

BINDURA UNIVERSITY OF SCIENCE EDUCATION
FACULTY OF SOCIAL SCIENCE AND HUMANITIES



**Deconstructing the Intersectionality of Human Rights Violations. An Analysis of
Human Rights Discourse and Patriarchal Structures. A Case Study of Gokwe North
Zimbabwe**

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A Dissertation Submitted To The Department Of Peace And Governance In Partial



**Fulfillment For The Requirements Of Bachelor Of Science Honours Degree In Peace
And Governance**

APRIL, 2025



ABSTRACT

The study sought to critically examine the intersectionality of human rights violations in Gokwe North's Gokwe North region, analyzing how patriarchal structures intersect with human rights discourse to perpetuate violations against women and girls. The main research objectives were to analyze the intersection between human rights violations and patriarchal structures affecting women and girls in Gokwe North, investigate how traditional norms and beliefs impact the realization of human rights for women and girls in rural Zimbabwe and examine the role of state and non-state actors in addressing or perpetuating these human rights violations. A qualitative methodology was employed in this study. A sample of 30 participants was used for the purpose of this study. Data were collected through semi-structured interviews and documentary review. The research findings highlight the pervasive nature of human rights violations in Gokwe North, particularly against women and girls. The study revealed that traditional norms and beliefs perpetuate harmful practices such as early and forced marriages, virginity testing, and female genital mutilation. The research findings also underscore the importance of addressing the root causes of human rights violations in Gokwe North, including poverty, inequality, and social injustice. The study highlights the need for a comprehensive approach that involves all stakeholders, including government officials, traditional leaders, civil society organizations, and the international community. The study's findings have significant implications for policy and practice. They highlight the need for policies and programs that promote human rights and challenge harmful traditional practices.



DECLARATION FORM

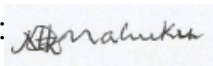
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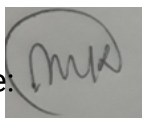
Date: April 2025

Supervisor's Name: Dr Mahuku

Supervisor's signature: 

Date: 17 September 2025

Chairperson's name: Dr Kurebwa

Chairperson's signature: 

Date: 29/09/2025



DEDICATION

This study is devoted to the resilient communities of Gokwe North, Zimbabwe, whose experiences with intersecting human rights violations have influenced the complexity of patriarchal systems that still exist today as well as the language surrounding them. To the women, children, and underrepresented groups whose voices have frequently been muffled but who yet face oppression on a daily basis, this work is an homage to your bravery, perseverance, and unwavering quest for justice. This research is based on the painstaking work of those who have frequently sacrificed much for social justice, gender equality, and human rights. I hope that this analysis will help empower the voiceless and carry on the fight against patriarchal and inequitable system.



ACKNOWLEDGEMENTS

I would like to offer my heartfelt thanks to my parents, family and friends who gave me unconditional support through the journey of my study. I am also expressing my gratitude to my supervisor, pleasant guidance despite his busy schedule, he was willing to help me.



LIST OF ABBREVIATIONS AND ACRONYMS

GoZ Government of Zimbabwe

GN Gokwe North

HR Human rights

PB Peace Building



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CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the study

Over the years, human rights abuses that occur in situated places like Gokwe North have been more concerning for human activists, and human rights organizations, and the world. One area where we see the dire consequences of this nexus is in the rights of women and girls, which more than any other group are a casualty of the systemic failure of human rights paired with the predomination of patriarchal structures. Human rights violations in Zimbabwe, especially in rural regions such as Gokwe North, have become a growing challenge for activists, human rights groups, and the global community. The rights of women and girls are specially compromised, largely due to the intersection of pervasive patriarchal structures and systemic human rights failures. In Zimbabwe, women's rights were enshrined in both the Constitution and global frameworks. Despite these frameworks, conventional, patriarchal social structures prevail, especially in rural areas like Gokwe North, where conventional authorities and standard laws often govern the everyday lives of communities. This deeply rooted patriarchal structure controls various factors of life for women and girls, inclusive of get entry to training, health care, and employment, as a result proscribing their general empowerment and independence

Patriarchal norms in Zimbabwe present extensive boundaries to the importance of women's rights. Cultural expectations place girls in subordinate roles and pressure



them to prioritize marriage and childbearing over personal goals or expert advancement. This cultural context influences the manner human rights discourse is obtained and carried out in Zimbabwe. For example, at the same time as the Constitution offers for equality, commonplace practices which includes early marriage and bride rate (lobola) toughen the notion that women are subordinate to men. These practices now not only objectify women but additionally entrench gender inequality, making it tough for human rights discourses around equality, dignity, and freedom to take keep in these communities. The dissonance between formal law and standard practices creates a context in which girls' rights, though officially diagnosed, are regularly omitted in exercise.

Child marriages are popular in rural Zimbabwe, where ladies are often married off earlier than the age of 18, sometimes as younger as 13. In Gokwe North, this exercise is basically fueled by means of economic hardships, cultural norms and the influence of religion which is the Marange Apostolic Church. Girls are frequently visible as monetary belongings, with their marriages securing bride costs that assist alleviate circle of relatives poverty. Unfortunately, those early marriages have severe outcomes for younger ladies, along with lack of educational possibilities, publicity to early pregnancies, and an extended danger of domestic abuse. The Case of Tafadzwa, a young girl from Gokwe North, changed into forced into marriage by using her family, who received a tremendous bride rate. Soon after, she have become pregnant and needed to drop out of school. Tafadzwa's early marriage deprived her of education, financial independence, and the chance to pursue her targets. The loss of academic opportunities and health help for young ladies in similar conditions makes it tough for



them to break out of poverty, similarly entrenching the cycle of disempowerment.

In Gokwe North, instances of GBV are sizable, with cultural attitudes often normalizing domestic abuse. Many girls inside the area lack the right of entry to justice because of the intimidation they face from community members, circle of relative pressures, and the absence of prison safety mechanisms. For example, whilst women try to file instances of abuse, they're regularly discouraged with the aid of nearby leaders who perceive these problems as private own family topics rather than as crook offenses. Memory's Story, a younger lady in Gokwe North, who faced repeated abuse from her husband. When she tried to seek for justice, the local council of elders cautioned her to "admire her husband's authority" and to "clear up the issues privately." Without get admission to to effective legal illustration or social guide, she changed into compelled to go back to the abusive courting. Memory's case is emblematic of the wider problems faced through girls across the region, where conventional norms and a lack of aid structures prevent them from escaping cycles of abuse.

1.2 Research Problem

Despite Zimbabwe's commitment to international human rights frameworks, there is a significant gap between these commitments and the lived realities of women and girls, particularly in rural areas like Gokwe North. Here, patriarchal structures and traditional practices persistently undermine women's rights, leading to widespread human rights violations, including early marriage, limited access to education, economic disenfranchisement, and gender-based violence. While the legal framework advocates for gender equality and protection against discrimination, cultural norms and



socioeconomic constraints often prevent effective enforcement and realization of these rights. This study addresses the problem of why, despite formal protections, human rights violations against women and girls continue to thrive in rural Zimbabwe and how patriarchal structures exacerbate these violations.

1.3 Purpose of the Study

This study aims to critically examine the inter-sectionality of human rights violations in Zimbabwe's Gokwe North region, analyzing how patriarchal structures intersect with human rights discourse to perpetuate violations against women and girls.

1.4 Research Objectives

1. To analyze the intersection between human rights violations and patriarchal structures affecting women and girls in Gokwe North.
2. To discuss how traditional norms and beliefs impact the realization of human rights for women and girls in rural Zimbabwe.
3. To examine the role of state and non-state actors in addressing or perpetuating these human rights violations.

1.5 Research Questions

1. How do patriarchal structures in Gokwe North contribute to human rights



violations against women and girls?

2. What is the impact of these patriarchal structures on the lives of women and girls in terms of access to education, health, and economic opportunities?
3. What roles do state and non-state actors play in either mitigating or perpetuating these human rights violations?

1.6 Assumptions of the Study

1. Persistence of patriarchal norms, It is assumed that patriarchal structures are deeply ingrained in the social and cultural fabric of rural communities in Gokwe North, influencing daily life and shaping the status of women within the family and community.
2. The study assumes that, while Zimbabwe has legal provisions to protect women's rights, these laws are inadequately enforced in rural areas. Law enforcement agencies are often under-resourced and lack sufficient reach in Gokwe North, which is expected to contribute to continued human rights violations.
3. The study assumes that economic challenges in rural Zimbabwe exacerbate the vulnerability of women and girls. In particular, it is assumed that poverty, lack of educational resources, and economic dependency on men increase the susceptibility of women and girls to human rights violations, such as early marriage and domestic violence.



1.7 Significance of the Study

1. This study is significant in many reasons which are, the findings from this study can provide valuable information for policymakers and advocacy groups aiming to address gender-based human rights violations in Zimbabwe.
2. By focusing on the intersectionality of human rights violations and patriarchy, this study contributes to the broader academic discourse on gender and human rights in Africa.
3. Existing literature often examines these issues in isolation; however, this study's intersectional approach will provide a nuanced perspective on the overlapping challenges faced by rural women.

1.8 Chapter Outline

The study is introduced and its background is provided in Chapter 1. The problem statement, the study's purpose, its goals, and its research questions are also presented in this chapter. In doing so, the chapter provides a background of the study and defines the problem being investigated. The literature from earlier research that is relevant to the research questions and the study's setting is then reviewed in Chapter 2. The research approach employed for the study is covered in Chapter 3. The research methodology used for the study, the research population, the sampling techniques used for the study, and the tools used to collect data will all be covered in this chapter. The study's findings are presented narratively in Chapter 4 using the themes the researcher discovered during data analysis. The study's key findings, suggestions, and conclusions



are outlined in Chapter 5, which also serves as a summary.



CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

The second chapter of this dissertation explores the intricate connection between human rights dialogue and the deeply rooted patriarchal systems that influence the lived realities of people in rural Zimbabwe, particularly in Gokwe North. Human rights, as defined in global documents, affirm universal entitlements and liberties, supporting the safeguarding and advancement of the dignity and equality of every individual. Nevertheless, these ideals are often contested by cultural, social, and legal conditions in communities influenced by patriarchal standards that frequently place women in subordinate roles. In Gokwe North, a rural area in Zimbabwe, conventional gender roles and power hierarchies greatly impact the acknowledgment and implementation of human rights. These patriarchal structures establish obstacles for women and girls, leading to extensive human rights abuses, especially in domains like gender-based violence, land rights, and educational access. The convergence of gender, culture, and socio-economic status often intensifies these violations, leading to a complex experience of oppression that demands a detailed examination.

2.2 Theoretical Framework

This dissertation will be guided by an intersectional theoretical framework, drawing on the works of key theorists in the fields of feminist theory, human rights



discourse, and postcolonial studies. Intersectionality, as introduced by Kimberlé Crenshaw in 1989, refers to the ways in which various forms of social stratification, such as gender, race, class, ethnicity, and more, intersect and interact to create unique and complex experiences of oppression and discrimination. The concept challenges one to move beyond single-axis analyses of inequality and recognize that people experience multiple, interconnected forms of oppression simultaneously.

Patriarchy, as a dominant framework that fosters male superiority and marginalizes women and children, is a primary structural factor of human rights abuses in Gokwe North. In rural Zimbabwe, local governance is frequently interwoven with traditional beliefs and cultural practices, resulting in gender-based discrimination that affects the rights of women and girls. These practices foster a setting in which women have restricted access to resources, legal safeguards, and personal freedom.

2.2.1 Intersectionality Theory

Crenshaw's seminal work, "Demarginalizing the Intersection of Race and Sex" (1989), highlights how Black women in the United States experience discrimination in ways that are not fully understood when race and gender are examined separately. Intersectionality thus reveals that individuals do not experience oppression based on one identity alone but rather at the intersection of multiple, overlapping social categories. In Gokwe North, intersectionality is essential to understanding the compounded vulnerabilities faced by women. These women experience human rights violations not only because of their gender but also due to their rural location, ethnic identity, and economic status. The interplay between these various aspects of identity



shapes their experiences of violence, marginalization, and exclusion, creating a complex matrix of oppression that cannot be understood through a single-axis lens.

The work of Patricia Hill Collins (2000) further builds on Crenshaw's concept by discussing how intersectionality can be applied to analyze the interconnected nature of oppression. This framework is particularly useful in examining Gokwe North, where women, especially those in economically disadvantaged households or marginalized ethnic communities, face unique forms of oppression that emerge from their intersections of identity.

2.2.2 Feminist Theory and Gendered Human Rights Discourse

Feminist theory is crucial for understanding human rights violations within patriarchal societies. Feminist scholars have long argued that mainstream human rights discourse has been dominated by Western, male-centric perspectives, which fail to address the specific needs and concerns of women, particularly those living in rural or marginalized communities. Feminist theory thus calls for a reimagining of human rights, one that takes into account the gendered nature of oppression and violence and emphasizes women's right to control their bodies, their participation in public life, and their access to justice. In the context of Gokwe North, feminist theory provides a lens through which to understand how gender inequality intersects with other forms of oppression. Amina Mama (1996) and Sylvia Tamale (2000) have highlighted how African women, particularly in rural settings, experience gendered violence and discrimination that is often overlooked by traditional human rights frameworks. Mama, in particular, underscores the importance of situating women's struggles within the



socio-political and historical contexts of African societies. She argues that the intersection of colonialism, traditional patriarchal systems, and contemporary economic systems has created a unique form of gender oppression in many African nations, including Zimbabwe.

Moreover, feminist theory critiques the way in which patriarchal structures in rural Zimbabwe constrain women's autonomy and decision-making power. In Gokwe North, where traditional gender roles dictate that women are primarily responsible for domestic work, caregiving, and child-rearing, feminist theory helps us understand how these roles contribute to the disenfranchisement of women and their vulnerability to human rights violations.

2.3 Causes of Human Rights Violations in Gokwe North

2.3.1 Patriarchal Cultural Norms and Gender Discrimination

A widely common type of gender discrimination in Gokwe North is the occurrence of child marriage. As per the United Nations, child marriage continues to be a major issue in Zimbabwe, where around 32% of girls are wed before they turn 18. In rural locations like Gokwe North, this practice is frequently rationalized based on cultural beliefs, viewing girls as financial resources and marriage as a way to ensure their future. A 2016 report by ZIMSTAT indicated that rural regions experienced greater child marriage rates than urban ones, with Gokwe north identified as a key area for this trend. Child marriage profoundly infringes upon the human rights of young girls, as it strips them of the chance to seek education, achieve financial independence, and make



choices regarding their own bodies. Moreover, young brides face increased chances of encountering domestic abuse, adolescent pregnancies, and maternal health issues, which perpetuate the cycle of poverty and inequality.

2.3.2 Economic Disparity and Deprivation

Poverty and economic disparity are closely associated with human rights abuses in Gokwe North. Numerous residents in this countryside region experience poverty, facing restricted access to education, healthcare, and job prospects. Poverty worsens gender disparities, with women and girls, frequently the main caregivers in families, suffering the most from economic hardships.

2.3.3 Weak Legal Protection and State Inaction

The disparity between legal obligations and their actual enforcement is a major factor contributing to human rights abuses in the area. A significant factor leading to insufficient legal protection for women and marginalized groups in Gokwe North is the existence of a dual legal system. Zimbabwe has both a formal judicial system and a traditional justice system, with numerous rural communities depending more on traditional leaders for governance and settling disputes. Although the official legal framework ensures fundamental human rights, the customary justice system frequently falls short in safeguarding women, as it often reinforces patriarchal values that put them at a disadvantage. For instance, matters such as inheritance rights, land ownership, and marriage conflicts are frequently resolved by traditional leaders, who might support male heirs and disregard women's claims to property or justice.



In 2015, a research study by the Southern Africa Litigation Centre (SALC) regarding the enforcement of CEDAW in Zimbabwe emphasized the difficulties rural women encounter when pursuing legal remedy. The research revealed that women in Gokwe North, especially those from disadvantaged ethnic groups, frequently struggled to navigate through the formal legal system because of challenges like illiteracy, limited access to legal representation, and societal stigma. This absence of legal assistance establishes a scenario in which women stay exposed to human rights violations like domestic abuse, forced labor, and exploitation.

2.3.4 Lack of Education and Awareness of Human Rights

A significant reason for human rights abuses in Gokwe North is the insufficient education and awareness regarding human rights, especially among women and marginalized groups. The restricted availability of education in rural Zimbabwe leads to a lack of understanding regarding legal rights and protections, including those guaranteed by international treaties and national legislation. This lack of awareness results in the underreporting of human rights abuses, as victims frequently fail to acknowledge that their rights have been infringed or lack knowledge on how to pursue remedies. A 2017 report from the Zimbabwe Human Rights Association (ZimRights) emphasized the importance of education in enabling individuals to confront human rights violations. In Gokwe North, restricted access to formal education, especially for girls, has continued cycles of poverty and inequality. Teaching women and girls about their rights is vital for dismantling the obstacles that perpetuate human rights abuses, as it empowers them to fight against exploitation, pursue justice, and confront



discriminatory behaviors.

2.4 Impact of Traditional Norms and Believes on Human Rights Violence

2.4.1 The Practice of Child Marriage

A major human rights abuse stemming from cultural beliefs and traditional norms in Gokwe North is child marriage. In countryside communities, cultural traditions persist in maintaining the notion that girls are prepared for marriage once they hit puberty, irrespective of their actual age or maturity level. This practice is deeply rooted in patriarchal beliefs that place women's roles as wives and mothers above their education, health, and personal independence. In Gokwe North, child marriage continues to be widespread despite national legislation prohibiting it. Human Rights Watch (2015) indicates that a significant number of girls in rural regions are wed before they reach 18 years of age. In Gokwe North, girls as young as 12 are occasionally given in marriage to significantly older men in return for cattle or cash—a tradition legitimized by the lobola (bride price) customs. . Scholars like Chido Mutangi (2018) argue that child marriage is rooted in economic necessity and traditional norms where families see marriage as a way to secure financial stability. This practice is underpinned by the belief that women are primarily responsible for domestic duties, and their educational or personal development is secondary. As a result, young girls face higher rates of maternal mortality, sexual violence, and social exclusion, as they are thrust into adult responsibilities before they are physically or emotionally mature.



2.4.2 Gender Based Violence (GBV)

Another significant human rights abuse shaped by traditional customs and cultural values in Gokwe North is gender-based violence (GBV). In Zimbabwe, especially in rural regions, gender-based violence is frequently accepted as a norm within patriarchal societal frameworks that emphasize male dominance in both family and community settings. Numerous violent acts are justified by cultural beliefs that position women in subordinate roles to men, especially in the context of marriage. In Gokwe North, domestic abuse is a common problem, frequently defended by cultural beliefs that support male authority in marriage. Sally Bessell (2016) highlights that numerous women in rural Zimbabwe refrain from reporting domestic violence because of the social stigma tied to it, along with the notion that a wife must withstand difficulties and remain devoted to her husband no matter what. This notion is firmly rooted in both Christian and traditional African faith systems, where women are frequently regarded as their husbands' possessions. In countryside areas, marriage is seen as a social duty, and after a woman weds, she is anticipated to embrace the position of a caregiver and subordinate partner. This situation puts women at risk for physical, sexual, and emotional abuse, since they have few options to evade or confront their abusers.

2.4.3 Lobola and Gender Inequality

Lobola is commonly understood to represent the man's possession of the lady and is usually considered as a payment for a bride. In addition to undermining women's autonomy, the idea that they are their husbands' property can result in marital abuse and exploitation. Lobola has been criticized as an economic practice that views women



as nothing more than commodities. Because their families have already approved their bride price, women are frequently compelled to remain in unhappy marriages, which puts them in a precarious position. . Scholars such as Mutangi (2018) have argued that lobola reinforces patriarchal dominance, as it legitimizes male control over women's bodies and actions within marriage. This practice also creates an unequal power dynamic where women are expected to comply with male authority in exchange for the economic stability that lobola supposedly guarantees. For many women in Gokwe North, this economic exchange means that they lack control over their bodies and lives, making it difficult to escape abusive relationships.

2.4.4 Religious and Cultural Justification for Patriarchy

In Gokwe North, customary religious beliefs, together with Christian doctrines, have significantly influenced the continuation of patriarchal systems that lead to human rights abuses against women. Religious teachings frequently stress men's authority in family and community matters, and such beliefs are commonly used to rationalize practices such as polygamy, male superiority in marriage, and the oppression of women. In Gokwe North, religious norms frequently play a role in normalizing gender inequality. In Christianity, for example, the Marange Christian church advocates that a woman's main duty is to obey her husband; as a wife, she is expected not to complain or leave him if he takes another wife, and she must agree to remain in a polygamous marriage. This religious rationale upholds the notion that women are subordinate to men and strengthens the conviction that women must tolerate violence as a component of their



wifely responsibilities. In Gokwe North, the commitment to these patriarchal religious and cultural customs hinders attempts to tackle gender-based violence, since both communities and religious leaders frequently perceive these beliefs as divinely approved. Mutangi (2018) claims that these religious doctrines promote gender inequality, as they hinder women from questioning male dominance or asserting their rights.

2.5 The Role of State and Non State Actors in Addressing or Perpetuate Human Rights Violations

2.5.1 Weak Enforcement of the Marriage Act and Child Marriage

The goal of Zimbabwe's 2015 Marriage Act was to prevent child weddings, a common human rights abuse in rural regions like Gokwe North, by raising the legal marriage age to 18. However, a number of issues, including as a lack of political will, insufficient funding, and opposition from traditional elders who see child weddings as a part of the local culture, have made the law's implementation poor, ignoring the practice of child marriage because of pressure from powerful local leaders who maintain these patriarchal customs, like chiefs and village elders. Mutangi (2018) highlights how local authorities, rather than enforcing the national laws, often ignore or even facilitate child marriages, viewing them as acceptable cultural practices. The preservation of girls' rights in Gokwe North is seriously hampered by this conflict between the law and customs.



2.5.2 Police Complicity in Gender- Based Violence

Although there are laws like the Domestic Violence Act aimed at safeguarding women and children from harm, the application of these laws varies and frequently hinges on the mindset of local police officers. A report from The Zimbabwe Human Rights NGO Forum (2017) indicates that survivors of GBV in rural regions frequently encounter considerable obstacles in obtaining justice, such as police apathy or even attitudes that blame the victim from local authorities. In Gokwe North, numerous survivors of GBV avoid reporting their abuse because they fear retaliation or social exclusion, along with the hesitation of local police to investigate cases of sexual violence, particularly when offenders are influential local individuals. The state's inability to hold offenders responsible fosters a culture of impunity and strengthens gender disparity.

2.5.2 NGOs Advocacy Against Child Marriage

Non-state actors have made notable progress in increasing awareness regarding the detrimental impacts of child marriage in Gokwe North. Organizations have played a key role in championing girls' rights and increasing awareness regarding the risks of child marriage. These organizations offer community education initiatives, legal assistance, and psychosocial services to aid girls in fleeing early marriages and obtaining educational opportunities. A study conducted by Save the Children (2017) emphasizes the influence of their community involvement initiatives in Gokwe North. By engaging in community discussions and awareness initiatives, these NGOs have aimed to contest the cultural normalization of child marriage by highlighting its detrimental



impact on girls' health, education, and future welfare. The Girls Are Not Brides initiative, led by multiple NGOs, has a notable influence in Zimbabwe, reaching rural locations such as Gokwe North, promoting legal changes and community efforts to eliminate child marriage.

2.5.4 Legal Advocacy and Support

A significant non-state entity involved in tackling human rights abuses in Gokwe North is the Zimbabwe Women Lawyers Association (ZWLA). ZWLA offers legal assistance and advocacy for women and girls affected by gender-based violence and child marriage. ZWLA's legal clinics and awareness initiatives have effectively informed women about their rights and equipped them with the resources to pursue legal remedies. Nonetheless, Mutangi (2018) points out the shortcomings of these initiatives, noting that local leaders might dissuade women from taking legal steps, frequently due to concerns about disturbing social cohesion or opposing traditional power structures.

2.6 Chapter Summary

Chapter 2 of the research examines the intersectionality of human rights abuses in Gokwe North, Zimbabwe, concentrating on the relationship between human rights discussions and established patriarchal systems. The chapter emphasizes the function of state actors, including local authorities and law enforcement, whose inadequate application of legal frameworks permits these violations to persist, frequently as a result of opposition from traditional leaders. Non-state entities, such as NGOs and civil society organizations, strive to increase awareness and contest these actions, yet



encounter considerable obstacles due to cultural opposition and scarce resources. In summary, the chapter highlights the importance of a joint effort between state and non-state actors to successfully tackle these violations and safeguard human rights in Gokwe North.



CHAPTER THREE

3.0 RESEARCH METHODOLOGY

3.1 Introduction

This chapter aims to explain the study procedure, go over pertinent data gathering techniques, and offer justification for the methods that were chosen for the investigation. Consequently, the chapter discusses the following topics: the population of the study, sampling, data sources, research instruments, research philosophy, research method, research approach, research design, data collection, analysis, presentation, ethical considerations, and a chapter summary.

3.2 Research Philosophy

This research is situated within an interpretive paradigm, also known as interpretivism or social constructivism. This paradigm emphasizes the subjective nature of social reality, acknowledging that individuals construct their own understandings and interpretations of the world around them (Bryman, 2022). This is particularly relevant to this study, as it seeks to explore the lived experiences of women and girls in Gokwe North regarding human rights violations and the influence of patriarchal structures. Adopting an interpretive lens, this research aims to delve into the participants' perspectives, interpretations, and understandings of these complex social phenomena, recognizing that their realities are shaped by their cultural context, social interactions, and personal experiences. This approach allows for a deeper understanding of the



nuanced ways in which human rights discourse interacts with and is interpreted within the context of existing patriarchal norms and practices.

3.3 Research Design

The research design used in the study was a case study. Aspers (2021) asserts that the case study method enables comprehensive, multifaceted investigations of intricate problems in their actual contexts. The study's goal was to acquire detailed, contextual, and tangible knowledge about a particular real-world topic, hence this research strategy was suitable for it. It made it possible for the researcher to investigate the case's salient features, interpretations, and ramifications.

3.4 Research Approach

The study was based on qualitative research approach. The objectives of this study were met through the use of a qualitative research design as it was found to be subjective as its focal point relies on the experiences and usually associated with the social constructivist paradigm or interpretive paradigm which emphasizes the socially constructed nature of reality (Johnson and Parry 2022). The qualitative paradigm was employed because it enabled the researchers to collect in-depth information on what the organizations, community say or do in their natural settings. The research involved why and how questions and the researcher had no control or manipulation over the behavioral events, a characteristic that made the study suitable.



3.5 Study population

A population is a group of individuals who have numerous characteristics in common (Fetters 2018). The population of the study was drawn from women and girls from Gokwe North. According to Zimstats (2022) population statistical report there are 129,866 females in Gokwe North.

3.6 Sampling Methods

The study utilized the non-probability sampling techniques which are purposive sampling and snowball sampling. These sampling techniques are described and explained below:

3.6.1 Purposive Sampling

According to Schulte (2019) purposive sampling technique is a non-probability sampling strategy which is intentional selection of informants based on their ability to clarify a specific subject, idea or phenomenon. It is also known as subjective sampling in the sense that the sample has to be chosen on the basis of specifically judged features.

3.6.2 Sample Size

For this research study, the sample size was determined by data saturation. The number of people who took part in the study was 30.



3.7 Data Collection Methods

Mkandawire (2019) defines data collecting methods as the thorough procedures and tools for obtaining and assessing inference in a way that enables the researcher to respond to inquiries, make deductions, and offer suggestions. The study used semi-structured interviews and document review as data collecting methods to gain information from participants.

3.7.1 Semi-structured interviews

Pierre (2021) asserts that interviews are useful for examining other people's perspectives. Semi-structured interviews were thought to be an appropriate technique for gathering data in order to meet the study's objectives. This gave the researcher a structure through which she could gather data directly relevant to the study objectives while enabling fresh concepts to be raised during the interviews. The purpose of this was to ask respondents for more details. Open-ended questions to address research issues and workable plans to get information from participants helped facilitate the interviews.

3.8 Document Analysis

Documentary analysis, as defined by Bowen (2021), is a systematic approach to inspecting and evaluating printed and digital archives, which may contain private or public records. Documentary analysis, like to other methodical approaches in qualitative



research, necessitates scrutinizing and interpreting data with the ultimate objective of generating observational learning, enhancing comprehension, and inspiring significance (Dennis and Nanus, 2024). As a result, the researcher also collected data by using documentary reviews. Books, journals, newspapers, government publications, and NGOs were among the materials used in the study.

3.9 Data Presentation and Analysis

A.Sharma (2023) defines data analysis as the process of methodically looking over and evaluating the data and interview recordings, observed notes, or any other written materials that the researcher gathers in order to learn more about the phenomenon under study. Because it focused on identifying, analyzing, and documenting patterns or themes among the gathered data, thematic analysis was employed. Questions about people's experiences, opinions, and perceptions were well suited for thematic analysis. Thus, it was appropriate for inquiries concerning young people's experiences with domestic abuse. In order to properly show the work, the data was also displayed in a table format.

3.10 Ethical Consideration

Measures were taken to ensure that the data collected is securely stored and only accessible to the research team. Participants' identities were anonymized in the reporting and dissemination of the findings to ensure their confidentiality. Participants' autonomy and privacy was respected throughout the study. They had the right to decline participation, withdraw from the study at any time, or provide limited responses



if they feel uncomfortable. The researcher created a safe and non-coercive environment for participants to freely express their views and experiences.

3.11 Chapter Summary

This chapter provided the methodological framework of the study. The research described and justified how the interpretive philosophy, qualitative approach, case study research design were used in the study. The chapter also described the target population of the study, how the sample size was determined as well as how the purposive and simple random sampling techniques were used to identify the respondents of the study. In the same chapter, the researcher identifies the sources of data, research instruments semi-structured interview guide, data collection process and data presentation techniques.

CHAPTER FOUR

4.0 DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

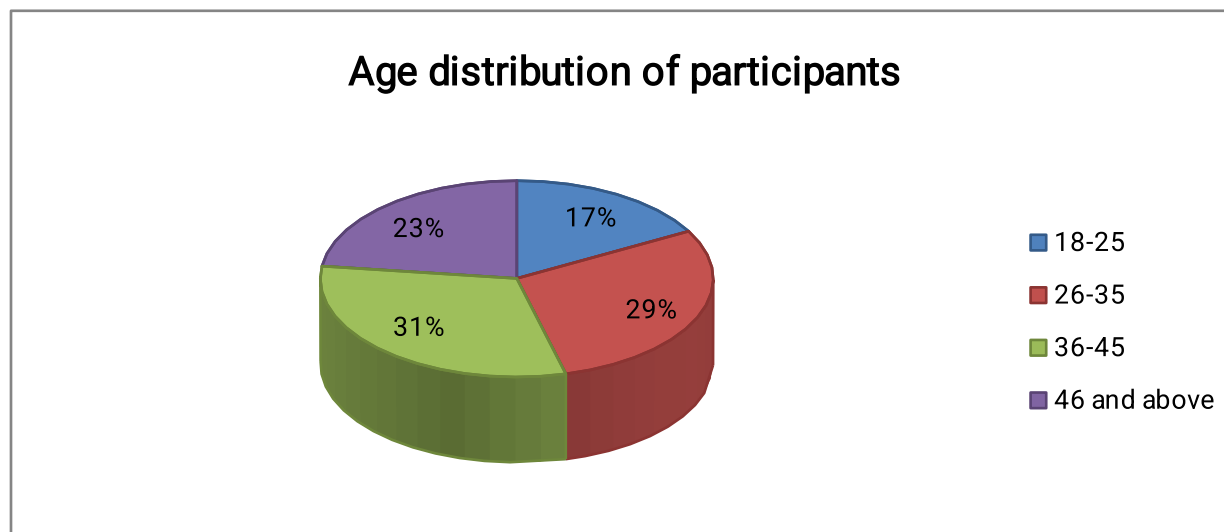
This chapter draws implications from the data collected and also relates these results to wider human rights violations and patriarchal structures. The researcher carried out field research to come up with the reality and diversity pertaining the intersection between human rights violations and patriarchal structures affecting women and girls in Gokwe North.



4.2 Demographic distribution of respondents

4.2.1 Age

Table 4.1 Age Distribution

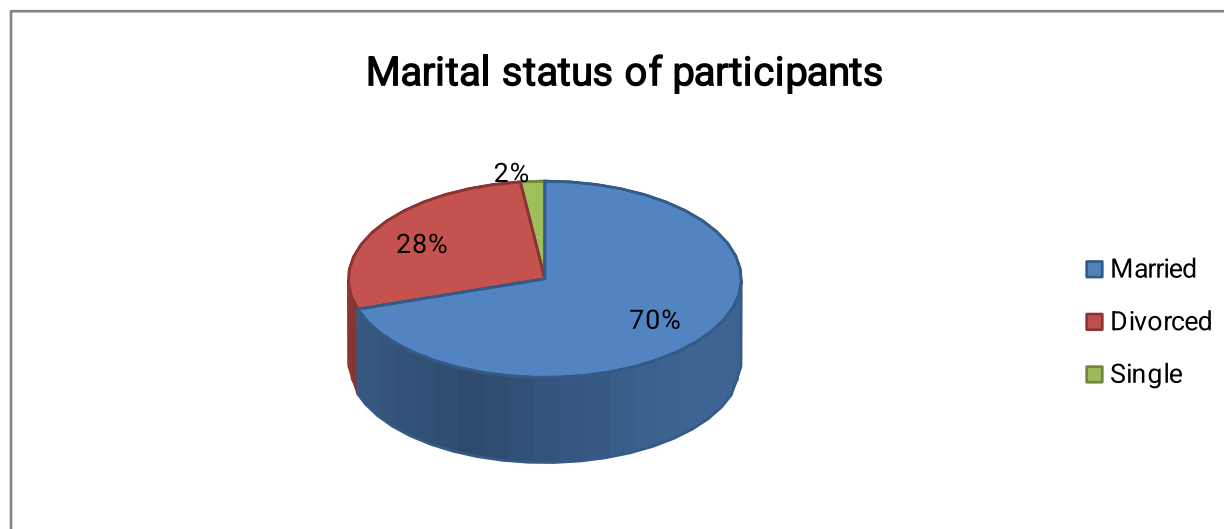


As can be seen from above, 36-45 age band had highest number of participants with 31%, followed by 29% for age 26-35. For 46 and above there was 23% and lastly 17% for 18-25 age group.



4.2.2 Marital status

Table 4.2 Marital Status



70% of the participants were married, whilst the divorced constituted 28% and the singles were 2%.

4.3 Research findings

4.3.1 The intersection between human rights violations and patriarchal structures



affecting women and girls in Gokwe North.

4.3.1.1 Limited access to education and economic opportunities

Limited access to education and economic opportunities is a significant challenge faced by women and girls in Gokwe North. This limitation is often perpetuated by patriarchal structures and norms that prioritize men's and boys' access to education and economic resources. As a result, women and girls are often denied the opportunity to reach their full potential and contribute meaningfully to their communities. In Gokwe North, women and girls are more likely to be out of school than their male counterparts. This disparity is particularly pronounced in rural areas, where girls are often forced to drop out of school due to poverty, lack of access to sanitary facilities, and cultural norms that prioritize domestic work over education. As one 19-year-old mother noted, *"I was forced to drop out of school when I got pregnant. Now, I'm struggling to make ends meet"*.

This quotation highlights the intersectional nature of the challenge, where poverty, lack of access to education, and early pregnancy all converge to limit the opportunities available to women and girls. The lack of access to education and economic opportunities has far-reaching consequences for women and girls in Gokwe North. It perpetuates cycles of poverty, limits their ability to participate in decision-making processes, and increases their vulnerability to violence and abuse. To address this challenge, it is essential to prioritize women's and girls' access to education and economic opportunities. This can be achieved through initiatives such as scholarships, vocational training programs, and microfinance schemes. As one woman noted, *"If I had*



access to education and economic opportunities, I would be able to support myself and my family, and make decisions about my own life”.

Limited access to education and economic opportunities therefore is a significant challenge faced by women and girls in Gokwe North. Addressing this challenge requires a multifaceted approach that prioritizes women's and girls' access to education and economic resources. By doing so, we can empower women and girls to reach their full potential, contribute meaningfully to their communities, and break the cycles of poverty and violence that have held them back for far too long.

4.3.1.2 Economic empowerment

One of the key challenges facing women in Gokwe North is limited access to education and training. This limits their ability to participate in the formal economy and earn a decent income. As one woman noted, *“I never had the opportunity to go to school, so I don't have the skills to get a good job”.*

Another challenge facing women in Gokwe North is limited access to economic resources, including credit and markets. This makes it difficult for them to start and grow their own businesses. Despite these challenges, there are several initiatives underway to promote economic empowerment among women in Gokwe North. For example, the Zimbabwe Women's Microfinance Bank provides loans and other financial services to women entrepreneurs. As one woman who benefited from the bank's services noted, *“The loan I received from the bank helped me to start my own business and earn a decent income”.*



In addition to providing access to credit, there are also initiatives underway to promote women's participation in key economic sectors, such as agriculture and mining. Economic empowerment is therefore critical to promoting gender equality and reducing poverty among women and girls in Gokwe North. While there are several challenges facing women in Gokwe North, including limited access to education and economic resources, there are also several initiatives underway to promote economic empowerment. By providing access to education, credit, and markets, and promoting women's participation in key economic sectors, we can help to promote economic empowerment among women in Gokwe North.

4.3.1.3 Violence and abuse

Violence and abuse are pervasive issues affecting women and girls in Gokwe North. This violence is often perpetuated by intimate partners, family members, and community leaders. As one participant in a focus group discussion noted, *"My husband beats me whenever I ask for money. He says I'm not contributing to the household"*.

This quotation highlights the economic dimensions of violence and abuse, where women are often denied access to resources and decision-making power. Another participant shared her experience of emotional abuse, saying, *"My partner constantly insults me and makes me feel worthless. I feel like I'm walking on eggshells around him"*.

This quotation illustrates the ways in which emotional abuse can erode a woman's sense of self-worth and autonomy. Sexual violence is also a significant



concern, with many women and girls experiencing it. To address violence and abuse, it is essential to promote gender equality, challenge patriarchal norms and power dynamics, and provide support services for survivors. As one participant noted, *"We need to create a society where women and girls are valued and respected, and where violence and abuse are not tolerated"*.

This quotation highlights the importance of community-led initiatives and social change efforts to prevent violence and abuse.

4.3.1.4 Lack of representation and participation

Despite making up 52% of the population, women hold only 34% of seats in the National Assembly. As one participant noted, *"We are underrepresented in politics, and our voices are not being heard"*.

This lack of representation has serious consequences for women and girls, as policies and decisions are made without their input or consideration. As one participant said, *"Men make decisions on our behalf, without consulting us. This is not democracy"*.

This quotation highlights the need for increased representation and participation of women and girls in decision-making processes. Women and girls also face significant barriers to participation in local governance structures. As one participant noted, *"In our community, women are not allowed to participate in decision-making meetings. We are only allowed to attend and listen"*.

This quotation illustrates the ways in which patriarchal norms and power dynamics limit women's and girls' participation in local governance. This underscores



the importance of promoting gender equality and challenging patriarchal norms and power dynamics to ensure that women and girls are represented and participate in decision-making processes.

4.3.2 How traditional norms and beliefs impact the realization of human rights for women and girls

In rural Zimbabwe, women and girls are often expected to conform to traditional roles and practices that undermine their autonomy and agency. Traditional norms and beliefs play a significant role in shaping the lives of women and girls in rural Zimbabwe. These norms and beliefs often perpetuate harmful practices that violate women's and girls' human rights.

4.3.2.1 Early and forced marriages

Early and forced marriages are a pervasive issue in rural Zimbabwe, with many girls being forced to marry at a young age. This practice is often justified by traditional norms and beliefs, which emphasize the importance of marriage and childbearing for girls. As one participant noted, *"In our culture, marriage is seen as a way to secure a girl's future and protect her from harm"*.

However, early and forced marriages have severe consequences for girls, including denying them their right to education and autonomy. Many girls are forced to drop out of school to marry and start families, limiting their future opportunities and perpetuating poverty. As one participant noted, *"I was beaten by my husband and his family after I failed to produce a child. They said I was barren and worthless"*.



To address the issue of early and forced marriages, it is essential to challenge and change traditional norms and beliefs that perpetuate this practice. This can be achieved through education and awareness-raising programs that promote the importance of girls' education and autonomy. As one participant noted, *"We need to educate our communities about the importance of girls' education and the dangers of early and forced marriages"*.

Additionally, laws and policies must be put in place to protect girls from early and forced marriages. The government of Zimbabwe has taken steps to address this issue, including passing the Marriage Act, which prohibits marriage for girls under the age of 18. However, more needs to be done to ensure that this law is enforced and that girls are protected from early and forced marriages.

4.3.2.2 Virginity testing and female genital mutilation

Virginity testing, also known as "ukuhlolwa kwezintombi", is a practice where a girl's virginity is tested by inspecting her hymen. This practice is often performed without the girl's consent and is used to determine her purity and worth. FGM, on the other hand, is a practice where a girl's genitalia are partially or totally removed. This practice is often performed on young girls, usually between the ages of 4 and 14, and is used to control their sexuality and prepare them for marriage. As one participant noted, *"I was subjected to FGM when I was 10 years old. It was a painful and traumatic experience that has left me with physical and emotional scars"*.

Both virginity testing and FGM are human rights violations that have severe



physical and emotional consequences for girls and women. These practices can lead to infection, infertility, and psychological trauma, among other health problems. The perpetuation of virginity testing and FGM is often justified by traditional norms and beliefs that emphasize the importance of purity and modesty for girls and women. However, these practices are not only harmful but also discriminatory, as they are only performed on girls and women.

To address the issue of virginity testing and FGM, it is essential to challenge and change traditional norms and beliefs that perpetuate these practices. This can be achieved through education and awareness-raising programs that promote the importance of girls' and women's rights and well-being. As one participant noted, *"We need to educate our communities about the harm caused by virginity testing and FGM. We need to promote a culture of respect and dignity for girls and women"*.

4.3.2.3 Right to education

In Zimbabwe, the right to education is enshrined in the Constitution, which guarantees every citizen's right to education. However, despite this constitutional guarantee, many girls and women in rural Zimbabwe are denied their right to education due to various barriers and obstacles. One of the major barriers to education for girls and women in rural Zimbabwe is poverty. As one participant noted, *"I was forced to drop out of school because my parents couldn't afford to pay my school fees. It was a difficult decision, but I had no choice"*.

Another barrier to education for girls and women in rural Zimbabwe is cultural



and social norms. In some communities, girls are expected to prioritize domestic and caregiving roles over education. The denial of the right to education for girls and women in rural Zimbabwe has severe consequences, including limited economic opportunities, increased vulnerability to poverty and violence, and reduced participation in decision-making processes. As one participant noted, *"Without education, I feel like I'm stuck in a cycle of poverty. I don't have the skills or knowledge to get a good job or start my own business"*.

It is essential to promote policies and programs that prioritize girls' education. This can include initiatives such as scholarships, bursaries, and education subsidies, as well as programs that challenge cultural and social norms that discriminate against girls.

4.3.2.4 Right to health

In Gokwe North, women and girls face significant barriers in accessing healthcare services, including limited access to healthcare facilities, lack of affordable healthcare, and cultural and social norms that prioritize men's health over women's. One of the critical health issues affecting women and girls in Gokwe North is the lack of access to reproductive health services. Many women and girls are unable to access family planning services, leading to unintended pregnancies and related health complications. As one participant noted, *"I was not able to access family planning services, and as a result, I had an unintended pregnancy. I had to drop out of school to care for my child"*.



In addition to the lack of access to healthcare services, women and girls in Gokwe North also face cultural and social norms that prioritize men's health over women's. For example, women are often expected to prioritize their family's health needs over their own, leading to neglect of their own health. As one participant noted, *"I was expected to care for my family's health needs, but I neglected my own health. As a result, I suffered from health complications that could have been prevented"*.

To address the health challenges facing women and girls in Gokwe North, it is essential to increase access to healthcare services, particularly reproductive health services. This can be achieved through the establishment of more healthcare facilities, particularly in rural areas, and the training of more healthcare providers. Ultimately, promoting the right to health for women and girls in Gokwe North requires a comprehensive approach that addresses the social, economic, and cultural barriers that prevent them from accessing healthcare services.

4.3.2.5 Limited access to economic resources and opportunities

Limited access to economic resources and opportunities is a significant challenge faced by women and girls in Gokwe North. Women and girls in Gokwe North also face significant barriers to accessing formal employment. As one participant noted, *"I've been looking for a job for years, but I'm always told that I don't have the right qualifications or experience"*.

This quotation underscores the need for initiatives that promote women's and girls' access to education, training, and formal employment. The informal economy is a



significant source of livelihood for many women and girls in Gokwe North. However, as one participant noted, *"The informal economy is precarious and unpredictable, and we're often exploited by middlemen and market authorities"*.

This quotation highlights the need for initiatives that promote women's and girls' access to formal employment and economic opportunities. Limited access to land and property is also a significant challenge faced by women and girls in Gokwe North. This underscores the need for initiatives that promote women's and girls' access to land and property. The lack of access to economic resources and opportunities has severe consequences for women and girls in Gokwe North. As one participant noted, *"I'm forced to rely on my husband or partner for financial support, which makes me vulnerable to domestic violence and abuse"*.

This quotation highlights the need for initiatives that promote women's and girls' economic empowerment and independence. To address these challenges, it is essential to promote women's and girls' access to economic resources and opportunities. This underscores the need for a transformative approach that challenges patriarchal norms and promotes women's and girls' economic empowerment.

4.3.2.6 Limited access to support services and counseling

Limited access to support services and counseling is a significant challenge faced by women and girls in Gokwe North. Women and girls in Gokwe North often face significant barriers to accessing support services and counseling, including lack of awareness, stigma, and limited availability of services. As one participant noted, *"I didn't*



know where to go for help after I was beaten by my husband. I felt ashamed and alone”.

This quotation underscores the need for increased awareness and accessibility of support services and counseling. The lack of access to support services and counseling has severe consequences for women and girls in Gokwe North. As one participant noted, *“I turned to my friends and family for support after I was beaten by my husband, but they didn't know how to help me”.*

This quotation underscores the need for increased access to formal support services and counseling. To address these challenges, it is essential to increase access to support services and counseling for women and girls in Gokwe North. Increased access to support services and counseling can have a positive impact on women's and girls' lives. As one participant noted, *“After I received counseling and therapy, I was able to heal and recover from the trauma I experienced. I'm now able to live a happy and healthy life”.*

This quotation underscores the importance of increasing access to support services and counseling for women and girls in Gokwe North.

4.3.2.7 Cultural and social norms that perpetuate gender inequality

Cultural and social norms often prioritize men's and boys' needs and interests over those of women and girls, reinforcing patriarchal power dynamics. These cultural and social norms can have severe consequences for women and girls. As another participant noted, *“I was forced to drop out of school when I got married, because my husband said it was not necessary for me to continue my education”.*



The notion of "ubuntu" (humanity towards others) is deeply ingrained in Gokwe Northan culture, but it often reinforces patriarchal norms and power dynamics. As one participant noted, *"Ubuntu means that women are expected to prioritize their families' needs over their own, and to sacrifice their own aspirations and desires for the sake of their families"*. As one participant noted, *"In our community, it is common for girls to be married off at a young age, and for women to be beaten by their husbands if they do not obey them"*.

These norms are often internalized by women and girls themselves, making it difficult for them to challenge and change them. To address these cultural and social norms, it is essential to promote gender equality and challenge patriarchal power dynamics.

4.4 Chapter summary

The chapter has focused on the presentation and analysis of the data that were obtained from the field. It sought to provide the answers to the research questions that were highlighted in chapter one. This chapter has been structured in a way that the first part focused on the first research question, and then the second part focused on the second research question in that order up to the last. The findings of the study have been also discussed in relation to other relevant literature.



CHAPTER FIVE

5.0 SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter sought to summarize the key findings presented in the previous chapter based on the research objectives and provided some conclusions and recommendations derived from these conclusions. It is structured in a way that the first paragraph focused on first research question, the second paragraph also focused on the second paragraph, up to the third research question. Recommendations were also presented at the end of this chapter.

5.2 Summary of key findings

The research findings highlight the pervasive nature of human rights violations in Gokwe North, particularly against women and girls. The study revealed that traditional norms and beliefs perpetuate harmful practices such as early and forced marriages, virginity testing, and female genital mutilation. These practices are often justified as cultural or traditional, but they have severe physical and emotional consequences for women and girls. The research also found that state actors, including government officials and security forces, have been implicated in human rights violations in Gokwe North. These violations include restrictions on freedom of expression and assembly, as well as the use



of excessive force against civilians. Non-state actors, including traditional leaders and community elders, have also been accused of perpetuating human rights abuses, particularly in rural areas.

The study further revealed that the international community has responded to human rights violations in Gokwe North through a range of mechanisms, including sanctions, pressure, and the work of United Nations special rapporteurs. However, despite these efforts, human rights violations continue to be a major concern in Gokwe North. The research findings also underscore the importance of addressing the root causes of human rights violations in Gokwe North, including poverty, inequality, and social injustice. The study highlights the need for a comprehensive approach that involves all stakeholders, including government officials, traditional leaders, civil society organizations, and the international community.

The study's findings have significant implications for policy and practice. They highlight the need for policies and programs that promote human rights and challenge harmful traditional practices. They also underscore the importance of supporting civil society organizations and human rights defenders who are working to promote human rights and accountability in Gokwe North. Overall, the research findings provide a comprehensive understanding of the human rights situation in Gokwe North and highlight the need for sustained efforts to promote human rights and challenge harmful traditional practices.



5.3 Conclusions

The research findings highlight the significant impact of traditional norms and beliefs on the realization of human rights for women and girls in rural Zimbabwe. The perpetuation of harmful practices such as early and forced marriages, virginity testing, and female genital mutilation, as well as the denial of the right to education and health, are all rooted in traditional norms and beliefs that prioritize men's rights and interests over those of women and girls. The findings also underscore the need for a comprehensive approach that addresses the social, economic, and cultural barriers that prevent women and girls from realizing their human rights. This requires a sustained effort to challenge and change traditional norms and beliefs, as well as to promote policies and programs that prioritize women's and girls' rights and empowerment.

Zimbabwe, a country located in Southern Africa, has made significant progress in promoting human rights and gender equality in recent years. However, despite these efforts, women and girls in Gokwe North continue to face significant human rights violations, which are perpetuated and exacerbated by patriarchal structures. These violations include limited access to education and economic opportunities, violence and abuse, and lack of representation and participation in decision-making processes. The intersection of human rights violations and patriarchal structures has severe consequences for women and girls in Gokwe North. It limits their ability to reach their full potential, participate in decision-making processes, and contribute meaningfully to their communities.



Patriarchal structures in Gokwe North are deeply ingrained in the country's cultural, social, and economic fabric. They perpetuate gender inequality and limit women's and girls' access to resources, opportunities, and decision-making power.

The study's findings also emphasize the importance of promoting human rights and challenging harmful traditional practices in Gokwe North. This requires a sustained effort from all stakeholders, including government officials, traditional leaders, civil society organizations, and the international community. Furthermore, the research findings highlight the need for policies and programs that promote human rights and challenge harmful traditional practices. This includes policies and programs that promote education, health, and economic empowerment for women and girls. The study's findings also underscore the importance of supporting civil society organizations and human rights defenders who are working to promote human rights and accountability in Gokwe North. These organizations and individuals play a critical role in promoting human rights and challenging harmful traditional practices.

In addition, the research findings emphasize the need for the international community to continue to play a role in promoting human rights and accountability in Gokwe North. This includes providing support to civil society organizations and human rights defenders, as well as using Participate pressure and sanctions to hold the government accountable for human rights abuses. Ultimately, the research findings highlight the need for a sustained effort to promote human rights and challenge harmful traditional practices in Gokwe



North. This requires a comprehensive approach that involves all stakeholders, including government officials, traditional leaders, civil society organizations, and the international community.

5.4 Recommendations

Based on the research findings, the following recommendations are made:

1. Community leaders, traditional authorities, and policymakers must work together to challenge and change traditional norms and beliefs that perpetuate harmful practices and deny women's and girls' rights.
2. Education and awareness-raising programs must be implemented to promote the importance of women's and girls' rights, particularly in rural areas where traditional norms and beliefs are more prevalent.
3. Policies and programs must be implemented to increase access to education and health services for women and girls, particularly in rural areas where these services are often limited.

5.5 Areas for further studies

1. Intersectionality of human rights violations and disability.
2. The role of technology in perpetuating or challenging human rights violations.



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APPENDICES

Interview guide

Introduction

My name is Esther Chakawa, aged 24 a student from Bindura University of Science undertaking research on the concept of the deconstructing the intersectionality of human rights violations in Zimbabwe an analyzing of human rights discourse and patriarchal structures, a case study of women and girls in Gokwe North.

Purpose of the study.

The purpose of this study is to explore the intersectionality of human rights violations faced by women and girls in Gokwe North, analyzing the ways in which patriarchal norms, economic hardships, and limited access to legal resources perpetuate discrimination and limit the realization of women's rights. By examining the interplay between human rights discourse and patriarchal structures in rural Zimbabwe, this study aims to uncover the complexities of gender-based human rights violations and highlight the social, cultural, and legal barriers that inhibit progress toward gender equality. The study will also provide insights into how both state and non-state actors can address these issues more effectively.

Section 1: Demographic Information

Name	Age	Sex



Interview questions for local authorities and community members

Section 2: Experiences of Human Rights Violations.

1. Have you or someone you know experienced any form of human rights violation (e.g., domestic violence, sexual harassment, limited access to education)?
2. Can you describe the experience(s) in detail?
3. How did you or the person affected respond to the violation?
4. Were there any consequences or outcomes as a result of the violation?

Section 3: Patriarchal Structures.

1. How do you think patriarchal structures (e.g., traditional norms, cultural practices) contribute to human rights violations against women and girls in Gokwe North?
2. Can you provide examples of how these structures affect your daily life or the lives of women and girls in your community?
3. How do you think these structures intersect with other forms of oppression (e.g., poverty, racism) to exacerbate human rights violations?

Section 4: Human Rights Discourse

1. Are you familiar with the concept of human rights? If so, can you describe what it means to you?
2. Have you ever received any education or training on human rights? If so, can you describe the experience?



3. Do you think human rights discourse is relevant to the experiences of women and girls in Gokwe North? Why or why not?

Interview questions for Government authorities regarding human rights violations in Gokwe North.

Section 1: Access to Justice and Support Services

1. What mechanisms are in place for women and girls to access justice and support services in cases of human rights violations?
2. How does the government ensure that these mechanisms are accessible, affordable, and effective for women and girls in rural areas, such as Gokwe North?
3. Can you describe any initiatives or programs implemented by the government to provide support and protection to women and girls who have experienced human rights violations?



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