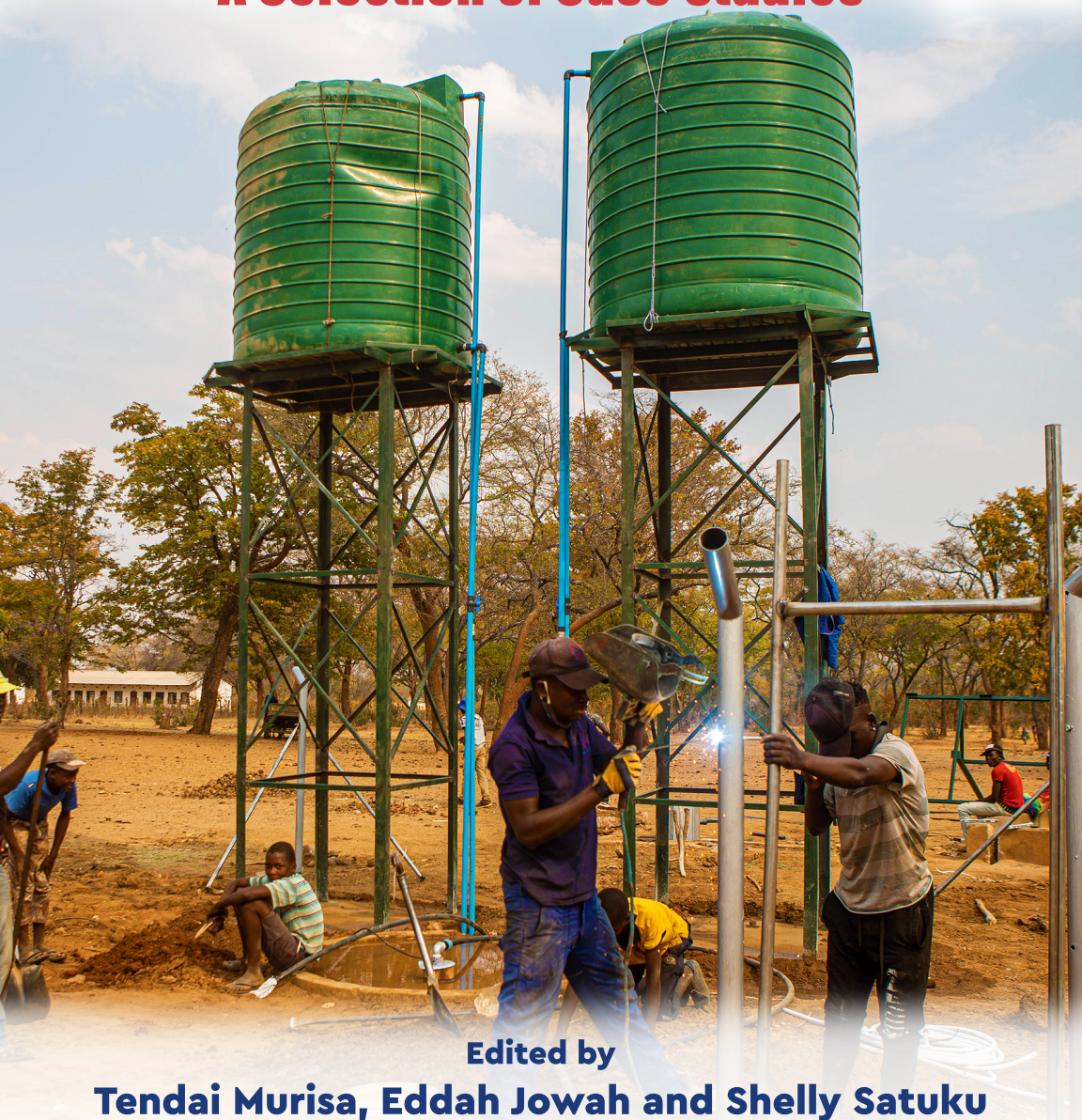


COMMUNITY FOUNDATIONS IN ZIMBABWE

A Selection of Case Studies



Edited by

Tendai Murisa, Eddah Jowah and Shelly Satuku

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ISBN 978-1-77-927412-0



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Preface

The study is part of a bigger Africa-wide project, focused on re-asserting agency as a critical pillar of development. Global narratives have in many instances overprivileged the role of aid from outside of Africa. In the process, Africa continues through the lens of backwardness as mostly dependent on outside help. There is a nascent but growing literature from Africa challenging worldviews of a dependent Africa. In fact, the responses to recent natural disasters (Cyclones Idai, Kenneth, Eloise), and the global pandemic COVID-19 have served to remind Africans of our own capabilities to be first-time responders and also to remain engaged when the headlines have shifted, in the important work of rebuilding. African agency, the bedrock of philanthropy, has not disappointed. Both rich and poor have rallied together in response to helping out communities. This book, based on case studies in Zimbabwe provides a compelling baseline understanding of the different community-led philanthropic initiatives at the centre of building resilience. Zimbabwe has been in the throes of decades-old socio-economic crisis. Could it be that community-based forms of philanthropy have played a role in reducing the effects of that crisis? These formations are also subject to the conditions of the crisis-in what ways have they been affected. Philanthropy, especially the giving of gifts is in itself conditioned by the context. The book is alert to the broader challenges facing Zimbabwe.

The book mostly focuses on understanding the lay of the land. The book is seized with questions of purpose, structure and relevance. Firstly it seeks to understand the reasons behind the existence of the entities under study. Second, how are these entities internally organised? To what extent do they amplify community voices? Could these be the sites for nurturing a participatory approach to development? How do they contribute to local democracy? Finally, the book seeks to understand the role and relevance of these entities in responding to the various challenges that communities face. In the process the different case studies explores the various relationships that exist with external players in the form of donors, corporate and government.

Furthermore, the editors and the contributors are alert to the contestations of nomenclature. As the study of philanthropy congeals into a discipline outside of the global North – there is an ongoing vibrant debate on definitions and typologies. African scholars such as Bheki Moyo (see Moyo, 2009) and especially

his collaboration with Tade Aina have sought to broaden and redefine what philanthropy means. The broadening exercise has been very useful. It has brought to the scholars' attention the need to reflect the lived realities and different postures of community based forms of philanthropy. The book is part and parcel of the broadening trajectory and offers useful insights on what and how Africans recreate their lived realities through organic and structured approaches to resilience.

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A PERSPECTIVE ON AFRICAN COMMUNITY PHILANTHROPY

Tendai Murisa, Eddah Jowah & Shelly Satuku

1.0 INTRODUCTION

Charity is an intrinsic virtue embedded in individuals around the world. Individuals give of themselves willingly to support and improve the well-being of others and their communities at large. This trait is mostly exhibited in times of need where people come together to help mitigate effects that arise from any form of disturbance in society. Notably, these acts of charity are practised informally among individuals in a community, for example neighbour to neighbour in times of crisis, or out of a sense of religious duty (Sacks, 2014). Giving done by people in the same geographical area is also referred to as community philanthropy. It usually entails people volunteering time and talents or giving goods or money.

Broadly, community philanthropy encompasses the acts of individual citizens and local institutions contributing money or goods, along with their time, resources, and skills, to promote the well-being of others and the betterment of the community within which they live and work. Others (see for instance African Grantmakers Network- AGN and Global Community Foundations) refer to this form of giving as from many to many. There has been increasing recognition of community philanthropy as an essential first responder in moments of crisis and emergency response such as natural disasters, rebuilding and fostering community resilience for the future. It builds upon human reciprocity and solidarity.

Kilmurray (2016) also supported that such solidarity involved a combination of asset management (human and intellectual resources as well as finance) and both building the capacity of the community philanthropy organization itself and broader civil society organizations, while also emphasizing the vitality of transparency and local accountability in maximizing community trust. These elements of trust and accountability are essential to community philanthropy and can be expressed in informal ways, whereby citizens give contributions to local organisations which then, use the funds to support projects that enhance the quality of life of people in a particular geographic space¹.

Community philanthropy may be informal and spontaneous in nature, but it often takes a more structured form. Over the years people have come up with structures or institutions for community philanthropy for better organising and accountability and one of the recognised structures is the Community Foundation concept.

Community philanthropy creates a sense of belonging in a world that is increasingly isolating and ostracizing people, particularly at the geographic margins of the world's main centres of economic and political power. Community foundations act as institutionalised forts for community development. Ideally community foundations should build local agency, power, and give voice to the people. Though not a new concept, the number of community foundations has been increasing as evidenced by the decade 2000 to 2010 alone which recorded a global increase from 905

to 1680, with Europe alone recording the most dramatic increase from 103 to 631 (Knight, 2012). Furthermore, community philanthropy contributes towards what others have called 'socially thick' societies (Murisa, 2018) and also in the process these seemingly isolated and adhoc activities contribute towards what David Mathews has referred to as 'leaderful communities'.

1.1 WHAT ARE COMMUNITY FOUNDATIONS

According to the Council of Foundations, as cited by Hoyt (1996), a community foundation is 'a tax-exempt, not-for-profit, self-governing, public supported philanthropic institution, organized and operated primarily as a permanent collection of endowed funds for the long-term benefit of a defined geographic area'. A simpler definition by Mazany and Perry (2014) describes a community foundation as a 'community-owned and managed, often place-based charitable fund that brings people together to create a structure and resource base that enables them to play an active part in determining their future in the place they call home'.

Community foundations provide a more sustainable longer-term approach to meeting community needs. The concept has proved to be a more flexible and adaptable instrument to meet not just immediate needs, but the changing needs of communities over time (Sacks, 2000). Community foundations flourish where there is general support and willingness towards individual and local giving. One of the most important assets of a community foundation is the presence of a dedicated volunteer cohort that works to create and run foundations in their communities. Various definitions of community foundations have sprouted from different viewpoints, but all speak to the same generic nature of the concept. The following extract from Mazany and Perry as cited in Kilmurray (2016) provides a comprehensive description of the nature of community foundations:

1 See - https://knowledgehub.southernafricatrust.org/site/assets/files/1931/community_foundations_in_zimbabwe-magazine.pdf

“The community foundation is an institution that seeks to be a central, affirming element of its community – foundational to the place it seeks to serve . . . These grant-making organizations are place-based: they help improve the lives of people in a specific geographic area. Community foundations pool the financial resources of individuals, families and businesses to support effective non-profits. They are concerned with building both short-term and long-term resources for the benefits of residents . . . Over the years, community foundations have demonstrated the ability not just to make grants but to lead the areas they serve toward innovative approaches to problem solving....”

Building links within a community to foster trust and stimulate a culture of local philanthropy is a defining role for community foundations. They encourage people to become more active in their communities’ development, do things for themselves, overcome apathy and civic disengagement and ‘get people to take charge of their lives’ (Sacks, 2014). According to Sacks (2008), community foundations start from the premise that local assets (knowledge, skills, networks, volunteer time and energy and financial resources), can be pooled to build a democratic, grassroots and often place-based approach to community development. Community foundations in essence seek to improve the quality of life in a defined geographic area. Since they are formed by natives, community foundations have to exhibit independence from control or influence by other organizations, governments or donors and set their own goals and thematic areas. However, they can also make grants to other non-profit groups to address a wide variety of emerging and changing needs in the community as a way of fundraising. The citizens

who live in that particular community make up the board that governs operations from the broad reflection of the communities they serve. In many instances it is every community foundation’s goal to build, over time, a collection of endowed funds from a wide range of donors, including local citizens, other non-profits, and businesses.

The first ever community foundation, the Cleveland Foundation, was formed in the United States in 1914 by Fredrick Goff, the president of Cleveland Trust Company, in a bid to improve the way it did business (Hodgson and Knight, 2012). Since then, the concept has spread throughout the world as the model has proved attractive and adaptable. The Australian Community Philanthropy (2020) asserts that the concept is becoming more popular among grassroots communities as participatory democracy and civil society institutions in many countries are coming under pressure through technological change, growing socio-economic inequality and increasing ‘tribalism’ and identity politics. In the Global South, community foundations have developed as a tool for community development rather than just a strategy for fundraising.

The above definitions of community foundations have been heavily shaped by western experiences/knowledge and do not always encompass ‘the new generation’ of community foundations that have developed across other parts of the world and in different circumstances².

Community philanthropy is usually seized with questions of local development. However, in Africa community foundations do not necessarily mimic what exists in the global North. In many instances, local initiatives that look and behave like community foundations do not even seem to themselves as such. First, the inherited legal and regulatory framework is different from what pertains to the United States of America. For example, former British colonies prefer the use of trusts instead of foundations. Also, the dominance of the aid industry, led largely by swathes of International Non-Governmental Organisations (INGOs) has led to increasing levels of dependency on outside help compared to communities in the global North.

Second, the national development models pursued in the majority of African countries have for the most part focused on state-led or market-led models. In the process community agency has rarely been promoted.

2 As presented in Hodgson, Knight & Mathie (March 2012).

Third, the infrastructure for mobilising resources was not adequately structured to allow for rapid mobilisation until the entry of mobile payment infrastructure (M-Pesa, Ecocash, etc).

Because of the above mentioned reasons, establishment of community foundations that look like what exists in the Global North may be slow. While this may be the case, traditions of local philanthropy through local solidarity remain critical as a force for ensuring resilience in contexts of uncertainty, ineffective government and limited formal market activity. Formally, many organisational types have emerged ranging from local structured associations to community-based organisations and more recently (especially in Zimbabwe) there have emerged what are called community share ownership trusts (CSOTs). The latter is a hybrid, combining traditional corporate social investment with community agency. Community share ownership trusts (CSOTs) were established during the early 2000s in response to government's call for mining companies to invest in communities. Table 1 provides an overview of organisational types that exist in community philanthropy.

Table 1-1: Overview of Local Philanthropy Organisations in Zimbabwe

Legal Name	Structure	Formal Registration	Purpose
Local Association/ Club	Elected Officials	Established through an agreed to constitution	Wide-ranging. Examples include burial societies, women's savings clubs
Community-Based Organisation	Combines elected and appointed officials	Can be registered either through Deed of Trust or Private Voluntary Organisations (PVO) Act	Wide-ranging. Include functioning as a last-mile service provider for INGO projects, securing resources through fundraising or member contributions

Community Share Ownership Trusts (CSOTs)	Combines elected and appointed officials.	Deed of Trust	Receives corporate social investment from mining companies
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We have used the terminology in Table 1 as an entry point for studying community philanthropy. In many instances, the entities under study combine their own resources mobilizations with incomes from elsewhere. Furthermore, these entities should be seized with the question of community development.

The community development approach to rural development was introduced during the 1950s and 1960s. Matsheng (1971) asserts that the rationale behind community development was to educate and 'remove the stigma of charity and involve local people in decision-making'. As part of community development, Zimbabwe since the 1980s, has been working on profit-sharing schemes like the Communal Areas Management Program for Indigenous Resources (CAMPFIRE) in the 1980s and the more recent CSOT program introduced by the indigenisation policy, the Indigenization and Economic Empowerment Act Chapter 14:23, under the Mugabe regime. The initiatives are both beneficial to the community and largely include members of the community in decision making and governance.

The Organisation for Rural Advancement (ORAP) established in 1983 (see Murisa, 2020) and the Community Foundation for the Western Region of Zimbabwe (CFWRZ) established in 1998 are probably the most successful. In so many instances the CFWRZ has been used as a benchmark in the establishment of community foundations in Zimbabwe. Its first donors were 50,000 villagers, with few resources but great ideas and a common goal who came together. CFWRZ was based on the concept of Qogeleda, a traditional approach of the people in the western parts of Zimbabwe whereby community members pool resources with the ultimate goal of creating a permanent community endowment (Kilmurray, 2016). Ten years after the establishment of CFWRZ, Uluntu Community Foundation, located in Bulawayo, western Zimbabwe was established. The founder, Inviolatta Moyo who formerly was with CFWRZ, brought with her the experience from the Community Foundation for the Western Region of Zimbabwe and formed Uluntu (Uluntu Community Foundation, 2019). Learning from

CFWRZ, she was aware of the challenges faced by community foundations and that rapid growth was unlikely to lead to grounded sustainability and that much depended on building a strong network of local stakeholders with a shared vision. She also noted the importance of constructing a transparent governance structure alongside developing a relationship with local communities (Uluntu Community Foundation, 2019). If local people have a culture of giving, community foundations have the opportunity to build on what the community is already doing and to join it up more strategically. The role of the community organisation, Uluntu, was to mobilise and steward resources transparently and effectively and by channelling other (external) resources to the foundation (Uluntu Community Foundation, 2019). This approach has helped increase community ownership of their development and shift power closer to the ground.

1.2 CONTEXT- A DECADES LONG CRISIS

The nation-building project in Zimbabwe has stalled. The country has since the turn of the century been going through several rounds of an interlocking multi-dimensional crisis. The discussion on the crisis in Zimbabwe has always been framed as a political problem to do either with the legitimacy of the incumbent government or the external causes of the economic meltdown and rarely about the structural issues that constrain equitable development (Murisa, 2021). The crisis is characterized by economic collapse, worsening of livelihoods and political polarization. The government of Zimbabwe has since 2018 been engaged in a process of neo-liberal restructuring which is synonymous with the structural adjustment programme of the 1990s. One of the most popular statements associated with Mnangagwa's government has been "Zimbabwe is open for business". Unlike under Mugabe the new government has pinned its hopes on attracting foreign direct investment and, in the process, joined the rest of Africa in what Paul Collier has referred to as the 'race to the bottom'. Safeguards for local participation in the economy such as the indigenisation policy and local participation in lucrative mining value chains have been scrapped. Mugabe-era price controls are gone. The government has also kept a tight lid on salaries and wages.

The current round of the crisis is centred on weak economic performance that manifests in runaway inflation (the year-on-year inflation rate (annual percentage change) for the month of June 2022 as measured by the all items Consumer Price Index (CPI)) stood at 191%, incoherent currency management practices and high levels of unemployment. Unlike in 2008, the shops are still full, but the consumers do not have the capacity or endowments³ to purchase basic commodities. Their earnings have been eroded by the shift from the official 1:1 parity between the United States dollar (USD) and the Real Time Gross Settlement (RTGS) dollar. In the meantime, prices of basic goods have continued to increase, in alignment with the parallel exchange rate.

1.3 STRUCTURES PROCESSES AND GOVERNANCE WITHIN COMMUNITY FOUNDATIONS

For community foundations to function at their full potential, adherence to state legal requirements is of paramount importance, hence legal registration is mandatory. With the increase in the complexity of regulations, and demand for accountability by the state, donors and gifting vehicles, community foundations must not only be professional in their approaches to their work but also ready and able to handle situations that arise (Community Foundations of Canada 2021). Proper structures and processes of operations and governance must be put in place to ensure ease of operations. In most cases, the requirements for the governance structure and rules are derived from the state laws of incorporation (Frederick et al, n.d.).

In addition, Tucker and Miller (2011) highlighted that a community foundation must have a common governing body that either directs or, in the case of a fund designated for specified beneficiaries, monitors the

3 A person's "entitlement set" is the full range of goods and services that he or she can acquire by converting his or her "endowments" (assets and resources, including labour power) through "exchange entitlement mappings" (Amartya Sen-Entitlements Theory)

distribution of all the funds exclusively for philanthropic purposes. Most Community Foundations have policies in place. These serve as governing principles; guidelines for all procedures and processes in carrying out work. Policies ensure that operations within community foundations are administered consistently, within regulations regardless of changes in staff or board members. The board makes use of policies to delegate authority and help individuals make sound decisions while relieving the Board of Directors and the Executive Director of involvement in routine decision-making (Community Foundations of Canada, 2021).

In Zimbabwe, community foundations/philanthropy organisations are registered as either Trusts under the Deeds Registries Act [Chapter 20:05] as amended 2005 or as Private Voluntary Organisations (PVOs) under the Private Voluntary Organizations Act [Chapter 17:05]⁴. Regarding the governance structure of CSOTs, the Community Share Ownership Trust regulation states that these are managed by between five (5) to eleven (11) members of the community depending on the size of the defined community in relation to the business concerned (Shumba, 2013). The regulations take into cognisance the existing community structures of power. Moreover, since it is meant to be an inclusive platform and encourage community empowerment, in most cases the Chief of the concerned area is made the chairperson of the Community Share Ownership Trust. The board of trustees also includes the Rural District Council's (RDC) chairperson and the chief executive officer (CEO). Money ceded to the trust from the business shareholding is used for the provision of social and economic infrastructure in line with the priorities of the communities concerned (Shumba, 2013).

1.4 BACKGROUND TO THE STUDY OF COMMUNITY FOUNDATIONS IN ZIMBABWE

The definition of community foundations is contested especially in Africa. As already mentioned, the community forms of philanthropy spread across the continent do not necessarily mimic what exists in the global North. The

Global South is made up of multiple forms of community philanthropy organizations/associations which do not fall into the dominant definition of “community foundation”. These formations exhibit characteristics of associational community-based giving. There is a real need to explore ways of developing a broader framework of community philanthropy. The case studies in this book are part of a process that seeks to refine and update the conceptual framework of community philanthropy and community foundations.

Furthermore, there is limited knowledge on the role of community-based initiatives of philanthropy especially those in rural areas. This book aims to fill that gap. It is based on evidence from the field. We carried out a survey of community philanthropy across all provinces of Zimbabwe in 2021. The survey was in the form of deep-dive case studies of entities that are engaged in some of form of mobilizing own resources for a broader good. The case studies were carried out through in-depth key informant interviews conducted with leaders and members of community foundations across the country. The interviews were focused on understanding the following:

- conditions leading up to formation
- purpose of the organization
- nature of leadership
- social base of the organization
- membership type and levels
- mobilization processes
- decision making structures and processes
- governance and accountability
- context surrounding its work
- type of support provided to others
- issues the organization addresses
- how it resources its work internally and externally

⁴ <https://companiesregistryzim.co.zw/trust-foundations/>

- how it communicates with others
- how it monitors its work
- the extent to which these forms connect with and/or collaborate with others
- What the giving environment looks like
- Opportunities and challenges faced by the organization

The entities defined as community foundations or community philanthropy associations exhibited two (2) or more of the following characteristics:

- Existence of pooled funds or other forms of pooled giving/assets either at the community level or around a commonality of interest(s)
- A membership base
- Focus is aimed at addressing issues in the broader community/society (i.e. it is not restricted to benefitting a closed group of affiliated individuals or members only).

1.5 THE SAMPLE

A total of 24 community foundations were identified from the initial desktop study and a purposive sampling technique was employed. The criteria used looked at organisations that:

- have pooled funds or other forms of pooled giving/assets either at a community level or around a commonality of interest
- have a membership-based focus
- are aimed at addressing issues in the broader community/society (i.e. it is not restricted to benefitting a closed group of affiliated individuals or members only).

A survey was then undertaken with all 24 entities where key informant personnel were interviewed. The organisations are spread across the ten (10)

provinces of Zimbabwe with the following numbers per province; Harare (4), Manicaland (4), Bulawayo (3), Matabeleland South (3), Masvingo (3), Midlands (2), Mashonaland East (2), Matabeleland North (1), Mashonaland Central (1), Mashonaland West (1). The table below provides a summary of the spread of community foundations under study across provinces:

Table 1-2: Spread of Community Foundations by Province

Province	Number
Harare	4
Manicaland	4
Bulawayo	3
Matabeleland South	3
Masvingo	3
Midlands	2
Mashonaland East	2
Matabeleland North	1
Mashonaland Central	1
Mashonaland West	1
Total	24

The desktop study and purposive sampling considered issues of visibility of the entity and activities. Of the sample, six (6) of the entities are CSOTs formed from the government's Indigenisation and Economic Empowerment initiative in Zimbabwe under the Mugabe regime. The organisations have five (5) notable thematic focus areas which are Social and Economic Development, Girl and Women empowerment as well as gender equity, Health and Education, Youth Development and Social Service Delivery (see Table 1-3. The majority of the foundations (11 of the 24) in the study were focused on social and economic development to improve the livelihoods of the communities in which they operate.

Table 1-3: Summary of Foundations by Thematic Focus

Thematic Area	No. of Community Foundations
Social and Economic Development	11
Girl and Women Empowerment; Gender Equity	4
Health and Education	1
Youth Development	3
Social Service Delivery	5

The annual budgets of these entities are quite modest except six (6) – that are over USD100,000.00. Most of the foundations (13 of the 24) are operating with annual budgets below USD50,000.00.

Table 1-4: Summary of Foundations by Annual Budgets

Annual Budget Range	No. of Community Foundations
Below US\$50,000	13
US\$50,001 – US\$100,000	3
US\$100,001 – US\$250,000	3
US\$250,001 – US\$500,000	1
US\$500,001 and above	2
Unable to provide information	2

Half (50%) of the Foundations in this study had a membership base – with 5 of the 12 entities that had members having an average number of 50 or less members. Three (3) foundations had a membership base of between 3001 and 10,000 members; two (2) foundations had a membership base of over 10,000 members. These were Harare Residents Trust with 69,800 members and Platform for Youth and Community Development Trust with 37,000 members

Table 1-5: Summary of Foundations by Membership

Ave No. of Members	No. of Community Foundations
Less than 50	5
51 – 1000	-
1001 – 3000	2
3001 – 10000	3
10001 and above	2
No membership Base	12

The overwhelming majority of foundations in the study were registered as Trusts. Only two (2) foundations were registered as Private Voluntary Organisations (PVOs). The registration path to becoming a Trust is a much simpler and shorter process in Zimbabwe. PVOs are registered under the Ministry of Public Service Labour and Social Welfare. The registration process to become a PVO is a lengthy, expensive and complicated process. It can take anywhere from three months to a year to be registered. Once registered as a PVO, to remain in good standing and remain registered it must submit yearly audited accounts (by a registered public auditor) and an Annual Report of activities.

The advantage of being registered as a PVO is that entities are exempted from certain taxes (i.e Import Duty and Value Added Tax [VAT]).

Table 1-6: Summary of Foundations by Registration Type

Registration Type	No. of Community Foundations
Trust	22
Private Voluntary Organisations (PVOs)	2
Not Formally Registered	0

- 2 -

COMMUNITY FOUNDATIONS AND SOCIO-ECONOMIC DEVELOPMENT

Eddah Jowah and Shelly Satuku

2.0 INTRODUCTION

Community foundations globally work towards resolving local problems which include among others, socio-economic development. These range from joint public action to help fix public infrastructure to the creation of asset and labour pooling initiatives to enhance local agricultural production. Some community foundations are involved in processes of improving access to funding for small enterprise development. In some instances, they work in partnership with national and international organisations as last mile service providers. Their local asset-based approaches in responding to challenges of economic collapse have recently received increased attention due to the growth of uncertainty, especially in rural contexts. In this section, we discuss the work

of 15 community foundations. Each case study allows for a deep dive into understanding processes of formation, their operations and their impact.

2.1 COMMUNITY FOUNDATIONS – COMMUNITY DEVELOPMENT

Table 2-1 provides an overview of the organisations that work in the area of social and economic development. It is perhaps not surprising that the majority of community foundations in the sample are focused on resolving social and economic challenges given the ongoing crisis that Zimbabwe is currently experiencing. The work of the foundations includes creating income generation opportunities, improving infrastructure (building of schools and clinics), water supply through the drilling of boreholes, training on agriculture and engagement with local service providers.

Table 2-1: Community Foundations Working on Socio-Economic Development

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Thematic Focus (es)
Bindura Community Share Ownership Trust	2010	Mashonaland Central Province	Bindura	Community upliftment through local infrastructure development (education, health, economy)
Zimplats Mhondoro Ngezi Chegutu Zvimba Community Share Ownership Trust	2011	Mashonaland West Province	Chegutu Mhondoro-Ngezi Zvimba	Community upliftment through local infrastructure development (education, health, economy)

Gwanda Community Share Ownership Trust	2012	Matabeleland South Province	Gwanda	Social (Health, Education) and Economic (Agriculture and Income Generation) Development
Mhondongori Resource Community Development Trust	2011	Midlands Province	Zvishavane District	Capacity Building Training Agriculture Income generation (e.g brick moulding; honey production)
Zvishavane Community Share Ownership Trust	2011	Midlands Province	Zvishavane District	Community upliftment through local infrastructure development (education, health, economy)
Umguza Community Share Ownership Trust	2012	Matabeleland North Province	Umguza District	Community upliftment through local infrastructure development (provision of clean water)
Masvingo Community Share Ownership Trust	2013	Masvingo Province	Masvingo	Community upliftment through local infrastructure development (education) Environmental protection and conservation

Bikita Community Share Ownership Trust	2012	Masvingo Province	Bikita District	Education infrastructural development Enhancement of the community livelihoods
Community Foundation for the Western Region of Zimbabwe	1998	Bulawayo Metropolitan Province	Matabeleland North Matabeleland South	Social and Economic Development
Godlwayo Community Development Trust	2015	Matabeleland South Province	Filabusi Inciza District	Health Education Civic Education
Harare Residents Trust	2008	Harare Province	Harare Chitungwiza Epworth Ruwa	Monitor and audit the performance of service providers Capacity building of citizens and local authorities Facilitate engagement among council officials, service providers and citizens for better service delivery

2.1.1 BINDURA COMMUNITY SHARE OWNERSHIP TRUST

Bindura is a small mining town in Mashonaland Central which is home to Freda Rebecca Mine and Trojan Nickel Mine. Gold and nickel are the main minerals found in the town. The idea behind the Trust was that the

Bindura community should be able to benefit from the resources that the business community was tapping into. Thus, the Bindura Community Share Ownership Trust started activities in 2010 and was registered as a Trust in 2011 with the assistance of the then Minister of Youth Development, Indigenisation and Empowerment, Saviour Kasukuwere under the ruling party's indigenisation program. The idea of the Trust was initiated by the late former president Robert Mugabe to help local communities in mining towns/areas like Bindura benefit from the extraction of minerals. The formation began with engagements with mining companies including Trojan Mine and Freda Rebecca Mine in Bindura. Trojan and Freda Rebecca mines promised to give US\$10 million to the community. It was projected that the mining companies would give at least 10% of their profits back to the community. Freda Rebecca Mine only managed to pay a total of US\$2 million in batches before the funding stopped. Trojan Mine never paid anything to the Trust.

THE WORK OF THE TRUST

The Trust exists to uplift and support programs to develop local infrastructure, education and health. Thus, the Trust facilitates the building of schools, construction of bridges, road rehabilitation, building and refurbishing clinics, and drilling boreholes to ensure access to clean water. This has all been achieved. With the money paid by Freda Rebecca Mine, the Trust also managed to purchase a grader for road construction, three tractors and three planters and disc harrows for farming purposes. The Trust also used the farming equipment for planting and tilling services for hire to the community at large. The money made from these services would be channelled back to the Trust coffers to sustain developmental projects in the community. The Trust also endeavours to promote unity in the community and provides access to land. One of the Trust's most notable achievements was the building of schools in Bindura North which was home to colonially owned farms that did not serve the black community.

ADMINISTRATION OF THE TRUST

The Trust is composed of a 16-member Board that is chaired by the local chief who is deputized by the head of the district council. The chairing of the Board is strategically reserved for the local chiefs as they are looked upon as the community's custodians. Members of the board come from the community. The Board membership is held for four years or two terms. The Chief Executive Officer of the district council is the secretary while the council chairperson plays an advisory role to the Board chairperson. The District Development Coordinator (DDC) is the Project Manager. Other members of the Board include a representative from the Ministry of Youth, a representative from the women's camp, a war veteran representative, three chiefs and one business community representative.

The common age level in the Board membership is above 35. On gender parity, there is a women's representative on the Board and the Ministry of Youth representative could either be male or female. The average educational qualification of Board members is tertiary level as several members have degrees. These include the District Administrator (DA), the lawyer, accountant, and treasurer. Some members of the Board were recruited specifically because of their professional positions and qualifications. These qualifications come in handy as the experts in the Board oversee the running of the Trust by rendering their professional services. For example, the lawyer handles the Trust's legal issues. Board members without qualifications or areas of expertise also received some training in management and administration at the Zimbabwe Institute of Public Administration and Management (ZIPAM), in Norton.

The Board holds at least three meetings per year. Sub-meetings may also be held to facilitate some of the Trust's ongoing projects. For instance, the Project Manager may hold a meeting to plan and direct a project. Some members of the Board – the Project Chairperson, Board Chairperson and Youth Chairperson - attend the sub-meetings to ensure accountability.

The Board also holds meetings to facilitate community unity. These involve Ward Development Committees (WADCOs). The WADCOs bring community development needs from the meetings they hold in their respective wards and local communities. This helps in directing the Trust's interventions.

FINANCIAL MANAGEMENT AND PROJECT IMPLEMENTATION

Finer financial details were not given except for the total US\$2 million figure that Freda Rebecca Mine paid. The Trust would hire labour for any work to be done and Freda Rebecca Mine would pay the money for the labour directly. The Trust had no paid office staff but employed three tractor drivers and two grader drivers. The Trust also had two volunteer students on attachment who were not paid but were given money for transport. The Ministry of Youth, looked upon as the custodians of the indigenization program thrust of the Trust would source some manual labour from the communities where specific projects were being carried out. These were initially paid for their labour but were later asked to work on a voluntary basis as the work was for the benefit of their communities.

There is no clear asset mapping strategy. The Trust would only ask for 10% of known resources in an area. The Trust relies on mobilization of resources from the business community. Money is usually availed to the Trust monthly when the Trust needs to make payments for services rendered. Contributions to the Trust are mainly driven by corporate social responsibility. Monetary funds are collected through the Trust's bank account.

The Trust did not subsidize any of the services they offer to be able to keep the Trust running. They also have money that comes from the equipment they rented out to the city council. The Trust does not receive any resources from external sources nor ask for donations.

ACCOUNTABILITY

The Trust bases accountability on the principle of trust where everyone is expected to be trustworthy. Monitoring of work is entrusted to those on the ground and through auditing. Inspection of ongoing work is done through experts in respective areas such as school inspectors, building inspectors, engineers, and health inspectors among others. Service providers are accountable to the Trust. The Trust is accountable to the government.

On accountability to the public, the Trust registered its share as a way

of giving the populace a sense of security in that they are a legal entity. Registering also ensured that the Trust's operations are transparent on one hand and has the approval to carry out its mandate within the community on the other.

CHALLENGES

The Bindura Community Share Ownership Trust did not face any challenges during the registration process. The Trust faced several drawbacks after Freda Rebecca Mine ceased payments. Lack of funding made it untenable for the Trust to continue operating. Problems arose for the Trust due to lack of proper contractual agreements with the mines. The Trust had no legal leeway to make the mining companies pay as it was revealed that there was no contractual documentation that would give them the powers to enforce payment. Even attempts to engage the government through the responsible ministry proved futile. The Trust then entrusted its equipment to the local council which is using them within the community.

ANTICIPATED CHANGES AND OUTLOOK

The Trust would like for the government to implement firmer measures to ensure that businesses give back to the community because if parliament does not pass any bill/law to that effect the Trust's progress remains stunted. The Trust wants to see devolution come into effect so that resources can be accessible to the communities. They also wish for land to be availed to the populace and for people to have land that they can fully utilize. They would also like for under-utilised land to be redistributed.

Unemployment was cited as an impediment despite the government's efforts to recruit personnel in sectors such as the uniformed forces. It was also acknowledged that some unemployed people do not have the requisite qualifications for employment.

Poverty is also another problem which the Trust hopes can be alleviated by access to pieces of land which can be used for farming and yield crops if there are good rains. This can also be sustained by government's continued

supply of farming input to help those who cannot afford them and thus, ensure sustainable livelihoods.

On elections and decision-making, the chairperson was of the view that elections were free and fair. People, regardless of their political affiliation are always called upon to participate in decision-making. The problem is that the public fails to go and share their own views or plight. Change is possible only if people make changes on their own instead of merely complaining that things are not going well.

NETWORKING AND COLLABORATION

The Trust has mainly worked with the government. It does not belong to any mutual interest network. The Trust and the government are closely tied together to the effect that the work done by the Trust is regarded as work done on behalf of the government. The only caveat in the relationship is that the government did not put in place any legislation pertaining to community assistance.

The Trust has also worked with Silveira Mission that is based in Chishawasha. Silveira Mission comes to the community to encourage community management. They host and fund their own workshops on working with communities. Decision-making in these collaborations is handled by lawyers from the Trust and any sticking issues are reported to the government which then advises the Trust and other involved parties on possible resolutions.

The Trust would like to have an organization that can help it get back on its feet. Such an organization should have a good relationship with the government.

The Trust has thus far not supported other organisations by providing money, skills, and access to networks, assets or other resources. Nonetheless, they hope that funds and resources permitting, they will be able to assist in future.

RESOURCE MOBILISATION

The Trust mainly relies on the benevolence of the business community and does not ask for donations from members of the board or the community. The community itself has little if anything to give. The community largely relies on government handouts. On giving practices in general, people give on the basis of “Ubuntu” or on lending terms where the giver is assured that the borrower will return what was lent to them. When giving to the Trust, people give because they are aware that they are giving towards the community’s needs. People also give to the Trust on the basis of trust and the transparency of the Trust’s work.

The COVID-19 pandemic and restrictions that came with it affected the work of the Trust to the extent that there was a decline in resources and funds received especially from the business community.

COMMUNICATION

The Trust normally relies on letters and face-to-face communication. They go to the different wards to inform the community of the work and projects that they want to implement in their area. They are yet to use Social Networking Sites (SNSs) like Facebook and WhatsApp among others. When they need to disseminate information about their work, they invite journalists to their events such as commissioning ceremonies. They had a website in the past but they no longer have one.

VISION OF SUCCESS

The trust envisions success through the lens of their mission – “improving access through road networks, infrastructural development, food security, health and education”. They believe that they can achieve success if funding is available, and they work on what is needed at a time.

2.1.2 GWANDA COMMUNITY SHARE OWNERSHIP TRUST

Gwanda Community Share Ownership Trust (GCSOT) is an empowerment organisation. It began as a vehicle that was established to receive the community shares from mining companies who were extracting mineral resources within Gwanda district. This was a mandate based on the government's Indigenisation Policy. The Indigenisation Act comes from Sections 13 and 14 of the Zimbabwean Constitution which stipulates that people from resource-rich areas should benefit from the resources and that the government of the day should play an affirmative role to ensure that the communities benefit. In other words, it says that the state should come up with a model that will see to it that this section of the Act is implemented. Furthermore, the minister came up with Statutory Instrument (SI) 21 of 2010 that created the Community Share Ownership Trust.

The Trust is based in Gwanda town, but they cover the rural areas. The boundaries of the Trust's area follow the boundaries of the Rural District Council. Their operations are within Gwanda District and cover all the 24 wards in the district.

The organisation was formally established and registered as a Trust in April 2012. There were no challenges with the registration because of the "fact that it was government who initiated the program". Although "it was straightforward, it was met with different reactions from the public because it was viewed as a political gimmick to work in favour of the ruling party". The benefits of registering are that the organisation can "operate officially without any fear" of "being persecuted or probably charged" for not following some government rules.

THE WORK OF THE TRUST

The initial mandate of the Trust was to do social transfer by simply receiving proceeds from the mining community and then deciding on the projects to undertake with the community through outreach meetings. The thrust has since shifted as the Trust has taken into account issues of sustainability. Instead of merely doing the transfer, they have decided to do

the shared value approach whereby they create businesses that seek to solve the community's problems. Thus, the Trust tries to come up with projects that will create income for sustainability purposes while empowering the community and solving the community's problems at the same time.

The organisation's vision is to build an economically empowered Gwanda community. It is important that the program is resulting in the improvement of people's lives and communities are benefiting from their God-given natural resources.

The Trust's annual budget for the year 2020 was approximately RTGS14 million¹. The Trust budgets are made in the local currency. The Trust's average annual budget in the past five years is difficult to calculate because of changes in the monetary policies. For example, there are US\$ balances which are converted "on a one to one basis". Nonetheless, during the early stages of the Trust's establishment, the budget was huge because it would amount to as much as US\$2 million per year. During that time, the Trust did quite a number of projects such as the construction of clinics, schools, irrigation rehabilitation and many others. However, as the years progressed the budget began to decline because the trust attempted to fund enterprise development activities but did not want "to risk much".

IMPLEMENTATION STRATEGIES

The organisation largely plays the role of a facilitator and has moved from being a grant maker to an empowerment organisation. The organisation handles empowerment programmes directly by going into the community. This has caused problems in that some people now view the organisation as a duplication of the Rural District Council (RDC).

The Trust also supports other organisations in doing their work. They have supported the Ministry of Primary and Secondary Education and the Ministry of Health and Child Care, especially during the COVID-19 pandemic when they gave some funds to the Ministry of Health and Child

1 Approximately US17,117.00 at official Reserve Bank of Zimbabwe Auction Rate – 31 December 2020 - https://www.rbz.co.zw/documents/Exchange_Rates/2020/December/Rates-31-December-2020.pdf

Care to assist them in buying sanitisers. They also provided transport for immunisation programmes and/or the vaccination programmes and for awareness programmes. They have also assisted the Ministry of Youth, Sport, Arts and Recreation by participating in sports and sponsoring games. They would spend as much as US\$10 000. They also provide grants for student scholarships.

ADMINISTRATIVE STRUCTURE

Gwanda Community Share Ownership Trust has six (6) permanent paid staff and 11 casual paid staff. The same casual staff are engaged from time to time. In fact, there are two categories of casual staff, the regular casual staff and those who assist the trust as volunteers but are paid, they are not regular volunteers.

The Trust is led by an 18-member Board. Board members include five (5) chiefs, a women's representative, a youth representative, a representative of people living with disabilities, a representative of the business community, a representative from each mine where the Trust has shares, government heads from the Rural District Council, Chief Executive Officer, District Head for the Ministry of Youth, and the Council Chairperson who represents the Councillors. To avoid being viewed as a political body, the Trust has only included the Council Chairperson to represent Councillors. They also have a lawyer and chartered accountant who are appointed by the Board. The chartered accountant and Mr Coster Nkala, the Chief Executive Officer (CEO) are also part of the Board.

There are only four (4) women on the 18-member Board. These are the women's representative, one chiefs' representative, the legal advisor and the representative of people living with disabilities. The age range of the Board members is above 35 years except for the youth representative who has to be below 35 years as per requirement. The maximum age limit is 80 years, the age of one of the women Board members.

The role of the Board is to handle governance issues such as making policies for implementation by the CEO. The Board receives corporate governance training from time to time. The Board serves for a three-year tenure and each time a new board comes in. Corporate governance training is offered in the middle of their tenure.

There is no regular training for the staff. Instead, they mainly attend workshops with a special focus on compliance with government statutes, taxation, National Social Security Authority (NSSA), and medical aid among others.

Decisions are made through Board committee meetings and the Board itself. Board meetings are currently being done virtually through Zoom and WhatsApp. Information is cascaded via WhatsApp through councillors, the communities and members. The Trust's calendar provides for one meeting per month for each committee and then the Board meetings are quarterly. However, when there are no issues that need to be discussed, the meetings are not held in order to save costs.

The Board is not selected but prescribed, for example, all the chiefs in the districts are part of the Board and will be there for as long they serve as chiefs. Other members are part of the Board by virtue of their positions, for example, the Council CEO and the head of the Ministry of Youth, Sport, Arts and Recreation. As long as they hold these positions, they will continue being Board members. The representatives of the mining companies are seconded by their mines to the organisation. Interviews are only conducted for the other representatives of various constituencies like women and the disabled, youth and so forth. Interviews are conducted through their respective ministries every three years. Once the Trust advertises, for example, women affairs have their extension officers within the communities who know how they disseminate information when people bring up obligations, then do the interviews together with the Trust and make recommendations. In fact, the representatives are supposed to be appointed by the minister but because the minister cannot come, the Trust does it on behalf of the minister and selected candidates are adopted as the organisation's staff.

To resolve internal disputes, the organisation uses the government-given procedure as they do not have their own grievance procedure. When it comes to external disputes "it's all about managing the external stakeholders". As the country moves towards 2023 which is the elections period, the organisation anticipates challenges with their projects. According to the CEO, he is "being discussed in meetings where they were saying that it appears I am aligned somewhere. It's a difficult scenario. You don't feel safe. That's the challenge".

Traditional leaders also assist with mobilisation. They are the ones who mobilise the community and organise the communities. They also assist to fill the gaps in the community even with regard to monitoring and supervision of the organisation's projects.

RESOURCE MOBILISATION

The organisation only gets resources from the mining companies. Legislation mandates that the Trust must have shares in the mining companies. The Trust identified five (5) big mines that were at various stages of compliance. Unfortunately, the 17 November 2017 government transition happened before the completion of this process and thus, "affected a lot" of things. Therefore, the organisation only has shares in fully compliant companies. The organisation gets dividends when the companies declare the shares. For example, if each declares a dividend of US\$10 million, US\$1 million goes to the Trust. The Trust gets 10% in dividends. The Trust gets about US\$1 to 2 million per year from Blanket Mine. However, the money is not enough to cover the organisation's activities and the Trust has had to shelve a number of its plans. The value of the money is affected because of the government policy that stipulates that the companies must pay the Trust in Zimbabwe dollars.

In order to try and boost its resources, the organisation now depends on enterprise development with the hope that projects will bring in more income. The dividends from the mining companies are deployed to the projects and for administration. Funds are collected through the organisation's bank account.

The Trust has not been successful in raising resources from external institutions but are considering partnering with others and writing proposals like other organisations. The secretariat would be responsible for mobilising resources from external institutions. The organisation previously tried to partner with Sibambane Trust which wanted to drill boreholes for the communities where they intended to sell stock feed. Gwanda Community Share Ownership Trust partnered with them by drilling the boreholes while Sibambane Trust provided diesel and borehole pumps for the drilling.

There is little motivation to give from the companies. Most of them

"grudgingly complied" because of the law. After the repeal of the Indigenisation Act, there is no law that incentivises or inhibits giving within the Zimbabwean context. Nevertheless, Blanket Mine is a good example of those with a positive attitude and give because they "want to be a good corporate citizen". Blanket Mine has a corporate social responsibility (CSR) unit which facilitates their continuation with corporate social responsibility activities. They want to incorporate giving to the Trust outside the compulsory obligations. For instance, they recently constructed a state-of-the-art COVID-19 isolation centre at Phakama Clinic.

Talking about why people give in general is very tricky because share ownership trusts were established after observations that benevolence through corporate social responsibility had failed. Some companies would make tens of millions of US dollars and claim to be practising social corporate responsibility through a small garden in a remote area like Sigodo and not develop or rehabilitate infrastructure like bridges and roads in the communities. The culture of giving is "not there" but the culture of receiving "is there".

Companies give to the organisation and the RDC because it is statutory. The RDC gets unit tax from Blanket Mine while the government gets royalties and income tax. Royalties are paid from sales and are about 2.5% in Zimbabwe. The government also expects the companies to pay 25% income tax. The RDC uses the number of mine employees as a unit of calculation for the unit tax.

Reasons for giving to individuals are different from those of giving to groups or associations in the sense that besides those who get anything from the mines outside of the companies' CSR do so on a case-by-case basis. The companies have been drilling some boreholes in some schools among other benevolent activities. It would seem that the companies prefer to give to the communities themselves and not to individuals or associations per se. This may largely be because their approach is not individually orientated, and they give for public benefit. They may also feel that organisations that they could give money to may misuse the funds or because the organisations are middlemen who may take recognition away from them. Trust is not an issue in the companies' giving organisations because they are compelled by statutes, therefore, the Trust does not have influence on people's giving. Other factors that may influence people to give may be activities like sporting events.

CHALLENGES AND SUPPORT

The organisation faces both internal and external challenges that threaten to disrupt the smooth flow of their work. Internally, they face a lack of adequate staff to carry out the organisation's strategic objectives. There is limited motivation for being innovative. They have had challenges coming up with projects that can stand the prevailing economic environment. Decision-making in the organisation is another "very serious challenge" because although they "are told" that they are independent and can make their own decisions, they still need government approval in some instances. Decision-making within the organisation is "an obstacle" and is "so bureaucratic" that some issues remain unresolved "because there is that kind of fear" of what the government would say.

Financial resources, learning and growth are some of the challenges that the organisation is facing. Externally, the government policies are affecting the organisation because they keep on changing. For example, the Indigenisation Policy and the issues of compliance with some companies which are expected to comply and some that have complied but there is no formal system and no formal communication. There is no formal system to communicate which companies have complied because compliance is not happening at the organisation. An example is Reliance, an Indian company. When they come to do registration in Zimbabwe, they do it with an organisation called the Zimbabwe Investment Development Agency (ZIDA). It is a Ministry of Industry and Commerce authority where they simply register and indicate that Gwanda Community Share Ownership Trust will have 10% ownership but they go on to operate for five years without even letting Gwanda Community Share Ownership Trust know. There is no way that Gwanda Community Share Ownership Trust can pick this up. There is limited room for the organisation to address external challenges. They may only be able to address internal challenges.

Apart from financial resources, the support and partnership that can be availed to the Trust is employment of people from within the district. These mines should prioritise people within the district for jobs that do not need much skill. They should also run programs that train people from the district. They can establish a vocational training centre and this would be of great benefit to empowerment.

COVID-19 has also posed challenges that have affected the organisation in the sense that they lost time. Many activities that they wanted to do were not undertaken because of lockdowns. They were not able to reach targeted areas. Even the staff on the ground was skeletal. Some activities never even started. Seasonal activities like pen fattening could not be carried out as the RDC could not conduct cattle sales in the communities for the organisation to buy.

The organisation has moved from face-to-face meetings to virtual meetings in response to COVID-19. There has not been any increase or decrease to giving to the organisation from regular funders like Blanket Mine. Moreover, improvement may not necessarily be attributed to COVID-19 but to world market prices.

NETWORKS AND COLLABORATION

The Gwanda Community Share Ownership Trust network is made up of stakeholders, government departments and Non-Governmental Organisations (NGOs). The mines play a role through giving the resources as per the mandate and through governance.

The communities participate during consultative meetings where they indicate priority areas of development to the organisation to enable the organisation to do their planning or manage partnerships that they have with the communities. For example, the chicken project where they partnered with growers in the community. The organisation gives them inputs and trains them. Their duty will then be to keep the chicks until they mature into broilers for which the organisation finds a market, recovers its inputs and then shares profits with the communities.

The other stakeholders such as government departments also help the organisation with their planning. They give their input in the strategic plan and each government department contributes with their expectations of what they want the organisation to accomplish. For example, all government departments were invited to Beitbridge by the organisation for this purpose. Some departments had volunteered and some were engaged by the organisation and paid allowances through lunches although some organisations often demand money.

The organisation has had challenges with the Public Works Department which has “decided to commercialise everything” and have developed “a culture” of “coming up with very huge allowances” that the organisation has found to be more expensive than hiring someone external. For example, the organisation approached Public Works with a proposal to pay their builders for construction at the organisation’s offices and they were charged US\$100,000 but a private contractor charged the organisation US\$30,000. The Public Works Department does not necessarily have to volunteer to be part of the organisation because the organisation is also part of the government system. Thus, they work together on the basis of need of the organisation’s services where they can approach the organisation as a government trust. They even meet with the District Development Committee (DDC) where they are “on board”, and share activities and their operations interact.

The common age level within the groups that the organisation collaborates with, especially the government departments is 65 and below. There is no minimum level of education although qualifications of members go up to degree level.

The membership of the Trust are the residents of Gwanda District because “they are the owners of the Trust”. The population of Gwanda District is approximately 333 000 to 350 000. What is common among them is that they all come from Gwanda under any of the five chiefs in the district. This means that only residents of Gwanda origin are members. The members meet during ward consultative meetings which are normally done in December. However, because of COVID-19 these meetings were affected and the organisation now does individual visits especially for the “out-growers” in the chicken project. Now that the organisation has also scaled-down projects and is now focusing on enterprise development, they no longer do consultations because the projects are already running.

As stated above, besides government departments, the Trust has partnered with Sibambane Trust. However, the relationship with Sibambane Trust is not a solid partnership with a strong synergy. The one thing they have in common is the community empowerment endeavour. Working with others is advantageous in as far as it enables the mobilisation of resources together. Decisions are not usually difficult to make in the collaborations, especially if the collaborations are at project level because the organisation’s staff are

equipped to handle that. For budget issues, the relationship is normally a joint venture where one party provides the resources, and the parties share the projects. For example, one digs a borehole and the other installs the pump.

Besides Sibambane Trust, the organisation is of the view that they only need to work with the mining companies since the Trust is community-owned. They do not belong to any mutual interest network although they are part of the Community Share Ownership Trust (CSOT) Association. The association is new and is yet to be formalised despite its being functional. Payment of membership fees has not yet been finalised although the association’s constitution has a provision to that effect.

The frequency of the association’s meetings has been affected by COVID-19. However, members meet regularly when there are pressing issues. Currently, they have been meeting to deliberate on the repealing of the Indigenisation Act by the new administration. The repealing of the Indigenisation Act in a blanket form did not take cognisance of the fact that CSOTs are within that indigenisation. This meant that the CSOTs remained with no legislation to support them. Thus, they are currently working with parliament towards the establishment of the Empowerment Act.

The association currently trains CSOTs and participates in the establishment of laws that affect CSOTs. It also facilitates external partners, for example, NGOs who want to work with the CSOTs. They are working with Silveira House from Chishawasha on a number of projects including training, corporate governance and other empowerment issues. The trust finds these services satisfying. Being part of the association also brings the advantage of the power of a team. For example, once they try to present a problem to the government as a team they will be more powerful than as an individual CSOT.

COMMUNITY ISSUES AND CONTEXT

Gwanda community is a cattle and mining community. There are many small scale miners and artisanal miners. Challenges in the mining community come from that they expect the organisation to have a share to promote small scale miners since proceeds are coming from big mines.

They keep on bringing their requests, especially for capital financing of their projects. This poses a challenge to the organisation because they do not have the capital and even if it were there, it is meant to support rural communities. Besides the cattle and mines, there are public assets in the form of infrastructure that includes clinics and schools that the organisation built, and boreholes that they rehabilitated.

In terms of skills, the organisation is of the view that skills exist but are being underutilised. They are basically “lying idle”. There is an outcry that big companies in the district are not employing locals. For example, at Blanket Mine, “almost everyone does not speak the local language, that on its own is a clear sign that people are not being employed from this side”. Yet, Gwanda also has colleges that “churn out graduates every year”.

The organisation sees potential for opportunities for change for the better, especially on cattle production, because people have “an appetite to keep cattle”. The Trust once tried to come up with a model to buy heifers and bulls from outside the community to boost the head and their pen fattening supplies in order to be able to also buy steers. However, because of economic challenges, the opportunities have not been exploited to fruition.

In addition, the Gwanda community is not producing anything and the organisation envisages a situation where the community embraces value addition policies. There are no goods being produced in Gwanda and yet there are a lot of resources, such as mopane worms (*amacimbi/madora*) and gold. The organisation wishes for Gwanda District to be “a manufacturing district more than just an extractive district”.

In relation to politics and governance, the organisation wishes that political players understand that Gwanda Community Share Ownership Trust is not a political organisation. Such a negative perception on its own “promotes a bad image” for the organisation and makes those who would be very valuable to the organisation through participation and contribution avoid engaging with the organisation. Even those who are ruling should understand that although the organisation was created by them, it “does not mean that those who are not for them should not benefit”.

On the socio-cultural side, the organisation wants to see the end of donor syndrome and people using the resources that they get from the organisation to develop themselves economically. The organisation once

gave people projects and loans but the people did not pay back the money because they felt entitled to the extent of believing that everything that comes from the government is for free and they are not paying it back. Once these attitudes are changed, the organisation hopes to create revolving funds whereby people get money, start businesses and return the money to assist others to grow until everyone in the district is covered. Unfortunately, the organisation perceives that these changes are not in sight and must begin with the political leaders in order for them to impact the rest.

Since its inception in 2012, Gwanda Community Share Ownership Trust has managed to bring some changes through evolving from social transfer to enterprise development which has facilitated projects such as the chicken project which the community appreciates and seems to be happy with. People are paying back the money from the project. The organisation affirms that it is able to respond to changes and new contexts to a certain extent, particularly in the context of COVID-19 which has been “a thorn in the flesh” and came unexpectedly. Many of the organisation’s yearly targets were hard to achieve because they worked “for three or four months” in a particular year.

COMMUNICATION

The information and publicity aspect of the trust is currently “very weak” although the organisation wishes to improve on it. They tried to create a website, but it is not working. Neither do they have WhatsApp groups nor Facebook accounts. Nonetheless, they emphasise on publicity and transparency within the community and audit the organisation’s financial statements every year. They do a statutory audit and have documents which they encourage those who want to view to come to the organisation’s offices and view. They also make reports through the Rural District Development Committee (RDDC). These reports are also accessed by the minister’s office, the organisation’s parent ministry and the RDC. There are specific reports that are given to the mining companies. The companies also have a representative in the organisation who reports back to them.

When it comes to research, issues to do with who does it and how it is disseminated depend on the kind of research at hand. For example,

when they try to create a microfinance, they engage an independent company. The organisation has managed to register for a company called Gwanda Resources Microfinance which is yet to get a license. They did the market research for it but outsourced the research by engaging a chartered accounting firm.

The organisation hopes that the research from SIVIO Institute will be shared with the community at large, including the mining community so that “they get a feel of the atmosphere out there”.

MONITORING AND OUTLOOK

The organisation measures its success through setting targets in their implementation plan. They are result orientated as they check their achievements in numbers. They believe that resources and community participation are important to achieving success. The opposite, coupled with the community’s attitude in relation to politics in Zimbabwe may impede success. Ever-changing monetary issues are another impediment to success that has affected the organisation’s projects such as the pecan nut project that failed to “kick off”. The organisation wanted to plant some pecan trees on 100 hectares of land. Pecan trees take up to seven years before getting ripe for harvesting. Once harvesting starts, communities would benefit for up to 300 years. The organisation had targeted a market in China where they were going to sell the pecan nuts. They would get US\$100 million per year. However, when they were about to start, there were changes in the monetary policy. The organisation had US\$5 million in their account, but it was changed to RTGS5 million.

The organisation is adequately structured to achieve the success that they envision. However, they sometimes feel that for some projects they may just need to put funds into government departments. For example, if they want to construct or rehabilitate roads, instead of doing the work themselves they could just put money into the RDC account because the RDC already has that activity in their work.

So far, the organisation has been operating with a strategic plan which has recently expired. They are about to revise it and try to make it respond to the changing environment. They have a monitoring system in place which allows for monitoring lessons to be fed back into the organisation.

ACCOUNTABILITY

The organisation views accountability from the perspective of stewardship where, as part of their values, they must be accountable to the community for everything that they do. They seek to ensure that everything that they do benefits the community. Thus, everything is done transparently, and the organisation explains to the community when necessary.

The organisation uses internally developed accountability processes. For instance, there is an external audit that is happening, even though the organisation does internal auditing from time to time. They also hold ward meetings where they report on what they would have done, what they would have received, challenges they encountered and why they failed or succeeded among other accountability strings of information.

The organisation is primarily accountable to the community and the government. The audit risk committee, an arm of the Board committee, decides on the things that the organisation should focus accountability on. They believe that the aspects they are held accountable for are an adequate reflection of the larger impact of their work. However, they also think that it may be good to form accountability committees from the communities because communities are the owners of the Trust. These committees would then collaborate with the Board to ensure that accountability and transparency are fostered within the organisation.

2.1.3 COMMUNITY FOUNDATION FOR THE WESTERN REGION OF ZIMBABWE

Community Foundation for the Western Region of Zimbabwe (hereon Western Region) is a community philanthropy organisation that began the processes of formally registering as a Trust between the years 1997 to 1999. It officially started its operations as a Trust in 1998. The organisation was formed through a concept called *qogelela*, a Ndebele term which means “collective saving.” Collective saving is a process whereby communities come together and contribute money for collective saving. In the case of Western Region, the communities involved contributed an amount which was used as the seed fund to start the organisation. Registration as a Trust

was a fairly easy process because Western Region was already affiliated to the Organisation for Rural Associations for Progress (ORAP) and it was through this association that registration as an independent Trust was facilitated. The formal registration was necessitated by the desire to operate smoothly and to avoid the legal challenges associated with non-registration. As a registered entity, Western Region became formally recognised and had the legal instruments in place to protect and sustain its activities as a Trust. The organisation's offices are based in Bulawayo, but their operations are in the provinces of Matabeleland North, Matabeleland South and Midlands. Their programming is predominantly activated in the rural districts of these provinces although there are a few cases where they do their work in urban settings.

SCOPE OF WORK

The goal of Western Region is to economically empower disadvantaged members in society. They achieve this goal through various interventions which include providing grants for projects, community training in different skills, constructing schools and dams, gardening projects, paying school fees for disadvantaged children and women empowerment activities.

Western Region provides training workshops on various self-empowerment projects and capacity-building workshops. Particularly, they have been training women on cervical cancer awareness and how they should go about getting screened for cancer. They create awareness on the importance of women's sexual and reproductive health and capacitate them with the necessary information about taking care of their health. They have also been involved in what they call "rural microfinance" projects whereby they give loans to members of the community so that they can get involved in projects of their choice. This money is paid back on a very small interest rate basis. When the community members make money from projects, they seed it back into the community so as to increase the impact of community development. Some of the community members have invested back their money with Western Region for the purpose of funding future projects.

VISION

Western Region's vision is to see an empowered society with better living conditions. In the midst of a hostile and crippling national economic crisis, Western Region imagines a society that is self-sustained and whose conditions are changed for the better through community development.

ADMINISTRATIVE STRUCTURE

Western Region's administrative structure comprises of a Board which is at the top of the organisational hierarchy, followed by full-time paid management staff members and finally volunteers. The Board is currently made up of five (5) members but before this, there was a total of nine (9) members. There were some amendments that were made in the Deed of Trust which dictated that the Board be reduced to five (5). The Board has three (3) women and two (2) men, and the average age of the Board is 30 years. The Board is responsible for the governance of Western Region. They make sure that the organisation adheres to the state regulations and legal instruments, and they monitor the operations of the Trust. For them to achieve their roles and responsibilities effectively, they have undergone various training workshops, especially on governance issues.

Western Region Board members are selected based on the skills and expertise that they would bring to the organisation. The required expertise is usually in the legal, accounting, human resources and community management fields. Members of the Board are elected on a three-year renewable term, depending on their performance. Within the Board, there is a disciplinary committee which is responsible for discipline and dispute management. Western Region has thus far, been fortunate enough not to have experienced any major disputes or disciplinary issues.

The management staff is comprised of five (5) full-time staff members on payroll. The management are selected through official recruitment procedures and interviews. The management team, in consultation with the Board, is responsible for making decisions on operational issues and they assist the Board with resource mobilisation. The management meet online on a weekly basis but, before the advent of the COVID-19 pandemic, they used to have meetings on a face-to-face basis.

SOCIAL BASE

The social base of Western Region is characterised by the community who are the central players in the organisation's programming. International donors also constitute a part of this social base but Western Region works mainly with their targeted communities. The *qogelela* that instituted the formation of the Trust, in the beginning, ensured that community members remained involved in its programming. The community gets involved in planning and implementation which are conducted through periodical meetings with community representatives. Community representatives include community leaders, traditional and religious leaders and care workers. However, these representatives are not exactly the same in every communities. Some communities may include representatives from council and Members of Parliament. The traditional leaders are the constant representative across all the communities. Traditional leaders guide Western Region through the traditional structural systems which are supposed to be respected and protected. They have the requisite knowledge about traditional practices many of which have been made invisible due to Westernisation. They are reservoirs of tradition, and the community easily listens to them. So, they help with community mobilisation. Because of their centrality to the community, they are also part and parcel of Western Region's decision-making processes.

All the community representatives support Western Region with resource mobilisation, funds, labour, skills, time and effort. Their assistance comes solely on a voluntary basis, and they are not paid for any of their work. The age range of those targeted by Western Region's interventions is 25 years to 55 years but there are instances where the elderly are included. The communities in which Western Region operates are fairly literate and this includes many of the elderly who know how to speak English.

Western Region does not operate on a membership basis, but they work with community members who operate in different groups or clubs of shared interest. These groups, have an average of 15-20 people who convene to help each other grow. They share their different skills and ideas for self-empowerment. They contribute money for group projects. The groups are female-dominated (90%) because many of the men in these communities have migrated to nearby South Africa and Botswana for employment.

Western Region's social base is made up of community members from poor backgrounds struggling to make ends meet. Thus, there is no specific criteria for joining the groups/clubs but people join and make contributions based on their own personal need to improve their conditions of living. The club meeting usually occurred regularly, with most taking place weekly, but due to the COVID-19 pandemic restrictions on gatherings, these meetings had to be put on hold. The restrictions hindered the progression of these clubs because members could not make strategic decisions on how to move their respective projects forward. As the COVID-19 pandemic progressed, the clubs had to resort to online meetings conducted on WhatsApp. The organisational committee of the groups/clubs is never determined by Western Region. The onus is left to the club members to select their leadership which is usually made up of the Chairperson, Secretary, Vice-secretary, Treasurer and committee members. This committee keeps the operations of the club going and they make decisions on meetings and they come up with fundraising suggestions.

COMMUNITY ISSUES AND CONTEXT

While the Western Region's programming is done in the three provinces mentioned before, at the moment, the organisation is specifically focused on the Bulilima and Mangwe communities. In these communities, there are various community development projects happening. For example, 17 clinics and 20 secondary schools have been built through the sole efforts of the community. In these communities, the general feeling is that there is so much that the government can do but it has its own set of constraints and it is up to the community to come together and build the future that they want. They get a lot of assistance from Community based organisations such as Western Region. The communities of Bulilima and Mangwe are characterised by high levels of poverty and there is a lot of rural to urban migration as well as migration to nearby South Africa by the younger generation who will be in search of job opportunities. The education levels in these two communities are low and so, self-empowerment and community development projects are imperative. The advantage is that these communities are not starting from scratch, besides the obvious human

resources they are also endowed with plenty of natural resources such as trees, water, wildlife and minerals. These resources make up the assets that the communities have. They have managed to build homes, to set up irrigation schemes, to raise livestock such as cattle, goats and chickens. They also have donkeys that help a lot with farming. Western Region together with the communities involved have successfully mapped the community assets. Asset mapping is crucial to Western Region's work because it helps them have the correct information on the kind of help that they can give to the communities. Knowing the available community assets helps Western Region to complement the efforts of the community. For example, through asset mapping, Western Region identified the asset gaps in the community and managed to fill one of these gaps by building a community market centre. Available resources such as abundant sand and water were used to mould bricks to build the centre. The builders were volunteers who came from the community and Western Region complimented these available resources by buying cement and other building materials that could not be resourced from the community. The centre was successfully completed and community members sell a diverse range of goods such as groceries, Mopane worms, herbs and farm produce.

In the Bulilima and Mangwe communities, there are also social issues related to gender-based violence cases which augmented due to the COVID-19 pandemic. The community is additionally plagued by rising cases of teenage pregnancies and Western Region sometimes has to get involved in these issues because they negatively impact their community development efforts. For example, there was an incident whereby a man burnt his girlfriend's home after she refused to give him money to buy alcohol. Destruction of property is counterproductive to the goals and mission of Western Region which wants to achieve community development through property construction. Teenage pregnancies are also a huge barrier to Western Region's goals for raising the educational standards of the communities that they work with. Thus, there are times when the organisation has to advocate for women's empowerment, and they have to fight gender-based violence because these issues directly affect the successful implementation of their work. Western Region imagines that it is possible to change the situation but there is also need for those who are voted by the people into leadership positions such as councillors

and Members of Parliament to get involved in lobbying for the holistic development of these communities. Some of these anticipated changes have been happening, for example, women are slowly getting empowered and given a chance to take part in leadership roles as shown by the three women who were recently elected as councillors.

STRATEGY

One of Western Region's key strategies is adaptability. They are an organisation that is flexible and have the ability to adapt to changing times. Recently, they have gone virtual in their operations in line with the demands of the COVID-19 pandemic. They mostly use WhatsApp as a form of online communication and for setting up meetings and planning their work.

Communication is another important strategic tool employed by Western Region in order to effectively activate its programming. Keeping stakeholders such as community members and partner organisations informed requires dynamic communication approaches. Their most common way of communicating is through meetings that are held regularly. Before the COVID-19 pandemic, these meetings were held physically but now they have had to incorporate virtual communication approaches. A vibrant WhatsApp group, an active Facebook page and their functional organisation's website are the primary means of communication. There is a member of staff responsible for communication who handles the website and social media sites. There are times when they have to write newsletters that are shared with their stakeholders.

RESOURCE MOBILISATION

Resource mobilisation is accomplished through internal and external means. Internally, Western Region mobilises human and other non-monetary resources and the community invests a minimum of US\$1 to Western Region which grows and is used in micro-lending transactions. Western Region has a couple of buildings that generate money paid through rentals. These buildings were made possible by the investments made through

community initiatives. Western Region estimates that the value of resources mobilised from the community ranges between US\$10,000 and US\$50,000 per year. The resources are mobilised regularly, and resource mobilisation meetings are done on a monthly basis. Internal resources mobilisation on its own is not enough to meet the massive demands on Western Region's services. In 2016, they set a target to raise US\$10 million in ten years, that is, by the year 2026. This meant an average of US\$1 million per year and such a target required rigorous resource mobilisation. One of the ways to try and achieve this was through external means because external resource mobilisation is also a huge part of their strategy. External mobilisation mostly takes the form of donor funding from international organisations and donations from people who are not part of their communities. Through external mobilisation, Western Region gets grants from international organisations and these grants are used to fund community projects. One example is the Global Fund for Community Foundations. They have also been receiving funds from Kinder Kids an international organisation that is based in Germany. Gold Youth Generation is another international organisation that has been funding Western Region and it is based in South Africa. These are just a few examples of their international donors but there are many more, especially from Germany. Western Region writes grant application proposals many of which they see posted on the internet. External resources mobilisation has been relatively successful because it constitutes a bigger base of Western Region's funding sources. It covers 90% of their budget, and this means that internal resource mobilisation has been lagging behind and needs to be revamped. Western Region has excellent relationships with their external funders and they get a lot of guidance from them on how to run their organisation and many other issues such as fundraising and capacity building. The only challenge faced has been a result of the political situation in Zimbabwe. Many donors have pulled out of Zimbabwe because of the turbulent socio-political conditions that have dogged the country for many years now. The hyperinflation has meant that it is expensive for international donors to fund projects in Zimbabwe, so, they prefer to fund organisations in countries that have more stable economic conditions. Some restrictive government policies have also chased away international donor organisations.

The funds that are respectively collected through internal and external means are deposited into Western Region's bank account. There is a

committee that is responsible for collecting funds from the community members and this committee also administers the microfinance lending business. Western Region has another bank account in Botswana and this was necessitated by the need to preserve the value of their investments because the hyper inflationary environment in Zimbabwe had previously caused massive financial losses to the organisation.

PHILANTHROPY

The practice of philanthropy in the communities that Western Region serves is driven by the philosophy of *qogelela*: group collections. Philanthropy is intricately linked to a collective effort, the realisation that people can achieve more when they work collectively. *Qogelela* gives people the collective zeal to develop as a group and not individually. The advantages of collective savings has been that the communities have managed to save large sums of money and to complete several projects that have benefited not just one person but an entire community. It is this collective benefit that motivates the giving practices within the Western Region communities.

There have been no particular laws that have inspired or hindered the practice of giving in these communities. Giving is a culturally embedded practise because in these communities, people are socialised at a young age to help each other and to be a 'brother's keeper.' Christianity also plays a significant role in inspiring philanthropic deeds. Giving is an important Christian virtue that is encouraged and many of the people in the community are practising Christians. Thus, it is safe to say religious beliefs dictate the giving practices in the community. Western Region notes that there have been no barriers to giving, not even poverty hinders people from giving. In fact, those who are considered to be poor in society actually give so much more than those who are better off. While they may not be able to give in cash, they give in kind and this kind of giving may even be more meaningful and valuable than money. They avail themselves in times of need such as during funerals, in sickness and in many other situations of difficulty. During the planting season known as *ukulima*, people come together in their numbers to help each other, they lend each other farming tools and take turns to help each other in the fields. This kind of giving

cannot be quantified by any means, not even in financial terms. It shows how giving is dynamic and whatever form it takes, it brings a lot of progress to society. Giving by the community members is usually targeted to individuals and not formalised groups. People prefer to give to individuals because of shared experiences and struggles, they know that when it is their turn, they will receive the necessary help.

Trust plays a big role in determining people's giving practices. People in the community know each other, they have a shared history and so that history has cemented a lot of trust between the community members. Thus, they give to one another because they know and trust each other. Western Region has been part of these communities for some time and so they have also established trust with the community members to the extent that they have some influence on who the people choose to help.

PARTNERSHIPS, ALLIANCES AND COLLABORATIVE PROJECTS

Western Region works in partnership with other community-based organisations in the region. They also work in collaboration with government and individuals in the community. Currently, they are working in partnership with Tswiniababili. They also work with Red Cross in Plumtree, Hope for a Child in Christ (HOCIC) in Bulawayo, Bekezela Home-based Care, Uluntu Community Foundation, Mzingwane AIDS Network, and other international organisations such as World Vision and ORAP. Some of these partnerships were initiated by Western Region but in some cases, some of these organisations initiated the partnerships. So the partnerships are effectively mutual and driven by common goals.

Collaborative organisations bring different resources to collaborative projects. Resources include but are not limited to money, human resources, training, ideas and skills. The collaborations have been very good because they brought about significant development in the community. The organisations work and learn together and through these collaborations, they emerge better equipped to improve their respective organisations. Decision making is always the responsibility of the collaborative organisations. Sometimes decisions fall in the hands of the lead partner that is, the organisation that has invited others to come and join the project.

The same applies to budgeting issues, it is ideal that partner organisations are responsible for budgeting but where there is a lead partner, they make the most decisions on how funds and resources are to be used. This means that partnerships have generally yielded successful results because they are mostly premised upon mutuality.

There have not been many challenges except for resourcing related challenges whereby the collaborative organisations wish to do and achieve so much more but are constrained by lack of resources. Most Non-Governmental Organisations (NGOs) in Zimbabwe have been affected by the economic crisis and have not been functioning at their optimal. On the other hand, many of the bigger international NGOs are not very keen to work with smaller NGOs. They have a condescending "big-bother" attitude which is never good for successful collaboration. The biggest challenges come from their partnerships with government. There are times when some government departments make Western Region's work unnecessarily difficult by presenting a lot of restrictions. The fact that government has a negative view of NGOs makes these collaborations very difficult. There is a sense in which government regards NGOs as anti-establishment institutions, but in reality, Western Region's aim is to complement the government projects. This situation has been worsened by the fact that there have been some NGOs that have meddled in politics and so the government ends up using brushstrokes with regards to NGOs. Western Region thus, strives for continued collaboration and support from government.

MEMBERSHIP WITHIN A NETWORK

Western Region is a member of a number of organisations and these memberships are essential for networking purposes. They have membership with organisations such as the Matabeleland NGO Forum, NANGO, Philanthropy Leadership Forum which is based in South Africa, WINGS, and African Philanthropy Network (APN) While Western Region is a member of these organisations, they also interlink as members of other organisations and this kind of connection is good because it strengthens their network. For example, Western Region connects further with the Philanthropy Leadership Forum as members of EXCO. They

pay membership fees to some of these organisations and they attend regular annual meetings and take part in decision-making processes. The organisations help Western Region with capacity building, training on issues such as resource mobilisation, fundraising, leadership management, training on how to adapt to the economic environment, climate change issues and their impact on programming as well as legal issues related to running a CBO. The focus of the networks depends on the business of the organisation that they are part of. For example, the focus of the Philanthropy Leadership Forum is on how to grow the philanthropic organisation in Southern Africa (Zimbabwe, Mozambique, Namibia, Zambia and South Africa), hence, Western Region gets to be trained on this and also gains a perspective of the overall philanthropic issues common to the Southern African region. Western Region is generally satisfied with the services that come through these membership organisations.

WHAT SUCCESS LOOKS LIKE FOR WESTERN REGION

For Western Region, success is not one-dimensional, it comes in different sizes and forms. Sometimes success is as vast as building a community market centre for people to work and empower themselves. Success is also having the community start a successful collective saving project, making money from it and giving back to the community through the profits of that collective investment. Sometimes success is not so direct. It often comes in subtle but equally important ways. It is people from marginalised communities going out of their way to help each other, to work together during planting season and to be there for each other in difficult times. Success feels like ordinary people taking part in decisions that help to improve the community. Success looks like women getting empowered and assuming leadership roles. It is getting young girls in schools and educating them so that they can be self-empowered. Success is when members of the community are empowered enough to also lend money to those in need so that they can start their own success journey. But most of all, success is collective, it looks like taking everyone on board the empowerment journey and not leaving anyone behind. The communities involved have the required motivation to achieve all the success they want.

While the economic situation in Zimbabwe poses a huge impediment to this envisioned success, all hope is not lost. It is these glimmers of hope that take these communities on journeys of unimaginable success. To add icing on the success cake, Western Region is adequately equipped and structured with a functional Board and Management team that can catapult these communities into the fullness of their success stories.

One of the ways in which Western Region has maintained a generally successful momentum is in the way the organisation defers to the practice of accountability. For Western Region, accountability means taking full responsibility of the activities being done and committing to achieving the goals of every activity. There are systematic checks and balances in place that are used to evaluate the performance of the organisation. They write reports as a way of being accountable to all their stakeholders: communities, donors and government. The Board and Management decide on the focus areas for accountability. Sometimes these checks and balances are done by someone not related to the organisation. For example, external auditors come annually to evaluate if funds are being used responsibly. Besides the finances, Western Region regularly evaluates their programmes and systems and these evaluations are also done by an external evaluator. These accountability processes are crucial because they adequately reflect the larger impact of the organisation's business.

CHALLENGES AND SUPPORT REQUIRED

Generally, Western Region has faced challenges related to resources. The communities that they work in are marginalised and impoverished and their needs currently outweigh the available resources. For example, the microfinance lending business has been under a lot of demand with other communities asking for Western Region's services. Western Region has not been able to meet many of these financial demands because they do not have enough money to spread outside the communities they serve. With adequate financial resources, these demands can easily be met.

Other resources that Western Region requires include improved communication systems so as to reach far and wide. Improved communication systems also mean that the Management and Board

can efficiently work at home when necessary. As already mentioned in earlier discussions, the COVID-19 pandemic brought about its own set of challenges which affected the way Western Region did its business. Besides the business and programming issues, COVID-19 heavily impacted the rates of giving in society because everyone was affected. However, Western Region has been picking up the pieces project after project and remains resilient in the midst of challenging conditions. They continue to ask for support in any form so as to keep their organisation working to improve the lives of those marginalised communities that no one would quickly think about.

2.1.4 ZVISHAVANE COMMUNITY SHARE OWNERSHIP TRUST

The Zvishavane Community Share Ownership Trust (hereon ZCSOT) is a formally recognised Trust. It was established in the year 2011 through the Zimbabwe Government-directed Indigenisation law. It was legally registered in the year 2012 through the registrar of deeds. The registration process was very easy because the formation of the trust was a government initiative with the former Ministry of youth development, indigenisation and economic empowerment directly handling the process. ZCSOT commenced operating as a Trust in February of 2012. Fundamentally, the mandate of ZCSOT is enshrined in its Deed of Trust where a number of objectives are outlined, but, the organisation's work is oriented towards community development. The key characteristics of ZCSOT are the development and economic empowerment of communities. The organisation is based in Zvishavane where it seeks to serve 19 rural wards of Zvishavane district.

SCOPE AND KEY FUNCTIONS

ZCSOT has a number of activities that it is involved in but its operations since inception mainly have to do with social development and education empowerment. During the agrarian reform, which came in the form of the Fast Track Land Reform Programme, many people migrated from

their areas of origin to newer areas known as resettlement areas. These new settlements created the need for schools to be set up and developed. ZCSOT was involved in building new schools and revamping existing ones which needed a lot of upgrading. ZCSOT was also involved in health and agriculture projects. They established new clinics and upgraded existing ones. They also provided equipment for these clinics, setting up ablution facilities and improving water and sanitation services.

ZCSOT is designed in such a way that its key function is to do community-based projects that complement government and council efforts. They support government efforts in the areas of health, education and community development. It is an organisation that is at the centre of the community and this means that they are part and parcel of all the activities done in the community. They operate throughout the year and provide various social services to the community in support of the government.

VISION

ZCSOT recognises the importance of developing and empowering marginalised communities. Their vision is to empower these marginalised communities that have been resilient in the face of a harsh economic crisis. They imagine an empowered and economically independent community that is enterprising and generates its own income. As a result, they have expanded their activities to involve enterprise and skills.

ADMINISTRATIVE STRUCTURE

At the helm of the ZCSOT's administration is the Board of Trustees who oversee all the operations of the organisation. The Board which is made up of 14 members, is headed by the Board Chairman. There is also the Secretariat which is headed by the Chief Executive Officer (CEO), Mr N. Jinga who is responsible for the day-to-day operations of the Trust. The Board members are not paid a monthly wage except for Board seating fees. ZCSOT has a diverse and very inclusive Board that is made up of both men and women, there are also representatives from people with

disabilities, chiefs and professionals who are industry leaders. The age of the Board members ranges from 40 years to 70 years.

After the Board, there is the Secretariat which constitutes the organisation's paid staff. There are four (4) permanent staff members and the rest are employed on a contract basis. The number of contract workers ranges between seven (7) and nine (9) depending on the nature and intensity of the project underway. Sometimes, human resources are supplied by stakeholders such as government ministries who would be involved in some of the projects. For example, when ZCSOT is constructing a classroom, the Ministry of Local Government, and Public Works provides them with the necessary human resources to help with the construction project.

The Board members and Secretariat have received training to help them effectively run the organisation. For example, they have received training in capacity building and corporate governance issues. They have also completed a training course in enterprise development so as to gain ideas and skills on how to run a business successfully.

ZCSOT administration abides by strict co-operate governance standards whereby the Board convenes quarterly. There are also committee meetings that are held and these feed into the Board meetings. This means that per year, the organisation has between 16 to 20 meetings. The meetings were traditionally conducted on a face-to-face basis, according to the requirements of the Deed of Trust, however, COVID-19 pandemic restrictions have made it necessary for meetings to be conducted virtually. Amongst the 14 board members, they annually select a Board chairperson and committee chairpersons and this is in accordance with the tenants of the Deed of Trust. However, the chieftainship seat reserved for the Board is not termly, it is a lifetime position whereby the chiefs occupy the seat until their chieftaincy expires.

Members of the Board are selected according to the requirements of the Deed of Trust. For example, one of the requirements is that Board membership should include a Chief. So, Chiefs who constitute the Board are not selected or elected into the Board. Instead, their chieftainship gives them the right to sit on the Board. The Ministry of Local Government, Public Works and National Housing is responsible for the selection protocol of the chiefs who will seat in the Board. ZCSOT currently has five (5) chiefs as members of the Board. There is also no selection criteria for ministry

and government representatives whose seats are already in place and do not need to go through any recruitment measures. One such seat is that of the CEO of the Rural District Council (RDC) who automatically occupies a seat in the Board as a council representative. The other professional Board positions such as accountant or lawyer are selected through the formal recruitment processes as stipulated in the requirements of the Deed of Trust.

STRATEGY

ZCSOT has a community-centric strategy whereby their programming is determined by the needs and dictates of the communities that they serve. ZCSOT regularly conducts needs assessment exercises in which they get into the communities and engage the communities so as to gather information on what they want and expect from ZCSOT. This information is fed back to the Board who will make resolutions based on this feedback. This means that projects are determined by the community and not imposed by ZCSOT. The communities are the beneficiaries and determiners of programming and projects. This means that communities are fully involved in what ZCSOT does and have a huge influence on the direction of and implementation of projects. The funds that ZCSOT administers belong to the communities. So the organisation is just a conduit between the extractive sector and the communities who always have the final decision on what they want ZCSOT to coordinate for them. In line with this community-centric approach, traditional leaders play a critical role in coordinating and managing the communities. They bear a huge influence on the people, they are influential and are easily listened to because of the religious roles they play in the communities. This is why it is imperative to have traditional leaders such as chiefs as part of the members of the Board.

ZCSOT is also driven by a strategic plan which they review and monitor every five years. The five-year strategic plan is complemented by needs assessment reviews that are done annually so as to incorporate those issues which may be outside the strategic plan. The strategic plan is a way of monitoring their work and its impact. Accountability is a huge part of this monitoring system. The Board's Chartered accountant is responsible for accounting and accountability issues. With the help of independent

auditors, ZCSOT does an annual audit of operations and the reports of this audit are shared through the press. The organisation is accountable to the government, to qualifying business and to the community and these are always appraised of the organisation's operations. The beneficiaries of ZCSOT's activities: the community decide on the things that ZCSOT should be accountable for and the Board moderates and gives direction to these decisions. ZCSOT feels that the aspects that they are being held accountable for adequately reflect the larger impact of their work.

There is a dispute management procedure manual in place which works as a tool for handling disputes in the organisation. The manual clearly outlines how to handle disputes. These disputes may occur at the workplace or at the project sites, but wherever they may occur, the procedure manual helps in resolving disputes amicably.

Effective communication is central to ZCSOT's strategy. They organise periodic community meetings and these meetings always begin at the beginning of every New Year and are spread out periodically throughout the year. Notable times when these community meetings are done include budgeting periods because they involve everyone in the budgeting process. It is important before budget implementation to get feedback from the community and to include community-driven activities into the budget. ZCSOT has direct contact with members of the community on different platforms: virtual and real-life platforms. One such platform is their information office which is open 24 hours so that people can access information at any given time. Communication is also done in the form of e-mails and WhatsApp messages and these are especially for communicating with their various governmental and non-governmental stakeholders. ZCSOT has an active website and there is someone in their offices who is responsible for managing the website. They however do not have active social media accounts because the majority of the community members who benefit from their services do not have the technological means to use social media. So, for quick and effective communication and dissemination of information, village/ward meetings are done regularly.

The ZCSOT is also a flexible organisation which has the capacity to quickly adjust to the demands of the environment. The advent of the global COVID-19 pandemic demanded a lot of administrative fluidity and

ZCSOT adjusted accordingly so as to remain productive while keeping its members and the community safe. This flexible strategy ensured that ZCSOT remained open while some of its contemporary organisations were forced to shut down.

SOCIAL BASE

ZCSOT's social base is Zvishavane and they work with organisations within this community. These organisations are varied and emanate from government parastatals and civic society. Some of these include the Zimbabwe Environmental Law Association (ZELA), Silveira House and the Centre for Conflict Management Trust (CCMT). Some of the government ministries that they work with include but are not limited to the Ministry of Primary and Secondary Education, Ministry of Health and Child care, Ministry of Lands, Agriculture, Water, Climate and Rural resettlement and Ministry of Youth, Sport, Arts and Recreation. These stakeholders are engaged in ZCSOT's activities and they are given allowances for the work that they would have rendered to the organisation. In order to work with the civic organisations, they form Memoranda of Understanding (MOUs) but this is not necessarily so with government institutions. Some of the organisations that they work with are from outside Zvishavane, for example, ZELA and Silveira House are headquartered in Harare. In order for non-government affiliated organisations to collaborate with ZCSOT, they have to register independently with the Rural District Council through a Memorandum of Understanding (MOU).

COMMUNITY ISSUES AND CONTEXT.

The district of Zvishavane is geographically located in the Midlands Province and in terms of climatic region, it falls in regions 4 and 5. In these regions, there is plenty of water resources, the sun is always available and like all other places, human resources are in abundance. This means that whenever ZCSOT does its work in these communities, they always find enough resources to effectively run their programs. There are also a lot of

gold mines around this area and it is the abundance of these mines that gave birth to ZCSOT because a lot of funds came from the mining sector. ZCSOT has not yet undertaken any deliberate asset mapping procedures but as they continually do their different programs, asset mapping seems to happen involuntarily.

There are many opportunities that exist that can help to change the communities for the better. The human and natural resources that are in abundance can help to empower the communities. Gold is littered almost everywhere in Zvishavane and if this precious resource is properly managed through registered artisanal mining activities, the communities can be financially empowered and developed. The water resources in the form of rivers can be used in farming activities and community members can get involved in fish farming. The endless sunlight presents endless opportunities for venturing into solar power production.

RESOURCE MOBILISATION

With a budget of US\$250 000 to US\$600 000 in the year 2020 alone, ZCSOT has had to have rigorous resource mobilisation tactics so as to keep the organisation functional. Resource mobilisation is done internally and externally.

Internal resource mobilisation. This mainly takes the form of liaison with what Mr Jinga refers to as “qualifying business”, a term that is dictated by ZCSOT’s Deed of Trust. The qualifying businesses mainly include those who are involved in extractive mining. They provide the organisation with the necessary monetary and skills resources which are fed back into the community. ZCSOT does not mobilise resources from the community members however, they work together with the community members to venture into income-generating projects that help to sustain the organisation as well as the community. Internal resource mobilisation is on its own not enough to sustain ZCSOT’s operations, so, they also mobilise resources from external qualifying businesses.

External resource mobilisation. The community together with the Board decide on which external organisations to mobilise resources from. ZCSOT has been very successful in external resource mobilisation, so much that Mr

Jinga, the CEO of the organisation admits that the share of external resources against their budget has been almost a 100%. The external funders initially emanated from the Indigenisation Law in which the government directed companies to seed money into the communities by giving communities 10% shareholding in their ventures. The external funders in turn have their interests protected and represented in the Board. Thus, it is more of a mutual relationship with the external funders because they also get to have their business interests protected. They have positively impacted ZCSOT in a huge way, for example, the birth of ZCSOT is directly linked to the external funders’ influence.

All the monetary resources that are mobilised via internal and external means are deposited into the organisation’s bank accounts. ZCSOT has several bank accounts and are involved in different investment ventures that help to save and grow their funds.

PHILANTHROPY

From the onset, the motivations for giving came from the Indigenisation Law that dictated that businesses had to seed 10% shareholding to the communities in which they were doing business. It was also a requirement for these organisations to give money to the Community Trust. However, the reasons for giving have changed over time because of a number of changes that happened since the inception of the organisation. Since the law was removed in 2018 and these businesses were no longer obliged to give to the communities, giving is now based on the goodwill of these organisations. ZCSOT developed longstanding relationships with the organisations and now they work together to do projects that help them to raise money.

People usually give because of the general belief that helping those who are in need is a good thing to do. It is considered ethical for those who are able to help others in their time of need. Giving in most cases is motivated by this spirit. Giving is thus, personal but sometimes it is done communally. There are some people who give so as to maintain a certain social reputation. Based on these reasons, giving is done to formalised organisations although it is not always formal, depending on who is giving.

For formal institutions, there are formal processes linked to giving that have to be adhered to. However, it is not very easy for such institutions to give to individuals. It is organisations like ZCSOT that continue to play a central role in coordinating these philanthropic activities, receiving gifts from individuals and organisations alike and passing them to deserving individuals and causes. They are entrusted with the resources but the resources solely belong to those who are supposed to benefit from them.

PARTNERSHIPS AND COLLABORATIONS

ZCSOT partners with almost every organisation including Mhondongori Resource Community Development Trust. Their partner organisations come from a variety of sectors such as the mining, retail and government sectors. One of ZCSOT's objectives as enshrined in their Deed of Trust is to work on environmental issues and so the Environmental Management Agency (EMA) has been their consistent partner. They also partner with religious institutions such as churches. Some of ZCSOT's projects include poultry management and the government veterinary and livestock department has been a reliable partner in training them on how to manage poultry. Profeeds and Gain is another partner that supplies ZCSOT with drugs and feed for their poultry. Irvine's also supplies ZCSOT with chicks. These are just but a few of the partners that ZCSOT has successfully collaborated with. ZCSOT is correspondingly in full partnership with the local council and they are mandated to report to the council on a quarterly basis. Their partners bring to the collaborative table, human and financial resources and assets that are required for the successful implementation of ZCSOT activities. ZCSOT does not just take from these partnerships, they also support their partners by providing different social services such as education and health. ZCSOT is in control of the budgets in these partnerships. There have not been that many challenges based on these partnerships. Challenges have only occurred when some organisations fail to form MOUs with ZCSOT which is a requirement stated in their Deed of Trust.

MEMBERSHIP WITHIN A NETWORK

ZCSOT belongs to the Association of Community Share Ownership Trust (ACSOT) and as members, they have to pay membership fees on a quarterly basis. The ACSOT assists with ideas and skills on how to run a Community Trust and the ways in which they can deal with challenges associated with running such a Trust. The Community Share Ownership Trust model is a fairly new phenomenon so, the ACSOT helps to coordinate structuring and to address issues that commonly affect the operations of this kind of Trust.

THE NATURE OF SUCCESS

The fact that the work that ZCSOT is doing positively impacts the community is a good enough indication of success. ZCSOT has done a lot of activities that have benefited the community and they envision continued success which is backed by resources and good corporate governance. They are adequately structured with the Board, the Secretariat, the community and partnerships in place to achieve even more success.

CHALLENGES AND SUPPORT

Currently, the biggest challenge that ZCSOT is facing has to do with the policies of legislation. There have been many changes in policy and regulatory laws guiding the operations of Community Trusts and these changes have affected the way that ZCSOT does business. These challenges are difficult to resolve because they are beyond the control of the Community Trust and so it is up to the policymakers to address these issues.

The COVID-19 pandemic has also constituted some of the biggest challenges faced by the organisation. COVID-19 had a huge impact on operations and funding processes. Many organisations were affected and ZCSOT was not spared from the adverse effects of COVID-19 on businesses. The lockdown restrictions meant that they could not run their

operations to maximum capacity and also their reliable funders could not fund them as anticipated.

After all is said and done, it is safe to say not all hope is lost for ZCSOT. They continue to anticipate support that goes beyond financial support. It is their hope that they can get support in the form of strategic partnerships with organisations that feed into their interventions by providing technological support and assistance with capacity building. There is also need for support in the form of training Zvishavane communities to have knowledge on self-empowerment and community development.

2.1.5 GODLWAYO COMMUNITY DEVELOPMENT TRUST

Godlwayo Community Development Trust was established and started its operations in the year 2015 when it was legally registered as a Trust. It identifies itself as a “Community-based Organisation” (CBO) because it is a “locally driven and supported initiative”. It was started in order to help the local Godlwayo community in Filabusi. The aim was to help them to work together and mobilise resources to address issues that were confronting them and to fund programs identified by the community. The main issues affecting the community that the organisation mobilises around have to do with youth delinquency, teenage pregnancies and children dropping out of school to pursue gold panning activities or due to lack of tuition fees. They carry out their operations across Insiza District in Matabeleland South. The area of Filabusi is dominated by gold panning activities due to the rich gold deposits found in the area. People in the community are also engaged in farming: both crop production and livestock rearing (cattle, goats, sheep and donkeys).

SCOPE OF WORK

Godlwayo Community Development Trust runs community-led initiatives which are mainly focused on three areas: health – looking particularly at education around sexual health and reproduction and mobilising resources

to support health institutions’ needs such as procuring a washing machine for the local hospital in Filabusi. The second area of focus is Education. They have established the Godlwayo Education Scholarship Programme (GESP), a “basket fund” which supports underprivileged children who are “gifted intellectually” to proceed with their studies. However, the community faces what is probably a resource curse that is, the availability of gold. This means that many children drop out of school to pursue gold panning as an income-generating avenue. Finally, through civic education, the trust encourages community members to register to vote and mobilises community members to discuss local development processes. Currently, Godlwayo Community Development Trust is in the process of setting up a programme on livelihoods and agriculture with a particular focus on having farmers in the area work together in goat keeping and rearing projects.

STRATEGY

The organisation mobilizes support and engages in the implementation of programs. They are also trainers and facilitators because once they have identified gaps in the community, they play an important role in building the capacity of the community to fill the identified gaps. Moreover, they are involved in advocacy work which they do at the district level.

ANNUAL BUDGET AND RESOURCING

In the year 2020, the Trust sought to raise between US\$10,000 to US\$15,000 some of which they wanted to use to purchase a washing machine for the local hospital. They also wanted to use US\$5,000 to fund the scholarship program that they are running. Unfortunately, they failed to reach that target. Since they started in 2015, their annual budget has been between US\$2,000 to US\$3,000. Beyond the financial resources, the Trust also mobilises material resources such as food. Additionally, they appreciate notional resources such as the skills and knowledge that are

possessed by some of the community members as important resources to incorporate into their initiatives.

ADMINISTRATIVE STRUCTURE AND GOVERNANCE

In terms of its administrative structure, Godlwayo Community Development Trust is made up of three structures: the General Council, the Board and the Secretariat which constitutes the staff members of the organisation. The General Council is a group of community elders who subscribe to the vision and mission of Godlwayo Community Development Trust. The General Council meets once a year.

The Board is made up of 11 people who meet once every quarter and currently, they engage using social media platforms such as WhatsApp, Twitter and Facebook. Of the 11 Board members, five (5) are women and six (6) are men whose ages range from the mid-20s to over 60 years. The Board is evenly distributed in terms of gender and youth representation. The Board is responsible for overseeing the development of policy and ensuring that it is well implemented. It receives reports from the Secretariat on the work that is being undertaken and these reports keep the Board abreast of progress or lack thereof. The Board additionally takes on the mediating roles and responsibilities in case of any disputes emerging within the organisation but, where the issue is beyond the Board, it is referred to the General Council.

There are (4) four staff members and they are currently engaged on a voluntary basis. The staff report to the Board which decides on policy and makes resolutions. The Board, in turn, communicates to the General Council. The Board and Staff members are equipped to see to the programming of the organisation because in many instances they have gone through training on capacity building. However, Godlwayo Community Development Trust indicates that there is need to engage external facilitators for further training. The organisation requires further capacity-building support at Board and Secretariat levels.

The selection of leadership for the organisation is not exclusionary to the community because the organisation is for and by the community.

Thus, the community is involved right at the onset of leadership selection. The selection is done through the aforementioned social media platforms. These social media platforms recently became more active as a result of the COVID-19 related lockdowns that have affected the country for the past two years. When it comes to leadership selection, what happens on the social media platforms is that the names of prospective leaders are suggested and there has to be a general consensus on their nomination. The Board members are put in place for a maximum of (2) two years, after which the community nominates new people to make up the Board.

Through these processes, the Trust seeks to ensure that there are high levels of community involvement, commitment to governance and representation. The commitment seen through voluntarism is evidence of how the mobilisation of the community is not dependent on the availability of monetary resources.

SOCIAL BASE

Community members who are part of Godlwayo Community Development Trust are organised into groups and mobilized through social media platforms especially WhatsApp groups. These social groups are made up of 60% men and 40% women who are in or originate from wards across Insiza District. The members “might be placed in different geographic areas in terms of work-related opportunities and also livelihoods opportunities” but, they all originate from District 21. According to the Director of Godlwayo Community Development Trust, the members of the community “value culture in terms of the traditional way of living and also culture in terms of religion and people now value both Christian values as well as the traditional way of life.”

Perhaps the common thread is how the members see themselves as “Amalala Ndawonye” (People who sleep together) or “Singu Godlwayo Singamalala Ndawonye” (We are Godlwayo, we are people that sleep together). The notion of sleeping together is a metaphor for how they do things collectively, and that as long as they come from District 21 they are “together.” They understand the values of collective effort and that even if there are conflicts that emerge within their collective group, they need

to solve them at the local level because they must promote peace and togetherness. For them, peace begins at the grassroots before it can be spread further.

The community also includes those people who come to and become part of District 21 due to work commitments. They are incorporated and considered to be part of the group even if they did not originate from the District. Godlwayo Community Development Trust keeps in touch with the people through social media. They engage with them on different matters and issues and these virtual engagements have increased sharply during the COVID-19 pandemic. They use the platforms to share reports on programming and to issue statements. They also use bulk SMS facilities to keep the community members informed about what they are doing and also to circulate general information.

The community also has members that are based in the diaspora in countries such as South Africa, Botswana, Namibia, Zambia, the United Kingdom, the United States of America, Australia, France, and Canada. Because of this wide network, the Trust ensures that they communicate their work outside the boundaries of their communities and share with strategic partners and other strategic organizations through networking and information sharing and various other platforms where they interact and network. They make sure to share their progress reports and success stories.

They recognise the human resources, skills and knowledge within the community as well as the natural resources found in the area as the key assets that they have and can draw upon to help advance community development. The Trust also works together with other community structures such as the church and traditional leadership. They mostly work with them to mobilize community members through gospel outreaches and traditional events such as “Ucimbi kaGodlwayo” (Celebrating Godlwayo). Traditional and religious leaders also help to identify community members who are eligible for receiving scholarships.

VISION OF THE ORGANISATION

Godlwayo Community Development Trust would like to see a mindset and attitude shift amongst the youth so that they can embrace and

value education. The Trust would also like to see the community better able to manage and resolve conflicts. They envision a community that fully embraces and supports local development. They want to see the community “rise up and begin to own the local development processes.” They envision a society that is fully responsible for its development.

On the economic front, the Trust would like to see people in the community “playing a leading role in terms of owning businesses, mining gold and owning gold mines.” They want to see local people “being in charge of the local economy.” Politically, the Trust would like to see the locals “rise up and contest for political positions to become Councillors and Members of Parliament” and once they are in these decision-making platforms, they should “prioritize local development.” This is evidence of the aspiration of the community which goes beyond just implementing development initiatives but also enhances their agency and have influence and control over development agendas.

Socially, through their programs around health and sexual reproductive health education, they want to see a reduction in cases of teenage pregnancies. They also want to see a decrease in the cases of delinquency and a reduction in cases of theft.

In order to achieve this vision, the Trust feels that what is needed is hard work and determination. The locals have to watch out for each other, be positive and focused. In addition, the Trust needs a “clear” operating environment, (given that they have to report their activities to district level state security officers) and partnerships with “like-minded organisations” who will fully support their work.

RESOURCE MOBILISATION

The Trust raises resources within the community and these resources range from financial to material. Resources mobilised from the community include food items that are allocated to underprivileged households. They have mobilized finances and paid school fees for children in the community. They have also held events where they have mobilized food for gatherings. They estimate the value of the resources mobilised to be approximately US\$2,000 per year. The financial and other resources are collected on

either a quarterly or annual basis. The Trust ensures that information on the programs it wants to run is made available on time. The availability of information is critical for ensuring that members make contributions to the Trust.

In addition to the material and financial resources, the Trust recognises the knowledge of the local people, knowledge which emanates from their various professional backgrounds, and so their knowledge and skills are an important form of resource that the Trust mobilises.

The resources raised locally are, however, not enough to cover the activities/programs planned for. The major factors constraining the level of support by the community have to do with the socio-economic challenges affecting the country. The Trust Director highlighted that in order to address this shortfall they are in “the process of mobilizing for support through partnerships with funding institutions and organizations”. The Trust, however, concedes that these are still plans which have not yet manifested. At the moment they have no such support.

THE COMMUNITY AND PHILANTHROPY

The Trust feels that people give to the Trust because they have put reliable structures in place and these structures ensure accountability and transparency on resource usage. On many occasions the Trust has shared reports with the community. Keeping everything transparent and accounted for ensures the trust of the community to continue giving. Financial resources are collected through the Trust's bank accounts. They also have mobile phone-based accounts which are managed by focal persons who work as collection centres within various wards. They also donate resources through drop off centres within the community and these drop off centres are normally within a walking distance for many people.

While the formal banking structures allow for more accurate capturing of financial records and transparency in accounting for monetary resources, the Trust registers concern on how some of this money is devalued through the official banking exchange rates. For example, when someone donates/

deposits money in US\$ currency, the Trust may have to collect it as local currency (ZWL) at the official exchange rates which is usually less than the parallel market rates used by most businesses.

ALLIANCES

The Trust indicates that they do have people that identify with the programs it undertakes. These people do not necessarily originate from District 21 by birth, but are now based in the area and can easily understand the issues/challenges the community is trying to address. These allies provide monetary and material support. The Trust receives donations from the diaspora and the business community. They have, however, not received any support from government. The Trust has a fundraising and resource mobilisation committee within the organisation and this committee is responsible for raising funds and resources from the business community and the diaspora. The contributions to the Trust's annual budget are made up as follows: 50% comes from diaspora contributions, 20% from the business community and the remaining (30%) comes from the local community.

The diasporans are part of the Trust's structures because of the huge contributions they make. They are incorporated into the structures so that they are involved and feel that they are part of the whole enterprise. In the same way, some of the Board Members come from the business sector. Individuals from the diaspora and business sectors contribute towards program implementation by sharing their ideas and opinions. There is also scope for mutual disagreement but this does not derail the overall program. According to the Director, there is an understanding that those with the funds to support initiatives should not alter the core business focus of the Trust. The Director also notes that there are sometimes “conflicts” that arise around issues of programming, resource usage and what programs to prioritise, but these challenges do not derail the work of the organisation and resources usage

While there are different political affiliations within the community, they have agreed that “Godlwayo Community Development Trust is an organization that is apolitical.” However, the political affiliations crop ups

when they are voting people into leadership positions. The voting has sometimes been evidently influenced by larger political affiliations. This is seen as a challenge because it breeds political polarisation which is a huge impediment to development.

NETWORKING AND COLLABORATION

Godlwayo Community Development Trust networks and collaborates with fellow community-based organizations and civil society organisation networks. These include Zimbabwe Aids Network (ZAN), Zimbabwe National Early Childhood Development Actors (ZINECDA), Education Coalition of Zimbabwe (ECOZI), National Association of Non-Governmental Organisations (NANGO), Association of Community Based Organisations (ACBO) and the Crisis in Zimbabwe Coalition. They are part of these networks in order to share information, network and to take part in capacity building programs. Through these networks, the organization has attended meetings and workshops, including training workshops to share information as well as training workshops.

As one of the earliest members of ACBO, the Trust has been part of the process of recruiting and “mobilizing like-minded organisations” to also join this association. They work together with other organisations in Matabeleland South province to facilitate training and workshops to enhance the capacities of other CBOs. As an organisation, they believe that they bring community mobilization to most of the collaborations that they are a part of. They feel that this is an area which NGOs have not developed and prioritized because much of their support comes from external donors instead of the community. This is most unfortunate because there is so much support that is lying untapped within the community.

The Trust has through the help of ACBO, received support for strengthening its internal processes. They have also benefitted by being deployed into key strategic positions within those networks. For example, the Director of Godlwayo Community Development Trust is currently the Chairperson of ZINECDA Matabeleland South Province and the Chair for ECOZI Matabeleland South Province. The Trust pays membership fees to be part of these important networks for example, as members of ZINECDA,

they pay a membership fee of US\$20 per annum. The interactions within the networks they are part of take place monthly or quarterly. Godlwayo Trust, however, feels that the level of service of the network can be improved especially on issues to do with the distribution of resources.

While these collaborations edify the work of the Trust, the challenge is that they have not offered funding support that cascades to the organization level so as to allow the Trust to use them for the implementation of its activities/programs. There are also challenges related to decision-making processes within collaborations/networks. The Trust feels that in a normal setup they should be able to make decisions as a collective but currently, decision making roles and budgeting issues seem to be confined to the leading organizations headquartered in the bigger cities.

Beyond working with other/similar entities, Godlwayo Community Development Trust feels that they need to also work with various government departments because it is not easy to implement certain programs such as health and education-related programs without the involvement of the Ministries that regulate health and education issues in the country.

SUCCESS

For Godlwayo Community Development Trust, success is having the ability to create working structures. These structures must be for the benefit of the local people so that they are able to do their work as mandated. In many regards, the Trust has managed to achieve this because they successfully mobilise in the community and have been able to be heard within these communities. They have, through the scholarship program, successfully managed to send underprivileged kids to school and one of the recipients of this scholarship scheme has done so well that they are now successfully enrolled at the National University of Science and Technology (NUST). Success has also been realised in their ability to work with key stakeholders like the traditional leadership without any conflicts. There is still a lot of room for improvement and for Godlwayo Trust to continue on this path of success they feel that it is important to remain apolitical and stay away from polarising politics and political activities because these activities tend to be divisive and community-based programs do not work when the community is divided.

2.2 COMMUNITY FOUNDATIONS – GIRL AND WOMEN EMPOWERMENT; GENDER EQUALITY

Table 2-2 provides an overview of community foundations working in the area of girl and women empowerment and gender equality. The promotion of gender equality and parity is a priority for the Zimbabwean government; it is something enshrined in the country's constitution (see Section 56 of the Constitution of Zimbabwe) and the country is also party to various regional and international laws and conventions that seek to promote the rights of women and the girl child. Government has also created the Ministry of Women Affairs, Community, Small and Medium Enterprise Development to support the promotion of gender equality across all government programmes, using the National Gender Policy. The challenge however is often the outworking of all these intentions from the macro to the micro level. While women and girls make up 52% of the country's population they still lag behind men and boys in key sectors in the country.

The work done by the community foundations listed in the table below is therefore key towards supporting the outworking of these all-encompassing provisions into tangible gains and addressing the challenges women and girls continue to face around the areas of reproductive services and menstrual health and hygiene; access to higher levels of education for girls due to challenges of early marriage and pregnancy; gender-based violence and sexual abuse and improved livelihoods. The case studies also illustrate the important role they play in complementing government's development goals.

Table 2-2: Community Foundations Working on Girl and Women Empowerment

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Thematic Focus (es)
African Self-Help Assistance Program (ASAP)	1994	Manicaland Province	Nyanga, Mutare (urban and rural), Chipinge, Chimanemani, Makoni, Buhera and Mutasa	Gender-sensitive peacebuilding, community development, capacity building through training and community dialogues for problem-solving, advocacy as well as human rights awareness
Girl Child Empowerment of Zimbabwe	2016	Masvingo Province	Zaka Chiredzi Masvingo	Rights and empowerment of women and girls Gender equality
Jekesa Pfungwa Vulingqondo	1983	Harare Province	Nationwide	Community development Gender and women's empowerment Poverty reduction, livelihoods Rural development and social justice
Nyahunure Private Voluntary Organisation	2001	Mashonaland East Province	Mutoko, Mudzi, Guruve, Murehwa, Centenary, Muzarabani, Chegutu, Chikomba, Goromonzi, Makonde and Mbire	Gender advocacy HIV/AIDS advocacy Community resilience for development

Wadzanai Community Development Trust	2004	Mashonaland East Province	Goromonzi District	Women and youth empowerment Business skills training and Community Development
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2.2.1 AFRICAN SELF HELP ASSISTANCE PROGRAM

Africa Self Help Assistance Program (hereon ASAP) was established in 1994 but formally registered in 2000. Although ASAP is a Non-Governmental Organisation and is registered as a Private Voluntary Organisation (PVO), it identifies as a Community Based Organisation (CBO) because it is known in the communities at grassroots level and has community development structures therein. The organisation currently operates in Manicaland only although it also operated in Matabeleland in its early days. It focuses on Manicaland's seven districts which are Nyanga, Mutare (urban and rural), Chipinge, Chimanimani, Makoni, Buhera and Mutasa.

AFRICAN SELF HELP ASSISTANCE PROGRAM'S WORK

The organisation seeks to empower the community through capacity building and training, and by building social cohesion in the community. They do this by identifying each community's development needs through community-based dialogues and platforms for probing issues facing the community. They also look for funding from the donor community and design implementable projects that address the problems of the community. The organisation employs the bottom-up approach to foster community ownership of the development process and to ensure its sustainability.

The organisation particularly specialises on working with marginalised rural women. They focus on women who are usually left out of donor and Government programs. The organisation mainly works with any woman regardless of any social status although during mobilisation they mention

that those who are minorities are encouraged to be part of their community engagements. The goal is to leave no one behind.

IMPLEMENTATION OF WORK

Traditional leaders and councillors help the organization to identify marginalised rural women. This is a key element in the implementation of the organisation's work as it strengthens their working relationship with community leaders. The organization builds the target population's capacity until they are self-aware and self-reliant.

The communities identify their challenges and needs and ASAP moves in to capacitate them through training. For example, in Chishakwe, the organisation trained people who had engaged the local authority to fix their bridge. The community went on to provide concrete stones and engaged business people in the area who in turn provided cement, and the local authority provided artisans and engineers. Thus, the communities that the organisation works with end up establishing themselves. Another relevant example is that of the United Mutare Ratepayers and Residents Association (UMRRT) which is a brainchild of ASAP. This organisation is advocacy-based and it focuses on service delivery issues. Tsvingwe-Penhalonga Ratepayers Association is another organisation that ASAP trained and capacitated. Mutare Rural Women Federation is in the process of registering their own organization from the training and capacity building received from ASAP.

FINANCES AND RESOURCING

The 2020 annual budget was US\$18,000. The organisation's average annual five-year budget was approximately US\$54,000. Paid staff include the Project Officer/Field Officer, the Finance Officer and the Programs Manager. There are also two (2) unpaid interns who only get allowances for lunch when they undertake fieldwork.

Financial resources are deposited into the organisation's bank account. Each project has its own bank account and this ensures transparency,

accountability and reconciliation of funds. It is easy for the organisation to mobilise resources because they have intimate knowledge of their communities, their needs and community dynamics in general.

The organisation does not directly receive resources from members outside of the communities they support although the communities engage people to assist them directly. This has brought positive changes to the extent that the business community have shown appreciation for the skills being imparted to the people. Trained community members are now able to engage business people, with better financial management skills. Agricultural Extension Officers have also seen a notable change as community members are now able to source for seeds themselves and are no longer dependent on Government assistance. The community members are now known to the extent that schools engage these ASAP community structures to consult on school development issues. Some community members are at the forefront of asking schools on their level of preparedness in opening schools from the backdrop of COVID-19.

On budgeting for collaborations, the organisation communicates to their partners when they have community activities and ask if they would like to collaborate. ASAP provides a platform and the people, thereby making it easier for the partners' community engagement. When the partners have an activity, they also invite ASAP. Thus, this working format does not compromise on the budgets.

Besides mobilising resources of monetary value, the organisation also looks for assets and skills. They source for assets such as sewing machines for women, and recently trained young people on life skills. They also look for trainers and the resources needed for the trainings, together with equipment. For example, they sourced trainers for propagation, storing and marketing of traditional herbs.

ADMINISTRATION

Administration is run by the management in collaboration with the Board. Thus, the management makes decisions together with the Board. In some instances, decisions are made in a meeting with the staff. For instance, the management is in contact with the Board Chair, in regard to

fundraising. "We have contact with the Board on fundraising and proposal writing". The Treasurer of the Board is a signatory to the bank.

The Board is made up of six members and is responsible for recruiting the Director who then gets to sit on the Board as the seventh member. The Board's other role is to advise on policies and policy formulation. They also assist in looking for funding and are also responsible for auditing by identifying an independent audit firm.

The Board meets quarterly and discusses recommendations set by the staff. The Board Chair calls for the meeting and sets the agenda for the meeting. The Board runs for a term of five years after which it is dissolved.

When funding permitted, the organisation used to have consultants come to train staff in various areas of expertise. Board members have received training on their role from the Zimbabwe Institute. ASAP staff received training on human rights from the Zimbabwe Lawyers for Human Rights (ZLHR). Kindernothilfe (KNH) from Germany also trained ASAP staff on financial management.

The organisation has made conscious attempts to strike a balance in gender and age composition. For the paid staff, the oldest person is Mr. Samanga, the Acting Director who is 55 years old. His presence in the organisation is strategic so as to help keep institutional memory. The Projects Officer is 33 years old and male, the Finance Officer is a woman in her mid-30s. The organisation also prefers hiring female interns for the purpose of advancing women opportunities. One of the interns is in her mid-30s and the other in her 20s. There is also gender balance in the Board which consists of three men and three women.

NETWORKS AND COLLABORATION

The organisation holds no membership within its entity and reports to the Department of Social Welfare. The organisation generally mobilises its community structures for trainings from other organizations. They hold paid membership with organisations including the Zimbabwe National Council on the Welfare of Children (ZNCWC), Zimbabwe Aids Network (ZAN) and Zimbabwe Institute. They meet as mutual interest organizations on a quarterly basis. They also work with other organisations in Manicaland such

as Youth Alive, Green Governance Zimbabwe Trust and Plan International. With Plan International, they collaborate on issues of family cohesion and support their programs through building the capacity of mothers on child rights issues. Zimbabwe Aids Network trains the organisation's community members. ASAP engages with Youth Alive Zimbabwe based on their expertise in youth programming. ASAP is also a member of the National Association for Non-Governmental Organizations (NANGO).

The relationship with these organisations is reciprocal and beneficial for all interested parties. This is because the trainings are participatory in nature and at times the organizations provide training of trainers which is later replicated at community level. ASAP is also hired to train other organisations on community facilitation and engagement.

As intimated earlier, the organisation reports to the Ministry of Labour and Social Welfare for accountability purposes. They submit their reports to the ministry as required by the Private Voluntary Organization registration. They are also accountable to the Provincial Development Coordinators Office, Ministry of Women Affairs, Ministry of Youth and local authorities. They submit their monthly reports to these stakeholders. In some instances the organization engages with them, especially when they want to start a new project. This way, the stakeholders also give their input, and the organisation moots the role of Government, the community and ASAP in the impending project. This is important during the implementation stage, to ensure that there are no differences over roles. The organisation also engages the President's Office, to give an overview of the project, so that there is no suspicion over the project.

The organisation is aware of the existence of other philanthropic organisations even if they do not necessarily work with them. The organisation does not carry out researches and surveys in the communities they engage but is open to other institutions or doctoral candidates who engage them to mobilise people for their research. They hope that even this research will help them get "visibility as an organisation, which will improve our chances of getting funding and further stakeholder engagements".

CHALLENGES

The organisation has faced some challenges. In its early days of engaging key populations at community level, they faced challenges emanating from cultural values. For example, women were not allowed to wear trousers at meetings. Nevertheless, due to positive changes that are being brought about by the trainings, the communities are becoming open minded and accepting that key populations exist and they are human beings.

The main challenge of working with other organisations stems from differences in organisational cultures. Some organisations view "opportunities for collaboration as competition". There have also been challenges with government ministries such as the Ministry of Youth and the Ministry of Women Affairs who sometimes engage in political activities that the organisation cannot collaborate in. This usually happens towards elections.

The main challenges faced by the organisation, internally or externally include mobility and funding. For example, the former Director left with the organisation's vehicle. Funding has been a challenge for the past three years. In addition to that, the operating environment becomes polarized and challenging towards elections as political parties want to hijack and disrupt the organisation's activities. The traditional leaders become aligned to political parties, which makes programming difficult. Externally, donors come and bring funding with pre-set ideas which might not be in line with the communities' aspirations and needs.

Some of these challenges can be addressed especially when the organisation engages with donors who do not impose ideas. For example, Plan International gives the organisation funding and they engage with them on what the organisation believes should be done at community level. Moreover, the organisation prefers to have long term projects, such as the 15 year project that they have with KNH on internal savings and lending groups.

Another challenge that the organisation faces is that the government sometimes tries to prohibit the organization's operations, especially on human rights. This is despite the fact that there are no laws that inhibit giving to the organisation's activities. The Constitution of Zimbabwe provides for awareness on human rights but the government "does not

want people to be enlightened” and “does not want them (human rights) to be implemented.”

Lastly, like many other organisation’s and institutions, ASAP’s work was affected by the COVID- 19 pandemic. The lockdown greatly affected the communities, especially the informal traders. There was no assistance given to informal traders, and they resorted to using the financial reserves they had for day to day household needs. The pandemic also stalled the organization’s community work. The organisation has been forced to rely on updates through WhatsApp but they largely do not reflect the issues on the ground. Fortunately for the organisation, the COVID-19 era did not affect funding, although funding has been generally low.

COMMUNICATION

The organisation has a website that is handled by an expert together with a Board member. The organisation also uses WhatsApp, Facebook and Twitter for communication.

The organisation, when coming up with ideas around the work they need to do or the support they need, engages directly with the community. They do not use intermediaries in the form of consultants because consultants may not necessarily understand the communities’ needs and how they interact. It also helps them to have a “home grown solution”, where the community members are also consulted on what they want.

MEASURING SUCCESS

The measure for success of the organisation and its projects lies in the outcomes. What the organization hopes to achieve is for women to be self-reliant, thus, “when we see women doing their own things, doing advocacy on their own, seeing the sustainability aspect of our project, then we are satisfied that communities are now self-reliant.” The only thing that can impede the sustainability of the organisation’s efforts would be “donor syndrome” as it “will be a challenge for them to replicate the efforts and be on their own.”

Nevertheless, there is a positive giving culture in the communities. Community members cascade the information given by the organisation and they in turn also train other community members on the trainings that would have been conducted by ASAP. Even people who now have established businesses can be seen doing community assistance, becoming self-reliant and promoting the culture of giving.

ACCOUNTABILITY

When project officers are in the field, they also do monitoring of activities and projects. The organisation’s team also report on the status of the project in meetings with the Board. This is done in order to make sure that they are in line with the goals and aims of the project. When the donor(s) comes, monitoring and evaluation is done and the donor(s) craft recommendations.

The organisation upholds accountability as the route to success, “because if we are accountable, the communities trust us and the donors have faith in us, together with Government of Zimbabwe.” Being accountable helps lessen the challenges faced by an organisation. The organisation’s levels of accountability are so high that even Government departments and ministries give them support letters when they are developing proposals as a vote of confidence in the organisation’s work and ethics.

2.2.2 GIRL CHILD EMPOWERMENT OF ZIMBABWE

Girl Child Empowerment of Zimbabwe (hereon GCEZ) is a formally registered Trust and Association that was founded in the year 2016. Although it is formally registered as a Trust and Association, GCEZ operates within the realm of a Community Based Organisation (CBO) due to its community-centred projects and initiatives. GCEZ broadly operates in the province of Masvingo with a specific focus on the districts of Zaka, Chiredzi and Masvingo.

SCOPE OF WORK

GCEZ was created with the aim of championing the rights and empowerment of women and girls and to advocate for gender equality. However, the organisation's focus is not just limited to the rights of women and girls, it extends its advocacy to the inclusion of people with disabilities in the mainstream economy. The organisation is also concerned with the meaningful participation of young people in national processes. Thus, GCEZ has done a lot to make sure that those who are marginalised in society are empowered and their rights protected. As a CBO, GCEZ is involved in projects for and by the community, projects whose solutions are driven by the needs of the community. Its activities are varied and include but are not limited to "The Big Pink Project" which focuses on advocacy and awareness on issues to do cancers that are prevalent in women: breast and cervical cancers. Through this important project, they encourage women to go for screening in order to avoid or to nip these diseases in the bud. Under the banner of the Big Pink Project, GCEZ also educates communities on the importance of girl child empowerment through education and they also advocate against child marriage practices which are prevalent in the Chiredzi district. Other projects that GCEZ is involved in include bee keeping in the Chipinda forestry of Chipinge and the "Girls Gone Green" project which places women and girls at the centre of climate change interventions.

THE REGISTRATION PROCESS

While GCEZ's Director, Tatenda Maphosa concedes that formal registration is always a worthy endeavour especially for the purposes of amplifying their voices and for grant application processes, the process itself is not always smooth sailing. GCEZ faced a lot of difficulties in getting the relevant paperwork completed for them to be a formally registered Trust and Association. The point of difficulty emanated from their engagement with the Department of Social Work who delayed the process of approving their application to a point where they felt like abandoning the whole process. Despite these initial challenges, GCEZ managed to have their application approved and they reiterate the importance of registration.

VISION

GCEZ envisions a safe environment in which women and girls can be empowered and are able to freely participate in national processes where they can freely assume leadership responsibilities and roles. GCEZ also imagines a society in which young people are trained to acquire the necessary skills that would allow them not only to be employable but to be employers in their own right. For GCEZ a good society is that in which all members have the right to associate to any political party, have the freedom to express their views, respect the rule of law and a society in which human rights are upheld. GCEZ's vision is also associated with equal education opportunities and zero violence against women and girls.

ADMINISTRATIVE STRUCTURE

The administration of GCEZ is premised upon two structures: the Board and the Secretariat. The Secretariat, which reports to the Board, is largely involved in the day-to-day operations of the organisation. There are three (3) members of the Secretariat (two women and one man) and these constitute the paid staff of the organisation. Members of the Secretariat meet frequently, and they make decisions as a group before taking those decisions to the Board. The Board is made up of five (5) members, of whom the Chairperson and Finance positions are held by women. The Board rightly reflects the organisation's passion for the empowerment of young people because it is a young Board whose average age is 25 years. The Board helps the organisation with resource mobilisation, governance and financial management. Hence, as indicated by Tatenda Maphosa, "... the Board is the backbone of the organisation." It is involved in all the decision making processes and conducts meetings as and when necessary. Both the Secretariat and the Board are made up of members who are educated and have broad skills to enact programming. Specifically, the Board has received training from Women and Law in Southern Africa (WLSA) in partnership with Plan International. The training focused on strategic development, resource mobilisation, financial management and organisational structure.

Corporate Governance drives the administrative business of GCEZ. It is not allowed for members to be part of the Secretariat and the Board at the same time. The two structures have to remain separate so as to avoid the abuse of power. The Board has the power to hire and fire members of the Secretariat, but on the other hand, it is the members of the Secretariat who select Board members through the interview process. The Secretariat, through the press, calls for Board member applications. Applicants go through background checks and if these checks are satisfactory, applicants are shortlisted for an interview. The recruitment process is systematically guided by a recruitment policy, a tool which enables free and fair Board member selection while reducing any chances of nepotism. The Board members are selected on a one-year contract basis and these contracts are renewed upon satisfactory performance.

PROGRAM WORK AND ACTIVITIES

Based within the community, GCEZ works with individuals and organisations who share the same vision. Such individuals include traditional and religious leaders who help with advocacy and also work as watchdogs in the community. Traditional and religious leaders help with issues such as child marriages which are common in the communities that GCEZ does its programming. The organisation conducts dialogue meetings with the traditional and religious leaders whom they train so that they can get involved in championing the rights of women and girls. They are also trained in curbing harmful traditional and religious practices that affect women and girls. While traditional and religious leaders are involved in project implementation, they are not involved in budget implementation which remains the mandate of GCEZ administration. GCEZ has also put community structures in place which are known as Action for Accountability Good (AAG). Within these structures, community mobilisation, training of trainers and information dissemination are enacted. This means that the community has to be registered with GCEZ. There are no specific conditions that determine membership with GCEZ but, membership is largely characterised by shared interests and goals.

GCEZ 's advocacy and interventions are predominantly targeted

at women and girls between the ages of 16 to 35 years. There are no specifications for educational level of the targeted group but GCEZ always encourages its members to go to school and to acquire the necessary skills that would help them to be productive within the community. The community members are encouraged to meet regularly and while these meetings used to happen on a face-to-face basis, recently, they have gone digital through the WhatsApp platform. To edify such meetings and for the benefit of those community members who do not have access to WhatsApp, there are Information Centers that have been put into place where newspapers and information about issues such as Parliamentary debates are made accessible.

THE COMMUNITY CONTEXT AND ISSUES

The communities that GCEZ is involved with are culturally and religiously deep-rooted. One such community is the Shangani people of Chiredzi. This ethnic group is still actively involved and in touch with its traditional cultural norms and practices some of which are harmful to women and girls. Female Genital Mutilation (FGM) is one such practice in which young girls are exposed and trained in sexual practices at a young age and this has a consequence of fuelling child marriages.

There are not many assets or resources within the community which GCEZ has had to rely on. Instead, human resources constitute the bulk of resources that the community offers to GCEZ. People with different skills, ideas and contributions towards the achievement of GCEZ's vision are identified, recruited and trained so that their various contributions fit neatly with the organisation.

The best opportunity for enacting change within the community comes through the formation of strategic alliances with traditional and religious leaders who have a lot of influence on the community. The alliance ensures that GCEZ's programming is made easier and reaches the community efficiently with not many barriers.

STRATEGY TO IMPLEMENT ITS WORK

GCEZ is characterised by a multi-dimensional strategy which takes into consideration the organisation's community-centred approach. Before embarking on a project, a baseline community survey is conducted so as to determine the project's viability and relevance to the community. This way, projects are not imposed on the community. Advocacy is also another strategic tool that is used and is mutually done by the organisation and the community. Research is also central to the organisation's strategy and research is mostly focused on the empowerment of women and girls. Research is conducted by external members who have expertise on the subject area being researched. GCEZ also conducts stakeholder dialogue meetings with members and the community at large. These dialogue meetings also involve Parliament when GCEZ makes presentations in Parliament of Zimbabwe. Partnerships and collaborations also constitute GCEZ's strategy. They partner with other organisations on issues such as advocacy, training on social accountability and sharing ideas and skills on how to deal with the problems in society that affect women and girls, the youth and people with disabilities. Programming is another strategy that GCEZ employs and this is done beginning at the community or grassroots level going up to the national level. Communication is also central to GCEZ's strategy. They have Information Kiosks and Centers which act as reserves for communication that keep the community informed of all that GCEZ will be doing. Besides the Information Kiosks and Centres, WhatsApp groups have been set up for fast and easier communication reach. For the benefit of those without smartphones and who cannot access WhatsApp, GCEZ has Bulk SMS platforms. At the moment, GCEZ has no website but they have active social media accounts on Facebook, Instagram and Twitter where they post information as and when necessary.

RESOURCE MANAGEMENT AND MOBILIZATION

With an average annual budget of US\$15,000 for the past five years and a US\$17,000 budget in the year 2020 alone, GCEZ has had to put

in place methodical structures for managing and mobilizing its resources. Resource management is guided by the organisation's constitution, resource management policies and systems that were put in place. Resource mobilisation occurs on two levels: internal and external.

Internal resource mobilisation. Internal resource mobilisation is largely premised upon membership subscriptions. GCEZ garners membership from the community as well as university students who pay monthly subscriptions to the organisation. The funds are always channelled back into the community to help with project implementation in marginalised contexts. Besides the membership subscriptions, local people offer financial and non-financial resources. Business owners may donate money and items such as sanitary pads, clothes, venues for conducting meetings and offer skills for effective mobilisation and advocacy. The resources that are mobilised internally are never enough to cover all the activities of GCEZ. Accordingly, the organisation regularly applies for funding from various external partners and organisations as a way of increasing its resource base.

External resource mobilisation. External resource mobilisation comes in the form of cash and kind donations from international donors and foundations based outside and inside the country. The Board and members of the Secretariat play a huge role in external resource mobilisation. The most common way to go about external resource mobilisation is through project proposal writing and if these are approved, they get funding to run the projects. External resource mobilisation is an ongoing process which has no particular season because not all project proposals get funded. This means that as an organisation, GCEZ has relative success in this area because most of their resources are mobilised from external donors.

GCEZ has mutual relations with its internal and external donors. They share a common vision for the improvement of the conditions of and empowerment of women and girls. This is where, ideally, their relations with external partners begin and end. The donors have very limited influence on the administration of the organisation. Donors only get involved when it comes to accountability issues because GCEZ has to account for the various resources that the donors would have given them. They have to write reports accounting for how funds and resources have been used and to show whether or not the objectives of the initial project proposal were met. But as Tatenda Maphosa says:

“There are challenges with these donor relationships emanating from the fact that the organisation has no money and sometimes the organisation has to go with what the donor dictates”

Tatenda Maphosa admits that while it is ideal that the donor has zero influence, sometimes the focus of the work must change to meet the donor’s current interests. In recent times GCEZ has had to make changes in their programming so as to focus on COVID-19 related projects which the donors would be funding.

GCEZ'S OBSERVATIONS ON PHILANTHROPY

GCEZ observes that the practice of giving is motivated by the society’s need to help their community and to improve the conditions of women and girls. Tatenda Maphosa insists that the people who donate just want to create equal educational opportunities for girls and boys. She continues to say, “They give because they understand that there is need to help each other. They give because they understand that the community is one unit and solutions should be communal.” It is common for the community to give to registered and formalised groups or community-based associations because they have more impact and a wider reach. The community members, therefore, deposit money in GCEZ’s bank account as well as their ECOCASH merchant account. They also have their own structures which are non-aligned with GCEZ, and through these structures, they make donations to orphans and those who are in need.

However, the Director of GCEZ notes with concern how giving is sometimes politicised by some political parties and traditional leaders. Giving which is politicised has the effect of benefiting political party agendas while diminishing the true goal of solving the problems in the community.

MONITORING WORK AND ACCOUNTABILITY

GCEZ has put in place monitoring and evaluation tools within the organisation as well as the community. These tools feed back into the organisation and this helps them to re-strategize their programming. The

tools help the organisation to make informed assessments and to gauge whether they are still operating within the context of the organisation’s strategic plan and goal and if need be, to review their strategic plan.

For GCEZ, accountability is central to the success of the organisation. According to Tatenda Maphosa, accountability means doing work responsibly and one is accountable on three levels: the personal, organisational and communal. Accountability processes are, therefore, externally and internally developed. GCEZ has social accountability tools that are used in financial management and given to various service providers. GCEZ remains accountable to their organisation, to their community, to the donors and other stakeholders. The organisation’s policies and strategic plans dictate the accountability focus and processes because the aspects that they are held accountable for precisely reflect the larger impact of their work.

PARTNERSHIPS AND COLLABORATIONS

GCEZ has formed alliances and partnerships with organisations and individuals who share the same vision. These include but are not limited to parliamentarians, traditional and religious leaders, NGOs, government and international organisations. They are brought together by common interests and goals. GCEZ brings human and financial resources to the collaborative table. Collaborating in projects is crucial because it reduces duplication of programmes which might cause confusion within the community. They have so far not had any problems with these collaborations because decisions and issues such as budgeting and resource management are done collaboratively. When doing collaborative work, they create a shadow Secretariat which is made up of representatives from the collaborative organisations. The shadow Secretariat runs the collaborative project representing the interests of each organisation involved.

MEMBERSHIP WITHIN A NETWORK

GCEZ belongs to a number of national and international associations. They are members of the National Association of Non-Governmental Organisations of Zimbabwe (NANGO), Africa Medical and Research Foundation International (AMREF International) and the United Nations where Tatenda Maphosa currently assumes the role of African Chairperson for children and youth participation and empowerment advocacy. They are also a member of Youth Induction, an organisation that is based in Kenya. Within these associations, they do not have to pay any membership fees but they have to attend meetings as and when necessary so as to keep abreast of issues of interest. The organisations that they are affiliated with provide GCEZ with the necessary financial resources and skills to keep the organisation running. Tatenda Maphosa admits that they have been provided with satisfactory services from their international networks but the local networks have been lagging behind in terms of support. There is need for local organisations to continue engaging with the community and to offer training and capacitating Community Based Organisations and Civil Society Organisations.

CHALLENGES FACED

The challenges that GCEZ has faced so far are both internal and external to the environment of the communities that they work with. Generally, it is a challenge to advocate for the empowerment of women and girls in a patriarchal society. Political parties have no desire to give women opportunities to participate and to take leadership roles. Similarly, the youth within these communities do not take part in national processes and if they do, it is superficial and bears no significant impact on change.

GCEZ has also faced resource and programming-related challenges as a result of the Covid-19 pandemic which inhibited maximum programming and resource mobilisation. GCEZ could not conduct face-to-face programming, and this meant that they could not reach out to marginalised communities who have limited access to the internet and mobile phones. There was also a sharp decrease in donor support because donors could not fully operationalise their businesses.

SUCCESS

GCEZ has had its fair share of success stories and these manifested in tangible and non-tangible ways. Since it was founded, the organisation has trained women and girls in vocational training centres where they gained various skills ranging from poultry management, beekeeping, carpentry and building. They in turn, use their skills to give back to the community in different ways, one of which includes paying school fees for less privileged children. They have also seen a gradual improvement in the conditions of women and girls with some of them participating in national processes and taking up leadership roles. These changes are happening slowly but GCEZ hopes that with continuous advocacy and community engagement, change will be fully realised. For success to be achieved, there is need for more resources, continuous dialogue, training and advocacy. The organisation is adequately structured to achieve the success that they want because their Board is fully functional, they have good networks and partnerships and have a good relationship with their parent government ministry. What is left is for all these hands to come on deck and work together for the empowerment of women, girls, the youth, people with disabilities and all those who continue to be marginalised in society.

2.2.3 JEKESA PFUNGWA VULINGQONDO

Jekesa Pfungwa Vulingqondo is a women's Non-Governmental Organisation (NGO) that was started under the umbrella of the Women's Institute in Rhodesia (now Zimbabwe) in 1947. It could possibly be the first women's organisation in the country. It was started by wives of white farmers who were already in the farms. They also included black women especially on basic lessons like hygiene, cookery and baking among others. They mainly worked with women in urban areas. The farmers were mostly in townships like Mbare, Kambuzuma and Mabvuku in Harare and Luveve in Bulawayo. Thus, the Women's Institute was based in towns and worked with women in local townships. After some years they realised that there was a need to also work in the rural areas but language was a barrier as they would need translators. They later thought of incorporating a black

staff member within the organisation which was initially a strictly white organisation. The organisation chose Bertha Jambaya who was then a volunteer with Young Women Christian Association (YWCA).

In 1974 the organisation started to design programs that would work in the rural areas. Bertha worked with the Ministry of Health, the Ministry of Education, Community Development and government departments which had something to do with community work. That is when women's community work started from the Women's Institute. The Ministry of Health really helped Bertha because between 1974/75 there was a lot of malnutrition in the rural areas. The nutrition department in the Ministry of Health worked with Bertha to design a program that she would work on as Jekesa Pfungwa but it was not Jekesa Pfungwa at that time, it was still the Women's Institute. The organisation was registered as a Private Voluntary Organisation (PVO) under the National Federation of Women's Institute at the time. However, Jekesa Pfungwa operated as Homecraft which was like a branch within the organisation.

They designed a training program and worked very closely with the Ministry of Women Affairs to identify trainers in the rural areas. She went into the rural areas with the Ministry of Health, Community Development and the Ministry of Women Affairs and identified some trainers who were already working with the Ministry of Women Affairs. They identified twenty of them and the Ministry of Women Affairs asked the institute to include their own five. Thus, they trained twenty-five trainers in 1975 at Domboshava Training Centre. The three month intensive training included adult literacy, skills training, and health and community development. Bertha also joined the training.

After the training, the trainees were deployed to different areas. The organisation was working in five provinces at the time; Masvingo, Matabeleland, Mashonaland, Midlands and Manicaland. Thus, trainers had been picked from the five provinces. After the training they went back to their respective areas and started training voluntarily. There was no money to pay them.

They then started to fundraise and to design how the organisation would stand. The office in Bulawayo became a sub office. Mrs Marble Moyo, a trainer who was outstanding, was identified as responsible for the Bulawayo office and she ended up as a deputy (assistant coordinator) to

Mrs Bertha Jambaya who was the coordinator. They moved on to design training for fundraising and project proposal writing. OXFAM UK was among the organisations who were helping the Women's Institute. During the course of interactions with these organisations and embassies, they were also helping a grassroots organisation which was struggling. So the Women's Institute and the other organisations were invited to Netherlands for training on fundraising and capacity building. Work continued after their return although the Women's Institute was reluctant. The institute was helping Homecraft with funds from cake sales. In 1975 the Women's Institute, through the Association Country Women of the World (ACWW) sponsored Homecraft's attendance at the Women World Conference which was held in Nairobi.

Throughout the time that the organisation was operating, the country was already experiencing war and it was not easy to work during the war. However, the organisation did not have any problems because the Women's Institute was recognised by the government. The Women's Institute worked hard to design programs and sent resolutions to the central government. By 1983, a lot of things were happening and white people were leaving the country. Hence, Jekesa Pfungwa/ Vulingqondo was born out of the Women's Institute and was like a continuation from Homecraft until 1983 when the Women's Institute handed over the Jekesa Pfungwa Section of the organisation to Bertha and Marble. Attempts to register the organisation after 1983 were motivated by the fact that most women were having trouble pronouncing the English names and the Women's Institute was nicknamed Jekesa Pfungwa because it was considered the first organisation that had come to open members' minds. Therefore, it was Jekesa Pfungwa in Shona and Vulingqondo in isiNdebele.

Homecraft was registered in 1983 although the founders preferred the name Jekesa Pfungwa. It took about 17 years for the organisation to be registered as Jekesa Pfungwa/Vulingqondo. There were challenges in the registration process as the organisation's founders could not find a reason for the name change. They finally managed to register as a trust in 2001.

The organisation was bankrupt at the time of the handover. Jekesa Pfungwa/Vulingqondo received its first donation of two field vehicles from Britain which were then branded Jekesa Pfungwa on one side and Vulingqondo on the other.

WORK OF THE ORGANISATION

The change on name did not affect the organisation's programs, so they continued with existing programs but situations were changing. They started with the skills such as knitting and hygiene. They adjusted some programs according to the prevailing situation in the country. For example, they started to focus on food and nutrition which was something of need at that particular time. If there was a need for researching and bringing other people with requisite skills, the organisation would invite those people to address the community need.

Jekesa Pfungwa/Vulingqondo divorced themselves from the townships and focused on rural areas. They are operating in 20 districts of Zimbabwe. They have maintained their offices in Mutare, Gweru, Masvingo and Matabeleland and have another in Midlands. The organisation used to have offices in five provinces but because of the economic situation they were forced to close some of the offices. They have continued to work through provincial chairpersons and field officers that they trained. The organisation had a provincial committee which would work in their own province and the districts.

The organisation also managed to publish a Homecraft magazine. The magazine had information on other organisations which would subscribe to cooking recipes, general lessons to be learnt and information on acquiring vital documents. They would give their magazines to bus drivers who would deliver in various rural areas and the magazine got so popular that people would wait at the bus stops for the magazines. Thus, building relationships is one of the key success factors for the organisation.

The organisation is running projects like sustainable agriculture and food security, homestead development and green enterprises. Projects are decided upon in Annual General Meetings (AGMs) where information from the provinces is reported and problems are discussed. The organisation then focuses on suggestions made in the discussion through projects. For example, on the sustainable agriculture program they provide solutions where people do not have adequate resources. If people do not have enough fertiliser they focus on issues such as use of manure and zero tillage and that becomes the organisation's program for the year. In situations to do with food security issues, they offer lessons on how communities can

secure the food they get for the next year. The organisation brings solutions such as solar driers and focus on indigenous trees. They collaborate with the Ministry of Agriculture and this enables them to facilitate training for the trainers who then go back to train the communities.

They also have the Green Enterprises project which focuses on sustainable agriculture and participation in communities through study circles. The study circles' main focus is to develop a culture of reading with documented information on livestock. These would be distributed in information centres. The program also looks at farmers and what they do in order to be successful. By focusing on farmers and their successes, the program strives to support farmers beyond general event celebrations such as field days. Thus, field day culture is transformed into a learning event and encourages the adoption of best farming practises. To help farmers reduce labour in preparing farm produce, the organisation provides machinery such as the maize sheller. For feeding chickens they provide feed mixers so that farmers are able to make their own feed and be self-sustaining. The machinery is not provided for free because if people do not contribute anything, they do not value or care what happens to the machinery. The agreed structure is that people pay 30% of the total cost of the machinery. Women are encouraged to take part because the normal trend is that men usually dominate in purchase. The organisation prefers for the 30% to be paid at once but those who could not afford it were allowed to pay in instalments and to collect the machinery upon completion of payment.

ORGANIZATION BUDGET

The organisation's budget for 2020 was US\$300 000. However, the organisation's budget is shrinking. They got a substantial amount of money for the Green Enterprises Project which looks at sustainable agriculture and participation in communities through study circles. The organisation's budget over the previous five years is US\$600 000.

The main problem that is affecting the organisation's budget is that as a grassroots organisation, Jekesa Pfungwa/Vulingqondo does not generate income. They depend on external funding. Lack of funds has resulted in the staff working without salaries and the organisation has lost some staff members as a result.

ADMINISTRATIVE STRUCTURE

The organisation's paid staff compliment consists of 15 members who include two (2) in finance, two (2) in Programs, one (1) in Resource Mobilisation, two (2) Directors, six (6) District Officers and two (2) Field Officers. The number of paid staff is low due to financial constraints. The organisation used to have 18 volunteers. They also have 36 ward facilitators. Thus, there are more voluntary workers than paid staff.

The organisation has an eight member Board made up of experts and people selected from each of the provinces that the organisation has operations in. Each province has a representative in the Board who is elected by members in the province. Thus, the Board has five (5) members from the organisation's membership. The Board has three more members who come in on the basis of their expertise. They do not represent any province. Of these, one has community development knowledge, another has expertise in finance, strategic planning and administration, and the last one is a Lawyer.

Board members are selected during the organisation's bi-annual conferences. The age of Board members varies, they have one in their 40s and others in their 30s. Of the five (5), one (1) has administration credentials and another is a lecturer at the University of Zimbabwe. There is one (1) man in the Board and the five (5) from the membership are all women.

On training, the five (5) Board members are also members in their own capacity. They provide an overall eye in the district and also bring information from the district. They have all received capacity building training.

The organisation has leadership selection guidelines in place. They have a Board charter, provincial conferences and AGMs which spell out who can attend meetings and who can vote. The leadership is selected through a democratic voting process by the members. The Board has a two year term of service. However, the organisation wants to amend the term because two years is a short period of time for effective implementation and the evaluation of a member's impact. Within two years, a member would not have managed to visit all the areas within their provinces. They want to amend the term to four years.

The Board meets biennially. Before COVID-19 restrictions the meetings

were done face to face but have since been moved online.

Traditional leaders also play a role in the organisation. Traditional leaders are the organisation's entry points into the communities. The organisation holds stakeholder meetings to explain their program and project work plan when they get into communities. From there they meet with the chief, headman and councillors. If they need staff for a project they recruit from the community.

In case of disputes the organisation uses existing structures like district offices and community coordinators to solve disputes. They have had a case where one of the organisation's facilitators is also active in politics and in such cases they refer them to the Trust constitution and if that happens the person is relieved of their duties because the Trust is non-partisan.

MEMBERSHIP

People have to register and pay an affiliation fee of US\$2 to become members. When the organisation goes to the communities they are mainly focused on members who would have paid and most people struggle to pay. There are over 5 000 members. There are some non-members who attend the organisation's workshops. Trainings of members are done in small groups.

The age distribution of the membership varies but the 35-40 age group has the largest percentage. There is also a good percentage of people in their 50s.

On education, the 35 years and below age group is comprised of people who studied up to Ordinary Level while the 50s age group are mostly those who went up to standard six. In percentages, those who reached Grade 7 could make up about 70%, Ordinary Level could be 20% and there is a number who do not know how to write. The organisation used to have an adult literacy program which failed due to limited funding. Nevertheless, the organisation teaches how to read and write through club meetings.

The organisation has supported a lady who got pregnant at a young age and could not continue with school. They have only provided moral support and advice on resources and projects to encourage her and other members to participate in transforming their lives. The lady is currently studying towards a law degree.

NETWORK AND COLLABORATIONS

Jekesa Pfungwa/Vulingqondo has partners who provide them with support in different programs. They also have a network of grassroots organisations. This network was started by quite a number of organisations but when they started they did not have money and most people did not want to join and they ended up remaining as a network of three organisations only. That is, Self Help Development Foundation, Zimbabwe Women's Bureau and Jekesa Pfungwa. The organisations sometimes do their fundraising together. When they get the funding, one organisation becomes the lead organisation and this helps a lot in designing project proposals.

The organisation works with international and local donors, government departments, communities and other NGOs. To date they have not had any problems or challenges. Most of the organisations that they work with are also grassroots community based organisations.

In terms of assets, Jekesa Pfungwa/Vulingqondo brings their membership - women, where other organisations need mobilisation or access to the communities. For example, if there is a construction of a community school and Plan International wants the community to contribute, the organisation mobilises its membership to participate. Funding institutions fund to a big organisation and a big partner. That big partner then sub contracts. Sub-funding normally applies to most grassroots community organisations.

Grassroots organisations apply for the grants with a proposal of the activities that they want to do and the budget thereof. The larger organisations then work out the budget and subdivide amongst the various partners that they are supporting.

The organisation is a paying member of the Zimbabwe Women's Coalition. As members they attend meetings organised by the coalition including an Annual General Meeting (AGM). There are also membership meetings which are sometimes done quarterly and cluster meetings, where organisations are grouped according to interests. The cluster meetings are usually held as the need for them arises. When there is funding, those in the economic cluster benefit from Zimbabwe Women's Coalition.

Jekesa Pfungwa/Vulingqondo are also a paying member of the National Association of Non-Governmental Organisations (NANGO). They pay a

US\$100 fee to NANGO and US\$50 to Women's Coalition of Zimbabwe. NANGO convenes meetings and if there is an individual need including hiring personnel or information, they are there to assist.

Besides NANGO and Women's Coalition of Zimbabwe the organisation is a member of PELAM and the Associate Country Women of the World. They benefit from these by gaining access to attend international conferences. These organisations also provide support in selected projects.

Jekesa Pfungwa/Vulingqondo is generally satisfied with the support that they get from these organisations in spite of a few loopholes. If there are any problems they seek audience to address them.

COMMUNITY ISSUES AND CONTEXT

The assets and/or resources that exist within the community are the people themselves, the schools and the churches that the organisation uses for most of their programs. The organisation has not undertaken any asset mapping process in the community.

There are opportunities of women becoming leaders in the community but they want to be encouraged to participate. There are also opportunities for the youth to be capacitated. However, the organisation is concerned that the kind of skills that they offer disappear with the youth when they move. They support the youth with machinery, encourage them and provide a market which then helps to retain them within the communities.

The organisation wants to see women rise up and get into positions of influence. They wish to see women gaining confidence in themselves and being economically empowered. When women are empowered, there is less gender based violence. The founder would also like for Jekesa Pfungwa/Vulingqondo to continue its work of helping people and communities even past her time at the helm.

The organisation itself can improve on its approach on human rights. So far the organisation is running a constitution literacy program which is promising positive results. When the program was first introduced people thought that it was political. The organisation engaged women to participate in constitution making in 2013. It took a long time for people to understand what was in the constitution. After they participated the organisation

went back and encouraged women to participate in implementation of and provide an understanding of the constitution. To facilitate better understanding of the constitution the organisation also produced a smaller pocket-sized version of the constitution.

They faced some resistance at the beginning. In one incident in Goromonzi, the organisation's meeting coincided with a ZANU PF meeting which people did not attend and the poor attendance was blamed on Jekesa Pfungwa's presence. The organisation believes that the main problem in society is lack of information, and they step in as the provider of that information. Thus, it is imperative that NGOs and women's organisations share information for people to know their rights so that they act accordingly.

The organisation has recorded a number of successes in the community especially in projects that people are engaged in. There have been significant changes in people's lives. Interactions with people in the community indicate that the organisation has made positive differences especially through the empowerment of women and understanding rights. One good example is of a woman whose daughter was a victim of gender based violence for a long time. The daughter had been suffering in silence and giving excuses for the scars on her face until the mother decided to take action and got her to report the case. The husband was arrested and served his term. He came back from jail a reformed man who now respects his wife.

The organisation believes that for success to be achieved there is need for continuity especially through regular interaction with the communities. For example, the organisation provided support and did a lot of advocacy work for women in Gokwe but they are not sure whether the women are still continuing with the programs. This is despite that fact that there is continued communication with the organisation's field officers who are based in Gokwe. Bertha feels that this is not enough as she has not personally visited them in years to see what is going on and experience it. The only evidence that she got two years ago is from one of her relatives who works with SEEDCO. The relative had gone to Gokwe to do monitoring and evaluation of SEEDCO programs and when he got there, the people were interested to know if he was related to Bertha. He was given two goats for Bertha as tokens of appreciation from the women for the work that Jekesa Pfungwa had done in Gokwe. The organisation had transformed their lives through support for agriculture. Therefore, people should have something tangible that they gained from the organisation.

The organisation believes that they are adequately structured to achieve success although sometimes it may seem like they are not doing enough and want to keep improving. There is need for more resources, and more passion and more networking, and more understanding of each other and working as a team for the best to be achieved. Thus far, the organisation responds to calls for support and does what needs to be done and develop in the process without necessarily having to follow a specific strategy. Moreover, they have some monitoring tools that they have developed as an organisation. They have some questionnaires and sometimes do field visits to monitor progress on projects. They are planning on going to Umzingwane district to check how the machinery they supplied there is performing and how the collaborations with their partners are going on the ground.

The idea behind monitoring and evaluation is to allow for monitoring lessons to be fed back to the Trust. It is an adaptive process that allows the organisation to see their mistakes and correct them. For example, there are instances of gaps in the machinery that the organisation supplied where they end up questioning their having given machines to some individuals. An example is of one woman who was given a sewing machine only for it to turn out that she did not have any knowledge on how the machine works. The organisation had not done their homework in assessing the woman's application. It meant that the woman would go for training while the sewing machine was lying idle.

CHALLENGES, CHANGE AND OUTLOOK

The main challenge that the organisation faces is financial. The organisation is financially unstable and does not have money. The little financial resources are also affecting staff retention in the organisation. These challenges can only be addressed by the organisation if funding can be found.

Apart from money the organisation needs moral support and partnerships. This would necessarily mean that even if the organisation has no money, they can take comfort in knowing that another organisation is working in the same areas and members are benefiting from their programs.

COVID-19 has also proven to be a challenge that has affected the organisation's operations. The lock downs resulted in communication being stopped for a while until the organisation adopted Information Communication Technologies (ICTs) although not everyone has access to these.

The organisation also had to effect some changes in line with COVID 19 regulations. They improved on hygienic issues although they generally felt that the hygienic aspect was nothing new as they were already practising those things in their hygiene lessons. They had always encouraged staff to wash their hands and to ensure that a container was put in place at the entrances of toilets for people to wash their hands. They also encourage the use of a small bottle outside the toilets and for a bucket of water to always be kept outside the toilet. What they had not been doing before COVID 19 is having a container of water for people to wash their hands before entering the premises, wearing of masks and social distancing. They also had to limit gatherings from big groups to small groups of people.

However, the idea of small gatherings affected a number of planned operations that could no longer be completed in time. The organisation is currently working tirelessly to meet donor deadlines and requirements because they are behind schedule.

COVID 19 has also affected funding as calls for proposals and donors have been few and far between.

RESOURCE MOBILISATION

Jekesa Pfungwa/Vulingqondo mobilises resources for the people and not the Trust. Thus, out of the projects that the Trust has implemented to support the communities, they have not asked for anything.

Membership subscriptions do not help with the basic running of the organisation because not all members pay. Members lack understanding that the organisation is not just there to help them but also needs to be self-sustaining. Normally, if there is a shortfall from the subscriptions the gap is closed if the Trust's training centre is working. The training centre is hired out to other people as a way of generating funds. The organisation also provides accommodation and does food sales. The training centre was

constructed with the aim of making it one of the funding mechanisms for the organisation. Bertha's brother who is in German gave her some money to carry out the remodelling of the training centre for fundraising purposes.

The organisation receives donor funding from outside the country. The organisation also used to receive resources from people who are not members of the Trust but not of late. They used to have individual members or associate members who used to donate money. Deloitte, through one of the Trust's directors, used to do the organisation's audit. The Director would plough back his charges into the organisation specifically for the pension fund and retirement. The pension money grew into something substantial but was affected by the changes in the value of the Zimbabwean dollar and economic policies and was subsequently reduced to a paltry value.

The organisation recently engaged an employee to specifically work on resource mobilisation. Resource mobilisation is an ongoing process and when the organisation has a call for proposals they work as a team.

The share of external resources against the organisation's budget stands at 70%. Although the organisation is largely dependent on donor funding, the focus of their work has not been changed due to the influence of the funding organisation. In fact, they usually get funding that is in line with their work. Donors come with project specific funding and institutional support is sometimes lacking. When the money is allocated to a specific project the running of the project can be challenging as staff are not properly remunerated because more often than not, the funds are not enough.

On giving practices in general, there are no laws that incentivise or inhibit giving. Giving is part of the culture of black people and so a giving culture exists although some people might not have it. Times have changed and giving practices are no longer the same. There is giving that happens for the sake of giving. In the rural areas people give buckets of maize, sweet potatoes and other farming produce although people who buy products from the communities exploit them by not offering the true value for the products. They also give food, shelter or support. Sometimes people give something in return for a gift they have received as the traditional culture encourages. Sometimes people give because of peer pressure, doing so to please some people they presume are watching them.

People give to an organisation mostly because they see that the

organisation is doing good work and they want it to carry on. They want to support the good work that they see. Giving to formalised groups is also common in the communities.

ACCOUNTABILITY

The organisation has structures from each department for the purposes of accountability. They have the finance program and the management program. They also have job descriptions and responsibilities so that individuals are accountable according for their responsibilities. If the organisation is doing programs, the program manager is accountable and has to know the number of programs that they are working on and whether the organisation is adhering to the work plan and the budget. The program manager is accountable to the finance manager on issues to do with projects' budget. If funding is specific to a particular project, the organisation ensures that the money has gone to the allocated project. Finance personnel also ensure that they are funding things according to the budget. People on the ground also report on the progress of projects and the use of resources.

As a Trust, the organisation is accountable to the Board. The Board is in turn accountable to the staff. The decisions on what to focus accountability on and the processes for accountability are reached in staff meetings or during strategic meetings, review meetings or planning meetings. Thus, the aspects that the organisation is being held accountable for are an adequate reflection of the larger impact of their work.

COMMUNICATION

The organisation utilises diverse communication platforms including newsletters, WhatsApp, and SMS platforms. They use field officers and facilitators within communities to pass information from the organisation to the communities. They also have a website and active social media platforms.

The organisation has research officers who carry out research in the communities. They currently have an ongoing research on Cyclone Idai

in Chipinge and COVID-19. They want to see if people understand the impact and if they know where help came from or if they got any help at all. The research enquires into such things as statistics on how many women benefited from all the support among other things.

The organisation hopes that the research being done by SIVIO Institute could help them get funding partners. Furthermore, the information should help other interested people.

2.2.4 NYAHUNURE COMMUNITY ORGANISATION

Nyahunure Community Organisation (hereon Nyahunure) started operating as a formally registered Trust in the year 2006 and they were known as Nyahunure Community Trust (NCT). They received their start-up funding from the Zimbabwe Chapter of the United Nations Entity for Gender Equality and the Empowerment of Women (UN-Women Zimbabwe). At the moment, Nyahunure officially operates as a Private Voluntary Organisation (PVO), a status they gained in the year 2021. The organisation was formally registered with the Ministry of Social Welfare which is now part of the collated Ministry of Public Service, Labour and Social Welfare.

Nyahunure did not face any registration challenges right from the start when they registered as a Trust. This was because they had the support of government through its Department of Social Welfare and the government is responsible for authorising such registrations. Being a formally registered organisation made it easy for Nyahunure to activate its programs. Registration as a PVO meant that they were able to operate from anywhere in Zimbabwe rather than being confined to a particular district as mandated in the Trust registration regulations.

SCOPE OF WORK

The key characteristics of Nyahunure are its gender-focused programming initiatives. Thus, gender advocacy is at the centre of the community-based

activities they do, however, over time they diversified their focus areas to include HIV/AIDS advocacy and community resilience for development. As summarised in one of their pamphlets, their aim is to:

“...address social and economic challenges affecting women and girls, build capacity for communities to provide educational support to women and girls, to reduce the prevalence of gender-based violence, to promote access to resources to women and girls. And to promote children’s rights”

While Nyahunure is based in the district of Mutoko in Mashonaland East Province, their work extends to other districts such as Mudzi, Guruve, Murehwa, Centenary, Muzarabani, Chegutu, Chikomba, Goromonzi, Makonde and Mbire. In Mutoko, they are helping the communities with Internal Savings and Lending Schemes (ISALS) whereby they assist groups of people to register. When they are registered they are offered ISALS grants to do different projects most of which are farming projects. It was important for Nyahunure to do the work that they are doing because they saw the need within the affected societies and sought to help them overcome the challenges that they were facing. These challenges are related to the fact that the affected areas are resettlement areas which are characterised by lack of development, poverty and lack of resources for self-empowerment. Thus, they work in collaboration with local councils so that they actively engage with the local people in budget and other consultations. They support the Mutoko and Mudzi Rural district councils with community engagement, mobilisation and consultations so that there is effective dialogue between the council and the people. They also support government projects and help to bring them to the people. Their focus areas are rural resettlement communities in 15 Wards of Mutoko district and 14 wards of Mudzi district. These do not include urban centres such as Mutoko centre or communal farms. They only focus on resettlement areas which are heavily affected by poverty and lack of development.

ADMINISTRATIVE STRUCTURE

Nyahunure’s administrative structure is made up of a Board and Staff members. The Board has 10 members: seven (7) men and three (3) women. Of the three (3) women, one is the Board Chairperson and another is the Board Secretary. The Board Chairperson is a Gender and HIV/AIDS activist who has been part of the organisation since it was formed. The Board is made up of members who are 35 years and above so, there is not much proportionality when it comes to gender and age. The duties and responsibilities of the Board include decision making on programming, resource mobilisation and budget management. The Board is like a steering committee that guides the direction in which the organisation must take. The Board has received training to help equip its members with the requisite management skills to run the organisation effectively. One such training program came from Christian Aid and the aim was to train the Board on finance management and staff development.

There are five (5) paid members of staff: one (1) coordinator, three (3) field officers and one (1) finance officer. There are also voluntary workers who join the team occasionally to help when programming demands increase. The age of the staff workers ranges between 30 and 35 years. Their educational levels are varied, there are 3 people with degrees and 2 with diplomas.

When it comes to financial decisions, it is the responsibility of the coordinator to coordinate with the field officers and then to take their budget suggestions to the finance officer for approval, the finance officer will then take the necessary paperwork to the Board who will give the final authorisation through its signatory. The signatory is the one who handles the money by doing the requisite bank transactions.

So far there have not been any disputes to talk about because the organisation is still very small and people have been working seamlessly together. There is, however, a “safeguarding policy” that was put in place as a general guiding instrument on the protection of employees. It covers issues such as employee protection and sexual harassment. The safeguarding policy is structured in such a way that if a dispute occurs, the coordinator can resolve it. If there is a conflict of interest and the coordinator is involved in the dispute, the issue is taken up to the Board chairperson.

If the chairperson fails to resolve the issue, partner organisations may be involved to try and help resolve the issue.

SOCIAL BASE

Nyahunure's social base is made up of the community, partner organisations and the government. When it comes to the government, certain departments in such ministries as the Ministry of Women's Affairs, Gender and Community Development collaborate with Nyahunure in organising the ISALS projects. The Agricultural Extension (Agritex) Department which is part of the Ministry of Lands, Agriculture, Water, Climate and Rural Resettlement has offered training on issues to do with farming. They have also worked with the Ministry of Youth, Sports, Arts and Recreation in running youth empowerment and entrepreneurship programs. Thus, the government is an important component of Nyahunure's social base.

The community is another crucial element that constitutes Nyahunure's social base without which the organisation cannot function. In the community, they work with various stakeholders. There are what are known as "resilience focal persons" who represent Nyahunure in the community. They are volunteers who are only given allowances to help them in their work. They are given things like bicycles, phones, airtime and money to help communicate and to go about the business of mobilising for Nyahunure. The community members do not have to register with Nyahunure to be a part of it. Nyahunure does, however, have a guiding policy in place that helps in recruiting voluntary staff. The people who come as volunteers are recommended from and by the community using the local structures of selection.

There are also community elders that are consulted and these are the Chiefs and Headmen of Nyahunure. They are respected elders central to the governing structures of the community. So, Nyahunure consults these elders about the project that would like to initiate. The district councillors work directly with the Chiefs and Headmen and so they work as the middlemen between Nyahunure organisation and the elders. Protocol dictates that not everyone has direct access to the elders and so Nyahunure, through the councillors, gets to engage with the elders who have some level

of involvement in the programming that Nyahunure will be involved in.

Nyahunure has about 30 members but none of them pay membership subscriptions. The major challenge they are facing has to do with the rural context in which they are situated. Members are impoverished ordinary rural citizens who do not have the capacity to contribute to their membership subscriptions. The members have a ratio of 50/50 between men and women and they all hail from Nyahunure Community Wards 16 and 17 where the organisation was originally formed. There is no criteria for membership, in fact, membership happened by default when the organisation was formed and the people who were part of its formation ended up being the members up to date. The members meet four times a year preferably on a face to face basis. Face to face meetings are more conducive to the impoverished background of Nyahunure's members. They have recently been incorporating virtual meetings but this has not been very easy because members do not have access to phones.

COMMUNITY ISSUES AND CONTEXT

The most common issue within the context of Nyahunure's work has to do with abject poverty. The major cause of this poverty is the larger hyper-inflationary environment that characterises Zimbabwean economics. This has meant that local currency has been devalued to the extent that it really does not do much in these communities. Efforts to save money through the ISALS programs have not been very productive because the money keeps being eroded of its value. Local businesses are not too keen to use the local currency because they have no confidence in its stability. Besides the economic issues, there are also land disputes emanating from blurry land boundaries. As families in resettled areas grow, the demand for land increases and neighbours end up fighting each other because the land boundaries are not defined. The existing land resettlement program by the government has not come up with well-defined boundaries for the resettled farmers. Other issues have to do with political polarisation which has often been used as a means to exclude some people from gaining government-funded projects and farming inputs. Nyahunure continues to raise awareness and advocate for apolitical community development and

encouraging community members to work as one.

There are several assets that the Nyahunure community can make use of to implement community development programs. There are natural as well as man-made resources that are readily available - resources such as dams, boreholes and granite. These assets have been mapped in such a way that they are incorporated into the work of Nyahunure organisation. In addition to the available assets, there are other opportunities that exist to help bring about change in the community. These opportunities exist with the availability of development partners to support the community-based projects.

STRATEGY

The most common strategy that Nyahunure uses to implement its programs is to involve the community. This is an excellent strategy because they do not impose projects on the community. Instead, the community specifies its own set of problems and identifies the kinds of projects they would like to see in their community and they also come up with suggestions for solving the problems that their community encounters. Such a strategy is important because there will be collaboration from all levels including government levels.

Good communication is another strategy used to push forward the work of Nyahunure. They communicate with all their stakeholders: community members, partner organisations and government and the most common method of communication is SMS. Word of mouth is also another form of communication that Nyahunure has successfully employed. They communicate with the councillors, who in turn, pass on the message when they meet with the people during council meetings. There are also the aforementioned resilience focal persons who pass on all the crucial information to the community. To communicate with government partners and other partner organisations, they use written communication in the form of hard copy letters and emails. They have a website that keeps the larger community informed of their presence and projects.

Monitoring and evaluation are part of Nyahunure's strategy because they feel that it is important to track the progress of their targets. Their targets are broadly categorised as tangible and intangible targets.

include projects such as dam constructions, borehole drilling, farming and many other physical manifestations of their programming. Intangible targets have to do with effective outcomes such as knowledge gained from trainings. There are quarterly work plans that form the guiding strategy for the operation of the organisation. There is also a five-year strategic plan that helps to set the organisation's long term goals. In addition, there are self-monitoring/assessment tools that are used to monitor and evaluate the progress of their projects. There are also suggestion books in place that can be used to get suggestions and feedback from the community.

RESOURCE MOBILISATION

There are not many opportunities for internal resource mobilisation because the communities in which Nyahunure operates from are impoverished. Thus, internal mobilisation for resources manifests in garnering human resources and not monetary resources. The community members donate their time to come and work with Nyahunure. If there is a campaign going on such as the sixty days of activism, the people in the community avail themselves to the cause by marching and spreading the word. The few funding opportunities mean that the donor donates for a specific cause. Nyahunure organisation has not many assets to its name except three motorbikes and a few pieces of office furniture.

They have four different bank accounts in which external donors deposit money. External resource mobilisation contributes 20% to Nyahunure's annual budget. This is a significant contribution because, for the past five (5) years, Nyahunure has had an average budget of US\$75 000 and in 2020 alone, their budget was US\$150 000. This reflects how external resource mobilisation is a major source of funding for the organisation. They apply for funding and the money comes in the form of grants that can be used to implement projects. They also receive non-monetary resources such as the three motorbikes that they own which came from the benevolence of the Department For International Development (DFID). Nyahunure hopes to widen the donor funding pool by engaging Zimbabweans in the diaspora who pose huge potential for external donor funding.

PHILANTHROPY

There have been no barriers to giving practices except for the obvious reasons of poverty. Nyahunure organisation believes that people are motivated to give if they have excess. Thus, because of the fact that Nyahunure community is resource-poor, there is not much giving happening when it comes to money. Those who give to Nyahunure do so because they appreciate the positive work that it is doing and they have witnessed Nyahunure's impact on the community. Nyahunure has no obvious influence on who receives help in the community. That decision is determined by the community. Nyahunure's influence goes only so far as they are mobilising resources, everything else is in the hands of the community.

PARTNERSHIPS, ALLIANCES AND COLLABORATIVE PROJECTS

Nyahunure is part of the Mutoko CBO Network and they work in partnership with many CBOs and government departments in community development programs. For example, the organisation is currently involved in a collaborative project with four (4) other organisations under the Zimbabwe Resilience Building Fund (ZRBF) which was generously funded by the United Nations Development Programme (UNDP). Under this project, Nyahunure is focused on community mobilisation operating with the community from the grassroots level and linking the other organisations with the community. The other four (4) organisations are Christian Aid which acts as the lead organisation within the collaboration. Their focus is on Disaster Risk Management projects. Silveira House is another organisation that focuses on enterprise-related projects. Citadel Organisation specialises in projects that have to do with farming technology. Biz is another organisation involved in the collaborative project and their speciality is on organic farming. This illustrates successful collaborative partnerships that the organisation is a part of.

Such collaborative partnerships not only fast track community development programs but, they foster strong strategic partnerships

whereby if money is not involved, collaborative organisations support each other through other means such as human resources, training and advocacy. Usually, in a collaborative project, there is a Secretariat consisting of representatives from the collaborative organisations. The Secretariat will be responsible for programming but budget management is not collective, it remains the exclusive responsibility of the respective organisations.

MEMBERSHIP WITHIN A NETWORK

Besides Nyahunure's connections with the Mutoko CBO Network, they are also members of the National Association of Non-Governmental Organisations (NANGO) and the National Aids Council (NAC). They do not pay any membership fees to be a part of these networks. They attend meetings four times a year based on these networks. The networks have been very beneficial because they have connected Nyahunure with potential partners and donors. They have also had their staff members trained through these important networks, hence, generally, Nyahunure is satisfied with the services that emanate from these networks.

SUCCESS

For Nyahunure, resilience and collectivism are the ingredients for success and as an organisation, they are adequately structured to achieve this success. They have efficient management systems that ensure that everyone is accountable for their work in the organisation. The Board and management staff are in charge of ensuring that accountability is upheld. They are also accountable to the community, the government and their donors. Reports are regularly issued on how resources have been spent. With such strong accountability systems in place, success is guaranteed.

CHALLENGES AND SUPPORT REQUIRED

The major challenge faced by the organisation is that of shortage of funds. This problem has stalled the progress of their projects and so Nyahunure continues to appeal for support and resources to take their work far and wide. Political turbulence is another problem they face because Mutoko district is a politically tense environment and any instability that emanates from political challenges is counter-productive to Nyahunure's efforts to develop the community. The COVID-19 pandemic also brought its own unique share of challenges because Nyahunure had to operate way below their targets and potential. They adhered to government guidelines on the percentage of workers that can go to work physically. This meant that progress was massively delayed. Nyahunure is only now picking up the pieces of the effects of COVID-19 and remains hopeful that they will get the required resources and visibility to effectively program their projects.

2.2.5 WADZANAI COMMUNITY DEVELOPMENT TRUST

Wadzanai Community Development Trust is a women's trust that seeks to empower women within the Chinhamora community. They started as a small organisation in 2004. They were given small amounts of money (US\$5 000) in 2004 and 2005 to sponsor their work. It was like the sponsors "were testing" them to see if they could manage. There were two leaders at the time, Mrs Chonyera and a colleague. The Trust was formally registered in 2006. They had initially wanted to register as a Private Voluntary Organisation (PVO) but it was very difficult. They have not gone back to attempt to register as a PVO because of the difficulties that they faced and the cumbersome requirements of the process. Nonetheless, the formal registration of the Trust helped the organization to be eligible for funding from other organisations including the United States Agency for International Development (USAID). However, the challenge is that they have not had many donors and think that this is because they are not registered as a PVO.

The genesis of the Trust began in Mrs Chonyera's heydays when she

failed to get into nurse training during the colonial era because she had a baby. She took it as a sign that God wanted her to do something else. Going back to the community after completing her education, she realised that women were regarded as minors and looked down upon. She saw a lot of potential and intelligence in women who were being suppressed by their husbands and sympathised with them. She then decided to form an organisation to help them.

The Trust's vision is to see women being "raised from the ground" to the top. For example, for them to rise from the village level and take up positions in schools and the community as councillors and ministers. The Trust wants women to make money and be able to take care of themselves. The Trust trains them in small businesses so as to uplift them and make their husbands acknowledge their capabilities.

The Trust is based in Makumbe which is in Chinhamora communal lands and is close to Makumbe mission which is located North of Harare.

THE ORGANISATION'S WORK

The organisation does quite a lot of things. They especially help women to get empowered. Youths and men are also involved. The organisation wants to develop the community and wishes to see the youth stop abusing alcohol and drugs. The organisation wants to train them in business so that they put food on the table. Women are also trained to manage small businesses. The organisation also raises awareness on the national constitution as a way of empowering women and youths.

STRATEGIES AND TACTICS

The organisation engages with the community in order to identify their needs and then work towards fulfilling those needs. They also work on issues to do with the environment where they train the community in environmental preservation activities such as planting trees. The organisation usually works on this with the Environmental Management Authority (EMA). They spearhead the work and sometimes ask other organisations to

join them in training people. They even do clean up campaigns with other organisations. They call organisations like Zimbabwe Women's Lawyers Association (ZWLA) and ask them to train people in what they know and sometimes pay them if they can afford it. The organisation usually gives money to organisations who help them depending on what is on their budget. They do this regularly because they do not do training in isolation. When the organisation had a good amount of money they would give the helping organisation amounts ranging from as low as US\$800 to as high as between US\$2,000 and US\$3,000 depending on the program.

The organisation's work has a nationwide reach. They have already gone into two provinces and still plan to expand. They have served many wards in the districts they have worked in so far. The ultimate goal is to operate nationwide.

BUDGET OF THE ORGANISATION

The organisation's annual budget for 2020 was US\$10,000. They are funded by two (2) organisations that bring in US\$5,000 each. The organisation's budget for the past five (5) years was approximately US\$100,000. The maximum amount that they got was US\$140,000.

ADMINISTRATIVE STRUCTURE

The organisation has nine (9) paid staff members. They also have volunteers who are interns coming from college. The nine paid staff members are full-time staff from the Executive Director to the cleaners.

The organisation has an 11 member "working Board". They began with a high number of a Board of Trustees who are now scattered. These included the priests who are still part of the Board but some are very far. That is why they have a "working Board" of 11 people. Mrs Chonyera sits on the Board as the 12th member. The Board consists of different committees such as the program committee, the finance committee and the dispute committee.

The age range of the Board members lies between 25 and 50 years. There is one Board member who is slightly above 50 years of age. There are

nine (9) women and two (2) men on the Board largely because Wadzanai Community Development Trust is a women's organisation.

The Board is the decision making party of the organisation. They make decisions on fundraising, membership fees, expansion and the organisation's programming. In the event of disputes, the respective committee in the Board handles it. The Board sometimes engages with councillors from Goromonzi District who also help make decisions in the organisation. Members of staff who come from the community also bring invaluable information from the community. The Board also sits with the stakeholders every year to discuss issues raised in the community and what the team can do in the community. District Coordinating Committees (DCCs) and Members of Parliament (MPs) have also been called in as district-level stakeholders.

The Board is usually trained soon after being elected. The organisation specifically receives funds for this purpose. More training is also offered by organisations who come in and volunteer to train the Board.

The common age level of the Trust's staff is below 50. Mrs Chonyera is the oldest staff member. There is only one other staff member who is above 50. On education, the majority reached Ordinary Level and then went on to do specialised courses such as finance except for the Field Officer who only has O levels. Others have degrees. Mrs Chonyera herself studied in Israel although not at degree level.

Meetings are usually organised with funds from donors. The money is normally used for transportation. The organisation also engages facilitators who may sometimes be selected from the stakeholders. The facilitators are only given transport and food allowances.

The Trust's staff are selected by the Board. The Trust puts out job adverts and posters. They receive applications even from people in Harare but prefer to employ qualified people from the community. The Board handles the selection process through elimination until they pick the best candidate(s).

The Board holds a three-year term. Board members are elected during Annual General Meetings (AGMs). Besides the AGM other meetings are held to review individual responsibilities and to discuss any related issues. For example, if someone is not performing well in their role the issue is discussed in the meeting.

Other leaders in the organisation are selected from the community. The community brings in people that they would have selected from the community through elections. An election officer from the community provides the guidelines and usually calls in people from the organisation. Those who are selected from the community are then brought to the organisation for teachings on leadership. After the teaching, the organisation allocates positions to them. Those selected in these leadership positions also serve for three years.

SOCIAL BASE/MEMBERSHIP

The organisation works with the local leadership including chiefs and village heads. They strive to involve everyone because they bring helpful information that the organisation can use. The community leadership are called to the organisation's workshops. Sometimes the organisation specifically holds workshops for the village heads so that the organisation also understands their role in the community. Sometimes the organisation holds meetings or workshops for all stakeholders to facilitate the exchange of ideas.

People in the community also get involved in many ways. At first, some held negative attitudes but they are now involved in bringing in ideas. They are part of village committees that are involved in the organisation as stakeholders. They call the organisation to their meetings where they all discuss problems or issues that Wadzanai can help solve by training.

The community leaders are not paid but come in on a voluntary basis. They are only given transport and food allowances. Neither do they have to be registered because as community leaders they are part of the organisation.

The organisation currently has 11 members. They previously had as many as 15000 members but they have since failed to continue because of prevailing conditions. There are generally many members when the membership criteria is extended to those that the organisation trains. Approximately 85% of members are females and the rest are men.

Members come from Chinhamora community which includes people

from Chinhamora, Shamva and Goromonzi districts. The majority of members are poor and hardly have anything. They are not even familiar with the constitution. The best thing that they have in common is that they want to take up courses that are traditionally reserved for men and they want to participate in different enterprises.

For one to become a member they initially have to pay an annual membership fee of US\$1 which has recently been reviewed upwards to US\$2 for members who were already subscribing and US\$3 for new members.

Members meet in their respective areas but the organisation normally goes directly into the communities. The project officer and the team go to the community to do training. The organisation sees to it that members frequently meet in their wards and sometimes they meet at the organisation's offices. The organisation holds an annual general meeting where they have elections, discuss problems and how to solve them. Only representatives can attend the AGM.

The organisation usually holds face to face meetings. They have tried to have meetings online because of COVID-19 but many people in the community cannot participate because they do not have access to smartphones. Nevertheless, the organisation has tried to do it with a few people and it worked.

COMMUNITY ISSUES AND CONTEXT

The community has people with assets like houses some of which are "nice". Some used to have cattle but lost them to a disease that affected livestock. The community is not as well developed as it should be. They lack many resources which is why they come to the Trust to be trained on how to develop themselves.

People grow a lot of vegetables to sell but it still is not enough. For example, they buy inputs in US dollars but sell the products in Zimbabwean dollars, "so they don't get much from it". They have very little.

Asset mapping has revealed that there are big dams in some areas. However, people in the community make the mistake of planting near rivers and they fill up the rivers and dams by siltation. Some of them have

requested for the drilling of boreholes because even drinking water is a challenge.

Change for the better is possible if people are grouped together and get the government to drill boreholes. With water availability, they can grow crops and be able to survive. Some people are destroying the environment by cutting down trees and they need to be trained in environmental management. The organisation is of the opinion that there is need for government intervention. For example, if mines are discovered the government should facilitate that the community benefits something from them. In fact, “government should prioritise giving mines to locals”. Local leaders like councillors should also help to spot places where dams can be built.

On its part, the organisation has facilitated some changes by training people on projects. There are areas where these people have upgraded from small houses to bigger houses, drilled boreholes and bought cars. Some now even own about three houses some of which they rent out and are making money as if they are formally employed. Another good example is that of a woman who has opened a hardware shop that sells window frames.

RESOURCE MOBILISATION

Besides membership fees, Wadzanai Community Development Trust mobilises resources through fundraising activities and projects. They have an ongoing pig rearing project which is “pumping money” but they hope that it will soon bring in profits. The Board is also planning on fundraising through the selling of Wadzanai branded hats and T-shirts. They are also engaged in proposal writing. The organisation also mobilises for skills as they constantly go into the community. They also team up with other organisations. They have some rooms that they rent, so they mobilise for funds to cover electricity costs.

The resources that are mobilised from the community such as membership fees are ploughed back into the community. When they do not get money from donors for fuel they use whatever little money they have to fuel motorbikes so that they can go into the community. Membership fees are sometimes used to pay the person who takes care of the pigs and to buy

food for the board if there is no money from donors.

Resource mobilising is done annually. However, it is not enough to cover the organisation’s activities. COVID-19 has exacerbated the community’s poverty and people do not have any more resources to offer. A number of fundraising efforts failed to yield expected resources. In one instance, the organisation walked for about 90km from Norton to Makumbe in a bid to raise money but they got very little. They were also expecting some from the Mayor of Harare but got nothing.

Funds collected within the group are receipted and then deposited into the bank. The Board withdraws the funds from the bank only when they are needed for specific purposes.

As a community-based organisation, the trust owns land which they accessed through Goromonzi District. They are still paying for the land but are planning on acquiring title deeds for it. The Trust also owns buildings and a car that they were given by their donors. They also own computers, chairs and fridges among other items for use.

The work of the Trust, especially the training, has served as motivation for people to give to the Trust. The community feels that “Wadzanai gives us light so that we know what we should do”. In essence, the Trust has equipped people with the skills and knowledge to do things on their own and even fundraise for themselves. In fact, the Trust has also been giving to the community because they give them a lot of training. Sometimes the organisation even offers them training without funds. They also direct the community to other organisations so that they can get funding.

The organisation has also helped quite a number of community members through fish farming, fish dams and fisheries from well-wishers. They have also handed over the piggery project which is really growing so big that “it has gone to different wards” and people are “managing to survive”. There are now close to 400 pigs in the community.

In the same giving spirit, the community sometimes come and help the organisation. They try to raise chickens and sell them for the organisation. The community volunteers to do work for the organisation without asking for money. The giving spirit has positively moved around the community in general. People in the community have learnt to pool resources together and give each other according to their needs. There is an instance when the Trust started a support group for people living with HIV which grew with

members giving each other big items for their homes. Some people from the community are even offering each other funeral assistance as members of Wadzanai Trust. They even help those who are not members of the Trust.

The organisation also thrives on external resource mobilisation. The Project Officer drafts proposals for fundraising. Mrs Chonyera used to travel to Germany for fundraising. She would go to churches and tell them about her work in the organisation. Jesuits in Germany used to sponsor a number of projects and they managed to buy a fence for the pigsty. She also has friends in Austria who sometimes donate to the Trust. Sometimes they get as much as US\$9,000 and US\$10,000. The largest amount is accessed through writing proposals. Thus, fundraising “has built Wadzanai Trust”.

Resource mobilisation is an ongoing endeavour. As indicated above, the organisation has scored notable successes in external mobilisation. At one time the organisation received US\$35,000 and a dryer which, unfortunately, was recently damaged by a short circuit. However, “things are going down”. About 80% of the organisation’s funds are from donors and 20% from others.

The organisation boasts of a good relationship with external institutions. It has been 16 years since the organisation’s inception and one no longer needs to mention the organisation’s name. Many organisations including Women and Land, Raoul Wallenberg Institute and Zimbabwe Women Lawyers Association (ZWLA) help Wadzanai Community Development Trust.

Those who provide the resources do not necessarily dictate how they are used. The organisation normally writes proposals that show that what they seek to do is for the community. Then the sponsor decides whether they want to fund it or not, but once they fund something they do not tell the Trust how to use the funds. Therefore, nothing in the organisation’s work has changed because of external resources.

CHALLENGES, CHANGE AND OUTLOOK

The organisation faces a number of challenges but the main challenge is funding. There is not much funding coming into the organisation. Another challenge is that they need more training. They feel that although they are

working hard there are still many things to be learnt, the staff needs to be “trained enough to know what they should be doing”. Communication is another big challenge that the organisation faces largely because their location has poor telecommunication network connections. Even transport is also a huge challenge. Although they have one truck, it still does not meet the transportation needs of the organisation. The organisation also does not have proper offices. They are using buildings that were initially for other purposes as offices.

The organisation does not have the means to address these challenges on their own. They are hoping that partnerships that can bring in funding and facilitate training will go a long way in providing solutions to the challenges at hand. However, they feel that giving may be inhibited by the organisation’s limited visibility outside of the communities that they serve.

COVID-19 has also posed challenges for the organisation. Many workshops which were supposed to be held in the community were disrupted. One counsellor denied Wadzanai Trust entry into his community even when COVID-19 restrictions had been relaxed. Nonetheless, the organisation was not deterred. They used the money in another ward and succeeded.

Fundraising activities were also affected because there were few staff members working on site. Even pig production was affected as the pigs lost weight. Subscription fees were also not paid as people’s productivity was greatly affected. People did not even have food. Even the organisation did not successfully sell any products and materials because they were at home during the lockdown.

The organisation had to make a number of changes that negatively impacted their work. For example, they had plans to expand their operations beyond wards in Chinhamora to wards in Chegutu and Seke but these were suspended because they could not travel. The organisation was also hit hard by the accidental destruction of the previously mentioned drier which was expected to bring in a lot of money. The drier had been for a project that pays people for selling dried farm products for which the organisation was already training people.

The Trust managed to respond to COVID-19 by buying sanitisers and masks and working from home. They continue to adhere to COVID-19 regulations by limiting the number of people who have access to their offices.

Communication was also affected because the organisation had resorted to communicating by phone and most people could barely understand the communications. There was a need to physically go into the communities but that was impossible due to COVID-19 restrictions.

Resource mobilisation, in general, has been affected because of COVID-19. Organisations like PACT and USAID have since left although it is not clear if it is because of COVID-19.

COMMUNICATION STRATEGY

It is difficult to use media in the community but the organisation has tried to create a number of WhatsApp groups at the district level and at the organisational level just as they have done with ward facilitators. For example, there is a group in Goromonzi that serves a lot of wards, so the organisation tries to re-create that on social media. Besides WhatsApp, the Trust has a Facebook account that is not really active. They would also like to be on Twitter but do not have the personnel to help them manage the social media accounts. They normally use the phone and go and meet the members in the community for trainings.

It is the Trust's endeavour that their work be known by other organisations, the community, stakeholders and the government itself. They have "a number of CIO (Central Intelligence Officers) which we communicate with and give our reports".

Research has mainly been carried out by sponsoring organisations. The Trust chooses the organisation which will carry out research and gives them the research information that they need. Wadzanai has not done any specific research of its own. They would like for the research being carried out by SIVIO Institute to be used to publicise their organisation. They also hope to get help in raising funds through good proposal writing and further resource mobilisation to cover gaps in the organisation's needs.

The Trust has a website and wishes for people to know about them but they do not have a person to work on the website. They need an information officer to handle it but they do not have the funds to pay them. It has been three years since the organisation has been looking for the funds to no avail.

NETWORKS AND COLLABORATION

The Trust is a certified member of the National Association of Non-Governmental Organisations (NANGO). They used to pay membership fees to NANGO and another women's organisation that they are part of. The general feeling is that it is very important to work with other organisations because it provides opportunities for learning from bigger organisations and creating wider networks.

Wadzanai Community Development Trust attends meetings with the parent organisations when they are called to attend. The parent organisation usually provides training and helps with "different things". However, Wadzanai Trust is not fully satisfied because they feel that NANGO should help them with funds as they are a small organisation or at least help facilitate their getting funding. NANGO can also do more by giving out more calls for proposals and even helping Wadzanai Trust write proposals as they have gone for three years without getting anything, perhaps because they are not doing it properly.

The organisation also collaborates with a number of stakeholders on projects and/or programs. They work with the DDC, MPs from Bindura and Goromonzi and other organisations. They are currently partnering with Struggle for Human Development (SHD). Women and Land who assist the organisation in some of the implementation of its projects, Raoul Wallenberg Institute provides training for the Trust's staff and ZWLA gives legal support to community women identified by the organisation. These relationships are normally formed through meeting with other organisations at annual meetings that are initiated by the funder/donor. The organisations interact and end up calling each other. What the organisations have in common is that they work with communities and the problems they seek to solve are relatively similar.

The organisation brings time and skills into the collaboration. For example, the Director is often invited to attend workshops hosted by collaborating organisations. There is so much to be done but there are only a few of them in the organisation. Sometimes she delegates her duties to her juniors.

Overall, working with other organisations has been rewarding. It has provided learning experiences for Wadzanai Trust. Interactions with other

organisations have also helped staff members to improve on the way they do things. Skills like proposal writing and how to do the budget have also been sharpened.

The Trust has not experienced any challenges in working with other organisations. The collaborating organisations normally hold meetings together in order to reach decisions on how they will work together. One organisation usually hosts the budget. They are usually asked to do so by the donor and Wadzanai Trust is yet to host a budget.

Wadzanai Community Development Trust wishes to work with organisations that work with women and youths so that they can share ideas on how to do their work.

MONITORING AND EVALUATION

The organisation measures success through tangible and substantial results. So far the organisation has quite a number of women who are in “big positions”. At one time they had an MP and some are also in high positions at district and provincial levels. They are also involved in women’s organisations. Some women also hold positions “on the ground” in school committees, village committees and are dominating in most areas. The other tangible thing is that women are building their own houses without waiting for the men to do the building. This means that they are working towards developing themselves without having to wait for their husbands. Some of them are widows like Mrs Chonyera and do not wait for anyone to do things for them. Even a number of youths that the organisation has trained are doing their own projects and looking for opportunities to boost their own projects. Some of them are hatching chickens, selling different things and some are making petroleum jelly or juice. They are making money from all these enterprises.

The organisation is of the view that success can only be achieved by persevering, one must “never give up” even when things collapse. For the Trust, the only thing that can impede success is lack of funding and poor public relations. They are of the view that if they do not get more funding they “are doomed”. They also think that it is important to continue to work with stakeholders in a transparent manner that allows for accountability to the community.

Having a strategy in place is another key ingredient to success that the organisation is utilising. They work with a three-year strategy that clearly states their objectives. They are usually helped to prepare the strategy by other organisations. The current strategy is coming to an end and they are preparing to draft another one for the next three years.

The organisation also has a monitoring system although it is “not a perfect one”. They go to the community and ask for feedback. The feedback process involves having people fill in a small paper asking if the organisation fulfilled specific tasks. This actually allows for direct feedback that gives lessons to the organisation. “It’s nice to listen to the feedback, then you know you need to move, that’s why I told you in the first place that we call the stakeholders so that we discuss and discuss and agree” on what to do and how it should be done.

ACCOUNTABILITY

According to Wadzanai Community Development Trust, accountability means “being very open and honest”. They use funds as stipulated in the budget and according to what they declared to the donors. Ever since the organisation started they have never been “shouted (at) by an auditor”, they have simply been asked to address minor technical issues. They have not deviated from what they promised donors.

There is a lot of paperwork that the organisation uses to keep track of their finances. All the money is receipted and in the event that there are no receipts they write what they call “an acknowledgement” which has to be signed by all parties - the staff, the recipient and a witness. This is done to ensure that there are details and when filing nothing is missed.

The acknowledgements are developed internally while some of the receipts are sourced from external suppliers. The organisation takes care to source for materials from tax registered businesses in keeping with accountability processes.

First and foremost, the organisation holds itself accountable to the Board, that is, the working Board and the Board of Trustees. They are also accountable to the donors who give them money. The organisation decides on what to focus accountability on, they “don’t wait for somebody to tell

us to be honest people.” Besides, people who “have hands on the funds” have to be smart because they are the backbone of the organisation, “when they destroy the organisation by misusing the funds then that becomes a problem”.

2.3 COMMUNITY FOUNDATIONS AND YOUTH DEVELOPMENT

Across the sample of community foundations we profiled, were a number of entities focused on youth development, empowerment and capacity building. Zimbabwe, like many African countries, has a very young population. According to UNFPA, 62% of the country’s population is below the age of 25 years². According to the country’s constitution, youths in Zimbabwe are defined as persons between 15 and 35 years of age. Despite making up the majority of the country’s population, they remain marginalised in economic and political spaces. They continue to also be disproportionately affected by the continued environmental hardships and struggling economy and limited opportunities. The work of the foundations working on youth development are focused on empowering youths to engage in and be part of socio-economic and political processes (see Table 2-3).

Table 2-3: Community Foundations Working on Youth Development

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Thematic Focus (es)
Platform for Youth and Community Development Trust	2008	Manicaland Province	Chipinga District (Checheche)	Peace-building, information dissemination and decision making on governance issues

2 <https://zimbabwe.unfpa.org/en/topics/young-people-2>

Youth for Innovation Trust	2014	Bulawayo Metropolitan Province	Bulawayo	Youth empowerment Human rights Gender equality Entrepreneurship and technology cultural and environmental rights
Mutasa Youth Forum	2013	Manicaland Province	Mutasa District	Youth empowerment Capacity building Peacebuilding and conflict management Disability rights awareness Gender justice

2.3.1 PLATFORM FOR YOUTH AND COMMUNITY DEVELOPMENT

Platform for Youth and Community Development Trust (PYCDT) is a rural-based organisation situated in Manicaland Province. They have an office in Checheche, which is in Chipinga South. Much of the Trust’s impact has been in Chipinga district and they have consequently become a Chipinga based organisation. However, the Trust’s mandate and the breadth of their outreach is within Manicaland Province. Nevertheless, the Trust is “not as exhaustive” in the Province as Manicaland has seven districts but the Trust’s work is more prominent in some districts than others.

The Trust was formed by a voluntary team made up of friends who came together on the belief that young people wanted to be given space. The Trust began its activities on a “kind of a demand” before it was formally registered. They started as young people coming from universities who were considered “influential enough” to the extent that “when we were influencing each other, we were already operating”. Thus, registering was “more of formalising” the work that they were doing within the local

structures because when dealing with local government, they would be asked who they were and where they were operating from. They formally registered as a Trust on 23 October 2008. There were no challenges in the registration process as there was a lawyer amongst the team. It would seem that many of the people that were registering trusts at the time were not facing challenges.

Some of the activities that the trust is proud of started happening when they were formally registered. The trust was given the mandate to represent the local community in Chisumbanje because they had been involved in ensuring that the community benefits from the investor, Green Fuel. The mandate was given by the traditional leaders in Chisumbanje on the 15th of December 2008 and the traditional leaders in Chinyamukwakwa on the 18th of December 2008. From then onwards, the trust's work became visible.

WORK OF THE TRUST

The work of the Trust has accrued over the years. When they emerged in 2008 their endeavour was to deal with young people. Their name was Platform for Youth Development (PYD) at the time. Their focus was mainly on peace building. Some of the founding members of the organisation had experienced violence in the 2008 elections period. Among the founding team were also friends of those who were perpetrators. Therefore, one of the Trust's mandates was to try and ensure that communities understand that for there to be community development there was need for co-existence. People understood that whatever differences people have, they have to resolve those issues amicably and through peaceful means. With knowledge from theories, the team felt that if people were to resort to violence, even with justification, "it would leave the communities and eventually the whole world blind". Forty-three homes were torched as people were retaliating.

The other mandate was to help rural communities to access information that would enable them to leverage at an equal level with their urban counterparts. Most of the young people in rural areas are dependent on secondary information to make decisions, sometimes they depend on their friends and parents. Furthermore, the community was facing mobile

network challenges and problems accessing broadcasting networks like television. They saw that there was need to make sure that there is free flow of information and there is access to information. It was inevitable for the Trust to grow.

Another key aspect that the Trust sought to help with is capacity building to enable the youth to make decisions at the local level. They realised that there is very little to no independence in decision making among rural communities. Decisions tend to be made by those in influential positions such as Members of Parliament, councillors, district officers, teachers or headmasters. The organisation complements local government structures by strengthening village development committees and ward development committees.

Overall, the organisation exists to deal with social, economic and political development issues. On the social development aspect, the Trust tackles cultural issues. While decision making should take into account the community's cultural values, there is need to also discard values that disadvantage other members of the society such as women.

The Trust also seeks to support political development among rural communities. They seek to do this through sensitizing communities on participating in political decision making such as voting. For the Trust, political decision making goes beyond political party issues to include micro-political decisions at local levels such as making decisions at schools or dip tanks among other local structures.

Moving on to economic development, the Trust seeks to ensure that local companies pay dividends for the communities. For example, natural resources in the area such as land and minerals like diamonds and gold should benefit the local community. Decisions must be made with the beneficiaries of the development in mind and there must be "adequate interaction between those who represent Government at the local level and those who are recipients of the policies of Government at the same level".

BUDGET

The Trust's annual budget for 2020 was approximately US\$70,000. The trust was only just beginning to get support then. The projected budget

amount for 2021 was approximately US\$90,000. The average annual budget for the past five (5) years is lower because starting as a voluntary institution between 2008 and 2012 meant that there was hardly any support. Support from external partners only began in 2013. Thus, the average annual budget for the past five (5) years would approximately be US\$45,000.

ADMINISTRATIVE STRUCTURE

The Trust started having paid staff in 2021. They currently have six (6) paid staff members who are the Director, the Gender, Wellness and Advocacy Officer, her assistant, the Information and Social Media Officer, his assistant and the Finance Officer.

The organogram of the Trust is comprised of the Board, the staff – which includes the Director and the baseline who are the members because the organisation is membership-based. These members are based at ward level and participate as volunteers. The membership structure includes a group called Gender Activists. There are also citizen journalists who come and present reports on existing projects. These members are key members of the organisation because they come from the communities and they make decisions. They give feedback on what is happening in the community, table the community's needs and evaluate the organisation's programming.

The Board is made up of seven (7) people and is chaired by a young woman named Sally Mlambo. Members of the Board are largely members of the community. Some of them are employed elsewhere because of greener pastures, but they guide the Trust on policies. The Board is the legal representative of the Trust as a persona. The Board plays a manifold role in the administration and direction of the organisation. Their role includes offering policy guidelines, fundraising, sourcing for expertise and employing staff. The Trust shapes a number of policies that the Board is involved in co-creating such as the gender policy, volunteer policy, and human resources policy.

The Board is chosen on the basis of diverse skills and expertise. For example, some Board members are good fundraisers and some are culture experts who help defend the culture. The Board's role is fiduciary

in the sense that they serve to ensure trust between the trustees and the beneficiaries. Thus, when the Trust does strategic planning, the board ensures that the Trust follows through and implements its objectives and/or proposals.

Although the Board has diverse skills and expertise, they still undergo some training in the organisation. Furthermore, the trainings are continually reviewed and redone to suit prevailing developments in the Trust's operations and the environment in general. For example, "most organizations are failing to adjust" to the post-2017 environment. Before 2017, the policies that were used by the former President Mugabe administration and the policies that are being used by the current president, "Comrade Emmerson Dambudzo Mnangagwa are different".

Training has been offered by various stakeholders including the Zimbabwe Lawyers for Human Rights (ZLHR) and the Zimbabwe Environment Law Association. These trainings facilitate the organisation's understanding of some of the risks involved in their work as a civil society organisation. For example, there are some stakeholders within the community who "misinterpret rights to mean opposition or troublemakers". The Zimbabwe Environmental Law Association helped the Trust to understand environmental issues such as guiding policies on climate change. Thus, the Board has been trained to understand the way to program and fundraise on the basis of understanding the extant environment. The Board has also received leadership training which basically involves being trained on leadership qualities and conflict resolution among other areas of focus. The last training that the organization had was when they were working on the Strategic Plan which will expire in 2022. In fact, they are due for further training.

Decision making starts with the Board but follows a defined structure. The organisation has provision for Annual General Meetings (AGMs) where they meet to ratify decisions that are generated at the level of the Board. However, because AGMs are rather expensive, decisions are passed down from the Board to the secretariat for implementation. The Secretariat is another body that is headed by the Director as the team leader. The secretariat coordinates the implementation after reviewing the Board's decisions. The secretariat mainly checks for feasibility of the decisions against the organisation's policies and remains at the centre of

decisions that are grounded.

In essence, decisions are influenced by the organisation's members because the organisation operates at grassroots level. The organisation respects structures that exist in the communities like traditional leaders, councillors and members of parliament. Therefore, when making decisions the organisation makes sure that those decisions go through these local structures. For example, if tackling decisions about the school, they involve the School Development Committee or the school heads to ensure that the school's policies are also respected. If it is a case involving child marriages, early sexual activities or sexual and reproductive health rights, the Trust avoids imposing their moral positions and involves young peers in its interactions. Thus, those who are affected by the decisions that the trust wants to make are involved in a participatory manner. This ensures that decisions are made with an understanding of the thoughts and views of those affected in conjunction with the organisation's experiences "from other communities or from other networks that may be based on the Constitution of Zimbabwe or on international law".

Furthermore, some decisions are made on the basis of defined roles in the organisation. For example, the Director can make some decisions based on his role as the Director and Team Leader. By the same token, the Finance Officer can make decisions on monetary issues.

The organisation also follows stipulated guidelines of leadership. They follow a set of rules which specify policies that each designated leader should adhere to. These are applied to programs or meetings. For example, when having meetings the organisation's policies require that the number of men and women attending the meetings should be the same. If it is a program, the same applies, if the program has ten participants "we expect to see five (5) men and five (5) women", if there are "seven (7) men and three (3) women" this will be questioned, "unless there is an explanation to say the women refused to come or because of cultural reasons. Such situations do happen". The organisation is aware of domestic violence or culturally based roles that affect women's participation and are working towards gender parity as part of their programming.

In terms of office for the leadership, the Board holds a five-year term which is only renewable twice. The Director, like any other member of staff, holds a contractual position. These terms are contractual because of

challenges in fundraising, so the staff and Director's contracts are renewed annually on the basis of the availability of resources. The Board also reviews the Director's contract on the basis of performance. Since the organisation's formal registration in 2008, the Board has been renewed once and is due for another renewal. Ultimately, if someone has served for ten years and if they are a founding member, they become an "ex-officio" member of the Board. Their status is defined as "founding Board member".

Traditional leaders are stakeholders in the organisation and they help boost the organisation's validity and legitimacy within the community. Their role is closely tied with the Trust's thrust on "cultural development or social development, or socio-economic development". On the social development aspect, the organisation recognises the role of traditional leaders "because they are custodians of culture and are within the local government structures", they chair Village Development Committees (VIDCOs) and exist at the local level. Most of the work that the organisation does has made them to be identified with villages and that recognition is facilitated by village heads. The organisation consults traditional leaders in order to observe respect for the leaders' and communities' beliefs and values.

MEMBERSHIP

Membership in the organisation is acquired through payment of an annual US\$1 subscription fee. According to the last statistical check, there are 37 000 fully paid up members. However there are people who are involved in the organisation's programming who are also regarded as members although they do not necessarily pay membership subscriptions. These include some who lost their membership due to failure to subscribe but still volunteer in the organisation's programming work. Overall, the organisation has 51 000 members, the figure including both subscribed members and volunteer members.

Most of the members come from Chipinge where the Trust's offices are located. Moreover, most of the leadership are from the communities and members come from the wards. Chipinge has 38 wards and there are members in each of them. The Trust also has members in Chimanimani

and Buhera where they are physically present, and partly in Mutasa where the organisation relies on its networks for their programming.

Meetings with members were normally held physically until recently because of COVID-19.

RESOURCE MOBILISATION

Resource mobilisation by and for PYCDT has revealed diverse complexes on giving and mobilising practices in general. The culture in the community breeds the general feeling that for one to be genuine one must operate on the basis of local resources. Local resources include personnel and financial resources. There is scepticism when the organisation deals with partners that are not necessarily within their geographical space. The organisation thinks that this is possibly influenced “by some of the language used at national level” that makes reference to “western money, western values and western ideas”. This shows that there is some distrust of external support and this has affected the organisation’s work. However, the organisation does not know of any laws that prohibit them from getting foreign support. There are “just interpretations and perceptions that sometimes weaken the way you would want to focus externally”.

The organisation supports the communities with skills in interpreting government policies or participating in local budget processes at the local government level. However, there are others within the community structures who attempt to limit some of their members’ association with the organisation’s work because of “their own interpretation”, which largely identifies participants as political. This inhibits “those who are weak politically” from accessing information that is empowering and they may not be able to participate effectively. Moreover, people with different abilities, those living with disabilities, have also been unable to access the organisation’s work because of their capacity to interact. Otherwise, there have not been many inhibitions to the work itself.

Giving skills to women has also proven to be contentious because of hindrances from culture and beliefs. Young women that the organisation would like to be part of their processes sometimes have to get permission

to participate in the organisation’s programs from their male counterparts. When the organisation hosts programs on topics such as rights and child marriages those who subscribe to rigid patriarchal values accuse the organisation of promoting foreign cultures or loose morals in young girls and influencing them against wanting to be married. This has resulted in the loss of quite a number of young women who had potential. The organisation is at approximately 50% in terms of achievement. More work needs to be done to ensure that young women are given space at home and at church to come and express themselves publicly.

In terms of giving practices in the community, there is a lot of volunteerism. Very few people expect to be paid when they are receiving services or when there are trainings. There is a section of the community that have associated with donors such as GOAL Zimbabwe, Solon Foundation or Family AIDS Caring Trust (FACT), who give food handouts. Thus, when people are called to meetings, there is always a tendency to ask ‘who the donor is and what they are going to benefit from it’. Nevertheless, about 60% of the community still volunteer out of trust. These mostly freely give information for research without expecting to be paid. Even when it comes to training, they know that they will get helpful information. Therefore, there has been acceptance in terms of sharing and receiving information and accepting and doing the trainings.

The business community has been supportive. The organization has been involved in some clean up campaigns where they have asked the communities to come and participate in some of their marches, where they donate water and food. The trust has also had sporting activities like soccer and netball which have been sustained by the business community.

Lastly, there are various layers to why people give in general. The first one is orientation at an individual level where people give because of how they grew up and awareness that there may be some who are “not as gifted or who may not have the privileges that they have”. So they provide based on their own values. Some give for the sake of recognition or selfish reasons. For example, they have other interests that they feel if they give and are associated with givers they may also get a reward. They might want political leadership or want to be seen to have business ethics. Organisations give generally because there is goodwill.

NETWORKS AND COLLABORATION

Platform for Youth and Community for Development Trust is affiliated to the National Association of Non-Governmental Organizations (NANGO), Crisis in Zimbabwe Coalition, Youth and Empowerment Transformation Trust, and Zimbabwe Lands Network.

PYCDT does not sub-grant although it is part of a network of some community-based organizations that they work with. Sometimes they share offices with some organisations that do not have offices. The organisation offers its boardroom and their staff sometimes assist the other organisations with facilitating. Generally, there is a good relationship with like-minded organisations. The organisations that are bigger than the Trust are sometimes the ones that support their work. The Trust in turn assists them to implement their programs in the Trust's communities. For example, they have assisted Zimbabwe Lawyers for Human Rights and Transparency International Zimbabwe in that regard.

The collaborations and networks are usually facilitated through Memoranda of Understanding between organisations working together. There may be some “not so big” conflicts that exist with nationally based organisations. These usually occur when other organisations come to do “some programs that are not well defined”, without clarity on “who is handling resources” and this may result in the Trust's members mobilising for resources out of expectation from a reciprocal relationship and yet “those resources are not availed” resulting in conflict. Nonetheless, “those conflicts are based on lack of communication” and are minor.

CHALLENGES

The organisation faces a number of external and internal challenges. Internally, not all things that the organisation endeavours to do are achieved for one reason or another. For example, dependence on local members as staff sometimes means that required expertise to fulfil the organisation's goals as stated in their strategic plan may be lacking. The other challenge is that the organisation is also operating in an environment that has “certain expectations that are beyond what we can handle”. Sometimes people think

that the Trust are a donor community. When the Trust provides resources in the form of information and energy, or questions things standing in the community's way, the feeling is that the Trust must stand for them and most of these put pressure on the Trust's work.

Mobility among members of staff is another challenge as they leave the Trust in search of greener pastures. There is a general feeling that the Trust “have been more of a breeding ground” because after they work with some members of staff after a year “they will be more marketable” and some are offered posts by other organisations. In addition to that, some members leave in order to go and be close to their families who are based outside Manicaland.

Other internal challenges have to do with lack of resources, especially at the financial level. There is need for financial support for the organisation to be able to function. Apart from money, the organisation needs some capacity building, networks and partnerships to help carry the burden of the work.

The organisation also has challenges with carrying out research, an area which they think they have been weak at. They do not have the capacity to do baseline surveys and think that there is need to have commissioned research. This would serve to ensure that most of the work that they do is “grounded, has got empirical data and support that gives it value and credence for use even by other players who are interested in changing policies of the country”.

The COVID-19 pandemic also posed significant challenges for the organisation. Besides having some members and their families contract COVID-19, the organisation had to respect the restrictions that came with the pandemic by not programming when much of their work depends on physical meetings, convincing people and advocacy. They started doing advocacy through social media which was disadvantageous because those who could receive the information on social media were mostly outside the organisation's target communities. Therefore, the pandemic shifted the way the organisation does business for the past year.

There was also a reduction in giving because people were no longer meeting face to face. The fact that there was lack of physical interaction affected the way the organisation would reach out to those who support their work. The 2021 budget reveals how much the Trust was affected

although things are beginning to improve as restrictions are being relaxed.

CHANGES AND OUTLOOK

Two key changes that the Trust wishes to see have to do with the youth's political development and agency, and women's emancipation. Firstly, the Trust came into existence to close a gap in the communities' agency, especially through young people whom they saw as "bystanders, instruments, as tools, young people as agents without necessarily being key players". A research that the Trust undertook in 2013, just before the conclusion of the Government of National Unity (GNU) revealed that most young people who identified with Morgan Tsvangirai's Movement for Democratic Change - Tsvangirai (MDC-T) or Zimbabwe African National Union-Patriotic Front (ZANU-PF) by Robert Mugabe, as the two prominent parties in the GNU, identified the respective leaders as the person they would consult if they had any challenge, even personal challenges. It was disappointing that young people wanted to be "recipients of information and instructions in the form of advice". Nevertheless, the organisation has noted some changes after they implemented a program to recruit young people to participate in the 2018 elections. Young people were actively participating, and 9 out of 10 of the young people they mobilised to vote, were able to.

Secondly, the Trust would like to see women, especially young women making an impact and being recognised. The organisation is aware of the patriarchal nature of the community and mobilises young women and girls "to inspire them to see themselves as decision-makers and independent" although some of them "resist and say I can't do that, there are men here, I can't do that there are more senior women here". Thus, the change that the organisation would like to see is women being treated with respect and as equal partners. The organisation is concerned that the Constitution of Zimbabwe has shown some kind of respect for women "but practically it is not happening". The organisation will also organise some programs that

target young women and girls to try and assist in filling the gap.

Last but not least, the organisation would like to see positive changes towards "the communities' demand of the stake in terms of natural resources, in terms of beneficiation".

COMMUNICATION

Each ward and each district has its own WhatsApp group respectively. Staff members also have their WhatsApp groups. The Trust has received support on how to use social media from their networks such as MISA (Media Institute of Southern Africa) Zimbabwe. They have given the Trust support to enable members to also meet using Zoom or WhatsApp Casting. Many activities are now being done online.

The organisation also uses Facebook for communications. They post about members' activities and welcome comments that drive interaction. Social media has been beneficial for the Trust in the past two years. Those who handle crucial matters of the Trust such as the Board and the secretariat continue to meet in the office and in Board meetings. The organisation also encourages those who want to meet to get vaccinated and continue to practice social distancing, wearing masks and sanitising.

ACCOUNTABILITY

For PYCDT accountability "is to do exactly what we have budgeted for and to provide information and evidence of how we would have spent certain resources provided to us". They also understand accountability as "defending or justifying why certain decisions are made, by providing paperwork and documentation on how certain decisions have been made".

2.3.2 YOUTH FOR INNOVATION TRUST

Youth for Innovation Trust started its work in 2015 and formally registered as a trust in 2016. It is a membership-based organisation whose headquarters are in Bulawayo. The Trust is yet to spread to other towns such as Lupane, Gwanda and Harare. There were no problems in registering the Trust. The only challenge was in getting a lawyer who believed in the organisation and would represent it well during the registration process. The organisation works with young people to promote youth development through special innovation. This is in line with the organisation's awareness that living in the 21st century demands that innovation should speak to how people are living. The organisation identifies itself as an association but are also a social enterprise.

WORK AND IMPLEMENTATION STRATEGIES

The Trust's work is characterised by its values which are innovation and gender equality. Whatever they seek to do "has to be innovative" and they like pushing for gender equality in their work. Thus, they like working with a collective group of youthful like-minded people. The Trust invests in skills development, advocacy and education. The Trust identified a gap in the uptake of technology and innovation in the country and are working to fill the gap. They also aim to better the livelihoods of people in the community. The organisation helps to enable the youths to take part in community development and become "citizen agents". They do a number of programmes that are innovative, such as building schools and ensuring that young people, especially girls, take up and utilise new technologies.

The organisation also plays the role of middleman between youths and institutions that provide help for the youths. Thus, they sometimes help young people register their companies through the Ministry of Youth, Sport, Arts and Recreation. They have also tried to facilitate that Empowered Bank addresses the youths directly. This is because even though the institutions are there, "young people might not be closer to them".

The Trust does not provide cash for the youths but aims to address issues and activities directly. They ensure this by providing skills and working with other youth organisations. For example, if the other organisations want

to do activities related to technology and information and communications technology (ICT) development, they know they will get skills from Youth for Innovation Trust. The organisation has also managed to get a few computers and a few chairs as assets that can be used in ICT programmes. These can also be lent to sister organisations.

Activities are done at the Trust's offices in town and some are done in different wards in the community. However, due to COVID-19 restrictions, most activities have since been moved online.

On research and service delivery, the organisation considers itself as strategically placed to facilitate research activities as they are closer to the people, especially young people from whom they get a lot of information. Thus, they aspire to partner with organisations like SIVIO Institute and have the capacity to conduct research.

MEMBERSHIP

The organisation has approximately 5,000 members. Members come from the communities, and one has to register in order to be a member. Membership is open to ages 10 to 35. Some members get involved with the organisation through specific projects, especially the 10-year-olds. They join other members and are trained together. Other members just want to affiliate and they get to make decisions concerning their communities, especially young people who are above 24 years of age. Those above the age of 35 partner with the organisation in their activities but not necessarily considered as members. In terms of gender dynamics, over 75% of members are females while 5% may also be counted as transgender.

What is common among the members is their love for development and their zeal to be part of the organisation's work. They do not just come in for the sake of coming in, but they come because "they want to be giving something". The conditions of membership are that one has to believe in the Youth for Innovation Trust values and be under the age of 35 years.

Members and all those who are in the group meet once a year but the organisation also uses online spaces which are always open for members to have conversations. Currently, because of COVID-19 restrictions, meetings are held online. Prior to the pandemic, they would just host an end of year braai.

ADMINISTRATIVE STRUCTURE

At the helm of Youth for Innovation Trust is a four-member Board and a management team. The Board is comprised of three women and one man, all between 29 and 35 years of age. The main role of the Board is to guide policies and policymaking within the organisation. The management team is responsible for the day-to-day management of the organisation and running of programmes and everything else.

Then there are volunteers, who are the organisation's representatives in the communities and are located in every ward. The management team is comprised of five (5) members and they also have 29 volunteers in Bulawayo's wards. They also have volunteers from Gwanda (1), Lupane (1) and two (2) in Harare. These volunteers are usually involved in respective ongoing projects. For example, in October the organisation has activities in Mpopoma, Cowdray Park and Nkulumane, in Bulawayo, where they are responsible for mobilising and ensuring that the programmes are successful. They also play a role in decision making so that they determine what is happening in their wards. In essence, the people in the communities are members of the Trust.

A bottom-up approach is used in decision making. Decision making begins with the members in the community followed by the volunteers, the management and the Board respectively. By virtue of their being rooted in the communities, the members identify gaps and bring them to the attention of the management. The management team would then proceed to the implementation process or pass the information on to the Board, depending on the availability of resources.

The organisation does not have paid staff but volunteers. They only get paid through the projects they carry out. Normally there are always projects running although not all projects are funded. When handling projects that are not funded, the members use their social enterprising skills to make money depending on the kind of project they are working on.

The Board and staff usually receive in-house training on their work on a yearly basis. The Trust finds a trainer for that purpose. If there are any disputes, the Board refers to human resources policies.

The Board meets once a year. In addition to the annual meeting, there are other meetings which are constitutionally mandated. For example, one

such meeting is held every year and everyone is informed about it through the organisation's communication channels. The information includes the date and time of the meeting, the agenda and attendees thereof. Depending on the type of the meeting, either the Managing Director or the Chairperson of the Board chairs it. Other meetings are called for whenever the need arises.

LEADERSHIP SELECTION AND PROCEDURES

The selection of those who lead the work within the organisation is done through an application process and an interview before selection. Those leading in the organisation are all women between the ages of 24 and 33. Deciding on leadership is a management team task and depends on the type and number of tasks at hand. If there are many tasks and a lot of work then the organisation can decide to look for more volunteers. There are set guidelines on leadership selection but there is no set term for leadership positions. Instead, how long someone stays on the position may depend on the lifespan of the project they are working on. If a leader holds a permanent position and is not hired for a specific project, they can stay in the position until they reach the age of 35. They are usually encouraged to diversify so that they maintain a place in the organisation.

For the selection process, the organisation releases a call for applications. Applications are then screened according to what is in the organisation's policies. The selection criteria also stipulates that the candidate must be young and must have qualifications fitting the post in question. Interviews follow the screening. For the interviews, a checklist and a scoring system are used and the person with the highest score is hired and oriented into the organisation.

BUDGET, FINANCES AND ASSETS

The annual budget for 2020 was approximately US\$15,000. The Trust's average annual budget for the last five years has ranged between US\$11,000 and US\$15,000. The organisation makes an average of approximately

US\$20,000 in cash grants which are disbursed in small amounts for different activities.

The organisation mobilises for money through membership subscriptions which are paid on a quarterly basis. However, the subscription fees are not enough to cover the organisation's activities and grants have to cover the gap.

Assets include ICT equipment, office space and cleaning equipment. The organisation uses an asset register instead of an asset mapping process. This helps them identify asset needs like computers and gadgets for the young women they are helping acquire technological skills.

The organisation has a bank account and an Ecocash account for monetary resources. The main challenges with these are exorbitant bank charges and access issues with the Ecocash service which involves a lot of technical bureaucracies before the organisation can access money from its merchant account.

RESOURCE MOBILISATION

The organisation receives resources from the broader community and external institutions. The resources range from money to skills and spaces. One external institution that is currently donating to the organisation is Action Aid. The external institutions usually come in for specific activities. The management team, which is responsible for mobilising resources, comes up with concepts and pitches proposals for resource mobilisation. Resource mobilisation is a continual process and the organisation reports a success rate of about 40%. The share of external resources against the organisation's budget is 50/50. The external organisations do not necessarily influence the organisation's work. The only challenge that the organisation has faced is that of bureaucracy. For example, the organisation has a Memorandum of Understanding (MOU) with the city council but when they want access spaces they still need to write a letter to the Public Relations office and go through a council meeting.

People in the communities are generous and forthcoming when it comes to giving. The organisation is currently doing the "Pep Drive" where

the organisation mobilises people to give each other. Pep Drive is a Pep drink contribution aimed at supporting the poverty-stricken community of Ngozi Mine. People bring a pack of Pep drinks to sporting activities and the drinks are then distributed to the people of Ngozi Mine.

There is also a jacket campaign that is held every month. Those who have extra jackets bring them and the jackets are distributed to poor communities. People are largely forthcoming in giving because they are aware of the needs of disadvantaged communities. Besides Ngozi Mine and street kids, the organisation also gives to orphanages and children's homes although it seems that people have reservations about giving to children's homes. People also give to the organisation because of trust, they have witnessed the organisation's giving practices and their accountability.

NETWORKING AND COLLABORATION

Youth for Innovation Trust usually works with other youth organisations such as Voice of the Voiceless and the National Association of Youth Organisations (NAYO). They have also worked with Eden Sports Trust and Mahlekisa Comedy Trust. The relationship with the other organisations can be initiated by either party depending on each organisation's needs from the other. The youth orientation and youth leadership is the common denominator. The Trust brings skills, resources "if there are any", and networks, to the relationship.

The organisation finds working with others beneficial because it allows them to reach out to a widely diverse public. For example, Voice of the Voiceless works with lesbian, gay, bisexual, transgender and intersex (LGBTI) communities and this has enabled the organisation to reach the LGBTI community as well. The relationship with RADA has also facilitated the organisation's access to disabled communities.

Decisions in these collaborations are jointly made in meetings where the organisations discuss relevant issues, weigh pros and cons until a unanimous decision is reached. When it comes to finances in the collaborations, the organisation which proposes an activity is responsible for the budget. In other instances, the organisations budget together so as to "do something bigger".

The main challenge that the organisation has faced in these collaborations is that they are all youth organisations which are only just starting. This makes it rather challenging for all the work that they want to accomplish to be completed.

The organisation has aspirations to work with universities, research institutes and government ministries.

The organisation also works with partners, that is, those who reach the age of 35 but are still interested in the organisation's work. How they get involved in the organisation depends on the skills they have and often, the resources that they bring. For example, if a partner is skilled at conflict resolution and the organisation needs to carry out conflict resolution training, the partner is called in to come and do the training. If it is someone at City Council and we need to work with City council, that's how they would come in. The organisation normally reaches out to them.

The organisation also works with Pumula Development Trust and Cowdray Park Development Trust which are both based within the communities of interest. There are also artists who volunteer to work with the organisation and are huge stakeholders in the organisation's endeavour to be innovative. They usually participate in the organisation's advocacy work. The artists get allowances depending on the specific project they are working on.

MEMBERSHIP WITHIN A NETWORK/ INFRASTRUCTURE ORGANIZATION

Youth for Innovation Trust is a paying member of the National Association of Youth Organisations (NAYO). They derive extra skills and more networks from the membership. Meetings and events with the parent organisation are regular but also depend on running projects at a time. NAYO brings youth organisations together and helps them to programme together, “, especially around issues of common interest”. An example of an issue of common interest is the promotion of voter registration for which NAYO brings the organisations together. The organisation is generally happy with the services that NAYO provides although they think that there is need for “decentralisation” as more “money is in Harare” and they need to “make sure that it's there in Bulawayo”.

COMMUNITY ISSUES AND CONTEXT

Bulawayo, where the community that the organisation works with is domiciled. It is a community where young people “just don't care anymore” because of the economic difficulties among other reasons. Thus, the Trust has been trying to ensure that they become active citizens again. Some of the young people are in school, some are unemployed or trying to make a living through vending and other activities. The Trust is also handling issues to do with young people who are abusing drugs and getting involved in delinquent behaviour. The Trust is working on making them innovative.

The Trust uses creative arts or extra-curricular events like a charity soccer match to reach out to those young people who abuse drugs. Sometimes this is merely “taking them off the streets for those 3 hours” although sometimes they can be seen frequently. The Trust has not faced too many challenges and using arts and sports seems to have a positive effect. When they get back to their communities, they start discussing doing the same in their communities among themselves and they start implementing them on their own. They even propose their own activities and mobilise among themselves. A good example is that of Pumula where they are organising their own activities and the Trust only goes in to give or ask for permission for them.

Drug and alcohol abuse is not gender specific as there are both young men and young women involved. There are a lot of young women who are patrons at illicit drinking sites. Some even bring alcohol to the Trust's activities. They are allowed to bring the alcohol as the organisation's policy stipulates that the Trust is not a dry organisation. Only a particular percentage of alcohol is permitted so as to limit negative drunken behaviours that can interfere with participating in the activities. At first, they used to bring in some alcohol exceeding the permitted limit, but they later desisted upon realising that they could have fun without the alcohol. The organisation had to find a way of keeping them instead of letting them stay away.

As for commercial sex work, there are some commercial sex workers who are part of the Trust's network although the Trust has not specifically addressed them or worked with them.

CHALLENGES AND OUTLOOK

One big challenge that Youth for Innovation Trust has faced is the dropping out of young women and girls from their programmes because of the pressures that they face at home. The organisation wishes to promote women's voices so that they surmount the challenges that they face as women and girls in their communities and that their efforts to empower young women and girls do not go unfulfilled. In fact, gender discrimination is rampant to the extent that the young women in technology that the organisation works with have difficulties in penetrating the market despite their skills. The same is happening in the arts, "as much as we are empowering young women in arts . . . it's still difficult for them to get Gigs as much as the guys do".

Some of the issues that the organisation works on have changed over time. There have also been some notable improvements, especially in gender issues. It was hostile at first but inroads have been made in "co-existence, starting the conversation" beyond just male and female, and transgender conversations. The communities have become more accommodating and have learnt to share available opportunities. The organisation has created spaces for people to have conversations and trainings to expose people to "what is out there in the world".

Other significant changes can be seen in the training of young girls on digital skills. Some of the girls did not even have email addresses but can now market their work online.

The other challenges are in governance which largely affects service delivery among other human needs within the communities. The organisation wishes to see that human needs are met in the communities. The organisation envisages that positive changes can be achieved through "pushing and advocacy". Resources are also necessary because without them the organisation's efforts are limited. Donor fatigue and COVID-19 have exacerbated the organisation's challenge of access to resources.

Furthermore, the working environment is hostile and is shrinking. There are times when the organisation has received "calls from president's department" asking about the programmes they are working on. The organisation feels that this is a case of "putting pressure" and "fear" on the organisation. They received such calls when they were working on engagements with councillors. They also feel that COVID-19 regulations

"can be used" to stop their work, even when they feel that their activities are necessary, they are issued with statutory instruments. Nonetheless, the organisation has strived to comply and improvise.

The organisation is optimistic about the existence of opportunities to support change for the better. For example, in spite of COVID-19 directly affecting their work, the organisation believes that innovation is what is needed to manage the spaces where people cannot meet physically. Thus, the organisation remains relevant to "carter for those gaps". Youth for Innovation Trust is also confident that they can easily respond to changing issues and new contexts by reworking their programming. An example of one such response is the organisation's involvement in the parliament's endeavour towards aligning the constitution with bills by mobilising people for the consultations thereof.

Another change that the organisation has had to make because of COVID-19 is to do COVID-19 response programs. Health was not part of the organisation's innovation mandate but because of the pandemic, there was a need for them to raise awareness. Thus, the organisation has adapted to new ways of doing things. This has its challenges like lack of access to Lupane and Gwanda which has resulted in the suffering of programmes there.

COMMUNICATION

The organisation uses various communication platforms to reach out and communicate with those affiliated to their organisation as well as the broader community that they support. These platforms include WhatsApp, Twitter, Facebook, YouTube, TikTok and Instagram. They use social media a lot but if there is an urgent need they use phone calls. Besides engaging partners on social media, they also use emails.

Research is mainly carried out "in-house", whereby the staff shares skills and they "just go out and do it". After the research is completed they hold a feedback meeting before asking the responsible people to come and see results. The research is disseminated through emails.

The organisation also has a website for which media personnel are responsible. The organisation's social media accounts are active and they post on these every day.

MONITORING

The organisation has monitoring and evaluation systems in place in order to measure success in terms of their input against their output. The organisation is assured that their existence, continued efforts and availability of resources makes success achievable. To that effect, they believe that engaging more young people and implementing diversity is also needed to achieve success.

The organisation believes that they are well structured to achieve success. They do strategic planning once every three years, but also make sure that they respond to events and/or occurrences at the particular time they happen. Monitoring and evaluation reports are also compiled annually. The organisation makes recommendations based on the findings from the monitoring and evaluation to derive and improve on future activities.

ACCOUNTABILITY

For Youth for Innovation Trust, it is important that they are accountable to its members and the communities they serve. Accountability means that they “need to do the work that we (they) promised to do” and that if they do not they “should always report back”. The organisation’s reports reflect “what was done and what was not done and the reasons” thereof. The organisation also has an internally developed platform called accountability conversations where they report back and get immediate feedback. Decisions on what must be accounted for are made by both members and the management team. Generally, what the organisation is made to account for is an adequate reflection of the organisation’s work and impact.

2.4 COMMUNITY FOUNDATIONS AND SOCIAL SERVICE SUPPORT

In the first decade of independence in Zimbabwe government invested heavily in the expansion and provision of social services to the wider populace. It saw a significant growth in the provision of health and education services and targeted services and support for vulnerable groups – such as the elderly, those living with disability, orphans and vulnerable children. From the 1990s with the advent of structural adjustment and pursuit of neo-liberal economics, state resources and involvement in the delivery of social services started to decline. Post-2000 this has been further exacerbated by the ongoing economic crises the country has faced. It has seen an increase in the number of non-state actors coming in to fill this gap and complement government efforts to provide social goods and empowering vulnerable households in the communities where they operate. Table 2-4 provides details of five (5) entities in the sample working in this space.

Table 2-4: Community Foundations Working on Social Service Support

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Thematic Focus (es)
Nozizwe Mother of Nations Trust	2018	Bulawayo Province	Ngozi Mine, Woodvale, Cabatsha and Pumula. Gwanda, Tsholotsho, Victoria Falls, Lupane, Harare, Mhondoro and Mount Darwin	Support to disadvantaged communities including widows, orphans, the disabled and the homeless
Our Children Our Hope	2020	Harare Province	Epworth	Support to vulnerable children and community members

Tariro Foundation of Zimbabwe	2018	Manicaland Province	Mutare and Makoni Districts	Promotion of the inclusion of people with disabilities in all spheres of life
Community Alliance for Human Settlements Zimbabwe	2016	Harare Province	Harare Mashonaland East Mashonaland West Mashonaland Central and Masvingo	-Community Development -Economic Justice/ Governance -Social Justice -Democracy and Human Rights -Capacitation and advocacy for internally displaced persons
Hope for Children and Youth Foundation Trust	2019	Matabeleland South Province	Gwanda District	Psycho-social support to Orphans and Vulnerable Children

2.4.1 NOZIZWE MOTHER OF NATIONS TRUST

Nozizwe Mother of Nations Trust is a charitable trust that was started by Nozizwe Mhlanga in 2018. She started by feeding two homeless men at their local shopping centre after they had discussed with their family lawyers about the funds that her father left for the family. The men she had assisted informed others until the number of people to help grew. The Trust was then formally registered in May 2019 and they are awaiting Private Voluntary Organisation (PVO) registration. The Trust also identifies itself as a social impact organisation that assists communities with material and Psycho-Social support.

The inspiration behind the formation of the organisation goes back to Nozizwe Mhlanga's family history. Philanthropy began with the Mhlanga family's matriarch, the grandmother who started a church in Mozambique many years ago. She used to look after orphans, widows, single mothers and disabled persons. She was initially a traditional healer in her community

and used to heal young children with various ailments. People would thank her with goods but she never kept them for herself, instead, she ploughed them back into the community. She later converted to Christianity and started the church which she ran with the help of her sister and continued her charitable duties in the community. When she died, a promise to carry on her work from generation to generation was made. Thus, following this tradition, the Mhlanga family took over in various forms, helping those in need and vulnerable communities. Nozizwe's late father was the former president of Highlanders Football Club, a businessman and one of Bulawayo's City Fathers. He used to help people in the Highlanders community and in Bulawayo. When he died, the family placed the burden of continuing the family's philanthropy on Nozizwe's shoulders because she was named after her grandmother and was the favourite in the family. Thus, she became "the mother of the clan and the mother figure in the community".

The registration of Nozizwe Mother of Nations Trust as a charitable trust followed as a way to formalise activities and "come up to date with modern times". The organisation did not face any problems in the registration process. The family lawyers facilitated the registration. The motive for registering was the need for a formal structure that would also ensure that relevant rules and regulations pertaining to giving in communities are adhered to.

THE TRUST'S WORK

The organisation focuses on resource mobilisation and provides wheelchairs, food, school fees and other resources to assist the disadvantaged. The disadvantaged include widows, orphans, the disabled and the homeless, among others. The Trust is based in Bulawayo and operates from Bradfield. The organisation has donation points in various locations in Bulawayo. Their work is a community effort because the community availed the building and resources to make a difference.

In keeping with their father's words that "when you do something in the community it should not end with you, whatever you do in the community or life you touch even with friends and people that you meet along the

way, whatever you do must not end with you, but continue after you” the organisation has a clear cut vision; that of making a difference to other people in the next generation.

Most of the organisation’s work is carried out in Bulawayo. For example, they have soup kitchens in Ngozi Mine, Woodvale, Cabatsha and Pumula. They also have another one coming up just outside Bulawayo on the way to Nyamandlovu. There are a lot of activities that also involve going to Gwanda, Tsholotsho, Victoria Falls, Lupane, Harare, Mhondoro and Mount Darwin. They also help some orphans from various places.

STRATEGY

The organisation mainly focuses on resource mobilisation but are still learning to see how they can improve or add to the structures that they already have. The organisation’s end goal is a skills centre, which is a long-term solution. The organisation is mainly good at resource mobilisation and facilitates training volunteers through attending different workshops on how to improve the organisation. The organisation addresses issues and activities directly. They do service delivery and advocacy, especially for homeless communities, and people living with disabilities. They also support other organisations like the soup kitchen at Ngozi Mine. They give their support as often as the need arises. For example, they deliver to the soup kitchens once a week when they get meat, beans and mealie meal. If there is a delay, this may be carried out twice a month, depending on what they get from the communities. The average time frame is about once or twice a week, the longest being once a month.

Nozizwe Mother of Nations Trust does not give out cash grants. If medications are needed the organisation buys them. They are usually supported by another organisation whose focal point is medication. The organisation normally gives Nozizwe the medication for beneficiaries. Cash is reserved for school fees. If someone needs money for medical expenses the organisation pays directly to the hospital.

The organisation’s reach is nationwide. They also have some projects in Zambia and Kenya and are hoping to start in South Africa soon.

RESOURCE MOBILISATION

Nozizwe Mother of Nations Trust mobilises resources from the community, especially from people who follow their activities on their social media platforms. Resources do not necessarily come from the group although the group is there so that if they do not get the desired response from the community, group members respond and help the organisation get things done.

The organisation mobilises resources such as transportation, stationery, medication, assisting devices, food parcels, blankets, educational tools, sign language books, and learning aids. They get a lot of learning aids because there are varied professionals within the group and most members support with what they are working with. The value of resources mobilised varies from time to time, but they range from approximately US\$10,000 to US\$20,000. Resources are mobilised from members at least twice a year. “In-kind” resources such as stationery and food parcels come in weekly or monthly.

Unfortunately, the resources are barely enough. Often “it’s like a drop in the ocean” because there may be about 1,500 beneficiaries covered on one hand and about over 2,000 beneficiaries on the waiting list, on the other. There are people who are always appealing to the organisation for help because they know that they can get the help they need from Nozizwe. However, the organisation is trying to keep their group of beneficiaries small so that the target beneficiaries get enough. Some organisations keep sending people to the Trust but it is difficult because “the needs are just endless”.

The Trust also holds fundraising events from different quarters locally. Sometimes the family relies on their personal finances from the family’s inheritance. Nozizwe and her siblings offer an agreed-upon percentage from their individual allowances from the family’s properties to be channelled towards charitable activities. The family’s lawyers handle it. Therefore, for the organisation, the process is “two-fold” because of family involvement. Nozizwe’s father would use profits from his businesses to help the communities and the family has adopted that practice because they “want to keep things almost the same, like our father used to do”. Finances from these are mostly used for tuition and the purchasing of assisting devices.

Funds collected within the group, depending on what they are fundraising for, are usually paid directly to whatever activity they are raised for. For example, if it is wheelchairs that are needed, they identify a supplier and pay funds directly to them. If it is mealie-meal, they have a supplier like Ever Gold. Ever Gold will receive funds for the mealie meal and then Swift will come in and organise the transportation of mealie meal from Ever Gold to wherever the organisation needs it to go.

The organisation also receives resources, mostly “donations in kind”, from external sources from time to time. They do not necessarily receive these from external institutions. Some external resources have been raised through family members based overseas who disseminate information about the organisation’s charitable activities in their communities. For example, they do this in church or there may be a church that offers to host a fundraising or a braai for a specific area of philanthropy that the organisation caters to.

Businesses usually offer products and services. For example, United Refineries sometimes gives the organisation cooking oil, soap, sanitizers, and mealie-meal. Some butcheries give the organisation some meat. They can offer to donate meat every week or offer 600kgs of meat every month. Someone who sells clothes can offer three bales of clothes for Ngozi Mine. Some companies donate fabric, clothes and blankets.

Resource mobilisation is normally an ongoing process but if there is an emergency or a particular need, the organisation appeals for assistance. The organisation has been successful in mobilising for resources to the extent that they believe “getting and supplying things” is the organisation’s strength. Nevertheless, the share of external resources is a “small percentage” that does not even come close to “near half” the organisation’s budget. Those who play a role in providing resources do not influence the organisation’s work beyond their supportive role.

The environment is generally conducive for giving although some organisations have indicated that there are areas where organisations cannot do some things because they are “government’s territory”. The organisation is not aware of any laws or regulations that incentivise or inhibit giving although they are aware that there are laws governing what they need to adhere to. Sometimes logistics make it difficult for the organisation to access some areas. For example, if they are called to assist in Gokwe, it will

be difficult because the organisation does not have contact persons there.

The organisation’s working environment is populated by a community of givers. Giving is generally more of a matter of upbringing and a communal spirit. For example, Moslems in the community give generously because giving is part of their teachings in the Quran. They celebrate all kinds of things by giving and that act of giving religiously is preaching the Kingdom of God in various communities. Thus, the organisation functions as “a motherhood, when someone says a child is in trouble you run”.

Giving is done for a combination of formalised groups and individuals in the community. The reasons for giving to individuals differ from giving to groups because giving to individuals is more of a personal endeavour. When meeting individuals the organisation gets to know the beneficiary’s family, their surroundings and life story. In giving to formalised groups there is little to no investment in individual stories and aspirations. The Trust keeps “lines open” so that individuals can contact them and share their stories and experiences after the trust has visited them as a way of getting feedback on their impact.

BUDGET

The organisation’s annual budget for 2020 and 2021 school fees was approximately US\$10,000 to US\$20,000. Most of the organisation’s finances are spent on school fees. The budget amount varies depending on what the organisation is doing at a given time, at times the focus may be on school fees and the feeding scheme but the organisation tries to strike a balance in disbursing funds.

The organisation’s average annual budget in the past five years has been approximately US\$50,000. The most costly items covered in the budget are wheelchairs and medication. There are many people in the vulnerable communities who need medication, wheelchairs, and medical supplies which are more costly than education itself.

ADMINISTRATIVE STRUCTURE

There are three (3) paid staff members in the organisation. The organisation also gets volunteers in the form of university students and members from the community. The organisation is headed by a six-member Board. The Board is chaired by Nozizwe's brother (55 years old), her uncle (62 years old), another uncle (44 years old), her son (21 years old) and Senzele Jubane (35 years old) who is based in Victoria Falls and stays with people with Albinism. Another member passed away in March 2021.

The bulk of the organisation's work and all the running around and organising is done by Nozizwe herself "as the main member". Depending on the location of what needs to be done, other members can take over because they do not stay in the same location. For example, the Board member in Victoria Falls coordinates whatever the organisation is involved with there. Nozizwe's son helps with the logistics. Her older uncle is more of an advisor as he is not actually involved in the day to day running of the organisation. He was included in the Board because he was close to Nozizwe's father, so he is a "non-active" member of the Board. Nozizwe's brother is the organisation's Public Relations (PR) consultant and the chairperson of the Board. He is a PR specialist by profession, so he handles the Trust's social media and all contacts linked with the Trust.

The members of the Board have not yet received any training but have been involved in learning about social work. Nozizwe and the member in Victoria Falls have undertaken some courses to do with social work and philanthropy, "just to keep my mind ahead of the times and learn more on what we are seeing on the ground". Nozizwe's personal assistant (PA) is also studying towards a social work degree with Lupane State University. The average education level within the Trust is a degree as most of them either hold a degree or are working towards one.

Pertaining to decisions in the organisation, Nozizwe normally makes the decisions because the organisation is her brainchild and she is the face of the organisation. Moreover, people always want to talk to her if they need help because "when they see the name Nozizwe, they don't know that there are other people involved". Nozizwe runs the decisions past the group and the organisation's accountants, but ultimately the decisions are made by her, she decides "who gets helped and not". Communication is kept open

on WhatsApp where discussions can be carried out throughout the day. If there is need for a meeting Nozizwe brings it up on the WhatsApp forum and whoever is available can meet at short notice. The organisation also tries to meet with those outside Bulawayo at least twice a month.

Selection of leaders in the organisation is mainly done by Nozizwe through an interview process of sorts. Nozizwe first gets to know a person as she goes along executing her normal duties. She observes their character, gets to know about their religion, and how they respond to situations. She takes potential candidates out in the field and sees how they react to situations, she gives them tasks and observes how they handle them. For example, if she has a meeting she delegates it to her PA. She also does this with some volunteers.

The organisation is pro-women and gives first preference to mothers. The age groups range from 34 and the oldest member is 60 years old. The oldest member is a retired nurse, she offers her nursing skills when the organisation engages in the community. Age is not a priority but people's character.

Processes on leadership are decided upon twice a week, but decisions are normally passed on the WhatsApp group and it depends on the kind of decision to be made. If it is something major, then the process takes longer until the team are all together in one place to discuss it. Nozizwe accepts ideas from other members. They also give their input to say, "how about we do it this way and we vote on that". The same applies to the selection process although the final decision remains Nozizwe's.

There is a clause in the Trust Deeds that provides for Board members or members of the organisation's conduct and stipulates codes that they should adhere to. This is a guideline to the effect that if any member has a criminal record or conducts themselves poorly in public, in their personal life or does anything that can affect the organisation negatively their membership will be terminated.

Since the organisation is a family Trust, the Board's terms of office are indefinite. Only the breaching of serious clauses in the Trust deeds such as misconduct and misappropriation of funds can see someone being asked to leave the organisation. For non-family members the term is five (5) years. After five (5) years people can switch positions or alternate but Nozizwe's position remains unaffected. In the event of her death, her son or nephew may take over.

Thus far, there have not been any disputes largely because of the team's shared values and synchronicity. Members "function well together and if we don't agree about something, we sit down and say okay I hear you, this is how I think about it, and everyone has a say and bring their input".

VOLUNTEERS

The Trust is not joined on a membership basis but consists of volunteers. So far they have about twenty volunteers although they can be more than that depending on what needs to be done. Of the regular volunteers, there are fifteen females and five (5) males. The volunteers come from Bulawayo but can also be willing to move to other towns where the Trust requires their services.

What is common between volunteers and members are their backgrounds and religion. They are all Christians, have "similar characters" and "work well together". They have shared values and a strong work ethic. They are also a prayerful group that puts God first in everything they do.

Besides the volunteers, there are companies that approach the Trust and offer goods like a tonne of mealie-meal for distribution. Other companies help with the transportation of the organisation's goods and equipment. Thus, the organisation's reach is bigger.

There are feeding schemes and soup kitchens every day but the members meet as a team four times a week even if they are not actively involved in the soup kitchen. For example, if they have something going on they will all be there depending on who are available, but they try to coordinate in such a way that all team members are present. While the soup kitchen is serving food, a team will be loading and offloading things coming in from outside town.

NETWORKS AND COLLABORATIONS

Registering as an organisation has been advantageous in that it has given Nozizwe Mother of Nations Trust opportunities to work with similar interest orientated organisations. Some of these include Mustard Seed Communities,

Organisation of Rural Associations for Progress (ORAP) Zenzele, Feed the City Zimbabwe, Kids Care, Bethlehem Covenant, Kurere Children Trust, Cancer Association of Zimbabwe which is based in Harare, Epilepsy Foundation and local rehabilitation workshops where they get most of their wheelchairs from. They also work with Jairos Jiri, an organisation that helps them with repairing their wheelchairs. They also collaborate with Abangane/Shamwari and Boxing Academy in Victoria Falls among many other organisations that have not been mentioned. Government, through the social welfare department, also refers the organisation to some communities who may need their assistance.

The network provides a framework of what can be done and how it can be done and gives a lot of room for future collaborations. So far the organisation is involved in a number of projects with other registered NGOs. They are actively involved in feeding schemes alongside organisations such as Mustard Seed Communities which has a nutrition programme which has been running since 2002. Nozizwe Mother of Nations Trust gives wheelchairs to Mustard Seed because they have a home for disabled children. In interacting with the home, the Trust gets an opportunity to learn about more activities outside the home. In essence, when they partner with organisations like Mustard Seed, they are not only helping them but learning about other operations and "how to help the vulnerable communities better and see what their needs are".

Another example is their involvement with the soup kitchens. The soup kitchens help them to find more target communities. They discovered that once children from orphanages turn 18 and have finished high school, they are let out into the society without any further training and guidance. The Trust can then come in "to bridge that gap" by training them with skills to survive in the world and try to integrate them into societies. This is a process that sometimes requires team effort wherein the Trust "shadows" other organisations who know better and learns from them.

Nozizwe Mother of Nations Trust mainly collaborates by linking or supplying the other organisations with what they need. It is more of an exchange relationship, where they also get what they need from the other organisations. For example, they can offer stationary to another organisation and in turn, ask them for food to feed their communities. Others like Impact Zimbabwe who offer porridge for children have volunteered their support to the Trust's work. If another organisation asks for beds, Nozizwe has a

community of helpers who own hotels and lodges from whom they get beds to donate. Water delivery companies also provide the Trust with water and tanks to supply Ngozi Mine. In addition to this, the Trust is working towards eliminating donor dependence syndrome and empowering some communities by asking families to pay 50cents towards water deliveries.

The community also gets involved in the organisation's work in tangible ways. For example, transporters like Swift volunteer to transport the organisation's goods and a farmer may offer cabbages to help with food for the children. There was a company that donated a thousand blankets which the Trust distributed to its communities in Matopo, Mguza, Gweru, Kwekwe, Harare and Mondoro. Distribution was made swiftly (in 48 hours) and donors are keen to donate where they see swift action and transparency.

Collaborations are voluntary and no payment is given. Funds are released in situations like when medication is needed. Sometimes there are organisations who volunteer medications like paracetamol. Some doctors also volunteer their time to attend to the children. Assets or resources brought into the collaborations vary depending on the nature of the outreach program or whatever collaboration needs to be done. If it is a school, it is normally stationery, school fees, awareness campaigns, and advocacy among other relevant resources.

The collaboration process is formalised through processes and checks. The organisation uses survey forms to do checks on beneficiaries. They also operate through a Memorandum of Understanding with other organisations on the basis of mutual interest goals.

Working with other organisations has helped market the Trust's work. People and organisations from overseas have reached out to the Trust and Nozizwe has even been featured in an Australian magazine. Some organisations follow the Trust on social media. The challenge now lies in that the organisation is getting offers of assistance from people outside their operating areas. Some are geographically located far from the country and would need to travel to Zimbabwe and this may be interrupted by COVID-19 travel restrictions and the bureaucracies involved in processing the paperwork.

The Trust wishes to work more with the government on the "humanitarian side of things" and not the "political aspect". The government should be at the forefront of the organisations in handling community issues.

Nozizwe Mother of Nations Trust is a member of Zimbabwe Cares Network which is a group of organisations. This is where most of their networks and collaborations come from. There are no membership fees required. Zimbabwe Cares Network has a WhatsApp group which is mainly for founders of organisations. They usually have events, like Kites for Peace, once a year where the organisations "come together and brainstorm". They also have WhatsApp platforms where they brainstorm daily. If any organisation needs anything they can "just give a shout" to ask for what they need and if there is anyone who can help.

The Trust is satisfied with the level of service provided by the network. This is because they have also gotten the opportunity to know of the existence of organisations they had never heard of. Therefore, being a part of the network is a learning curve. Of special interest to Nozizwe is meeting organisations who are involved in other areas such as the medical where the organisations link up with pharmacies and provide medical assistance to communities. The Trust is happy to be part of the organisation and the support system has proven to be of great value.

COLLABORATIONS AND LEADERSHIP STRUCTURES

Traditional leadership in the communities largely plays an advisory role to the Trust. The organisation is open to learning with different hierarchies, organisations and leadership structures. They humble themselves before the traditional leadership and government. The support that they get from these community structures makes their "impact seem so big".

The organisation normally abides by each collaborating organisation's leadership structures. In such instances Nozizwe Mother of Nations Trust complements what the other organisations will be doing. For example, if an organisation is feeding 2 000 people, Nozizwe would not come in and take over what they have been doing in the community, but would come in and complement that so as not to overshadow the other organisation. Thus, working with others takes pressure from Nozizwe Trust and enables them to "take a backseat sometimes" and redirect beneficiaries to other organisations that can help.

COMMUNITY ISSUES AND CONTEXT

The contexts within the communities that the Trust works with are diverse. The one community that touches Nozizwe's heart is the Ngozi Mine community. It is a settlement of 200 families living in a dump site. They make their homes out of the rubbish that people throw away. There is rotten food, plastics, litter, and many kinds of materials and "they say this is home, with children there, young children who do not know anything else, they don't have access to water, access to any schooling of any kind". Thus, Nozizwe tries to make sure that such communities have access to education, water and other essential resources for survival. People in Ngozi Mine have been there for generations, "some have been born there and have nowhere to go, it is my hope that we find them a better place to live in".

The organisation has had conversations about whether the people would be willing to go if a place is found for them. The people have indicated their willingness to go "if they were given an opportunity to learn to do other things to make money, to make a living rather than depend on some rubbish". Thus, Nozizwe is of the view that "if they are shown that there is life outside rubbish and dump sites, then they will be willing to move from there".

RESOURCES AND ASSETS

The community has catering equipment and land. Nozizwe Mother of Nations Trust has its own family property which they help to setup as a centre to train people in the community. In addition to family property, assets also include the family's businesses. The organisation has decided to use some family property and assets for charity work. The family sits to discuss what assets can be used in a personal capacity and those that can be used for charity so that they are kept separate. The family lawyers are helping the family to work on the separation process. In the past it was all intertwined, but now that the Trust is registered the lawyers have advised that it is best to separate the two. The organisation has carried out asset mapping with the help of a gentlemen named Tatenda.

CHALLENGES, CHANGE AND OUTLOOK

Finances are one of the organisation's main challenges especially because little finances limit how much they can do in various communities. Finances also limit access to resources such as transportation for which they have to rely on service providers like Swift. If the Trust had their own trucks then they would not "need Swift so much" and would need FedEx to move things fast. If they had their own hospital they "wouldn't send our beneficiaries to Care Zimbabwe or other government institutions". They hope that the Trust will have all these in the future. Having started the Trust from personal family inheritance is a challenge in itself because the trustees have their own families to cater for and not all resources can be channelled to the Trust. Not all Mhlanga family members may want to assist from their personal resources hence, the need to separate the Trust from the Mhlanga family.

The organisation's biggest goal is to engage the community in order to create change for the better. There is need for wider engagement to enable the community "to see" and not just support because "it's Nozizwe" but to have first-hand information on what is going on in the communities. For example, if the people can witness the Ngozi Mine way of life for themselves, then they would relate to it beyond just throwing in donations.

The organisation believes in the possibility of these changes if the government also engages more with the communities "not just because it's voting time, but to come and look at these places "which are forgotten in political structures". Often, when such places are talked about people perceive of it as if "there is nothing like that happening in Zimbabwe". There is a tendency to say "that was sorted" and yet organisations on the ground know that nothing has been done. Thus, Nozizwe hopes to see change in engagement and awareness that would result in "sustainable solutions to the problems". The organisation envisages change that is beyond merely giving short term relief. With the combined effort of organisations and local government, there is "power and resources to change the situations". As things stand, the organisation has not seen any change and things seem to be getting worse. Thus, focus should shift from "things that have no bearing or change".

The organisation is only able to respond to changing issues and new

contexts where possible. Then they get involved and address some issues. For example, they try to get their voices heard through some members in leadership roles in the youth councils so that communities can be helped.

COVID-19 has also brought its fair share of changes. “Resources and situations have changed, the disposable income of people have also changed. People are no longer working because of Covid-19 induced lockdowns.” People cannot travel and attend some outreach programmes. Because of restrictions people cannot send the things they would usually send. People have clothes they want to give but some of these special needs communities can’t accept clothes because of COVID-19, unless they are brand new. The communities are at risk and the organisation has to be very careful on what and how they give.

COVID-19 has slowed down some of the organisation’s operations. Three of the Trust’s Board members have comorbidities that could potentially get them very ill if they are affected by COVID-19. They have since become selective of the places they go to because they are all considered as being at high risk. They have also started to change strategies and have those members of the group who are fit go out and take care of the organisation’s responsibilities. This is especially heart-breaking for Nozizwe as a person and the community because people in the communities want to see her in person and she has not been able to meet some families because of her health condition. Essentially, the main change that the Trust has had to make is the selectivity on where Nozizwe can go. She tends to be more involved with children with special needs because she also has a son who was born with some special needs. However, special needs communities and disabled persons are also in the high risk demography and this “sort of” places them in a “cocoon”.

MONITORING

The organisation measures progress and success through the relationships that they have made along the way and the resources, support and recognition that they have received from different organisations and communities. They have made a lot of progress in the three years that they have been in existence, people now “know them” and Nozizwe is “now

a brand, a mother figure in the community” where people come out to support them. Support is an invaluable ingredient to success because “no man is an island”.

However, success can be impeded by a number of factors such as communication breakdown because of logistics and geographical locations. In some instances, paperwork and even regulations may interfere with achieving success. Whether the organisation is adequately structured to achieve success is not absolute as they think that they are still learning and are sometimes limited “due to rules and regulations”. Thus, in such instances, they exercise “due diligence”, “consider all possible outcomes” keeping in mind that vulnerable societies rely on them. If it were up to Nozizwe, they would have trucks “going left, right and centre” because the organisation is good with resource mobilisation. They try to be objective in pursuing their goals.

The organisation has a monitoring system in place. They have a blog and Nozizwe’s PA has a monitoring schedule that keeps track of all the organisation’s activities and impact. The organisation’s website has a functionality where they keep track of their work. The organisation’s progress can even be traced on their social media platforms where people can bear witness to how far the organisation has come and how much they have achieved. The organisation is even visible on mainstream media through interviews on TV and internationally on radio. The work speaks for itself and the organisation is open to receiving feedback on monitoring lessons.

RESOURCE MANAGEMENT AND ACCOUNTABILITY

The community which the organisation serves holds the trust accountable. They expect the trust to be transparent. Thus, the trust is interactive and everyone is welcome to come and see what is being done. The community is motivated to give because the organisation is highly accountable and efficient, they are “able to show them what we do with the resources that they give to us, and the speed at which we get things done”. “If we say we want to feed people and people donate and give us food, we will show you,

that same day or the next day people being fed . . . we show them their background because we know our beneficiaries even by names and their situations”.

The organisation has a bank account but they hardly use it because finances are normally paid out directly to whatever they need to buy. 90% of the time the money will not even reach the charity’s bank account. The organisation has worked out a system because they are many in the group. For example, if they want to help King George School, any money collected or pledged will go there directly, then King George will acknowledge and state what and how much they have received and what they are going to use it for. This is advantageous for the organisation because it saves them “on the accountability side of it” as they will not be handling the finances. The finances go directly to the supplier or end person. The organisation only handles school fees which come directly to the charity account. Thus, school fees are allocated from the account as a central point to avoid having members pay for “10 children here and 10 children there”. Instead, in paying from the account, the organisation arranges it so that they are paying for about “20 primary schools in Mhondoro” or they are paying “RTGS1000” or “200 has gone to a school in Tsholotsho”.

Accountability issues are regularly discussed among group members. Any member can ask for information and feedback is always given. Accountability processes are applied to all the Trust’s activities because of the family’s involvement and the lawyers handle the legal aspects. The lawyers are external entities. Nozizwe Mother of Nations Trust is primarily accountable to the community. Board members and the legal team decide on the items to be accounted for and the accountability processes thereof. The Trust is satisfied that the aspects that they are being held accountable for are an adequate reflection of the larger impact of their work.

COMMUNICATION

The organisation uses various communication platforms including social media and its websites. They have accounts on Facebook, WhatsApp, Instagram and Twitter. People in the communities are kept informed through the social media platforms where the organisation has quite a big

following. Volunteers are always following and they also get newsletters via the organisation’s website.

Research is carried out by volunteers and the organisation gives feedback on its platforms. When necessary they also produce a detailed report with other organisations that they collaborate with. The Trust hopes that the research by SIVIO Institute can help clear the path for other people and give ideas on how to better what organisations are doing in giving various resources to communities. The Trust is of the view that “with red tape aside, logistics and everything else” the information can benefit interested parties.

The organisation’s website and most of its social media platforms are managed by Tavatose, the management consultant. Pay now offered a donation to make the organisation’s online and social media adverts. They have a marketing department that does advertising on the organisation’s behalf. The organisation also has an IT department.

Facebook is the organisation’s most active platform where they post every day. The longest time they have gone without posting anything is about three days, but they always try and post every day. Depending on the season or the programmes they have, they sometimes post four times a day. They usually just give highlights of what people may be interested in.

2.4.2 OUR CHILDREN OUR HOPE FOUNDATION

Founded and registered as a Trust in May of the year 2020, Our Children Our Hope (hereon OCOH) is an organization that is located in Epworth, a high density and resource-poor suburb in Harare the capital city of Zimbabwe. Epworth is characterized by extreme poverty, single parenting, crime and high unemployment. OCOH’s activities and initiatives are, therefore, centered on feeding the children and some adults of Epworth who are afflicted by abject poverty.

SCOPE OF WORK

OCOH's interventions are motivated by a deep sadness that comes through witnessing so many vulnerable and hungry children in the Epworth community. Hence, the organization's interventions are centered on the provision of food and clean water to vulnerable children and members in the community. They cook sadza (a staple of Zimbabwe) with relish and vegetables and affected members of the community come to OCOH to be fed. They mostly feed children between the ages of 5 to 16 years but, they welcome people of any age, some as old as 45 years. Additionally, OCOH Trust occasionally delivers food hampers to the elderly within the community. So far, their activities are confined to the Epworth community but they hope to grow beyond Epworth. Outside the usual community feedings, OCOH is involved in other philanthropic works such as paying rent for a disabled woman with two vulnerable children.

VISION

OCOH envisions a society peopled with children and adults that are well fed, educated and which is characterized by efficient service delivery, gender equality and zero violence against women.

ADMINISTRATIVE STRUCTURE

Currently, there are four registered members of OCOH Trust. Caroline is the leader and founder who is responsible for the overall coordination of the organization's activities. Sandy is the secretary while Brother Tongesai is in charge of fundraising and resource mobilization. Pastor Saru of the City RM Church, is responsible for making sure that members are accountable for everything that they do. The administrative structure is still informal and will only be formalized when OCOH has received the required Private Voluntary Organization (PVO) certification. There is no Board in place and no paid staff. The registered members and community people involved are operating on a voluntary basis. There are six regular volunteers (two men

and four women) who help with labour and supervision of food queues. However, when Covid-19 related lockdown restrictions were lifted, the two male volunteers left and "went back to their jobs". The registered members coordinate their work through the WhatsApp social networking site using messages to set up meetings. So far, there is no systematic schedule for meetings, meetings are scheduled according to need. The meetings are conducted face to face at the founding leader's house.

STRATEGY

OCOH's strategy is broadly categorized by offline and online strategies. Offline strategies include the development of work according to the society's urgent needs. The members use self-monitoring methods to assess the impact of their interventions and to improve where improvement is required. Accountability is also another approach that OCOH uses to conduct its work. Because of his experience in church leadership, Pastor Saru is the one responsible for dealing with issues of accountability and ensuring that members are accountable for their work. However, all members are involved and make decisions on the focus areas related to accountability. Caroline is generally held accountable for everything because of her leadership role in the organization. Accountability reports are habitually shared by members through the WhatsApp platform.

Online communication is a major strategy used by OCOH. The primary means of communication is through WhatsApp and when they have to communicate with external organizations and partners, they use e-mails. They also have a Facebook account and Twitter account which, although now defunct, they hope to resuscitate. These online communication platforms are controlled by the founder Caroline and are used mainly to make known the organization and its mandate as well as to appeal for donor funding. These have to a certain extent, been successful as demonstrated by the poster advert on Facebook appealing for funding to throw a Christmas party for disadvantaged members (mostly children) in society.

RESOURCE MOBILIZATION

Resources are mobilized mostly through the generosity of the registered members of OCOH, the community and other civil organizations. The four registered members commonly use their own personal funds to the amount of US\$150 to US\$200 to buy food that would have run out. The members also on occasion, use their personal funds to meet the demands of paid labour which amounts to US\$5 per week. Community members are generally inspired by the goodness of their hearts and empathy to give to OCOH and the disadvantaged members of the society. The community members volunteer in cash or kind (food, water, labour). For example, an unnamed woman in the community usually donates vegetables from her huge garden. Community members additionally donate the plates and pots used for cooking and dishing out food. Notable community donors include Pastor Saru. Local government councillors occasionally support OCOH and notably so during its formation days when councillors gave free legal advice. This did not mean that councillors got involved in the day to day running of OCOH. OCOH retained its autonomy from council and up to today, are not influenced by local council control. As the organization became more visible and more people started coming for their services, OCOH ended up having to pay some of the volunteers because the workload increased. In 2020, OCOH used money amounting to between US\$3 500 to US\$4,000 for its operations. Donations from various sources account for 60% of OCOH resources. As in the case with local councillors, the well-wishers and donors have no influence on how OCOH runs its activities. The donor funds are predominantly in cash except for one donor who would do a bank transfer of US\$100 every two months.

PARTNERSHIPS

OCOH has maintained good relations with external organizations whom they have partnered with in resource mobilization. The members of the community are the biggest partners who trust OCOH because of its children centered approach to charity. SIVIO Institute has been one of OCOH's reliable partners. SIVIO Institute assisted OCOH with registration fees, three (3) 100Litre pots, six (6) water buckets, dishes, plates and tap

water buckets. Inter Gas is another organization that provided OCOH with a four-plate gas stove and a 48kg gas tank. Raw Zimbabwe provided OCOH with plates, hand sanitisers, dishwashing soap, disinfectants and food. Kuchengeta Trust, another grassroots organization re-donates some of its donations to OCOH. Zimbabweans in the diaspora have donated cash amounting to US\$200.

CHALLENGES FACED

OCOH has faced several challenges from the onset. To begin with, as a young and upcoming organization, OCOH did not anticipate the complexities associated with such an organization. Their target for charity was much more than the expected 5 - 16 year demography. This meant that there was an increased need for OCOH's charity activities and increased visibility to the community as well as local authorities who indicated that they had to get registered in order to continue with their work. Their attempts to overcome this particular challenge manifested in their initial registration as a Trust but they still need to register as a PVO because the existing Trust certificate that they hold is not recognized by the governing Ministry: The Ministry of Public Service, Labour and Social Welfare. As a result, OCOH has been facing administrative challenges since to attain the PVO certification involves a longer and more complicated process. They also have to publish the activities of the organization in the press for 21 days. All these, require a lot of money which OCOH does not have at the moment. Registering as a Trust was also a major challenge because of funds and delays related to the COVID-19 lockdown restrictions on businesses. The flip side of the increased growth of the organization has also been that there is a strain on resources which are already limited. OCOH has been facing a lot of resource shortages and at some point, they had to stop their activities because of food shortages. There were also challenges related to the security of the food that they would have acquired. Epworth is a high-crime suburb and so the food would be stolen because OCOH has no funds to build a proper and secure storage room. The COVID-19 pandemic and related lockdown restrictions also meant a decrease in giving because many people were facing financial challenges and could not give

easily. OCOH is thus, appealing for more people to get on board and be involved in the charity work by donating funds or availing food and labour. The funds will help to get food and to also build secure storage units and to drill a borehole for a constant supply of clean water.

ACCOMPLISHMENTS

Despite the challenges, OCOH remains hopeful and continues to imagine a transformed society whose citizens are employed, with no poverty, crime nor prostitution. This positivity in itself signals success. They have also managed to assist and support the work of other emergent grassroots organizations. For example, they donated US\$48 to a woman running a charity in underprivileged schools in the Mhondoro district. They have also succeeded in getting donor funding that has helped to feed many children. The fact that many children can go to school on a full stomach is the hallmark of OCOH success and they hope to continue doing that. OCOH successfully improved on capacity and resource management and also they improved on the budget management and quality standards. As Caroline rightly articulates:

“We have improved in our quality standards, budgets and in the way we monitor things. Our community is happy with our ability to feed”.

The fact that their community is happy with the work that they are doing signifies that they are doing something right and their hope is to do so much more. They are appealing for financial, food and labour resources so that they can continue with their good work. Many people in the community are willing and waiting to avail their help and so OCOH is adequately structured to achieve more success. They are also appealing for ideas for the continued success of the organization. Training of strategic management would be most welcome. Given how we live in a digital world, they also wish for computers that would help them set up their database and put their organization on the wider digital map.

2.4.3 TARIRO FOUNDATION OF ZIMBABWE TRUST

Tariro Foundation of Zimbabwe Trust (hereon Tariro Foundation) is an organization that was formed and formally registered as a Trust in May of the year 2018. It was founded for people living with disabilities (PWD) by its current Director Mr. G. Dzveta, who himself is living with a disability. His experiences and challenges related to his disability motivated him to start the organization. His goal was to help people with similar challenges to live a better and more productive life despite their disabilities. Tariro Foundations operates on an affiliation basis whereby people living with disabilities get affiliated with the organization and through the affiliation, the organization assists them with opportunities for inclusion in programs that need people with disabilities, and they are also linked with opportunities for empowerment. Tariro Foundation is based in two districts of Zimbabwe's Manicaland Province: Mutare district and Makoni district. The two districts were selected because the founder of the organization currently lives in Mutare and Makoni is adjacent to Mutare, thus, these are districts whose socio-cultural mores he is familiar with and knowledgeable about. This means that the organization encompasses its activities within two different contexts, the urban and the rural, represented by Mutare and Makoni districts, respectively.

Tariro Foundation formally activated its work immediately after being registered. The first step they took to get the organization working was to form Memoranda of Understanding (MoUs) with the Mutare District Council and the Mutare Urban Council. The MoUs took quite a bit of time to finalize but as soon as these were concluded, Tariro Foundation started its work. They successfully managed to take their work to the Makoni rural district where their efforts have been embraced successfully. The benefits of registering the organization was that Tariro Foundation got to be formally recognized and the issues that affect people living with disabilities could be amplified. With a formal entity, advocacy became easier and taken to the relevant provincial and national platforms of dialogue.

VISION

Tariro Foundation hopes for change that is envisioned is the inclusion of people living with disabilities in all spheres of socio-cultural and political life. Tariro Foundation shares the strong conviction that people living with disabilities must not be left out because of their disabilities, they should be involved in all structures of governance and in decision making processes. Their disabilities should not hinder them from leadership positions such as local councilors and Members of Parliament. Tariro Foundation also believes that Parliament, just like traditional leadership is central to enabling these envisioned changes. Signs of this anticipated change will be seen when advocacy for people living with disabilities begins to happen at all stages: from the grassroots to the top of leadership.

SCOPE OF WORK

The organization's role is to serve every aspect that has to do with people living with disabilities. They are involved in different activities such as educational, entrepreneurial and sporting activities and try and find ways in which people living with disabilities can be included in these activities.

Tariro Foundation is also a membership based organization in which, ideally, members are expected to affiliate with the foundation. To be an affiliated member, one has to be living with some form of disability and/or disabilities. However, garnering membership has not been easy because most people living with disabilities are already financially disadvantaged and are unable to pay the required membership affiliation fees which amount to US\$1 per year. In the year 2020, Tariro Foundation had less than 10 affiliated members. This was due to COVID-19 related challenges which worsened the financial stress on everyone especially people living with disabilities. Mr. Dzveta explains:

“...we assume that most of these guys
rely on vending and other situations
for their income and 2021 was not their
year”

Members initially used to meet face to face at prearranged locations. However, the COVID-19 pandemic disturbed the flow of these face to face meetings.

ADMINISTRATIVE STRUCTURE

Most of the staff members are on a part-time volunteer basis. However, Tariro Foundation has a total of seven members who constitute the organization's Board of Trustees. The part-time volunteer staff and Board of trustees all commit their time, effort and resources to successfully achieving the cause of the foundation. The Board so far is made up of one female member and six male members and Mr. Dzveta alluded that the gender disparity within the Board set up is a cause for concern which they hope to correct by making the necessary adjustments into the Foundation's structures. All the Board members are above the age of thirty. The Board contributes to the operations of the foundation by giving their time and resources to different activities that the foundation will be involved in. It is the Board's role to support the achievement of the foundation's undertakings.

The Board has received training that is relevant to the work of the foundation. The training is varied and it depends on the kind of project that the foundation will be involved in. For example, the Board has been trained on issues to do with mental health, entrepreneurship, counselling and issues to do with diversity and inclusion. These trainings always relate to the needs of people living with disabilities because the overall goal would be to achieve the inclusion of people with disabilities in different social spheres.

Administrative decisions begin at the level of the Board of Trustees and these will be carried down to the administrative level. If the decision has any effect on the constituency, then the constituency will be consulted accordingly. Depending on the kind of decision that is being made, sometimes decisions are carried from the Board to stakeholders such as Parliament and Senate. The Board of Trustees sits twice a month so as to continually keep abreast with the issues that the foundation will be dealing with or the progress of the projects that the foundation will be involved in. The term for Board members is two (2) years, so, Board members sit in the

Board for a two-year term. The guidelines for Board leadership selection are stipulated in the guidelines within the Deed of Trust. The Deed of Trust guidelines are important to the operations of the foundation and so far there have not been any unresolved conflicts because everything that is done in the organization is written down for future reference and conflicts are systematically addressed in the organization's constitution as well as the Deed of Trust.

PARTNERSHIPS

Tariro Foundation does not work in isolation, they work in partnership with various stakeholders. The communities around the foundation are actively involved in its activities. The communities are rightfully consulted and their contributions are taken on board. In the community, Tariro Foundation has successfully worked with Traditional leaders who are very influential to the community. Their influence is important because they positively influence the community members to be sensitive to and take part in the improvement of the lives of people living with disabilities. Traditional leaders are the custodians of the community members' welfare including those members living with disabilities. They are in a good position to influence the community towards the right direction of inclusivity and tolerance as Mr. Dzveta explains:

“So we definitely have to work with them and we are working with them. In the past two days, I was in Makoni engaging these important stakeholders to bring their influence to the upcoming projects that we will be doing in the Makoni and Mutare districts.”

Opportunities that exist to support change for a better and more inclusive society emanate from Tariro Foundation's existing partnerships. Through these partnerships, the foundation can push forward its principles so that

any work that is done collaboratively or otherwise, is done in good faith.

Besides working with different members of the community, Tariro Foundation has a variety of partnerships that come from diverse business and social contexts. For example, their partners include but are not limited to the National Aids Council (NAC), SafAids, Ministry of Health and Child Care, Ministry of Primary and Secondary Education, Ministry of Public Service, Labour and Social Welfare, and the Ministry of Women Affairs, Community Development, Small and Medium Enterprises. Tariro Foundation also works in partnership with organizations such as the Legal Resources Foundation, Zimbabwe Election Support Network, ZIMCDD and Transparency International Zimbabwe. They collaborate with these governmental and non-governmental partners towards the improvement of the conditions of people living with disabilities. In such situations where Tariro Foundation has managed to collaborate with partners, they have not had incidents of conflict and difficulty with resources. The partnerships are formed on the same vision and the goal to realize the bigger picture, which is, making sure that members receive what is meant for them.

Tariro Foundation's partnerships are not one-directional, they also give support to other organisations and does not work in isolation. Given that they are an infant organization, they have not grown financially and have limited funding to support other organizations. As a result, they mostly give support to other organisations in the form of ideas and moral support.

AFFILIATION WITH OTHER ORGANIZATIONS

Tariro Foundation is affiliated with other organisations such as ZIMCDD, Federation of Disabled persons of Zimbabwe, Africa Ahead, Institute of Development Facilitation and Educational Coalition of Zimbabwe. The organization pays membership fees to be affiliated with these bigger external partners. In turn, these organizations have been helpful by showing Tariro Foundation how to achieve certain Sustainable Development Goals within their constituency. Their affiliation to these organisations means that they take part in important meetings and dialogues that would also help with the operations of Tariro Foundation.

BUDGET AND RESOURCE MOBILIZATION

The annual operations budget for the year 2020 was US\$10,000 and this money came from Tariro Foundation's partners. However, getting funding has not been easy for the organization, especially during these formative years. On this issue Mr. Dzveta had this to say:

“...we had no funds directly being given to our organization. We are quite happy that the period between September 2021 and September 2022, we have two projects that have been funded and these projects have a total budget of US\$12,000”

At the moment, Tariro Foundation has no paid staff. The grants that the organization has so far received do not cater for the overhead costs related to staff remuneration. Consequently, Tariro Foundation has had to give allowances to staff in recognition of their commitment and time spared for the successful operation of the organization.

The funds that members pay to be affiliated with the foundation are ideally used for the operations of the Trust. These operations vary from information dissemination and other services. However, the membership funds have so far been insignificant to these costly operations. For example in 2021, there were only four (4) subscribed members. They receive support from what they have dubbed “Friends of Tariro Foundation” who are a group of non-members ranging from established organisations, Zimbabweans in the diaspora and community members who support the organization in cash and kind. The “friends” were responsible for donating groceries to the foundation and these groceries were given to people living with disabilities in the community.

STRATEGY

The organization is dynamic and their advocacy is characterized by adeptness so that they are able to seamlessly take on new issues and move with changing times. Dynamism is at the center of their strategy. According to Mr. Dzveta, “...we don't remain stagnant, we move according to context and develop solutions according to the nature of the challenge.” There are, however, some challenges such as natural disasters which they tackle as prescribed by experts and in line with timelines and guidelines based on disaster risk education. Communication is also an important strategy used by the organization. There is open communication between the organization, its Board of Trustees, stakeholders, development partners and the constituency. The stakeholders and partners give feedback and the feedback works as some sort of monitoring lesson that helps the organization to improve and make positive changes. Accountability is another crucial strategy that they use in doing their work. Tariro Foundation is always accountable to its Board, stakeholders, partners and the constituency. This accountability ensures that all donated resources reach their intended target: people living with disabilities.

Tariro Foundation keeps all its stakeholders informed through their platform and through reports to the Ministry of Public Service, Labour and Social Welfare. These reports are submitted to the Ministry on a quarterly basis as mandated through the provisions of the foundation's operations. They also engage with community members through their platform where members of the community can give feedback on the organization's operations and the organization, in turn, keep the community informed on all important issues and activities. At the moment, Tariro Foundation has no website put in place but they have active social media accounts namely Twitter, Facebook, YouTube and Linked In. Their social media use is regular and whenever they carry out an activity, they post on these accounts to keep the members and stakeholders informed.

PHILANTHROPY

When it comes to giving practices in the community, community members have generally been very generous in cash and kind and there

are various possible reasons for that. Giving practices are mainly driven by their religious beliefs which encourage acts of giving. Cooperate social responsibility is another factor that mandates organizations to give to charity. Tax laws also incentivize philanthropy as organizations are motivated to give to charity and in return they pay less tax.

CHALLENGES FACED

There were initial challenges related with the registration of the foundation. Firstly there were delays coming from the head office but this challenge was later solved. The registration process took a total of four months to complete and yet, under normal circumstances, it should take at least two weeks. It has been a challenge for Tariro Foundation to raise money from external institutions. The major reason is that as an up and coming organization, they have not yet managed to garner the necessary trust that is needed to attract the attention of external institutions. Most of the external institutions are reluctant to donate to an institution without an established profile and credentials. However, the organization has started to attract the attention of big companies such as National Foods which helped them to mobilize resources for their members. There have also been challenges related to the active participation of the founding Trustees. Because of lack of funds, some of the Trustees have not been able to fully commit to the cause of Tariro Foundation. Tariro Foundation has also had to deal with challenges associated with the COVID-19 pandemic which took them a few steps back when established partnerships and networks were dismantled and there was very slow progress in operations as a result of COVID-19 lockdown restrictions on business. They also did not anticipate politically related challenges. There has been cases of political infiltrations in the organization whereby, disability-related issues have been politicized to push the political agendas of certain political parties. But according to Mr. Dzveta, such a scenario is counterproductive to the cause of the foundation. There is an urgent need to depoliticize by having the National Disability Policy run through the Department of Social Development of the parent ministry instead of political party structures as is the current case.

ACCOMPLISHMENTS

Since the year 2018, Tariro Foundation has seen some of their desired changes happening. They have managed to train four peer educators with disabilities who are using their training to make positive changes in society. There have also been stakeholder training to ensure that people living with disabilities can be active and productive citizens. Tariro Foundation has been training some “disability champions” who will be central in influencing change and empowering people living with disabilities in the community.

THE MEANING OF SUCCESS

For Tariro Foundation, success is when they can influence policies that directly affect people living with disabilities. Mr. Dzveta insists that “...just being given an opportunity to make our contributions is success on its own”. For that success to be fully realized, there is need for sensitivity to issues of people living with disabilities and people who are sensitive to these issues should preside on various levels of leadership. They also wish for continued support for their members and this can come in any form. It can be health-related, educational support, food and other resources which will go a long way in sustaining their work and realizing their vision. The foundation also hopes to get more partners who can help them to mobilize resources and further the cause of people living with disabilities. Success requires an “all hands on deck” approach, so, the government must also do its part in policy advocacy, resource mobilization and budget allocation which is sensitive to the needs of people living with disabilities.

- 3 -

C O N C L U S I O N

This study and publication have highlighted the variety and range of community foundations across Zimbabwe. The full profiles of all 24 are available here.

This book has provided more in-depth analysis through the 15 case studies shared. While there is diversity in the work that they do, and in the areas where they operate, their size, their budgets and the resources they are able to mobilise – at the heart of these initiatives is the social and economic improvement of a local area/community. The work they are doing often complements or enhances government initiatives and programs targeted toward local community development. In addition, the work of these foundations seeks to also incorporate and involve local communities beyond just being final beneficiaries – to be active agents in advancing local development (through financial and other asset contributions) or as decision-makers in the type of activities or projects to be undertaken and how pooled resources are to be used. In doing so the work of these foundations also seeks to enhance community agency.

In the process of writing this book, the operating space for CSOs in Zimbabwe faces increasing threats from the proposed amendments to be made to the Private Voluntary Organisations Act. All the entities are

legally registered - with the majority (22 out of the 24) being registered as “Trusts”. The proposed amendments being pushed by the Government of Zimbabwe however pose a threat to the important work that community foundations profiled here are doing – see Murisa and Nobela, 2022 - The Potential Effects of the PVO Amendment Bill on Community Philanthropy. Some of these entities we have profiled have been in existence for over 25 years - since the 1980s (Jekesa Pfungwa) and the 1990s (African Self Help Assistance Program).

Given the significance and importance of the work of community foundations, it is important for there to be a more conducive environment to enhance their work. Our hope through this book is that it provides a basis for discussions and engagements towards creating a more enabling environment for the growth and spread of community philanthropy in Zimbabwe.

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ANNEXURE – FULL DETAILS OF COMMUNITY FOUNDATIONS SURVEY SAMPLE

SOCIAL AND ECONOMIC DEVELOPMENT

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/Resources
Bindura Community Share Ownership Trust	2010	Mashonaland Central Province	Bindura	Trust		No		Community upliftment through local infrastructure development (education, health, economy)	Mining Companies operating in the area; specifically: -Freda Rebecca Mine -Trojan Nickel Mine
Zimplats Mhondoro Ngezi Chegutu Zvimba Community Share Ownership Trust	2011	Mashonaland West Province	Chegutu Mhondoro-Ngezi Zvimba	Trust		No		Community upliftment through local infrastructure development (education, health, economy)	Mining Companies operating in the area; specifically: -Zimplats
Gwanda Community Share Ownership Trust	2012	Matabeleland South Province	Gwanda	Trust	ZWL14 million (approx. US\$171,000 using RBZ mid rate – Dec 2020 ¹)	No		Social (Health, Education) and Economic (Agriculture and Income Generation) Development	Mining Companies operating in the area; specifically: -Blanket Gold Mine -Pretoria Portland Cement -Farvic Mine -Jessie Gold Mine
Mhondongori Resource Community Development Trust	2011	Midlands Province	Zvishavane District	Trust	US\$24,000	No		Capacity Building Training Agriculture Income generation (e.g brick moulding; honey production)	-Self-funded (members' time and skills; income from income generation) -Mimosa Mine

1 https://www.rbz.co.zw/documents/Exchange_Rates/2020/December/Rates-31-December-2020.pdf

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/Resources
Zvishavane Community Share Ownership Trust	2011	Midlands Province	Zvishavane District	Trust	US\$600,000	No		Community upliftment through local infrastructure development (education, health, economy)	Mining Companies operating in the area; specifically: -Mimosa Mine -Murowa Diamond Mine
Umguza Community Share Ownership Trust	2012	Matabeleland North	Umguza District	Trust	US\$54,000	No		Community upliftment through local infrastructure development (provision of clean water)	Companies operating in the area; specifically: -Pretoria Portland Cement
Masvingo Community Share Ownership Trust	2013	Masvingo Province	Masvingo	Trust	US\$1 million	No		Community upliftment through local infrastructure development (education) Environmental protection and conservation	Companies operating in the area; specifically: -Tongaat Hullet
Bikita Community Share Ownership Trust	2012	Masvingo Province	Bikita District	Trust	US\$20,000	No		Education infrastructural development Enhancement of the community livelihoods	Mining Companies operating in the area; specifically: -Bikita Minerals
Community Foundation for the Western Region of Zimbabwe	1998	Bulawayo Metropolitan Province	Matabeleland North Matabeleland South	Trust	US\$200,000	Yes	1 500 – 2 000	Social and Economic Development	-Self-funded (Endowment) -Multilateral development partners -Private international philanthropy organisations. -Zimbabweans based within the country
Godlwayo Community Development Trust	2015	Matabeleland South Province	Filabusi Inciza District	Trust	US\$150,000	No		Health Education Civic Education	-Self-funded (member contributions/donations – cash and in-kind)

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/Resources
Harare Residents Trust	2008	Harare Province	Harare Chitungwiza Epworth Ruwa	Trust	US\$95,000	Yes	69 800	monitor and audit the performance of service providers capacity building of citizens and local authorities facilitate engagement among council officials, service providers and citizens for better service delivery	Self-funded (member subscriptions, volunteering) Local Donors

GIRL AND WOMEN EMPOWERMENT; GENDER EQUALITY

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/Resources
Girl Child Empowerment of Zimbabwe	2016	Masvingo Province	Zaka Chiredzi Masvingo	Trust	US\$17,000	Yes	-3 individuals -Club members at 3 universities	Rights and empowerment of women and girls Gender equality	International donors Local businesspeople University member subscriptions
African Self-Help Assistance Program (ASAP)	1994	Manicaland Province	Nyanga, Mutare (urban and rural), Chipinge, Chimanimani, Makoni, Buhera and Mutasa	Private Voluntary Organisation	US\$18,000	No		Gender-sensitive peacebuilding, community development, capacity building through training and community dialogues for problem-solving, advocacy as well as human rights awareness	
Jekesa Pfungwa Vulingqondo	1983	Harare Province	Nationwide	Trust	US\$300,000	Yes	5 000	Community development Gender and women's empowerment Poverty reduction, livelihoods Rural development and social justice	-Member contributions -Fundraising and grants from development partners and philanthropical groups
Nyahunure Private Voluntary Organisation	2001	Mashonaland East Province	Mutoko, Mudzi, Guruve, Murehwa, Centenary, Muzarabani, Chegutu, Chikomba, Goromonzi, Makonde and Mbire	PVO	US\$150,000	Yes	30	Gender advocacy HIV/AIDS advocacy Community resilience for development	- International donors -Zimbabweans in the diaspora

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/ Resources
Wadzanai Community Development Trust	2004	Mashonaland East Province	Goromonzi District	Trust	US\$10,000	Yes	11	Women and youth empowerment Business skills training and Community Development	Self-funded (member subscriptions, donations, own income generation) International Development Agencies

YOUTH DEVELOPMENT

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/Resources
Platform for Youth and Community Development Trust	2008	Manicaland Province	Chipinge District (Checheche)	Trust	US\$70,000	Yes	37 000	Peace-building, information dissemination and decision making on governance issues	-Self-funded (member contributions/donations – cash and in-kind) - Local Businesses - Local NGOs - INGOs
Youth for Innovation Trust	2014	Bulawayo Metropolitan Province	Bulawayo	Trust	US\$15,000	Yes	5 000	Youth empowerment Human rights Gender equality Entrepreneurship and technology cultural and environmental rights	-Self-funded (member contributions/donations – cash and in-kind) - Local NGOs
Mutasa Youth Forum	2013	Manicaland Province	Mutasa District	Trust	US\$5,000	Yes	2,000	Youth empowerment Capacity building Peacebuilding and conflict management Disability rights awareness Gender justice	-Member subscriptions -Bilateral development partners -Private local philanthropy organisations -Local Non-Governmental Organisations and civic organisations

SOCIAL SERVICE SUPPORT

Name of Organisation	Year of Establishment	Location	Area(s) of operation	Type of Registration	Annual Budget (in 2020)	Membership Base (Y/N)	Average Membership Number	Thematic Focus (es)	Sources of Funding/Resources
Nozizwe Mother of Nations Trust	2018	Bulawayo Province	Ngozi Mine, Woodvale, Cabatsha and Pumula. Gwanda, Tsholotsho, Victoria Falls, Lupane, Harare, Mhondoro and Mount Darwin	Trust	Between US\$10,000 – US\$20,000	No		Support to disadvantaged communities including widows, orphans, the disabled and the homeless	Self-funded (Trustee Contributions) Local Individual Donors Local Company Donors Zimbabweans in the Diaspora
Our Children Our Hope	2020	Harare Province	Epworth	Trust	US\$3,500 – US\$4,000	No		Support to vulnerable children and community members	Self-funded (Trustee Contributions) Local individual donors Corporate Donors Zimbabweans in the Diaspora
Tariro Foundation of Zimbabwe	2018	Manicaland Province	Mutare and Makoni Districts	Trust	US\$10,000	Yes	Less than 10 (prior to COVID-19 they had 200 members)	Promotion of the inclusion of people with disabilities in all spheres of life	Local Individual Donors Corporate Donors Local NGOs
Community Alliance for Human Settlements Zimbabwe	2016	Harare Province	Harare Mashonaland East Mashonaland West Mashonaland Central and Masvingo	Trust	US\$42,000	Yes	6 0000	-Community Development -Economic Justice/ Governance -Social Justice -Democracy and Human Rights -Capacitation and advocacy for internally displaced persons	-Self-funded (member subscriptions, donations)
Hope for Children and Youth Foundation Trust	2019	Matabeleland South Province	Gwanda District	Trust	US\$5,000	Yes	42	Psycho-social support to Orphans and Vulnerable Children	-Self-funded (member donations, time, skills) -Local businesses

About SIVIO Institute

SIVIO Institute (SI) is an independent organisation focused on ensuring that citizens are at the centre of processes of socio-economic and policy change. It aims to contribute towards Africa's inclusive socio-economic transformation. It is borne out of a desire to enhance agency as a stimulus/catalyst for inclusive political and socio-economic transformation. SIVIO's work entails multi-disciplinary, cutting edge policy research, nurturing citizens' agency to be part of the change that they want to see, working with communities to mobilize their assets to resolve some of the immediate problems they face.

SIVIO institute has three centres/programs of work focused on; (i) civic engagement (ii) philanthropy and communities (ii) entrepreneurship and financial inclusion. In the process SI addresses the following problems:

- Inadequate performance of existing political and economic system
- Increasing poverty and inequality
- Limited coherence of policies across sectors
- Ineffectual participation in public processes by non-state actors
- Increased dependence on external resources and limited leveraging of local resources



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