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# **SADC PROTOCOL@WORK SUMMITS 2024**

**Zimbabwe: Traditional and Religious  
Leaders Amplifying Voices to End  
Gender Based Violence**

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# BACKGROUND: BRIEF SUMMARY

Ending GBV requires a collective effort. Despite progressive legislative and policy frameworks in Zimbabwe, GBV remains a threat to the social fabric of the nation as a whole. Traditional and religious leaders play a significant role in the fight against GBV by leveraging on their unique power and influence on their subjects. Engaging these leaders not only enhance the effectiveness of GBV prevention but also a more just and equitable society. (Imagine a world without GBV). Having committed traditional and religious leaders who actively participate in the fight against GBV is essential in combatting child marriages, teen pregnancies and GBV related cases in Kwekwe District.

- Photo

# BACKGROUND: PROBLEM BEING ADDRESSED

The initiative aims at reducing incidences of Gender Based Violence in the district as well as starting the conversation (breaking the silence) on GBV in the communities and churches.

- Photo

# BACKGROUND: GOAL OF THE PROJECT

The goal of the initiative is to eliminate all forms of Gender Based Violence in the district.



Community Engagement in ward 32 Zigandiwa Village

# BACKGROUND: STRATEGIES BEING EMPLOYED TO ADDRESS THE PROBLEM

**Targeted Programming** in this case Traditional and Religious Leaders as catalysts to break the silence on GBV and also taking a leading role in speaking out loud against GBV.

**Education and Awareness Raising:** workshops and dialogues to educate religious and traditional leaders on harmful practices and GBV; legal frameworks around GBV; support services available

**Community Led Programming:** Letting Communities come up with strategies to challenge GBV in their respective communities.



*Ward 30 Community Outreach*

# BACKGROUND: STRATEGIES BEING EMPLOYED TO ADDRESS THE PROBLEM

## **Men's and Boys' Forums:**

Men and boys are an integral part of finding solutions to end GBV.

**IEC Material:** T-shirts, Caps with messages that speak against GBV.

**Collaboration with development partners and government:** layering of services

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# BACKGROUND: WHY THESE STRATEGIES

GBV cases in Zimbabwe remains high. It is crucial to note that GBV is preventable and therefore it should be prevented.

**Power and Influence:** Traditional and religious leaders have powers to oversee their subjects and congregants and are therefore key in influencing change in the communities. However, the starting point is in the goodwill and motivation by these leaders to address these issues.

**Promotion of Values:** It is an inarguable fact that religious and traditional leaders play a significant role in shaping norms and attitudes while on the other hand serving as gatekeepers whose involvement in programming is critical to community level behaviour change.

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# BACKGROUND: WHY THESE STRATEGIES

**Wider Audience:** Religious and traditional leaders are also often trusted figures in their communities. Having them leading and championing efforts to end GBV can reach a wider audience.

**Cultural and Religious relevance:** GBV is rooted in religious and cultural norms and practices. So the involvement of this group is a critical ingredient in challenging harmful cultural and religious practices (views on gender roles, positive masculinity etc).



*Training of religious leaders drawn from the district on GBV legal frameworks at AFM Newton Church Kwekwe*

# OBJECTIVES

The process/project set out to achieve the following objectives:

## **Short-term Objectives:**

- To raise awareness among traditional and religious leaders on GBV
- To build partnerships with influential leaders as well as development partners
- To establish community based support systems
- To develop context specific interventions

# OBJECTIVES

## **Long-term objectives:**

- To transform cultural and religious harmful practices
- To strengthen community led initiatives
- To inform policy reforms and legislation on GBV
- To scale up best practices in GBV programming
- To provide space spaces for GBV survivors in the community

# TARGET GROUPS

- The targeted groups are the religious and traditional leaders (Chiefs, Headmen, Village Heads and also Councillors)
- These were selected because of the power and influence they have in the community. For instance on the traditional side 'Kana Mambo vataura vataura' while on the religious side people have complete trust in their pastors.



Ward Assembly Meeting at Wozoli with Chief Malisa addressing his subjects on GBV and Child Marriages

# ACTIVITIES

- Training of Religious and Traditional Leaders on GBV
- Ward assembly and community meetings where traditional leaders speak out against GBV and other social vices.



# ACTIVITIES

- Community Dialogues on GBV
- Roadshows/ Stop the Bus Campaigns
- Dialogues with religious leaders



# ACTIVITIES

- Local Authority Subcommittee on Gender Meetings
- Commemoration of UN Calendar events (IWD, IDF, IDG, IRWD, 16 Days of Activism against GBV)



*Dialogue with religious leaders on the role of the church – in fighting GBV*

# STRATEGIES EMPLOYED BY THE PROJECT

- Targeted programming: Traditional Leaders as champions against GBV
- Capacity Building
- Partnership building and collaboration



# STRATEGIES EMPLOYED BY THE PROJECT

## How Successful:

- Active participation by traditional and religious leaders in fighting GBV.
- A call for a multi-stakeholder approach by these leaders to raise awareness on GBV
- We have built a movement that creates a culture of respect

# **STRATEGIES EMPLOYED BY THE PROJECT**

## **How Successful:**

- Referrals of GBV survivors to various departments for further management

# PARTNERS

In Kwekwe there is a whole of government approach which makes any programming possible as collaborative effort is needed to fight societal ills.

- Photo

# PARTNERS

Name of Partner	Role
ZRDC	Funding, coordination of councilors. Convening periodic review meetings
Ministry of Local Government and Public Works	District Coordination as well as engaging traditional leadership
Plan International	Funding of activities
Katswe Sistahood	Funding of Activities
ZACH	Funding of activities and the One Stop Centre
CAMFED	Funding of young women projects and education bursary
Church Umbrella Bodies	Mobilisation of pastors to attend and participate in programmes
WILPF, LRF	Funding of activities and awareness raising
Line Ministries and Departments (DSD, Education, Youth, Health, ZRP VFU, NAC)	Awareness raising (GBV, Child Protection Issues, HIV/AIDS, drugs and Substance abuse campaigns )

# PARTNERS

We envisage to continue engaging and working with both existing and new partners (the new ones with required paperwork to operate in the district).

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# BUDGET

	<b>Amount in \$</b>
Gender specific allocation	\$2000
Gender in mainstream projects (please specify)	
Amount contributed in cash or in kind by partner organisations (please specify)	
Other sources (please specify)	
<b>Total</b>	

# PARTICIPANTS

<b>Category</b>	<b>Women</b>	<b>Men</b>	<b>Total</b>	<b>% Women</b>
Direct participants	<b>1500</b>	<b>700</b>	<b>2200</b>	<b>68.18</b>
Indirect participants (e.g. through other networks)	<b>5000</b>	<b>3000</b>	<b>8000</b>	<b>62.5</b>
Online participants (e.g. website access, mailing lists, scholarly articles)	-	-	-	-
<b>Total</b>	<b>6500</b>	<b>3700</b>	<b>10200</b>	<b>63.73</b>

# CHALLENGES

- Cultural and religious hindrances which continue to perpetuate GBV
- Limited Capacity by the traditional and religious leaders to train on GBV
- Resources constraints
- Low male participation in GBV programming

## Addressing the Challenges

- Continued awareness raising

# LESSONS LEARNT

- Development of context specific interventions
- Integration and layering of GBV prevention into existing programmes
- Multi-stakeholder approach critical in GBV programming
- Local communities knowledge: there are existing community based support services which need to be strengthened.

# HOW LESSONS WILL BE APPLIED

- Documentation of best practices
- Promoting further awareness and outreaches
- Advocacy and policy influence: traditional leaders participate in council and national meetings where they can ensure GBV issues are prioritised
- Radio and television sessions with traditional and religious leaders speaking against GBV
- Story telling and testimonials by survivors

# RESULTS

## Short-term impacts of the project

- Increased awareness and understanding of GBV among religious and traditional leaders
- Improved support for GBV survivors
- Improved attitudes towards women and girls

- Include evidence here – photos/clippings

# RESULTS

## Long-term impacts of the project

- Increased reported cases of GBV
- Reduced incidences of GBV
- Increased community led income generating activities
- Sustained community behaviour change

- Include evidence here – photos/clippings

# RESULTS

## ***Project response to women's participation***

- Support systems available for women to participate in community development programmes
- Funding of women projects to generate income
- Women participation in decision making process (we even have female village heads)

- Include evidence here – photos/clippings

# RESULTS

## ***Project response to Capacity building***

Trainings and community awareness meetings being conducted

Trainings to equip religious and traditional leaders have been done and have also cascaded the knowledge down

- Include evidence here – photos/clippings

# RESULTS

***Project response to  
Changes in gender  
attitudes at individual  
and community level***

- Challenging of patriarchal mindsets as well as engagement of men and boys in GBV prevention

- Include evidence here – photos/clippings

# LEARNING

## Key Lessons learnt

- There is need to contextualize interventions and communities have power within them to foster positive change
- No man is an island: every man is part of the main (We all have a role in ending GBV and religious and traditional leaders are not exceptional). We need to build strong relationships and communities

# LEARNING

## Going forward:

- Strengthening the capacity of community leaders
- Ensure inclusive and participatory programming
- To support the religious and traditional leaders in positive modeling of the society
- Have exchange programmes to share experiences (local, national and international)



# MONITORING AND EVALUATION

Monitoring the success of the project

- Reports
- Feedback meetings

# MONITORING AND EVALUATION

Types of monitoring and evaluation methods and tools did you use to measure impact

- Discussions with religious and community leaders
- Periodic meetings with stakeholders in GBV programming

# **SUSTAINABILITY AND REPLICATION**

- This programming can be sustained by integrating GBV prevention programmes in already existing structures which only need capacity building
- Development of guidelines for GBV prevention with religious and traditional institutions
- Stakeholder mapping and implement joint programmes
- Organise workshops and conferences to share success stories

# NEXT STEPS

## Key Priorities

- Building rapport with the religious and traditional leaders
- Developing a service provider directory
- Trainings for traditional and religious leaders
- Commemoration of the 16 Days of Activism against GBV as we continue to Amplify our voices on zero tolerance to Gender Based Violence

- Include evidence here – photos/clippings