THE POSITION OF WOMEN ON LAND IN NEW RESETTLEMENT AREAS: A CASE STUDY OF SIMOONA IN BINDURA, ZIMBABWE

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ABSTRACT

The paper shows that most women in Zimbabwe and especially in the study area suffer from insecurity in the land since they do not have secure title to land under the new resettlement. The results from the research which was carried out using semi-structured interviews with 40 female farmers show that the majority of women farmers (50%) were not allocated land directly by Ministry of Lands and Rural resettlement but got land through a male contact. However, some women were successful small-scale farmers and, together with the majority, expressed the need to secure individual title to the land which they cultivate. Such empowerment of women would require cooperation from the government who have the power to allocate land to women, especially to single women, divorcees and widows, who tend to be marginalised.

KEYWORDS: land ownership, land reform, women empowerment, food security, Bindura, Zimbabwe

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1 INTRODUCTION

Land in Zimbabwe is the core factor of production and one of the three basic resources, next to people and time. It is the backbone of the agriculture-based economy, and as such a sensitive matter. Since the 1970s, there has been a great concern by governments in developing countries on the condition of women in agricultural policies and Rural Development Programmes (RDPs) (Endely, 1991). The concern by policy makers and governments is that these programmes have tended to discriminate against women in most developing countries, especially those in Africa. They tend to favour the men folk yet women are the major food producers (Gaidzanwa, 2011). This is a situation that exists in Zimbabwe even though the government through its land policies is trying to address the issue. Women in Zimbabwe are still denied equal access to means of production such as land, credit, appropriate technology and extension services as evidenced from the from their sentiments.

Although historically land has been treated as a common property resource in many African societies, there is an increasing shift to individual ownership resulting from the process of modernization and commercialization. While this change is taking place it is observed that women farmers are being limited in having access to or ownership of land and other productive resources although they continue to do most of the farm work (Gittinger, 1990). Rural women have been adversely affected in terms of accessing and controlling agricultural land in Zimbabwe (Kurebwa, 2013).

The study adopts an extensive definition of land access, as the processes by which women, individually gain opportunities to occupy and use land (primarily for productive purposes but also other economic and social purposes), whether on a temporary or permanent basis. These processes include participation in both formal and informal markets, land access through kinship and social networks, including the transmission of land rights through inheritance and within families, and land allocation by the state and other authorities with control over land.

Rural women are resourceful economic agents who contribute to the income of families and the growth of communities in a multitude of ways.
They work as entrepreneurs, as farm and non-farm labourers, in family businesses, for others and as self-employed; while they take on a disproportionate share of unpaid work at home. However, their contribution is limited by unequal access to resources as well as persistent discrimination and gender norms which need to be addressed to allow the realisation of their full potential (Kurebwa, 2015). This study focuses on a particular attention that has been drawn from the performance of women in the agricultural sector in light of their status quo under new resettlement system.

1.2. Justification of the study

This research argues that there have been debates on whether access to and control of land are hierarchically ordered and gendered, with men having primary control and women having „weaker” secondary rights (Mvududu and McFadden, 2001:110). Primary land rights give direct access to the resource and include rights to bequeath and dispose of land, whereas secondary rights are normally restricted to use rights. Other scholars (Gray and Kevane, 1999; Whitehead and Tsikata, 2003) have rejected both the primary/secondary rights distinction and the hierarchical ordering of claims, stressing instead the existence of multiple claims, and the negotiated, dynamic and fluid nature of tenure relations. The arguments of this study are that gender is a social construct and diverse, in communal areas rural women generally do not have access to and control over land than men. Arisunta (2010) asserts that equality in access to and control over agricultural land has a positive impact on rural development.

According to Paradza (2010) posits that secure rights to land are also a basis for shelter, for access to services and for civic and political participation. They are also a source of financial security, as collateral to raise credit or as a transferable asset that can be sold, rented out, mortgaged, loaned or bequeathed. Moreover, secure access to land creates incentives for the user to invest labour and other resources in it, so as to maintain or enhance its value and sustain its productivity, and to access social and economic development opportunities.

1.3. Purpose of the study

The major purpose of the study is to examine the position of women in accessing
land for agricultural purposes under the new resettlements. This is so bearing in mind that women are the major players in the production of food crops while men own most of the land and probably also control what crops are grown for selling and also how the money realised is spent.

1.4. The objectives of study

1. To investigate how women access to agricultural land and availability of productive assets, food security and strategies of coping with insecurity;
2. To find out the need for security in land and the need for more information relating to the acquisition of security and their future perspectives on the empowerment of female farmers.
3. To assess how the process of individualization of lease holding can be harmonised with authorities to avoid disruption of relatively peaceful social relations in a rural resettlement area.

1.5. Research Questions

The following questions were asked in trying to understand the relationship of women and land in resettlement areas:-

1. To what extent do women have access land for the purpose of agriculture?
2. Does access to land by women increase food security and income to their households?

2.0. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 The patriarchy system

According to Coetzee (2001), the patriarchal societies have tended to marginalise women in most African societies. In contemporary academic discourses, patriarchy is conceived either as a tool/concept for analysing power and kin relationships; as ideology; or as a gender system. Patriarchy is "reproduced through the ability of fathers to bequeath to their sons the power to command resources, direct the labour of their wives and children, monopolise material control of the 'public sphere'... [and] enforce ideologies which legitimise all this as a natural, godly and inevitable state of affairs" (MacInnes, 1998).
According to Rogers (1998), although almost all men share in masculine privileges and institutionalised subordination of women, the benefits accruing to individual men "vary according to class, age, race, able-bodiedness and sexual orientation" to which may be added education, employment, social and political disposition. That is, in a patriarchal society, men of higher socioeconomic and political status dominate all women and men of lower social standing.

To Lee-Smith, (1997) patriarchy is a dynamic system in which, when challenged, women win some activities, privileges and status while men give up some. Consequently, Walby (1990) hypothesises patriarchy as a system consisting of six discrete social structures patriarchal mode of production; and culture of which the first three are particularly relevant to this study. ‘Patriarchal mode of production' refers to class relations within the household where housewives are the producing class and husbands are the expropriating class.

Women empowerment advocated by the government of Zimbabwe would influence developmental processes. This conceptualization of empowerment of women in relation to land issues especially land security is discussed which is possibly seen as a result of land policy in Zimbabwe. Even though this section provides me with a theoretical framework, these theoretical notions are sufficient to find the answer to my research question. It is necessary to find and use the right research methodology for every specific question.

2.2 Land holding system in Zimbabwe

In Zimbabwe, land is classified into four major groups according to its ownership and use, as follows:

1. Commercial land owned and occupied by new emerging indigenous farmers
2. Communal areas are defined areas of State land which are occupied on a traditional pattern of land tenure.
3. parks and wildlife areas; and
4. forest land.

These categories are distributed in the various natural farming regions.
2.3 The historical position of women on land in Zimbabwe and elsewhere.

Author and historian, Chigwedere (1997), notes that in the African tradition, women had land rights clearly spelt out; and these were only eroded after 1890 when the colonialists arrived in the country. He argues that the dispossession of land from the African women is more a colonial legacy than a traditional one. According to the analysis by Chigwedere, the marginalisation of women as a traditional legacy is a "figment of women's imagination." Traditionally, once a woman is married and gave birth to her first child she would be allocated a piece of land for her children and family, which also acted as a source of security for the household.

When the colonialists came around 1900 they introduced hut taxes and land taxes, which essentially meant that African men had to work in the mines and the colonialists' fields in order to earn money to pay the taxes. The process was orchestrated in such a way that cheap labour could be secured for the colonial masters, which meant that invariably women had to take on the role of provider for food security. The indigenous people were thus systematically and deliberately impoverished. This also resulted in the changing roles of women. Women became sources of food security for the working men and de facto heads of households in their own right. Also, the Land Husbandry Act of 1951 was enacted to give title to all married African men living on the reserves. Women were sidelined in this process and did not fall into the criteria set by the colonialists for land. It was this process that put women in the status quo they find themselves today.

However, despite the above arguments by it is obvious that even before the colonialists came, women's rights were not explicit. The fact that a woman was allocated a piece of land after she had given birth to her first child, implies that those who were unfortunate to be childless were never considered to be worthy of a piece of land and were thus never allocated. The vegetable garden was probably given to women as a piece of land that was meant to provide for the immediate consumption needs of the family (Chigwedere, 1997). The whole system smells of a manipulative patriarchal system that gave women half measures in terms of "rights", which
possibly could be revoked should the husband so wish. Clearly, there was no protection of women's rights, and this has perpetuated into the current policies and practices. It is therefore quite clear that even in traditional society, women were shortchanged in as far as rights to land were concerned, and that has perpetuated itself into the modern society.

Agarwal (1994) argues that the risk of poverty and the physical well-being of a woman and her children depend significantly on whether or not she has direct access to income and productive assets, such as land. Women's access to and control of land needs to be defined in such a way that women's rights are guaranteed with or without the assistance of the patriarchal lineage. Cross (1999) argues that women's insecure status in land transactions leads to exploitation by men and affects all kinds of land-related activity.

For women, land serves as security against poverty – a means to basic needs (Ngubane, 1999). Rights in, access to, and control over land and property have direct and indirect bearings on poverty. The direct advantages stem from production possibilities and the indirect advantages include the possibility of facilitating access to credit from institutional and private sources. For women, ownership of land and property can increase women’s status within their communities and increase their bargaining power within their households. Hayson (1999) contends that social relationships and women's status within the household emerge as determining factors of women’s ability to command resources, especially land and shelter. Without guaranteed rights to land, women's economic status is left at the mercy of the patriarchal system, which usually dictates that women have no rights to land.

Spring and Hansen (1979) showed, for instance, that the resettlement of Tonga families, because of the construction of the Kariba Dam during the colonial period in Zambia, was detrimental to women who lost their landholdings because only men as heads of households were compensated for old land. Efforts at reforming traditional land tenure systems do not seem to have addressed the concerns of women, small-scale farmers, adequately. The ILO's view is that in those African countries where land reforms have been attempted, such as in Ethiopia, Ivory Coast and Senegal, women's rights inland have not been properly addressed and women continue to remain
dependent on men (Ahmad and Loutfi, 1982). It is contended by Muntemba (1989) that in discussing women's relations to the natural resource base, especially land, there is a need to consider issues of access and control; relations to tools of production including aspects of technology and knowledge; and the areas of power and social structures. The author's view is that usually existing structures and decision-making machinery and processes tend to determine access and control. These power and decision-making structures include those which operate at the local community level such as chiefs, headmen and other male kin, i.e., husbands, uncles or brothers. At the next level are national power structures which put in place policies and legal provisions guiding access to and control over land and other factors of production. These legal structures are either customary or statutory.

From the point of view of the customary law in Africa, Muntemba (1989) argues that African women in matrilineal societies held more secure rights in the land which they cultivated than those in patrilineal societies. In the latter societies, women were usually able to access land through male relatives, whether husbands, brothers or uncles. Manuh (1989) is also of the view that in most parts of pre-colonial Africa, women's use rights in land were usually inferior to those of men. However, in matrilineal systems, women, like men, had usufructuary rights in land. These rights could be exercised when they were single, during the marriage, upon divorce or widowhood; and women could inherit land and pass it on to their children. Married women whose husbands stayed in the wife's village (uxorilocal residence as per the custom in matrilineal groups) were able to acquire and own land over which their husbands had no rights or control. This land was obtained from their matrikin, although husbands could also give them plots of land. On the other hand, women did not inherit land in their own right in patrilineal societies, and could not pass it on to their own children in these cases where they inherited half the amount of land, which their brothers did as was the case among the Anlo of Southern Ghana (Manuh, 1989).
In both matrilineal and patrilineal systems, patriarchal ideology was very strong, and women’s land rights were not always assured especially with increased commodity production. This trend has continued into the contemporary period where men are preferred as inheritors over females even in matrilineal systems, and women have rarely been granted title to land in their own right, in many resettlement schemes in Africa, including the villagisation scheme in Tanzania. In this scheme, women were not allocated land while land was allocated to men as heads of households, despite the legal provision that each village member should be allocated a separate plot of land. In some cases, women were worse off in some settlement schemes than they were in their matrilineal villages (Manuh, 1989).

In this regard, Munachonga (1987) has observed that in both matrilineal and patrilineal societies in Zimbabwe, the widow does not have rights to inherit property, including land, from her husband. This is largely true even among the Tavara and Korekore people who are bilateral and allow a man's property to be shared equally between his male and female children. In both matrilineal and patrilineal forms of social organisation, preference is given to male heirs, although a widow may be allowed to continue cultivating her late husband's field if levirate is practised, as long as she does not remarry outside the husband's village (Mvunga, 1982).

Writing about contemporary trends regarding tenure and gender in Sub-Saharan Africa, Birgegard (1993) has remarked that women are increasingly being marginalised. He adds that in traditional indigenous tenure systems, "women are with few exceptions ascribed inferior tenure rights to men" (Birgegard, 1993). While men have primary rights, women have secondary rights; while men get access to land through their lineage or clan, women usually get access to land through their husbands, who are obligated to allocate land to their wives. Women do not inherit land rights because they hold only secondary rights.
With respect to the direction of change in women’s tenure rights, Birgegard (1993) contends that women are losing ground. He adds that commercialization of production, individualization of indigenous tenure systems and formal titling schemes are all working into the same direction in which women’s land tenure rights are eroded. The introduction of cash crops and increasing land scarcity are all contributing to this erosion of women’s land rights, since land, which is allocated to women for food production, is reduced in preference to land, which is retained by husbands for cash crops.

In Kenya, for instance, Birgegard (1993) observes that law defines men’s rights in the titling programmes, whereas women’s rights are deferred to customary law; and the customary user rights of women are eroded as the formal legal system expands its influences. Those who are particularly vulnerable are unmarried women, divorcees and widows. Thus, Fortmann (1998) reports that in Kenya, land reform has resulted in a situation in which women own only 2 to 5 percent of the land and many women have become landless. Generally, women have less land than men, and in the communal areas of Zimbabwe, a divorced woman has no rights to her husband’s land, including trees she herself has planted; and she does not even have the right to live in a home that she herself has built. The same is true for widows who have no right to inherit their husband’s property, including trees, which they themselves have planted (Fortmann 1998). Because legal rights for women do not necessarily ensure ownership and control of land, it is argued that African women’s bundle of rights to land do not ensure sufficient security of tenure. Usually, such bundle of rights for women do not guarantee the right to rent, lease, sell or bequeath, and therefore, the breadth of security of tenure as well as the duration of tenure are a matter of concern for women (Fortmann, 1998). As a result of these insecure rights in land, the fruits of a woman’s labour on the land often belong to her husband and not to her. The husband may appropriate the proceeds from sale of the crop and women may not have the ability to influence the distribution of the produce and income from her husband’s fields.
This usually has negative consequences on women’s ability to maintain household living standards (Fortmann, 1998). Despite this general erosion of women’s rights in land, women are devising coping strategies. Manuh (1989) reports that in East Africa, women have responded to the erosion of their rights in land by migrating to those areas where they can obtain paid employment (proletarianisation). The proceeds obtained from paid employment or prostitution has been used in some cases to purchase land in their natal villages in a situation where they had no use rights in land. Thus, in a study of land sales in Central Kenya, it was found that 12 percent of registered sales between 1958 and 1984 had women as purchasers (Birgegard, 1993). Other women are resorting to sharecropping arrangements whereby they are granted oral licenses to farm for a season or other fixed period. Others still are able to obtain cultivation rights through joint efforts in village women's groups or cooperatives (Manuh, 1989).

With the current situation where the Zimbabwean economy is shrinking, the prospects of wage employment are almost nought, especially for women (many of whom have little training and/or education). It becomes apparent that women's lack of access to land has many subsidiary implications for the family. With the majority of male heads away in the urban areas, women have taken over the role of providing for the food security of the family and nation at large. Even with the glaring reality of changing roles in the family, women's land rights are not evolving to depict the reality of the situation on the ground. Unfortunately for women, this self-sacrifice is not necessarily reciprocated by the male members of the household, as intra-household inequalities in the sharing of benefits from the household resources are common. When male wage earners are present in the household, they do not necessarily share their income with the women in the household, creating a poverty trap.

Lacking rights in, access, and control over land and property, women are economically dependent on their spouses or male relatives who in turn choose to retain much of their earnings from their employment and at the same time demanding to control the proceeds from the land.
The question of access to land cannot be effectively addressed without considering women's access to resources like agricultural inputs, access to tillage facilities, agricultural skills required for the efficient utilisation of the property, access to markets and support infrastructure by way of roads, boreholes, schools clinics, stores etc. It, therefore, goes without saying that women's marginal position in terms of access to land also has a bearing on their access to other resources. The resources mentioned above have financial connotations and in many instances, women are not able to raise the necessary finances to be guaranteed other resources as they lack the necessary collateral for loans. It is not the intention of this paper to dwell on access to other resources, but it should be highlighted that access to these can be facilitated through the use of land as collateral. Many women have failed to access financial loans because they have no control over the resources they produce, and in some instances because there is no male relative willing to be a guarantor of the loan. In Zimbabwe, 80% of all household food security is generated by women. The late Gary Magadzire, a former President of the Zimbabwe Farmer's Union, quoted by WLSA 1997 noted that, "There would be no agriculture in this country without women. The role of women in this country is paramount and is the central pin to agricultural development." (Mushunje, 1997).

According to Carr (1997) provision of food security cannot be meaningful without the necessary means and access to resources such as land to women. If access to land can be granted to women, the dynamics of poverty would change. Commenting on women and food production, Tangwena (2001), recorded the following sentiments by women: "We don't have control over land. The land is controlled by men. I say so because we are given two and a half acres to plough, but our husbands do not allow us to plant anything except maize. The men make the plan for growing food and cash crops. Our dispute is over the fact that women do all the work but cannot make the plan..." The above sentiments point to the fact that women are disadvantaged in their right to land, and because of this they have little or no control at all over what happens on the land. A number of studies have documented the ways that women are conferred inadequate property rights through
customary tenure systems in southern Africa (Mushunje, 2001 & Walker 2002).

2.4 Drivers and stoppers of women's access to land.

2.4.1 Democratic governance

The Zimbabwe Government adopted a non-discriminatory Constitution. The constitution gives women the same rights as men and provides a platform for challenging any form of female discrimination (Kerebwa 2015). It is on this platform that some women and non-governmental organisations have challenged discriminatory laws in Zimbabwe agitated for more gender equality. Other pieces of legislation that have been amended following pressure from civil society include the Marriage Act; Married Persons' Property Act; and the Deeds Registry Act (Mushunje 1997).

2.4.2 Globalization and feminist campaigns

Zimbabwe has been a party and signatory to several regional and international conventions advocating for women empowerment and elimination of all forms of discrimination against women. The Government of Zimbabwe is signatory to the 1997 Blantyre Declaration on Gender and Development that seeks to repeal and reform all laws and practices that discriminate against women. The declaration also seeks to increase women's representation in parliaments of SADC states to at least 30%. In 1996, the Government of Zimbabwe acceded to the United Nations Convention on the Elimination of All Forms Discrimination Against Women (CEDAW). Government's collaboration with Women's NGOs has resulted in the identification of critical areas of concern, establishment of the Department of Women Affairs, and adoption of a National Policy on Women in Development, among others. Women and the Law in Southern Africa (WILSA) have probably been the most influential non-governmental organisation agitating for reform/repeal of laws that discriminate against women in various countries within the region.
2.4.3 Persistent patriarchal attitudes

Despite the replacement of the rule of chiefs with modern democratic institutions, patriarchy is still a dominant gender system in Zimbabwe because women are still grossly under-represented in decision-making and policy enforcement organs. For example, in the mid-2000s, women accounted for about 11% of members of parliament, 17% of urban and district councillors, 13% of cabinet ministers and 22% of town clerks/council secretaries and their deputies (GoZ, 2005). Furthermore, the post-independence political leadership has largely been composed of men who deserted chieftaincy and successfully transformed themselves into democratic leaders. Hence, policies and legislation enacted soon after independence were vouched in masculine terms and were oblivious of women's land rights. Legal and policy reforms carried out since the 1980s have been due to local and international feminist campaigns. The persistence of patriarchal attitudes on the part of the ruling elite is further demonstrated by the adoption and unwavering adherence to gender neutrality. The Government has to date never initiated policies seeking to address women's housing needs or land requirements. Neither the National Gender Policy adopted after the 1995 Beijing conference nor the 2000 National Housing Policy have provisions for addressing women's land needs. To date, housing and land policies have tended to focus on legal reforms without stating how women's land requirements would be addressed in light of increased land commoditization and feminization of poverty. The belief that legal or statutory equality would translate into women's empowerment still rules because it does not threaten men's interests—at least not in the immediate future.

3.0. RESEARCH DESIGN AND METHODOLOGY

3.1. Research Design

The research design is "a master plan that specifies the methods and procedures for collecting and analysing the needed information" (Zikmund et al., 2010, p. 66). According to Mouton (2002:107), research design is “a set of guidelines and instructions to be followed in addressing structure of conducting a research project. The goal of the research design is to align
how the research objective will be achieved, bearing in mind the real concerns and limitations of the project (Mouton & Marais, 2002:32). Research design must be implemented on these grounds: the research design will obtain appropriate evidence and it will do so with at most efficiency so as to secure usable, unbiased and precise answers to the research questions (Hair et al, 2003). A research design will typically include:

- How data is to be acquired
- What instruments will be employed
- How the instruments will be utilised and
- The intended means for analysing data collected

In the current study, the research design section will focus on four important aspect of research design – the sampling design, instrument design, and data collection technique and data analysis approach.

3.2. Sampling design

When preparing a sampling design, it is important to determine to what extent the design will influence the reliability of the results and whether this will be enough to warrant concern over the dependability of the work or whether the results will still be regarded as significant (Santy et al. 1998:80). This analysis is important since an entirely inaccurate sampling design may lead to the acquisition of inconsistent results pursued by wrongful interpretation which may produce disastrous consequences.

A sampling design should be easy to implement, well-organized and have large entropy to be generally applicable (Grafstrom 2010:85). It should also be exact and any existing supporting information about the population must be considered since the information may have to be used to significantly adjust if not to create a more appropriate design (Grafstrom 2010:85). In this study, the sampling design will cover the target population, sample size and sampling method.

3.2.1. Target Population

Population (as denoted by N) for research is an identifiable group of individuals under study (Goodwin, 2012). Population refers to “all the elements (individuals, objects or substances) that meet certain criteria for inclusion in a given universe” (Burns & Grove, 2005:40). The population must include the entire group to which one wishes...
to extrapolate certain conclusions. The identification of the study population is necessary for the formulation and running of any trial (Hair et al., 2007). In the case of this study, Bindura District government officials, such as District Administrator, Extension officers and councillors and village chairpersons and farmers constituted the target population. By the virtue of the researcher being a resident of the Bindura District, identification of the research elements in the targeted population was not difficult.

3.2.2. Sample Size

Sample size (denoted by n) is the number of observations used for calculating estimates of a given population (Smith, 2004). The sample size influences the accuracy of estimation, but generally, a large sample size can help minimise sampling errors and improve generalisability of research findings (Yang et al., 2006) in a quantitative study while a small sample size allows a particular in-depth inquiry in a qualitative study. Although this study used a mixed approach – the bias was more towards a qualitative approach. Five research participants were, therefore, purposively and initially selected from Simoona community and in conjunction with the snowballing approach, more respondents were identified for further interviews from the target population. A total of 35 respondents participated in the current research.

3.2.3. Sampling Method

According to Yang et al., (2006) research objectives and questions usually determine the sampling frame as to who gets sampled or what to sample, resulting in two different sampling techniques i.e. probability and non-probability sampling. Since this study was biased towards a qualitative approach, a non-probability sampling method was used. Non-probability sampling is a process in which participants have an unknown chance of being part of the sample (Goodwin, 2012). As indicated earlier on, a purposive and referral (snowballing) sampling technique was used. These techniques allowed the researcher to identify the most qualified respondents to partake in the study.
3.3. Questionnaire design / Measurement Instruments

This study utilised an interview guide to collect the required information for the purpose of this study. The interview guide constituted of semi-structured questions and open-ended questions. However, guided by the study research questions, more questions were asked through the probing technique as the interviews unfolded.

In this study, the interviews were guided by a set of themes that the study aimed to explore. In the case of this study, the themes were around type of settlement by women farmer, women access to agricultural land, Mode of obtaining land, availability of assets, food insecurity and coping strategies and need for land tenure. All the questions were open-ended in nature, which allowed the researcher (as interviewer) and interviewees’ room for a free-flow conversation. This provided the researcher with the liberty to probe any aspect of the interview in-depth, including any issues that emerged but were not included in the interview schedule.

According to Rubin and Rubin (1997), interviews are one of the main data collection methods of a qualitative study. All interviews were filled and documented for ease of analysis. While there are many types of interviewing techniques, they are broadly categorised into three, namely, structured, semi-structured and unstructured (Mitchel et al, 2005). According to Somekh and Lewin (2005), interviews are critically important as they enable researchers to access people's perceptions, meanings, and definitions of situations and construction of reality. Furthermore, they are one of the most powerful ways of understanding other people, their views and opinions.

While Yin (2003) maintains that structured interviews are useful when the phenomenon to be researched is clearly defined and the responses from participants are carefully controlled, Denzin and Lincoln (1994), contend that semi-structured interviews are useful when all the possible answer categories are not known. Rubin and Rubin (1995) on the other hand, argues that semi-structured interviews help to secure some findings, which were not anticipated in addition to expected ones. They also allow the participant to respond adequately and in detail, thus clarifying and qualifying their answers and giving the participant an opportunity for creativity and self-expression.
According to Babbie and Mouton (2001), semi-structured questions are more open and their responses are more detailed.

3.4. Data Collection Method
The current study employed in-depth interviews as a primary data collection method. Primary data was gathered by using an interview guide in which further questions were asked based on how the respondents answered the previous questions asked. Proper appointments were made with the interviewees and were informed of the purpose of the research in advance in order for them to prepare. A venue deemed suitable was identified by the researcher and the researcher took charge of the related logistical cost. In particular, key informant interviews were conducted with officials from the senior District administrator office and leadership from Council and Extension officers. Semi-Structured interviews were conducted with women farmers from Simoona village which fall within Bindura District.

3.5. Data analysis and interpretation
Data analysis is a process of reducing large amounts of collected data to make sense of them (Goodwin, 2012). It also includes an application of reasoning to comprehend and construe the data that have been collected (Zikmund et al., 2010:163). There are basically three things that occur during data analysis and they include organising data, reducing data through categorisation and summarisation as well as linking patterns and themes in the data (Yang et al., 2006). To create meaning and interpretation of the information collected, data was analysed in this study by using content analysis. Content analysis allowed the research to generate statistical figures out of the collected qualitative data. Thus, the final collected data set was analysed qualitatively and quantitatively – hence the mixed method approach. The data analysis procedure commenced with the transcription process. Each interview questionnaire was converted into specific codes, this process was done cautiously to ensure that no detail was left uncaptured which would otherwise affect the quality of information needed for analysis. Once this process was completed, all respondent questionnaire transcripts were ready for analysis.
Thereafter, those substantive parts from the collated data that related to the research questions, as well as new topics or issues were classified and coded according to themes.

4.0. DISCUSSION OF RESEARCH FINDINGS

This survey considered some socio-economic characteristics of the sample of the chosen respondents. These were assessed pertaining to the position of women on land in Zimbabwe. These characteristics include household size, sex of head of household and the members of the household, educational level for head of the household and age of head of household, income from non-maize/cotton sources, average non-farm income. The data is used in the analysis to identify important characteristics on the status quo of woman on land in Simoona.

The following are the findings on a number of important human factors in the survey area: Of the 40 women farmers, 20(50%) were widows (10 were widowed after settlement); 10(25%) were divorced; 7(17.5%) were polygamously married but live alone; 3(7.5%) are separated from their husbands, and the other one is polygamously married and lives with her husband. This can be shown graphically as follows:

![Human factors](image)

In terms of ethnic compositions the statistics are shown graphically as depicted below:
On ethnic composition 32.4% of the respondents were Korekore; 25.6% were Karanga; 20.2% were Zezuru; 11.8% were Tavara; Minute tribes like Ndebele and Tonga were 6% and the others include Chikunda and Venda were 2% from each. The village is a real microcosm of Zimbabwe since within it resides people from different parts of the country, many of whom have entrepreneurial skills and a progressive attitude. This is because people were migrating to this village because the soil is good for agriculture, which supports mainly their rural livelihoods. The majority of the women (28 or 70%) were aged between 31-61 years, and 21 (52.5%) had Primary Education; while 18 (45%) were without any formal education and only 1 had secondary education. Graphically it can be depicted as follows:
It is therefore, imperative that ways must be devised by the government and Non-Governmental Organizations (NGOs) to reach out to female-farmers and provide information concerning the issues of empowerment, given the low levels of education, and limited sensitization through literacy programmes and agricultural extension.

In terms of family size, the 40 households had a total of 228 children and dependents, giving an average of 6 children per household. Although some of the older children were away in town, the families were generally large, consisting of the female head of the household and about six children. This is not unusual in rural households, including those headed by men, given the need for labour at family level. However, large families also have implications for food security as will be shown later.

4.1. Results presentation and discussions

With respects to settlement, it was found that 16 (47.1%) of the female farmers settled in Simoona since 2000. Eighteen (52.9%) settled much earlier. Thus, there are both relatively new and old settlers in the village. Continued in-migration is putting pressure on scarce land.

<table>
<thead>
<tr>
<th>Level of Education</th>
<th>Pry Edu</th>
<th>Inf Edu</th>
<th>Sec Edu</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>5</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>20</td>
<td>25</td>
<td>20</td>
<td>15</td>
</tr>
</tbody>
</table>

Table 1. Type of settlement by women farmers.
### Table 2. Mode of obtaining land

<table>
<thead>
<tr>
<th>Procedure</th>
<th>No.</th>
<th>% age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Settled allocated alone</td>
<td>11</td>
<td>27.5</td>
</tr>
<tr>
<td>Settled with husband</td>
<td>15</td>
<td>37.5</td>
</tr>
<tr>
<td>Settled with parents</td>
<td>9</td>
<td>22.5</td>
</tr>
<tr>
<td>Followed male relative</td>
<td>5</td>
<td>12.5</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
</tr>
</tbody>
</table>

*SOURCE: Field data.*

The majority of the women farmers (15 or 37.5%) settled in Simoona village with their husbands 27.5% of women settled alone as it shown in table 1. They said that they came to search for land so that they could independently take care of themselves and their children. These sought opportunities which did not exist where they came from. While some came after the death of their husbands, others came after divorce or separation. Other women, of course, settled through following either parents or a male relative.

One 60-year-old Karanga farmer, with 9 children and widowed since 2006, stated that following the death of her Sagauke husband, neighbours in Nyamhepo in the Mt Darwin area began to make her stay uncomfortable. They started grabbing her fields and allowed their animals to graze in her fields, thus destroying her crop. Because of this her son-in-law advised that they migrate to Simoona in 2002.

### 4.1.1 Women and access to agricultural land

Allocation of land to women in Simoona Village is similar to what pertains in most patriarchal societies. Women farmers obtained land upon settling in Simoona, as shown in table 2 bellow
<table>
<thead>
<tr>
<th>Mode</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allocated by Ministry of Lands</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>Given by father</td>
<td>3</td>
<td>7.5</td>
</tr>
<tr>
<td>Given by Husband</td>
<td>12</td>
<td>30</td>
</tr>
<tr>
<td>Given by male relative</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>Borrowed from neighbours</td>
<td>9</td>
<td>22.5</td>
</tr>
<tr>
<td>Others (given by friend)</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>40</td>
<td>100.0</td>
</tr>
</tbody>
</table>

The majority of the women 30% of the sample stated that they were allocated a portion of land from the husband’s field. These did not have land or fields of their own but tilled that which the husband apportioned to them. An equal number 20% were either allocated land by the Ministry of Lands and rural resettlements, and 3 or 7,5 % were given land by the father. It is important to note that some women heads of households (9 or 22.5%) have no land, but they survive by borrowing from neighbours within the village. On the whole, although it is commendable that some women (20%) were allocated land directly by the ministry on their own right, as is the case for men in the village, the greater majority got access to land through a male contact and do not have a land of their own, although they are heads of households. This seems to be in agreement with the literature on the subject of women and land in other parts of Zimbabwe.

The general picture that emerged with minor variations from different tribes with respect to accessing land was that in a village a single woman is supposed to be given land by her father. It was argued that a married woman was supposed to obtain land from her husband. It was emphasised that it was rare for a married woman to ask for land from the Ministry because she was under the control of her husband. If the husband does not have enough land to give to his wife, then he can approach the neighbours to ask for extra land for his wife.
With respect to divorced women, it was argued that they were supposed to be allocated land by the Ministry so that they can to sustain themselves and their children. The same was true for a widow. While it was expected that a widow was supposed to continue to cultivate the land which was left by her deceased husband; it was also unanimously pointed out that if such land is grabbed by the relatives of the husband, then it is imperative that the Ministry to come and solve the land disputes on allocating land to such a widow so that she can have the means of sustenance.

It should be noted, however, that both men and women can also inherit land, but the rules of inheritance vary from tribe to tribe, depending on whether one group follows a patrilineal or matrilineal system. The rules apply to divorced, widowed, single and married men (Mvunga, 1982).

With respect to inheritance in the event of death, it was unanimously stated that children were supposed to inherit the estate. What was surprising, however, is that the majority of the women were of the view that male children were supposed to exercise overall control over the estate and not the girls. While it was expected that boys would take control of major assets such as cattle and land, the girls were to get clothes and kitchen utensils. It was generally argued that girls could not inherit the estate because they would get married and live with their husbands.

The views on inheritance, which reflect the weight of tradition in favour of male rather than female children, even by women themselves, were summed up by a 38 year old Korekore widow who stated that ‘the boy who has the power would inherit, not the girls, because us women are below the men.’ When probed why she would not like her only daughter to inherit her estate, so that a woman can also be above the men, she replied in a rather resigned manner that ‘everywhere you go, men are on top of the women.’
4.1.2. Availability of assets, food insecurity and coping strategies

The female farmers owned the assets and implements indicated in table 3.

Table 3. Asset ownership among female farmers

<table>
<thead>
<tr>
<th>Item</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>With hand hoes only</td>
<td>22</td>
<td>55</td>
</tr>
<tr>
<td>With ox-drawn plough</td>
<td>16</td>
<td>40</td>
</tr>
<tr>
<td>With harrow</td>
<td>10</td>
<td>25</td>
</tr>
<tr>
<td>With ridge cultivator</td>
<td>12</td>
<td>25.3</td>
</tr>
<tr>
<td>With scotch-cart</td>
<td>11</td>
<td>27.5</td>
</tr>
<tr>
<td>With truck</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>With animals</td>
<td>17</td>
<td>42.5</td>
</tr>
<tr>
<td>With enough land</td>
<td>22</td>
<td>55</td>
</tr>
<tr>
<td>Without enough land</td>
<td>18</td>
<td>45</td>
</tr>
</tbody>
</table>

SOURCE: Field data.

The level of ownership of farming implements among farmers is rather low as it can be seen from the table 3. For example, only 25% female farmers sampled had harrow. However, if this is the case, the women farmers who manage their own farms and households also have access to modern farming implements and other assets such as cattle as depicted from the above table 3.

Besides, those without modern implements were not completely disadvantaged because they had access to the animals and equipment’s of their male neighbours. The women stated that they were able to hire the animals to cultivate their fields at a fee – usually about $30 (United stated Dollars) per acre. Others paid in kind by offering chickens, goats and sheep in terms of barter system exchange.
Although it is correctly argued by Larson and Kanyangwa (1990) that women who don't own oxen and implements have to wait before their fields are ploughed and therefore lose out because of late planting, it should be noted that hiring of implements is a creative way of accessing the technology. This helps women in Simoona to cope with the fact that they have not been able to accumulate their own equipment and animals. The indirect way of having access to improved technology should not be underestimated as enterprising women farmers are learning to adapt and cope with prevailing circumstances. In this way, they are able to sustain their households independently.

It is worth noting that about almost half of the farmers 45% complained that they did not have sufficient land from which to sustain their households, as each farmer had only an average of 4 hectares of cultivable land. This is a reflection of the general scarcity of land in the village given the continuous in-migration of new settlers. However, the women were able to get around this problem by borrowing land. A total of 12.5% of those interviewed indicated that they were able to borrow land from neighbours within the village.

The issue of land scarcity, however, is crucial with respect to food security. It was found that due to various reasons including lack of fertiliser, insufficient land to cultivate, sickness and the grabbing of grain from widows by in-laws, 21 (52.2%) of the women farmers were food insecure. In the 2004/5 season, they harvested on average only between 0-15 x 50 kg bags of maize. These, they said, were not enough to sustain them through to the next harvest. The reason was occurrence of drought. It is indicated that between "20-25 x 50 kg bags were the adequate amount that could provide food security for the female-headed households of an average family of seven" as noted by one female farmer.

When these women farmers were asked to explain how they were able to cope with their situation of food insecurity resulting from poor harvests and the ill treatment of widows by the relatives of the deceased husbands, the women replied that they participated in enterprising activities such as piecework; knitting; selling wild fruits, vegetables at the roadside market and as well as buying and selling things that are not locally available in the village like clothes, kitchen utensils during the soon after harvest.
Although the majority of female farmers in Simoona get low yields of the staple maize due to lack of assets such as farming implements and insufficient land inputs, there are also success stories. For instance, there is a 29-year old Korekore mother of three with a grade seven education and is polygamously married, but manages her farming responsibilities alone. Although the husband who stays in another section of the village is a successful farmer, she stated that her father gave her the two small maize and cotton fields, which she cultivates, after she got married. She owns a plough, one harrow and a scotch-cart plus ten animals.

In the 2005/6 season, she harvested 100 x 50-kg bags of maize. She sold 40 bags and got $30 000. She was speculating that if prices go up, she will sell another 40 bags and leave only 20 bags for consumption. Since she has no vegetable garden, she buys these from other farmers for relish and her family was enjoying food security. She stated further that she does not get any help from her husband in cultivating the land, as she uses her own implements and animals. To raise more money, she grows cotton she was anticipating to get nine bales of cotton and thus enable her to buy her own animals and implements.

She further stated that she was a farmer on her own and did not depend on her husband. When asked to express how she felt as a successful young female farmer, she replied, ‘I feel very good about my economic independence and success as a woman, but I would like to achieve even more.’

Then there was also a 53-year old Karanga mother of nine children, who is also polygamously married but the husband stays away and only visits her occasionally. She settled in the village in 2000 from Chesa. She cultivated about 3 hectares of cotton and 2 hectares of maize but stated that the land was small and she has to borrow more land from other farmers in the village.

She owns three ox-drawn ploughs, two harrows; one cultivator and two scotch carts, plus 18 animals. The animals were bought while she was in Harare where she runs businesses of selling fish and groceries. In addition, she has 2 houses or stands with several rooms, which are on rent in Chitungwiza. She indicated that the money raised from these enterprises was used to buy implements and the livestock, and she categorically claimed that the property was hers and not for the husband.
In the 2005/6 season, she harvested 150 x 50 kg bags of maize and 23 bales of cotton. She sold 100 bags of maize to the private buyers and National Foods and 23 bales of cotton which she used for hiring people to make burnt bricks for her new house which she is building, paying transport and labour. Thus, she was left with 50 bags of maize, which was more than enough to ensure food security for her household. She indicated that her seven children who lived with her together with her daughter’s husbands provided the labour in the field. In addition, she hires casual workers and pays them money.

These two examples show that there are women farmers in Simoona (and probably elsewhere in Simoona village) who are as successful as their male counterparts and are using their initiative to run their farming and other enterprises with business acumen. To a great extent, these experiences speak volumes about how women farmers (irrespective of their marital status) are able to take advantage of opportunities available to them and thus break the stereotype view that they are always disadvantaged, dependent and perhaps hopeless.

It should be emphasised that these two women indicated that although they were married they enjoyed a certain amount of independence since they lived apart from their husbands. Apparently, this gave them the freedom to manage their enterprises independently. Again, it also indicates that few are very supportive of their wives. It is interesting, however, that no similar cases of entrepreneurship were recorded for single, divorced, or widowed women farmers in the sample.

4.1.3. The need for land tenure security

All women farmers expressed interest in securing title to the land, which they were cultivating, especially because some of them felt rather unsure about the future in view of some of the experiences they had gone through. For instance, a 31-year old Tavara widow who had been given about 6 hectares to cultivate by her husband in 2000, suffered misfortune when the husband passed away in August 2004. The relatives of her late husband grabbed her field for a year. During the season, she had to borrow land from her elder brother. However, a year later the field was given back to the surviving children and so the widow was able to re-cultivate it.
Her ‘sister’ in the polygamous marriage, a 58-year-old mother of eight, had the same experience. As the senior wife, she was given about 2 ha, but after her husband’s death, the land was grabbed without due consideration of the expenses she incurred in developing the land over the years and the case had been since reported to the Ministry.

Thus, this elder widow expressed the view that ‘I would be very interested in applying for title so that I can have security. At the moment I don't feel secure because if my late husband's relatives feel that I should go next year because they are jealous of my good harvest, then they will grab the land again.’

Concerning the need to apply for secure title she indicated that she would also be interested in applying, but raised that they are waiting for the government to release the leases they were promised.

According to a 44-year old Manyika divorcee, ‘getting title is a good idea which the government has introduced since it means that the land can now be registered in a farmer’s name.’ She added that with title, ‘there is no pack and go’ - referring to the insecurity caused by the fear of eviction. Thus she expressed the view that ‘if people in the village start obtaining title to their land, I will also apply so that I am not left out.’

It would seem, therefore, that the empowerment of women in Simoona Village and elsewhere in rural Zimbabwe, so that their rights to land and other resources may be guaranteed in law and are implemented on the ground, requires a re-examination of the institutions that are responsible for land allocation at the local level and the underlying values upon which law is based. Although there is a need to incorporate views or sentiments expressed by Chairperson leaders as argued above, the experiences of other African countries on land titling, would suggest that in Zimbabwe, where a market economy is being promoted, new institutions have to be created. For instance, it will require the creation of democratic institutions in which all stakeholders at the local level are represented, including women. Such institutions should then be given the task of allocating land to both men and women. In this way, both sexes will have a say in the sharing of resources and such institutions should be enshrined in the land law of the country, as was the case in Tanzania.
Such provisions could promote genuine empowerment of small-scale women farmers, and probably lead to a situation in which power relations between men and women within the households and the community could be altered in such a way that women’s (and children’s) (land) rights will be protected so that they also enjoy a sense of individual liberty (Mannathoko, 1992).

It should be emphasized that although all the 40 female farmers had access to land, 45% stated that they did not have enough land on which to grow food for subsistence. Although land scarcity is a general problem in the village due to continuous in-migration, insufficient land and lack of implements and other assets such as cattle, complications which arise from being widowed create further food insecurity in these female-headed households.

What is remarkable is that the female farmers have devised creative ways of coping with food insecurity, which includes borrowing land; hiring animals and implements from neighbours; doing piecework to raise money to buy grain, and engaging in small-scale enterprises to raise cash with which to sustain themselves. This adaptability is crucial for sustained independence and viability, as some women farmers are quite successful.

The research has also shown that women farmers do not enjoy security in the land, which they cultivate. The land has been grabbed from widows upon the death of the husband. Therefore, the women welcomed the idea that the government should issue title deeds the small-scale farmers including women.

5.0. CONCLUSION

The research has so far attempted to present the results of the field work which was conducted in Simoona Village with respect to the status of women farmers and access to agricultural land under land reform program. The results show that most women farmers (61.8%) who were sampled were able to access land through their husbands or other male relatives, while it was customary for men to be allocated land, although both men and women can obtain land by other means such as inheritance and allocation from the Ministry the numbers of women beneficiaries are limited.
As for opinion given the results gathered, the government should offer the title deeds to the rural women who are willing to practice agriculture for the betterment and improvement of agriculture, which is the mainstay of the Zimbabwean economy. It will also provide the security to access loans and credits from lending institutions.

5.1. Recommendations

This study will, therefore, suggest a number of recommendations in trying to address the status quo of female farmers in Simoona area. However, rural cultivators, and especially women need to be empowered with more information and knowledge about the changing land tenure legislation and situation. In order to provide women farmers with secure title, the government, women's organisations and NGOs in general, need to sensitise the women farmers and provide them with the necessary information with which to take informed decisions about their future and the changing land tenure situation.

Furthermore, there is a need to create new democratic institutions at the local level which can ensure that both men and women are adequately represented in the allocation and sharing of land and other resources. Such institutions must be enshrined in the land law so that small-scale women farmers are not marginalised when land titling takes place on traditional land.

Furthermore, these changes should include the gradual transformation of patriarchal relations at the various levels, which prevent small-scale women farmers from effective participation in agricultural production (Koopman, 1995), especially by either being denied access to land or by being marginalized in land titling programs.

It could be assumed that only when women are adequately empowered with resources such as land will rural poverty be alleviated and sustainable livelihood promoted among rural households whose major means of sustenance is based on agricultural production. This assumption flows from the realisation that the empowerment of women with the means to improve their incomes through changes in laws and customs will ultimately improve family well-being (Moghadam, 1990).
Therefore, there is a need for the state, donors, the church and Non-Governmental Organizations (NGOs) to sensitise communities and promote continuous dialogue in local communities through village meetings and other participatory approaches, on how resources should be shared, based on new values and new institutions. It is essential to ensure dialogue because the power imbalance that exists between men and women, and individuals and their traditional leaders in the control of land and other resources, could qualify to be categorized as a contradiction among the people, which is non-antagonistic and, if handled carefully, can be resolved by peaceful means (Mao Tse-tung, 1968).

This need for more information on titling has come in the wake of new government policies which intend to empower small-scale farmers with secure tenure in the context of the liberalised economy where land has a market value, as opposed to the previous arrangement in which the state-controlled land and discouraged entrepreneurship and individualization of customary tenure.

It is felt that in this way, individuals will be more motivated to make substantial investments on such land, which they can use as collateral to obtain credit for the purchase of agricultural inputs and machinery, and thus lead to the advancement of peasant production. It is also contended that private investors, both local and foreign, can also undertake such investments in rural areas. Thus, Chinene et al (1998) contend that there is a general agreement that traditional tenure rules in Zimbabwe and elsewhere in Sub-Saharan Africa do not provide the necessary enabling environment for agricultural development because land rights are not registered, and are thus not sufficiently secure for long term investment. This state of affairs exists at a time when land is becoming scarce due to rapid population growth and increased commercialization of agricultural activities.

This gradual empowerment process may have the prospects for success only if it leads to the establishment of new institutions that will have the mandate of allocating land to all stakeholders: men, women and the youth, plus other entrepreneurs who have investment potential.
In creating such institutions, the current traditional authorities who allocate land at the village level will have to be incorporated as stakeholders as well in order to minimise the destabilisation of rural society and find an interface between the forces of modernization and the positive values of African life.
6.0 LIST OF REFERENCES


**Business & Social Sciences Journal (BSSJ)**


Questionnaire
Demographic information (Household characteristics)

1. Age: ………  2. Gender  F…….  M…….

3. Marital Status
   a) Single …………..
   b) Married ……….
   c) Divorced ………
   d) Separated ………
   e) Widow / Widower ……….

4. Educational Attainment
   a) Primary ……….. 
   b) Secondary ………….
   c) Tertiary …………
   d) None ……….
   e) Other ………….

5. Household size……….

6. Household Composition…………
   a) Under 5 years: F…………  M………….
   b) 5 years to 18 years: F…………  M………….
   c) Over 18 years: F…………….  M…………

7. Are you staying with all your dependents?
   …………………………………………………

8. Employment
   a) Unemployed………..

   b) Self employed …………..

   c) Part/ Full time …………..

   d) Others specify………..

9. Occupation
   a) Farmer …………..

   b) Teacher …………..

   c) None …………..

   d) Others specify………..

10. Income
    a) <$200 …………..
b) <$400 ……..
c) <$600………
d) <$600 ……..

11. Ethnic composition

<table>
<thead>
<tr>
<th>Tribes</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korekore</td>
<td></td>
</tr>
<tr>
<td>Karanga</td>
<td></td>
</tr>
<tr>
<td>Zezuru</td>
<td></td>
</tr>
<tr>
<td>Manyika</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
</tr>
</tbody>
</table>

SECTION B

Socio-economic Impact and Accessibility to Land for Women

11. When did get the land and settle here?....................

12. What is the size of your field? ..............hectares

13. Is the land sufficient enough for food production?

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

14. How did you get settled on this farm?

a) Settled alone..............
b) Settled with parents.......
c) Followed male relative .......
d) Settled with husband ........

15. How did you obtain/ acquire land?

<table>
<thead>
<tr>
<th>Mode</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allocated by Ministry</td>
<td></td>
</tr>
<tr>
<td>Given by father</td>
<td></td>
</tr>
<tr>
<td>Given by male relative</td>
<td></td>
</tr>
<tr>
<td>Borrowed from neighbours</td>
<td></td>
</tr>
<tr>
<td>Given by husband</td>
<td></td>
</tr>
</tbody>
</table>
16 If you are woman how do you inherit the land?

…………………………………………………………………….

17. Looking at your field, do you consider it to be:

a) too big ……

b) too small ……

c) right of size……

18. How do you cultivate you land and if you do not have animals and farm implements what do?

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

19. What crops have you produce? Mark an X to the corresponding crops.

<table>
<thead>
<tr>
<th>Crops</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>cotton</td>
<td></td>
</tr>
<tr>
<td>maize</td>
<td></td>
</tr>
<tr>
<td>groundnuts</td>
<td></td>
</tr>
</tbody>
</table>

20. Asset ownership among female farmers

<table>
<thead>
<tr>
<th>Assets</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>With hoes only</td>
<td></td>
</tr>
<tr>
<td>With ox-drawn plough</td>
<td></td>
</tr>
<tr>
<td>Ridge cultivator</td>
<td></td>
</tr>
<tr>
<td>Truck</td>
<td></td>
</tr>
<tr>
<td>Tractor</td>
<td></td>
</tr>
<tr>
<td>Animals</td>
<td></td>
</tr>
<tr>
<td>Enough land</td>
<td></td>
</tr>
<tr>
<td>Without enough land</td>
<td></td>
</tr>
<tr>
<td>With animals</td>
<td></td>
</tr>
</tbody>
</table>

21. Do you have access to credit?

a) Yes ……. b) No………..

22. If yes where do get it?

a) Cotton company……

b) GMB………..

23. Previous season how many bags and bale of maize and cotton respectively that you got? …. Bags of maize and .....bales of cotton.
24. How has cash crop growing affected you (financially)?
.................................................................................................................................

25. Describe your farming calendar i.e. activities per month in a year?
........................................................................................................................................
........................................................................................................................................

26. a) What other income generating activities are you involved in?
.................................................................................................................................
b) Now that you have a source of income, how has this affected/impacted your relation with your spouse /male household member and other members of the household?
........................................................................................................................................
........................................................................................................................................

27. How is the money obtained from this activities controlled and used?
........................................................................................................................................

28. Do you have sufficient food?
   (a) Yes…… (b) No……

29. How do you cope up in the case of food security through drought?
........................................................................................................................................
........................................................................................................................................
........................................................................................................................................

30. Do have a vegetable garden?
   (a) Yes…… (b) No……

31. Do you need title to the land?
   (a) Yes…… (b) No……

32. Do you need more information on how to secure title to land/
   (a) Yes…… (b) No……

33. Are you aware of the act that deals with title deeds?
   (a) Yes…… (b) No……

34. As a leader what kind of cooperation do you think is needed from you?.................................................................................................................................
........................................................................................................................................