera Ward 24. The mistrust for women on finances increased with larger funds of USD \$1,000.

Age was another important factor where men above 50 trusted their spouses and delegated financial responsibilities to them compared to men below 50. Women’s status and respect also increased as they got older and that is why adult women had more decision-making power over income compared to the younger women. There was a consensus that adult women had more financial discipline when it came to budget allocation and utilization of financial resources at home. One adult man stated, *“a wise man must give his wife money because most women know how to save compared to their male counterparts.”*

While adult apostolic women did not consult the husband if it was money for household use, to start a poultry project, savings groups or to buy food, young apostolic women did not have such a privilege. Decisions on finances were made by the husband and the senior wife and the other wives were informed when the final decision had been made. In other contexts, the practice was mostly for the senior wife to determine for the younger sister wives.

All the financial planning indicators (progress markers, Table 4) demonstrated a fair geographic spread with more than 50 percent at levels 3 and 4. There is still need to focus on increasing young men’s involvement in critical decisions in the home, financial planning, and promoting IGA start-ups for young women.

Table 4: Spread of behavior change practice by location – Financial Planning

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult female support joint planning and decision-making with children (Lk)			50%	50%
Young men are involved when critical decisions are being made at household level (Lv)	20%	20%		60%
Young men are involved in household financial planning (Lk)	20%	20%		60%
Young women start and run IGAs and make decisions over their profits (Lk)	20%		20%	60%

### 3.2.1.2 Financial Independence in Investing and Borrowing

A few women who had financial independence acknowledged that it opened opportunity for independent choices and hard work. Others gained respect from their husbands because they no longer depended on them for basics like salt and matches. To some, there was no more time for gossip since one would be busy on their project.

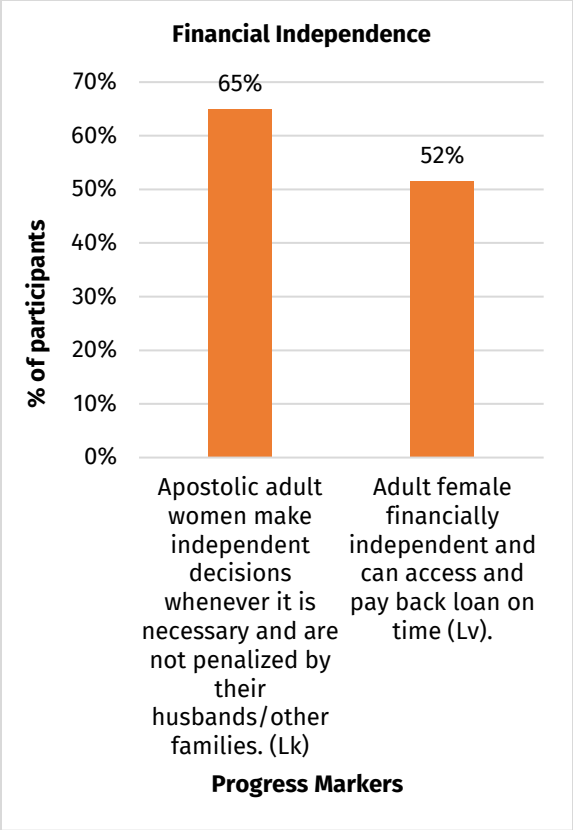


Figure 7: Financial Independence

Figure 7 shows about 65 percent of adult apostolic women who were financially independent and were not penalized by their husbands. This was a positive development, as it suggested that women sort greater independence and autonomy within their relationships. Similarly, when 52 percent of adult women accessed and paid back loans on time, it indicated the ability to manage finances effectively. Adult women cited high interest rates which eroded profits. Those with access to loans said the interest rates were too high and never in sync with the viability of the IGA. One adult woman in Zaka said, *“I took a loan for a poultry project and the interest rate was monthly which was against the 6 weeks maturity period for my poultry project. I couldn’t pay back the loan because the interest was too high, and my poultry project failed.”*

In general, the economic condition was unfavorable for taking loans. Another woman from Zaka said, *“I’m afraid to borrow money because my husband takes it away from me.”* In seeking to understand whether adult women reported their husbands if they stole from them, one respondent said, *“if women report their husbands to close relatives when the husbands steal money from them, they are threatened with divorce. Ultimately, the women do not report to anyone but work for the money until it is enough to pay back.”*

Table 5: Spread of behavior change practice by location – Financial Independence

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic adult women make independent decisions whenever it is necessary and are not penalized by their husbands/other families. (Lk)	33%			67%
Adult female financially independent and can access and pay back loan on time (Lv).	25%	25%	25%	25%

### 3.2.1.3 Financial Decisions on Savings and Spending

Adult and young women saved on their own, but when it came to decisions on the use of the savings, husbands were engaged. Culturally, a woman could not be seen to be making her own decisions unless she was single or divorced. While some adult women confessed to have accessed financial services, some did not. The most common source of financial services across the districts was involvement in VSLAs. Women indicated that their access to and utilization of financial services was affected by poverty and the macro-economic hardships that continued to pose challenges.

From the other findings, a relationship was noted between individual monetary contribution and decision-making over income in the household. The study revealed a degree of joint decision-making based on women’s earning capacities. In some instances, men allowed women to make decisions over the income which they would have earned. This affected a considerable number of women who lacked earning capacity. Women lacked resources and, in most instances, their efforts of securing income through VSLAs, IGAs, and other means are thwarted by the harsh economic environments characterized by inflation, price fluctuations, and currency instability, among others. One woman in Ward 31 Chivi stated that *"men do not want us to be part of decision-making when we are not bringing any money, they want us to tell them what is needed in the household, and they bring it."* In Ward 24 Buhera, one woman said, *"I don't have a say on my husband's money because it belongs to him."*

As shown in Figure 8, only 34 percent of apostolic women and 16 percent of adult women were involved in making decisions about their own income. This differed from apostolic adult men who indicated that they all (100 percent in Table 5 below) made joint decisions with their wives on household income. This may be an indicator of different levels of understanding of

joint decision-making by women and men of the apostolic sect and it calls for Takunda to unpack and clarify what joint decision-making entails during SAA community dialogues.

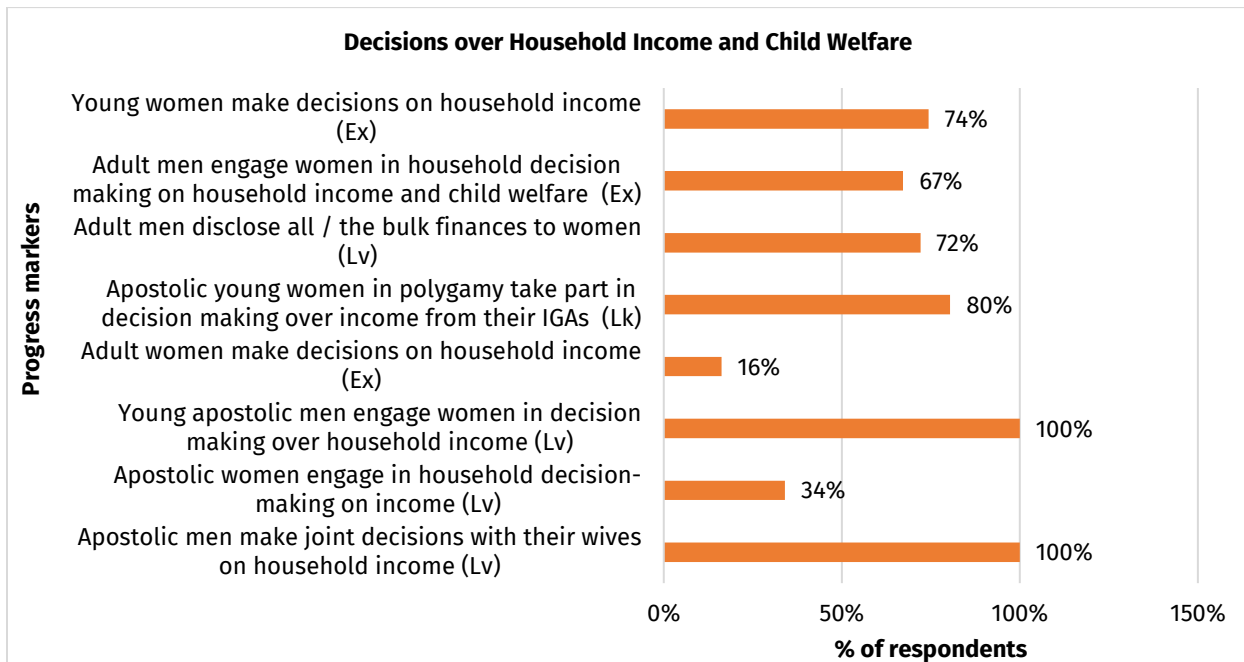


Figure 8: Decisions over household income and child welfare

Decision-making on income use at the household level also affected menstrual hygiene management for women and girls. There was still a lot of taboos around women and girls' menstrual management issues. While menstruation is common and known, some men were still uncomfortable discussing it in public. Men categorically stated that they were not involved in discussions surrounding menstruation, including budgeting, for some. *“For their menstrual hygiene, my spouse is responsible for all that, I just give her money, and she know what to do.”* When money was not offered freely, women and girls who had no income faced challenges.

Table 6: Spread of behavior change practice by location – Decisions over household income and child welfare.

<b>Progress Marker</b>	<b>Level 1 (0-25%)</b>	<b>Level 2 (26-50%)</b>	<b>Level 3 (51-75%)</b>	<b>Level 4 (76-100%)</b>
Apostolic men make joint decisions with their wives on household income (Lv)				100%
Apostolic women engage in household decision-making on income (Lv)		100%		
Young apostolic men engage women in decision-making over household income (Lv)		25%	50%	25%
Adult women make decisions on household income (Ex)	100%			
Apostolic young women in polygamy take part in decision-making over income from their IGAs (Lk)				100%
Adult men disclose all / the bulk finances to women (Lv)			60%	40%
Adult men engage women in household decision-making on household income and child welfare (Ex)		40%		60%
Young women make decisions on household income (Ex)	20%	20%		60%



### 3.2.2 Decision-making over household assets, farming implements, livestock, and crop production.

#### 3.2.2.1 Decision-making over household assets and farming implements.

There were differences on how decisions were made depending on the source of income among apostolic families. Some women in Buhera Ward 24 had the opportunity to present their request to the husband and then come up with strategies to finance the purchases. Another group indicated that each wife was given a chance to present their decision and would partner with the husband in various livelihood activities and the wife would take home the proceeds they made. It was from this stance that isolated cases would agree with their husband on what assets they would purchase.

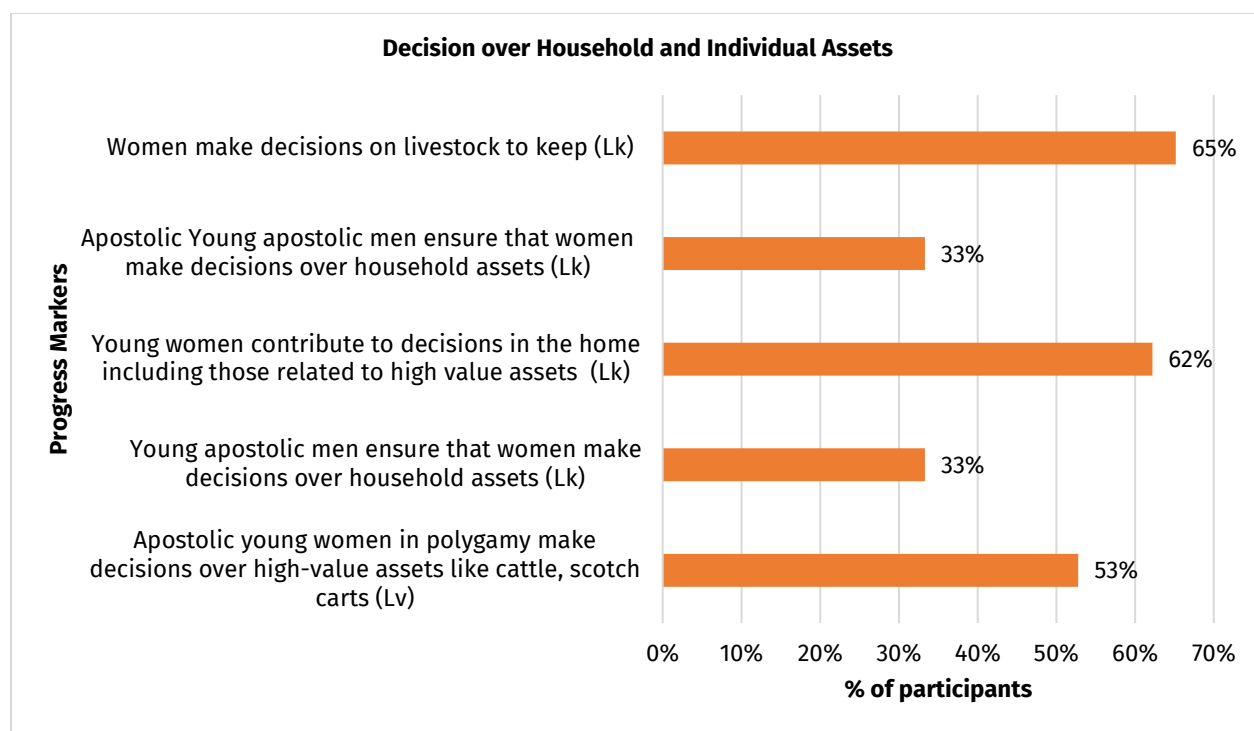


Figure 9: Decision over household and Individual assets

The respondents showed that 65 percent of women made decisions on livestock to keep (Figure 9). This may mean that a significant portion of decision-making related to livestock farming was done by women, reflecting the important role women play in agriculture and the economy.

Based on the findings in Figure 9, young apostolic women in polygamous relationships were more likely to be involved in making decisions about high value assets such as cattle and scotch carts when they purchased using their own money. Unfortunately, they had not accumulated a lot of productive assets at the time of the study, and it is a great opportunity

for Takunda to strengthen conversations around norms that hinder participation in economic activities and decision-making on income use. While 33 percent of young men reported that they ensured women made decisions about household assets, this could imply assets owned by the woman, not by the spouse. Further information would be needed to fully understand the cultural and social dynamics at play.

While adult women demonstrated access to the assets which they jointly purchased, it was mostly for household use not for lending to neighbors or friends without the husband’s permission. Table 7 below shows the spread of behaviors on decision over household and individual assets. Apostolic women demonstrated widespread low decision-making power in the visited sites.

Table 7: Spread of behavior change practice by location – Decision over household and Individual assets.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic young women in polygamy make decisions over high-value assets like cattle, scotch carts (Lv)		25%	50%	25%
Young apostolic men ensure that women make decisions over household assets (Lk)	50%			50%
Young women contribute to decisions in the home including those related to high value assets (k)	20%	20%		60%
Apostolic Young apostolic men ensure that women make decisions over household assets (Lk)	50%			50%

### 3.2.2.3 Decision-making on Crop Production

Crop production was one of the most important activities practiced by the targeted communities with the ability to provide nutrition, economic, and social status, and contribute to household daily sustenance. Targeted communities grew maize, ground nuts, sorghum, and finger millet for household consumption and for sale.

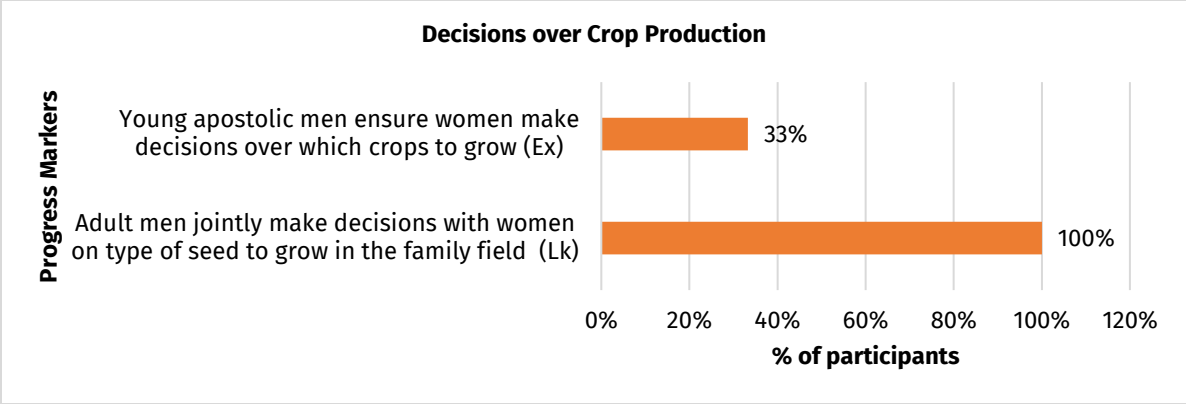


Figure 10: Decisions over crop production

Interviewed men acknowledged the role of women in agriculture production which was the basis for joint planning when selecting crops to grow at home. Figure 10 shows that all adult men who participated in the focus group discussions made joint decisions with women on the type of seed to grow in the family field and it promoted equality and helped to ensure that both genders had a say in important decisions that affected the family's food security. Secondly, it helped to promote a more collaborative and harmonious family environment where decisions were made through open communication and mutual respect. Men highlighted that it was easy to consult women since they spent more time in the field compared to men. *“As a pensioner I decided to let my spouse lead because she spends a lot of time working in the fields whilst I am working in Bulawayo,”* says an interviewed man.

Young people (men and women) were treated like children especially when still under their parents’ roof, hence their role would be to provide labor in the field. There were negative perceptions of youths, as adult men viewed them as irresponsible, focusing on alcohol and drugs. Table 8 below shows a significant area (50 percent) where decisions over crop production still lagged.

Table 8: Spread of behavior change practice by location – Decisions over crop production.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult men jointly make decisions with women on type of seed to grow in the family field (Lk)				100%
Young apostolic men ensure women make decisions over which crops to grow (Ex)	50%			50%

### 3.3 Access to and control of productive assets and resources

The findings for this domain are grouped in the following major anchors:

- Access to and control of productive assets
- Access to and control of resources

#### 3.3.1 Access to and control of productive assets

##### 3.3.1.1. Purchase of assets

Takunda is monitoring both high-value assets and low-value assets. The value of an asset is determined by its rated significance and how much it is worth. Across the districts, the pattern of ownership was consistent and determined by gender, age, marital status, monetary contribution, and availability at the household level.

Interviews with in-school youth in Mutare Ward 27 showed the incapacitation of in-school youth to purchase and own assets as they did not have a reliable source of income. Only a few were able to purchase mobile phones for use in their schoolwork and for entertainment.

Figure 11 shows that 62 percent of respondents who were young apostolic women purchased productive assets.

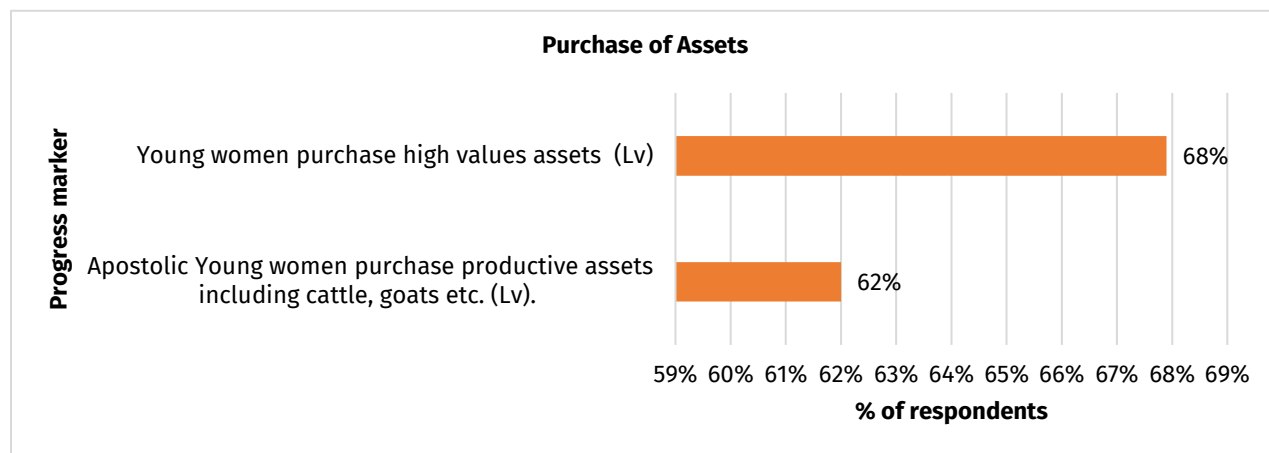


Figure 11: Purchase of assets

68 percent of young women purchased high-value assets like livestock, wheelbarrow, scotch carts, and irrigation pipes. This finding requires further inquiry and interrogation since there is a disconnect between this statistical representation with what was on the ground. The reality painted a different picture, where the majority of young women indicated that they did not have adequate financial resources to purchase productive assets.

As illustrated in Table 9, purchases of productive assets is spread widely (in 75 percent of the visited areas) with 25 percent probably lagging in access to information or still trapped in old cultural practices as they scored between 26 and 50 percent.

Table 9: Spread of behavior change practice by location – Purchase of assets.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic Young women purchase productive assets including cattle, goats etc. (Lv).		25%		75%
Young women purchase high values assets (Lv)	40%		20%	40%

### 3.3.1.2 Ownership, access to, and control of assets

The study showed that adult men generally owned cattle, donkeys, goats, sheep, and land. This pattern was also noted among widows and single women who owned the same assets by virtue of their marital status. It was not a feature among all widows since, in most cases, ownership by widows is through inheritance. In some instances, it was through receiving the dowry cow from their son-in-law. In cases when the husband was still alive, married women usually owned smaller livestock like chickens, guinea fowls, turkeys, and goats.

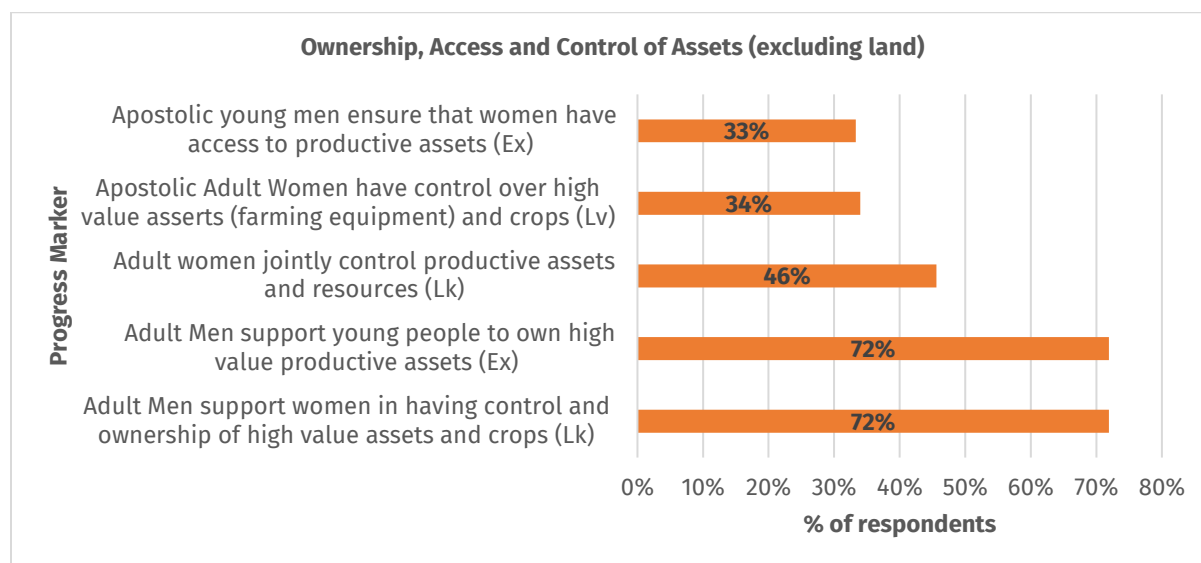


Figure 12: Ownership, Access, and Control of Assets (excluding land)

A lower percentage of women, 33 percent of apostolic young women, 34 percent of apostolic adult women had access to or controlled high-value assets. In Zaka Ward 15, three apostolic women professed to own cattle and had them registered in their names. One of the women

said, ‘in my case I have five herds in my name, and I use my husband’s cattle pen for their safe keeping’. Another woman had three and another seven herds of cattle. The adult apostolic women who owned cattle, as earlier alluded, consulted their husbands when they wanted to sell the cattle. ‘I am using the family cattle pen to keep my cattle, and I have to inform my husband and children if I want to sell.’

A significant portion of apostolic women did not have access to or control over critical resources, such as farming equipment, which may lead to economic inequality, financial insecurity, and limited opportunities for growth and advancement. Figure 12 shows that 72 percent of adult men supported women owning or controlling high-value assets. Progress towards this achievement had been noted, as 46 percent of adult women reported joint control of productive assets and resources.

Apart from small livestock, women owned and controlled small assets like kitchenware, small hoes, buckets, laundry dishes, sewing machines, and household furniture (e.g., bed, stove, wardrobe, kitchen unit). Although there was a general perception and belief that men did not own kitchenware, a key informant from Buhera Ward 25 attested that husbands from the apostolic sect of Johanne Marange usually had a special allocation of metal cups, plates, and a teapot for Passover ceremonies. This special treatment could be a demonstration of the power and superiority complex the husbands of the Johanne Marange apostolic men had over their spouses and children.

Support of women of the apostolic sect to have control over high-value and productive assets by men of the apostolic sect, was widely spread across many locations with other areas performing better than others. However, the effectiveness of the support was yet to be assessed since a majority of the women, especially young women, did not report owning assets and productive resources (Table 10).

Table 10: Spread of behavior change practice by location – Ownership, Access, and Control of Assets (excluding land)

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult Men support women in having control and ownership of high value assets and crops (Lk)	20%		20%	60%
Adult Men support young people to own high value productive assets (Ex)	20%		20%	60%

Adult women jointly control productive assets and resources (Lk)	25%	50%		25%
Apostolic Adult Women have control over high value asserts (farming equipment) and crops (Lv)	67%		33%	
Apostolic Young men ensure that women have access to productive assets (Ex)		75%		25%

Land was regarded as a high-value asset largely owned by men. In polygamous marriages of the apostolic sect, women owned allocated small pieces of land where they produced their crops such as Bambara nuts, ground nuts, and beans to ensure food security within the family. In some cases, allocating land to women proved difficult and women resorted to renting out from their husbands. This was most common among husbands who would have joined contract farming. In Zaka, the mode of rental payments varied from money to debt owed by the husband. In Mutare Ward 27, women used beer as a mode of payment. Adult women in Chivi Ward 12 highlighted that if the land was available, they allocated pieces of land to their daughters-in-law so that they could be independent and feed their own families. *“I gave my daughter-in-law land to grow groundnuts and for me they become owners of the allocated portions”.*

At the community level, apostolic men in Zaka District owned plots at the local irrigation scheme (Fuve Irrigation scheme) where they worked on the land to produce various crops for the market including sugar beans, tomatoes, wheat, and maize. Women also temporarily rented land from relatives or strangers who were also plot holders in either the irrigation schemes or other unused fields.

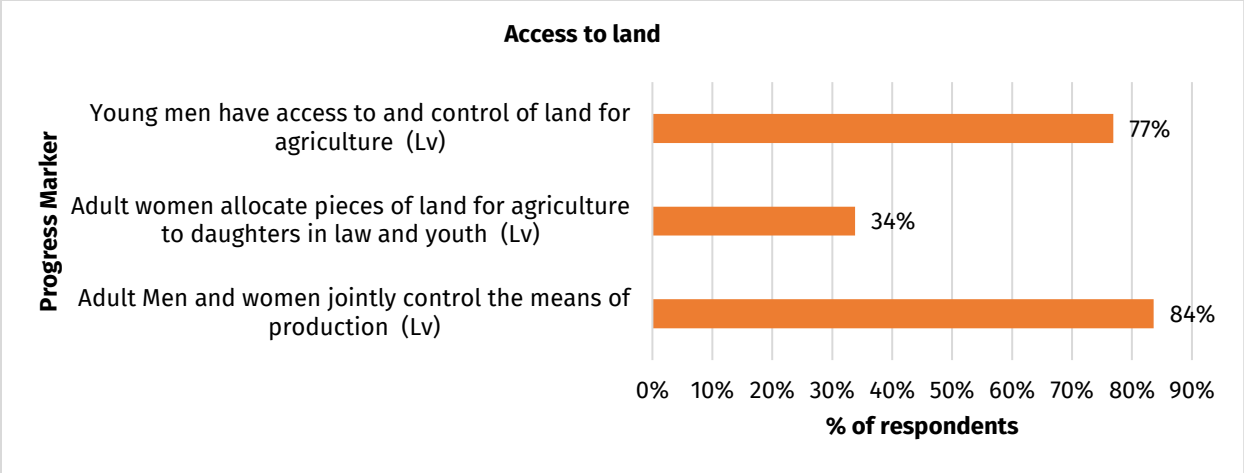


Figure 13: Access to land

A total of 77 percent of young men and their wives had access to and control of land for agricultural purposes. Most young men and women did not own land but were allocated pieces for use by their parents or in-laws. Figure 13 shows that 34 percent of adult women reported allocating land for agriculture to daughters-in-law and the youth. There is an opportunity for Takunda to use these as role models to inspire others.

As Table 11 highlights, joint control and access to the means of production and land had the highest coverage (80 percent of locations) reported by adult men and young men. Allocation of pieces of land to daughters-in-law was still a challenge, as 75 percent of the locations reported less than 50 percent of adult women practicing this.

Table 11: Spread of behavior change practice by location – Access to land.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult Men and women jointly control the means of production (Lv)			20%	80%
Adult women allocate pieces of land for agriculture to daughters-in-law and youth (Lv)	25%	50%	25%	
Young men have access to and control of land for agriculture (Lv)	20%			80%



### 3.3.2 Access to and control of resources

#### 3.3.2.1 Participation in livelihood activities

Most of the respondent women across the districts attested their engagement in one or more activities, from crop production, casual labor, buying and selling of clothes, hair plaiting, poultry, goat production, horticulture, sewing, selling firewood, carpentry, selling fruits, brick molding, broom selling, designing earthen, or selling traditional mats. Ordinary married men supported their wives with labor, start-up capital and marketing. While men demonstrated willingness to support their wives in business, some struggled to make ends meet and this could call for capacity strengthening of both women and men on entrepreneurship and business development skills.

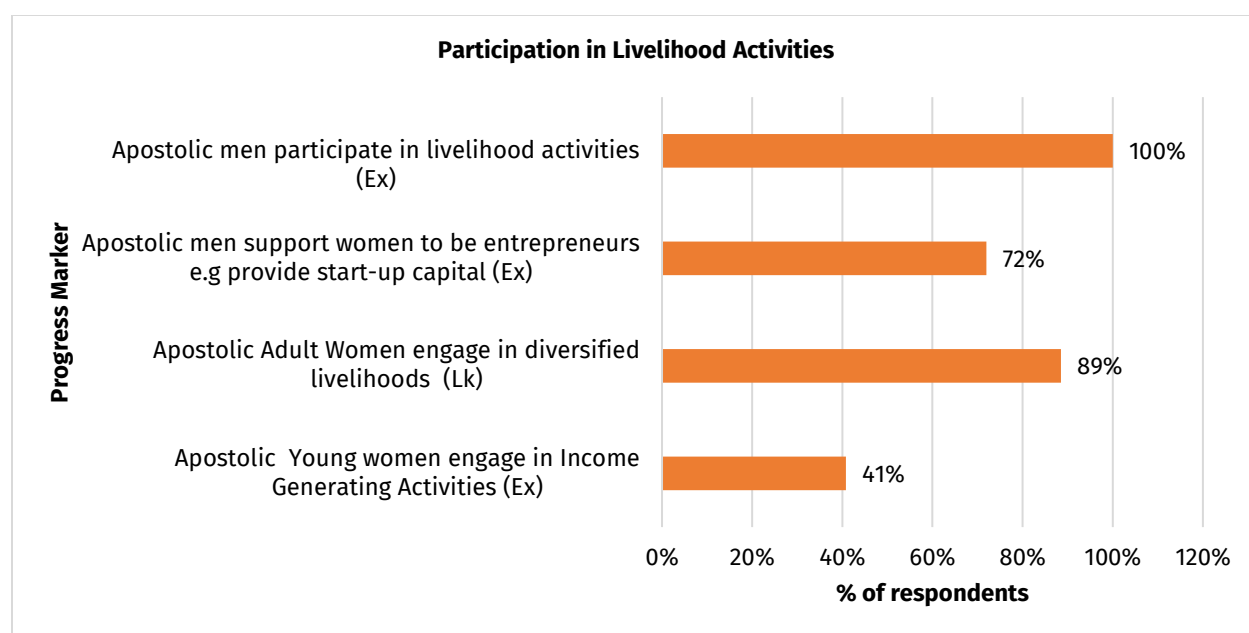


Figure 14: Participation in livelihoods activities

Figure 14 shows that 89 percent of adult women and 41 percent of young women of the apostolic sect participated in diversified IGAs. These women mentioned they did not get any form of support from their husbands except for support in marketing in isolated instances. While 100 percent of the respondent adult apostolic men indicated to have participated in livelihood activities, the church doctrine stated that it was the duty of the wife to take care of the husband. This left women of the apostolic sect with the burden of performing all family care work and agriculture activities like weeding, harvesting, and processing. Other mentioned inhibitors to participating in IGAs included financial constraints, ill health, laziness, and lack of business ideas.

Access to financial services seemed to be one factor exacerbating limited participation of young men in IGAs as statistics stand at 100 percent between 0-25 percent, 20 percent and 33 percent of areas having limited savings platforms and access to financial services respectively. However, Women’s participation in savings had a bigger geographical coverage with 60 percent in level 4.

Table 12: Spread of behavior change practice by location – Participation in livelihoods activities.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic Young women engage in Income Generating Activities (Ex)		25%		75%
Apostolic Adult Women engage in diversified livelihoods (Lk)			33%	67%
Apostolic men support women to be entrepreneurs e.g provide start-up capital (Ex)				100%
Apostolic men participate in livelihood activities (Ex)				100%

### 3.3.2.2 Participation in Savings Clubs

8 percent of young men reported participation in VSLAs (Figure 15). Generally, young men did not attend community meetings and as such lacked enough information about how VSLAs worked and the benefits of participating in them. Young people in rural areas experienced financial constraints to participate in VSLAs. Young men on the other hand preferred to be engaged in activities where there were quick returns or that offered significantly high profits such as gold panning. Some youths indicated they did not see the value or benefits of the VSLA groups and preferred to save and borrow money in other ways. This was the opposite of their female counterparts as 80 percent of the interviewed young females reported they consistently saved through various platforms including VSLAs.

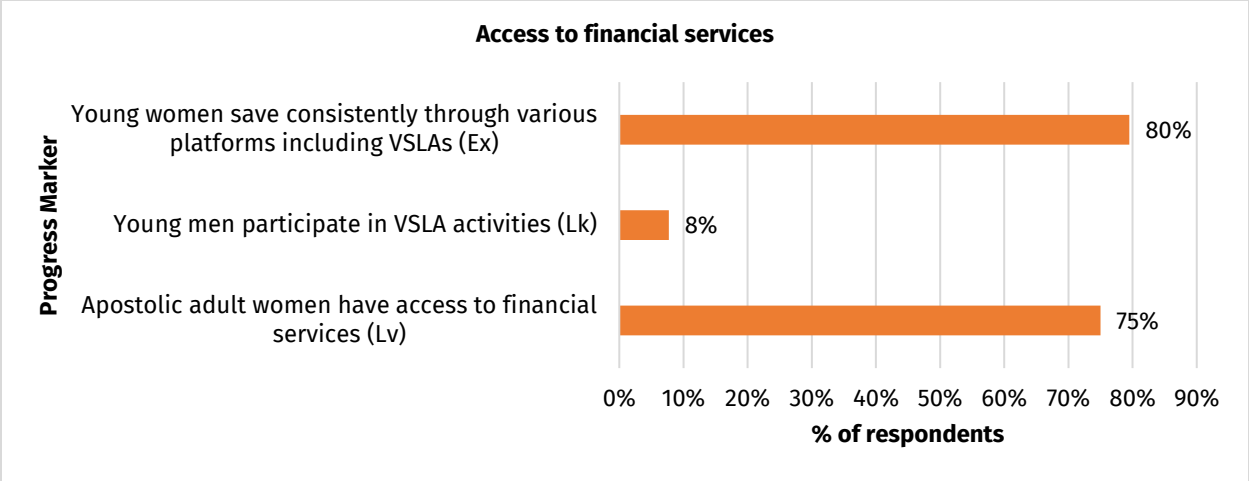


Figure 15: Access to financial services

Table 13 shows participation of young women in savings platforms is slightly widespread as 60 percent of the locations reported above 76 percent compared to young men who stood in level 1 at 100 percent.

Table 13: Spread of behavior change practice by location – Access to financial services.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Young men participate in VSLA activities (Lk)	100%			
Young women save consistently through various platforms including VSLAs (Ex)	20%		20%	60%
Apostolic adult women have access to financial services (Lv)	33%		33%	33%

### 3.4 Access to services, participation in leadership and decision-making in public spaces:

The findings for this domain were grouped in the following major anchors:

- Access to services
- Participation in leadership positions in the public spaces

### 3.4.1 Access to Services

#### 3.4.1.1 Access to education, vocational and life skills training

Vocational technical skills, education, and life skills are essential for young women and boys to achieve their full potential and contribute to the development of their communities and societies. Generally, access to Technical Vocational, Education and Training (TVET), education, and life skills varies across the four districts depending on available opportunities.

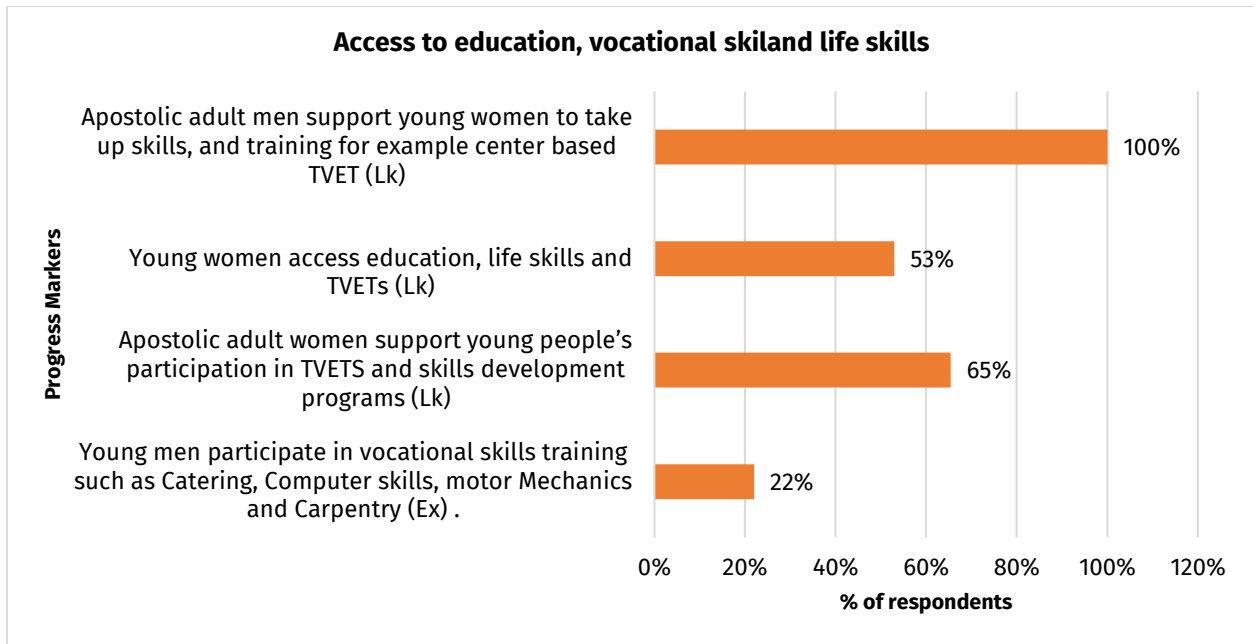


Figure 16: Access to education, vocational skills, and life skills

The interviews indicated that 53 percent of young women and 22 percent of young men participated in the life skills, TVET, and skill development programs. This compares to the 100 percent of interviewed apostolic men who reported supporting young women to take up skills and training (e.g., center-based vocational training). Despite the low number of apostolic youths enrolling in vocational training, Buhera Ward 24 had started to see the benefit of youth empowerment, where there had been a reduction in cases of GBV, drug abuse, and crime. From a positive stance, youth demonstrated high levels of knowledge of the courses they undertook as well as maturity and respect for parents and guardians.

Figure 16 shows that 65 percent of apostolic women supported young people's participation in TVETs and skill development. The finding was different from Zaka Ward 15, where apostolic adult women professed to have not enrolled their children in TVET centers. Reasons raised included fear of the girl child facing the risk of abuse at the institution. They made a call to

have a stand-alone TVET center for apostolic youth like the St. Noah school model<sup>29</sup>, in fear of the safety and security of girls. Takunda should increase awareness sessions on the commitment the project has to the ‘Do No Harm’ principle that is inclusive of community Prevention of Sexual Harassment, Exploitation and Abuse (PSHEA) discussions. This must be a priority in communities yet to be reached by life skills and TVET initiatives. Takunda should consider strengthening the outreach craftsmen program to accommodate disadvantaged women and girls who cannot reach TVET centers.

Barriers cited to accessing TVET included lack of finances, lack of start-up kit, time constraints, attitudes, socio-cultural norms around mobility and marriage that hindered women and girls’ participation. “My husband does not allow me to work after completing the courses,” said a young woman from Mutare Ward 27.

Based on Table 14, 80 percent of the locations had less than 50 percent of young men and women with access to vocational skills. This shows that access to vocational and life skills was limited to a few locations. This was despite apostolic adult men and women’s supporting young people’s participation in such programs.

Table 14: Spread of behavior change practice by location – Access to education, vocational skills and life skills.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Young men participate in vocational skills training such as Catering, Computer skills, motor Mechanics and Carpentry (Ex)	80%			20%
Apostolic adult women support young people’s participation in TVETS and skills development programs (Lk)	33%		33%	33%
Young women access education, life skills and TVETs (Lk)		80%	20%	
Apostolic adult men support young women to take up skills, and training for example center based TVET (Lk)				100%

<sup>29</sup> Model of a Secondary School constructed by the apostolic leadership for mostly apostolic scholars

### 3.4.1.2 Young women's participation in male dominated trades.

Findings show that young women had high aspirations and would want to increase their income through engaging in male dominated trades. Across the four districts, some women broke stereotypes and ventured into male dominated trades like selling firewood, digging wells, fishing, harvesting manure, traditional fencing, brick molding, shoe repair, building, and marketing of agricultural produce. While there was appetite for young women to take up male dominated trades, they continued to face inhibiting norms and socio-economic barriers to achieving their aspirations. These included safety and security concerns, poor skills, limited capital, and discriminatory gender stereotypes entrenched in patriarchy. *“At school I did building as a practical subject, but I had to drop it along the way because other students laughed at me.”* said a student from Chivi Ward 12. Another young female participant stated, *“I wanted to do brick laying at college, but my parents discouraged me citing that it was for men.”* Takunda can leverage its SAA interventions to condemn retrogressive norms and perceptions that hinder the participation of and fulfilment of women's dreams, r reinforcing messaging around equal participation through the TVET program.

### 3.4.1.3 Access to digital technology and financial services.

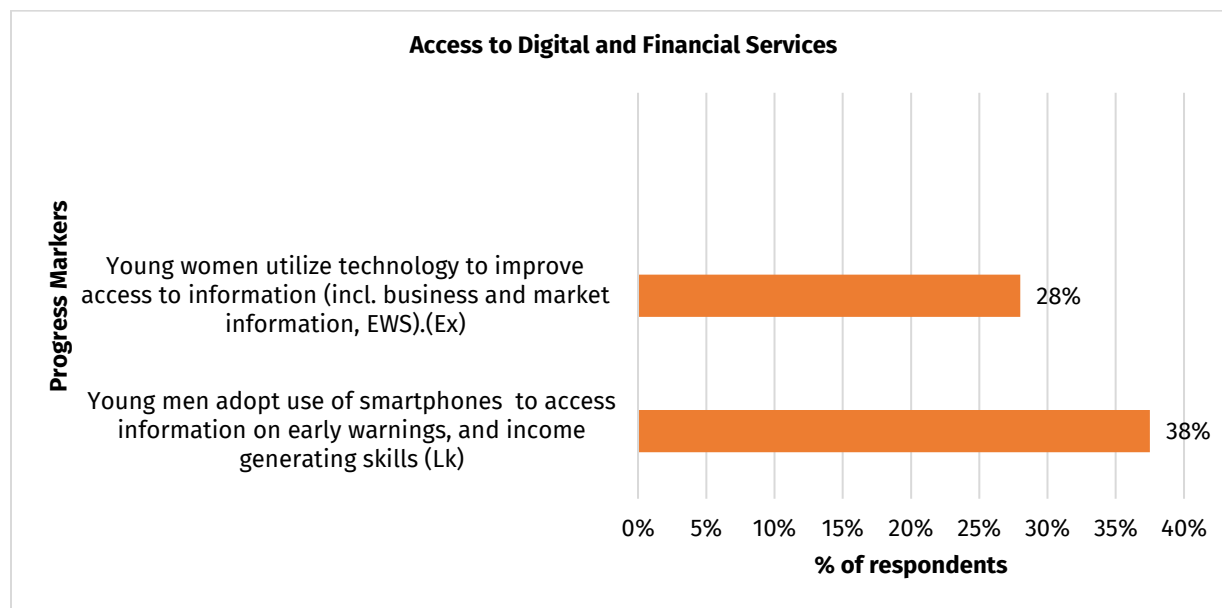


Figure 17: Access to digital technology

The results in Figure 17 suggest that in targeted areas, more young men than young women adopted the use of technology and smartphones, with 38 percent of young men and 28 percent of young women reporting using these devices. This indicated a disparity in access to technology between genders in rural areas, with young men having more opportunities to access and use technology. The youths used digital technology for business transactions,

entertainment, and accessing information on early warning systems and markets. “As young people, we are forming several WhatsApp groups for advertising our products. I advertise my hairdressing business by posting my finished jobs on WhatsApp,” said a young woman FGD participant from Chivi Ward 12. Other households owned radios and TVs where they watched and listened to farming programs. Most of the adult women had basic phones that had no access to the internet. Challenges around accessing digital technology included financial constraints, high tariffs, limited livelihood sources, and lack of knowledge to operate the smartphone, especially among adults.

Table 15 shows that generally, young men and women’s access to digital technology was low in most locations. However, 40 percent of the locations, such as Chivi Ward 12 and Zaka Ward 34, had significantly high numbers of young men using smartphones to access information. The Takunda project should take note of this limited access when they promote information sharing on digital platforms.

Table 15: Spread of behavior change practice by location – Access to digital technology.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Young men adopt use of smartphones to access information on early warnings, and income generating skills (Lk)	60%			40%
Young women utilize technology to improve access to information (incl. business and market information, EWS) (Ex)	80%	20%		

#### 3.4.1.4 Access to agricultural extension services.

Extension services were provided by Agricultural and Rural Development Advisory Services, working together with different NGOs, and they included training on conservation agriculture, seed multiplication, and soil sampling, among others. Apostolic adult women were the only group that identified access to extension services as a progress marker in the “expect-to-see” category. Findings showed that 56 percent of respondents had access. Barriers highlighted during discussions included long distances travelled to the demonstration sites or meeting

points, lack of interest to participate, chronic illness, household chores and childcare specifically for women, safety and security concerns for women, and selective selection criteria which may target the household head who in most cases was the man. While access to agriculture extension services and use of technology was common across districts, there were still individuals without access.

Table 16 below shows that in 67 percent of the locations, 51-75 percent of apostolic adult women had access to agriculture extension services, while 33 percent of the locations reported less than 25 percent of apostolic adult women have access.

Table 16: Spread of behavior change practice by location – Success to agriculture extension services.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic adult women have access to agriculture extension services (Ex)	33%		67%	

#### 3.4.1.5 Access to maternal health and nutrition services.

Apostolic sect men did not accompany their spouses for antenatal care (ANC) and postnatal care (PNC) services. They delegated older women to assist with deliveries at shrines. That said, there were isolated cases of individuals from the Johanne Marange apostolic faith who slowly moved away from church doctrine that prohibited them from accessing maternal health services. Apart from benefiting from Takunda’s Supplementary Feeding Program, which targeted children under two years, pregnant and lactating mothers, there were men and women who confirmed to be accessing health services like family planning, child immunization, and antiretroviral drugs from local health centers secretly. They planned with the health staff for their protection.

The pattern differed for ordinary men. A few individual men accompanied their wives for ANC and PNC visits, with others having confirmed to have supported their wives with transportation money to access their services. This was made possible by the strategic push from the Ministry of Health and Childcare (MoHCC) to deliberately target and engage men in maternal health issues. The MoHCC incentivized all men who accompany their spouses to ANC or PNC visits by giving them the first preference before everyone else. They also provided free health services for the screening of sexually transmitted diseases like HIV and other non-communicable diseases. The MWACSMED and projects like ENSURE were also cited to have



immensely contributed to men’s active participation and Takunda will leverage established projects to strengthen male engagement in maternal health and nutrition.

**3.4.2 Participation in Leadership and Decision-making in Public Spaces**

**3.4.2.1 Women’s and Youth Participation in leadership**

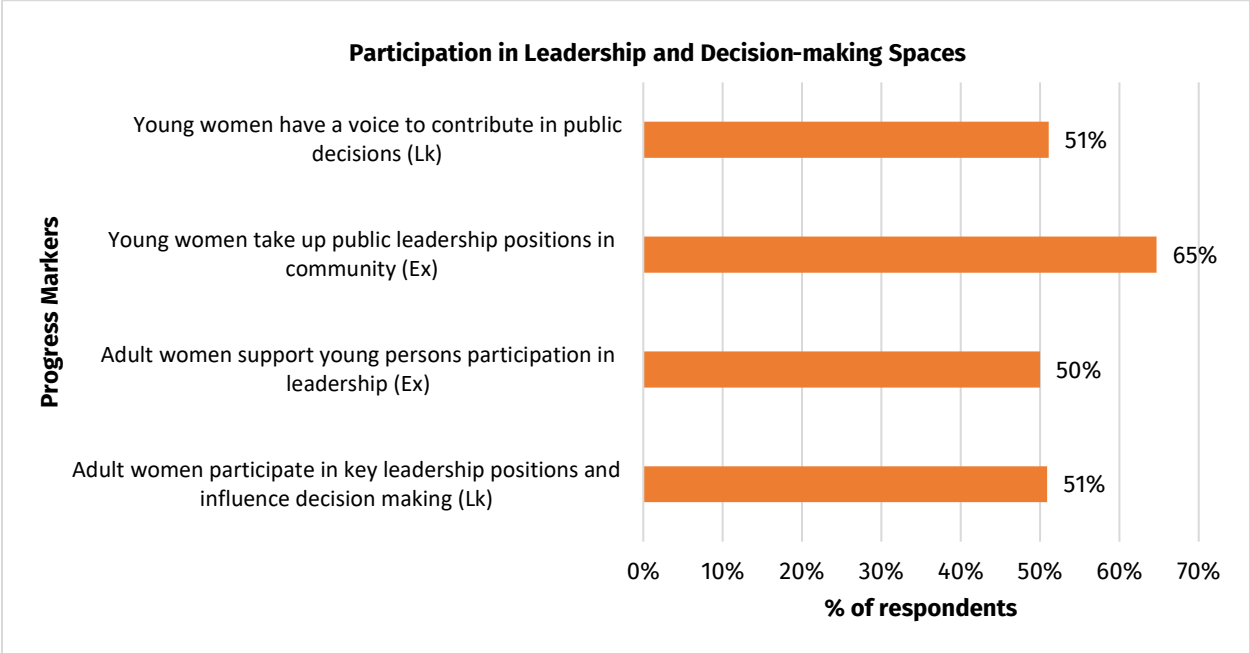


Figure 18: Participation in Leadership and Decision-Making Spaces

The study showed that 51 percent of young women had a voice in public spaces and 65 percent took up leadership positions. This meant that a significant number of women in the targeted areas actively participated in decision-making processes and took charge of initiatives or projects.

Participation in leadership entailed participating and influencing decision-making in public spaces. Generally, across the four districts, 51 percent of adult women acknowledged that they participated in leadership structures, but most of the positions they held were Village Health Worker, secretary, and committee member in VSLA groups and women groups at church. Only a few occupied influential positions such as chairperson, treasurer, lead mother, case care worker (CCW), village security and vice chairperson. Young female leaders were mostly confined to Takunda-initiated structures like VSLA platforms and community spaces like Women’s Fellowship/*China chemadzimai*, church gatherings and burial society. It is important to note that in Mutare Ward 28 no woman was in leadership of any kind among the apostolic communities.

There were a few cases of individual women occupying multiple positions of chairpersonship in different forums, such as in Mutare Ward 27 and Chivi 34. What made it possible was the ability to work with a diverse group of people, humility, mutual respect, patience, being approachable, confidence, teamwork, and the passion to want to see change. While 50 percent of adult women across all target communities believed in the leadership of young people and pledged to support them, their reasons for the desire to have young people in leadership included high literacy levels, high energy levels to walk long distances and young people’s appreciation of digital technology.

As shown in Table 18, the levels of participation in leadership and decision-making spaces varied across all locations. Significant numbers were reported in only 25 percent of the locations where 76 -100% of adult women practiced this behavior. Similarly, 40 percent of the locations had 76-100% of young women reporting they took leadership positions in the community.

Table 17: Spread of behavior change practice by location – Participation in Leadership and Decision-Making Spaces

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult men support women and youth participating in influential leadership positions (e.g., chairperson) (Ex)		50%	50%	
Adult women participate in key leadership positions and influence decision-making (Lk)	25%	25%	25%	25%
Adult women support young person’s participation in leadership (Ex)	25%	25%	50%	
Young women take up public leadership positions in community (Ex)		20%	40%	40%
Young women have a voice to contribute to public decisions (Lk)	20%	40%	40%	

From the findings, leadership was not equally distributed among different genders. Women were still underrepresented in influential cultural and socio-political leadership positions despite their qualifications, capabilities, and aspirations. Participation in leadership for women, especially young women, was largely limited by community attitudes and perceptions around the age of the youth and their poor background, fear of witchcraft, elitism as a

qualifying factor, non-participation in community meetings, lack of confidence, husbands' insecurities, illiteracy, and ill health. The situation worsened for the apostolic young women who were deterred by their religious doctrine. Women were not allowed to hold key leadership positions evidenced by only 14 percent of young apostolic women reporting speaking up and having taken leadership positions in public spaces (Figure 19). *“My husband does not permit my engagement in church positions.”* (Young Apostolic female participants Buhera Ward 24).

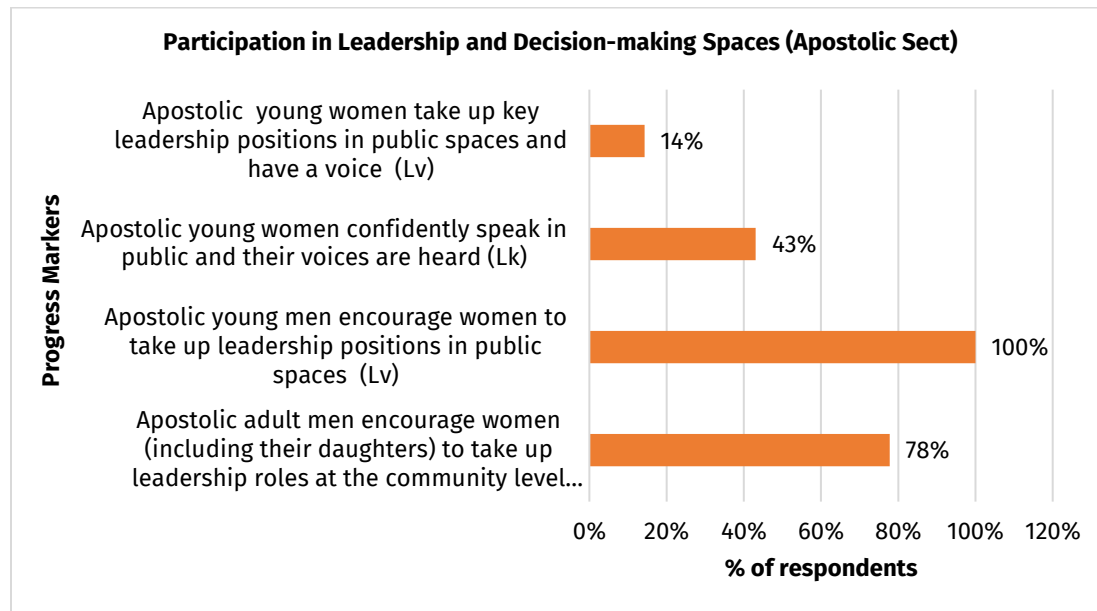


Figure 19: Participation in leadership and Decision-Making Spaces (Apostolic Sect)

Interviewed adult men and women felt that when women took up leadership positions there was good teamwork, and most plans got to be implemented. Despite the promising benefit of women’s participation in leadership, young men feared that their wives would not be able to balance the leadership role and the family care expectations among other concerns of facing disrespect. This however did not stop them from encouraging women to take leadership roles as reported by 100 percent of young Apostolic men (Figure 19). Other fears were around cheating with male community leaders. Whilst young men had concerns, the adult men bemoaned the attitudes of the younger generation taking up leadership positions because of their delinquent behavior. They were accused of spending most of their time taking alcohol and drugs. With the apostolic adult men, 78 percent encouraged women (including their daughters) to take non-political leadership roles in public spaces. With this kind of ‘support’, it was worrisome that the numbers for the apostolic young women in leadership were still very low (14%), with the worst-case scenario found in Mutare ward 28 where apostolic women did not occupy any leadership position. This should prompt a program-wide inquiry to get to the root of the discrepancy.

Table 19 shows 67 percent of the locations reported very high numbers of apostolic adult men encouraging women to take leadership roles. However, for other groups (Apostolic young women, Apostolic young men and women) the percentage of people participating in leadership and decision-making spaces is less than 50 percent in almost all locations.

Table 18: Spread of behavior change practice by location – Participation in leadership and Decision-Making Spaces (Apostolic Sect)

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic adult men encourage women (including their daughters) to take up leadership roles at the community level (Lk)	33%			67%
Apostolic young men encourage women to take up leadership positions in public spaces (Lv)				100%
Apostolic young women confidently speak in public, and their voices are heard (Lk)		100%		
Apostolic young women take up key leadership positions in public spaces and have a voice (Lv)	75%	25%		

3.4.2.2 Participation in public spaces

The extent of young people’s involvement in community meetings varied across communities.

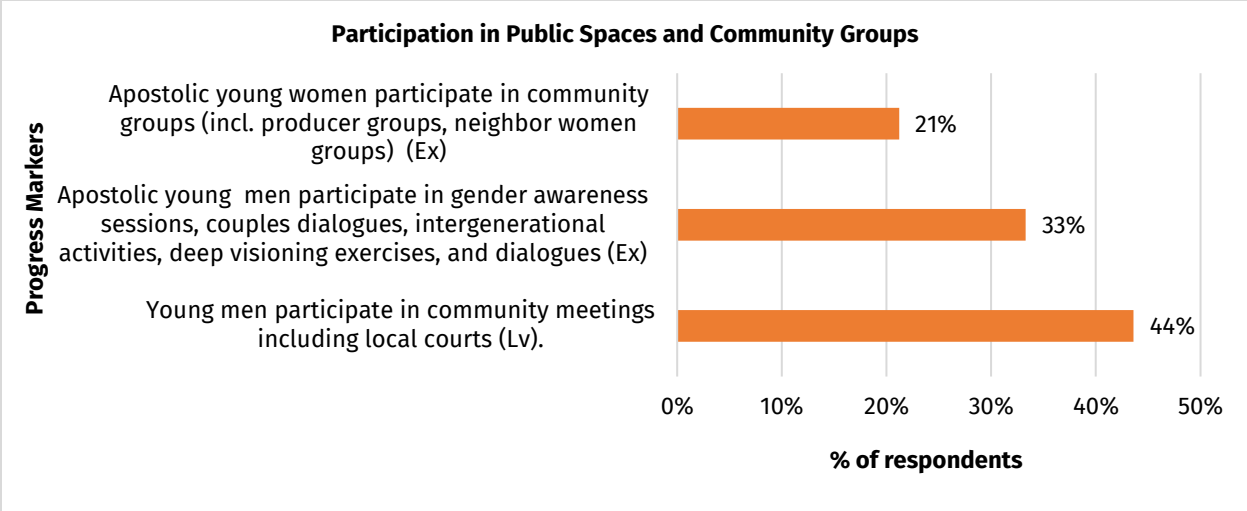


Figure 20: Participation in Public Spaces and Community Groups

It appeared that the participation rate in community groups among various groups of young people were low. The findings shown on Figure 20 indicate that fewer, 21 percent of young apostolic women participated in community groups than young apostolic men (33 percent). A slightly higher percentage of young men, 44 percent participated in community meetings.

Discussions with young women revealed they often faced various barriers and challenges to access public spaces, and they included information and knowledge gaps, low literacy levels, resources constraints, low self-esteem, time poverty due to overwhelming reproductive roles and lack of supportive environment. In other spaces, young men argued that although a few participated and made contributions, their ideas were not taken on board by adults. If they were to rank the value given to submissions made in public meetings, the adult males would come first, then adult women, followed by young men and young women in that order. The young men were often being accused of having lost ‘ubuntu’ character. Takunda should continue to create safe spaces for intergenerational dialogues, engaging adults into conversations around amplifying youth voices in community programs.

According to Table 20, the participation of young men and apostolic young men and women in public spaces and community groups was generally low (0=25%) in close to half of the locations. About 50 percent of the locations reported 76-100% participation in gender dialogues by apostolic young men.

Table 19: Spread of behavior change practice by location – Participation in Public Spaces and Community Groups

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Young men participate in community meetings including local courts (Lv).	40%	20%	20%	20%
Apostolic young men participate in gender awareness sessions, couples' dialogues, intergenerational activities, deep visioning exercises, and dialogues (Ex)	50%			50%
Apostolic young women participate in community groups (incl. producer groups, neighbor women groups) (Ex)	50%	50%		

### 3.5 Gender-Based Violence prevention and mitigation including child marriage.

The findings for this domain were grouped in the following major anchors:

- Gender based violence and child marriage prevention and mitigation.
- Engaging Men to Advance Women’s Rights through GBV Prevention
- Reporting GBV and Child Marriage

#### 3.5.1 Gender based violence and child marriage prevention and mitigation.

Gender Based Violence (GBV) is one of the most oppressive forms of gender inequality, posing a fundamental barrier to the equal participation of women and men in socio economic, and political spheres. Participants across districts had different levels of understanding of GBV with some defining physical violence as physical fighting, assault, or domestic violence; psychological abuse as quarrelling, insults, and emotional stress; and finally economic abuse as deprivation of financial support. Across all FGDs, the common GBV forms listed were verbal abuse, physical abuse, economic abuse, rape, child marriage, sexual assault, intimate partner violence and drug/alcohol abuse among others. Causal factors included infidelity, disrespect, laziness, improper use of resources and assets, denial of conjugal rights mostly by women, misappropriation of household funds, economic hardships including poverty, peer pressure, exposure to pornographic material by school children, drug and substance abuse.

Young boys and girls engaged in intimate relationships with older women and men respectively, *“We have older women who are sleeping with young boys and when you report the issue, no action is taken”*. Chivi women shared the same sentiments where one woman said, *“There are older women who are engaged in sexual activity with young boys. They even*

*sell drugs to the young boys and when you raise it, they tell it is their source of livelihood”* (Chivi Ward 31-Adult Woman participant). Causes of child marriage had gone beyond religion to include other socio-economic factors as highlighted in previous paragraphs. School going boys were marrying off girls in school. In Mutare Ward 27, there was a case of a 14-year-old who eloped with a 16-year-old boy. In Chivi Ward 12 a similar case was reported of an orphaned teenager who eloped to a young boy who stayed alone.

Whilst GBV affects all, women and girls are more vulnerable because violence reflects and reinforces existing gender inequalities. Unlike the other study domains, discussions around GBV specifically child marriage were faced with passive participation across the districts. Participants were not forthcoming unless one probed. This could be connected to the timing of the study as it was undertaken at a time when the government of Zimbabwe had just completed the constitutional alignment of the age of marriage and consent to 18 years; and anti-child marriage campaigns had taken momentum across the country. The study also fell the same period when a relative of the leader of the Johanne Marange apostolic sect was apprehended for marrying an underage girl. Observations from young women groups were such that some of the participants were between the ages of 15 and 17, which by the Zimbabwean law puts them in the category of children, not eligible for marriage. This made some members of the apostolic sect uncomfortable since they felt the study was meant to police them. The data collection team had to explain the objectives of the study consistently putting emphasis on how the conversations were confidential and to the participants benefit. The continued engagement resulted in some members opening up and substantial data was then collected thereafter.

### *3.5.1.1 Participation in Gender and GBV Awareness Sessions*

The participation of 66 percent of adult women in community GBV awareness training sessions had numerous benefits for both the community and households. This meant adult women were more aware of GBV and how to prevent it. This increased awareness led to early reporting of cases of GBV and a reduction in the incidence as evidenced by 77 percent of adult women testifying that they spoke out and reported observed cases. Results on the other hand showed lower levels of participation for young men recorded at 37 percent. Young men reported that the low levels of participation were to the fact that they rarely attended community meetings where such information was shared.

It was positive to note that both apostolic adult women and apostolic adult men participated in gender-based violence sessions at 56 percent and 50 percent respectively (Figure 21). This may indicate that there was a growing awareness of the importance of addressing gender-based violence issues even among their church members although more still had to be done.

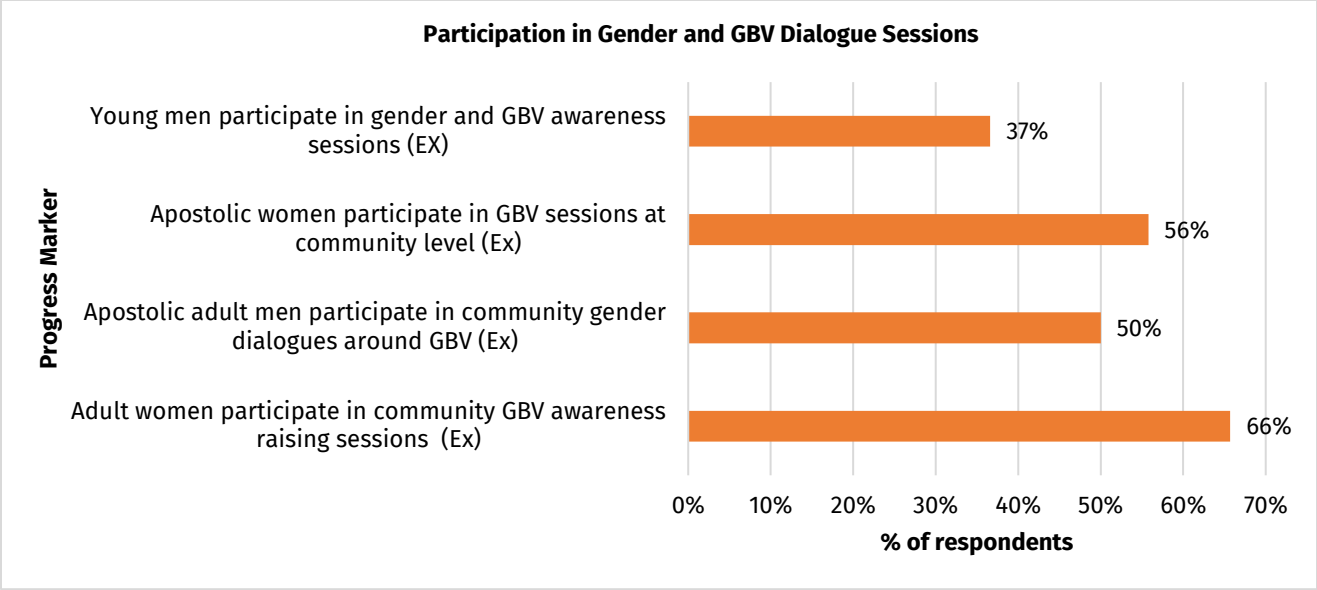


Figure 21: Participation in Gender and Gender Based Violence Dialogue Sessions

Table 21 shows that most areas reported less than 50% adult women, apostolic women and young men participating in gender and GBV sessions. This is a concern as this could lead to GBV and limited reporting of cases. Wards that would probably need more focus in mobilization for GBV sessions include Wards 12 and 31 in Chivi, Ward 27 in Mutare and, Ward 15 in Zaka.

Table 20: Spread of behavior change practice by location – Participation in Gender and GBV dialogue sessions.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult women participate in community GBV awareness raising sessions (Ex)	50%	25%		25%
Apostolic adult men participate in community gender dialogues around GBV (Ex)		100%		
Apostolic women participate in GBV sessions at community level (Ex)	33%	33%	33%	
Young men participate in gender and GBV awareness sessions (EX)	60%			40%

Whilst young men attested to the prevalence of intimate partner violence, the adult women, and men FGDs, reported physical abuse to be on the decrease across districts. This was attributed to many awareness-raising strategies being employed at community level by various stakeholders including ENSURE, FACT, Shamwari Yemwana Sikana, Musasa, Legal Resources Foundation to mention a few.

Those in polygamous relationships indicated that psychological and verbal abuse between core wives was common. This was also revealed as being existent between mothers-in-law



and their daughters-in-law. Women in polygamous relationships echoed the prevalence of economic abuse by their husbands, where women confirmed that husbands did not disclose their earnings.

Within the apostolic sect religion of Johanne Marange, girls participated in mutilation ceremonies where they got examined on their virginity status. If they were not virgins, they would be forced to marry, and others would be physically assaulted as some form of punishment. The physical assault of apostolic girls came out subtly in Buhera Ward 24 and upon probing further to get details, the respondent decided not to respond and diverted the discussion.

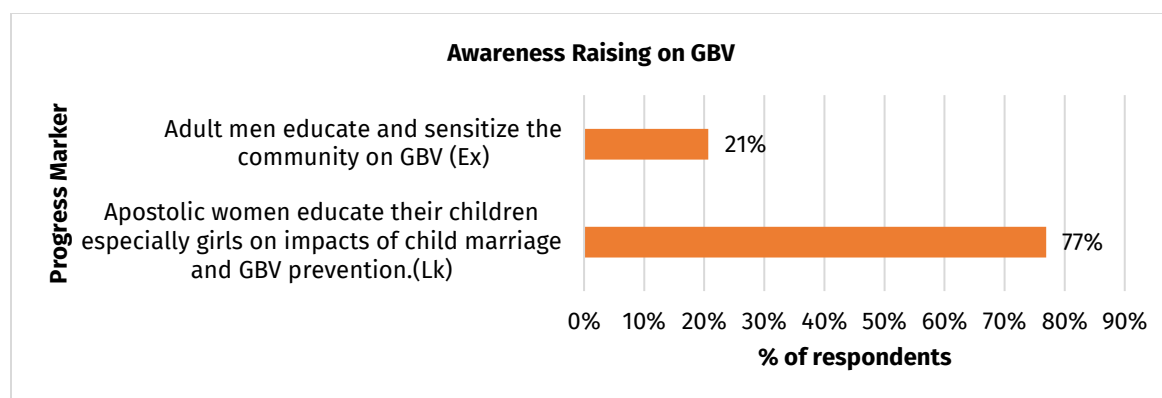


Figure 22: Awareness Raising on GBV

The findings above came as a surprise especially among the apostolic sect where 77 percent of women reported they educated their children, especially girls on the impacts of child marriage and promoted GBV prevention. The findings again showed a very low contribution of adult men in educating and sensitizing the community on GBV, yet their voice on the matter could be more impactful. Only 27 percent of adult men educated and sensitized the community on GBV.

A total of 67 percent of the locations had high numbers (76 – 100%) of apostolic women reporting they educated their children especially girls on the impacts of child marriage and GBV (Table 22). The program should target areas such as Wards 15 and 34 in Zaka and Wards 12 and 31 in Chivi where 0-25% of adult men in 60 percent of the locations reported they educated and sensitized the community on GBV.

Table 21: Spread of behavior change practice by location – Awareness raising on GBV.

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)

Apostolic women educate their children especially girls on impacts of child marriage and GBV prevention. (Lk)	33%			67%
Adult men educate and sensitize the community on GBV (Ex)	60%	20%	20%	

### 3.5.1.3 Promotion and Maintenance of a GBV free environment

GBV and child marriage have immense impacts on the socio-economic and political development of girls and communities at large. Most young girls who were married off early were dumped and left to take care of their own babies. These girls dropped out of school and those staying with their perpetrator husbands experienced more violence because they were too immature and young to fulfil marriage expectations. One adult woman from Chivi Ward 12 said, “some married underage girls cannot do household chores such as cooking and washing clothes, let alone managing the relationship”. Underage girls could experience complications while giving birth and at times it resulted in loss of life. Young women respondents indicated that they also suffered from community-level social stigma.

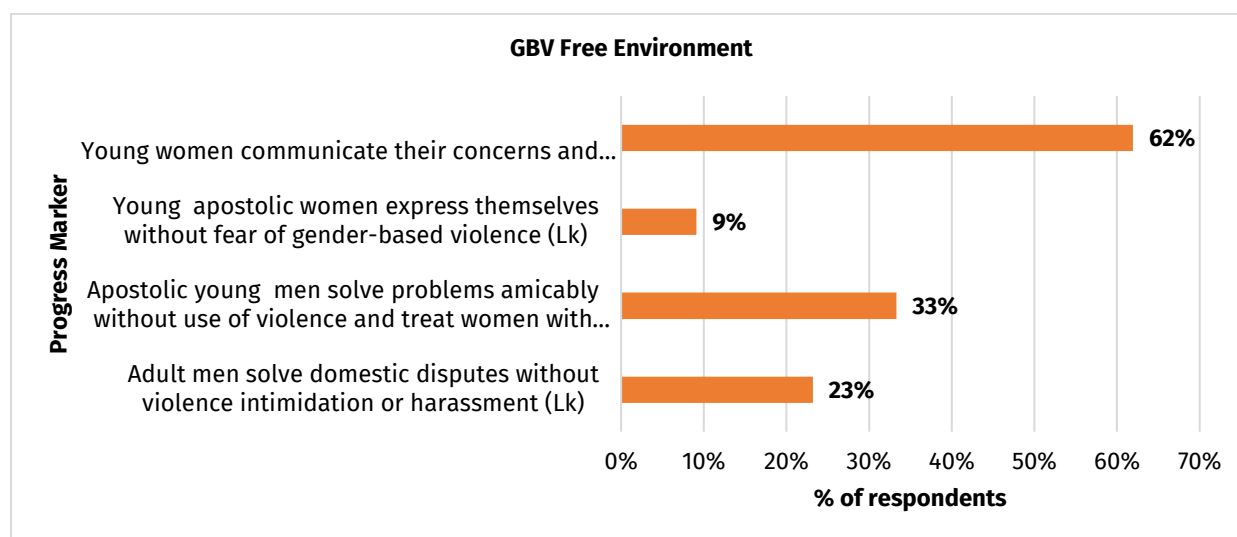


Figure 23: Promotion of a GBV Free Environment

Domestic or intimate partner violence had a ripple effect on children who could be impacted emotionally. Impact was also felt among young women and men who ended up resorting to alcohol and drug abuse. Women respondents across districts reported that GBV impeded gender equality and the achievement of a range of development outcomes.

Figure 23 indicates that ability to solve disputes or issues without violence or intimidation was very low for adult men, at 23 percent and apostolic young men at 33 percent. Only 9 percent of young apostolic women reported the ability to express themselves without fear of GBV. Ordinary young men reported a much higher percentage of young women who could communicate their concerns and views without fear of GBV.

Table 22 shows that it is common in all locations that most young apostolic women feared to express themselves without facing GBV. Generally, the majority of adult men and apostolic young men (76-100 percent) reported the ability to solve disputes amicably. About 75 percent of the locations reported more than 50 percent of young women were able to communicate their concerns without fear of violence.

Table 22: Spread of behavior change practice by location – Promotion of a GBV Free Environment

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Adult men solve domestic disputes without violence intimidation or harassment (Lk)	40%	60%		
Apostolic young men solve problems amicably without use of violence and treat women with respect (Ex)	50%			50%
Young apostolic women express themselves without fear of gender-based violence (Lk)	100%			
Young women communicate their concerns and views without fear of violence (Lv)		25%	25%	50%

**3.5.2 Engaging Men to Advance Women’s Rights through GBV Prevention**

The study examined the level of male participation in advocating for women and youth’s rights. Few of the interviewed men acknowledged their participation in GBV issues. There was a mention of volunteer structures such as male gender champions, social welfare male case care workers and lead fathers who were trained and were readily facilitating GBV sessions at the community level. Through these sessions, the male community members were invited to specific gatherings to influence social behavior change and adoption of behaviors that would address GBV and child marriage. The major challenge was the caliber of men participating in these men’s fora platforms. It was discovered that those attending meetings were already empowered and were the same men who regularly attended GBV meetings.

There is an opportunity to work with these men as champions of change to influence positive masculinity to those not participating. The lack of interest of some men could be due to their perception that donor meetings were mainly for adult women and the perception that men were the major perpetrators of violence.

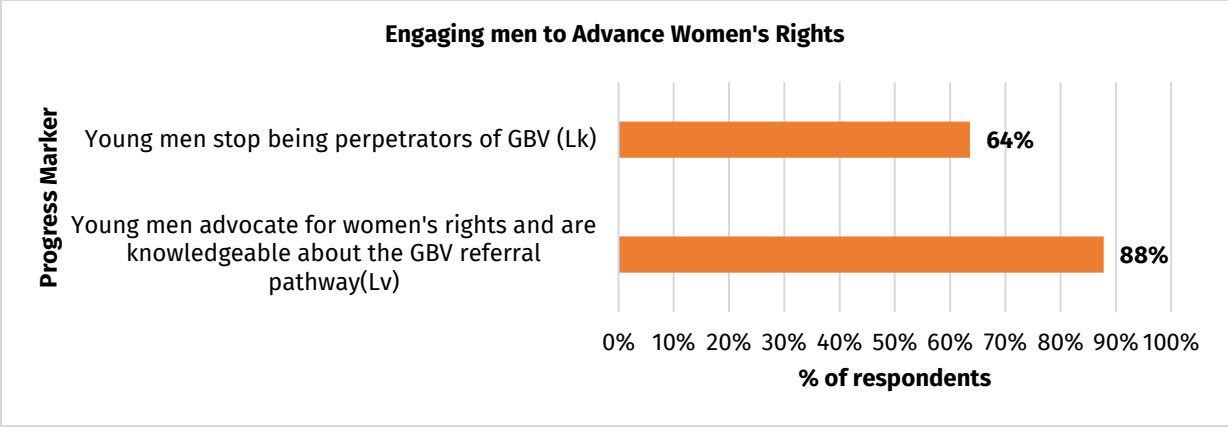


Figure 24: Engaging Men to Advance Women's Rights

There was a general acknowledgment of the positive impact gender dialogues had during the ENSURE project in Chivi Ward 12 and Buhera Ward 24. Young men applauded the active participation of the few men in GBV conversations as it influenced social behavior change forcing men to desist from perpetrating violence and child marriage. *“If most men take up key roles in spearheading campaigns against GBV and child marriages, we will certainly have peaceful homes and communities,”* said an apostolic male leader from Buhera Ward 24. Unlike adult men, some young men felt incapacitated to participate in GBV and child marriage awareness dialogues. They viewed community GBV sessions as wastes of time since there was no financial incentive for attending.

Table 23 below shows that 60 percent of the locations show greater than 76 percent of young men advocated for women’s rights while 80 percent of the locations had 76-100 percent of the same group highlighting they stopped being perpetrators of GBV. This means more effort should be channeled to locations such as Ward 12 in Chivi where lower numbers of respondents were practicing the behaviors.

Table 23: Spread of behavior change practice by location – Engaging Men to Advance Women's Rights

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Young men advocate for women's rights (Lv)	20%		20%	60%
Young men stop being perpetrators of GBV (Lk)	20%			80%

### 3.5.3 Speak out against GBV and Child Marriage

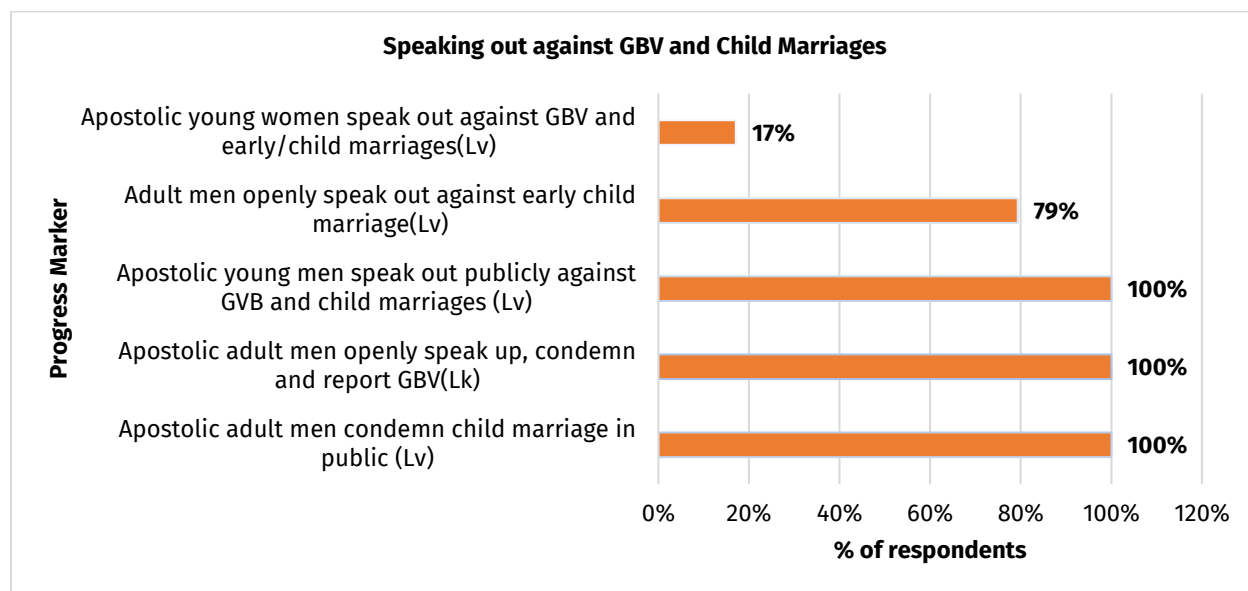


Figure 25: Speaking out against GBV and Child Marriage

Despite efforts to prevent and mitigate child marriages, adult men from Mutare Ward 27 strongly felt that child marriages must be allowed conditionally for underage girls who would have been impregnated to ensure that the newly born child is taken care of. *“I have problems with taking care of my impregnated child and her unborn child whilst the father (perpetrator) is enjoying his life elsewhere. I would prefer that my daughter joins her husband at the age of 17 for example, so that by the time she gives birth, she will be 18.”* Another man in Zaka said, *“the statutory law, must be reviewed so that it can address these issues and allow marriages regardless of age so that parents are not burdened to take care of both pregnancies and the child to be born.”* This quote suggests that some members of the community were not quite aware of the new amendment to the law around the age of marriage. Takunda can engage communities together with relevant stakeholders in comprehensive policy dialogues to increase community knowledge on the relevant legal frameworks.

As shown in Table 24, apostolic adult men, apostolic young men, and adult men across all sampled geographic areas spoke openly and condemned GBV and child marriage. This behavior was also widespread among adult men as 80 percent of the locations reported above 76 percent of participants adopting the behavior. On the contrary, most locations reported few apostolic young women. 75 percent of the locations reported less than 25 percent of apostolic young women speaking out on GBV and child marriage.

Table 24: Spread of behavior change practice by location – Speaking out against GBV and Child Marriages

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic adult men condemn child marriage in public (Lv)				100%
Apostolic adult men openly speak up, condemn and report GBV(Lk)				100%
Apostolic young men speak out publicly against GVB and child marriages (Lv)				100%
Adult men openly speak out against early child marriage (Lv)			20%	80%
Apostolic young women speak out against GBV and early/child marriages (Lv)	75%	25%		

**3.5.3 Reporting GBV and Child Marriage**

There were formal and informal platforms for reporting GBV and child marriage within target communities. While most communities were aware of the referral system for reporting cases of violence, they seemed not to be aware that cases that they felt were not handled properly could be escalated to the next level of authority. For instance, a case can be escalated from the Ward VFU to the District VFU. This is an area Takunda should strengthen during community SAA sessions. Takunda should also consider the need to disseminate local-level referral pathways and toll-free lines for different service providers to increase access to services by survivors. Other convenient, accessible, and first-line formal spaces included the rural health centers, village health workers, and community CCWs. Others use toll-free numbers, as stated, *“I know several platforms which are used to report GBV and child marriage cases like using the toll-free number and reporting to the police.”* The toll-free number was reported to be very reliable with a 100 percent confidentiality rate. Young women highlighted the use of the suggestion boxes and the chief’s court especially for non-sexual violence cases.

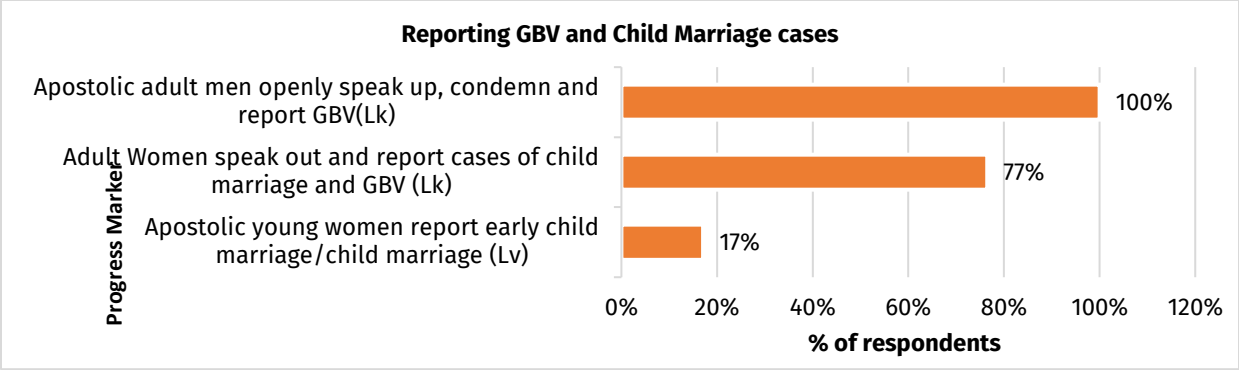


Figure 26: Reporting GBV and Child Marriages

Communities also used informal reporting structures which included family members, relatives, traditional and religious leaders, councilors, and teachers. Village heads were given the mandate to check the ages of any newlyweds within their areas by the government. Churches also created platforms for both reporting and referrals. Johanne Marange and Mugodhi apostolic churches had leaders who were responsible for receiving and dealing with GBV and child marriage cases. The leadership of the Johanne Marange sect were working to ensure that there were no perpetrators of child marriage in the church. There was some mandatory awareness raising and close monitoring of church congregants taking place in communities.

In 75 percentage of the locations, a limited percentage (0-25 percent) of apostolic women reported child marriage (Table 25). The practice was reasonably widespread within the adult women group, where more than 70 percent of the locations had above 50 percent of women practicing the behavior. Surprisingly, apostolic adult men in all locations (100 percent) who attended the FGDs openly speak up, condemn, and report GBV. It seemed reporting or speaking openly about GBV was more common than reporting child marriage. Child marriage was still a sensitive issue and efforts should be strengthened towards creating safe spaces for children specifically girls.

Table 25: Spread of behavior change practice by location – Reporting GBV and Child Marriage

Progress Marker	Level 1 (0-25%)	Level 2 (26-50%)	Level 3 (51-75%)	Level 4 (76-100%)
Apostolic young women report early child marriage/child marriage (Lv)	75%	25%		
Adult Women speak out and report cases of child marriage and GBV (Lk)		25%	25%	50%
Apostolic adult men openly speak up, condemn and report GBV(Lk)				100%





## 4.0 IMPLICATIONS OF FINDINGS ON PROGRAMMING

Based on the findings, Takunda Resilience Food Security Activity may need to consider several programmatic implications that are outlined below.

The research indicated that decision-making power was limited for young women, young men, and adult women across different levels. Gender norms that reinforce traditional roles often resulted in an unequal distribution of decision-making power within households, which could negatively impact the ability of young men, young women, and adult women to contribute effectively to resilience and food security initiatives at the household and community level.

The results showed diversity in decision-making for various groups. The Takunda Program should acknowledge and respect the diverse perceptions and decision-making dynamics within households and groups. Creating areas that allow for open dialogue and communication within households and at the community level becomes crucial to promote inclusive decision-making processes that involve all members, including women, men, and children. It can help address conflicts, ensure shared decision making, and promote better coordination of resources for food security.

Limited inclusive decision-making processes in polygamous households can have several programmatic implications due to gender disparities, inequitable resource allocation, negative social dynamics, and limited negotiation skills. Polygamous households often involve multiple wives, with decision-making power primarily held by the husband. This can result in limited input from women and potential marginalization of their needs and perspectives. In households with multiple wives, intra-household dynamics and competition for resources can be complex. Addressing these issues in polygamous households requires a comprehensive approach that promotes open communication channels and negotiation processes to ensure that decisions are made collectively, considering the needs and interests of all household members.

It is essential for Takunda to regularly monitor and evaluate the outcomes and impacts of diverse perceptions and decision-making dynamics within households on overall resilience and food security outcomes. This can provide valuable insights into program effectiveness, help identify challenges, and inform future program adaptations.

As young unmarried individuals often lack resources and are considered minors, Takunda must develop strategies to empower them economically. The program can achieve this by scaling up access to financial resources, skills training, and mentorship programs that can help them engage in IGAs and gain financial independence. Although some adult women have started allocating land for agricultural use to their daughters-in-law and youths, the Program should continue to support and encourage women's land ownership and control. The Program should continue to establish a quota system in land allocation in community gardens for young women, which can promote gender-equitable land rights.

The study indicated that young men tend to prefer quick and profitable ventures such as illegal gold mining. To address this issue, the Program can offer business development initiatives that can help young individuals explore alternative livelihood options that can provide sustainable income while addressing the negative impact of illegal activities such as gold panning and brick molding on the environment. Additionally, the Program can improve financial inclusion by providing access to microfinance, savings groups, or starter packs that can enable young men to start profitable IGAs.

Although young men acknowledge the prevalence of intimate partner violence, they often do not participate in discussions and behavior change initiatives around GBV and child marriage. The Program should explore strategies to involve young men actively in these dialogues and behavior change initiatives.

While awareness on child marriage intensified among the apostolic sect, the challenge of child marriage has also spread to non-apostolic religious communities and intergenerational relationships. The Program should recognize this challenge and develop strategies to address child marriage across different religious and cultural contexts.

Although communities have formal and informal channels for reporting GBV and child marriage, cases often remain unresolved even when reported. Enhancing the effectiveness of local reporting structures, such as VFUs, can help ensure cases are properly addressed. Efforts should also be made to address the inhibiting factors to reporting, including fear of victimization, witchcraft allegations, and perceived inaction from authorities. Engaging adult men in GBV discussions and encouraging them to share their learnings with their families can contribute to reducing violence and child marriage. This can create a more supportive environment for resilience and food security programs like Takunda, allowing for inclusive and sustainable development. Ultimately, such efforts can lead to improved family dynamics, where women and children are better protected.

The results indicated widespread problems of GBV and underage marriage, therefore the Program should concentrate on increasing awareness among both genders regarding GBV and underage marriage, highlighting that these issues are not personal matters but demand community involvement and shared responsibility.

Overall, the Takunda Program must prioritize gender equality and women's/youth empowerment, fostering an environment that provides inclusive opportunities for all, including women and men, young and old, and those from the apostolic denominations, to enhance food security and resilience in Masvingo and Manicaland Provinces.

## 5.0 CONCLUSION

While women are becoming increasingly empowered and taking active steps to improve their economic situation and become self-reliant, there is still a significant number of women – especially among young people – with limited capacities to meaningfully engage in socio-economic development due to socio-cultural, economic, and religious barriers that continue to exacerbate their vulnerability. Gender-based discrimination and inequality continues to be a challenge, and transformative engagements could be a step towards achieving a more equitable society where women, men, girls, and boys have access to the same opportunities and can fully enjoy their rights. It is important for Takunda to take a holistic approach to promoting gender equality, considering the unique cultural and social-economic context that hinder achievement of individual and collective aspirations in the target areas.

## 6.0 RECOMMENDATIONS

### Gender roles, responsibilities, mobility constraints and time use

The program can leverage existing platforms set by traditional and religious leaders, including apostolic sect religious spaces, to engage men and women to promote equitable time sharing and address women's time poverty at the household level. These are spaces where men and women can discuss their beliefs and attitudes towards gender roles and identify ways to support each other in taking on additional responsibilities. Exemplary men already performing family care work can be mobilized as agents of change to influence behavior change among other men.

### Patterns of power and decision-making in the home

- The need to prioritize SAA socialization sessions to encourage open communication on involving young people and adolescents in financial planning and decision-making in households, allowing space for experience sharing and learning from each other.
- Both apostolic and ordinary men have more decision-making power over income. Takunda should use SAA to explore the patterns of power on financial decision-making in monogamous and polygamous families and encourage joint decision-making on income use at the household level. The entry point can be an acknowledgement of the joint decision-making that already happens on non-financial issues.

### Access to and control of productive assets and resources

- The Program should continue to facilitate financial linkages and strengthen provision of comprehensive start-up capital for women and youth entrepreneurs. The program will continue to engage in entrepreneurial training, IGAs and VSLAs to enhance access to capital by women and youth.
- Takunda will continue to work towards increasing land access and control by prioritizing women and youth plot holders for the solar powered irrigation schemes. This will be complimented by increasing engagement of men and traditional leaders in SAA dialogues to address norms and beliefs around land access and control for women and young people.

### Access to services, participation in leadership and decision-making in public spaces.

- Increase awareness and outreach efforts for life skills, TVET to young people, and address the financial and time barriers that prevent young women and girls from participating through provision of fully funded attachments and fees for transport. Takunda should continue to disseminate PSHEA sessions and ensure TVET centers enforce the code of conduct to ascertain the safety and security concerns of students.

- Provide access to digital technology and training on how to use smartphones and facilitate securing of marketing contracts and business licenses for women and youth entrepreneurs. Takunda should complement this by strengthening decentralization of market linkages at the community level.
- Continue to amplify the voices of youth in community programs, to increase the likelihood of youth taking up leadership roles in public spheres.
- Takunda should remodel aspects of GYSD, aligning them to the LSP model to enhance gender transformative service delivery

#### Gender-based violence and child marriage prevention and mitigation

- Strengthen secure and inclusive spaces for intergenerational dialogues, encouraging young men to participate and share their experiences and viewpoints on GBV. Have single sex GBV dialogue sessions by life stage.
- Target councilors, traditional, and religious leaders for GBV and child marriage prevention sessions, addressing the obstacles that prevent victims from reporting (e.g., victimization, witchcraft, harassment and or physical assault). Adapt and disseminate a localized referral pathway to project participants.