



HAVING A VISION

TOWARDS A GENDER EQUITABLE BUSINESS
PARTNERSHIP IN THE CATTLE VALUE CHAIN IN
MUZARABANI, ZIMBABWE

WEMAN 

 **OXFAM**

giz Deutsche Gesellschaft
für Internationale
Zusammenarbeit (GIZ) GmbH

On behalf of
BMZ  Federal Ministry
for Economic Cooperation
and Development



Colofon

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Front cover: Woman farmer in Muzarabani District at the cattle auction, holding her stock card. Picture: Makanza, 2014.

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INDEX

INDEX	3
ACRONYMS	4
FOREWORD	5
1. SUMMARY	7
2. THE BUSINESS SENSE OF GENDER EQUALITY	9
3. THE LIVESTOCK VALUE CHAIN	11
VALUE CHAIN ACTORS	12
ANALYSIS OF THE VALUE CHAIN MAP	16
OTHER ISSUES EMERGING FROM THE VALUE CHAIN MAPPING	17
4. CHANGING GENDER RELATIONS	18
PROPERTY OWNERSHIP	19
WOMEN'S WORKLOAD	21
POLYGAMY, INFIDELITY AND DOMESTIC VIOLENCE	23
5. STARTING A LIVESTOCK AUCTION	26
BUILDING ECONOMIC ASSETS AND SOCIAL EMPOWERMENT	26
ACHIEVING A WIN-WIN SITUATION IN THE LIVESTOCK VALUE CHAIN	27
NATIONAL DIALOGUE ON COMPETIVENESS	31
KEY SUCCESS FACTORS IN THE CATTLE AUCTION	32
6. ORGANISATIONAL DEVELOPMENT	34
LIST OF REFERENCES	36

ACRONYMS

Agriculture & Rural Development Authority	ARDA
Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung	BMZ
Community Action Learning	CAL
Change Catalyst Workshop	CCW
Convention Against All Forms of Discrimination Against Women	CEDAW
Community self-Help Investment Group	CHIG
Centre Livestock Development Committee	CLDC
District Farmers Associations	DFA
Department of Veterinary Services	DVS
Farmers Association of Community self-Help Investment Groups	FACHIG
Federal Cotton Producers Association	FCPA
Gender Action Learning System	GALS
Deutsche Gesellschaft für Internationale Zusammenarbeit	GIZ
Government of Zimbabwe	GoZ
Global Political Agreement	GPA
Household Association Support Programme	HASP
Households	HHs
Investment Group	IG
Livestock Production Department	LPD
Muzarabani Rural District Council	MRDC
Mulilane Highway	MLH
Participatory Gender Review	PGR
Participatory Action Learning System	PALS
Value Chain Development	VCD
Women's Empowerment Mainstreaming And Networking	WEMAN
Zimbabwe Commercial Farmers' Union	ZCFU
Zimbabwe Republic Police	ZRP

FOREWORD

Based on decades of research and experience with investments, the World Bank, FAO and IFAD recognised that the failure to analyse and address gender inequalities result in misguided projects and programmes, forgone agricultural output and incomes and food and nutrition insecurity¹. To address this Oxfam Novib collaborated with the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) between 2013-2014 to increase the knowledge base of how to promote gender justice in value chain development projects. This case study is one of the products.

GIZ - with back donor support from BMZ - financed² a one year pilot with the Gender Action Learning System (GALS) in a livestock value chain in Zimbabwe from October 2013 to November 2014. The pilot was a joint effort by the members and staff of the Farmers Association of Community Self-Help Investment Groups (FACHIG), consultant Maggie Makanza and staff of Oxfam Novib in The Hague, The Netherlands. Apart from this case study a [practical guide](#)³ and a [video documentary](#)³ were produced.

This descriptive case study is based on primary qualitative and quantitative data collected in Muzarabani district in Zimbabwe during and after the pilot. Data on the changes in gender relations are based on an impact review involving 900 households, and a rapid assessment with peer trainers. In total, 1166 community members (664 women and 502 men) in Muzarabani District participated in the pilot. Out of these, 317 were considered “peer trainers” who mentored the others on the use of the GALS methodology. Five focused group discussions (FGDs) were organised with peer trainers in each of the five clusters and the attendance of 95%. A questionnaire was first shared with all individuals and the information was aggregated during the FGDs.

After the summary in chapter 1, the rationale for the initiative is given in chapter 2. Chapter 3 describes the livestock value chain: the actors involved, the context and supporters. This is based on pilots with GALS tools for participatory value chain mapping focusing on gender issues. It therefore describes the value chain from the perspective of the stakeholders involved in the pilot (farming families, different types of traders and buyers, government representatives and other supporters). Chapter 4 describes the changes in gender relations that participants from farming families reported through a participatory review and the rapid assessment. Chapter 5 describes the dynamics observed at other levels in the value chain beyond the farming

¹ See Worldbank, FAO and IFAD, 2009. Gender in Agriculture Sourcebook

² GIZ grant No. 81165715

³ The film “Having a vision” was selected for the International Images Film Festival for Women held in Harare in 2017. Apart from the trailer (<http://youtu.be/7EAlcnTNvwQ>), the film can be viewed as a whole (http://youtu.be/Wnk_vCtyB1k) or in two separate parts. Part 1 focuses on the personal and household perspective (. <http://youtu.be/XaqG4-bzpzw>), part 2 shows how the development of the cattle value chain was influenced by smallholder farmers in collaboration with other stakeholders (<http://youtu.be/iZbVWc6quxo>).

families. This is based on observations during multi-stakeholder workshops and events with private and public actors involved, and analysis by the consultant. Chapter 6 analyses the changes triggered by the pilot activities that occurred at the organisational level.

1. SUMMARY

It is widely accepted by development organisations that gender justice and women's empowerment are essential for economic growth and poverty reduction⁴. At the same time many development organisations struggle to practically address gender inequalities and disbalances in power in projects they run, including projects that involve private sector actors as partners. The purpose of this case study of a cattle value chain in Zimbabwe is to show that changes in gender and power relations are possible within a project of one year.

Muzarabani District in Zimbabwe, along the border with Mozambique, is known for its livestock production. Women in producing households face a disproportionate labour burden. Gender norms dictate that women carry out all care tasks, household chores as well as part of the productive work. Triggered by irregular labour migration by men, women are also held responsible for tasks traditionally performed by men like herding cattle and dipping. Despite that, cattle are owned by men. Women are not consulted or involved in sales, nor in the use of the profit. Rather than an economic driver, livestock is generally seen as a status object for men, used for milk consumption, draft power and as reserve bank to pay for emergencies. Male alcoholism and multiple relationships with women are generally a drain on household resources, in many cases leading to marital instability and domestic violence.

Projects in Muzarabani district that aim at increasing incomes therefore do not easily translate in poverty reduction or increased family welfare, nor in improved quality and productivity in livestock and cattle value chains. Farmers can hardly make use of input services for improved breeding and inbreeding is therefore common. Trade is dominated by (middle)men, who set prices when purchasing house to house from families that are desperate for cash. With the poor quality animals they get and the high transport costs, they risk losing animals on the way and not being able to pay back their loans. Farmers feel forced to barter animals for low quantities of maize from traders during seasonal food shortages. Large slaughterhouses in Harare generate the highest profits and are most powerful compared to other actors, determining prices, trading practices and also value addition. They have the clout to leveraging financial resources from banks on behalf of farmers, but this is hardly happening.

Through the use of GALS introduced by FACHIG in collaboration with Oxfam in 2013 and 2014, women and men farmers realised the direct linkages between gender inequality and their poverty. Building individual, household and group visions for equal rights for women and men, improved livelihoods and collective action made business sense to them. Most families were food insecure. Sharing domestic work more equally at the household level is often difference between poverty and survival. GALS addressed issues that resonated with the farmers'

⁴ World Bank, An evaluation of World Bank support 2002-8, Gender and Development, 2010.

visions on the livestock value chains. It provided a platform for community dialogue for finding solutions on issues at the core of their daily struggles. Examples of these issues are women overburdened by household chores and care work, gender based violence, polygamy, poverty, alcohol abuse and skewed ownership and control of assets. There was a shift in mindset and work was redefined in terms of economic targets rather than through traditional gender roles. The changes reported confirm that gender relations that have existed for generations can change relatively quickly as a result of a deep participatory and transformational change process.

By addressing gender inequalities and developing visions for socio-economic development starting from the household level, the farmers revived their Community Self-Help Investment Groups (CHIGs) that had been falling apart. This enabled them to organise themselves and influence other stakeholders to develop a livestock auction system as an alternative to the common on the spot ad-hoc trading system.

The farmers developed a sense of ownership of the auction because they rehabilitated an old cattle sales pen through their collective action. Many challenges with setting up the auction system were managed through multi-stakeholder win-win meetings, using GALS tools to make these inclusive, gender sensitive and action oriented. After initial boycotts and collusion, buyers recognised that the system proposed by farmers reduced their transaction costs and provided them with a more reliable supply of better quality animals. It reduced their risks and gave them more security to repay their loans. After a one-year pilot with GALS, FACHIG as an organisation changed its traditional food security approach targeting women, to a community-led and gender sensitive value chain development approach.

The Muzarabani case attracted a lot of interest and led to a National Stakeholder workshop to discuss the competitiveness of the Livestock Value Chain. It resulted in the cattle auctions/sales pens being promoted in Rural District Councils in Zimbabwe, to improve the position of farmers in their relationship with traders and to encourage value addition by farmers through pen fattening, and improved breeds to improve the quality of the beef.

2. THE BUSINESS SENSE OF GENDER EQUALITY



Figure 1: participants of the project in Muzarabani district fetching water together. Peerfilm, 2014.

Gender inequalities not only affect the lives of vulnerable women, but also of men, their families and communities and the larger economy. Gender justice and women's empowerment are essential for economic growth and poverty reduction⁵: reducing gender inequality leads to reduced infant and child mortality, improved nutrition, higher economic productivity and faster growth. Gender inequalities influence the way rural supply chains operate and limit agricultural productivity and efficiency.

As recognised in the Gender in Agriculture Sourcebook⁶ of the World Bank, FAO and IFAD, the failure to analyse and address gender inequalities result in misguided projects and programmes, forgone agricultural output and incomes and food and nutrition insecurity. There are many approaches to agricultural value chain development (VCD). Some programmes tend to focus on crops, technologies and infrastructure rather than on people in complex livelihood systems. Others, despite a focus on people and process, still fail to analyse and address the underlying poverty and gender constraints, and regard the household level as a black box. This affects not only marginalised women, but

⁵ World Bank, An evaluation of World Bank support 2002-8, Gender and Development, 2010.

⁶ See Worldbank, FAO and IFAD, 2009, Gender in Agriculture Sourcebook .

also their families, the flow of quality goods, transparency of markets and relationships and hence incomes for all. Pro-poor goals and gender targets in rural development and VCD programmes are often not achieved because of the limitations of these programmes to empower individuals, strengthen the negotiation power of smallholder farmer associations or other vulnerable rural community groups in supply chains. Therefore the benefits of VCD programmes mainly go to the better-off poor and medium/larger enterprises in value chains, hardly creating conditions for sustainable win-win collaboration between vulnerable and powerful actors.

As stated in international agreements, gender equality is also a key goal in and of itself as part of an international commitment to women's human rights and gender justice. Particularly the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)⁷, has been signed by the majority of governments of UN Member States and is reflected in organisational gender policies of donor agencies and international organizations. As such it is an integral part of any human development strategy. Still, gender issues are often overlooked in programmes and policies on agriculture and rural development, or dismissed as irrelevant. Estimates indicate that gender issues are explicitly incorporated into less than 10 percent of official development assistance (ODA) that is directed towards agriculture⁸.

As part of the collaboration with GIZ, Oxfam Novib with the FACHIG, (see Box 2) in Zimbabwe, piloted GALS in the livestock value chain. The aim was to increase the knowledge base of the need and effectiveness of integrating gender transformative methodologies in value chain development interventions. One of the outputs was this case study, which can be used in combination with a video [documentary](#)⁹ and a practical [guide](#) on GALS¹⁰.

Box 1: Gender Action Learning System

GALS is a community-led empowerment pictorial methodology for individual life and livelihood planning, collective action and gender advocacy for change; and institutional awareness raising and changing power relations with service providers, private sector stakeholders and government bodies. In the context of value chain development programmes, the starting point of GALS is:

- Developing gender action learning skills of vulnerable stakeholders to enable them to identify and implement sustainable strategies to increase incomes, resources, economic choices and negotiation power.
- Engaging skills, energies and resources of more powerful private sector and institutional stakeholders in the value chain to change gender inequalities, based on a clear human rights and business case, through promoting collaboration and negotiation of win-win strategies.

⁷ See for CEDAW: <http://www.un.org/womenwatch/daw/cedaw/>.

⁸ World Bank, An evaluation of World Bank support 2002-8, Gender and Development, 2010.

⁹ See for the documentary and clips: www.oxfamnovib.nl/weman

¹⁰ Reemer, T.B. and Makanza, M., 2014. *Gender Action Learning System. Practical guide for transforming gender and unequal power relations in value chains*. Oxfam Novib.

3. THE LIVESTOCK VALUE CHAIN

In this chapter the livestock value chain is described from the perspective of the stakeholders in Muzarabani District: farming families, different types of traders and buyers, government representatives and other supporters. The information is based on participatory exercises, workshops and sessions with these stakeholders during the pilot.

Box 2: Why the cattle value chain?

- Societal constraints rooted in patriarchy inhibit the free participation of women in the cattle value chains.
- Poor farmers, particularly women, are not only constrained by livestock production activities, but also face barriers of entry into markets.
- Markets are designed for large and mostly formal private sector players with little, if any, orientation towards the poor.
- ZimVAC (2013) report states that cattle is one of the main assets owned by Muzarabani farmers.



Figure 2: plenary discussion during the value chain mapping exercise hosted by FACHIG in Muzarabani District

VALUE CHAIN ACTORS

Women and men farmers

In the case of livestock and cattle value chains in Zimbabwe (see the value chain map in Figure 1), women in Muzarabani District typically perform most of the productive tasks as well as the household chores and care tasks. This includes tasks such as watering cattle using borehole water, gathering crop residues for supplementary feeding and maintaining the cattle pen. More recently, triggered by irregular labour migration by men, women are also held responsible for tasks traditionally performed by men

like herding cattle and dipping. Gender norms dictate that women, apart from few elderly widows, have no property rights beyond low-valued items such as pots and pans, chickens and sometimes goats, a wardrobe and a bed and the round hut for the kitchen. Cattle, registered in stock cards, are owned by men, and women are typically not consulted or involved in sales, nor in the use of the profit. Other larger assets such as scotch carts and the house also belong to men.

Despite some strong differences in the intensity and type of gender inequalities between different social or religious groups in Muzarabani, male alcoholism and multiple relationships with women (either through polygamous marriages or through relationships outside marriage) are generally a drain on household resources. In many cases these lead to marital instability and domestic violence. Projects in the district that aim at increasing incomes therefore do not easily translate in poverty reduction or increased family welfare, nor in improved quality and productivity in the livestock and cattle value chain. Men are seen by the community as the principal owners of assets, and decision makers whose authority should not be questioned.

Muzarabani district with its erratic rainfall and little irrigation is an important source of animals for semi-urban and urban meat markets. Communities in the district subsist mainly on livestock production (cattle, goats, sheep and chicken), groundnuts, small grains and cotton, which is recently being abandoned due to low prices. Some farmers have gone into horticulture, mainly tomatoes. FACHIG estimates that in three wards in the district alone, there are about 1200 cattle farmers, of which FACHIG staff reached 317 (188 women and 129 men) directly with pilot GALS pilot activities aiming at gender justice and better livestock business for local economic development. Among the total of 1166 people who participated in the pilot (directly and through peer replication by the 317 participants) not all were involved in cattle farming.

Box 3: Farmers Association of Community self-Help Investment Groups (FACHIG) Trust

FACHIG is a membership organization. It has a total of 12,666 smallholder women and men farmers in four districts (Guruve, Muzarabani, Mt. Darwin and Rushinga) of *Mashonaland Central* province in Zimbabwe. 73% of the members are women, 27% are men. FACHIG has been in existence since 1999 with the objective of transforming the lives of vulnerable women and men in rural communities through value chain-driven entrepreneurial and sustainable agriculture. FACHIG seeks to contribute to poverty reduction through enhanced food security, diversified income generating opportunities and gender-justice socio-economic empowerment in rural Zimbabwe.

Through FACHIG farmers are organised into groups for collective advocacy and recognition in the value chain.

Rather than an economic driver, livestock is generally seen as a reserve bank to pay for emergencies such as illnesses, school fees and funerals, and used to produce milk for consumption and draft power. Occasionally they are sold in an ad-hoc manner to traders who drive around with trucks, scouting for households that are desperate for cash. This way the cattle are neither graded nor weighed thus limiting potential for fair pricing.

Traders in larger livestock and cattle are generally men. They work at two levels: traders in Harare or District centres who subcontract local traders; and the local traders at “Ward” level who actually buy livestock from farmers. A local trader scouts for animals in a radius of around 70km. They pay about \$10 on levies to the Local Council per mature beast that they buy. They are paid in cash by around seven traders from District centres and a few from Harare. Animals purchased this way have not been well taken care of and middlemen risk losing them during transport to Harare. Montana Meats also has a sub collection point at the centre. Traders buy 70% of cattle and sell to Harare abattoirs, 220km away. Selling in Harare normally requires three to five days, and normally

Box 4: Initial perceptions of best and worst case scenarios of being a man or a woman in Muzarabani district - outcomes of a participatory gender diamond exercise (November 2013)

Best/good for men: Having money in the pocket; having full authority in the family; freedom of movement; sole right to own property (like cattle, ox-drawn plough, house, scotch cart, cultivator); to be respected by wife and children; doing paid labour; leisure and entertainment; women cooking food for them; women working in the fields; smart home/presentable woman.

Best/good for women: Being loved by husbands; planning together; cars; cooking, washing, sweeping and minding children, sharing of responsibilities; working together as a family; bathing; men paying the bridal prize; authority in the kitchen; sewing; buying and selling; joint property or asset ownership and control; and income generating activities.

Bad/worst for men: Not having money in the pocket for leisure; doing women’s work (like collecting water and firewood, to cook, wash clothes including nappies, sweeping the house and weeding); a wife doing cross border trading and spending time outside the house; having few children; paying bridal price for their wives; domestic violence, untidy home; being disrespected by wife; gambling by children; girl child wearing trousers; driving; lazy wife; herding cattle; cutting firewood; jealousy by wife; and use of love potions by women.

Bad/worst for women: The heavy workload including heavy tasks such as ploughing, cutting / fetching firewood, herding cattle and growing tobacco and cotton; pregnancy and bearing many children; poverty; domestic violence; laziness; polygamy; husband who drinks beer, uses drugs and smoking cigarettes; unnecessary movement by husband; un-organized husband; not being loved by husband; poor housing structures.

Selling in Harare requires 3 to 5 days, and normally abattoirs delay payment by 3 to 4 days. Since women are under pressure to be at home this is one of the key reasons why men dominate the cattle trade.

abattoirs¹¹ delay payment by three to four days to irregular suppliers, thus farmers prefer middlemen. Gender norms dictate that women should be at home, which is one of the key reasons why men dominate the cattle trade. Prices are set at national level by the five largest buyers without an independent moderator. Traders are often indebted and under pressure to pay the lowest possible price to farmers who are in immediate need of cash. This trading practice, combined with poor management, lack of improved breeds and collateral for investing in pen fattening by farmers, leads to poor quality animals being supplied to the market.

Slaughterhouses, wholesalers and retailers

In Muzarabani, there is one slaughter house. It supplies meat to five local butcheries. The butcheries supply meat to consumers including farmers at a retail price of \$4.5 per kg after buying from farmers at \$1.20 to \$1.40 per kg. At the national level where 70% of the cattle are marketed, there are four big abattoirs namely Caswell, Koala, Montana and Mutangadura, all situated in Harare. These buy cattle from all producing districts like Muzarabani and slaughter an average of 100 beasts a day. Whole carcasses are supplied to numerous Harare based wholesalers including supermarket chains, hotel holdings, and restaurants, from where it goes into the retail market.

The abattoirs are considered the most powerful actors in the value chain, determining prices, trading practices and reaping the highest profits. The abattoirs have the clout to leverage financial resources from banks and investment funds on behalf of farmers for projects like pen fattening and breeding. However, very little of this actually involves farmers directly. Only one abattoir has a cattle financing scheme where it is supporting farmers with pen fattening inputs.



Figure 3: traders coming to the auction in Muzarabani District

¹¹ Compared to abattoirs, a slaughterhouse is a much smaller facility handling not more than two cattle at a time serving local butchers who bring their cattle for toll slaughtering, the slaughterhouse owner not being involved in the buying of cattle.

As part of the GALS pilot, value chain maps were created by farmers groups with some other key players, indicating the typical situation from their perspective.

The black arrows in Figure 3 indicate trade by men and the red arrows trade by women. The size/thickness of the arrows gives an indication of the volumes of animals that are passing through a particular pathway. Women are only selling small quantities of chickens in the neighbourhood house-to-house (upper red arrow), and few elderly widows sell goats or cows.

A **livestock / cattle sales pen** is indicated on the map, which as part of the GALS pilot is used to form a gender sensitive business partnership in the form of an auction facility.

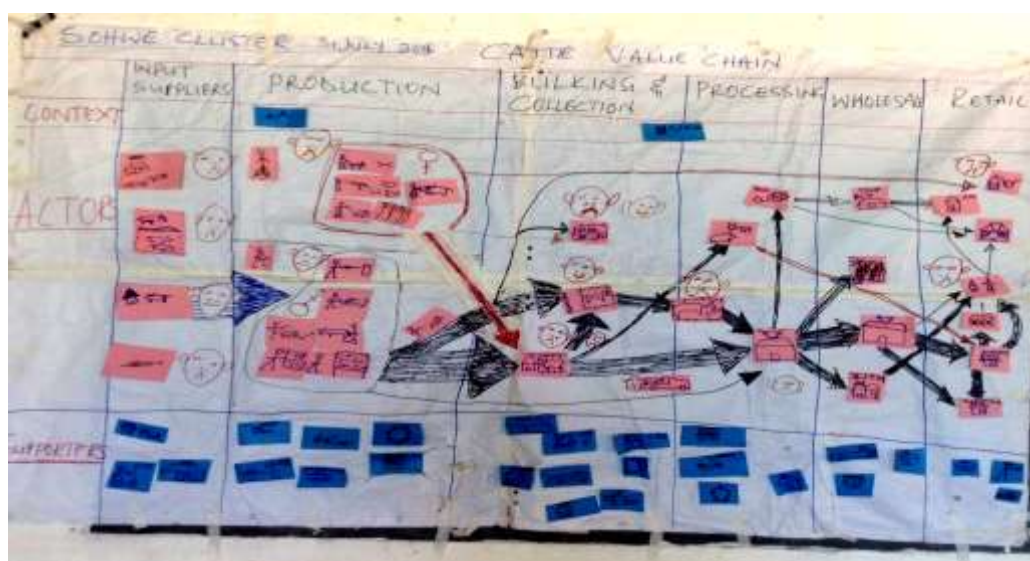


Figure 4: Livestock value chain map prepared by local stakeholders in Muzarabani District, Zimbabwe. The summary is given in the table below.

	Input supply	Production	Bulking and collection	Processing	Wholesalers	Retailers
Context		- by-laws - social norms	- permits and levies - social norms			
Actors	-artificial insemination -village cross breed -breeders -TN bank -improved breeds from nearby commercial farms	-Women: (water supply, rearing livestock, dipping, vaccination). -Men (livestock shepherding, watering, dipping, vaccination, supplementary feeding with straw)	-selling (mostly men) -auction (not being done at the moment) -middle men (most cattle at the moment) -Barter trade (exchange with maize from high producing areas)	-abattoir (mostly Harare) -MZ butchery (few cases) -shoe maker (Bata Company main actor- purchase by-products such as hides, hooves etc.)	-butchery -super market -restaurant -big hotels -shoe sales companies	-small super market -butchery -village sales -lodges and small hotels -consumers -shoe shop

Supporters	-research institutions	-council -LPD -medical supply (vaccines) -banks -VET	-council -LPD -VET -police -transporters	-health -council -LPD -VET -police -transporters	-health -transporter	-health -RDC -police -bank
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The Value chain supporters include:

- Department of Veterinary Services (DVS) with extension workers at ward level. It provides training services to farmers, subsidized dipping services, issues cattle movement permits
- Livestock Production Department (LPD) is responsible for training services , provides cattle grading services. Extension workers are situated at ward level.
- Zimbabwe Republic Police (ZRP) is responsible for cattle clearance before sale as anti-stock theft measure.
- Transporters bring cattle to local and national abattoirs for processing and distributing meat to consumers through wholesale and retail networks.
- Ministry of Women’s Affairs, Gender and Community Development offers loans and technical support on small projects such as poultry in line with cultural norms that see cattle as a male domain.
- Ministry of Health establishes sanitary standards in meat handling, food safety. They assess and enforce standards on abattoirs and butcheries.
- Muzarabani Rural District Council (MRDC) formally owns sales pens and links with farmers through farmers’ self created Centre Livestock Development Committee (CLDC). It issues the livestock bylaw which regulates marketing of cattle through organized auction system.
- Centre Livestock Development Committee (CLDC) is a farmer committee responsible for the upkeep of the sales pens and management of the cattle auctions with other stakeholders.
- Banks are available but do not lend to smallholder farmers citing lack of suitable collateral. FACHIG itself is a microfinance institution with mandate to lend to smallholders but lack capitalization to act in this role.

ANALYSIS OF THE VALUE CHAIN MAP

- The main bulk of cattle and livestock are sold by individual farmers to middlemen in their locality. The sad face on the map indicates the farmers’ perception: they consider middlemen unscrupulous since they do not bring weighing devices, do no grading and determine the price. Part also goes directly to local butcheries. Barter trading in exchange for maize from high producing areas is also quite common because of high seasonal food insecurity. Women only sell chickens in the local market and house to house.

- An as yet narrow pathway, but with a smiley face, goes from farmers to the Muringazuva sales pen: the new auction. Although at the time of making the map it had just started, it was a promising new marketing channel created through their own efforts.
- The farmers placed a sad face on the slaughterhouses under “processing”. Farmers lack suitable collateral to borrow money from banks for projects such as pen fattening and breed improvement. Slaughterhouses are in a position to raise funds on behalf of farmers using the goodwill they have with banks, but this is not yet happening.
- All input suppliers on the map refer to breeding (artificial insemination, improved breeds from former commercial farming area, government heifer schemes, abattoir bulling programmes). Farmers know of these, but they do not operate in their area, hence the sad faces. Breeding is done uncontrolled at village level and in-breeding is common.
- Women are still sidelined in the cattle value chain. During the first auction, one woman brought a cow and sold in her own name. The rest of the 45 sellers were men.
- Barter trade (pagamaga) is still prevalent in the communities. Under pressure of food insecurity farmers feel forced to exchange their cattle. In very bad years farmers can exchange a cow or a bull for just 300kg of maize (an equivalence of US\$60). Farmers realized that they can better purchase grains collectively.

OTHER ISSUES EMERGING FROM THE VALUE CHAIN MAPPING

- Farmers were not aware of meat grading procedures and criteria which is crucial for them to improve their production practices to get better grades at marketing.
- The need for involvement of women and men in decision making, marketing and use of proceeds from cattle was noted. It came out that despite their immense contribution on rearing of cattle and establishment of other household projects, women do not control decisions on income or expenditures. In absence of shared plans at the household level, husbands misused the income, and women focused on coping with daily challenges (food for the family, health care, schooling and chores) rather than improving quality or productivity. Farmers realised they are losing a lot of potential income by not fattening their cattle. This can be done commercially (purchasing feed supplement from feed manufactures) or semi-commercially (supplementing with locally available feed like groundnut, cowpea, maize and acacia residue).

4. CHANGING GENDER RELATIONS

This chapter describes the changes in gender relations that participants from farming families reported through a participatory review and the rapid assessment.

With a more gender equitable division of labour and a common vision, households quickly saw the feasibility and the need for cattle pen fattening, harvesting grass or other feeds during the dry season, savings or loans as bridging finance to meet urgent needs while waiting to sell their livestock.

In the past, FACHIG mainly applied a technology-driven approach to poverty alleviation, with interventions such as savings and credit, agricultural training and providing agricultural inputs. Women in the four districts where FACHIG operates were the main target group. Despite some positive impact in terms of livelihoods development, FACHIG came to realise that their interventions tended to overburden women rather than empower them. Men interpreted the focus on women as a win-lose game, and there was no basis for the assumption that households were sharing a joint vision for a better livelihood. As a result, men were abusing the loans that had been provided to women, and groups either stagnated or collapsed. Political violence around the 2008 elections also caused many women to resign from group executive positions: after the elections most positions were taken by men, despite 73% of the total membership formally being registered as women. Against this background FACHIG decided to pilot a gender transformative approach, using GALS in partnership with Oxfam.

The central areas of change at the household level that women and men prioritised during the first GALS workshops¹² included:

- *Property ownership*: the lack of rights of women to own and control assets beyond small kitchen utensils and chickens;
- *Workload*: the unequal division of household chores, care work and productive work;
- *Practices of polygamy, infidelity and promiscuity*, and its

Box 5: with a vision for a good livelihood it is easy to change

Mr. Mhangu used to drink and spend all his money on alcohol. He has changed and helps his wife with cooking, fetching water and firewood and bathing the kids. He has trained his wife to operate the Grinding Mill and now allows her to operate the grinding mill and handle the cash. In the past nine months, they have invested money from their grinding mill into a family motorbike which they are using as a mobile shop. They have bought four goats which now have six young ones.

¹² The “Change Catalyst Workshops”, see Practical Guide.

relationship to *domestic violence*.

PROPERTY OWNERSHIP

Land is communal and normally belongs to the men and the husband's relatives. With the low population and limited pressure on land and strong national laws the risk of women and children being displaced in case the husband dies is less of a problem. However when it concerns assets such as cattle, larger livestock and buildings, women have no property rights. This

'One is not considered a man unless one owns cattle. All the cattle belong to the men and women can own small animals like goats and chicken. Or own the cattle she gets if her daughter gets married.'

is despite the fact that most cattle are bought from the income gained from productive work by women (such as gardening including weeding crops, harvesting and winnowing). It was found that only men can make the decision to sell, sometimes without the consent of women. This is possible because the stock card for most of the cattle is registered in the men's name with few women (mostly widows) having cattle ownership in the form of a stock card.

It was found that for men, cattle is the proof of masculinity, as status object used for emergencies, paying dowry to marry more wives, and draught power, rather than for family welfare. Both women and men realised the disadvantages of this social norm, and therefore prioritised it as an area for change.



Figure 5: one of the women who participated in the pilot who now owns cattle in her name on the stock card. Peerfilm, 2014

Households addressed the situation in several ways:

- In the nuclear family redistribute the cattle / livestock between women and men, since joint ownership is not possible with the prevailing registration system with stock cards;
- Issue a “*verbal will*” in presence of the families of the husband and the wife(s) indicating that in case of death the property should be controlled by the wife(s) rather than male in-laws. This is based on the belief that the voice of a dead man is to be respected;
- Changing the registration of cattle into the name of the women on the stock cards.

Box 6: Mr and Ms Kanyera from ward 6, Hwata B CHIG testify:

Mr Kanyera, said that before receiving GALS training he was very abusive to his wife. Whatever he used to say stands. All assets that constitute six cattle, one scotch cart, wheel barrow, plough among others belonged to him. However, after the GALS programme, he realized from the discussions that he was treating his wife like a slave. She was doing everything for him including household labour and he was doing little for the family. After the training he shared with his wife the discussions from the workshop and asked his wife to forgive him as he was doing things out of ignorance. Now, his wife was free, and contributes more for the family with ideas. Mr. Kanyera is now doing household chores together with wife and work together in the fields. She advised that participants should continue embracing GALS tools which bring positive life in communities.

At the collective level, farmer groups are now advocating with the DVS to change the design of the stock cards, allowing space for two names so that cattle can be jointly registered. From the *achievement road journeys* the farmers demonstrated that as a result of addressing multiple gender-related issues, their incomes had increased. A testimony¹³ is given in Box 6.

Box 7: Summary outcomes of rapid assessment:

In total 1166 farmers (502 men and 664 women) are using GALS since the pilot. Out of 900 households:

- In 507 households (56%) the main male owner of cattle announced a verbal will in the extended family that in case he dies, his wife will inherit the cattle. This prevents the common practice of male in-laws taking over properties.
- Out of the 504 women, 114 (23%) now own cattle for the first time in their own right.
- In 157 households (17%) have gone through the process of adjusting the single ownership of cattle by men to joint ownership by women and men in the stock card registration system.

Before the pilot these cases were non-existing. The only cows that women (elderly with married children) had where those paid by in-laws as dowry. And even in those cases in the name of culture these elderly women did not have total control of the cattle as the male relatives from her natal family had.

¹³ All testimonies in this case study have been cross-validated with neighbours, friends and relatives.

WOMEN'S WORKLOAD

Analysis using the GALS tools showed that women are overburdened with work and men dismiss all chores and care work (washing, cooking, collection of firewood and water, caring for children, the sick and elderly) as women's work. Due to regular male labour migration, tasks that were traditionally labelled as men's work, are now largely carried out by women as well (herding, milking, dehorning and dipping the cows, cutting grass for thatching, gardening). However, very few men were doing chores traditionally defined as women's work. Men indicated that they spend the day planning and making decisions on important matters. Interestingly, most men indicated that the first thing they do when they wake up is to visit the cattle pen.

In their struggle to change, men initially chose to take up "women's tasks" that could be performed in a "manly way", such as collecting water and firewood using a wheelbarrow or scotch cart (power tools).

During GALS workshops women and men developed household level visions based on their individual visions, and analysed the division of labour in relation to how benefits from labour are distributed in the household. Participants saw a very direct relationship between unequal division of labour, and stagnation of progress for the household. The key reason why both women and men decided to dismiss the prevailing gender norm is that without sharing the labour burden equally the household cannot achieve their vision for livelihood improvement. Participants commented that in the past they only believed labour-saving technologies brought by outsiders (projects) could change the situation. Now they believe that re-organising themselves within the family is much more effective. Peer pressure however is high. Men found at the borehole fetching water are easily ridiculed. Collectively the groups have established the **Men's Forum**.

This is a group of men who have changed, support each other to ignore peer pressure, and encourage other men to do the same. They do this based on their own practice of doing work that is viewed as women's work including working in the gardens, weeding, fetching water, firewood, bathing children, cooking. The Men's Forum positions progressive men as change agents in their communities. In



Figure 6: a role play during a GALS workshop in which a man acted as a drunkard who does not contribute to care tasks or household chores

the past in cases when women faltered under the burden of multi-tasking men were simply blaming them for being lazy or disorganized. The discourse is progressively changing to men taking responsibility for sharing household work.

Box 8: Summary outcomes of rapid assessment:

Division of labour:

- After the pilot in 630 households men and women are sharing domestic chores, care tasks and productive work equally;
- In 65 households men have started taking over more productive work from women.

Decision making:

- 583 households indicated that household decision making is shared more between women and men.
- Out of 500 individuals from different households, 51% indicated that decision making on expenditures is shared; 37% indicated that they decided to shift these decisions to women; and 11% indicated that men still decide alone on expenditures.
- Out of 934 individuals, 86% indicated to now make joint decisions on the use of assets (cattle, grinding mill, house), 5% indicated that women decide alone*, and 9% indicated that men still decide alone. Similar figures were found for decisions on selling assets, and income generating activities.

Before the pilot, men who listened to their wives were ridiculed or people suspected that they had been given love potions. Similarly at social meetings contributions by women were not taken seriously.



Figure 7: Mr Mazarura in Muzarabani district, Zimbabwe decided to share the burden of domestic chores and productive work with his wives.

POLYGAMY, INFIDELITY AND DOMESTIC VIOLENCE

Practices of **polygamy**, infidelity, **promiscuity** and various forms of **domestic violence** that were found strongly related generated animated discussions with strong views rooted in the cultural practice of paying bridal price called '*lobola*'. The *lobola* in essence had become a financial transaction between men of one family and men of another family, to pay for the labour of the woman and the "conjugal rights" of the husband.

After deep analysis, both men and women concurred that polygamy and promiscuity are wasteful habits that invariably lead to food and income insecurity and suffering for the family. Family conflicts usually arise from disputes about the use of money, especially when women voice out their disagreement with decisions by the men, particularly when alcohol abuse is at play. Men claiming their "conjugal rights" based on the *lobola* they have paid leads to domestic violence and marital rape.

At household level women and men are addressing this through:

- Having a joint vision for livelihoods improvement for the family, including a self-monitored plan for investment in household assets and production;
- Rather than divorcing already-married co-wives in polygamous families, which was not found a constructive solution, the men committed to stop marrying more wives;
- Commitments to reduce or even stop drinking alcohol, and supporting others to do so as well.
- Accepting that women should have a share in decision making, the incidence of domestic violence reduced. This was confirmed by the local police.

Box 9: Summary outcomes of rapid assessment:

- Out of 425 households that reported to have domestic violence before the pilot, 379 (almost 90%) reported that domestic violence has stopped. In 46 domestic violence still goes on.
- Out of 502 men, 288 indicated that before the pilot they intended to add more wives to their polygamous marriage. After the pilot, only 40 of them still have this intention. This issue was monitored and verified.
- 146 polygamous families indicated serious disharmony before the pilot. After the pilot, 87% of these households indicated positive changes: more harmony and less conflicts.

In conclusion, participants and their families reported significant changes in gender relations. It shows the energy and inspiration participants have gained from the process, and the possibilities for these changes to sustain and scale up. It does not mean that this happens automatically if there is no follow up. But it does confirm that gender relations, that have existed for generations, can change relatively quickly as a result of a deep participatory and transformational change process.



Box 10: Onwel Mhungu's testimony

"I am 42 years from ward 6 of Muzarabani district. My wife is 27 years, 15 years difference with me. Before the training program, I was manipulating my wife taking advantage of her much younger age. I used to beat her and discipline her in a very harsh way whenever I thought she wronged me. Our projects were not thriving because of lack of togetherness and coordination. However after the training, I was pained to note my problem and attitude towards my wife. I went back to

my wife and said sorry immediately after the training and our life started changing for the better to my surprise. Now we own a grinding mill (which we acquired at \$2 300 by selling three cattle), 15 cattle among other important household assets. My wife is now happy than before and I am happy as well thanks to FACHIG and its partners for the GALS program."

Box 11: Changes in a polygamous family

Mr. Mazarura is of the Apostolic Faith Church. This is a strong religious group with entrenched traditional values and belief systems that discriminate women, encourage polygamy and do not send children to school. Mr. Mazarura shifted in his attitude towards women and changed his behaviour. He is now one of the peer trainers and a member of the men's forum. He now shares the burden of domestic chores with his wives, and participates in productive work in the family's tomato farm. *'His mother in-law came to him and questioned him why he was doing laundry when his wife was there. She pleaded with him and asked what her daughter had done wrong.*

Women in the Apostolic Sect are not allowed to speak in public in front of men. They have to sit on the floor in the presence of men. When his first wife came to her first workshop, she was very shy, but by the third workshop, she was standing up and making presentations, and said to the applause of the whole group': *On polygamy lets agree that those who are already in polygamous relationships not add more wives, and those who are not, let them stay with one wife'*

Based on a family vision, the Mazarura family has increased their tomato field from a small garden near the homestead to a 2.5 acre plot. A significant number of the farmers who have attended the GALS workshops have developed family and group shared vision with



Figure 8: Mr. Mazarura with his wives discussing what they like of being a man or a woman, and what they want to change, using the gender diamond tool. Makanza, 2014

clear activities to support the achievement of their plans. Within a period of nine months, the Mazarura family had saved about 75% of the money they need to achieve their vision of buying a lorry. At the time of writing, they were harvesting their third crop and were expecting to get between USD2500 and USD3000. They had studied new markets and decided to take their crop to Kariba, a town some 575 kms from Muzarabani to the north of Zimbabwe on the border with Zambia.

5. STARTING A LIVESTOCK AUCTION

This chapter describes the dynamics observed at other levels in the value chain beyond the farming families. The information is based on observations during multi-stakeholder workshops and events with private and public actors involved, and analysis by the authors.

BUILDING ECONOMIC ASSETS AND SOCIAL EMPOWERMENT

Through analysis and testimonies of households that had changed, the farmers became aware of the missed opportunities to boost the local economy through commercialising livestock production and organising the livestock / cattle trade. There is high demand for meat in urban areas especially cattle, goats and indigenous chickens. Creating a local marketing system that is well structured, formal and competitive through the auction system would support local economic development. *The shared vision of developing a gender sensitive value chain as a mechanism for commercialising livestock production became the rallying point for the FACHIG farmers.*

Rural farmers share a common fate as they communally own land and other resources (water sources, grazing lands, dip tanks) and rely on collective solutions. During the GALS workshops there was a high convergence of individual, family visions and communal development needs. For example most visions were about building a better brick house and sending children to school



Figure 4: Cattle pen at the auction site, Muzarabani District

through income generated from the sale of livestock. The discussion was then, 'if we all want the same thing, through the same means, how can we work together for the benefit of all'. Analysis of gender and the livestock value chain then identified issues that needed the power of the collective rather than individual action. For example:

- Investing in the auction system for collective marketing of livestock to get better prices;
- Maintaining communally shared cattle dipping facilities, boreholes and pastures;
- Protecting livestock from wildlife (lions).

In the initial workshops, men would offer excuses and say that women cannot go to the Auction because it is too far for them to walk, they will be cheated as they do not know how to negotiate on prices, they will be robbed of the money if they sell the cattle.

Realising the *interdependency* in an unwritten social contract, gave the farmer groups and their umbrella associations the cohesion that had been missing. The GALS methodology reaffirmed the need to work together to achieve greater economies of scale and to have the power to engage other stakeholders in the livestock value chain.

ACHIEVING A WIN-WIN SITUATION IN THE LIVESTOCK VALUE CHAIN: FROM THE 1ST TO THE 4TH CATTLE AUCTION

Following the GALS workshops, the farmers agreed to join their efforts to rehabilitate the **Muringazuva Cattle Sales Pens** for collective marketing and selling of livestock through an auction system. It required their time and effort to restore the auction structures that had been abandoned for over a decade. By evaluating their past practice using the *Vision Achievement Journey* tool, they identified the need to plan when to sell their livestock.

Through the Muzarabani CHIG they set up a Community Livestock



Development Committee (CLDC) to facilitate the rehabilitation of the Cattle Sales pens and their management into the future.

The Committee made up of three men and two women rallied people from their own villages and wards to come and give of their labour to repair the pens, mend the fence, dig a pit and build toilet facilities and shades. The same Committee mobilised farmers through the FACHIG farmer group structures to bring their cattle to the first auction in March 2014.



Figure 5: Challenge Action Tree Analysis on the cattle auction. FACHIG, 2014

The Committee also organised other stakeholders like the MRDC to enact a cattle bylaw, the Ministry of Agriculture's LPD, to give technical backup during the rehabilitation of the sales pens and DVS to issue cattle movement permits as well as the Zimbabwe Republic Police (ZRP) to facilitate the clearance of all livestock to be sold at the Auction.

Besides advertising the auction in the National newspapers, the Committee identified an Independent Auctioneer who helped with the auction as well as bringing in buyers. When the **first Auction** was conducted, the farmers sold up to 54 cattle and more than USD 20,000 worth of sales made. The highest cattle was sold for USD 800, while in the "normal" ad-hoc trading of cattle the average price was USD 250.



Figure 6: Multi-stakeholder analysis of the failure of stakeholder benefitting from the second auction, with roots (challenges) and branches (solutions) and fruits (commitments) for gender issues, production and marketing. Stakeholders: farmers, buyers, Local Council, Livestock Department.

Despite their labour contributions to rehabilitate the structures, at the first Auction few women came mainly to sell food and only one woman sold her cow with the rest being men. This issue was a major point of discussion and negotiation between men and women in the GALS Value Chain analysis. Men agreed to change this. Before the **second auction**, there were testimonies of men who had registered some cattle in the names of their wives.

Women farmers have approached the local municipality and tabled the issue at the stakeholder meeting with a proposal to have the stock card changed to allow for names and registration of both spouses: *'If possible the stock card should be changed to allow for two names so that our husbands cannot sell cattle without our knowledge'*.

Having seen the success of the first Auction, and identifying it as a potential source of revenue, the Muzarabani Rural District Council took over control of the planning and management of the Auction sidelining the farmers Committee. The Council introduced a 10.5% levy payable by the buyer of which 6% went to the private Auctioneer, \$10 per animal sold to Council and LPD took 1.5%. The Farmer Committee initially did not get a share for all their efforts, and felt that the Council was hijacking their project. Against this background, the second auction on the 22nd of May failed to take place. The Farmer Committee was side-lined completely and the Council tried to send information about the auction to farmers through school children. This did not work: farmers were not or partially informed and the cattle was not cleared in time by the police.

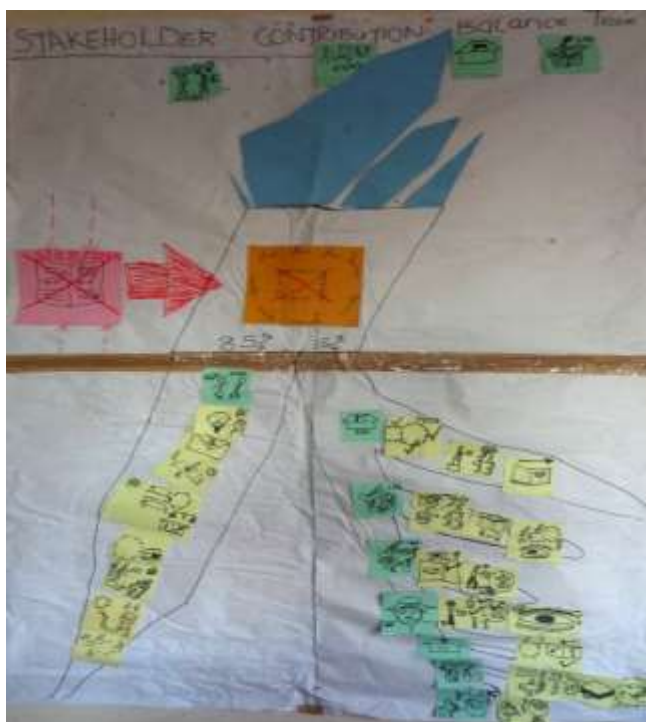


Figure 7: a multi-stakeholder balance tree, with in the roots the contributions to the auction by farmers, buyers, council and LPD, and in the thickness of the branches indicating the distribution of the revenue from the levies charged on cattle sales. FACHIG, 2014

FACHIG used this as an opportunity to bring stakeholders together for a joint analysis and action planning session using GALS tools for negotiation in the value chain. Using a diagram of a tree, the stakeholders analysed the challenges faced by farmers, buyers, the Livestock Department and the Local Council, and the solutions that require stakeholders to work together so that all actors benefit from the auction, including women. They also used the tree to analyse *'Who is contributing what in*

the livestock value chain and who gets what benefit?'

The analysis revealed that while farmers were doing about 85% of the work and

bringing their livestock to the Auction against approximately 15% level of effort by other stakeholders, they were benefiting the least in the value chain. In figure 5 therefore the tree is not straight and productive, but tilted. The thickness of the blue "branches" indicate how the revenue from the levies is

distributed between farmers (thin blue branch on the left side), auctioneer, local council and LPD.



Figure 8: audience of one of the cattle auctions in Muzarabani in 2014 in which women started participating as sellers and buyers. Peerfilm, 2014

This first all stakeholder meeting restored the farmers as the key drivers of the Auction process. It also agreed that the 10.5% levied on cattle sales at the auction be allocated as follows: 3.5% to Local Authority (*Rural District Council*), 2.5% to the Owners of the Auction (*farmers' CLDC*), 1.5% to the Auctioneer and 2% to the LPD, the meat graders. The farmers realised that in order to engage with the other stakeholders on a win-win situation, they needed more knowledge and information on the beef market and pricing structure up to the end user, the issues of livestock quality and grading of beef etc. In preparation for the third Auction, the farmers selected a group of ten farmers to visit major Abattoirs in Harare, cattle and goat breeders, Standards Association of Zimbabwe (SAZ) and other points of sale for their livestock i.e. open goat markets. They also visited a cattle bank as an option to increasing the quality of their livestock and at the same time have access to loan facilities.

At the **third auction** a new challenge emerged: there were few buyers who were offering low prices and appeared to be colluding. Farmers rejected to sell 65% of the cattle brought to the auction. When interviewed some of the buyers did not want to pay the 10.5% levy on the cattle. As a result, 29% of cattle were bought after the auction at the site by the same buyers at higher prices than offered at the auction. This showed the power of buyers being able to destroy the auction system. A positive note was that five women had come to sell cattle (compared to one widow in the first auction).

The GALS process provided the platforms for stakeholders to discuss these issues constructively using the principles of equity, inclusion and mutual respect. It enabled the stakeholder to address the issues around the auction, and provided a business case to buyers: a **reliable supply of better quality animals** that will not die on the road, and the **reduced transaction costs**. Women have become more visible at the Auction selling cattle as well as other wares.

NATIONAL DIALOGUE ON COMPETITIVENESS IN THE LIVESTOCK VALUE CHAIN

The Muzarabani case has attracted a lot of interest and led to a National Stakeholder workshop to discuss the competitiveness of the Livestock Value Chain. At this workshop, 10 farmers from Muzarabani attended and presented perspectives from smallholder farmers on the issues affecting competitiveness of the livestock Value Chain. The National workshop highlighted the factors influencing the competitiveness of these products in the local market including the following:

- Pricing of products
- Efficiency and effectiveness
- Quality of products
- Regulatory/legal requirements
- Animal welfare
- Worker/staff welfare
- Use of Chemicals in agriculture/phyto-sanitary

Achieving a win-win situation means addressing those issues that affect the competitiveness of the value chain. The production environment influences what happens at the consumer level. A study that looked at the cost build up from primary production to the manufacturing of beef noted the high cost of compliance to the many regulations and levies in the livestock value chain

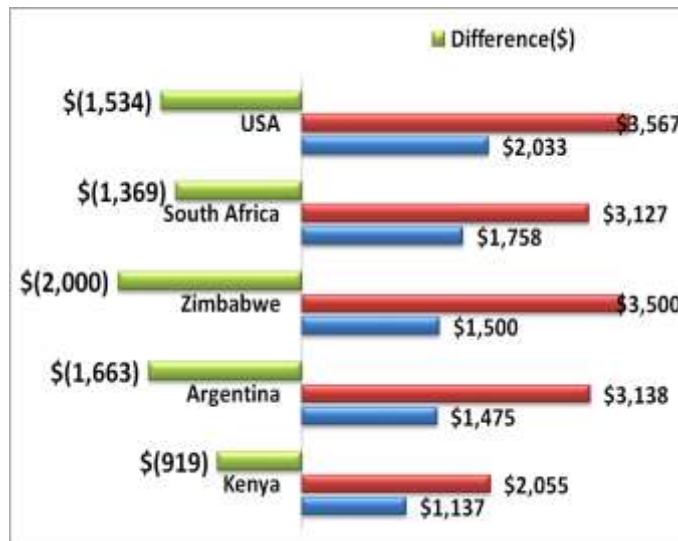


Figure 8: Differentials between cost of live weight/tonne and retail price of meat/tonne

adding as much as USD107.00 for large scale farmers and USD109 for small scale farmers. It was noted that although levies are paid, revenues are not being used to develop the competitiveness of the livestock value chain in Zimbabwe as in other countries. Zimbabwe's beef therefore is not competitive compared to other countries as shown on the table above with a variance of USD2000 between the cost of live weight/tonne and the retail price of meat/tonne. The workshop recommended that a National Industry Body be instituted to coordinate and discuss the rationalisation of the levies within the

livestock Value Chain. The workshop noted with concern the price variations in the beef industry as there was no pricing model for the livestock value chain. The meeting also recommended that there should be consistency of levies between all RDCs and that the cost of compliance should be reconsidered. Overall, the workshop encouraged all RDCs to promote cattle auctions/sales pens to improve the position of farmers in their relationship with traders and to encourage value addition by farmers through pen fattening, and improved breeds to improve the quality of the beef.

KEY SUCCESS FACTORS IN THE CATTLE AUCTION IN MUZARABANI DISTRICT

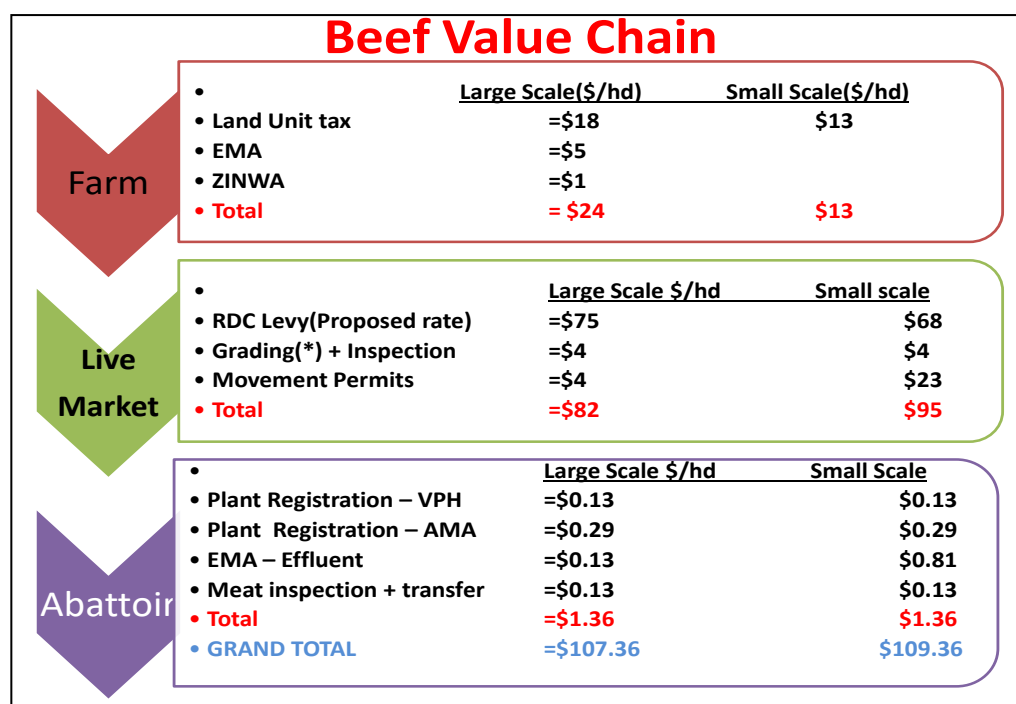


Figure 9: Cost of compliance with statutes in Zimbabwe's beef industry

- The farmers, through the CLDC, are now the central role players in the organisation and mobilisation of stakeholders in cattle auctions. There is a sense of ownership of the auction by farmers who rehabilitated the Cattle Sales Pen with support from Council and FACHIG, establish a Livestock Development Committee made up of farmers only and initiated the first stakeholder win-win negotiating meeting.
- By addressing gender inequalities and developing visions for socio-economic development starting from the household level, the farmers have a strong voice. The structure of the farmer organisation therefore worked for influencing other stakeholders. By addressing the root causes of crisis at the household level and the falling apart of farmer groups, the farmers were able to organise themselves for the auction. The existing structure of the Investment Groups (IG) of between five to ten farmers being the

nucleus paid out: they share the same interests in the auction and mobilise quickly based on the weekly meetings they have. Interests of the IG's are linked at **Zones** (two or three villages-a *village has between 25 to 30 households*), and two Zones are made into a cluster and two clusters form a ward. In the Muzarabani District, three Wards participated in the GALS activities reaching up to 1166 farmers (502 men and 664 women) in 11 months. This doubled the target that was set for the innovation pilot, and shows the possibility of effectively reaching many people through peer learning, with few staff and limited resources involved.

- Buyers see the business sense of the auction, as although they pay higher prices per herd of cattle as well as commission, it reduces their transaction costs and provides them with a more reliable supply of better quality animals. It thus reduces their risks and hence in their best interest to support the auctions.
- The clear linkage between gender inequality and poverty is captivating to most farmers as it made economic sense to plan and work together as a family and farmer groups towards an agreed vision. Most families are food insecure due to persistent crop failure; sharing household work could be the difference between poverty and survival. GALS addressed issues that resonated with the farmers' visions on the livestock value chains and provided a platform for community dialogue and finding solutions on issues at the core of their daily struggles. Examples of these are women overburdened by household work, gender based violence, polygamy, poverty and alcohol abuse and skewed ownership and control of assets. There is a shift in mindset and a continuous process of redefining work in terms of economic targets rather than through traditional gender roles.
- The GALS approach by FACHIG encouraged participants to attend meetings as couples. There has been noticeable impact/change in the lives of those that are attending GALS as couples, and their role in the value chain is better managed from a joint understanding of the livestock business.

6. ORGANISATIONAL DEVELOPMENT

During the review after the pilot it became clear that the GALS activities triggered some changes at the organisational level as described in this chapter.

GALS has strengthened FACHIG as an organisation and its farmer groups.

Most of the FACHIG groups had stagnated and the gains achieved eroded by the political violence of the 2008 national elections. The political violence had a profound effect on the FACHIG structures with women refusing to take up leadership positions. Although 73% of the membership was women, most positions were filled by men in 2008, the year of the country's general elections. There was need to revamp the FACHIG structures and GALS has been an effective tool to empower women in community leadership positions. GALS has largely catalysed the groups by energising its members and building their confidence to re-engage and work together. As a result, old groups have been reinvigorated and new ones formed since GALS started with a reported increase of 34% membership in the Wards that GALS has been implemented.

Box 12: Outcomes of the Organised Markets

- Improved local cash inflow from livestock and other products like small grains, horticultural produce (tomatoes), peanut butter and honey among others.
- Increased participation of producers especially women (beyond the pen) along the value chain.
- Increased leadership capacity of farmer groups to engage on win-win negotiations with other stakeholders in the value chain
- Increased livestock production due to availability of market locally.

The GALS programme has also revived the group savings (**MUKANDO**) and group lending in support of collective farmer initiatives and income generating projects (IGPs). One group (Nzwisaisi from ward 8, Muzarabani CHIG) applied for a loan at one of the commercial banks after the first workshop and was granted the loan. In addition, the Vision Achievement Journey and the Multilane Highway has seen farmers achieve concrete results in the form of increased household incomes, improved marital relationships and constructive engagement and awareness of the social networks.

GALS has developed leadership skills in farmers and women take up leadership roles or increase decision making power in their household.

Most of the Peer Trainers are women and two of the five members of the Centre Livestock Development Committee are women. Of the ten member team selected by the farmers to go to Harare for a week to do Market research

on the livestock Value Chain, five were women. The number of women selling cattle at the auction is also increasing.

FACHIG changed its traditional food security approach targeting women, to a community-led and gender sensitive value chain development approach.

FACHIG has been moving away, in its programming, from a “humanitarian” approach of giving agricultural inputs like seeds and fertiliser to a more sustainable development oriented approach. GALS provided the framework to empower women and men farmers, enable them to control value chain analysis, and facilitate win-win solutions between stakeholders. For the first time farmers have been able to set the agenda and engage with other stakeholders on an equal basis. Farmers have been able to clearly analyse issues in the livestock value chain and articulate their position to other stakeholders using market and value chain analysis mapping tools. Farmers have also developed a new customised tool for analysing stakeholder contribution and benefits.

Extension technical services from LPD and DVS are more demand driven.

Farmers would not come for meetings arranged by extension workers but after the GALS programme, farmers are actively seeking knowledge and demanding the services of the agricultural extension workers, especially LPD on technical knowledge to improve the quality of their livestock (pen fattening) and disease control. They are even arranging meetings and inviting the technical staff to come and train them on specific topics.

GALS has increased FACHIG staff capacity to facilitate development interventions.

All the technical staff in FACHIG has been trained in the use of the GALS methodology and have been part of the process at different stages in various capacities. FACHIG staffs are in the process of discovering the potential use of GALS and have integrated and adapted the methodology in other programme areas. They are learning and creating new knowledge to use GALS in different settings illustrated by the two examples below:

1. Behavioural Change in HIV/AIDS: FACHIG has been granted funds by the USA Embassy Self Help Fund through the US President’s Emergency Plan for AIDS Relief (PEPFAR) Small Grants Program to implement Gender Action Learning System for behavioural change, improved nutrition and income generating capacity among people living with HIV/AIDS(PLWHA) in Guruve District of Zimbabwe.
2. Disseminating GALS methodology to DCA partners: FACHIG, implementing a livelihoods project with DanChurchAid (DCA), is a member of the ACT Alliance (All Churches Together in Zimbabwe) and has been asked to disseminate the GALS methodology to other ACT members starting with a partner in Matebeleland province.

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