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Authors are requested to adhere to the following guidelines during the preparation of manuscript for submission:

### General Guidelines

- Write the whole manuscript in English language
- Manuscript should be submitted with one inch (1") margin all around. Use "A4" size
- Keep one line spacing in all text. Use Times New Roman, size 11
- First line of each paragraph should be indented except the **Abstract**
- Manuscripts should be written in two columns
- Length of the manuscript should be in the range of 4000-6000 words

### Title Page Guidelines

First page of the manuscript should be the title page and include the following:

- Title of the manuscript should be boldfaced, centered, and in Upper Lower case
- Author'(s) name should be boldfaced, centered, and in Upper Lower case
- Designation and affiliation details should be centered and in Upper Lower case
- Email address of the corresponding author should be provided

**Headings:** First, second, and third level headings should be according to the sample paper

**Tables:** Tables should be according to the sample paper

**Figures:** Figures should be according to the sample paper

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### Sample Paper

## Ndau Women, Informal Cross-Border Trade and the Changing Socio-Economic Dispensation in Zimbabwe

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### ABSTRACT

Socio-economic challenges that have be-devilled post-independent Zimbabwe have resulted in many women embracing Informal Cross-Border Trade (ICBT) on a full-time basis. While many ethnic Shona women engaged in ICBT as early as the 1980s and 1990s, Ndau women remained aloof and began to actively participate in the trade mainly after 2000, prompting a study into factors leading to this sudden change in socio-cultural and entrepreneurial behavior. The study used a survey research design where data were collected through questionnaires, interviews and observation from women crossborder traders, men and traditional leaders from Chipinge South. The study revealed that social and economic hardships compelled Ndau women to move out of the cocoons and actively participate in ICBT. At the same time, men reluctantly loosened their patriarchy-inspired grip as they now saw women as partners in economic life rather than as mere flowers in a garden. The study recommended the removal of remaining socio-cultural and economic fetters on Ndau women, men's active support for women cross-border traders and the crafting of laws that promote ICBT in general and women cross-border trade in particular.

**Keywords:** Entrepreneurship, Informal Cross Border Trade, Ndau Women

### INTRODUCTION

Due to poverty, high levels of unemployment, food shortages, industrial closures and incessant droughts, many people, especially women in developing countries in Africa have turned to Informal Cross-Border Trade (ICBT). They have literally turned ICBT into a fulltime occupation and as a weapon to enhance food security, employment, empowerment and wealth-creation. Following attainment of independence in Zimbabwe in 1980, many women embraced ICBT as a means of livelihood. Surprisingly, the socio-culturally fettered Ndau women of Chipinge district rather remained aloof and mainly took part in ICBT at the turn of the 21<sup>st</sup> century. The case study of Ndau women of Chipinge South, covering Checheche, Matikwa, Mabee, Mariya, Hakwata, Zamchiya, Rimai and Madhuku was used to assess why after being laggards for a long time, Ndau women suddenly fully embraced ICBT.

### LITERATURE REVIEW

#### A Brief History of the Ndau

According to Maposa, Hlongwana and Gamira (2010), the Ndau inhabit Chipinge as a geographical space. The One Zimbabwe Project (2010) adds that the Ndau are found as

well in Chimanimani district of Zimbabwe and western parts of Mozambique. As put forward by Mutsagondo (1999; 2012), the Ndaus have been living on either side of the Zimbabwe-Mozambique border from time immemorial. Thus when the Gaza of Soshangana came to the region in the mid-19th century, the Ndaus were firmly rooted in South Eastern Zimbabwe (Rennie, 1973). Colonisation dawned on the Ndaus when Cecil John Rhodes sent his agents Doyle and Dunbar Moodie to the Gaza chief called Ngungunyana to negotiate a concession in 1891. Rhodes and the British had been attracted to this region because of its fine soils and a hospitable climate. Moyana (1984) stated that writing in the 1890s described Gazaland's (Chipinge) climate as "the finest in the world". However, Mutsagondo (1999) noted that Chipinge is geographically divided into two, the eastern highlands (which falls into Carl Peters' description) and the lowveld, which is dry and hot. Chipinge South, the case under study in this paper is in the lowveld area.

### Background to the Study

ICBT also known as black trade, parallel trade, underground or hidden trade is an economic activity that involves buying and selling of goods across national boundaries, but on a small scale (Jamela, 2013). Such trade is not necessarily illegal or unregistered as many people view it. According to Kachere (2011) and, Ndlela (2006), ICBT in Zimbabwe dates back to pre-colonial times when people engaged in barter trade, without formal registration and without the hindrance of artificially created colonial boundaries. Pre-colonial states like the Mutapa, Rozvi and Ndebele crossed the borders of their states to engage in trade with each other as well as with the Portuguese who were stationed in present-day Mozambique. ICBT waned during the colonial era but re-surfaced almost with a bang after Zimbabwe attained independence in 1980 between 1980 and 1990, Ndlela (2006) observed that ICBT was restricted to urban women and was mostly done on part-time basis. During this period, South Africa, the richest economy in Sub Saharan Africa was not yet independent, thus Zimbabwean women mainly crossed into Botswana, Mozambique, Malawi, Namibia, the Democratic Republic of Congo and Zambia to sell their wares and to buy goods for resale back home. According to Ndlela (2006), common exports by Zimbabwean women included curios, crotchet, doilies, cane furniture, batiks, jerseys and soft furnishings. In return, they would import television sets, radio sets, refrigerators, cookers, cars, car spares, clothes, shoes and cosmetics.

### Problem Statement

Owing to several socio-economic challenges bedeviling developing countries like Zimbabwe, many women embraced ICBT as a full-time occupation. Up to the end of the 20th century, Ndaus women tended to lag behind other ethnic Shona groups and their urban counterparts in ICBT, as they failed to break socio-cultural fetters that rendered them

domesticated. However, with the turn of the 21st century, Ndaus women turned the tables and fully embraced ICBT just like other ethnic Shona women, prompting a study into factors that influenced this sudden change in socio-cultural and entrepreneurial behavior.

### Objectives of the Study

The study sought to:

- Examine the socio-cultural norms and beliefs that hitherto the end of the 20th century inhibited ICBT among Ndaus women of Chipinge district in Zimbabwe
- Assess reasons that led to Ndaus women actively participate in ICBT
- Assess benefits of women engaging in ICBT
- Investigate the role played by Ndaus men in women cross-border trade

### RESEARCH METHODOLOGY

This qualitative study employed a survey research design. The study targeted and purposively selected women cross-border traders and men from Chipinge South. Women were not difficult to locate as many run flea markets at townships in Chipinge South. Out of total of the targeted 155 women, 130 completed and returned questionnaires. These informants were distributed as follows; 26 from Checheche, 10 from Matikwa, 21 from Mabee, 18 from Mariya, 15 from Hakwata, 10 from Zamchiya, 18 from Rimai and 12 from Madhuku were purposively selected. A total of 66 men from the targeted 75 also completed questionnaires. A total of 7 traditional leaders were interviewed. Researchers also made use of personal observations of lifestyle, houses and cars of women cross-border traders as opposed to those who did not participate in the business. Findings of the study were presented and discussed thematically in line with the four objectives of the study. Tables were used to add meaning to findings.

**Table 1**

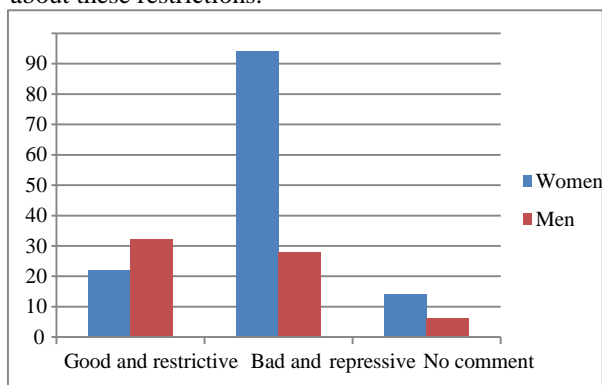
*Ages of Women Cross-border Traders and Men who Participated in the Study*

Age (years)	Women	Men
18- 25	5	2
26-35	7	7
36-45	56	15
46- 55	40	20
56- 65	20	15
Above 65	2	7
Total	130	66

### FINDINGS OF THE STUDY

Women cross-border traders were asked to state reasons why they failed to fully participate in ICBT prior to the 21st century. A total of 59 women (45%) blamed patriarchy, 22 (17%) blamed women's dependency syndrome, 43 (33%) blamed traditional norms and taboos which restricted women

from being adventurous and 6 women (5%) gave no responses. There were different views from both women cross-border traders and men who participated in the study about these restrictions.



**Figure 1:** Informants' views about Socio-Cultural Restrictions on Women Cross-Border Traders

### DISCUSSION

Before the turn of the present century, sociocultural values among the Shona were very strong. Muyambo and Maposa (2014) opine that during the pre-2000 period, Nda culture remained intact without much influence from western culture and technologies. The same point is supported by Mapuranga (2010) who notes that patriarchy was the greatest obstacle to women advancement and independence as she claims that women could not actively take part in public affairs, unless if their role was subordinate. Mapuranga (2010) thus blames patriarchy and not women's alleged dependency syndrome since women were expected to be subordinate and to operate within the confines of traditional norms and values. Ndiaye (2013) observed that adventurous women who dared venture into ICBT were labeled as being loose and as prostitutes. Mapuranga (2010) adds that adventurous women were also seen as outcasts and marriage misfits, qualities which hitherto were greatly detested. Thus, Nda women's participation in ICBT before the turn of the 21st century was minimal as opposed to the post2000 period when notable developments unfolded on the social and economic front.

### CONCLUSIONS

ICBT has taken a new twist among Nda women of Chipinge district in Zimbabwe. Women have defied the socio-cultural stereotypes that hitherto had defined Nda culture and engaged in ICBT just like any other ethnic Shona groups in Zimbabwe. Changes in sociocultural orientation among the Nda as well as deteriorating economic fortunes made both Nda women and men adjust in order to eke out and earn a living. Although there were still pockets of resistance, Nda men have loosened their grip on women, showing that western influences and technologies were taking their toll on Nda culture, tradition, norms, values and taboos which hitherto the 21st century had been viewed as mystical and intact.

### Recommendations

The study makes the following recommendations to further level the socio-cultural and economic playfield for women informal cross border traders: There is need for further behavior change among men in as far as women entrepreneurship is concerned. Men need to realize that sex roles hitherto ascribed to men and women were just socially and culturally-constructed (Chauraya & Mugodzwa, 2012). Thus, it is not necessary to limit women's ability by focusing on the cultural horizon

There should be measures in place by the government to uphold the dictates of the Convention for the Elimination of Discrimination Against Women (CEDAW) to which Zimbabwe is a signatory. Thus, cases of discrimination based on gender need to be seriously addressed to level the playing field for women entrepreneurs

There is a need to address capital constraint challenges by the government where women can access capital from banks and other financial institutions at reasonable rates to boost their business. Stigmatization and segregation based on sex or gender should be discouraged

Researchers realize that Zimbabwe has an association that caters for informal cross border traders by the name Cross-Border Traders Association of Zimbabwe. There is need for the association to focus on training and awareness workshops to demystify myths surrounding women in ICBT as well as to advance social and economic advantages of women in ICBT to the general public. The association should also censure men and other agents who tarnish efforts of women in ICBT

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