



## **CREATIVE KNOWLEDGE TOOL KIT**

### **BOMISO (BODY, MIND and SOUL)**

Debunking Inaccurate Values and Attitudes on  
Culture and Women's Bodily Integrity, and  
the Reproductive Health and Rights of  
Adolescent Girls and Young Women

**Determined**

**Resilient**

**Empowered**

**AIDS-Free**

**Mentored**

**Safe**



Changing the Lives of Ordinary Zimbabweans



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CULTURE FUND

**10  
YEARS**

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To the great team,  
Thank You.

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# 1. PREAMBLE

This Creative Knowledge Toolkit (CKT) is intended to equip creative producers of education and outreach materials, and the deliverers of such materials, in the identified districts. It addresses the misrepresentations in culture, identified through a baseline study, that negatively impact the ability of Adolescent Girls and Young Women (AGYW) to be empowered and seek Sexual Reproductive Health (SRH) information and services, which increases their vulnerability to HIV/AIDS

It builds on existing interventions by various NGOs and Community-Based Organisations (CBOs) and provides insights to enable a shift in interrogation techniques that have, hitherto, been used to challenge negative cultural practices. It provides solid arguments based on culture that go beyond challenging the negativity of such cultural beliefs and practices. It provides evidence to discredit such beliefs using the very cultural context in which they are claimed to be based. In other words, 'taking the battle against negative cultural beliefs, norms and practices to home ground' by debunking the authenticity of such arguments in culture.

## 1.1 PROJECT AIM

The project aims at facilitating the process wherein AGYW get to KNOW, DECODE and ACT. The Baseline Study and the subsequent Compendium of Debunked Cultural Beliefs relating to the SRH of AGYW generated the knowledge. This is addressing the Mind. The CKT and the outreach activities that shall be conducted will provide the space and opportunity for them to decode the knowledge in the compendium in various interactive and creative ways. The decoded process will trigger increased awareness of self and confidence to act in informed ways. This is addressing the Soul. The intended result is for them to use this newfound empowerment to seek SRH services. This addresses the part where we want them to ACT. The ultimate result is reduced risk to HIV infection and AIDS.



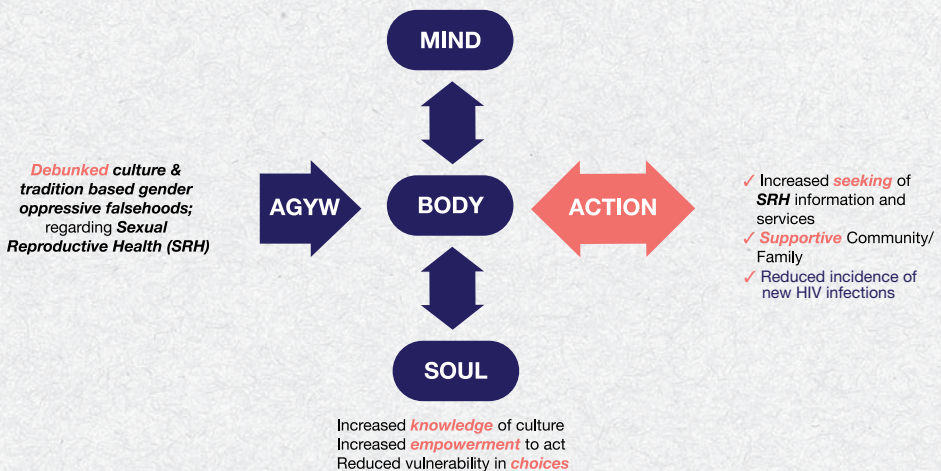
## 1.2 THEORY OF CHANGE

❖ The situation: Seventy percent of Zimbabwe's population lives in the rural areas, where the social value system is deeply rooted in culture and tradition. This value system has some retrogressive elements, especially in how it relates to women and gender relations.

❖ The problem: Of the cultural norms and traditions that oppress women, most relate to the control of their bodies and restrict their sexual and reproductive health, choices and rights. The problematic and often contentious characteristics of 'culture and/or tradition' relate to its mutability in accordance with time and location, and its subjectivity to translation within personal relationships, families, totem clans, language groups and larger geopolitical groups of people. In other words, what is defined as 'culture' changes according to who is defining it and the purpose of the definition. Culture is said to be dynamic or rooted in the past, depending on how the interpretation benefits men or a patriarchal interest at a given time.

❖ The solution: The solution lies in exposing this subjectivity, identifying the base structure and value system that underpins the true position on given aspects regarding the sexes and relationships between the sexes, especially those that pertain to sex, sexuality and reproductive matters.

### THEORY OF CHANGE FLOWCHART:







## 2. THE APPROACH TO THE DELIVERY

(Based On The Five Principles Of Pedagogy<sup>1</sup>)

### A) STARTING WITH WHAT IS KNOWN

Establish where people are at regarding their knowledge of what the cultural position is in relation to particular aspects of the SRH of AGYW.

### B) MOTIVATION – CREATING INTEREST IN THE NEW

Generate curiosity and excitement at the possibility of challenging norms regarding AGYW's SRH; and demonstrate links with reduced HIV infection risk.

### C) EXPOSITION/DELIVERING CONTENT

Provide the new information and explanations behind the new ways of looking at cultural norms to empower women in general and AGYW in particular in SRH and HIV prevention

### D) ENSURING ASSIMILATION BY DIRECTION OF ACTIVITY AND CRITICISM

Pointing out how the new insights provide alternative ways of approaching the cultural norms around SRH, and inviting debate and engagement with the new thinking so as to consolidate information and changed approaches to engagement with cultural debates.

### E) INVITING IMITATION AND PROMPTING ACTION

Consolidating sessions with signature advocacy messages as developed. The messages are designed to catalyse action in seeking SRH information and services with the aim of preventing HIV infection and seeking medical intervention for HIV and AIDS opportunistic infections

<sup>1</sup> <https://www.google.co.zw/amp/s/edtechnow.net/2013/05/12/pedagogy/amp/>

This entry was posted in Teaching processes and tagged Dylan William, edtech, education, learning activity, pedagogy, technology by Crispin Weston. Bookmark the permalink.





### 3. SESSION STRUCTURING: The Body, Mind And Soul Approach

The sessions are in three broad categories, and discussion is guided to sequentially focus on the aspects of the Body, Mind and the Soul of AGYW. In each section, the commonly believed gendered cultural limitations are presented. The clarifications regarding these inaccurate arguments are tabled, and the implications for AGYW with regards their accessing of SRH and implications for HIV presented. Each session begins with a statement of the problem. This is followed by session objectives intended to guide the facilitator on the intention of the interaction with a target group.

The content delivery is sequenced from an introduction of the topic, facilitation of the discussion with interactive open ended questions, and a conclusion of the topic with a summary of key information to enable participants to acquire the necessary knowledge.

A combination of creative methods to ensure engagement with the topics and retention of content delivered is suggested for each session.

At the end of each session is a messaging section. This provides the key learning points and the session 'take- aways' that participants must be given at the end of each session. Depending on the time available, these can be presented in a teaching style by the facilitator, or the facilitator can ask the participants to identify the meanings and implications of what they have learnt for the specified target groups in so far as it relates to the body, mind, or soul of the AGYW when it comes to her SRH, and safety from HIV infection.





## 4. PROVIDING KNOWLEDGE FOR THE MIND OF THE AGYW

*Tackling and disproving the authenticity of identified gender oppressive beliefs, practices and arguments which restrict the capacity and ability of girls and young women to make empowered SRH decisions, while increasing their vulnerability to HIV infection.*



### 4.1 THE PROBLEM WITH THE UNDERSTANDING AND INTERPRETATION OF CULTURE

For a person to be considered as 'normal', one should behave in ways that are 'acceptable' and consistent with inherent expectations of the society in which they live. This acceptability is sometimes controlled by what is considered to be culturally appropriate. On a lot of issues, this 'culture' is defined by powerful people in the home or community. Given that these powerful people are mostly men, there are a lot of things that have been defined as being cultural when in fact they are views of an opinion leader, usually a man, who has authority in the home or community. Some of these opinions can be based on a desire to oppress specific women, (for instance a wife or daughter) or women in general (for example women who want to be in leadership).

It becomes important to identify which of these opinions are based on a correct understanding of culture, and which ones are not. Where these opinions are not based on correct interpretation of culture, they must be exposed. When we do this, these values, beliefs and practices can no longer be used by individuals, families and communities as a way of limiting the rights of AGYW in SRH. It provides clarity and increases the confidence of AGYW and other people who care about the welfare of AGYW to stand for their rights, and challenge restrictive interpretations of culture with solid counter arguments that are rooted in the very culture that is manipulated to oppress them.

These corrected cultural values will result in an increased uptake of SRH services by AGYW, resulting in higher levels of informed decision-making, and reduced vulnerability to HIV infection. AGYW will have knowledge-based mindsets to act in informed ways



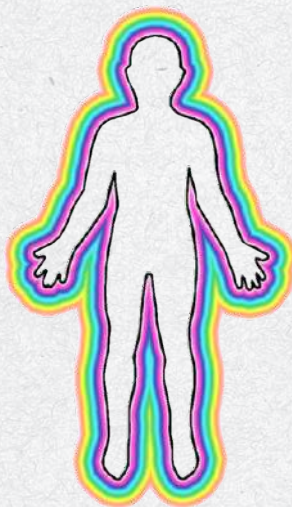
in seeking SRH information and services. ABYM will understand the need to relate to AGYW differently, and the community at large will be more accommodating of the empowerment of the AGYW that is rooted in cultural values and correct interpretations of tradition.

## 4.2 SESSION OBJECTIVES

- A) To facilitate an interrogation of the concept of culture and hunhu/ubuntu by participants.
- B) To clarify the social value of hunhu/ubuntu as applying to both men and women, without limiting it to how women dress.
- C) To highlight that when males are exempt from the value of hunhu/ubuntu, society breeds irresponsible young men who put their future wives at risk of violence, infidelity, STIs and HIV.
- D) To encourage young women to have hunhu/ubuntu as a value that promotes self-respect, abstinence from early sex, while expecting similar standards of behaviour from the young men.

## 4.3 THE PERSON AND IDENTITY: HUNHU/UBUNTU

*Our Culture is the Outer Garment of our Identity. It is the connection of how we see ourselves and how others see us. It is part of our 'African-ness'. Without a sense of a 'culture' as a people, identity falls away, and we become just bodies and blank pages. Our cultural values enable us to measure what is desirable or undesirable according to our own standards. Without this, we have no compass, no roots, and we become like chameleons. Unfortunately, patriarchy has sought to 'colour' the 'culture' garment that women wear with the shades of submission to the males, when the 'true' colours are those of mutual respect between women and men.*





## 4.4 TALKING ABOUT CULTURE

### A) INTRODUCE THE SESSION

We know that culture is dynamic and changes over time. However, in all communities worldwide, there are certain values, beliefs and practices that are unique and which are retained even in the face of modernisation. Examples of these are Chinese martial arts and food, Indian dress and their curries, Japanese etiquette and art, Brazilian Samba dance, Masai's beadwork and dress and the Zulu spiritual of wedding rites, to name a few. This session aims to have participants to identify aspects of their culture that form a part of their identity and should be retained even as Zimbabwean society modernises.

### B) FACILITATE DISCUSSION

#### DISCUSSION QUESTIONS

1. *What are some of the values and ways of doing things that as a community, and as part of the nation of Zimbabwe, you think are an important part of culture and should be preserved even as we become modern? (examples given may include lobola/totems/greeting etiquette)*
2. *Why is it that in some areas of culture we say it is dynamic and must change, but in others we say things must not change? (facilitator must talk about power and how this influences interpretation of culture depending on the interests of those in decision-making positions at any given time)*

### C) SUMMARISE DISCUSSION

#### i. Culture and modernity

- ❖ The normal evolution of culture, the impact of colonisation and the influence of Christianity have resulted in a new form of culture.
- ❖ Some things have remained true to the original thinking and practice, especially around family values and etiquette, but other things have changed, especially around how we dress and what we eat.
- ❖ However, some things have been actually distorted and the main area where this has happened is with regards the value of the woman, which in traditional culture, is highly esteemed.
- ❖ We call this the 'modern culture', as opposed to the 'traditional culture' where some people now base their personal opinions on how things should be, arguing that it is 'our culture'.

#### ii. Distinguishing negative cultural values and traditions from the bad behaviour of people

- ❖ There are a lot of bad practices in our culture, but this does not mean that there is nothing good that protects women.
- ❖ There are a lot of profound and constructive values that promote women's empowerment in African culture.

- ❖ There are a lot of negative attitudes and practices that are claimed to be cultural, but which the analysis of the Baseline Study found to be not true.
- ❖ We must not allow people to continue to behave badly and hide behind 'culture'.
- ❖ Our culture has values, spiritual beliefs and social practices that value and protect women and the girl child.

## 4.5 UNDERSTANDING HUNHU/UBUNTU

### A) INTRODUCE THE TOPIC WITH PROBLEM ANALYSIS

*Value, Norm or Practice Commonly Presented as Having Its Base in Culture:* Although this is not expressly stated, there seems to be a general view that the requirement of having the qualities of hunhu/ ubuntu is expected of women only. This requirement has been reduced to dressing decently; meaning that women are expected to put on attire that covers their bodies. Most men think that having hunhu/ubuntu does not apply to them. Young men are quick to point out the bad behaviour of young women, but do not question their own behaviour when they publicly undress or call out vulgarities to the young women. It is also argued that in our culture women must not speak in public, and yet women are supposed to make meaningful contributions and be the peacemakers in case tempers flare during discussions. They do this by invoking totemic titles of the protagonists e.g. 'Ngaisiye matambo Mhofu/Mukanya' [let the issue be put to rest Mhofu/Mukanya].

### B) FACILITATE DISCUSSION

#### DISCUSSION QUESTIONS

1. What is the problem with how people generally understand and interpret the philosophy and social value of hunhu/ubuntu?
2. If women wear long dresses which cover their bodies, are we saying that all our social problems will go away? Why is it necessary for both men and women to have hunhu/ubuntu?
3. What are the values in our culture that actually honour and protect women and the girl child?
4. What are the values of hunhu/ubuntu that can contribute towards a better society for all without making any one sex feel inferior or superior?



### C) SUMMARISE DISCUSSION

- ❖ The idea of hunhu (in Shona), ubuntu (in Ndebele or Nguni) and botho (in Sotho) is central to the understanding of morality and ethics in African philosophy.
- ❖ “While hunhu or ubuntu promotes masculine values, it also gives women the opportunity to show men that apart from being able to initiate and influence things in the home and in the larger community, women organise and sustain society.”<sup>2</sup>
- ❖ Women’s rights actually exist within indigenous culture! There are some rights that are regarded as modern yet they were reflected in our own cultural values before colonial distortion, for instance the Constitution provides for freedom from torture, inhuman and or degrading treatment, (meaning to be safe from physical harm and abuse), and the protection of the bodily integrity of the female is part of our cultural values (the woman’s body is sacred as she is the vessel of life).

#### AREAS ADDRESSED BY HUNHU/UBUNTU

- ❖ *Deportment*
- ❖ *Etiquette*
- ❖ *Social Interaction*
- ❖ *Family Values*
- ❖ *Dress*

### D) OVERALL QUALITIES OF HUNHU/UBUNTU

- ❖ Kindness and helping relatives and neighbours in need
- ❖ Being satisfied with a simple life that is not unnecessarily flashy
- ❖ Friendliness when engaging with others. This means that one must not look down on others for whatever reason as this is a sign of bad manners. Having empathy helps with directing attention to the needs of others. In turn, this protects one from engaging in malicious conduct.
- ❖ A heart that forgives others when wronged and is humble enough to ask for forgiveness after hurting others.
- ❖ One must be able to speak out when they have been wronged and (*kusaita pfundi pfundi*) — not harbour grudges
- ❖ The ability to restrain oneself from extremes of emotion whether positive or negative. This shows maturity. (*kudzikama/kuzvidzora*)
- ❖ It is important to have an understanding of and respect for social boundaries. There are spaces and places where one should not go if they do not have business there.
- ❖ The woman must be smart and hygienic and ensure that the homestead and the children are always clean

<sup>2</sup>Mangena, Fainos (2009). *The Search for an African Feminist Ethic: A Zimbabwean Perspective*. *Journal of International Women’s Studies*, 11(2), 18-30. Available at: <http://vc.bridgew.edu/jiws/vol11/iss2/2>



- ❖ The man must make sure that the house and homestead are always in good repair
- ❖ Young unmarried girls should value their bodies and not allow themselves to be touched casually by males, and must in particular, protect their private parts from being abused.
- ❖ In turn, young men must respect young women and must not abuse their bodies by way of casually or offensively touching certain body parts like their breasts and bottoms.
- ❖ Although it is good to have a steady heart and be able to hold on to secrets without blurting out private things, it is wrong to cover up crimes committed or actions that harm others.
- ❖ Both husband and wife must lead by example and refrain from promiscuous behaviour so that the children can respect and learn from them. The man must not harass the family (kushusha/ misogynistic or narcissistic).

## 4.6 DISCUSSING GENDER, CULTURE AND SRH

### A) INTRODUCE THE TOPIC

*Gender is the term used to refer to the social relations between men and women. It focuses on what these relations are and how the power dynamics of these relations impact differently on men and women. In most instances, women are disadvantaged by rules and social norms.*

*People may live in the same community, in the same household, but experience life differently based on whether they are a man or a woman because generally men have more advantages in earning money and making decisions compared to women. This is because some women have been denied education, which is necessary in the modern world for one to earn a living, if they do not have land to farm. Educated, wealthy women who live in urban areas are in a better position to meet their SRH needs than poor women in rural areas who have no formal education. Young women are disadvantaged whether they are in town or the rural areas! Young men are better placed to get what they need in terms of SRH information and services because parents are less strict with them.*

These days, it seems only men can now define what they consider 'proper' culture, (for instance the process of courtship and marriage) and do so in ways that place women as their subordinates. In traditional culture, the boundaries of power are not clearly defined because women have their own power in the family, which modernisation is systematically destroying. For instance, in the traditional homestead it was harder for a man to have extra marital relationships because of the proximity of living arrangements where a female only left her natal home upon marriage, and thus was not available to be a 'small house'.

In our culture women must be respected and listened to as well. When only men define culture, the implication is that African women are totally powerless, which is not true. Modern men have perched themselves as the supreme rulers over women, but our elders know that it is not like that at all, hence the saying '*Musha mukadzĩ*', meaning the woman makes the home/homestead.



**B) DISCUSS THE TOPIC****DISCUSSION QUESTION**

*What are the different values and customs in traditional culture that show that women and the girl child are respected and protected? (Focus discussion on areas like the raising of children, courtship and marriage procedures, mombe yehumai...the motherhood cow as part of lobola, the spiritual dynamics of ngozi yaAmai...the mother's avenging spirit, and kutanda botso...the self-debasing appeasement ritual for a wronged mother, burial rites and handling of nhumbi...the woman's belongings)*

**C) SUMMARISE THE CONTENT**

*i. Some examples of how women are actually protected by cultural values and practices:*

- ❖ Women in African culture are called by their totems, and do not take on the husband's name.
- ❖ They make decisions about child spacing by using herbs (*we must remember that women in the past took pride in having many children as a badge of honour, and it must not be confused with being forced to have many children*).
- ❖ Are protected from domestic violence where an abusive man is made to pay her a goat in attonement.
- ❖ Are taught about sex and sexuality and how to please their husbands and enjoy sex.
- ❖ Have more spiritual power because only a woman can generate Ngozi (avenging spirit energy) to deal with her disrespectful offspring or husband.

*ii. The overall status of a woman in indigenous culture:*

The Woman/ Mother is sacred. A husband who beats his wife is a weak man. A strong man does not need to prove his strength. A true warrior, indoda/jinda/hombarume knows his strength lies in protecting her as she is the bearer of the children. He must give her a goat in apology if he loses his temper and beats her. A child who verbally or physically abuses their mother must surrender a cow of apology or they will always be plagued by misfortunes, kutanda botso. Among the ancients, if you beat your mother you had your hand cut off.

- ❖ *The Woman is Sacred: 'In an argument between your parents, you shall side with your mother.'*
- ❖ *Motherhood is revered...mai havarohwe, mai havatukwe.*
- ❖ *Failure to give mombe yehumai can result in cursed girl children. It can generate Ngozi if abused*
- ❖ *A woman's destroyed assets must be replaced*
- ❖ *A grown up child must get the mother a blanket (Fuko/ Dahunha) as a token of appreciation for being raised by her*
- ❖ *Disrespect results in Kutanda botso/ Atonement ritual*
- ❖ *Assault of your mother generates Ngozi...by the Maternal Ancestors...even when the mother is still alive!*
- ❖ *Murder of a wife results in the worst Ngozi yemutorwa (one who is not a blood relative and therefore merciless)*
- ❖ *Any neglect or abuse that is not atoned for and which results in or contributes to a woman's death generates Ngozi.*

## 4.7 METHODS OF CREATING INTEREST AND DELIVERING CONTENT

1. *Drama skit portraying a family scenario where there is an unmarried girl who has been discovered to be pregnant. Portray the issues and values at play, procedures of how the family gets involved, and how the matter is handled. Highlight the etiquette issues around greetings, family hierarchies, relationships and who handles such matters. Highlight the issues of the responsibilities of both the girl and the boy involved, and the traditional penalties. Bring out the nuances of modern considerations around early marriages and rape where the sex was coerced. Present skit as interactive drama that involves the audience at critical times.*
2. *Presentation of a short video clip with various people – young women, young men, older men and women, traditional leaders talking about various aspects on the values of hunhu/ ubuntu in relation to girls and boys.*

Distribute poster with summary of Gender Culture and Hunhu/Ubuntu for entire community.



## 4.8 KEY ADVOCACY MESSAGES AND ACTION PROMPTERS

### ❖ MESSAGES FOR ENTIRE COMMUNITY:

*Culturally, young women are allowed to express their youth and femininity in song, dance and dress as part of enjoying their youth (kutamba/kudya humhandara). We must protect them and allow them to enjoy their youth by making sure everybody, especially young men, respect girls and women.*

- ❖ *To have hunhu/ubuntu is expected behaviour for both males and females.*
- ❖ *A society cannot be built on the good behaviour of women alone.*
- ❖ *How someone dresses should not be a reason to abuse them verbally or physically.*
- ❖ *Every member of society must take responsibility for what is going wrong regarding loose morals, increased vulnerabilities and resultant high infections among AGYW.*
- ❖ *Parents must demand good behaviour for both sexes of children.*
- ❖ *Older males must conduct themselves in an exemplary manner so as to be role models and transmit sound morals to younger males.*

### ❖ ABYM

- ❖ *If a young woman has no boundaries and self-respect, as a young man with values you must not lower yourself to her level.*
- ❖ *A 'good woman' works and provides for her family. These days this now includes being employed in the cash economy as a self-employed individual or an employee. This reduces her vulnerability due to lack of money.*
- ❖ *Allowing your wife to work creates marital harmony. Harmonious relationships have less extra marital affairs and reduced risk of contracting STIs and HIV.*
- ❖ *Know that culturally, a young man must also demonstrate hunhu/ubuntu through good manners and respect for womenfolk of all ages.*
- ❖ *It is the height of disrespect for women and our culture for young men to touch the breasts or bottoms of young women.*
- ❖ *Boys with no hunhu/ubuntu grow up to be men without these values.*
- ❖ *In our culture to 'be a man' is to have sexual restraint, fidelity and use non-violent ways of conflict resolution*



## ❖ AGYW

- ❖ *You must know yourself and your body and prepare yourself for future marriage. This means that you must respect and honour your body and sexuality by abstaining from sex until after you have chosen your life partner.*
- ❖ *Although in our culture we encourage not talking about private things, it is wrong to cover up crimes or actions that harm others, like sexual abuse.*
- ❖ *When both AGYW and ABYM respect the cultural values of abstinence, they protect each other from vulnerability of infections contracted from other or older partners.*
- ❖ *A well brought up child of either sex should demonstrate their knowledge of local custom by respecting their parents and following their teachings and the rules of the family regarding good self-conduct.*
- ❖ *Know that the girl child in the home has legal and cultural rights, as well as responsibilities:*
  - *Rights: To be safe from sexual violence and abuse; To have one's body honoured as a mother or a potential mother; Identify older women in your immediate and extended family who you can talk to about SRH matters, including HIV and AIDS.*
  - *Responsibilities: To be 'mwana anoteerera' and heed family counsel, abstain from premarital sex, not just out of fear to contract STIs and HIV, but also from pride as a AGYW who values her body.*





## 5. PROTECTING THE BODY OF THE AGYW AND HER SRH

*For young girls to be ignorant of their sexuality and sexual matters is a death sentence. One day the AGYW shall have sex. Simply put, if a young woman is supposed to be ignorant about sex and sexuality she cannot handle herself or protect her body when that day comes. Further, she cannot be expected to know how to sexually please her husband when she gets married because the teaching will not have been provided for her to satisfy him and herself.*

*Sexual ignorance can also result in poor marriage choices, and the inability to handle sexual matters within marriage is one of the causes of infidelity and the breakup of many modern marriages.*



### 5.1 THE PROBLEM WITH THE DISTORTION OF WOMEN'S SEXUALITY WITHIN CULTURE AND TRADITION

There is a wrong assumption that according to our culture women have no control over their bodies. This assumption is buttressed by the legal age of consent because she cannot go on her own to seek SRH services. There is unequal representation of women in decision-making; e.g. Dare raMambo is comprised men, and therefore, matters to do with women's SRH like rape are taken lightly. The notion that your husband can never rape you (*mukadzi haanete pabonde*) is then used to confirm this wrong assumption as being correct. Lobola has been used to argue that the man has paid for the woman.

This is not correct. Lobola is used to strengthen relationships, not to control a woman's body. Being breadwinners due to the division of labour has also been used by men to justify that they have control over women's bodies.

The correct position that emerged from the Baseline study is that women do have a say and are able to decide on matters regarding their bodies.



## 5.2 SESSION OBJECTIVES

- a) To generate understanding regarding the autonomy of the woman's body within cultural values and customs.
- b) To facilitate community recognition of the negative impact of the wrong assumption of total male control of women's bodies.
- c) To encourage AGYW to be more assertive regarding their bodily integrity and stay safe from HIV

## 5.3 THE IMPORTANCE OF CORRECT INTERPRETATIONS OF CULTURE WITH REGARDS AGYW SEXUALITY

### *i. Introduce Topic*

- ❖ The sexuality of any person, male and female, goes to the very core of their personhood. It touches on the integrity of their physical body, and influences their emotional and psychological well-being.
- ❖ Depriving someone of the knowledge and decision-making power necessary to know and make informed decisions about their sexuality and reproduction is a violation of a basic aspect of what it means to be human and to have personal rights.
- ❖ Ongoing conversations with community members will generate robust debate which will clarify the areas in which culture and tradition have been misrepresented to the detriment of women in general and AGYW in particular.
- ❖ These discussions will shift mindsets within individual community members who will translate this into their relationships at family levels and change behaviours towards being more respectful and protective of AGYW, so that the high infection rate within their age group can be reversed.

### *ii. Facilitate Discussion using the poster in 5.4*

- a) What is known or said to be our culture which negatively affects the sexuality and SRH of AGYW;

### **DISCUSSION QUIZ**

*How many of the eight misconceptions about women's bodies and sexuality can you list?*

After the participants have spoken, read out the list below and get participants to contribute by explaining each in turn and how it is not true:

- ❖ That the woman's body belongs to her husband and she has no say on her sexuality (when and how to have sex).
- ❖ That it is not important for a woman to orgasm or to experience pleasure during sex.
- ❖ That in our culture the man is allowed to beat his wife whenever she displeases him, and that he is entitled to have sex with her whenever he wants it.
- ❖ That the use of contraceptives (ways of preventing pregnancy) by women is a modern and western thing.



- ❖ That a man must always force a girl to have sex because she will say no even when she means yes.
- ❖ That when a girl wants sex she must still pretend that she does not want it, or else her boyfriend will not respect her.
- ❖ That a boy cannot be said to have raped his girlfriend.
- ❖ That a man cannot be said to have raped his wife.

b) How AGYW are affected by these false beliefs

- ❖ Lack of control over their bodies (negotiating for safer sex/no control over their sexuality) increases their risk of HIV and STI infections.
- ❖ It inhibits access to SRH information and services.
- ❖ It affects their ability to make informed decisions that are in their best interests.
- ❖ Deteriorates the state of the body (physiological) of the AGYW. Having children too early can result in obstetric fistula.
- ❖ Results in maternal morbidity and mortality.
- ❖ Contraction of STIs and HIV since a woman cannot say no to her husband.

iii. Summarise Discussion

a) Rights Based Approach - How the law seeks to protect women's bodily integrity

*Reproductive and sexual rights mean the legal and ethical principles that relate to an individual woman's ability to control what happens to her body and her person by protecting and respecting her ability to make and implement decision about her reproduction and sexuality.*

*This means a woman must be in control of the choices that she makes, be able to make and carry out those choices, and to control what happens to her physical body and spiritual/emotional personhood.*

*In other words, this control of her body must not be defined for her by other persons. "Her body and sexuality must not be used as an instrument for serving and or fulfilling other people's interests and agendas."<sup>3</sup> For example, a family must not force a girl to marry a man who raped her so as to protect the family's honour.*

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<sup>3</sup>The Right to Know, Human Rights and Access to Reproductive Health Information, University of Pennsylvania Press, Article 19, 1995, p5



#### b) How the values of culture and tradition seek to protect women's bodily integrity

- ❖ Initiation rites in their various permutations are a part of our culture. At the simplest level, it is the aunt or mother's sister who must teach a girl about sex and sexuality, and the uncle has a similar responsibility for teaching the boy.
- ❖ Culture recognises that sex is the main reason why people get married, and know that sexual ignorance can also result in poor marriage choices, and the inability to handle sexual matters within marriage is one of the under- captured causes of infidelity and the breakup of many modern marriages.
- ❖ Young girls are also taught to recognise sexual feelings and how to avoid 'going all the way' by making sure that they uphold the 'no -go' erogenous zone of their breasts, stomach and pubic area when with males.
- ❖ They are also taught the value of group dating, or having a chaperone, where they always meet their lover in the presence of another person, be it friend or sibling.

#### c) Implications for SRH

- ❖ The lack of information and power to make decisions about one's body makes one vulnerable to contracting sexually-transmitted infections that include HIV. It becomes a core human rights issue that should not be condoned under any socially or politically correct mask like religious values or culture and traditions.
- ❖ The clarifications provided and correct positions regarding cultural beliefs, values and traditions that the AGYW is equipped with must provide the conceptual stick and machete (tsvimbo nechiteza) to clear her path through the restrictions of a cultural 'jungle' of limiting arguments, misrepresentations and personal opinions. The AGYW must take action to seek SRH information that keeps her safe from HIV infection and factors that increase her vulnerability, while seeking appropriate services when needed.
- ❖ The AGYW must use this new knowledge to redefine her sexuality, the control that she has over her body, her expectations from partners, and when and how she chooses to exercise her SRH rights in seeking SRH information and services.
- ❖ When ABMY uphold the cultural sanctity of the body of the AGYW, it reduces her vulnerability to STIs and HIV.



## 5.4 METHODS OF CREATING INTEREST AND DELIVERING CONTENT

1. USE life size poster of a female body that is centrally located on the chart.
2. On each side must be eight blank boxes for filling in. Participants are called up to fill in each left side box with a wrong perception of women's sexuality that is said to be part of culture as listed above. Allow for new ideas to be presented and extras will be written on separate cards.
3. Participants are then called up to write the correct position with discussion and guidance from the facilitator.
4. On a separate poster get boys and girls to list what constitutes sexual boundaries on the body of an AGYW.
5. The facilitator guides a concluding discussion as per the summary in the tool kit, with a focus on the key messages.

## 5.5 METHODS OF ENSURING NEW CONTENT ASSIMILATION

Distribute pamphlet with a summary simplified compilation of the misrepresentations of culture, correct position on women's sexuality, and key messages that contain action prompts as outlined in the tool kit.

## 5.6 KEY ADVOCACY MESSAGES AND ACTION PROMPTERS

### ❖ Messages For Entire Community

- ❖ It is part of our culture for both young men and young women to be taught sex and sexuality when they have come of age.
- ❖ Uncles and brothers must protect the youth, not facilitate the exploitation of young girls by providing them venues to indulge in sex.
- ❖ It is not culturally true that a man can force his wife to have sex. Teach the male youth the correct things and protect the young women from sexual abuse.
- ❖ 'Gore nhumbu, gore mwana...one year a pregnancy another year a child' is a cultural saying that is meant to encourage well-spaced children. Birth control is not a modern or western thing but a part of traditional methods of controlling the birth rate. Allow women to access contraception.
- ❖ SRH is not limited to birth control. It includes knowledge about the health of reproductive organs, and this is a basic right like any other health right.
- ❖ AGYW must not be ashamed of using birth control methods and it does not mean that one is promiscuous if they do so.
- ❖ Abstinence is a valued part of sexuality within our culture, and BOTH boys and girls should not engage in sex before marriage.
- ❖ Both boys and girls are at fault if they engage in sex before marriage.



### ❖ Messages For ABYM/AGYW

- ❖ Knowing your body helps you to protect yourself... and you know where not to touch the opposite sex.
- ❖ Do group dating and encourage each other to seek SRH information and services. Talk openly to your boyfriend/girlfriend about HIV and AIDS.
- ❖ When you are married you must not be shy to look at each other's sexual organs and with the information that you get from SRH service providers you will know when to seek treatment for STIs.
- ❖ Knowing about sex and sexuality protects you from the temptation of having sex before the right time, and does not mean that you must indulge in pre-marital sex.
- ❖ Be proud of what you know and keep it to make your future marriage a happy one by setting and keeping boundaries on your body.
- ❖ Use your knowledge about sex and sexuality to choose the right partner (your age range, not promiscuous, one who respects your boundaries)
- ❖ You will not be able to satisfy your future spouse as a husband or wife if you know nothing about sex and sexuality.
- ❖ Lack of sexual satisfaction in marriage is a major contributor to infidelity, which increases the risk of STIs and HIV.
- ❖ Seek SRH information and services to protect your body and get medical help when you suspect that something could be wrong.

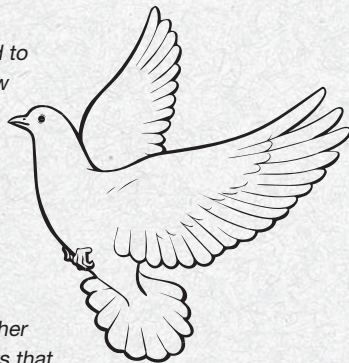




## 6. GIRLS DECODING CULTURE AND TRADITION:

### Liberating The Soul Of The AGYW

*By exposing those beliefs and practices that are falsely said to be based in 'our culture,' the obtained clarifications and new insights will empower the adolescent girl, young woman and even the otherwise age-wise mature woman to be able to reshape her personal identity and sexual autonomy within her intimate relationships, family and community. The information will enable her to view herself as equal to her male counterpart. The acquired self-perception will guide her to demand respect and protection, and seek SRH information and services for her well being. This will provide added confidence to act in ways that keep her safe from HIV and STI infection.*



The AGYW must be liberated from the cage of viewing herself as an oppressed powerless victim of a culture that she has no say in defining. This discussion aims at providing her an alternative argument to that which states that she was created to be inferior, and instead provide her the correct cultural position regarding the spiritual position of the African woman in Southern Africa. As a result, she can lay claim to the cultural values and beliefs that exalt her womanhood and a self with voice and agency.

She will position herself as a spiritual equal, a sexual equal, and know that according to cultural values and beliefs, she is a sacred being whose body is inviolable. She can be respected in accordance with the social code of *hunhu/ubuntu* which demands that she be treated with the respect she deserves as the microcosm of the *Dzivaguru* creative feminine principle, the one who carries life in the life-giving waters of her womb.



## 6.1 THE PROBLEM OF THE SUBSTITUTION OF TRADITIONAL SPIRITUALITY WITH MODERN RELIGION WITH REGARDS THE POSITION OF WOMEN

There are cultural arguments around the social hierarchy order as a thing that is 'always been and shall ever be.' This is used to perpetuate patriarchal dominance as a natural, divinely ordained order of life in which women are sub-servient to men and used as tradable commodities. Modern marriage is used to deny them even the totemic identity that they should have, as some modern men now argue that it is part of our culture for women to adopt their husband's surname and totem, yet surnames are not part of culture, and totems cannot be exchanged. Religious arguments are based on the story of creation as contained in the *Bible*, even when the *Bible* is not part of indigenous spirituality, having been introduced to the Bantu in 1890 with the advent of the settler government under the British South Africa Company; which discouraged traditional spiritual practices.

## 6.2 SESSION OBJECTIVES

- a) To reveal the inconsistency of arguments that use things that are not anchored in culture as a basis for arguing that something is part of 'culture' e.g. that the divinely ordained inferiority of women is based on the Bible, which is not part of African Traditional Spirituality and Culture.
- b) To enable AGYW to identify the aspects of culture and traditional spirituality that are empowering for them as women.
- c) To catalyse the empowerment for individual AGYW to generate the confidence to stand their ground against disempowering arguments and exercise their right to access and use SRH information and services as they should under cultural tradition.

## 6.3 THE WOMAN'S VALUE IN CULTURAL VALUES AND TRADITIONAL SPIRITUALITY

### i. Introduce The Topic

- ❖ It is not correct to say that in our culture the man is the head of the household and the woman has no say in how the family is run. It is also wrong to say that the woman must know her place as inferior to the man.
- ❖ The man is the 'Family Head' just like a corporation has a Director. He is the contact point for the family, the family representative. The woman is the pillar of the family. She is the family itself, almost everything, as she is the glue that holds everything together (*Mukadzi ndiye mhuri yacho*).



**DISCUSSION QUESTION:**

*What are the positive beliefs, norms and practices within our culture that speak to the position of women in the family?*

**Examples of responses –**

- ❖ When a child seeks protection from the grandmother during a beating from the parents, the punishment must immediately stop as no one is allowed to 'go past' the grandmother who has shielded the child.
- ❖ Tete/Babakazi has the power to intervene and stop her brother from beating up his wife as it will bring on Ngozi to the family.
- ❖ When a woman is about to give birth to her first child, the son-in-law must take his wife to her parents' home, together with a goat and other gifts for the 'masungiro' ritual. He leaves her there for three months to be nurtured by her natal family until she is strong enough to return to her husband and his family.

*ii. Facilitate Discussion***a) The African Concept of God Discussion****DISCUSSION QUESTION:**

*What are the aspects of God in African Spirituality that differ from the Christian concept of God?*

- ❖ In Traditional Spirituality it is believed that God is spirit/ether...*Mwari mweya*, and therefore no human body can be said to be the image of God. The God in people is their Spirit. All that exists is part of the Being of God and not separate creations. The reality around us is more of manifestations of God, rather than separate entities. Everything that is in its natural state is a manifestation of God. This is what underpins the *Bantu* understanding of Oneness with God, *Hunhu/Ubuntu* and the acceptance of the Spirit in matter like trees and rocks.<sup>4</sup>
- ❖ The feminine principle in ATR is encapsulated in *Dzivaguru*, the Cosmic Waters of Creation from which all of life came, of which the microcosm is the woman's womb. This is why a woman and everything to do with her reproductive organs and function is sacred.
- ❖ The legend of *Nina vanhu Ma* as the Goddess of Creation among the *Bantu* can also be empowering in locating the feminine as part of the creation divinity, where *Musikavanhu* gave her the Tree of Life, *Sima Kade*, as her mate.
- ❖ The earth itself is considered feminine, '*Nyika NdiMa*', and once every week her back must be allowed to rest by not tilling the land in the practice of *Chisi*.
- ❖ Among the ancients, only women were allowed to go underground in mining for it was perceived as going into the womb of Mother Earth. Only another woman could look upon her (earth's) private parts. This was changed by the colonial miners who wanted to maximise mineral exploitation, restricting women to the villages to give birth to new labourers. Now modern men argue that in our culture women cannot go underground, which is not correct.

<sup>4</sup>Mbuya Muhera, *Svikiro Spirit Medium, Way of The Light Book 2*, p38, citing *Mutwa Credo, Indaba My Children*



**b) Freedom of conscience and worship**

- ❖ Our school syllabus now teaches four religions, namely Christianity, Islam, Juddism and African Traditional Religion. Each religion is explained to the students, unlike in the past when only Christianity was taught.
- ❖ Those that believe in the Christian God, who is a man, should be allowed to do so.
- ❖ According to the new Constitution of Zimbabwe every citizen has the freedom of religion and worship among; Christianity, Islam, African Traditional (Chivanhu) and Judaism (Chipostori).
- ❖ For those that prefer to honour the 'African' God, it must be understood that this God has no sex, and created humans through the Creation Goddess Nina vanhu Ma, and the Father of Creation, Sima Kade. Ancestors can be male or female.
- ❖ AGYW have the freedom to choose a religion, and if one chooses African Traditional, then religion cannot be used to argue that she is inferior, because the Bible does not apply to traditional culture.

**c) How women are treated in cultural norms and practices****DISCUSSION QUESTION:**

*How is the sacredness of the woman in African culture portrayed in its customs and traditions?*

Culturally, women hold great power and influence in the family. Girls and young women, therefore, need to be reminded of their importance in the traditional family setting. This empowers the girls and ascertains their ability to make decisions about their bodies and their lives in general.

A child who verbally or physically abuses their mother must give a cow for atonement or they will always be plagued by misfortunes, kutanda botso. Among the ancients, if you beat up your mother, you had your hand cut off.

- ❖ It is taboo to look upon your mother's nakedness, and if you do you develop cysts on your eyes for the world to see your shame.
- ❖ The son- in- law must never look his mother- in- law in the eyes, never shake hands with her and avoid any physical contact or walking or sitting in her proximity whenever it is possible.
- ❖ Only a woman must look on the private parts of another woman and only women can assist in giving birth as midwives.
- ❖ The Woman is Sacred: 'In an argument between your parents, you shall side with your mother.'
- ❖ Motherhood is revered...mai havarohwe, mai havatukwe/ you never insult or assault your mother
- ❖ Problems to do with mombe yehumai can result in cursed girl children, as well as generate ngozi/avenging spirit if abused.
- ❖ If a married woman's assests are destroyed, they must be replaced
- ❖ A grown up child must get amai a blanket (Fuko/Dahunha). This is the symbol of



gratitude for her raising you from childhood.

- ❖ Disrespect results in Kutanda Botso/ Atonement Ritual
- ❖ Assault of your mother generates ngozi from the maternal ancestors, even when the mother is still alive!
- ❖ Murder of a wife results in the ngozi yemutorwa, a merciless avenging spirit because one would have killed somebody not related to them by blood.

#### **d) On the Totem of a Woman**

##### **DISCUSSION QUESTIONS:**

- i. Is the totem the same as the surname?
- ii. What is the significance of the totem for women's empowerment in indigenous culture?

*It is not correct to say that it is part of the cultural tradition for a woman to adopt her husband's totem when she gets married.*

Regardless of your surname, which is a colonial concept, the totem is a spiritual marker. It is that which you use to trace your genealogy following the paternal line. In local culture, one's totem is the *spiritual 'DNA'* in that even when one adopts a different surname, a Spirit Medium /Seer can identify your true totem animal. Identity is an integral part of empowerment. If the marriage institution is imbued with attitudes of total surrender of identity, it results in a woman becoming totally invisible. The retention of the woman's totem in cultural tradition means that she retains her individuality and her personality, which she can assert within the closed and extended family unit.

#### **e) On Marrying off Under- Age Girls and Using Them as Appeasement for Avenging Spirits**

*This is a practice that is commonly presented as having its base in culture, where it is presented that the pledging of young girls in marriage is a normal part of African 'culture'.*

The traditional leaders were very clear that it is not the norm that under- age girls should be pledged in marriage. It is only done in cases of poverty and lack i.e. if a parent wants a cow to use, then he can pledge his daughter as payment. The approaches to this problem have to be based on clearly understood analyses. It appears that the underlying cause of the pledging and marrying off of young girls lies in extreme poverty. It was made clear that affluent families never practiced this unless if they were royalty.

*It is also believed that the only way to appease an avenging spirit is by giving the family of the murdered a virgin girl as a wife for the spirit.*

It does not always follow that this is so because it all depends on the context of the murder.

The provision of a girl in compensation is only one of the possible routes to compensate a ngozi avenging spirit. The avenging spirit of a murdered woman cannot demand a virgin girl. The avenging spirit of a man who had offspring cannot demand a girl either.

The relatives of the murderer can negotiate for the payment of extra cows in place of a child. The fact of the matter is that some people value their cattle more and would prefer to sacrifice a girl from a vulnerable family, usually where the father died, so as to preserve their herd.



**iii Summarise the Discussion**

- ❖ Traditional spirituality does not have a male God and therefore the subordination of women under culture must not be explained by the Bible.
- ❖ The Bible cannot be used to explain spiritual arguments on gender issues because not all religions refer to the Bible
- ❖ There must be mutual respect between the sexes – Even in Christianity in Genesis Chapter 1, both men and women were created at the same time and created equal by plural GODS. Chapter 2 is not the only version of creation even in the Bible.
- ❖ Loss of identity means loss of voice, and exacerbates the aspect of ‘ownership’ of another person, which translates into a total lack of decision-making within the family. When a man says, ‘my wife’, it must not mean ‘the woman that I own’. Instead it must mean, ‘the woman that I am married to’. An owned thing has no say in what is done to it.
- ❖ Totem praising is a process of mutual reinforcement of each other’s individuality, which in turn breeds respect, and in the end promotes marital behaviours which keep spouses loyal to each other. This provides safety from risky behaviours.
- ❖ Although the pledging of young girls and their use as payment for ngozi does occur in traditional culture, it does not follow that these practices are an acceptable part of the culture. The reasons for doing so may be valid, but it is not condoned or encouraged.
- ❖ Most cultural arguments that seek to oppress women and place them under the total control of men are not content and only place women at a high risk of coercive sex, sexual abuse and vulnerability to HIV and STI infection.

## 6.4 METHODS OF CREATING INTEREST AND DELIVERING CONTENT

*Due to the legacy of colonisation, Zimbabwean society is syncretic (people practice both Christianity and ATR). Religion is a sensitive subject where most people are afraid of social isolation if they profess to practice ATR. Delivery must, therefore, be depersonalised.*

- 1.** *Present a video clip/ documentary on the subject matter, with interviews of different people covering the different aspects of The Woman’s Value in Cultural Traditions and ATR.*
- 2.** *After the clip, pose the questions in sequence and consolidate each discussion with a reading out of the relevant write up in the tool kit. Strive to present the information in an objective manner and avoid proselytising. Do not allow participants to seek to convince each other of the supremacy of one religion over the other.*
- 3.** *Emphasise the bottom line... that Mwari/Unkulunkulu in ATR is neither male nor female and the African stories of creation do not have a Garden of Eden, and therefore, the story cannot be part of traditional culture.*



## 6.5 METHODS OF ENSURING NEW CONTENT ASSIMILATION

*Distribute the comic strip of Tete Paidamoyo*

*(Tete Paidamoyo is a sassy spinster from the rural areas who has come to live with her brother and sister-in-law in the urban areas. She is tasked to oversee her teenage niece and nephew...with all the drama and humour of a clash of cultures as she sticks to her VSRB ...very strong rural background. Follow her exploits as she catches on to modernity in her own way, and makes sure the teenagers understand what it is to have hunhu even as they live in the city. She uses her creativity to fulfil her role as mentor and advisor in 'initiating' them into the world of what it means to be young adults and Africans with hunhu/ubuntu in a modern setting of video games, whatsapp and facebook.)*

## 6.6 KEY ADVOCACY MESSAGES AND ACTION PROMPTERS

### Messages for Entire Community

- ❖ Let us remember the values of ancient society as captured in the principles of hunhu/ubuntu and treat our AGYW with respect, while protecting their personhood.
- ❖ Let us do the same for ABYM and raise them to be young men that have the hunhu/ubuntu to be real men that respect women.
- ❖ The AGYW must be accorded the same respect as grown up women because they are the mothers of the future.
- ❖ In our culture, women are more sacred than men, and doing certain things to them as mothers has serious spiritual implications for the wrongdoers.
- ❖ Culturally, AGYW have the right to retain their identity through their totem, which is spiritual and cannot be changed due to marriage.
- ❖ Because of the above, it is clear that in our culture when a man marries a girl, it does not mean that they now own her, and she remains her own person.
- ❖ Communities have other options for appeasing avenging spirits other than the pledging girls to appease spirits. Let us make these widely known.
- ❖ Regardless of which religion one belongs to, matters of the spirit must never be used to justify women's oppression and exposure to HIV and STI infection.





# ANNEX

How Creative Arts Can Be Used to Facilitate Dialogue on SRH Incorporating Baseline Findings

## GROUP WORK 6

From the study findings for your district, select 3 main interactive methods and 3 content retention methods. What is the action prompter to be used to get the AGYW to act?

District	Interactive Method	Content Retention Method	Key Message
<b>MAZOWE</b>	i) Video screening- leading up to dialogues and allowing the audience to capture emotions ii) Drama – they provide their own themes relating to the main core of the project to allow them to participate and be fully engaged in the programme, therefore the AGYW become the pioneers of the program iii) Road show- community engagement, this involves all the people thus AGYW, ABYM, parents and leaders to be aware of the programme	i) Clubs for the AGYW and defining them as the DREAMS PIONEERS ii) Picking representatives who will also address other young girls and women in terms of the DIC project initiative	Adopting positive cultural values and beliefs that empower/ enable AGYW to access SRH services
<b>CHIPINGE</b>	i) Videos/ Comics – community dialogues ii) Drama plays and skits iii) Road shows	i) Pamphlets ii) Posters iii) Hand outs iv) IEC – t-shirts, hats with messages	“That a man must always force a girl to have sex with him because she will say no even when she means yes” <b>AGYW</b> – Kubuda pachena pane zvaunoda kumudikani wako hakusi kurasa hunhu <b>ABYM</b> – Mukomana chaiye anoremekedza sarudzo dzemumwe wake mukudanana <b>COMMUNITY</b> - “On the status and role of women” • Musha ndimai nababa • Musha ndimaonera pamwe chuma chomuzukuru
<b>MAKONI</b>	i) Video screenings – to AGYW, community ii) Roadshows – to community iii) Dramas and skits iv) Dialogues	i) Posters, pamphlets, billboards ii) Trainings of community based facilitators iii) IEC materials (t-shirts, mugs, hats, pens, bangles, rulers, drinking bottles, folders, diaries, bandanas)	<b>AGYW</b> • Tinewo mafungiro enyu tinzwiwo • Ikodzero yangu kutaura zvandinigadi nezvandinoda • Ndiri musikana anofanirwa uye ane kodzero yekuziva zvemuviri wangu • I have the right to know, seek and access <b>SRH</b> services <b>COMMUNITY</b> • Varume vemazuva ano havaite mhirizhongwa mudzimba • Makoni inoti kwete kumhirizhongwa • Nharaunda yekwangu inondichengetedza kubva kumhirizhongwa • Musha ndewedu tese • Kwandinobva hakurohwe madzimai

# ANNEX

## How Creative Arts Can Be Used to Facilitate Dialogue on SRH Incorporating Baseline Findings

District	Interactive Method	Content Retention Method	Key Message
MUTARE	<b>Target group 15-24</b> i) Videos ii) Dramas and skits iii) Comics – play comics and have a discussion (Do drama targeting AGYW to participate in the drama to show the message. One person to take role in the drama. Find team to facilitate after drama and give prizes) <b>Target group 25 and above</b> i) Road shows ii) Focus group discussions iii) Dialogues	<b>Target group 15-24</b> i) Jackets/ hoodies ii) T-shirts iii) Hats <b>Target group 25 and above</b> i) Jugs ii) Mugs	<b>Interactive method messaging</b> <ul style="list-style-type: none"> <li>• Empowerment</li> <li>• Decision-making</li> <li>• SRH</li> </ul> <b>Content retention method messaging</b> <ul style="list-style-type: none"> <li>• Should have an awareness message</li> </ul>
GWERU	<b>Adolescent boys and girls</b> i) Comics ii) Road shows/ quiz iii) Drama <b>Young women and men</b> i) Drama ii) Video iii) Pamphlets <b>Community members</b> i) Pamphlets ii) Road shows iii) Poster	i) Pamphlets ii) Posters iii) Hand outs iv) IEC – t-shirts, hats with messages	Progressive families empower the girl child to speak within the family about reproductive health It is okay for an adolescent girl to know about sexual matters A good woman uses her hands to support her family Sex education is appropriate for all Abstinence is still valuable





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**Determined**

**Resilient**

**Empowered**

**AIDS-Free**

**Mentored**

**Safe**

