When the Hunter Becomes the Hunted: An Exploratory Study on the Proliferation of Female Rapists in Harare, Zimbabwe

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Abstract: The study interrogates the Zimbabwean society’s perceptions, emotions, experiences and their reactions to the newly culminating social-sexual order. This emerging sexual order is characterised by some groups of urban females who are gang rapping men with condoms and concurrently collecting their sperms for unclear reasons. These female gang rappers mainly prey on long distance male travellers around the round. These episodes have been discovered to be also common in bars and lodges in Avenues residential area near the Harare CBD. The study reveals the dawn of new age in the history of sex and sexuality in the country. It also showed moral panic, fears and safety uncertainty of men who have been dominating in both social and anti-social sexual enterprise. On the broader society, the proliferation of these practices has left people in disagreements pertaining to the immediate causes of these acts. Some expressed that the rappers would sell the sperms for further reproduction whilst others are of the opinion that they would be ritually and superstitiously used for making money to avert sufferings brought on by beleaguered Zimbabwean economy. On the same issue, others believed that these new sexual trends represent a role reversal caused by new socialising agents for example modern education, technology and globalisation. To harness all the information, the researcher employed a qualitative paradigm where unstructured interviews, focus group discussion and secondary data sources were used as data collecting tools. Thereafter, Merton’s (1968) Strain theory was used to analyse the relationship between social structures and how they lead to the emergence of illegitimate strategies like rapping and trading sperms as a means of survival.

Keywords: Female Rapists, Semen Harvest, Sex and Sexuality, Strain Theory, Robert Merton, Harare, Zimbabwe

Introduction and Background to the Study

The study solicited for people’s perceptions, experiences and understanding about the newly emerging trends on sex and sexual interactions between men and women in the Zimbabwean society. Coming from the background where patriarchy is prevalent, women are positioned as objects or subordinates rather than subjects in real life. This makes men to be breadwinners, who have
deliberately positioned themselves at the epicentre of power, authority and leadership in most aspects of life including the interpersonal issues. It is evident that men are the controllers, determiners and definers of African sex and sexuality. Through this arrangement, men automatically become suitors who initiate, determine and dominate in the interpersonal issues encompassing the pursuit and congest in relationships, payers of bride price, allowed to practice polygamy whilst denigrating polyandry on women among others. This system has accorded men more power to control human sexuality and sometimes to be more sexually aggressive as compared to women. It is men who are mostly found dominating in anti-social sexual behaviours like molesting, raping, bestiality, sexual harassment among others. On the contrary, women are regarded as feminine victims who are expected to behave as customers who exist to satisfy men's sometimes brutal, libidinous and insatiable thirst for sex. However, the recent trend in most Zimbabwean urban centres from 2009 has seen a newly emerging social ‘disorder’ where men are falling prey to female gang rappers who are also hunting for male semen. This has caused moral panic as more questions are emerging and remaining unanswered about this newly germinating social trend. One will ask whether this is a role reversal on the part of women challenging male chauvinism or there might be something super officious behind these unusual acts. Disagreements on the causes of such incidents of raping and semen harnessing by females had become the pinnacle of this study.

Sex is a natural and universal phenomenon prevalent to humanity and most living creatures under the sun. Cornell (2003) explained that the history of sex can best be understood from the studies and explanations proffered by ancient Greek philosophers and other psychoanalysts. He cited the examples of Plato, Hume, Aristotle, Sigmund Freud and others who studied human sexuality and unanimously agreed that sex is natural and it is automatically driven from body responses triggered from strong libidinal energy which is difficult to suppress. This implies that the need for sex either homosexual or heterosexual by human beings is irresistible. Regardless of this fact that sex is natural, some social scientists has propounded that there are some factors which play a bigger part in moulding more differentiated sexual behaviours between men and women in different societies. In this debate, culture has been fingered as one of the major culprits in creating differences and imbalances on sexual desires and behaviour between men and women. Arguing from this background, Cornell (2003) espoused that socialisation plays a critical role in shaping people's sex and sexuality. Young children are brought up in specialised social roles where girls are destined to be feminine housewives whilst men become the public players and providers of the families. He further explained that these popular and dominant patriarchal orientations in Africa tend to consider heterosexual male desire as permissive and morally accepted against women’s oriented desires. In the broader spectrum, this explains that it becomes very difficult and abnormal for women to initiate the courtship process and later on freely initiate or express their thinking on sex regardless of burning with serious passion for it. MacPhail and Campell, (2001) envisaged that in Southern Africa, masculine sexuality manifests in society’s classification of ‘normal’ men being associated with multiple partners and have power over women. This explains that men are obviously influenced by these expectations and exert their sexual competence on women. On the contrary, women will automatically become bystanders and recipients
to this male dominated sexual enterprise. Having the control of the society, men created measures and checks and balances to make sure that woman are always under surveillance and control. This has been necessitated by the creation of sex rituals like circumcision, virginity testing among others. Research by Ojor (2005) among Yoruba of Nigeria has revealed that virginity is highly valued and constant checks and balances on unmarried girls are done from time to time. He further explained that these virginity tests are sometimes done using unscientific methods like examining calves around the legs, insertion of fingers or pushing an egg into the vagina. Having a closer look, people can observe that there are high purity expectations and control exerted on girls and women at large concerning sexual interactions as compared to men. On boys or males, there may be very little or no checks and balances put on them on controlling sexual behaviours, rather, some are encouraged or expected to be knowledgeable and experienced. In general, these exercises tell that women are culturally monitored and indoctrinated to remain under men on sexual matters.

Researches in many African societies have solidified the argument that culture has reinforced chauvinistic sexual tendencies of men. A study by Muparamoto (2013) on male university students at Great Zimbabwe University has revealed that male dominance in sex and sexual interactions was a ubiquitous phenomenon. He observed that male students engage in some serious competition of conquering female students through dating and sleeping with them. These competitions are commonly referred to by male students as ‘trophy hunt’ where they will compete as champions basing on having too many sexual partners as well as having sexual intercourse with them. These behaviours cannot be solely attributed to the students, but can stand as a representation of the whole Zimbabwean society at large. Regardless of the dangers associated with such behaviours in the hype of deadly STIs like HIV and AIDS, the university students are seemingly to be operating in comfort zone where they act without conscience. After having realised this trend of male students’ sexual behaviour, one may argue that socialisation and cultural beliefs have a great influence in the development of this chauvinistic attitude. Men are trained to be leaders, husbands, fathers and others which give them ample space to be over and above women in all aspects of human existence. In his studies on sex and gender in Africa, Oloruntoba-Oju (2006) has observed and concluded that sex is gender skewed meaning that it is tilted in favour of men at the same time putting a stricture on females. Females are socialised into passive recipients or objects in the sexual enterprise. It is evident that men are expected to explore women, dominate and conquer them without too much social disapproval.

Operating in the same realm of culture and its contribution to the sexual subjugation of women, one can also finger point sexual rituals such as circumcision as responsible for women’s inferior status. However, there are contestations between scholars about the role of circumcision rituals and sexual independence and equality between men and women. Other scholars like Lockhart (2004) are very positive and praise it as very functional in societies because it protects people especially women against rape whilst ensuring virginity, chastity and protection of family honour. Despite such positivistic sentiments from other writers, some movements like feminism have criticised rituals like
female circumcision arguing that they operate as a technically planned mechanism created by men to suppress women's competence and potential desire for sex. Simon De Beauvoir (1989) and McFadden (1999) shared similar sentiments in arguing that circumcision rituals like the removal of female's clitoris and other erogenous parts of the vagina was meant to suppress women's desire and enjoyment of sex. They further argue that male circumcision like the removal of the prepuce leaves them equipped with the protection against STIs at the same time enjoying sex longer than women. One can also argue that, the reduced potential of contracting STIs due to circumcision may also have its own disadvantages like fuelling the potential of promiscuity in men. Majority of men may end up over enjoying sex as well as exploiting women yet circumcision does not guarantee them total safety from STIs. On the contrary, women will be greatly exposed to dangers like lacerations on vagina membranes during these prolonged sexual escapades. On the same note, contemporary proclamation of male circumcision by modern doctors in a bid to reduce the scourge of HIV and AIDS tend to protect men alone leaving women vulnerable. This has also the potential of encouraging men to venture into wild sexual encounters basing on the assumption that they are safe from venereal diseases. Analysing the above arguments, one can observe that men tend to enjoy the bigger share of the cake when it comes to sexual interactions and they become more visible and aggressive players in the sex game than their female counterparts.

Regardless of people putting greater responsibility, blame and negative comments on culture and socialisation for causing men to be sexual offenders or aggressors, studies by some scientists have given an alternative to these sentiments. Through researches and studies, they have also identified biological make-up as a contributor or culprit in causing disequilibrium in sexual behaviour between men and women. Through her studies of human biology, Jessica et al. (2006) observed that chromosomal arrangement across human beings and many mammals have a direct impact in determining sexual behaviour to be aggressive or passive especially at the adult age. They stated that females have XX chromosomal arrangement while men possess XY. It is believed that the Y chromosome tend to cause aggressive behaviour as has been proved by their experiments with the white mice. They also argued that some men intrinsically possess XYY chromosomal setup and the extra Y means that double dose may translate into double trouble. These excess chromosomal possessions have a foreseeable potential of influencing men to engage in troublesome and anti-social behaviour like fighting, crimes and involvement in heightened sexual escapades. In the same platform, it has been elaborated that the presence of testosterone in men contributes greatly to more aggressive sexual behaviour in men because excess of it expose them to heightened libido. The heightened libido is believed to play central role in influencing men to engage in polygamous relationships as well as other anti-social sexual activities like bestiality, rape, sexual harassment among others.

Conceptual or theoretical framework

This study is informed by Merton’s (1968) Strain theory where he tried to explain how societal structures may exert pressure on its members in breaking the moral code or committing crimes. He
elucidated that in many societies, there exists some discrepancies between culturally defined goals and also the institutionalised means of attaining them as well. Relating this theory to the Zimbabwean society, there are some clearly laid out norms and values which guides human beings on how to attain a socially approved progressive society for both men and women. In this context, females are expected to work hard and achieve just like their male counterparts. One of the major expectations centred on women’s progressive life is marriage. A successful woman in business enterprise and other social achievements would be greatly appreciated in the marriage setup. That being the norm and social expectation, contemporary problems in Zimbabwe like poverty, unemployment and other challenges affecting many people might have caused some women to break the moral code and engage in rapping men and harvesting their sperms as a survival strategy. These experiences in the Zimbabwean context may go in tandem with Merton’s discoveries that people who face challenges in pursuing conventional routes for survival may end up being innovative, rebellious, retreatists among others. In these situations people would have been dissatisfied with the status quo and engaging in so called anti-social behaviour to make a living. In the context of this research, the female rapists are one of the other groups who have defied odds of the society after failing to get into formal employment and other conventional dexterous activities to earn a living as well maintaining their marriages. Resultantly, they engage in the acts regarded as nefarious like raping men and making a lot of money by selling men’s semen. These practices are unethical and condoned in the Zimbabwean society. One can note that failure by women to make a decent living in the economically challenged Zimbabwe has led to the breakdown of the moral codes creating a situation of anomie.

**Approaches to data collection**

The nature of the study has prompted the researcher to utilise a qualitative paradigm in soliciting people’s perceptions and experiences on female rappers who have taken the Zimbabwean society by storm in the last four years. The study was carried out from March 2013 to December 2013 in the CBD of Harare and in the Avenues residential area. When collecting data the researcher utilised both primary and secondary techniques. On primary sources, unstructured interviews assisted much in asking unstructured questions freely whilst adjusting them accordingly especially on instances where respondents seem not to be amused by the question. Mwanje (2001) expressed that unstructured interviews are very flexible and functional because the researcher will interact freely with the respondents listening and talking about the social problems under inquiry. In the effort to supplement and complement information gathered on people’s perceptions of female rapists and their strong need for male semen, the researcher also utilised focused group discussions (FGDs). This double barrelled use of research techniques helped immensely in the endeavour to come up with wholesome, if not complimentary, information about the social issue under inquiry. (See Chigwenya and Muparamoto, 2009) Weighing their contribution to the study, FGDs have given the participants the opportunity to interact and exchanging their mind-sets on rape cases and the possible need and destination of the collected male semen without over relying on individual or personal thinking on the subject matter. Commenting on FGD as a good research tool, Morgan (2002) has expressed that if it is less
unstructured, the researcher could see participants engaging or talking more to each other instead of answering the questions from the moderator.

During the study, the researcher didn’t only rely on primary research techniques; he also embraced what is known as crystallisation or triangulation of research techniques on the same social problem under investigation. In this scenario, secondary data sources like published newspaper articles were incorporated in the study. Church et al. (1996), explained that secondary data encompasses the use of original and published information taken from tables, texts, appendices, graphs, published articles among others. In this study, the researcher also obtained some published information from some of Zimbabwe’s leading newspapers like the Herald, and the Newsday of 2013. These papers provided varsity cases of female rapists nationwide explaining in greater detail of what transpired. They also helped in supplying the information on how the police are handling them as well as pursuing the cases in the courts where they will be finally settled. This was advantageous because it was not feasible for the researcher and the respondents to have all the information of what was transpiring in distant places and courts. Since the researcher was mainly targeting people’s perceptions on female rapists, the newspapers complimented in constantly supplying what is happening elsewhere but under the same research theme.

**Data presentation and discussion**

**Female rapists as entrepreneurs?**

The study has revealed that some groups or gangs of beautiful women in Harare and other urban areas like Gweru, Mutare and Bulawayo team up and rape males who fall in their traps. These incidents are ubiquitous in Zimbabwean highways where these women would be scavenging around in posh cars offering transport to long distance male travellers. In Harare, these sperm hunters are believed to operate much at Road Port targeting clients heading to Mutare, at Mbudzi targeting those going to Masvingo, at the Harare Show Grounds targeting those heading to Bulawayo and also in the Avenues residential suburbs near the Harare CDB. It was noted that once these female gang rappers got their prey in the car they will travel some few kilometres along the highway before they divert the route and deal with the victim. It has been said that sometimes they spray powerful gases to reduce resistance from the prey, sometimes they rape them at gun point or force them to drink aphrodisiac like concoction to induce a coercive involuntary participation in the sperm donation act.

It has also been discovered that these acts are also common in the Avenues area. Response from a 30 year old male research participant from Harare’s Avenues residential revealed that cases of rape was not much pronounced in the area but the act of sperm harvesting was very prevalent with the young and beautiful females. He narrated that males working in that area mostly security guards are offered free sex by these scavenging women not knowing that their sperms are considered as the ‘golden juicy’ by these wondering females. In the very Avenues area, female rapists also took advantage of many lodges where they hire and pay accommodation fares for sleeping with willing men in the sperm harvesting exercise. It is claimed that in the initial days in early 2010, men would
wonder around with condoms in their pockets looking for these female sexual donors. At the end of these sexual escapades, the women will consciously take charge of condoms and their contents. In these interactions, these unsuspecting men will be happy getting free sex not knowing that at the end they would have donated both sexual pleasure and sperms for making money for these women.

These enthusiastic desires for sex by men explains that majority of them have heightened libido. Observations by Jessica et al. (2006) on male behaviour on sexuality revealed that the possession of a Y chromosome by males explains their heightened potential desire for sexual intercourse. This is evidenced by their behaviour where they would be brave and aggressive enough to offer themselves to strange women without asking questions about why they would get sex for free in this age. Taking Merton’s Strain Theory, one can observe that there are a lot of moral guidelines broken during this exercise. As is known in Zimbabwean culture, sex is a preserve for the married couples being it polygamous or monogamous marriages, but the great desire for quenching their libidinous thirsty, security guards and other men take advantage of these female sexual entrepreneurs to get free sex defying the odds of doing it in the marital quotas. On the same note, venturing in this enterprise, though there is voluntary sex between the men and women to engage into sex, it can still be argued that though pursuing different goals of life, the means of achieving them through these pronounced fornicatorious and adulterous conducts is condoned. This tells that such kind of life is largely condoned despite elements of success embedded in it.

The research has also proved beyond reasonable doubt that the rapping and harvesting of male sperms is a ubiquitous phenomenon in the Zimbabwean society at large. Evidence gathered from the Newsday and the Herald, both local newspapers, has proved that these activities were also at hype in other cities like Gweru and Mutare. The Herald of July 11, 2013 has reported about 15 cases of female rapists which were tried at Harare’s Rotten Row Magistrate Court. Majority of these women were found to be in possession of used condoms containing male sperms. In the paper again, there were some compiled statistics indicating that for all cases recorded and entertained at Rotten Row magistrate, about 30% of them include female rape cases per month. On a related note, on 12th of September 2013, the Newsday published a bizarre story of three women who were caught possessing 31 used condoms containing sperms. The paper narrated that these three sperms harvesters were involved in an accident and the arrival of police opened the Pandora box. The failure by these women to explain the source of sperms and also a series of reported rape cases in Gweru has necessitated the easy arrest pending trial at Gweru Central Police.

Under normal circumstances one would argue that if the condoms with sperms were just an output of the strong desire for sexual pleasure, they might have been thrown away after use. As it appears, there are more complicated explanations behind these acts. However, regardless of the proliferation of these bizarre phenomena, there is no general consensus amongst people pertaining to exact destination of the harnessed sperms. To make matters worse, the trial sessions in courts will not investigate the destination or the purported use of sperms but may focus on crimes like possessing of
indecent things and rape itself. Like Merton said, societal structures like patriarchy and poverty may directly influence people to engage in anti-social and illegitimate means of achieving progress in life. Such fights for survival through illegitimate means can create a situation known as anomie, which explain a state of normlessness (see Merton 1968). The Zimbabwean scenario cannot be exonerated from being classified under this category following the proliferation of these uncouth practices. The strong desire for money is largely blamed for forcing people in the ailing Zimbabwean economy do whatever is available in order to survive.

These incidences appear to be surprising and frightening when it comes to the history of sex and sexuality in the Zimbabwean society. Prior to the proliferation and subsequent increases of the female rapists, women have never been considered as a threat or profound perpetuators of anti-social sexual conducts like rapping, gang rapping, molesting, sexual harassment among others. By comparison, more cases of rape have been largely committed and recorded on male’s side. Also as if it’s not enough, the Zimbabwean laws do not recognise females as rappers because they don’t penetrate anyone during the sexual intercourse, voluntary or involuntary. This reinforces the arguments that males are the once blamed for rapping. However, on recorded cases where females have been finger pointed for rapping males, the major reasons were not that much except cruel tendencies of infecting the victims with HIV and AIDS. In other cases, adult females may sexually abuse young males and this is explained in the realm of their fear to engage adult males even in times burning with sexual passion.

In most other instances, women tend to suppress their sexual feelings or to initiate sex fearing to be labelled as promiscuous or loose in morals. That being the case, females tended to be vulnerable to this male dominated sexual game. These newly emerging sexual trends are proving beyond reasonable doubt that that the tables have turned upside down. This turning movement has largely contributed in converting ‘the hunter’ to become the ‘hunted’. This explains a situation where males who used to dominate and control women sexuality are now vulnerable victims from these charging women. Travelling males are always fearful, vulnerable and sometimes defenceless in the hands of women on long distances, walking alone at night and even commuting in female dominated public transport. To make matters worse the Zimbabwean laws do not address females as rappers but classifies such acts as aggravated indecent assault. This then means that it’s possible for the culprits to be given a lesser sentence as compared to a male rapper because of a compromised terminology and rape interpretation. In many instances female offenders are found to be getting lower or lighter sentences than when a man rapped a woman. These legal irregularities and inconsistencies have left men puzzled, exposed and fearful of these alarming trends of sexual relations. However, these newly emerging sexual trends in Zimbabwean urban centres are contradicting the orthodox observations by Muparamoto (2013) when he studded male students’ sexual beliefs and behaviour at Great Zimbabwe University. Contemporary events are proving that despite men still having this domineering attitude, women are also not supposed to be taken for granted because they are ushering in a new wave of reality in the context of sex.
The above narrations explore much on how women rape men and how this is changing the existing social trend on sex and sexuality. The most fearsome and unethical practices associated with these episodes is that they are meant to “harness” or “harvest” male’s sperms. A million dollar question which may come from these acts is that why do these females want male sperms, is it an entrepreneurial ethic of selling them for further reproduction or use them for rituals of improving their fortunes in life? Some elderly people who have participated in the study were of the view that these acts are unusual and they suspected that these women work hand in glove with traditional healers as a way of making money. It was claimed that under normal circumstances, the young female rappers engage in these unethical practices after facing a lot of challenges like marital breakdown, poverty among others. These desperate women may end up consulting traditional healers or magicians who will prescribe them to bring male sperms for performing rituals to quicken and maximise their fortunes. These elderly respondents further explained that the majority the rappers are given golems in the form of large snakes which survive by feeding on human sperms. In return, the snake will vomit thousands of dollars marking an end to financial doldrums bedevilling some young women in urban areas. Taking Merton’s sentiments, social structures have an impact on how people react to challenges affecting their daily existence. After struggling with life, some embattled women would improvise even using uncouth means in effort to fulfil their ambitious and luxurious life. In this scenario, female rappers have gone rebellious and retreated in following the orthodox profile of the so-called moral or values in the endeavour to prosper in general life.

Whilst the elderly respondents have associated sperm collection with mythical and witchcraft related acts of improving fortunes, some young generation tend to come with a conflicting response about the issue. Though they concur on the issue of using human semen for monetary gains, they disagreed on the means by which the money is obtained. One respondent, a 34 year old male who works as a lecturer at a local college in the CBD of Harare expressed that the majority of these women in the ‘sperm hunting’ industry would rely on selling them somewhere in this country whilst others opted for better markets in South Africa. He further explained that they sell their consignment to scientists and doctors who will later sell them to couples and families affected by barreness or impotency. However, this argument was not popular when it was taken further to other respondents.

Through FGDs, it was argued that the process involved in getting the sperms starting from rapping males and further transportation to potential buyers local or abroad is a complicated and difficult exercise. Some respondents argued that if these sperms were meant for further reproduction, quality would be greatly compromised because they lack relevant containers to maintain and preserve these ‘delicate juices’ in good and moderate temperatures for further successful reproduction. The study revealed that a lot of these condoms containing sperms have been found to be heaped in sacks and bags which are not good enough to preserve. Some respondents have suggested that if they were destined for further reproduction, it could have been easy to open it to males to freely participate in the sperm donation or selling them just like what happens in the donating of blood. This move seems to be acceptable because male producers will willingly participate and retain benefits from the process.
whilst avoiding the gruesome and torturous process of being gang rapped. It has been noted that some of the victims ended up comma, some dead and others traumatised because the rappers would overdose them with very powerful drugs and put some at gun point.

**Female rapists as role reversal?**

As the composition of the respondents was inclusive of people of both sexes and different ages, the response obtained clearly showed diametrically opposed mind-sets pertaining to the exact reason behind female rapping and the intended goal of collecting male semen. Whilst some have espoused the idea that they harness sperms for performing witchcraft related rituals for making money, others claimed that there is a strong need to consider the shifting of roles in the ever-changing global society. Information obtained from the research revealed that those who claimed to be ‘educated’ would quickly understand and appreciate the importance of change ushered in by technological advancement and elements of globalisation. This clearly depicts that technological development like internet, television among others has ushered in new forms of socialisation where orthodox gender relations are questioned and consequently changed. The continuous exposure in viewing western movies and other globally broadcasted cultural artefacts have influenced local women to be more liberal whilst questioning the orthodox masculine beliefs and practices. These arguments tend to challenge prior observation made by Cornell (2003) that in traditional African societies, men are socialised into leaders and controllers of all interpersonal issues including sexual issues. However, analysing the changes brought in by new waves of socialisation, one can be made to believe that women are now observing that there isn’t much difference between them and their male counterparts. Through the proclamation of human rights and education in contemporary world, they are becoming independent just like the males and this gives them the chance to freely express their interests even in the previously male dominated enterprise like sex interaction. Some respondents expressed that once these women are free and moving towards liberation, they exercise behaviours like those of putting the ‘macho’ or masculinity of males under siege.

As noted by Merton (1968), deviance or anomie is a product of social structures which may sometimes impinge on individual’s efforts and resultantly, they may end up adopting illegitimate means of making a living. These ideas go in tandem with arguments that when women are becoming empowered like these, they will also end up taking even anti-social behaviours like rapping that were previously considered to be male oriented. Some people have argued that these newly socialised and independent women are also facing challenges of getting married because women out numbers men in terms of population. This reduces chances of getting into monogamous marriages hence forcing them to end up participating anti-social sexual practices. These episodes signify a significant change in society and the coming in of new social sexual order. McFadden (1999)’s observation that female circumcision rituals in many African societies are meant to control them is now facing some challenges as far as the Zimbabwean experience is concerned because women are no longer appearing to be as domestic or sexually docile. Evidence has shown that they are also exerting chauvinistic tendencies like males creating a strong challenge on the previously called the dominant
sex. However, changes in social roles can be considered but a million dollar question would still remain unanswered about the use of sperms.

**Conclusion**

The study has revealed the proliferation of young and beautiful female gangs who rape men in many Zimbabwean urban areas. It emerged that, these women they hunt for male sperms for unclear reasons. These women are believed to carry their operations in popular bus termini in Harare targeting long distance travellers. Some are also found even in local bars and lodges offering free sex to unsuspecting males and ending up collecting their sperms. The study also revealed that these women are not lustful as people can think but they are on a serious mission of collecting as much sperms as they can during these involuntary sexual escapades. However, the study revealed two mainly diametrically opposing mind-sets pertaining to the reason to why they engage in these practices. Some said they harvest male sperms in order to use them in superstitiously related rituals of making money especially after experiencing severe sufferings for over decades of Zimbabwe’s beleaguered economy. On the contrary, some have suggested that the coming in of modernity in form of globalisation, technology mainly in media and education has empowered women putting them on the same standing just like their male counterparts. Despite this argument being strong that women in Zimbabwe are increasingly empowered, it remained vague why they would collect male sperms in large volumes? The idea that they need to sell them for further reproduction was peripheral because the complex process involved in their harvesting would not support the sperm to remain lively functional considering the packaging and the market. At the end, most people remain convinced that they use them for fortune seeking rituals with traditional healers, especially taking into consideration strong witchcraft beliefs and practices prevalent in Zimbabwean society.

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