EXPERIENCES OF WOMEN STREET VENDORS: CASE OF HARARE CENTRAL BUSINESS DISTRICT, ZIMBABWE

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DECLARATION

I, **ELLEN GUNDANI**, certify that the thesis "**EXPERIENCES OF WOMEN VENDORS: THE CASE OF HARARE CENTRAL BUISNESS DISTRICT, ZIMBABWE** " submitted herein for the **master's in development studies degree** at the University of the Free State is my original, own work and that I have not previously submitted the same work for a degree at another institution of higher learning.

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ABSTRACT

Women street vendors in Harare CBD face many challenges, but strive to improve their livelihoods through vending initiatives. The study explored the opportunities and challenges experienced by women street vendors in the Harare Central Business District (CBD). The study found that women street vendors in Harare CBD encounter challenges, such as emotional and physical harassment, lack of designated areas to conduct business, confiscation of goods, heavy fines, bribery and knowledge of vending by-laws. All these affect the income they get, thereby impacting sustainable livelihoods. The study also analysed the consequences of the bylaws under which women vendors operate. The findings revealed that the bylaws implemented, resemble colonial bylaws and are not gender responsive, given the socioeconomic challenges faced by women vendors. Recommendations include a collaborative review and development of gender-responsive vendor bylaws and protocols, education and training programs for women vendors, and law enforcement agents to sensitise them on the developed bylaws, the establishment and engagement of women vendors' associations, and institutionalisation of strong and effective monitoring systems to foster good working relationships between women vendors and municipal law enforcement agents.

Keywords, Experiences, Women Street Vendors, Gender, Informal sector, Economic, Livelihoods, Bylaws

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LIST OF ACRONYMS AND ABBREVIATIONS

B.S.A.C.	British South Africa Company
CABS	Central Africa Building Society
CBD	Central Business District
ESAP	Economic Structural Adjustment Program
GDP	Gross Domestic Product
HMP	Harare municipal police
ILO	International Labour Organization
IMF	International Monetary Fund
MSME	Micro, Small, and Medium Enterprises
NAVUZ	National Vendors' Union of Zimbabwe
NGO	Non-Governmental Organisation
NRM	National Resistance Movement
SAP	Structural Adjustment Program
SME	Small and Micro Enterprises
TV	Television Sales
UN	United Nations
ZANU PF	Zimbabwe African Union - Patriotic Front
ZAPU	Zimbabwe African People's Union
ZISCO	Zimbabwe Iron Steel Company
ZRP	Zimbabwe Republic Police

CHAPTER 1 :
BACKGROUND AND INTRODUCTION

1.1 Introduction

The study investigated the opportunities and challenges experienced by women street vendors in the Harare Central Business District (CBD). Street vending is a phenomenon that many countries are grappling with. It has become a pillar of livelihood for many unemployed people. Matiullah (2004) maintains that street vending is classified under Small and Micro Enterprises (SME) and supports many livelihoods. There are many views regarding the emergence of street vending in most urban areas, such as rural-urban migration, poverty and unemployment. Some scholars maintain that street vending manifests, due to socioeconomic challenges in failed economies (Mitullah, 2003; Nyakanyanga, 2017; Mlambo, 2021; Madziba, 2017).

In Zimbabwe, 53% of women work informally to provide for their families (ILO, 2017). Women street vendors have dominated most towns in Zimbabwe. Lack of employment and the burden and responsibility of caring for the family pose a considerable challenge to women. Scholars maintain that many women in Zimbabwe benefit from street vending and have seen it as a lucrative avenue. (Chinyakata 2016; Chirisa,2009; Schmidt,1996). Socioeconomic issues, like unemployment, poor living circumstances, and male dominance in patriarchal societies, are significant drivers for women's participation in street vending. Ndoro-Mkombachoto (2018) concurs with this and points out that political and economic challenges force women into the informal economy. Mlambo (2021) maintains that inaccessibility to the means of production, like land, exposes women to unemployment and poverty, forcing them to vend in the streets. To a greater extent, these factors have contributed to various forms of informal activities, including women's street vending.

1.2 Background study

The number of women in the informal economy varies from region to region. In Sub-Saharan Africa, 89% of women are in the informal economy (UN Women, 2010). About 70% of street vendors in Zimbabwe are women (Nyakanyanga, 2017). Women's street vending in Harare has become a hive of activity. While this practice has become the pinnacle in women's business ventures, it has jeopardised women's full responsibilities in other areas. The number of young and old women street vendors in the CBD has increased rapidly (Nyakanyanga, 2017; Mlambo,

2021; Madziba, 2017). However, there is little documentation on the experiences of women street vendors and the bylaws that govern women's street vending activities. This study investigated the experiences of women vendors in Harare CBD and the Harare Municipality bylaws under which women's street vendors operate. Therefore, this study narrowed the literature gap on the experiences of women street vendors in Harare CBD.

The researcher's interest was prompted by an experience when she was helping a woman vendor struggling to transport her vegetables from Chivhu in the Chikomba District to Harare. The researcher developed a solid quest to learn more about this population's experiences as they conduct business in Harare CBD. The study focused on opportunities and challenges for women vendors in Harare CBD. Furthermore, the study explored bylaws that govern women's street vendors' activities.

1.3 Problem statement

Harare has had an influx of female vendors (Madziba 2017). Research has been conducted on street vending in Harare's central business district (ILO 2017; Madziba 2017; Mupedziswa and Gumbo 2001). However, there is a need to critically examine the gender dynamics, opportunities and challenges experienced by women vendors. The bylaws under which women's street vendors operate also require more careful research.

The Harare Municipality continues with the bylaws of the colonial government. The bylaws do not factor in the socioeconomic challenges its residents are experiencing (Chatiza, 2020; Mudeka, 2000; Madziba, 2017). This adversely affects the women's street vendors, because the designated areas are far from potential customers. When women street vendors conduct their activities in the CBD, they face many challenges. Therefore, this study investigated the opportunities and challenges women vendors face in Harare CBD and established how the vending initiatives contribute to the livelihood and welfare of the vending households. Appraising Harare's Municipality bylaws under which vending occurs, was also necessary.

1.4 Aim and objectives

The study identified gender dynamics, opportunities and challenges experienced by women vendors in the CBD of Harare.

The specific objectives were:

- To discuss the international literature on the informal economy, specifically street vending.
- To analyse the consequences of the bylaws under which women vendors operate in Zimbabwe.
- To assess the opportunities and challenges women vendors face in Harare CBD.
- To recommend how women vending can contribute to the community's livelihoods and local economic development.

1.5 Definition of terms

Below are definitions of the principal terms used in this research.

Bylaws are regulations established by an organisation, local authority, company, or society to regulate behaviour. According to Chatiza (2020, p.37), municipal bylaws are a vital instrument local authorities use to regulate socioeconomic activities within their jurisdictions. They also impact citizens' access to basic social services.

Gender is a societal term used to distinguish between men and women. According to UN Women (2013, p.10), gender refers to the roles, behaviors, activities and attributes that a given society, at a given time, considers appropriate for men and women. In addition to the social attributes and opportunities associated with being male or female and the relationships between women and men and girls and boys, gender also refers to the relations between women and men.

The **informal sector** is defined in various ways in the literature. These definitions use terms like shadow economy, black economy and unreported economy (Medina et al., 2017). According to Shinder (1998, p.72), informal economies are those activities that are not factored into a nation's data on gross domestic product and, therefore, do not have formal contracts to warrant taxation. In other words, the informal sector refers to operators of businesses owned by urban poor, unskilled or semiskilled workers, as well as long-term unemployed people.

Informal sector businesses primarily produce goods and services to provide employment and income to the target population and are not organised (ILO, 1993)

A **livelihood** is a way to support oneself financially and includes the skills, assets and activities needed (Chambers & Conway, 1991).

Bhowmik (2005) defines a **street vendor** as one who sells goods or services to the public without a permanently built structure.

1.6 Research methods

This section provides an overview of the research methods and study design.

1.6.1 Research approach

The study used a qualitative research approach. The approach enables researchers to collect descriptive data, based on the research participants' experiences. Denscombe (1998) and Babbie (2009) maintain that qualitative research is conducted naturally, enabling the researcher to understand the participants' activities throughout the study. Taylor, Bogdan and De Vault (2016) point out that a qualitative research studies people and their experiences. Furthermore, the method provides rich data about real-life situations, facilitating knowledge of behaviour in the broader context (Merrian, 2013). Using this method, the researcher understood the experiential worldview of women street vendors and law enforcement municipality officers. The study used a case study design, focusing on the women vendors in Harare CBD. It involved interviewing women vendors to gain insight into their day-to-day vending experiences.

1.6.2 Research design

Lodico et al. (2006) maintain that a case study aims to delve deeper into understanding the processes of the individuals under investigation. Yin (2003) states that a case study allows the researcher to collect data in a natural environment, generating rich data about the subjects' experiences. Furthermore, Miranda (2004) states that a case study focuses on a particular unit of interest. In this case, individual women vendors were considered, hence the suitability of the case study. Yin (2003) concurs with this and asserts that a case study examines current issues in a real-life context. Furthermore, the intense nature of case studies allowed the researcher to explore the problems beyond what the researcher could observe Ackroyd, (2009). The researcher was able to delve deeper and ask questions that prompted research participants to yield rich responses about their vending experiences.

A case study design was appropriate for this research study, because it focused on the case of individual women vendors. Secondly, it attempted to understand the opportunities and experiences encountered by women street vendors. Cohen et al. (2000) add that the purpose of the study determines the research design. Therefore, this approach was suitable for this study,

which aimed to understand the opportunities and challenges faced by women vendors in Harare CBD and the bylaws that govern the vendors' activities.

The research was conducted in the streets of Harare's central district business in Harare Province. The roads where the research was conducted are First, Second, Third, Fourth, Julius Nyerere, Jason Moyo, Angwa Mbuya Nehanda, Nelson Mandela, Cameroon, Rezende and Kenneth Kaunda on Google Maps. See Figure 1 below:



Figure 1.1: The streets of Harare's central business district

Data was collected from 15 women street vendors, who were purposely sampled. The area was selected, because of the many different informal activities in the CBD, including women vendors. Women converge in the CBD from other residential areas, such as Mbare, Mabvuku, Tafara, Clen View, Glen Norah White House, Kuwadzana, Epworth and South Park to sell wares. Furthermore, Harare CBD attracts many businesses and offers better business opportunities to women vendors.

1.6.3 Data collection strategy

Interviews are reliable and effective, enabling interviewees to share personal experiences (Denscombe, 1998). Semi-structured, face-to-face interviews were used. The interview schedule was divided into two categories. Questions for the first category were directed to the municipality officials and required them to explain the role played by the municipality in relation to women vendors. The second category of questions was directed to women street vendors and required them to share the opportunities and challenges they experienced while vending. The researcher first conducted individual meetings with identified potential research participants, took them through the information sheet, and allowed them to ask questions. After the informed consent was obtained, personal face-to-face interviews were conducted. The interviews were audiotaped and transcribed verbatim.

1.6.4 Sampling design

Purposive sampling was utilised to select study participants who fit this study's purpose. Purposive sampling is where the researcher focuses on the potential of research participants to yield essential data in the survey (Oliver, 2010). Research participants were selected from women vendors, based on their relevance to the research topic and context. Bryman (2012) maintains that including a sample with critical characteristics to embrace diversity, is essential. Therefore, the researcher chose Harare Local Municipality officials as critical data sources, apart from women vendors. The reason for selecting municipality officials was that they have insight into the bylaws to which women vendors are privy.

Cohen et al. (2000) view a study population as a group that the researcher is interested in. Majid (2018) concurs with this and postulates that a population is comprised of the selected group identified by the researcher. Based on these views, the sample size for this study was determined by a broad representation of women who conduct vending activities in Harare CBD. Recruitment of participants took place in Harare CBD. A total of 15 women were recruited for the study. The sample size was reached when no new concepts emerged, and data saturation was reached (Saunders et al., 2017).

The inclusion criteria were women aged 18 to 70, who can speak and write English and conduct vending activities in Harare CBD. The reasons for choosing this category were two-fold. Firstly, at 18 years old, young women can make decisions about their lives; some will be out of school and unemployed, while others will already be mothers. Secondly, Zimbabwe has no social grant scheme system for older people, so older women have seen vending in urban areas as an opportunity to cushion economic needs. The research excluded all women vendors who are minors and those over 70. The reason for excluding children is that they cannot make informed decisions and, as such, are not allowed to sign the consent form.

1.6.5 Data analysis

Data analysis was a crucial component of this research study. According to Mouton (2002), data analysis categorises data into themes and subthemes, patterns, trends and relationships, enhancing a better understanding of the research topic. Kumar (2011) maintains that data analysis identifies main themes from the information gathered during data collection. The researcher used thematic analysis to analyse data. The data analysis commenced soon after all the interviews were conducted. The researcher first cleaned the data from the field. This was followed by transcribing the audiotaped interviews verbatim and categorising the data into themes and sub-themes using the computer-assisted data analysis software, MAXQDA 24. This categorised the data into themes. These themes formed the basis for discussing and writing the findings.

1.7 Ethical considerations

Ethics is critical, because the researcher must protect research participants from harm. Furthermore, the researcher must make crucial decisions affecting the research participants, others and the community (Bos, 2020). Ethics governs how the research is carried out (Borgden et al. 1982). Based on these views, the researcher observed the rules governing research studies that involve human beings and followed all ethical requirements. The study commenced after obtaining authority approval from the General Human Research Ethics Committee and the Harare Municipality office. Research

participants were taken through the consent forms individually. They were asked to consent to participate in the study. They were also informed that they could withdraw from the study at any time, if they wished to do so. The researcher obtained informed consent from all research participants before conducting interviews. This helped protect both the research participant and the researcher. Confidentiality and anonymity play a critical role in research. If research participants are assured of privacy and anonymity, it helps alleviate some fears around issues of disclosure and honesty. Fleming (2018) asserts that the researcher must protect participants from harm by maintaining anonymity and privacy. The researcher ensured that confidentiality issues were maintained. The researcher used study numbers to identify research participants to ensure anonymity and informed participants that the information collected would not be used for anything other than the researcher's academic purpose. This helped to alleviate any possible fear or concerns. Data from the research was only available to the researcher and was stored by the researcher in computer password-protected files to protect the confidentiality and identities of the participants. Bryman (2012) points out that the identities and records of research participants should be kept confidential.

1.8 Study limitations

Limitations are a common feature of research studies. Punch (2016) maintains that limitations are shortcomings that the researcher cannot prevent from happening. This study's limitations arose from data-gathering methods, such as interviews, despite assuring confidentiality. Some research participants were not willing to be audio-taped. They cited social media fears of victimisation. This compromised the quality of the data collected. To alleviate this challenge, the researcher took the participants through the information sheet and clarified all misconceptions. The researcher manually wrote the notes to accommodate the participants who refused to be audio-taped. Furthermore, the researcher emphasised the importance of confidentiality.

1.9 Conclusion

The introductory chapter outlined the background of the study and explained the motivation behind conducting the survey. The problem statement, aims and objectives were also highlighted. The definition of terms followed this. The rest of the chapter discussed the research methodology used in this study. The next chapter reviews existing literature on historical events before the informal sector in Africa and women's experiences in the informal sector.

CHAPTER 2 :
LITERATURE REVIEW

2.1 Introduction

Vendors in the informal economy face numerous challenges globally. The challenges can put women in a difficult situation and limit the chances of their full engagement in vending. The ILO (2017) contends that women in the informal economy operate in vulnerable environments. The chapter discusses the theoretical framework that guided the study. Furthermore, the chapter reviews international literature on the developments leading to the development of the informal sector in Africa. An analysis of diverse historical contexts provides an understanding of street vending within the broader framework of the sector. As highlighted in Research Objective I, this study discusses international literature on the informal economy, specifically street vending. The following factors receive attention: scholarly work on developments leading to the informal sector's gender dynamics, challenges and significance of street vending.

The chapter begins with a discussion of the theoretical framework that guided this study on opportunities and challenges faced by women vendors in Harare CBD. The chapter then analyses the literature on reasons for developing the African informal sector. Economic activities followed this in the pre-colonial, colonial and post-colonial eras in Africa, as well as how they influenced the emergence of the informal sector and how different governments responded to the establishment of the sector. Finally, the chapter discusses the literature on women's involvement in the African informal sector, identifying gaps. This trajectory assists in situating the study within the broader context of street vending, identifying achievements and the existing gaps that warrant further research on women's street vending in Harare CBD. Finally, the chapter identifies the gaps this study sought to address.

2.2 Theoretical framework

The Marxist feminist theory underpins this study. Karl Marx 1818-1883 and Friedrich Engels 1820-1895 developed the Marxist theory (Armstrong,2020). Feminism seeks to address injustices imposed upon women by patriarchal societies. It tries to understand the gender roles women play and aims to position women equally in societal roles, dominated by me (Mohajan,2022).

According to Mahajan (2022), feminism is a women's movement that tries to challenge and remove the oppression, marginalisation and all forms of exploitation, imposed upon women by patriarchy and other systems. Although there is no universal definition of feminism, gender equality and inclusivity are standard views shared by different feminist groups.

Marx and Engels base their argument on the conflict theory and maintain that class struggle is a prevailing feature of society (Mohajan, 2022). The battle exists between the oppressors, capitalists who own the means of production and the oppressed who own nothing but labour (Armstrong,2020). Marx and Engels also argue that capitalism destroyed traditional feudal societies, which thrived on communalism and drew labour from men and women for its benefit (Armstrong, 2020), as capitalists grabbed land, the most excellent means of production. These land grabs made women vulnerable, because they could not practice various agricultural activities for livelihood sustainability. As a result, they were forced to join a new experiential world where they worked in factories for long hours in poor conditions, which subjected them to heat and unhealthy conditions, while receiving poor wages.

In Engels' argument, capitalism hollowed out the productive realm of the family's labour under feudalism for its use. Women's work in handicrafts, spinning, subsistence farming, livestock rearing and other agricultural labour, gave way as common lands became enclosed, and rural survival depended on wages alone.

The origin of the theory dates back to the Industrial Revolution of 1750 – 1900 in Europe (Mahajan, 2022). The Industrial Revolution gave birth to capitalism and created various service sectors. Men and women left their communal homes to join the wage economy. This new economic shift deepened the social and economic inequalities between men and women in patriarchal traditional societies (Lomire,1989). These inequalities were a catalyst that ignited the emergence of feminism. Feminism contends that women and men should have equal access to resources (Mohajan, 2022).

Marxist feminism, therefore, views patriarchy and capitalism as forces that fight to marginalise and oppress women socially, economically and politically. These intertwined forces promote

gender inequality and exploit women economically, politically and socially (Armstrong, 2020; Lomire,1989; Mojab & Gorman, 2001). Such a system marginalises and oppresses women and should be eradicated (Armstrong,2020).

In patriarchal societies, women face marginalisation in areas of education, job opportunities and unequal distribution of domestic work at home, compared to men. These experiences emanated from early socialisation that clearly distinguished men from women. Women and men have been socialised differently (Taylor, 2000). While men get exposure to the harsh realities of life that prepare them to boldly venture into the unknown world and provide for the family, women, on the other hand, are confined to the home environment and soft skills, such as taking care of the children and willingly waiting for the men to fend for the family. Gergen (2009) contends that these societal views and perceptions undermine women's potential to actively participate in jobs that economically contribute to the welfare of societies. Women are increasingly challenging this perception and have developed the quest to emancipate themselves economically through different avenues, among which street vending is one.

Marxist feminism thus resonates with the personal experiences of women in the informal sector, as women are forced into low-paying jobs by inequalities perpetuated by both capitalism and patriarchy. At the same time, men got work in the formal and informal sectors. Women forged their way to realise their full potential as equal partners when they joined the once male-dominated formal and informal sectors and competed at the same level economically. Thus, from a Marxist feminist view, women's involvement in the informal sector is a way to combat both gendered capitalist and patriarchal exploitation to contribute to the family's livelihoods.

2.3 Reasons for the development of the informal sector in Africa

The informal sector has been on the increase in Africa and has cushioned unemployment. It continues to expand rapidly and is noticeable in many urban and peri-urban areas. The industry has absorbed many people on the continent. Africa's informal sector contributes 85.8% of the continent's employment (Kiaga & Leung, 2020). The ILO (2018) states that eight out of ten African people work in the informal sector. This increase results from stagnation and lack of growth in the formal economy. However, to understand the emergence and progression of this sector, a close examination of the pre-colonial, colonial and post-colonial events in Africa is essential. This context illuminates and provides a roadmap to the events that contributed to the emergence of the informal sector in the region.

2.3.1 Economic activities during pre-colonial Africa

A wide range of economic activities characterised pre-colonial societies in Africa. Men and women were all engaged in various economic activities. While men hunted animals, women, on the other hand, gathered fruits and other edible foods. Agriculture also formed the backbone of the economy, notably along the Niger and Nile rivers and across the region where farmers kept cattle, sheep and goats. Gareth (2010) maintains that pre-colonial societies were predominately subsistence farmers and grew crops, such as cassava, millet, yams, and sorghum alongside animal rearing for survival. Significant trade in ivory, salt gold, pottery and minerals, such as gold, copper and iron ore boosted the colonial economy. The societies relied on the exchange of locally available commodities (Kiaga & Leung, 2020). Gareth (2010) contends that pre-colonial economies flourished on taxes from trade and agriculture activities, paid to the states. Despite modern industrialisation, pre-colonial economies in Africa were well-managed and thriving.

2.3.2 Colonialism and economic influence in Africa

The emergence of colonialism in Africa brought economic upheaval and changed the indigenous people's way of life. Modern states that emerged epitomised capitalist societies and thrived on human labour. The advent of colonialism, 1800-1900, marked the disintegration of communities' economic, political and social way of life. Colonial governments usually divided Africa into colonies with distinct boundaries. Europeans took over and controlled most of the territories, because they wanted to acquire land in Africa to strengthen their economies (Oukoshi & Laakso, 1996). As a result, they contributed to eradicating the once formidable socio-economic, religious and political

traditional practices. These colonial boundaries affected the once-flourishing free trade relations. This trade disruption was possible by conquering African states, disempowering traditional African leadership and imposing colonial governance (Zulu, 2017). In South Africa, after the Anglo-Zulu Wars from 1879 to 1896, Britain divided the Zulu Kingdom and appointed local chiefs who were obedient to the British. Furthermore, new industrialisation saw the emergence of a formal sector. This practice occurred in many areas where imperialists settled directly or indirectly, as well as in many other regions, and had a significant impact on the economic way of life of the local people.

Imperialists' occupation influenced political, economic, social and religious settings (Matunhu, 2011; Kiaga et al., 2020). Colonialisation used either direct or indirect rule. The reason behind the indirect rule was to impose laws and regulations through the existing tribal structures and traditions to ensure complete governance control. France used indirect rule in Algeria, where all matters concerning governance were a blueprint of France (Lawrence,2016). In contrast, a direct rule meant that the coloniser institutionalised centralised administrations and settlers stayed in the colonised country, understood traditional socioeconomic, political and cultural practices, and worked with the traditional leaders to promote colonial dominance (Lawrence, 2016). Britain used direct rule in Zambia, and the first British resident arrived in 1897 following the 1890 concession, which permitted Rhodes to mine and to have complete control of all administration (Simson, 1985). Regardless of either approach, the colonisers modelled European governance. The motive was to transform traditional African communities into modern industrialised societies that suited the colonisers' economic, political, and social ways of life and created new markets. New policies secured the Europeans' ability to obtain raw materials, export them to Europe for manufacturing, and then import them back to the latest African markets (Kiaga & Leung, 2020).

The colonial government also elected African chiefs to control power. This type of governance prioritised the needs of the European settlers and their country of origin. The mining, industries, agriculture, as well as private and public sectors were set up and formalised, and African people provided labour. However, the absorption rate of the formal sector was small. As a result, the informal sector slowly and saliently emerged alongside the formal flourishing industry.

One of the main reasons for the emergence of the informal sector in Africa, is the repressive laws introduced by the colonial governments. The laws forced blacks to join the formal sector as labourers. In Zambia, for example, the British South Africa Company (BSA) introduced a three-shilling hut tax on all adult males, which had to be paid in cash (Simson,1985). Other taxes included human, dog and cattle taxes. This taxation strategy compelled many male Zambians to look for work in the mines, farms and towns to allow pay for the tax.

The discovery of copper in Zambia in the 1920s further marginalised black male workers (Simson, 1985). For example, whites occupied managerial jobs in the labour market while blacks did unskilled work with low salaries. This exclusion of black people also violated all forms of freedom, like trade, creating dependency on white settlers. The colonial governments, through their state apparatus, such as the police and the government administrators, worked closely with the traditional African leaders to recruit young and strong men from rural areas for labour in the urban areas. These practices were prevalent throughout colonisation in Africa and affected many countries (Wright, 2002). According to Heldring and Robinson (2012, p.4), Africans experienced a severe deterioration in living standards as colonialism pervaded Africa.

2.3.3 The post-colonial events

Although African countries acquired independence at different times, economies in the post-colonial period had some resemblance in that these countries inherited the discriminating policies used by the coloniser. Some of the policies, like the rural-urban migration policies in colonised countries, did not want blacks in the urban areas (ILO, 2017). These colonial restrictions were contrary to the ideology of the post-colonial governments, which liberalised the rural-urban movement, resulting in more people flocking to the urban areas. This shift negatively affected the resources and infrastructure meant for the few white minorities. Political and socioeconomic challenges destabilised the established formal economies and characterised the post-colonial period (Kiaga & Leung, 2020). Many African countries succumbed to Western economic models, such as the Structural Adjustment Programs (SAPs) in the 1980s, to recover from the collapsing formal economies. However, the demands for such programs further brought more economic challenges. Industries were closed, and the formal sector retrenched many people. Unemployment rose, poverty prevailed in most countries (Mhone, 1995) and paved the way for the informal sector. Thus, colonial and post-colonial events have been the fundamental locus of the informal sector's emergence, progression and growth.

Bangasser (2000) maintains that the informal sector discourse emerged around the 1950s and 1960s. The field attracted many researchers following Hart's pioneering study on the informal sector in Ghana in 1970 (Mudeka,2000). Hart (1973) points out that by 1960, international and intra-regional migrants constituted 29% and 24% of the population. These migrants endured challenging living circumstances in slums in the northern suburbs of Accra. Due to these hardships, push factors, such as high inflation and shortage of jobs contributed to the expansion of Accra's informal sector. Following Hart's study, research on informal economies covered

different thematic areas, including street vending in the informal sector. A survey in Accra, Gnana, revealed that although vending contributes significantly to households, vendors work under challenging conditions, like being harassed by the local authorities (Anyidoho, 2013). This instability affects the income they generate from their daily vending activities.

Literature shows that the history of the informal sector in South Africa, Kenya and Zambia had started earlier (Dillone-Malone, 1978). For instance, the Masowe religious group migrated from Zimbabwe to South Africa, settled at Korsten in KwaZulu Natal, and practised a flourishing informal sector, specialising in basket weaving in 1932 (Dillone-Malone,1978). In 1962, the group split when the South African Government deported them to Zimbabwe. Some of its members stayed in South Africa, while others migrated to Botswana, Zambia, Malawi, the Democratic Republic of Congo, Ethiopia, Tanzania and Kenya (Wagalla, 2019). Throughout the migration trajectory, they set up popular informal markets where they made and sold artefacts, embroidered seat covers and baskets.

South Africa's pockets of informal activities started rising soon after 1994 under the new post-apartheid dispensation (Kiaga et al., 2020). There was the mushrooming of spaza shops in the established black residential areas, informal settlements and towns. Similarly, the informal economy in Zambia started as far back as 1911. Blacks resorted to selling different artefacts for survival. This economy was called the black market, which is evidence that blacks were involved (Nsakanya & Phiri, 2018).

In Ghana, the informal sector grew with the discovery of gold along the Gold Coast (Osei-Boateng & Ampratwum, 2011). Local people traded various commodities with buyers, porters and employees. This sector continued to expand alongside the growing formal sector until the structural adjustment swept across Ghana in 1980. Many employees lost jobs because of structural adjustment programmes, which led to a spike in the informal sector. Osei-Boateng (Ampratwum, 2021) points out that Ghana's informal sector is at 80%, and 92% of the women and 69% of the men are part of it. This proportion shows that women have become leading players in the informal sector, indicating the quest for economic emancipation. Table 1 shows the period, society, types of governments and economic activities.

Table 2.1: The period, society, types of governments, and economic activities

Period	Societies	Type of Government	Economic activities
Pre- colonial (1500s)	Traditional African societies	African Tribal governments that promoted communalism	1. Hunting, gathering, subsistence farming of millet, sorghum, rapoko, animal raring, and fishing 2. Mining of iron and gold, local and regional trade 3. Pottery Men and women were actively involved in the economic activities.
Colonial (1500s-1960s)	Indigenous societies and European societies	Settler colonies' governments / Indirect Rule with restrictive policies that promoted white supremacy and inequality between blacks and whites	1. Modern farming of cash crops (sugar, cotton, cattle, goats, sheep and poultry) 2. Modern Industrialisation and urbanisation mining, road construction, the building of towns, establishment of formal economies 3. Slavery and forced labour 4. Trade The emergence of industrialisation, capitalism, and the formal sector. Black males moved to towns to seek employment. Emergence of the informal sector
Post-Colonial (1960 to date)	Modern societies/ Postcolonial societies	Democratic governments/ Socialist governments. Reversal of restrictive policies to accommodate the economically disadvantaged blacks.	1. Modernisation and industrialisation, manufacturing, urbanisation, manufacturing 2. Service sectors- formal and informal sectors,

			3. Agriculture – cash crops (sugar, cotton, cattle, goats, sheep, and poultry) 4. Trade Liberalised economy, Shrinking of the formal economy, and the emergence of the informal sector.

As more people migrated to urban areas, jobs became scarce. Wright (2002) maintains that the structural adjustment programmes of the 1980s and 1990s also played a massive role in the historical events, leading to the emergence of the informal sector and the increase of street vendors in urban areas in Africa (Skinner, 2008). More people lost their formal jobs and resorted to the informal sector. Although these factors contributed to the emergence of the informal sector in Africa, other scholars maintain that its spread and development across the region are due to aggravated poverty and a lack of external economic support (Matiullah, 2004; Chirisa, 2009; Madziba, 2017). Regardless of these debates, African governments had mixed views of the sector.

2.4 Typical government responses to the informal sector

The informal sector is a common feature in many countries globally and has played a significant role in employment growth in Africa. Vulnerable and marginalised men and women, who could not be absorbed in the formal sector, moved into the industry, making it a source of their livelihood. The percentages were: South Africa 17-18%, Lesotho 40-45% Kenya 80- 83%, Zimbabwe 85-90% and Uganda 85- 90%. (Lesotho Bureau of Statistics, Labour Force Survey, 2022) Despite this remarkable contribution, different governments have mixed views from policy and governance perspectives. In some countries, policies helped to accommodate and enable the informal sector to function parallel to the formal economy (Kiaga & Leung, 2020; Mitullah,2003). However, in others, the sector encountered numerous challenges. This section discusses common themes in the informal sector in South Africa, Kenya, Uganda, Zimbabwe and Lesotho, and how different governments responded to the insurgency.

2.4.1 Formalisation and regulation

The informal sector grew rapidly as many African countries transitioned from colonialism to the new dispensation. The transition from the formal to the informal sector brought about diverse government reactions. Some countries made significant efforts to accommodate the informal sector and allowed it to operate along with the formal sector, realising its economic and employment growth potential. South Africa's informal economy rose after attaining political independence in 1994, due to the high unemployment rate, low literacy levels and shortage of formal jobs. The government conducted rigorous policy reviews to accommodate the informal sector in response to this widespread change.

The removal of the prohibitive laws in 1986 made way for the new Businesses Act (No. 71 of 1991) and helped democratise trade initiatives to accommodate informal sector activities (Skinner, 2007; Skinner, 2019). The amendment of the Bill in 1993 gave local municipal authorities the power to develop their own street vendor policies. Although this was an attempt to embrace the economic plight of the poor black people soon after independence (1994) by accommodating the informal sector, the local municipalities failed to develop policies that promoted the informal sector.

The White Paper on the National Strategy for the Development and Promotion of Small Business in South Africa, including the Informal Sector, was published in 1995 to support different government sectors. The section on economic empowerment addressed the social and economic imbalances created by apartheid to narrow the financial differences between the white minority and the black majority. The White Paper provided comprehensive support to strengthen the functioning of MSMEs, boosting investment and creating jobs. Business players were encouraged to register their businesses at low costs. According to Von Broembsen (2010, p.265), the White Paper was groundbreaking, because the new democratically elected government articulated a comprehensive strategy for supporting SMMEs for the first time.

Literature posits that the informal sector's significant contributions to Kenya's economic growth have effectively created jobs for low-income people. It plays a pivotal role in the economy's growth. Mugo (2021) points out that a massive increase in Micro and Small Enterprises (MSEs) by 1999, marked a significant growth. The industry contributes 18% - 28% of the Gross Domestic Product GDP (Alila & Mitullah, 2000). This diverse contribution prompted the government to protect the sector and review policies that hindered informal sector development. The government created Sessional Paper No. 1 of 1986 and Sessional Paper No.2 of 1992 with other policies (Mugo, 2021). These policy developments recognised the role of MSEs in advancing the country's

economic growth agenda. The initiative regularised and promoted the informal sector to operate alongside the formal sector. Meanwhile, these are commendable cases; other countries reacted differently to the insurgency of the industry.

2.4.2 Eviction and harassment

Deterrence and eviction characterised the government's response to the emergence and growth of the informal sectors in some African countries. Authorities often harass vendors for breaking the law, and penal regulatory measures are put in place, resulting in their goods being taken by force (Masuku & Nzewi, 2021; Skinner & Rogan, 2021). In South Africa, the apartheid government excluded blacks from participating in formal and informal sectors (Skinner, 2019). The apartheid government enforced these exclusion policies on those blacks who operated businesses in private places in black townships to ensure compliance. Skinner (2007) outlines how repressive laws banned black trading in Durban under apartheid. Although the informal sector has grown significantly in South Africa and is a form of employment, the regulatory policies do not protect the sector's initiatives (Skinner & Rogan, 2019). There are often clashes between street vendors and municipality authorities. For example, the South African Government and its Municipalities removed street vendors from the streets in preparation for the World Cup (Skinner, 2008). Authorities viewed street vendor activities as violations of city regulatory policies.

In other countries, governments saw the informal sector as threatening the formal economy and actively suppressed it. The 2005 United Nations report on Operation Murambatsvina in Zimbabwe presents a very illuminating picture of the harsh reality of the government's response to the informal sector. Arguably, the government maintained that it was an initiative meant to enforce law and order and to observe city by-laws; however, Tibaijuka (2005) argues that the military nature of the approach was spontaneous, harsh and indiscriminately destroyed illegal structures, leaving the poor people homeless in all urban areas throughout the country. The government response did not consider the economic hardships and the drought challenges faced by most people experiencing poverty, who had resorted to menial jobs in the streets for survival. Mitullah (1991) contends that street vending is seldom recognised and is regarded as illegal by many city authorities.

Street vending activities are excluded from the policy agenda when policies should provide the informal sector with guidelines on all modes of operation. This trend was noticeable in Ghana. Workers in this sector face harassment from law enforcement agents, because they are not privy

to the government's bylaws (Osei-Boateng & Ampratwum, 2011). In other scenarios, the government confiscated goods, arrested vendors and forced them to pay fines. This behaviour from the government has prompted stakeholders, like trade unions and Non-Governmental Organisations (NGOs) to advocate for including informal sector challenges in government policies.

The government's response to street vendors in Uganda was no exception. The thriving of street vendor initiatives in Uganda was politically motivated. NRM captured the plight of street vendors and relaxed bylaws to ascend to power (Young, 2017). The reversal of the reforms came with repressive policies that harassed, arrested and imprisoned street vendors, a clear indication of unscrupulous political strategies (Ismail, 2020). Similar trends are appearing in Zambia. However, the literature posits that the informal economy contributes immensely to Zambia's economic growth and employment creation (Skinner, 2008). Ndlovu (2011) maintains that the government regards it as an illegal business that warrants removal. As such, the voice of street vendors is not valued and prioritised. Regrettably, African countries do not adequately address street vending issues in their development discourse. Instead, they shy away from it and camouflage it internationally. In Lesotho, the government removed street vendors from the streets of Maseru in preparation for Pope John Paul 11's visit in 1988. In South Africa, the municipality authorities removed street vendors to prepare for the World Cup (Skinner, 2008).

2.5 Women in the informal sector in Africa

Women's street vending in many urban, peri-urban and rural African areas is fast growing (Chinyakata, 2016; Chirisa, 2009; Madziba, 2017). In rural areas, women vend along major roads and bus terminuses, stations and at any strategic position that can promote vending activities. In peri and urban areas, they vend in the streets, at the front of their homes, in their respective locations. Evidence shows that women have considered street vending a source of livelihood (Chinyakata, 2016; Chirisa, 2009; Madziba, 2017). Despite this bold initiative, women face diverse experiences and challenges from gender, social and economic inequalities. This section discusses the challenges and opportunities faced by women who operate as street vendors in Africa.

2.5.1 Marginalisation and gender-based discrimination

Mitullah (2003) maintains that gender dynamics and the gender stereotypes, prescribed by society, marginalise and hinder women from getting jobs in the formal sector. Despite this marginalisation in mainstream formal jobs, women are the main actors in street vending and contribute immensely to the family's needs (Alila & Mitullah, 2000; Anyidoho, 2013; ILO,2017). Although some women are now educated and have secured formal jobs, many are still uneducated and cannot penetrate the formal sector (Mitullah, 2003; Mitullah, 2000). The exclusion in the formal sector is one of the reasons why women are increasingly involved in vending in Africa. Women have developed the quest to emancipate themselves economically through different avenues, such as street vending.

Other factors rooted in patriarchal and traditional beliefs on the role of the woman in the home, are still dominant in Africa. Traditional beliefs and perceptions about the role of women in the house have marginalised women and thwarted their efforts to participate beyond household circles. Although this is a standard view, Schmidt (1996) argues that the same social inequalities imposed by patriarchy are pushing women into becoming traders. Therefore, many women have taken to the streets to obtain money to fend for their families and sustain other family financial needs (Mitullah, 2003).

2.5.2 Double burden of work

Meanwhile, women view street vending as an avenue for financial emancipation. The job has its harsh realities and challenges. Women must adequately provide for their families at home, while obtaining vending goods and transporting them to vending places, mainly in the CBD, where law enforcement agents do not welcome them. Many women who dominate street vending work under deplorable conditions; 9.5% carry children on the back (Alila & Mitullah, 2000; Madziba, 2017). Women spend long hours vending and still return home to fulfil their domestic work of washing and cooking for the entire household and caring for dependent members.

2.5.3 Harassment

Women street vendors also work under harsh weather conditions, which negatively impact their health, compromising the quality of work. They are also susceptible to various forms of harassment at the workplace by law enforcement agents and at home. Many urban areas have

not revised policies, guidelines and bylaws, addressing street vending activities (Mittulah, 2003). This has resulted in misunderstandings between women vendors and law enforcement agents. Reports of harassment and confiscation of goods by law enforcement agents have been documented in Kenya and Zimbabwe (Mittulah, 2003; Chinyakata, 2016; Chirisa, 2009; Madziba, 2017). This indicates that women street vendors are vulnerable and have little legal recourse.

2.6 Conclusion

This chapter explored the international literature on the informal economy, explicitly focusing on street vending. The evolution of the informal sector in Africa emanated from historical, political and socioeconomic events that prevailed during the pre-colonial, colonial and post-colonial epochs. Furthermore, the discussion has shown how different governments have responded to the sector's growth. Women street vendors are the main actors in the informal sector. However, their contribution is affected by challenges, such as marginalisation and gender-based discrimination, double burden work and harassment, among others. These continued challenges show research gaps, which require further research translating into executable recommendations that inform policy and bylaws to enable a favourable work environment where women street vendors are protected to realise their full potential and contribute significantly to their livelihoods and the broader economy. The Marxist feminist theory has been used as an interface to show how capitalism and patriarchy influence and shape women’s experiences and challenges in the informal sector. The next chapter explores the literature on the evolution of the informal sector in Zimbabwe.

CHAPTER 3 :
EVOLUTION OF THE INFORMAL SECTOR IN ZIMBABWE

3.1 Introduction

The informal sector is crucial in underdeveloped and developing regions where formal employment is scarce. High unemployment and inflation threaten people's livelihoods and food security, forcing vulnerable populations to seek survival opportunities, such as street vending. In Zimbabwe, street vending is an essential component of the informal sector and has attracted vulnerable populations. Women vendors have boldly taken to the streets to improve their livelihoods, as evidenced by their manifestation in streets, residential areas and industrial areas in urban areas. However, vendors in Zimbabwe experience diverse opportunities and challenges in endeavours to improve their livelihoods; they continue to face harsh realities. Roever and Skinner (2016) maintain that many vendors suffer victimisation and eviction and/or are forcefully removed from places they occupy to maintain the urban regions' modern status quo and protect the private and formal business. This chapter reviews events leading to the evolution of the informal sector in Zimbabwe. The review focuses on how colonial historical events in Rhodesia, now Zimbabwe, contributed to the sector's emergence, increase and spread across the country. The analysis situated the study within the broader historical context leading to the development of the informal sector as discussed in Chapter 2. The chapter also explores the literature on street vending, mainly the experiences of women street vendors in Harare CBD and the bylaws under which they operate. This discussion addresses objective 11, namely to analyse the consequences of the bylaws under which women vendors operate in Zimbabwe, and to assess the opportunities and challenges women vendors face in Harare CBD.

3.2 Colonial historical events that led to the informal sector in Zimbabwe

The evolution of the informal sector cannot be separated from the impetus of the colonial government under the British South Africa Company (B.S.A.C.). Throughout the occupation of Matabeleland and Mashonaland, the British South Africa Company and other white settlers embarked on purposive and calculative advances aimed at dis-enfranchising and marginalising blacks. This helped them to exploit the black majority to advance their capitalist agenda of accumulating wealth for themselves. Therefore, the roots of informatisation in Zimbabwe are largely and primarily embedded in early colonial activities.

Soon after obtaining permission from the British Government, the B.S.A.C. seized Mashonaland in 1890 and Matebeleland in 1893 and formed Southern Rhodesia, now Zimbabwe (Hungwe, 1994). Robinson (2016) maintains that this process was made possible with several treaties obtained from Lobengula. The country constituted a white minority, mainly B.S.A.C. Pioneer Column members and a few settlers who had been promised land by Cecil John Rhodes. To accomplish this promise, blacks were forced out of their indigenous land, thereby diminishing the power of the local traditional leadership. Furthermore, the B.S.A.C legitimised the white government and established administrative policies that entrenched white values and culture (Koke, 2023; Hughes, 1971). Hungwe (1994) argues that these values shaped segregation policies from 1980 to 1923. In 1923, the British Government ceded power to the white settlers, who formed a responsible government that further consolidated white gains and supremacy by establishing administrative structures.

3.2.1 Restrictive policies

The colonial exclusionary administrative policies shaped Zimbabwe's political, social and economic landscape. Restrictive policies that continued to marginalise blacks were further enforced to advance the interests of white settlers and enable them to have complete control (Edward & Kariwo, 2011).

3.2.2 The 1894 hut and poll tax

The development of mining and farming sectors and the urbanisation of towns, like Salisbury, Gwelo, Bulawayo and Umtali created a high demand for labour, because white settlers were in the minority and desperately needed black men to work for them. To cushion this, the colonial government introduced the hut tax (1894) and the poll tax (1904) to force black males, living in impoverished rural, areas to work in the mines, farms and towns (Chamlee-Wright, 2002). Hungwe (1994) adds that the money also served as revenue to finance the B.S.A.C. Many blacks involuntarily left their homes to find work to earn a living and to enable them to pay these taxes. Gundani (2019) argues that as the need for resources to earn a living grew, more blacks moved to Salisbury and other towns in search of formal employment. However, the impression that a formal economy created jobs for blacks was false, because of marginalisation and repressive policies. Those who failed to secure employment in the formal sector started small businesses.

The colonial government did not welcome this, but unregulated informal businesses continued to emerge.

3.2.3 The 1899 Rhodesian Education Ordinance

The Rhodesian Education Ordinance was racially biased and offered a superior education curriculum that prioritised and promoted the needs of the elite white students. On the contrary, the education for blacks was inferior, further marginalising black students and their teachers. This perpetuated inequalities between the two races. Edward and Kariwo (Kariwo, 2011) comment that the education system was racially biased and prioritised whites over black students. The 1967 and 1968 Native Education Policies further segregated African children. Emphasis was on practical subjects for African children and ensured that most Africans acquired skills to become labourers. The policy aggressively prescribed that only 50% of black school-going age students proceeded to high school after Grade 7, and the rest stayed at home and became a reservoir of cheap labour in the mines and industries where young and strong men were required. Out of the 50%, 12.5% went to limited F1 schools, producing middle–class collar jobs. These were Hatzel, St Augustin, Bonda, St. Ignatius, Goromonzi, Fletcher, Gokomere, Harare and Mzilikazi High Schools. These were the only ten high schools for blacks. The remaining 37.5% went to F2, whose curriculum produced unskilled workers to work in rural areas and micro-industrial centres. Additionally, black schools were not adequately funded. This inequality left the black majority with scarce skills to enable them to compete in white-collar jobs. Edward and Kariwo (Kariwo, 2011; Robinson, 2016) comment that the education system was racially biased and groomed an African fit to provide manual labour in the industry, mining and farming areas.

Machakaire (1981) asserts that these restrictive and prohibitive Acts marginalised blacks and changed the economic, social and political landscape of the black majority. To a greater extent, the restrictive Acts prepared fertile ground, which later catalysed the emergence of the informal sector, because African education was not competitive enough and limited them from competing with white students in the work environment in towns, mining and industries, as well as developing black entrepreneurs.

3.2.4 Urban Areas Act, Act No. 21 of 1923

The establishment of urban areas saw the introduction of the Urban Areas Act No. 21 of 1923. It dictated and controlled the movement of black people in all towns. Residential areas for blacks

were set up in black townships away from white residential areas. The Act perpetuated residential segregation and restricted blacks from entering white residential areas and towns, except for male blacks, who provided unskilled labour in the industries and towns (Munzwa & Jonga, 2010). In addition, black males had to produce an identification to be allowed entry into town. Gender discrimination in urban areas only allowed married women or domestic workers to live in urban areas, where they were used for cheap labour and marginalised economically in the business sector. Blacks conducted illegal vending to subvert these injustices, paving the way to the informal economy.

3.2.5 The 1930 Land Apportionment Act

The Land Apportionment Act was introduced in 1930, prescribed territorial boundaries, and was the first to guide the initial controversial land distribution, based on racial lines in the then Rhodesia. It demarcated white land from black land. Africans were pushed into tribal trust lands, characterised by sandy soils and erratic rainfall, while whites occupied prime and fertile land (Munzwa & Jonga, 2010; Nyandoro, 2019). This accommodated settler needs, enabling them to establish lucrative farming and mining activities that necessitated the establishment of a capitalist economy that promoted white supremacy while, on the other hand, impoverishing Africans and eventually forcing them to provide cheap and forced labour.

The Act was revised to the 1969 Land Tenure Act (Munzwa & Jonga, 2010; Wekwete, 1989; Chamlee- Wright, 2002). This further consolidated the racial character of land occupation, which continued to marginalise and impoverish blacks. This new Act allocated land boundaries, prohibiting blacks from accessing white land. If a black person wanted to work in a European area, they had to get a six-month permit or face arrest. Colonial settlers had jurisdiction over prime land, where they practised commercial farming and mining activities, while blacks provided cheap labour. The nature of the policy limited blacks to prime land and further deepened poverty. Economically, blacks continued to be pushed to the economic periphery, which ignited survival strategies, such as establishing the informal economy. Hungwe (1994) observes that the racial nature of the Land Apportionment Act of 1930 played an influential role in the other policies developed after it.

3.2.6 The 1946 Natives Urban Areas Accommodation and Registration Act

The 1946 Natives Urban Areas Accommodation and Registration Act outlined that blacks could not enter a city without a work permit, and only married women with marriage certificates were allowed (Moyo, 2014). The Act also provided single accommodation for men, hence the establishment of Matapi hostels in Mbare. Men's hostels were also established in other urban areasm like Bulawayo and Gwelo, now Gweru. Although these housing schemes were introduced, trends in the sector demonstrate that blacks were not needed in town except for their labour. Therefore, black numbers in urban areas were strictly controlled to minimise jobless people who would crowd the towns, become vagrants and end up in the informal sector. The 1960 Vagrants Act, therefore, accorded all local authorities the power to remove jobless people from towns. These measures curbed black urban population growth.

3.2.7 The 1946 Native Accommodation and Registration Act

The 1946 Native Accommodation and Registration Act prohibited black entrepreneurs, and this was done to protect European and Indian businesses (Chamlee-Wright, 2002; Yoshikuni, 2007). While the Act perpetuated whites' and Indians' monopoly of trade in the formal sector, it deliberately marginalised and exploited blacks. In some towns, like Salisbury, blacks operated small businesses, but faced insurmountable hardships from the municipality. Edward and Kariwo (2011) point out that, although the whites constituted the minority, they made sure that they maintained tight control of the means of production, thereby maintaining a firm grip on the economic, political and social way of life, while the black majority was exploited. These policies significantly shaped the economic way of life of many blacks and left blacks, and this precipitated the emergence of the informal sector.

3.3 The post-colonial historical events that led to the informal sector in Zimbabwe

Although the new government took a strong stance to reverse the economic ills that saw the black majority entirely shut out from participating in the formal economy, thus the process was not easy. Firstly, the policies institutionalised in the colonial period, promoted capitalism. Secondly, the 1980 government was premised on the socialist ideology, which aimed to remove socioeconomic and political inequalities by reversing the gains of capitalism. Contrary to the inheritance of restrictive policies, the first ten years saw the ZANU PF Government introducing socialism. Many policies were changed to appease the black majority, thereby maintaining the political stronghold

that had brought the party to power. Despite this effort, the government underestimated the consequences of such a bold decision on the country's economy. This section discusses some of the policy changes that potentially triggered the emergence of the informal sector.

The major policy shift can be traced to the 1979 Lancaster Constitution, based on the Bill of Rights. Under colonial rule, black people had been pushed to the periphery and lacked various forms of freedom, including freedom of movement, speech and expression, protection and education, among others. This did not conform with the Bill of Rights and had to be addressed urgently. Therefore, the ZANU PF Government embarked on policy changes, hoping to reposition the lives of black people for the better in all areas where they were marginalised. Southern African Regional Poverty Network (2005) maintains that the government witnessed a significant policy change, and this was done to address the inequalities that existed between the white minority and the black majority.

3.4 Native (Urban Areas) Consolidation Act. 25 of 1945

The post-colonial government changed the restrictive urban policies that prohibited blacks from moving freely from rural to urban areas (ILO, 2017; Machakaire,1981). The Urban Areas Act 21 of 1923 was rescinded and the Native (Urban Areas) Consolidation Act. 25 of 1945 was introduced. This saw a sharp increase of 23% to 30% black people in the significant towns, Bulawayo, Gweru, Kwekwe, Kadoma, Chegutu, Harare, Mutare and Masvingo from 1982 to the 1990s (Tibaijuka, 2005). By removing this racial policy, the government opened the region to free movement, hence, more people migrated to towns, seeing the urban population swelling (Chirisa, 2009). Many black men and women, who had not experienced urban life, flocked to urban areas. However, not all the people who migrated from rural areas to towns had the skills to work in the formal sector, which opened a window for the growth of the informal sector.

The relaxation of this Act created an accommodation crisis, because the increase was not in line with the housing and other amenities that catered to the minority white people. Moyo (2014) contends that the houses where the white minority lived were well-built and amenities were well-serviced, compared to those for blacks. In response to this dire need, the government welcomed different stakeholders to address the housing challenge, and many houses were built in all major towns, namely, Harare, Bulawayo, Gweru, Masvingo and Mutare (Shoko, 2019).

In Harare, more family-oriented houses were built, and Chitungwiza and Epworth were expanded to meet the demand for housing. However, alongside this significant scheme, illegal informal

structures were built behind the main houses in most black locations, like Mbare, Highfields, Mabvuku and Mufakose in Harare, and other urban areas, signifying the expansion of the informal sector. Significantly, the existing infrastructure and other amenities, such as health and education, did not grow in proportion to this informality.

3.4.1 Education Policy

From 1980 to 1990, the government changed the racially biased Education Policy. Education was made universally accessible. More schools were built in urban and rural areas. Universities, teacher training and vocational colleges were built. This was done to counter the restrictive education policy, which marginalised black children. Free education produced a pool of skilled, educated and unemployed youth, contributing to increased informality. In contrast, the youth who graduated from these institutions remained without formal jobs, because unemployment rose tremendously, due to economic challenges that gripped the country. Moyo (2023) comments that in 2016, graduates conducted vending activities in the streets of Harare, wearing academic regalia. This shows how informality has proliferated and penetrated different levels of society indiscriminately.

3.4.2 The 1991-1995 Structural Adjustment Program (ESAP)

Although the government achieved significant policy changes, it was experiencing major economic challenges, stemming from the introduction of the reforms. This and the introduction of socialism undermined the confidence of domestic and international investors and triggered capital flight. Direct investment in the country shrunk significantly between 1980 and 1990. The future and sustainability of the formal economy were bleak, due to the policy changes made by the government. Issues of accountability, transparency and trustworthiness threatened business ventures and deterred foreign investment. However, the numerous socioeconomic challenges, faced by the new government, aggravated the economic crisis, forcing it to opt for the Economic Adjustment Program (ESAP) in 1990 (ILO, 2017). The shift to socialism, which had thrived on state subsidies to capitalism, affected the country‘s economy, contrary to the hope that ESAP would stabilise the economy. Operational policies were externally controlled by the International Monetary Fund (IMF) and the World Bank (Paradza, 2010). The conditions set were not compatible with the economic crisis the country was facing, and the situation worsened. The government plunged into huge loan debts, which weakened the economy, causing more

socioeconomic agonies. The industry collapsed, because the removal of government subsidies forced state-owned parastatals like National Railways of Zimbabwe, Dairy Board, ZISCO and Zim Alloys to retrench many people. Other companies also closed, leaving many people jobless. People's livelihoods and food security were seriously affected. The failure of ESAP to bring about a more sustainable and equitable economy further throttled economic development (ILO, 2017). It brought socioeconomic suffering to many workers and their families, paving the way for the informal sector in carpentry and metalwork.

3.4.3 Land reform program

The land reform program started as early as 1998 and intensified in 2000. The land seizure was politically expedient with a strategic, post-settlement plan. It further aggravated the country's economy, which was already ailing. Its manifestation can be traced back to the Lancaster House Constitution. Although the Constitution accorded political independence to ZANU PF and ZAPU, it was silent on most racial issues, particularly the land issue. Tibaijuka (2005) points out that the land issue was a significant drive that urged many blacks to leave their homes and families to join the liberation struggle. As a result, it was a gross mistake to leave it unresolved at the conference. The sporadic and unconstitutional land invasion had far-reaching consequences. Seizures of farms collapsed many avenues of the downstream industry. The farms that were taken over, affected employed many unskilled and semi-skilled people, who had to look for alternatives for survival. Meanwhile, the narrow view is to look at people who lost their jobs; the value chain of agriculture was affected. White farmers grew crops and had a strong banking system that loaned money. So, the seizure of farms collapsed the banking systems of CABS, Bervely, Founders and Standard Bank. Veterinary services and abattoirs were also affected. All these downstream industries collapsed, and workers lost jobs and entered the informal sector.

3.5 Government responses to street vending in Zimbabwe

In post-colonial Zimbabwe, the informal sector became noticeable in urban centres in 1980 and has since become standard nationwide. The country is currently grappling with issues of street vending in urban areas. The situation has been exacerbated by the rapid increase of street vendors in the urban areas, following the economic structural adjustment program in 1990, which saw massive retrenchments of workers in industries and companies (ILO, 2017; Musoni, 2010). However, its ad hoc setup and haphazard activities are not in sync with the urban planning policies

and anti-litter bylaws that ban street vendors from operating in urban areas (Skinner, 2008). The vendors erect their stalls at convenient open places. This unorganised nature of vending disrupts formal private businesses that pay a levy to the municipality (Mandisvika, 2016). Furthermore, this is contrary to the policies of urban municipalities (Madziba, 2017). Zimbabwean laws do not permit street vending in undesignated places, such as pavements, street islands and traffic intersections. They also sell goods at places where they are assured of getting potential customers, such as alleyways and shop verandas, in front of retail shops, such as OK, Pick 'n Pay, Spar, TV Sales, pavements and bus terminals, or any open space. Chirisa (2009) maintains that street vendors erect stalls ad hoc at strategic positions where they think there is a lucrative business. However, this makes them vulnerable and exposes them to the brutality of the municipality law enforcement police, who oversee the town's environmental issues (Nyakakanyanga, 2017; Mandisvika, 2016; Roever & Skinner, 2016). As the informal sector intensified, urban municipalities were caught up in a wave of unstructured vendor initiatives.

3.5.1 Municipal By-laws Act (1985)

The Municipal By-laws Act, established in 1985, mandated urban councils to oversee all public space and economic activities to regulate vending activities. As a result, Harare City Council introduced bylaws that governed all vending activities in town. Although efforts were made to regulate vending behaviour and maintain a smart city, the established vending by-laws resembled the colonial policies of the Urban Areas Act (1923). This was contrary to the expectations of the vulnerable vendors who had fallen victim to the challenges heralded by the economic meltdown experienced by the country.

Table 3.1: Harare CBD Vending Bylaws

By Law Category	Legal Provision	Official Requirement
Licensing	*Harare (Vending) By-Laws 2022, Sec 5*	Annual license: 50–200
Zoning	*Council Resolution 64/2021*	Trade only in designated sites (e.g., Copa Cabana)
Operating hours	*By-Law 12.3*	6:30 am–7:00 pm only

Product restriction hours	*Public Health Act Chap 15:09*	Ban on cooked foods without certificates
Confiscations	*Municipal Powers Act Sec 19*	14-day holding period
Fines	*Magistrates Court Act*	20–100 or 30 days in jail
Covid 19 Rules	*SI 2020-083*	Handwashing stations ($120/month)

(**Data source: Zim Stat 2023)**

3.5.2 The 2005 Operation Murambatsvina

In 2005, the government resorted to a massive clean-up of urban municipalities to remove all informal structures in what was popularly known as ‘Operation Murambatsvina’ or ‘Operation Restore Order’ to stop and curb all vending efforts drastically. This included violently demolishing illegal housing structures, food and industrial vending stalls nationwide, to clean up the cities (Musoni, 2010). Meanwhile, the process was aimed at maintaining hygiene and environmental cleanliness across the country; the use of the state apparatus, like the police and the army, in the massive destruction of the vending stalls and illegal housing structures left vendors vulnerable and traumatised. At the same time, their source of livelihood was destroyed. Furthermore, weaponising Operation Murambatsvina has been viewed by many as a way of advancing government agendas while, on the other hand, causing humanitarian threats and instilling fear among citizens. Sachikonye (2006) views it as a political strategy, meant to address the country's political and socioeconomic challenges that directly and indirectly affected many vendors in both urban areas. This is supported by (2008), who points out that Operation Murambatsvina, which saw the eviction of many street vendors and informal settlers in Zimbabwe, was the most unscrupulous politically motivated eviction, undertaken by the Government of Zimbabwe.

Despite efforts to throttle vendor activities, soon after Operation Murambatsvina, vendors’ unwavering determination continued, and activities intensified in urban areas, crowding the once cleaned-up streets and open spaces and creating deeper problems for urban municipalities. City streets were lined with illicit shops, posing a clear and disruptive confrontation between the government's attempts to uphold public order and the desires of the city's citizens to make money (Njaya, 2014). Urban municipalities have not welcomed street vending, which resonates well with Operation Murambatsvina. Municipalities have been at war with vendors to become and maintain

sustainable cities' statuses. This was envisioned through the rigorous implementation of municipality by-laws in all urban areas. In Harare, the new regulation, Harare Hawkers' Bylaws 2013, stipulating that no vendor should operate in Harare CBD without a license, has not been welcomed by street vendors. It has been criticised for failing to protect street vendors and providing suitable alternative vending spaces (Mashave, 2015). The National Vendors' Union of Zimbabwe (NAVUZ) supported this view, citing that vendors can only be removed from the streets when the government makes progressive measures to resolve this issue (Rusvingo, 2015).

Munyoro and Gwisai (2020) point out that there are legislative framework gaps, regarding street hawking, primarily indicative of colonial repression and restriction, rather than promoting local authorities' economic development. Madziba (2017) further points out that to improve the role of street vendors in reducing income poverty, the government should provide supportive policies that address the informality and illegality of street vending operations. Such an intervention can improve the systematic tracking of vendor activities that benefit the municipality, thereby improving vendor livelihoods and general welfare. The arguments are justified, given the vendors' experiences during the operation to restore order.

3.6 Women and street vending in Zimbabwe

Women street vendors in Zimbabwe take to the streets, because of different life experiences and circumstances. Literature on women's street vending posits that factors, such as lack of employment, single parenting, child-headed and women-headed households, women's marginalisation in society, due to patriarchal dominance, and lack of education are some of the push factors (Chinyakata, 2016; Madziba, 2017; Schmidt, 1996; ILO, 2017). Inadequate infrastructure, policies, police harassment and corruption are some of the challenges faced by women street vendors (ILO, 2017).

3.6.1 Exclusionary policies

Colonial policies that perpetuated capitalism, patriarchy gender inequality, such as the Urban Areas Act (1923), prohibited black women from entry into urban areas and set the ground for the marginalisation of women in the economic discourse, thereby limiting their opportunities in the formal sector. Furthermore, women were not spared by the financial crises brought about by ESAP. Women were involuntarily pushed into vending for survival and livelihood sustainability.

Gaidzanwa (1999) points out that the number of women's kitchen vendors increased to 60 % by 1990.

3.6.2 Harassment

The municipal by-laws, which were a blueprint of colonial policies, exposed women to various forms of harassment. Women vendors, who are subjected to harassment from law enforcement agents, is common. Women vendors experience violent evictions from undesignated vending zones where there are high volumes of clients (Chirisa et al., 2022). Mlambo (2021) points out that apart from other forms of harassment, women street vendors are prone to police raids as they are not as quick as males in responding to police raids, because some of them will be carrying babies on their backs or the babies will be resting on their mothers' laps. Such circumstances compromise swift action (Langa, 2014). This further highlights the burden of additional gender roles shouldered by women street vendors.

3.7 Conclusion

The contextual analysis has provided insight into a wide range of issues contributing to the emergence of the informal sector in Zimbabwe. Undoubtedly, colonial and post-colonial governments' repressive laws played a significant role in suppressing the fast-emerging sector from spreading. The analysis shows that historical events in colonial and post-colonial Zimbabwe paved the way for the informal sector in Zimbabwe. The literature review showed how settler government laws curbed the influx of black people into urban areas. Conversely, the Zimbabwean government embarked on significant policy change programs. It relaxed some of the laws without considering the prevailing economic environment in the country. Liberalising the policies resulted in the urban population growth and the emergence of diverse informal sector forms, including women's street vending. Furthermore, the analysis raised experiences about women street vendors in urban areas. The complex nature of experiences women vendors face in Harare CBD, requires further research. Chapter 4 focuses on the data analysis of the findings.

CHAPTER 4 :
FINDINGS

4.1 Introduction

The previous chapters analysed the international literature on the informal economy, explicitly focusing on street vending (see Chapter), and analysed literature on factors contributing to the emergence of the informal sector in Zimbabwe (see Chapter 3). This chapter analyses and presents findings on the opportunities and challenges derived from interviews among women street vendors in Harare CBD. Central themes were extracted from the responses provided by the participants. These themes were in line with the operational objectives of the study. The first objective was to analyse international literature in the informal sector, specifically street vending. This was achieved through a literature review. The study's second objective was to examine the consequences of the by-laws under which women vendors operate in Zimbabwe. Several responses to questions on by-laws under which vendors in Zimbabwe operate, were conducted to achieve this. The third objective was to assess women vendors' opportunities and challenges in Harare CBD. This objective was broken down into two components: vending opportunities available in the Harare CBD and the challenges faced by women street vendors. Lastly, the study recommended how women's vending contributes to their livelihoods. The study applied thematic analysis in MAXQDA 24 software to examine the drivers of vending among women street vendors in Harare CBD. The study also examined the reasons for vending in Harare's central business district, the different types of goods women street vendors sell and the supply sources. The current study also identified interesting themes about implementing vending by-laws in Harare CBD. Finally, attention was devoted to the opportunities and challenges faced by women street vendors, different forms of self-protection against municipal police, and the possible ways that can be implemented to protect women street vendors.

4.2 Reasons for female vending

It was important to capture factors that force women to vend and to understand their experiences. The thematic analysis revealed several factors that pushed women's street vendors into vending. These factors include, among others, unemployment and economic hardships, lack of formal employment within the economy, the need to financially support families, vending as a viable

source of income and livelihood, the direct link between sales and income, and traditional gender roles and societal expectations.

4.2.1 Unemployment and economic hardships as drivers of vending

The narratives of the women vendors in Harare reveal several challenges they faced before turning to vending. Economic hardship emerged as a predominant theme, with many women citing the dire economic situation in Zimbabwe as a driving force. High inflation and financial struggles were recurring motifs. These responses underscore the role of economic instability on individuals and families, compelling these women to seek alternative income generation. When asked about employment before turning to vending, various responses came up. Most participants pointed out that they had never worked before and that their only job was vending. The response from Participant 5, stating that "*my first job was selling, or, let me say, vending. There are no jobs. I cannot just sit"*, was commonly echoed by other participants as well. This points to a lack of unemployment, a challenge Zimbabwe has grappled with for decades, pushing many women to vend to sustain their livelihoods. Chapter 3 also alluded to lack of employment and lack of education as major contributing factors to women vending (Chinyakata, 2016; Madziba, 2017)

Another recurring theme was the scarcity of formal job opportunities in Zimbabwe. Participants expressed the lack of formal employment or the loss of their jobs, due to various circumstances, such as company closures and economic reforms, like ESAP. The lack of jobs made them consider vending to generate income. The responses shed light on the challenging Zimbabwean economic environment and its impact on traditional employment. Although some participants indicated that they had worked before, they cited different reasons why they left their jobs and opted to vending. For example, one participant said,

> *"I used to work in Masasa as a general hand cleaner. The company I worked for closed during ESAP, and I decided to sell things because my husband had gone to South Africa. I needed money for me and the children"* (Participant 4).

The participant indicated that after losing her job, she decided to sell goods on the streets, and her husband had moved to South Africa. The introduction of ESAP in 1990 witnessed many company closures, because the government had withdrawn the subsidy offered to many companies. Consequently, the country's economy collapsed, resulting in massive retrenchments and losses of jobs. Vending was the only option for the woman, so she took to the streets to

enable her to fend for her children. This finding concurs with the literature in Chapter 3 (ILO,2017), which argues that the effects of ESAP caused much suffering among the working class and their families, forcing many to join the informal sector.

The 2000 land reform program in Zimbabwe, which saw many whites forcibly removed from their land, resulted in joblessness (See Chapter 3). Participant 11 explained this in the following words: "*I used to work as a house girl for a white farmer in Mutare and left after his farm was taken by the government".* Losing her job, because of the land reform programme, forced her to vend in the streets. The grabbing of land from the whites had far-reaching consequences on the lives of the people employed by white farm owners (Tibaijuka,2005).

4.2.2 The need for financial support for the family

Participants cited the need to provide for families, especially children, as the reason why they opted to vend. Most of the women street vendors cited the responsibility of ensuring children's education, clothing and general well-being, as the drivers for turning to vending. The absence of financial support from husbands or partners and the inadequacy of their earnings compelled these women to street trading. The women street vendors acknowledged that vending provided them with money to cover basic needs, such as food, rent, school fees and general upkeep. While the income from vending was not always substantial, it was crucial in helping them meet essential expenses. From the narratives, one could see the importance of street vending in supporting their daily livelihood needs. These findings also revealed the struggle women street vendors face to make ends meet, despite the income generated from vending. One of the respondents shared this,

> *"I want to feed the children and send them to school. The father is not working, so I cannot just sit when he is not working. There are no jobs for us here. Selling is better. You know you get something. The little I got was better, and it looked after my parents. They sent me to school"* (Participant 1).

The response above expresses that the participant is vending, because she wants to see her children educated. This emanates from the strong maternal bond she has with her children. As a result, she relentlessly works for them so that they have a better future. The response also alludes to the country's lack of jobs, which has affected her and her husband. Lastly, the participant emphasised that she is vending, because she wants to support her family and is obliged to support her parents, who sent her to school. This demonstrates a sense of responsibility in that she is

willing to undertake coping measures in the dire economic circumstances. This explicit response projects more of her inherent responsibility.

4.2.3 Street vending as a primary source of income

Several participants emphasised the critical role of vending as their primary source of income. Vending is essential for meeting various, needs like food, clothing, education and other household expenses. Vending represented a lifeline for these women, enabling them to navigate and sustain their livelihoods amidst financial hardships. Many participants also reiterated the need for economic independence and survival as a driving force behind their decision to engage in vending. These women sought to secure their well-being through vending in Harare, whether due to partner abandonment, divorce, or personal hardship. Their narratives reflect a desire for self-sufficiency and resilience in challenging life circumstances. One of the respondents said,

> *"My husband was not giving me everything for me and the children. He is also a vendor here. I opened a saloon, but he refused. I decided to join him where he sees me. Also, he sees me selling. My husband sells in the area, so I decided to be closer to him. It is difficult to stay home when I have children who need food and education* "(Participant 3).

The participant expressed that her vendor husband was not financially providing for the family. He also denied her the opportunity to work in the saloon. Therefore, she found it difficult to stay home, because the children needed food and clothing. So, she decided to sit in the streets next to her jealous husband. This finding points to the quest for the woman's financial emancipation in a marital relationship where the husband fails to provide for the family. The woman is denied the opportunity and freedom to unlock her potential to work independently. The response also points to gender perceptions imposed by patriarchy, giving men the power to control and make decisions on behalf of their wives. This transpires as gender superiority; it is also male inferiority and insecurity, because the participant pointed out that she is now selling in the streets next to her husband, who is also a vendor. Although her husband made her discontinue her two jobs, he was not providing for her needs, so she decided to work closer to him; this shows submissiveness. Schmidt (1996) echoes the same view and asserts that many women are pushed into trading, because of gender dynamics and stereotypes embedded in patriarchal societies. Similarly, Mitullah (2003) agrees with this view and points out that women have taken to vending in the streets to provide for their families.

4.3 Reasons for vending in Harare CBD

The responses given by the women street vendors also revealed that the decision to vend in Harare CBD was mainly due to a large customer base, improved sales prospects, networking opportunities, and the city as a convenient and central location. The respondents also reiterated that Harare CBD is a business hub with a large and diverse customer base. Participants emphasised that the influx of people from different places to Harare for business, was seen as advantageous for vending. These factors collectively contributed to the perception of the CBD as an ideal location for conducting vending activities. This also aligned with the participants' aspirations to maximise their sales and business prospects within the informal sector. One respondent said,

> "*Good business is in town. That is where money is because many people flock to town for many reasons, and I can go right if I sell my food, especially in the CBD, where many people converge* (Participant 15).

The participant explicitly said that the CBD offers a vibrant marketplace, because many people come to the city. As a result, she finds it profitable to cook and sell food to people.

Another participant highlighted that vending in the CBD offered better sales opportunities than in residential areas or other locations outside the CBD. She emphasised that the high concentration of people and traffic movement in the CBD translated to improved sales and quicker turnover of goods. As a result, CBD provided a more lucrative market for vending activities.

> *“This is the center of business [Harare CBD]. This place is the catchment area for clients. I get clients from the industry at Siyaso, Coca-Cola, Flyover, Kervin Corner, and other industries around this place, as well as from town and other businesses. Big guys come here in nice cars. People come from different places. They like the food very much”* (Participant 12).

The participant referred to the CBD as a ‘catchment area”. Her diverse clientele base covers industries, town and other business areas around the street. This proximity promotes business. She also reiterates that her business is flourishing, because customers like her food. She also said she attracts important and influential people with money: "*Big guys come here in nice cars*”. This reveals that women vendors have the potential to sustain their livelihoods through food vending. Skinner (2008) points out that the vendors choose strategic positions where they see business potential, and that is where they pitch their stalls.

Several participants highlighted the convenience of vending in the CBD, due to its central location. The respondents emphasised the ease of accessing supplies of goods for vending within the CBD, eliminating the need to travel long distances to procure merchandise. Additionally, it was noted that living in Harare made vending in the CBD more manageable, facilitating the logistics of ordering and selling goods within the same locality. One respondent said,

> "*There is more money here than where I live, because many people come to town daily for work and other businesses, so they are good customers. I also see other vendors selling here, meaning there is money here. Besides, I live in Harare, so it is easy, because I order my goods in town and sell them in town. I do not have to travel far to get and sell the goods"* (Participant 11).

This participant pointed out that on a comparative basis, the CBD is a convenient place for women vendors who reside in Harare to sell goods, because more people come to town to do business. This finding concurs with Nyakanyanga's findings (2017) who points out that female street vendors are steadily surpassing male vendors, and young and old women vendors have taken to the streets in urban centers to sell different types of goods to sustain their livelihoods.

4.3.1 Networking and learning opportunities

Some participants mentioned that vending in the CBD offers them a platform to network with other women vendors and learn from their peers. They viewed the CBD as a place to exchange business ideas, observe successful practices, and borrow strategies from fellow vendors. This CBD was not only a marketplace, but also a dynamic environment for knowledge sharing and business development within the informal sector. This experience is lucrative, because women vendors can improve their business models by exchanging ideas. Two respondents explained this as follows,

> *"I get along well with my fellow vendors*. *My fellow vendors help me with ideas. I learn all the corners on where to buy cheap goods to get a profit, and we talked about how best we can raise our children with the money we get. It is tough. Women suffer a lot, so we sometimes joke about what we go through*." (Participant 11).

> *"I learn about how to increase my sales*. *My friends here we give each other money in groups of 5 at the end of the month, Yaah, 50 dollars so I have money to for my children when it is my turn, it is good money*" (Participant 7).

The responses above show that apart from vending activities, women use the platform to share ideas on how to grow their businesses as women. They also learn how to maximise the profit they get to improve their livelihoods and raise their children, thereby reducing the economic hardships they face as women. Furthermore, women vendors also use the platform to generate income through a stokvel. Overall, women use the platform to discuss economic and social issues they encounter daily.

4.4 Types of goods sold by women street vendors

The goods sold by women street vendors in Harare include food items, convenience items and unique traditional products. The participants' responses reflect their strategic selection of goods to cater to diverse customer needs, highlighting their adaptability and resourcefulness of women as caregivers and food providers in meeting customer demands.

4.4.1 Food items and traditional dishes

A prevalent theme among the women food street vendors was the sale of food items, mainly staples and other meals. These food items include rice, spaghetti, sadza (thick porridge), beef, chicken, goat meat, vegetables and various traditional dishes. The selection of the food items reflects the innate natural ability of women to identify unique cultural food that appeals to customers in a highly competitive and saturated market. Most women food street vendors emphasised the demand for food, indicating that these items are highly sought after by workers in the CBD, making them a viable choice for vending. It was also noted that other vendors who wake up early prefer to buy sadza for their lunch. Other women food street vendors also sell unique traditional sadza from indigenous grains like millet, wheat and rapoko, as well as a variety of traditional relishes and rabbit, guineafowl, turkey and duck meats to avoid competition. One respondent highlighted the uniqueness and demand of her offerings, specifically meant for customers seeking traditional and culinary experiences,

> *“I cook millet, wheat, rapoko, rice and mhunga sadza. My stuff is unique because it is traditional with traditional relish like muruni, cowpeas leaves, pumpkin leaves, blackjack leaves okra, and a variety of other vegetables and meat like goat, chicken, sheep, guineafowl, turkey, duck, and rabbit. I cook a variety of traditional foods to attract customers. I come from my home back in Gutu. I have a home and field. I grow millet, rapoko and rice. I buy wheat at the Rupike irrigation scheme in Masvingo. I keep my cows,*

goats, sheep, and chickens even if I buy some. When I slaughter my own, I cut down on costs and I make more interest. I do this quite often" (Participant 14).

The participant's response shows that she is very innovative and sells unique traditional food items that are rare in town. This strikes a sharp contrast with fast food. As a result, she attracts customers. The response also shows that the women are very empowered, resourceful and hardworking. She grows most of the stuff she sells, thereby maximising profit by cutting down on the costs of buying food items. This finding is unique and was lacking in earlier literature on street vending. One respondent said,

"I sell food items like Lays chips, Jelly sweets, and Mallow biscuits. They are wanted by people. I used to sell non-food items, but they would take a long to finish and I would not get good money. I shop for food items because people want food and I shop for items that are in season because that is what people want so I run with that" (Participant 3)**.**

The response shows that the clients largely define the participant 's choice of items. She has been selling non-food items, but they were not in demand, therefore, she has decided to sell food commodities, giving her better transactions. This further highlight that the market is thriving and is demand driven.

4.4.2 Convenience and everyday items

Some women's street vendors sell convenient items that people on the go can quickly purchase, such as caps, hats, nail cutters, mosquito repellent, socks, shoe polish, toothbrushes, small batteries and other personal care items. The emphasis on these items reflects a strategy to cater to customers' everyday needs, ensuring that the goods are easily accessible and easy to carry around from one place to another in the CBD.

"I sell different small things that I know people can easily pull out money from their pockets like caps, hats, nail cutters, mosquito repellent, rat killer belts, socks, shoe polish, toothbrushes, shaving machines and razor blades, glue, small batteries, scissors, cotton buds, cutex hair pins and bands. I choose my goods carefully to avoid competition and if I see someone selling the same goods near me I move away from them. But this place is my territory" (Participant 2).

This finding shows good business acumen. The fact that women vendors carefully select goods to sell, indicates to different gendered dimensions in the informal sector, which is crowded with

tough competition and goods' saturation. Women vendors limit themselves to selling items they are comfortable with and are skeptical of selling high-value goods, due to capital constraints. The woman points out that she chose her items after careful consideration to avoid items sold by other vendors, thereby avoiding stiff competition and, at the same time, ensuring that she gets a profit at the end of the sale. This shows that there is much competition among women street vendors. As a result, vending requires a lot of thinking and strategic positioning to get the goods sold.

4.4.3 Sources of the goods sold

Women street vendors have diverse procurement locations from which they obtain their goods. They mentioned purchasing goods from various places, including downtown tuck shops, shops along Rezende Street, Mbare Market and other areas outside the CBD, like White House and Domboshava. Some participants highlighted their self-sufficiency through local agricultural activities. One participant mentioned growing millet, rapoko and rice in their home in Gutu, while another mentioned procuring wheat from the Rupike irrigation scheme in Masvingo. These responses underscore the vendors' engagement in agricultural practices and livestock rearing, aligning with their self-reliance and efforts to reduce order costs. This diversity in sourcing locations reflects the women vendors' efforts to obtain goods from different suppliers, often seeking the best quality and most cost-effective options for their vending businesses, as echoed by Participant 5 "*I mostly buy meat and mealie, meal, vegetables, onion and tomatoes from Mbare. I buy other stuff from the shops".*

> *"From my home back in Gutu, I have a home and field. I grow millet, rapoko and rice. I buy wheat at the Rupike irrigation scheme in Masvingo. I keep my cows, goats, sheep, and chickens even if I buy some. When I slaughter my own, I cut down on costs, and I make more interest. I do this quite often"* (Participant 14).

The findings show that women vendors obtain their goods from diverse sources. While Participant 5 obtains her goods from suppliers, Participant 14 is self-reliant and grows crops from home, which highlights the continuation of the gender roles done by women in traditional societies (Schmidt, 1986). A self-reliant woman vendor maximises profits and is able to sustain her livelihood, because she limits barriers, associated with purchasing goods.

4.5 The necessity of vending by-laws

The responses from the municipal authorities show their commitment to upholding cleanliness, law and order, and non-discriminatory enforcement within the city. They promote city development, public health and economic growth through the enforcement of by-laws. Additionally, the emphasis on the need for top-down initiatives to drive changes in the legal framework reflects the hierarchical nature of policy development and implementation within the city, which poses a challenge to policy implementers.

4.5.1 The need for the city to maintain cleanliness, law and order

Respondents emphasised maintaining a clean and hygienic environment within the city. The municipal superintendents highlighted enforcing by-laws to preserve cleanliness, reduce litter and prevent the spread of diseases. These results show that Harare is committed to upholding public health standards and creating a conducive environment. Furthermore, the municipal police underscored the importance of enforcing by-laws to maintain law and order within the city. They believed this was essential for attracting tourism and fostering investment. By ensuring compliance with by-laws, the municipal police aim to create a favourable environment for businesses and investors, ultimately contributing to the city's economic development. The response from Participant 8 stated, "*They are necessary so that the council maintains a clean city free of litter and disease. As I said, they do not discriminate".* He expressed that by-laws are critical, because they help enforce law and order to ensure that Harare City remains clean.

The finding points to the role played by the municipality in maintaining a litter-free and disease-free city, however, there is a conflict of interest between the City Council and vendors who do not abide by the city by-laws and market their goods anywhere in the streets. One respondent said,

> *"No not at all they do not allow us to sell in front of OK or any other shop. But all these vendors you see, and I talk to him. We also need to survive. The other manager who was there was not understanding but the one who is there now understands. He is a good person. He allows us to sell. There is nothing he can do to us. We just come"* (Participant 6).

This finding confirms law and order. Women vendors are not allowed to sell in the streets, and they often hijack formal businesses. The participant indicated that she sells her goods in front of the OK shop, even though it is prohibited. This agrees with Chirisa (2009), who contends that vendors pitch their stalls indiscriminately, and they often identify places that have potential for

better sales, even in front of formal businesses, where they are assured of clients who come to buy in big shops. Some shop managers cooperate and understand the vendors.

4.5.2 Non-discriminatory enforcement

Harare City by-laws are standard, and although the city is experiencing a flow of women vendors in the CBD, there is no gender-specific by-law. The by-laws used apply to both male and female vendors. The responses given by the authorities indicated a commitment to non-discriminatory enforcement of by-laws, with the municipal police stating that by-laws are not specific to women vendors. They emphasised the implementation of by-laws without gender bias and stressed that the development of laws and regulations falls outside their purview. One municipal authority said that,

> *"They are necessary so that we council maintain a clean city free of litter and disease. As I said, they do not discriminate. There are no bylaws specific to women vendors. Maybe it is important to have gender biased bylaws, but we are not the ones who develop these laws. We are just implementers. If change is to happen, it has to happen from the top"* (Participant 9).

The response highlighted that the by-laws do not discriminate against women. However, the finding shows that it is crucial to have by-laws that specifically address issues of women vendors.

4.5.3 Legal framework and change

The municipal police articulated that they are the implementers of the laws and regulations, indicating that any change in the legal framework must originate from higher authorities. They highlighted the need for top-down initiatives if changes to the by-laws, including potential gender-biased by-laws, are to be introduced. One respondent said,

> *"There are no bylaws specific to women vendors. Maybe it is important to have gender-biased bylaws, but we do not develop these laws. We are just implementers. If change is to happen, it has to happen from the top"* (Participant 9).

The participant pointed out that the municipality officers implement set by-laws and do not develop them. Still, policymakers may need to incorporate gender-biased by-laws that speak to the vulnerability of women vendors. Chirisa (2009) points out that the country is grappling with erstwhile policies inherited from the colonial government, which do not allow vending in urban

areas. The policies do not address the changes in urban lives, and women vendors are not catered to. Another municipal authority responded,

> *"There are no bylaws for women only. There are many bylaws for all vendors. ***Pulling out a document".** The Hawkers' Bylaw 1978, Licensed bylaw 1976, Pushcart bylaw 2005. But there is no specific bylaw for women"* (Participant 8).

The finding emphasised that no specific by-laws are tailored exclusively for women vendors. Instead, they highlighted the existence of several general by-laws that apply to all vendors, irrespective of gender. Some mentioned by-laws include the Hawkers' By-law 1978, the Licensed By-law 1976 and the Pushcart By-law 2005. This response underscores the uniform application of existing by-laws to regulate the activities of all vendors, rather than having specific regulations dedicated solely to women vendors to factor in challenges experienced by women vendors.

4.6 Awareness of vending by-laws

The narratives collectively reflect a need for more awareness and understanding of specific by-laws governing street vending among women street vendors. Limited engagement with regulatory authorities, challenges related to compliance and environmental concerns were also noted as other emerging themes. These insights highlight the need for improved communication, education and engagement between women street vendors and municipal authorities to foster a better understanding of the legal framework governing street vending and to address practical challenges associated with compliance.

4.6.1 Lack of awareness and understanding of the prohibition of vending by-laws

Lack of awareness and understanding of specific by-laws governing street vending was one of the themes that emerged. Most women street vendors were unaware of formal by-laws and regulations on conducting vending activities. The women indicated a general lack of knowledge about the legal frameworks governing their vending activities. This lack of awareness suggests a gap in communication and education, regarding the by-laws among street vendors, and this often leads to indiscriminate practices. While the participants were unaware of the specific by-laws, most mentioned that they were aware of prohibitions against street vending: for example, they noted that they were disallowed from selling in the streets and knew the possible enforcement actions municipal authorities took to regulate street vending. As a result, this study argues that

while they were unfamiliar with the specific by-laws, they were cognizant of the restrictions placed on their vending activities and the potential consequences of non-compliance. Three respondents said,

> *"Ummmm. I do not know. I know they do not allow us to sell in the streets, but I do not know if this is a law. I used to sell at the charge office and have an official letter, but I stopped because if I sell at one place, I cannot afford the levy, which was a dollar per day in 2018. I do not know no other laws. The municipality* has no time to teach us about the laws" (Participant 3).

> *"I just know that where we are selling it is not allowed and that is why the council police are chasing us, but I have no alternative I just keep coming because customers come to buy in the OK shop so If they see my goods here at the entrance, they end up buying from me"* (Participant 6).

> *"I do not know the laws but what I know is that I am not allowed to vend here in town. I have not heard about any laws, and no one has told me about these laws. I do not want to know about the laws because I know I will not be able to follow them*" (Participant 7).

These findings echo the same revelation. Although the women vendors sell in the streets, they know they are prohibited. Participant 3 reiterated that she once sold her wares at the charge office, but abandoned the place, because she could not afford the levy money. This indicates that there is a by-law that addresses levies to be paid by women vendors, but she is unaware of it. She further pointed out that she does not know any of the by-laws. This shows that the municipality authorities do not provide adequate awareness of the by-laws to the women vendors. Contrary to this, one municipal authority said,

> *"We educate them to sell in designated places in the CBD. Places that are allowed by the law. We also educate them on the consequences of selling in prohibited areas for example if they sell anywhere where there is no water and toilets, the city will have an outbreak of cholera and Typhoid. Already there are cases of Cholera in some areas of Harare. Okay, sometimes the municipal police go around town in cars using mikes and announcing and educating vendors on where to sell. If they do not comply, we enforce bylaws. The bylaws are so many I will show you the document. We sometimes do combine awareness operation awareness with vendors' associations"* (Participant 8).

This response shows that the municipality authorities conduct awareness campaigns meant to educate the vendors. However, the awareness programs are not done routinely and are not comprehensive, so the messages do not reach the women vendors.

4.6.2 Limited engagement with regulatory authorities

The study also established a lack of engagement with regulatory authorities and a sense of exclusion from meetings or information sessions meant for licensed vendors. Women street vendors in Harare CBD lamented exclusions from formal meetings between city authorities and licensed vendors. This suggests a disconnection between and the municipal authorities responsible for regulating vending activities, highlighting a need for improved communication and engagement between the two parties. One respondent said,

> *"No, no eeee but the vendors association sometimes has meetings, and I attend one but what we are told about our rights is not what we see on day today when selling our goods, but we do not have meetings with the municipality officers, they harass us"* (Participant 1).

This finding indicates inadequate engagement with municipal officers who enforce law and order in town. Women vendors claim they are not invited to meetings where matters related to vending issues are discussed. As a result, their voices are not heard. Furthermore, the findings revealed that the rights of women vendors are not respected.

4.7 Compliance and consequences of non-compliance

The responses highlight that compliance with by-laws varies among women vendors. Some women vendors are reported to comply, particularly those who pay registration fees and monthly levies. However, there is also an acknowledgment that many vendors, both women and men, who operate illegally and do not sell in designated places, do not comply with the regulations. One respondent said,

> *"Women vendors comply to a certain extent. Let me say, from morning till 3 pm, they do not sell their goods in town, but from 3 pm, they flock to town. But by 6 am, the team is in town because there are vendors who sell goods at night" (*Participant 9).

This finding stipulates that the vendors are not allowed in the CBD from morning till 3 pm. It also reveals that there is some level of compliance among women vendors. However, some vendors

sell their goods at night, so the municipal officers must be in town by 6 am to arrest those who do not comply with the law.

The municipal officer also indicated that they arrest or confiscate the goods of vendors, irrespective of gender, who do not comply with the by-laws. This enforcement action involves the municipal police and the Zimbabwe Republic Police (ZRP). Non-compliant women vendors are subjected to fines, and their goods may be confiscated, with specific procedures in place for the retrieval of non-perishable goods and the disposal of perishable goods to combat disease. One participant stated that,

> *"Some comply, especially those who pay registration fees and monthly levies. Many who are illegal and do not sell in designated places do not comply, so we arrest them or confiscate their goods, whether they are women or men. If ZRP is there, we arrest. If it is not there, we confiscate goods, and payment is based on the confiscated goods"* (Participant 8).

Non-compliance with the by-laws is a major challenge faced by the municipality officers. This finding shows that some women vendors do not comply with the by-laws. Vendors who do not abide by the by-laws are arrested and dispossessed of their goods. Furthermore, they are fined. The ZRP police also enforce this operation.

4.7.1 Public announcements and education to enforce by-laws

The municipal police utilise public announcements and educational measures to inform vendors about the by-laws. This includes using vehicles equipped with public address systems to disseminate information and educate vendors on the legality of their activities. Additionally, joint operations with environmental management authorities and the Zimbabwe Republic Police (ZRP) are mentioned as collaborative efforts to educate vendors on anti-litter laws and other regulations. The responses indicate that the municipal police focus on awareness and education and enforce the by-laws. In cases of non-compliance, the municipal police are involved in operations to ensure that vendors adhere to the regulations. Combined awareness operations with vendors' associations also reflect a collaborative approach to promoting compliance with the by-laws. One responded echoed this,

> *"Okay, sometimes the municipal police go around town in cars using mikes and announcing and educating vendors on where to sell. If they do not comply, we enforce the*

bylaws. There are so many that I will show you the document. We sometimes do combined awareness operations with vendor associations" (Participant 8).

The finding demonstrates the efforts made by the municipality officers and other stakeholders, such as the vendors' associations, to educate and create awareness on the enforcement of the by-laws. However, these campaign operations are not programmed and occur occasionally. As such, messages might not reach the desired audience, hence the issue of non-compliance by women vendors.

4.8 Challenges faced by women vendors in Harare CBD

The study established that arbitrary confiscation and destruction of goods, imposition of heavy fines, bribery and lack of protection and support were some of the challenges faced by women street vendors at the hands of Harare municipal police. These insights highlight the hardships and vulnerabilities experienced by women street vendors in their interactions with the municipal police. This reflects the need for alternative methods to safeguard and support the needs of the informal vendors in Harare CBD.

4.8.1 Arbitrary confiscation and destruction of goods

The study noted that arbitrary confiscation and destruction of goods by the municipal police were some of the challenges women street vendors face. Participants consistently mentioned instances where their perishable and non-perishable goods were forcibly taken and thrown into trucks, resulting in significant financial losses. This practice of arbitrary confiscation and destruction of goods constitutes a form of harassment and creates economic hardships for the vendors. Two respondents said,

> *"My goods have often been taken into a lorry. But on Sundays, they shouldn't come. If they do, there will not be many. Yeah, but I have been arrested. Others who are lucky are not arrested*" (Participant 2).
>
> *"They take my goods if I am caught, and you see these are perishable goods if they are taken, they are thrown away and I pay if I am caught. Women vendors are beaten"* (Participant 6).

The findings reveal that women vendors conduct their business in harsh environments. They face arrests, and the municipality officers who operate in the CBD often confiscate their goods. This

minimises opportunities for making a profit, as the opportunity to operate in a free environment that accords the woman vendor the chance to make a profit, is limited.

4.8.2 Heavy fines and bribery

Several participants lamented the imposition of heavy fines and the expectation of bribery by the municipal police. They expressed the burden of paying heavy fines if caught and the demand for bribes from their meager earnings. This pattern shows the financial strain and exploitation experienced by women street vendors in their interactions with the municipality's law enforcement agents.

> "They *take my goods by force if they catch me, and they tell me I want money to pay my round, and if you have no money, I will take your goods (Ndava kunozvinyudza). I will sink them"* (Participant 3).

This finding points to the unscrupulous nature of the municipality officers who threaten women vendors to offer bribes. This shows that the municipality officers are corrupt and circumvent the law to achieve their intended goals. This poses a challenge to the women vendors, because they are robbed of the meager income they generate. The money they obtain from vending is diverted to bribery, instead of sustaining their livelihoods.

4.8.3 Lack of protection and support

Participants also expressed a sense of vulnerability and lack of protection from the municipal police. They described being chased, arrested and harassed without receiving any form of support or protection. Additionally, they emphasised the absence of recourse in reclaiming confiscated goods, highlighting the overall lack of assistance from the municipal police officers and ZRP police,

> *"The Harare Municipality police do not protect me at all as a woman. It's all a problem. They take my goods if I am caught, and you see these are perishable goods; if they are taken, they are thrown away, and I pay if I am caught. Women vendors are beaten. Yes, I was caught. I get caught many times. I was caught and taken to Central many times. The other time I paid the officer 5 dollars. But if the municipality police and ZRP arrest vendors, they take them to the central station, and there the fines are heavy. Right now, I do not know how much, but it used to be a lot"* (Participant 6).

“This is not protection. It’s abuse. When the goods are taken to HQ they are misplaced, or you pay 25 dollars to get your stuff. If you pay sometimes, you do not get the goods. We hear one vendor died this year. They beat vendors. They chase us, and sometimes we fight back. They know that in Kaunda Street, they cannot touch vendors there. The council officers are scared of vendors there” (Participant 3).

“Eee, they harass me and others a lot. They do not protect us at all. They beat us. They fight us. Even male vendors are beaten. I think you saw what they have just done to chase us. If you leave your goods, they take them to the HQ in a lorry, and sometimes, when you follow, you are told to pay. That is, if you are lucky to get your goods, but the money is too much, so I just do not know if they will take my goods. It's a loss. I will start again. It's hard. But we fight back” (Participant 2).

The responses from the three women vendors express the same challenges. Women vendors revealed that the municipality officers and the ZRP police do not offer any form of protection. Women vendors lament that they face the challenges of being chased from the streets. They also indicated that they are beaten up and sometimes fight back. This form of abuse is a gross violation of women's rights. These hardships pose a challenge to women vendors and increase their vulnerability. The women's street vendors described the emotional and physical impact of the harassment. For example, instances of being beaten, falling and experiencing intimidation and fear were also highlighted. The accounts of physical harm and emotional distress show the adverse effects of the harassment on the well-being of the vendors, further exacerbating the challenges they already face. One respondent said,

“A*aah you know what happened. things happen, some of the officers make love advances and if I tell them I will give them money, they refuse and they want me. I think those who are not arrested accept and have love relationships because they should be charged like others”* (Participant 2).

This finding points to the emotional pain inflicted on some women vendors by municipal officers. This demonstrates the unfair treatment of women vendors, hence the need for gender-based by-laws to protect women vendors from such forms of treatment.

4.8.4 Physical and emotional impact

The women's street vendors described the emotional and physical impact of the harassment. For example, there are instances of the authorities beating and intimidating vendors. The accounts of

bodily harm and emotional distress show the adverse effects of the harassment on the well-being of the vendors, further exacerbating the challenges they already face. One participant said,

> "*Aaah, you know what happened. Things happen. Some of the officers make love advances, and if I tell them I will give them money, they refuse, and they want me. I think those who are not arrested accept and have love relationships because they should be charged like others*" (Participant 2).

This finding points to the emotional pain inflicted on some women vendors by municipal officers. This unfair treatment of women vendors requires gender-based by-laws to protect women vendors from such forms of treatment.

4.8.5 Hard work and long hours

The study also established that street vending requires a lot of physical activity and hard work. The narratives from some participants highlighted that these women often work long hours to meet their daily targets. They start their day very early and end very late. This was the response from Participant 5: "*I stay at Kwa Rueben in Epworth and wake up at 4 am to be here by 6, and I dismiss around 5 pm"*. The descriptions of early starts, long working hours, and the physical demands of their work reflect the dedication and perseverance required to generate income through street vending.

4.9 Forms of self-protection against actions of the HMP

The vendors also highlighted the various strategies they employed to protect themselves from the actions of the Harare Municipal Police (HMP). These strategies reflect the precarious nature of their daily experiences as they navigate the regulatory environment and the risk of intervention by the municipal authorities.

4.9.1 Evasion and running away

A prevalent response among the participants was running away or evading the municipal police when they approached. This was often done to avoid confrontation or arrest. Some vendors mentioned using signals to alert others of the police's presence, allowing them to hide or leave the area until it is safe to return. Some respondents said,

“I just run away and come back when they are gone. I have to hide my things; I sit, cover them with my clothes, and display only a few. Others pity me because of my age, but they make our lives miserable. I listen to signals from others, and we give each other signals that they are coming. If they are coming, I wrap my goods and run away, or I wrap the gods, put them under me, and appear like I am sitting. I have to be strategic” (Participant 4).

“I bundle my stuff and run away. I sometimes try to talk to them, but they want money. There is one who pushed me, and I fell and my goods were crushed by a car. They are violent” (Participant 5).

These findings allude to different experiences and modus operandi conducted by women vendors to escape from law enforcement municipality officers. Some women vendors indicated that they just ran away, while others wrapped their goods and ran away. They have to keep vigilant and listen for signals. This means they have divided their attention to sell the goods and be alert to the impending municipal officers. Regardless of the mode, women vendors work under very challenging conditions.

4.9.2 Negotiation and bribery

Another common approach was negotiating with or bribing the municipal police when caught. Women vendors mentioned offering money or goods to the police in exchange for leniency or to avoid having their goods confiscated. Some respondents said,

“I give them money if I am caught, and they ask for it. The best is to run away, but sometimes I just see them here, and there is no time to run away. Sometimes, they come pretending to buy food, and they are arrested” (Participant 12).

“*If I am caught it is bad luck I am taken to the townhouse or head office, and I pay a fine or lose the goods. Let me tell you this. Sometimes I talk to them nicely when they ask for money, and I give them. If I do not have tough luck”* (Participant 2).

The responses from both women show that the women vendors negotiate for bribery if asked. The option of losing their goods through confiscation is no better and as a result, women vendors bribe the municipality officers with goods or money to lower the risk of being arrested or losing their goods. This compromises the profit that the women vendors make.

4.9.3 Limiting exposure

Some vendors mentioned strategies to limit their exposure to the municipal police, such as arriving late to their vending location to avoid encountering the police or only displaying their goods during specific hours when the risk of police intervention is lower. One respondent said,

> *"I came late. I get here around 4 pm so that I do not come across many problems. If I come early, I do not display my goods. I only do that from 4 pm to 7 pm"* (Participant 6).

This finding shows that this woman vendor decides to vend after hours when the municipality officers are dismissed. Meanwhile, she evades the challenge of getting arrested, but she faces the risk of losing clients, since most people would have gone home. She also faces the risk of operating late at night as a woman vendor, thereby exposing herself to robbers and other associated risks.

4.9.4 Support and cooperation among street vendors

Some participants highlighted positive relationships with their fellow vendors despite the competitive environment. They mentioned mutual support, cooperation and protection, especially in dealing with external factors, such as the presence of municipal police. This reflects a sense of solidarity and shared interest in navigating the challenges they faced. Some respondents said,

> *"A deep sigh. It depends on where I work and how I talk to other vendors. But generally, women vendors listen to each other. If I ask for change from fellow women vendors, they understand and they give me*" (Participant 3).

> *"Yes, with some we are getting along well. We protect each other from the municipal police. Others I cannot because they have love relationships with municipality council officers, so they target me because I refuse the advances from the council officers"* (Participant 2).

The responses reveal that women vendors maintain a supportive, cooperative, mutual and respectful relationship. However, some women vendors indicated that it is not easy to befriend other women vendors, because of personality differences.

4.10 Possible ways of protecting women street vendors by the local authority

The responses from the women vendors reveal common demands and desires for protection and support from the Harare Municipal Police (HMP). These demands reflect the challenges and aspirations of women vendors as they seek to sustain their livelihoods and navigate the complexities of vending in the city. Women vendors' responses reflected their aspirations for a supportive and enabling environment to conduct their business activities. Their demands encompass access to suitable vending spaces, respect and understanding from the authorities, empowerment through education, and providing basic amenities. These themes on the need for protection highlight women vendors' broader challenges and their quest for recognition and support.

4.10.1 Access and opportunity

A prevalent suggestion among the participants was the desire for access to suitable spaces for vending. The women vendors expressed the need for clean and safe locations in which to conduct their business. The women vendors highlighted the importance of having a clean and conducive environment for their vending activities. Other women vendors highlighted the need for essential amenities, such as access to clean water, proper sanitation facilities and waste management within Harare CBD. They stressed the importance of having a basic infrastructure to support their vending activities and ensure a hygienic environment for themselves and their customers. The municipal police highlighted the need for the council to establish more designated places with essential amenities, such as water and toilets for vending activities. This approach addresses the prevalence of illegal vendors and the lack of proper spaces for women vendors to conduct their businesses. By providing clean and hygienic vending areas, women vendors can sell their goods in a more organised and sanitary environment, facilitating compliance with the by-laws. One participant said,

> *“Let me join things. There are so many. They should give us a place to sell our goods to customers. The place should be within reach for both customers and vendors. They should not chase us off the street. That is where we survive. I can say that is all”* (Participant 3).

Additionally, one respondent, a municipal authority, said that,

> *“The council should create more designated places with water and toilets because there are many illegal vendors. Every street has vendors. There are so many of them. If there were more places, women would have better places to sell their goods in a clean*

environment, and they would have somewhere to place their goods. Right now, we know they keep goods in the backyards, which is not hygienic. It is also difficult for council police to trace and identify these backyards" (Participant 8).

The response from the woman vendor indicated the necessity for the municipality to provide a clean space, conducive to women vendors and within reach of customers. The findings also show that women vendors strongly feel that there is business in the streets, and they should not be chased away from the CBD. Additionally, the response from the municipality reiterated that there are many illegal vendors in the CBD, therefore, there is a need for properly designated vending places with toilets, clean water and storage places for their goods. Furthermore, the municipality officer indicated that women vendors store their goods in dirty backyards, and it is difficult for the municipality officer to trace all these backyards. This poses a health hazard to the consumers.

4.10.2 Respect and understanding

Several participants stressed the importance of being treated with respect and dignity by the municipal police. They expressed a desire for the HMP to recognise the challenges they face as women vendors, including their responsibilities at home and the need to provide for their families. This includes a plea to the police to refrain from harassment, bribery, and unnecessary disruption of their vending activities. The response from Participant 6 "They *should respect us. They also have mothers. We are their mothers. They want bribes and we do not have the money, it is little"* reveals that women vendors yearn for respect. The municipality officers should respect their professionalism and not solicit bribes from the women vendors.

4.10.3 Education and empowerment

The participants also agreed on the need for guidance and education from the municipal police rather than being subjected to punitive measures. They reiterated the need to be informed about the regulations and guidelines for vending, since this will empower them to operate within the legal framework prescribed by the by-laws. Another proposed solution is the implementation of extensive awareness campaigns to educate women vendors about the by-laws and the benefits of compliance. The municipal police also emphasised the importance of educating women vendors to promote compliance and improve adherence to the regulations. They underscored the significance of media platforms, including television and radio, as effective channels for disseminating information and educating vendors about the by-laws. One responded said,

> *“Like eeeeeh, they told us that we should not be arrested by municipal police officers who are not in uniform. But they do not wear uniforms and should not take our goods if they are not in uniform. Like they can be 10 police officers, one will be in uniform, and the others will not. We have no power to sue them. I do not know my rights as a woman vendor. I am confused. They should educate us on what is right and what is wrong”* (Participant 2).

The response highlights that women vendors feel that they should be educated on what is right and wrong, so that they adhere to regulations. They also lament that municipality officers do not wear their uniforms while on duty for fear of being identified. Although women vendors criticised this, they could not sue the uniformed municipal officers. One participant echoed,

> *“As a council, we should have more awareness campaigns to educate women vendors about by-laws and the advantages of enforcing them. If you educate a woman, you educate the nation”.* (Participant 9).

The finding concurs with the views raised by women vendors. Awareness campaigns on by-laws are necessary. They empower women vendors and help reduce the daily confrontations with law enforcement agents.

4.11 Conclusion

This chapter presented the findings on the experiences of women street vendors in Harare's central business district. To achieve this, important themes were extracted from the narratives of the women street vendors and the municipal superintendents. The chapter started by presenting a layout of how the research objectives were achieved before examining the demographic variables, using frequencies and descriptive statistics. The chapter presented findings on vending drivers, reasons for vending in Harare CBD, the types of goods sold and the sources of the supplies. The study examined the necessity for vending by-laws and the level of compliance among women street vendors. The challenges faced by women street vendors in adhering to the by-laws were also brought to the fore. The chapter ended by examining the different forms of self-protection against municipal police and the possible ways that can be implemented by the local authority to deal with women's street vendors. These findings lay the foundation for Chapter 5, which proposes recommendations for improving gender-responsive by-laws. This will reduce women vendors' challenges and make them active players who contribute significantly to their livelihoods.

CHAPTER 5 :
CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

Street vending is a viable source of income among women street vendors in urban areas in Zimbabwe. Women of different age groups inundate the streets to vend to improve their livelihoods. Many women perceive street vending as a livelihood opportunity. The study investigated the opportunities and challenges experienced by women street vendors in the Harare Central Business District (CBD). The research included reasons for vending, why women prefer to vend in Harare CBD, types of goods sold and their sources. Furthermore, the study discusses the Harare Municipality by-laws, related to vending. This chapter provides a summary of the study's findings. A brief analysis of the main findings will be presented. Furthermore, the chapter provides recommendations and justification for future studies.

5.2 Overview of chapters

The findings in Chapter 2 revealed that the development of the informal sector in Africa and its subsequent growth are linked to colonial history. Colonialism changed the political, economic and social landscape of black Africans and undermined traditional practices. The imposition of various forms of policies, like the 1930 Land Appointment Act and taxes, like hut and cattle tax, impoverished blacks, forcing many black men into urban areas where they worked for meagre salaries in the established formal economy. The growth of urbanisation, mining and industrialisation further precipitated the movement of black men into urban areas in search of jobs. However, not all the people were formally employed. This resulted in the growth of the informal sector. Post-colonial economic hardships in some African countries, like a lack of jobs, high inflation and poverty levels in urban areas, further heightened the growth of the informal sector. Women joined the informal sector alongside their male counterparts. The expansion of the industry posed different challenges to post-colonial governments. Although some governments, for example in South Africa and Kenya, attempted to review policies to formalise and regularise the sector, others employed different forms of harassment to curb the industry from growing.

Chapter 3 discussed the evolution of the informal sector in Zimbabwe. The advent of colonialism in Zimbabwe played a significant role in the emergence of the informal sector. The restrictive

policies that the settler government implemented, marginalised and deprived the black majority economically, and this resulted in the emergence of the informal sector. The liberalisation of some suppressive policies, like the Native (Urban Areas) Consolidation Act. 25 of 1945 saw an influx of rural to urban migration, resulting in the growth of the urban population. More unskilled people migrated to urban areas and joined the informal sector. At the same time, the economic crunch in the post-colonial period brought financial hardships, and the Economic Structural Adjustment Program resulted in the closure of many industries. Retrenchments took place and unemployment rose. The informal sector surged. Findings show that the post-colonial government used repressive by-laws, established in 1985. Street vendors were subjected to punitive measures. Destructive and controversial clean-up operations, like Operation Murambatsvina, destabilised the informal sector. Despite these efforts, the country still struggles to manage the informal sector. Street vendors, including women, face challenges that hinder them from maximising their vending initiatives and contribute significantly to their livelihoods.

Chapter 4 discussed findings from interviews conducted with 15 women street vendors and two municipal law enforcement officers. Most women street vendors highlighted unemployment and economic hardships as the main reasons for vending. The need for financial support for the family also emerged as one of the strong reasons women vend in the streets. The other findings discussed, include the reasons why women vend in Harare CBD. Women cited networking and learning opportunities as a reason for vending in the CBD. Another striking finding was the types of goods and their sources. Women street vendors sell different items, like non-food and food items, and obtain them from various sources and suppliers.

Other findings discussed the vending by-laws in Harare CBD. The municipality authorities indicated that the by-laws help maintain cleanliness in the city, but they acknowledged that awareness campaigns are not comprehensive. As a result, there are gaps and inconsistencies in vending activities.

The chapter also discussed challenges faced by women street vendors. Women highlighted many challenges, like confiscation of goods, harassment, payments of heavy fines, lack of support, as well as physical and emotional pain. Women also pointed out that these challenges negatively affect their vending initiatives. In most cases, they resort to different copying strategies, like accepting bribes and evading fines. Finally, the chapter discussed possible ways that can be put in place to protect women vendors. The primary response alluded to the need for an environmentally friendly vending space where women can operate.

5.3 Main findings

Street vending in urban areas can pose various challenges and opportunities to women vendors in urban areas. As a result, urban municipality authorities should implement revised vending by-laws to minimise the challenges faced by women vendors. This section discusses some of the main empirical findings revealed in the qualitative interviews conducted with women vendors in Harare CBD to gather information on their vending experiences. The challenges revealed are emblematic of the broader street vending struggles facing many urban areas in Zimbabwe and therefore fit into the broader research landscape.

5.3.1 Main finding 1: Unemployment and economic hardships drive vending

Chapter 2 alluded to the exclusion of black people in the formal economy, due to colonialism. This exclusion led to high unemployment. In Zimbabwe, the high unemployment rate and economic hardships occurred, because of the Economic Structural Adjustment, and the 2000 Land Reform Program saw a sharp increase in the informal sector (see Chapter 3). Massive retrenchments of workers in the mines, industry and farming communities affected many livelihoods and forced many men and women to join the informal sector, among which street vending is one. Many women street vendors cited high unemployment and economic hardships, indicating that there were no jobs in the country (see Chapter 4). As such, vending is their only source of income that supports them to put food on the table for their children, send them to school, pay hospital bills and rentals, as well as clothe themselves and their families. Women street vendors cited financial inadequacy and how it impacts their livelihoods. As a result, they have opted to use vending as their primary source of income. Findings demonstrate that women street vendors prefer street vending in Harare CBD, because it offers better clientele and profit margins and is sustainable for their needs and those of their families. Additionally, women cited that they interact with each other, discuss business models to boost their income, and do not rely on vending alone.

5.3.2 Main finding 2: Street vending is a primary source of income

Chapter 2 discussed how gender-based discrimination imposed by patriarchy saw women working in the factories during the Industrial Revolution. Similarly, Chapter 3 discussed how gender-based inequalities in education marginalised women in formal employment and led them to seek jobs in the informal sector.

The findings in this study depict that, to date, patriarchal dominance is common in societal structures. One respondent indicated that her husband forced her to discontinue her formal job at a funeral parlor, accusing her of unfaithfulness. She was forced to join the informal sector where he is vending in the streets. Another respondent revealed that men do not take full responsibility for providing basic needs for women and children. The husband deserted her, and she embraced vending as a primary source of income for sustainability and improving her family's livelihood.

5.3.3 Main finding 3: Vending by-laws are not gender sensitive

The Municipality of Harare's vending by-laws are critical in regulating street vending activities in the Harare CBD. By-laws ensure the promotion of safety for both vendors and consumers. They also ensure that revenue is appropriately collected. Their practical implementation depends on accountability to both users and law enforcement agents. Chapter 4 discussed how the Municipal Bylaws Act, established in 1985, gave full responsibility to urban councils to develop by-laws to ensure consistency and compliance of all vending stakeholders within the cities, however, the current bylaws still resemble those of the colonial era and do not accommodate the dynamic and unique experiences of different genders.

Meanwhile, the responses from the two municipal authorities interviewed in Chapter 4 demonstrate the city's commitment to maintaining an environmentally friendly city through properly implementing by-laws. The Harare Municipality is still enforcing the colonial vending by-laws, which do not reflect the shift in the socioeconomic way of life post-colonial rule; as such, women street vendors are marginalised. The municipality authorities revealed that the top-down approach to implementing by-laws is fraught with challenges and does not engage the voice of the vulnerable women vendors. The by-laws are not gender sensitive enough to address specific gender-based requirements for women vendors, like protection from abuse by municipality law enforcement agents and a safe, hygienic working environment. Additionally, a lack of comprehensive awareness programs to sensitise unlicensed women vendors of the existing by-laws, is not in place. Women vendors, therefore, indiscriminately conduct vending activities. This form of defiance is often met with arrests and harassment.

5.3.4 Main finding 4: Women street vendors take action to protect themselves against harassment and abuse from the Harare Municipality's law enforcement officers

Chapter 3 highlighted that despite aggressive measures implemented by the Zimbabwe government, like Operation Murambatsvina, to suppress vending initiatives in Urban areas, especially Harare, vending activities continued to increase. This demonstrated that vendors were determined to hold on to the only promising source of income for sustainability. In Chapter 4, women vendors indicated that they would never down tools, despite all forms of harassment. Instead, they employed various strategies, like evasion from payment of heavy duties, being friendly and accepting bribery from the municipality and ZRP officers. Other women street vendors indicated they avoid confrontation with law enforcement agents by coming to the CBD after working hours, although they would miss out on some clients.

5.3.5 Main finding 5: Law enforcement officers should look for ways that the formal and informal sectors can co-exist

Although the findings in Chapters 2 and 3 revealed that some African countries, like South Africa and Kenya, embarked on policy changes to enable the informal sector to operate parallel to the formal sector. Implementing policy documents can be problematic, because they require procedural steps, and in most cases, they are not properly cascaded down to the intended recipients, affecting implementation. These policy changes were not addressed to the specific needs of women vendors. However, findings from this study showed that municipal authorities do not protect women who work as street vendors. Instead, they face different forms of violence, abuse and harassment.

5.4 Recommendations

The study has shown that women street vendors in Harare CBD face many challenges. Based on the findings discussed above, the study makes the following recommendations for consideration by Harare Municipality to enable women vendors to operate smoothly and improve their livelihoods. Recommendations are made per the main findings.

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5.4.1 Finding 1: Unemployment and economic hardships drive vending

- Education is the most powerful tool. Therefore, the government of Zimbabwe and the Municipality of Harare should reach out to various stakeholders that offer courses on entrepreneurship skills to train women vendors on short courses to enable them to grow and diversify their vending business. This can allow women to navigate and grow their businesses into a knowledge-driven economy that will contribute immensely to sustaining their livelihoods, while creating jobs for other job seekers.
- Harare Municipality should create market spaces where women street vendors can easily access clients to enable them to maximise on marketing their goods and get interest
- The Municipality can also directly work with women street vendors and have them get licenses and be registered vendors. This will enable them to take on initiatives that provide microloans to boost their businesses.

5.4.2 Finding 2: Street vending is a primary source of income

- A more gender-based, inclusive and supportive environment is needed. Therefore, the Municipality of Harare should conduct joint routine ongoing training for women vendors, municipals and ZRP law enforcement agents on vending by-laws, as well as the rights and responsibilities of women vendors. This will help create a friendly working relationship free of harassment and abuse.
- The accessibility of well-designed markets is essential. Well-designed vendor areas with adequate toilets, water, refuse disposal and electricity should be implemented. This will allow women vendors to work in a clean environment, attract clients, and enable women vendors to maximise their sales in a clean and conducive environment.
- The Municipality should encourage women vendors to establish a Women Vendor Association, run by the women vendors with the assistance of the municipality authority. The association will coordinate all vending challenges that affect women to enable the smooth running of women's vending initiatives.

5.4.3 Vending bylaws are not gender-sensitive

- Harare Municipality authorities should periodically engage different stakeholders, like women vendors, vendors associations, business owners in the CBD, policymakers, ZRP, environmentalists, and other sectors like health, in collaborative programs to review vending by-laws to accommodate the needs of women vendors, given the changing socioeconomic issues faced by women street vendors.
- Consultative and interactive forums should be held with women vendors, and findings should be incorporated in developing gender specific, inclusive and sensitive vendor by-laws that address the needs of this vulnerable population.
- The importance of vendor bylaws is key, therefore, ongoing structured and comprehensive training programs on current by-laws to sensitise women vendors should be conducted periodically and on different platforms like radio, TV and newspapers, as well as distributing pamphlets to communities to raise awareness.
- Municipal law-enforcement agents and members of ZRP who help enforce the implementation of municipal vendor by-laws should receive training on vendor by-laws and issues to do with gender-based violence so that they do not cause physical and emotional harm to women vendors.
- Harare municipality authorities should periodically engage different stakeholders, like women vendors, vendors associations, business owners in the CBD, policymakers, ZRP, environmentalists and other sectors like health, in collaborative programs to review vending by-laws to accommodate the needs of women vendors, given the changing socioeconomic issues faced by women street vendors.
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- The importance of vendor by-laws is key, therefore, ongoing structured and comprehensive training programs on current by-laws to sensitise women vendors should be conducted periodically and on different platforms like radio, TV and newspapers, as well as distributing pamphlets to communities to raise awareness.
- Municipal law-enforcement agents and members of ZRP who help enforce the implementation of municipal vendor by-laws should receive training on vendor by-laws and issues to do with gender-based violence so that they do not cause physical and emotional harm to women vendors.

5.4.4 Women street vendors take action to protect themselves against harassment and abuse from the Harare Municipality law enforcement officers

- Using Women Vendors Associations, women vendors should have clear reporting channels where they can report all forms of abuse and receive necessary counselling support services.
- An open-door policy to the municipal offices should be implemented to allow abused women vendors to communicate their grievances directly.

5.4.5 Law enforcement officers should look for ways that the formal and informal sectors can co-exist

- All law enforcement agents operating the vendor activities in the CBD should be in uniform when on duty for easy identification. This will help women vendors to seek immediate help if they face any form of harassment.
- Harare Municipality should consider strengthening monitoring systems to be able to identify all forms of harassment executed by municipal law enforcement agents.
- A monitoring and counselling protocol should be developed, and municipal support service staff should be trained to use it. Cases of harassment and abuse should be referred appropriately to accommodate all forms of gender-based violence.
- Women vendors should be encouraged to report harassment and abuse within 24 hours at a well-designated and known office in the CBD. Complainants should receive the necessary immediate support.

5.5 Limitations and potential research areas

The study explored the opportunities and challenges experienced by women vendors when vending in Harare CBD. The key constraint in this study was that some research participants were unwilling to leave the vending places to be interviewed. They claimed that they would miss out on clients. Despite having assured them confidentiality and anonymity, other research participants were unwilling to be audio-taped. They feared that the audio would be circulated on WhatsApp, and the municipal law enforcement agents would victimise them. The other limitation was that the municipality authorities interviewed were cautious about the responses to the by-laws. They

indicated that they were just implementers, but those in authority are responsible for developing actual by-law documents, as a result, the gaps in the findings require further research.

5.6 Further research

Objective 11 of the research analysed the by-laws under which women vendors operate in Zimbabwe. Responses from the interviewed municipal authorities indicated that the rules that govern vending activities in Harare CBD exist, but are not gender specific, and awareness programs conducted are not comprehensive. It was revealed that the awareness programs are broadcast occasionally and, in the morning, before women vendors start operating. However, none of the interviewed women vendors showed awareness of the vending by-laws. Given the gap, the researcher proposes future research on gender inclusive and sensitive vending by-laws. Findings from this future research could reduce the challenges women vendors face globally.

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APPENDICES

APPENDIX 1: ANNEXURE ONE: INTERVIEW SCHEDULE

Interview schedule (general)

1. Tell me how you started the business (probe for reasons, sources or original capital, problems at starting)
2. Tell me about the current success and achievements of your business.
3. How do you think you can build on these achievements?
4. Tell me about the current problems and obstacles (probe for infrastructure, human resources, finance, cash flow, market access etc.)
5. How do you think you can overcome these obstacles?
6. What policy and regulatory changes would you like to see?
7. What support do you require?
8. What are the positive/negative aspects of your location?
9. Where would you resettle if you had the opportunity?

Interview schedule (informal enterprises)

1. Tell me how you started the business (probe for reasons, sources or original capital, problems at starting)
2. Tell me about the current success and achievements of your business.
3. What are your biggest obstacles?
4. What is the municipality doing to support or hinder you?
5. How do you respond to the negative actions of the municipality?
6. What are the positive/negative aspects of your location?

Interview schedule (authorities)

1. What role does the municipality play in women vending?
2. What vending bylaws does the municipality have for women vending?
3. Why are these bylaws necessary? Do they discriminate against women?
4. What has the municipality done to make the women aware of the vending bylaws?
5. To what extent do women vendors comply with these laws?
6. What can be done to make women vendors comply with the vending by-laws?

Interview schedule (women vendors)

1. Demographics

Study Number	Where do you come from?	Age	Marital status	Level of education

2. What did you do for an income before vending in the CBD?
3. Tell me what made you decide to be involved in street vending?
4. Tell me why you vend in Harare Central Business District?
5. What goods are you selling, and where do you get them from?
6. How does street vending help you generate income?

7. How does street vending contribute to your livelihood as a woman?
8. Which vending by-laws are you aware of?
9. How do the Harare municipality police protect you or harass you being a woman?
10. What do you do to protect yourself as a woman against police actions?
11. Are you accepted as a women vendor by your fellow vendors? Give reasons.
12. What should the municipality police do to protect you as a woman vendor?

APPENDIX 2: ETHICS APPROVAL LETTER

UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIVESITHI YA FREISTATA

UFS UV

GENERAL/HUMAN RESEARCH ETHICS COMMITTEE (GHREC)

26-May-2023

Dear Prof Johann Marais

Application Approved

Research Project Title:
Small and informal enterprise development in deprived areas

Ethical Clearance number:
UFS-HSD2023/0438/23

We are pleased to inform you that your application for ethical clearance has been approved. Your ethical clearance is valid for twelve (12) months from the date of issue. We request that any changes that may take place during the course of your study/research project be submitted to the ethics office to ensure ethical transparency. furthermore, you are requested to submit the final report of your study/research project to the ethics office. Should you require more time to complete this research, please apply for an extension. Thank you for submitting your proposal for ethical clearance; we wish you the best of luck and success with your research.

Yours sincerely

Dr Adri Du Plessis
Chairperson: General/Human Research Ethics Committee

205 Nelson Mandela Drive
Park West
Bloemfontein 9301
South Africa

P.O. Box 339
Bloemfontein 9300
Tel: +27 (0)51 401 9337
duplessisA@ufs.ac.za
www.ufs.ac.za

APPENDIX 3: APPROVAL TO CONDUCT RESEARCH

CITY OF HARARE

HUMAN CAPITAL DEPARTMENT
TOWN HOUSE, HARARE, ZIMBABWE
POST OFFICE BOX 990
TELEPHONE 752979 / 753000

EMAIL: hrd@hararecity.co.zw
ADDRESS ALL CORRESPONDENCE TO HUMAN CAPITAL DIRECTOR

University Of Free State
PO Box 339
Bloemfontein, 9300

08 September 2023

RE: AUTHORITY TO UNDERTAKE RESEARCH: ELLEN GUNDANI

This letter serves as authority for Ellen Gundani to undertake a research survey on the topic: **"EXPERIENCES OF WOMEN STREET VENDORS: A CASE OF HARARE CENTRAL BUSINESS DISTRICT, ZIMBABWE."**

The City of Harare has no financial obligation and neither shall it render any further assistance in the conduct of the research. The researcher is however requested to avail a soft and hard copy of the research to the undersigned so that residents of Harare can benefit out of it. The research should not be used for any other purpose other than the study purpose specified.

This letter is issued upon payment of 5usd administration fee.
Receipt number:13183532

CITY OF HARARE
HUMAN CAPITAL DEPT.
14 SEP 2023
P.O. BOX 990, HARARE
TEL 752979

Yours faithfully

RTD MAJOR M. MARARA
ACTING HUMAN CAPITAL DIRECTOR

Harare to achieve a WORLD CLASS CITY STATUS by 2025

APPENDIX 4: INFORMED CONSENT

UNIVERSITY OF THE FREE STATE
UNIVERSITEIT VAN DIE VRYSTAAT
YUNIVESITHI YA FREISTATA
UFS

Research study information leaflet and consent form

Date

June2023-June2024

Title of the research project

Small and informal enterprise development in deprived areas

Researcher name and contact numbers:

Ellen Gundani 2022150300 +623 (0)78 116 4402

Faculty and Department:

Economic and Management Sciences
Centre for Development Support

Study leader name and contact number:

Prof Lochner Marais (4040707)
+27 (0)51 401 2978
JGLMarais@ufs.ac.za

What is the purpose of the study?

The research investigates business problems and experiences of small and informal enterprises in a deprived context. We hope that we may contribute to an improved understanding of the development of these enterprises and their contribution.

Who is doing the research?

Students in the Master of Development Studies programme conducts the research. The research forms part of ongoing research by the centre and its affiliates on the impact of small and informal enterprises and development.

Has the study received ethical approval?

This study has received approval from the Research Ethics Committee of UFS. A copy of the approval letter can be obtained from the researcher.

Approval number: UFS-HSD2023/0438/23

Why are you invited to take part in this research project?

We are interviewing owners/operators of small and/or informal enterprises. We believe that your experiences can give valuable insight.

What is the nature of participation in this study?

The interview will take 30-60 minutes. It will cover your business, the problems it expierences and your ideas on how it can be assisted.

Can you withdraw from the study?

Participation is voluntary, and there is no penalty or loss of benefit for non-participation. Being in this study is voluntary, and you are under no obligation to consent to participation. If you decide to participate, you will be given this information sheet to keep and asked to sign a copy for our records. You are free to withdraw at any time and without giving a reason.

What are the potential benefits of taking part in this study?

There are no direct benefits to you or your business. However, your information can give valuable insights that could improve the environment in which your business operates.

What is the anticipated inconvenience of taking part in this study?

Besides the time you set aside for the research, we do not foresee any other inconvenience or risk.

Will what I say be kept confidential?

We will not record your name outside of the consent form, and no one will be able to connect you to the answers you give. We will give your answers a fictitious code number, and you will be referred to in this way in the data, any publications, or other research reporting methods, such as conference proceedings. People responsible for ensuring that research is done properly, including the supervisor and Research Ethics Committee members, may review our work. Otherwise, records that identify you will be available only to people working on the study (the interviewer/student and transcriber), unless you permit others to see the records.

How will the information be stored?

In keeping with the POPI Act, we will keep documents containing your personal information (like the consent form) in locked storage at the Centre for Development Support, which will be destroyed five years after collection. We will store all anonymous information on a password-protected computer. Future use of the stored anonymous data will be subject to further research ethics review and approval.

Will I receive payment or any incentives for participating in this study?

You will not receive any payment or incentive for participation. However, we value the information you provide as it could give valuable insights that could improve the situation in the community.

How will you be informed of the findings of the study?

If you would like to be informed of the final research findings, require any further information, or have concerns about the way in which the research has been conducted, you may contact Prof Lochner Marais at the details provided above.

Thank you for taking the time to read this information sheet and for participating in this study.

Consent to participate in this study

I, the undersigned,

_____
(participant's full names to be included), (the "Participant")

confirm that I voluntarily agree to participate in the research study referred to as

Small and informal enterprise development in deprived areas (the "Study") being conducted by

_____
(participant's full names to be included), (the "Researcher").

I, the undersigned Participant, further confirm that–

1. the Researcher has explained the nature, procedure, potential benefits and anticipated inconvenience of my participation in the Study;
2. I have read (or had explained to me) and understood the Study as explained in the attached information sheet;
3. I have had sufficient opportunity to ask questions and am prepared to participate in the Study;
4. I understand that my participation in the Study is entirely voluntary and that I am free to withdraw at any time without penalty (if applicable);
5. I voluntarily provide the UFS and the Researcher with my personal information and consent to the UFS and the Researcher collecting, disclosing and processing my personal information in order to conduct the Study and any related activities in relation thereto;
6. I hereby acknowledge and confirm that I understand the purpose for which the UFS and the Researcher may collect, store, use, delete, destroy, outsource, transfer or otherwise process, as the context and circumstances may require and as contemplated in terms of POPIA, my personal information as set out herein;
7. I am aware that the findings of the Study will be anonymously processed into a research report, journal publications and/or conference proceedings and that my personal information will be aggregated and deidentified at such stage;
8. I also give the UFS permission to share, without notification, the collected anonymous data with other researchers at the UFS or other Higher Education Institutions. This permission is dependent on the same principles of ethical research practices, anonymity/confidentiality, safekeeping of information, and other issues listed above applying.

I, the Participant, agree to the recording of the interview.

Full Name of Participant: _____

Signature of Participant: _____ Date: _____

Full Name(s) of Researcher(s): _____

Signature of Researcher: _____Date: _____

APPENDIX 5: LETTER FROM LANGUAGE EDITOR

Michelle Woolley

WRITER EDITOR PROOFREADER TRANSLATOR

Bachelor of Library and Information Science: B.Bibl.
Reference & Research Librarian
Bachelor of Arts **Honours** in **Translation Studies and Editing**

Associate Member of Professional EDITORS' Guild (PEG)

CERTIFICATE OF EDITING

This letter certifies that I have edited the Dissertation detailed below.

Title:

EXPERIENCES OF WOMEN STREET VENDORS: CASE OF HARARE CENTRAL BUSINESS DISTRICT, ZIMBABWE

Author:

ELLEN GUNDANI

Regards
Michelle Woolley

Date: 8/7/2025

michellewoolley12@gmail.com
083 298 2077

Professional EDITORS Guild