



**MIDLANDS STATE UNIVERSITY**

**FACULTY OF ARTS**

**DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES**

*THE RELATIONSHIP BETWEEN THE CHURCH AND STATE IN COMMUNITY  
DEVELOPMENT – A CASE STUDY OF CARITAS ZIMBABWE MUTARE.*

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PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE BACHELOR OF  
ARTS IN THEOLOGY AND RELIGIOUS STUDIES HONOURS DEGREEE**

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I hereby declare that this research is the production of my own sweat and original efforts, the work of which has not been represented elsewhere either for the purpose of academia or any other conceived issues have duly been acknowledged.

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## **Dedication:**

The research is here dedicated to my mother Winnie A. Madzirashe and late father Augustine Tafadzwa Madzirashe.

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## **Abstract**

Developmental work is never a one man's band but a call to both public and private players. While the government have the mandate by nature of its formation to engage in development work, the private sector comes in to augment the efforts of the government which are never enough especially when it comes to African governments who are ill funded. The world is so much impaired that it calls for many players to contribute for its' positive and sensible development. Of ultimate importance in developmental work is positive peace build on a give and take relation. This study focuses on the relationship between the Church and State in development work, a case study of Caritas Zimbabwe Mutare Diocese. In the research it comes out clearly that the relationship between the Church and State in Zimbabwe has been a fluctuating one. The Church's None Governmental Organizations have been taken to be agencies of regime change that is they are seen to be political in agenda and not really geared to be assisting the needy communities. As a measure to cube this fatal unexpected behavior the government has seen it necessary to call all NGOs including faith based NGOs to get registered; allocate them places to work and closely monitor them.

## Abbreviation

AIDs – Acquired Immune Deficiency Syndrome.  
CAADP – Comprehensive African Agriculture and Development Program.  
CADEC – Catholic Development Commission.  
CAFOD – Catholic for Overseas Development.  
CBOs – Community Based Organizations.  
CCJP – Catholic Commission for Justice and Peace.  
CRS – Catholic Relief Services.  
CSSD – Commission for Social Services and Development.  
DFID – Department for International Development (GOV.UK).  
DOMCAP – Diocese of Mutare Community Care Program.  
DWSSC – District Water and Sanitation Sub-Committee.  
EC – European Commission.  
EFZ – Evangelical Fellowship of Zimbabwe.  
FGDs – Focus Group Discussions.  
GAD – Grand Agreement Document  
HIV – Human Immunodeficiency Virus.  
HR – Human Resources.  
ISALs – Internal Savings and Landings.  
IWRM – Integrated Water Resources Management.  
NANGO – National Association of None Governmental Organization.  
NGOs – None Governmental Organizations.  
PHHE – Participatory Health and Hygiene.  
PLWHA – People Living With HIV/AIDs  
PVO – Private Voluntary Organization.  
PWSC – Provincial Water and Sanitation Committee  
RCBC – Rhodesian Catholic Bishops’ Conference.  
RCC – Rhodesian Council of Churches.  
SWOT – Strength, Weaknesses, Opportunities, and Threats.  
TOT – Training Of Trainers.  
UANC – United African National Congress.  
UDI – Unilateral Declaration of Independence.  
USAID – United States Agency for International Development  
VDC – Village Development Committee.  
WASH – Water, Sanitation and Hygiene.  
ZANU PF – Zimbabwean African National Union patriotic front.  
ZAPU – Zimbabwe African People’s Union.  
ZCBC – Zimbabwean Catholics Bishops’ Conference.  
ZCC – Zimbabwe Council of Churches.  
ZNCC – Zimbabwe National Chamber of Commerce.

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# CHAPTER 1

## Introducing the Study

### 1.0 Introduction

Theology and development are interlinked such that one cannot talk of the other without at least directly or indirectly applying to the other. Ignoring religion did not help much in resolving world conflicts neither was it positive for projects implementation. The marriage between Church and State should never be overlooked or ignored for doing so is detrimental to development. States that have tried doing so found themselves hitting against hard lock. This led to some thinkers declaring that “All the wars in world have been caused by religion”. This statement, though disputed by some who are of the school of thought that most wars are economically and politically caused, has remain with a grain of truth that most wars have a religious hand and a trace which can be followed. In history we learn of the wars that have religious connotations such as the Northern and Southern Ireland, the fights between the Catholics and the Protestants, the crusades, the holy wars, jihad and the present day Syrian wars that can be trussed to have religious lines, Isis in Iraq, the Al Shabaab in Ethiopia and Kenya, the Boko Haram in Nigeria are disturbances with religious trends and led by religious extremists. No peace no development. Hence, if there is no religious peace it definitely is bound to affect the civil community in which the Church is found. Philosophers like Karl Marx, Niche, Email Durkheim and their followers tried to rubbish religion but to no avail. Religion still exists and have much influence in todays’ world. There is much development done by religion dispute the negative that is leveled against it, and of important is the positive relationship between the Church and State that forms the bases of positive development. This research will cover the Church State relation in Zimbabwe but mainly focus on a case study of Caritas Zimbabwe Mutare. The Church has been involved in both positive and negative

situation in Zimbabwe. Through its [the Church] arms we have seen the Church building institutions that have/is helping the majority of the poor people. These institutions range from schools, hospitals, training centers and missions. Another phenomenon witnessed is the mushrooming of various African initiated/independent Churches whose contribution to development is also noted in Zimbabwean society.

It is of paramount importance that the following terms are defined here before I get into the details of the objective of this research - State, Church, and Development. The term State – according to the encyclopaedia Britannica mean “a political organization of society, or the body of politic, or, more narrowly, the institutions of government.” (Encyclopaedia Britannica 2009). The state is a form of human association distinguished from other social groups by its purpose, establishment of security and order, its methods, laws and their enforcement; the territory, area of jurisdiction or geographic boundaries, and finally by its sovereignty. Thus a state is of the agreement of individuals on the means whereby disputes are resolved by the form of the laws. Plato and Aristotle wrote about the state as “the *polis*, or city state, as an ideal form of association, in which the whole community’s religious, cultural, political, and economic needs could be satisfied”. (Encyclopaedia Britannica 2009). In this work the researcher will be interested in how this institution relates to one of its component, the Church.

The Church is here defined by the Encyclopaedia Britannica in Greek as ‘Kyriakon’ – of the Lord and also as “a building for the public and especially Christian worship ..... The clergy of officialdom of religious body ... a body or organization of religious believers”. (Encyclopaedia Britannica 2009). The individuals of a State do in various gods and one would want to know how these institutions contribute for the development of a society, where is the

interlink between the Church and State? This question will be attended to as the researcher focuses on the relationship between the Church and State a case study of Caritas Mutare.

Lastly, I will define the term development. Development according to the Cambridge dictionary is “the process in which someone or something grows or changes and becomes more advanced”. (Cambridge Dictionaries Online). The concept is however contested both theoretically and politically and is inherently both complex and ambiguous. The definitions today has mainly taken development agencies view in especially aiming to addressing poverty reduction and the millennium development goals. (Thomas, 2004: p.1,2). The following pictorial figure tries to explain development globally.

**FIG 1:**

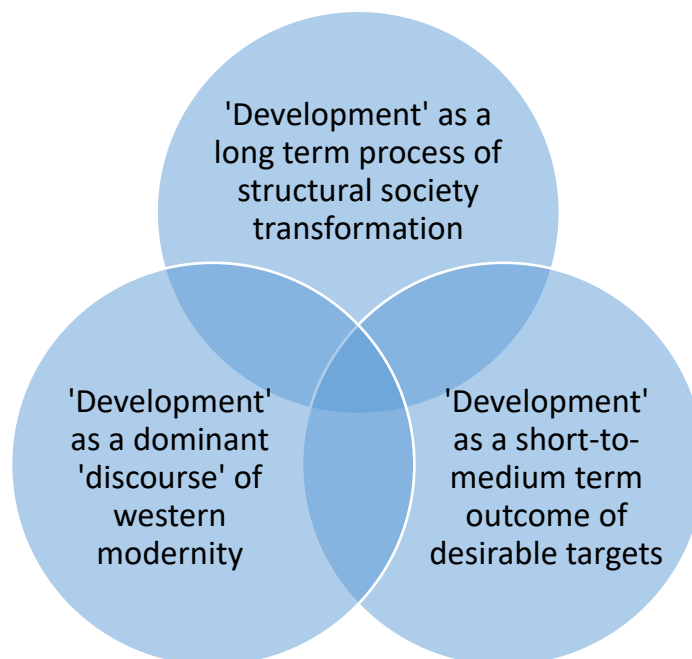


Fig 1: explains in summary what development can be understood to be. Development can be talked of as in long term, short to medium but also as maybe an agenda for the Western

modernity hegemony. Thomas notes that, “development is a process of structural societal change” (Thomas 2000, 2004). He refers to this change as a historical change process. Furthermore, Thomas agrees to the fact that short to medium term development approach is “a vision or measurement of progressive change” (Thomas, 2004) where (Gore, 2000, 794) relates short term as performance assessment. And conclusively, development as a dominant discourse of Western modernity or marginalization; this model consist on the view that development has consisted of bad change and bad outcome through the imposition of Western ethnocentric notions of development upon the third world. This concept emerged as a reaction to the deliberate efforts at progress made in the name of development since world war II and was triggered in particular by the 1949 declaration by the United States president Truman that, “we must embark in a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas” (cited in Esteva, 1992. p. 6).

In this work it will be noted at the back of the researchers’ mind that in as far as Churches have brought development, it is not immune to Western ethnocentric notions and hegemony. This comes especially in Zimbabwean context where it has been a colony of the West, and influenced by the struggles of the Second World War, it rose to fight for its independence. The State therefore, is a sovereign State that wishes to safeguard its territory especially from those other States who deem it as their duty to police the world expanding their wish and greediness at the expense of the poor people of Africa.

### 1.1 Area of Investigation

This research lies in the field of Theology and development. From the book of Exodus the people of Israel after God have heard their cry, a new phenomenon started where the people where liberated. What we note in this story is that peace and development are never divorced

but one thing. Hence the famous saying that ‘no peace no development’. Above all; religion plays a fundamental role in development, Joseph in Egypt caused development from a religious perspective especially after the interpretation of Pharaohs’ dream. When oppression started against the Israelites in Egypt there was destruction, anti-development. At this time, Israel seek to be an independent State to rule and govern itself though they had no land of their own. The liberation struggles of the world have their bases in this story of Exodus and so is the Christian mandate, to go and transform the world.

The Catholic Church has as its’ mandate to transform the world through the call of Christ which forms its’ mission – “go to the whole world and evangelize the whole world” (Mtt. 28). As part of evangelizing the Catholic Church does so through different arms of which ‘Caritas’ – love and charity is one of them. Caritas is the development arm of the Catholic Church. It is found where the Catholic Church is present but in different names. Cairtas is also in existence in Zimbabwe. The focus of this research is to examine the role of Caritas Zimbabwe Mutare in developmental efforts following the devastation caused by the first, second and third ‘Chimurenga’. The researcher is keen to find out how Caritas Mutare augmented government efforts and rate the form of partnership between the two institutions.

## 1.2 Statement of the Problem

There has been much polarization of developmental work throughout the historical period of Caritas, a scenario where developmental partners have failed to help the needy communities because the agencies were mistakenly alleged as conduits of regime change. The ruling party of ZANU PF thought the Non-Governmental Organizations were campaigning for the opposition parties. The grievous mistake that has been done at this time was to blanket all Non-Governmental Organizations (NGOs) and faith based organizations as having the same objective to topple the ruling party. It is true some NGOs may have had sinister agendas but

not all the faith based organizations had such intention nor were they receiving monies from back donors whose agenda is regime change. For instance the Catholic Church's developmental arm Caritas (as CSSD and CADEC) has been working with the government before and after the second liberation war and never engaged in thematic areas such as justice, human rights, governance, media and communication etc. In 2000, the government called for the registering of all the NGOs and ordered the Faith Based Organizations to be registered, saying that they should obtain permission to operate in the areas they will be allocated to operate. A number of NGOs were closed with the infiltration of state security poking their nose in the work of the development partners.

The understanding is that the government is the owner of both the people and the land people live in. No one is supposed to do developmental work without the government's permission since it is the mandate of the government to look after its own citizens. So developmental partners, be they faith based or NGOs are only augmenting the government's efforts.

The bottom line here is that, for one to be part of the development process in Zimbabwe one has to be in good and sound relationship with the government and its operational arms. One has to have the same objective with that of the government/the ruling party. For the present regime of ZANU PF, it does not matter whether the citizens' basic rights are met or they are denied. Individual or group rights may be denied because the government has no capacity to help or because the affected see things with a different eye and/or they support the opposition parties. Above all, and of uttermost importance is the fact that community based organizations (CBOs), those who stand to advocate and enlighten, empower or educate the communities of their rights, those who demand their rightful services as tax payers from relevant stakeholders are viewed as enemies of the state and they are seen to be after regime change.



Faced with such a challenge, the researchers' objective is to study how CARITAS ZIMBABWE ROMAN CATHOLIC DIOCESE OF MUTARE manages to maneuver, relate and remain operating in the face of threats that challenged its very existence. The Zimbabwean Catholic Bishop's Conference (ZCBC) Caritas [the Charity and 'love' organization of the Roman Catholic Church world over] remained unregistered up to 2014 November arguing that they are not an NGO but a church organ whose activities are censured not by a government but God himself who owns the universe. Their mandate to develop and assist the communities is God given. Caritas was never banned but saw it fit to get registered and it has now a private voluntary organization (PVO) number. The big question remains, 'how did the Church relate to the State and survived all these challenges? Has the church enjoyed its relationship with the government through and through? What about the situation of Bishop Donald Lamont, Bishop Patrick Mutume, Catholic Commission for Justice and Peace (CCJP) and Gukurahundi, the former Archbishop Pius Ncube of Archdiocese of Bulawayo, Individual priests like Fr P.J. Kelly in Nyanga, and Fr Michael Bennett? These were cases in point that have shown a nasty relationship between Church and State and will be further expounded in the following chapters.

### 1.3 Aim and Objectives

#### 1.3.1 Aim

To bring out how Caritas Zimbabwe Diocese of Mutare (Church) has been relating with the State in its work as the developmental arm of the Roman Catholic Church in Manicaland.

#### 1.3.2 Objectives

- I.** To provide a historical overview of Caritas
- II.** To review the work of Caritas as a Commission for Social Services and Development (CSSD) – 1972 to 1986

**III.** To assess the work of Caritas from 2009 to current date (2015) bringing out the link and relation between Church and State.

**IV.** To recommend/suggest future ways of working together between the Church and state.

## 1.4 Methodology

### 1.4.1 Case Study

The researcher in this work will use Case study methodology. Like any other methods of research a case study is understood to be a way of investigating an empirical topic through following specific given questions and procedures. Robert K.Y (2009) defines case study as an empirical inquiry that investigates a contemporary phenomenon in depth and within the real-life context, especially when the boundaries between phenomenon and context are not clearly evident.

### 1.4.2 Quantitative and Qualitative

Quantitative and Qualitative research methods are in no way going to be foreign in this type of research. Quantitative deals with measurements of quality or amounts, generates numerical data or information that can be converted into numbers. And Qualitative research is that component of research that generates non-numerical data. Qualitative method focuses on verbal data rather than measurements. Gathered information is then analyzed in an interpretive manner, subjective or even diagnostic. The primary aim of qualitative research is to provide a complete, detailed description of the research topic. It is usually more explanatory in nature. And the aim of quantitative research will be to focus more in counting and classifying features and constructing statistical models and figures to explain what is observed. Qualitative research will be used at all stage of the research. It will provide a clear picture for what is expected of the researcher. There will be production of figures during the

course of discussion and qualitative method will be used to come up with figures in form of graphics. Using qualitative method during discussion, tables containing data in the form of numbers and statics will be produced.

### 1.4.3 Phenomenology

In its broadest meaning, phenomenology is a theoretical point of view that advocates the study of direct experience taken at face value; and one which sees behavior as determined by the phenomena of experience rather than by external objective and physically described reality (English and English 1958). Curtis (1978) identified the following distinguishing features of phenomenologists' philosophical viewpoints; a belief in the importance, and in a sense the primacy, of subjective consciousness. (2) An understanding of consciousness as active, as meaning bestowing. (3) A claim that there are certain essential structures to consciousness of which we gain direct knowledge by a certain kind of reflection – exactly what these structures are is a point of about which phenomenologists have differed.

Husserl, regarded by many as the founder of phenomenological approach, was concerned with investigating the source of the foundation of science and with questioning the commonsense, the taken for granted assumption of everyday life (Burrell and Morgan 1979). To do this he set up a new direction in the analysis of consciousness. His catch phrase was 'back to the things!' meaning finding out how things appear directly to us rather than through the media of cultural and symbolic structures. In other words, we are asked to look beyond the details of everyday life to the essences underlying them. To do this, Husserl exhorts us to put the world in brackets or free ourselves from our usual way of perceiving the world. What is left over from this reduction is our consciousness of which there are three elements – the 'I' who thinks, the mental acts of this subject, and the intentional objects of these mental acts. The aim then of this method – 'epoche' as Husserl notes it, is dismembering of the

constitution of objects in such a way as to free us from all preconceptions about the world (Wamock 1970).

Like all research methodologies, there are inbuilt advantages and disadvantages to phenomenological approach to research. The disadvantages are that it is difficult to prevent or detect researcher induced bias. There is also difficult to ensuring pure bracketing and this can led to interference in the interpretation of data. Phenomenology does not produce generalized data. On practical note, it is import to consider the possibilities of participants expressing themselves. The subjectivity of the data leads to difficulties in establishing reliability and validity of approaches and information.

Dispute the many disadvantages, phenomenology have advantages which are, it provide in-depth understanding of individual phenomena; and it provides for rich data from the experience of individuals. Taking advantage of these positives this research will make use of the phenomenological research method to remain subjective, bracketing ones' feeling allowing learning from the participants and hence having room to analyze and describe situation and availed information.

#### 1.4.4 Historical Critical Methodology

By definition the historical method of research is the process of learning and understanding the background and growth of a chosen field of study or profession can offer insight into organizational culture, current trends and future possibilities (Hayes 1979). In this research I choose this kind of research method chiefly because the methodology applies to all fields of study since it encompasses the origins, growth, theories, and personality crisis to mention but just a few points. Thus historical method of research is a process of systematically examining an account of what has happened in the past.

According to Carl (1983) historical method of research is a scientific method in which comparison is used to reveal the general and the particular in historical phenomena or two different but contemporaneous phenomena. However, it should be noted that the historical method of research is not without demerits, that is, this method of research is problematic because sources of historical materials may be biased in interpreting historical sources and also as researchers cannot ensure representation of the sample.

This historical method shall be used in examining different historical texts that tells story of Caritas to ascertain its authenticity and to establish truthfulness. Dispute its weaknesses, it shall be a tool to learning and understanding the background and culture of the organization under study, its current and future trends.

#### 1.4.5 Liberation approach/perspective

Paul Krugman, Joseph Stiglitz, and Thomas Friedman concur to the fact that liberal criticism primarily concerns with peoples' rights and freedom, with whether people are taking responsibility for their choices or not, and with the limit of tolerance. Liberal criticism believes that; 1) the interest, needs and rights of autonomous individuals are most important and not the group entities unless if they are a group of recognizable individuals. 2) People should be free to make their choices in life, and should take individual responsibility for their choices. 3) That people should have equal opportunities in the market places. 4) People should be rewarded according to the merits of what they do or achieve themselves, and not according to their status or inherited privileges. 5) Lastly, liberals believe that people are entitled to a private sphere of their own, that is to say a distinction should be made between private and public life.

Liberals are in favor of pluralism. Nobody has a monopoly of the truth, and other, different voices should be heard. At the same time if people make wrong choices or if they do not take responsibility for their own choices and their lives they should be criticized for that.

Liberals accept that conflicts will always occur, but it should be kept within certain bounds, and methods should be found to resolve them fairly. The focus of liberals is on defining exactly ‘what should be tolerated and what should not be tolerated’. The approach encourages open mindedness, consideration of things from all angles and in a comprehensive way. Thus new and different opinions are tolerated.

It should be noted that liberals are criticized for mistaking the wood for the tree, by focusing on individuals and individual solutions. It overlooks the bigger picture, or fails to understand the meaning of people’s social coexistence. Anything beyond individuals’ reach is unimaginable, but when it comes to explain the situation in which individuals operate in, liberals becomes eclectic, fragmented or particularistic.

In this work the liberal approach will be very helpful when tackling objective two that will be the central business of chapter two. Individual lives are important, the rights of the minority are equally to be upheld just as the majority groups. In most cases, the individuals always became sacrificial lambs for the majority.

#### 1.4.6 Data collection.

Both primary and secondary data will be collected in this study; the data will be both qualitative and quantitative. Primary data which is data collected by the researcher from the research at hand whereas secondary data is that data which already exists in various forms and publications not originally collected for the study at hand (Saunders *et al*, 2004). Qualitative data is non-numeric and expresses the respondents’ perceptions, feelings,

observations, experiences and in some cases fears or concerns about the phenomenon. Quantitative data on the other hand is numeric in nature and tends to quantify objects or units under observation in other cases quantitative data can be used to express the number of times an event occurs.

In this study for primary data the researcher will conduct Focus Group Discussions (FGDs) to the irrigation management committees, group leaders and administer questionnaires to the members of the irrigation schemes.

For secondary data, the researcher will consult the reports, lessons learnt and stories of change produced by the organisation during the implementation of the project.

#### 1.4.7 Interviews

Interview is “a conversation between two or more people where questions are asked by the interviewer to elicit facts or statement from the interviewee” Webster, M., (1985). In other words an interview is a technique used to understand the experiences of others. Seidman I, (1998) notes that there are technics which are essential when conducting an interview namely, listening, asking questions to follow up and to clarify, respect boundaries, be wary of leading questions, to avoid interpretation and to make the participant feel comfortable throughout the interview.

There will be interviews to be conducted according to well scheduled travel plan to Nyanga, Mhakwe and Chinyamukwakwa wards of Chimanimani. Key stakeholders are to be conducted but being aware that some of the key informant may not be very willing to be involved because of the current political situation were the majority of the people are afraid to offer information they may deem sensitive and political. Yet some are ever busy by the

nature of their work and time management is important especially for those stakeholders working as teachers in Chimanimani district and those in government sector in Nyanga a tourist center. Some have been interviewed in different surveys in the past, for instance the base line survey that has been conducted for the European Commission (EC) project just underway and these may not have much interest in this particular interview. Thus the researcher need to dramatize support and stimulate participant to the interviewees.

This research method has its strength and weaknesses too like any other approach. Some of the advantages of interviews are that the interviewer can be able to paint pictures of what happened at the event through the use of voice projections, body language, that extra information one cannot obtain through verbal answers. Above all, verbal or none verbal can show hidden interrelatedness between emotions, people, or objects. Besides learning about specific events, researchers can gain insight into people's interior experiences, understanding the process that leads to events, reaction of the people and how it influence their thought pattern. The researcher as he does his work is going to take advantage of these advantages to get the pictures being painted by the interviewees, getting attention to voice projections, body language, verbal and non-verbal expressions and even the emotions of the participants.

The disadvantages of interview are; it is not always suitable for all forms of research. It also has complications that comes with planning or even recruiting the interviewees, the nature of the interview and where to meet the people. The participants may cancel or change the venue at the last moment. In the actual event one may be missing the critical information and there could be need to have a reappointment which could be both time consuming and costly. Another disadvantage is of wanting to keep eye conduct, writing and thinking of the next follow up questions.



However, to counteract these disadvantages, the researcher will not be using interviews in all situations but selected events and stakeholders. Planning will be done well in advance and also make use of the field officers and the Agritex personal in the fields already. These will help to recruit the interviewees beforehand. Besides using the homes of certain individuals, the participants will also be meet in the project centers where few minutes will be spared for the interviews before letting the people continue with their jobs. Days of interviews will be announced well before the actual dates and reminders will be circulated form time to time by the field officers based in the field. During the interview process, there will be use of note books, jotters and recording will be done to be replayed at the time of compiling the notes.

This interview methodology will be mainly used most of the chapters of this research even in the last chapter were some recommendation shall be solicited from various stakeholders especially for the key stakeholders from the State agencies and Church representatives.

#### 1.4.8 Focus Group Discussion

A focus group discussion (FGD) is a structured group meeting of specific targeted people with similar backgrounds or experiences to discuss a specific topic of interest. The participants are guided by a moderator or facilitator who introduces topics for discussion, helps the participants to have a lively and natural discussion within themselves.

There will be few focus group discussions aimed at sensing what the people thinks have benefited from the work of Caritas, also to note if the continued presence of Caritas in their area is changing their live? In addition, to learn what other areas of intervention is lacking in the current project implementation engaged by Caritas. By doing this a ground for pretesting new ideas, generation of new research hypotheses and exploration of new and unrelated topics are noted as they arose and to be used by the organization [Caritas] in the future. At the

end of it all a detailed report should be prepared. Any observations during the session should be noted and included in this report.

#### 1.4.9 Sampling

According to William. M, sampling is the process of selecting units from a population of interest so that by studying the sample we may fairly generalize our results back to the population from which they were chosen. (William.M.K.Trochim-[www.socialresearchmethods.net/kb/sampling.phd](http://www.socialresearchmethods.net/kb/sampling.phd)). According to Webster, a sample is a finite part of a statistical population whose properties studied to gain information about the whole. (Webster, 1985). When dealing with people sampling can be defined as a set of respondents selected from a larger population for the purpose of a survey. It is appropriate to define population also, which is a group of individual persons, objects, or items from which the samples are taken from for measurement. For instance, a population of presidents, professors, or books or students.

In this research, sampling will be done for it will be practically impossible to have all stakeholders and beneficiaries interviewed. All the gardens committees and water points will be interviewed. Random sampling will be used where in some cases simple random sampling, systematic random sampling, stratified random sampling or cluster sampling could be used especially in other interventions like HIV/AIDs, gender, conservative agriculture and small life-stoke.

There is always a good side and bad side of approach. The pros and cons of sampling are that, a careful sampling selection is difficult. As a result, experts are required for careful for careful study. Also, if the information is required for each and every unit in the study, then it is difficult to interview each and every person in sampling method.

However, the advantages of this method are much appealing and a reason to continue considering this approach. Sampling reduces cost since it is cheaper to collect data from a part of a whole. Sampling has advantage of greater speed – one has more time to collect data and hence likely to produces better results. Since one has the time can then have detailed information from the small given sample size. The method is practical, achievable and much easier.

#### 1.4.10 Target group

The researcher will be considering a targeted population. According to Leedy and Ormrod (2001) population is the totality of persons, events, organizational units, records or other units subject to sampling with which a research problem is concerned. In other words population refers to the broad group or entity whose characteristics are under study.

The study population will be limited to the micro irrigation schemes in Mutare peri-urban with a total of 413 household beneficiaries, Nyanga urban water and sanitation covering about 1400 house-holds and small micro irrigation schemes in Chimanimani Wards 18 and 19 with a population of 800 house-holds.

The targeted population has much to do with Caritas operations and has long history working with the organization. These people have also the knowhow of how Caritas has been working with the community and the synergies between Caritas and state agents in areas of operation. Most of these peoples have been with Caritas in the pre-colonial, during and neo-colonial period. The population is also a diverse one, holding institutional memory and would allow objectivity to the study and provide a wider information bases.

#### 1.5 Justification of Study

The researcher is an insider to the area of study and information obtained from the research will directly benefit the researcher. In addition the Organization is going to benefit on the researched information and will enhance its relationship with the government.

It is a true fact that the researcher is not the first to research in this field. What differs and gap to be covered is area of focus and mostly those who have done it were outsiders who relied on second hand information. Their area of focus was mainly the work of Caritas at National and International level. This researcher is going to be more particular and focused on the relationship between Caritas Zimbabwe Roman Catholic Diocese of Mutare and the State/the government of Zimbabwe.

#### 1.6 Scope of Study

This work will be done in Manicaland province with the exception of Bohwera district. Targeted areas are those that Caritas has been known to work in. This includes Chipinge district, Chimanimani, Nyanga, Mutasa and Makoni districts. The province has a population of 1 752 698 people where 830 697 are male, 922 001 are females. The average rate of growth is from 2002 to 2012 2.3% with an average family size of 4.2 (ZimStat, 2012). In this research however, the researcher will zero inn to a sizeable number in the districts of Chimanimani [134 940 people], Mutare urban [187 621people] and Mutare peri urban [262 124people] and Nyanga [126 599 people]. The given population of the district are not be reached all of them but a sizeable group from the whole population of each district as noted in the justification of the targeted population above.

The intention of in this study is to study the relationship between Caritas and the State machinery from the grass root to the provincial level. As a faith based organization how did Caritas manage to fulfil its' mandate given unpredictable amendments and overnight shift of

policies in the government. The period to be covered will date back pre-colonial to the current date. The researcher will focus on much specific and sensitive operational times such as ‘liberation period of second Chimurenga and third, the Matebeleland and Midlands massacres of Gukurahundi, the controversial run-off election of 2008 where most NGOs were seen as fuelling regime change and banned to operate and the political, economic and social melt down dated 2009 to present day.

### 1.7 Literature Review

Many scholars have tackled on this topic but from different view-points. I will consider a number of these scholars and give in brief their thinking and findings. One of the prominent researchers of this topic is Paul. H. Gundani who wrote about the ‘*Catholic Church and Development in Independent Zimbabwe 2008*’. Gundani’s thrust has been on the work Caritas has done at National level. That is the contribution done in health and education. While this is much appreciated, in this research the researcher seeks to have a closer look at one of the Caritas families that go to form Zimbabwe Catholic Bishop’s Conference (ZCBC) developmental arm, and this will be Caritas Zimbabwe Mutare Diocese.

Ezra Chitando, has work on “Prayers, politics and Peace: *The Church’s role in Zimbabwe’s Crisis 2012*”. In his work Chitando seeks to discuss the role of the Church in responding to the Zimbabwean crisis. He highlighted the attempt by the Church leaders to engage with the politicians, analysing the strengths and weaknesses of the engagement. In his conclusion to the matter E. Chitando draws attention to the contribution made to the resolutions of crisis in Zimbabwe and if really the country is progressing is positive democracy. According to my view the Church has tried its best, but its best is not the very best. Addressing the Zimbabwe situation as individuals or with divided voice does not yield into much and radical results. A

divided front undermines its powers, if only the Churches knew the influence and impact they could make speaking with one and united front they would have made stride in roads in the transformation of social life and political arena of Zimbabwe.

In her book *“Rocking the Boat? Church-NGOs and Democratization in Zimbabwe 2002”* Sara Rich Dorman addresses the relations between the Church elites and state in independent Zimbabwe through the prism of Church organizations. She considered platforms through which Church hierarchies come together – the Catholic Bishops’ Conference (ZCBC) and its Commission for Justice and Peace (CCJP), the (EFZ) Evangelical Fellowship of Zimbabwe – a protestant organization.

Kuzivakwashe Zigomo in his book, *“A community-based Approach to sustainable Development: The Role of Civil society in Rebuilding Zimbabwe 2012”* argues that Zimbabwe civil society is currently too preoccupied with political advocacy at the expense of economic and social advocacy needed for national reconstruction and development. There is therefore a need for Zimbabwean civics to move beyond this impasse and begin to think about national reconstruction and sustainable development. To embark on this path to economic recovery and reconstruction Zimbabwe civil society needs to strengthen its’ internal capacity base. This, he argues it will be done by capacity building and improve its’ coordination and networking ability across a wide range of key stakeholders both domestically and abroad.

Zigomo view is quite good and this researcher shares his view. But the core of this paper looks at particular angles especially the key point being how the government does relate to key development actors. Does the relationship provide a conducive environment to let development happen? In his conclusion Zigomo also sees all developmental projects as serving the purpose of the kingdom of God and its people. Development in his conception is

the concrete manifestation of the life of the kingdom, the abundant life of the community and with Christ's presence in any given locality. Caritas as Church based organization believes in the same ideology and implements its work guided by the social teachings of the church that uphold the dignity of all humans.

Lastly I will review the works of Dianna Auret '*A Decade of Development Zimbabwe 1980-1990*' published by Mambo press in association with CCJP Zimbabwe 1990. In it she focused on the development work done in Zimbabwe giving a lucid description of how the rural people of Zimbabwe have taken part in the development process in areas of education, agriculture, water resources, health, housing and transport. She stresses the theme of development from a Shona perspective noting in particular the Shona value of 'Ubuntu' philosophy of togetherness. Auret argues that this philosophy sets the agenda for development which takes into account the cultural traits of the people. The researcher further notes the great difference which the 'Ubuntu' philosophy sets from the Western type of development programs which takes no consideration of the cultural aspirations of the societies for whom the programs were intended.

Furthermore, noting what the Zimbabweans have achieved since 1980, Auret agrees to the fact that unlike most developing countries in the third world, Zimbabwe has been able to avoid most pitfalls which have bedevilled the development process and in particular with regard to decision making. The researcher also notes the Social Services provided by the government in rural areas that it needs to be balanced. The government should collect taxes from the communal farmers. It should develop infrastructures at business centres, promote growth point and industries in those centres so as to create employment and relieving the pressure on land use.

The author sees the International Aid to development as acceptable but she thinks is a continuation of Western hegemony and continued control of the activities of the newly independent nations.

The findings of Auret sound very valuable according to my view. It seems like the government of Zimbabwe has been striving just to achieve Auret's ideologies among other things, but especially when the government started to promote growth of the growth point centres, the control of donor Aid from abroad which has resulted in the bill being passed in 2000 for all NGOs to get registration and the growth of home-grown ideologies such as the ZimAsset. It, however, has to be noted that in the way of implementation the State made so many mistakes which compromised the good relationship with implementing partners. The researcher in this work will be having a closer analysis of how the Church and State related in community development. Amidst all philosophies and ideologies about development, the relationship with stakeholders matters most and the focus of this work will be to assess how Caritas Zimbabwe Mutare managed to keep afloat and not banned to operate like some other Non-Governmental Organization which were stopped.

In conclusion most of these scholars approach this subject from different perspectives. This researcher will be considering the relationship between the Church and State in development work but with particular reference to Caritas Zimbabwe Mutare. Lessons will be drawn from the cited scholars and other sources not mentioned in this review.



## **CHAPTER 2**

### **Historical overview of Caritas Mutare**

#### 2.0 Introduction

The Roman Catholic Church has been involved in development work from its inception. It is the Church's nature to be charitable (caritas in Latin). Without these charity and love components the Church ceases to be whole. In this section the intention of the author is to have an overview of Caritas Mutare. I will define what is meant by Caritas and its operations at international level, its coming to Mutare diocese and how it has been operating, the targeted population and beneficial selection, the current running programs and population coverage, Caritas organizational structure – that is from the project holder to the beneficiaries and lastly the Caritas funding partners – 2013-2016 and levels of their contributions.

## 2.1 What is Caritas

It should be noted from the beginning that Caritas is the Roman Catholic Church Developmental arm whose head offices are based in the Vatican City of Rome, Italy. The meaning of the term CARITAS is a latin word meaning love, charity. It was first found in 1897 in German by Lorenz Werthmann where Caritas Internationalis was formed in 1951. (“History of Caritas in Germany” Caritas Deutschland). Caritas is found in Africa, Asia, Europe, Latin America, Middle-East and North Africa, North America and the Oceania. Caritas is a confederation of 160 members who are working at grassroots in almost every country of the world. Inspired by the Catholic faith Caritas reaches for the poor, the vulnerable and the excluded population of the world regardless of their race or religion so as to build a world based on justice and fraternal love. Caritas covers thematic areas in conflict management and disaster reduction, food, development, health and HIV and migration. Its operations are guided by deep moral and spiritual principles of dignity, justice, solidarity and stewardship. In his address to the people on the Caritas day, Pope Francis says, *“a Church without charity does not exist...Caritas is an essential part of the Church, ...it institutionalize love in the Church...Caritas has two dimension situated in the heart of the Church. Caritas is the caress of the Church to its people, the caress of the mother Church to her children, her tenderness and closeness”*. (Pope Francis, 2015)

## 2.3 Caritas in Mutare

In Zimbabwe, Caritas was known of different names depending on the intervention at a certain given time and also in a way localizing the work of Caritas. Its offices were founded in 1972 by the Rhodesian Catholic Bishops Conference (RCBC) as the commission for Social Services and Development (CSSD). The commission was renamed Catholic Development

Commission (CADEC) in 1985, and due to this shift in name the emphasis of its work from social services welfare also shifted to development. Today the name has again shifted to take Caritas name just as of Catholic humanitarian agencies world over.

In Mutare Diocese, Caritas was founded in 1972 under the leadership of Bishop Lamont. After he was exiled by the Smith regime, an auxiliary Bishop was appointed to run Caritas Mutare activities, and this was Patrick Mutume who remained a helping bishop while Bishop Alexio Churu Muchabaiwa was appointed from the Arch diocese of Harare to run the Diocese of Mutare. Official offices of Caritas were opened in 1976 as National Commission for Social Services and Development (CSSD). In view of the fact that the offices were opened at the height of the liberation struggle, the activities of the Commission were naturally constrained and constructed around relief activities. However, with the advent of independence in 1980, the organization reviewed its work to concentrate on reconstruction and rehabilitation of public institutions that has been destroyed during war.

A national evaluation was done in 1985 and a common feeling run throughout the Zimbabwean Catholic Bishops' Conference that, among other things CSSD had fully identified itself with government. According to P.H. Gunadani, the Conference released a pastoral letter "***Reconciliation is still Possible***" in 1983 with the feeling that, CSSD need to have a Catholic identity separate from the government's overall objective for communities especially in Matebeleland and Midlands. (Gundani H.P, 2008: 233)

As the charity work of the Catholic Church continued, CSSD was given a new name to be known as Catholic Development Commission (CADEC). Now it bore the word CATHOLIC to identified itself with the Roman Catholic Church and fully identify with the church and no longer operated just as a social service agent. This also came with decentralization and emphasis on self-reliance though it did not change much in its mandate to target the needy of

the community. In terms of profile and program visibility, CADEC implemented a number of development programs in areas of water and sanitation, sustainable agriculture, gender and development as well as development in Education and Health. The period from 1990s to at least 2008 the scenario kept the same without much changes and could be better described as stagnant period of development in both the Church and State. Rather development was down stream and witnessed by various complains, tension and forming of political parties that cried for change in the way the country was being governed.

In 2009 donor funds were much more difficult to get. Also many organizations were being closed and were required to be registered as private voluntary organization (PVO). Above all, the intervention strategies were to be reviewed. This saw CADEC adopting the international name CARITAS aligning itself to the regional and international body. Caritas is world over, and in some parts it still uses different names. For instance the England and Wales Bishops' Conference development arm is known as Catholic for Overseas Development (CAFOD), In America we have Catholic Relief Services (CRS) and in Germany we have Misereor. The global board is known as Caritas Internationalis, then Caritas Africa at continental level, Caritas Zimbabwe at country level which is composed of 8 Caritases viz Caritas Zimbabwe Arch-diocese of Harare; Caritas Zimbabwe Diocese Gweru or Masvingo, Arch-diocese of Bulawayo, Hwange, Chinhoyi, Gokwe and Caritas Zimbabwe Mutare. The Caritases are demarcated not exactly according to provinces but in accordance to the Diocesan demarcations. For example Caritas Zimbabwe Diocese of Mutare's coverage is all the eastern districts of Zimbabwe with the exception of Bohera district which falls under Caritas Zimbabwe Arch diocese of Harare. Caritas' work as an organization has since then grown in experience and stature within the dioceses responding to the needs of the communities in carrying out community based development and humanitarian work.

Caritas Mutare has experience in food aid programs, disaster management working with political violence in 2008 presidential elections assisting them with food and non-food items including shelter, drugs in Nyanga and Chimanimani hospitals.

Significant work has been carried on from 2008 to 2011 but for the past three years, 2012 to 2015, Caritas Zimbabwe Mutare has been doing water, sanitation and hygiene projects, conservation farming, agriculture input distribution, seed multiplication, care and support, gender and development, breeding of small livestock, HIV and AIDS prevention and care, sand abstraction projects in Nyanga and Chimanimani. It also has been doing urban horticulture programs and social protection projects.

#### 2.4 Caritas Mutare targeted population

There are many vulnerable groups in Manicaland. These include the poor and excluded people, individual, households and communities – that are highly vulnerable to the risk and shocks related to diseases, environmental hazards, demographic transition, poverty and socio-cultural differences. Caritas Mutare works with the poor both in rural areas – region 3, 4 and 5 and urban areas.

- People living with HIV and AIDS (PLWHA)
- Poor and vulnerable women who are looking after a high number of dependents due to impact of AIDS and/or the economic situation.
- Victims of various processes that have led to internal displacements
- Orphans and vulnerable children
- Youth boys and girls out of school
- Poor vulnerable members of the community with bias towards women and children.

## 2.5 Current Programmes and Population Coverage

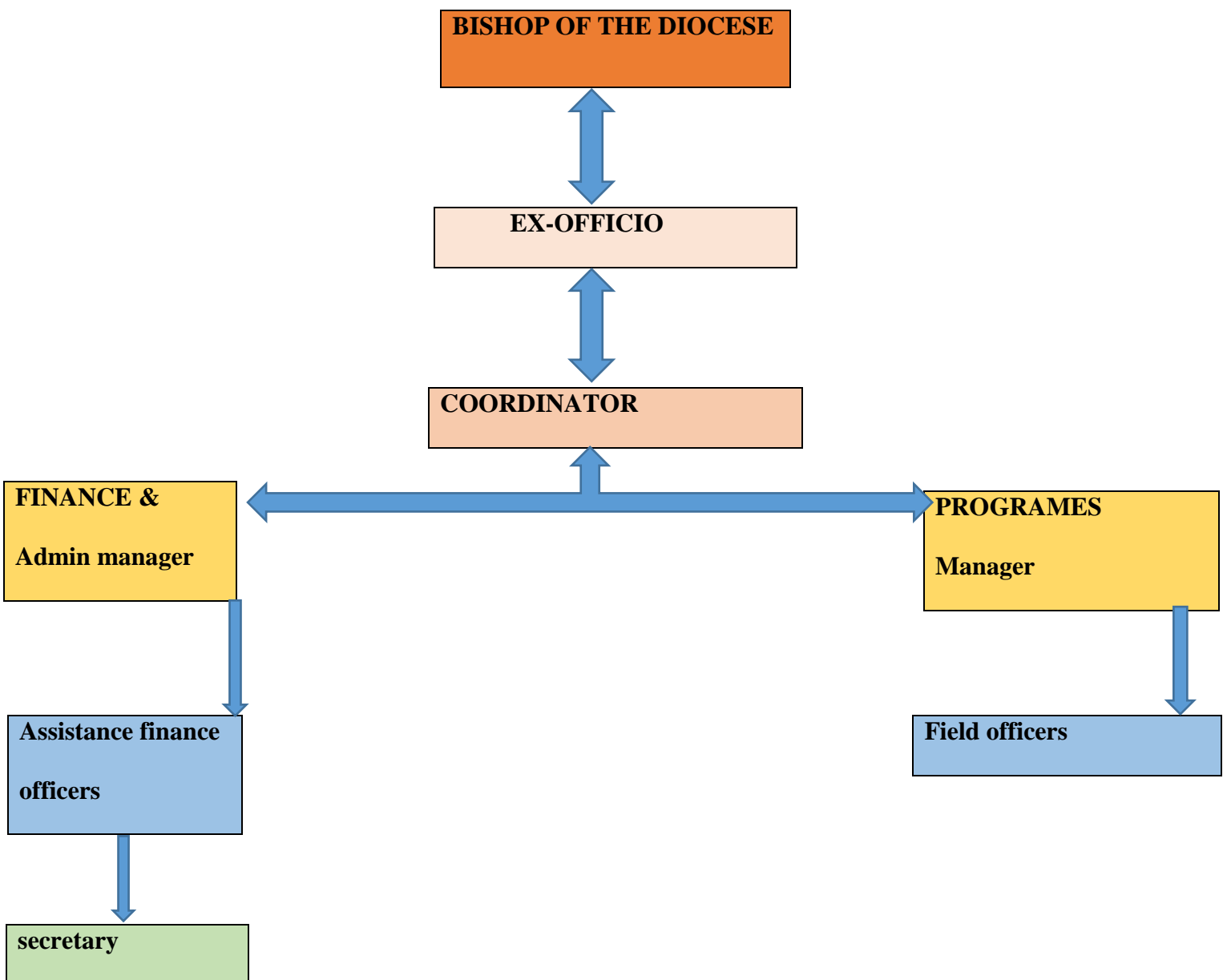
**FIG 2:**

District	Ward	Activity	Direct Beneficiaries per-House Hold
Mutare	Dora and Chishakwe	- Water and sanitation, hygiene program (WASH). - food security and livelihood restoration	3500 house hold with average 5/6 members/family. = 21000 beneficiaries, 11000 females & 10000 males
Nyanga	Nyanga urban and Ward 29 & 30	- urban sanitation for success - hotculture and nutrition gardens - social protection	
Chimanimani	Mhakwe (19) and Chikwakwa (20)	- micro irrigation	209 house hold
		- small livestock indigenous chicken,	180
		- goats pass on,	240

		- ISAL groups,	350 – 50 groups x 7 members
		- Small Holders Farmers Associations	560
		- Sustainable Agriculture (conservation farming)	800
		-Women empowerment – through provision of grinding mills, gender	35 house hold
		- HIV&AIDS	Cross cutting issue and includes all program members
		- Dip tank rehabilitation	800
		- water point protection	800

## 2.6 Caritas Mutare Organizational Structure

**FIG 3:**





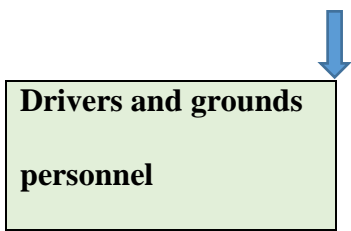


Fig 3 above represents Caritas Mutare organizational structure command and communication channel. On the most top part there is the Bishop of the diocese who is the project holder. The project holder appoints a coordinator who directly link with the donors on day to day business. Though the coordinator has been granted to sign most of the communication and the bank account, the bishop still holds the sole power to sign the grand agreement document (GAD) with the donors. It is also in the power of the bishop to appoint his vicar/vice who by virtue of office becomes the ex-officio. The vicar is expected to sit in all the board meetings and act as the eye of the bishop. It is his responsibility to report the business of Caritas to the bishop. The bishop and his vicar are directly the clergy of the church and always act as the interface between the Church and the civil community. In any given point the coordinator may be appointed from lay or religious people.

The board is silent in this structure since it is just consultative and advisory. It does not feature much in any of the activities of Caritas. The coordinator notes that there are reviews done in Caritas at National level from the time they get registration as PVO. This development necessitated structural review to which a ‘change manager’ has been employed to lead this transition period where Caritas Zimbabwe and its partners will be restructured especially in reporting systems. In his words, though each diocesan Caritases are autonomous there will be somehow control from the national board who in turn will be having the responsibility of reporting to the government of Zimbabwe.

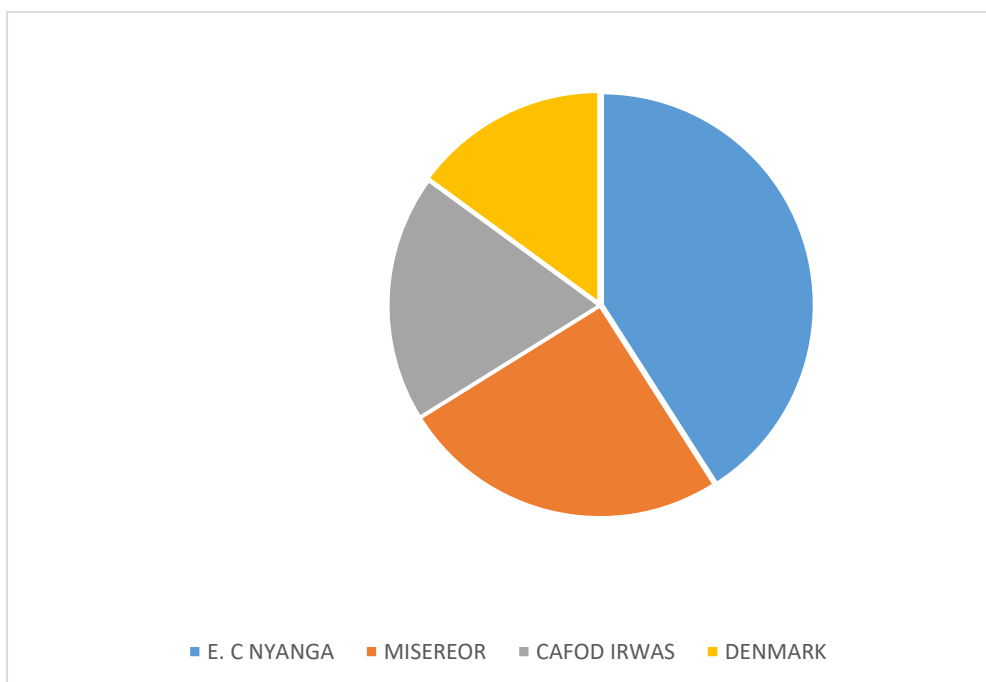
The work of the coordinator is as follows quoting from the Job description; *“the job purpose: To ensure the proper running of the organizational and the overall supervision of all staff members and programs ... Main duties: responsible for running of Caritas, pre-school, Caritas houses projects and Mai Maria Village, responsible for making sure that all organizational projects are viable and funds invested, responsible for keeping good rapport with the funding partners, producing annual reports to the donors, fundraising monies for the organization that is through developing proposal to prospective funders, responsible for staff appraisals, organizing staff development trainings and courses, organize national and international exposure visits or exchange visits, responsible for liaising with the provincial and district heads on policy issues, regular checks on petty cash and financial books”*. (Caritas Mutare Job Description Development Coordinator, 2013. p. 1). Of important to note in this job description is that the organization makes use of the coordinator to interface with the government. This means that the coordinator should make sure the relationship between the organization and state agencies is sound through all its project implementation. Though the job description does not give a method of how the coordinator should carry out this important component, interview with the some State agency brings out clearly that the coordinator makes frequent visit to these offices both on business and social grounds to cultivate a health relationship.

The two managers, finance and programs managers are at the same level and reports directly to the coordinator who supervise them both. The finance manager is also responsible for Human Resources. Thus after finance manager are the assistance finance officers, the general secretary who keeps the records, takes minutes of meetings and all that which falls in the secretary’s office. After the secretary are the drivers and grounds personnel. On the side of the programs manager, who sees the field activities and programming are the field officers who directly report to him. The programs’ manager receives draft narrative reports which

s/he forwards to the coordinator who is responsible for communicating with the donors. The same goes for the finance manager who with the help of the assistance finance officers produce financial reports.

## 2.7 Caritas Mutare Funding 2013 - 2016

**FIG 4:**



Generally Caritas Mutare has implemented a number of program with traditional donors like Catholic Relief Services (CRS), Irish Aid, Misereor, and Catholic Aid for Overseas Development (CAFOD), USAID and others. The donors today have no much attention in Zimbabwe because they rank it no to be in a state of emergency. In normal circumstances,

the relation a country has with particular donor countries also determines the support the country or NGOs in that country will get. Caritas today has mainly received assistance from donors that are church related, or the church organs overseas interfaces with the back donors such as European Commission, DFID, the Danish government and Germany government.

Currently Caritas is implementing four programs in Water and Sanitation, Integrated Water and Sanitation, sanitation for success and livelihood programs that are funded by European Union together with CAFOD own fund, Misereor being backed by Germany government, CAFOD and Caritas Denmark supported by Danish government. The level of funding is as indicated in fig 4 above.

## 2.8 Conclusion

To conclude on this chapter of the overview history of Caritas Mutare, I will quote the words of ZCBC general secretary in his closing remarks on the adoption of Comprehensive Africa Agriculture and Development Programme (CAADP) commemoration in Chimanimani in December 2014, “I would like to appreciate the work that the government of Zimbabwe has done to help the people of this community of Mhakwe and Chikwakwa. My joy goes for the healthy relationship that the Church, in this case Caritas Mutare, has enjoyed and continues to nature with the government stakeholders and Chimanimani communities. My most profound thanks goes to the District Administrator and the Rural District Council who created this enabling and conducive environment to work in”. (Chiromba. F. 2014 – December). This is but just one of the side of the story to the relationship the Church has with the State.

## CHAPTER 3

### **The work of Caritas as a Commission for Social Services and Development (CSSD) – 1972 to 1986**

#### 3.0 Introduction

Zimbabwe is a pluralistic and ‘democratic’ society. It is of importance to have a clear view of the Church and State relationship which can either be good for the church or in favor of the State. The Church is not to be identified with any political party, nor is she bound to any political alignment. Her duty is to function as a moral conscience of the nation, the hub, sign and custodian of the supreme value of the human person. (Zimbabwe Catholic Bishops’ Conference. 1980:2). Good as it may sound, it is not all the denominations that have proved this statement true. As we shall note in this presentation there are churches and individuals that have aligned themselves along party political communities leaving the followers and observers questioning whether the Church could still be taken as safe heaven, the hub of human dignity, values and voice of the voiceless. In this part, I will consider in brief the relationship and role played by the Catholic Church in liberation war of second Chimurenga – focus will be put on Bishop Lamont and his priests, Bishop Patrick Mutume, Father Mhonda and others who were directly or indirectly in the work of Caritas Zimbabwe Diocese of

Mutare. The researcher will also consider the Gukurahundi that Midlands and Matebeleland experienced and which created negative and sour relationship between the Church and State.

### 3.1 Formation and Mandate of Catholic Commission for Social Services and Development (CSSD)

The Catholic commission for Social Services and Development (CSSD) was formed after the teaching of the Second Vatican Council that encouraged the Church to open its doors allowing a number of things which had not been permitted before. The Church was to reach out to the people and be of service rather than being served. It is at this time that one can talk of the Catholic Church as diaconal in nature and not authoritarian. The Diocese of the Roman Catholic Church of Mutare was founded in 1953 and its Caritas arm entrusted to the care of the Carmelite priests of the Irish Province. Bishop Donald Lamont was put at the helm of the diocese. At this time the humanitarian work, especially the development was not much visible as it is today. Development was mangled in the politics of the day and colonialism was at its peak such that the general people were confused whether the Church supported colonialism or against it. The Church thus found to be in a dilemma, and the pace, pitch and direction of development was being dictated by the Smith regime.

Caritas was more visible in 1972 when it became an office with a coordinator at the national level but being found with sub-offices in each of the dioceses. It also started making synergies especially from 1977 with other organizations such as Christian Care and Red Cross. There was need to fundraise for different projects that Caritas was to undertake. By this time the Catholic Church had been using strategies like building schools, hospitals and establishing training centers for both mental and physical development of the people of Rhodesia by then. The Missionaries took a duty to be involved in Social Services work that was lagging behind.

Gundani Paul, in his work *“The Catholic Church and National Development in Independent Zimbabwe 2008”* notes that the Bishop’s Conference mandated the commission to be comprised of liaison and coordinator of church sponsored projects, obtain financial aid for these projects and to provide relief to families that had lost breadwinners or whose homes had been destroyed. Further to this, the diocesan offices started training programs in practical skills, and adult literacy. (Gundani. P. H., 2008. P. 220). Of importance to note is the contribution made by Fathers Edward Rogers and John. Doves who established the School of Social Works and Silveira House which played a cardinal role bridging the relationship between the Church and State. It has to be noted that the establishment of these centers benefited even the Smith regime because the skilled labor that were produced in these institutions joined and made production that largely benefited the state. True the Smith regime has practiced the bottle-neck type of education system that sees very few brilliant students continue with their education to higher levels, CSSD took these and trained them in different skilled jobs. This stands as part of the Church’s contribution to the liberation struggle of which more of this will be the focus of the following chapter.

Commission for Social Services and Development (CSSD) after independence responded to the call by President Robert Mugabe to join reconstruction of the state’s infrastructure which has become one of the key roles to be played in development goals. The relationship that now existed between the Church and State became cemented and solid such that the then Prime Minister – R.G. Mugabe said of this relation; - *“If yesterday we have joined to liberate the masses of this country from one form of injustice, today we can surely join hands again in fighting yet another evil situation in the form of ignorance, disease, and general under development”* (Mugabe cited in Gundani. P. H., 2008. p. 217) The Church also through Caritas helped in the process of repatriation of refugees who had fled to neighboring countries. Fr Rogers noted this when he said that, since many people on return from refugee

countries had nowhere to go, the Church set up more than fifty centers and re-opened schools where these refugees could temporarily be accommodated (Rogers. E., 1987 :25).

What one notices in this part is the Church supporting the poor people and upholding the human dignity, their rights to health, food, education, to cloth them and provision of shelter. The Church is always seen on the side of the poor of the society. We will see this in the following chapters how the Church refused to be bought and silenced by its close friend R.G. Mugabe, despite that he has been assisted for long by the Church. The Church stood against the evils that his regime perpetuated, for instance corruption where ministers misused public resources for their advantage and a popular example is that of the late Kumbiriyi Kangayi who stole around twelve million Zimbabwean dollars, disappearance of many people who voiced against ZANU PF regime and worst of all the Matebeleland and Midlands atrocities just to mention but a few.

### 3.2 The War of Liberation and Missionary activities in Mutare Diocese

The Missionaries came in the company of colonial masters who provided them with security. Given their close relation between the colonial masters and missionaries made the Africans to conceive the missionaries as agents who has been sent to pacify the Africans not to resist oppression. To convert the African to Christian religion the Missionaries used among other methods ‘the royal conversion theory’-converting the Kings and Chiefs first before they convert the subjects. They knew all their followers would follow suit because the kings and chiefs commanded high respect among their subjects in an African context. Even though the strategy proves the negative intention of some missionaries, they were not all missionaries who had such evil mind. In Mutare diocese, we notice a number of activities done by missionaries and local priests and pastors who fought for the cause of the colonized and



oppressed Africans. The following paragraphs account for some of the heroic acts done by members of the Caritas family and others who stood by the black majority.

Caritas, during the war of liberation from colonial bondage, had to use different methods of helping the needy. In most cases it used Church structures to assist the black majority that were in need. This was not done openly for doing so was a risky business. (Interview with Bishop Mutume., 09/09/2015). The attitude of the Church during Smith regime especially after its Unilateral Declaration of Independence (UDI) 1963, was weird and ambiguous with some denominations supporting the guerrilla war and others sympathizing and backing up the internal settlement with the Smith regime. Bishops Donald Lamont of the Roman Catholic Church and Skelton of the Anglican Church took principled stance and voiced against the Rhodesian regime in support of the guerrillas who fought a war to free themselves from oppression. Still in the same denominations, there were some who had the same thinking and hence supported the Smith regime (McLaughlin., 1996. p.16). In his writings, Peaden alluded to the fact that Bishop Kenneth Skelton's view were regarded as controversial by the European members of the Anglican Church, who at one stage reacted by reducing their contributions to the missionary activity of the Church – (Peaden – Zambezia, 1979. p. 196). Bishop Skelton left Zimbabwe in 1970 and the Anglican Church is seen to be more integrated with the Rhodesian society, thus it became more supportive of the UDI regime (Lapsley, M, 1986: 33).

Bishop Lamont was born in Ireland, joined and ordained a priest 1946. He was appointed and a bishop of Umtali (Mutare) 1957. And by virtue of his office became the project holder for Caritas. Bishop D. Lamont was a critic of the Rhodesian policies saying they were racist and to which he wrote an open letter to Ian Smith who was the Prime minister of Rhodesia. In one of his letter he said, *“far from your policies defending Christianity and Western civilization, as you claim, they mock the law of Christ and make communism attractive to the African*

*people*” (Peadar Kirby – Zimbabwe 1979). He castigated the Rhodesian constitution, the land apportionment laws as segregatory and unfair and he also denounce white people in the country as a colonial style praising the black leaders and their guerrillas as freedom fighters. Bishop D. Lamont was tried in 1976 for giving medicine aid to black guerrillas and refusing to report their position. He pleaded guilty and was sentenced to ten years imprisonment, detained in Salisbury hospital while his citizenship was revoked and exiled, deported from the country in 1977 (Interview with Bishop Patrick Mutume 15-09-2015). Looking at the issue from another perspective one would question the courage of the bishop. What gave him this courage to stand for the black majority? Could we say Smith did the correct thing? From my point of view, even it be your brother who perpetuate injustice has to be criticized. The bishop Donald played a prophetic role few individuals would dare to imitate. This is what the Church of today lacks, to have living martyrs who stand for the just cause. During Bishop Lamont’s tenure, Catholic Missions did play crucial roles in negotiating with the guerrillas in the rural areas during the war. This was done mostly on individual basis rather than institutionally. In general members of the Roman Catholic Church priesthood were more inclined to the side of the guerrillas grounded both on personal motives (especially the Irish missionaries who had experience of colonialism under the British), and also from the influence by the international pressures. Mostly it was also the feel that the Shephard of the Diocese Bishop Lamont was in their support.

With respect to the protestant denominations, T. Ranger notes that; many of the early converts to the Methodism were inherently political (Ranger. 1995). Whether this was by design or default, Ranger does not tell us. But what we see of this period is that; the church took less radical position in supporting internal settlement especially as advocated by Methodist Bishop Muzorewa’s United African National Congress (UANC) party, which had in all circumstances refused armed struggle. All this adversely impacted negatively on the

relationship between the State and Church. The Smith regime could not claim the Church to be on their side neither could they refute it. But in any relation if one is not sure of the other's exact position there would not be strong bond. Hence the relationship could be best explained as slicken.

The Church continued its daily work but further went on to interface political fields through formation or revamping those Church NGOs in existence but taking back-stage. In 1967 despite internal tensions, the Rhodesian Council of Churches – RCC later Zimbabwe Council of Churches – ZCC, created a new organization 'Christian Care' that aided detainees and their families. In the same vein the Roman Catholic Church formed the Catholic Commission for Justice and peace in 1972 (which in loose sense falls under Caritas). This arm was instrumental in the Church's advocacy duty and documentation of human rights abuses of the Rhodesian security apparatus and civil institutions. (Auret, Diana., 1992)

In an interview done with some of the Roman Catholic living witnesses and culprits of the liberation war, Bishop Patrick Mutume had this to say, that, "It was not easy time. One needed to be really strong and sacrifice. After Fr Mhonda who was based in Avilla Katerere mission remained alone I was posted to go and stay with him. Unfortunately, Father was taken by the Smith regime soldiers who accused him of housing and supporting the guerrillas. In trying to locate him I also was a victim, imprisoned and tortured. My name already was on the wanted list and we finally met again with Mhonda in Rusape prison. We were cross examined and in that place we met some Catholics we had known who consoled us saying 'this is war our dear priests'. We were later transferred to Mutare for hearing but the Church had arranged lawyers to defend our case." Further interrogating him, the bishop said we were not the only two to be tortured, many of us were harassed. The late Fr Sakarombe and a sister based at St Andrews' Mission hospital Marange, were taken out to the guerrillas bases and spent days captured. But you know they already were supporting the guerrillas with supply of

medicine. The problem was that the Rhodesian front had their base at the mission. After their release they were transferred and the mission was literally closed”. (Interview with Bishop Patrick Mutume – 9/9/15). Bishop Mutume later headed the CCJP during the post independent era. The church, as indicated in the interview, helped in the supply of medicine that was used to treat the comrades. This was made possible through Caritas’ operation, it sourced not just the medicine but monies to establish, train and buy equipment used to help the black generality without discrimination.

### 3.4 Changes of Name from CSSD to CADEC and to CARITAS and Changes of Thematic Areas

It is common to see companies changing their brand names. This has its own advantages but negatives too. In this segment of the research, however, the duty of the researcher will be tracing the changes of the name ‘CSSD’ and the thematic areas showing that this has been the same organization but chose to operate in different names in different circumstances. The researcher will also look as to whether this impacted on the relation between the Church and State. Why this change of both the name and thematic areas of operation?

#### 3.4.1 1985-6 A Dry Spell and Broken Relationship – Gukurahundi

This period, 1985-6 brought with it a new phase and strategizing, a new approach to development was needed as to mend the soiled relationship between the Church and State. The coded ‘Gukurahundi operation’ in brief is an acronym meaning – cleaning the chuff by the early rains before spring rains. ‘Hundi’ is a Shona word which mean the remains after removing the precious grain. ‘Kukura’ is to remove away from among. Thus the two words joined - ‘Gukurahundi’ refers to removing the rubbish/chuff that is unwanted. This operation was done in the Matebeleland and Midlands Provinces and mainly targeted the supporters of

Joshua Nkomo. According the report of CCJP, this was a suppression of civilians that had supported Joshua Nkomo. It was done by the 5<sup>th</sup> Brigade which was Korean trained. This special army was a machinery meant to thwart the discontented people. The brigade was answerable not to the national defense command but to ZANU PF. They had distinct uniform noticed by the red barraters. The report done in 1997, goes on to say that 3,750 civilians were confirmed dead. (Nyarota, Geofrey. *Against the Grain*, 2006. p 134). The actual number could be double or much more to it. This fiasco was ended by the Unity Accord between ZANU PF and ZAPU signed on 22 December 1987.

The just ended brutality did not go well with the Church and it was the turning point of the good relation that the Church and State enjoyed to this date. One sees in the track history of the Church an interesting phenomenon; in 1985 there was an emphasis on decentralization and self-reliance and; change of the name from CSSD to CADEC – Catholic Development Commission. The change of the name also meant each diocese was now to operate this developmental arm on its own. Paul Gundani would want us to believe that this change was brought about by the confusion amongst the people who did not know exactly if CSSD was government department or voluntary organization? (Gundani. 1998: 233). I would want to think that there is more to it. The question here is, why this coincidence with the Gukurahundi operation? Could we not say the conference was divided because of this Gukurahundi? Did the bishops timed well the change, was it not better for them to remain united at this time and operate as a unity than each bishop to stand with his own? What about the international world and donor funding, how much contribution did they have to this new thinking?

There are more questions than there could be answers as to why the conference had this swift change of names and thematic areas of operating at this time. My thinking is that there was more of need for the conference's operation to be noticed by the people as separate to the government's activities and also that the government itself come to realize the help that the

Church was rendering. Thus the church, besides emphasizing on the concept of 'buying in' by both the people and the State was seeking sustainability in its projects. The donor world was not to be seen funding monies that were to be used in abusing people by the government. Thus the Church could be said to have read the signs of time and it feared a dry spell where their continued direct link with the state could end having them not supported either locally or internationally.

An interesting point Gundani notes is that the ZCBC wanted the people to have change of attitude for applying for assistance. (Gundani. 1998: 233). This change of attitude was to assist the people requiring assistance and the commission itself. To the people, they normally did not want to assist in an aid from the government since they thought it always has the money and labor required for any work. Changing of name for the conference was a clear thing meant to let the people know that the aid was from the Church and hence people would take some form of responsibility. While this was well focused, from an insider point of view, the Church itself did not take its own word serious. Just as the Church wished the people to be self-reliant, it also was supposed to establish its organization to be self-reliant but this was not so, and one will notice there will be yet another phase where the Church again revert back to adopting the international name – CARITAS.

The Catholic Development Commission was renamed in 1984 according to Hamadziripi. C, the former National coordinator but Gundani (1998) would like to think it was in 1985 when that renaming was done. According to Hamadziripi, the renaming process was due to shift in the emphasis of its work from social welfare to development (Hamadziripi. C., 2003). Many reasons culminated to the change of name from CSSD to CADEC, and these include: each diocese had to restructure its Caritas to involve all parishes, each diocese to work its own terms of reference which were to be aligned to the national constitution, to fundraise at local level, to start income generating projects and free the Church from dependence gearing for a

self-reliant Church. This was done some 31 years ago, but one can ask how far have the dioceses had gone with its objective? The resounding answer is very meager – if at all anything has been done so-far. Could this be relegated to the soiled relationship the Church had with the State? Or did they change their priorities along the way? Or could they have set goals too high to achieve.

It is not very clear as to the exact date the name CARITAS was adopted. But from the communication between the National office and Caritas Mutare, the name started featuring around 2009 and 2010. Hamadziripi (2011) notes this change and the mandate also. Thus he says that the name Caritas Zimbabwe was adopted to identify with other Catholic Development agencies and to provide a beacon of hope for the tens of millions of women, men and children in the times of hardship and to contribute to the development of social justice in the times of peace; working with people to bring about positive changes in some of the poorest provinces in Zimbabwe - (Hamadziripi. 2011). Following this thinking closely, there is a clear indication that Caritas had faced funding problems - since up to then Caritas relied on donor funds and had to look for means to attract funding. The thematic area to address is determined by the donor world and not really addressing the need on the ground or answering to the base line survey of the beneficiary communities. This has at all times negatively affected Caritas' operations at home with some projects not sustainable. A quick scan of Caritas in the whole country gives an indication that it is getting almost hundred percent of its funding from the sister organizations abroad – and these are for example; CAFOD which is the Catholic Bishops' Conference of England and Wales, CRS - the American Bishops' Conference, and Mesereor – the Germany Bishops' Conference. In this case; that Caritas Zimbabwe and partners are being supported by sister organizations; the change of the name seems to be working and yielding positive results.

Finally, the mandate of Caritas includes integral human development, emergency relief, advocacy, peace building, respect for human rights, and support for proper stewardship of the planet's environment and resources. The thematic points of implementation today are:

- ✓ Water and sanitation
- ✓ Agriculture and food security – livelihoods, and to include small micro irrigation programs.
- ✓ Emergency and humanitarian assistance – natural disasters, poverty, and hunger.
- ✓ HIV/AIDs – prevention and awareness campaigns, home based care.
- ✓ Gender issues – equal roles of men and women boys and girls.

### 3.5 Conclusion

The researcher in this part showed how the marriage of convenience between the Church and State turned into uttermost hatred, a damage that could not be repaired in a relationship but only led to divorce. Yes the Church continued to operate and fulfilling its God given mandate but in a renewed way and as never than before. The State started to watch the Church's activities all day long with its forces penetrating most of its institutions. It has been on this account that the Church down scaled its activities but also due to limited donor funds. The State withdrew from international groupings/blocks like the Common-Wealth and this negatively impacted on the funding and operations of the Church pertaining to developmental work. In the following chapter the researcher will be looking at Caritas' work from 2009 to the time of writing.





## CHAPTER 4

### **The work of Caritas from 2009 to the present date - 2015.**

#### 4.0 Introduction

Developmental Organizations work on different thematic areas. These thematic areas guide their area of operation and what each organization is known for. It is also these thematic areas that guide the government especially when they allocate different NGOs to work in particular areas. This helps them to avoid duplication of activities undertaken by given NGOs. As the researcher reviews the activities/work of Caritas from 2009 to date, the following thematic areas will be put to spot light; livelihood – conservative farming/small live-stock/macro irrigation projects, water and sanitation, HIV and AIDs, Gender issues and emergency rescues, that is, during droughts/flood/political violence amongst others.

When there is hunger in a country it becomes also hard to govern the people. So each and every government would try to make certain that it provides food for all the people. In Zimbabwe this was not so, food was actually used as an incentive or to patronize those that have supported the ruling party. This idea is supported by Sebastien Berger who notes that, “Patronage is a major part of how Mugabe’s regime secures loyalty, and many judges have been given farms seized from their white owners since the land grab in 2000” – (Sebastien Berger., 2008). Caritas Mutare has tried all means possible to empower communities around who are food insecure to become food secure. Diseases like HIV/AIDs, issues of human rights, gender inequalities are some of the evils that have haunted human societies and hamper development. Caritas Mutare has been doing all within its reach to address these ills in the Mutare, Nyanga and Chimanimani districts. The following table is a summary of programs that have been or are still being implemented by Caritas Mutare:

## 4.2 Summary Work of Caritas Mutare 2009 to 2015

**FIG 5:**

DATE OF IMPLEMENTATION	NAME OF PROGRAM	TYPE OF INTERVENTION	PARTNER/FUNDER	DISTRICT WHERE PROGRAM IS IMPLEMENTED
	Livelihood	<ul style="list-style-type: none"> <li>- small micro irrigation, -</li> <li>HIV/AIDs,</li> <li>- small livestock</li> <li>- gender</li> </ul>	This fund is from KEZ – Germany government funding Caritas through Misereor	Chimanimani
2009 to 2016 March	Integrated water and sanitation	<ul style="list-style-type: none"> <li>- Micro irrigation</li> <li>- Galley reclamation</li> <li>- fish ponds</li> <li>- planting of trees and vetiver grass along Sakubva Dora river basin</li> <li>- ISALs</li> </ul>	DFID funds through CAFOD. Currently the project is in extension period and now COFOD own money.	Mutare Urban and peri-urban
2011 to 2017	livelihood	<ul style="list-style-type: none"> <li>- micro irrigation</li> <li>- small livestock – chicken</li> </ul>	Caritas Denmark	Chimanimani

		<p>and goats</p> <ul style="list-style-type: none"> <li>- ISALs</li> <li>- beer keeping</li> <li>- market linkage</li> <li>- advocacy, formation of farmers' clubs from village to district level</li> </ul>		
2010 to 2011	<p>Livelihood Protection and Promotion in Zimbabwe - with 6600 people benefited from this program between 2010/2011</p>	<ul style="list-style-type: none"> <li>- Agriculture</li> <li>- Water and Sanitation</li> <li>- HIV/AIDs</li> <li>- social protection</li> </ul>	DFID	<p>Nyanga Ward 4, 7 &amp; 8 which fall into farming regions of 4 and 5 – driest places in Nyanga</p>
2014 TO 2016	<p>Sanitation for success</p>	<ul style="list-style-type: none"> <li>- sanitation provisions</li> <li>- rehabilitation of swage ponds</li> <li>- provision of dump refuse truck</li> <li>- provision of water tanks</li> </ul>	<p>EUROPEAN COMMISSION as the back donor to CAFOD – but we call this ‘match fund’ since CAFOD has its own funds</p>	<p>Nyanga Urban</p>

		at institutions - formation of participatory health and hygiene clubs in community and schools (PHHE) - rehabilitating public toilets in Nyanga town	supplementing to the E. U funding.	
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As has been summarized in the above diagram, one can clearly follow the thematic areas being emphasized on. Thus Caritas Mutare is being involved with livelihood, water and sanitation programs that are being funded by Misereor, Caritas Denmark, CAFOD, European Commission and DFID. In this case Misereor, CAFOD and Caritas Denmark play the interface between Caritas Mutare and the international donors normally referred to as back donors. The program includes, small irrigation projects where farmers enjoy the three cropping seasons of Zimbabwe and this has greatly improved their livelihood and are even able to send their children to school. The program also encourages conservative farming (mainly the Misereor programs) without the use of genetic modifications but using natural organic manure. In addition to this the program tries to restock the famers' small live stock through provision of goats, chickens and also the software component in form of trainings and workshops. HIV/AIDs has been ranking havoc to the farmers but this program has helped with awareness campaigns and prevention. Above all, gender inequality has been strong especially in Chimanimani and the program is making some inroads that women are taking leading posts and given chance to participate in decision making processes that affect their lives.

Internal Savings and Lending's (ISALs) is a concept promoted by Caritas Denmark and it has proved to be quite helpful. This has provided cash banks in the communities such that members and even non members are benefiting from this activity. The ordinary banks are charging high interest rates or demand collateral that is prohibitive and the majority of the rural folks cannot afford banking or borrowing from them. Interviewing Mrs Muchawaya of Chikenduza micro irrigation scheme, she brings out how the ISALs have assisted her: - "We started as a big group in 2011. Few dropped out and we remained a manageable group of 6 people. The group received trainings, where we were taught how to keep records, register, and formulate a constitution and how to invest the money we contribute. For me it was great relief because from it I managed to start a small business of buying and selling. Our group has \$3000 in cash that we are to share at the end of the year" (Interview with Mrs Muchawaya 22/08/2015 -Chimanimani). The ISALs have the capacity again of sustaining the projects. For instance, in a focus group discussion done with the farmers of Green Valley irrigation scheme in Chimanimani, they noted that when they have challenges like broken pipe, and need monies for repairs, they simply contribute from each of the six ISALs groups in the same garden. On weekly basis, the ISALs do contribute to their pocket. Thus cash is ever there when it is wanted.

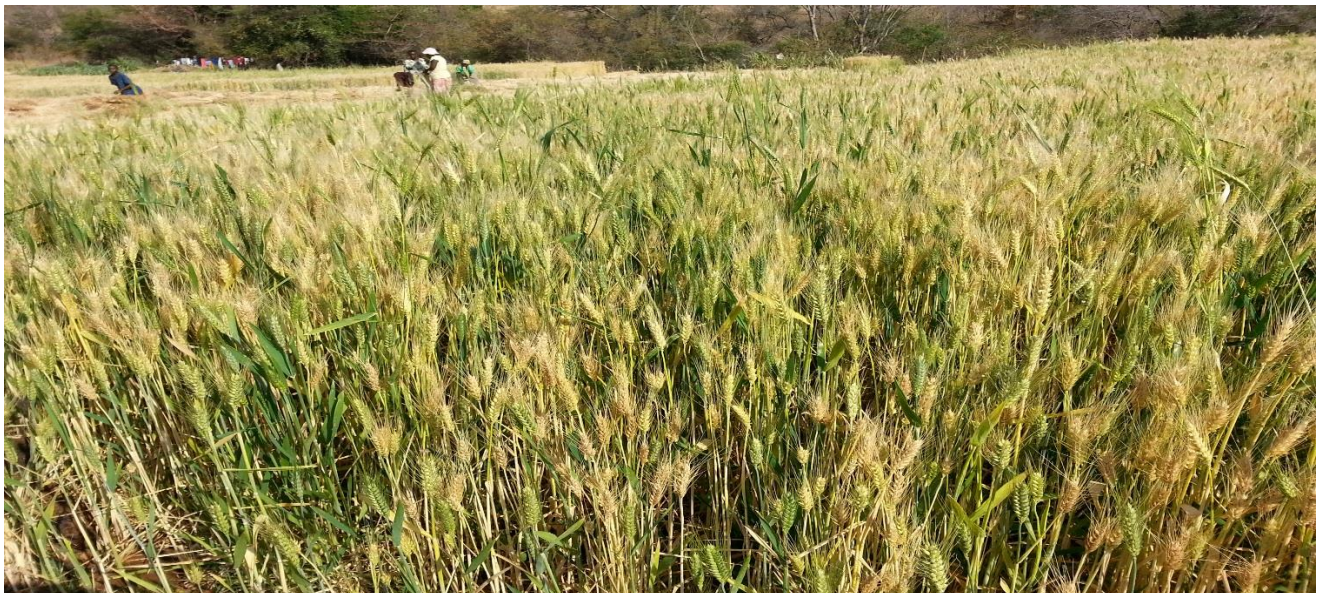
The farmers are also trained in advocacy. They have to know how to demand services from rightful service providers. For instance, in Mhakwe and Chikwakwa wards of Chimanimani, the farmers after training in October 2014, started advocating for the maintenance of the road that links them to Mutare and Chimanimani towns. The local MP – Mr Mutewo by then promised to attend to the road and indeed it was addressed. Right now as the researcher writes this information, the farmers are happy since they now find it easy to access markets to sell their produce. In December 2014, because of the good relationship Caritas has maintained with the government arms in Chimanimani, the excellent work that is done in that

area, the commemoration of year of Agriculture and Food Security, marking 10<sup>th</sup> Anniversary of Adoption of the Comprehensive African Agriculture and development Program (CAADP); the permanent secretary for Agriculture promised the Agritex officer of the area a motorbike. This was after Mr Ruchiyo had done advocacy speech asking for transport for the Agritex officer to be able and efficiently visit the farmers in the area.

Below is a picture of one of the micro irrigation programs where the farmers of Nechirinda scheme are harvesting wheat. With the good road infrastructure they are able to transport their product to the market place in Chimanimani town.

**FIG 6**

### Wheat Production Nechirinda Irrigation Scheme Mhakwe



Market linkage is whereby Caritas train the farmers to do market driven production. The Agritex office is largely involved in this as a way to ensure sustainability. After the project period, Caritas shall withdraw from the area. Hence the Agritex officers walk with the people

through their whole life. The researcher after asking one of the farmers to briefly take him through the journey they take when doing market linkage, she said that first they target possible markets like Spur, OK Mart, TMs and even common market places where possibly their products find consumers. With them they will be having questioners they use to scan the market, what is on demand and during which part of the year or season.

Another component being implemented is bee keeping and honey production. Focusing on this component, Caritas teaches value chain addition to the farmers. The rationale is that the farmers should start this idea on a low scale and when they buy in the component will be expanded. The farmers clubs being formed will then be trained and production centers will be constructed and with the farmers' effort put together, greater things could be achieved.

#### 4.3 Conclusion

In conclusion to this part, the researcher has found out that from 2009 Caritas Mutare has made great strides in the implementation of its programs and in its relationship with the State. This improvement is owing to reviews done in the organization by the Caritas National office and recommendations after their findings. One of their objective was “to identify underlying factors associated with the diocese’s current organizational status” (Hamadziripi and Mufunda in Program Support Department Caritas Zimbabwe National Office, 2011. p 3). Caritas Zimbabwe Diocese of Mutare – Organizational Capacity Assessment Report. Harare). The status at this time had depreciated. Many recommendations were taken on board but many still have to be considered as we will learn from the following chapter.



## CHAPTER 5

### Recommendations and Concluding Remarks.

#### 5.0 Introduction

Following from the above chapters, one notices a lot of activities that have taken place in developmental work, each partner trying their best to give a hand in developing the social life of the Zimbabwean general populous. But in this process suspicion has been rampant, hide and seek scenarios have been a common place, clashes and misunderstandings have been the daily bread. The government has been suspecting the Church to be a regime change agent and perpetuating Western ideologies while on the other hand the Church thought the government is being unfair to the poor, compromising human dignity, social injustices and intolerant to those with different thinking from theirs and this is perpetuated by individuals within the government systems or by the government as an institution. The Church has witnessed corruption and abuses of office to which in some cases they raised alarm but at most its voice has been thwarted. In this part of the study, the researcher intends to lay down recommendations/suggestions that could be adopted by not just Caritas Mutare Zimbabwe but even by other NGOs so as, to relate well and operate without hindrance with regards to their relation with the State. Some of these recommendations include the following; know the port of entry at all levels from the National level to the Village level, be apolitical in approach, attend strategic meetings – Provincial Water and Sanitation Committee meetings (PWSC), District Water and Sanitation meetings (DWSC), Village Development Committee meetings (VDC) and the None Governmental Organization (NGO) forums for example the National Association of None Governmental Organization (NANGO), keep to your mandate, be a registered private voluntary organization (PVO), develop strong and sound strategic

plan, field officers to have police clearance and have a code of conduct, be result oriented or based, acknowledge wrongs and communicate to relevant offices, manage donor politics, use local resources, for example, human resources, and fit your program activities to the ruling party/government manifesto for example, the blue print ZimAsset.

In order to do justices to the recommendations above, the researcher will first of all do a strengths, weaknesses, opportunities and threats (SWOT) analysis that faces Caritas Mutare. This will then inform what recommendations, the gap that needs to be closed if Caritas Mutare would so wish to reduce the risks ahead, avoid the threats, make use of the opportunities and all this building on the strength the organization has. What comes first then is to identify these, and to know them and to make use of the SWOT.

### 5.1 Strengths, Weaknesses, Opportunities and Threats (SWOT) Analysis of Caritas Mutare

**FIG 7:**

<b>STRENGTHS</b>	<b>WEAKENESSES</b>
<ul style="list-style-type: none"> <li>✓ Caritas has documented systems, policies and procedures</li> <li>✓ The org has clear structure. Hence communication system is well spelt</li> <li>✓ Caritas work as a family, have daily devotions, sharing information and experience across the varied program and at all levels.</li> <li>✓ Availability of polices and procedure manuals</li> </ul>	<ul style="list-style-type: none"> <li>✓ No supply chain management manuals</li> <li>✓ Old and outdated website</li> <li>✓ Caritas Mutare largely depends on donor fund funding</li> <li>✓ Workers reluctant to fully embrace themselves with the available police</li> <li>✓ With the exception of the three top</li> </ul>

<ul style="list-style-type: none"> <li>✓ HR Management manual and the availability of professional human resources.</li> <li>✓ Assets register, log books are available.</li> <li>✓ Existence of sub-offices in other districts</li> <li>✓ All programs are subject to internal and external audits to reduce chances of financial abuse</li> <li>✓ The willingness of the management to take on board recommendation from key stakeholders</li> <li>✓ All accounts have more two or more signatories</li> <li>✓ Constant production of both financial and narrative reports to the board and donors.</li> <li>✓ Current developed gender and child protection policies</li> <li>✓ Internet connections available</li> <li>✓ Adoption of the name Caritas and joining international Caritas family</li> <li>✓ Staff training and upgrading permitted/implemented</li> <li>✓ Presence of long serving staff with institutional memory</li> <li>✓ Production and filing of individual work plan</li> <li>✓ Participatory proposal production and budgeting exercised</li> <li>✓ Production of baseline study together with state personal. Hence augmenting and implementing work resulting from approved thematic concepts of the State</li> <li>✓ Existence of a good Name that has been built over years.</li> </ul>	<p>administration staff, <math>\frac{3}{4}</math> staff members are temporary. Their employee contracts expires with the closing of the program they are employed to.</p> <ul style="list-style-type: none"> <li>✓ No supplier list for the org</li> <li>✓ Inadequate transport still haunting the Organization</li> <li>✓ Need to improve backup system of data storage</li> <li>✓ Board members not active</li> <li>✓ Loss of trained personal due to temporal employment and less competitive salaries</li> <li>✓ Caritas Mutare not covering the whole of their geographical area concerning project implementation</li> <li>✓ District indicators are identified but not fully utilized in most the projects designs</li> <li>✓ Dispute the excellent work done in the fields, there is no media coverage to advertise Caritas Mutare's work</li> <li>✓ There is lack of coordination of the complementarity effort done by Caritas and some of its members –</li> </ul>
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<ul style="list-style-type: none"> <li>✓ Good and sound relationship with the government arms</li> <li>✓ Buy in of the whole program by the State and beneficiaries</li> <li>✓ From the interview and focus group discussion – strong feedback and complain handling mechanisms are put in place, and communicated by Caritas.</li> <li>✓ ZNCC 2012 special award to Caritas in the registration of being innovative and creative in a challenging economic environment – “NGOs with the greatest impact to community development”</li> <li>✓ Caritas networks with NANGO – National Association for Non-governmental Organization.</li> <li>✓ Regular partnership meetings with the government of Zimbabwe</li> <li>✓ Some funders and external organizations invite Caritas Mutare to contribute to discussions and policy development</li> <li>✓ Caritas Mutare has clear and shared vision, mission and objectives with the community. There has been developed 2013-17 Strategic plan which the management notes it will soon be due for review.</li> <li>✓ Caritas is ecumenical in approach</li> </ul>	<p>the Health desk, CCJP, DOMCAP, Youth Alive and Education Secretariat.</p> <ul style="list-style-type: none"> <li>✓ Caritas Mutare is implementing advocacy activities just to one of its program which could be spread to the other three programs (E C Nyanga, Misereor Chimanimani and IWASH Mutare urban)</li> <li>✓ Most project members and beneficiaries still identify themselves with the old name CADEC.</li> <li>✓ There is need for Caritas Mutare to heat strongly on building self-reliance through awareness raising and development programs. It seems the ‘relief’ dominant image of Caritas as “provider” still prevails in the hearts and minds of benefactors = observed from the remarks and expectation passed during interviews by benefactors.</li> <li>✓ Fear not to get funding and hence resulting in ‘top down’ approach regarding donors designing programs</li> </ul>
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	without much consultations
<b>OPPORTUNITIES</b>	<b>THREATS</b>
<ul style="list-style-type: none"> <li>✓ The peaceful environment that exists at the moment with no restriction what so ever to operate in designated areas</li> <li>✓ The willingness of the international world to reengage Zimbabwe in economic revival.</li> <li>✓ The change of the name CADEC to Caritas attracts funding from sister organizations world over</li> <li>✓ The registration of Caritas as a Private Voluntary Organization (PVO) – Caritas Zimbabwe can now use this number and directly apply for funding from the back donors.</li> <li>✓ Caritas Mutare should make use of the good relationship that exists between it and the State and benefit from the land program currently underway – to invest in fund raising programs that will see the organization sustainable and move away from relying on donor funds 100%.</li> <li>✓ As the country revives from its political and economic shambles Caritas should grow together with the State.</li> </ul>	<ul style="list-style-type: none"> <li>✓ Government workers need perdiems to do their work and if you do not provide to their expectation they go to NGOs which provide what they want. Hence sustainability is compromised. If Caritas moves out will they still continue doing their work to support farmers?</li> <li>✓ The danger of Caritas Mutare being identified with state agency. Hence they cannot operate independently and freely. Thus risking being enemy to some stakeholders or playing double standards.</li> <li>✓ Meeting donor requirements versus the demands of the government, for example the work the government wants is to develop the resettlement areas but the donor world does not want their monies invested in resettlement areas.</li> <li>✓ Political instability and economical</li> </ul>

	<p>depreciation within the country</p> <ul style="list-style-type: none"> <li>✓ Global inflation that possibly is leading to reduction in funding</li> <li>✓ Increase of refugees in the world which can result in the donor communities change priorities and area of focus.</li> <li>✓ Zimbabwe being rated as not in state of emergency where there are so many people in dire poverty</li> <li>✓ Less coverage or none coverage of the actual state of things in remote parts by local media and absence of international media.</li> </ul>
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5.2 Recommendations

Caritas Mutare and even other NGOs that need to have good working relations with the State should remember the fact that as NGOs they do not own the people. The people belong to the State (Interview with the Provincial Administrator of Mutare - Mbetsa., 12/09/2015). The Provincial Administrator went on to say that any of the NGOs wishing to work in Zimbabwe should know the *'the port of entry'*, *"Haungati unemusha wako wotoona vanhu watozara mumunda kusakura"* – if you have your own field, it could be surprising seeing people weeding just from nowhere (interview with Mbetsa. The Provincial Administrator Mutare 12/09/15). The normal thing Caritas Mutare has been doing and gaining itself respect is that,

it does not just inform the State that it has monies for such and such a program but it involves government agents from the initial proposal phase.

The second recommendation is that as an NGO Caritas should *attend the important and strategic meetings of the VIDC, DWSC and PWSC*. It is in such meetings where one picks where the government is lacking and wants help. Mr Chiringa, the District Administrator points out that, “The problem with NGOs is that they do not attend meetings when we invite them. They then expect us to keep quiet and let them operate where actually they do not want to cooperate. They go on and do their reporting to donors who are abroad, but who are the owners of the communities you are working in?” (Interview with Mr Chiringa, District Administrator - 13/09/15). This reasoning is sounding very logical and it is the reason why the State has always pointed fingers to NGOs as harboring regime change agendas. Other fora which are important are the NGOs coming together. The example of such is National Association of Non-Governmental Organization (NANGO) where most NGOs come and discuss various issues that affect them, they could be donor related or political issues that affect their operation.

Thirdly, the NGOs should be *‘apolitical in approach’*. The State always does watch and follow up on activities being done in the communities. In the name of ‘State security’ the State agencies are simply doing their work and every society has to protect its people. NGOs are considered as visitors in the communities they are operating, they come and go but the people and State remain. The mistakes done by NGOs, the State has the obligation to clean up. It is better that when officers are implementing the programs they do not wear anything that suggest or directly advertise one given political party. Officers should not mix politics and organizational work, they can do that when they are not at work such that there will be separation of the two. In the past doing so has seen some NGOs having licenses withdrawn.

Another important thing is '*Private Voluntary Organization*' (*PVO*) *Registration*. The State has a duty to know who is doing what and where. In that mandate, in 2002 Zimbabwe like any other country called for the registration of all NGOs under Social Welfare within the Ministry of Public Services Labor and Social Welfare. When not registered one risked imprisonment as happened to A. Chikomo – “A. Chikomo, a lawyer and a journalist by training is the executive director of the Zimbabwean Human Rights NGO Forum. Chikomo had been on trial for allegedly running an ‘unregistered’ organization in contravention of the Private Voluntary Organization (PVO) Act (chapter 17: 15)” (major reprieve for civil society as). It should be noted that the registration of NGOs in Zimbabwe is not a very new thing but has been so even in pre-colonial era. “The registration of NGOs in Zimbabwe has been addressed through legislation since pre-independence, this legislative tradition was maintained. During the pre-independent Zimbabwe, the Welfare Organizations Act (1967) was the main legislation used to register NGOs. This instrument was repealed by the Private Voluntary Organization Act (PVO Act)” (major reprieve for civil society as). This however was reemphasized after independence though the State was much more serious in 2002. One may want to know why the restriction is much more this time? In 2000, elections the ruling party faced much challenges than ever before with them loosing on the Referendum. There also has been much increase of NGOs in operation without registration and with some involved in active politics. Hence they stood a threat and after regime change and worse being sponsored for their activities by most colonial masters’ countries.

In Zimbabwe NGOs are allowed to operate as non-profitable making or charity organizations, as trust and common law ‘universitas’. The use of the membership form known as ‘universitas’ originated from common law practice of recognizing an organization, which has members, a constitution and activities that are entirely for the benefit of its members. Such an



entity is excluded from being registered under the PVO Act and is therefore not viewed as a PVO but a corporate form 'universitas'.

Caritas has remained unregistered for quite a long time and because it had enjoyed a good relationship with the state it was not banned to operate. Why Caritas was not registered was due to some fears such, if the State was to ban NGOs Caritas would be banned too. Thus the Bishops' Conference saw it good to remain not registered arguing that Caritas was a Church charity organization doing the work of the Church as mandated by God. Emphasizing on this point Bishop Alexio Churu Muchabaiwa says, *"The Church in fulfilling its mission does not operate in a vacuum but in a society with its own ideologies and cultural background. It is therefore imperative for the Church to adopt positive attitudes of co-operation with government in the service of the people"* (A. Muchabaiwa in Moto Magazine 1985. P 33). His point was on the freedom of the Church and its prophetic role and faithfulness to Christ. Thus he urges for talking of partnership with the State than subordination. This has been the struggle between the Church and State. But as the researcher write, Caritas is now a registered NGO with PVO number given in December 2014. This has helped increase its positive relation with the State and Caritas have been chosen as one of the NGOs to represent other NGOs in CAADP, an African organ to improve agriculture and advocate for small holder's farmer 10% national budget.

For NGOs to operate well, they should have **"Strategic Plan"**. Caritas Mutare has for sometimes ran without a strategic plan. This has costed the organization since it has no campus to direct its activities. A strategic plan is "A systematic process of envisioning a desired future, and translating this vision into broadly defined goals or objectives and a sequence of steps to achieve them". (Business Dictionary.com). Basing on the given definition one can see that for that period the organization had no strategic plan, they lacked in vision, forgotten or just operating not following their mission, keeping the value and

principles of the organization, no goals no objectives. Tracking the history of Caritas this is the time again when the Organization started to lose donations. The main reason is that when donors want to invest their monies they carry what is called due-diligence and a strategic plan is one of the things they want to see in place.

In his opening remarks of partner workshop in Harare, Dr Desire Nzisabira, representative of Misereor desk in Africa, pointed the factor that donors have reached a recession in Africa for continually pumping in millions of dollars without much noticeable results. He says donors are asking whether to continue supporting Africa or not? (Minutes meeting - Consultative workshop on the establishment of position of a fulltime Agricultural Advisor: 26 August 2015). Thus if an organization wants to remain afloat it has to “***be result oriented***”. In doing so, the organization becomes a center of attraction. Caritas Mutare has tried its best and this has helped it to be accepted by both the communities they work in and the State wanting to partner with it.

One big mistake most NGOs do is not to “***acknowledge when they are in error and to communicate with relevant offices all times***”. It is true that at times people are over excited and do make mistakes. The State agencies are aware of this, and in one of her speeches the Resident Minister of Manicaland, Mandi Chimene, alluded to the fact that NGOs are not quick to report when things go wrong in the fields. “The tendency is that the complainant is listened to best than the accused. And so, be the first to come and report or even to phone me. You do not even want to make an appointment to see me” (Mandi Chimene, addressing NGOs February 2015 at government buildings Mutare). The base line here is that NGOs have to make frequent visits to report or discuss issues that affect them as an organization and should not wait until things have gone wrong or are out of control.

Organization leaders have to “*Manage Donor Politics*”. This is a scenario where donors have certain expectations to which if they are not fulfilled they are reluctant to keep funding the organization. Most of the local NGOs have more than one donors funding the organization and each one of them wants to feel the best. At times when they come for checks they come or call meetings at the same time. This has to be managed well so that the donor feels the organization takes their funding important. With this also goes the issues of visibility. As an example, the European Commission is very particular about their log which they almost wish see appearing on all their assets. The number of the stars on the log has to be maintained. Bishop Thomas Alexio of the arch-diocese of Bulawayo addressing Caritas coordinators was furious with how the Caritas log is presented in most adverts, he said: “You would see the Caritas log put on a very small corner and CAFOD, E U, DFID and others put in very big letters covering all the space. No, we need to be noticed also”. (Bishop Thomas Alexio of Bulawayo Arch Diocese addressing coordinators, Synod House January 29. 2015). Nobody would want to go unnoticed after doing something good. All want their work to be noticed and acknowledged.

The State calls today that people “*move away from donor dependence syndrome*”. The president, R. G. Mugabe would say that you will not get free lunch anyway in the world. Free gifts are very rare to come by. Thus most of the things that one would receive as a gift has some strings attached to it. It is a sorry state that after Caritas National decided to decentralize, emphasizing issues of self-reliance, close to nothing was done. The project holders, ZCBC, has come to realize this point with very little to be done at the moment. One would imagine if donors pull out of Zimbabwe today, the poor and the needy also cease to be. Something should be done to address the situation. Caritas has to establish at home and grow its own resources to bank on. This will also give the organization the leeway to choose what monies to accept from donors and what not to. Caritas for example, as a Church organization,

holds in esteem the values and social teachings of the Catholic Church which does not accept ‘artificial family planning’ like the use of condoms when it is not therapeutic measure. The Catholic Church did not refuse in total the use of artificial family planning but only permits when the intention is to protect life. This position is normally mistaken, and Jonathan Wynne wishes to make us believe the Catholic Church has shifted goal posts where in actual sense it did not. Citing the pope, Wynne-Jones notes that “the Catholic Church is not fundamentally against the use of condoms, it of course does not see it as a real and moral solution. In certain cases, where the intention is to reduce the risk of infection, it can nevertheless be a first step on the way to another, more human sexuality” (Pope Benedict XVI – cited in Wynne-Jonnes, ‘Religious Affairs Correspondent’ 2010). This was not a call that the lay faithful can now use artificial family planning at will, but the intention of using it is what is important. The misunderstanding of this position limits the Church get funding from donors who believe the only way to conger HIV/AIDs is the use of condoms. Hence in the intervention carried out by these donors they tie strings, you get our money if only you promote condom use. The Church is the Church ready to stop or withdraw the program where ever these conditions are extended. This is where the NGOs need to move to, that level where their voices can be listened to.

Each government has what they believe in and would promise to people they would fulfill once they are voted into power. The voters’ need to be aware of this before they go to voting. The NGOs to be in good relation with ruling party of the day have to “***Fit their Program Activities to the Manifesto of the Ruling Party/Government of the day***” or risk to be labeled as enemies of the State.

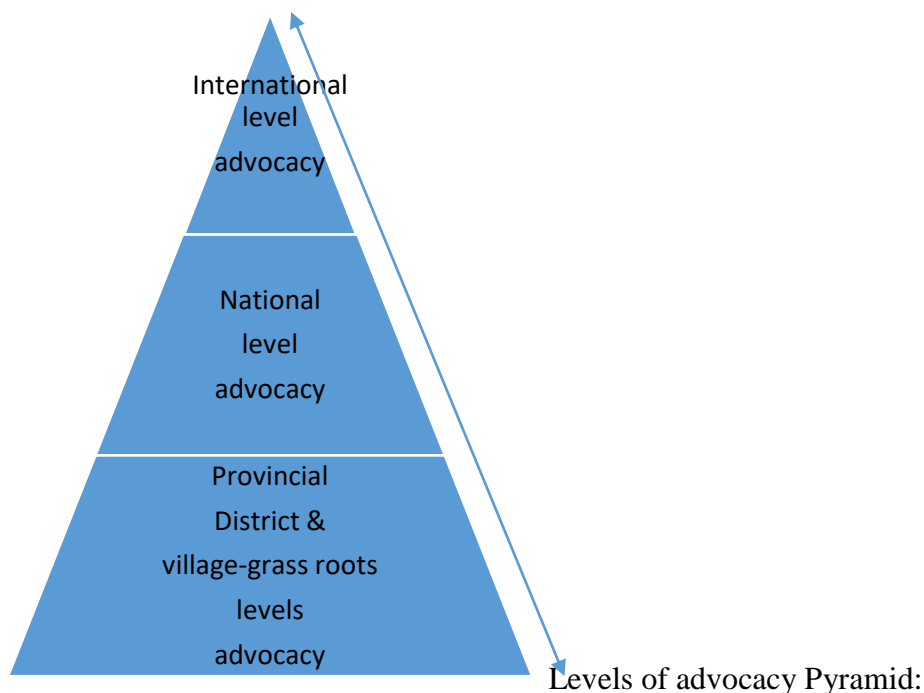
“***Establishment of Functional Board***” – Caritas Mutare has been operating with what they call executive board with just an advisory role. But from the findings of the researcher, this

board is not effective as is expected of it. This set up has been put by a group who did not want their activities to be monitored for rarely does this board meet and discuss issues.

***“Keeping the Same Brand name”*** – a name is very important for it helps to identify a person or a thing. Those that change their names risk not to be identified. Caritas has transformed its name now for the third time. It has used the name CSSD, CADEC and now Caritas. While it may have some advantages, it greatly limits the organization’s visibility. It is also costly in that a lot of publicity needs to be done, changing everything that bears that name.

***“The inclusion of advocacy in project implementation”***

**Fig 8:**



According to dictionary online, advocacy is “to speak or writing in favor of; support or urge by argument; recommend publicly, the act of pleading for, supporting, or recommending active espousal” (dictionary online, 2015). It is a process of supporting and enabling people

to express their views and concerns, access to information and service, to defend and promote their rights and responsibilities, and to explore choices and options. Advocacy seek to ensure that people, especially those that are mostly vulnerable in society have their voices heard especially by service providers.

The advocacy pyramid above has levels and for one to be involved in advocacy should know who is who and at what level. You cannot be found at national level if you are not known at grassroots. In each level a development agent has to know what advocacy issues are there and who to approach. For instance, famers may be having network challenge to get their produce to the market, - an advocacy strategy will be to invite those in the Ministry of Transport when farmers are having their meetings and put to task the responsible authority what can be done so that farmers may get their produce to the market. In advocacy one has to be aware you can advocate as an individual or group, it can be family advocacy, group or institutional, national or international advocacy.

Caritas Mutare Zimbabwe has this year 2015 up-scaled on advocacy with the support of Caritas Denmark funding. Trainings and workshops for training of trainers (TOT) have been started. In this model of advocacy, Caritas Mutare will be forming small farmers associations that start from village level to national level. This is meant to empower the famers to do advocacy at all levels form village level to national level. Caritas is not doing this alone but with the blessing of the State in the area of implementation, Chimanimani where the District Administrator is in full support. Famers association in Zimbabwe are normally found at commercial level where small famers have not been involved in forming their own associations.

In normal cases NGOs work with the poor and vulnerable of the society. Helder Pessoa Camara, a Catholic Archbishop of Olinda and Recife – Brazil once said, “When I give food

to the poor, they call me a saint. When I ask why they are poor, they call me a communist” Regan, David. CSSp (2002). Our culture focuses mainly on charity rather than solidarity. Thus charity involves us in feeling temporary better about ourselves for having done ‘a good thing’ and solidarity involves in realizing why people are in the situation they are in and looking for systemic solutions to the problems. It is then tantamount to the fact that charity alone is not enough and NGOs should move away from the culture of just feeding the people to rather involved in advocacy, empowering the poor communities to find the root causes of their problem and solve them on their own. When communities reach this stage, one sees the formation of local associations that take care of their own resources. These associations will elect leaders who are responsible and them being responsive to their leaders. That rapport and synergy will make sure the ground for sustainable development is reached and every one working with the same objective for the stability of our community.

### 5.3 Conclusion

It is unheard of that there is a perfect society where people have the same ideologies and do not have clash of interest. In this work one notices the varied interest of the Church compared to that of the State. The State ideological machineries tend to protect more of their interests whereas the Church guided by its social teachings drawn from the Bible seeks for fairness, peace and justice of all the citizens of any given community. Thus the Church stands as the moral conscience of the society. The above recommendations seek to provide a synergy between the Church and State relationships. An environment where the two are partners in development work for the good of all is highly appreciated. The Church and State relationship has not been static but fluctuating, good at times and very bad at times. The good

thing is they have both realized that they need each other and can still operate in the same environment.

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