

MANAGING FOR GENDER EQUALITY RESULTS: The story of Padare Men's Forum Against Gender Based Violence

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SYNOPSIS

The Accra agenda for action calls for Gender equality, respect for human rights, and environmental sustainability as cornerstones for achieving enduring impact on the lives and potential of poor women, men, and children. The Managing for Development Results (MfDR) on the other hand has emerged as a valuable tool for addressing inequalities and accelerating progress towards achieving the development results. Recognising that, several development agencies have strengthened their approach to managing for gender equality results, this case study documents the experiences of a Zimbawen men's forum on gender (Padare) in working with men to combat gender based violence (GBV) in Zimbabwe. The case study utilises desk research approach. Findings revealed that Padare's work has had impact through advocacy, training, and engaging men in GBV programming. Padare has empowered communities through knowledge on laws about domestic violence, naming and shaming harmful cultural practices and also engaging traditional leaders. They have also been important in promoting a referral pathways system that ensures that all cases of violence are reported and investigated by the police. The work of Padare provides an important lesson to African states and partners on how to engage men in promoting gender equality, eradicating GBV for inclusive social and economic development and managing for gender equity results in Africa. In patriarchal societies, the involvement of men in combating harmful cultural practices provides impetus to programs and policies targeting gender inequalities. Moreover the on-going efforts to building capacities for instituting MfDR culture in Africa needs to be scaled up and mainstreamed. Additionaly there is need to buid capacities of African states in prioritizing and addressing GBV, this being one of the key obstacles to achievement of inclusive and sustainable development results in Africa.

Introduction

Gender based inequalities and violence is prevalent in Zimbabwe. Studies and statistics have shown that women and in particular young girls are victims of some form of abuse in their lives. Men are in the overwhelming of cases the perpetrators of such violence. The 2010-2011 Demographic and Health Survey in Zimbabwe

showed that thirty percent of women had experienced violence from an intimate partner. Between January and October 2012, the Zimbabwe Republic Police (ZRP) recorded that '2,450 children had been raped countrywide, with neighbours responsible for 41% of the rape cases...rape of juveniles' cases increased from 2,883 in 2010 to 3,172 in 2011' (Dube 2013:3). To further illustrate the pervasiveness of sexual

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abuse, Makamure (2010) notes that the Family Support Trust Clinic treated 30,000 girls and boys between 2005 and 2009 who were victims of sexual violence. In a study of 1,062 female and 1,348 male respondents aged 13-24 years across Zimbabwe, ZimStat (2011:xxi) show that 'among the females and males aged 18-24 years, a third of the females and 9 percent of the males experienced sexual violence before reaching the age of 18 years. For those aged 13-17 years, the victimization rate for sexual violence was 9 percent and 2 percent for the females and males respectively.' Girls tend to be overwhelmingly the highest number of survivors of child abuse (especially sexual abuse) for example Childline statistics for 2014 show that between January and October a total of 1,073 cases were reported on sexual abuse of girls compared to 93 cases involving boys.

The fight against gender based violence has largely been promoted by women organisations and activists without much male involvement. This case study focuses on the work being done by a Zimbabwean non governmental organisations, focusing on bringing men into fighting gender inequality (<http://www.padare.org.zw>)

Padare/Enkundleni/Men's Forum On Gender is an anti-sexist and anti-gender and domestic violence men's social movement that was established with the sole purpose of addressing violence against women by way of challenging patriarchy and promoting positive masculinities. The objectives of the case study include: to document the experiences of Padare in working with men to combat gender based violence, examine the challenges faced by Padare in doing their work and highlight the successes of Padare and provide lessons learned.

The focus for most campaigns against gender based violence has concentrated on the survivors and not the perpetrators. There is need to go beyond the survivors and target the perpetrators

so as to stop violence at its source. This is where Padare becomes critical as it challenges partriachial norms and hegemonic and toxic masculinities which are used to justify violence against women and children.

"Gender equality, respect for human rights, and environmental sustainability are cornerstones for achieving enduring impact on the lives and potential of poor women, men, and children. It is vital that all our policies address these issues in a more systematic and coherent way." Accra Agenda for Action, paragraph 3.

Methodology

This case study utilises a desk research approach which focuses mainly on Padare programme documents and published work. Such a methodology utilises already existent documents to highlight the work of Padare. Some of the reports used in this work are based on observation of Padare programmes and key informant interviews which were done as part of an evaluation and documentation of Padare's work. Padare has community chapters across the country in areas such as \Zvishvane, Chiundura, Epworth, Nkayi and Chivhu. Desk research uses books, documents, newspapers, magazines, articles and journals to understand the nature and extent of the problem under discussion.

Patriarchy and male involvement in combating gender based violence in Zimbabwe

Zimbabwe is largely a patriarchal society in which men wield the positions of power in different institutional spheres: heads of the family unit, leaders of social groups, bosses in the workplace and the elites of government (Ferguson 1999). Patriarchy ultimately is a gendered power system: a network of social, political and economic relationships through which men

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dominate and control female labour, reproduction and sexuality as well as define women's status, privileges and rights in a society (Chakona 2012). Such a system relegates women to the private sphere within the home whilst men dominate the public sphere. This is a situation in which masculinities are privileged over femininities in such a way that men dominate all spheres of public life. Men have better jobs, salaries, access to resources whilst women's achievements are not celebrated (Heilbroner 2008). Men are socialised into exploitative relationships in relation to work and they carry this socialisation over into the home and their relationship to women. In this sense patriarchy is an ideology that stems from male attempts to justify the economic exploitation of women. In Zimbabwe, the majority of women are unemployed housewives living in the rural areas. As such, women are socialised into unpaid domestic labour and responsibility for child-rearing.

Patriarchy gives rise to cultural and traditional practices which entrench gender based violence and gender inequalities. What is also interesting in Zimbabwe is how institutionalised gender inequalities are. Through socialization, girls and boys grow up believing certain gender inequalities are natural for example the fact that only girls are supposed to do domestic chores. Culture is used as an excuse for many cases of gender inequality. Lewis (2004) argues that culture is the vehicle by which patriarchial values that valorise masculinity are transmitted from one generation to the next. In Zimbabwe, when men are promiscuous it is seen as cultural because they are supposed to be adventurous. Married women because of lobola (bride wealth) paid for them are supposed to suffer in silence even in cases of domestic abuse. If a woman goes to complain to her parents about her husband she is told to suffer in silence. Women lack decision making power within marriages in Zimbabwe. Thus, married women are one of the

most at risk group when it comes to HIV/AIDS infection as they find it difficult to negotiate for condom use even when they know their husbands are promiscuous.

Chiweshe (2012) argues that patriarchal societies have a history of female subordination. However, we need to go beyond the general assertions on how patriarchy apportions women often with contradictory roles within the system that at one point a woman is fighting, and another she is defending its interest. Using the example of social organisation among most Shona people in Zimbabwe, Chiweshe outlines how a married woman through lobola (bride wealth) has her sexual and productive rights move from her father to her husband. Within this patriarchal system she becomes daughter in law, mother, wife, sister, aunt, grandmother and ultimately mother in law. Each of these positions means that women relate differently to other women. Patriarchy thus leads to gender inequalities even amongst women. Such inequalities are not homogenous as women occupy different places within patriarchy which offers them certain amounts of power. For example, as a mother in law women have the potential to make her daughter in law's life a living hell and as aunt patriarchy offers her certain privileges when discussing family issues and decision making.

History of Padare

Padare was formed in 1995 by Jonah Gokova to bring men to the fore of fighting gender based violence (<http://www.padare.org.zw/about-us/overview>). In patriarchal societies such as Zimbabwe, men have remained at the periphery of programmes focusing gender based violence yet they remain the overwhelming perpetrators. Most programming has concentrated on the survivors and victims of gender based violence leaving out the perpetrators. Padare's work has seen this gap and is providing much needed male involvement in gender. Padare comprises a

central office with 13 satellites offices throughout Zimbabwe. The Men's Forum on Gender in Zimbabwe seeks to: create a forum for men to question and reject gender stereotypes and roles that privilege men and oppress women; create a support group for men who are committed to change; enable men to identify and challenge structures and institutions perpetuating gender inequality in our society.

Box 1: Padare's mission and vision

General objective

To promote a society that is free from gender stereotypes and violence; guaranteeing equal opportunities for development, and enabling women and men to participate equally in all spheres of life as decision-makers, implementers and beneficiaries.

Mission

To conscientize and mobilize men to contribute towards the elimination of discrimination against women and girls, for a gender just society.

Vision

A visible, vibrant anti-sexist men's social movement for a gender just society.

It operates public education and media programmes that include publicly discussing men's sexuality in schools, sensitising male journalists, and convening groups of men to discuss how their behaviour facilitates the spread of the HIV/AIDS pandemic. Padare recognises that notions of masculinity and femininity that encourage multiple sex partners for men, while discouraging frank conversations and education regarding sex, are at the root of the AIDS pandemic. Padare, which began with just five men in 1995, now has chapters all over the country. The chapters' monthly meetings are open to all men who would like to attend. There, men discuss issues related to violence, gender inequality and harmful practices. Women are also invited to take part in some of the meetings. Padare, which has been supported by international organisations such as UNFPA since

2012, also works with traditional leaders and faith-based organizations to reach men, and it trains male advocates to further spread the message of gender equality. In the first half of 2015 Padare trained 608 advocates in 19 districts. Padare is credited for promoting knowledge that men can also be victims of GBV.

Padare works as a national organisation focussing on creating support structures at all levels. MenEngage website¹ describes the following about Padare:

The organisation targets men in all settings i.e. workplaces, rural communities, schools and tertiary institutions. It operates through the formation of what are referred to as Male Chapters and networks and uses approaches such as communication and networking, institutional development, lobbying and advocacy within the framework of the social theory behaviour change models. The organisation also uses the multi stakeholder action dialogue approach in confronting challenges related to the attainment of gender justice. Padare /Enkundleni strive to encourage men to practically demonstrate their embrace of gender justice through personal and group actions.²

In its work Padare focuses on a variety of programmes and it is necessary to highlight the emerging themes from the interviews, observation and document reviews. The section below thematically discusses the work of Padare across the country.

¹ <http://www.padare.org.zw/about-us/overview>(accessed March 12 2016).

² <http://menengage.org/regions/africa/zimbabwe/>(accessed Feb 23 2016).

Experiences of Padare in working with men

Engaging men in conversation on GBV and HIV/AIDS

Padare's work has been critical in engaging men in the fight against HIV/AIDS and GBV. Men have largely been absent from the debates and initiatives to combat HIV/AIDS. This is mainly because of cultural perceptions that promote patriarchal and machismo norms that relegate men to the periphery if HIV/AIDS and GBV issues. The work of Padare has provided influence to the attitudes of men across Zimbabwe about involvement in the work to combat HIV/AIDS. A participant in Shurugwi noted how working with Padare has helped him appreciate the need to help and assist his wife in house work. It has also empowered him to understand how as a father, he should not be abusive but loving. Before he had been afraid of how people would perceive him but through Padare he and other men are now frequenting the borehole which was a women's only space. According to him, 'I was very shy to help my wife when I first moved to the area I now work in. I got confidence [from Padare training and activities] to start helping my wife. At first people were talking behind my back and laughing at me but I got the opportunity to teach them that being a man does not mean not helping your wife' (cited in Chiweshe and Meck 2014a:9).

The work of Padare has also empowered men to understand that they can also be victims of GBV. The advocacy and community work has made it easier for men to come forward and report abuse even in a patriarchal society where men suffer in silence because they are afraid of the stigma associated with being a victim of GBV. One of the participants in Shurugwi indicated that:

When we look at GBV statistics they show that it is women that are victims

when compared to men but this does not mean that there are no male victims. But if the men do not report to the police we cannot guess who they are. I want to thank Padare very much because their teachings are helping men. Men are now even joining GBV campaigns and explaining information to other men. Most men do things unknowingly thinking that is what it means to be a men yet it is not good' (cited in Chiweshe and Meck 2014a:7).

Padare has through its programmes such as Walking in our Daughter's Shoes challenged traditionally held beliefs about girl children and men are seriously questioning their roles in the social development of their daughters. The key to reducing vulnerability of young girls is ensuring that all parents and guardians are fully involved and supportive in their lives. The everyday needs of girls are thus increasingly becoming important for men who were involved in the programme. Through trainings and dialogues men are beginning to realize the role they play in the lives of their daughters. The programme has gone further to change the mindsets of men in household budgets.

Knowledge of laws against GBV

Zimbabwe has developed a progressive policy and legal framework to combat gender based violence. Zimbabwe is a signatory of the SADC Protocol on Gender and Development (2008) which seeks to ensure that in all SADC nations' laws, systems and services are addressing GBV. In reality, less than half of SADC countries have enacted domestic violence laws. The country is also a signatory to other international conventions that seek to protect women from any form of violence including: Convention on the Elimination of All Forms of Discrimination against Women (1979); Beijing Declaration (1995), SADC Declaration on Gender and

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Development (1997), Millennium Development Goals (2000), Abuja Declaration (2001) and SADC Protocol on Gender and Development (2008). Whilst this is commendable signing conventions is not enough if little is being done on the ground to operationalize the agreements. In the same manner the country has over the years instituted laws to promote protection of women including: Criminal Law (Codification and Reform) Act, Sexual Offences Act (2001), National Gender Policy (2000), Interpretation Act (2004), General Law Amendment Act and Domestic Violence Act (2007) and Anti-Domestic Violence Council (launched 2009). The Anti-Domestic Violence Council has together with UNFPA developed a Monitoring and Evaluation framework as a key component of the country's National Gender Based Violence Strategy for increased accountability and measuring program impact.

The government of Zimbabwe has also instituted various other programmes to promote protection and awareness on domestic violence. For example Victim Friendly Units at every Police Station countrywide where all personnel are trained on how to handle victims of sexual and domestic violence. Another initiative is One Stop Centres for survivors of Gender Based Violence yet there is still a lot of work to be done to ensure that people at the grassroots have this knowledge. Through Padare, many people now know that domestic violence is criminal and that we all have rights. For a long time, men and women lacked knowledge on the law and the specific rights each one has. To illustrate this better a village head in the group noted that: 'We did not have much knowledge that some of the things we take for granted were illegal. Padare has taught many things and they have made us walk in our daughters', sisters' and wives' shoes' (Padare participant Gweru rural). Chiweshe and Meck (2014a:8) cite a village head who had undergone training with Padare who argued that:

There is no wife who refuses sex with her husband for no reason. It is a lack of knowledge that at times women spent the whole day working and at night you want to have a race with her in the bedroom. She has a right to say I am tired. Which is why it is important to help women with work around the house?...It is important for men and women to continue communicating... I have an example when my young brother had problems with his wife and I had to educate him that in terms of the law a husband has no right to beat his wife.

Traditional leaders are defined as the custodian of culture in Zimbabwe. It is thus important to engage them as an entry point when dealing with patriarchal norms and customs. Most traditional leaders are male and tend to protect patriarchal systems which are at times harmful to women thus Padare has targeted these leaders to be part of their advocacy programmes. Traditional leaders command a lot of respect and have much influence in rural areas which has assisted in the acceptance of the Padare message in the areas they work.

Naming and shaming harmful practices

The story of Padare would not be complete if we did not highlight how their work is naming and shaming harmful practices. Through dialogues and community commitment charters Padare has been instrumental in naming and shaming certain practices that are harmful to young girls. Eradicating these practices is the best way of ensuring a discrimination free childhood. The communities identified the practices themselves, which is important in that it shows realisation from the grassroots that there is discrimination within our communities. A Padare committee member in Bindura noted:

In Bindura we identified what are called harmful cultural practices such as parents who marry off daughters under the age of consent; Kuzvarira – which is a practice where parents marry off a child

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at birth or as a baby in exchange for food or cattle; Chiramu – which is a practice where for a girl, your sister's husband can have certain liberties such as fondling your breast; Nhaka – which is when at the death of a husband a woman is provided with one of the relatives to take over husband duties. All these practices are done without the consent of girls. Their rights are ignored which is why we came up with community commitment charters that promote the community effort to work towards achieving equal rights for girls (Chiweshe and Meck 2014b:15).

Involving men in denouncing harmful cultural practices is important because they are usually the powerful in communities. Most of these practices entrench male dominance, thus most men defend them. What Padare has done is to ensure that men are on the forefront of naming and shaming traditional practices.

Dialogues as a tool of change

Community dialogues have emerged as important platforms for community engagement. Changing communities through talking provides insights into how behavior can be changed through community discussions. These community dialogues are critical as interfaces of exchange and learning. It is within these spaces that communities can come to agreement for action to take to end abuse of all forms. Padare has used these spaces to bring communities together and to ensure there is communication amongst all the people in the communities. This is a very unique and seldom witnessed model which provides a platform for all community members to be together, share their view points on specific matters which they may have contrasting views and opinions. It enables them to see the world in each other's eyes and eliminates being judgmental and discriminative. Community members can interact and deliberate

on how they can complement each other in eliminating gender based violence and spread of HIV/AIDS infection as their common goal.

Promoting a referral pathway

Another positive practice introduced through the work of Padare in their work is the referral pathways approach to reporting rape and sexual abuse cases. In the past rape and sexual abuse cases were not reported partly because people lacked knowledge in the appropriate channels of reporting such cases. A child protection community facilitator narrated of how people used to receive cattle as compensation in rape cases which involved young girls: A child protection community facilitator in Nkayi (cited in Chiweshe and Meck 2014a:11) notes that:

We have cases where when a 13 year old girl is raped fathers think they should demand damages from the perpetrator. They are not willing to take the case to the police because they are afraid that they will not get the compensation. Parents are getting two cows and keeping their raped and pregnant children. Padare taught us that it is criminal to keep a raped child and not report the case because you got paid by the perpetrator. Parents view our girl children as a means of making money. Padare needs to do more work to help us understand that it is criminal to disregard the rights of girl children.

Knowing where and how to report is an important aspect of combating violence in Zimbabwe. These pathways need to be known by everyone including children in schools to ensure that cases are reported.

Challenges and pitfalls

Key to Padare's work is the access to material resources to make the work and committees set up across the country sustainable. Padare

depends on donor funding and as such are at the whims of changes in donor preferences and focus. Without funding this work cannot be effective as there is need for continuous support, training and capacity building. Sustainability of the project is thus based on the availability of donor funding. The organisation has no other way of accessing funding which affects the viability of the project beyond project funds from donors. Donor funding is also limited in that it is concentrated in a few targeted districts across the country yet this knowledge and work needs to be taken to all the people. A behavior change facilitator in Nkayi noted that, there was need for Padare to expand the programme and be more visible in the area. She argued that, 'it is easier to convince people in the villages if Padare comes with us at the beginning. The people saying they want those who trained you, they at times not comfortable to say how they are to us because we are from the community'. *They are afraid of losing privacy*'. There is thus need for more training and for Padare to be on the ground' (cited in Chiweshe and Meck 2014a:17). There was also supposed to be training material such as pamphlets for training but there has been none forthcoming. The importance of training materials is that, 'we were trained and after that we were promised pamphlets and material but till now we do not have the material. It makes dissemination of the information difficult. When talking to communities especially lots of people with limited time, reading material is important for further study and illustrations' (Ministry of Women's Affairs Officer, cited in Chiweshe and Meck 2014a:17). Padare are also unable to provide transportation for the men in the committees they initiated across the country. Remote areas are thus excluded yet many cases of GBV are occurring.

Lessons learned

The case of Padare provides important lessons that can help shape our interaction with men in HIV/AIDS and gender based violence in Africa.

- It is important to engage men in their own spaces and get them to participate as they are the main perpetrators of GBV. The government must invest in such work given its importance in ending GBV.
- Whilst it is good to train people who will go on and train others in their communities there is need to follow up and backstop those trained. Continuous monitoring and support will ensure that project participants will not feel abandoned.
- There is need for the government and international donors to fund the work of Padare so that it reaches remote and rural areas to ensure that specific populations without access are covered by the projects. Distance is also a barrier to accessing training and knowledge.
- People living with disability are identified as a key population yet there are still very few planned or accomplished activities for this group by Padare. There is need for follow up with the groups to ensure that people living with disabilities are part of the agenda at all meetings.

Conclusions

The work of Padare provides an important lesson on how to engage men in promoting gender equality and eradicating GBV. In patriarchal societies, the involvement of men in combating harmful cultural practices provides impetus to programs and policies targeting gender inequalities. Moreover with respects to the efforts to instituting MfDR culture in Africa, the study findings highlight the need to consider

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addressing gender violence as it is one of the obstacles hindering achievement of inclusive and sustainable development results in African communities. The Findings also call for scaling up and mainstreamed MfDR capacity building efforts.

This case study has used the experiences of Padare to show how men can become important partners in the fight against GBV. Whilst Padare is doing a lot of good work, the case study has shown that its reach and impact is limited by the lack of funding. This has meant that many areas across the country are being left out of such an important initiative. More importantly, the work of Padare requires a more systematic and sustainable funding mechanism to ensure that all men are involved in eradicating gender inequalities and GBV.

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