

AN ASSESSMENT OF THE LAND REFORM POLICY AND THE ECONOMIC
EMPOWERMENT OF INDIGENOUS YOUTH: A CASE OF CHIPINGE RURAL DISTRICT
IN ZIMBABWE (2000 – 2012)

BY

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ABSTRACT

In 2000, the government of Zimbabwe embarked on the Fast Track Land Reform Programme that had far reaching results for the country and even beyond. The programme was launched in a rather controversial fashion that was often characterised by violent takeovers of white owned farms. Zimbabwean youth were actively involved in spearheading takeovers. The government announced the completion of the programme in 2002. It is in the aftermath of these takeovers in 2002 that many realities came to the fore. This study is an assessment of the land policy of the Zimbabwean government between 2000 and 2012. Guided by Deepa Narayan's theory of empowerment, the study investigated the economic position of the indigenous youth of Chipinge district in the wake of the Fast Track Land Reform Programme. Using the qualitative research methodology, the study revealed that the majority of the indigenous youth in Chipinge district have not been significantly empowered economically by the land reform policy. This is so because of major challenges on all sizes of farms, from small scale farms to A2 farms, where occupants cite lack of government support especially in availing financial capital, farming inputs and security of tenure resulting in low production levels. However, on a positive note, the study revealed that almost all respondents were happy and satisfied that they owned land. There are increasing calls from many quarters for the need to support the farmers by availing funds and providing security of tenure for farmers. More significantly, the new constitution of Zimbabwe has clauses that seek to address the land issue. In addition, there is also a new government policy that is being circulated to make sure all government departments have a youth desk to address issues concerning the youth in all aspects of their lives.

DECLARATION

I, Xmas Ndhlovu, do hereby declare that this research is my own work except where sources have been acknowledged. The work has never been submitted, nor will it ever be, to another university in the awarding of another degree.

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DEDICATION

To the indigenous youth of Zimbabwe who continue to toil in the face of economic adversity.

ABBREVIATIONS

AREX	Agricultural Research Extension
AU	African Union
CABS	Central African Building Union
CBZ	Commercial Bank of Zimbabwe
ESAP	Economic Structural Adjustment Programme
FTLRP	Fast Track Land Reform Programme
GMB	Grain Marketing Board
GNU	Government of National Unity
MDC-T	Movement for Democratic Change- Tsvangirai
MDGs	Millennium Development Goals
NEPAD	New Economic Partnership for African Development
NIEEB	National Indigenous Economic Empowerment Board
NGOs	Non Governmental Organisations
NYP	National Youth Policy
SADC	Southern African Development Community
STANBIC	Standard Bank International Corporation
UN	United Nations
UNCRC	United Nations Convention on the Rights of the Child
UNESCO	United Nations Education, Scientific and Cultural Organisation
UNICEF	United Nations International Children's Emergency Fund
UNRISD	United Nations Research Institute for Social Development
YIDEZ	Youth in Development Zimbabwe
ZANLA	Zimbabwe African National Liberation Army
ZANU PF	Zimbabwe African National Union Patriotic Front

ZBC	Zimbabwe Broadcasting Corporation
ZINWA	Zimbabwe National Water Authority
ZESA	Zimbabwe Electricity Supply Authority

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CHAPTER I: INTRODUCTION AND BACKGROUND

1.1 Introduction

The chapter traces a brief history of the country's indigenous youth from the time of the liberation struggle to the post independence period. The country's war of liberation was fought because of many reasons such as the issue of land. The country's indigenous youth were actively involved because they saw a future if the agricultural policy was changed from one that benefited a white minority to one that accommodated the Zimbabwean majority.

The indigenous youth also took part in the Fast Track Land Reform Programme that started in 2000. From the year 2007 youth yet again were at the centre of issues surrounding the Indigenisation and Empowerment drive. The chapter explores the position and participation of indigenous youth during the liberation war and also analyses their position after independence giving attention to their participation in the Fast Track Land Reform Programme of 2000.

1.2 Background

The indigenous youth in Chipinge have played a pivotal role in the economic history of Zimbabwe. During the country's struggle for independence in the 1970s, indigenous youth actively participated in the war against white supremacy as liberation war fighters. Those who did not participate in the war as fighters also helped the war effort in many ways like carrying guns for freedom fighters and also supplying information about the enemy. Young men who were contacts for the freedom fighters inside the country were called "*mujibhas*" while their

female counterparts were called “*chimbwidos*” (South African slang for young people who lived by their wits for survival). They were the eyes and the ears of the freedom fighters. By the end of the war they numbered about 50 000 (Martin and Johnson, 1981).

Chipinge district had a high number of indigenous youth who fought during the liberation war because of its proximity to Mozambique where youth received their training in order to fight the colonial regime. Both young men and young women crossed the border to receive their military training and came back home as fighters. Chipinge district witnessed some of the fiercest and bloodiest battles in the country because of its strategic importance to the war both for the liberation movements and the colonial government led by Ian Smith (Martin and Johnson, 1981)). Many young men and women lost their lives as a result of the war (Chung, 2006). Rhodesian government statistics put the number of freedom fighters killed in 1977 at 1 774 though the figures can be put to scrutiny as there was a propaganda dimension in coming up with the numbers (Preston, 2004).

To appreciate the important role played by the youth in the war of liberation one can look into the leadership positions they occupied during the armed struggle. Solomon Mujuru born Tapfumaneyi Mutuswa who became one of the commanders of the integrated Zimbabwe National Army at independence went to Moscow to receive military training in August 1968 at the age of 23 (Martin, and Johnson, 1981). In 1966 Josiah Tongogara, the liberation war commander went to China where he underwent training in mass mobilisation strategy and tactics at the age of 28 (Martin and Johnson, 1981). One of the most central reasons the war

was fought was to reclaim the land that was lost to white supremacists. Indigenous youth rallied behind the war effort because they wanted to repossess land so that they could embark on agricultural activities that would empower them economically and contribute to general development of the country.

Liberation movements especially the Zimbabwe African National Union (ZANU) and its military wing ZANLA used these youth to carry out a successful war against the colonial regime by promising to put in place an agricultural policy that addressed the aspirations of the indigenous youth. ZANU's rallying point was the land issue which resonated well with the indigenous youth in Chipinge. Of late politicians have again used the land question to gain support (Zamchiya, 2011).

In 2000 the ZANU (P.F) led government embarked on the Fast Track Land Reform Programme arguing that it was completing the land revolution that was started during the liberation struggle. Again, the indigenous youth were heavily involved in this program in Chipinge District. Although War Veterans led the invasion of farms during the fast track programme, they accounted for only 15 percent of participants (Marongwe, 2011). It is clear that many young men and a few young women participated in the farm invasions. Expert observers contend that these participants were recruited on long-term basis. They were dissatisfied and disgruntled youth from both overcrowded rural communal areas and high density urban communities who were easy recruiting targets for government and Zanu-PF officials who supported and encouraged the invasions (Gaidzanwa, 2011). The rallying point for the government was that

prime land still lay in the hands of a few white people, therefore these imbalances needed to be rectified. Indigenous youth participated in the land invasions that characterised the land reform programme in Chipinge district under the Fast Track Land Reform Program because they believed it was a policy that would finally benefit them.

However, Zamchiya (2011) argues that the distribution of land in Chipinge district under the Fast Track Land Reform Programme was along political lines. Zamchiya further argues that political patronage played a role in acquiring land on both A1 and A2 farms. The agricultural policy in the name of the Fast Track Land Reform Programme as implemented by the Zanu-PF led government manipulated historical, political, social reproduction and livelihoods grievances among different groups of people to set in motion a party politicised fast track project meant to reassert its political hegemony (Zamchiya, 2011).

The land issue was topical because the district has some of the most fertile soil in the country. The district also has some of the largest and most productive agricultural farms and estates in the country that the land reform programme was often violent in the district as farm owners who were predominantly white resisted farm takeovers because they were wealthy through their farms. Estates of note include Tanganda Tea Estate famously known for producing tea for both domestic and international markets and Zona Estates that produced top quality coffee that brought for the country much needed foreign currency through the export of coffee. During the course of the land reform programme, politicians of the ruling party would constantly remind the people that it was because of the land issue that the war of liberation was fought.

The state media especially the Zimbabwe Broadcasting Cooperation (ZBC) was an active instrument in calling for the youth of the country to reclaim their land with songs being played on air emphasising the issue. One such popular song was "*Hondo Yeminda*" that was played out in the form of a jingle on ZBC. The jingle essentially meant that it was time that Zimbabweans fought to take over white owned farms. A popular advertisement that also featured prominently on the radio and television during those days was "The land is the economy and the economy is the land" (ZBC News 8pm 24 August 2003). This was an advertisement played out on ZBC radio and television stations for much of 2000 to 2002 to support the land reform exercise (Mujere, 2011).

With the advent of the Economic Empowerment and Indigenization Program which culminated in the signing of the Indigenization and Economic Empowerment Bill into Law by President Robert Mugabe on March 9 2008, the indigenous youth became visible again demanding a share of the national cake. Prominent youth organisations like Upfumi Kuvadiki came to the fore. Upfumi Kuvadiki literally means giving wealth to the youth. The youth group advocates for the fair distribution of Zimbabwe's resources that recognises the importance of the youth in the economic affairs of the country.

The indigenous youth in Chipinge had high expectations that their time had finally come to be involved in the economic affairs of the country. Because the district is predominantly agricultural, indigenous youth expected to be empowered through participation in the

agricultural sector. The research will therefore, look at the role agricultural policy has played to economically empower the indigenous youth.

1.2.1 Pre-Independence Agricultural Policy

The colonial government's agricultural policy in Zimbabwe was crafted in a racist way because it promoted the interests of a few whites who practised commercial agriculture (Tekere, 1999). Before Zimbabwe's independence in 1980, there was a duality of agriculture, largely black communal farmers and the predominantly white commercial farmers. An important characteristic of the agricultural policy then was the high degree of government intervention in the sector intended to stimulate production. Agricultural Policy before independence was greatly supported by segregatory laws.

One of the most important laws was the Land Apportionment Act of 1930 which divided the colony's land into three areas characterised by tribes: zones where white, Shona or Ndebele could own property: and zones which were held in trust for indigenous peoples on a collective basis. These were called "Tribal Trust Lands" per 1965 statute. The Land Apportionment Act of 1930 formed the basis for subsequent laws and continued in effect until independence (Preston, 2004). Traditional Africans understood community ownership of the land as occupied by tribes and chieftainships as being paramount. Development of land was deemed unacceptable. Moreover, Africans did not understand and appreciate the need for title deeds. In addition, the Africans were denied the opportunities to acquire those title deeds.

Commercial farming families who were European by descent understood title deeds to land and bought and developed large areas of land into commercial farming businesses along Western ideas and mostly owned land in the "whites only" European central plateau regions of Zimbabwe (Preston, 2004). These farmers took the whites only European fertile land to farm commercially on the more fertile upland regions where rainfall was high. These areas were optimal for commercial agriculture with high rainfall and export potential. Africans had been effectively forced to settle in low rainfall areas.

The colonial agriculture policy favoured whites who benefited from training support, schemes and funding for agricultural research (Government of Zimbabwe, 1995). All these programmes and policies enabled the commercial farming sector and secondary agriculture to flourish. Rural road building programmes serviced European farming areas. The effect of colonial agricultural policy was overcrowding of Africans. 99 percent of Africans lived in 25 percent of the country in the low rainfall land whilst Zimbabwean whites, not more than 5 percent of the population at any time and counting only 4 500 farmers, owned 70 percent of the most fertile land (Gaidzanwa, 2011).

It is important to note that the Lancaster House Agreement of 1979 nearly failed because of the land issue. The Rhodesian delegation to Lancaster tried hard to defend its agricultural policy and the British Conservative Party led by Margaret Thatcher tended to support the Rhodesian delegation that was led by Ian Smith (Tekere and Kuda, 1999). The Declaration of Rights that

formed part of the agreement and was entrenched in the constitution for ten years, included a carefully worded section allowing the compulsory purchase of under occupied land for settlement. This clause was used by the government of Zimbabwe during the resettlement of the early 1980s. The issue of British aid for land reform was not discussed at Lancaster House. Although the Patriotic Front representatives claimed to have received satisfactory assurances, no evidence of any secret deals is available (Preston, 2004).

However, the British agreed after independence to help fund land reform on a “willing buyer, willing seller” principle, meeting 50 percent of the costs of land purchase and of the investments like water, schools and clinics. These were required to convert large commercial farms into viable resettlement areas for peasant or communal farming. Around 71 000 families which translates to 500 000 people were settled on 3, 5 million hectares of former white owned land between 1980 and 1989, a development which “The Economist” in 1989 described as “perhaps the most successful aid programme in Africa” (All-Party Parliamentary Africa Group Report, 2000).

1.2.2 Agricultural Policy after Independence

Agricultural policy after independence was shaped by three main frameworks which affected the performance of agriculture in Zimbabwe. There was “growth with equity” programme pursued by the government between 1980 and 1990 which sought to redress the colonial legacy and favour communal farmers. Secondly there was the “structural adjustment market oriented reforms” that the Economic Structural Adjustment Programme (ESAP) adopted in 1991 (Tekere,

and Kuda, 1999). The effect of ESAP was that it led to the devaluation of the Zimbabwean currency and commercial farmers benefited because exports were stimulated. Suddenly, these farmers started receiving much higher prices in Zimbabwean dollars for their exports.

However, market liberalisation led to tremendous increase in agricultural production costs, particularly for stock feeds, fertilizer and agricultural equipment compared with prices of agricultural produce. In addition, interest rates swelled. In the end, the much hoped for diversification resulting from market reforms did not happen because of limited appropriate technology options and lack of access to capital (Tekere and Kuda, 2004). Finally, with more profound implications for the agricultural sector, there was the “Fast-Track Land Resettlement and Redistribution Programme (FTLRP) that started in 2000 and officially ended in 2002. An important characteristic of agricultural policy at independence was the duality of agriculture, largely black communal farmers and the predominantly white commercial farmers.

The agricultural policy was also characterised by a high degree of government intervention intended to stimulate production (Tekere and Kuda, 2004). Therefore, after independence in 1980, agricultural policy was directed to reducing inequality and to supporting smallholder farmers. The supply response by smallholders was dramatic and they became the largest suppliers of maize and cotton to formal markets within the first five years of independence (Government of Zimbabwe, 1995). Moreover, the focus on stimulating and supporting smallholder agriculture was also seen as a means towards achieving food self-sufficiency and food security among communal farmers.

It can also be noted that it was at the same time that government instituted a land resettlement programme and charged all key public sector institutions to give a high priority to smallholder agriculture (Government of Zimbabwe, 1995). It is also worth noting that by 1990 the agricultural policy was becoming more and more interventionist.

The agricultural policy after independence in Zimbabwe was buttressed by laws that could make it possible for government to acquire land for settlement purposes. The 1985 Land Acquisition Act, though drawn in the spirit of the 1979 Lancaster House “willing seller, willing buyer” clause, gave the government the first right to purchase land for redistribution to the landless. However, the Act had a limited impact largely because the government did not have the money to compensate landowners.

The Labour government that replaced the Conservatives who had signed the Lancaster House Agreement in Britain in 1979 assumed a different policy altogether on the issue of land funding in Zimbabwe. The Labour government argued that it could not shoulder the blame of British colonialists because the Labour government was composed of even Irish politicians who were also part of the British colony who also deserved some form of compensation. In essence, the new Labour government disowned the pledge of Thatcherite policy towards Zimbabwe. Moreover, the Labour government accused the Zimbabwe government of misusing British funds aimed at land reform (Scoones, 2010). From this point onwards the relationship between the two countries suffered and the Zimbabwean government became more confrontational in approach towards white commercial farmers.

In addition, white farmers mounted a vigorous opposition to the Act and because of the “the willing seller, willing buyer” clause, the government was powerless in the face of white resistance to reforms in the agricultural sector (Government of Zimbabwe, 2000). As a result, between 1980 and 1990, the government acquired 40 percent of the targeted eight million hectares of land and 71 000 families out of a targeted 162 000 families were resettled (Government of Zimbabwe, 2000).

Furthermore, the government went a step further by enacting the Land Acquisition Act of 1992 that removed the “willing seller, willing buyer” clause. The Act empowered government to buy land compulsorily for redistribution and a fair compensation was to be paid for land acquired. However, opposition by landowners increased throughout the period of 1992 to 1997.

It can also be noted that in 1999, the Commercial Farmers Union freely offered to sell government 15 000 square kilometres of land for redistribution, but once again white landowners dragged their feet as there was not adequate consultation between the Commercial Union and white commercial farmers (Alexander, 2006). In the same year, in response to moves by the National Constitutional Assembly, a group of academics, trade unions and other political activists, to draft a new constitution, the government drafted a new constitution that had a clause that sought to compulsorily acquire land for redistribution without compensation (Alexander, 2006). However, the draft constitution was rejected at the February 2000 referendum.

Nevertheless, a few days after the failure of the constitution making process, the War Veterans

Association organised likeminded people and marched on white owned farmland. The programme was officially announced as the Fast-Track Resettlement Programme (Gaidzanwa, 2011). As a result of the fast track programme, many white farm owners were forced off the land together with some of their farm workers, who were often of regional descent. The programme was often violent and without compensation (ibid). In the first wave of invasions, a total of 110 000 square kilometres of land had been seized. Several million black farm workers were excluded from the redistribution and many of them lost their jobs, homes and even their lives (Human Rights Watch, 2003).

Officially, the land was divided into small-holder production, so called A1 schemes and commercial farms, called A2 schemes (World Bank, 2004). It is clear that indigenous youth actively participated in the fast track programme. Pilosof (2012) argues that war veterans led farm invasions but they comprised of only 15 percent of participants and that the majority of participants were young men and a few young women. Expert observers contend that these participants were recruited long- term unemployed, disaffected and disgruntled youth from both over-crowded rural communal areas and high density urban communities who were easy recruiting targets for government and Zanu-PF officials who supported and encouraged the invasions (Mujere , 2011).

1.3 Statement of the Problem

The economic position of indigenous youth is bad in most communities in Zimbabwe. This has

been particularly so in the past decade as the country has experienced a bad economic situation. There were disturbances in the agricultural sector which is the economic backbone of the rural Chipinge indigenous youth as a result of the Land Reform Programme of 2000 (Zamchiya, 2011). The agricultural sector experienced low levels of investment resulting in low production. The problem presented is that the indigenous youth in Chipinge district who were previously employed on the farms were thrown out of employment as a result of the chaos that characterised the land reform programme resulting in widespread poverty. Those active in the sector as promising entrepreneurs also suffered the adverse effects of economic destabilisation through loss of income, hence, poverty (Zamchiya, 2011).

Current statistics point to high levels of youth unemployment and poverty in the country. In a country with an estimated unemployment rate of 80%, the youth unemployment rate is four times higher than that of adults (Financial Gazette 6 February, 2013). However, some youth actively participated in the fast track programme resulting in them acquiring pieces of land to their benefit (Scoones, 2010). The researcher will assess the economic impact of the government's land reform policy on the indigenous youth of Chipinge as opinion is divided on whether the policy was of economic benefit or not to the indigenous youth.

1.4 Research Objectives

The objectives of the study are to:

1. examine the extent of asset ownership by the indigenous youth on allocated land.

2. asses if land reform policy has influenced the economic empowerment of the indigenous youth in Chipinge district through self employment.
3. establish the extent of land ownership by indigenous youth as a determining factor of economic empowerment.

1.5 Research Questions

The central research question is what is the impact of the land reform policy in economically empowering the indigenous youth in Chipinge district? The main research question can further be answered by asking the following sub-questions:

1. has land ownership created economic opportunities for the indigenous youth in Chipinge district?
2. what is the extent of asset ownership by the indigenous youth on allocated land?

1.6 Significance of the Study

The research will help to inform the Chipinge indigenous youth community on ways that can help empower them economically especially in the agricultural sector by identifying key factors that promote better production levels on farms. More so, the study seeks to add to existing literature on youth economic empowerment through the land reform policy and add to current debate on the issue.

1.7 Study Delimitation

The study was concerned with the experiences of the indigenous youth in Chipinge district of Zimbabwe and the impact of the land reform policy in empowering them economically. Chipinge district was chosen because it is one of the prime farming regions of the country where the Fast Track Land Reform Programme had a profound economic impact on the indigenous youth. It was limited to indigenous young men and young women of the ages between 15 and 35 as defined by the indigenization laws of Zimbabwe as well as the African Union Youth Charter.

1.8 Limitation of Study

The study was carried out in a time of partisan politics in the country. The major political parties that made up the Government of National Unity (GNU) lacked coherence on the land reform policy. The research took a non partisan approach in the assessment of the policy. In addition, respondents viewed researcher as having solutions to their challenges and emphasis was made to the effect that this was purely for academic purposes that the research was being carried out.

1.9 Definition of Terms

Indigenous Youth - Young Zimbabwean men and young women between the ages of 15 and 35 who must be economically empowered by the indigenous laws of the country because they were previously economically marginalised.

Empowerment-the process of increasing the capacity of indigenous youth who were for long marginalised by an economic system that was skewed in favour of minority white capitalists because they controlled economic nerve systems like land by making indigenous youth access the same.

Economic Empowerment – A process by which young people gain the ability and authority to make real economic, social and political decisions by making available to them economic resources and support in order for them to achieve sustainable and equitable development.

Indigenisation - A deliberate involvement of indigenous Zimbabwean youth in the economic activities of the country so that they become the real and active drivers of their own economy.

Unemployed youth – Those indigenous young people actively seeking jobs but remain unemployed.

Participation – The process of empowering indigenous youth through sharing decisions which affect their lives and the lives of the community in which they live.

Marginalisation-the overt or covert trends in which indigenous youth tend to be excluded and ostracised by wider Zimbabwean society or government as unproductive and undesirables.

1.10 Conclusion

The chapter explored the history of the indigenous youth and the important role they played during the struggle. It was shown that at the centre of their struggle for independence was the aspiration to take control of the land as a means of production that would empower them so as to lead sustainable lifestyles. The chapter also showed the involvement of the indigenous youth in the land reform programme. It is the objective of the researcher to find out the economic impact of the land reform policy on the indigenous youth.

CHAPTER II: LITERATURE REVIEW

2.1 Introduction

The chapter will identify, locate and analyse literature related to the topical issue of the Theory of Empowerment. In this study, the world view of the concept of Youth Economic Empowerment shall be explored as well. There will also be an attempt to link those theoretical frameworks to the specific area of study of indigenous Zimbabwean youth in general and those in Chipinge in particular.

2.2 Empowerment Theory

The Theory of Empowerment by Deepa Narayan (2002) assumes that empowerment is increasing poor people's freedom of choice and action to shape their lives by having different types of power. The theory further assumes that empowerment is extremely culturally specific.

Empowerment Theory has been used for decades in the practise as a positive influence for the development of especially marginalised people of society. Narayan (2005) describes empowerment as the process of increasing poor people's freedom of choice and action to shape their own lives. However, there are so many definitions and ways to describe empowerment. The definition of empowerment has been widely used that it has become blurred. Empowerment can be used differently in organizations, among individuals or in communities. Alsop (2006) postulates that empowerment is very multi - dimensional and it can be exercised on many different levels and domains. Sen (1985) characterises empowerment as a person's freedom to

do and achieve the desired goals. This framework of empowerment focuses on the individual. The World Bank borrowed heavily from this framework in their World Development Report of 2001 when they described empowerment as " the existence of choice, the use of choice and the achievement of choice" (World Bank, 2001).

All the authors can agree on are some overall themes of empowerment that empowerment can look different at the individual level, versus the community level and that it can look different in the state versus the market (Alsop, 2006). Empowerment scholars also tend to agree that empowerment is relational as it occurs when people interact. There is also consensus among scholars that empowerment has something to do with increasing the capacities of people to develop. Moreover, these people must have been disadvantaged one way or the other before they were empowered (Alsop, 2006).

The Theory of Empowerment gained momentum during the heydays of the Black American Movement of the second half of the twentieth century that was led by activists like Martin Luther King Junior in the United States of America. In this era, empowerment was used by the Black American Movement to justify their calls to be recognised as equals by an unjust White American society that treated blacks as inferior. It was during this time that the term empowerment sparked debate and ignited the use of the word in other circles (Conyers, 1975).

Empowerment Theory also rose to prominence in the 1980's with world attention drawn to issues of women empowerment. It was believed during those years that the time for women to

be heard and develop had arrived. Women's movements became more visible to champion the cause of women in different spheres of their lives. Women believed that they had lived for far too long in the shadows of their male counterparts. In 1983, the Women's Studies International Forum discussed empowerment of women especially in the academic field (Moglen, 1983). It becomes apparent that empowerment is primarily a concern for disadvantaged members of society as was the case of the Black American Movement in the United States as well as the Women's Movement in the 1980s. The concept of empowerment was also associated with the Brazilian educationist Paulo Freire who in 1970 advocated for the liberation of the oppressed through education (Narayan, 2005). Freire believed that empowerment was a direct attack on poverty. Attacking poverty underscores the importance of increasing poor people's access to opportunities and security.

It has to be mentioned that at the core of the concept of empowerment is the issue of power. Narayan (2005) argues that the possibility of empowerment depends on two things. First that empowerment requires that power can change, and then empowerment is possible. Narayan further postulates that if power cannot change or that it is inherent in positions or people, then empowerment is not conceivable. Secondly according to Narayan's line of argument, empowerment all depends upon the idea that power can expand. If power can expand, a positive outcome for empowerment is guaranteed. Toffler (1990) also notes that power itself can be either negative or positive. Toffler notes three kinds of power namely violence, wealth and knowledge. Violence is negative according to Toffler as it is used to punish. Wealth can be used both negatively and positively; for example withholding money can be negative while

advancing it can be positive. Toffler views knowledge as positive as it can be used in a transformative way like sharing knowledge in agriculture to ensure that everyone is capable of supplying themselves with enough food. Toffler concludes that today the wave of power is shifting towards knowledge.

There are also four key elements of empowerment. These are information, participation; accountability and local organisational capacity (Narayan, 2005). For these, there needs to be two strategic priority areas. These are building the climate for investment, jobs and growth and also empowering poor people by investing in their assets. In addition, there are also five types of empowerment. These are economic empowerment which deals with having enough rights. Cultural empowerment entails the freedom of people to practice their cultural activities. Societal empowerment is about communities being treated equally. National empowerment is when a nation has the power to make decisions by itself (Narayan, 2005).

2.2.1 Land Reform Policy and Empowerment in Zimbabwe

Zimbabwe's land reform policy in recent times has become an interesting area of intellectual and policy exchange as more of its empirical evidence emerge (Hanlon, 2013). Hanlon (2013) argues that the country's agricultural policy as epitomised by the Fast-Track Land Reform Programme of 2000 to 2002 was not an unmitigated disaster as it worked to create the basis for long term development. Those who agree with Hanlon point out that crop output is increasing on farms especially in tobacco production (Scoones, 2010).

However, it must be understood that to the tobacco sector records high output levels because it enjoys unique support systems that other agricultural sectors can only dream of. These support mechanisms include contract farming where tobacco farmers get inputs like fertilizers and chemicals and even funding from international tobacco companies notably British-American Tobacco and some Chinese tobacco companies (Bloch, Financial Gazette, February 2013). In return, tobacco farmers are guaranteed of markets for their products. There are arguments among agricultural experts to the effect that contract farming is exploitative to the farmers as companies tend to benefit more. However, Bloch (2013) argues that measures must be put in place by government to make sure indigenous farmers do not lose out. In the end, contract farming is better than none at all.

By its conclusion, the Fast Track Land Reform Programme resulted in only 0, 4 percent of farmland remaining in the hands of white commercial farmers, and smallholder farmers dominated the agricultural sector (Scoones, 2010). Moreover, profits are now widely shared and more people have land. In addition, despite receiving very little government assistance, the new farmers had a real passion for farming and those farmers are making investments like building houses and barns and buying farming implements and most importantly, they are making the farms their own. It was also established that many farmers among them young men and young women are buying commercial trucks and tractors and also luxury vehicles as a result of the agricultural policy. These positive aspects can benefit the youth as well as many of them took part in the reform programme (Pilosof, 2012).

Before the land programme of 2000 to 2002 after being poor, landless and unemployed, many people are able to grow enough food and to sell surplus. Moreover, many were doing much better than that by producing significant quantities of maize, tobacco and other crops for sale and building up capital in the form of livestock, farm buildings and equipment as well as starting to employ labour (Pilossof, 2012).

Although Zimbabwe's agricultural production experienced a dramatic drop following the upheavals of 2000, it is returning to the levels of the 1990s (Manjengwa, 2013). This development is despite the fact that many people rely on a much more labour intensive form of farming than that used by earlier commercial farmers. More so, although many of the earlier white farmers were efficient and productive, many others were struggling and had far more land than they could use which meant that some of the most fertile land in the country was going uncultivated (Manjengwa, 2013). The argument is that the new smallholder farmers especially, have brought much of that unused land into cultivation.

However, other scholars point out the defects of the land reform policy from the year 2000 beginning by criticising the manner in which the land reform policy was executed especially during the Fast-Track Land Reform programme. As already alluded to, youth were active participants in the land invasions that characterised the land reform of 2000 to 2002 that resulted in the death of dozens of white commercial farmers and hundreds of black farm workers mostly of regional descent (Mujere, 2011). The land reform policy was, therefore, condemned by many nationally and internationally because it was often accompanied by bloodshed. It is also a fact

that the land reform policy led to widespread displacement of people.

The country experienced the problem of a sudden and huge influx of internally displaced persons (IDPs) without the material and financial resources to deal with the problem (Mujere, 2011). The problem of internal refugees was mitigated by the intervention of some local Non-Governmental Organisations and some international organisations like the Norwegian Refugee Council (Marongwe, 2011). Some white farmers ended up in exile in foreign lands as far away as New Zealand and Australia. Those who condemn the agricultural policy often point out that the policy was tantamount to reverse racism besides it being illegal in many respects as well (Marongwe, 2011).

Critics of the land reform policy of the last decade argue that the policy was disastrous because of low productivity in a number of agricultural produce. While others point to increased tobacco production, these critics question the viability of the policy given the fact that the country is still appealing for food aid and has ceased to be the bread basket of Southern Africa and now is a net importer of food (Pilossof, 2012). Pilossof further argues that there was a sense of expectation that the rural peasant population would be able to capitalise on the spaces opened up by the land reforms but there is little evidence to support these claims as there are widespread allegations of political elites abusing the rights of farm workers and rural populations for their own ends. These political elites are also accused of grabbing several farms which they cannot put to productive use.

The land reform policy has, therefore, been criticised as being motivated by greediness and corruption by the political elites and the well connected (Zamchiya, 2011). Marongwe (2011) argues that from 2000, agricultural policy in Zimbabwe changed from supporting the poor to privileging the few rich, from focusing on reducing poverty in the communal areas to rewarding supporters of the political elites with land in resettlement areas and from enjoying property rights after independence to seizures of property by force after 2000. It is the researcher's aim to find out whether the land reform policy after the year 2000 was beneficial or not to the indigenous youth of Chipinge given the failure of scholars to agree on this topical issue.

2.2.2 Zimbabwe Youth Empowerment Policy

Zimbabwe has a whole ministry that deals with empowerment of youth namely the Ministry of Youth Development, Indigenization and Empowerment and there is an Indigenization and Empowerment Act that was signed into law by the President on March 24 2008. However, there has been heated debate around many issues on the country's indigenization and empowerment laws. It is also a fact that since the formation of the Government of National Unity (GNU) in 2008, the issues around empowerment have taken a largely political dimension.

The ZANU (PF) side in the Government of National Unity (GNU) has vigorously supported government's empowerment's policies. It is also ZANU (PF) that leads the ministry that oversees the implementation of the indigenization and empowerment policies through the Ministry of Youth Development, Indigenization and Empowerment. The ministry is assisted by

the National Indigenization and Economic Empowerment Board (NIEEB) to implement empowerment and indigenization policies. However, the MDC -T party in the coalition government opposes, at least the way the empowerment policies are implemented.

The MDC -T party in government argues that the idea of empowerment is noble but that it was being used by their ZANU (PF) colleagues as a tool to attract votes in crucial elections. These sentiments came to the fore after remarks by the Secretary General of the MDC-T party who is also the Minister of Finance in the Inclusive Government (Zimbabwe Independent, Feb 15 2013). In fact the MDC-T party opposed the passing of the Empowerment Bill as law.

Supporters of the Empowerment Act in Zimbabwe point out that it is necessary to empower indigenous Zimbabweans for they had been under the shadows of whites economically for far too long. One fiery proponent of the empowerment laws of the country is Professor Jonathan Moyo who is afforded acres of space in the state media, both electronic and print to defend the policy. Professor Moyo normally attacks those who criticise the implementation of the programme. "There is absolutely nothing special or sensitive about banks that make money from Zimbabweans and in Zimbabwe. Nothing." Wrote Moyo in the weekly Sunday Mail (The Sunday Mail March 23 -30 2013). This was an apparent response to the Reserve Bank of Zimbabwe Governor who had argued for a careful approach when dealing with banks under the empowerment and indigenization laws. The Governor argued that the empowerment laws should not be applied in a "one size fits all" manner especially when it concerned banks, an area the Governor considered as sensitive to the fragile economy of the country (Zimbabwe

Independent, March 8 2013). In fact it seems ZANU (PF) has taken ownership of the whole programme “Our indigenisation programme is not a political gimmick because a closer look at our history shows that Zanu- PF has always pursued policies that are aimed at empowering the people” said the party’s deputy secretary for indigenisation and economic empowerment in the party’s Politburo (Sunday Mail, March 23 2013).

Prominent Zimbabwean Economists Erich Bloch and John Robertson consistently argued that the empowerment and indigenization policies have the effect of chasing away investments as foreigners are asked to cede a 51 percent shareholding stake in their businesses to indigenous Zimbabweans. Robertson (2010) argues that by taking away the controlling stake of foreigners in their businesses, many of them may leave the country with their investments depriving the country of the much needed Foreign Direct Investment (F.D.I). Essentially in Zimbabwe, there are those who vigorously support the economic empowerment policies mainly led by Zanu-PF and these argue that the policies address economic imbalances created by colonialism.

On the other hand, there are those who argue against especially the implementation part of the policy which they believe is investor unfriendly. This side which includes the MDC-T also argues that empowerment, besides being used as a bait to lure voters is for the benefit of the political elites in the country who are connected to Zanu-PF. Because the empowerment policies prioritise youth and the agricultural sector, it would be interesting to see how these policies impact on the youth in Chipinge district.

2.3 Youth Economic Empowerment Theory

In economic development, the empowerment focuses on mobilising the "self help" efforts of the marginalised rather than providing them with social welfare (Kabeer, 1999). Like empowerment, youth economic empowerment also entails giving economic power to previously economically marginalised youth. Youth empowerment is also an attitudinal, structural and cultural process whereby young people gain the ability, authority and agency to make decisions and implement change in their own lives and the lives of other people (Malhotra, 2005). When youth empowerment issues are adequately addressed, they can be the gateway to intergenerational equity according to Malhotra's hypothesis.

An economically empowered youth can look after the children and elderly in the communities. It might also be useful to point out that youth empowerment is a central tenet of the United Nations Convention on the Rights of Children (UNCRC)

The Youth Economic Empowerment Theory also entails that total empowerment of youth requires more than financial resources. It is argued that apart from financial resources, the youth must also have opportunities to control and apply those resources. Narayan (2005) argues that youth economic empowerment programmes must provide access to financial programmes and resources, such as credit, savings and employment which are likely to building assets.

It is argued that economic assets can increase economic security, self esteem and enhance long term planning. According to this theory, programs that provide skills can lead to increased self

efficacy around communication and negotiation skills, increased autonomy and decision making. Furthermore participation in group based programmes also has the effect of building social capital (Narayan, 2005).

2.3.1 Youth Economic Empowerment: Country Perspectives

As already alluded to before in this chapter, the economic empowerment programme for the country's indigenous youth is overseen by the Ministry of Youth Development, Indigenization and Empowerment. The Indigenization and Empowerment Act defined indigenous youth as those between the age of 15 and 35 years. One of the key aims of the ministry is to avail capital for the indigenous youth to start their businesses and to be involved in economic activities of the country.

One area of priority the Ministry has targeted to economically empower the indigenous youth is the agricultural sector. It is envisaged that the indigenous youth will be supported through bank loans, land and the skills to be successful agricultural entrepreneurs. Chipinge district is predominantly rural and has one of the best farmlands in the country that it is interesting to see how the agricultural policy by the Youth Ministry will impact on the economic development of the indigenous youth of Chipinge district.

2.4 Economic Empowerment: Gender Perspectives

The youth economic empowerment theory also looks at the gender dimension. Malhotra (2005)

et al argue that relatively few economic empowerment programmes targeted young women in terms of economic outcome. They further point out that economic strengthening programs do not directly address gender issues and may particularly neglect the unique needs of female youth. It is however, a fact that female youth tend to be highly affected by economic vulnerability. Malhotra further points out that in terms of power, access and opportunities, young females are different from their male counterparts who seem to have an advantage in these areas.

Another point to note is that few economic empowerment programs have been designed to focus on young women's vulnerabilities. Education strategies for economic empowerment are important but Mabala (2006) points out those vulnerable young women are seldom reached by those programs. Ruland (2005) et al recommends that older vulnerable young women require different and complex kinds of assistance than their male counterparts because of their changing physical and psychological developments.

The position of indigenous young women in the economy of Zimbabwe is subordinate to that of their male counterparts. This becomes more apparent when one considers the rural female youth. Traditional African culture which is pronounced in Chipinge district favours young men above their female counterparts. Young men are preferred above young women in the African traditional set up. Young men are sent to school ahead of young females by their parents especially when financial resources are not adequate. The effect of this scenario is that male youth end up with more opportunities than young females. More often, the female youth is

pushed into early marriages and prostitution. As far as the land reform policy is concerned, most female youth end up becoming cheap labour in the agricultural sector, which may necessitate a rethink in policy formulation and implementation (Zamchiya, 2011). In light of the above view on the female youth, it will be worthwhile for the researcher to pay special attention on how the land reform policy affects the indigenous youth female as compared to the male indigenous youth.

2.5 African Union and Youth Development

Authors and signatories of the African Youth Charter are convinced that Africa's greatest resource is its youth population and that through their full and active participation; Africans can surmount the difficulties facing the continent. A concern should be noted in general that in Africa the majority of the youth are marginalised from mainstream society through inequalities in income, wealth and underemployment and power, unemployment and much more (UNRISD 2002).

It is noteworthy that the New Partnership for African Development (NEPAD) Framework for Youth Programme (2004) set out to work towards youth empowerment and development. The African Youth Charter was one of the first most important documents in Africa to consider youth issues and has been the cornerstone of most African governments when it comes to policy formulation and implementation.

The importance of the African Youth Charter is that it is a legal framework in favour of youth

development. The document was adopted by Heads of States and Governments and it came into force in August 2009. Recommendations of the Youth Charter include facilitating institutionalisation of youth participation in debates, decision making and development processes at national, regional and continental levels on a regular and legal basis for positive and constructive contribution. It also contributes to the strengthening of the capacity building programmes for young leaders (The Youth Capacity Building Report, UN, 2010).

It has been acknowledged that the greatest challenge with regards to the youth policies is at the implementation stage. To make sure that policies are implemented, the African Youth Charter has in place implementation mechanisms that must be considered by African governments and other stakeholders. African governments should implement national youth policies. They must also make sure that there is improved youth participation in development activities. Improved strategies for youth development activities are also highly recommended. Without funding, these policies are most unlikely to be successful so governments must set up a special fund for youth empowerment which includes financial support or credit allocations for project development (Youth Capacity Report, UN, 2010)

The Youth Charter also realises that for the goals of the youth to be realised, the youth need to be involved in policy formulation and implementation. The Charter recommends that youth organizations and leaders do many things like contributing to information dissemination and popularising of the Charter and also working with the ministries of youth to promote the appreciation of the provisions of the Charter. In order for the Charter to be understood by the

youth especially the most marginalised, there is need to translate contents in the local languages and embark on dissemination. National activities and festivals with media involvement are also helpful. Experts in youth affairs have realised the power of the media in youth development. Communication sessions in schools and universities are also important to include the youth. Public rallies, competitions and marches for countrywide dissemination and action can reach a critical youth constituent. Working with parliamentarians especially those dealing with education and youth development is also important.

To move the youth agenda forward, the African Union has also put in place some positive initiatives for the development of youth. The Union has designated the 2009 to 2019 as the Decade for Youth Empowerment and Sustainable Development. There is also a celebration of the African Youth National Day on the continent.

2.6 The United Nations and Youth Development

Youth have had much less prominence internationally than children. This maybe as a result of the popular image of children as innocent, apolitical and outside of economics, an image that cannot be sustained in relation to youth who are undeniably self - willed political beings and undoubtedly engaged in economic life (Ansell, 2005). The United Nations (UN), nonetheless, has been involved in promoting the interests of the youth. This has been particularly so during the last four decades.

There have been important youth declarations by the UN which have focused on participation,

development and peace. One of the first and most important was the 1965 Declaration on the Promotion among youth of the Ideas of Peace, Mutual Respect and Understanding among People (UN, 1965). The Youth Declaration exemplifies a view of youth as embodying hope for the future and the aspirations of the society and the world as a whole.

That youth need the involvement of the UN is not disputed because they are seen as idealistic and impressionable (Ansell, 2005). To do the right thing with youth is to secure their future according to Ansell. Thus, the ambivalent view of youth as both promise and a threat continue to pervade UN discourse. Another important step was taken by the UN General Assembly in 1996 when it adopted the "World Programme of Action for Youth to the year 2000 and Beyond" (UN, 1996). Resultantly, the World Programme of Action (WPA) incorporated 10 priority areas for the youth. Ansell (2005) captures the spirit of the Action Programme by pointing out that the "Declaration emphasis is on young people acquiring productive employment and leading sufficient lives". The UN guidelines on the development of youth have been used by countries and other international organizations in policy formulation and implementation of youth programs.

The Millennium Development Goals (MDGs) are also heavily influenced by the World Programme of Action and that the MDGs are a pledge towards fulfilling most of the priorities. Moreover, the UN has developed guidelines on youth action and development. These include the Braga Youth Action Plan and the Dakar Youth Empowerment Strategy. Increasingly, many UN agencies have become involved in youth initiatives. UNESCO has a positive bias towards

youth development especially funding youth programs and advocacy (UNESCO, 2000).

2.7 SADC Frameworks for Youth Development

The efforts of the regional body on youth development have been fairly recent. SADC adopted a Common Plan of Action for the region's youth that has identified major programs to be implemented for the period 2012 to 2014. The priority areas for the Action Plan include equipping youth with skills and training to enable the youth to create jobs for themselves. The SADC Programme of Action borrows heavily from the AU's Programme of Action and is biased towards the attainment of the Millennium Development Goals (MDGs).

Tackling youth unemployment and underemployment is another area that SADC considers as very important. SADC, through research is considering the negative impact of the world financial crisis, volatile food prices and insecurity and also the effects of climate change. These factors have been identified as major challenges to youth empowerment and development.

2.8 Application of AU, UN and SADC frameworks

The AU has put in place mechanisms to make sure its programmes of action and policies are implemented. The African Youth Charter becomes important in this respect because it is legally binding. African governments that are signatories to it have to make sure they abide by its provisions. This yields positive results for youth as many programmes and policies meant to empower them are implemented. A good example of this is the resolution that African

governments must have youth ministries to cater for the special needs of the youth. Most African governments have complied with the provision. Moreover, governments must do more than setting up youth ministries but to set up a special fund for youth development programmes.

Zimbabwe complies with the provisions of AU. The country has a Ministry of Youth Development .Indigenisation and Empowerment. The research will attempt to analyse the effectiveness of some of the ministries programmes especially its agricultural policy towards the economic empowerment of youth. However, the AU has its challenges in seeing to it that its programmes of action are implemented. The major handicap of the regional body is the lack of financial resources. Because of a lack of money the body cannot effectively supervise countries “performance in implementing youth programmes.

The UN has done a lot towards the empowerment of youth. There have been several youth conventions that have helped highlight important youth issues. These include the Dakar Youth Empowerment Strategy and the Braga Youth Action Plan. However the UN has been criticised for failing to make sure governments comply with resolutions .Some countries do not ratify conventions which sets a bad precedence for others may feel not obliged to do the same as nothing happens to wayward members in this regard.

SADC has also targeted youth as a critical area of focus with a programme of action put in place to implement youth programmes. However, besides lack of finances, SADC has been criticised for excluding youth in policy formulation and implementation. Moreover, SADC was late in

considering the youth constituent as important.

2.9 Youth Participation and Empowerment

Christianstein (2006) et al argue that although youth are actors in their communities, they are often silenced and rendered invisible by the attitudes and practises of adult members of the society. Many claim to feel powerless and excluded especially in mainstream economic issues in their countries. Mobilisation of young people around the major issues that concern them in general is important in empowering them. However, Stephens (1995) argues that there is a need for wider political change to ameliorate the situations in which youth live.

The concept of participation can be conceived as the possibility of the youth to engage with the world around them and opportunities to have a voice in more formal decision making processes. Participation of young people entails that parents, professionals and politicians are obliged to enable and encourage youth to contribute their views on matters that affect them.

The participation of youth has been an aspiration of the UN since 1965. 1985 was designated International Youth Year: Participation, Development, Peace (United Nations, 1996). The UN defines participation as comprising four components, economic participation, political participation, social participation and cultural participation (UN, 1996). The World Programme of Action for Youth emphasises the contribution that youth can make and the unique perspectives they offer, particularly through youth organizations (UN, 1996). Participation is empowering youth both in the present and in the future.

Furthermore, participation is not a "free good" and does not automatically lend validity to a project (UNICEF, 2003). Howard et al (2002) postulate that young people have traditionally been constructed and positioned as being capable of making decisions for themselves and need adults "to look after them." However, Howard et al point out that there are growing moves towards ensuring that young people's voices are heard in a variety of arenas.

Wilson (2000) believes that participation can be classified into two main categories. The first is superficial or tokenistic and the other being "Deep" participation. "Deep" participation encompasses active authentic and meaningful participation. "Deep" participation according to Wilson means young people can feel empowered in real holistic situations with meaningful outcomes or actions. However, Manly (2000) states that there may not be opportunities for young people to participate elsewhere in their lives other than those in the public and community arenas.

One of the most well known models of participation and empowerment for young people is by Hart (1992). In 1992, Hart developed a ladder of participation with eight levels which reflect who drives the development initiative. The first three levels are classified as non-participatory. Hart argues that the first three levels serve adult purposes of being seen to consult or involve young people, but in reality they afford no real opportunity to participate. However, the top five rungs show increasing levels of participation by youth.

Figure 1. Harts (1992) Ladder of Participation

8. Youth- initiated, shared decisions with adults 7. Youth- initiated and directed 6. Adult-initiated, shared decisions with youth 5. Consulted and informed 4. Assigned but informed	Degrees of participation
3. Tokenism 2. Decoration 1. Manipulation	Non participation

Hart, R (1992)

In Zimbabwe, youth participation has been noticeable in recent years especially with the advent of the Fast- Track Land Reform Programme of 2000 to 2002. Zamchiya (2011) acknowledges the active participation of youth during the land reform programme but argues that participation was along political lines, with those youth aligned to Zanu-PF benefiting at the expense of perceived political opponents. Marongwe (2011) concurs with Zamchiya by pointing out that the institutions responsible for land allocation were captured by members of the ruling Zanu-PF party and by representatives of the state security apparatus and that most beneficiaries were drawn from the governing elite.

Marongwe further postulates that agricultural policy was ignored during the fast track programme as official criteria for selecting beneficiaries for farms that emphasised the potential to use the land were ignored in practice. Many lacked sufficient capital to invest meaningfully in commercial agriculture, did not have relevant farming experience and were unable to put the bulk of their land into production for several years.

According to Marongwe and Zamchiya, the land policy was therefore negative to development as the Fast-Track Land Reform Programme was followed by years of hyperinflation and economic meltdown that was made worse by droughts. However, it remains a fact that youth actively participated in the land programmes after the year 2000 although the question of whether they benefited or not is an area of ongoing debate in the country. More so, the debate on their involvement in youth formulation is a subject that continues to exercise the minds of intellectuals as new evidence of youth involvement in agricultural programmes of the last decade continues to emerge (Scoones, 2010).

Youth participation has also been mostly apparent in demanding a share in the economy of the country. Most notable participation of Zimbabwean youth is through youth organizations. One notable youth organization is the National Youth Council of Zimbabwe (NYCZ). However the NYC tends to support government programmes of empowerment because the organisation was established by an Act of Parliament. Nevertheless, youth actively participate through this forum. In Chipinge Youth Non Governmental Organisations advocates for youth empowerment for the youth in all sectors of the economy.

2.10 The Concept of Youth

The concept of youth is understood in different ways in different societies and at different times (Ansell, 2005). The concept of youth originated in the West and Western ideas about youth have shaped policies and practises, not only in the West, but also in the former colonies of the West, in the international arena and in development interventions (Ansell, 2005). It is also worthwhile to note that there is no singular coherent Western conceptualisation of youth, but rather a number of discourses that are often seemingly contradictory and have their origins in different historical contexts (Ansell, 2005). Youth is seen as occupying the space between childhood and adulthood. Therefore, in simpler terms, youth is that phase when a person moves from a time of dependence (childhood) to independence (adulthood).

A "quarantine" period between childhood and adulthood emerged in the early eighteenth century Europe (Valentine, 1998). That period is the one occupied by youth. Youth is also understood as a time of transition most importantly from school to work. Youth unemployment has been a problem for most African governments. Youth is often seen in negative terms and as troublesome. In contrast to children, youth are seen by adults as threatening political actors (Ansell, 2005). However, youth are not seen in wholly negative terms. Ansell (2005) points out the notion of "youth - as - fun", an assumption that young people need not be taken seriously.

Youth in Zimbabwe account for a significant percentage of the total population with about 70 percent of the country's population under the age of 35. They have been noticeable in many

forums. There are several youth organisations they lead like the Youth Council of Zimbabwe (YCZ) and Youth in Development Zimbabwe (YIDEZ). Youth have also been noticeable in especially politics with the major political parties in the country; Zanu-PF and the MDC-T have strong and vibrant youth wings. In political circles, there is a general belief that the youth constituent can greatly shape politics of the country because of their numerical superiority. In order for the youth to meaningfully participate in the development of the Zimbabwean society, they need to be empowered.

2.11 Conclusion

The chapter explored the major concepts that are significant to the researcher's area of study. The Theory of Empowerment has been explored as well as that of Youth Economic Empowerment Theory. The chapter also analysed the role that international organisations like the UN play on youth issues and development. Also, the concept of youth was looked into. An attempt at linking theory to area of the researcher's study was also done.

CHAPTER III: RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology employed to conduct this study. Discussed in this chapter will be the research design, population, sampling procedures and methods. Methods of data collection and analysis as well as ethical considerations are discussed.

3.2 Research Design

Research design is about laying down a strategy and tactics for planning, organising and conducting research in an orderly manner. Research design also includes theoretical frameworks, procedures and techniques for collecting and analysing data. Research design is the plan, structure and strategy on investigation conceived as to obtain to research questions and control variances (Kerlinger and Pehhazur, 1973). It is the overall plan on how things will be done. It also includes an outline of what the researcher will do from hypothesis and implications to the final analysis of data. Schummacher (1989) defines research design as data collection procedures used to answer the research question.

The research design can also be equated to a "plan" which shows how the research will be carried out. Schummacher argues that research design refers to the structure of an enquiry and that it is a logical matter rather than a logistical one. Schummacher further argues that the central role of research design is to minimise the chance of drawing incorrect casual inferences from data. Therefore, research design is a logical task undertaken to ensure that the evidence collected enables the researcher to answer questions as to test theories as unambiguously as

possible (Schummacher, 1989). The purpose of a research design is that the researcher finds evidence that bears on alternative rival explanations and enables one to identify which of the competing explanations is most compelling. It also means that the researcher must not simply look for evidence that supports his or her line of argument or theory.

The research design can also help the researcher to look for evidence that has the potential to disprove one's preferred line of thought. Research design is very important as it is like the glue that holds the research project together to try and address the central research questions. The research design helped researcher to assess the land reform programme in economically empowering the indigenous youth in Chipinge rural district.

The researcher used qualitative research techniques to assess the role of the land reform policy in economically empowering the indigenous youth in Chipinge district. Qualitative research is a technique that barely involves numerical ways of collecting data. Warwick and Lininger (1975) postulate that qualitative research techniques have a very long history though not very defined in ancient times. They point out that periodic censuses were used as a basis for tax rates and military conscription in the ancient empires of Egypt and Rome. Denzin and Lincoln (2000) argue that qualitative research involves an interpretive and naturalistic approach. They argue that qualitative research studies things in their natural settings, attempting to make sense of; or interpret, phenomena in terms of the meanings people bring to them. Shank (2002) defines qualitative research as a form of systematic empirical inquiry into meaning. The definition assumes that qualitative research is planned, ordered and public and that this inquiry is

grounded in the world of experience.

Some of the advantages of using qualitative research are that it allows for flexibility to follow unexpected ideas during research and explore processes effectively (Conger, 1998). The Researcher felt that qualitative analysis was the best method to capture the world experience of the indigenous youth in Chipinge district.

Conger (1998) further points out that qualitative research has the advantage of sensitivity to contextual factors and that it helps the researcher with the ability to study symbolic dimensions and social meaning. Qualitative research also helps the researcher to understand complex phenomenon that are difficult or impossible to approach or to capture quantitatively. Qualitative research has also been hailed as an approach to inquiry that best allows a researcher to attain "a glimpse of the world" (Conger, 1998). The researcher preferred this method as it allowed him to feel and understand in a deeper way the social meanings of the respondents thereby getting the best results from them.

Qualitative research techniques were, therefore, suitable in this study as the researcher believed that the quantitative research method could not adequately address the issues under study. Qualitative research was most suitable because the study involved several opinions of respondents that could not be interpreted quantitatively. Chipinge district which is largely rural and has a predominantly indigenous youth population was chosen by the researcher as the case study. The indigenous youth in Chipinge were purposively sampled.

The researcher used 40 indigenous youth. 4 were A2 farm model indigenous youth farmers while 20 were A1 farm model farmers and 16 were small scale indigenous youth farmers. In addition, 10 female youth farmers were considered to explore the gender dimension of the land reform programme. Information was also gathered from officials from the Ministry of Youth Development, Indigenisation and Empowerment through guided interview questions. Interview guides in the form of structured interviews were used in this study.

3.3 Population

In critically assessing the role played by the land reform policy in economically empowering the indigenous youth, Chipinge district was used as the case study. The researcher preferred Chipinge district because it is where he carried out his professional practicum. It was during this period that researcher identified that there was a need for research on the land reform policy as it had a direct bearing on the indigenous youth in the district. The researcher realised that there was a gap in this area that needed attention. Indigenous youth in general were the target of the researcher.

However, the researcher realised the need to identify one youth sub-group that of indigenous female youth. This was done to analyse the gender dynamics as explained by the theories of youth economic empowerment. In addition, Ministry of Youth Development, Indigenisation and Empowerment officials were part of the population considered by the researcher. It is also a fact that the indigenous youth of Chipinge were considered because of their vulnerability to the bad economic conditions in the country. The indigenous youth have been defined as those young

people between the ages of 18 and 35 as defined by the empowerment and indigenisation laws of Zimbabwe as well as the African Union Youth Charter.

3.4 Sampling

A sample is a portion taken from the main population from which data is collected. Sampling is a process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they are selected. The purpose of sampling is to gain information about the population. Data is then gathered as a small part of the whole parent population or sampling frame, and used to inform what the whole picture is like.

Sampling is important because there is simply not enough time to deal with whole populations. Also, sampling saves time, money and energy. An appropriate sampling strategy is adopted to obtain a representative valid sample of the whole. Sampling is also convenient where it is impossible to reach whole populations.

The Ministry of Youth Development, Indigenisation and Empowerment estimates that there are about 100 indigenous youth actively involved in agricultural activities in Chipinge district (Ministry of Youth, 2013). Youth has been defined as those between the ages of 18 to 35. The researcher used random sampling because it is least biased of sampling techniques. Random sampling technique has no subjectivity because each number of the total population has an equal chance of being selected.

The researcher used 40 indigenous youth because the numbers are relatively sufficient to represent the whole population under study which translates to about 40% of the total population (Ministry of Youth Development, 2012). Two Ministry of Youth Development officials and one from the Ministry of Agriculture also formed part of the respondents because the researcher found out they had critical information relevant to the study that the indigenous youth alone could not provide. Of the 40 indigenous youth, 10 were females.

Table 1. Nature and Number of Respondents

Number of respondents	Category of respondents
10	Indigenous Female youth Farmers
30	Indigenous Male Youth Farmers
1	Ministry of Youth Development Official
41	Total number of respondents

Own Source (Field Survey: January to April 2013)

3.5 Sampling Techniques

Random sampling was complemented by Purposive and Snowball sampling techniques and judgemental methods. Purposive techniques were especially helpful in selecting gender, age and the specific agricultural activities of the indigenous youth. Given this purpose, it was important that the population studied was relevant to the study, thereby, avoiding those unsuitable for the study.

3.6 Methods of Data Collection

The researcher used three data collection tools namely interview guide, secondary sources and focus group discussions.

3.6.1 Interview guide

Interview guide is directly taking information from respondent through an interactive process. The researcher initiates discussions guided by structured or semi-structured questionnaires. Interviews seek to describe the meaning of the central theme in the life world of the subjects. The main task in interviewing is to understand the meaning of what the interviewees say. Interviewing has the advantage that it is often more exploratory in nature and allows for more flexibility.

Interviewing also requires that the researcher uses good techniques when conducting the interviews. It requires that the researcher listens carefully to interviewee. However, this may prove difficult because researcher needs to listen not only to what the participant is actually saying but also to listen to the "inner" voice of the participant. The researcher used this technique to interview indigenous youth at the Madzadza-Bwerudza Irrigation Scheme. Focus group discussion was done as the youth at Madzadza farm as a group.

Moreover, a researcher must listen to the flow of the interview so as to remain aware of how tired or bored the participant is as well as logistics such as how much time has already passed and how many questions still remain. There is also need for the researcher to ask follow up

questions besides the standardised set of questions to encourage participant to elaborate on something important. The researcher must always be respectful of the participant not to probe them in a manner that makes them feel uncomfortable. Interruptions must also be guarded against. It is with these in mind that the researcher approached the respondents in his subject of study.

3.6.2 Focus group discussions

The focus group is a selected group of participants guided by the interviewer through interviews to articulate community related information that might be past or present. In approaching and dealing with focus groups, it is important not to ask why but to find out why. Focus group discussions help for clarification and additional input of participants. The researcher organised one focus group discussion with indigenous youth on the Madzadza-Bwerudza Irrigation Scheme.

3.6.3 Secondary sources

The researcher also used statistics from the Ministry of Youth Development, Indigenisation and Empowerment offices in Chipinge town to complement information gathered in the area of study. The researcher was gratified to be given access to very important information on his study by the Ministry's officials.

3.7 Data Recording

The researcher took notes into his notebooks during interviews. This same method was also applied during and after group discussions.

3.8 Data Analysis Procedure

It is the bringing of data together and verifying complex facts. Before analysis, data must conspire with original information. Sorted data must also match exactly with collected data to avoid loss of important information. The researcher used Open Coding frameworks where field notes were studied. Researcher located themes and assigned initial codes or labels on themes. Data was collected through asking questions from the research's prepared questionnaires which among other things sought to identify the assets acquired, if any, by the indigenous youth in Chipinge district. Findings were presented in the form of tables and figures. In addition, mapping was done in generating conceptual frameworks from emerging themes.

3.9 Ethical Considerations

Ethics consider whether emotional or physical harm were caused on participants by the researcher. In this regard, the researcher was guided by the principles of respect, confidentiality and trust when he was dealing with participants. The researcher noted the sensitivity surrounding economic empowerment of the indigenous youth and made sure that participants were made aware of why research was being conducted which was predominantly academic. The researcher also had a letter from the Ministry of Youth Development, Indigenisation and Empowerment which made access to informants easier. Also, participants were told that their

information will be accessed by scholars. The researcher was quite aware and took measures to make sure information collected did not end up in places it was not meant for. This was done through putting information into sealed envelopes and stored them into a lockable bag the researcher carried. Participants were also told that they could withdraw if they so wished.

Participants were also asked to choose the language they preferred during the interviews between Shona and English. Some indigenous youth with little education were interviewed in Shona.

The researcher also used the principles of objectivity and impartiality during interviews. As per African tradition, greetings were made before going straight into interviews. The researcher often informed participants of the purpose of the study before asking questions. In cases where researcher felt photos were necessary, participants were asked for their consent first.

3.10 Conclusion

The chapter analysed the research design that was underpinned by the qualitative methodology. The indigenous youth of Chipinge district were used as the population. Purposive sampling was also done. Data analysis was also discussed in the chapter. In all the interactions with participants, researcher was guided by high standards of moral and academic ethics.

CHAPTER IV: DATA PRESENTATION, ANALYSIS AND PRESENTATION

4.1 Introduction

In this chapter, the collected data from the field work is presented, analysed and discussed. The data was collected through the interview guide and from group discussion with different respondents who participated in the research. In analysing the data collected from the field, the research used objectives to dig out and collect the data. The results were presented according to different responses from participants. Furthermore, the results are grouped according to objectives of the study. It is important to reaffirm that the study is guided by Deepa Narayan's Theory of Empowerment. Presented in this chapter as well is a brief profile of the respondents' views on challenges and opportunities offered by the land policy. The chapter ends with the researchers' interpretation of findings.

4.2 Profile of Youth Respondents

The researcher found out that the majority of respondents in Chipinge rural district do not enjoy the modern comforts that many in urban areas do but that levels of education were fairly high. They live on their resettled farms without electricity, no running water and modern day sanitation facilities. The majority of indigenous youth interviewed work on their pieces of land as subsistence farmers and grow crops on a seasonal basis. The most popular grown crops are maize, wheat and beans. The majority have not managed to grow surplus for sale. These also keep a few indigenous chicken and goats.

However, very few respondents (4), all on A2 farms said they were happy with where and how they lived. These lived in good houses just like those in low density suburbs of Zimbabwean major cities. These houses occupied by these few indigenous youth were once owned by the displaced white commercial farmers. Electricity is available in these plush homes. Researcher also found out that all the respondents were happy and satisfied that they possessed land as a result of the Land Reform Programme.

Table 2. Level of Education of Respondents

Level of education	Grade 1 to 4	Grade 5 to 7	Form 1 to 4	Form 5 to 6	Agricultural Education	Total
Number of Respondents	4	8	26	2	0	40

Own Source (Field Survey: January to April 2013)

The study revealed that the indigenous youth settled on new farms had relatively high levels of education. The objective of investigating levels of education was to assess if the indigenous youth could grasp the basics of knowing what can be done on settled farms if any form of support was given to them. The researcher did further investigate if respondents had received further training in agriculture and the result was none.

Table 3. Age Groups of Indigenous Youth Farmers in Chipinge District

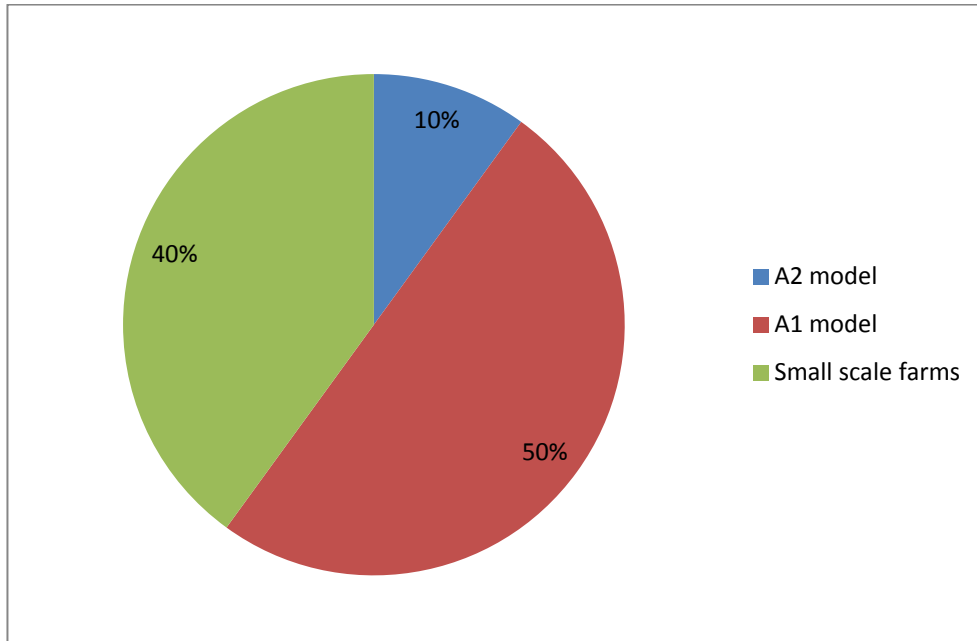
Age Distribution	15 - 20	20 – 25	25 – 30	30 – 35	Total
Number of Respondents	0	3	14	23	40

Own Source (Field Survey: January to April 2013)

The district Youth Development Officer in the Ministry of Youth Development, Indigenisation and Empowerment in Chipinge district who was also a respondent noted that youth generally do not show enthusiasm in agricultural activities of all kinds. He further explained that the culture of agriculture is not yet embedded in most indigenous youth because they think that agriculture is too manual and perceive it as an undertaking for the uneducated and the older generation. A few indigenous youth, therefore, took up offers of land when the government offered land.

The majority of farmers who received land under the Land Reform Programme in Chipinge district were adult males above the age of 35 and also older women. As table 3 suggests, a greater number of respondents are above the age of twenty five which indicates that younger members of the indigenous youth consider farming as unfashionable and too manual an undertaking.

Figure 2: Farm Models Occupied by Indigenous Youth Farmers in Chipinge District



The types of land holdings the indigenous youth of Chipinge occupy are classified into three which are A1 farms, A2 farms and small scale landholdings. The average A2 large scale farms for respondents was seventy hectares, two hectares for A1 model farms and 0.5 hectares for small scale farms. Researcher found out that the more hectares indigenous youth could get was influenced by one's social standing and political connections. Belonging to Zanu PF had major advantages in owning land.

4.3 Farming Activities of the Indigenous Youth

The indigenous youth of Chipinge district interviewed did a number of farming activities on their pieces of land. Major agricultural activities researcher found out to be popular were maize, beans and wheat growing among small scale and A1 farmers. A2 farmers interviewed did a range of activities but three respondents were into macadamia farming while one was into wheat farming. All these farmers received offer letters from the government and none had 99 year leases.

4.3.1 Small Scale and A1 indigenous youth farmers

They were in the majority comprising 90% of the respondents. These types of farmers were predominantly into maize growing. The average produce for maize grown was one tonne per farming season for small scale and A1 farmers. Researcher noted that seasonal farming was best for these farmers as they relied on the rains to undertake their farming activities. Thus, the rainy season suits well with maize growing. Research found out that these farmers all want to do their farming activities all year round but cannot do so because of lack of irrigation or dysfunctional irrigation systems where they once thrived before the Land Reform Programme.

The maize yields for these indigenous youth were enough for self-sustenance but seldom surplus is recorded for selling purposes. Most respondents also had the burden of supporting relatives and siblings. Five A1 farmers showed consistency in producing an average two tonnes of maize as surplus which was sold to the Grain Marketing Board (GMB) and local markets. The average buying price for a tonne of maize by the Grain Marketing Board was \$250 per

tonne .These figures were provided by the youth interviewed. Almost all the youth interviewed said that they had enough maize for self-consumption.

Small scale and A1 indigenous youth farmers were also into wheat growing, goat keeping and poultry projects. All respondents, however, were into these activities to supplement their food basketry. No respondent was into these types of farming activities for business. The respondents kept an average of five goats and eight indigenous chickens. Research found out that goats were occasionally sold by respondents to raise money to buy other essentials like cooking oil or helping to pay fees for those with school going children.

Likewise, wheat and beans growing was a popular activity with the small scale and A1 indigenous youth farmers, but also for self-consumption purposes because there was not enough to sell for a profit. Respondents who were farming neighbours would also often do barter trading with their farm produce. A good example was in ward 8 where respondents could exchange three gallons of maize with one live average goat. The study revealed that very few indigenous youth owned cattle but hired these to pull the plough for farming activities.

4.3.2 A2 Model Indigenous Youth Farmers

These comprised 10%of respondents and were no female indigenous youth owning land in this category. Respondents noted that to get offer letters for these types of farms was difficult as

reflected by a small number of indigenous youth who got offer letters for these. A high level of political connectivity was a necessary qualification for eligibility for A2 farms. In this case, one had close links with Zanu PF officials to take ownership of these types of farms. The levels of production differ from farm to farm.

Nevertheless, three of A2 farmers interviewed were mainly into macadamia production, though the other activities were done like maize production and poultry. The largest A2 farm was 96 hectares. One A2 indigenous youth farmer interviewed was mainly into wheat farming and horticulture. Model A2 farmers were better off than their small scale and A1 farmer counterparts. This was mainly so because indigenous A2 youth farmers practise agriculture on a larger and commercial activity. All A2 indigenous youth farmers interviewed in Chipinge said they produced surplus for sale which brings them money to buy inputs and other essentials in preparation for the next farming season.

Three indigenous youth respondents were into Macadamia nuts production. All were in ward 7, region 1 farming zone. They averaged a produce of 20 tonnes of Macadamia nuts per harvesting season each. The nuts are sold in Chipinge town where there are specialised companies that deal in buying those nuts. Moreover, the indigenous youth farmers receive international buyers for their nuts from as far as China and Australia. These international buyers visit the farms to buy and collect the macadamia nuts. The nuts are sold per kilogramme and the average lowest price was pegged at \$0.80 cents while the top quality grade sold at an average price of \$1.50 per

kilogramme. Macadamia trees can survive and produce profitable nuts for up to twenty years. The researcher found out that of all the indigenous youth into macadamia nut farming and harvesting, none had planted the trees. All the respondents were harvesting nuts from trees that were left by the former commercial white farmers.

All respondents cited the decreasing quality and quantities of the nuts they were harvesting as they were fetching an average of \$0.80 per kilogramme which was the average lowest price. All the respondents also feared that the quality and quantity of nuts to be harvested in the future could deteriorate further because of a number of challenges like lack of spraying chemicals and equipment. One A2 indigenous youth farmer respondent was into main stream wheat farming on a 20 hectare farm. His farm is located in ward 5 region 5 under the Middle Sabi Irrigation Scheme in Chipangayi. The respondent produced an average of 20 tonnes of wheat per farming season.

The level of produce is relatively high that respondent sells much of the wheat grain to the Grain Marketing Board (GMB) which offers an average of \$265 per tonne. The respondent uses part of the proceeds from selling wheat grain to pay fees for his children and to buy wheat seed and chemicals in preparation for the next farming season. Respondent is also into maize production and says he produces an average of 10 tonnes per farming season and also sells the produce to the Grain Marketing Board for an average price of \$250 per tonne. It was the aim of the respondent to seriously consider full time horticultural activities as he believed that more

profits were to be made in this sector as shown by an experimental project he undertook by producing and selling tomatoes. When researcher conducted his interviews, the interviewee was in the process of harvesting and selling tomatoes and he said he was getting as much as \$250 per week from the tomato venture.

All A2 indigenous youth farmers did an array of other agricultural activities on their farms. All kept a few cattle that they hoped would grow into substantial herds in the future to make a business out of them. All respondents also kept a few goats they killed to supplement for meat supplies consumed on the farms. Occasionally goats could be slaughtered in times of need especially to buy essentials for the farm. The researcher's study revealed that the A2 indigenous youth farmers still used equipment left by former white commercial farmers for production purpose. This equipment ranged from tractors, ploughs and irrigation equipment which, however, were proving difficult to maintain.

4.4 Major Challenges

From the interviews carried out by the researcher, it became apparent that the indigenous youth farmers in Chipinge district were faced with numerous challenges. These challenges were largely of a common nature for all the indigenous youth farmers. Inevitably, some challenges would differ with each individual indigenous youth farmer mainly in terms of size of the farm one occupied. These problems ranged from difficulties in accessing or buying inputs to poor or non-availability of irrigation infrastructure.

4.4.1 A1 and Small Holder Farmers' Dilemma

Table 4. Living Conditions of Indigenous Youth Farmers in Chipinge District

Living conditions	Poor	Fair	Good
Number of youths	36	3	1

Own Source (Field Survey: January to April 2013)

The objective was to establish the standard of living of the respondents under study. The interviewer used structured questions showing three options: poor, good and better.

4.4.2 Types of living conditions

The question indicated that the respondent had to describe their living conditions.

Poor Living Conditions

36 respondents under small holder and A1 farms said their living conditions were poor but had high hopes to improve in them in the future when they envisaged a situation they would be producing profitably on their farms. Poor living conditions were described as including mud and thatched houses that are used for accommodation purposes. This type of accommodation was classified as poor because all respondents said they wanted houses of bricks and cement under asbestos roof or corrugated iron. Moreover, they viewed their current accommodation as temporary. Most of their toilets were also of mud and thatch and five had the standard Blair

toilets. All respondents on small holder and A1 model farms had no electricity on their homesteads and used water from group boreholes.

Good living conditions

One respondent said living conditions were good. These were, however, A2 model farmers who lived in good houses left by former commercial white farmers. The houses are built by brick and cement and are under asbestos roofs and are connected to the electricity grid. However, some window panes are broken or missing and also electricity is often disconnected owing to difficulties in paying for electricity consumed. All respondents use Blair toilets because the water system toilets in the houses are no longer functional. Taped water is available, though often erratic. Respondents are also linked with good roads.

Fair Living Conditions

Three A2 farmers said their living conditions were better. They lived in good house that resemble those found in low density areas of Zimbabwe's majority cities like Mutare. Electricity is available so is running water. They use the water toilet system in their main houses. Single lane tarmac roads reach their homesteads. Homesteads are surrounded by lavish green lawns and fruit trees.

4.4.3 Lack of Financial Support

Nawsheen (2012) argues that access to finance is a problematic issue since banks are reluctant to provide youth with loans and are considered as being "risky" clients. Researcher found out

that all the indigenous youth in Chipinge occupying the three models of farms studied are faced with crippling financial problems to fund their agricultural activities. All respondents said that they were self-funding their agricultural activities. In addition, no respondent has ever successfully applied for a loan though 2 A2 farmers have recently applied for loans under Youth Empowerment loan schemes. The indigenous youth farmers who said they had unsuccessfully applied for loans in the past cited the lack of title deeds to secure finances. Interviewees said banks asked for title deeds as collateral in order for one to be given financial support to undertake agricultural activities. The offer letters all indigenous youth were given by government to acquire the farms were being rejected by the banks as collateral.

The indigenous youth said that the government was invisible to address this specific issue on agricultural funding. A number of respondents (15) said they knew nothing about youth funds that were said to be available from banks but only heard about them as “stories”. The major areas that needed money to finance included buying farming inputs like seeds, fertilisers and chemicals. The costs of these important farming inputs, however, differed from farm to farm because of different agricultural activities carried at each individual farm and also the difference in farm sizes.

A2 indigenous youth needed huge amounts of money to successfully begin a cropping season. The 3 indigenous youth who were into Macadamia farming and harvesting cited low quality of macadamia nuts due to lack of boom spraying equipment and chemicals. One macadamia

indigenous youth farmer said he was running on an \$18 000 budget annually which was largely for farming inputs. The farmer said he required an average budget of \$60 000 if he was to fully utilise land on his 96 hectare farm.

4.4.4 Poor or Lack of Irrigation Infrastructure

All respondents emphasised the need for irrigation infrastructure to improve their agricultural activities. They said the type of farms they occupied were suitable for irrigation farming so as to maximise land utilisation. Indigenous youth farmers on all farm models said they were into seasonal farming, relying on the rains for farming activities. They envisaged a situation where they could do their agricultural activities all year round. This could only be realised if irrigation infrastructure was available, so they argued.

The researcher found out that indigenous small scale youth farmers interviewed in ward 5 were actually resettled on an agriculture scheme called the Bwerudza - Madzadza Small Scale Irrigation Scheme. However, the indigenous youth said the irrigation infrastructure had long collapsed that it was no longer logical to call the whole project an irrigation scheme. The indigenous youth farmers on the Bwerudza-Madzadza Small Scale Irrigation Scheme said they were working hard as a group to resuscitate old and collapsed irrigation canals but their efforts were bearing little fruit as they used mud to try and reconstruct these canals. They said they need cement to reconstruct durable canals which was proving difficult to acquire

.Ironically ,the youth revealed ,officials from the Zimbabwe National Water Authority (ZINWA) continued to ask for water payments from them.

The situation was not different on A2 farms when it comes to the irrigation needs of the indigenous youth farmers. The three A2 indigenous youth farmers interviewed who were into macadamia farming also emphasized the need for a functioning irrigation system. These respondents said irrigation infrastructure was there but dilapidated. The former commercial white farmers who once occupied those farms had deliberately destroyed part of the irrigation infrastructure when they were evicted according to the indigenous youth's accounts. One A2 youth respondent said the white farmer he had taken over from had deliberately damaged irrigation pumps that on estimate \$60 000 was required to fully restore irrigation infrastructure to working levels. The researcher was shown flourishing dams that were used as reservoir for irrigating purposes by former white commercial farmers. The problem with the dams was that they were in low lying areas while the macadamia plantations occupy high ground that irrigation pumps powered by electricity are needed.

One A2 indigenous youth respondent in ward 5 resettled on the Middle Sabi Irrigation Scheme (Chipangayi) said the irrigation infrastructure was in a fairly good condition and that some pumps were still working. These were left by the former commercial white farmer in relatively good conditions. However, the respondent cited the high energy tariffs charged by ZESA as

hampering production as he is constantly switched off after failing to pay for the energy. This reduces wheat production on his farm.

The majority of A1 indigenous youth farmers also said there are traces of irrigation infrastructure on their farms that include dams but they were not sure whether they would ever make use of them for irrigation purposes. In fact they were now using the dams for fishing purposes but also said that there is rampant fish poaching from neighbouring villagers that it was evident fish volumes and size were decreasing. A1 indigenous youth farmers said they were helpless on irrigation schemes as no-one seems to take their plight seriously, even government as well as NGOs.

4.4.5 Need for Mechanised Agriculture

All indigenous youth farmers interviewed pointed out the need for mechanised farming to maximise on production in order to make profit. The majority of small holder and A1 youth farmers interviewed (31) said they used cattle pulled ploughs to till the land. Most of them hire the cattle to pull their ploughs as they do not own cattle themselves. These also said that they faced difficulties in paying for the hired services.

Two indigenous youth on A2 farms said they hired tractors for tilling purposes from farmer neighbours who included one commercial white farmer who was not evicted from his farm as a result of the land reform programme. These respondents said they would prefer a situation when

they could afford to buy their own tractors because hiring them was proving costly. However, without financial support from banks as government, the future is uncertain for these youth. One A2 indigenous youth farmer said he owned two tractors for farming purposes on his farm. He says maintaining these tractors are proving difficult. He says he brought the tractors cheaply from the former white commercial farmer where he now farms. He describes the former white farmer as a reasonable old white man.

4.5 Female Indigenous Youth Farmers' Predicament

The researcher managed to interview 10 female indigenous youth farmers in Chipinge district out of a total of 40 respondents. This figure represents 25% of the population studied. Researcher would have wanted to interview more indigenous female youth farmers but learnt that few of them had managed to acquire land as a result of the land reform programme. None of the female respondents occupied A2 model farms. Three respondents had managed to get offer letters for A1 farms while seven of the female youth respondents were resettled on small scale farms.

The entire female indigenous youth farmers interviewed said they faced numerous problems on their land. Two of the female indigenous youth farmers on small scale farms did not embark on any farming activities in the past farming season. All the female youth who were actively embarking on farming activities said they were producing for self-sufficiency by producing maize for maize meal and beans for personal consumption. The major point of discontent

among the indigenous female youth was that they were allocated farms on the peripheries of prime land that was allocated to their male counterparts of all ages. Researcher found out that indigenous female youth at the Bwerudza-Madzadza Small Scale Irrigation scheme were given land with the worst irrigation infrastructure that irrigating their crops was almost impossible. Though the irrigation infrastructure for the whole irrigation scheme is poor, that for the indigenous female youth is worse.

All the indigenous female youth farmers were in agreement that in the event that farmers received free or subsidised inputs like those provided under the Presidential Input Scheme, they were the last to be considered. Respondents explained that it was the men who were always the first to access the inputs. The respondents could not exactly give reasons for this state of affairs but they held the perception that this was so because men and the indigenous young men claimed to have spearheaded the farm takeovers while the young females did not feature prominently during farm takeovers. A few simply said they were resigned to fate-that it was the way of nature that men were more powerful than them. Researcher found out that above all, the indigenous female youth also encounter the challenges as those that face the indigenous male youth.

4.6 Where is the Government?

The entire respondents perceive the government as the provider of almost all of that which is necessary for them to be able to farm productively on their land. One A1 indigenous youth

farmer equated the governments lack of support to a mother who dumps her newly born baby. While acknowledging and expressing gratitude to the government for allocating them land, all respondents cited lack of meaningful government support to indigenous youth farmers. Interestingly, respondents said bad rains were not a critical issue on the failure to meaningfully produce. The major issue with the indigenous youth farmers was lack of capital. The respondents said the government should provide them with security of land tenure so that they can have collateral to approach banks for loans. The offer letters all of them have as proof of land ownership are not accepted by banks as collateral.

Respondents also bemoaned the lack of support from the Grain Marketing Board which they believe should consider selling them subsidised inputs like seeds .A2 indigenous youth farmers were critical of the Zimbabwe Electricity Supply Authority (ZESA) for charging them exorbitant energy rates, while small scale “Irrigation” farmers attacked the Zimbabwe National Water Authority for charging for a non-existent commodity-water.

However, the researcher could discern from the interviewee’s responses that they were diplomatic in demanding the government’s action in solving their numerous problems. For the majority of the respondents, the nature of their relationship with government is one of subordination and dependency. There is an acceptance and gratefulness by respondents to government for allocating them land which they greatly value. Nevertheless, researcher was left with the feeling that the indigenous youth in Chipinge district have so much to ask but where to

direct their questions is perhaps, another puzzle. Researcher felt that the government needs to be more visible in order to address indigenous youth's challenges on their pieces of land if they are to be productive and, therefore, be economically empowered.

4.7 Satisfaction of Owning Land

All the respondents expressed their happiness in the sense that they now own land they can say is their own. Furthermore, all respondents said they had moved from poor farming regions with poor soils and inadequate rainfall among other conditions that make it unsuitable for farming.

Farms now occupied by the indigenous youth in Chipinge district are of high quality soils and most fall in the region one agricultural zones of Zimbabwe. Some indigenous youth farmers interviewed fall outside region one. These however are found in areas that can be irrigated if the old irrigation infrastructure is resuscitated. This was the case with one A2 indigenous youth farmer who was allocated land in wards 5 on the Middle Sabi Irrigation Scheme (Chipangayi). The same applies to the indigenous youth farmers settled on the Madzadza – Bwerudza Small Scale Irrigation Scheme also in ward 5. The mentioned irrigation scheme can fully utilise water from the Save river to profitably produce wheat and sugarcane among other cash crops.

The researcher found out that all the indigenous youth interviewed had high hopes for the future and this helped them to soldier on waiting for the day when things will fall in place so that they could profitably utilise their land and realise their long term dreams of attaining economic

power through owning land. One respondent stressed that dedication in the part of the individual indigenous youth farmer was important. The respondent brought it to the researcher's attention that many indigenous youth farmers were lazy and some would spend most of their time drinking their favourite traditional beer which was brewed on most farms at the expense of spending time working on their farms.

4.8 Assets acquired

The researcher found out that a few respondents had acquired some visible assets. Those that had managed to have some assets were however settled on A2 farm models. Three indigenous youth farmers who were into macadamia production had managed to acquire meaningful assets that ranged from tractors and luxury vehicles. One respondent has managed to buy two vehicles which he uses as both luxury and farm vehicles. The same respondent also owns two tractors that do a range of work on his farm. Moreover the respondent is now employing 25 people on his farm 10 permanent workers and 15 hired or seasonal workers. Respondent has managed to acquire these assets from the macadamia nuts that he harvests every season. Respondent believes he can do more given the support he needs especially in the areas of funding because the quality of the nuts he was now picking had deteriorated because of the lack of spraying chemicals for the macadamia trees.

The other two indigenous youth farmers who are also into mainstream of macadamia production have managed to buy at least one vehicle for themselves each from the sale of

macadamia nuts. One of these respondents owns a tractor while the other respondent hires tractors when he needed their services. The two did not employ workers on a permanent basis but hired them when they were needed. These A2 indigenous farmers also get their money from maize production where they averaged 45 tonnes that was sold mainly to the Grain Marketing Board (GMB) each season.

One indigenous youth respondent allocated land on the A2 Middle Sabi Irrigation Scheme was doing fairly well. The respondent was into mainstream wheat farming and produces an average of 20 tonnes per farming season. The wheat is sold to the GMB at an average price of \$265 per tonne. In addition to wheat production respondent also produces and sells maize grain and also tomatoes. From the proceeds, respondent has managed to buy a truck he uses for both luxurious and business purposes. In addition, the respondent has managed to buy a small second hand tractor for tilling purpose. The interviewee says he is satisfied with his almost ten years on the farm, though, he feels he can do much more with adequate support.

Most respondents who were settled on A1 and small scale farms did not have significant assets acquired as yet from their farming activities. These were generally happy with the fact that they could now feed themselves and did not have to buy major foodstuffs like maize meal, flour and beans. 15 of these respondents could produce a surplus of about a tonne of maize grain which they sold in about 10 kg sizes at an average price of \$5 to localised markets. The extra money derived from the sale of maize grain was used to buy other essentials like cooking oil and salt.

The farmers also grow other food crops like sweet potatoes and beans to supplement the food basket. Those with kids attending school said they could afford to pay fees for them from their farming activities. Ten indigenous youth interviewed on A1 and small scale farms also owned between 2 and 10 goats they have acquired over the years. Number of goats is not growing because they often sell them in times of need like when there is a funeral in the family or to buy essential foodstuffs. All respondents on small scale and A1 farms owned at least two indigenous chickens.

4.9 Visibility of Agricultural Specialists

All the respondents said they were satisfied with the work that was being done by officials from the Agriculture Research and Extension Services (AREX). These officers provide a range of technical and conservation techniques. The researcher was able to attend a session in ward 7 where AREX officials were demonstrating to the indigenous youth on how to construct low cost barns for maize grain. The indigenous youth involved in this exercise acknowledged the effectiveness of the AREX officials' work. AREX officials also taught the indigenous youth farmers' conservation methods on their farms through numerous practical methods and demonstrations. Respondent also found out from the Madzadza- Bwerudza Irrigation Scheme that Health and Environmental officials lived at the Irrigation Scheme to oversee the running of boreholes and other health issues that had a direct bearing on the health of the indigenous youth that were allocated land there.

4.10 Response of District Youth Development Officer

The respondent said it was important that with 68% of Zimbabwe's population believed to be under the age of 35 that priority be given to the economic empowerment of indigenous youth. The respondent said that while in some countries like China they experience earthquakes, Zimbabwe should brace up for 'youth quakes' and that it was the responsibility of his ministry to help empower the youth in every way possible.

The respondent also revealed the mission of his ministry as to develop, promote and implement policies and programmes for the empowerment of youth and indigenous citizens in order to achieve sustainable and equitable development. The respondent also cited a number of funding initiatives his ministry runs to economically empower the indigenous youth. These include the Youth Development Fund that is overseen by the Infrastructure Development Bank of Zimbabwe, the Youth Empowerment Fund run by the Commercial Bank of Zimbabwe (C.B.Z), the Youth Kurera/Ukandhla Fund under the armpit of CABS and the Wealth Creation Fund run by STANBIC. The respondent said his ministry was working flat out to make sure indigenous youth accessed the money. He acknowledged that no indigenous youth on the farms had received money from the funds set up for economic empowerment.

The respondent also pointed out that there were numerous agricultural Vocational Training centres for youth. He added that there was a new National Youth Policy (NYP) advocating for the inclusion of the indigenous youth in all aspects of agricultural development. The respondent

also revealed that the issue of the effectiveness of the land in economically empowering the youth has been debatable in his ministry as well as in government. Generally society was not aware of the “youth constituency” in terms of development until recently. Respondent also noted that Zimbabwean society is dominated by male adults in terms of land ownership and agriculture in general but now youth are an emerging force in agriculture.

The respondent also revealed that there is no explicit policy dimension directly for youth. The CBZ Youth Empowerment Fund, for example, does not encourage crop related agricultural ventures. Moreover, youth lack security (assets) required by financial institutions to acquire loans. Respondent pointed out that banks do not recognise as security the land tenure of the Fast Track Land Reform Programme which has negatively affected the indigenous youth on prime agricultural land in terms of climate, rainfall and soil. Respondent added that horticulture markets are still “closed” for the new indigenous youth farmers because of the “war” between the land reform programme and the white owned horticulture markets. Respondent also noted that political polarisation in Zimbabwe at times paints the activities of the Ministry of Youth Development, Indigenisation and Empowerment (MYDIE) as Zanu P.F.

4.11 Application of the Theoretical Frameworks

In assessing the land reform policy the researcher wanted to find out what the indigenous youth in Chipinge rural district were doing to support themselves economically on the farms they were allocated. Study found out that some youth were allocated land under the small scale, AI and A2

farm models. The majority of youth were doing a number of agricultural activities on small scale and A1 farms while a few (10%) of respondents were doing their farming activities on A2 models farms.

The researcher found out that while the youth were satisfied with the fact that they now owned land as a result of the land reform policy, however a number of challenges faced the indigenous youth that levels of production on farms were not as high as to significantly empower them economically. The study revealed that having access to land does not guarantee the economic empowerment of the indigenous youth. There is a need for adequate support systems to be in place for the economic empowerment of the indigenous youth in order to achieve sustainable and equitable development.

Narayan (2005) argues that youth economic empowerment programmes must provide access to financial programmes and resources such as credit and savings which are likely to building assets. The study found out that while the government's land policy managed to give the indigenous youth land as a resource, however, there was no financial support forthcoming to make productive use of the land .The indigenous youth were largely left to fund their operations without significant government financial support.

The government did not give the new landowners title deeds that would act as security or collateral to access funds from banks. Though the ministry of Youth Development,

Indigenisation and Empowerment has a number of funds administered on its behalf by a number of financial institutions, no respondent has ever accessed them mainly because of the security issue. Some respondents said they did not know of the existence of the youth funds which show that there is a lack of information dissemination which in itself is a major ingredient in economic empowerment.

The youth economic empowerment theory also entails that economic assets can increase economic security; self esteem and enhance long term planning (Narayan. 2005). The study revealed that the majority of respondents have not managed to acquire economic assets from the agricultural activities they are undertaking. Most respondents have been on their resettled land for almost a decade that they should own economic assets by now. Research shows that only minority (10%) who are settled on A2 forms have managed to acquire economic assets which include tractors and luxury vehicles. As a result of this given scenario, the majority of respondents cannot plan long term for their lives. What is, however, clearly discernible from respondents, is a positive hope for the future that is based on hope alone.

4.11.1 Adult Youth Perceptions.

Christianstein et al (2006) argue that although youth are actors in their communities, they are often silenced and rendered invisible by the attitudes and practises of adult members of society. Many youth claim to feel powerless on economic issues. Stephens (1995) postulates that there is a need for wider political change to ameliorate the situations in which youth live. In this regard,

researcher found out that mainstream Zimbabwean society is still dominated by adult males. Society was largely unaware of the “Youth Constituency” in terms of development.

4.11.2 Female Youth Challenges

The youth economic empowerment theory also looks at the gender dimension. Malhotra (2005) et al argue that relatively few economic empowerment programmes targeted young women in terms of economic outcome. In addition, economic programmes do not directly address gender issues and may particularly neglect the unique needs of female youth. In terms of power, access and opportunities, young females are different from their male counterparts who seem to have an advantage in these areas (Malhotra, 2005).

Indigenous female youth interviewed complained about the treatment they get from adult males and young men. This was most profound in the way land was allocated whereby numerically a few indigenous young females accessed land. Those that accessed the land were given peripheral small scale and A1 plots. None of the indigenous female youth interviewed was allocated an A2 farm. Young indigenous females complained as well because when free or subsidised inputs were made available, they were the last recipients to be considered and many times they failed to access those inputs.

4.12 Conclusion

The chapter includes data presentation and analysis' using the objectives of the study .The agricultural activities of the indigenous youth were discussed as well as the levels of production on the farms. Discussed as well were the assets acquired by the indigenous youth on their farms . The Ministry of Youth Development, Indigenisation and Empowerment's official's remarks were also highlighted. An interpretation of findings in line with the theoretical framework was done.

CHAPTER V: CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter outlines the summary of the findings, conclusion and recommendations deduced from the findings .The researcher found some intriguing realities about the land reform policy that might help stakeholders and policy makers especially in government and the agricultural sector.

5.2 Conclusions

The central research question of this study was: what is the impact of the land reform policy in economically empowering the indigenous youth in Chipinge? The research revealed that the government allocated land to the indigenous youth through the land reform programme .The study also found out that the indigenous youth in Chipinge rural district were satisfied with owning land that most of them could now feed themselves. However, the study reveals that simply owning land does not automatically translate into the economic empowerment of the indigenous youth as shown by mostly low levels of production and under –utilisation of land.

The respondents were in agreement that they needed to be supported by the government and other stakeholders in order to maximise production and profitability. Based on the findings the success of economic empowerment of the indigenous youth in Chipinge district depends heavily on security of land tenure. Unless the indigenous youth is given security of land tenure to act as

collateral in order to gain finances from banks, production on the farms will struggle to reach full production levels. This view is supported by the fact that there are some loans that have been put aside by the government to be accessed by the indigenous youth through some specific banks. Nevertheless, these banks still ask for some surety from the indigenous youth when they apply for them. The former white commercial farmers did not have problems as those faced by the indigenous youth in accessing loans because they had collateral which is a pre –requisite from the banks.

Lack of inputs and high tariffs as those charged by ZESA and ZINWA militate against the successful empowerment of the indigenous youth through the land reform policy. Furthermore, the study revealed that the majority of the indigenous youth in Chipinge rural district have not yet acquired the assets that show that these indigenous youth have been empowered economically. However, there are a few on A2 farms that have been able to buy tractors and luxury vehicles from selling their produce. One must note that all that profits on these farms have been as a result of the existing agricultural infrastructure left behind by the former white commercial farmers.

This is so with those youth who are into macadamia nuts production. The indigenous youths are harvesting from macadamia trees that were planted by the former white land owners. Because the current indigenous youth owners of the land lack sufficient funds, the quality of the nuts is deteriorating because of lack of chemicals needed to boom spray the macadamia plantations. As

a result the nuts are fetching less and less money per kilogram with each passing harvesting season.

Finally, the study found out that because of some issues of power linked to the land reform programme, indigenous female youths on the resettled farms have unique challenges that are not encountered by male adults and also by their male youth counterparts. This has had the negative effect that young women tended to get peripheral pieces of land and that they were excluded in gaining access to A2 model farms. Young females also were at the end of the line when it came to accessing subsidised or free agricultural inputs. In short, young indigenous female youth farmers in Chipinge district perceived that they are outmuscled by their male counterparts when it came to life on the resettled farms.

5.3 Recommendations

The study recommends that the government revisits its land reform policy particularly so with regards to the dimension of the indigenous youth farmer. The researcher recommends a revisit of the land policy after noting some major challenges that militate against the successful economic empowerment of the indigenous youth which the land reform programme had sought to achieve. The researcher recommends the government to:

- A. Issue the indigenous youth with security of tenure so that they can access financial support from financial houses.

- B. Make available free or subsidised farming inputs like seeds, fertilizer and chemicals to the indigenous youth farmers until such a time that they can manage on their own
- C. Direct key parastatals notably ZESA and ZINWA to make flexible payment plans for the indigenous youth so that farming is not disrupted on the farms.
- D. Set up community banks that can be easily accessed by the youth.
- E. Craft an agricultural policy that is sensitive to the needs of the female indigenous youth farmer.

If the government can address these critical issues, then the economic empowerment of the indigenous youth can be realised, thereby achieving sustainable and equitable development.

5.4. Recommendations for Future Studies

The Fast Track Land Reform Programme in Zimbabwe has had far reaching consequences on the country's diverse population. However, the research has generally revealed that the Land Reform Programme has not yet been significantly explored by researchers in the context of the youth constituency. The Zimbabwean Society was until very recently not aware of the "Youth Constituency" in terms of land ownership. It is also worthwhile to point out that before the Fast Track Land Reform Programme in Zimbabwe; youth generally did not own land. Moreover, the culture of farming was not yet imbedded in most youths. However some indigenous youth were actively involved in the Fast Track Land Reform Programme when white owned farms were taken over and in the aftermath of these takeovers, some youth were given offer letters by the government to start farming as business.

It is the researcher's strong conviction that a thorough investigation by scholars is vital to establish the extent of the indigenous youth's participation in agriculture in the aftermath of the Fast Track Land Reform Programme in the country as a whole. Further research is also important to show the number of indigenous youth beneficiaries of the Land Reform Programme in comparison to their adult counterparts. Further research can also do justice to the issue of whether that land policy managed to economically empower the indigenous youth of Zimbabwe.

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APPENDIX A

Questionnaires

Interview Guide: Youths in Agriculture in Chipinge.

1. Age_____
2. Level of education of respondent. (Mark where applicable)
Primary Education
Secondary Education
Tertiary Education
- 3 Tertiary education_____
4. Any other training _____
5. What are you doing for a living _____
6. Describe the type of accommodation you live in:
i) Poor_____ ii) Fair_____ iii) Good_____
7. Do you live alone or with parents?
i) Yes_____ ii) No _____ iii) Any other_____
8. Did you receive training in agriculture? Yes_____ No_____
9. What type of agricultural activity are you involved in? _____
10. Do you think you are better off after starting your agricultural activities?
11. Were you given funding for your agricultural activity? _____ If Yes
By who _____
12. How much money do you make per month? _____
13. How much money do you make after every agricultural season? _____
14. How much money do you need for one agricultural season? _____

15. What are other resources you need besides money? _____
16. Are you satisfied with your agricultural activities? Explain_____
17. What would you recommend government to do in agriculture? _____

APPENDIX B

Interview Guide for Trained Youths

1. Age_____
2. Level of education of respondents. (Mark where applicable)
Primary Education
Secondary Education
Tertiary Education
3. What qualification do you hold? _____
4. How many years have you been practising agriculture? _____
5. What are your areas of specialisation? _____
6. How has training improved your agricultural life? _____
7. Has your standard of living improved generally? _____
8. How do you fund your agricultural activities? _____
9. What other resources do you need in your agricultural activity _____
10. Do you suggest recommendations in agricultural policy? If yes-give details_____

APPENDIX C

Interview guide for female youth

- 1 Age_____
- 2 Level of education of respondent. (Mark where applicable)
Primary Education
Secondary Education
Tertiary Education
- 3 Tertiary education_____
4. Any other training _____
5. What are you doing for a living _____
6. Do you live with parents?
i) Yes_____ ii) No _____ iii) any other_____
7. Did you receive training in agriculture? Yes_____ No_____
8. What type of agricultural activity are you involved in? _____
9. How much money do you make in a month or every agricultural season?_____
10. How do you financially sustain your agricultural activities?_____
11. What type of support do you need especially as a female? _____
12. Do you think agriculture has challenges for female youth as opposed to those faced by male youth? _____
13. Do you feel satisfied in life as a result of involvement in agriculture?_____

APPENDIX D

Interview guide for the Ministry of Youth Development, Indigenisation and Empowerment

1. Position_____
2. Do you think it's important to empower youths? _____
3. What is your ministry doing to empower youths? _____
4. What is your agricultural policy towards economically empowering youths? _____
5. Have you been successful in economically empowering youths through agriculture?

6. Any challenges faced in your task of economically empowering youth especially through agriculture? _____
7. Are there stakeholders you work with in empowering youth? _____
If yes, state the nature of stakeholders_____
8. What nature of support do you give to youth in economically empowering them through agriculture?_____
9. Does your ministry offer training in agriculture to youth? _____
10. Do you have a special empowering policy towards the female youth?_____