



**NEAR EAST UNIVERSITY
INSTITUTE OF GRADUATE STUDIES
DEPARTMENT OF INTERNATIONAL RELATIONS**

**ROLE OF INTERNATIONAL ORGANIZATIONS IN SOLVING
PROBLEMS OF THE GIRL CHILD IN ZIMBABWE**

M.A. THESIS

Vongai MOTSI

**Nicosia
February, 2022**

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MASTERS THESIS

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Supervisor

Assoc. Prof. Dr Sait AKŞİT

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Approval

We certify that we have read the thesis submitted by **Vongai Motsi** titled “**Role of International Organizations in solving problems of the girl child in Zimbabwe**” and that in our combined opinion it is fully adequate, in scope and in quality, as a thesis for the degree of Master of International Relations.

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Declaration

I hereby declare that all information, documents, analysis and results in this thesis have been collected and presented according to the academic rules and ethical guidelines of Institute of Graduate Studies, Near East University. I also declare that as required by these rules and conduct, I have fully cited and referenced information and data that are not original to this study.

Vongai Motsi

...../...../2022

Acknowledgments

I would like to appreciate my mother and father for constantly supporting me through all my dreams and desires and doing their best to ensure I could achieve my goals. Also, my brothers for pulling me through all the sleepless nights. My friends, Uzor, Nyasha, Pangisile, Audrey, Gina and Tanatsa. In addition, Assoc. Prof. Dr. Sait Aksit, my supervisor for helping me through the achievement of this thesis. I truly appreciate all his patience, efforts, and help.

I would like to dedicate this thesis to the girl child in Zimbabwe.

Vongai Motsi

Abstract

Role of International Organizations in Solving Problems of the Girl Child in Zimbabwe

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This study provides a critical discussion of the problems faced by the girl child in Zimbabwe in the 2000s in relation to the role of international organizations in dealing with these problems. The problems of the girl child come in the form of early child marriages, child prostitution and gender inequality with a focus on education. This thesis uses a critical approach to argue that the systematic and structured problems faced by the girl child are socially constructed and are a result of material factors, such as poverty, as well as ideational factors, such as cultural practises, norms, religious beliefs, and ideas. This challenges the liberal narrative that the problems faced by the girl child are solely developmental issues. International organizations push the narrative through following MDGs and SDGs that solving poverty related issues under development initiatives can help deal with the problems faced by the girl child. The majority of work done by international organisations includes facilitating room for international laws and policies to be embedded into national laws, conducting awareness campaigns, donating and funding towards educational programs. In other words, international organisations reflect that if the national institutions of the country can truly implement the policies regarding the girl child and provide enforcement of the laws, girls can be protected and empowered for change. Special focus must be given to enlightening the locals of the value of a girl child. With this in mind, this thesis tries to understand if the contributions of international organizations have been actualized for the majority of girls in Zimbabwe and focuses on elaborating the gaps and limiting factors in the governments' public laws even after agreeing to several international agreements.

Keywords: Girl child, Zimbabwe, international organizations, poverty, child marriages, gender inequality, social constructivism.

Özet

Uluslararası Örgütlerin Zimbabwe’de Kız Çocuklarının Yaşadığı Toplumsal Sorunların Çözümündeki Rolü

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Yüksek Lisans, Uluslararası İlişkiler Bölümü

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Bu tezin amacı, 2000li yıllarda Zimbabwe’de kız çocuklarının yaşadığı toplumsal sorunları ve bu sorunların aşılmasında uluslararası örgütlerin rolünü eleştirel bir yaklaşımla irdelemektir. Kız çocuklarının karşılaştıkları sorunlar arasında eğitim ve sağlık sorunları başta olmak üzere cinsiyet eşitsizliği, çocuk yaşta evlilik, çocukların fuhuşa zorlanması gibi sorunlar yer almaktadır. Tez, eleştirel bir yaklaşımla kız çocukların karşılaştıkları toplumsal sorunların anlaşılmasında maddi unsurlar kadar değer ve pratiklerin de önem arz ettiğini belirtmektedir. Eleştirel bir değerlendirme, liberal yaklaşımın benimsediği toplumsal sorunların temelinde kalkınmaya ilişkin sorunlar ve yoksulluk yatmaktadır söyleminin yetersiz olduğunu ortaya koymayı hedeflemektedir. Uluslararası örgütler, milenyum kalkınma hedefleri doğrultusunda, sorunların giderilmesi amacıyla çeşitli eğitim ve öğretim faaliyetlerinde bulunmakta, farkındalık yaratmaya çalışmakta, toplumsal destek ve gelir mekanizmalarına destek vermekte ve hükümetler nezdinde cinsiyet eşitliği kural ve hedeflerinin kabul görmesi ve kurumsallaşması için çalışmalarda bulunmaktadırlar. Hâkim söylem doğrultusunda uluslararası örgütler, ortaya konan çabaların devletler ve kurumları tarafından uygulanmasının kız çocuklarının korunması ve güçlendirilmesinde önem arz ettiğini vurgulamaktadır. Tez, uluslararası örgütlerin rolünü bu yaklaşımı gözeterek yorumlamayı ve Zimbabwe’deki çabaların sınırlayıcı unsurlarını ortaya koymakta çalışmaktadır.

Anahtar Kelimeler: Kız çocukları, Zimbabwe, uluslararası örgütler, yoksulluk, çocuk yaşta evlilik, cinsiyet eşitliği, sosyal inşacılık.

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List of Abbreviations

ACRWC:	The African Charter on the Rights and Welfare of the Child
AU:	African Union
CEDAW:	Convention on the Elimination of all forms of Discrimination Against Women
CRC:	Convention on the Rights of the Child
EU:	European Union
HDI:	Human Development Index
HDR:	Human Development Report
HIV:	Human Immuno-deficiency Virus
HPI:	Human Poverty Index
ICRW:	International Center for Research on Women
IGO:	Inter-governmental Organization
IO:	International Organization
IMF:	International Monetary Fund
MDG:	Millennium Development Goals
NAP:	National Action Plan
NEPAD:	New Partnership for Africa's Development
NGO:	Non-Governmental Organizations
OAU:	Organization of the African Union
OECD:	Organization for Economic Co-operation and Development
PI:	Plan International
STEM:	Science, Technology, Engineering and Mathematics
STI :	Sexually Transmitted Infections
UDHR:	Universal Declaration of Human Rights
UN:	United Nations
UNAIDS:	United Nations AIDS Programme
UNDP:	United Nations Development Programme
UNESCO:	United Nations Education and Scientific Organization
UNFPA:	United Nations Population Fund
UNICEF:	United Nations Children's Emergency Fund
USA:	United States of America
USAID:	United States Agency for International Development

WB: World Bank
WFP: World Food Programme
ZIMSEC: Zimbabwe School Examination Council

CHAPTER I

Introduction

Statement of the Problem

According to previous research, in the rural areas of Zimbabwe, 34% of women are married by 18, whilst 5% are married before 15 years of age (UNICEF, 2019). Poverty seems to have plunged the nation into doldrums throughout the years that has left girls in the rural areas vulnerable to discrimination with regards to getting a quality education for themselves as the boy child is more preferred to get this opportunity (Cormier, 2019). Most girls are too poor to afford hygienic products such as sanitary pads and as such they resort in dropping out of school (Moyo, 2018). The girl child in this thesis refers to a female minor under the age of 18. The girl child is significant because she is vulnerable, young and to the greater extent oppressed due to the patriarchal system which invalidates her rights. She is regularly forced into prostitution, marriages, as well as forced out to school due to gender inequality. The cultural set up leaves her in a position where she cannot be heard leaving her unprotected. These are the problems faced by the girl child this study will focus on. The timeline of the thesis is looking at the 2000's.

This study seeks to analyse the influence international organizations in dealing with these problems in Zimbabwe. The purpose of this research is to raise awareness of the relation between poverty, ideational factors and the problems faced by the girl child in Zimbabwe. Investigations as to what international organizations such as the EU/AU and the UN have done to deal with these problems are key to understand this study. It seeks to see how international organizations are implementing any policies they may have regarding the problems faced by the girl child with a general perspective with a deeper understanding of the issue. The end goal is to provide some suggestions that could better assist other young, poor and rural girls out of the doldrums of poverty. The idea is to look at the framework surrounding these problems at different levels. Can we safely say that Zimbabwean policies have tried to protect the girl child and promote gender equality?

Purpose of the Study

The main research purpose of this thesis is to critically analyse the role of international organisations in dealing with the problems faced by the girl child in

Zimbabwe. This will cover international level activities as well as regional and local involvement of the Zimbabwean government and international organizations during the 2010s, known as the decade of women. The study has the following broader objectives it seeks to achieve:

1. To investigate the problems faced by the girl child in Zimbabwe and evaluate the extent in which poverty plays a key role in perpetuating the problems.
2. To examine the policies established at the international or regional level and implemented by the Zimbabwean government with regards to the protection of the girl child.
3. To examine the limits and challenges that international organizations face in trying to aid Zimbabwe with regards to problems faced by the girl child.
4. To draw a link between the problems faced by the girl child and poverty in Zimbabwe.

Research Questions / Hypotheses

The research questions of the study are determined as follows:

1. What are the problems faced by the girl child in Zimbabwe?
2. What has been done by the international organizations to help solve these problems?
3. What are the limits and challenges of the international organizations in dealing with these problems?

Significance of the Study

The thesis research will have an academic contribution on shedding light on the day-to-day challenges brought by poverty for young girls in Zimbabwe and how international organizations are working to fix these challenges. The findings from this research will contribute towards sustainable solutions towards poverty eradication and how they can be implemented with regards to the girl child and the problems she faces. There is need for awareness on the various challenges faced by the girl child in Zimbabwe. These problems being referred to include high rate of dropping out of school, child marriages, unequal opportunities, and poor sanitation. The study does not include other problems faced by the girl child such as female genital mutilation because this issue is not very prevalent in Zimbabwe. In the rural areas, there is a huge gap between what is acceptable and what is not acceptable in

terms of beliefs based on knowledge or ignorance. The academic contribution will be used for community building and development in Zimbabwe and also in the wider context of Africa. Therefore, this study will help further contribute to the theoretical debate on contextualizing poverty and the problems faced by the girl child looking closely at the role of the international organizations.

Limitations

This study has both thematic and temporal scope limitations. For the purpose of manageability and focus, the study seeks to look into the underlying issues around poverty and how it has affected the girl child in Zimbabwe. Thus, the main scope and limitation of the study will be to focus on the impact and implication of international organizations in dealing with these problems that the girl child faces hand in hand in an attempt to solve the crisis of poverty Zimbabwe. When conducting data collection, due to Covid, conducting in person interviews with government members or activists was very difficult. In trying to arrange online interviews and meetings, getting access to individuals proved extremely tough. There was also a challenge of people fearing being misquoted, which made getting quotes problematic. The study could have been far richer with interviews, however given the difficulties mentioned above the study preferred to drop its interest in conducting interviews. Finding information related to the role of the international organizations in Africa and particularly in Zimbabwe from a critical theory perspective was highly limited.

Methodology and Sources of Data Collection

This research is based on qualitative data and a case study approach. The goal is to analyse the problems faced by the girl child and investigate the role of the international organizations through an examination of poverty and ideational factors in Zimbabwe that contribute to the problems. Both academic and non-academic materials was used for the critical analysis. Statistical data and information about lack of access to sanitary products, girl child dropping out of school and being forced into child marriages as an end result were also used. Secondary data from articles, academic work, reports, newspaper articles, government officials and activists' statements, press releases, was essential in understanding the topic at hand and to draw up an analysis. This is because the

study seeks to show the changes or improvements with regards to problems faced by the girl child and influence of international organizations. This will also give us an insight as to how locals view the implementations done by international organizations and how international organizations view problems faced by the girl child (AU, The Republic of Zimbabwe Launches AU Campaign to End Child Marriage in Africa, 2015). The EU and UN are also making some efforts to ensure that problems faced by the girl child are dealt with in Zimbabwe. Information from official UN, AU and EU reports give detailed analysis of surveys they conducted at the international and national levels. There are many bilateral cooperation programs between these international organizations and the Zimbabwean government (EU, 2020). Thematic cooperation works to try and deal with a few of the problems faced by the girl child. This includes lack of sanitation and hygiene, and gender equality. There has been a lot of financial investments into the country as well. An analysis will be done to understand what exactly international organizations have done, the challenges they have faced and how the Zimbabwean government has worked hand in hand with them.

Reliability and Validity of this Method

The method of data collection is trustworthy and was achieved by credibility, authenticity, transferability. The results of the thesis are dependable, and conformable. An understanding of the several ideational non-material factors influencing problems faced by the girl child will be generated. The results can be generalized to be accurate to the experiences of groups of girls in the rural area in Zimbabwe. The theoretical framework of constructivism allows the thesis to be tested as it provides a deeper meaning through a critical analysis.

Definition of Terms

Child marriages: Any conventional or casual marital union between a child who is younger than 18 years of age and a grown-up or in some cases with another child.

Child prostitution: The utilization of children for sexual purposes in return for monetary compensation or other type of payment (gifts, food, garments, and so on). This can occur in the city, homes, brothels, clubs, knead parlours, bars, inns, and or cafés.

Dependency: The thought that assets that resources of periphery states advances core states in a cycle that keeps the poor states poor and the rich, richer.

Girl Child: A female minor under the age of 18.

Gender Inequality: The segregation of individuals based on sex/gender making one more regularly favoured or focused on over another.

International Organizations: An organization or group of organizations, which follow a steady arrangement of standards and rules intended to administer the conduct of states and different actors internationally.

Problems faced by the girl child: In this thesis this refers to challenges encountered by the girl child due to several reasons such as, child prostitution, child marriages and gender inequality.

Social Constructivism: Affirms that huge parts of global relations are formed by ideational elements (which are all things considered and socially developed), not just material variables.

Structure of Thesis

This thesis will be structured in the following way. Chapter one will look at the literature review and theoretical framework whereby a broad understanding of what literature has been looked at and in what way. The theoretical perspective will bring an International Relations understanding to the thesis. Chapter two will bring the study into a reverse pyramid focus whereby there will be an analysis of international organizations and the problems faced by the girl child. Case studies of several African countries will be looked at to see what international organizations have been doing to deal with the problems faced by the girl child. International law positions on the girl child will also be viewed. Chapter three will focus on Zimbabwe. An in-depth analysis of the problems faced by the girl child, laws and policies implemented by the government to protect the girl child, international organizations positions and role in dealing with the problems and the influence of poverty. Chapter four will have a discussion of the current events, solutions and challenges faced thereof.

CHAPTER II

Literature Review

Problems of the Girl Child in Zimbabwe

Problems faced by the girl child in Zimbabwe as focused by this research include early child marriages, child prostitution and girl child dropouts. Child marriages in Zimbabwe have been an ongoing issue throughout the years in Zimbabwe. In 2016, the Zimbabwean government ordered the ban of child marriages in Zimbabwe (Chipunza, 2020). As a result, marriage before the age of 18 has been made an illegal crime. The problem remains in that, in the rural areas of Zimbabwe, this is a common phenomenon still practised, especially as an escape from the doldrums of poverty (Munemo, 2020). Looking at Zimstats statistically, there is a ratio of about 1 in 3 (34%) of women aged 20-24 in a survey conducted who were first married before age 18. The survey also showed that two in five women aged 20-24 got married before age 18 in rural areas compared to one in five urban areas. Here we see how education and socio-economic status are key determinants of child marriage (Zimstats, Zimbabwe Multiple Indicator Cluster Survey Snapshots of Key Findings., 2019). These indicators and figures reflect the number of girls married before the age of 18, who live below the poverty line and who inevitably drop out of school. Mawodza (2018) analyses the same issue from a different angle as he focuses on preventing childhood marriages, that way there will be less child mothers and rights would be given to already childhood mothers. In his research he found that poverty was a key factor in promoting child marriages. Girls were being forced into early childbearing via physical observations. The research obtained information from primary sources, such as African Children's Charter, Maputo Protocol and other relevant treaties, protocols. This article looks at the gap between the legal framework of Zimbabwe and the issue of childhood mothers (Mawodza, 2018).

Another article by (Makururu et al. 2019) looks at religious affiliations and their effects on girl child marriages. The main focus was the Apostolic Sect in Zimbabwe. They used methods such as Women's Law Approach was used as means of talking to the victims. Interviews with voice recording, questionnaires and desk reviews were also used in this scholarly work. The article shows the link between religious beliefs and girl child marriages in poor communities. Another article by (Sibanda, 2018) looks at the nature of child marriages being widespread and as such the progress to eliminate

is slow and uneven. Women who were between the ages of 20 and 24 in 2005, 2006, 2010, 2011 and 2015 were used as reference points with the aid of the Zimbabwe Demographic and Health Surveys. Improving the well-being of the girl child in terms of their social and economic safeties and strongly looking into cultures that practice early child marriages should be the main focus of dealing with the problems of the girl child as suggested by the article. Working hand in hand with universally recognized approaches can help deal with child marriages. The relation between cultural beliefs and economic situations were revealed to be an influence towards the growth of child marriages.

The issue of child marriages has been persistent throughout the years. A report by the Zimbabwean First Lady's campaign to end child marriages in 2020 shows us how relevant the problem is in current affairs. The First Lady of Zimbabwe came up with the National Action Plan (NAP) and Communication Strategy against Child Marriages (Chipunza, 2020). Another report shows us how another set of campaigns were put in place to create favourable conditions for girls, so that they do not have to go through child marriages. The call was made upon traditional, religious and political leaders to take a stand against child marriages in Zimbabwe. Men were also encouraged to be at the forefront of this campaign (Savadye, 2014).

Humanium is an organization that deals with the problems faced by the girl child wrote an article to explain how the laws in Zimbabwe do not fully protect or aid the girl child who is vulnerable and in need. The organization is based in Switzerland and having done some research saw that the privileges of children were not fully understood. The right to identity, schooling, food, water and general wellbeing were not expressively taken care of. This in turn creates issues in the form of child marriages, extreme child labour, detainment of minors, and destitution. The primary viewpoint of the article was at the state level of analysis. It shows how children have rights and on the off chance that they are not perceived or communicated this could prompt their misuse, however if the constitution upheld laws intended to protect the girl child as a whole, various forms of abuse would cease to exist gradually (Govhati, 2017).

Another problem faced by the girl child this thesis will look at is gender inequality. There is a possibility for both males and females having equal opportunities in the various walks of life in an ideal world. In Zimbabwe, the main reason for lack of opportunities for the girl child is argued to be socio-economic problems in the home whereby sending a son to school is seen as more profitable than sending a girl child,

who will soon be married off in the end. In some rural homes it is culturally viewed that a girl's role and room is in the kitchen not in the school. As Almansour (2017) looks at child mortality in Zimbabwe in his article this creates a picture of the pattern of major causes for child death in Zimbabwe, in certain regions. Child poverty rates create conditions necessary for child marriages as well. It helps to reflect on how starvation and hunger or malnutrition also play a role in creating challenges and problems for the rural and poor girl child in Zimbabwe. This can be grouped with the work done by Musiwa (2019), who looks at the Extent of Child Poverty and Deprivation in Zimbabwe. With the pattern having been plainly drawn, there can now be connections in establishing the dimensions of poverty with regards to the problems faced by the girl child in Zimbabwe.

Zimstats report (2019) revealed that there is a higher chance of girls from poor backgrounds attending school at kindergarten level but as they grow older, they are at higher risk of dropping out at secondary level whilst the boy child with the same background has a lower chance of attending nursery school, but yet a higher chance of attending secondary school. Poverty forces parents or guardians to act and treat their daughters in a certain way. Girls from marginalized communities exist and as such boys will have education over girls.

Poverty has been a major factor contributing towards the problems faced by the girl child. The Zimbabwe Interim Poverty Reduction Strategic Paper (date) gives an insight in the levels of poverty in Zimbabwe with regards to the problems that the girl child faces. This paper looks at which policies have been put in place in Zimbabwe in order to help reduce poverty from a state level of analysis. It structurally looks at the system currently in play in Zimbabwe and shows how certain policies have led to the decline in socio economic abilities of the nation, leading to a high level of dependency for the local Zimbabweans on the government and international aid (Zimstats, 2016).

Poverty seeks to strike and harm women and children the most. The girl child and women are most of the poor because of social standards and qualities, and gender-based divisions of resources. Undoubtedly, the girl child bears an inconsistent weight of neglected home-based obligations. Additionally, advancement plans keep on being founded on the possibility that men are providers and ladies are wards of the home. Especially in the rural areas, a larger part of poor people are women as they are affected the most with lack of opportunities surrounding insufficient levels of education. The cultural disservice and disparity they face as girls' shapes their experience of

destitution which uniquely in contrast to that of men, expands their weakness, and makes it more difficult for them to move out of poverty. At the end of the day, poverty is argued to be a gendered experience which in tending to it, requires a sexual orientation examination of standards and qualities, the division of resources, work and obligation, and the elements of force and control among the girl and men in helpless families (Malaba, 2006).

In (Malaba, 2006) report, many social orders, gender standards characterize the girl child's job as to a great extent consigned to the home, as mother and guardian, daughter, sister and wife, and men's job is seen as liable for useful exercises outside the home. These standards impact institutional arrangements and laws that characterize women and men's admittance to personal growth attributes in the larger picture, like school, work, land and credit. On the other side, (Makururu et al, 2019) article on religious affiliations for child marriages is in line with (Sibanda, 2018) correlates of child marriages in Zimbabwe and Mawodza's article which refers to protecting childhood mothers and child marriages (Mawodza, 2018). These all seek to show a relationship between religious affiliations, poverty and child marriages. They look at the culture in place, the nature of the governmental structures available to support and protect girls from these tragedies and go a step further to protect those who find themselves in the predicament (Sibanda, 2018) argues that child marriages are normal in native mission temples, with groups which blend between Christian and traditional convictions as well as conventional societies and have around 1.2 million devotees nationwide. The Zimbabwe Council of Churches and the Apostolic Christian Council of Zimbabwe recognize that the training was more pervasive among biblical supporters than other religions. The founder of the religious sect known as Johwane Masowe Shonhiwa missional church revealed that the congregation regulations expect the girl child to marry between ages 12 and 16 to forestall sexual relations outside marriage.

In a 2014 overview by Zimbabwe's National Statistics Agency (Zimstats, 2014), one out of three women of ages 20 to 49 studied announced that they married before age 18; an expected 4 percent marry before age 15, the review found. The situation had remained unchanged over the past decade.

Mugugunyeki newspaper article reveals how girls in Zimbabwe, in Muzarabani in Mashonaland Central province have no access to education due to gender inequality and poverty. He advocates for the government to do so much more to improve the situation of the girl child. Most girls drop out at the end of primary school and hope to

further their education but sadly cannot (Mugugunyeki, 2016). On the other hand, (Moyo, 2018). Argues that generally girls drop out due to bad health and sanitation provisions as they face serious embarrassment from the matter Girls are too poor for menstrual cycles. This creates a situation such that they cannot go to school every month for a few days because it is that time of the month. In some cultures, menstrual cycles are viewed as a curse and an expense, such that, fathers would rather buy bread than sanitary ware. The girls are left to use things like mud, grass and leaves to aid themselves. As a result, they miss out on so much learning as these means of sanitary ware are not sustainable for learning. This leads to high rates of child marriages and prostitution.

The World Development Indicators by the New York World Bank Group show us that if poverty exists then the indicators will highly reflect the causes. In their analysis, they looked at economic highlights, state, markets highlights, global link highlights, world view of the current situation, poverty and shared prosperity, and the local people. This gives an insight to the poverty rates in Zimbabwe and how they relate to the citizen (WB, 2021). Another article by the World Bank shows how poverty can create more problems for the girl child. If a society understood this, then they would lead to the progression of its development. Society of countries and their governing policies define how poverty affects the girl child. Progression of development in the form of access to water, health and sanitation, electricity, education, and gender equality creates a structure in which if the girl child could use it to her advantage and in turn would help be assisted in her journey towards excelling (Martin et al, 2017).

Other scholars argue that if the government would assist adolescent girls with transition services and programs that would help ease out their journey of life (Mhongera et al, 2017). Lack of transition training or lessons, leaves room for the girl child to be vulnerable in the unstable economic environment of Zimbabwe. This may lead them to getting married before minimum marriage age as a way of coping, or prostitution and not furthering their education due to poverty.

According to the study by Hanzi (2006) in Zimbabwe, the sexual maltreatment and misuse of the girl child stays high. There has additionally been an increment of sexual abuse of children in schools by the instructors and other staff individuals. The family as a foundation has worked with child abuse in Zimbabwe through social practices and customs as an endurance strategy. Poverty has created room for such loopholes. These customary practices incorporate the relationships of the girl child to

more seasoned men in return for food or cash known as kuzvarira, kuripa ngozi, or pushing a girl child into marriage and virginity testing. A portion of the practices are not connected to the predominant monetary emergencies in a home but are still however simply rehearsed as a custom like chiramu. These practices have gotten more normal among the Shona, the biggest ethnic group in Zimbabwe comprising basically 76% of the populace, and transcendently patriarchal. International Organizations such as UNICEF have taken upon themselves to educate the local communities on the nature and risks of the harmful practises have on the girl child.

International Organizations have been actively involved in terms of dealing with problems faced by the girl child. The African Union has sworn to stop all early child marriages in Africa. The body has highlighted that child "marriages" ought not to be a choice out of poverty and that the girl child merit must be awarded the same opportunity to go to school and get opportunities as well. The AU good will diplomat for the girl child, Nyaradzayi Gumbonzvanda said that current social practices in that hinder the economic progress of the girl child must be stopped (Tsvara, 2018).

Theoretical Framework

The feminist theoretical approach is well known for their work in gender studies, however much of their focus has focused on women's rights, gender affairs and equality, without much emphasis on the girl child. Feminism looks at an alternative world order as an analysis towards understanding global politics. When feminists refer to gender, they look at the social construct of masculinity and femininity rather than biological differences between men and women. Feminism which is empirical spotlights on women or potentially investigates gender orientation as an observational aspect of global relations. Analytical feminism seeks to uncover the orientation predisposition of International Relations ideas and clarify constitutive parts of global politics and relations. Normative feminism ponders the course of theorizing as a component of regulating plans for social and political change. Dynamics surrounding gender have been influential for international processes of militarization and economic globalization. Empirical feminism uncovers a dark side of globalization, such as the development of prostitution in the travel and tourism industry which are famous in underdeveloped states as sources of foreign currency (Berman, 2003).

Institutionalization of gender-based policies to international organizations such as International Labour Organization (ILO) an article by Sandra Whitworth (1994)

shows how expectations and assumptions about gender relations have created a reverse cycle with an increase in discrimination against women. This can be seen in national and international policies and strategies which reinforced inequality (Whitworth, 1994). Feminists argue that for women to be appreciated and seen as relevant in the economic and politics field, they need to be recognized for societal decision-making roles. Gender based examinations and analysis, sabotages the divisions between the individual, state global or international frameworks by showing how each level is preconditioned by a picture of judicious man that rejects women and femininity.

Tickner's (1988) investigated Morgenthau's six standards of power and force in governmental issues and revealed the pragmatist comprehension of force is androcentric or patriarchal. It reflects male self-improvement and objectivist approaches to knowing a male centric social order, where men's citizenship and individual authority has customarily been presented as, head-of-family, has control over women's sexuality as well. Human relations are argued to be gender based (Tickner, 1988).

John Stuart Mill wrote a book titled, *Subjection of Women* (1861), and spoke against the lack of voice of women, their vulnerability to abuse and violence. He suggested changes in legislation and awarding access to education so that they can be seen as equals in the society (Smith, 2001). In this light, feminists argue that patterns of male dominance in society and culture creates an environment of unequal opportunities. Masculinity gives women a subordinate status, which reveals gender hierarchies that perpetuate inequalities between genders. Liberal feminists emphasize the exclusion of women from important public spheres of social, political, and economic life. There are 2 strands looking at importance of women in economic and military sphere whilst the other looks at underrepresentation of women in historical events. Masculine behaviours are revealed that subordination is a form of oppression. It maintains and promotes patriarchy (Viotti & Kauppi, 2012). On the other hand, post-modernist feminists refuse to agree that there is an element in women identity which makes them inferior or incapable.

Feminists argue that women's participation does not alter the cultural and societal appraisal of patriarchy. The construction of identity reveals the presence of it as well. Universal processes showcase a patriarchal hierarchy. The development of global and regional institutions which are modern such as capitalism, are argued to be the modern-day patriarchy (Burchill, et al., 2005). Patriarchy cannot be dealt with in

legal forms alone but also with societal changes. Both men and women are said to have to play a key role in changing the power structure and hierarchical power relations that exist.

Security matters are also a key aspect for feminists who study gender issues. Women are viewed as incapable to handle security affairs of organizations, military, states, and political offices. Women and children are high casualties for war, and political violence.

Constructed ideas on gender influences politics at a global level of analysis and also influences the reverse idea as to how global politics views gender issues. Feminist approaches look at women in the home, in politics, in the workplace, in getting opportunities and being heard but there is not much said on the girl child or the problems that they face (Baylis, Smith, & Owens, 2013).

Post-colonial feminists look at subordination issues and domination issues that came about during the imperialism and colonization era. The experience of Western feminists has been argued to be an inaccurate expression of experiences of other feminists who experienced colonization, for example in Africa. Third world woman is said to be poor, uneducated, oppressed and abused. They argue that feminist expressions should be differentiated between race, location and background. One experience does not speak for all (Baylis, Smith, & Owens, 2013).

An article by Susan Murphy argues that gender or sex of a person is not enough to reveal a relation between poverty and gender. Structural poverty creates room for gender roles. Gender relations that have been structured show that women are faced with high discrimination in social circumstances where poverty, dependency and reliance flourish. Extreme poverty seems to be unavoidable in such areas. Such conditions are created by human office, they are socially constructed. Social interactions can fix these conditions (Murphy, 2015).

Gender equality has really increased in enforcement mechanisms, legal systems, norms and global structures. Neoliberals recognize the job of transnational organizations, international establishments and epistemic networks of specialists in forming state decisions. International women's organizations, along with multilateral associations, have been instrumental in forming these international strategies, norms, ideas and standards on gender equality by participating in a learning interaction - outlining issues, awareness campaigns, affecting strategies, negotiations, by the data they give and checking progress (Kardam, 2004).

This research incorporates the theoretical framework of critical social theory in its argument. Critical Social Theory is a multidisciplinary academic theory with the objective of propelling the emancipatory capacity of information. It moves toward this objective by promoting the regular questioning and analysing of life without taking things at face value. To gain quality knowledge there is need to go deeper. The basic hypothesis of a social theory is scrutinizing and changing the society in general. Speculations mean to dive beneath what is of surface value and reveal the suspicions that keep individuals from a full and genuine comprehension of how the world works. In International Relations it ranges from positivist to post positivist positions in trying to understand the international system. A key component of critical social theory used in this study is social constructivism (Hoffmann, 2010) which deals with a social way of thinking that centres on intelligent evaluation and study of society or culture to uncover and challenge power structures. With starting points in human science and abstract analysis, it contends that social issues are affected and made more by cultural designs and social suspicions than by individual and mental elements. Keeping up that philosophy is the important obstruction to human liberation. In the Frankfurt school, Horkheimer understood it as a way to free individuals from the conditions that subjugate them. Modern basic hypothesis has additionally been affected by György Lukács and Antonio Gramsci.

The problems faced by the girl child can be argued to be socially constructed. In this thesis, the constructivist approach creates room for a critical analysis of the systematic and structured problems faced by the girl child. These come in the form of cultural practises, norms and ideas that challenge the liberalist narrative that the problems faced by the girl child are solely developmental issues. Poverty, cultural norms, and religious beliefs all act as factors influencing these problems, ideational and material factors put together. International organizations push the narrative through following MDGs and SDGs that solving poverty related issues under development initiatives can help deal with the problems faced by the girl child. This thesis will go beyond this narrative to analyse the role of other socially constructed norms and ideas that have been influential in exacerbating these problems.

The idea that the male son is more important than the girl child is a social mentality that has been there throughout the years. Having had this idea stuck in people's lives for a while, this has created an environment whereby the girl child cannot benefit from the opportunities that come her way as they are directed first to the son or

male children. The patriarchal system leaves a household with no freedom of expression as the father's words are final. This does not end there, pushing the girl child into child prostitution and child marriages are also a result of socially constructed ideas that say if faced with extreme poverty, this is the way out. As there's money in both forms, either as bride price or in exchange for sexual favours. In some parts of Zimbabwe, these are "normal" solutions to such problems. The high rates of dropouts can also be argued to be socially constructed, as the solution to being unable to go to school and get a quality education is get married and with the idea that one's husband will take care of them (Rosamond, 2020).

Furthermore, can be argued that institutions like the UN, EU or AU are working in the favour of the hegemon by using influence in the form of their work as means to maintain hegemonic power. Some locals could argue that international organizations are working for powerful states, their goal being focused on internalization. It is also a way for the hegemon to share their ideologies at the expense of the local identity. It is a great way to influence the locals socially. Critical theory argues that these organizations are not only interested in economy but the ideas, instruments and rhetoric they use international organizations (Bohman, 2021).

The focus on development by international organizations has created room for a dependency by Zimbabwean government and locals on Western inspired organizations, especially financially (Munro, 2018). The focus on poverty related matters has however seemed inefficient in dealing with the problems faced by the girl child.

This thesis will focus on these this theoretical understanding in an attempt to explain the problems faced by the girl child from different theoretical viewpoints.

CHAPTER III

International Organizations and the Girl Child

International Instruments and Agreements on the Girl Child

There are many international agreements that look at rights of the girl child. To begin with, in 1989, the Convention on the Rights of the Child (UNCRC, United Nations 1989), was initiated. This covers all children in general in which children were given the right to reserve the options to play, wellbeing, education/training and care. Most governments adopted this law into their local laws. All in the same atmosphere the goal for the 2030 Agenda is to create a non-segregated and balanced environment for all children, having all their rights observed. There is high emphasis on education (Engdahl, 2019).

The Universal Declaration of Human Rights, states that humans have the right to live, religion, expression, protection and shelter. This includes children who have to be protected in the homes, in the schools and in the societies. They must be kept from harm, including the girl child (OHCHR, 2015).

United Nations Convention on the Elimination of All Forms of Discrimination against Women, The United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is a global arrangement that spotlights on the privileges of women. CEDAW is the clearest and most elaborate Convention on ending child marriages. Zimbabwe is a signatory and has confirmed CEDAW. As far as article 1 (UNICEF, 2011), states will undoubtedly nullify separation in each aspect of ladies' lives, counting the family setting, which is remembered for the 'social classification' remembered for the arrangement. CEDAW seeks to end prejudice against the girl child and women in all forms and in all fronts. This covers in the home, at school, in the office, politically, financially etc. It pushes for governments to actively create an environment conducive to the growth and well-being of women and children.

Due to the high rate of child marriages across the globe, this problem has been seen as an abuse of the privileges and rights of girls who were married off prematurely with ramifications for their wellbeing, pay, work, and life decisions. The CRC and CEDAW Committees has emphasized a revise of laws to embrace a setting of the legal age of marriage to be at 18 (Arthur et al, 2018).

Child prostitution is all around acknowledged at the global level both as an infringement of the rights of a child and it is also a known form of sexual exploitation.

Article 27(1) of the ACERWC lets us know that states are to protect children from sexual exploitation. Article 34 of the CRC (UNICEF, 2011) gives an almost similar but however unique arrangement by expressing that: States should shield children from all forms of sexual abuse in the form of sexual exploitation and sexual abuse.

African children are prone to sexual exploitation from local communities, tourists, gangs, religion, culture, international communities and family members. It creates an environment toxic to the mental and physical health of the girl child. Making them young mothers at a tender age. In some cases, those meant to be providing solutions are amongst those creating these abuses i.e. UN peacekeepers (Mbaku, 2019). Due to the nature of the problems faced by the girl child, as many as they maybe, governments have been doing their best to try and prevent the situation from exacerbating.

According to research done by UNICEF, between the years 1995 to 2013, 31 percent of nations in the world expanded the legitimate age of marriage for the girl child to 18 years of age (UNICEF, 2014). 5% of those nations, still kept the age limit under 18 with the approval of parents. About 48% of the remaining countries allowed marriages under 18 with parental approval in 1995 and only began to make any changes in 2013, Zimbabwe is such a country. The research done over the years reveals that 40% in sub-Saharan Africa have the girl child prone to being married underage with the consent of her parents. Child marriages are generally perceived internationally as an infringement of the basic liberties of children to wellbeing, training and education to live liberated from savagery and misuse which is highly cherished in the Universal Declaration of Human Rights, the Convention on the Rights of the Child (CRC), and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (Arthur et al, 2018).

African Charter on Human Rights was formed as a regional institution that sought to protect and promote human rights in Africa. It is a form of a legal instrument. States are encouraged to protect their citizens from harm. African citizens should have the right to education, life, health, equality, from discrimination, and right to social, cultural, and economic development. Children are to be protected from prostitution and abuse. These mentioned rights, aim to protect children even though there are no direct rights for the girl child, many states such as Zimbabwe have adopted preambles of this Charter (ACHPR, 2005). The Maputo Protocol which is part of the African Charter on Human Rights, looks at the rights of women. This protocol emphasises the protection

of women from harmful practises, discrimination against women, violence against women, and legislative changes that integrate gender needs.

SADC Protocol on Gender and Development hosts programmes and initiatives for women empowerment. Just as the ACHPR the protocol seeks to promote a move against gender inequality and towards gender equality (Kampilipili, 2018).

The issues surrounding girl child problems have acquired a lot of traction, bringing about strengthened international actions towards security laws, agreements and campaigns to keep the girl child safe. This has prompted international laws with local implementations that give guidelines to child security of both the male and female child. In 2013, Zimbabwe positioned number 21 internationally with a high number of girls married before 18. In 2012 they positioned 27th (Chikwinya, 2016). This demonstrates an enormous expansion in child marriages relationships in Zimbabwe. Children's rights are realised at local provincial and global levels. At all of these levels, governments are asked to battle the act of child marriage and child prostitution. International agreements are set so that state parties continue to follow them through laws and policies.

Norms that are set are critical in checking child marriages and prostitution, as well as the number of dropouts by the girl child. Obligations set by international agreements infers that a state becomes responsible in the event that it neglects to react and follow up on the necessities of the CRC to eliminate child abuse in its various forms. According to the CRC, a child implies an individual underneath the age of 18 (UNICEF, 2011). Guardians and governments are answerable for securing the wellbeing, schooling, advancement, and prosperity of the girl child to the best of their abilities. The CRC obliges to take all powerful and proper measures with a view to abrogating conventional practices biased towards the wellbeing of children. Moreover, the CRC gives the right of the children to be shielded from all types of abuse, including physical, sexual or psychological savagery and requires states guarantee that no child be exposed to torment or on the other hand other cruel punishment or corrupting medicines or drugs punishment. Despite these arrangements, the girl child in Zimbabwe keeps on confronting unfortunate situations and sexual abuse through child marriage and child prostitution. Since Zimbabwe is a signatory to the CRC, it has a commitment to protect children from such abuses.

As per UN General Comment 31, (United Nations Human Rights Council, 2014), the avoidance and disposal of destructive practices towards children requires

the setting up of a clear cut, rights-based and locally enforced technique, which incorporates steady legitimate and strategy measures, including social measures that are joined with a similar political responsibility. This implies that the state is obliged to restrict and forbid child marriages through authoritative means just as social measures are to be taken. Child marriage and child prostitution falls inside the ambit of hurtful social practices and subsequently Zimbabwe should take proper measures to end it.

International Organizations and their role in Africa

International Organizations serve numerous purposes, including gathering data and checking patterns, conveying administrations and health related services and giving discussion and negotiation platforms whilst resolving disputes. By giving political foundations through which states can cooperate to accomplish normal targets, international organizations can assist with cultivating agreeable conduct between states. They also work to assist in individual citizens' difficulties with grants, awareness campaigns etc. IGOs likewise fill valuable needs for singular states, which regularly use them as instruments of international strategy to authentic their activities and to oblige the conduct of different states. That being said, when we look at the function of international organizations in Africa, we see that a lot of the work they do is in line with dealing with poverty amongst other functions (Mikhail, 2002).

When looking at EU – Africa relations it can be noted that distinctively there is the Africa-EU Partnership which is the conventional channel through which the European Union and the African communities cooperate. It functions hand in hand with the Joint Africa-EU Strategy which was received by Heads of State and Government at the second EU-Africa Summit in 2007. The Pan-African Program offers devoted help to the Africa-EU organization and is the first historically speaking EU plan for improvement and participation that covers Africa. It upholds projects with the goal of utilizing resources for individuals in the form of education, skill training, science, innovation, and abilities development for Africa. It targets youth to increase entrepreneurial skills, innovation, and computerization of economies (AU, 2020).

UN – Africa relations through the UN framework which assumed a critical part in planning assistance, equality, with the hope to help Africa help itself. From pushing the improvement of majority rule foundations, to building up harmony between fighting countries, the UN is available on the ground for supporting financially and

socially events and the development towards an assurance of basic liberties for Africans. The UN works intimately with Africa's provincial, local, national sectors and has seven dynamic peacekeeping tasks at present in the continent. To advance its help for Africa much further, the United Nations Office of the Special Adviser on Africa was set up in 2003 to upgrade international help for African turn of events and security to further develop coordination of UN framework support. It additionally attempts to work with local organizations, communities, and associations in Africa. The New Partnership for Africa's Development (NEPAD) was created in 2001. Key challenges in Africa for the UN remain climate change, women empowerment, corruption, poverty, Ebola, and peacekeeping (UN, 2020).

The AU was formed as an organization, (OAU) Organization of the African Union in 1999 whose sole purpose was to target and end colonization for Africans. The AU was then established in 2002 to bring together the African continent through inter African cooperation through developing sustainable economic structures, promoting cultural diversity, promote human rights protection and fight poverty (AU, 2018). The AU works hand in hand with the EU, UN, and local organizations to fulfil its objectives.

IGOs and NGOs are driven by main issues identified with extreme poverty, lack of educational opportunities, and bad medical services in Africa when it comes to the girl child. They have been engaged with these issue areas on account of their better access and capacity to assemble assets to reduce the detrimental nature of these conditions in various parts of Africa. In most cases throughout the years different IGOs have likewise joined forces with local NGOs in attempting to address shortages in the wellbeing and educative areas. As such, local NGOs have endeavoured to impact the development of the district basically through contribution or attempting to engage in issues of majority rule government, human rights abuse, strategy making and expert improvement of the affairs of the general population. The southern part of Africa is considered to possibly be the most dependent part of Africa as far as food and different requirements from the NGOs are required, at different scales. Therefore, the goal that IGO's seek to achieve is to stop limited economic growth of a community and instead create a self-sufficiency by the local people in their own communities (Matthews, 2017).

For example, international organizations like Girls not Brides now incorporates 631 individuals who are tirelessly working in more than 86 nations to end child

marriages all across the world. They work with public civil associations and other NGOs, youth networks and communities to do their work. Some organizations include, International Community for Research on Women (ICRW), Plan International and Save the Children (Girls Not Brides, 2014).

Poverty has been the key issue identified by the international community, and their approach and understanding of dealing with the problem faced by the girl child is greatly influenced by poverty. Building up the development of nations in authenticity is also another solution. The wide range of organizations such as GNB help at spreading their message and accomplishing their target to end child marriages and child prostitution. In 2014, the UN General Assembly and the UN Human Rights Council (United Nations Human Rights Council, 2014) passed two particular international laws that saw child marriage as a human rights infringement. This became an essential piece of the Sustainable Development Goals. Through dynamic missions, meetings, an international picture, and a consistent presence in the approach making, GNB has effectively settled itself as a specialist in battling child marriages/ prostitution. This is one of many international organizations who are doing a lot to impact and influence problems faced by the girl child. (Mikhail, 2002).

Other problems include income imbalance and inequality among countries. This is a critical social issue. The outcomes of such disparities are huge and are compounded by governments' inability to discover long lasting and sustainable solutions. International organizations have stepped in to fill the gap. A working government needs strong establishments political and economic that are maintained by law and order. Rule of law must prevail for a nation to be able to function. Financial development has been acknowledged in the majority of the developed world, while in less developed nations, there is stagnation, poverty furthermore, and natural disasters that cannot be fixed if they occur. The absence of skilled labour force as is in developing countries pulls their economies in reverse motion. IGOs comprehend that individual in poverty would better their life by partaking in activities surrounding the decisions of their lives to achieve the change they need. This should be possible through building shared local area associations and organizations. IGO's and NGOs function with an empowering practice such as local organizations working hand in hand with international organizations (Eusebius et al, 2014).

In Liberia for instance, the UNDP reactivated the National Vacation Job Program. Therefore, youth who had exited school and are presently ready to get back

to class rapidly and can secure helpful work skills. In Tanzania, UNDP and Unilever, attempted to foster a nearby worth chain of *Allanblackia* oil, a substitute to palm oil utilized underway of cleanser, margarine and spreads. By 2010, ranchers partaking in the undertaking, of which 47% were women, gathered 500 tons of *Allanblackia* oil from the backwoods and planted trees, getting an extra kind of revenue to pay for school charges for their children, food, medical services, and horticultural information sources (UNDP, 2011).

All things considered, there is even more work to be done. Normal issues related with NGOs incorporate, centralization of skills which cause individuals not to feel like a piece of the assistance or change measure. They try to engage the local community's interest into programs/projects, social inadequacy for a successful and long-lasting effect (Eusebius et al, 2014). Once a need is identified in an area, international organizations seek to meet the need.

The 2014 HDR report revealed that over 58% of marriages among women aged 20-46 years in Africa, occurred when they were underage (i.e. below the age of 18). 45% of women ages 20-24 were married before they were 18 years of age, and 15% before they were 15 years of age (HDR, 2014). 50% of these girls had experienced a form of sexual abuse including prostitution. The rate of child marriage is higher in West and Central Africa than in some other piece of the world. The report suggests that child marriage is a critical driver of early sexual involvement and early pregnancy (HDR, 2014). Evaluations done demonstrated that around one out of five ladies age 20 to 24 (19%) had a live birth by their eighteenth birthday celebration; that is, 7.3 million births to the girl child under 18 every year since 2000, of whom 2 million happen to the girls child under age 15 (UNICEF, 2015). The HDR reports support that Niger has the highest rate of child marriages.

According to HDR report in 2015, (UNICEF, 2015) rates of child prostitution and child marriage were more than 30%. The West and Central Africa area likewise have the most elevated rates of child births, at near 200 births for each 1,000 girls. Going with these examples reveal significant degrees of poverty among teenagers, undeniable degrees of school dropouts, especially among girls, and lower utilization of menstrual wellbeing services. Having consent to marry is associated with the right to life, the right to wellbeing, the right to education, the right to security and security in effect. It likewise puts the girl child at more serious danger of early pregnancy, abusive

behaviour at home while lessening their chances for education and work (UNIFPA, 2006).

Gender, geographic variations leave the girl child from poor families living in provincial regions with a 30% likelihood of finishing elementary school. Since provincial West and Central Africa is described by high destitution rates, the girl child see does not have many options other than marriage inside the local and communal areas also, they immediately become the subject of value-based exchanges between families. The girl child is frequently seen as a financial weight, as their low social and frequently economic status keeps them from being suitable breadwinners (Eusebius et al, 2014).

With that being said, the idea that international organizations work in mind with, is that with solving the issue of poverty, comes with solutions to dealing with problems faced by the girl child. This chapter will look at some cases studies of some African countries and the work that international organizations have done in their countries in an attempt to deal with problems faced by the girl child.

International organizations and problems faced by the girl child in Africa

This section will cover a few country-case studies, looking at international organizations and their work in Africa. To begin with, Nigeria is a known as a youthful nation having a large portion of the whole 180 million people, with 46% younger than 15 years of age (UNICEF, 2018). More than one out of three in Nigeria's entire populace lives beneath the poverty line, among children this extent gets to 75 percent. Nigeria has around 40 million women of childbearing age ranging between 15 and 49 years old endure a disproportionately significant degree of medical problems encompassing birth. Women and children are helpless with regards to clean water, sterilization, and good sanitation products. Albeit attending primary school is authoritatively free and obligatory as per request of the government.

In the north-east of Nigeria just 41% of the girl child get access to primary school, and 47% in the north-west. Social perspectives can likewise affect adversely on rates of education for the girl child. 23 million young girls and ladies were/are hitched as children. Child marriages are a major problem in Nigeria, especially in the north. As per Sharia law, once an individual arrives at adulthood or at adolescence they can be married off (Cammish, 2010). 27% of women, predominantly go through female genital mutilation/cutting (FGM/C). Nigeria is one of the top countries where female

mutilation is at a high rate. It is a custom and cultural practice. About 7.3 million Nigerian children of elementary school age stay outside the educational system, of whom 62% are girls. Following these problems amongst others that the country faces with regards to the girl child, in 2003, UNICEF dispatched the "25 by 2005" worldwide activity, to accomplish the Millennium Development Goal for the disposal of gender uniqueness in schooling in 25 nations by 2005. Accordingly, Nigeria received the Strategy for Accelerating Girls Education in Nigeria that very year (Ujam, 2019).

The Federal Ministry of Education of Nigeria carried out a venture with help from the United Nations Children's Fund (UNICEF) and the UK Government, through its Department for International Development (DFID). The goal was to increase the opportunity for the girl child to have access to schools and education. They hoped to reduce the cases on child marriages, raise awareness of female genital mutilation and provide equal opportunities for the girl child (Jaulmes, 2004).

The United Nations Population Fund came up with the Global Policy Action which tries to persuade governments to improve the quality of life of the girl child to reduce the number of vulnerable, marginalized and rural girls from being forced into early child marriages (UNFPA, 2006).

The Coalition of Civil Society to End Child Marriage in Nigeria was set up in December 2015. The alliance is right now having 32 individuals from across the six geo-political zones, 17 of which are effectively work with the Technical Working Group to End Child Marriage in Nigeria which is led by the Federal Ministry of Women Affairs. The controlling advisory group created by eight-part associations is driven by two co-seats, with Action Aid International Nigeria holding the secretariat. Girls not Brides works with the Civil Society to End Child Marriage in Nigeria to probe the government to deal with the issue effectively and efficiently (GNB, 2007).

Secondly, South African just as the Nigerian case reveals similar challenges that Nigeria faces. 4% of South African children live in desperation and poverty. The Limpopo Province is the territory generally influenced by poverty. High rates of joblessness, in the Limpopo and Western Cape locales specifically as a result of this troublesome financial circumstance, some South African families (especially single parents and those without a fixed pay) face an absence of food thus go hungry. The new-born child death rate, primarily coming about because of the AIDS infection, has stayed unaltered since 1990 (Humanium, 2015).

A vast greater part of children under 5 are lacking in nutrients; these inadequacies can cause significant development problems. As indicated by the United Nations, almost 6 million South Africans are infected HIV, 2.5% of whom are children under 14 years of age (Ijumba, 2011). Children benefit from education policies in South Africa, however, those who have not yet tried out school is based on the grounds that their families are too poor to even think about paying for their schooling and the costs that it causes. Also, in most cases, disabled kids are not taught. The girl child in some instances, is disregarded and mishandled even among their own families and regularly endure sexual maltreatment. High rates of rape exist in the South African community. In some South African districts and in some strict gatherings, child marriages are pressured onto the girl child by their families, as they are obliged to wed. Poverty has been a key factor contributing to the various problems faced by the girl child (Humanium, 2015).

The AU initiated a campaign to end child marriages in Africa. Given the financial and social setting that creates conditions for child marriages to happen, the task will target speeding up and empowering the development to end these marriages by awareness on the violence against women and the girl child, promote gender equality in opportunities, bring knowledge to communities about the risks to health due to early child pregnancies and marriages. Governments, law makers, law implementation organizations, civil societies are to undergo training to execute this program in their locals (AU, 2011).

The European Union (EU), the United Nations Children's Fund (UNICEF) and UNHCR, the UN Refugee Agency launched the EU Global Promotion of Best Practices for Children. This multi-country program, with a complete financial plan of €7.5 million. The idea is to work with public governments, neighbourhood specialists with arrangement of the security of children. The goal of the program was to guarantee gender equality and stop disadvantages based on gender (UNICEF, 2021).

Thirdly, in Kenya, just like Nigeria and South Africa, the country has high cases of female genital mutilation, sexual abuse, child labour, and early marriage as the problems faced by the girl child. UNICEF having done some work in Kenya came up with a programme targeting the girl child to reduce and end child marriages, genital mutilation, sexual abuse, and child labour. The programme followed key fundamentals that can help in the forsaking of this practice. It also aimed at creating new opportunities for the girl child in promotion of gender equality. It also increased respect

of human rights and encouraged creating an environment for girls and women which is empowering and supportive. The law implementation offices, ought to be prepared to examine and authorize the law where early marriages have occurred (Munyao, 2013).

All nations who were part AU in 2013 were mandated to take part in Agenda 2063 which was to provide educational training and skill development locals of each country. This would in turn help to eradicate poverty as people have acquired new skills that could enable them to make money. This initiative would in turn help the girl child to be financially independent and educated enough to know their rights and utilize their acquired skills, whilst realizing their potential. An educated woman, an educated girl child is able to use their knowledge to avoid cultural practices that would harm them physically, mentally and emotionally (HRW, 2018).

The next chapter will look at Zimbabwe and the problems faced by the girl child and what international organizations have been doing to deal with these problems.

CHAPTER IV

Zimbabwe and Problems Faced by the Girl Child

Zimbabwe and gender inequality

In 1980, after Zimbabwe got its independence, one of the major aims of the state was to promote gender equality. From the time of colonialism to the period after independence the patriarchal system has been of high influence in the socio-cultural sphere of Zimbabwe. Colonial times gave the white man superior powers of authority over the black man. The financial system requests at the time were kept up by ensuring and guaranteeing that the black people stayed ignorant and incompetent without access to economic benefits. The pioneer strategy worked well with racial discrimination and oppression. Education was free and mandatory for the white people as it were. The guardians for the black children had to pay the necessary charges for a child's schooling necessities. During this time sexism was high for the girl child as parents having to pay fees for their children saw it fit to pay fees for the male child instead of the girl child as she would go on to get married anyway at the end of the day. This system of authority was incorporated into the new societal system of patriarchy after independence. The father figure, the male figure is key in the home, at work, in politics, in the army, in the police, at school and in society. Post imperialism time, 1971, just 43.5% of African children were taken to school (Gordon, 1994).

At this time, school educational programs were gender oriented. It was based on one's gender which implied if the girl child was in school, she was taught cooking, type writing and fabrics courses while the boys got into sciences, computers and accounting. Nonetheless, the changes made in gender equality towards equality didn't bring about equivalent benefit for the girl child almost immediately. As a result of the emphasis on teaching gender-based subjects for each gender, by 1985-91, the girl child had low grades during national exams especially in math and sciences. After 1989, new strategies were applied in the educational sector to encourage the girl child to go to school however the lack of free education and incentives for the girl child did not positively impact the rates for the girl child in education (Gordon, 1994).

After the white settlers colonized Zimbabwe in 1890, missionaries thought that it was simpler to spread their message of the gospel of Christ among the native individuals. Mission schools were created as a form of formal training for black Rhodesians, with the public authority giving first preference to white children. The

new trade economy presented by the missionaries spurred interest for schooling among the natives. As interest for more education among the blacks was expanding, the colonial government stepped in to control the nature and content of education and guarantee that missionaries would not 'overeducate' them (Nherera, 2000). They monitored the level of education to ensure that the blacks would be educated enough to be labourers but not over educated to be at the same level as the white settlers.

After Independence, the Government of Zimbabwe embraced a communist guideline: 'Development with value' to change the disparities in admittance to education and other essential necessities, for example, wellbeing, welfare, and health administrations. The public authority's communist guideline was seen through Karl Marx's idea of polytechnic instruction whose principal objective was to connect mental and manual work and produce developed individuals. The changes in the educational framework zeroed in on making them accessible for Zimbabwe in accordance with the guideline of 'Training for all'. The government build educational infrastructure to accommodate more students in both rural and urban areas. Education was free for a while, with provisions of learning materials. In 1988, the government framed a different Ministry of Higher Education to handle for tertiary schooling, which included in polytechnic schools, colleges and professional universities. From 1990 to 2001 the changes zeroed in additional on the importance and nature of education through decentralization and specialization schools into degree granting establishments. An Act of Parliament made the assessment board, the Zimbabwe School Examination Council (ZIMSEC) to regulate and deal with the entirety of the nation's primary and secondary education assessments. Today, Zimbabwe targets education through elevating public solidarity and unity to add to increased development especially, economically through the increase of prepared and talented teachers and staff (Kanyongo, 2005).

The Human Development Index Report (UN, 2020) of 2020 ranks Zimbabwe at a medium level of country of human development. Number 150 Zimbabwe with a value of 0.571. Inequality-adjusted HDI for gender inequality (IHDI) was at the value of 0.441 with an overall loss of 22.8% and a difference from HDI rank of 7%. The coefficient of human inequality was 22.5% between 2010 and 2019. Inequality in life expectancy between 2012 and 2019 was 24.2%. Inequality adjusted life expectancy index for Zimbabwe was at the value of 0.484 by 2019. Inequality in education between 2015 and 2019 was 14.6% with an inequality adjusted education index at the value of 0.50. In terms of education 61.5% of children attended school, whilst the expected

years of schooling for boys and girls being 11.0 years. However, the mean years of schooling 8.5 for the girl child. In comparison to prior years, Zimbabwe ranked in 1990 - 0.478, 2000 - 0.430, 2010 - 0.482, 2014 - 0.547, 2015 - 0.553, 2017- 0.563, 2018 - 0.569 and 2019 - 0.571. The average annual HDI growth change from 1990–2000 was –1.05%. From 2000–2010 it was 1.15%. From 2010–2019 it was 1.90% and from 1990–2019, it was 0.61% (UN, 2020). This reveals some form of slow or minor positive changes in gender equality in Zimbabwe’s human development index.

Recently, different measures, approaches also, support instruments are being consistently carried out to raise the status of women, and the girl child in order to satisfy local and international commitments under the Sustainable Development Goals (SDGs). In trying to tackle the structured and systemized gender inequality, the Zimbabwean government signed some international agreements. There has been a slow implementation of laws, strategies, and norms in Zimbabwe.

The theoretical framework of this research would argue that gender inequality was socially constructed in Zimbabwe and developed throughout the years from the colonial era to the post-colonial era. A system of dependency of the Africans on colonialist whites shifted in character to create a dependency of the woman on her husband to provide whilst she carries out the house duties and raises the family. This created a mind set in African women in Zimbabwe that women were meant to be caretakers of the home and as such did not need any education in the fields of science and maths. This can be argued as to where the discrimination towards the girl child in education began. The system allowed the cultural, societal beliefs to run through the nation for years and the same culture carried on to date. The evolving government has been working to try and erase that way of thinking that creates more opportunities for men than women to an extent. International organizations have been trying to work hand in hand with the Zimbabwean government for years to remove the structured discrimination against women and the girl child.

The Constitution of Zimbabwe was altered in 2013 to accommodate an assortment of financial and social changes, with the acknowledgment of women privileges, rights, financial and economic strengthening and the consideration for them in political sphere. These changes were seen in 2017, whereby Zimbabwe scored 0.516 on the Human Development Index (HDI) and was positioned 154 out of 188 nations. It scored 0.540 and was positioned 126 out of 159 nations on the Gender Disparity Index (GDI). At 0.717, Zimbabwe was positioned number 50 on the planet on the

Global Gender Gap, along other African nations like Rwanda (0.822 at number 4) and Namibia (Tarinda, 2019). The gender inequalities remain high with regard to wages and pay. There is still high criticism towards women being able to run high positions in the work and in politics which leads to show us that the problem begins at the top of the ladder. On paper it seems as though significant changes have been made with regard to the gender inequality issues in Zimbabwe, however in reality, the socially constructed and structured inequalities still influence the way the nation runs.

In schools, educational opportunities have been awarded to the girl child with several initiatives, to try and give room for the girl child to go to primary school for free. The main issue has been retaining the girl child in high school as several factors limit her education option. These include lack of access to sanitary wear which forces the girl child to skip a lot of school, as such having being discouraged, she drops out of school. In poor families, they would rather buy bread than buy sanitary wear. Early child marriages and child prostitution increases as a societal norm or as an escape from poverty.

Zimbabwe and early girl child marriages and child prostitution.

Zimbabwe is one of the nations that has the girl child exposed to child marriages and prostitution. Child prostitution in Zimbabwe dates back to the colonial era (1890–1980). Zimbabwe was colonized by the Great Britain and at the time Zimbabwean local and ethnic adults would trade off their children to colonial rulers to gain favour in their eyes. This was a form of sex trafficking. In other cases, some girls were trying to find a means of living in the urban areas coming from a rural area. Some guardians were also involved in juvenile delinquency. The economy at the time limited formal opportunities for black women and men, so some adults in order to gain some economic advantages would organize young girls for white colonial leaders (Mhike, 2016).

During the colonial era, the environment was conducive for segregation. The nature of segregation gave a selected few black citizens access to urban areas doing jobs such as maids and gardeners, as such, they did not have a resident permit to stay in the urban areas unless their jobs required them to be in house maids or gardeners. As such, for the majority black people who were given illegal resident status in urban areas, they tried to find a legal status by any means possible. Girls indulged in prostitution, offering sexual favours for white men who had no wives and sons of rich and influential colonizers. They were also willing to offer sexual favours to married

men for protection in their illegal status in the urban area. In an odd coincidence, the provincial authorities at the time intentionally chose to disregard prostitution for adults or children, since they accepted that it balanced out the “work power” by giving some form of superior power to the white man to deal with the “black menace” (Mhike, 2016).

On the other hand, the cultural practice of ngozi, which means giving a relative to another family member to retaliate the spirits of a killed relative (from the victim’s family), also dating back to the colonial era, created a weakness in the system as this increased the risk of the girl child getting sex trafficked for child prostitution. Measurable information for 'prostitution' in Bulawayo for December 1931 showed that from the 900 or so ladies in Bulawayo area, 100 in age range from 11 to 22 were gathered together for prostitution. (Waller, 2006).

In any case, when trying to contemplate the understanding of child marriages and child prostitution, we must not neglect that the origins of it as past practices and cultural beliefs supported this. Post- development theory which helps to explain how issues revolving around development have been made into an international problem brings light to how the issue of child marriages and prostitution gathered momentum at an international level. As indicated by Escobar (1995), a new order or reality is created via patriarchal societies and ethnocentrism in which voices are silenced in such a system. At the end of the day, Escobar contends that the manners in which we have come to think and comprehend the creating scene are the consequence of the colonization of the real world and its realities, whereby certain portrayals become predominant and shape permanently the manners by which the truth is envisioned and followed up on. Therefore, this colonization decreases subjectivity through the inconvenience of present-day classes which are forced by prevailing systems, through a progression of monoculture suppositions that are not applicable to numerous unique circumstances. Looking at early child marriage there is an unmistakable model in the way marriage at a young age is digressively outlined as a component of Third World 'custom', and along these lines far off to Western settings. Not all countries in the Periphery countries have problematized child marriages (UNICEF, 2014).

Currently, reports demonstrate that grown-ups have since enlisted young girls for child prostitution in Victoria Falls, Zimbabwe. Victoria Falls is a tourist destination, and as such these dealings seek to please tourists who come looking for such activities (Mhike, 2016). Human Rights suggest that child marriages restrict the privileges to

schooling opportunities. Lack of education hinders rights to work and the right to life. These laws seek to protect the girl child and their human rights, however there are some loopholes in public laws for example issue of marriage, these rights for instance an attacker or an abuser being permitted to wed underage girls that they have mishandled or abused. Parents are not as defensive when it comes to the matter and the laws do not secure the girls well enough. Enrolled standard law is quiet on the legitimate time of marriage making a ripe ground for the misuse of children and the expansion of inappropriate child relationships (Dzimiri et al. 2017).

Record to this marriage law is the prerequisite for a substantial marriage is the consent of the two adults with the female's approval to make it legal. In this manner at the end of the day it is up to the legal guardians of the young lady to choose her period of marriage. This has exposed numerous young girls to various child marriage in Zimbabwe albeit Criminal Law (Codification and Reform Act) 9.23 forbids the terrorizing and coercing of females to get into relationships without wanting to. After falling pregnant most minors resort to eloping, living together with their partners and they live as married couples (Chikwinya, 2016). Child marriages or early marriages are generally regular among the Johanne Marange Apostolic faction which is accepted to comprise 1.2 million of the nation's populace and trusts in polygamy. This religious fact makes it hard when dealing with the issue of early child marriages. The current investigation uncovered that this faction gets involved in most areas in Mashonaland and the supporters accept that relationships are endorsed by the 'Essence of God' consequently they can't be questioned by anybody. The girl child becomes a victim to child marriages in this congregation are offered to more seasoned individuals (old men) at exceptionally youthful ages with least training as to the expectations or realities of marriage. In a Parliamentary Portfolio Committee meeting, one "boss" from Manicaland area of Zimbabwe and an individual from the above faction was cited as having said there isn't anything amiss with offering underage girls to marry old men (Sibanda M. , 2011).

Culture, and customs are never static in any general public they are influenced by numerous frameworks. The extraordinary idea of culture in fact proposes that qualities and standards of common freedoms can be disguised in various social orders in similar way as having different qualities being disguised throughout some undefined time frame to become what are depicted as 'conventional social practices'. This falls hand in hand and in line with social constructivism whereby known norms and

practices are socially constructed. In order to meet a just order which is universal, repressive and oppressive institutional systems and practices in place need to be reorganized in order for people to be truly emancipated. The colonial era created a trend that has followed suite even after the end to colonization. The girl child is still vulnerable to such abuses, only that it now comes in a different form. Cultural practices and systems in play against and targeting the girl child in an abusive manner have to be changed. The laws have to protect the girl child (Chikwinya, 2016).

It can be noted from the HDI report of 2020 on Women's empowerment states that Zimbabwe is ranked 150 internationally. When looking at reproductive health and family planning in the form of antenatal care coverage, at least one visit 93.3% between 2009 and 2019 had access. The proportion of births attended by skilled health personnel was at 86.0%. Contraceptive prevalence, any method 66.8%. Moving onto violence against girls and women, women who were married by age 18 were at 34.4% (UN, Human Development Report , 2020).

On the other side of the coin, there theoretical framework of this research would suggest that international organizations are argued to be pushing the agenda of the west politically without fully looking into dealing with the problems faced by the girl child firmly. A new interpretation of neoliberal institutions has been created whereby international organizations are exporting capitalism according to theorists. It is a platform for the West to provide conditions of good governance according to them in exchange of aid or help. For example, the World Bank and IMF, will not be of assistance to the larger extent if a country does not provide their in-depth economic information, and change some or all political and social policies to be in line with acknowledging human rights for the citizens of the country. This can be argued to be a mechanism of control by the global west onto the periphery. The dependency created from aid distorts infrastructure and development growth of a nation. Economic dependency creates room for political dependency, whereby donor's participation is rewarded with involvement political processes of a state. USAID and World Bank are argued to be in us of this strategy, but this destabilises government ability to provide services thus, reducing the quality of governance (Holihead, 2014).

The monetary status of families, specifically poverty, may likewise push a few families to offer the girl child in exchange for monetary provisions or otherwise push the girl child into prostitution. In such families, offering their daughters for marriage might be seen as an advantageous answer for diminishing financial weights, for

example, paying school expenses. The girl may likewise be offered to raise settlement pay in the event of a debt in the family. Some choose to marry as an escape or a solution seeing as there will be one mouth less to feed in the home (Gregson et al, 2002). Discoveries from the 2010-2011 Zimbabwe Demographic and Health Survey demonstrate that 33% of 15-19 years were said to be at a good age for marriage. There was a high rate of pregnancies amongst this age group resulting from prostitution, sexual abuse or early marriage. Pregnancy in such a setting, is an admittance to family building.

Furthermore, information from the 2014 Zimbabwe Multiple Indicator Cluster Survey uncovers that around one of every four girls between ages 15-19 were presently married. Among women aged 15-49, around one of every twenty (4.9 %) were married before age 15, while among women aged 20-49 years, around one out of three (32.8%) were married before age 18 (ZIMSTAT, 2015). In Zimbabwe, the progress marriage in terms of building a family is additionally generally quick. Lovers are often required to conceive an offspring inside the first 3 years of their marital union to show their fertility (Chitereka, 2010). This increases risks related with maternal and child mortality. Levels of contraceptive measures are additionally high in the country. 60% of married women (ages 15-49) use contraception whilst, an expected 15% have neglected the need. In Zimbabwe, child marriages are formed by a perplexing interchange of social, strict standards and practices/customs, individual and family level aspects and more extensive political economy factors. Young people enter early or constrained marriage because of the conventional or then again strict convictions of their community, family, and religion, or on the other hand financial condition (Bassett et al, 1991).

Zimbabwe's political, social, and monetary unrest over the previous decade has conceivably influenced family dependability, family structure and the marriage choices of young women and men. These progressions might have energized or driven the girl child into prostitution and marriage to get away from family financial strains. Zimbabwe's economy deteriorated at a fast rate and to a level typically seen distinctly in nations influenced by struggle. The monetary breakdown came about in a hyperinflationary scene affected a large majority of the population, driving them into poverty and compelling numerous to emigrate in search of better freedoms for themselves and their families. From 2007 to 2008, the Zimbabwe dollar lost more than 99.9% of its worth (Koech, 2011). While this financial breakdown might be adding to

early marriage among female youths, it might have pushed age of marriage higher among men as young men need to get good business, furthermore, collect monetary resources for pay for female bride price and raise a family. The effect of the political and financial crisis on early marriage and prostitution was rising before by the effect of the HIV/AIDS pandemic.

Major changes were made by the Zimbabwean government amendment of the constitution in 2013 to prohibit child prostitution and in 2016, where they put an age restriction for marriage to a legal age of 18 years of age. Ending child marriages/prostitution is currently of an important topic for the international community since the girl child is progressively defenceless against HIV contamination or early pregnancy (UNIFPA, 2006). The fact that these acts are shunned upon does not mean they will not or cannot take place. Children cannot request for safe sex or partake in dynamic in issues like pregnancy, health risks. Once pregnant, the girl child can no longer attend school as it is a taboo. This additionally makes it hard to accomplish undeniable degrees of training, which then creates patterns of low education and restricted job openings, as such, it denies young ladies and their off springs of scholarly and monetary capabilities. Their general improvement is undermined, leaving them socially disengaged with almost no schooling, abilities and openings for business and self-acknowledgment which leaves them powerless against destitution and extreme poverty and consequently keeping the string of need up and solid inside their families. As such the cycle continues (Dzimiri et al, 2017).

In some cultures, in Zimbabwe such as the Ndebele culture, education is not viewed as important in the community for the girl child. If faced with hardships, families would rather marry off their daughter or send her away so that she can fend for herself as seen in the study by Plan International (PI, 2016). Plan International is an International Organization which works hand in hand with the UN, UNICEF, UNDP in an attempt to end discrimination against children worldwide and promote the rights of the child. Most girls in the study that Plan International done in 2016, it expressed there was pressure for the girl child to marry in order to fit into the community. Girls in Zimbabwe have to deal with the culture of excessive gender roles and duties in the household which leads to some of them dropping out of school in order to take up responsibilities in the household. The duties range from cleaning, cooking, taking care of siblings, shopping, fetching water, taking care of family members, laundry and

washing dishes. These chores are seen by the community as necessary tools for these girls to be good wives and avoid laziness.

In the study done by Plan International, sexual abuse is an issue raised by the girls they interviewed as a reason that leads to early marriages (PI, 2016). The study proved that dropping out of school was one major reason as to why child marriages were on the rise. Economic reasons remain the main reason as to why girls drop out, broken down into – pregnancies, menstruation and lack of school fees. Lack of money leads to some girls going to school hungry, as a result focusing on the task at hand is near impossible. Distance from school is also a major factor resulting in dropping out (PI, 2016).

The girl child is affected by some accepted practices, gender-based work in the home or lack of opportunities and the lack of confidence and convictions that the girl child has in their own abilities. These thusly are moulded by the conditions of their environment where they reside. Accepted cultural practices are propelling fairness in gender equality to challenge the oppressive standards that confine the girl child's admittance to rights and assets. How a girl child invests her energy can be dictated by the obligations inside her household in most rural cultures (PI, 2016).

The Plan International Organization in 2016 conducted research on Zimbabwe, which suggested that poverty influenced child pregnancies. Poverty in the home brought about an absence of school or educational based expenses, bringing about girls exiting school – with two focal choices left for young ladies: either being offered early into marriage and therefore getting pregnant at an early age or getting pregnant regularly through peer pressure from their male counterparts, unprotected sex or conditional sex or prostitution in exchange for cash as a way to survive now that the quest for education is off the table. With pregnancy in the way, these girls are more desperate to get some material assets to take care of their children to come, leading to more prostitution (PI, 2016).

Furthermore, child marriages have been an issue of concern for the Millennium Development Goals in various Forms: Child mothers regularly have restricted abilities, training, education, and admittance to the monetary resources or even choice making abilities important to appropriately feed their children and are accordingly prone to sustain the pattern of destitution, extreme need and poverty. Their restricted training decreases their chances of securing related education or needed skills and financial freedoms. As identified in the Plan International study (PI, 2016), there is a solid

connection between child marriage/prostitution and low degrees of training or education. The gender gap remains a major concern as the girl child has low education. There is a higher chance that young mothers can contract HIV and there is a high rate of contraction (UNFPA, 2006).

To that effect, Zimbabwean law does not give the opportunity for free tutoring/education or build up an obligatory age for training/educating for children. The new Constitution approved in 2013 incorporates a privilege to a government-supported education (financially) yet notes that the Government does not need to give it because of an absence of resources. School expenses are regularly restrictively costly and limit admittance to education. The Government neglected to meet its commitment of supporting primary and secondary school pupils with school fees. In this new constitution, it says to protect children from labour that would hurt their prosperity, instruction, physical or psychological wellness or otherwise, moral, or social turn of events, laws have not been passed or revised as per these Constitutional provisions. While Zimbabwean laws constitutes child prostitution as a wrongdoing, what truly needs is the compelling requirement of these laws on the ground through proactive recognizable proof of such cases in networks, compelling examination by police and without a doubt viable indictment by the state. There is a clear absence of willing complainants and, political will to handle the issue. The perception that child prostitutes are willing members in the activities helps to hinder peoples to help these girls out of their predicament (UNICEF, 2016).

Also, there is need for specific preparing of law implementation specialists to track down culprits, to direct viable and fruitful arraignment and the inconvenience of obstruction sentences as a notice to would be wrongdoers. Likewise with other sexual offenses, children in schools additionally should be instructed on youngster prostitution and its adverse results as a preventive measure. With such aggregate endeavours, youngster prostitution can in any event be diminished meanwhile so as to totally annihilating it the long haul (UNICEF, 2016).

Recent studies by the Zimbabwe Vulnerability Assessment Committee have shown that child prostitutes in Zimbabwe are showing up on roads everywhere in the country, not just in mining towns. They carry out their specialty in the capital Harare and in far off border towns and their main customers being distance drivers. In 2019, about 60% of Zimbabwe's children in elementary school were sent home for neglecting to pay charges, as per the Zimbabwe Vulnerability Assessment Committee, this was a

major reason why the cases of child prostitution were on the rise. The Covid 19 pandemic has increased the cases of child prostitution due to an increase in poverty. As indicated by the UN's Global Food Crisis Report Forecast of April 2020, some 4.3 million Zimbabweans face starvation. As child prostitution spreads in Zimbabwe, the nation's AIDS scourge is increasing. As per UNAIDS, in 2018 about 33% of all new HIV diseases in Zimbabweans more than 15% were in the ages ranging from 15 to 35. In that year UNAIDS announced 9,000 new HIV diseases among the girl child, more than twofold the quantity of new contaminations among children (Moyo, 2021).

The role of poverty in Zimbabwe in perpetuating the problems faced by the girl child

According to HDI reports of 2020, when looking at the multidimensional Poverty Index of Zimbabwe between 2008 and 2010 the value was at 0.110. This was at 25.8% of multidimensional poverty. The intensity of deprivation was at 42.6% throughout the years. Inequality among the poor stood at the value of 0.009. Population in severe multidimensional poverty at 6.8%. Population vulnerable to multidimensional poverty at 26.3%. The contribution of deprivation in dimension to overall multidimensional poverty in the form of health was at 23.6%, education at 17.3% and standard of living 59.2. Population living below income poverty line was 70% and PPP \$1.90 a day was at 33.9%. This gives an understanding to the nature of poverty in Zimbabwe and how many are affected on average (UN, Human Development Report , 2020).

Poverty is a multidimensional problem which is reflected in hunger; no access to health services, products, and facilities; low education levels; low wages, absence of admittance to good shelter, water, sanitation and satisfactory clothing amongst others. It is profoundly corresponded with social prohibition, minimization, weakness, frailty, confinement, and other monetary, political, social and social components of hardship (Malaba, 2006). Poverty often results from restricted or no admittance to educational opportunities and is exacerbated by individuals' absence of admittance to useful assets like land, credit, and furthermore the absence of establishments, and different assets required for job opportunities. During the 1990s the United Nations came up with a more comprehensive technique for estimating poverty utilizing the human neediness/hardship approach (Tekwa et al, 2018).

Poverty can be short term or a long-term persistent issue, as well as transient and verifiably women and the girl child have worried about both forms. Primary poverty is established in financial, political, and social foundations and is capable over the long haul and is moved inter-generationally. Populaces in rural and agricultural nations with practically no admittance to land and other useful assets, confronting ongoing underemployment as well as joblessness are a good example of this. Gender based social structures hinder women from getting access to assets and opportunities that can get them a step ahead. Interestingly, transient poverty is because of recurrent or impermanent factors and takes place through limited timeframes. For example, poverty due to natural disaster, financial changes, and long-term unemployment (Malaba, 2006).

As indicated by the Human Poverty Index (HPI) which is a more comprehensive proportion of the various measurements of poverty; financial hardships as estimated by the HPI rose from 23% in 1995 to 33 percent in 2003. The Zimbabwe 2015 MDG target was to reduce to 17 percent. Zimbabwe's human development as estimated by the Human Development Index (HDI) tumbled from 0.468 percent in 1995 to 0.410 percent in 2003 which implies deteriorating economic situations. In 2003 the HDI for women and the girl child (0.373) was lower than that of men (0.429) showing the feminization of poverty. This continued to be a trend for the next decade (UN, 2020). The underlying idea of poverty in Zimbabwe lies in the country's political economy. Initially after independence in 1980, Zimbabwe acquired a double economy supporting the vocations of the minority and to a great extent the poor, supporting the livelihoods of around 80% of the country's populace a large portion of whom were women and children.

However, to better understand that detrimental turn in Zimbabwe's economy, there is need for a break down. After independence, the economy was working well but on a steady downward path. In 2000, Zimbabwe arranged a land redistribution act to gather all the white-possessed, business and commercial farms and lands they acquired through colonization and return the land to the black citizens. The new tenants, predominantly comprising of native residents and a few noticeable individuals from the decision ZANU-PF organization (major political party), were unpractised or uninterested in cultivating, in this way neglecting to hold the work concentrated on agriculture, which was profoundly the major productive administration of past landowners. Short term gains were accomplished by selling the land or gear. The

contemporary absence of farming ability set off an unfortunate situation whereby the major economic booster for Zimbabwe was no more. This adversely influenced market. From being the breadbasket of Africa, Zimbabwean economy began to deteriorate at a fast rate. The nation began to encounter food shortages and began to import agricultural produce as there were high rates of inactive land. The government tried to encourage maize, tobacco, and coffee farmers to produce excess export goods, but it was not the same (WB, 2021).

Government spending was 29.7% of GDP. State needs were unequivocally financed. Prices of goods increased and so did taxes. Many businesses began to close down. In July 2005 Zimbabwe was in debt to the South African government for US\$1 billion of crisis credits. Between 2004 – 2007, Zimbabwe started encountering extreme trade deficiencies, exacerbated by the distinction between the government rate and the black-market rate in 2000. By mid-2005 foreign currency deficiencies were extreme as the government had put a ban on black-market money exchanging. The Zim dollar was devalued by the Reserve Bank of Zimbabwe twice, first to ZWD9,000 to the 1US\$, and afterward to ZWD17,500 to the US\$ on 20 July 2005 (WB, 2021). As of January 2006, minimum wage ZWD 17,200 every month (US\$202).

The Mugabe Government was highly influential to Zimbabwe's financial hardships. The high rate of corruption led to sanctions forced by the Western countries onto Zimbabwe. The "Zimbabwe Democracy and Economic Recovery Act of 2001", endorsed by Bush, a bill by George Bush was signed and soon after the IMF removed its assets for Zimbabwe. Zimbabwe was banned from borrowing any money from IMF due to high debt rate. Monetary organizations started pulling out from helping Zimbabwe, including the World Bank. It was termed that democratization and rule of law had to be acknowledged and enforced in Zimbabwe for them to get any financial aid from organizations. The EU ended its direct aid programmes in Zimbabwe. By 2008, unemployment rate had ascended to 94% and the people living below the poverty line had increased. People were living on ZWD 13.000 every month (US\$41.00) (Baron, 2021). The EU sanctioned individuals and organizations related to Zimbabwe's Government.

2009 - 2013 because of the negative long haul financial crisis in Zimbabwe. A Government of National Unity was created as a coalition government to try and fix this crisis. The Zimbabwean Dollar was banned in April 2009 and the USD was the new legal currency of Zimbabwe. That halted out of control inflation rates and made

ordinary types of business conceivable once more, by utilizing cash like the US American Dollar, the South African Rand, the EUs Euro or the Botswana Pula. In 2009 Zimbabwe recorded a time of monetary development for the first time in 10 years however, poverty and unemployment were at an all-time high. Poverty rates in 2007 were almost 80%, while the unemployment rate in 2009 was positioned as the world's highest, at 95% (Madesha et al, 2013).

A 2014 report by the Africa Progress Panel found that, of all the African nations analysed while deciding what amount of time it would require to double GDP per capita, Zimbabwe revealed it would require 190 years for the nation to double its GDP per capita. There was no freedom of press, expression, freedom of political participation and high human rights violations. September 2016 there were high money shortages and many living in poverty and moving to rural areas to avoid the high costs of living in urban areas (WB, 2021). Education in Zimbabwe influenced the development of the economy of the state. Since the emergence of Zimbabwe as the country with the highest literacy rate in Africa, this began to lessen as educated citizens began to leave the country in hope of finding greener pastures abroad. Zimbabwe has one of Africa's most elevated education rates at over 90%. The nation's debt is around US - \$10 billion. The negative financial climate since the year 2000 has additionally affected Zimbabwean businesspeople with countless of them failing between 2000 and 2014 (Zimstats, 2016). In August 2016 the national authority declared that it would lay off 25,000 government employees (8% of the country's 298,000 government workers), cut the quantity of international embassies and spending on international relations costs as a means to try cut clerical costs by trying to save \$4 billion in yearly wages and secure assistance from the World Bank and the IMF (WB, 2021).

That being said, the rise of extreme poverty in the metropolitan areas in Zimbabwe deteriorated between 2005 and 2020. About 2.4 million citizens cannot manage the cost of basic food, as per the Zimbabwe Vulnerability Assessment Committee (ZimVAC) report. The report is facilitated by the Food and Nutrition Council, which is under the Office of the President and Cabinet, and the World Food Program (WFP). In addition to that, the Coronavirus lockdowns have had a major negative impact on poor metropolitan communities, the report says, with a lot more unable to look for some kind of employment. 2021 showed that because of occupation misfortunes deteriorated due to COVID-19, 42% of urban families cannot meet their emergent and basic necessities. This is percentage is higher than the 30% for a similar

period in 2019, as indicated by the report. ZimVac reports a sharp fall in the standard of life for the metropolitan poor, as a larger majority in the urban areas are living below the poverty line. The government has not made available relief funds for its citizens. A sum of 83% of metropolitan families cannot afford for example: mealie-meal supper, salt and cooking oil. This is an expansion from 76.8% in 2019 (Newswire, 2021).

Makoni (2016) inferred that child marriage supports the idea of poverty and frailty which is crippling to the physical, mental, scholarly and social development of the girl child and increases her social segregation. Makoni who is the founder of the Girl Child Network shared how the girls who are constrained into early marriage are vulnerable against disease or death. Child marriage builds up the pattern of poverty and propagates, ignorance, hunger just as high new-born child and maternal death rates. The significance of financial benefits will in general push families to wed their little girls early. Monetary circumstances that are negative for the girl child have forced numerous girls to fall back on marriage as an approach to get away from poverty (Girls Not Brides, 2014). In simultaneousness, Girls Not Brides (2015) states that where poverty is intense, guardians might feel that giving a girl in marriage will diminish family expenses, or even briefly increase their income, in situations where bride price is involved, especially if the girl is still a virgin.

In Zimbabwe a girl living beneath the poverty line also indulge in prostitution because of poverty. In the event that she is still a virgin, she can sell her virginity in exchange for money. In some cases, guardians are aware and in agreement with this arrangement as a means of lifting financial strains. Along these lines, the girl child can be taken as a financial weight which families need shed. This practise hinders children from living and experiencing a normal childhood and steals them of innocence (Chenge et al. 2017).

As a result of these unfortunate events, the girl child's capacity to add to the economy is thus compromised and an endless loop of poverty, where poor people stay poor and uneducated. The girl child frequently experiences the limitations brought by poverty as their lack of education and financial reliance further keeps them from experiencing cultural segregation. As mentioned earlier, religiously or in a patriarchal setting, the girl child is at risk of such abuses. It has been contended that in Zimbabwe specifically, the issue of girl child dropout is more serious in rural areas rather than in the metropolitan schools. Conventional cultural convictions, financial difficulties,

pregnancy, early marriage, highly influenced by poverty keep girls in the cycle of poverty (Mawere, 2012)

Inability to pay for menstrual products due to poverty and financial hardships pushes the girl child into dropping out of school, child marriages and child prostitution. The Girls Not Brides organization noted that girls drop out of school because of inability to buy sanitary ware products. Money in the home would rather buy food rather than buy pads for the girls. After missing so much school some succumb to pregnancy, marriage or prostitution as a means of survival (Moyo, 2018).

Thus, from the above it can be seen how poverty is perpetuating the problems faced by the girl child.

Policies and Strategies in Zimbabwe on the Girl Child

The Zimbabwean government just like other governments are trying to do their best to end the problems faced by the girl child. The most significant change was on the 20th of January 2016, the Constitutional Court of Zimbabwe went on to ensure the privileges and rights for the girl child by forbidding child marriages and other destructive practices that are unfavourable to the girl child. The decision comes at a fortunate chance to upgrade the deficiency of marriage laws, and to boycott all antiquated practices answerable for the abuse of the girl child. This is unquestionably an earth-shattering decision according to many people who have been fighting against the upsurge and effect of these types of relationships. The governing body was since encouraged to facilitate harmonization and arrangement of marriage laws to the 2013 Constitution, and other internationally prescribed procedures in handling child marriages. There have since been awareness campaigns for the local communities to understand the challenges that child marriages create for the girl child. International organizations also work hand in hand with the local government in trying to deal with this issue (Dziva et al, 2017).

Prior to this major constitutional change in 2016, there were laws placed towards protecting the girl child. When looking at child prostitution the ACERWC has some articles which Zimbabwe adopted as child prostitution is a violation to child rights of:

- i. Education as provided for in sections 27, 75 and 81(1)(f) of the Constitution of Zimbabwe 36, Article 11 of the ACERWC and Article 28 of the Convention on the Rights of the Child (hereafter referred to as the CRC) 37.

- ii. Health and Health Services as provided for in sections 29, 76 and 81(1)(f) of the Constitution of Zimbabwe, Article 14 of the ACERWC and Article 24 of the CRC.
- iii. Protection against Torture, Cruel, Inhuman and Degrading Treatment as provided for in sections 53 and 81(1)(e) of the Constitution of Zimbabwe, Article 16 of the ACERWC and Article 37 of the CRC (Mushowe, 2018).

Child prostitution presents genuine infringement of human and children right. The Preamble of the African Charter on the Rights and Welfare of Children suggests that the child has physical, mental and emotional needs that need to be insured with security, stability and opportunities (Mushowe, 2018).

The Constitution of Zimbabwe Amendment (No 20) Act of 2013 works hand in hand with the ACERWC and CRC as it highlights that child prostitution is a form of financial or economic exchange for sexual favours. The amendment prohibits any child prostitution either enforced by the children themselves or by others. This amendment seeks to protect the child for sexual exploitation. On the other hand, the Criminal Law (Codification and Reform) Act [Chapter 9:23] makes it an illegal offense for anyone who has sexual relations with a minor which includes this act in the form of child prostitution (Mushowe, 2018). The Zimbabwean laws try to be in line with international agreements such as this.

When looking at education, it is noted that it is a universal right for everyone. It is additionally a matter of equity and equality. The United Nations Girls' Education Initiative (UNGEI) Report (2010) states that by 1982, 64 percent of the Zimbabwe's unskilled people were female; however, by 2002, the level of female unskilled people had decreased radically to simply 11.75 percent. Regardless of this amazing improvement, the education rate was higher in males. This implies that women actually comprise most of the uneducated people in both urban and rural areas. Education Act of 1987 stated that education was compulsory and free for primary and secondary education which abolished the Education Act of 1979 which gave educational preferences to the white man over the black man.

Another initiative was for Growth with Equity in 1981, the Zimbabwe Momentary National Development Plan, 1982-1985; and Zimbabwe initial five-year public Development Plan, 1986-1990. The plans were to educate more young people and give them opportunities for personal development. By 1995, Zimbabwe had an

education and literacy rate of 82%. Seeing how this deteriorated as girls faced several problems throughout the years, the Constitution of Zimbabwe, the Education Act and the National Gender Policy (approved in 2013) gave the premise to gender balance in education (Sihlangu et al, 2020). President Mnangagwa has put forward a new law which prohibits excluding students based on inability to pay fees as a solution to the high number of dropouts of girls. Additionally, about 6,000 pregnant girls were recorded as dropouts in 2018 alone, according to a UNESCO report. As a result, expulsion of girls on the basis of pregnancy was also abolished to give the opportunity for early pregnant girls an opportunity to further their education (Mavhinga, 2019).

Poverty stricken families cannot afford to buy any menstrual products for their daughters, as such they miss out on a lot of school. Girls have resorted to using rags, old clothes, newspapers, leaves and mud as means to holding their menstrual cycle. This is due to the cultural belief that menstrual cycles are a curse and an expense rather than a natural occurrence that can be taken care of. As such parents leave their children with no option but to miss so much school such that it leads to dropping out and early marriage/prostitution is inevitable. Members of the opposition party being MDC have been pushing the new government to make laws that are favourable to the girl child as menstrual cycles are not by choice and yet buying sanitary pads is so expensive, yet condoms are free but sexual intercourse is a choice. This is the basis of their argument. “Some young girls, resort to using weeds and leaves in place of sanitary pads, compromising their health,” words of Obert Masaraure, who is the president of the Rural Teachers’ Union of Zimbabwe, as he spoke to the Thomson Reuters Foundation. Jessie Majome, a Zimbabwean legislator from the opposition MDC party, said “Sanitary wear should be made readily available free of charge just like condoms; government should pay for sanitary wear. Government should take the dignity of women and girls seriously” (Moyo, 2018).

International Organizations and problems faced by the girl child in Zimbabwe

The UN is working to try and improve the conditions and opportunities awarded to the girl child in Zimbabwe amidst the problems that they currently and continuously face. The UN supports public advancement of needs in education, skills development, and protection of children, cases of HIV and AIDS, as well as food security. The UN in Zimbabwe are additionally attempting to guarantee that the girl child in the rural and urban locations have regenerative wellbeing for themselves. The perspectives of IOs

normally fall under finding solutions for poverty in order to deal with problems that rise from poverty. In this case, problems faced by the girl child. Monetary solutions with the provision of education for all is arguably the most favourable solution for IOs however, this neglects the societal, cultural, and religious practises that create structures and systems that conducive to the problems faced by the girl child. There are several initiatives IOs put in place such as:

The Spotlight Initiative, supported by the European Union. This initiative by the UN in partnership with the government of Zimbabwe, civil society organizations and the EU are fighting the abuses against the girl child. The Spotlight Initiative tries to advance the privileges of the girl child and pledges to guarantee that strategies and laws are set up and authorized, protected by law. The aim is to help all maintain the privileges and rights for the girl child (Gebrehiwot, 2020). The European Union works hand in hand with the UN in the Spotlight Initiative to promote the protection of the girl child in Zimbabwe. They invested 19 million euros for this initiative (EUC, 2019).

Additionally, the UNDP in Zimbabwe promotes women empowerment and gender empowerment. Major improvements in narrowing the gender gap in important to the work of the UNDP in Zimbabwe. Zimbabwe marked and endorsed the CEDAW (1991), Beijing Platform of Action (1995), SADC Declaration on Gender and Development, National Gender Policy 2003. In 2005 the Ministry of Women Affairs, Gender and Community Development set up in Zimbabwe to further the work that international agreements had been agreed upon. The UNDP strives to work in line with the Millennium Development Goals such as: Eradicating poverty and promoting gender equality and women empowerment (UNDP, Promote gender equality and empower women, Where are we?, 2011).

Furthermore, UNICEF's work in Zimbabwe initiated The National Girls Education Strategic Plan is Zimbabwe's first-since essential record on the girl child's education. It illuminates how to give quality training while at the same time keeping girls in need in school, despite monetary difficulties and challenges. Educating the girl child yields a higher pace of return in the creating a better world. Thus, the National Girls Education Strategic Plan tries to guarantee that that each and every child can select, finish and understand their maximum capacity in the educational sphere. The arrangement likewise means to address arising social difficulties like early marriage, misuse and financial abuse which create a discrimination on the girl child. The Ministry of Education, Sport and Culture of Zimbabwe together with UNESCO and UNICEF,

seek to improve the value and nature of education for Zimbabwe's children, especially the girl child. International donations and UN's funding reached to over 2 million USD towards this initiative to improve education for the girl child (UNICEF, 2006).

The 2009 Zimbabwe Multiple Indicator observing Survey (MIMS), Preliminary report, shows an education rate of 91%. Metropolitan zones had 94% enrolled whilst the rural areas had 90%. Purposes behind students not attending school in 2009 were ascribed to monetary problems (50%), early marriage or pregnancy (16%) and many being happy with levels accomplished (12%) (UNDP, 2011). The elementary school dropout rate is a lot higher in provincial regions, which represent 78.9% of the absolute number of dropouts. The UNDP has awareness campaigns, community outreaches, and probes the government to enforce free education for primary levels to encourage more girls to attend school. They also have educational and skill training programs to try and equip young girls with skills that can help them make a living, in hopes that they will not fall prey to child marriages or child prostitution (UNDP, 2011).

Also, the African Union Girls' Summit on Ending Child Marriages led to Zimbabwe opening the discussion towards putting an age restriction for marriage (HRW, 2015). Zimbabwe's Customary Marriages Act initially set no base age for marriage, while the Marriage Act, which administers monogamous relationships, expresses that the girl child under 16 years cannot marry without parental approval. However, the Criminal Law (Codification and Reform) Act makes it a criminal offense for anybody to guarantee a girl child under 18 in marriage or to drive a girl to go into a marriage without wanting to. It additionally makes it a criminal offense to utilize social or standard customs or practices to drive a woman or girl to wed. Notwithstanding, the Zimbabwean law says that if the individual is married to a child under 16, having sexual relations with the child isn't legally defined sexual assault or a crime. Thus, putting children forced into marriages at risk of abuse. With this insight, the AU has pushed Zimbabwe to change its laws to protect the girl child (HRW, 2015). Only in 2016 was this put into law.

Local organizations such as The Girl Child Network Worldwide (and GCN – Zimbabwe) work with the UN in advancing girl child empowerment and education opportunities. They have made safe houses for the girl child in rural areas for emergencies where the girl child can be helped and assisted as needed. Another organization in the same line is Shamwari yemusikana meaning friend of the girl child which is a local area-based organization that looks to advance the rights and

empowerment of the girl child in the home, school, and local area. It is an enlisted trust under the legitimate laws of Zimbabwe and was granted a Private Voluntary Organization legal access in July 2017 (Chenge et al. 2017).

UN Women Zimbabwe keeps on working intimately with the public authority of Zimbabwe and local organizations to guarantee responsibilities made by government are upheld and progressed through approach changes, recognizable proof of lack and shortages that hinder the girl child from getting opportunities and consideration for opportunities. Their support of women in politics helps the government to recognize and react to the requirements of women particularly poor women and girls. The Joint Program on Gender Equality (JPGE) and the Joint Program on Gender Based Violence (JPGBV) initiative of the government, in line with UN Women Zimbabwe works to deal with the problems faced by the girl child such as gender inequality, child marriages and child prostitution (UN, 2020).

Challenges Faced by International Organizations in Dealing with problems faced by the girl child in Zimbabwe

Challenges faced by international organizations in trying to deal with the problems faced by the girl child in Zimbabwe include the lack of enforcement mechanisms by the government to help to effectively do their work. The government on paper is involved in the fulfilment of policies that seek to protect the girl child, but the reality is not the same on ground. Ensuring that the laws are enforced is a major drawback in actualizing the ideal conditions for the girl child (UNDP, 2011).

Cultural practices have also been a major hold back in trying to deal with problems faced by the girl child. As such, the government tries to use political influence to crack down the high rate of child marriages and prostitution especially in the rural areas. Children indulging in child prostitution are then seen as willing participants rather than victims of the nature of abuse they endure. However, these laws have since been ignored especially in rural areas where cultural practices work in place of laws and where poverty is at a high rate (Mushowe, 2018). Harmful cultural practises such as seeing menstrual cycles as curses and expenses rather than a natural process, as well as seeing the value of a male son as that of being higher value than a girl child continues to affect the girl child. Sons are sent to school and given opportunities whilst the girl child is to stay at home and take care of the home instead. The logic is that at the end of the day, the girl child will be married off whilst the son will still be able to bring

input into his father's home. In some regions like the case of Binga, communities thrive through marriage. Family ties strengthen relations amongst the locals as such children are pushed into early marriages as a cultural norm (Muntanga et al, 2019). Gender based roles in the house also create issues for the girl child as she is expected to do so much more and still balance school, this encourages them to dropout instead. This hence makes the work of IO's more difficult.

The financial circumstance for the normal Zimbabwean family has deteriorated during the previous decade. In spite of numerous positive outcomes from the National Action Plan for OVCs, dispatched in 2005 to really focus on the poor populace in Zimbabwe, a significant number of these children targeted are as yet incapable to go to and stay in school due to their failure to manage the cost of the educational expenses, the uniform, and other related expenses (UNICEF, 2006). Inflation was on the rise in 2018. It was 10.6% and rose over 80% by 2020 (WB, 2021). As such, parents' ability to pay school fees was affected. The comparison between the urban areas and rural areas shows that, less children in rural areas attend school than those from urban areas (Reuters, 2007). Child marriages come as a solution to the high levels of poverty that a family faces in which they see the value in "selling" their daughters to old rich men for some money for the family to survive. This common norm further makes the work of IO's difficult.

On the other hand, Zimbabwe is a highly religious country and as such religious affiliations play a key role in Zimbabwe. It has formed the conduct of citizens and after some time brought forth the presence of standards and values in the general public. Through religion individuals concede to specific qualities that characterize their convictions and customs. Karl Marx firmly contended that religion is the opium of the majority. Inferring that religion is a dangerous medication for the general public with the end goal that when a great many people invite religion in their lifestyle it transforms them for the great or the most exceedingly awful as the vast majority of the occasions it favours or subject ladies to abuse in both work and sexual issues. However, the nexus among religion and early child marriages in Zimbabwe, and the effect of religion in affecting political result can't be neglected as these political results are impacted by numbers. In the case of the Johane Masowe and Johane Marange religious groups, they have figured out how to make solid binds with the public authority such that the lawmakers or rather the administrators choose to disregard issues identifying with strictly – prompted early child marriages. The Apostolic organization in Zimbabwe is

one of the biggest religious gatherings (Zimstats, Zimbabwe Multiple Indicator Cluster Survey Snapshots of Key Findings., 2019). Many families in this religious sect trade off cash or monetary for another family's girl child. In this case an 11-year-old girl can be married off to a 50-year-old man and seen as normal under "religion" (Chamisa et al, 2019). Guardians play a key role in pushing girls into child prostitution and early marriages and in many cases, they are behind the high rise in the nature of the problems at hand.

Another challenge is that moderate execution of the laws and strategies; the shortfall of well-resourced legitimate guide programs; low lawful education among women and their networks; a feeble reference framework between the police, legal system and equity conveyance structures.

CHAPTER V

Conclusion and Recommendations

In conclusion, it can be noted that the theoretical framework of this critical analysis comes in the form of a social constructivist approach. It is a social way of thinking that centres on intelligent evaluation and study of society or culture to uncover and challenge power structures and criticize the liberal perspective. This thesis argues that social issues are affected by cultural designs and social ideas and norms rather than only by individual and material factors. Poverty is not the main factor influencing problems faced by the girl child: socially structured systems, norms, and ideas strongly contribute to these problems. The idea that development is supposed to help states to grow economically, and politically to be able to deal with social problems has not been the reflection of the issue on the ground.

It is noted that child marriages in Zimbabwe have been an ongoing issue throughout the years in Zimbabwe despite the fact that in 2016, the Zimbabwean government ordered the ban of child marriages. The problem still persists: There is a ratio of about 1 in 3 (34%) of women aged 20-24 in a survey conducted by Zimstats in 2019, who were first married before the age of 18. Education and socio-economic status were key determinants of child marriages. Child marriages and child prostitution date back to the colonial era. The cultural structure has developed in such a way that it is patriarchal and reveals power relations between men and women. During the colonial era, local leaders and family members were trading off their daughters and sisters due to segregation and economic hardships. They were looking for economic advantages, and access to staying in urban areas. There are links between religious beliefs and child marriages in Zimbabwe especially in the poor communities, past practices and cultural beliefs have supported this system. The idea that it is the “will of God,” creates a socially constructed system that oppresses the girl child. Parents and guardians have been instrumental for the perpetuation of the problems. There is a high risk of child prostitution in tourist areas. Structural poverty remains a major factor influencing the problems faced by the girl child however, there are other ideational factors influencing these problems. Zimbabwean government has tried to deal with the problems faced by the girl child, however there are loopholes in public laws and strategies.

In 1980, after Zimbabwe got its independence, one of the major aims of the state was to promote gender equality. Gender inequality in Zimbabwe has been seen to

come in the form of lack of opportunities for the girl child and is argued to be caused by socio-economic problems in the home resulting in parents choosing to send a son to school instead of their daughter. The patriarchal system socially structures the cultural beliefs that have resulted in the abuses the girl child faces. Colonization is argued to be reinvented in the form of gender inequality. MDGs and SDGs have been very instrumental for promoting gender equality in Zimbabwe. The nation has signed several agreements to help further close the gender-gap in Zimbabwe. The theoretical framework of this research argued that gender inequality was socially constructed in Zimbabwe and developed throughout the years from the colonial era to the post-colonial era. This can be argued as to where the discrimination towards the girl child in education began (sciences were for boys whilst fabric class was for girls).

IGOs and NGOs identify the problems faced by the girl child with extreme poverty, lack of educational opportunities, and bad medical services in Africa. They neglect to put as much effort on the ideational factors influencing these problems. A 2014 HDR revealed that over 58% of marriages among women aged 20-46 years in Africa, occurred when they were underage (i. e. below the age of 18) and 50% of these girls had experienced a form of sexual abuse including prostitution. They came up with several initiatives in the form of, EU – Africa relations: Africa-EU Partnership, The Pan-African Program, UN – Africa relations: United Nations Office of the Special Adviser on Africa, The New Partnership for Africa's Development (NEPAD), AU - Agenda 2063. Some other organizations include International Community for Research on Women (ICRW), Plan International and Save the Children, Girls Not Brides, just to mention a few. The UNDP in Zimbabwe promotes women empowerment and gender empowerment, awareness campaigns, community outreaches, and skills acquisition programs. UNICEF has the National Girls Education Strategic Plan. UN's funding reached to over 2 million USD towards this initiative to improve education for the girl child, and they also had sanitary pad campaigns. African Union Girls' Summit on Ending Child Marriages led to Zimbabwe opening the discussion towards putting an age restriction for marriage.

Several international agreements were approved to protect the girl child, just to mention a few, there is the Convention on the Rights of the Child, Universal Declaration of Human Rights, and the Convention on the Elimination of All Forms of Discrimination against Women, African Charter on the Rights and Welfare of Children. The UN General Assembly and the UN Human Rights Council passed two

international laws that saw child marriages and child prostitution as a human rights infringement - essential piece of the Sustainable Development Goals. International organizations raise awareness, provide several poverty related solutions in line with MDGs and SDGs, capacity initiatives, regional and global initiatives, lobby governments, negotiate enforcement of laws, run education campaigns, provide education tools, and teach skills.

Poverty has been a major factor in promoting the problems faced by the girl child. Generational poverty and economic hardships created continuous downturn in economic conditions, this was in the form of high government spending, inflation, land redistribution campaign, trade deficiencies, and debt. There has been a trend of feminization of poverty which has continued to date.

Zimbabwe signed, CEDAW (1991), Beijing Platform of Action (1995), SADC Declaration on Gender and Development, just to mention a few of the agreements they signed. They came up with the National Gender Policy 2003 to aid the girl child. In 2005 the Ministry of Women Affairs, Gender and Community Development was set up in Zimbabwe to further the work that international agreements had begun. The Constitution of Zimbabwe Amendment (No 20) Act of 2013 was done to prohibit any child prostitution either enforced by the children themselves or by others. The 2016 constitution amendment placed a minimum age to marriage. The 5-year Development Plan's goal was to educate more young people and give those opportunities for personal development, especially girls.

Poverty as seen above is a key factor in perpetuating the problems faced by the girl child however, it is not the education that was noted to be a key solution by international organizations to the problems faced by the girl child. It can also be one of the most powerful tools to enable girls to avoid early marriage and prostitution whilst fulfilling their potential. When a girl in the developing world receives seven or more years of education, she marries on average four years later. As such, international organizations have done so much, despite being faced with various challenges and the economy of Zimbabwe has made their work a bit difficult, but they keep doing what they can. More needs to be done however, as girls in hot spots remain at risk.

Problems faced by the girl child in Zimbabwe in the form of gender inequality, child marriages and child prostitution has been a persistent problem for the nation. Structural and systematic ideational factors have heavily influenced these challenges that they face without removing the influence of material factors. Culture, norms and

belief systems have played a key role stemming from the influence of the colonial era. International organizations have tried to fix these problems from a development approach of dealing with the issue of poverty to correct the challenges brought by it. However, this has since proved ineffective as other factors influence the problems faced by the girl child. The government of Zimbabwe needs to help alleviate the limiting factors that are retrogressive to the progress IOs are trying to make.

As few suggestions to the issues discussed in this research, there should be a combination of strategies used by IOs and the government that target socio-cultural and economic aspects of the lives of people and these should include poverty reduction, improved access to education and life skills, enforcement of legal frameworks that support these changes, registration of marriages, awareness through sex education in the homes and schools, accessible adolescent friendly health services, investigative journalism, safe space which could be a role models concept, effective monitoring and evaluation of programs.

Economic wellbeing environments should be created that shield individuals from the harsh economic and financial conditions, particularly in social orders where individuals rely upon cultivating. This ought to be fortified consistently. This will expand local area way of dealing with stress and versatility. This will thus diminish the offering of the girl child for financial assets and furthermore decline the eloping chances among girls as they would be members and recipients in these projects.

The public authority should offer education motivation in areas of interest for example, in hotspot regions, free examination charges for all girls to energize those from less fortunate backgrounds to seek after schooling instead of marriage. There ought to be further development classes such as poultry, agriculture, and sewing just to mention a few to give the girl child monetary options once she is done with school.

Sanitary pads must be made free and available in public bathrooms and schools. Due to the fact that many girls dropout after missing so much school due to inappropriate measures used during their menstrual cycle, the government needs to implement laws that provide for those who cannot afford.

The implementation of all legitimate structures that protect girls ought to be focused on the registration of all marriages. This will make it simpler for the checking of early child marriages. The educating of sex education ought to be viewed in a serious way and ought to be made a test subject very much like math to give girls information on it, rather than shunning it.

The requirement for analytical reporting in journalism is needed to identify early child marriages, child prostitution, dropouts, amongst other problems the girl child may face. Some of these issues are hid under the carpet to avoid public eye, however, investigative journalism could be a solution to bringing the issues to light. Also, projects focusing on children ought to be intermittently assessed and checked to prevent exploration of the girl child and prove social events as actual well-meaning events.

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Appendix A

Turnitin Similarity Report

Vongai Motsi-ROLE OF INTERNATIONAL ORGANIZATIONS IN SOLVING PROBLEMS OF THE GIRL CHILD IN ZIMBABWE

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Appendix B
Ethics Committee Approval



YAKIN DOĞU ÜNİVERSİTESİ

BİLİMSEL ARAŞTIRMALAR ETİK KURULU

04.04.2022

Dear Vongai Motsi,

Your project “**Role of International Organizations in solving problems of the girl child in Zimbabwe**” has been evaluated. Since only secondary data will be used in the project, it does not need to go through the ethics committee. You can start your research on the condition that you will use only secondary data.

Assoc. Prof. Dr. Direnç Kanol

Rapporteur of the Scientific Research Ethics Committee

Note: If you need to provide an official letter to an institution with the signature of the Head of NEU Scientific Research Ethics Committee, please apply to the secretariat of the ethics committee by showing this document.