



**Midlands State University**  
Established 2000

*Our Hands, Our Minds, Our Destiny*



***FACULTY OF ARTS***

**DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES**

**ASSESSING THE EFFECTIVENESS OF THE METHODS ADOPTED BY FAITH  
BASED ORGANISATIONS IN REDUCING POVERTY IN ZIMBABWE:A CASE  
STUDY OF THE DIOCESE OF MUTARE COMMUNITY CARE PROGRAMME  
(DOMCCP) IN NYANGA, NYAKOMBA FROM 2007-2016.**

**SUBMITTED BY**

**NYAGOMO KELVIN**

**R136488N**

**SUPERVISOR: DR S. CHIRONGOMA**

**DISSERTATION SUBMITTED TO MIDLANDS STATE UNIVERSITY IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE BACHELOR OF ARTS**

**HONOURS DEGREE IN THEOLOGY AND RELIGIOUS STUDIES**

**ZVISHAVANI, ZIMBABWE**

**YEAR**

**2017**

**MIDLANDS STATE UNIVERSITY**

**DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES**

**APPROVAL FORM**

The undersigned certify that they have read this dissertation and have approved its submission for marking after confirming that it conforms to the department's requirements

.....

.....

**Supervisor**

**Date**

## **DEDICATIONS**

This dissertation is dedicated to my grandfather Tapiwa Bumhira and my sister Winnet for their love, moral and financial assistance throughout my studies. I can say thanks for setting a good example to me.

## **ACKNOWLEDGEMENTS**

This work as an academic research paper was a long journey which I could not have accomplished alone. Therefore, I would like to thank almighty for his love, guidance and for assisting me with the power and willingness to achieve some of my targeted goals and giving me the opportunity to produce this piece of remarkable work. Also, my gratitude goes to Dr S. Chirongoma, my project supervisor who helped me to produce this remarkable piece of work. Thank you Dr for your encouragement, guidance and support, you worked so hard to guide me through this study and it was a great favour to have you in my life.

More so, I extent my gratitude to Mr Bumhira my grandfather, Winnet my sister for financial support during the course of my studies and the other family members who assisted me and had been my pillar of strength during my research study. Further mention goes to the department of Theology and Religious Studies as well as the DOMCCP Staff members, thank you for helping me to produce this research work.

## **ABSTRACT**

The study is an assessment of the methods adopted by Faith Based Organisations (FBOs) in reducing poverty in Zimbabwe using Diocese of Mutare Community Care Programme (DOMCCP) as a case study in Nyanga, Nyakomba ward 11. The research findings show that DOMCCP's interventions as a Faith Based Organisation impacted positively on the rural livelihood of the people who live in Nyakomba ward 11. DOMCCP addressed poverty through livelihood projects, capacity building and community health, gender mainstreaming and human rights. DOMCCP intervention reduces poverty in Nyakomba by assisting people living with HIV/AIDS to access home based care, to have nutritional food to enhance their quality of life at the same time eradicating poverty. The study however finds that DOMCCP as a Faith Based Organisation have a number of challenges in trying to implement their projects of eradicating poverty in Nyakomba. Sustainable Rural Livelihood approach was used as a theory to analyze the livelihoods of people and see how best these can be changed. The research finally recommends DOMCCP and other Faith Based Organisation to provide more supportive projects targeting OVCs and PLWH since they are the most vulnerable groups in the community.

## ACRONYMS AND ABBREVIATIONS

AAIZ.....	Action Aid Zimbabwe
AIDS.....	Acquired Immune Deficiency Syndrome
AREX.....	Agricultural Extension Offices
CA.....	Conservative Agriculture
CBP.....	Community Based Planning
CHBC.....	Community Home Based Care
CIDA.....	Canadian International Community Development
CSOs.....	Civil Society Organizations
DOMCCP.....	Diocese of Mutare Community Care Programme
EHT.....	Environmental Health Technician
ESAP.....	Economic Structural Adjustment Program
GBV.....	Gender Based Violence
HIV.....	Human Immune Virus
FBOs.....	Faith Based Organisations
ISAL.....	Internal Saving and Lending
OVC.....	Orphans and Vulnerable Children
PLWHA.....	People Living With HIV and AIDS

RWAs.....Rural Women Assemblies

SAA.....Social Analysis and Action

SAFAIDS.....Southern Africa AIDS Information Dissemination

SG.....Support Group

SILC.....Saving Internal and Lending Communities

SLSP.....Small Livestock Support Programs

YEP.....Youth Empowerment Projects

VIDCOs.....Village Development Committees

WDCO.....Ward Development Committees

## Contents

APPROVAL FORM .....	i
DEDICATIONS.....	ii
ACKNOWLEDGEMENTS.....	iii
ABSTRACT.....	iv
ACRONYMS AND ABBREVIATIONS .....	v
INTRODUCING THE STUDY .....	1
1.1 BACKGROUND TO THE STUDY .....	1
1.2 STATEMENT OF THE PROBLEM .....	4
1.3 PURPOSE OF THE STUDY .....	4
1.3:1 AIM OF THE STUDY .....	4
1.3:2 OBJECTIVES OF THE STUDY .....	5
1.4 RESEARCH QUESTIONS.....	5
1.6 SCOPE OF THE STUDY .....	6
1.7 THE SIGNIFICANCE OF THE STUDY .....	6
1.8 LIMITATIONS .....	7
1.9 THEORETICAL FRAMEWORK .....	7
1.10 RESEARCH METHODOLOGY.....	10
1.11 DATA COLLECTION METHODS AND INSTRUMENTS.....	11
1.11.1 INTERVIEWS.....	11
1.11.2 FIELD VISITS .....	12
1.11.3 QUESTIONNAIRES.....	13



1.11.4 SECONDARY DATA.....	13
1.12 TARGET POPULATION OF THE STUDY.....	13
1.13 SAMPLING TECHNIQUES .....	14
1.13.1 PURPOSIVE SAMPLING .....	14
1.13.2 SAMPLE SIZE.....	14
1.14 ETHICAL CONSIDERATION .....	14
1.14.2 AVOIDANCE OF HARM .....	15
1.15 LITERATURE REVIEW.....	15
CHAPTER 2.....	18
BACKGROUND OF RURAL LIVELIHOOD IN NYAKOMBA BEFORE THE INTERVENTION OF DOMCCP .....	18
2.1 INTRODUCTION.....	18
2.2 RURAL LIVELIHOOD IN NYAKOMBA WARD 11 BEFORE THE INTERVENTION OF DOMCCP .....	18
2.3 PATRIARCHAL SOCIETY .....	18
2.4 SOCIAL AND CULTURAL ACTIVITIES DONE BY NYAKOMBA COMMUNITY ..	19
2.5 THE ROLE PLAYED BY DOMCCP TOWARDS POVERTY ERADICATION IN NYAKOMBA WARD 11 .....	20
2.6.1 NUTRITIONAL GARDENS (NG).....	22
2.6.2 SMALL LIVESTOCK SUPPORT PROGRAMME (SLSP) .....	23
2.6.3 INTERNAL SAVINGS AND LENDING (ISAL).....	23
2.6.4 CONSERVATION AGRICULTURE (CA).....	24

CHAPTER 3 .....	25
ANALYSING THE EFFECTIVENESS OF POVERTY ERADICATION METHODS USED BY DOMCCP IN NYAKOMBA COMMUNITY .....	25
3.1 INTRODUCTION.....	25
3.2 DOMCCP’S RESPONSE TO POVERTY IN NYAKOMBA.....	25
3.3 DOMCCP’S RESPONSE TO HIV AND AIDS IN NYAKOMBA .....	26
3.4 THE EFFECTIVENESS OF DOMCCP PROJECTS TO THE ORPHANS AND VULNERABLE CHILDREN.....	29
3.5 DOMCCP’S RESPONSES TO GENDER BASED VIOLENCE .....	30
3.6 SUSTAINABILITY OF DOMCCP INTERVENTION IN NYAKOMBA COMMUNITY.....	30
3.6.1 NUTRITIONAL GARDENS .....	31
3.6.2 SMALL LIVESTOCK SUPPORT PROGRAMMES.....	31
3.6.4 CONSERVATION AGRICULTURE.....	32
3.7 SUMMARY .....	32
CHAPTER 4.....	33
THE CHALLENGES FACED BY FAITH BASED ORGANISATIONS (FBOS) IN IMPROVING RURAL LIVELIHOODS .....	33
4.1 INTRODUCTION.....	33
4.2 GOVERNMENT’S ATTITUDE TOWARDS FBOS.....	33
4.3 CHALLENGES FACED BY DOMCCP IN IMPROVING RURAL LIVELIHOODS IN NYAKOMBA WARD 11 .....	34

4.4 SUGGESTIONS ON HOW DOMCCP CAN STRENGTHEN THEIR ROLE IN ERADICATING POVERTY .....	37
4.4.1 STRENGTHENING THE COMMUNITY APPROACH.....	37
4.4.2 IMPROVE DOCUMENTATION .....	37
4.4.3 STRENGTHEN NETWORKING AND PARTNERSHIPS .....	37
4.5 SUMMARY .....	37
CHAPTER 5: SUMMARY, CONCLUSION AND RECOMMENDATIONS .....	39
5.1 INTRODUCTION.....	39
5.2 SUMMARY .....	39
5.3 CONCLUSION .....	41
5.4 RECOMMENDATIONS .....	42
5.6 SUMMARY .....	43
Reference list.....	44
APPENDIX 1: Questionnaire for beneficiaries .....	47
APPENDIX 2: In-depth Interview Guide .....	50
For key informants: DOMCCP staff members .....	50

# **CHAPTER 1**

## **INTRODUCING THE STUDY**

### **1.1 BACKGROUND TO THE STUDY**

The research focuses on assessing the effectiveness of the methods adopted by Faith Based Organisations in eradicating poverty in Zimbabwe, using the case of the Diocese of Mutare Community Care Programme (DOMCCP) in Nyanga, Nyakomba from 2007-2016

In Zimbabwe, poverty is one of the major crises affecting humanity. The high occurrence of rural poverty and food insecurity in Zimbabwe, together with the weak government capacity to implement development initiatives undoubtedly provide fertile ground for Faith Based Organisation (FBOs). According to Yodmani, S (2001), “poverty is mainly viewed as an indicator of lack of access to resources and income opportunities, but it has other aspects of social positioning such as geographical location, age, gender, ethnicity, community structure, community decision making processes, and political issues that determine poor people’s vulnerability”. Also, the political situation in 2007 was not that stable and this has caused high levels of migration and this situation leaves most families with less or nothing to depend on hence this leads to poverty. The people from this area depend more on aid since they received little rainfall, therefore there is a high rate of dependency syndrome. Students walk long distances to school and this leads to a high number of school drop outs. The situation forces children to engage in early marriages in order to source money for the family. Currently, people in Nyakomba area use water from rivers, at some point these rivers get contaminated by chemicals from the irrigation scheme and people suffer from diseases like cholera and Malaria.

Also the FBOs play a major role in poverty eradication, because FBOs' work range from charities founded on religious rules, such as care for the widows, people living with HIV and the orphans. The seriousness of the poverty situation and the critical shortage of appropriate state-driven poverty eradication programmes in Zimbabwe have opened space for the mushrooming of civil society organizations (CSOs) that are orientating themselves towards development issues, particularly poverty-related issues. Faith-based organizations (FBOs) represent one sector of civil society that is becoming increasingly preoccupied with addressing the needs of poor Zimbabweans. DOMCCP is a good example of FBOs that play a major role in poverty eradication. From 2005, DOMCCP withdrew its services from Chimanimani district due to resources constraints. DOMCCP is one of the many organizations nationwide that are working on developing the underdeveloped communities to eradicate poverty. DOMCCP is a faith based Catholic organization that operates within the Diocese of Manicaland since it has a Catholic background. However, it provides services on non-denominational basis since the guiding belief is that everyone created by God should not suffer but they must live an abundant life. The organization was established during a period when the impact and prevalence of HIV & AIDS was rapidly escalating. Therefore DOMCCP has been working to build the capacity of communities and families affected by the HIV & AIDS pandemic to mitigate the impact and cope with the effects of the pandemic. The goal of the organisation is to promote access to quality integrated health care services for 125,000 vulnerable households in 92 wards of Manicaland Province by December 2020, to strengthen sustainable livelihoods of 32,000 vulnerable households in 92 wards of Manicaland Province by December 2020 and to promote rights of access to public services for 32,000 vulnerable households in Manicaland province by December 2020.

DOMCCP started its operations in Nyakomba district in 2006. It focused on facilitating, capacitating and supporting community driven development, health and wellness and it targeted the marginalized communities and groups in the society which are OVCs (orphaned and vulnerable children), PLWHA (people living with HIV and AIDS), Rural women, girls and other people in need of support who might be suffering from other chronic diseases and disabilities. DOMCCP used the sustainable livelihood approach in supporting community interventions such as child protection, livelihoods and food security, youth programmes, maternal and child health, entrepreneurial development, nutrition support and paying school fees for orphans and vulnerable children among others. In Nyakomba, DOMCCP introduced nutritional gardens, small livestock projects, Internal Savings and Lending (IS&L), technical skills training and paying school fees for the orphans, formation of support groups (SG) and rural women assemblies (RWA). All this was done as a way of eradicating poverty.

However, DOMCCP created a dependency syndrome and in some instances there is political interference. This study will explore the effectiveness of methods used by DOMCCP in reducing poverty in Nyakomba community. To come up with the effectiveness of these methods used, the qualitative research design is going to be used in the research since it will help the researcher to investigate the issue being studied. Observations, interviews and questionnaires will be used since they save time in carrying out a research, are cost effective and it reduces bias and more importantly they are in line with the qualitative research design. Overallly , the proposal will give the background of the study, statement of the problem, objectives, literature review, research questions, methods to be used in data collection, areas covered and research limitations and delimitations.

## **1.2 STATEMENT OF THE PROBLEM**

Absolute poverty is one of the most pressing challenges faced by the rural population in Zimbabwe particularly Nyakomba community in Nyanga District. The population in Zimbabwe has continued to grow, increasing the number of the rural population that could not subsist on agriculture alone. According to IFAD, “the annual population growth rate for Zimbabwe was 0.8% by 2010, and out of the total Zimbabwean population about 61.7% of relatives dwell in rural areas and of these, 31% of them are classified as poor” (World Bank). Moreover, 70% of Zimbabwe’s population livelihood systems are agro-based and as such they rely on rain fed agriculture. In Nyakomba community, there is absolute poverty due to climatic changes; people do not have as much as others living in other communities and it is difficult for them to afford their basic needs. According to ZIMVAC (2009), “the position has had a negative impact on agricultural productivity, therefore resulting in food insecurity and stress.” People living in poverty in Nyakomba community have lower life expectancy, higher levels of child mortality, and malnutrition. These problems are exacerbated by the lack of education amongst the working young and a shortage of quality health care services. Consequently, poverty in Nyakomba has resulted in early marriages, teen pregnancies, school drop outs and people are suffering from diseases like cholera since they drink water from the contaminated river Gairezi from 1992 to 2005.

## **1.3 PURPOSE OF THE STUDY**

The general purpose of this study is to assess the effectiveness of the methods adopted by DOMCCP in reducing poverty in Nyanga, Nyakomba in Zimbabwe.

### **1.3:1 AIM OF THE STUDY**

The main aim of the study is to evaluate the methods adopted by Faith Based Organisations with special reference to the Diocese of Mutare Community Care Programme in reducing poverty in Zimbabwe in ward 11 of Nyanga.

### **1.3:2 OBJECTIVES OF THE STUDY**

The research objectives are as follows:

1. To assess the role played by DOMCCP towards the rural livelihood of Nyakomba
2. To analyse the effectiveness of methods adopted by DOMCCP in reducing poverty and the level of participation from the people benefiting from DOMCCP activities
3. To examine the challenges faced by Faith Based Organisation particularly DOMCCP in trying to implement their methods to reduce poverty in Nyakomba community in Nyanga district.

### **1.4 RESEARCH QUESTIONS**

The study seeks to answer the following research questions:

- (a) What are the methods used by DOMCCP in reducing poverty in Nyakomba community?
- (b) To what extent are the people of Nyakomba benefiting from the projects being implemented by DOMCCP?
- (c) What are the challenges faced by DOMCCP in trying to implement their strategies of reducing poverty in Nyakomba community?

### **1.5 RESEARCH ASSUMPTIONS**

The assumptions of the study are:

- a. DOMCCP plays a crucial role in reducing poverty in Nyakomba Community.



- b. The Organization also helps in the reduction of the dependency syndrome in the community through women empowerment.
- c. DOMCCP is facing some challenges in trying to address poverty crises in the community.

## **1.6 SCOPE OF THE STUDY**

The study will be confined only to Nyakomba community and the research thrust will be centered on assessing the methods adopted by DOMCCP in reducing poverty in Nyakomba community.

The population of Nyakomba stands at 5799 people and this shall be the focus of the study. In addition, the economy is mainly centred around irrigation, with farming being the most popular activity in the area. For the purpose of this research, the researcher will focus on areas like the irrigation projects where there are many people at the same place.

## **1.7 THE SIGNIFICANCE OF THE STUDY**

The research will explore the effectiveness of the methods adopted by DOMCCP in reducing poverty in Nyanga of Nyakomba. It will pay more attention on the methods used by DOMCCP in reducing poverty, how they are benefiting people and there are some challenges being faced in trying to implement some of these methods.

To the district of Nyanga, the research would help to enlighten other communities about the contribution of FBOs, particularly the DOMCCP in reducing poverty in different communities and encourage other NGOs, institutions as well as the district of Nyanga to engage in other activities that reduce poverty.

## **1.8 LIMITATIONS**

Nyakomba community is an area based on agriculture with an irrigation scheme. As such, there is a challenge of finding respondents at home since they will be busy farming. However, this will be covered when the researcher visits the farming areas where there is a lot of people for interviews. In addition, the political situation in the country with elections likely to be held in 2018, residents of Nyakomba are likely not to give more personal details and express their views freely for fear of being victimised and quoted wrongly during the campaigning period where the threat of violence and intimidation is highly likely.

Use of other researches, publications, newspapers, the internet and other sources of information shall be of greater importance in this section. The sustainable livelihoods approach is of vital importance when assessing the methods used by DOMCCP in reducing poverty since it focuses on how men and women utilise asset portfolios to improve their livelihoods.

## **1.9 THEORETICAL FRAMEWORK**

In this research, the sustainable livelihood approach has been used to find out if projects implemented by Faith Based Organization in rural areas specifically Nyakomba are promoting development as well as reducing poverty. Administration of strategies within the Sustainable Livelihood Approach could be beneficial in reducing poverty. Problems like the dependency syndrome and conflict reoccurrence can be mitigated if FBOs can use the Sustainable Livelihoods Approach, because they will only focus on using the available resources to distribute resources equally to enhance development in Nyakomba. According to the principles of the Sustainable Livelihood Approach, any development strategies must be people centered on equal distribution of resources to all actors, and multilevel, dynamic and must be underpinned by a commitment to develop. The concept of Sustainable Livelihoods was first

introduced by the Brundtland commission on environment and development. A companionship or household livelihood is sustainable when it is able to maintain or improve its capabilities, assets and both now and in the future life. Apart from that, the livelihood must not undermine the natural resource base of the area. It must have the ability to provide livelihood opportunities for future generations. Engelbrecht (2011) pointed out that, “It is unlike other development approaches whose primary focus is on people’s weakness, limitation and constraints”. He stressed that the Sustainable Livelihood Approach focuses on people’s strengths, their abilities, opportunities and assets on how to enhance their functioning in order to sustain a livelihood.

Furthermore, the Sustainable livelihood Approach is an approach to development that focuses on improving lives of the troubled as it guides community organizations on how to plan interventions for enhancing livelihoods in communities. The superior entertaining aspect of the Sustainable Livelihood Framework is its recognition of the poor as active agents in their own development, a commitment that is profoundly Christian because it recognizes that all human beings are made in the image of God, have gift and abilities. On top of everything else, it recognizes that poor and vulnerable people are agents in, rather than clients of, their development by working with the already existing assets of the household and the community as well as the livelihood strategies that are already in place. At the base of this approach there is an emphasis on livelihoods. DOMCCP came up with the concept of rural development through the Sustainable Livelihood Approach. A livelihood can be described as what people do day by day to survive and flourish in the face of what comes their way, given the resources and relationships at their command and the wider social arrangements that define their place and role in society. Livelihood according to Ellis (2000) “is a means of living that is the way in which a living is obtained”. According to Chambers and Conway (1992), “a livelihood comprises capabilities, assets (stores, resources, claims and access)

and activities that are required for a means of living”. Sheppard (1998) also extended the definition to include as part of livelihood the quality of life and dignity. The concept of this theory focuses on how men and women in Nyakomba, Nyanga utilize asset portfolios to improve their livelihoods. The catholic emphasis is on reducing poverty, understanding the lives of the poor and the importance of different institutions to their lives. This theory places great emphasis on involving people in both the identification and the implementation of activities where appropriate. Carney (1995) postulates that, “ the Sustainable Livelihood Approach offers a way of assessing how organizations, policies, institutions, cultural norms shape livelihoods, both by determining who gains access to which type of asset, and defining what range of livelihood strategies are open and attractive to people”. In this case, Sustainable livelihoods refer to continuity in the long term of the capacity of a system to reproduce it. With reference to human needs, it is sustaining the output that is available and keeps it up or increases its contribution to human well-being. Clark (1991) postulates that, “ the most important and fundamental element of the Sustainable Livelihood framework is seeing the weaker member in the society, improving their situation through accessing improved social services and enabling them to acquire assets”. To the poor and vulnerable groups, a Sustainable Livelihood can be regarded as a double edged sword since it addresses development and sustainable resources management. The Sustainable livelihood approach is a broad goal for poverty eradication strategy where efforts are centered directly on the poor and the marginalized. This approach was developed to address the failure of previous approaches to community development.

In Nyakomba community, the Sustainable Livelihoods Approach works effectively by starting with the people, analyzing their livelihoods and sees how best these can be changed. Stern (2002) is of the view that, “people who are the

beneficiaries of the development initiative should be involved and their views should be respected”. The cadence or the emphasis of this approach is on the eradication of poverty, understanding the lives of the poor and the importance of different institutions to their lives. However in the world, this approach failed to check and change the conditions of poverty although the government and donor organizations invested huge sums of money and energy to improve the livelihood of people in different communities. This led to heavy criticism of this approach particularly their failure to address the needs of the poor. However, there are problems in undertaking detailed analysis of livelihoods across the nation because of the heterogeneity nature of livelihoods. More so, difficulties can also be encountered in unpacking and understanding the structures and processes involved in rural communities because of the variable nature of these communities.

In this research, the Sustainable Livelihood theory is going to be used in order to assess the projects implemented by DOMCCP in rural areas specifically Nyakomba. These projects include small livestock support programs (SLSP), internal saving and lending (IS&L), Community Home Based Care (CHBC), livelihood activities, sanitation programmes, conservation farming, nutritional gardens and other infrastructural developments that are promoting development as well as eradicating poverty. Implementation of strategies within the Sustainable Livelihood framework could be beneficial in promoting development as well as eradicating poverty in the community of Nyakomba.

## **1.10 RESEARCH METHODOLOGY**

The researcher used the qualitative approach as the research methodology. The field research was conducted in ward 11, Nyakomba Communal area found in the district of Nyanga, Zimbabwe. Mertens Stern (2003) observed that, “using qualitative research, data are collected from those immersed in everyday life of

the setting in which the study is framed”. Using qualitative approach, the study critically analysed the system capacities, constraints, strengths and weaknesses, organization roles, perception resources endowment and collaborating partners, profiles and extension needs of the beneficiaries. This research methodology helped the researcher to go deep in investigating the phenomenon under study basing on the why, how and part of it and it creates openness during the research. In this case, Merriam and Simpson (2000) are of the view that, “qualitative research creates an enabling environment for the researcher to unravel the individuals’ lived experiences by giving them an opportunity to both interpret and attach meaning in relation to their experiences and this would enable them to construct their own world”. The researcher made use of participant observation, in-depth interviews, and questionnaires when collecting data from the people of Nyakomba Community.

## **1.11 DATA COLLECTION METHODS AND INSTRUMENTS**

In this research, primary and secondary data collection methods were used. The researcher relied on in-depth interviews and questionnaires to acquire information from the participants. The study made use of Secondary data which was collected from books, journals and document analysis on the methods adopted by FBOs in eradicating poverty.

### **1.11.1 INTERVIEWS**

The researcher made use of in depth interviews as a method of collecting data in the research. Interviews refer to the oral forms of questionnaires that allowed both literate and illiterate respondents to actively participate in the research study. According to Crabtree and Cohen (2006), “in depth interviews allow the respondents the freedom to express their views in their own terms; they provide reliable and comparable data”. The purpose of the study was to gain insights into the methods used by DOMCCP as a Faith Based Organisation towards poverty eradication. The interview guide consisted of questions that sought to

acquire data on how DOMCCP activities in the villages eradicate poverty, what type of methods they used to eradicate poverty in the community, challenges faced and the reasons why DOMCCP facilitate development in Nyakomba community. The in depth interview guide used in the study was more focused and was structured very well so as to obtain reliable information from the participants. The structure of the interview guide included introduction, opening questions, key questions and closing questions. The interviewer introduced himself, explained the purpose of the research and what was going to be done with the data that was going to be collected.

More so, further permission was sought for audio-recording and the interviewer also indicated what the researcher would do with the recording after providing all the information. Then the interviewer asked the participant if he/she was willing to be interviewed and then asked for consent. The interviews were conducted face to face with the beneficiaries and some of the respondents were interviewed when carrying out their projects and some during DOMCCP workshops so as to get more information on how DOMCCP as an FBO operated in Nyakomba. After the introduction, the interviewer posed some general questions about the background of the participant, information on the age, educational level, employment, marital status as well as type of grants being received. The main purpose of asking the questions was to provide some background on the participant, which enabled the interviewer to gain some context about the participant, and also to begin the process of building a rapport in the interview.

### **1.11.2 FIELD VISITS**

Also during the study, the researcher conducted some field visits to grasp the correct things that are taking place in the field. Field visits were used to collect

information in response to how poverty is reduced in Nyakomba community and how effective are the methods used by DOMCCP in partnership with other organisations like Action aid, CARE international, SAFAIDS, MESEAN CARA, technical skills providers and VIRL micro finance in eradicating poverty in Nyakomba.

### **1.11.3 QUESTIONNAIRES**

The researcher made use of questionnaires because they gave the respondents room to freely express themselves and also they were easier to analyze. On top of that, most respondents were comfortable to answer questions in their own time, thus giving the respondents more time to concentrate on the questions which ensured the reliability and accuracy of the research findings. The focus of the study was to assess the methods adopted by DOMCCP in reducing poverty.

### **1.11.4 SECONDARY DATA**

According to Kotter (2000), “secondary data refers to facts and figures already available on the shelf having been collected for other purposes”. The researcher made use of published books and reports compiled by field officers as well as by the project manager. Mporu (2011) mentioned that, “the advantage of using secondary data is that data can be gathered more quickly and is less costly.”

## **1.12 TARGET POPULATION OF THE STUDY**

Wilson (2003) defines target population, “as a complete group of elements specifically identified for investigation according to the objective of the study”. The researcher targeted the people in ward 11 of Nyanga district who are benefiting from DOMCCP projects being implemented in the area. The targeted population consists of farmers, Rural Women Assemblies (RWAs), youths, people living with HIV and AIDs, orphans, DOMCCP stakeholders, the local leadership and community management board members.



## **1.13 SAMPLING TECHNIQUES**

### **1.13.1 PURPOSIVE SAMPLING**

In selecting the key informants, the researcher used purposive sampling. Seale et al (2004) suggests that, “purposive sampling is the most important kind of non-probability sampling because the researcher relies on their experience, ingenuity or previous research findings to deliberately select participants in such a manner that the sample obtained may be regarded as representative of the relevant population”. The main purpose of using the purposive sampling technique is that it allows the researcher to select the respondents who have better knowledge of the methods used by DOMCCP in reducing poverty in Nyakomba community.

### **1.13.2 SAMPLE SIZE**

A sample is defined as a subset or portion chosen from the population to represent the largest body of population being researched. For this research, a sample size of 30 from the population in the community was selected by the researcher, 5 traditional leaders, and 5 from different support groups, 5 rural women assemblies (RWAs), 4 traditional healers, 5 youths and 9 community members. The number comes to a total of 30 participants and for the researcher the sample size is enough to take it as perfect response rate for the study. Taylor (2009) argues that, “a well selected sample of 25-30 usually provides a normal distribution curve”.

## **1.14 ETHICAL CONSIDERATION**

### **1.14.1 VOLUNTARY PARTICIPATION**

Before undertaking the research, respondents were encouraged to participate out of their own free will. A major principle of social research ethics is that participation should be based on one’s own free will. Respondents (both men and women) who participated in the research study were given consent letters to

confirm that they were willing to participate. The researcher explained properly the aims and objectives of the research before the commencement of data collection. Participants were encouraged to participate voluntarily to ensure more accurate results.

#### **1.14.2 AVOIDANCE OF HARM**

In carrying out the study, dangers such as emotional, psychological and physical harm were closely guided against and thoroughly examined and respondents were asked for their genuine assessment. Social research according to Babbie (2004), “should never injure people being studied, regardless of whether they volunteered for the study or not”.

#### **1.15 LITERATURE REVIEW**

This section reviews the literature on the role played by Faith Based Organisations on improving rural livelihoods in Nyakomba community as well as reducing poverty and also it reviews literature on poverty. Faith Based Organisations have a reputation for facilitating development in rural areas. In developing countries where there is a general belief that the rural people will benefit if resources are channelled through projects, the development initiatives by FBOs have been mostly focused on non-food items until after the adoption of the Economic Structural Adjustment Programme (ESAP).

More so, many Faith Based Organisations engaged in rural communities to address the anomalies and ills in rural development. In the 1980s, much of the literature focused on defining FBOs, contrasting them with the top- down approach governmental programs, describing methods of participatory development, and documenting specific FBO projects. Berger (2003) argues that, “religious nongovernmental organizations represent a unique concern with the spiritual and moral capacities of those they seek to serve in the capacities at the root of the people’s ability to transform their own condition and that of those

around them”. According to Kemper and Adkins (2005), “building on the important role of religion in many communities suggests that FBOs play an important role in people’s daily strategies of survival by being in and of themselves repertoires of social networks and connections”. FBOs can be defined as a civil society organization of a religious character or mandate engaged in various kinds of service delivery. Faith-based community development may be characterized as social capital development to the extent that it builds on relationships within the community of interest and then expands these relationships to include external individuals, associations, and institutions.

However, Faith Based Organisation through out the world were formed not to carry out development projects in communities, but to act as advisors and advocates (Clark1991).The issue of sustainable development in communities also moved to the forefront of the Faith Based Organisation debate in the 1990s.

Suited to its diverse nature, there are several definitions put forward by different organizations and scholars that try to explain what poverty is all about. According to Alcock (2006), “there is no one correct, scientific, agreed definition of poverty because poverty according to him is a political concept and as a result becomes a contested issue”. Pamphlets revealed that poverty is mainly viewed as an indicator of lack of access to resources and income opportunities. Muzaale (1987) describes poverty, “ as more than just a physiological phenomenon denoting a lack of basic necessities like food, health, shelter and clothing, but can also be a state of deprivation and powerlessness, where the poor are exploited and denied participation in decision making in matters that intimately affect them”.

According to Baratz M. S and Grigsby (1971), “poverty refers to severe lack of physical and mental well-being, closely associated with inadequate economic resources and consumption”. They discussed factors which make up well-being

that include 'welfare' values, including self esteem, aspirations and deference values that include aspects of status and power. Another view sees poverty as circumstances in which people lack the income, wealth or resources to acquire or consume the things which they need. Also, poverty can be seen as a set of social relationships in which people are excluded from participation in the normal pattern of social life. The European community (1985) defined poverty, "as exclusion resulting from limited resources". According to the European community (1985), "the poor shall be taken as to mean persons whose resources (material, cultural and social) are so limited as to exclude them from the minimum acceptable way of life in the member state in which they live".

More so, poverty can be referred to as condition in which people lack the income, wealth or resources to acquire or consume the thing which they need. In support of this point, Booth (1971) wrote that, "the poor are those whose means may be sufficient, but are barely sufficient, for decent independent life, 'the very poor' those whose means are insufficient for this according to the usual standards of life". The world tends to view the poor as useless people and people with no names. This forced Ritchard (2004) to argue that, "poor people are made in the image of God so they lack someone who can lift them up".

The above definitions pointed out that poverty does not, however, have a single meaning. It has a series of meanings, linked through a series of resemblances. From my own point of view, poverty can be referred to as the inability to meet the basic standards of living. This study therefore seeks to find out if the methods adopted by DOMCCP in Nyakomba are effective in reducing poverty.

## **CHAPTER 2**

### **BACKGROUND OF RURAL LIVELIHOOD IN NYAKOMBA BEFORE THE INTERVENTION OF DOMCCP**

#### **2.1 INTRODUCTION**

The chapter focuses on the rural livelihood in Nyakomba ward 11 in Nyanga under Manicaland Province before the intervention of DOMCCP. It further looks at the social, economic and political aspects in Nyakomba. Also the chapter explains the positive strategies adopted by DOMCCP towards poverty reduction in Nyakomba ward 11.

#### **2.2 RURAL LIVELIHOOD IN NYAKOMBA WARD 11 BEFORE THE INTERVENTION OF DOMCCP**

Nyakomba is a communal area found in the District of Nyanga. It is located alongside the Mozambique borderline. The population of Nyakomba community is estimated to have at least 5799 people under 1285 households according to the statistics from the Environmental Health Technician. In terms of infrastructure development, there are 2 primary schools (Chatindo and Dandadzi), one secondary school (Chatindo), 13 boreholes and a clinic for over 1285 households, so people have to walk long distance to access these facilities. Villages that make up ward 11 are as follows Mutanga, Dandadzi, Nyagato, Chatindo, Mutandakanwe, Nyagwaya, Bariri, Nyamutenha, Nyazenga, Mutukumira and Mazumba. The area is inhabited by peasant farmers who practice crop and fruit production especially avocados and bananas alongside Gairezi river. Also animal husbandry is their economic and social way of life. These are the major sources of income for Nyakomba dwellers.

#### **2.3 PATRIARCHAL SOCIETY**

Nyakomba community ward 11 in Nyanga District is a patriarchal society in the sense that everything including the resources, family assets and land were

controlled by men. On the religious aspect, men are on the forefront and traditionally they have voices at the expense of women. This inequality and unequal participation and opportunities between men and women increase the rate of poverty in the community. Women do not have freedom of movement and choice since men will be in control of everything. Looking on agriculture, women in Nyakomba do the agricultural work mostly but a man enjoys the benefits. Education which is the key to success is not considered important for girls, so the community remained in poverty. However, with the reported decline in the harmful traditional practices, it has been suggested that more widows and young girls now live without adequate access to maternal health.

#### **2.4 SOCIAL AND CULTURAL ACTIVITIES DONE BY NYAKOMBA COMMUNITY**

Nyakomba community is an area controlled by Headman Sanyamaropa and his subordinates meaning the kraal heads from different villages combining ward 11 and 12. The original people of Nyakomba communal belong to the Barwe-Tonga ethnic group of Shona people and some came from as far as Buhera, Chipinge as well as Mozambique. These different groups in Nyakomba communal area have different religious beliefs and practices for example the observance of a sacred day called chisi to the guardian spirits of the land and on which the soil should not be tilled as argued by Bourdillion (1987). In August 1994, headman Sanyamaropa and his advisory committee summoned a meeting padare which was attended by different stakeholders that encompasses the villagers, church leaders and irrigators from ward 12 and 11. The subject on the table was the erosion of traditional values and beliefs perpetrated by the introduction of Christianity by new comers. The traditional leaders greatly condemned some of the practices as factors causing for drought occurrences in Nyakomba. This has been agreed upon by one of the traditional leaders who mentioned that “....some of the people go into mountains and the rivers where

they cut down trees to create church grounds and they chase away our spirits and this means that the spirits who were responsible for the wealth and health of human beings were nowhere to be found and live, hence an area will receive unpredictable and unreliable rains when they have unhappy spirits”

## **2.5 THE ROLE PLAYED BY DOMCCP TOWARDS POVERTY ERADICATION IN NYAKOMBA WARD 11**

DOMCCP’s goal as a Faith Based Organisation operating in Nyakomba is to improve rural livelihoods through projects implementation in order to reduce poverty. Their mission as a Faith Based organization is to promote access to quality health services through sustainable socio-economic empowerment to the community. According to a report by the Canadian International Community Development (CIDA 1998), “the main purpose of the project was to promote increased agricultural production, provide access to safe and clean water, primary education and build sanitary facilities for the community”. Therefore, DOMCCP engaged in a number of activities in Nyakomba communal area ward 11. This includes advocacy work, lobbying, awareness raising, and giving a voice to marginalized groups (voice of the voiceless), monitoring and implementation of projects, capacity building and empowerment. The Commonwealth Foundation (2004) mentioned that the most important function that Faith Based Organisations play towards community development and poverty reduction, therefore DOMCCP as Faith Based Organisation is there after complementing these in ward 11. These include capacity building, advocacy, understanding of development policies, acting as watchdogs in monitoring and implementation of national and community programs and development. During the in -depth interviews with the key informants, DOMCCP staff and the local leadership made the following statements. DOMCCP project manager said that:

*“As a Faith Based Organisation under the catholic church, we identified some of the gaps that were missing within the rural communities in Nyakomba, underdevelopment, people working extremely hard to meet basic needs, access to health care facilities, school dropouts and child marriages were increased in Nyakomba Community. This means that the area was in need of development, as a means of fighting against poverty and as an organization we came up with a number of sustainable livelihood projects to promote development in Nyakomba. We realised that there is need to pay more attention on advocacy, capacity building, empowerment, responding to outbreaks of diarrheal diseases like typhoid, dysentery and cholera, fees payment for OVCs and child sponsorship”.*

From the questionnaire distributed, the respondents managed to give the roles of DOMCCP towards the development as well as poverty reduction in their community. As supported by Lewis and Kanji (2009), “FBOs act as service providers, they offer a broad range of services across multiple fields, ranging from livelihood interventions, health and education service to more specific areas, such as emergency response, democracy building, conflict resolution, human rights, finance, environmental management, and policy analysis.” One of the church pastors interviewed said that DOMCCP as a church organisation should continue conducting workshops since it’s a platform for women empowerment where they acquire life skills that deals with HIV/AIDS prevention, to impart knowledge about basic skills and to live a safe and balanced life at the same time eradicating poverty.

DOMCCP has promoted development as well as reducing poverty in Nyakomba through a lot of projects such as capacity building workshops, livestock pass on projects child sponsorship program, borehole drilling and the construction of



bridges. The research findings clearly show that the church initiatives are trying to promote sustainable development.

More so, the result of DOMCCP initiatives opened a new chapter in the life of people. The chairman of Nyakomba dip tank remarked:

*“we have attended other workshops conducted by other Faith Based Organisation sponsored by different churches like World vision before the intervention of DOMCCP , the intervention of DOMCCP in partnership with Action aid equipped us with knowledge on how to develop our own community rather than to wait for the government and it plays a pivotal role in breaking the circle of poverty; women are now spending most of their time in Agriculture production, children are now going to school, early marriages have been reduced”*

The testimony shows that the community now has the spirit of developing their own community as they are putting into practice the knowledge they acquired from DOMCCP trainings.

## **2.6 ACTIVITIES DONE BY DOMCCP IN NYAKOMBA TO ADDRESS THE POVERTY CRISIS**

### **2.6.1 NUTRITIONAL GARDENS (NG)**

DOMCCP in partnership with Misesan Cara have stepped up horticultural activities in Nyakomba ward 11 which form part of the backbone for the livelihoods of many Nyakomba rural households in terms of household nutrition and income generation. These nutritional gardens accommodate various groups for example those living with HIV (support groups) and vulnerable children (OVCs) to reduce poverty. These people benefited more with herbs and vegetables as they improve their nutritional diet throughout the year. The main purpose of these nutritional gardens is to empower women since they were not recognised in the community and they were just regarded as inferior. F.A.O

(2002) reiterated that, “implementing organisations are helping in promoting vegetable gardens to help vulnerable groups and affected households to get access to vegetables to ensure food and nutritional security”. The trainings as part of the package have further enhanced the knowledge and skill base of beneficiaries. The introduction of new technology such as drip kits and treadle pumps have lessened the burden of carrying water with buckets and created time for other household activities. The improvement in technology allows efficient and effective use of water.

### **2.6.2 SMALL LIVESTOCK SUPPORT PROGRAMME (SLSP)**

The target group for the intervention of DOMCCP in partnership with Action aid is orphans, vulnerable children (OVC) and People living with HIV and AIDS (SG). This small livestock project came at a time when most vulnerable households had a thin asset base and could not accumulate any more assets as their poverty deepened due to the socio-economic challenges faced in the country. The programme enabled the OVC to access young breeding stocks and it also equips people with information about livestock production through technical skill training conducted.

### **2.6.3 INTERNAL SAVINGS AND LENDING (ISAL)**

DOMCCP as a Faith Based Organisation formed Internal Saving and Lending (ISAL) groups that include members from support groups (SG), rural women Assemblies (RWAs) and Youths. The participants in these groups agreed to contribute to that is shared among the members who wish to borrow money from the common fund. This means that each member from the group is allowed to make the same contribution to the pool and the money should be borrowed by the group members only as they agreed in their constitution. Each ISAL group has a constitution that guides their group and the members are expected to pay back with a certain interest within a given time frame. The groups were trained on how to cushion themselves against inflation. It has

become a reliable local institution that offers loans and it encourages entrepreneurship as well as increases community member's asset base. The programme works as a tool of empowering women and it reduces dependency; everyone will become financially independent.

#### **2.6.4 CONSERVATION AGRICULTURE (CA)**

DOMCCP in partnership with CARE International plays a role on farming through technical skill trainings; educate farmers on how to conserve the land through conservation farming (CF). The beneficiaries from this method of farming are encouraged to dig thousands basins which have to be filled with manure. The CA is based on three key principles which are reduced soil erosion, soil cover and promotes crop rotation. This method helps farmers from Nyakomba dry land to produce a variety of crops in dry land that involves maize. It is the most popular interpolation that addressed a number of constraints that those who lack draught power, they may use hoes in the preparation of the planting station. In areas with poor soils, the use of mulch, cow manure and biomass and anthill soil on planting basins result in improved soil fertility and structure, and reduced soil erosion.

## **CHAPTER 3**

### **ANALYSING THE EFFECTIVENESS OF POVERTY ERADICATION METHODS USED BY DOMCCP IN NYAKOMBA COMMUNITY**

#### **3.1 INTRODUCTION**

This chapter seeks to explain the impact of DOMCCP's positive strategies towards the people living with HIV and AIDS, Orphans and vulnerable children towards the reduction of poverty in Nyakomba community. It further looks at the changes and the sustainability of projects implemented by DOMCCP in Nyakomba.

#### **3.2 DOMCCP'S RESPONSE TO POVERTY IN NYAKOMBA**

DOMCCP has a greater role to play in supporting the efforts of the poor people (people living under poverty) in Nyakomba ward 11 through the use of the sustainable livelihood approach. According to Elton (2009), "the concept of effectiveness means producing a result after the implementation of something". Elton (2009) further indicated that, "effectiveness will measure the extent to which significant goals are achieved, the extent to which stakeholders or beneficiaries are satisfied with produced results". Both the youth and women empowerment programs are the major attributes of DOMCCP's initiatives towards the eradication of poverty in Nyakomba communal area. DOMCCP tries to capacitate the community with certain skills that change the living standards of Nyakomba dwellers. Almost 95% of the respondents agreed that they benefited a lot from DOMCCP initiatives.

More so, the research findings show that people now have access to safe water through borehole drilling and rehabilitation by DOMCCP. Drilling of boreholes in Nyakomba improves the quantity and quality of water available in the community. DOMCCP in partnership with Action aid drilled about 5 boreholes and this improved personal hygiene practices especially bathing. Through the

impact of borehole drilling by DOMCCP, people are no longer affected by water borne parasitic diseases since they are now using clean and safe water. This achievement brought social and economic benefits to the beneficiaries of Nyakomba and directly contributed to poverty reduction. One of the respondents said that:

*“The most common disease which affected the people in this community is diarrhoea. Before the boreholes were drilled by DOMCCP we used to fetch water from the unprotected river Gairezi and we travelled long distances to fetch water. After the boreholes were drilled, we spend at least 10 minutes or less to fetch water, clean and safe water is now available.”*

About 90% of the respondents mentioned that they now have access to more than 25 litres of clean and safe water per day to meet their basic needs. Also the results show that the drilling and rehabilitation of boreholes in the community have facilitated economic growth for poverty reduction as people in households regained their health and at the same time they now have enough time to work consistently at their livelihood occupation.

### **3.3 DOMCCP’S RESPONSE TO HIV AND AIDS IN NYAKOMBA**

DOMCCP as a Faith Based Organisation formed under the Diocese of Mutare Catholic church came up to support the needs of the people including the care of the PLWHIV and the OVC. The burden of caring for these people fell on the shoulders of the church because the state invested limited resources in health care. In responding to the people living with HIV and AIDs (PLWHA), DOMCCP as a Faith Based Organisation launched AIDS-related care intervention programmes. Income generating projects like hairdressing, sewing, piggery, and small livestock mostly poultry and goat’s projects, SILC with the intention of enhancing the sustainability of AIDs related care programmes. DOMCCP believes in the process of creating avenues of hope in hopeless

situations and it believes in being led by the Lord in everything they do. Hence, DOMCCP trained care givers who work on a voluntary basis in caring for the sick and PLWHV. Voluntary care givers are of greater importance in reducing the burden of care for the medical staff and families as well as enlivening the feeling of the PLWHV. The Christian value of loving service to others might have also inspired some voluntary care givers to serve their client honourably. One of the voluntary care givers stated that:

*“Christian charity towards the sick and the needy made them to assist fellow community members living with HIV since they are the group most prone to poverty”*

The research findings show that DOMCCP initiatives produced better results in changing the rural livelihood of people living with HIV and AIDs in Nyakomba community. The guiding belief in the organisation is that everyone was created to have life. Hence, the organisation focuses on ensuring that everyone feels loved and is properly cared for, even though death was imminent. Many respondents indicated that they participated in different projects that reduce poverty in the community. The response below indicates how the beneficiaries appreciate some of the programs/projects initiated by DOMCCP in Nyakomba community. A Church leader from the Zion Christian Church stated that:

*“We have benefited a lot from DOMCCP projects implemented here in Nyakomba. DOMCCP equipped people with the knowledge on farming, technical skill trainings on livestock production, cobra making, candle making, entrepreneurship skills, SILC projects and how to keep records in business, loan linkage to financial institutions like VIRL micro finance”*

These projects are of vital importance to the Nyakomba people since they have managed to improve their rural livelihood. Desai (2005) argues that, “ these services help the community to achieve their ability, skill and knowledge” The

above statement also indicates that the respondents were of the view that DOMCCP played a greater role in empowering them with necessary skills to support and manage the projects in the community where the government does not make provision for such services. To a greater extent the people of Nyakomba benefited a lot through nutritional gardens enabling them to have a balanced diet especially to People Living with HIV and AIDS (PLWHA) and Support Group (SG) members. The people benefited with vegetables as they improved their nutritional diet throughout the year and this empowered women since they were no longer recognised in some of the community activities. About 91% of the respondents showed that they benefited a lot from nutritional gardens introduced by DOMCCP. This is an effective strategy for eradicating poverty.

The beneficiaries in Ward 11 of Nyakomba indicated that the intervention of DOMCCP in Partnership with Action aid is sustainable since they always practiced gardening on their own but they remained poor. However, with the intervention of DOMCCP, their livelihoods have changed and they now have the knowledge on how to grow vegetables. More so, DOMCCP projects enabled the people to own assets, the youth are now empowered, OVCs are now going to school and through advocacy work, PLWHA are now having access to drugs at local clinics free of charge. These interventions show that a church must not be a historical monument but must be rooted in the present time and reflect on history. DOMCCP as a Faith Based organisation became a true sign of God's redemptive love.

More so, the general statistics have shown that about 65% of RWAs and support group members were involved in the intervention of Saving Internal and Lending Communities (SLC). Members of these groups have been trained on how to cushion themselves against inflation and it becomes a reliable local

institution that offers loans, encourage entrepreneurship and increase community member's assets bases. One of the RWA members said:

*“we used to do SILC in our village before DOMCCP came to our rescue but it failed to materialise since we received 2[two] percent from it, this means that we even failed to meet all the basic needs in our life and our families at large, but since the coming up of DOMCCP working hand in hand with Action Aid, we were taught on how best SILC can improve our ways of life”*

The testimony shows that the role played by DOMCCP has got some positive results. In other words, SILC projects have economically uplifted many rural lives in the district of Nyanga in ward 11 especially the women living with HIV and AIDS who have joined the programmes.

### **3.4 THE EFFECTIVENESS OF DOMCCP PROJECTS TO THE ORPHANS AND VULNERABLE CHILDREN**

In Nyakomba community, DOMCCP engaged a number of programmes that encouraged the acquisition of practical skills and income generation projects to the OVC as a way of fighting against poverty in the community. Practical skills training programmes which involve dress making and hairdressing were established at Nyakomba business centre so that those who received trainings will be able to establish small businesses. Also, DOMCCP offered business trainings to the people as a way of empowering the youth and increase their participation in businesses. This intervention transformed the lives of young people from being dependent to self-supporting individuals. The projects are seen as a platform for empowerment where people get life skills, knowledge about basic skills and to live a safe and balanced life.

The findings show that DOMCCP in Nyakomba played a significant role in caring for the children and the aged, feeding the hungry and even trained people in various skills. It is important for people to be trained to do things for



themselves rather than to depend on others or the government. Caring is one of the Christian values and DOMCCP as a Faith Based Organisation accommodates everyone in their activities regardless of gender, sex and even denomination. Hence, the organisation represents God who cares for his people, who does not segregate between believers and non-believers. Also for the Catholics, orphans are regarded as a special gift from God and are nothing less than a symbol of the Christ children.

### **3.5 DOMCCP'S RESPONSES TO GENDER BASED VIOLENCE**

Gender based issues in Nyakomba community are addressed through Social Analysis and Action sessions (SAA). DOMCCP in partnership with CARE international conducted some SAA sessions in the community with youths, support groups, rural women assemblies (RWA) and community members where they discussed about how they lived with others in the society and the problems that hinder community development. This attempt by DOMCCP empowers youths and women and it enables people to highlight some of the cultural norms and values constraining the youth and women from participating in economic development. The findings indicate that SAA sessions facilitate the changing of the society through women empowerment. Bellagamba (1992) is of the view that, "the duty of the church is to help people who are unjustly treated, persecuted, oppressed by internal and external forces so that they may attain salvation". DOMCCP as a church organisation under the Catholic Church plays a role in empowering women since they were looked down upon by men in the society.

### **3.6 SUSTAINABILITY OF DOMCCP INTERVENTION IN NYAKOMBA COMMUNITY**

The sustainability of DOMCCP intervention in Nyakomba is highly appreciated. When the intervention started, the community members provided the labour to establish structures and they continued to provide all manual

labour needed for maintenance. Strong community based structures to manage the programmes have been established including water points committees and pump minds.

### **3.6.1 NUTRITIONAL GARDENS**

From the interviews, the beneficiaries in ward 11 indicated that DOMCCP's interventions are sustainable given that they have always practiced gardening on their own. The problems to sustainability may come in the form of challenges in accessing the pesticides and the seeds of vegetables whose seed cannot be retained. Also, pesticides and vegetable seeds may not be locally available and if they are available, they may not be affordable to the targeted group hence they might hinder sustainability.

### **3.6.2 SMALL LIVESTOCK SUPPORT PROGRAMMES**

In terms of small livestock support programs, the beneficiaries indicated that sales and exchanges can continue, but prices tend to be unaffordable to the vulnerable groups. This programme is sustainable in their sense of passing in one person kuhuku will then pass on to two people. Eventually, this facility will benefit those who can afford to buy and those who have something to exchange and this will be a challenge to those with nothing to exchange.

### **3.6.3 SAVING AND INTERNAL LENDING COMMUNITIES' PROGRAMMES**

The beneficiaries indicated that this is a sustainable intervention. The general statistics have shown that about 65% of support groups, RWA members and few youths were involved in the intervention of saving internal lending communities (SILC). Loan funds and portfolios that are shared amongst group members at the end of the cycle are increasingly being diverted towards consumption and thereby raising the capacity of households to withstand

livelihood shocks. The fact that groups share their products and start again has potential for sustainability.

### **3.6.4 CONSERVATION AGRICULTURE**

DOMCCP interventions on CA can be implemented with no external support since most of the required inputs such as mulch; biomass and labour are locally available. The trainings that have been provided to people by DOMCCP in the past years have equipped the beneficiaries with sufficient knowledge and skills to continue practicing it on their own. Also, with the assistance from AREX, the trainings and monitoring of farmers will continue. The most motivational factor to farmers to carry out this technology (CA) is that it brought tangible benefits of improving yield and soil fertility. However, sustainability may never be realized by using this approach because of the dependency on rainfall which tends to be low and erratic in the areas.

### **3.7 SUMMARY**

The research findings indicate that DOMCCP as a Faith Based Organisation is playing a pivotal role in reducing poverty in Nyakomba as well as raising the livelihoods of community members. The chapter has discussed the role of DOMCCP towards orphans and PLWH as well as youths. It further indicated that Nyakomba dwellers are benefiting to a greater extent from these initiatives, the orphans and Vulnerable children are now attending school and people living with HIV are now accessing their drugs free of charge at their local clinics through advocacy work and the youth are getting empowered through youth empowerment projects (YEP). The next chapter will discuss the challenges faced by FBOs in improving rural livelihoods.

## **CHAPTER 4**

### **THE CHALLENGES FACED BY FAITH BASED ORGANISATIONS (FBOS) IN IMPROVING RURAL LIVELIHOODS**

#### **4.1 INTRODUCTION**

This chapter seeks to explore the government's attitude towards FBOs and how the policies introduced by the government affected the operations of Faith based organisations in the whole country. It further discusses the challenges faced by DOMCCP as one of the faith based organisations operating in Nyanga, Nyakomba ward 11 in carrying out their developmental projects that ensures societal transformation. The chapter also takes note of the suggestions made by the society on how DOMCCP can strengthen its role of reducing poverty.

#### **4.2 GOVERNMENT'S ATTITUDE TOWARDS FBOS**

The government's attitude to FBOs was negatively affected by the FBOs' involvement in the constitutional debate and the parliamentary election in June 2000. According to Rich Dorman (2001), 'the ZANU PF government became increasingly intolerant of groups organized outside the state'. This actually affected the FBOs that receive funds from outside nations since they are viewed as working in opposition to the ruling party.

Faith Based Organisations are regarded as conflict entrepreneurs and as an extension of the opposition and this affects the relationship between the state and the government. FBOs began to see the need to criticise the government whilst the government started questioning the role of these FBOs. According to Raftopoulos (2001), "some FBOs developed a more openly critical political stance against the state, particularly on the issue of constitutional reform". Also the FBOs are viewed as conflict entrepreneurs because they are using parallel structures instead of the existing development structures. For instance, a conflict will arise between the chosen new structures and those chosen already by the

people in the community to spearhead development like Village Development Committees (VIDCOs) and the Ward Development Committees (WDCO).

More so, the government's methods to restrict FBOs have limited their freedom of expression and they are not able to freely form networks. Government's method to restrict FBOs activities is to introduce restrictive legislation. The government tends to dictate what FBOs should do and sometimes they face closure if they do not comply with the demands of the government. The fact that the government controls all the media and censorship of information prevents FBOs from working effectively; they are restricted in expression of their views freely. The censorship and harassment of the media by the government has reduced the communication space and opportunities for critical voices in Faith Based organisations. This has a negative impact on the effectiveness of FBOs as their ability to communicate accurate information and raise awareness of important issues with citizens is limited. Although Faith Based Organisations are supposed to be apolitical but some end up being agents of regime change in party politics. This shows that FBOs in Zimbabwe are facing challenges to carry out their activities freely in the communities though FBOs seem to believe that the government is there to suppress them.

#### **4.3 CHALLENGES FACED BY DOMCCP IN IMPROVING RURAL LIVELIHOODS IN NYAKOMBA WARD 11**

The research findings indicate that DOMCCP as a Faith Based Organisation operating in Nyakomba is facing many challenges in trying to improve rural livelihoods projects. One of the DOMCCP project officers highlighted that,

*“Not everyone from the community is willing to take part in the developmental projects implemented in the community especially men and the working class. Men feel that these projects are only meant for women and orphans hence hinder development in the community. Also the community needs*

*incentives for them to participate in developmental projects implemented in the community for the development of their community and DOMCCP as a faith based organisation has no adequate funds for that.”*

Some members of the working class are reluctant to participate in community development projects implemented by different organisations in Nyakomba, maybe they regard these projects as only meant for the poor. The findings also show that some business owners tend to charge exorbitant prices on their commodities hence affecting the poor since they do not have enough money to buy even basic needs. The field officer from DOMCCP said that,

*“Rural livelihoods projects are more likely to become sustainable when the local people are able to support development projects, fully participate and being able to decide on which projects they find will be sustainable in their community.”*

Also, youths and women who received trainings have not been able to put their acquired knowledge to productive use suggesting that most of the trainings have remained theoretical due to the absence of accompanying start-up capital. According to Action aid Zimbabwe’s annual report 2014, “the youths who received training lack collateral security to make them eligible to acquire a loan from Micro- financial institutions like VIRL, hence the poor remained poor”.

According to Action aid Zimbabwe’s annual report 2014, “although women’s projects are innovative and useful, they are small in scale, have a limited effect and only few women are directly involved”. The projects for women are only confined to the maximum end of small scale enterprises, for instance sewing and food gardening. The women do not venture into new skills taught to them by DOMCCP and they prefer to stay with what is familiar to them hence they remain poor. Those who received technical skill training especially farming as a business, they do not have enough or adequate equipment such as tractors and

draught power to implement practically what they learned from these trainings. Also their products are not in a marketable standard since they only plough the small scale food gardens for their household food supplement because there is no sufficient land and inputs.

The other challenge that was identified in the research is livestock diseases like Newcastle that affects chickens under livelihoods projects. In addressing this, DOMCCP consults some veterinary officers who are specialised in livestock diseases to do an assessment before passing on and monitoring. However, those who trained are not cascading the information to others to ensure sustainable development. Even though the results of the study may highlight that DOMCCP as a Faith Based Organisation is contributing much to poverty reduction in Nyakomba but those under the livestock programme are affected by diseases.

The research findings indicated that the organisation has embarked on a series of income generating activities to overcome the challenge of over dependence on donors for funds. However, those people who were engaged in poultry projects indicated that the projects were not sustainable due to high prices of stock feeds. Also during the interview with one of the local village heads, he indicated that some apostolic sects are unwilling to send their daughters to school and also forced them to engage in early marriages. The most commonly highlighted challenge was the non-reporting of child abuse cases perpetrated by relatives to the orphans especially the girl child. The main reason noticed for keeping quiet is the fear of straining family relations and losing the breadwinners. One of the caregivers interviewed stated that children might not enjoy their rights to the fullest, owing to poverty in the community.

## **4.4 SUGGESTIONS ON HOW DOMCCP CAN STRENGTHEN THEIR ROLE IN REDUCING POVERTY**

### **4.4.1 STRENGTHENING THE COMMUNITY APPROACH**

The respondents suggested that there is need for the organisation (DOMCCP) to strengthen the community based approach by training many community volunteers because they are the ones that make the activities of the organisation viable and well known to the community.

### **4.4.2 IMPROVE DOCUMENTATION**

Further responses suggested that there is need for Faith Based Organisations to document their work for the purposes of attracting many donors from outside the country. To many respondents, documentation was said to be of more importance because without documentation no one will be aware of the good work they are doing. The councillor said that;

*“Documentation is very important for the organisation, especially to the new donors who will see that the organisations are effectively using the funds before they can release more funds.”*

### **4.4.3 STRENGTHEN NETWORKING AND PARTNERSHIPS**

According to the respondents, the DOMCCP should get into more partnership with other organisations because you can not do everything alone, there are chances that you will not cover everything you intended to do alone.

## **4.5 SUMMARY**

The research findings revealed that the policies implemented by the government impacted negatively on the effectiveness of FBOs, for instance the government tends to dictate what FBOs should do. The findings further indicate that DOMCCP in Nyakomba is facing many challenges in trying to improve rural livelihoods projects. Not everyone from the community is willing to participate in the developmental projects especially the working class; they thought that



these projects are only meant for the poor. Also it further supports the respondent's suggestions on how DOMCCP can strengthen their role in reducing poverty as well as development. The next chapter looks at the constraints experienced, conclusions and recommendations of the study.

## **CHAPTER 5: SUMMARY, CONCLUSION AND RECOMMENDATIONS**

### **5.1 INTRODUCTION**

Chapter 5 gives a summary of the whole research project. The chapter will analyse the research findings, the objective of the study as well as the constraints experienced, conclusion and recommendation of the study.

### **5.2 SUMMARY**

The main purpose of this study was to assess the effectiveness of the methods adopted by Faith Based Organisations in eradicating poverty in Zimbabwe, a case of Diocese of Mutare Community Care Programme in Nyakomba community of Nyanga District. The first chapter introduced the research focusing on the background of the study, statement of the problem, aims and objectives of the study, research questions and limitations of the study. Chapter one also comprised of the theoretical framework and literature review on the studies carried before related to the effectiveness of methods adopted by FBOs in poverty eradication. In this case, the sustainable livelihoods framework was used in the theoretical framework. Chapter one further highlighted the research methodology, research design, target population, sample size and sampling methods as well as ethical considerations in collecting data.

Chapter two of the research presented the background of rural livelihoods in Nyakomba before the intervention of DOMCCP, social and cultural activities done by Nyakomba community, the role played by DOMCCP as FBOs towards poverty eradication as well as the activities done by DOMCCP to address poverty crises in Nyakomba. Chapter three focused on analysing the effectiveness of poverty eradication methods used by DOMCCP in Nyakomba and chapter four highlighted some of the challenges faced by FBOs on improving rural livelihoods focusing on the government's attitude towards FBOs and challenges faced by DOMCCP in trying to improve rural livelihoods

as one of the FBOs operating in the community of Nyakomba. Also this chapter gives a research summary, conclusion and recommendations.

The study managed to assess the role played by DOMCCP towards the rural livelihoods of Nyakomba, analyse the effectiveness of methods adopted by DOMCCP in eradicating poverty and the level of participation from the people benefiting from DOMCCP activities and lastly to examine the challenges faced by Faith Based Organisations particularly DOMCCP in trying to implement their methods to eradicate poverty in Nyakomba community in Nyanga district. The research indicated that the majority of the respondents are happy and satisfied with the methods used by DOMCCP in eradicating poverty and they were able to identify them. People mentioned advocacy as the major methods resulted in the HIV patients being able to access their drugs at their local clinic free of charge. The respondents also mentioned drilling and rehabilitation of boreholes in response to the outbreak of typhoid in 2015. DOMCCP is conducting capacity building workshops on human rights and addressing gender based violence issues among others. It is also promoting livelihoods projects through small livestock pass-in and pass-out projects targeting orphans and the vulnerable groups, income generating projects in the community as well as technical skills trainings. Children are now attending schools and child marriages have been reduced though it remains a challenge in apostolic sects where child marriage cases are not reported since its part of their religious doctrine.

The research indicated that DOMCCPs interventions are sustainable for instance nutritional gardens, conservation Agriculture, saving and internal lending communities' programmes among others. Some of these interventions are sustainable since there is no need for external support. However, sustainability may not be realised because of some of the challenges in implementation. The findings indicated that DOMMCP to a greater extend has

improved the rural livelihood of people but it faces some challenges like diseases that affect livestock impacting negatively on the effectiveness of these projects. Furthermore, those who received technical skill trainings do not have adequate equipment to implement practically what they learned from the trainings. The respondents mentioned that, in order for DOMCCP to strengthen their roles on eradicating poverty, there is need for the organisation to strengthen the community approach, improve documentation and to strengthen networking and partnerships.

### **5.3 CONCLUSION**

Based on the foregoing discussion, the study concludes that DOMCCP is playing a major role in promoting development as well as eradicating poverty in Nyakomba community of Nyanga district. Based on the findings, it shows that DOMCCP in Nyakomba is playing its part in the development process role of FBOs, to complement government efforts and fill the gaps that the government is not focusing on. The research findings indicate that without DOMCCP in Nyakomba, the poverty levels will be worse than that.

The other conclusion reached in this study is that DOMCCP is acting as a service provider in Nyakomba. It has played a fundamental role in raising awareness and is producing the desired effect in the community, achieving its goals and satisfying the beneficiaries and stakeholders. DOMCCP as an FBO brings meaningful changes to people's lives. The organisation is doing a greater task in improving the standards of people helping them to achieve their ability, skills and knowledge. It helps people to take control over their own lives and they have become empowered. People are now accessing clean and safe water to drink due to the drilling and rehabilitation of boreholes, orphans and vulnerable children are now going to school and they are now able to access health care. Incidences of Gender based Violence and child abuses are now limited since people are aware of their sexual rights and responsibilities.

Therefore, the research concludes that, DOMCCPs roles are very effective in eradicating poverty as well as initiating development in Nyakomba community.

The research also concludes that DOMCCP is facing a number of challenges in trying to improve rural livelihood projects in Nyakomba. For instance, people are not willing to participate in the development projects implemented in their community especially the working class. They thought that the projects are only meant for the poor hence it hinders development in the community. Also cases of child abuses remain unreported especially in some apostolic sects where girls are forced to engage in early child marriage. The government's relationship with Faith Based Organisations has also impacted community development.

In conclusion, therefore, the study helps to enlighten other communities about the contribution of FBOs, particularly DOMCCP and encourage other FBOs, institutions as well as the district of Nyanga to engage in other activities that eradicate poverty in communities.

#### **5.4 RECOMMENDATIONS**

A number of recommendations can be made to the Diocese of Mutare Community Care Programme and as well as other Faith Based Organisations on their methods of eradicating poverty in rural areas in order to achieve sustainable development.

- i. For DOMCCP and other Faith Based Organisations to play a more effective role in eradicating poverty as well as initiating development, they need to find their own ways of generating income to avoid the dependency syndrome.
- ii. In an effort to address some of the challenges being faced, it is recommended that DOMCCP must train many volunteers in more advanced clinical physiotherapy procedures so as to enhance the quality of care and physical exercise they render to the people living with HIV and AIDS.

iii. DOMCCP needs to constantly monitor and evaluate the projects being implemented in order to determine its relevance, efficiency, impact and sustainability. Also this can help the organization to collect data for improvement of the projects and to ensure that the projects are moving well as they are planned.

iv. DOMCCP needs to support OVC right from primary level up to tertiary level as a way of promoting sustainable development in Manicaland province since this is in line with the organization's vision. Though the organization is making a difference in the community by supporting OVC in primary schools but there is need to assist the children with school fees up to tertiary level so as to motivate these children to have bigger dreams.

V. Faith Based Organizations need to provide more supportive projects targeting OVCs. Although they support OVCs through various strategies, there is need for more project support to these children for they are the most affected by the HIV pandemic in the communities. It is also recommended that DOMCCP and other FBOs must be responsive to individual needs; they should provide services to all members of the community to eradicate poverty while at the same time promoting sustainable development.

## **5.6 SUMMARY**

The chapter focuses on a summary of the whole research study and the conclusion as well as recommendations to the Diocese of Mutare Community Care Programme, different FBOs and other developmental practitioners on how to improve their methods of eradicating poverty at the same time promoting sustainable development as to fit the context they work in.

## Reference list

Alcock, Pete (2006) *Understanding Poverty*, 3rd Edition Palgrave Macmillan Publishers

Baratz M.S and Grigsby W.G (1971) '*Thoughts on poverty and elimination*, Journal of social policy.

Bourdillon, M (1987). *The Shona Peoples .An Ethnography of Contemporary Shona, with special Reference to their Religion*: Gweru Mambo Press.

Chambers, R and Conway, R (1992). *Sustainable rural livelihoods: Practical concepts for the 21<sup>st</sup> century*. IDS discussion paper, No. 296. pp. 122-130.

Chambers, Robert. (1995) *Poverty and Livelihoods: Whose Reality Counts?* IDS Discussion Paper 347, IDS, Brighton, UK.

Chambers, R. & Conway, D. (1999). *Sustainable rural livelihoods*, Practical concept paper for 21st century IDs, Discussion paper. Sussex.

Clark, J (1991) *Democratization Development*. London: Earthscan Publications Ltd.

Cohen, D and Crabtree, B (2006). *Qualitative research guidelines projects*. Robert wood Johnson foundation. Retrieved November 1, 2011, from <http://www.qualres.org/>: index.html.

Desai, V. (2005). NGOs, *Gender Mainstreaming, and Urban Poor Communities in Mumbai*. Gender and Development, 13(2).

European community (1985) *On specific community Action to combat poverty (council decision of 19.2.84)*, 85/81/ EEC, official journal of the EEC 2/24

Green, E (2003) *Faith Based Organizations: Contribution to HIV prevention*, New York, West view press.

IFAD, Rural poverty portal: Zimbabwe Statistics- [www.ruralpovertyportal.org](http://www.ruralpovertyportal.org)

Kotler, P. (2000). *Principles of Marketing and Research*, 2<sup>nd</sup> Edition, London; Prentice.

Merriam, S.B, and Simpson, E.L. (2000). *Aguide to research for educators and trainers of adults* (2<sup>nd</sup> Ed. Updated). Malabar, FL: Krieger.

Muzaale Patrick J. (1987) *Rural Poverty, Social Development and Their Implications for Fieldwork Practice*. Journal of Social Development in Africa.

Mpofu, S. (2011). *An investigation into the Challenges impeding Non-Governmental Organizations in carrying out supplementary feeding programme: The case of CARE International and PLAN International in Zimbabwe*. Nelson Mandela Metropolitan University, Port Elizabeth: South Africa.

Shepard A (1998) *Sustainable Rural Development*. London: Macmillan press.

Stern, Y (2002). What is cognitive reserve? Theory and research application of the reserve concept. *Journal of the international Neuropsychological society*, 8, 448-460.

Taylor, Francis. (2009) *Traditional Home Gardens and Rural livelihoods in Nhema: A Sustainable Agro-forestry system*, Volume 16, Issue 1.

Wright, Elliot (Ed.). 1999. *An Annotated Bibliography for Faith-Based Community Economic Development*. Washington, D.C.: National Congress for Community Economic Development.

World Bank. (2000). "*World Development Report 2000-2001*." Washington DC.

ZimVAC. (2009). "*Zimbabwe Vulnerability Assessment Committee (ZimVAC) Interim Rural Food Security Assessment*". Co-ordinate by the Scientific



Industrial Research and Development (SIRDIC) & Food and Nutrition Council (FNC), Harare, Zimbabwe.

Zimbabwe. Chapter 10:06. (1996). *Civil Protection Act. (Act 5/1989)*. Chapter 10:06.Revised Edition, Harare, Zimbabwe: Government printer.

APPENDIX 1: Questionnaire for beneficiaries

My name is Nyagomo Kelvin and I am a student at Midlands State University studying an Honours Degree in Theology and Religious studies. In partial fulfilment of my degree at the university I am required to carry out a research study and in this case assessing the methods adopted by Faith Based Organisation in eradicating poverty in Zimbabwe using Diocese of Mutare Community Care Programme (DOMCCP) as a case study. You are guaranteed that the information you are going to give me will be strictly used for academic purposes and no part of information will be used for publication. Thank you

1. Do you know anything about DOMCCP? Yes/No

2. What is your understanding of poverty?

.....  
.....  
.....

3. What are the roles played by DOMCCP in eradicating poverty in your community?

.....  
.....  
.....

4. What do you think might be the reason that made DOMCCP start up some projects in Nyakomba community?

.....  
.....  
.....

5. What are the projects that are currently being implemented in your community?

.....  
.....

6. Have these projects effectively improve the livelihood of people in Nyakomba, if so please explain how?

.....  
.....

7. Describe the situation in Nyakomba after DOMCCP's initiatives?

.....  
.....  
.....

8. Is DOMCCP facing any challenges in eradicating poverty, if yes what are these challenges?.....

.....  
.....

9. As communities what do you think DOMCCP should do to straighten their roles of eradicating poverty in the community?

.....  
.....  
.....

10. Is there anything else you would like to recommend about DOMCCP and other Faith Based Organisation operating in your community?

.....  
.....  
.....  
.....

## **APPENDIX 2: In-depth Interview Guide**

### **For key informants: DOMCCP staff members**

My name is Nyagomo Kelvin and I am a student at Midlands State University studying an Honours Degree in Theology and Religious studies. In partial fulfilment of my degree at the university I am required to carry out a research study and in this case assessing the methods adopted by Faith Based Organisations in eradicating poverty in Zimbabwe using Diocese of Mutare Community Care Programme (DOMCCP) as a case study. You are guaranteed that the information you are going to give me will be strictly used for academic purposes and no part of information will be used for publication. Thank you

1. How long has been your organisation working in Nyakomba community?
2. What are the reasons that made your organization to start up projects in Nyakomba?
3. How can you define poverty?
4. What are some of the methods used by your organisation in eradicating poverty in the community and are they effective in eradicating poverty in the community?
5. What are the roles you are playing in eradicating poverty in this community?
6. To what extent did people benefiting from these initiatives.
7. What are some of the problems you are facing as an organization in trying to eradicate poverty in Nyakomba?
8. What recommendation would give in regards to poverty eradication in Nyakomba?