

EKOWISA-OKN HIGH GLEN COMMUNITY CENTRE

Information Needs Analysis Report



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E-knowledge for Women in Southern Africa



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1. BACKGROUND TO THIS REPORT

SAFIRE is the hub for the Southern African OKN project and has five Access Points. EKOWISA is the urban access point, which desires to serve the communities of Highfield and Glenora. Hence the need to do information needs analysis followed by community participatory planning on the way the community would prefer to share and communicate their local content.

In tandem to the needs analysis, a participatory rapid analysis of the community was also done on a representative portion of the community. The PRA aimed at building a good understanding of the context of the AP and to map the most important stakeholders in and around the High Glen AP. The data gathered in this process will provide a base from which progress related to the objectives will be measured. It is an important reference point for other phases of this and any other project.

Household and livelihoods

A household may be defined as a group of people that eat from the same pot and share a common stake in perpetuating and improving their socio-economic status from one generation to another (FAO, 1992)

A livelihood is the means that a household uses to achieve a level of well-being. Well-being may mean just having enough to eat, shelter for the family and a basic level of security. For other community groups, the level of well-being may be higher but what ever the definition, households strive to maintain that level and sustain it

This report looks into the households and livelihoods of the community around the High Glen Resource Centre. This is usually the starting point of the open knowledge network (OKN) initiatives. OKN aims at encouraging local communities to create and exchange local content and thus enable local communities to make informed choices for a better livelihood.

A Report Back session will be held in April. HIVOS Officers will attend the workshop as observers to assess the viability, appropriateness and its eligibility for support. After the report back session, the community will also participate in an ICT and marketing survey to identify the types of ICTs and their possible use.

3. WORKSHOP OBJECTIVES

1. Introduce the open knowledge network concept to the community
2. Introduce EKOWISA and SAFIRE
3. To identify the current and preferred ways of information sharing
4. Administer a PRA survey

Workshop expectations by participants

In plenary the participants were asked to say what their expectations of the workshop were. The following was given:

1. Networking with others through computers
2. Interacting with others in buying and selling activities
3. E-commerce
4. Market links
5. Get information to help me become computer literate
6. Do business through the Internet
7. Be informed of new markets and products through the internet
8. Learn how to start and run a business
9. To be a helpful source to my community
10. Gain knowledge from sharing and internet
11. To establish a board/committee for OKN in Highfield
12. Know how to access finance

Methodology for the workshop

Focussed group discussions were according to gender i.e. youth group, men only and female only. After each group discussion, the groups presented in plenary and commented on each presentation, asking questions for clarity. The exchanges were very lively and are summarized in the following headings:

1. Livelihood analysis for the community of Highfield
2. How do we perceive wealth and poverty in our community?
3. Poverty analysis
4. Local content generation
5. Evaluation of workshop

3. LIVELIHOOD ANALYSIS

Men livelihood activities	Women livelihood activities	Youths livelihood activities
1. Buying and selling in the street markets	1. Buying and selling in street markets	1. Getting money from friends/girl/boyfriends/parents/relatives.
2. Working as cobblers, tailors of clothing and other items like bags etc.	2. Cross boarder trading	2. Buying and selling activities in the streets of Harare
3. Doing metal crafting, repairing household pots etc.	3. Poultry farming	3. Handicrafts. Girls are more involved in plaiting hair for a fee.
4. Crafts with stone and wood	4. Prostitution (selling body for money)	4. Prostitution
5. Theft	5. Theft, women cited this as very common now in the urban areas	5. Theft
6. Full time employment at the industries	6. Handicraft work	
7. Playing football as full time players and receiving a salary.	7. Running home kitchens and vending food products.	
8. Urban farming and poultry raising		
9. Selling in tuck-shops		

Buying and selling

Buying and selling is the activity done across the gender groups and it is the activity that brings in most of the incomes for the households in Highfield. The goods traded in include, vegetable products, household essentials like sugar, mealie meal, and goods bought from Chinese shops generally referred to as Zhing-Zhongs.

Within the current economic situation in Zimbabwe, the informal sector plays a large part in sustaining household livelihoods. As in many African countries, over 80% of buying and selling activities of basic commodities in the informal sector are done by women (Agnes Zhou 1995). However despite the major role women play in production and exchange, women are underrepresented in the ownership of productive resources and control over high-value asserts (Margaret Zunguze 2005).

There is room for further study into the constraints the community especially the women face in eking out a living for the family. How can OKN provide timely and relevant information to increase incomes from these livelihood activities? What types of training are needed to build entrepreneurship development skills in these communities and thus improve their capacity to make more money for their families?

Cross boarder trading

Women mentioned this mode of trading. Zimbabwean women are now a common sight in neighbouring countries of South Africa, Botswana, Zambia and Mozambique carrying their dollies as they sell from house to house. The money they earn from these activities is usually used to buy products that these women will resale on the streets of Zimbabwe.

These types of business activities operate in business environments determined by policies, public and private sector institutions, physical infrastructure and other factors. How can the provision of local information improve the situation? Can we create a platform where these traders can share experiences and learn from one another? Is there a way to reduce cross boarder trading by engaging in e-commerce?

Handicrafts production

All the gender groups pinpointed handicrafts as a way of making a livelihood. The artists have organised themselves into cooperative groups and may benefit from marketing information that could be generated through sharing local content.

Prostitution

Both the women and the youth group mentioned prostitution as a way of making a livelihood. In the era of HIV and AIDS this is a disturbing trend. As a result of growing poverty levels, young girls are increasingly offering sexual services to older men while young boys have relationships with older women who already own property and can look after them.

Married women are also entering into the sex trade to augment family incomes. This could indicate a gap in the circulation and assimilation of information on HIV and AIDs or even an unawareness of gender dimensions of HIV and AIDS. OKN could help by disseminating HIV and AIDS related information that has a bias towards behaviour change.

4. DAILY ACTIVITIES

Daily activities for the women and men contrasted:

Time span	Men	Women
5:00-8:00	Bath Eating breakfast Go to work or livelihood activities	Get children ready for school, and the father ready for work. They do all the necessary housework like washing clothes, clean the house and end this session of the day by bathing themselves.
8:00-12:00	At place of work	Livelihood activities like buying and selling in the street markets and may include sewing and other club activities.
12:00-2:00	At place of work	Prepare lunch for the family and friends
6-8pm	In pub relaxing with friends	Preparing dinner, washing the dishes, watching TV
8-10pm	Sleeping	Daddy's time and sleeping

Daily activities for the youth

Time span	Boys	Girls
5:00-7:00	Eating breakfast (no mention of bathing)	Bathing, house work, preparing breakfast
7:00-5:00	Going to school or work	Going to school or work
6:00-10:00	Bath time and studying	Preparing dinner, washing the dishes, watching TV, then studying
10:00	Sleeping	Sleeping

In the plenary discussions it was evident that women and girls had a larger share of the workload. The plenary discussed the reasons why this was so and agreed that the socialisation process was at the heart of the problem. The facilitator did not dig deeper into this issue as time was running out.

The women pointed out the need to raise awareness in the community on gender issues. These could be packaged together to include gender dimensions of HIV and AIDs.



Women focussed discussion group in the main World Links Computer lab at High Glen Centre. This mother takes time to feed her baby.

5. DEFINITIONS OF WEALTHY AND POOR PEOPLE

Men described a wealthy person as somebody that owns a house, car, cell-phone and cash in his/her pocket. This person is also a professional who and is employed in his area of specialisation. Luxurious furniture is another characteristic of the wealthy person. A poor person is the exact opposite of the wealthy person: no house, no money, no food, no clothing, poor health and one who is always sick and can not get proper health care.

The women described a rich person as one with a house, owning a business, car, cell-phone and money in the bank and pocket. A wealthy home is characterised by a happy family with adequate security around their home like razor wire on top of their durawall. A poor person on the other hand has no food; someone else usually donates little clothes this poor person has to wear. He/she has no home, no money; great poverty.

The youth described a wealthy person as one with flashy or latest car, a house especially in the northern suburbs, has a paid occupation and cash in the bank and pocket. The poor person cannot meet his or her own daily basic needs like housing, food, clothing and security.

6. POVERTY ANALYSIS

Causes of poverty

The responses from the three groups are combined to give the following causes for poverty in Highfield: unemployment, lack of or little education, lack of exchanging information and very little networking, inheritance as possessions of a dead man possessed by members of family living wife and children destitute. Natural disasters, laziness, HIV AIDS and poor health, theft, lack of resources, poor planning, and corruption. Domestic violence, lack of creativity/initiative, family curses that follow the bloodlines, dropping out of school, illness, orphan hood, excessive dependence on drugs and alcohol, witchcraft and lack of capital.

The effects of poverty

The men agreed that the effects of these causes are: untimely death, prostitution, proliferation of diseases, increased people living on the streets, destitution, instability of the mind leading to mental illness, corruption, lack of development, divorces and loss of respect.

The women listed the causes of poverty as: lack of knowledge and illiteracy, laziness, widowhood. The women explained that when the breadwinner dies, sometimes he leaves nothing for the family and the woman has to start from scratch to fend for the family. The women attributed most of their poverty as a result of spiritual influences. They called these spirits of poverty, which may follow the bloodlines and family lines. Most of the poverty arose as the husband gets a second woman whom he looks after on the expense of his first family. Lack of self-control and bad choices were also instrumental in perpetuating poverty. Some women cannot use household materials and supplies wisely. An example was given that when some women cook sadza, they spill a lot of the maize meal into the fire thus wasting resources.

The effects of poverty could be seen as rise in prostitution as women try to make ends meet by selling their bodies for sex. Theft, witchcraft and jealousy also increases in the community as those that do not have begin to harbour ill feelings against those that seem to prosper in the same community. Teenage pregnancies increase, and girls drop out of school. The women said the poor seem to have more children than the

rich, so as poverty levels increase, the number of babies born in the community also increases. Illegal abortions also increase as some of the women and girls decide to get rid of the unborn children. Thus as the population increases, it puts a strain on health facilities that become over stretched and deteriorate in the quality of services they offer.

As poverty levels increase, many people become distressed, some choose to commit suicide and other end up developing psychological problems and go mad becoming vagrants in the streets.

The women cited women's organisations as the major institutions that help women come out of poverty. They listed the following organisations; Musasa project, Save the Children, SAFIRE, Child Protection society, Shelter which house pregnant teenage girls, Mashambazhou, a centre that cares for terminally ill people especially those with HIV and AIDs. Girl Child Network works to reduce child abuse. The Legal Resource Centre and churches were listed as important organisations that help in reducing poverty levels in the community.

Men's discussions on how to solve poverty

Problem	The Institution to act
Education	Government ministries, World Links, Better Schools Programme
Health facilities	City of Harare, Mashambazhou, SOS
Raising awareness on various developmental issues	Local NGOs like Musasa Project, Donor Agencies, Schools, Churches, Private sector
Community development grants	Local authorities, Donors and other agencies
Establishment of drop-in centres for pregnant teenagers, Family Planning Units	Local ngos and Ministry of Health
Financial discipline and planning	
Town planning, infrastructure development,	

The youth listed the effects of poverty as: increased divorce rates, prostitution, spread of STIs/ HIV/ AIDS, increased theft, suicide rates increase, witchcraft as those that are not doing well tend to envy others and can cast spells on them. Drug abuse, jealousy, homelessness, hunger and increase in traditional practises of giving away a girl child for exchange of money or food.



Part of the youth focussed group discussion in progress.

The youth cited an organisation called Lifelines as being very crucial in supplying food, money and clothes to the poor. They also cited international organisations, the UN body and other local ngos like Mashambazhou, World Vision, SOS. Musasa project was noted for bringing about family reconciliation.

Traditional healers and the church were best placed to deal with bloodline curse and related matters. The white-garment church was accredited with the role of offering prayers and supplications for the suffering families.

Educational assistance is provided to orphans through a government programme called BEAM. The youth listed OKN as having the potential to increase communities' opportunities of doing self-business. SEDCO gave seed loans to farmers.

Other institutions mentioned as having an important role in the community included Emerald Hill School for the disabled and Chinyaradzo Home for Orphans.

6. LOCAL CONTENT

The men said that they are currently sharing local knowledge through the following ways:

- Through dramatisations,
- Face to face discussion,
- Seminars, meetings, conferences,
- Written word and printed,
- Messaging over the cell phones,
- Telephones and through advertisements

The problems they face in disseminating local content include: frequent electricity blackouts, financial problems, sickness due to HIV and AIDs, frequent deaths, lack of knowledge, no access to landline telephones, and illiteracy.

The men said that the most suitable ways of documenting and disseminating information include: storing files on computers, filling information in manual files, sending copies of all published material to the National archives so that anybody who may require such information can have access to it through several generations. The men also said it would be advantageous to involve more people in content development and dissemination and increase the publicity and advertising activities to make their information activities known and thus sort after by more people.

Supporting up-coming community drama groups was another way of disseminating local knowledge. Regular information sharing and experience exchange type of meetings were to be encouraged.

Information needed	Current provider	What format	How frequently
Training on economic empowerment	Musasa Project, ZIMLET, World links, TAO, ZATCY, DAAC	Workshops, print, computers, videos, dramas	Quarterly and daily
Information on financial sources	ZIMCUL FUND, ZIMCET, DAAC, UNICEF, Min of Health	Grants, revolving fund, materials or kind	Annually
Market	-	-	-
Networking	ZAN, SAFAIDS, SANASO, SATI, MUSASA, ZATCY	Chapter meetings, workshops, seminars, conferences, print, electronic media	Daily Quarterly
IT	World Links, Internet café, TV, radio, newspaper, newsletters from SAFAIDS	Computers, telephone, fax	Daily

Women said that they share local knowledge through their regular club sessions where they exchange information on their reproductive roles as mothers e.g. cookery lessons, how to look after their husbands better, health for the family.

Church gatherings were used in receiving and disseminating local content. Mothers also highlighted the fact that they exchange information with their children when they come home from school.

The problems the women faced in sharing local content included:

- The failure to disclose the real source of traditional medicines by some practitioners. This means that when these people die, their knowledge dies with them. As a result the community loses out on knowledge that could save lives.
- Changes in culture make those people that are still practising traditional knowledge to be regarded as ignorant and backward.
- Some mothers are not free to share their knowledge with their knowledge. There are some very good traditional practises which women used to share in preparing for marriage, but this knowledge is no longer shared. Mothers are shy to tell their daughters.



Women focussed group discussion in progress

The best way of storing the indigenous knowledge is to write the stories down. Participatory theatre groups, dramatisations and reciting of poems are also good ways of disseminating local content. The use of audiotapes and videotapes is another good way of storing and disseminating local content. The women stressed that they need the information in local languages; Shona and Ndebele. Since some families do not own television sets and radios, it is important to produce banners and poster that contains important information so that every one can have access to the information.

Information needed	Current provider	What format	How frequently
HIV AIDs	New Start Centres, Local authorities e.g. clinics	Pamphlets, T shirts, TVs, City Health workers	Regularly, Daily
Adult education	None	None	none
Food & nutrition		TVs and print	Daily
Domestic violence and child abuse	Musasa Project, Girl Child Network	TVs, print, marches, T-shirts	regularly
Networking of projects	None	None	none

The youth said that they share local content by face-to-face discussions with friends, advisors. Churches were a good source of local content. They also use letters, and the phone, especially the cell phone.

The types of information the youth share includes: knowledge about health matters, courting tips, fashion trends. Youth also seek out information about courses and job openings.

Hindrances to communicating local content include: fear of being laughed at, fear of rejection and of being told lies. The youths were worried that the local content they may produced may be rejected or even contested by other people. The other important hindrance was the lack of resources and funds.

The youth said local content can best be stored in books and kept in libraries, written and kept on websites and also be described and prescribed through school syllabi.

Information needed	Current provider	What format	How frequently
Employment opportunities	Companies through media & newspaper	Print	Daily
Loans & grants	Radio	Verbal	Occasionally
HIV and AIDS other diseases	Pamphlets, media, counsellors New Start	Print, verbal, visual, seminars	Daily
Information technology	World Links	Lessons, verbal & practical	Daily
Tertiary education, professional & technical	Schools, media, Internet	Print, verbal	Daily

Value of local knowledge

As a community they would be very willing to share local information and to acquire information from communities in and around Zimbabwe, as well as in other countries. They realise the importance of sharing useful information and stressed the fact that there are existing barriers such as gender and age, which must be considered.

As a community they tend to trust and value “official “ knowledge coming in from government, media or books because they believe that if its “official” it has been tested and proved to work or to be useful. They feel local knowledge is risky because it is exclusive to a particular community and therefore is probably not applicable to other communities. Cultural practices also differ even within the same community and in an urban setting especially there is a cooking pot of all sorts of people from different walks of life.

7. EVALUATION REMARKS FROM PARTICIPANTS

What we liked:

1. Good presentation! Keep up the good work!
2. I was very pleased with the outcome of the workshop. Looking forward to working with OKN
3. We as girl-child representatives were pleased with all the presentations
4. This was an exciting workshop, we learnt a lot about living for today and for tomorrow and how to do business better.
5. Continue with your plans for OKN in Highfield
6. The facilitators explained so well that everybody understood them clearly
7. Food was good. Time keeping was also good. However the workshop layout was not very good
8. This was the day that the Lord made for me to invade my mind with such wonderful knowledge. May the Lord of all overshadow those who taught us with blessing.
9. Please come back and teach us more
10. I learnt a lot about career guidance.
11. We have gained a better understanding about the problems in our community and how to solve them.

12. This workshop was good! You can keep on coming back here, please, please.
13. The workshop enabled me to express my views.
14. The group discussions were good as they allowed everybody to have a say in what was going on.
15. Good gender balance in the participants and presenters

What I didn't like:

1. Doing group work in age and gender groups was repetitive since we were reporting on almost the same issues. It would have been better to have done these discussions in one group
2. The presenters were not on time! Kept us waiting for a long time!
3. When do we meet to compliment our expectations? We need more workshops!
4. Time keeping should be our main goal.
5. We did not receive any handouts!
6. I am not convinced that what we are about to engage in will benefit us the community or just you the organisers. When is the next workshop?
7. We would like our concerns to be addressed.
8. No corruption please! United we stand, divided we fall
9. More time was need for the overall evaluation and recommendations for way forward
10. Why did you make us eat just sadza? We should have variety in food choices!
11. No workshop materials like pens, small books to keep the information we learn etc.
12. There was no time keeper!
13. The ventilation in the room was not good. We could catch infectious diseases like TB!
14. The drinks were all sugared. Some HIV positive people may prefer juices and other food choices!
15. Next time please provide Mazoe juice too instead of water only!
16. Prepare evaluation forms!
17. We did not have afternoon and morning tea!

Way forward: To be discussed at the report back session

8. PARTICIPANTS LIST

Name	Sex	Age	Address	Telephone	Occupation
Wdzanai Banga	F	15-25	1105 Inyamombe Close, New Houghton Park	011 787 455	Computer student
Tatenda Nyabondu	F	15-25	1105 Inyamombe Close, New Houghton Park	023 280 711	
Jingo James Mukwindidza	M	30-44	43 Engineering	611801	Performing Artist
Washington Masenda	M	30-44	Bo HD 369, Highfield	661819/662429/091329137	Performing Artist
Joseph Handiseni	M	30-44	House No. 1775, 138 th Street Egypt, Highfield	011766802/011772039	Cross-boarder trader, Buying & selling
Conrad Mapuranga	M	30-44	Box 369, Highfield	661819/662429	Performing Artist
Norbert Mzerura	M	30-44	3305 Olg Highfield No. 2 Mutsbvu Rd, Mufakose	661819, 699995	Computer technician
Tanyaynyiwa Chiutsi	M	30-44	Box 369, Highfield	661819/662429	Livestock consultant
Alexander Gurudza	M	30-44	1185 Lusaka Lines, Highfield	611260	Musasa Project Chairperson
Rumbidzai Muringai	F	15-25	7998 Highfield	091381584	Buying & selling, Cross-boarder
Marceline Bhiri	F	15-25	5687 New Canaan	091 381 584	Buying & selling
Chipo Masaka	F	15-25	55 McNaughton Rd, Southerton	662677	Student
Linda Chirinda	F	15-25	3154 Old Highfield		Student
Shingirai Chimbiri	M	15-25	7946 Magwende Drive Highfield	091 741 891	Student
Trevor Francisco	M	15-25	2056 Egypt	091 376 235	Student
Mavis Ndoro	F	15-25	347 Engineering	091 304 582	School leaver
Tariro Chitapa	F	15-25	220 37 th Street Glen View 1	091 371332	School leaver
Heather Magosi	F	15-25	1050 Lusaka Lines Highfield		Student
Hilda Rutumhu	F	30-44	25 Baobab Rd Lochnivar, Southerton	011746265	Coordinator Girl Child Network Club Teacher
Alayika Basikolo	F	30-44	1923 Egypt Highfield	668538	Chairperson Peace Com ZIMCET
Dorothy Marume	F	30-44	3604 Old Highfield	-	Secretary, Buying & Selling
Alice Chigodora	F	30-44	2157 Egypt Highfield	-	Cross-boarder club member
Cecilia Mangoro	F	30-44	2126 Egypt Highfield	-	Secretary Musasa Club Community Buying & Selling
Magie Katengeza	F	30-44	1930 Egypt Lines, Highfield		Knitter
Pamaidzai Jowa	F	30-44	3305 Old Highfield		Buying & selling
Regina Kushata	F	30-44	4454 Old Highfield		Buying & selling
Josephat Mukuzi	M	15-25	6996 Western/Triangle Highfield		Student
Brenda Chutare	F	15-25	6967 Western/Triangle Highfield		Student
Erina Zano	F	15-25	9743 Glenview 7 Harare	091916856	Computer student
Anitta Manyika	F	30-44	2036 Egypt Highfield	091376235	Buying and selling
Christine Alfas	F	15-25	9051 Paradise Highfield	011806 152	School leaver
Grace Mangisi	F	15-25	4791/17. Highfield Houses	667448	School leaver
Plaxedes Kutaika					

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