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Band 2

Laufzeit 1992 - 1997

Enthält

u. a. Unterlagen betr. Pilotprojekt "Let the People Speak" in Zimbabwe, Entwicklungsprojekt zur Ausbildung (Development Education); Fragebogenaktion zu "Let the People Speak"; Besuch Oranienburg 1996; verschiedene deutsche Gruppen, Nicht-Regierungs-Organ

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Friederike Schulze, Rev.
c./o. Gossner Mission -Fennstr. 31- D-12439 Berlin- Germany
Fax: 0049-30-6361198

Binga Craft Centre
The Manager
P.O. Box 36
Binga

FAX: 00263-115-247

16.06.97

Dear Mrs. Hadebe,

as indicated some months ago, a few „One World Shops" in Germany are prepared to sell Tonga craft. Kindly send us an informal invoice for the following items

drums, small and big one´s
spears, various seize
axes
wooden sculptures of various seize (animals, traditional art)
bubble pipes
baskets of various seize
dolls
thumb pianos
musical bows
hand ratlles

If there are other things ot offer, please notify the type and the price.

We suggest to use Art Azania, Mrs. Jane Lee, in Harare as agent .Art Azania has got a trading partner in Germany who is willing to assist us with the freight.

Hoping that you send your offer, soon, I am with best regards
Yours sincerely,

Friederike Schulze

Welfare Organisation 18/90
BINGA DEVELOPMENT ASSOCIATION
LUSUMPUKO MU KUBELEKELA ANTOMWE
PRIVATE BAG 5718 BINGA ZIMBABWE
Tel : 296/384

22nd May 1997

ATTENTION : FRIEDERIKE SCHULZE

Gosner Mission
Fennstr. 31
D - 12439 Berlin
GERMANY

RE : TONGA CULTURE PROJECT PROPOSAL

On behalf of BIDA, we would like to take this opportunity to thank you for our participation in the "Let the people speak" workshop held in Zambia February 1997. We have enclosed our Chairman's Annual report to the annual General meeting for your information. We have also enclosed our Culture and Chipangawodi proposal for your attention. We also realise you may not have the finances for the support but we plead with you to pass it on the others.

We look forward to hearing from you.

Yours sincerely

LNyoni

pp J. MUZAMBA
DIRECTOR

BIDA BINGA DEVELOPMENT ASSOCIATION P. BAG 5718
DATE

wp/tcppgm

BINGA DEVELOPMENT ASSOCIATION

CULTURE FUNDING PROPOSAL - APRIL 1997

1. BINGA DISTRICT

Binga District is one of the least developed and most remote areas of Zimbabwe. The nearest city is Bulawayo, at a distance of 500 km. According to the 1992 census Binga has a population of 87.802, of which 55% are women.

The District is mainly inhabited by Tonga people. Most of the Tongas of Binga used to live in the Zambezi Valley until 1956, when the colonial regime removed them inland to give way to the Kariba Dam and the resultant Lake. A majority of the people ended up in Zambia, a minority in present day Zimbabwe.

These people did not gain much from the new lake, nor did they get support in their resettlement. Through their removal the Tonga, who were successful farmers, hunters and fishermen, lost most of their traditional resources: their riverine gardens, their hunting and their fishing areas. Although they continued to be dependent on agriculture for their livelihood, their new living areas confronted them with major constraints: unsuitable soils and erratic rainfall. Hunting and fishing were more and more bound to licences and restricted by the designation of the Chizarira National Park and Safari Areas.

At Independence the District had hardly any roads, only a few mission schools and one small hospital. Despite a great deal of development efforts by the new government after Independence in 1980 (through the building of schools, clinics and roads) Binga has not yet made up for its arrears in development.

Government is an important employer and some employment is created by investments from outside the District. Wildlife management and tourism are promising areas of future development. However, it is very likely that the Tonga are not going to benefit much from these developments. As yet few Tongas hold positions that earn them more than a minimum wage. The fact that they have been denied schooling and training in the past still hampers them in finding formal employment in the present, because of their low level of education.

2. THE BINGA DEVELOPMENT ASSOCIATION

Within this complicated framework of government institutions and organisations, in 1989 BIDA was established.

See annex for the Organisational Structure.

The Annual General Meeting is the supreme body of the Association. District Management Committee members are elected as representatives of the regions, women groups, interest groups and general membership.

This DMC makes policies for the organisation and is accountable for those policies to the Annual General Meeting. The DMC is the body vested with the authority to run BIDA's activities.

The main actors in BIDA is the membership organised around Area Associations and the Regional Committees. Areas associations consists of inhabitants of a ward or village who are members. These committees decide in their area what problems they want to tackle. They are assisted by the mobilisers, but remain the actors of their own process. It is BIDA' policy to empower these Area Associations. In the end they will be the main programme planners with the staff and the DMC acting as a service and resource centre.

The Association originated from different wishes and needs of the inhabitants of Binga District. Very fundamental was their underlying motive to take a more active part in the development of the District. People also wanted to acquire a greater part of the fruits of commercial developments, which were excluding the indigenous population for a great deal. Organisation and education were seen as necessary means to start a process of 'grassroots' development.

Another role for BIDA was determined as making the services offered by government and private organisations and institutions to improve their co-ordination with grassroots. Hence BIDA's interest in and emphasis on co-ordination.

The Education and Culture programme is one of the four the Association is embarking on. This is a contribution of three programmes previously run as Tonga Culture, Teacher house construction, Jameson Munkombwe Education Fund and Adult Literacy programme.

3. THE PROGRAMME

In BIDA's Tonga Culture Programme is only a very moderate contribution to these aims. It mainly consists of supporting a advising cultural activities of the membership, especially when they start up activities.

Since there are limited current expressions of Tonga Culture in terms of public performances in theatre, dance, music and poetry, BIDA want to assist drama clubs like the Kwaabana Drama Club. This Club consists of 15 Tonga speaking school leavers. Its founder and director has written plays and poems in Tonga and he has performed at

gatherings, workshops at Area, District and national level. The Kwaabana Drama Club wants to stage shows in Binga District, in which cultural themes like the position of women can be explored in both an amusing and critical way. BIDA would also be very interested in supporting performances of traditional Tonga Music.

Goal

Enhancing the Tonga culture within and outside the District.

Objectives

a) To promote and lobby for the teaching of Tonga in schools.
b) To research and document Tonga culture for the education purposes.
c) Revival of Tonga culture through traditional customs, e.g. Ngomas, Chilimbas and local theatre groups.

Activities

a) regional shows of Chilimba and Ngoma
b) sponsorship of joint shows and supporting at least three groups per year.
c) exchange shows e.g, with the Zambian groups
d) Provision of musical equipment to traditional and modern groups.
e) Tonga writers' workshop per year
f) Regional workshops per year for mobilisation of Tonga folklore for documentation
g) Mass medial publication of information in Tonga.
h) Writing and publishing Tonga books

Project Resources

BIDA requests for financial support to carry out the above activities.

a) Staff

- Programme Co-ordinator
- Education Promotion Officer
- Adult Literacy Supervisor
- Culture Promotion Officer
- Driver of the minibus

c) Transport - purchase a 25 seater mini bus for cultural promotional activities and will also be used for the women's programme activities (ref: women's programme for details). There is also a need to purchase a programme vehicle and one motor cycle for the field worker.

4. CONCLUSION

BIDA considers its education and culture programme as the basis for the future development of the District. It will provide the needed reflection on the District's past. The exercise is expected to provide insights into some of the livelihood strategies which have been of use to the District.

5. CULTURE PROGRAMME BUDGET

6 x 5 days regional workshops @ $5400 ...	10 800.00
2 x 5 days drama & musical groups w/shops @ $5 600	11 200.00
1 x 2 days joint w/shop @ district level @ $7 200	7 200.00
2 x 1 day w/shop with School Heads @ $6 500	13 000.00
2 x 3 days exposure visit $6 000	12 000.00
3 x School competitions	3 000.00
	57 200.00
Add 20% Administration	11 440.00
TOTAL	68 640.00

wp/ecfp2

BINGA DEVELOPMENT ASSOCIATION (BIDA)

1. PARTICULARS OF THE ORGANISATION

A. Name, Address and Bank Account

Binga Development Association (BIDA)
Private Bag 5718
Binga
ZIMBABWE

Bank Account: ZIMBANK
Fife Street
P O Box 849
Bulawayo
ZIMBABWE

Current Account: -02-10674-4/ Savings Account -02-89939-3

Board Submitting proposal - Cephas S. Mudenda, Diamond Mudimba, Tadius Mwembe, Lackson Chuma, Vwelanga Muganda, Maison M. Mugarida, Phanuel Simutindwa, Arnold Mudenda, January Muchimba, Mungwanda Muleya, Sondas Munsaka, Fadah Ndlovu.

Authorised Representatives - Joshua Muzamba (Director)
Cephas S. Mudenda (Chairman)

B. Legal Status

Certified Welfare organisation WO 18/90.Copy of Certificate of Registration available on request.

C. Region

Binga District, Matabeleland North Province, Zimbabwe.

D. Financial Support: Latest audited financial statements available on request.

D. Further Information

Ex - Officio Members of BIDA District Management Committee:

- Honourable M.P. S.A. Muntanga

- District Administrator
P O Box 2
BINGA

- Chief Executive Officer
Binga Rural District Council
P O Box 36
BINGA

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BINGA DEVELOPMENT ASSOCIATION (BIDA)

W.O. 18/90

CHIPANGAWODI (OUTPATIENTS) SHELTER

FUNDING PROPOSAL - FEBRUARY 1997

1. INTRODUCTION

This is a funding proposal by the Binga Development Association (BIDA) to raise financial support for its outpatients shelter located in Binga Centre. BIDA is a membership organisation and (registered as a Welfare organisation 18/90) and has been in operation since 1988. Chipangawodi, as the shelter is called by its Tonga name needs, beds, mattresses, gardening tools for the upkeep of the grounds at a cost of $88 464.00.

2. DISTRICT PROFILE

i) Binga District, one of the seven districts of the Matabeleland - North Province, belongs to least developed and most remote areas of Zimbabwe. The nearest city is Bulawayo, at a distance of 500km. According to the 1992 census Binga District has a population of 87.802, 48.575 of which are women (55%). The District is administered from Binga Growthpoint, a small settlement along Lake Kariba.

ii) Binga District is mainly inhabited by Tonga people. Historically the Tongas of the Binga area have interacted with the Ndebele people, some of whom have settled down in the western part of the district. Most of the Tongas of Binga used to live in the Zambezi Valley until 1956, when the colonial regime removed them inland to give way to the Kariba Dam and the resultant Lake.

iii) Through this resettlement, the Tonga, who used to be successful farmers, hunters and fishermen, lost most of their traditional resources: their riverine gardens, hunting and fishing areas. The fertile alluvial soils in the Zambezi Valley had allowed for two crops a year, by using the flood plain of the river for garden lands. But their new living areas (classified as Natural Regions 'V', most unsuitable for agriculture) confronted them with major constraints in agriculture. Moreover hunting was bound to licences. It was further restricted by the designation of Chizarira National Park in the southern

part of the District and a Safari Area in the north and north east.

iv) Investments from outside the District were done in tourism, fishing and mining. This created some employment, though not always for the Tonga. Commercial fishing in Lake Kariba (kapenta fishing) was developed by the outside business people, who could afford the investment required. These days very few permits for fishing are being granted. Altogether the Tonga did not gain much from the new Lake, nor did they get much support in their resettlement under the new, harsh conditions. At the time of independence Binga District had got hardly any roads, only a few mission primary schools and one small hospital.

v) Binga people are still very dependent on agriculture, although they face major constraints in development, particularly in arable agriculture. Insufficient and unpredictable rainfall, poor quality of the soil and restriction of the right to protect crops (persons) against wild animals are seen as the most important ones by the people themselves. But there is also a lack of access to credit, a shortage of warehouses, depots, drought power and other inputs (like seeds) a lack of knowledge regarding dry land agriculture. Eradicating of the Tsetse fly has made cattle rearing more rewarding, but it has not been developed very much.

vi) People embark on 'risk spreading' strategies for survival but opportunities for non agricultural activities are limited. Fishing, hunting, craft production, beer brewing, piece work, farm employment are options. Formal employment opportunities are scarce and mainly available in the commercial fisheries, tourist resorts, National Parks, Safari areas or the declining mining industry. Government is an important employer, but few Tonga hold positions that earn them more than a minimum wage. The fact that they have been denied schooling and training in the past still hampers them in finding formal employment. Even today a majority of both sexes is functionally illiterate.

vii) Most family units in Binga District have the same low standard of living. They depend on small scale subsistence arable agriculture and money income is scarce. They are few big herds of cattle and goats and many families don't have any. Binga as a whole is a food-deficit, although some areas are doing better than others. At present crop production in many places is barely sufficient for subsistence, in even in years with good rainfall. For some women the burden of producing sufficient food for the family is structurally too great. Consequently Binga District can't do without certain amount of drought relief and supplementary feeding, certainly not after the

devastating drought of 1991 -1992 (during which 65.000 people were registered under Government Relief Programme).

3. THE HEALTH & NUTRITION STATUS OF THE DISTRICT

The District is one of the hardest hit by malaria due in to its proximity along the Zambezi Valley. This is a perennial disease for the District. Malnutrition and related ailments afflict the District's population especially the under fives. Whilst efforts have been undertaken by both government and NGOs to tackle this problem, cases of malnutrition are still high. They are ten clinics and one referral hospital to service the population of the District. In most instances patients have to walk over 15 kilometres to the nearest clinics. These rural clinics are usually manned by one nurse and two or so nurse aids. One can only see the doctor in Binga Centre, therefore all the serious cases from around the District are referred to the District Hospital in Binga.

Binga District is a drought prone district because of its being within the lowveld and region 5 (Zimbabwe's land classification scale for the dry and poor productivity region). Whilst food diversity was abundant in the Zambezi Valley prior to the resettlement in the late 50s, this is not the case anymore. As highlighted in the background above, even the fish protein is not easily assessable because of the complicated economic environment within which the rural population has found themselves in. The infant mortality rate, therefore is quite high.

4. CHIPANGAWODI SHELTER

Up to the construction of accommodation facility for the outpatients in 1995 by BIDA, these patients used to sleep out in the open. Relatives who accompany these sick relatives, and usually women (over 50%) also slept out with their sick relatives.

The shelter was built about 200 metres from the referral hospital and is manned by two attendants paid by the Association. The hospital assists the centre by providing toiletries and to give health education to the residents of the shelter. Mothers of malnourished children are also often referred to Binga Hospital for the feeding scheme.

A total of three dormitories, three toilets, and one cooking shelter were constructed at the Centre. A perimeter fence was also put up around the centre.

Each resident stays at the centre for an average of 10 days per visit.

5. THE REQUEST

BIDA is requesting for funding of Z$88 464.00 to enable it to purchase the equipment and gardening tools indicated. BIDA strongly believes that the Centre could have demonstration plots for the growing of vegetables with the produce being sold to the residents at a reduced price.

Since the malaria problem and the fact that the clinics staff refer the sick to Binga, this always ensure that the centre is flooded by destitute members of the community expecting to be accommodated.

The financial support will go a long way in assisting the District's most needy people and especially the women who have to look after their sick relatives.

6. BIDA'S CONTRIBUTION

As stated earlier, BIDA has built the core infrastructure at the centre and provides administrative staff to man the centre. BIDA also employs two attendents who look after the centre. BIDA also pays for operational costswhich cover water, electricity and wages for the caretakers.

7. MANAGEMENT AT THE CENTRE

Because of the nature of the problem, the centre was developed and is being managed by a number of agencies. The day to day management of the centre is the responsibility of BIDA who are also the project managers. The hospital have a pivotal role at the centre. The centre's target group are primarily the responsibility of the hospital and therefore the latter offer toiletries for use by the residents. The hospital's staff also gives health education to the residents and also screens the to-be residents after analysing those who may be accommodated as outpatients with the Hospital.

The RDC as the local authority for the District has granted the Association the stand on which to build the centre. Plans are underway to develop, together with Council, a permanent management structure for the centre.

CHIPANGAWODI EXTENSION BUDGET 1997/98

EQUIPMENT	
90 Beds at Z$550.00 each	49 500.00
2 wheel barrows at Z$700.00 each	1 400.00
4 picks at Z$150.00 each	600.00
4 shovels at Z$180.00 each	720.00
4 spades at Z$100.00 each	400.00
10 rakes at Z$140.00 each	1 400.00
200m rubber hose pipes at Z$25.00/m	5 000.00
6 bins at Z$350.00 each	2 100.00
180 x single blankets at Z$70.00 each	12 600.00
	73 720.00
ADD 20% ADMINISTRATION OVERHEADS	14 744.00
GRAND TOTALS	88 464.00

CHIPANGAWODI EXTENSION BUDGETARY NOTES

1. Beds - The dormitories which have been built have no beds and people sleep on the floor. So as an organisation we are looking for funds to buy single beds and blankets for easy allocation of places by caretakers.

2. Wheel barrows - These are for use by caretakers when cleaning the yard to take rubbish out of the premises.

3. Picks, Shovels & Spades - These are for use by both caretakers and waiting mother in a garden.

4. Rakes - these are for use by caretakers in both cleaning of the area and in a garden.

5. Hose pipe - for use by caretakers to water the garden, the lawn and washing the toilets.

6. Bins - are to be used for throwing in litter which may be found on the premises so as to keep the grounds clean.

7. 20% Administration overheads will cater for the expenses of BIDA office which include Telephone funds administration and supervisory work.

wp/cpngwodi

BINGA DEVELOPMENT ASSOCIATION (BIDA)

1. PARTICULARS OF THE ORGANISATION

A. Name, Address and Bank Account

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Binga
ZIMBABWE

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- Honourable M.P. S.A. Muntanga

- District Administrator
P O Box 2
BINGA

- Chief Executive Officer
Binga Rural District Council
P O Box 36
BINGA

wp/ptorg

BINGA DEVELOPMENT ASSOCIATION

CHAIRPERSON'S REPORT TO THE ANNUAL GENERAL MEETING

04 APRIL 1997

1. INTRODUCTION

This report is made in accordance with section 9.5 of the BIDA constitution. It endeavours to highlight the progress and constraints in the implementation of the resolutions of the previous A.G.M. The report, ladies and gentlemen, is a summary of various BIDA documents produced during the year. The year has had mixed results and your DMC had to grapple with a lot of issues as mandated by the AGM.

2. KEY RESULT AREAS

The number of students supported by BIDA has increased from Fourty Three (43) last year to Fifty One (51) in 1997, (with more girls being supported).

The DMC visited each of the six regions four times in 1996.

Fifty seven Area Associations and six regions were also established during the year. Membership registers for each Area Association, Region and the entire District have also been updated.

BIDA secured a loan from A.F.C to acquire tractors, ploughs and trailers for the Association's tillage unit.

Three last F14 Teachers' houses were completed during the year at Bulawayo Kraal, Siamupa and Sianungu.

BIDA was able to secure funding from CAMFED, CIDA, NOVIB, Dr JUST, Women's World Day of Prayer (Germany) and OAK FOUNDATION.

The membership of the organisation increased by 46% from 3096 to 4487 members during the year.

The number of students supported through the Jameson Munkombwe Education Fund and CAMFED has increased by 11% as compared to the previous year.

3. DISTRICT MANAGEMENT COMMITTEE ACTIVITIES

3.1 D.M.C.

The transition from the 1994 - 1996 DMC to the current one was not very smooth. Five months down the year, some officials within the Department of Social Welfare wrote to the DMC nullifying the elections of February 24, 1996 citing "irregularities" observed during the SGM. This was successfully contested by your DMC and was resolved in early September with the intervention of the Honourable Minister of Public Service, Labour and Social Welfare as it was apparent that the BIDA constitution had been followed by the SGM.

As follow up to the need to improve our membership administration, the DMC was able to visit most of the 'old' Area Associations restructuring them in accordance to the resolution on the need for each Area Association to have at least 60 members. This was expected to standardise the size of each Area Association. A total of 57 Area Associations were thus set up throughout the District.

In a bid to decentralise and improve the management of the Association, six regions were set up and these are Central, North, West, South, Southwest and East. This was done as provided for in the constitution section 20. It has been the vision of your DMC that the Management Committee composition at District level be representative of the membership and that equal representatives, from each region, be elected onto the future DMC as highlighted in the Restructuring report.

Your DMC has been a cohesive team and has risen to the challenges. The communication with the Area Associations and regions has been greatly improved during the year.

Six regional Women's Platform institutions were set up for all the regions and their District committee set up as well as realisation on the need for gender enpowerment. It is a fact that 55% of our population in Binga are women and are the majority amongst our membership. It is therefore hoped that the Gender programme will be spearheaded by these institutions.

3.2 SUBCOMMITTEE ACTIVITIES

The four subcommittees have had mixed results. Whilst all the committees have exerted the maximum of effort in their activities, financial limitation towards the end of the year reduced activities of these subcommittees.

3.2.1 Finance

The Finance committee has been instrumental in organising the various fundraising activities of the Association. Testimony of the effort was the establishment of the Business Unit which will be elaborated later. The subcommittee also spearheaded the production of three year programme proposal (1996 - 99). This was necessary as the three year funding agreement with NOVIB (our main donor) ended in March 1996.

3.2.2 Projects

The Projects committee was instrumental in analysing and overseeing the development of the Area Associations projects. A number of projects got financial and or technical support during the year. Examples of these are the Nsenga tuckshop, and the Kamativi Gender Training Centre. Of particular importance was the establishment of the funding criteria which has been adapted by the Associations in developing their project proposals.

A Feasibility report was done to explore the possibilities of establishing income generating projects for BIDA. Of particular note were the retail shops, tillage unit, chalets etc. The Business unit is as a result of this initiative.

3.2.3 Policy & Publicity

The Policy and Publicity subcommittee oversaw the traditional BIDA soccer trophy and also supported the District's Primary Schools soccer/netball competitions. These were won by Siabuwa (for the girls) and Siansundu (for the boys) Primary Schools. The subcommittee reviewed the staff policy document and this led to all BIDA employees having well defined job descriptions and contracts. Calendars and T-Shirts were produced and distributed to the Area Associations. The response from the membership was very encouraging with requests for more being received from the various Areas. The BIDA quarterly newsletter is still at the drawing board and the incoming committee will be expected to continue this effort. Competitions in essay writing on the Tonga are scheduled for August 1997. This is expected to foster and perpertuate our cultural heritage. The committee spearheaded the official opening of the BIDA Offices which will be done tommorrow by the Honourable Minister of the Public Service, Labour and Social Welfare.

3.2.4 Training & Manpower

The Manpower and Training committee can be said to be the busiest among all the BIDA subcommittees. It ensured that the JMEF was kept on course with 43 students being supported by it. A further thirty one (24) girls students were supported through CAMFED - BIDA partnership.

A total of 41 teacher trainees aspirants were assisted by BIDA to be called for interviews by a variety of colleges with over 15 finally getting college places. The strategy should be changed so as to diversify the vocational training bias. The District needs more trained personnel in other fields. The committee has already initiated dicussions with vocational colleges which offer training in technical disciplines.

Plans are underway to hold a symposium on the teaching of Tonga in the District Primary Schools. The next DMC will be expected to continue this effort.

4. PROGRAMMES

4.1 Mobilisation (Institutions Development)

This is the backbone of the Association and covers the activities of strengthening the capacity of the membership, Area Associations and regions. The year has seen a significant increase in membership of 46% bringing the total members of BIDA to 4487 as of 30 March 1997. This is as a result of the several DMC - Area Associations meetings carried out during the year and the new look BIDA approach to development which emphasises on people centred development.

An evaluation of BIDA 's activities was carried out in July 1996 and the findings of this evaluation were discussed with the membership through the Area Associations and Regional Committies. Of particular note was the recommendation on the need for the membership to be responsible for members mobilisation. The roles of field staff was also reviewed and their job descriptions revised to suit the revised BIDA focus.

It is no secret that the membership is disappointed with just being mobilised without getting tangible physical benefits. During the year, the membership was advised of the need to highlight their intended local initiatives should BIDA have funding to assist. The Association now has an inventory of all the Area Association's proposed micro-projects with the Business Unit already processing

some of the applications. I will hasten to add that there was no budget line for the membership projects but the previous DMC had resolved to use part of the interests generated on supporting such projects. The new funding proposal adequately covers this new requirement.

A total of 57 Area Associations were restructured each having at least sixty members. Six regions of at least nine Area Associations each were also established. Each Area Association and Regional Committee was given a certificate of delegation. Six women's Platform committees were formed. This was done to highlight BIDA'S commitment to empowerment of the women and to raise awareness in the District on gender sensitivity.

It will be highlighted that BIDA has come of age and this is witnessed by the high level of self consciousness amongst the membership. It is common knowledge that the BIDA membership is self confident and are advocates for grassroots empowerment. Nonetheless, I will hasten to add that more still needs to be done in civic education, advocacy, human rights issues, etc.

The year saw several community based workshops and meetings then on a variety of topics which covered: human rights issues, advocacy skills development, planning, monitoring, evaluation and AIDS awareness. Each Area Association was able to develop its own workplan for the year 1996/97 and the sense of commitment to their own plans was greatly enhanced.

4.2 Women's Programme

The Association has been unable to secure the services of a qualified Women Programme Officer. Even though adverts were placed in the regional media, the response was very poor. This was as a result of the location of the District vis - a viz the main development centres of the country and that there are generally few female rural development practitioners who are conversant with the Tonga language as the incumbent will be more of a field person. Efforts, nonetheless, will have to be continued to recruit qualified programme staff.

A total of 11 regional and 3 district based workshops and meetings were held during the year with the support from CIDA. Women's Platform activities are designed to strengthen the leadership qualities of the committee members of the Platform.

Of particular note, a gender training centre has been established in Kamativi with a bed capacity of 15. The Centre focuses on training of trainers course for rural practitioners, project planning, implementation, monitoring and evaluation. The centre will also be used by sewing

groups for short term courses from all over the District.

Sewing groups have continued to be supported by the sewing Group Trainer. Funding for the sewing activities have been secured for the whole of 1997 from the Women's World day of Prayer (Germany). The focus though is changing and more and more sewing group members will receive further training in sewing skills and general project management from the Gender Training Centre. These are expected to act as resource persons within their groups.

Regional women's platform committees are affiliated to Jekesa Pfungwa/Vuli Ngqondo, a national women's development movement. The regions will receive training in various leadership disciplines. BIDA also continues to receive financial and technical support from other organisations like Musasa Project, ZWRCN, and ZCC.

4.3 Education and Culture

This has been one of the highlights of BIDA during the year. Your committee has been able to increase the number of students supported by 17% from last year. As most of you are aware, this programme covers the JMEF and the Adult Literacy Programme.

A total of 43 students were supported by BIDA in the following schools, Binga, Manjolo, Sianzundu, Siabuwa, Kariangwe, Pashu, Tinde, Siamupa and Lubimbi Secondary Schools. The CAMFED - BIDA partnership is also seeing 31 girl students being supported through Secondary education this year. It is encouraging to note that, of the 16 students who sat for their 'O' level examination there was a 68.8% pass rate. Most of these students therefore will be proceeding to 'A' level. There is need though for counselling for the students in career guidance as most students are not prepared for life after school.

The Adult Literacy programme has a total of seventeen (17) operational centres with 605 learners in the whole districtwith over 75% being women. Whilst theperformance of most centres is encouraging, it has been observed that some tutors are not committed to their expected roles. Discussions are underway with the programme donor for BIDA to redesign the intervention strategy. Materials for the construction of the six adult literacy shelters has been delivered to the various sites. Most of these centres are moulding bricks for their shelters.

The last three F14 teachers' houses have been built at Bulawayo Kraal, Siamupa and Sianungu Primary Schools. Negotiations with the Project Donor are underway to solicit for funding for the last six houses. It was shocking to learn from the project donor that the then Co-ordinator had called for the end of the project saying thad CAMPFIRE had adequate funds to build the houses in the District. We

have since refuted this claim. It is BIDA's wish that this role be delegated to the SDAs and the regional committees. BIDA though should continue to lobby Government on the need for more such houses to be constructed in the District.

Preparations for an annual cultural gala are also underway and the incoming committee will again be expected to look at this seriously.

5. PROJECTS

5.1 Chipangawodi

BIDA still finds itself in the unenviable task of supporting this noble project. Its aims, as most of you know, is to provide decent accommodation for expecting women and outpatients who have no relatives in Binga. Whilst negotiations with the RDC on the future sustainability of the Centre are underway, no lasting solution has been found.

It should be highlighted that the population at the Centre has increased rapidly due to the malaria outbreaks in the District and that people now know of the facility. This has definitely put a strain on the capacity of the ablution blocks and toilets. A funding proposal for the extension of the facilities and to cover maintanance costs for the Centre has been developed and is currently being marketed at several embassies.

BIDA would appreciate a situation where the cost of staying at the centre would be kept as low as possible to enable the centre to cater for its intended target. BIDA is therefore appealing to this AGM to help find a lasting solution to the problem.

5.2 Business Unit

To enable BIDA to sustain some of its activities in the long run, a Business Unit has been set up by your Association in collaboration with the Zambezi Development Trust. It is envisaged that this unit will also provide technical expertise to the membership on starting and running business initiatives. The Association was able to acquire 2 tractors, 1 plough and one trailer on loan from the A.F.C. The unit is also renting a shop in Tyunga to provide a service to this very marginalised community. Plans are underway to develop an agricultural field in Chibila (Lusulu).

A Gender Training Centre in Kamativi is being developed to cater and offer gender sensitive training courses to all BIDA institutions' leadership as well to other project holders. Though still a modest sized facility, efforts are

underway to expand it into a Vocational Training Centre in the near future.

The Business Unit is a very recent institution by BIDA and all efforts have been taken to separate the social motive of a Welfare organisation from the profit motive inherent in a business enterprise.

6. ADMINISTRATION & STAFF ISSUES

6.1 Novib Evaluation Report

A ten day evaluation of BIDA was done by NOVIB in July 1996. The report highlighted the weaknesses and strengths of BIDA. This report has been discussed extensively by the membership and staff during the year. Further to that, a workshop was held for staff and DMC members to dicuss the evaluation and indicate ways of implementing the evaluation recommendations. Another workshop was held for all the Area Associations and DMC to further look at the report.

Most of the suggested recommendations have been implemented already. Of particular interest though, were the highlights that BIDA needed to change its focus and objectives and to offer more tangible benefits to its members. This means a shift from mobilisation to implementation.

Your DMC envisages a role in this regard for the regional committees and the Area Associations. The report also highlighted the need for the regional institutions to implement programmes with the District office being the Head Quarters and supporting these initiatives technically and financially. The platform highlighted lack of capacity within the then BIDA field staff. Efforts have been taken to improve on this.

Nonetheless, as highlighted at earlier meetings with the membership, the evaluation failed to highlight the activities of pre-1996 and focussed on the current year's management crisis. This therefore highlighted the conflicts only within BIDA at the expense of previous achievements.

6.2 Staff Issues

The Association managed to get a substantive Co-ordinator in June 1996. It is pleasing to note that the incumbent has a wealth of experience in institution building and is already busy moulding a team out of our other members of staff.

The Typist/Secretary left in July 1996 and was replaced in November 1996. The Adult Literacy Supervisor left the organisation to take up teacher training and has not been replaced as yet. The Finance Officer and the Receptionist are attending a medium term course in Bulawayo in a bid to improve their performances. Our driver passed away in January after a long illness and has since been replaced.

As highlighted earlier, staff members have been placed on one year renewable contracts in a bid to instill commitment and improve their output during the year. This was as a result of the general cry at previous AGMs by the membership on the capacity and committment of the BIDA staff.

6.3 Networking

Your DMC has been able to continue the relationships with our 'old' partners, i.e. NOVIB, Oak Foundation, Commission on Dutch Inter Church Aid, CIDA, CAMFED, IRED & SCF (UK). New relationships are being explored with HIVOS, Africa 2000, Heifer Project International, Women's World day of Prayer, etc. BIDA is a member of ASLUZ which is a National platform for organisations involved in sustainable land use options.

The Director attended an Advocacy workshop (November, 1996) in Botswana organised by IRED. Your DMC attended several District Development meetings facilitated by MDF and IRED. The adult Literacy Supervisor and one Field Worker visited sister organisations in Zambia on two occassions during the year.

7. OTHER DEVELOPMENTS

Towards the end of our BIDA year, a petition championed by CCJP and a few 1995/96 DMC members was circulated in the District with the intention of sending it to the Ministry of Public service, Labour and Social Welfare. The petition called for the Honourable Minister to intervene in the running of BIDA activities. Whilst our constitution provides for conflict resolution within the organisation, these basic steps were not followed by the petitioners.

This was further aggravated by the fact that efforts were neither made by the petitioners to communicate with the DMC nor the office. Instead a propaganda newsletter was developed and circulated to whip up support against the current DMC. Those circulating the petition misinformed the Area Associations and members in general claiming that they were doing it on behalf of BIDA and were employed by the Association.

To pave the way for a comprehensive hearing into the issue, the ring leaders who were coercing other members to sign. The petitioners were suspended from the Association. This decision was taken after several members and Area Associations wrote to the office querying the source and implications of the petition. It is the wish of this DMC to leave this matter for the new DMC you will elect tomorrow to finalise as guided by the constitution.

8. CONCLUSION

The several planning meetings have yielded four main programme areas for BIDA to focus on. These are capacity building, women's (gender), advocacy and education and culture programmes. This is in line with the Restructuring Report and Evaluation recommendations. The mission ahead is for BIDA to translate these into concrete action.

The establishment of the regions will yield the needed stepping stones for creating a culture of transparency and accountability in the Association. It is hoped that these will be taken a step further and formalised to ensure that future DMC members will be drawn from these. This will yield the much needed representation of the membership from the whole District.

The BIDA membership must come of age and learn to tolerate those in power for the specific period. Whilst it is necessary to cross-check on each other's performance throughout the year, it becomes retrogressive when we inhibit those in management from performing their assigned duties in a condusive environment. A free for all situation builds up to anarchy and should be strongly guarded against. This also works in the favour of those who benefit from the underdevelopment of the District as the association will be blinded by infighting.

For BIDA to attract and retain qualified personnel the need for stability is of paramount importance. Relationships built on trust and a common vision for rural development will see our staff being moulded into an effective intervention force.

Ladies and gentlemen, let me conclude by saying that the year has been very challenging and the committee you gave me to lead, rose to the occasion and I am proud to have been associated with them. Let me hasten to also commend the staff, led by the Director, for having translated our ideas into action.

I thank you.

wp/april5

ZIMBABWE COUNCIL OF CHURCHES

DEVELOPMENT EDUCATION PROGRAMME

""LET THE PEOPLE SPEAK"

ACTION PLAN 1995

DEVELOPMENT EDUCATION

ECUMENICAL HUMAN RESOURCES

AND

Leadership Development Department
P.O. Box H133
Hatfield
Harare

Telephone 572122

Telefax 573073

DEVELOPMENT EDUCATION PROGRAMME

"LET THE PEOPLE SPEAK"

PREAMBLE

One may ask, "How can the people speak?".

People can speak through participating in the economic, social, cultural and political processes that affect their lives.

Development Education Programme (Let The People Speak) tries to assit the community members to:-

(1) Identify and prioritise their needs and develop appropriate responses.

(2) Develop mentality of self-sufficiency and self-reliance which in turn fosters self-empowerment structures capable of insisting other socio-economic development needs.

(3) Liberate themselves from the problems which confront them and be able to find solutions to their problems.

PILOT PROJECTS

There are three Development Education Pilot Projects which are in operation to date.
These are:-

(1) Siachilaba Pilot Project 1

Siachilaba Pilot Project is in Binga District in matebeleland North Region.

Constituency: Church of Christ
Other organisations in this area:- Binga Development Association.

(2) Marume Village Pilot Project 2

Marume Village Pilot Project is in Buhera District in Manicaland Region.

Constituency: (a) Reformed Church in Zimbabwe
(b) methodist Church In Zimbabwe

Other Organisation in this area:- Ministry of National Affairs

(3) Matava Village Pilot Project 3

Matava Village Pilot project is in Mwenezi District Region.

Constituency: Evangelical Lutheran Church in Zimbabwe.

Other Organisations in this area:- Lutheran World Federation.

THE PURPOSE OF THESE PILOT PROJCTS

The purpose of these pilot projects through Development Education (Let The People Speak) is to:-

(a) Assist the marginalised people to liberate themselves from their problems.

(b) Give marginalised people hope that they are capable of overcoming some of their problems.

(c) Empower the poor people

(d) Assist the poor people to decide the type of life they want to live.

(e) Assist people to become self-reliant

(f) Give people the opportunity to speak out their minds freely.

PROGRAMME OBJECTIVES

Community members should be able to:-

(1) Identify their problems and work out possible solutions.

(2) Identify and embark on sustainable developmental programmes.

(3) Apply active involvement based on:-

(a) understanding

(b) motivation

(c) and commitment
in the economic, social, cultural and political processes that affect their lives.

(4) Market their products in profitable ways

(5) Differentiate good leadership from bad leadership

(6) Speak out their minds freely.

ACTION PLAN FOR 1995

16 - 20 JANUARY 1 WEEK BINGA

DEVELOPMENT EDUCATION CONSULTATION WORKSHOP

SELF- RELIANCE/LOCAL RESOURCES.

Using Local Resources in order to become Self-reliant.

Target Groups

- All committee members of Siya chilaba Pilot project.
- Local leaders.
- two people from each project.

30 JANUARY - 3rd FEBRUARY 1 WEEK BUHERA

DEVELOPMENT EDUCATION CONSULTATION WORKSHOP

SELF - RELIANCE/LOCAL RESOURCES

Using Local Resources in order to become self-reliant.

Target Groups

- All committee members of the Marume Pilot Project.
- Local Leaders.
- Two people from each project.

13 - 17 FEBRUARY 1 WEEK MATAVA MWENEZI

DEVELOPMENT EDUCATION CONSULTATION WORKSHOP

SELF-RELIANCE/LOCAL RESOURCES

Using Local Resources in order to become Self-Reliant.

Target Groups

- All Committee members of Matava Pilot Project
- LOcal Leaders
- Two people from eacg project

27th FEBRUARY - 3rd MARCH 1 WEEK

Visiting constituencies that requested Development Education Consultation meetings.

Target Groups

- Community Leaders.
- Project holders
- Church Workers
- Members of other Organisations.

13 - 17 MARCH 1 WEEK BINGA

ESAP

What is ESAP?
What are the effects of ESAP IN COMMUNITIES

Target Groups

- Local Leaders
- Community Leaders
- Business people
- Members of other organisations

27 - 31 MARCH 1 WEEK MARUME - BUHERA

ESAP

What is ESAP?
What are the effects of ESAP IN COMMUNITIES

Target Groups

- Local Leaders
- Community Leaders
- Business people
- Members of other Organisations.

19 - 23 APRIL 1 WEEK MATAVA VILLAGE - MWENEZI

ESAP

What is ESAP?
What are the effects of ESAP IN COMMUNITIES?

Target Groups

- Local Leaders
- Community members
- Business People
- Members of other organisations.

1st - 31st MAY 1 MONTH

VISIT TO GERMANY

With two or three members from pilot projects

5 - 11 JUNE 1 WEE BUHERA AND BINGA

EXCHANGE VISITS

- Two committee from Matava Village (see Marume Pilot Project
- Two Matava Communittee Members and Two Committee Members visit Siachilabla Pilot Project.

19 - 23 June 1 WEEK GOKWE

Visiting Constituencie's that requested Development Education Consultation Meetings.

Target Groups

- Local leaders
- Project holders
- Church workers
- Members of other organisations.

1st JULY - 31st AUGUST - KENYA

STAFF DEVELOPMENT PROGERAMMES

External and Internal

- Meeting with other Development Officers.
- Workshops with other Development Officers.
- Attending Courses on Development, internally and externally.

1st - 30th SEPTEMBER

- German Team - Rev Friederike and others visit Zimbabwe to see Development Education Pilot Projects.

- Pilot Projects Leaders Course
  Venue:- ZCC TRAINING CENTRE

Target Groups

-Five committee members from each Pilot Project.

2 - 6 OCTOBER 1 WEEK - mutoko

Visiting Constituencies that requested Development Education Consultation Meetings.

Target Groups

- LOcal Leaders
- Project Holders
- Church Workers
- Members of other organisations

16 - 22 OCTOBER 1 WEEK BUHERA - MWENEZI

EXCHANGE VISITS

- Two Siachilaba Committee members visit Marume Pilot Project 2
- Two Siachilaba Committee Members and Two Marume Committee Members visit Matava Village Pilot Project 3 in Mwenezi District.

30th OCTOBER - 3rd NOVEMBER 1 WEEK - BINGA

Development Education Consultation Workshop on:

(1) Problems and Problem solving
(2) Leadership
(3) Planning

Target Groups

- Local leaders
- Project holders
- Community members

20 - 24 NOVEMBER 1 WEEK - BUHERA

Development Education Consultation Workshop on:

(1) Problems and Problem solving
(2) Leadership
(3) Planning

Target Groups

- Local Leaders
- Project holders
- Community members

27 NOVEMBER - 1st DECEMBER 1 WEEK MATAVA

Development Education Consultation Workshop on:

(1) Problem and Problem Solving
(2) Leadership
(3) Planning

Target Groups

- Local Leaders
- Project holders
- Community members

2 - 31st DECEMBER

(1) Programme Evaluation
(2) Report Writing
(3) Proposals.

Compiled By

Development Education Officer
L Kuveya

Friederike Schulze

Proj. Entwicklung.

ZIMBABWE COUNCIL OF CHURCHES

DEVELOPMENT EDUCATION

"LET THE PEOPLE SPEAK"

HALF-YEAR REPORT

FROM 1ST JULY TO 31ST DECEMBER 1994

COMPILED BY
DEVELOPMENT EDUCATION OFFICER
L KUVEYA

LK/95/jm

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(1) PREAMBLE

Development Education ("Let The people Speak") Programme tries to assist the poor and the marginalised community members both in rural and urban areas to:-

(1) Identify and prioritise their needs and develop appropriate responses.

(2) Develop mentality of self-sufficiency and self- reliance which in turn fosters self-empowerment structures capable of insisting other socio-economic development needs.

PILOT PROJECT AREAS

There are three Development Education Pilot Project which are in operation to date.

These are:-

(1) SIACHILABA PILOT PROJECT 1

In Binga District in Matabeleland Region.

CONSTITUENCY

Church of Christ.

OTHER ORGANISATIONS

Binga Development Association.

(2) MARUME PILOT PROJECT 2

In Buhera District in Manicaland Region.

CONSTITUENCY

Reformed Church in Zimbabwe,
Methodist Church in Zimbabwe.

OTHER ORGANISATIONS

Ministry of National Affairs Employment Creation and Cooperatives.

(3) MATAVA VILLAGE PILOT PROJECT 3

In Mwenezi District in Masvingo Region.

CONSTITUENCY

Evangelical Lutheran Church in Zimbabwe.

OTHER ORGANISATIONS

Lutheran World Federation.

.../3

(2) OBJECTIVES

(1) Development Education (Let The People Speak) Programme should be able to empower the poor and the marginalised community members in both rural and urban areas so that they realise their self-worth and to become self-actualised, self-motivated, self-reliant, action oriented people who can work together for personal, family, village and community development.

(2) Community members should be able to:-

(a) Identify their problems and work out possible solutions.

(b) Embark on sustainable or long-term developmental programmes such as income-generating projects.

(c) Apply active involvement in activities which concern their lives based on:-

(i) understanding

(ii) motivation

(iii) and commitment in the economic, social, cultural and political processes that affect their lives.

(d) Meet some of the social and human cost on development.

(e) Plan, manage, monitor and evaluate their income-generating projects.

(f) Differentiate good leadership from bad leadership.

(g) Realise that they are partners in Development and their own liberators from the sub-servance and shackles of under-development, ignorance, impoverishment, deprivation, diseases and hunger.

(3) CONSULTATION MEETNGS

Several Development Education consultation meetings were held with Pilot Projects group members and with groups of people of various churches and communities.

The following is a list of Development Education consutation meetings:-

(1)	Siachilaba	: Binga District in Manicaland North Region (4 meetings)
(2)	Marume	: Buhera District in Manicaland Region (4 meetings)

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(3)	Matava	: Mwenezi District in Masvingo Region (4 meetings)
(4)	Tokwana	: Plumtree in Matabeleland South Region (UCCSA 2 meetings)
(5)	Sasame	: Gokwe District in Midlands Region (Methodist Group. 1 meeting)
(6)	Siabuwa Mission	: Binga in Matabeleland Region (Methodist Group - 1 meeting)
(7)	Chawatama	: Buhera in Manicaland Region (Reformed Church - 1 meeting)
(8)	Chitsunge Area	: Buhera in Manicaland Region (Anglican and Methodist Groups 1 meeting)
(9)	Reformed Church Headquarters	: Masvingo (2 meetings)
(10)	Lutheran Church	: Harare Region (1 meeting)
(11)	Anglican church	: Harare Diocese (1 meeting)
(12)	Church of Christ	: Harare region (1 meeting)

COMMON PROBLEMS

Common problems highlighted in most of the consultation meetings were as follows:-

(1) Hunger

(2) Poverty

(3) Water problem for people and their animals

(4) School and examination fees

(5) Unemployment of school leavers

(6) Diseases

(7) Illiteracy

(8) Poor transport system

(9) Expensive goods in shops

(10) Clinics are very far and very few

(11) Problems of looking after old, sick and disabled people.

(12) Effects of ESAP on people's lives.

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CAUSES OF COMMON PROBLEMS

Causes of common problems mentioned above vary from place to place. For example.

BINGA

CAUSES OF HUNGER, POVERTY AND OTHER PROBLEMS

The Tonga people in Binga used to live along the fertile banks of the Zambezi River. They used to enjoy the bounty of two harvests per year, one on the basics of rainfal and the other on the basis of the receding waters of the Zambezi River.

The Tonga people used to hunt the plentful game and fished in the river for their food.

In 1957 during the colonial government, the Tongas were removed from their homes in the Zambezi Valley to gave way to the construction of the Kariba Dam, now Lake Kariba. They were moved to arid land. Their stable means of getting food were shuttered. The goverment prohibited hunting and fishing without licences. Their agriculture was disturbed.

They started to experience poverty and hunger.

OTHER REGIONS

Other regions gave causes of poverty and some problems as follows:-

(1) People feel that they were left out in development because the Colonial governement neglected them.

(2) They feel that white farmers settled on the best land left poor soils for blacks.

(3) People feel that transport problem is caused by the fact that there are no roads in some of the areas.

(4) They say that hunger is caused by drought.

(5) People say that the problem of unemployment of school leavers is caused by the fact that there is no industrial expantion in the country and yet the population is increasing.

(6) They feel that the problem of poverty occurs because the country's reources are not equally distributed.

(7) People feel that ESAP brought more harm than good.

- Prices of commodities are so high that people cannot afford to buy even basic commodities.

- Workers are retrenched increasing the number or the unemployed people in the country.

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(8) People say that the problem of illiteracy is there because they were denied the opportunity to go to formal schools especially women.

PEOPLE'S RESPONSES TO DEVELOPMENT EDUCATION PROGRAMME

SIACHILABA PILOT PROJECT 1 - BINGA

(1) To fight the problem of illiteracy, people of Siachilaba Village constructed a pole and daga classroom block for adult education. Two adults from this community volunteered to teach the adults on Thursdays.

(2) A nursery school is now in opperation. Two ladies from this community volunteered to run a nursery School freely.

(3) Women are sewing clothes and are making baskets.

(4) Men are involved in carpentry.

The Siachilaba group is receiving no external assistance. People are carrying the above mentioned activities on their own.

MARUME PILOT PROJECT 2 - BUHERA

(1) To fight the problem of looking after the old, blind and disabled people in their community, the Marume people set a committee responsible to collecting contributions from community members. The contributions are then distributed to needy people.

(2) Self-help projects such as vegetable gardens, poultry and sewing are mushrooming in Marume Village.

(3) Marume community members are building a school for their children with no external assistance.

People in this community understood and accepted the concept of self-reliance.

MATAVA VILLAGE PILOT PROJECT 3 - MWENEZI

(1) To fight the problem of illiteracy people of Matava village constructed a pole and daga block which is used as a classroom for adult education.

(2) Matava people are also engaged in income-generating projects such as sewing, pottery, craftwork etc in order to become self-reliant.

(3) People of Matava are also involved in the construction of a dam in order to solve water problem.

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(4) DEVELOPMENT EDUCATION VISIT TO ZIMBABWE BY THE GERMANS 28TH AUGUST TO 19TH SEPTEMBER 1994

The visiting Germans were:-

(1) Rev Friederike Schulze
(2) Mrs De Hass
(3) Dr Kunze

Janet Moyo (The Development Education Secretary) and I joined the Germans. We followed a 3 week programme.

The programme started by general discussions with the following:-

(a) The Zimbabwe Council of Churches staff.
(b) Heads of denominations
(c) Non-Governmental organisations

We then visited the three Pilot Projects.

The purpose of this visit was to expose the Germans to the life situation in Zimbabwe and to let the Germans see how Development Education (Let The People Speak) Programme is going on in Zimbabwe. I also wanted our people (Zimbabweans) to hear first hand information about development in developed countries.

The programme was very fruitful on both sides.

(5) OBSERVATIONS

During 1994 I observed the following:-

(1) That the concept of self-reliance was understood and accepted by members of the three (3) Pilot Projects and other organisations.

(2) That there is tremendous demand of Development Education Programme throughout the country because people want to get out of the problems which are confronting them.

(3) That although people had understood and accepted the concept of self-sufficiency, they find it very difficult to start sustainable developmental programmes because of some of the problems such as:-

(a) Hunger
(b) Poverty
(c) Drought
(d) Shortage of water
(e) Inadequate local resourses.

Instead of people devoting their time on sustainable developmental programmes they spend much of their time looking for food. This leaves people with very little time of working on sustainable developmental programmes.

.../8

(4) That if people are assisted in getting major commodities such as water, they can do well torwards sustainable development.

(6) FUTURE PLANS

In order to get positive results on "Let The People Speak" I have decided:-

(1) That consultation meetings should continue.

(2) That one topic at a time should be dealt with in depth e.g ESAP, PROJECTS, LEADERSHIP, PROBLEM-SOLVING, LOCAL RESOURCES, SELF-RELIANCE etc.

(3) That members of some Pilot Projects should visit other Pilot Projects so that they can learn from each other (Exchange visits).

(4) That workshops of selected representatives from each Pilot Project should be conducted at the Training Centre.

(5) That people should be made aware that they are liberators of themselves.

(6) That I should go through staff-Development programmes on Development.

(7) That member of Pilot Projects should be exposed to some of the sustainable developmental programmes.

(8) That community members should be strongly made aware that every member should be a partner towards development.

(7) CONCLUSION

Development Education ("Let the People Speak") Programme is widely understood and accepted.

It is my sincere hope that the programme is going to be in greater demand because of the positive response it is getting from the people especially the poor and the marginalised members of the communities.

There is room for new ideas to make this programme more viable. Rev Friederike schulze and I are trying hard to make Development Education Programme more viable.

1995 Should see more positive results.

Z I M B A B W E C O U N C I L O F C H U R C H E S

DEVELOPMENT EDUCATION

"LET THE PEOPLE SPEAK"

A REPORT ON EXCHANGE VISIT TO

MARUME PILOT PROJECT 2 IN BUHERA

AND

MATAVA PILOT PROJECT 3 IN MWENEZI

FROM 19 TO 24 JUNE 1995

COMPILED BY
DEVELOPMENT EDUCATION OFFICER
L KUVEYA

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(6) EVALUATION

.../2

PREAMBLE

The purpose of these pilot projects through Development Education ("Let The People Speak") Programme is to:-

1. Assist the poor and the marginalised people to liberate themselves from their problems.

2. Give the poor and the marginalised people hope that they are capable of overcoming some of their problems.

3. Empower the poor people.

4. Assist the poor and the marginalised people to decide the type of life they want to live.

5. Assist the poor and the marginalised people to become self-reliant.

6. Guide the poor and the marginalised people the opportunity to speak out their minds freely.

PARTICIPANTS OF THE EXCHANGE VISIT

There were two people who came from Siachilaba Pilot Project 1 in Binga District. I took the two people from Binga to Marume Pilot Project 2 in Buhera District. I then took those who came from Binga plus the two people from Buhera to Matava Pilot Project 3 in Mwenezi.

OBJECTIVES

The objectives of these exchange visits were that by the end of the visits those who took part on the exchange visit should be able to:-

1. Explain how people are getting on with their projects which they are carrying out in order to overcome some of their problems.

2. Identify helpful ideas which they can go and apply in their areas.

3. Compare what they have seen with what they are doing in their areas, so that they could improve their ways of operating.

TARGET POPULATION

In Buhera the target groups during this visit were project holders, development workers and the counsellor.

In Mwenezi the target group were project holders, local leaders and the youth.

.../3

WHAT WAS SEEN IN BUHERA

The people of Marume Pilot Project 2 are engaged in some projects as a way of solving some of their problems.

The following were the projects seen in Buhera:-

1. Vegetable gardens

2. Gum plantation

3. The construction of a new school

4. Garment making.

People in Buhera find it difficult to get money for their children's school fees, bus fares and for buying basic things. They intended to solve these problems by selling what they produce out of their projects.

The construction of a new school is not an income-generating project. Children in one part of Marume Community walk very long distances to go to school. This affect the learning of their children especially the infants. The community members have decided to build the school on their own in order to overcome the problem of long distances for their children.

WHAT WAS SEEN IN MWENEZI

The main problem in Mwenezi area is the shortage of water for people and their animals.

The following were projects seen at Matava Pilot Project 3:-

1. Dam construction

2. Adult Education class

3. Adult garment making

4. Youth garment making

5. Soap making

6. Pottery

7. Tinsmithing

"Let The People Speak" People of Matava Village were brought together by the problem of the shortage of water and spoke with one voice. They decided to construct a dam in their area.

During the dam construction period new ideas on development came and people began to carry out some projects besides dam construction.

.../4

Adult education programme is well organised. The following is the analysis of the Adult Education Group:-

GRADE	NUMBER OF LEARNERS	AVERAGE AGE
1	15	42,5
2	20	40
7	28	26

PROBLEMS

Shortage of material i.e textbooks and exercise books, chalk, pencils and pens.

PROGRESS

Some adults are now able to read and write 28 registered to write Grade 7 examination this year 1995.

FUTURE PLANS

There are plans to further this programme up to ZJC and 'O' level.

SOAP MAKING PROJECT

This project is doing very well. Some shops within this area are supplied by this project. Community members are also buying soap from this project.

OTHER PROJECTS

Garment making, pottery and tinsmithing are also doing very well.

Development strategies in Matava Village cater for all age groups. Every person is participating in the development of this community.

There is youth choir and there are netball and football teams.

The projects and social activities bind all members of this community together.

Development Education (Let The People Speak) Programme in Matava Village is getting a very favourable assistance from LWF area officer who is skilfully assisting this community torwards self-sufficience and self - reliance.

.../5

This officer is also assisting the community members to achieve sustanable development.

The programme is also getting assistance from Lutheran Church in Zimbabwe pastors Hove and Ngara. These two pastors fully support the concept "Let The People Speak".

EVALUATION

Two people from Binga and two from Buhera felt that this exposure was very educative and fruitful.

They echoed that they learnt new approaches of forging ahead with development inspite of some problems. This exposure visit stood as a learning forum.

FUTURE PLANS

The next exposure visit is going to involve two people from Matava Village and two people from Marume Village. The two from Matava Village will come to Marume Village and see how people are getting on with development. The people from Matava will be joined by two people from Buhera and go to Binga.

Friemike Schulze

Z I M B A B W E C O U N C I L O F C H U R C H E S

ECUMENICAL HUMAN RESOURCES

AND

LEADERSHIP DEVELOPMENT DEPARTMENT

SCHEDULE OF COURSES

1995

ECUMENICAL RESOURCE AND TRAINING CENTRE
27 ST PATRICKS ROAD
P.O. BOX H133
HATFIELD
HARARE
TELEPHONE: 572122
TELEFAX: 573073

Ref: BT/dm

PREAMBLE

The Zimbabwe Council of Churches is offering this series of courses for Church Workers and employees of Church Related Organisations in response to expressed needs of the churches. It is meant to complement existing staff training programmes of individual churches and christian organisations and also to provide such training ecumenically for those who do not have staff training programmes.

The department has continued to build on to the experience gained since the inception of the programme in 1985. The restructuring process which took place in the Zimbabwe Council of Churches gave the department the mandate to coordinate all training programmes of the organisation. This schedule of courses was therefore made in consultation with the other departments.

We would like to express our sincere appreciation of the invaluable support of our donors, ecumenical partners, churches, church related organisations, participants and resource people who have participated in our programmes.

CORE OBJECTIVES OF THE PROGRAMME FOR THE 21ST CENTURY

The Evaluation Team reviewed our operations and recommended to streamline our programmes. They recommended core objectives as follows:

1. To provide training in Community Development, Social analysis, Leadership Development and Skills training to our constituency.

2. To provide specified advanced courses in Finance, Leadership, Management and Administration to people working in churches, NGOs, Cooperatives and projects within communities.

3. To develop Long Term Training Programme (LTTP) in Secretarial Studies, Finance Management and Church Administration to satisfy Human Resources needs of our constituency. Language Training Courses will be part of the Long Term Training Programme.

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4. To mount follow-up programmes to our participants in order to strengthen them and set up strong networks of community development workers within communities.

5. To mount refresher courses for all former participants and practising communities.

6. To resuscitate the networking of former participants.

7. To mount Development Education programme that emphasises South - South (with priority to SADCC region) and South - North Cooperation. (e.g. SADC -NORDIC Cooperation).

8. To work out, with other Zimbabwe Council of Churches Departments, a scholarship programme for appropriate further training in Zimbabwe and other countries in Africa in order to improve the skills and efficiency of our community workers.

PARTICIPANTS

The series will be open to those appointed by their churches, NGOS, Government Departments and Christian Organisations. Most courses will have some participants from neighbouring countries as well. For the past years we have also enrolled many participants from Europe, United States of America, Asia and Africa in general. The programme is by no means complete. More seminars and courses will be included later in responses to further specific requests from the churches. We want this programme to be tailored to the needs of the churches and we welcome further requests. We will try to accommodate those requests.

THE METHOD OF TRAINING

The courses use experiential methods. The starting point will be what participants already understand and the skills they have. Improvements should be achieved by several methods:

..../3

(a) By sharing with one another and thereby learning from one another. The ecumenical setting will make this particularly invaluable.

(b) By the contributions of resource people who will be present in each course and will provide leactures and lead in discussions and exercises.

(c) By exposure to new experiences such as visits to projects attachments to practising communities and Bible reflections in relation to the topics that will be covered.

(d) By practising what is learned and then reflecting again upon what has been done. Learning becomes a continuous process for all of us. For each course there will be follow-up workshop some months later.

The Cost

Zimbabwe Council of Churches is receiving considerable support for this programme from ecumenical partners and donors. Because of this, we are able to offer courses, workshops and seminars at a fraction of the total cost as shown below:

Participants from	5 weeks	2 weeks	1 week
(a) Churches in Zimbabwe	Z$200,00	Z$100,00	Z$50,00
(b) Participants from Christian Councils/ Council of Churches in other countries	US$ -	US$ -	US$ -

N.B. Contributions in form of travel costs

(c) Participants from Churches and other organisations in other countries	US$400,00	US$200,00	US$50,00

HOW TO APPLY

We invite the churches and christian organisations to choose suitable candidates for training as soon as possible and let us know their names and addresses. More than one person may be sent to any one particular course. Application forms for each course will be sent to churches in advance of each workshop. These should be returned to:

The Director
Ecumenical Human Resources and Leadership Development
Ecumenical Resource and Training Centre
P.O. Box H133
Hatfield
Harare

Telephone: 572122
Telefax: 573073

WHERE

Most courses will take place at the Ecumenical Resource and Training Centre of Zimbabwe Council of Churches (Kentucky Hotel), Hatfield, Harare. Others are mounted in the Regional Cities and Centres as a way of decentralising our training programmes.

What follows is a schedule of courses for 1995. More details about each course can be found in the Handbook which can be made available per request for a small fee. It is advisable for all participants to study our Handbook for them to have an internal understanding of the courses on offer, the learning methods and what they can expect from Learning for Transformation There are other training publications that can be ordered from our centre.

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COURSES FOR 1995

1. 22 - 28 JANUARY 1 WEEK

AIDS CONSULTATION WORKSHOP

The workshop provides a forum for churches and other organisations to share ideas on appropriate action to be taken in caring for the affected and infected.

Target Groups

Church leaders, women leaders, youth workers, development officers.

2. 29 JANUARY - 4 MARCH 5 WEEKS

THE LEARNING FOR TRANSFORMATION COURSE

The course is aimed at empowering people to change their situation of poverty, oppression and ignorance by discovering the root causes and finding solutions to their problems. It also attempts to improve human relations and instill the notion of independence and self-reliance.

The course is continuous five weeks for those who find it convenient. A similar course is split into phases for those who find the duration of five weeks inconvenient.

Target Groups

Development workers, church leaders, administrators, women workers, youth workers, project holders and people who work with people.

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3. **5 - 11 FEBRUARY** **1 WEEK**

VOTER EDUCATION, HUMAN RIGHTS DEMOCRACY AND THEOLOGY

The course will discuss theological basis for social transformation, morality, culture and human rights, the future of civil society and the dynamics of participatory democracy and strategies for voter education.

Target groups: Youth workers, women workers, Development officers, Training officers, church leaders.

4. **5 - 10 FEBRUARY** **1 WEEK**

FAMILY LIFE EDUCATION TRAINING/TRAINING FOR TRAINERS WORKSHOP

The workshop is intended to upgrade skills of trainers within churches and church organisations. They will in turn train other church members in family life education.

Target groups

Trainers and development workers in churches

5. **12 - 25 FEBRUARY** **2 WEEKS**

COMMUNITY BASED DEVELOPMENT TRAINING - LEARNING FOR TRANSFORMATION PHASE I

The course will be focused on defining development, gender issues, leadership, ESAP; its effects and survival strategies and environmental issues.

Target Group

Men, women and youth from Mashonaland and Manicaland provinces

5. **5 - 18 MARCH** 2 WEEKS

CHRISTIAN EDUCATION WORKSHOP

The workshop will upgrade christian education teaching methods in churches and church related organisations.

Target Groups

Pastors, Sunday School Teachers and Church Education Secretaries.

6(a) **10-12 MARCH** Business Strategies and Innovations under ESAP (Directors EMCOz Courses at Troutbeck Inn)

7. **12 - 25 MARCH** **2 WEEKS**

COMMUNITY BASED DEVELOPMENT TRAINING/GENDER ISSUES PHASE I

Details: See number 5

Target Groups

Men, women and youth from Midlands and Masvingo regions.

7(a) **23 MARCH** EMCOZ/ZCC Seminar for leaders (Needs Assessment for August)

8. 26 MARCH - 8 APRIL 2 WEEKS

FOLLOW-UP STUDY - LOCAL

A follow-up study to be conducted by Zimbabwe Council of Churches staff to assess the impact of the courses being run at the centre.

9. 26 MARCH - 8 APRIL 2 WEEKS

COMMUNITY BASED TRAINING

The workshop to be run at grassroot level in vernacular for church leaders, development officers and project holders.

*** 9 - 15 April*** Easter Holidays

16 - 22 April Independence and Easter Holidays

10. 23 APRIL - 6 MAY 2 WEEKS

COMMUNITY BASED DEVELOPMENT TRAINING/LEARNING FOR TRANSFORMATION PHASE I

Details: See number 5

Target Groups

Men, women and youths from Matebeleland North and South

11. 23 APRIL - 6 MAY 2 WEEKS

FOLLOW-UP STUDY (INTERNATIONAL)

The follow-up study will be conducted in other countries from which participants have come. The aim is to assess the courses being run by the centre.

12. 7 - 20 MAY 2 WEEKS

TRAINING FOR TRAINER'S COURSE

The course is for people who are/or intend to be involved in training in their communities or organisations. It is intended to equip participants with skills to organise and run courses/seminars and to update the training methods through experiential learning.

Target Groups

Trainers, development officers, women leaders and youth leaders.

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*** 21 - 27 May*** Africa Day Holiday

13. 30 and 31 MAY 2 DAYS

BUILDING HUMAN RIGHTS INTO OUR DIFFERENT TYPES OF WORK

The course will discuss the interfence between human rights and various types of community work, occupations and professions. It will also explore media for communication for development e.g. role plays.

Target Groups

Z.C.C. Staff

14. 4 - 17 JUNE 2 WEEKS

THE LEARNING FOR TRANSFORMATION COURSE PHASE I

Details: see number 2

15. 18 - 30 JUNE 2 WEEKS

PROJECTS MANAGEMENT COURSE

The participants learn skills to do feasibility studies to plan, implement, monitor and evaluate projects. Budgeting and Management of funds are also dealt with.

Target Groups

Project holders, development workers, youth and women workers.

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16. **18 - 30 JUNE** **2 WEEKS**

CHRISTIAN EDUCATION WORKSHOP

Details: see number 6

17. **25 JUNE - 1 JULY** **5 DAYS**

FOOD STORAGE AND PRESERVATION REFRESHER COURSE

It is a refresher course for all participants who have gone through the first course which took place in 1994. Participants will share experiences on their achievements, problems and difficulties.

Target Groups

All participants who attended the first Food Storage and Preservation course in 1994.

18. **9 - 15 JULY** **1 WEEK**

HUMAN RIGHTS, DEMOCRATISATION AND PROVISION OF PARA LEGAL SERVICES

The course will discuss democratisation patterns in Zimbabwe and in the sub-region, human and people's rights for the oppressed as well as offer preliminary paralegal training.

Target Groups

Justice Peace and Reconciliation liason persons in churches and organisations.

19. **16 - 29 JULY** **2 WEEKS**

FOOD STORAGE AND PRESERVATION PART 1

A workshop aimed at imparting appropriate skills for Food Storage and Preservation.

Target Groups

Women, men and youth from churches and church related organisations.

20. **2 - 4 AUGUST** **3 DAYS**

POPULATION

(see number 18)

6 - 12 AUGUST **1 WEEK**

****HEROES HOLIDAY*****

20 (a) **13-19 August** EMCOZ/ZCC Efficiency Management and Productivity Improvement

21. **20 - 26 AUGUST** **1 WEEK**

FINANCE MANAGEMENT AND ADMINISTRATION WORKSHOP

The course will equip church treasurers, finance officers and stewards with skills to manage resources and finances efficiently.

Target Groups

Treasurers, finance officers and stewards

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22. 20 AUGUST - 2 SEPTEMBER 2 WEEKS

FAMILY COUNSELLING WORKSHOP

It is aimed at reinforcing family like knowledge through family life education. This should result in family life enrichment.

Target Groups

Church leaders, women workers, trainers

23. 20 AUGUST - 9 SEPTEMBER 3 WEEKS

LEARNING FOR TRANSFORMATION COURSE PHASE II

Details: See number 2

24. 10 - 23 SEPTEMBER 2 WEEKS

IMPROVE YOUR BUSINESS COURSE

Participants will learn the current methods of small and middle scale business development both in rural and urban areas.

Target Groups

Those who intend to start business or those who are already involved in some.

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25. 24 - 30 SEPTEMBER 1 WEEK

LEADERSHIP AND COMMUNICATIONS SKILLS COURSE

The course is aimed at improving the Leadership Communications Skills of leaders in churches and Church Related Organisations.

Target Groups

Church leaders, women leaders, youth workers and project committees.

26. 1 - 14 OCTOBER 2 WEEKS

CHRISTIAN EDUCATION WORKSHOP

Details: See number 6

27. 8 - 14 OCTOBER 1 WEEK

1. WOMEN, LAW AND THE PROCESS OF DEMOCRATISATION

The course will isolate and discuss gender and democratisation, the law and problems faced by women as women vis-a-vis human rights. Discussion to include marriage, inheritance, violence in the home and the case for quotas to be allocated to female personnel in the process of development.

Target Groups

Women from churches and other organisations

28. Office Personnel Refresher Course (8-14 October)

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28. **15 OCTOBER - 18 NOVEMBER** **5 WEEKS**

LEARNING FOR TRANSFORMATION COURSE

(See number 2)

29. **19 - 30 NOVEMBER** **10 DAYS**

FOLLOW-UP STUDY: LOCAL

A follow-up study to be conducted in the country, to assess the impact of the training programmes.

30. **1 MAY - 30 MAY** **1 MONTHS**

RECORD KEEPING COURSE

A course in basic recording keeping for those who need it but have not been trained.

Target Groups

Project holders, Church workers, employees of other organisations.

END OF PROGRAMME

ZIMBABWE COUNCIL OF CHURCHES

DEVELOPMENT EDUCATION

LET THE PEOPLE SPEAK

A Report on Development Education ("Let The People Speak") Follow-up Programme to:

1. Marume Pilot Project 2 in Buhera
2. Matava Pilot Project 3 in Mwenezi

18 and 19 July 1995

Compiled By

Development Education Officer
Mr L. Kuveya

UHERA MWENEZI VISIT

INTRODUCTION

The Director Mrs B Tanyongana, Mr Murangwa and myself visited two Development Education (Let The people speak) pilot Projects. These are:

(1) Marume Pilot Project 2 in Buhera District
(2) Matava Pilot Project 3 in Mwenezi District

This visit took place on July 18 and 19 1995.

PURPOSE OF THE VISIT

The main purpose of this visit was for the Director to see Low Development Education (Let The People Speak) Programme is getting on in these two Pilot Projects.

MARUME PILOT PROJECT 2

After series of consultation meeting on Development Education (Let The People Speak) the Marume people began to formulate strategies of development in order to liberate themselves from the problems which were confronting them. This community responded to Development Education very positively.

The following are the projects which show that the Marume people accepted and understood the concept of self-Reliance and self-sufficiency:

(1) School constructions
(2) Vegetable gardening
(3) Poultry
(4) Dam construction
(5) Gum plantation
(6) Looking after old,sick, disabled and very poor people.

THE VISIT

We were welcomed by about 500 people. We were entertained by a school choir from a nearby school and a choir of local women.

The following were some of the local leaders who were at this meeting:

(1) Councillor of Marume Area
(2) Local headmen (About 5 of them)
(3) DA's Representatives
(4) Kraalheads
(5) Buhera Council Representatives
(6) The headmaster of Makumbe High School Mr Mukute
(7) Schoolheads and School teachers

Mr Mukute the Headmaster of Makumbe High School echoed that his school received some financial assistance to build a laboratory through Z.C.C.

The councillor Mr Ngauze commented the work of Z.C.C. which it is doing in his area through the Development Education (Let The People Speak) Programme.

The Director Mrs B. Tanyongana explained clearly that Z.C.C. is not a donor and Development Education (Let The People Speak) is not promoting donor syndrome but discouraging it. She argued that Z.C.C. through Development Education (Let The People Speak) Programme is trying to empower people to become self-reliant and self-sufficient. She went of to say that she was quite pleased because the seed of self-sufficiency has been sown in Marume Village and that there are clear signs of its germination.

The Director then presented the sum of money (Z$3 236.59) which was donated by one of the Germans who visited Marume Village last year during Development Education meetings to the Councillor of the Marume Area. This money was given to assist the Marume Community members who are building a school on their own without external assistance. The councillor then presented the money to the chairperson of the school committee.

TRAINING AREAS

People in Marume Village requested some training in the following areas:-

(a) Cutting and designing
(b) Project Planning and Management
(c) Leadership
(d) Machine maintainance
(e) Record Keeping
(f) Running/Managing a small business

We then left Buhera for Mwenezi

MATAVA PILOT PROJECT 3

In Matava Village we were welcomed by about 200 people. We were entertained by women choir and a play by Mr Deku

Present at this meeting were: Kraalhead Matava, Council representatives, Agritex Supervisor, LWF Area Officer C. Khupe, men, women and youth.

Here were shown on example of "Let The People Speak" concept. People of Matava Village were brought together by the problem was shortage of water. Their main problem was shortage of water hence their problem is dam construction. They are almost through with their project of constructing the dam. Their dam is now full of water.

Working hand in hand with C. Khupe the LWF Area Officer, we introduced Development Education (Let The People Speak) Programme to the people of Matava village with the assistance of Pastor Hove. The Matava people understood and accepted the concept of self-reliance and self-sufficiency. We encouraged popular participation to afford every member of the community to participate fully towards their development. People decided to carry out some projects in order to solve some of their problems.

PROJECTS

We were shown the following projects:

(1) Sewing
(2) Soap Making
(3) Adult Education Programme
(4) Goat Keeping
(5) Pottery
(6) Tinsmithing

It was pleasing to note that the impact of Development Education is evident in this community. The above mentioned projects are well run and well managed. It shows that the Matava people have a vision. They now know where they are going because their objectives are very clear.

Matava Village can now be used as a learning Centre for other communities in Zimbabwe which want to apply Development Education (Let The People Speak) concept.

The Director commented the people of Matava for their commitment and dedication to their work of liberating themselves from certain problems. She discouraged people of Matava from depending on Handouts but to depend on what they can make and what they can do.

What is needed now for Matava community members to forge and ahead with some skills in order for them to carry out their projects efficiently and effectively.

The Director then handed the sum of money (Z$1418.90) which was given to women in projects by Mrs De Hass one of the Germans who visited this community last year 1994 to the LWF Area Officer C Khupe. The Area Officer then surrendered the money to the women projects. The money was given to assist women in what they are trying to accomplish.

CONCLUSION

This Follow-up Operation was very educative and fruitful. It was pleasing that members of the communities of the two visited Pilot Projects are working very hard in order to become self-reliant and self-sufficient. Anyone who visits these Pilot Projects can learn a lot about sustainable development.

To some extent members of these two Pilot Projects have managed to: identify their needs, analyse their needs prioritise their needs, work out strategies to meet their needs and implement these strategies.

External assistance is coming to assist these people on what they have chosen to do. These communities are owning the whole process of their development.

Let the people speak
Development Education
in Zimbabwe and Germany

Report on the visit to Zimbabwe
12-10-1995 until 02-11-1995

Content:

1. Assessment after two years (L. Kuveya, F. Schulze)

2. Visits, experiences and observations
2.1. Binga/Buhera (H. Musche)
2.2. Binga/Buhera (G. Theissen)
2.3. Matava (F. Schulze)
2.4. Other projects (F. Schulze)

3. ESAP (F. Schulze,G. Theissen)

4. Plans, next steps, commitments (F. Schulze)

Participants:

Mrs. Hanni Musche, Bernburg/Germany
Rev. Friederike Schulze, Gossner Mission, Berlin/Germany
Mr. Gunnar Theissen, Berlin/Germany
Mr. Langton Kuveya, ZCC, Harare/Zimbabwe
Miss Janet Moyo, ZCC, Harare/Zimbabwe

GOSSNER MISSION
FENNSTR. 31
D-12439 BERLIN
Tel. 030-6317809
Fax: 030-6361198

1. Assessment after two years of implementation

The 3 years pilot program "Let the people speak" (LPS) has been implemented in Zimbabwe since August, resp. December 1993, in Germany since April 1994. For the Zimbabwean part funds were approved for 3 years, for the German part for 2 years.

A review of the program is necessary in order to improve its implementation and its effectiveness and specify tasks for the time being.

In **Zimbabwe**, LPS focussed on community development with the 3 pilot projects in Siachilaba/Binga, Marume/Buhera and Matava/Mwenezi.

When the people understood and accepted the concept of self-reliance through Development Education Program the following projects began to be carried out:

SIACHILABA (BINGA) PILOT PROJECT 1
(1) Adult literacy classes
(2) Carpentry
(3) Sewing
(4) Pre-school
(5) Craft work (basket-making)

MARUME PILOT PROJECT 2 (BUHERA)
(1) Building a school
(2) Sewing
(3) Gardening
(4) Construction of dams
(5) Poultry

MATAVA PILOT PROJECT 3 (MWENEZI)
(1) Dam construction
(2) Sewing
(3) Soap making
(4) Poultry
(5) Tin smithing
(6) Goat keeping
(7) Adult learning

The concept of self-reliance has been understood by the communities but for them to achieve meaningful and effective development they also need external support from e.g. ZCC in the form of training, NGOs and Zimbabwe government. **Self-reliance does not mean to release government from its obligations.**

The 3 pilot projects interlink with LFT courses. The LFT participants visit the pilot projects during training in order to see how communities are trying to become self-reliant.

Development education (Let The People Speak) program has become a feeder to the Training Centre. Some LFT participants and participants of other courses on development come from the pilot projects. After training the participants go back to their respective places to assist members of their communities to become self-reliant.

The work of the pilot projects must be documentarised and conceptualised, in

order to give other projects, the ZCC and donor agencies the chance to review their project policy.

A working group shall be established.

The three pilot projects are reference projects for those who are interested in LPS. The exchange between the project holders motivated the members to improving their work.

In **Germany**, LPS have had a broad approach, aiming at:

- bringing into contact grass-root people from communities and congregations in both countries who are in a similar way, although on different levels, victims of structural adjustment programmes.

- raising a deeper awareness in our congregations and churches of the role of the dominant economy and policy in the North which causes poverty and dependancy in the South, Zimbabwe being the example.

- improving our advocacy work in using first hand informations from our partners in Zimbabwe about their situation, their struggle and their strategies.

- wakening a critical approach on Northern development pattern as well as on the role of IMF and WB through which the South (and the East) are adjusted to the requirements of the dominant global market economy with millions of people being marginalised all over the world.

- working on common strategies against impoverishment and marginalisation of masses of people.

- searching for steps towards a sustainable global development that comprehends human, economic, social, cultural, spiritual development.

Under those objectives GM organised seminars and conferences. Congregations, church circuits, church and one world groups where briefed, information material and a few articles in church and local newspapers were published. A relevant role played the exchange visits with grassroot people of both countries, since they materialised resp. personalised the concept.

A working group has been established.

All in all, however, the response and effectiveness of the work done is little. The main reason is that the program has been overloaded. It is emphasising too much on theory and analysis instead of action. This is in particular an obstacle for grassroot people who are more interested in solving their problems, than in theorising and analysing them.

Since the program has not been action or/and fund raising oriented congregations and groups questioned its meaningfulness and criticised its effectiveness. Church circuits and congregations, communities and projects have always been and are still willing to cooperate in the exchange program, as long as Gossner Mission is implementing and organising it. They are however not ready to run a permanent exchange program by their own, due to existing and feared language and finance problems. Congregations and churches

in East Germany are looking, if at all, for new ecumenical partners in Eastern Europe than in Zimbabwe that seems to be far away. Since there are no historical and denominational links between churches in Germany and Zimbabwe, the emotional basis for an ecumenical partnership is weak.

Development Education is still referring to something different in the Zimbabwean and German part of "LPS". While the Zimbabwean part is focussing on community development, the German part is more concentrating on issues of global justice. We see the interlinkages and interrelations, but did not define them so far.

Exchange visits have a substiantial impact on those directly involved. The political impact, however, is relativly weak.

Visits by Germans to the pilot projects may motivate the people to go on in their efforts, on the one side, they are on the other side counterproductive in undermining the concept of self-reliance, since Germans must be seen as potential donors to whom to submit finance applications. We have to find ways how to handle those application without loosing confidence.

It seems as if LPS in Zimbabwe can be operating without the German partner, whereas LPS in Germany relies on informations from the Zimbabwean side in order to do proper advocacy work.

Langton Kuveya
Friederike Schulze

2. Visits, experiences and observations

2.1. Binga and Buhera

Since the short visit of Mr. Langton Kuveya, Miss Leocadia Mutisindikwa and Miss Lizzi Nyathi in the "One World Shop" Bernburg, in May 1996, we are corresponding with Miss Mutsindikwa. Our work in the "One World Shop", of that members are mainly students shortly before their school leaving examinations, focusses on selling goods from "Third World" countries. I was interested to visit Zimbabwe in order to see, whether and under which circumstances goods are produced that we hope to sell in our shop.

In Zimbabwe, our programm had three main parts:
1. meetings
2. participation in the Learning for Transformation (LFT) course
3. visiting pilot projects

Due to my poor English it was difficult for me to follow the meetings. Nevertheless, I understood the structure, the program and the methods of the Ecumenical Resource and Training Centre, we were briefed on by Mrs. Shido Makunike. I appreciated in particular, that the programm is not limited to Zimbabweans, and I regretted that nobody sponsors me for an English course.

On Saturday, the 14th of October, we visited Marondera, the home city of Mr. Kuveya where we had a meeting with members of various churches, who are dealing with social problems of their town.

In a meeting with Mrs. Kowo, the Director of the ZCC Department Church in Society, I regretted in particular not to speak English. Mrs. Kowo thinks

different about the issue of flower trade. We are more focussing on the problematic aspects like terrible working conditions, use of pesticides and herbicides etc. If these are the conditions in Zimbabwe, too, as in Latinamerican countries, the church must take over responsibility and struggle for human and ecologically sustainable working conditions.
We learned that the Department for Ecumenical Procurement Service under the leadership of Mrs. Chaita prepares a cataloque to advertise products of church projects which could be sold in Germany as well.

A five weeks LFT course began almost at the same time as our program. We all introduced ourselves, in sharing our expectations and fears. In a lesson and a groupdiscussion about "development" we shared our understanding of development whereby all the participants and the facilitator defined development in a positive way. I think however that there are negative developments, too. Unfortunatly we had no time to participate in one of the bible discussions.

Together with Mr. Kuveya and Gunnar Theissen I visited projects in Binga that are part of the work of BIDA. The people there are Tonga, who had to pay the price for "development". They were more or less forcibly resettled from their traditional places on the Zambezi banks, when the Kariba Dam was built. They were dispossessed of their traditional land and their way to make their living by fishing. Due to their different language they got less access to education, and are still poor.

We participated in the adult literacy class. Women urged the need to learn how to read and write, because of their bad experience. One women when being in hospital was told the number of her bed. Since she was not able to read the number she could not find her bed. Another women sold a chicken but got only 2 Z$ since she could not decipher the value of the coins she got. The adult literacy class is far way from German standard but it is of immense value for those participating.

The carpentry project makes simple and handy stools. Sewing seems to be more difficult from a technical as well as an economic point of view. The sewing machines are old, and wore and tore out. To repair them is problematic due to lacking skills and spareparts. The demand for schooluniforms seems to be there, it is however difficult to meet it.

Some women make baskets out of grass that must be purchased. To dye parts of the grass with natural colour requires much work. It takes two days to finish the beautiful weaved baskets. Apart from baskets they made also lampshades. One part of their goods is sold locally, another part Mr. Kuveya takes along to Harare for sale. Each product has got a little tag indicating the name and the price, so that each woman gets the money for her basket after it was sold. Calculating the price is part of the training. The baskets were of good quality, that has improved within one year, as Friederike Schulze told us, who visited the project one year ago. I hope to find ways through GEPA (German Trade Company to promote partnership with the "3rd World" ltd) to market those baskets.

After we had seen and heard a lot we got a nice meal with sadza, chicken and vegetables.

After two interesting days in Binga we travelled back to Harare, and after the weekend there, Mr. Kuveya took us to Buhera where we were hosted by Miss

Leocadia Mutsindikwa. Miss Mutsindikwa works for the Ministry for Rural Development, Cooperatives and Job Creation.
We visited the primary school the community is going to build. At present they don't have money, to buy roofsheets, therefore the building has not been finished. A teacher's house must be erected, and a borehole drilled, otherwise the government will not open the school and send a teacher. These are obstacles we are not familiar with and we would not know how to overcome them.

We visited a poultry cooperative and a dam project. Everybody of the community can contribute something according to her or his ability and capacity. An old women proudly told me that she cannot any longer do hard work but still feed chicken. The chicken are sold, to members of the cooperative as well as to others.

The people of Marume planted a vegetable garden after they had built a small dam. I was in particular interested to learn how they make strings out of sisal.

We thought to establish a permanent contact between our One World Shop group on Bernburg and a youthgroup in Buhera which is supposed to be difficult since both groups are too different in terms of age, education, and commitment. I think however that other groups in Bernburg, like the Protestant Johannesstift or the Workshop for Training and Meeting, can contact Buhera since they deal with similar problems like youth unemployment.

From Buhera we travelled further down to the South. We spend the night on Lake Kyle, and started in time early in the morning, in order to see Matava and to fetch Friederike and Janet Moyo. We crossed a marvellous landscape with rocks. In my feelings I was torn between the austere beauty spots of nature and the fact that those beauty spots mean poor and dry land for the people.
In Matava we saw the dam built by the people by hand. Old women showed us how to smash stones into gravel. We visited two sewing groups, the bucket making group, and the adult literacy classes. We had a meeting where the groups sang their songs like: We have developed ourselves, we have achieved a lot, now we dream of electricity.

In Germany we would probaly say: Matava is a showpiece. The people have mastered to imlement their plans. In comparison with the problems we are facing in East Germany, problems in Zimbabwe are much more difficult to solve. The traditional and the governmental leadership structures must collaborate. As far as I see, positive development depends more than in Germany on the commitment and reliability of persons in certain positions. This is true also for those who demand: Let the people speak. I hope that the people learn to express themselves and find somebody listening to them.

Hanni Musche

2.2. Binga and Buhera

In Binga we visited the Siachilaba community centre consisting of two blocks and one open shelter wich are used for gatherings, literacy courses, sewing groups, basket making and carpentry groups.

The quality of baskets has indeed improved. Langton takes often a bigger amount to Harare to sell them there. The prices are affordable. A small one is sold for 7 Z$, bigger ones for up to 14 Z$. To some respect there is a diversification in products, because they started also to weave lampshades. We learned, what natural material is used, including natural colours and how the grass is cooked to colour it in different browns. The design and the colour of baskets are fine, they could probably sold in "One-World-Shops" in Germany. We suggested the Siachilaba group to make pictures of their products and hand them over to the ZCC Procurement Service which is working on a catalogue for crafts from different communities to advertise on national and international markets.

The sewing group has produced several show-pieces of school uniforms, to show the headmaster of the nearby Siachilaba Secondary School. They hope to get thereby a constant source of income.
The market for clothes in Binga is very small. The quality of products cannot compete with (second-hand) clothes sold in towns. There is only a chance to sell clothes locally. Probably the low demand and high transport costs are protecting the local market from industrially manufactured clothes.
The clothes market is highly risky. Last year people had only few chances to sell their products because of the severe drought. Since the people had to invest all money for food supply to stay alive, expenditures in other goods like clothes had to be cut down totally. The situation will not change probably in future, since Binga is a drought striven area. I felt some of the expectations of the sewing groups only realistic, if there will be enough rain. The risky situation is reflecting the mode of production: The sewing groups do not operate on stock basis. Clothes is only sewed when somebody has ordered and will definitely buy. People said that better training for the sewing groups is necessary in order to improve their products. They also like to get more hand driven sewing machines. They asked partly for external funding. I had the feeling that there are only few niches where local sewing groups can find a market, namely school and church uniforms. A 'uniform' designed by local people has not to compete with other clothes, whereas low-cost clothes for everyday for local people must compete with second-hand clothes. Extraordinary designs based on local tradition and colours, which could be sold as traditional "sunday" clothes for local people or for tourists or even in shops in town, need of course high skills in production and design and probably the creativity to partly reinvent "traditional" clothes.

The carpentry project was a big surprise. The production of stable folding chairs, benches and tables was done with three different types of axes, only. The chairs were sold for 48 Z$, a price which is probably competitive on the Zimbabwean market. I had the feeling that especially the folding chairs could be produced in larger scale. The main problem is the shortage of tools. Those involved in the carpentry project said, they also would like to get further training in order to improve their production. The main problem is however that they cannot enter the market for school benches, because they cannot produce in large scale. (It takes one and a half day at least to make one folding chair). Therefore schools get often equipped with industrially manufactured benches and chairs. I suggest BIDA to consider to co-ordinate different carpentry groups in Binga district, which produce similar products like a school bench e.g., so that people can train each other. This would probably make it possible, too, to equip a classroom fast, and satisfy local educational authorities who want an order to be met soon. BIDA could also help in getting access to the school room market.

In Siachilaba we visited the adult literacy course. Courses are held three days a week in the afternoon. A group of up to 20 persons of different niveau is tought by local teachers. BIDA produced adult literacy booklets in Tonga, which help to motivate people to attend courses. In the formal schooling system people are often tought in Ndebele or Shona which shows that teachers often did not grow up in Binga district. Only few books are published in Tonga.

Attendants of the adult literacy class learn mainly Tonga, English and maths. We had the chance to discuss with some of them. Generally more women attend these courses. We were told by one woman: "Women are more concerned of their education and that of their children than men", whereas another answered: "You know these men, they prefer to go to a bottle store to drinking beer, rather than attending an education course." We got also quite convincing answers, why people attend. One woman told us:
"One day I went to the Siachilaba general dealer to sell a chicken. The man to whom I sold my chicken gave me some coins. I was quite happy to have some money, but I didn't know how much it was, since I could not read and count. When I walked into the shop to buy some few things I realised that I couldn't get hardly anything for that money. It was really a bad deal, and I felt very sad. Then I decided to attend this course. I won't get cheated anymore!"

Sombody else gave her own example: "If you feel sick or your children are not fine you have to attend the clinic. Once I was there they gave me a bed. They said it is number 5. I was very frightened because I didn't know the sign for "five" and could not find my bed. I continued to ask for my bed and I was very scared that somebody would find out that I could not read. It is also very dangerous. They gave me medicine for my child and told me to be careful, to give the right dosis. But if you can't read, you will probably give too much pills to your baby, and it will afterwards get more sick or even die!"

An old friend of Langton Kuveya who was just recently appointed as school supervisor in Binga District spend one day with us, which was an interesting chance for us. He was happy to visit not only schools but also to get into contact with the local communities we visited. In Binga District there are about 65 primary and 8 secondary schools. The schooling situation is worse than in the rest of Zimbabwe. Partly this is due to historical developments. The missionaries did not come in former times to Binga because they could not cope with the hot climate and the danger of malaria. They opened their schools mainly in the highlands and in and around Harare. After independence a lot of schools have been built, which can be identified easily, since they are the only big buildings in a given area and do often function not only as schools but also as community centres. The educational qualification of an average teacher in Binga district is low. Three quarters of the teachers did not attend any teacher training college but started teaching directly after O-level. The majority of teachers sent to Binga takes the first chance to leave. There is a constant brain drain to other parts of Zimbabwe. One of the main concerns of the school supervisor have been poor accomodation facilities for teachers in Binga. "The only way to keep qualified teachers here is to provide proper accomodation according to the national standard. Otherwise teachers will do their best to leave, or work less. We are constantly understaffed in our schools." One central problem for teachers and district educational authorities is lacking transport. "We are four people in our district office to look after more than 60 schools spread over the whole district. Some of the schools can't even be reached by bus or car. To one school you have to make a five hours foot-walk. You can imagine what that

means for us supervisors and the teachers, since we have only one old pick up which has more often breakdowns than it drives. Often it takes a teacher more than two days to collect his monthly salary in Binga growth point because buses are driving each second day, only. And once again, one teacher is missing school." One big motivation killer is the cut of the annual 13th allowance, recently announced by the government in order to reduce government spendings, which is one of the targets of ESAP and a pressure of the World Bank. "Our teachers are very angry. Now they feel to have the right to work less, and their commitment gets more and more detoriating." We also discussed the issue of a curriculum reform, pinting out that the colonial inherited focus on academic skills doesn't really fit into the needs of 90 % of school leavers, who probably won't find a job in the formal sector. There is more need for entrepreneurial skills, agricultural and vocational training or community development education (like the LFT-program), to be additionally introduced into the formal syllabus. This might also motivate people to attend schools and limit the drop-out rate of school-children. It is estimated that because of drought and the limited advantages of school-education only half of the children of school-going-age in the district are attending primary school.

Generally, both local communities and officials in governmental administrative structures benefit from visits in the pilot projects. People in decision-making positions are confronted with and integrated in local community development efforts, which on the other side improves chances for local projects to get additional governmental resources. It might be also educative for government officers who often think that nothing can happen without them and without organising money. They might also benefit from development education and overcome the "donorpledge" mentality.

In Buhera, the meeting at Marume school was attended by several community members, Kraalheads, Village Development Committee (VIDCO) officers and the local councillor.

The primary school has been built since more than one year. The communities around the school made more bricks and continued to build the walls up to rooflevel. 10 windowframes and 4 doorframes were bought thanks to a donation from Mrs. de Haas` church in Germany. The foundation for the toilett block has been laid.
Now money is lacking to buy roofsheets, timber for the roofconstruction, pipes for the toilett and cement for the groundfloor. Traditional roofing is no alternative since grassroofs have to be rapaired every year and don't meet the official standards for governmental schools.
The school will serve 6 villages, about 300 schoolchildren are expected to attend. Until now the construction is according to the standards for primary schools.

People told me that they tried their very best to collect money. Due to the drought they failed almost, and the state authorities refused to finance the building because of lacking funds. They only promised to send a teacher after the school is erected. One or two teacher's houses must also be built, a borehole must be drilled (estimated costs 6000 Z$) before a school can be opened. I told the people that Gossner Mission is not a donor organisation. All what Gossner Mission could do is to ask parishes to collect money. I told them as well to go on with their efforts, but to try as well to get support from the District Ministry of Education. That would guarantee also in a longer run the involvment of the government.

Part of development education shall be to equip people with skills for political advocacy work on local governmental and institutional levels, which can give additional support for activities started by communities. I have got the feeling that our "big aim": political advocacy work with grassroot people on issues like ESAP or international justice is overstretched and not according to the primary daily issues of people in rural disadvantaged areas in Zimbabwe. It is more appropriate to focus on local democracy, like in workshops under Let the people speak - Program. On community level issues of democracy and responsible leadership (dealing with traditional authorities, selecting development committees e.g), and possible internal conflicts are major problems which people want to solve. I am not so sure if big political issues are issues of the communities. I wonder also whether they are prepared to struggle for their rights through governmental, church or nongovernmental structures on local or district level. Since that issue is sensitive (leaders can mobilise against communities if they feel threatened in their positions e.g.), it is important to train people in political skills, i.e. how to make people aware of their rights, how to involve officials into community development without getting overruled, how to change their attitudes, when political pressure does help, when not at all, how to write letters to official authorities, how to write funding proposals, how to contact a newspaper, etc. What is the adequate strategy in the different context from community to community? What is the role of the Development Officer in that respect? Shall he just teach skills and let local people do the concrete political work or shall he assist, to what degree, in the whole process?

I hope we can use the next one and a half year to get more experience in this field in order to make some helpful recommendations in the end. I think we have to reconsider what political advocacy means in rural communities. Does it make sense to teach people macro-economic or global issues in the first line? Even if those issues are very important, they may give the people the feeling to be powerless and helpless. I think it is more appropriate to adjust awareness building and political advocy work to the local enviroment, where people can influence and do something that might change their own situation?

Gunnar Theissen

2.3. Mwenezi/Matava

Approaching Matava one drives through a marvelous rocky but dried out landscape. The soil is brownish, rivers are dry. Women have to go long distances to fetch water from holes in the riverbeds. If one comes nearer to Matava, one is suprised to see a green spot, suddenly, and a lake full of water: The dam that the community begun to build in 1992, is almost ready. Its capacity is around 250.000 cbm, the catchment is about 30 sqkm, the waterdepth goes up to 10 m. The people are very happy, and sing proudly: We have developed ourselves, now we dream of electricity.
The next steps are to build the channel to the land that is going to be used for irrigation agriculture. The community wants to cultivate a common field. It took the community three years to build the dam. Support came from the Lutheran World Federation in terms of technical advice, tools and cement. Even the cement was given only after the community had supplied 100 bags of cement by their own.

Parallel to the dam the community started other projects. In the morning people worked on the dam, in the afternoon they worked in their respective projects.

The adult literacy classes (with 20 beginners in grade one, 15 in grade two, and 15 in grade 3 to 6) are tought by three volunteers. The names are given to the Ministry for Education for recognition and payment as teachers, until now there is no reply. The classes are open for people of any age, also for youngsters who cannot afford school fees or schooluniforms. More women than men attend, since more boys got formal education.

Two sewing groups (women) make school uniforms and children's dresses. Sewing machines are bought on loan basis. The members contributed some money in the beginning to buy material, now they share the profit resp. use it to repay the loan. A grant they got from a German congregaton was invested into goats. The demand for schooluniforms is there, but they can't not produce for stock, because of lacking capital. The women have specialised the labour, one designs, another cuts, the third joins, the fourth sews.

The tin smithing group (21 men) makes buckets from tin bought in South Africa, since it is cheaper than in Zimbabwe. The buckets are hammered not welded. One person produces 6 buckets per day. We were told: The women gave us a good example, therefore we started our project. One man knew the technique and tought the others.

The soap making group with 75 members, mainly youth, does also fine. The members contributed 7Z$ in the beginning and got a loan to buy the ingredients (cow fat, caustic soda, millimeal and Surf washingpowder). The demand is there, the profit is used to repay the loan.

The pottery goup (15 members) makes claypots for the local market. They fetch the clay from a place 10km away. The profit is shared and invested into 10 goats.

Matava is indeed a showpiece, of that others can learn a lot: The traditional and the development structures cooperate. Out of the damproject other activities emanated. The people did understand that development is an ongoing process. The strong and influential LWF did not make the communities dependant but assisted them.
Unfortunately nobody of the Executive Committee can attend a LFT course since they don't belong to a ZCC memberchurch, and LWF sponsors only members of a Lutheran church.

2.4. Other projects

Accompagnied by Miss Janet Moyo I visited the United Congregational Church of Southern Africa in Bulawayo, the Headoffice in 40 Jason Moyo Str., Tenyason Hlabanga School, the traditional Inyathi Mission School and Farm, and Dombodena School, near Plumtree.

The aim of the UCCSA is to get 50% financially independent in 1998. The church is looking for income generating projects, they build a new house on the church compound, and want to erect a church centre that can be hired by the community. They bought new premises in town, and it is the big dream of the General Secretary, Rev. Ndlovu, to build there a three story house with one floor for the Headoffice, another one for a big hall and one floor for

offices to rent. Rev. Ndlovu, a very energetic and dynamic man, emphasised the necessity to administer the church professionally. He gave us a long list with all the various plans for the next years.

The secondary schools are going to be upgraded, therefore a lot of building and repairingwork is required and going on. Buildings are halfready, new dormitaries have been built, others restored. Some of the activities of Inyathi Mission like cattle keeping and the vegetable garden are to run commercially.
Four primary schools are going to be repossessed by the church, the church hopes to get back the former church hospital as well which was taken over by the government.

I was told that both tuition and borading fee in UCCSA schools are still low, more girls than boys attend boarding schools because parents feel their daughters protected there. There are almost no dropouts, one girl each second year might leave before O level. Some practical lessons like fashion and fabrics or building and woodwork are part of the curriculum.

I was quite impressed by all the acitivities but got ambivalent feelings as well: What is the prophetic role of the church in Zimbabwe today? What is the mission of the church? To repossess property because the government cannot afford any longer to run clinics and schools? What does the church do for the poor? With the poor? What is the role of church schools for the surrounding communities?

The Reformed Church in Masvingo organised a two days program for us. Mrs. Ushe, head of the women's department, and Mr. Mhaka, development officer, took us to various women's projects in Gutu and along the road to Mwenezi.

The women's projects were of relatively high although different standard: The Gutu group sews dresses and schooluniforms, and runs a nice vegetable garden that needs urgently rain. The Mabida group works as cooperative. Out of 12 women, four hold a masters certificate for farming, and three more will get it soon. They sew schooluniforms for two schools, keep chicken and sell the eggs to the schools. They made a contract with a chibuku brewery to plant sorghum. Most of the women are widows or singles. The treasurer of that project, Mrs. Chengeti, runs her own nice farm apart from the project activities.

Members of a garment making group pay 75Z$ per months for the teacher to get a proper training. They bring their own material and sew for their families, not yet for sale since they are still learning. The garment we saw was of good quality. Another project again runs a bakery and a poultry, and they sew. Others make jerseys and schooluniforms.
All groups told us that the demand for schooluniforms is high but cannot be met due to lacking start capital.
Asked whether the husbands support the project activities the women told us: Yes, since we bring something home. They share the profit, and use their share for the family in accordance to the phrase: Support a women, and you support a family. I must confess, that I am not happy with that slogan, since those who carry already a big load, have carry another burden. Where are projects to change husbands and to make the burden for women easier?

I learned that both UCCSA and RCZ don't ordain women until now, although they have women preachers. Women of the RCZ formed a Women's Association to stand

for women's rights in the church. Until now, only one women is member of the highest body of the RCZ, the Synod, which is the result of the election procedure from down to top. The Executive Committee of the Women's Association struggles for a direct mandate to the Synod. I wish them to succeed soon.

Friederike Schulze

3. ESAP

After 5 years of ESAP and shortly before the start of ESAP II, people in particular in rural areas seemed to be tired of discussing ESAP. They feel more effected by drought, and they have developed their strategies to survive, already before ESAP.
This does not mean that they don't suffer from ESAP. The opposite is true. They told us that their living conditions got worse since 1990. Many can afford to have only one meal per day. But they don't dinstiguish clearly between drought and ESAP caused problems.

In meetings with Mr. Tawanda Mutasah of the Peace Justice and Reconciliation Department of ZCC and Mr. Jonah Gokowa of the Ecumenical Support Services, we learned that an Economic Justice Network (EJN) was founded in April 1995 after a central workshop on ESAP held in December 1994, and four regional workshops in Bulawayo, Gweru, Masvingo and Mutare. In September 1995 EJN and Christian Aid held a workshop on advocacy, where participants agreed to link with other NGO's, ZCTU, Silveira House a.o., and to plan activities around the World Bank's annual meeting on 9/10 October. Meetings with the Harare office of the World Bank and preparatory-meetings for NGP's are planned for the end of October and for November.

It seems to be the new policy of the World Bank to approach NGO's. National offices of the World Bank got the order by the Headoffice at New York to report monthly of their talks with NGO's. This new move is partly the result of the general failure of SAP's, and must be seen as the attempt to cushion social effects of ESAP through NGO's and to keep calm critical voices against ESAP. The Harare office of the World Bank has invited several NGO's for consultation and accepted also other NGO's as participants. The EJN organised a preparatory meeting for NGO's to discuss issues of their interest. Whilst the World Bank wanted to limit discussions on poverty, NGO's insist in getting involved in the dicussion on the general policy of adjustment programs and in the planning process of ESAP II.
The World Bank has indicated to provide even finances for NGO's and apparantly already given money to a few. Whether or not this goes along the mandate of the World Bank must be checked. Between NGO's there is a general awareness of getting addicted to the World Bank if the Bank finances NGO's.

ZCTU, the Zimbabwe Congress of Trade Unions, works on project: Beyond The Structural Adjustment Programme: Framework for a long term Development Strategy in Zimbabwe. and has published a Memorandum and an Interim Report as part of that project: They point out that EASP has failed to meet almost all targets. Despite low wages, compared to other countries, only a few foreign investors came. The labour market under ESAP has not been growing. They emphazise the need of a strategy for human resource development by pursuing an employment intensive growth strategy, by strenghening the capacity for Policy implementing, by creatiung flexibility through decentralisation and creating opportunities for disadvantaged groups.

Gunnar Theissen has visited Dr. Godfrey Kanyenze of ZCTU who is one of the co-authors of the reports. He is interested in any form of cooperation with German groups and Zimbabwe NGO's, stressing the necessity for NGO's not only to deal with social impacts of ESAP but to look for alternatives to the traditional IMF pattern of structural adjustment.

Informative material on ESAP is also available through the Harare UNICEF office.

In a meeting with Mr. Tawanda Mutasah (ZCC), Mr. Jonah Gokova (ESS), Mr. Langton Kuveya (LPS) we discussed ideas how to improve our cooperation and advocacy work. Mr. Mutasah and Mr. Gokova are willing to provide us with their information material. They will discuss with other NGO's under the Economic Justice Network the intended target of our cooperation.

In the meeting with the General Secretary of ZCC, Rev. Kuchera, we were reminded again in the original objective of the Let the people speak - Program, namely to arm communities with required informations and skills, so that they can formulate their interests and implement their own projects. He emphasised the need to strengthen individuals as well, so that they can earn their living. He wants the concept of "LPS" to be implanted into the member churches of ZCC and thinks a working group being helpful in this regard.
He welcomed our attempts to bring congregations from our countries together. Givers and receivers of "Bread for the World" money should encounter to overcome both the giver's and receiver's mentality.
He backed also our proposal to cooperate with the Economic Justice Network on ESAP related issues, and to intensify the regional exchange with communities in neighbouring countries.

In the debriefing meeting at Kentucky Airport Hotel participants pointed out that the cooperation between the Economic Justice Network and grassroot communities would be essential, as well. Part of Development Education should be burning issues like land, justice, poverty, whereby the poor must be empowered and armed with the knowledge, they need to achieve what they struggle for. The German role in the "LPS" program could be the demand for more transparency of the World Bank/IMF policy and for a change in the lending and debt policy of the Northern countries.

Friederike Schulze
Gunnar Theissen

4. Plans and next steps, commitments

For the time being we think to split the "LPS" program into one part "Community Development" and another one on ESAP related issues. The interlinkages and the interrelationship of the two parts must not be neglected but to improve the political relevance and the efficiency of the program it shall become more specific on each side.

4. 1. LPS in Zimbabwe shall focus on Community Development. The cooperation with the three pilot projects shall go on, they are reference projects for other communities, for development departments of churches and the ZCC, for LFT and overseas donors like "Bread for the World". The process of developing and getting self-reliant as community shall be documented. Terms of reference can be: seize, location, history of the community, cultural and traditional values, the role of the government, of churches and NGO's present,

relationship between traditional and governmental leaders and structures, motivations for development, obstacles, key players in the decision making and implementing process, gender issues, limitations of the community, necessary complimentary political strategies, financial assistance etc.

The community instead of the church related approach shall be highlighted on, since we think that our mission is the comprehensive development of humans and societies, to which churches shall contribute.

The internal exchange in Zimbabwe between the three communities shall be intensified and in a longer run extended to other communities.

The regional exchange between grassroot communities in Zambia (Gwembe South Development Project and Naluyanda Integrated Project) and South Africa (with resettling communities) shall be facilitated by Gossner Mission that cooperates with the respective communities.

4. 2. The exchange program with Gossner Mission Germany shall focus on issues of mutual interest and commitment like: social, economic and human impact of ESAP, Community Development and Local Economy, Human Rights and Social Rights, Global Justice and Global Development, Poverty, with participants from other sectors of the Zimbabwean Church and Society than the pilot projects only, without excluding them.
All the issues have a theological impact that must be reflected as well.

4. 3. In Germany Gossner Mission shall continue its solidarity and advocacy work with focussing on Zimbabwe. A little brochure on Zimbabwe, her history, the present economic, social and political situation, the role of churches and the ZCC, informations about the pilots projects etc.) is going to be prepared and will be published hopefully still in 1995, latest in the beginning of 1996. Seminars are planned for the first half of 1996.

4. 4. In 1996, the political advocacy and lobby work in Germany shall get priority. Therefore Gossner Mission shall be planning a workshop with German Church agencies and NGO's that do advocacy work. The aim of that workshop shall be to organise a campaign on ESAP related issues.
The Economic Justice Network and the Ecumenical Support Services are willing to cooperate in providing informations on their ESAP related activities and highlighting certain topics for a campaign in Germany. EJN and ESS will consult other NGO's in order to discuss the intended German contribution on ESAP issues.

Gossner Mission will discuss with its partners in Germany and with the Council on Ecumenical and International Relations of the Church of Norway whether some Germans shall participate in the conference of ZCC with Nordic Churches planned for February 1996. To make the Zimbabwean-German cooperation more specific it might however be more useful to separate both meetings, at least partly.
ESS would be willing to organising a German - Zimbabwean workshop, the essential question however is, how to sustain a common camgaign which definitely will have an impact on staff and finances.

4. 5. To improve the communication with the pilot projects it would be helpful if the project field workers could send copies of their reports they have to write regularly, to LPS in Zimbabe and in Germany (if these reports are not confidential).

4. 6. Dr. Kunze, Leipzig, has drafted a questionnaire for a survey about living conditions of the people in the pilot projects. The idea behind is not so much to implement a scientific research but to find a method to make the people speak on their individual situation, on how they see the impacts of ESAP and what they want to be transformed. A similar questioning shall be hold in Germany as well.

Mr. Langton Kuveya and Mrs. Lizzie Nyathi will discuss whether they think a survey of that kind is the right instrument and managable, and decide before February 1996 whether the survey shall be implemented in Binga first, in the other projects later.
Dr. Kunze and Mr. Gunnar Theissen will search for material on methods for surveys, i.e. how to introduce the idea to the people, how to motivate them, the role of the pretest, how to question illiterates, etc. The material will be sent to LPS Zimbabwe as soon as possible.

4. 7. One world shops in Germany are willing to sell products from the pilot and other projects. Mrs. Hanni Musche will check whether German Third World Trading Companies. (i.e. GEPA) are ready to import those products directly. Mr. Kuveya will discuss with ZCC's Ecumenical Procurement Service whether those products can be advertised in its catalogue.

Friederike Schulze

Program:

12-10: Thursday	Arrival
13-10: Friday	Meetings with Mr. Kuveya and Miss Moyo: Introduction into the programme First assessment of the project LPS Meeting with Mrs. Makunike, acting director of ERTC
4-10: Saturday Marondera	Meeting with Church leaders and pastors and leaders of church related organisations, visit of Willovdale Sec.School of the Methodist church
15-10: Sunday	Visiting Harare Gar-dens with the Art's Gallery
16-10: Monday	Meeting with ZCC staff: Mr. Kowo, Director of the Department Church in Society, Mrs.Chaita, Director of the Ecumenical Procurement Department Service and Mr. Mutasah, Director of the Department for Justice, Peace and Reconciliation Meeting with the staff of the Church and Development Department: Mrs. Munonyara and others Attending LFT course Discussion with some participants of the LFT course
17-10: Tuesday	Attending LFT course, lesson and group discussion on: Development

18-10 Wednesday	J. Moyo and F. Schulze: travelling to Bulawayo visiting the United Congregational Church of Southern Africa (SynodSecr. Rev. Ndlovu), visiting Tenyason Hlabanga Sec.School	H. Musche, L. Kuveya and G. Theissen: travelling to Binga
19-10 Thursday	Visits to Inyathi Mission-School and Farm, the ZCC Office in Bulawayo, Chipangali Wildlife Orphanage	meetings with BIDA
20-10 Friday	Visiting Dombodena School, near Plumtree	visiting Siachilaba and other projects
21-10 Saturday	travelling back to Harare	travelling back to Harare

22-10: Sunday	Service at the Lutheran church, meeting with Mr. Samson and Mrs. Renate Huni and their children, visiting The Botanic Garden and the home of the Huni's in Buridiru

23-10 Monday	J. Moyo and F.Schulze: travelling to Masvingo, visiting the Reformed Church, Women's project near Gutu	L.Kuveya, H.Musche, G.Theissen: travelling to Buhera
24-10 Tuesday	short meeting with RCZ leaders, visting women's projects along the road to Mwenezi	visiting the primary school
25-10 Wednesday	visiting Matava, projects and dams	visiting projects, meeting women, travelling to Lake Kyle
26-10 Thursday	meeting with the community incl. the chief, kraalhead, ward secretary, councillor, LWF development worker travelling back to Harare with a stopover in Great Zimbabwe	travelling to Matava visiting projects, dam, meeting travelling back

27-10:
Friday — First assessment of the visits, discussions on guidelines for the report and the future of Let the people speak Program
in the evening: informal meeting with Mr. Gokova

28-10:
Saturday — free
Hanni Musche visits Victoria Falls, F. Schulze and G. Theissen go shopping,
in the evening: meeting with ZCC GenSecr. Rev. Kuchera and Mrs. Makunike

29-10:
Sunday — Writing reports, departure of G. Theissen, dinner with Mr. Kuveya and family

30-10:
Monday — Writing reports (struggling with the computer!)

01-11:
Tuesday — Debriefing meeting
Meeting in town with Mrs. Huni

02-11:
Wednesday — Attending LFT session on: Gender problems
Short visit at UNICEF,
Meeting with Mr. Mutasah and Mr. Gokova on our cooperation on ESAP related issues

03-11:
Thursday — Writing report, short meeting with Mr. Kuveya on his visit to Zambia
Departure

Z I M B A B W E C O U N C I L O F C H U R C H E S

DEVELOPMENT EDUCATION

"LET THE PEOPLE SPEAK"

HALF - YEAR REPORT

JANUARY TO JUNE 1995

COMPILED BY
DEVELOPMENT EDUCATION OFFICER
L KUVEYA

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1. PREAMBLE

Development Education ("Let The People Speak") Programme tries to assist the poor and the marginalised community members both in rural and urban areas to:-

(1) Identify and priorities their needs and develop appropriate responses.

(2) Develop mentality of self-sufficiency and self-reliance which in turn fosters self-empowerement structures capable of insisting other socio-economic development needs.

PILOT PROJECTS

The purpose of these pilot projects through Development education ("Let The People speak") Programme is to:-

(1) Assist the poor and the marginalised people to liberate themselves from their problem.

(2) Give the poor and the marginalised people hope that they are capable of overcoming some of their problems.

(3) Empower the poor people.

(4) Assist the poor and the marginalised people to decide the type of life they want to live.

(5) Assist the poor and the marginalised people to become self-reliant.

(6) Guide the poor and the marginalised people to speak out their minds.

At the present moment, there are three Development Education ("Let The People Speak") Pilot Projects which are in operation. These are:-

(1) **SIACHILABA PILOT PROJECT 1**

The project is in Binga District in Matabeleland North Region.

CONSTITUENCY

Church of Christ.

OTHER ORGANISATIONS

Binga Development Association

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(2) **MARUME PILOT PROJECT 2**

Marume Pilot Project 2 is in Buhera District in Manicaland Region.

CONSTITUENCY

Reformed Church in Zimbabwe
Methodist Church in Zimbabwe

OTHER ORGANISATION

Ministry of National Affairs Employment Creation and Co-operatives.

(3) **MATAVA VILLAGE PILOT PROJECT 3**

This Project is in Mwenezi District in Masvingo Region.

CONSTITUENCY

Evangelical Lutheran Church in Zimbabwe.

OTHER ORGANISATIONS

Lutheran World Federation.

2. **OBJECTIVES**

(1) Development Education ("Let The People Speak") Programme should be able to empower the poor and marginalised community members in both rural and urban areas so that they realise their self-worth and become self-actualised, self-motivated, self-reliant, action oriented people who can work together for personal, family, village and community development.

(2) Community members should be able to:-

(a) Identify their problems and work out possible solutions.

(b) Embark on sustainable or long-term developmental programmes such as income-generating projects.

(c) Apply active involvement in activities which concern their lives based on:-

(i) understanding
(ii) motivation

(iii) and commitment in the economic, social, cultural and political process that affect their lives.

(d) Meet some of the social and human cost on development.

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(e) Plan, manage, monitor and evaluate their income-generating projects.

(f) Differentiate good leadership from bad leadership.

(g) Realise that they are partners in development and their own liberators from the sub-servance and shackles of under-development, deprivation, diseases and hunger.

3. CONSULTATION MEETINGS

Several consultation meetings were held with Pilot Projects group members.

The purpose of these consultation meetings in Binga, Buhera and Mwenezi was to hear from the people on how they were using and should be using available resources in the localities towards their development.

The essence of such meetings was to assist community members to develop mentality of self-sufficiency and self-reliance by using resources available in their localities.

BINGA

TARGET POPULATION

The consultation meeting was for the community members, representatives of project holders and representatives of youth. This meeting was attended by forty (40) people. Females were twenty four (24) and males were sixteen (16).

The following were identified resources in the community's locality:-

(a) Trees

(b) Grass

(c) Soil

(d) Water

(e) Some people with certain knowledge who can be used as resource persons.

PROJECTS WHICH USE IDENTIFIED AVAILABLE RESOURCES ARE:-

(a) Carpentry

(b) Gardening

(c) Basket making

(d) Pre-school

(e) Adult Education

Some of the community members earn their living by selling what they produce in their varied projects.

BUHERA

TARGET POPULATION

This consultation meeting was for church workers, development workers, a councillor, youth and representatives of project holders. Females were 16, males were 8.

The following were identified resources in the community's locality:-

(a) Trees and shrubs

(b) Water

(c) Grass

(d) Roots

(e) Soil

(f) Plastic bags

(g) Seeds/Groundnuts.

PROJECTS WHICH THE USE THE IDENTIFIED AVAILABLE RESOURCES ARE:-

(a) Gardening

(b) Craftwork

(c) Pottery

(d) Tree-planting

(e) Door-mats

(f) Peanut butter

(g) Sewing

(h) Shoe-making

(i) Stockfeeds.

In order to become self-reliant community members are trying to earn a living by selling what they produce from their projects.

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MATAVA - MWENEZI

TARGET POPULATION

This consultation meeting was for project holders, church leaders, youth, village leaders and development workers.

The following were identified resources in the community's locality:-

(a) Water

(b) Trees

(c) Grass

(d) Soil

(e) Oil tin

(f) Rocks/stones

PROJECTS WHICH USE THE IDENTIFIED AVAILABLE RESOURCES ARE:-

(a) Sewing

(b) Pottery

(c) Tinsmithing

(d) Gardening

(e) Adult Education

(f) Basket making

(g) Soap making.

The community members are trying to become self-reliant by using the resources found in their areas.

4. DEVELOPMENT EDUCATION VISIT TO GERMANY

Development education (Let The People Speak) visit to Germany was made by people from Zimbabwe. One came from Siachilaba Pilot Project 1 in Binga District, the other person came from Marume Pilot Project 2 in Buhera District and myself representing Zimbabwe Council of Churches.

The purpose of this visit was to allow the representatives of the grassroots communities to see and learn some of the development strategies in a developed country. The visit was also meant to let the people in Germany hear how Development Education (Let The People Speak) Programme is getting on in Zimbabwe and how the poor

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and the marginalised communities are surviving. The visit was meant have direct exchange of information on how the communities of the two countries live. This visit was also meant to let the Germans know the effects of policies made by developed countries including Germany on the poor and the marginalised communities in Zimbabwe, e.g those policies made by The World Bank, IMF and the World market.

OBJECTIVES OF THE VISIT TO GERMANY

The objectives of this visit were that by the end of the visit:-

(1) The visited Germans should be able to describe how Development Education Programme is going on and how the poor and the marginalised people are surviving in Zimbabwe.

(2) The visiting Zimbabweans should be able to identify those ideas applied in Germany on development which are applicable in their situation.

(3) The visiting Zimbabweans should be able to explain how the poor and the marginalised people in Germany are surviving.

(4) The visited Germans should be able to explain how they are assisting the Development Education Programme.

(5) The visited Germans and the visiting Zimbabweans should be able to make proposals on how best can Development Education Programme be run.

EVALUATION OF THE VISIT TO GERMANY

The purpose and objectives of this trip were highly achieved. The visited Germans understood how Development Education Programme is going on in Zimbabwe. we Zimbabweans were able to identify those valuable ideas which are applicable in our situation.

This year's visit has greater impact than last year's visit. This shows that there is great development in our exchange visit programme.

The people we visited were very ready to accept us. they were willing to share the information with us. The visit enabled us to see similarities and differences between people in Germany and people in Zimbabwe.

5. EXPOSURE VISIT TO BUHERA AND MWENEZI

PARTICIPANTS OF THE EXPOSURE VISIT

There were two people who came from Binga District. I took them to Marume Pilot Project in Buhera District.

I then took those who came from Binga plus two people from Buhera to Matava village Pilot Project 3 in Mwenezi District.

OBJECTIVES OF THESE EXPOSURE VISITS

The objectives of these exposure visits were that by the end of the visits those who took part in these exposure visits should be able to:-

(1) Explain how people are getting on with their projects which they are carrying out in order to overcome some of their problems.

(2) Identify helpful ideas which they can go and apply in their areas.

(3) Compare what they have seen with what they are doing in their areas so that they could improve their ways of operating.

TARGET POPULATION

In Buhera, the target groups during this visit were project holders, development workers and the councillor.

In Mwenezi the target groups during this visit were project holders, local leaders and the youth.

WHAT WAS SEEN IN BUHERA

The people of Marume Pilot Project 2 are engaged in in some projects as a way of solving some of their problems.

The following were the projects seen in Buhera:-

(1) Vegetable gardens

(2) Gum plantation

(3) The construction of a new school

(4) Sewing (uniform making)

People in Buhera find it difficult to get money for their children's school fees, bus fares and for buying basic things. They intend to solve these problems by selling what they produce out of their projects.

The construction of a new school is not and income generating project. Children in one part of Marume community walk very long distances to go to school. This affect the learning of their children especially the infants. The community members have decided to build the school on their own in order to overcome the problem of long distances for their children.

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WHAT WAS SEEN IN MWENEZI

The main problem in Mwenezi area is the shortage of water for people and their animals.

The following were projects seen at Matava Pilot Project 3:-

(1) Dam construction

(2) Adult education class

(3) Sewing (uniform making)

(4) Soap making

(5) Pottery

(6) Tinsmithing

(7) Goatkeeping.

"Let the People Speak". People of Matava village were brought together by the problem of the shortage of water and spoke with one voice. They decided to construct a dam in their area.

During the dam construction period new concepts on development came and people began to venture into projects besides dam construction.

Adult education programme is well organised. The following is the analysis of the adult education group:-

GRADE	NUMBER OF LEARNERS	AVERAGE AGE
1	15	42,5
2	20	40
7	28	26

PROBLEMS

Shortage of material i.e textbooks, exercise books, chalk, pencils, and pens.

PROGRESS

Some adults are now able to read and write. 28 learners registered to write Grade 7 examination this year 1995.

FUTURE PLANS

There are plans to further this programme up to ZJC and 'O' level.

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SOAP MAKING

This project is doing very well. Some shops within this area are supplied by this project. Community members are also buying soap from this project.

OTHER PROJECTS

Sewing , pottery, tinsmithing etc are doing very well.

Development strategies in Matava village cater for all age - groups. every person is participating towards the development of this community.

There is youth choir and there are netball and football teams. The youth are accepted by adults in this community. They feel that they should contribute towards the development of their community. They are given various roles to play.

The projects and social activities bind all members of this community together.

Development Education ("Let The People Speak") Programme in Matava village is getting a very favourable support from LWF area officer who is skilfully assisting this community towards self-sufficiency and self-reliance. This officer is assisting the community members to achieve sustainable development.

This programme is also getting support from Lutheran Church in Zimbabwe pastors Hove and Ngara. These two pastors fully support the concept "Let The People Speak".

EVALUATION OF EXPOSURE VISITS

All those who participated in this exposure visit felt that this exposure was very educative and fruitful. They echoed that they learnt new approaches of forging ahead with development inspite to some problems. This exposure visit stood as a learning forum.

FUTURE PLANS ON EXPOSURE VISITS

The exposure visits are going to be continued. This time two people shall come from Matava village to Buhera. Two people from Buhera shall join those two from Matava village and shall go to Binga to see how members of the Siachilaba Pilot Project are getting on with development.

6. OBSERVATIONS

Development Education (Let The People Speak) Programme is on high demand. the demand comes from churches, organisations, groups of people and individuals.

Some neighbouring countries are also requesting assistance on how to make the programme functional.

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7. FUTURE PLANS

For the Programme to become more viable I need to:-

(1) Work closely with church leaders.

(2) Work closely with community leadership.

(3) Liase with some neighbouring countries.

(4) Refer some groups to appropriate departments within ZCC e.g youth, women, project holders, leaders etc.

(5) Keep on discussing concepts of self-reliance and self-sufficiency.

(6) Develop exchange visits within and outside Zimbabwe.

(7) Keep on employing participatory methods to give chance to everyone to become involved in their day to day activities.

8. PROGRAMME EVALUATION

So far an amount of achievement is evident in all three pilot projects. People are gradually accepting that they are the ones to start the ball rolling in development.

What is mostly needed in these community members is to arm them with certain skills or relevant skills to enable them to participate and contribute fully towards their development.

What skills?

The three Pilot Projects are now acting as the learning centres. People from other communities visit these communities to find how they have succeeded.

After a period of three years working with these pilot groups, it would be very possible and very useful to spread the concept "Let The People Speak" because the results of success are quite clear. Groups of people from other communities shall be referred to these pilot groups.

Abl.

"L E T T H E P E O P L E S P E A K"

DEVELOPMENT AND JUSTICE IN ZIMBABWE AND GERMANY

REPORT ON OUR VISIT TO ZIMBABWE

29/08/94/ TO 19/09/94

COMPILED BY:

FRIEDERIKE SCHULZE
DR KUNZE
MRS DE HAAS

AIMS AND TERMS OF REFERENCE

After the first short contact in the beginning of December 1993 when we agreed to implement the bilateral project "Let the People Speak", and after Mr Kuveya's visit to Germany in May/June this year, our visit to Zimbabwe was the first team visit of persons involved in the project on the German side.

Our aims were:

- to get familiar with the situation in Zimbabwe.
- to meet those communities identified for "Let the people speak".
- to listen and to understand what their needs are and how they struggle to settle some of their problems.
- to understand what development means for the society of Zimbabwe and the communities in particular.
- to collect informations on how ESAP affects people.
- to explain what "development education" means in Germany and how we implement the project.

Our group consisted of:-

- Mrs Renate de Haas, church minister and free lanced journalist, from Hohenbruch (a village around 50 KM North of Berlin)
- Dr Jürgen Kunze, Sociologist and Vice Chairman of the German African Society, from Leipzig.
- Friederike Schulze, Church Minister, working with Gossner Mission for "Let the people speak" in Germany.

The three of us were involved in Mr Kuveya's programme in Germany and will be functioning as multiplicators.

THE PROGRAMME

MONDAY, 29/08/94

1. arrival
2. lunch with Mr Kuveya, Mrs Tanyonganà (ERTC), Mrs Munaki, Miss Janet Moyo (Development Education Programme Secretary)
3. introduction in the work of ERTC, visiting EDICESA, introduction of the programme of our visit.

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TUESDAY, 30/08/94

1. TALKS WITH REV KUCHERA GENERAL SECRETARY OF ZCC

who briefed us on both the ZCC and the background and prehistory of "Let the people speak", which was designed between himself and Dr Mai of "Bread For The World" in 1987, after the Round Table Conference in Zambia. The main idea was at that time: Instead of promoting programmes of partners in Europe who give the money, ZCC must listen to the people who have to develop themselves. The key question in that regard is: What would the people want and do if they don't get money? On the German side, for "Bread for the World" the key question is: will the ordinary people whose money is used by "Bread For The World" support what people in Zimbabwe want? In our discussion we agreed that after the introduction of ESAP in Zimbabwe, and the collapse of socialism in Eastern Europe and the reunification of Germany (resp. the adjustment of East Germany to West Germany), additional objectives shall be met in the project, namely:- to lobby for the poor people in Zimbabwe in bringing to the German public how ESAP affects the poor in Zimbabwe, and in questioning the role of Germany in the IMF and Worldbank structures, and

- to organise an exchange programme between those communities identified for "Let the people speak" and church related groups in Germany.

We were told that all ZCC units discuss the effects of ESAP, that Christian Aid, UK, campaigns against ESAP (we meet Mr Paul Spray few days later), and that EZE and ZCC will hold an assessment meeting on poverty level in November 1994, in Zimbabwe.

2. TALKS WITH BISHOP C C G MAZOBERE AND MR GWATIRINGS ADMINISTRATION OFFICER, OF THE METHODIST CHURCH

The Methodist Church is "in ESAP": she can't cope with the inflation; levie's and givings decrease; since Methodist schools had to increase their school fees (up to Z$1000 per term), parents took their children from school. The number of students went down and hence the services schools can provide.

A positive effect of ESAP was seen in the diversification and the increase of home work and craft work.

3. TALKS WITH MRS KOWO, DIRECTOR OF THE GENERAL SECRETARIAT DEPARTMENT OF ZCC, MR MUTASAH, COORDINATOR OF JUSTICE, PEACE AND RECONCILIATION AND TIMEWISE, MRS BANDA ADMINISTRATION OFFICER

It was obvious that we work along the same guidelines although "Let the people speak" is more focussing on particular communities. JPR can provide intellectual

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resources for our lobbying in Germany as well as practical advice for communities struggling for their social and political rights (landright p.e)

We discussed the approach of "Let the people speak": to be sensitive to find out who really speaks in communities; to be aware that women and youngsters have no voice, traditionally, but must speak; to be aware that people must be confident before they speak; to acknowledge that people have the right to mistake.

Ordinary poor people experience only the immediate injustice not the global one, therefore we can't expect them to be interested in internationaleconomic and political issues.

4. Supper at Rev Kuchera's house with his family and Mr and Mrs Kuveya in a very nice relaxed atmosphere. We were highly impressed by Rev Kuchera's father who told us stories from the time of his youth. The chief he lived under was a despot, and Mission schools were the only chance to get education. He always differentiated between Missioneries and Colonialists.

WEDNESDAY, 31/08/94

1. TALKS WITH MR LAWYERS MOYO, DEPUTY DIRECTOR, AND DR IBRAHIM JASSET, PREM DIRECTOR OF LWF

Mr Moyo defines development as "tree which can't be planted in a strange environment but must grow from soil where it gets its subsistance".

The tree must be given the chance to grow and to give yield at its time, and those who planted the tree should harvest its fruits.

Dr Jasset is very interested in getting both the syllabus and evaluation of LFT as well as the outcome of "Let the people speak". He gives us hints where to get relevant informations on the political and economic development in Zimbabwe.

2. Meeting convened by EDICESA on Rwanda: several NGO's met to discuss their participation in the Church World Action on Rwanda. As "Rwanda Solidarity Group" they:-

(1) organise an information net to spread information on the situation in Rwanda,

(2) are looking for chanels to bring persons to both Rwanda and the refugee camps,

(3) organise practical assistance,

(4) talk with the Zimbabwe goverment to lobby for the demilitarisation of the former troops and against arms' trade.

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3. Visiting Mbare Musika, a market where people, often women, sale crafts.

4. In the late afternoon, walking in the city, Dr Kunze was touched by a young man; and realised only later in the Hotel, that his small bag with his passport and his ticket but no money was stolen.

THURSDAY, 01/09/94

1. TALKS WITH MRS TANYONGANA

We brief her on our activities so far. Her recommendations are: We must help the people to understand why they are suffering - Zimbabweans must take actions, we are to assist their efforts. Together we have to address IMF and Worldbank. . She appreciates the idea of exposing people to the lives on the ordinary people in both, Zimbabwe and Germany, In the long future we may even embark on an multinational exchange programme between Zimbabwe, Zambia, South Africa and Germany, whereby the particular objectives have still to be defined (p.e. rural development, industrialization etc.)

2. MEETING WITH REV CHIPO MTOMBENI OF THE LUTHERAN CHURCH

She is the first ordained women in the Lutheran Church. She works in the field of empowering lay persons and women, whereby she clearly stated: "We women in Zimbabwe are not yet liberated".

3. TALKS WITH MR KARADZANDIMA DEVELOPMENT EDUCATION OFFICER IN THE ANGLICAN CHURCH

He briefs us on development work of his church. According to him projects must be simple to manage and benefit people soon. Concerning ESAP he says that the money for the needy provided by the Social Dimension Fund is not enough. Besides that the access to SDF is problematic.

4. MEETING WITH MR MUSHAYAMUNDA OF CHURCH OF CHRIST

The Church was - like others - founded by Missioneries from abroad who implemented their visions without consulting the people. 2 years ago, a Mission Board consisting of local people and few Missioneries was installed, the number of Missioneries from abroad is decreasing, inclusive lecturers at the Bible School. The reason is that workpermits for expatriates are not prolonged. Some Zimbabweans study now overseas, so that they will take over leading and training post in the church.

Church schools has been run without financial support from abroad, which meant that school fees had to be increased. Due to the 91/92 drought and ESAP parents can't afford to send their children to school. Although donations for the church are higher than those for other organisations, the church has difficulties to get financially self reliant.

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5. Supper with Mr Kuveya, Miss Janet Moyo and Mrs Selina Mudenda field worker with BIDA, at Kentucky Hotel.

FRIDAY, 02/09/94

VISIT IN MARONDERA

1. OLD PEOPLE'S HOME

It is run by the Christian Marching Church, they care for 53 people (7 women, 46 men), who have no relatives. Many of them came from Malawi long ago.

The home is supported by Social Welfare and Zimbabwe Churches (including ZCC) and get some funds from an organisation in the USA, it is however obvious that the home has not enough funds to cater for the old people.

2. MAZONGORO SYRINGE

It is the most modern factory in Southern Africa producing one way syringes. The venture is a joint one between a business man from Zimbabwe and Fa Breitencross, Neumunster They have 90 employees, 70 are unskilled workers, mainly women, since they are faster than men. The workers get about 1000 Zim Dollar/week plus lunch and drinks which seems to be a good salary in Zimbabwe. Markets are still a problem, since hospitals ordered from Europe, until now.

3. DOMBOTOMBO LIBRARY

The library in town and the one in one of the high density areas have an important role to play, since many students have no adequate books. 70% of the readers are under 15 years, 15% between 15 and 25 years old, 5% are pensioners.

The whole budget per for the 2 libraries is 1000 Zim Dollar.

4. Visiting the Church Council of the Methodist Church.

SATURDAY, 03/09/94 free

The visit to Cold Comfort Farm had to be cancelled due to the burial of the late MP Mr Malunga on Heroe's Acre. Shopping in Grassroots - Bookshop; Attending National Gallery, walking through Harare Gardens.

SUNDAY, 04/09/94

Attending Methodist Service in Harare. Visiting Botanic Gardens. Team discussion on appraisal methods for projects, whereby we realise that "Let the people speak" doesn't fit into the common pattern of "projects". How to implement and assess a intercultural Communication project?

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MONDAY, 05/09/94

1. Travelling to Buhera and Marume Manicaland.

2. Meeting with Mrs Locadia Mutsindikwa, extension assistant, working under the Ministry of National Affairs, project implementation and cooperatives; with the Ward Councillor Mr Thomas Ngiraze, the Headman, the Administrator, the political commissor and VIDCO members, (altogether 20 men and 15 women) Women sat beside, silent, since this was a meeting for the local leaders only.

3. Stay overnight in Chivhu.

TUESDAY, 06/09/94

1. Meeting with Marume Community members (at 2p.m.) discussion on their problems and development, traditional dancing, the choir of Marume school was singing.

2. Visiting the sawing group.

3. Visiting Makwiramiti Primary school.

WEDNESDAY 07/09/94 -

1. MEETING WITH LEADERS OF THE REFORMED CHURCH

Rev Chomutiri, Moderator; Rev Bvumburi; Mr Oldsoorn, Treasurer; Mr Bvumburi, designated Treasurer; Rev Zingoni, General secretary of the Synod.

We learn that the Reformed Church runs 3 A-level schools; 6 O-level schools; 2 special schools for blind and deaf children, 1 teachers training college, 2 hospitals, 4 clinics, 2 farms; the RC facilitates women's projects, implements a water programme (6 boreholes were drilled). and finances a small drought relief fund. Around 450 000 people depend on food relief in the South of Zimbabwe.

2. LWF OFFICE

Meeting with Mr Amos Mutemachimwa, Coordinator, and Mr Shava, Finance Officer. LWF runs water advising programmes in the South of the country, they provide technical advice, tools and material (cement), if the community is willing to contribute labour and also part of the material.

Development Education means change of attitudes: people must learn to be self-reliant.

3. CHRISTIAN CARE

Meeting with Mr Louis Madzvamuse, coordinator, Mr Mukare and Mr Mkarinda, both project officers.

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Christian Care Masvingo implements a grazing scheme, (restocking cattle) a small livestock programme (goats), "operation Joseph" (drought programme), refugee training programme; after 91-92 drought they lease also a tractor.

4. "FAMBIDZANO" (MOVING TOGETHER)

We meet Rev Edson Govere, training Co-ordinator; Mr Allick Mabhena, development officer, and Miss Goredema, secretary. Fambidzano is the development branch of the Alliance of Independent Churches. The Alliance was founded in 1972 by 6 churches, it is now consisting of 90 churches. Since 1992 they run workshops on leadership (for Bishops and women) and implement income generating projects (knitting, sewing, poultry), water projects, and social projects(creches).

5. In the late afternoon we visited Great Zimbabwe.

THURSDAY, 08/09/94

- trip to Mwenezi

1. Visit in Mwenezi - Development Training Centre (Neshuro) where a workshop takes place facilitated by ERTC staffs.

2. Visiting Matava village project together with Miss Chipo Khupe LWF Development Officer, and Rev Elias Hove of Mazetese Mission.We meet the local leaders, chief Matava, the kraalhead, members of the project committee who show us the project: a dam is going to be erected, a training centre with several houses made of clay has been erected. We meet the community members, the choir sings.

FRIDAY, 09/09/94

1. Meeting the community

3. Seeing several homesteads of the people.

4. Travelling back to Harare.

SATURDAY, 10/09/94

free

discussing guidelines for our report.

SUNDAY, 11/09/94

Travelling to Bulawayo with a stop at the house of Mr Kuveya's sister and brother in law in Kwekwe.

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MONDAY, 12/09/94

1. TALKS WITH MRS MABUSELA, ZCC OFFICE IN BULAWAYO

She briefs us on the situation of women in the church and the Women's Decade programme (emphasing the need that women have to learn to speak for themselves and to become self-confident). Although women are the majority in the church they are few on the leadership level and even fewer when it comes to a new women style of leadership. The church structure is often the main obstcle for the women's participation in leadership (role of the Bishop's wife).

Since the start of women's Decade in Zimbabwe in 1989 some churches have employed women workers, financially supported by ZCC; it can be hoped that those churches go on to establish particular women's desks.

The women's clergy Association (chairperson: Rev Margret Mawire) arranged an exposure tour to South Korea. That tour encouraged some of the women pastors to go for further training to various universities. Women Desks of SADC churches and NORDIC churches run a partnership programme with common seminars in the both regions.

2. Travelling to Binga

Supper together with Mrs Ginah Madlela and Mrs Sipiwe Dewa ZCC Bulawayo Office and Miss Selina Mudenda, extension worker with BIDA.

TUESDAY 13/09/94

1. BIDA (BINGA DEVELOPMENT ASSOCIATION)

Talks with Mr Fanuel Cumanzala, Coordinator; and BIDA's women's programme officer. BIDA was founded in 1989 after a call of the government to the people to get self reliant. Neglected Tonga people took the chance. in founding BIDA.

Activities:

- mobilisation programme
- programme of action to facilitate self help projects.
- education fund (to meet the need of wanted personal in the area).
- local initiatives for income generating activities.
- housing programme for teachers.
- AIDS programme is to begin.

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BIDA has got 2 500 members (membership fee: 1 Zim Dollar/year for non workers, Z$5 for workers), funds come from various donors like NOVIP, CIDA, EEC.

LFT graduates formed a Womens' platform to represent the interests of women and to encourage themselves as leaders.

About 20 adult literacy groups exist in the region, whereby 3/4 of a class is able to read and write after a year.

2. Attending the workshop in Siachilaba facilitated by Mrs Dewa.

3. Watching the cultural programme (dances, sketches) prepared particularly for us)

WEDNESDAY, 14-09-94

1. Continuation of the workshop.

2. Seeing project activities.

3. Evening: Braai with BIDA staff and ZCC staff.

THURSDAY, 15/09/94

Travel back to Harare with a break down near Kadoma. The alternator of the brand new Nissan car does not work and its battery was completely discharged. We have to stay over night in Chegutu with Mr Kuveya's friends.

FRIDAY, 16/09/94

1. Back to Harare

2. Evaluation meeting with ZCC staff members: Mrs Tanyongana; Rev Gambiza; Mrs Kowo; Miss Moyo; Mr Mutasah; Mrs Zanza; Mr Tinago; Mrs Makunike, where we discuss objectives, methods and contents of "Let the people speak".

3. Lunch with ZCC staffs.

4. Writing report.

SATURDAY 17/09/94

Writing report, free.

Supper at Mrs Tanyongana's house.

SUNDAY, 18/09/94 free

MONDAY, 19/09/94 Depart for Germany.

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THE PROJECT "LET THE PEOPLE SPEAK"

In Zimbabwe three communities have been*as pilot projects: *identified
1. Siachiliba - Binga
2. Matava - Mwenezi
3. Marume - Buhera

In all the three communities the people have already spoken. They identified their problems and started activities.
1. Siach-iliba:
- The adult literacy class started in 1982, some of the students are ready for grade 7 exams, but until now no school accepted them for writing the papers. The Department for Education provided some schoolbooks but no exerc-ise books.
- The carpentry group (30 members) produces stools and tables for sale in the community. They use simple selfmade tools. The profit they made is too low to be shared, but kept in a bank. A market is there, few customers are waiting. The output of the group could be increased with better tools.
- The sawing group (14 women) has got two machines. Further training is required. The group is negotiating with a school nearby to provide schooluniforms.
- Baskets are made by 10 older women who have the traditional know how.

2. Matava:
Here we have seen the most striving poverty and the most impressing activities.
- With assistance of the Lutheran World Federation which provided technical advice, simple tools and a tractor to transport rocks, the community builds a dam of about 200 by 400 m length and 10 m heigth for the catchment. They cut stones to gravel by hand, dig by hand, fix the foundation by hand. Another part of the community erects an earthwall dam nearby. The earthdam must be finished before the rain comes.
- A training centre has been built made from clay, including benches and tables. A big shelter for meetings was erected, storerooms, a kitchen and a dining room.
- The adult literacy class is still in the beginning. They don't have books, only a blackboard.
- The soapmaking group has got some material and will start soon.
- The blacksmith group produces tin buckets.
- The sawing group (2 groups with 15 members each and a youth group of 45 members) is trained in cutting and sawing by the chairman of the VIDCO who is a trained tailor.

3. Marume:
- Three dams are half ready, two more are to be erected.
- Various groups run income generating projects like vegetable gardens, gumtree plantation, poultry. More projects like fishpools, piggery a-re planned. Due to the lack of wood they can't fence their gardens.
- The community looks after the old generation: Each family contributes 50 c per week to assist the most needy old people.
- In a remote area they started to build a two block primary school (Makwiramiti Primary) for about 200 grade 1 and 2 infants who have to walk appr. 10 km to reach the next primary school. They didn't get any support from the government except a "go ahead" and the sketch for the building, and the promise to send two teachers after finishing the building. In May '94 they started the building, each parents contributed a bag of maize (90kg) or 84 Z$. The school is now on window level , but there is no money there for window and door frames and the roofsheets.

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In all the communities people have already spoken. They know what they want, namely sufficient food and clean water, proper housing clothes, access to education, security, means to earn their living costs for a decent live in their communities.

People have organized themselves along given governmental or non-governmental structures. Several NGO's operate in the areas, the question is whether they also cooperate and follow the same guidelines.

After the short visit we paid in the projects we are not in the position to analyse whether the committees represent the community and the structure is adaquate to the target, resp. which hidden structure exists in the community as well.

We observed that women are still the minority as far as committees are concerned, although they are the majority in the meetings, where they don't speak. Many women are obviously the head of their families since their husbands work in town or left their families.
After the meeting women approached us, the women in our team. We were unfortunately sometimes not able tocommunicate due to language problems. In Siachiliba, women played sketches for us. They were able to express themselves leaving the men out.

We were impressed by those women working as development officers on the ground. Leocadia, Chipo and Selina are very committed and well respected by the community.

We were told several times that in community related projects men must play the leading role to make projects working. In church related projects often women took over the leadership.
The role of traditional leaders is relevant. They can motivate and mobilize the people simply through interest and example.

In Germany, "Let the poeple speak" must have a broader approach: There, Development Education means to lobby for the people of Zimbabwe, to raise awareness on how the economy and policy of the North causes poverty in the South. Development Education in German is focussing on the social effects of ESAP, giving examples from the communities.

Development Education in Germany includes an exchange programme on the grassroot level, where small groups of three to four persons shall be exposed to the ordinary life in the partner coun-try. Few church related groups in Germany are to be identified for establishing a partnership relation with communities identified for "Let the people speak" in Zimbabwe.

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GENERAL PROBLEMS

Compared with many other African countries the general standard of public affairs in Zimbabwe is relatively high. The infrastructure is quite well developed and so is the general network of communication and transport, which makes it easy to reach the different regions of the country. The number of primary and secondary schools, colleges, clinics and other institutions of social concern is remarkable although shortcomings in their budgets seem to be a widespread phenomenon which makes it difficult to run them and keep standards achieved so far. The government is going to implement a programme of socio-economic reforms that is aiming at supporting private enterprises, Africanisation of the economy and liberalising the market in order to attract foreign capital. Incentives for private initiatives in the economy serve a grown number of enterprising individuals that make use of the situation brought about by the Economic Structural Adjustment Programme (ESAP) which was launched on pressure of IMF and WB at the beginning of this decade. So social differentiation is proceeding and advantages for the people as free Health or free primary Education since 1980 had to be withdrawn in 1992 to meet the provisions of ESAP as cost recovery measures. As a result poverty and wealth are splitting the society more than ever and there is no convincing indicator that the economic reforms do facilitate the situation for the greater part of the population.

On the other hand we realised a great awareness of the social and economic problems of the country, in particular of those of the poorer segments of the society, among various circles and of different levels. There are religious organisations, churches as for instance the ZCC, NGOs, governmental institutions which deal with the hardship of underdevelopment and setbacks caused by drought and ecological problems which hurt the people in the rural areas. Their members or representatives support development activities in different ways and we became informed about a number of such schemes that showed a great commitment of the people concerned and their advisors as well, among others the construction of dams and wells, crafts shops, adult and primary shools, programmes to safeguard or rebuild the herds of cattle, poultry farming, qualifying development activities by LFT and workshops facilitating the people's approach to solve their problems or overcome the obstacles of development.

The most general problem however we were confroted with was a visible deterioration of living conditions of the population both in the cities and towns - as in Harare - as well as in the rural areas. In the urban areas this is openly reflected by a considerable growth of criminality. Robbery and theft are occuring frequently at streets especially against foreigners. A member of the visiting group experienced it directly in the City of Harare.

The situation of the people in the rural areas is getting even worse. In the communal areas the peasant families often became unable to meet minimal needs for keeping up a decent standard of living. Particularly in the Southern parts of the country the situation is heavily aggrevated by drought. That is why an increasing number of the small farmers virtually have no means to earn a living by cropping, for them alternative sources of income to compensate losses in farming are hardly to gain. Many of the families in rural areas are suffering

hunger, malnutrition affects negatively the health conditions of the rural population and - as news papers reported - tuberculosis is advancing. Although the government is trying to defuse the situation by distributing food rations (which were reduced in the mean time) in the most affected areas no virtual relief is to be expected. Even if sufficient rain will fall in the coming season the decline of cattle herds and general material standards in rural areas will probably not be compensated for some time.

The reaction of the people struck by such problems is different. Some are just passively waiting for relief, others are joining actively in planning and implementing relief schemes or development projects, in cases where respective opportunities are available. Some again are criticising the lack of support offered by the government. They as well as local leaders and sometimes representatives of churches, coordinators or extension workers are complaining of insufficient measures aiming to bringing about relief in this situation.

The most badly felt needs of the people in the rural areas and the main features they are complaining of are:

- General increasing of poverty by low income which prevents especially communal farmers and unemployed people from meeting basic requirements.

- Shortage of common facilities, especially water supply in the rural areas, transport, financial support and credit for common requirements and development activities. So we were told of cases in Mwenezi District that women have to walk distances of up to 30 KM to fetch water for their families. The construction of a primary school in Marume Buhera District, was stopped because of shortages in money and materials and the children have to walk further on 12 KM to reach their school. The equipment and the supplies for an old people's home in Marondera had been proved to be extremely poor. Also the budgeting of the public library of this town is weak although it is given an important position by the municipality in its efforts to improve educational facilities.

- Growth of prices for articles of every day use, food, seeds, fertilizer and other commodities as spare parts and services.

- A growing disability to pay fees, in particular school fees and payments for health services. We met students of a secondary school who were sent back to their homes at the first day of the beginning term because their parents could not afford to pay the fees. Church schools also increased their fees with the effect that children were taken from the schools and the schools run into budget difficulties. Buhera Hospital increased fees from 1.50 Z$ per treatment per adult and 0.75 per child to 6 Z$ and 3Z$ respectively. It takes 20Z$ for maternity treatment.

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- Retrenchments in various sectors of the economy, civil service and other public fields.

- Vast unemployment especially of school leavers who fail to get a professional pespective or even a preliminary job. We met jobless young people who did not see any chance for their future and ceased to care for policies or public affairs. Terms as democratisation or development do not mean anything for them.

- Negligance of the people's needs by government officials and MPs, although the efforts on the spot of officials, extension workers and development coordinators in the rural communities are appreciated by the people.

- Obstacles for rural *scale production of goods, done by self- *small help schemes and co-operatives, that derive from the competition of industrially manufactures commodities delivered by larger enterprises. Home production hardly finds a market to develop an economically of financially solid basis as we experienced the cases of basket making, carpentry and dress making at Siachilaba/Binga, Marume/Buhera and other places.

- Critical arguments were also expressed by the people we met concerning the enrichment of a minority group of the population frequently combined with corruption of political leaders and government officials.

There is indeed widely a common view in various groups of the Zimbabwean society that the deterioration of the economic and social conditions for the majority of the population is caused by ESAP. ESAP as it is argued stands for the *subsides, *cut of the introduction and increase of fees and prices and the retrenchments, that brought the unemployment rate to as it is assumed 40 percent.

Unemployment and impoverishment of common people are in fact running together. Unemployed people, either dismissed workers or jobless school leavers, who return to their families are burdening the anyway small or hardly existing budget of rural families. They again are suffering higher prices for goods, services, and fees which they cannont afford to pay. So a greater number of them is forced to sell or consume their lifestock or other normally needed items of their house holds. As a result the impoverishment of many families is extending.

For this reason also shopkeepers, small scale producers and even larger enterprises more frequently run into bankrupty. We learned that for instance five milling companies had to close because the communities tend to run own grinding mills. People refuse or cannot afford to buy unsubsidized mealie meal and take it directly from the villages where it is less expensive. The same mechanism works in the cases of shopkeepers who have to charge higher prices for the goods that people are not prepared to pay.

Thus you hardly can find someone who doesn't have a critical action or a rejecting attitude towar ESAP probably except for a minority of well-to-do people who are profiteering from

the liberalisation of the Zimbabwean economy.

As a result the general situation is not favourable for development projects but we also found surprisingly quite a number of cases where conscious and responsible people in the village communities we visited took initiatives in developing self-help groups of women and men in rural skills, dam construction and school building. Even in very poor communities these reponsiveness, often assisted by church co-ordinators, governmental extention workers and LFT activists of the grass roots, is quite convincing and renders hope to the objectives followed up by our project.

CONCLUSIONS AND RECOMMENDATIONS

!. In one of the meetings development was compared with a tree that cannot be transplanted into foreign soil. It grows only in its own soil, under its specific environment. We like to add: one must allow the tree to grow along its own timing and its own feature. One must not cut its branches at the wrong time nor take away its fruits. And - this was said in our evalution meeting - one must water the tree to make it growing, one must protect it and care for it. Hence people enjoy the tree and its fruits (cf. Is.5, 1-4; 65,22). It is our common task to care for that tree and to protect it.

2. It has become obvious that development must not any longer an one way road from North to South. Development has to take a new direction in both, the North and the South of which justice, economic and ecological sustaina bility , and peace are guidelines. Committed people in the South and the North have to cooperate to give development a human face and not a mere technological one. We think that "Let the people speak" will have a certain impact on both sides - even if only a little one - on our understanding and implementaion of development.

3. Discussi ng the concept of self-reliance we were told that people got spoilt and have internalized a receiver attitude which must be overcome. This is certainly true. We think however that people did also struggle to achieve rights and better living conditions. Now, people see achievements going.
We think people have got the human right to have sufficient food water, health, a homestead, education, to live in dignity. Therefore, self-reliance must not be a concept to put additional burdens on the poor. Self-reliance must be complimented by such economic and political conditions which allow people to get self-reliant. We doubt that ESAP provides the economical frame for self-reliance.

4. We learned that Development Education tends to change the attitude of the people. This, again is true. In addition to a new attitude people need however also knowhow and skills, and experience. And we know, changing attitudes, is a longlasting process. People must experience success and see the benefits of a changed

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attitude. In this regard occasional workshops are not sufficient enough. A permanent interaction including training of skills and knowhow, permanent advice are necessary. "Let the people speak" has got the chance to interlink with all ZCC programmes with other NGO's and governmental bodies. It can mediate betweeen the different actors of development. It can brief institutions on the requirements in the communities, and make the services of development organisations known in the communities.

5. We learned that ESAP is assessed and critized by many NGO's and the churches, incl. ZCC. Although there seems to be presently no realistic alternative to ESAP we have to raise the attention of the public in our countries on the effects of ESAP. "Let the people speak" can cooperate with all ZCC Units, in particular with JPR, with the Ecumenical Support Service (ESS) in Zimbabwe, and with the advocacy desks of European donor agencies (in particular "Bread for the World") and all NGO's dealing with that subject.

6. Although "Let the people speak" in Germany does not intend to collect money for the respective communities in Zimbabwe it will happen that communities and congregations donate some money due to our public relation efforts and reports on our visit. Any donation shall be chanelled through Gossner Mission on the GErman side and ZCC's project department on the Zimbabwean side, and shall be clearly earmarked.

We thank Mr. Langton Kuveya for his well organized and well balances programme.

We thank Miss Janet Moyo for all her assistance, in particular for typing our report.

We thank the ZCC, in particular its General Secretary, Rev. Kuchera, and the Director of ERTC, Mrs. Tanyongana, for their support, and all the Heads of the various units, and all the staffs for their cooperation.

We thank all who talked with us for their openess.

We thank the people in the communities for their confidence and hospitality and their kindness.

Harare, 19-09-1994

Renate de Haas
Dr. Juergen Kunze
Friederike Schulze

Enter.

A REPORT ON DEVELOPMENT EDUCATION VISIT

TO

MATEBELELAND

AS FROM 8TH - 15TH JANUARY, 1994

COMPILED BY: DEVELOPMENT EDUCATION OFFICER - KUVEYA L.

INTRODUCTION

I used Bulawayo City as an operational base during my visit in Matebeleland.

Firstly, I would like to thank all the staff of Zimbabwe Council of Churches Regional Office in Bulawayo which is headed by Mrs Mabusela. Mrs Mabusela and her staff helped me to prepare the ground work before I started visiting rural areas.

Before going into rural areas, I first of all consultated some church organisations, other organisations and individuals which have something to do with the development of the rural marginalized communities.

Firstly, I used the Zimbabwe Council of Churches regional office in Bulawayo headed by Mrs Mabusela as a springboard of my operation. I was always starting my work from the Zimbabwe Council of Churches Office in Bulawayo. Mrs Mabusela made a list of church organisations, other organisations and individuals.

The following organisations and individuals were visited.

1. Rev B. Ndlovu of United Congregational Church of Southern Africa. After introducing myself to Rev Ndlovu and what my mission was, he welcomed the idea of Development Education and supported that it should be introduced to marginalised communities so that they can develop themselves.

2. After a discussion with Rev Ndlovu I went to see the Y.W.C.A members at their office. It was pleasing to hear that Young Women Christian Association is organising some workshops where they want Development Education to be discussed.

3. The next person I visited was Rev Bhebhe of the Lutheran Church. He also supported the concept of Development Education.

4. After visiting Rev Bhebhe I visited Pastor Mwakanandi of the C.C.A.P. He welcomed the concept of Development Education. He wants to hold a workshop on Development Education for his people in Matebeleland.

5. The next person I saw was Mrs Madida who is the Secretary for Women Fraternal. Her organisation deals with people in urban and rural areas. She accepted the concept of Development Education and was willing to include the topic Development Education in their programmes.

6. The next person to be seen was Mr P. Nemapare who belongs to African Methodist Church. He too welcomed the idea of Development Education.

7. Another person who was seen was Rev C. Manyoba of the Methodist Church in Zimbabwe. He welcomed the concept of Development Education.

VISITS TO RURAL AREAS

GWANDA

Gwanda area was the first place to be visited during this tour. I had a discussion with Pastor B.S. Moyo. Pastor Moyo belongs to a church called Brethren in Christ. He is the secretary for Gwanda Fraternal group. The group consists of the leaders of the following churches:

1. Lutheran
2. Brethren in Christ
3. Apostolic Faith Mission
4. AFrican Methodist Episcopal
5. Anglican
6. Baptist Church
7. Christian Centre
8. Assembles of God
9. Salvation Army

Pastor Moyo welcomed the concept of Development Education and said they were going to have a meeting on 27th January, 1994 for members of the fraternal and were going to make out strategies for a workshop on Development Education. Members of the fraternal want Development Education workshop addressed to them first. After attending workshop on Development Education these leaders will then introduce Development Education to their respective areas in rural areas.

PROBLEMS

Problems said to be in these areas are:

1. Unemployment
2. AIDS
3. Committing suicide
4. Divorces
5. Unwanted children
6. Starvation in rural areas
7. Water in some areas

PLUMTREE

The next place to be visited was Tokwana and Tegwani Mission in Plumtree area. At Tokwana, there is a group of 39 members who are involved in vegetable gardening project. The group welcomed Development Education concept.

PROBLEMS IN TOKWANA AREA

1. Starvation
2. Water (is far from the villages)
3. Unemployment for school leavers
4. Shortage of grazing area
5. No fence for vegetable gardens

SOLUTION

1. Sent project proposal for funding for gardening and bore-hole.

2. Adults and youths work in the vegetable garden in order to occupy the youth.

TEGWANI MISSION

The mission has a link with rural communities. The mission authorities welcomed the concept of Development Education.

PROBLEMS

1. Grinding mill for the mission and the members of the community.

2. Lack of knowledge on how to go about projects for self-reliance.

FILABUSI

The last place to be visited was Filabusi. I visited members of the Muzamo Project in Ward 4 village in Dopaji. There are 30 project holders in the area. They welcomed the idea of Development Education. They want to organise a workshop on Development Education.

After the workshop they want to have projects on:

- Poultry
- Vegetable garden
- Sewing

PROBLEMS

1. No enough water for people and animals
2. Starvation
3. Problems of looking after poor widows and widowers
4. Unemployment for school leavers
5. Problems of looking after disabled people

SOLUTION

1. Trying to build a dam so that they can be able to have vegetable garden

2. Planning to have projects to help the youth

CONCLUSION

Most of the groups and individuals I visited in Matebeleland welcomed idea of Development Education.

I left many of them preparing to organise workshops on Development Education.

What is left now in this region is to wait for groups of people to invite me to workshops on Development Education.

I am convinced that I shall get a positive response from my visit.

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A REPORT ON DEVELOPMENT EDUCATION VISIT

TO

MASVINGO

— Lodge

AS FROM 19TH - 26TH FEBRUARY 1994

COMPILED BY DEVELOPMENT EDUCATION OFFICER

KUVEYA L.

The first place I visited in Masvingo was Mwenezi. The Lutheran World Federation Area officer took me to a place called Maranda in Mwenezi Destrict.

MADHAKIWE DAM

The Area officer of Mwenezi District took me to Madhakiwe Dam. This dam is being constructed by community members in Maranda area.

The main problem in this area is shortange of water for people and animals. Members of the community decided to solve the problem of shortage of water by constructing a dam.

To begin with, the community members constructed the first dam without the know how. The dam was washed away during rainy season because it was poorly built and the site was not suitable for a dam.

Lutheran World Federation staff assisted the community members by siting a suitable place for a dam. Members of the community started to construct a new dam on a new site. This time they involved local people who had the know how. These people include bricklayers.

LOCAL RESOURCES

Local resources being used by community members in this area are: stones; sand; water and human resources.

There are bricklayers in this community who are leading others in the dam construction.

Madhakiwe Dam is being built by one hundred and fifty one (151) people. Lutheran World Federation is assisting the community members. The dam was started in March 1993 and hoped to be completed by 1994. Young and old people are working very hard and are eager to work because the dam project is theirs, they are the ones who chose the project.

I was given an opportunity to discuss Development Education with the leadership of the community. They understood and accepted the concept of Development Education and the concept of self-Reliance, because they are practising self-reliance. It was pleasing to note that even very old people are participating in the dam construction. They crush a very hard stone which they call Chibwemutswiri in their language.

CHESHANGA DAM

Still in Mwenezi, the Area officer and the community advisor took me to Cheshanga Dam. People at Cheshanga also started constructing a dam without the know how and on an unsuitable site. The dam was washed away during the rainy season.

Again Lutheran world Federation staff assisted the people at Cheshanga to choose suitable site for a dam. People started constructing a dam on a new and suitable site.

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LOCAL RESOURCES

Available local resources in this area are stones; sand; water; human resources etc.

All age groups are working on the dam. The atmosphere of togetherness is prevailing in this community. There are one hundred and sixty-six (166) people working on this dam. The construction of the dam is about to be completed.

After the completion of the dam, the community members want to venture into the irrigation scheme.

I discussed with the leadership first and then at a later stage was given an opportunity to discuss Development Education with about one hundred and sixty (160) people. They all accepted the idea of self-Reliance, because they are already practising self-reliance.

MALIPATA DAM

Still in Mwenezi District, the area officer and community advisor took me to Malipati Dam. This is a completed dam. The dam was constructed in 1991 and was completed in 1993.

IRRIGATION SCHEME

The land for the irrigation scheme is already cleared and fenced. The Malipati community members are about to start growing crops in the irrigation field. There are eighty (80) members in the irrigation scheme.

FISH

There are a lot of fish in Malipati Dam. People are now fishing paying $1 per hour. The dam is beginning to generate funds. Community members are very happy because they achieved what they wanted. Now they have water for people and animals, they have fish, they can now grow winter crops and can do a lot of things using water.

I discussed Development Education with the leadership of Malipati dam. They welcomed the idea of self-reliance.

NESHURO

Still in Mwenezi district, the area officer took me to Neshuro. At Neshuro I met Mr Denga from Agritex. We discussed Development education and self-reliance. Mr Denga welcomed the idea of Devlopment education.

Mr Denga suggested that there should be a consultation meeting on Development education for Agritex officers. Since these Agritex officers work with community members they need to understand the concept of Development Education so that they will be able to instil the concept of self-reliance to people.

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I left Mr Denga working out the possibility of holding a consultation meeting on Development education.

BEITBRIDGE

The next place I visited was Beitbridge in Matebeleland South Region. I held a meeting with Beitbridge Ministers' Fraternal. Present at the meeting were:

Chairperson - Pastor Musinyali
Vice Chairperson -Lieutant Chinyemba
Treasurer - Rev G Ndlovu
And myself.

Churches which belong to this fraternal group are:

(1) Apostolic Faith Mission
(2) Evangelical Lutheran Church in Zimbabwe
(3) Roman Catholic Church
(4) Salvation Army
(5) United African Apostolic Church
(6) New Apostolic Witness Church
(7) African Faith Mission
(8) Church of Christ
(9) Baptist Church
(10) African Gospel Church
(11) Methodist Church in Zimbabwe
(12) Apostolic Jerusalem Church
(13) United Apostolic Faith Church
(14) Bretheran in Christ
(15) Full Gospel

The pastoral leadership in Beitbridge welcomed the concept of Development Education.

I left the group preparing for consultation meeting on Development Education.

MASVINGO TOWN

REFORMED CHURCH IN ZIMBABWE

In Masvingo town I discussed Development Education with Mr Zingoni. He accepted the idea of Development Education.

Mr Zingoni suggested that members of the Reformed church should meet and work out strategies of holding a consultation meeting on Development Education to instil the concept of self-reliance to people.

MASVINGO TECHNICAL COLLEGE

Still in Masvingo town, I met the Principal of Masvingo Technical College Mr A Mwadiwa. We shared ideas on Development Education. It was pleasing to hear that the college is now going rural, in order to assist in development of the rural folk.

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BAMMATS

Mr Mwadiwa introduced me to BAMMATS consultancy which is a profesional partner in Community Development. BAMMATS provides:

(1) Business
(2) Administration
(3) Management
(4) Marketing
(5) Accounting and
(6) Training Services

At present BAMMATS gives its services in Midlands and Masvingo Regions. BAMMATS welcomed the idea of introducing Development Education to community members.

R.U.D.O.

Mr Mwadiwa also introduced me to an organisation called R.U.D.O. R.U.D.O. stands for Rural Unit for Development Organisation. The head of this organisation is Sister Chiedza.

R.U.D.O works with and through individual families, villages and communities to foster and empower them to cooperate in the imminent thrust for rural community development and tranformation.

R.U.D.O believes, local rural communities can help to realise that they are partners in development and their own liberators from the sub-servance and shackles of under-development, ignorance, impoverishment, deprivation, diseases and hunger.

R.U.D.O welcomed the concept of Development Education.

BAMMATS and R.U.D.O are willing to work in partnership with ZCC on Development Education whenever necessary.

CONCLUSION

The Development education visit to Masvingo was very fruitful. Fruitful because I was exposed to community members who are trying to practise self-reliance. For example people in Maranda in Mwenezi District are constructing dams in order to overcome the problem of shortage of water in their area.

I had an opportunity to hold meetings with organisations such as BAMMATS and R.U.D.O which are also running programmes on Development Education.

A REPORT ON DEVELOPMENT EDUCATION VISIT

TO

MIDLANDS

AS FROM 5TH - 12TH FEBRUARY 1994

COMPILED BY:

DEVELOPMENT EDUCATION OFFICER

KUVEYA L

INTRODUCTION

Midlands Region covers a vast area which stretches from Gokwe area to Mberengwa area.

GOKWE AREA

CHIEF NEMANGWE AREA

The area I started to visit in Midlands was chief Nemangwe's area in Gokwe District.

In this area there are various groups which are trying to carry out some projects as a solution to some of the problems in the area. Many of the projects in this area are not viable because people lack knowledge of carrying out these projects.

In the same area I visited a group of women who are starting a project on gardening and poultry. The group is known as Kubatana co-operative. This group is a bit disorganised, some people are leaving the group and others are joining at the same time. The group needs Development education.

I also visited a group of men who are also trying to carry out similar projects but lack knowledge.

PROBLEMS IN THE AREA

The following were problems identified by people in Nemangwe area:-

(1) Unemployment of school leavers and adults.

(2) Shortage of grazing land.

(3) Shortage of land for people to grow their crops.

(4) In some areas clinics are far away form people.

(5) Water for people and animals.

(6) Crimes committed by youth.

SOLUTIONS TO THE PROBLEMS

(1) Shortage of grazing land and land to grow crops was caused by people who came from somewhere and settled in this area.

People reported to the authorities but the problem is still there.

(2) People are trying to carry out some projects as a solution to some of their problems but lack knowledge of running these projects.

(3) Some people in this area feel that they should get help from [illegible]s or from the government.

.../2

After explaining what Development Education is all about to people I got the support from the District Administrator, the Extension officers, the ZANU PF chairperson, kraal heads and individuals.

ZVISHAVANE

The second place I visited in Midlands was Zvishavane.

Firstly I visited Rev Gumbo of Church of Christ. We shared a lot on Development Education. Rev Gumbo agreed that Development Education is very vital to marginalised community members. Rev Gumbo referred me to Mr Hlambelo who is responsible for organising and assisting project holders under the Church of Christ.

Mr Hlambelo and I discussed Development Education. Mr Hlambelo supported the idea of introducing Development Education to Community members in order to instil the concept of self-reliance. Mr Hlambelo is very willing to organise workshops on Development Education in this area.

VUKUZENZELE CO-OPERATIVE

still in Zvishavane, I visited Vukuzenzele co-operative which is run by ex-combatants. This group of ex-combatants has put the concept of self-reliance into practice. The group members put their resources together to form a co-operative.

The group wanted to venture into various projects such as piggery, poultry, vegetable garden and crop and animal farming.

Their problem was land. Mr Todd donated land to this group. The land is now a property of the project holders.

PROJECTS

The projects which are carried out on the donated land are:-

(1) Piggery

(2) Poultry

(3) Vegetable garden

(4) Crop and animal farming

The group has built very decent accommodation for themselves. There is a clinic and a vehicle for the group. The clinic is also used by communities which surround this co-operative.

The group accepted the idea of Development Education and is willing to organise workshops on Development education. There are elements of progress although the group is seeking for some help from donors.

Why? What for

.../3

CHIVI

The next area I visited was Chivi in Masvingo region. Mr Malala who is the head of Lutheran Wolrd Federation in Masvingo region invited me to a workshop of community representatives on community awareness raising.

The workshop was held at Mandiva Primary School in Chivi District. There were 28 participants from the district.

The Aims of the workshop were to:-

(a) Provide an opportunity for group/project representatives to share experiences, aspirations and prblems relating to development within their communities.

(b) Allow project participants to reflect on ways to overcome identified problems as well as utilising existing opportunities within their communities.

The workshop was organised and run by Cynthia Nhongo and Chipo Khupe who are Learning For Transformation graduates. They organised their workshop through the assistance of their head Mr Malala. These two LFT graduates were putting into practice what they studied during their training at ZCC Training Centre.

The workshop was very impressive and effective in the sense that the two organisers used participatory method throughout the workshop. Every participant was involved and participating throughout the workshop.

The organisers and their head are running such workshops in every district in Masvingo. After going through these workshops the area officers and their head make a follow up to see whether the group or area representatives practise what they have learnt at workshops.

Mr Malala and his area officers are willing to work in partnership with ZCC in training and promoting Development Education in communities.

To prove the above mentioned point, the organisers invited me to facilitate on "Women in Development and Self-Reliance at this workshop in Chivi. This also gave me chance to explain to course participants the meaning and importance of Development Education. Mr Malala, area officers and course participants welcomed the idea of Development education and were ready to introduce it to their respective areas.

PROBLEMS

The following are the problems said to be prevalent in the areas where the course participants came from:-

(1) Shortage of water for people and animals.

(2) Unemployment of youth and adults.

.../4

(3) Money for school and examination fees.

(4) Bad roads in some areas.

(5) Very few clinics.

(6) Shortage of land for the youth.

(7) Unviable projects in some areas.

SOLUTIONS

(1) Appeals to donors and government were made.

MBERENGWA

The next and last place I visited was Mberengwa. In Mberengwa I was invited to a meeting of area officers by Mr T Shumba who is area co-ordinator in the area under Lutheran World Federation. The meeting was attended by 10 area officers.

I was given the floor to discuss Development Education with the area officers. It was a lively discussion because every member was actively participating wanting to know what Development Education is all about.

Members in the meeting accepted the idea of Development Education and promised to hold workshops on Development Education. There were three LFT graduates in the group.

CONCLUSION

The Development Eduation visit to Midlands and part of Masvingo was very fruitful.

I was very fortunate that I got the co-operation from Mr Malala and his area officers in Masvingo. They made me discuss Development Education with the right people.

I also got co-operation from Mr T Shumba who accorded me time to discuss Development Education with area officers in Mberengwa.

All the people I met in Gokwe, Zvishavane, Chibi/Masvingo and Mberengwa welcomed the idea of Development education.

It was pleasing to note that most of the ZCC LFT graduates are doing well in the communities in which they are working. They are very willing to work with ZCC in their programmes.

A REPORT ON DEVELOPMENT EDUCATION VISIT

TO

MANICALAND

On

AS FROM 22ND - 29TH JANUARY 1994

COMPILED BY DEVELOPMENT EDUCATION OFFICER

KUVEYA L

The first area which I visited in Manicaland was the area of Chief Chitsunge in Buhera North. Chief Chitsunge himself is a Paramount chief.

Firstly I discussed Development Education with the chief before meeting his people. Chief Chitsunge understood and welcomed the idea of Development Education in his area.

The chief then invited leaders of various groups in his area including the church people to a meeting. Among the invited people Mirriam Bhunu was there who is an L.F.T graduate.

IDENTIFICATION OF PROBLEMS

At that meeting people began to identify problems in the area. The following were some of the problems identified by the people at that meeting:-

(1) Unemployment of youth and adults.

(2) Problem of water for people and animals.

(3) Problem of getting money for school and examination fees.

(4) Cattle died because of drought.

(5) Very difficult to get money to buy necessary commodities such as clothes, food, fertilizer, maize seeds etc.

(6) Unproductive projects.

(7) Problem of transport to ferry their crops to selling points.

(8) Walking long distances to the bus stops.

(9) Bad roads.

(10) The clinic is very far, people have to walk long distances.

(11) No 'A' Level schools in the whole of Chitsunge area.

(12) Expensive medical services.

(13) No dams in the area.

SOLUTION TO THE PROBLEMS

We went on to discuss how people are solving some of the problems mentioned above.

(i) Some groups are carrying out projects but there are some problems in carrying out these projects eg. some groups are making school uniforms and the schools take uniforms on credit and take one year or more to pay for the uniforms. The sewing group then fails to function because of lack of funds.

Some project holders fail to get market for their products

The meeting was very fruitful because it was supported by the chief, the councilor of the area, church leaders and other leaders.

I left people in Chitsunge area preparing for a workshop on Development Education for local leadership.

MURAMBINDA GROWTH POINT

The next area I visited after Chitsunge area was Murambinda Growth Point.

At Murambinda I met the officers from the Ministry of National Affairs, Employment Creation and Co-operatives.

The officers and I discussed Development Education. The officers too welcomed the idea of Development Education in the area. These officers are trying to assist members of the community to carry out their projects efficiently.

I left these officers discussing with the leaders of various groups the possibility of holding a workshop on Development Education.

Still at Murambinda I met a ZAOGA group which is involved in sewing clothes and school uniforms. The group needs assistance in project planning, project management and project evaluation. The group accepted the idea of Development Education.

MUTARE URBAN

After leaving Murambinda Growth Point, I visited Rev Murakwani. He gave me a list of groups and individuals I was going to see in Manicaland.

Firstly I visited a group in Mutare urban. The name of the co-operative is Holy Name Kubatana Co-operative in Sakubva. In this group there is Mrs Mandimutsira who is an L.F.T graduate. The group is involved in soap making and sewing.

PROBLEMS FACED BY THIS GROUP

(1) Scarcity of oil which is used when making soap.

(2) No workshop, the group works in the open place.

(3) Expensive material.

SOLUTION TO PROBLEMS

(1) The group wrote a project proposal to ZCC to solicit funds. What for?

(2) Discussed with the City Council but the City Council wants money and the group has no money. workshop or material?

This group was formed because of:-

(a) husbunds not working.

(b) being widows.

The group welcomed the idea of Development Education.

MANICA BRIDGE

From Sakubva I went to Manica Bridge to see Mrs Muchinguri who is one of the LFT graduate. Mrs Muchinguri and others are running various projects in the community under Anglican Church at St James Zongoro.

The following are the projects at St James Zongoro:-

(1) Sewing

(2) Wire making

(3) Poultry

(4) Knitting

(5) Basket making

After discussing Development Education, people in this area welcomed the idea of Development Education. I left Mrs Muchinguri mobilising people for Development Education workshop.

TSONZO

From St James Zongoro I visited Mrs Mable Nyamuda in Tsonzo area. Mrs Nyamuda is also an LFT graduate. she belongs to Gwinyai Co-operative. The projects which are carried out by the group are:-

(1) Sewing school uniforms

(2) Poultry

(3) Savings club

(4) Piggery

(5) Bakery

PROBLEMS IN THE COMMUNITY

(1) School and Examination fees

(2) Drought - starvation

(3) Unemployment of youth and adults

(4) Problem of getting money.

People in Tsonzo welcomed the idea of Development Education.

BONDA

From Tsonzo I went to Bonda Mission. I met Bonda women's club which comprises of 66 members. The membership is drawn from the surrounding communities.

.../4

The group is involved in:-

(1) knitting jerseys for school girls

(2) Sewing uniforms

(3) Art and craft for selling.

PROBLEMS IN THE COMMUNITIES

(1) Unemployment of youth and adults

(2) Water for people and animals

(3) Cattle diseases

(4) Unwanted born babies

The group accepted the idea of Development Education.

NYAMAROPA

From Bonda Mission I went to Nyamaropa. I was accompanied to Nyamaropa by Rev Murakwani. In Nyamaropa I met Rev Pfupajena. Rev Pfupajena showed us the projects which are carried out by people.

Below is a list of projects at St Michael And All Angels Manyawu.

(1) Wasarira Poultry Project

(2) Simuka Ufambe - Piggery Project

(3) School leavers Project

(4) Fish Pond Project

(5) Building Project.

PROBLEMS IN THE COMMUNITIES

(1) Poverty

(2) Problem of water for people and animals

(3) Unemployment of youth and adults

(4) Youth refuse to go to church

(5) Population of unwanted children is increasing.

(6) AIDS in the area.

The idea of Development Education was welcomed in this area.

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ST WERBURGH IN CHIGODORA

The last place to be visited in Manicaland was St Werburgh in Chigodora area. In this area there is Mrs Gandiya who is an LFT graduate.

There are two co-operatives in the area which are run under the Anglican Church. These are:-

(a) Tangawafunga co-operative

(b) Chikwira co-perative

These co-operatives are involved in sewing - church choir uniforms, beekeeping and embroidery. (Shilluvé)

PROBLEMS IN THIS AREA

(1) Problem of markets - people grow vegetables but have no viable markets.

(2) Water for people and animals is a problem.

(3) Unemployment of youth and adults.

CONCLUSION

The Manicaland visit was very fruitful and educative. The Anglican church in Manicaland is working hard torwards the development of community members.

What is now needed is to extend the concept of Development Education to every member of the community. These church related projects should also be extended to all members of the community to instil the concept of self-reliance to every member of the community.

What do the people want? → food, water, education: security (money)

self-reliance?

Besuch beim Zimbabwe Council of Churches
24. bis 28. 11. 1993

Nachdem die Gossner Mission sich bereit erklärt hat, das bildungspolitische Projekt "Let the people speak" in Zusammenarbeit mit dem ZCC durchzuführen, habe ich den Aufenthalt in Südafrika für einen ersten Besuch in Zimbabwe genutzt. Meine Gesprächspartner waren Gen.Secr. Kuchera, die Koordinatorin des Human Resource and Training Centre, Mrs. Tungonyana, und der Development Officer für das Projekt "Let the people speak", Langton Kuveya.

Der ZCC ist gegenwärtig dabei sich umzustrukturieren, was bei vielen Mitarbeitern und Mitarbeiterinnen Unsicherheiten ausgelöst hat. Der Generalsekretär des ZCC, Rev. Kuchera, will die Arbeit konsolidieren und aus Finanzgründen offensichtlich auch Personal einsparen.

Seit dem 1. Juli arbeitet Mr. Langton Kuveya im Human Resource and Training Centre für Development Education. Er ist Lehrer von Beruf und war nach einem dreijähigen Studium in London im Bildungsministerium für den Sektor informelle Bildung tätig.

Mit dem Projekt "Let the people speak" hat er noch nicht begonnen. Langton Kuveya hat seit seiner Anstellung im Programm des Human Resource and Training Centre mitgearbeitet. In dem Zentrum werden seit ca. 10 Jahren unter dem Motto "Learning for transformation" Kurskurse unterschiedlichen Inhalts durchgeführt.
Mr. Langton hat noch kein Auto und auch noch keine weitere Mitarbeiterin. Von der Umstrukturierung ist er seiner Meinung nach nicht betroffen, da er für das neu ins Leben gerufene Programm angestellt worden ist.

Nach Vorstellung von Langton Kuveya und Mrs.Tungoyana, der derzeitigen Koordinatorin des Human Resource and Training Centres, soll er bis etwa Mitte Januar Dorfentwicklungsprojekte besuchen, deren Mitglieder im Zentrum ausgebildet wurden, um deren Projektarbeit zu evaluieren. Aus den sich ergebenden Defiziten sollen Fortbildungsmaßnahmen, nach Möglichkeit vor Ort, entwickelt werden. Im Zusammenhang mit den Projektbesuchen will er ein Pilot-Projekt für "Let the people speak" identifizieren.

Zimbabwe hat sich 1989/90 dem IWF geöffnet und ist dabei, dessen Strukturanpassungsprogramm (ESAP) durchzuführen. Im Sept. 1991 wurde der Zimdollar um 50% abgewertet, Löhne eingefroren, Staatsausgaben durch Entlassungen und Einstellung staatlicher Subventionen gekürzt. Eine weitere Geldabwertung ist angekündigt.

Die Menschen leiden mehr als je zuvor, die Masse der Armen wird immer ärmer, die wenigen Reichen werden reicher - und das unter einer eigenen Regierung, hieß es immer wieder.

Die Wirtschaft ist noch immer in den Händen der Weißen. 4000 kommerzielle Farmer (in der Mehrzahl weiß) bewirtschaften ca. 75% der landwirtschaftlichen Nutzfläche und erwirtschaften die Hälfte der landwirtschaftlichen Produkte. 800 000 Kleinfarmer erwirtschaften die andere Hälfte, allerdings hat sich seit der Trockenheit im vergangenen Jahr das Verhältnis zuungsten der Kleinfarmer verschoben.

DieRegierung ist dabei, eine Landreform zugunsten der Kleinstbauern und Landlosen durchzuführen. Entsprechend dem "land acquisition act" erwirbt die Regierung ungenutztes oder wenig genutztes Land oder enteignet Farmer, die sich ständig im Ausland aufhalten. Dies geschieht bzw. soll geschehen in Absprache mit den Farmerverbänden und den regionalen Behörden. Es gibt aber auch Widerspruch von seiten der großen privaten Farmer. Die Multinationalen Konzerne sind von der Landreform ausgeschlossen.
Der Entwicklungsminister der BRD, Herr Spranger, hat im übrigen mit der Kürzung der Entwicklungshilfe gedroht, wenn Zimbabwe die Landreform durchführt.

Pro Jahr verlassen etwa 200 000 Jugendliche die Schule, aber nur 30 000 finden Arbeitsplätze. Die Landreform soll Arbeitsmöglichkeiten bringen.
Die Landreform wird auch als Teil des noch immer nötigen Versöhnungsprozesses gesehen. Das Friedensabkommen zwischen Shona- und Matabeleland hat einen Bürgerkrieg verhindert, aber die sozialen Unterschiede zwischen Schwarzen und Weißen bedrohen den sozialen Frieden.

Gegenwärtig gibt es 6 politische Parteien, aber, so wird gesagt, allen mangelt es an Glaubwürdigkeit, allen außer der ZANU fehlen die Basis und eine fähige Führung.

Laut Rev. Kuchera klagen die Kirchen über die Situation, sie sind von der zunehmenden Armut betroffen. Außerdem werden die ökumenischen Zuschüsse weniger (ESAP heißt auch: Ecumenical and Social Adjustment Programme), aber es gibt keine Strategie zur Bekämpfung der Armut. Seiner Meinung nach sollten die Kirchen zumindestens ein Moratorium für das ESAP fordern.

"Let the people speak" basiert auf der Erfahrung, daß Menschen trotz ESAP und Dürre erstaunlicherweise überleben, daß Projekte nur dann funktionieren, wenn sie wirklich von den Leuten gewollt und nicht von außen eingeführt worden sind. Dorfgemeinschaften entwickeln die entsprechenden Strukturen, sie bringen sogar das Geld auf, wenn sie etwas erreichen wollen. Menschen entwickeln Fähigkeiten und Kraft, wenn es um ihre Sache geht. Sie verändern dabei sich und ihre sozialen Beziehungen. Entwicklung und Veränderung sind nötig und werden angestrebt, aber sie müssen da beginnen, wo die Menschen sind, wenn sie tragfähig sein sollen.

Es müssen also Methoden gefunden werden, die Menschen an der Basis zum Sprechen ermutigen und uns zum Hören befähigen. Geduld ist nötig, schnelle verallgemeinerbare Ergebnisse sind nicht zu erwarten.

Die makroökonomischen und gesellschaftspolitischen Ursachen für Verarmung und Unterentwicklung haben wir angesprochen. Nach Meinung von Langton Kuveya fängt das Fragen nach globalen und nationalen gesellschaftlichen und Ursachen für Ungerechtigkeit und Armut in Zimbabwe erst an, es wird danach zu fragen sein, ob und wie Menschen an der Basis diese Ursachen erfahren, beurteilen und ggf. verändern können.

Wir haben als ersten Zeitplan verabredet:

in Zimbabwe:
Ende Januar: Identifizierung eines Pilotprojektes

danach: erste Befragungen und workshops
Informationsaustausch mit Berlin

Juni oder Juli: Besuch in Deutschland

in Deutschland:
Januar: Kontakte mit dem Zimbabwe Netzwerk, Diskussionen bei der Solikonferenz,
Identifizieren interessierter Gruppen, vor allem in Osten

Mai: evtl. zweiter Besuch in Zimbabwe (nur bei Beteiligung an der Wahlbeoabchtung in SA)

Friederike Schulze

13. 12. 1993

Eustas. Berlie
L. Kuveya

ZIMBABWE COUNCIL OF CHURCHES

PERSONNEL PLANNING AND HUMAN RESOURCES DEVELOPMENT PROGRAMME

DEVELOPMENT EDUCATION PROGRAMME PROPOSAL

COMPILED BY: LANGTON KUVEYA
DEVELOPMENT EDUCATOR

OCTOBER 1993

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8.1 SUMMATIVE EVALUATION

1.0 SUMMARY

Development Education is aimed at enabling people identify and solve their own problems.

Development Education appears as a force that helps people to discover the root causes of their problems and under development and become aware of their own strength and potential power.

Development Education is the empowerment of people out of their own resources which constitute the fundamental value of community based development planning and is the basis of development in its deepest sense.

There shall be community based training programmes for members of the communities to help them solve their problems.

There shall be follow up monitoring visits and refresher courses to assess the impact of community based training.

1.1 ASPECTS TO BE COVERED

- Biblical basis of Transformation Development Theory and Practice
- Skills in Leadership and Communication
- Christian commitment to social transformation.
- Community survey and Project Planning, management and evaluation.
- Principles of human resources development
- Problem solving

These aspects are covered in order to:

- Provide information and activities which will help community members acquire skills, knowledge and confidence to participate more fully in community affairs.
- Provide information and activities about health and agricultural techniques, business etc. To assist communities to improve their economic situations.
- Provide a forum through which governments and other agency workers can be informed about concern, problems and reactions of community members to their plans and programmes.
- Strengthen a community's involvement in and appreciation of local and national culture.
- Enhance a sense of belonging among community members.

2.0 BACKGROUND

Community Profile

A community is a group of people who have something in common.

This can be the place where they live, their age, their education, their religion, their interests, their political affiliations, their activities, their work, their problems or a combination of two or more of these.

A community profile is information about the community and its members. This information will help the Development Educator and members of the community to provide the right materials and services to members of the community. If the right materials and services are not available community based training will be useless.

2.1 DETERMINING COMMUNITY NEEDS

People should identify their needs.

These may be:

a) Basic Needs: Such as better health, water supply, sanitation, supply of food and accommodation.

b) Information Needs: Such as where to find out about particular service or government policy.

c) Economic Needs: Such as how to produce better crops, how to raise funds for the family, setting up income generating projects etc.

d) Educational Needs: Such as prevention of diseases, how to solve their problems, awareness of what is happening in their community, their country and other countries, participating in community activities etc.

2.2 THE INFORMATION REQUIRED

There are some guidelines on the kind of information the Development Educator should know about the community.

The Development Educator should make sure that the information is acquired with the knowledge and permission of the local leaders and the community members.

2.3 LOCAL ADMINISTRATION/LEADERSHIP

- Is there a local government office in the community?
- Is there a traditional system of administration?
- Are there church leaders in the community?
- How are the decisions made about the community?

2.4 POPULATION OF THE COMMUNITY

- What is the total number of people living in the community?
- What is the total number of age groups?

2.5 OCCUPATION

- What do most of the men do for a living?
- What do most of the women do?
- How many children go to school?
- What do other children do?
- How much money do people earn and how do they earn it?
- Is there trade going on in the community?

3.0 EDUCATION

- Approximately how many people have been to formal school?
- How many years of school have they had?

3.1 LANGUAGES

- What languages are usually spoken in the community?
- Which one is used most?

3.2 ADULT EDUCATION PROGRAMMES

- What adult education programmes are being held or have recently been held in the community?

3.3 COMMUNITY KNOWLEDGE AND SKILLS

People are the most important information resource.
Find out who can help to teach special skills in the community. For example, can someone help to teach farming, basic carpentry etc?

3.4 INTEREST GROUPS

What groups are there in the community eg. women's groups, religious groups, dance groups etc? What are the main cultural activities?

3.5 TRANSPORTATION AND COMMUNICATION

Is there a road to the community?
What is the nearest town?
Are there telephones?
Is there a Post Office?

3.6 SEASONAL PATTERNS

Do community activities depend on weather patterns, such as rainy or dry seasons?

3.7 WHAT RELIGIONS ARE PRACTISED IN THE COMMUNITY?

4.0 TARGET GROUPS

Men, women and youth.

There shall be :

a) Men's Training Programmes
b) Women Training Programmes
c) Youth Training Programmes
d) And at other times training programmes for the combined groups.

The purpose of holding these training programmes is to strengthen cooperation among men, women and youth, and to instil the concept of self reliance in men, women and youth in their communities.

5.0 OBJECTIVES

Development Education referred to the Development Education Proposal seeks:-

a) To raise awareness of own roles and potentials and to encourage meaningful utilisation of some.

b) To create awareness of available resources both material and human that can be exploited to accelerate individual and community development.

c) To develop critical minds that will lead to identification of root causes of problems and to plan solutions to these problems.

d) To overcome the culture of passivity and stimulate participation among community members.

e) To involve a thoroughgoing transformation of all the economic, social, political and cultural institutions, processes and relationships in a community.

f) To initiate a broad educational process that would alter attitudes, raise aspirations and self-confidence and encourage individual and community initiatives for self improvements.

g) To create greater political awareness and participation by community members and greater community cooperation, through strengthening local democratic institutions and broadening base.

h) To make sure that modern expertise and other forms of assistance coming from the outside are in response to expressed local needs and desires as part of enabling process - rather than one way intervention from the top down.

To put this differently, the proponents of the self - help approach to community development base their strategy on a more humanistic and less technocratic theory of development.

They respect the power of science and technology but put their basic faith in the adaptability of human beings.

6.0 STRATEGY OR PLAN OF ACTION

- Carry out feasibility study in the community.
- Identify the needs of the community. Who identifies them (members of the community)
- Analyse the needs of the community.
- Discuss current economic activities of the community.
- Co-ordinate with Development Officers in the community.
- Hold awareness raising workshops with community members.
- Identify training needs.
- Hold training sessions starting with local leadership and then with the rest of the members of the community.
- Discuss uses of local resources (material and human)
- identify projects and carry out affordable and possible projects.
- Discuss Leadership roles of community members and other members outside their community.
- Discuss keeping projects records.
- Instil the concept of self-reliance.
- Define roles of Development Educator
- Evaluate all training programmes.
- Use Resource Persons
- Make follow up programmes
- Give periodical reports to the Director of the programme
- Visit some projects. (Exposure visits)
- Discuss with church leadership
- Visit some training centres
- Used as a resource person to some of the workshops, seminars, discussions etc.
- Compile reports
- Meet formal and informal groups

7.0 PURPOSE

The major purpose of Development Education Programme is the response to the social, economic, political and cultural problems which community members in Zimbabwe are facing (marginalised communities).

To help members of marginalised communities to be filled with the spirit of hope and self-reliance and be able to solve their own problems.

To enable members of the community to liberate themselves from their problems.

To strengthen awareness building initiatives of grassroot communities in Zimbabwe within the cooperation between Zimbabwe Council of Churches and Bread For The World.

8.0 EVALUATION

MONITORING/FORMATIVE EVALUATION

Monitoring or Formative Evaluation is the process of regularly looking at the procedures of Development Education Programme to find out what works well, what the problems are and what to do about them.

This system will help the Development Educator to correct mistakes and improve some aspect of the Development Education Programme before it is to late.

8.1 SUMMATIVE EVALUATION

Summative evaluation is used to check whether the programme is achieving planned objectives.

It is also used to find out whether the objectives are meeting the needs of the community members.

The Development Educator ought to use both Formative Evaluation and Summative Evaluation as guidelines to his programmes.

G/10.10.91

ZIMBABWE COUNCIL OF CHURCHES

DEVELOPMENT EDUCATION

LET THE PEOPLE SPEAK

COLLABORATIVE STRATEGY BETWEEN BREAD FOR THE WORLD AND ZIMBABWE COUNCIL OF CHURCHES

ZIMBABWE COUNCIL OF CHURCHES

1. PROJECT TITLE: DEVELOPMENT EDUCATION (LET THE PEOPLE SPEAK)

2. COUNTRY: ZIMBABWE/GERMANY

3. SPONSOR: ZIMBABWE COUNCIL OF CHURCHES/BREAD FOR THE WORLD

4. ZIMBABWE COUNCIL OF CHURCHES
128 MBUYA NEHANDA STEET
P O BOX 3566
HARARE
ZIMBABWE

(05 2634

TELEPHONE: 791208/790100
TELEX: 26243 OIK ZW
GRAMS: OIKOUMENE

BREAD FOR THE WORLD
P O BOX 10 11 42
D-7000 STUTTGART 10
FEDERAL REPUBLIC OF GERMANY

TELEPHONE: 0711/2159-0
EXT - 311
TELEX: 723 557 ddws-d
FAX: 0711/21 59-288

5. CONTACT PERSON:
ERTC PROGRAMME COORDINATOR
27 ST. PATRICKS ROAD
P O BOX H133
HATFIELD
HARARE
ZIMBABWE

TELEPHONE: 52122/53073

DEVELOPMENT EDUCATION
COOORDINATOR
BREAD FOR THE WORLD
P O BOX 10 11 42
D-7000 STUTTGART 10
FEDERAL REPUBLIC OF GERMANY

6. DURATION OF PROJECT: JAN 1ST 1992 - 31ST DEC 1994 (3 YEARS)

7. AMOUNT REQUIRED: (DM 613 671/US$321 542)

8. BANK DETAILS: BARCLAYS BANK OF ZIMBABWE
WEST END BRANCH
P O BOX 3796
HARARE
ZIMBABWE

ACCOUNT NUMBER: 4489660

9. NAME OF PERSON PREPARING THE PROPOSAL:

REV. MUROMBEDZI C. KUCHERA
ZIMBABWE COUNCIL OF CHURCHES
P O BOX 3566
HARARE
ZIMBABWE

TITLE: GENERAL SECRETARY

SIGNATURE: .....
MUROMBEDZI C. KUCHERA

DATE: ..10/10/91.....

10. COMMITTEE MEMBERS:

PRESIDENT	-	BISHOP J. SIYACHITEMA
VICE-PRESIDENT	-	BISHOP J.C. SHIRI
TREASURER	-	MR. G. F. KAMBARAMI
GENERAL SECRETARY	-	REV. M.C. KUCHERA

Nec Naomi Kowo
Deputy
Acting

THE CHURCH AND HER MISSION

The Church is
the community of believers
gathered together in Christ by divine election, calling,
new birth, forgiveness and conversion
to be the people of God
which by faith and in the power of the Holy Spirit
lives humbly in worshipping communion with the Triune God
growing in personal holiness and understanding
through loving care for one another
and is sent, in the manner of Jesus of Nazareth, to serve the
world in solidarity with all mankind
proclaiming good news to the hopeless,
bringing wholeness to those broken in body and spirit,
seeking justice for all who are treated unfairly
as a witness to God's mercy, compassion and righteousness.

The statement on the Church and her Mission above shows the understanding of the Churches of what they are called to be in Zimbabwe. The last part of the Statement state out clearly what the Churches are set out to do in this Project Proposal. This last part says, ".....and is sent, in the manner of Jesus of Nazareth, to serve the world in solidarity with all mankind proclaiming good news to the hopeless, bring wholeness to those broken in body and spirit, seeking JUSTICE FOR ALL WHO ARE TREATED UNFAIRLY as a witness to God's mercy, compassion and righteousness."(LUKE 4 Vs 18 - 19).

Now let us hear from the voice of a representative of the people from a theological stand point.

"Two things I ask of thee:
deny them not to me before I die:
Remove far from me falsehood and lying;
give me neither POVERTY nor RICHES;
feed me with the FOOD that is needful for me,
Lest I be full and deny thee, and say
'WHO IS THE LORD?' or lest I be POOR,
and steal, and profane the name of my God"
(PROVERBS 30 Vs 8 - 9)

The text quoted above makes it very clear that people of God strive for nothing more than what is necessary for their livelihood. However, the world's economic systems and greed are responsible for the over abundancy to some and utter poverty to the majority of the world's population. These peripherised and under privileged people agonise about their state of affairs and attempt to improve their conditions in vain. They are tied down by the world's economic systems.

"JUSTICE FOR THE POOR"

Following the issue of the statement on "Justice for the Poor" by Bread For the World for the 1990s, both Bread for the World and ZCC have agreed to sponsor a joint Educational Programme in response to the crucial need to empower the marginalised and struggling masses. This attempt is to help to take justice into the citadel of the marginalised people whom both donor partners and ourselves are committed to serve. However, the results have not been as glaring and satisfying as was expected. Poverty among the marginalised has continued and in most cases worsened.

We are now convinced that unless the marginalised communities become architects of their own development philosophies and strategies, they will remain mere passengers seated beside the drivers but unable to drive themselves no matter how many years they sit in the passengers' seats. Too often they have been implementing development programmes drawn up by donor partners and local intermediaries like Zimbabwe Council of Churches as hewers of wood, drawers of water, carriers of sand, diggers of trenches and all sorts of dirty work. In doing so, their own development thrusts and strategies have been derailed and put by the wayside. One can safely say, they are often tools.

BASIC PRINCIPLES

Bread for the World and Zimbabwe Council of Churches are calling for more realistic development strategies where the struggling people are going to sit in the drivers' seats while the donor partners and Churches help those in the drivers' seats. Bread for the world and Zimbabwe Council of Churches seek to facilitate the implementation of practicable and realistic development strategies determined and implemented by the people themselves in their own capacities.

The "LET THE PEOPLE SPEAK" Programme is meant to provide a sympathetic listening presence with a number of groups of such disadvantaged people both within the Churches and in the communities where the Churches are. It will facilitate these groups in articulating their views of the world as they see and experience it, their understanding of the causes of poverty and their ideas of how poverty can be brought to an end. It will then go further by being an advocate of "What the people say". By proving useful facilitators it is envisaged that the programme will promote people's democratic participation and unity in congregational and community groupings as they struggle to:-

1. Determine their future role in their development process.
2. Be fully involved in determining their courses of action and development process.
3. Wrestle for transfer of power from autocratic Church and NGO leaders who try to determine their course of development process without their meaningful participation.
4. Participate meaningfully and contribute to the national economic development policilies.
5. Wrestle for their right to participate democratically in the decision making process concerning:-

   5.1. - Homes
   5.2. - COngregations
   5.3. - Community Organisations
   5.4. - Churches
   5.5. - Civil Organisations
   5.6. - Rural and Urban Councils
   5.7. - Governments
6. Networking and share their experiences and information with people in similar situations.
7. Be recognised for what they are and what they are contributing to the well-being of their homes, communities and nations.
8. Create a conducive and democratic environment in which people can participate meaningfully, resourcefully, effectively, and productively in socio-political and economic development of their lives.
9. Empower themselves and determine their role and contribution to the ECONOMIC STRUCTURAL ADJUSTMENT AND TRADE LIBERALISATION PROGRAMME.

MAIN OBJECTIVES AND GOALS

1. To create an enabling environment for the marginalised communities to learn through discussing, learning, doing, seeing, feeling, experiencing, exchanging, sharing, comparing, reacting, judging, evaluating, and assessing.
2. To collect data from the marginalised communities pertaining to their needs, priorities and suggestions to solutions.
3. To disseminate the synthesised information to other departments.
4. To assist Churches and NGOs to revise their operational strategies.
5. To enhance the much needed spirit of partnership through the joint implementation of their development educational programme. To assist people in Zimbabwe and donor countries to appreciate what they can do together as partners rather than as donors and recipients.
6. To strengthen the involvement of donor partners as enablers as well as participants and target groups of the Development Education Process.
7. To help donor partners to understand in no uncertain terms the needs and priorities of the poor to whom they give donations in a bid to stamp out poverty.

EXPECTED RESULTS

1. This effort should open the eyes of both donor partners and the Churches in Zimbabwe to the fact that given the opportunity people can develop themselves.
2. Bread for the World and Zimbabwe Council of Churches should be able to facilitate actions of the people to achieve their desired goals.
3. The effort should create a DATABANK for social analysis by the marginalised people at ZCC's Ecumenical Resource and

Training Centre during Learning for Transformation Training and Development Studies Programmes. The programme should be able to help other programmes such as the Women Training and Development, Youth and Education, Church and Development, Churches and NGOs to be more informed and sensitized of the thinking process of the poor communities they are serving.

4. The people's awareness of the facilities and opportunities available in the country will be increased as they continue to assess their needs and circumstances in relation to their economic activities.

5. A conducive and democratic environment in which the people can participate effectively and productively in the socio-economic and political development of their lives will be created.

6. The process will empower the marginalised to determine their role and contribution to the ECONOMIC STRUCTURAL ADJUSTMENT AND TRADE LIBERALISATION PROGRAMME.

7. An enabling situation will be created for the donor partners and intermidiaries in Zimbabwe to learn to listen, enable, facilitate and transform positively for the benefit of the people.

8. Donor partners and intermediary NGOs will be enabled to appreciate the fact that the people can determine and define strategies for their own development and development activities and process.

9. All other development efforts will follow the will of the marginalised, and thus bring justice to the disadvantaged.

10. The process should end up with a strong network of the marginalised communities as well as of NGO intermediaries that are involved in facilitating development.

11. The process should assist the contributors of the funds to donor partners to understand the people they are helping as they become involved in the Development Education process.

...../6

12. The process should assist our donor partners' constituencies to understand how some policies of their countries are root causes of the people's poverty in Africa and therefore need to be challenged. It should help them to take an active part in influencing their government policies through their social action groups such as Churches, Congregations, Women's Groups, Youth Groups etc.

13. With this information donor partners and local intermidiaries should be able to give the people the kind of assistance that the people need out their own felt needs as spelt out clearly by the people themselves.

TARGET COMMUNITY

1. The target community is 80% of the estimated population of ten million in Zimbabwe. It is a fact of life that 90% of the wealth of Zimbabwe is in the hands of over 300 multi-corporations, 8% is in the hands of about 4 000 commercial farmers and only 2% is in the hands of the indigenous people mostly in the form of salaried government officials and small indigenous business traders. The mentality of the whole nation is servant-master oriented. Almost everyone in Zimbabwe is seeking employment in one way or the other. This process is an effort to empower the 80% to think of being masters and not servants and therefore, to begin to do something about their lot.

2. Initial focus will be on Church and NGOs Developemtn workers, Women Workers and Youth Workers as the Programme's major facilitatory machineries in the process. They will be enabled to participate in the process as well as in the dialogue both here and overseas.

3. The donor partners constituencies are also the target community of the Developmetn Education Programme. This community has to understand that the marginalised groups' poverty makes their affluence possible. They have to learn to be more development oriented rather than being disaster oriented. They have to learn to appreciate and accept the

priority needs of the under privileged and stop designing economic development prescriptions from their end. The donor partners target group have to learn to be both enablers and participants as well.

METHODOLOGY

The role of donor partners and ZCC will be only:

1. To facilitate the coming together of the people to talk about their development strategies and process. particularly on those developments that affect their lives both positively and negatively.

2. To enable the people to record their deliberations accurately.

3. To share informationfrom other groups that are engaged in similar development activities.

4. To provide technical assistance and training if needed.

5. To provide personnel whose main duties would be to listen, record and ask questions for clarifications where they do not understand.

6. To share the information from the exercise with donor partners and NGOs we are networking with.

7. To ask some of the following questions to be discussed by both donor partners constituencies and the marginalised people.

THE MARGINALIZED PEOPLE

7.1. Are you satified with your development so far?

7.2. What do you think are the main causes of poverty?

7.3. How do you propose to overcome the main causes of poverty?

7.4. Do you need any assistance?

7.5. What kind of assistance would you need?

7.6. Do you think loans would be the best form of assistance?

TO DONOR PARTNERS CONSTITUENCIES

7.7. Are you satisfied with the results of your assistance to the poor so far.

7.8. With all that assistance you are giving, what do you think are the reasons why people are getting even poorer and poorer?

7.9. Do you think your government policies have anything to do with the poverty of the people whom you are helping continuously?

7.10. What do you think should be done to eradicate poverty?

FUNDING

Initially we are requesting Bread for the World to provide fund for the first three years to the tune of Z$1 220 346.00 = DM 613 671 . However, as time goes on and as the Project gets positive momentum, the Project should be able to attract funding from other local and external partners.

1. PERSONNEL COSTS

As much as we would like to absorb some of the Personnel Costs, the Departments are already overstretched. With the contiuned inflation, Personnel Costs are bound to increase and therefore, it is not possible to reduce the figure from the one which is shown on the budget. The figure is based on employing a Facilitator and an Administrative Assistant with some journalistic skills.

2. AUDIT FEES

Audit Fees would be five times what is indicated on the budget if the books were audited separately from Zimbabwe Council of Churches Accounts.

PERSONNEL PLANNING & HUMAN RESOURCES DEVELOPMENT PROGRAMME

DEVELOPMENT EDUCATION FACILITATOR

JOB DESCRIPTION

1. PURPOSE & DUTIES

(a) PURPOSE

To help establish, maintain and facilitate a Development Education Office within the Zimbabwe Council of Churches - Personnel Planning and Human Resources Development Programme. The main purpose is to strengthen awareness building initiatives of grassroot communities in Zimbabwe within the framework of the co-operation between Zimbabwe Council of Churches and Bread For the World, of mapping out the education and development agenda of the marginalised communities of the South and the North. These grassroot community initiatives will assist Zimbabwe Council of Churches, Bread For the World and others involved draw more realistic programmes for development.

(b) DUTIES

i. To help build up and run a Development Education Office within the Personnel Planning and Human Resources Development Programme and liaise with partners , mainly Bread For the World networks.

ii. To facilitate the building up of groups and communities of poor and marginalized people in their endeavours to speak out their needs, struggles, hopes and future plans.

iii. Facilitate the building of networks of marginalized communities and their supporters and encourage exchange activities to enrich debate and processes meant to forster sustainable development.

iv. Organize seminars, conduct community based participatory research studies, collect and share information and reports relevant to Development Education in both the South and the North.

v. To provide opportunities for the marginalized communities for people to people encounters that build up solidarity, co-planning and co-operative mutual reflection over their life activities and development endeavours.

vi. Assist Communities to interpret their situations, document those situations, devise strategies for action and facilitate the implementation of their strategies meant to liberate them from poverty and injustice.

...../2

vii. Enhance North - South Co-operation and encourage an integrated approach to our work through sifting out from this Development Education process, priority areas of work, including topics on development, training, communications and partnership promotions.

viii. To facilitate a wholistic development process within the Personnel Planning and Human Resources Development Programme by

* Facilitating in the training workshops of the Programme.

* Integrating seminars, research studies and in-community outreach activities run by the Programme.

2. RESPONSIBILITIES

To develop and run a Development Education Office and recommend to the Programme Director for guidance on policies and programmes relating to:

(a) the authority of the office and its relationship to partners.

(b) the content of the programme.

(c) the extent and nature of operations, relationship with other Zimbabwe Council of Churches Programmes and liason with Community at large.

3. RELATIONSHIPS

(a) Responsible to the Programme Director

(b) Ensure and maintain mutual accountability between the job holder and the counterpart in Bread For the World.

(c) Work in close link with all Zimbabwe Council of Churches programmes and partners.

(d) Create and maintain links with structures (communities, movements, NGOs, Government Departments, Industry) that will enhance the work of Development Education.

FRAGEBOGEN - AKTION

Doz. Dr. phil. habil. Jürgen Kunze
Diplom-Afrikanist / Soziologe

Theklaer Straße 53
D-04347 Leipzig
☎ 0341-2328212

Dr. Jürgen Kunze * Theklaer Straße 53 * D-04347 Leipzig

Gossner Mission
c/o Pastorin Friederike Schulze
Fennstraße 31
12439 Berlin

Leipzig, den 09.10.95

Liebe Friederike,

wie versprochen, hier noch ein paar Hinweise für die eventuelle Befragung in Simbabwe.

Zunächst sollte die ganze Angelegenheit ausführlich mit Langton und gegebenenfalls mit Mrs Tanyongana besprochen werden. Aber das hast du sicher selbst im Sinn. Ich denken nur, daß vor allem Langton voll dahinter stehen muß, denn ich halte die Sache nur für realistisch, wenn er ein paar interessierte und engagierte Leute in den drei Gemeinden einsetzt, die die Befragung in einem angemessenen Zeitraum durchführen. Angemessener Zeitraum wären vielleicht drei Monate, und zwar so plaziert, daß die Unterlagen möglichst vor dem nächsten Besuch in Deutschland weitgehend ausgewertet werden und als Grundlage für einen Workshop dienen können. Ich würde also schon Wert darauf legen, an diesem weiteren Auswertungsprozeß maßgeblich beteiligt zu sein.

Es wäre schön, wenn Du Langton die Sache noch etwas schmackhaft machen könntest, wenn auch er akzeptiert, daß mit der Befragung eine Bereicherung des Gesamtprojekts erreicht werden kann - nicht nur durch spätere Schlußfolgerungen, sondern auch durch die Befragung selbst. Über die Verwendung der Daten (evtl. publizistisch) sollten wir uns zu einem späteren Zeitpunkt verständigen.

Vielleicht könnt Ihr während des anstehenden Besuches der Dörfer in jedem ein bis drei Porbeinterviews machen und den Fragebogen testen. Gut wäre immer eine einheimische Person als (Mit-)Interviewer(in), die die lokale Sprache beherrscht. Mit der Befragung soll ja auch die Sprachbarriere überwunden werden.

Denjenigen, die die Befragung weiter betreiben, muß erklärt werden, daß bei der Auswahl der zu befragenden Gewährspersonen das Zufallsprinzip weitestgehend erhalten bleiben sollte. Also

b.w.

keine bewußte Auswahl von Personen mit einem bestimmten Status, vielmehr eine möglichst breite Streuung der Gewährspersonen hinsichtlich Alter, Geschlecht, Status. Das Mindestalter sollte 16 Jahre sein.

Die Interviewer sollten auf ihre Aufgabe eingestellt sein, daß heißt vorbereitet werden. Vor allem müssen sie selbst den Fragebogen (Gesamtstruktur und Charakter der einzelnen Fragen) gut kenne. Die einzelnen Fragen sind methodisch unterschiedlich aufgebaut, es muß also jede auf eine spezielle Weise beantwortet werden. Das muß im einzelnen vor dem jeweiligen Interview gewußt werden.

Bei der „Abarbeitung" des Fragebogens ist nicht akribisch oder gar pedantisch auf Vollständigkeit oder tiefsinnige Inhaltsbegründung der Fragen/Antworten Wert zu legen, sondern auf zügige Beantwortung, wenn die Frage verstanden wurde, ohne langwierige Abwägungen. Keine Antwort ist weniger problematisch als eine „herausgequälte" Position.

Den Befragten sollte immer ganz deutlich sein, daß die Befragung anonym ist, aber ihren Interessen dient. Sie werden also für ihre Meinung in keiner Weise zur Verantwortung gezogen. Für ihre Gemeinschaft und damit für sie selbst können aber daraus Vorteile entstehen. Für uns ist in analytischer Hinsicht allerdings wichtig, daß wir die einzelnen Fragebögen den jeweiligen Dörfern zuordnen können. Das ist die einzige, aber wichtige Kennzeichnung, denn die Bedingungen der weit voneinander liegenden Gemeinden sind doch zu unterschiedlich als daß sie unter den Tisch fallen könnten.

Schließlich wäre es gut, wenn wir ein paar (statistische) Vergleichsdaten zur Verfügung hätten. Sicher wollen wir nicht das begrenzte Anliegen der Befragung sprengen, aber etwas mehr als die bisher sporadisch zusammengekommenen Informationen wäre schon nützlich. Vielleicht könnt ihr auch versuchen zu ergründen, ob in den Dörfern schon früher irgendwelche Erhebungen vor sich gegangen sind. Das kann negative oder günstige Auswirkungen haben, je nach Lage der Dinge, deshalb ist hier Fingerspitzengefühl angebracht.

Schließlich - eine Überlegung für den Erfolgsfall und für die fernere Zukunft: Man kann eine bestimmte Befragung auch in Intervallen (2-3 Jahre) wiederholen nach dem Panelprinzip, das verspräche natürlich interessante Trendergebnisse.

Schließlich sind auf Seite 6 des Fragenkatalogs ein paar kleine Fehler aufgetreten. Ich schicke Dir deshalb einen Neuausdruck dieser Seite mit.

Das soll es erstmal gewesen sein. Den Rest lege ich in eine Hände.

Viel Glück! Und beste Grüße an alle unsere Bekannten!

Herzliche Grüße

Gunter Wolfsfeder

Fgp

→ BIDA Fragebogen

Vorschläge bezüglich des Fragebogens
"Let the people speak"

Grundsätzlich sollte zu jeder Frage eine Anleitung: z.B. wieviele Kreuzchen zu machen sind etc.

Ebenfalls sollten verweise auf Sprünge in den Fragebogen. z.B bei Frage (3) hinter "none":"continue with question (10)".

Frage (11) macht keinen Sinn wenn etwa ein 14 jähriger interviewt wird. dafür z.B. Frage ob verheiratet oder mit Partner zusammenlebend, Vater, Mutter im Haushalt wohnt.

Frage (15): zu unpräzise. "Training" braucht es auch für einfachere Tätigkeiten, Vielleicht eher "professional training" wenn darauf abgestellt werden sollte.

Frage (16): ergänzen "none"

Frage (17) sollte gerade geschlechtsspezifisch differenziert sein, um heuauszufinden ob Männer oder Frauen das land besitzen!!!

Frage (19) ergänzen: "support by your parents", "suport by other relatives"

Frage (25): "most serious" -> nur eine wird mit yes angekreuzt. Es wäre besser die Befrageten eine Rangskala auf stellen zu lassen. "most" in Frage streichen. dann Plazierungen vergeben lassen.

Ich halte Fragen die Nach der Entfernung von dem Haus zur nächsten Trinkwasserstelle fragen, nach der zeit die fürs Wasserholen bzw. Feuerholen verbracuht wird für sinnvoll.

Häufigkeit des Bus transportes, mehrfach täglich, täglich, xx mal die Woche. welche Linie, wohin. gegenwärtige Kosten einer Busfahrt zum nächsten growth point....., zur nächsten Stadt .....

Fragen über Ausstatung der Nächsten Schule, Clinic, Underst#affing or not, Qualification of Personal etc.

Entfernung zur nächsten Grund und weiterführenden Schule.

Diese Dinge können meist sehr eindeutig von den Befragten beantwortet werden und geben eine wichtige einschätzung der Situation.

Frage (27) "bad local leadership" etc. ergänzen. "conflicts in

Januar 1996

Mo	Di	Mi	Do	Fr	Sa	So	Mo	Di	Mi	Do	Fr	Sa	So
1	2	3	4	5	6	7	8	9	10	11	12	13	14
15	16	17	18	19	20	21	22	23	24	25	26	27	28
29	30	31											

Frage (27) "bad local leadership" etc. ergänzen. "conflicts in the community" (Die Anzahl der maximal anzukreuzenden Antworten sollte nicht konstant bei 3 sein, sondern in Abhänigkeit von den vorgegebenen Antwortemöglichkeiten mal mehr mal weniger sein. Man kann auch nach einem besonderen Zeichen für das ankreuzen des Wichtigsten Problemes fragen.

Frage (29) "additional money etwas konkreter, das könnte ja auch von den Leuten selbst erwirtschaftet sein!!!) z.B "money from donor or government"

Nummerierung stimmt ab Seite 5 nicht mehr!

Nach Frage (21): Es wäre sehr wichtig genauer zu wissen, in welchem project die Befragten mitarbeiten: z. Basket making, dam building etc. Viele dürften eventuell in mehreren Projekten mitgearbeitet haben. Wieviele Menschen an dem Project teilgenommen haben etc., welche "produktionsmittel dem Projekt zur verfügung stehen (Nähmaschinen, Werkzeuge, etc.), wieviel geld in einem Monat die Projektgruppe durch den Verkauf ihrer Waren einnimmt, wie hoch die Bezugskosten pro "produzierter" Einheit für Materialien etc sind, wie teuer ein "fertiges Produkt" verkauf wird, wie hoch der Gewinn ist. Wer die Abnehmer sind, wo überal das Zeug verkauft wird, im Dorf nachbarschaft, im nächsten growth point mit dem namen ....., an der Straße, in der km entfernten Stadt .....

Vielleicht auch ein Frage zum Marktzugang, wie groß der markt eingeschätzt wird. Ob GHüter nur auf Bestellung produziert werden etc.

Frage 22 dann konkreter nach dem Erfolg der jeweiligen unterschiedlichen Projekte.

Frage (24): ergänzen "internal conflict"

Frage 26: Muß etwas differnzierter gefragt werden, ob es sich um Persönliche, Familiäre, Gesundheits- Probleme handelt oder um Probleme der Community

Ich würde noch eine genaue Frage zur Einstellung gegenüber der Lokaladministration, dem VIDCO, den party representatives fragen. Haben sie der Gemeinde geholfen oder nicht,. sind sie über deren Arbeit eher zufrieden, eher enttäuscht. etc.

Jannuar 1996

Mo	Di	Mi	Do	Fr	Sa	So	Mo	Di	Mi	Do	Fr	Sa	So
1	2	3	4	5	6	7	8	9	10	11	12	13	14
15	16	17	18	19	20	21	22	23	24	25	26	27	28
29	30	31											

Draft

Fragebogen Survey
questionn.
Survey?

How to make a survey?

A short intoduction to surveying by Gunnar Theissen

I. What do we really want to know?

Where to design the questionn

The first step before you design a qustionaire is to dicuss with the community / research staff what type of information is needed. Often it is very helpful to write down with some few sentences what you really want to know. If you make a survey in a community it is best that ou hold a small workshop to discuss, what information is needed in the view of the community members. Otherwise the community won't feel involved or information is collected wich might not be helpful for them. In this first phase you do not start suggesting the wording of the questions in the later questionaire, you only describe what kind of information you want to have in the end. Probably people want to know a lot of different things. Than you will have to dicuss what information is needed most and select in the end wich topics should be covered. You should also decide who shall be asked and the age people should have who will be asked. Normaly it makes sence to ask people ~~how are over~~ 14 years old.

II. Which questions have to be posed in order to collect the needed information?

The second phase can be done by the survey group. They have now the difficult task to find out the right questions which are actual measuring the specific things you want to know. After putting different suggestions together you can order the questions in groups. It is very important to ask yourself each time if the specific questions is really helping to find these things out you decided already. In order to do that it is helpful to compare the first paper with each question on the list. Are there questions missing, or some not really needed to collect that type of information you wanted to have?

III. Putting together the questionaire

After having done that you can design the first questionaire and if nessecary translate it into the local language.

IV. Pretest

Before starting the survey it is necessary to make a pretest. You select a small group of 7 to 25 people out of those people who should be asked. An interviewer will read the questions and mark on the questionaire the answers. The pretest is very helpful to find out if the questions are understood, or if the list of answering possibilities is nearly complete (for example question 20 of the draft). One method to design a list of answering possibilities is to make a pretest with e.g. question 20 without already indicating any answer possibility. You just ask, "What is the most important source of your income?" and write down the different answers given by the people asked in the pretest. In the end you put together all responses and include those how have been frequent as answering possibilities. It helps you to get already a kind of hit list of answers before starting the survey. Maybe the responses will be different from those in the list under question No. 20. Maybee you find out that in the specific area you want to survey hardly nobody might have a "formal employment" but a lot of people will earn their living with "fishing". Fishing is not on the list of the draft questionaire. People will then mark the last possibiltiy "others". In the end you will maybee have than a result with over half of the people indicating that they make their living with "other" sources then those on the list. If that happens you end up without knowing more, because "other" can be quite a lot of different things. You can reduce the chance that this happens by doing a pretest without showing already those answering possibilities you thought will be most frequent. After the pretest you can than decide if an answering possibility should be exchanged. For example "Wage labour or employment" should be exchanged with "fishing".

After the pretest you try to change those questions which have not been understood, so that everybody will understand them. Maybe you will have to test the changed questions too. It also gives you an roughly estimation how much time is spend to make one interview. Maybe each interview will be too long and people questioned after the first 30 questions to tired so that they do not want to answer anymore or make bad answers. You have then to decide if the questionaire has to be shortened, which questions are less important etc.

V. Training of interviewers

The best thing is that the later interviewers are already functioning as interviewers in the pretest, so that they have already an experience how to pose correctly and understandable the questions. It is also very important to inform the interviewers over the aims of the survey so that they can explain the purpose of the interviews to those questioned. If somebody wants to refuse to answer a certain question you just mark "no answer". It is absolutly counterproductive to force people responding, everybody has a right to refuse answering. If the survey is undertaken anonymously (as our draft proposal suggests) people have to be told that nobody will later know who answered the questions. This is needed to protect the interviewed persons from misuse of personal reponses given to the interviewer. If a survey is carried

out not annonymously people have to be informed over that and over their right to refuse answering.

who interviews?
people from inside or outside?

VI. Selection of the interviewed sample

To interview everybody in a community or certain area is a very time eating work. Therefore normally interviews are only made with a representative selection of persons out of the whole community.

Generally it is useful to interview at least 40 persons. You will have very good results, ~~who are~~ to 95 % reflecting the reality of the whole community (or communities), when you question about 200 persons. It doesn´t make sense to interview more then 400 people, because the time spent for interviews isn´t it worth: The data won´t have a much more better quality after having interviewed the 401, 402 or 403 person.

You won´t get really much more precise information by interviewing a whole community then by interviewing a big enough representative sample as described above. Representative sample means that the sample should reflect the social reality of the whole community. This means that the proportion of old to young people, female to males, rich to poor etc., is the same as the proportions between these charcteristics in the whole community. The best method is to make a selection by chance. For example you go to each homestead and say that you want to interview (four, three, two or one) person(s). Maybee there are 20 persons living at this certain place. Who shall then be interviewed? The best method to select those who shall be interviewed is to ask for those persons who are born around the 15th May (or 15th Oct you can take any date!). Then as many persons as you want to interview and who are born next to that date are selected for an interview. With this method you will prevent that your collected data will in the end not reflect the social reality of the community, because it is chance if it is a female or a male person, a old or young, a head of a houshold or a young girl who might probably have an other position in the community then a kraalhead. The aim of a survey is actually not only to collect the personal data and the views of people who have a leadership position but rather the information from "everybody", regardless of social position, function, gender etc. In that respect surveying is often a very democratic thing, because it is not only collecting the views of those who are in a position of power, who often claim to speak for others and whose views are normally more articulated than of those who have no leadership or power position in a community. It is collecting the information from a sample which is representing everybody and gives thereby a chance for those to speak out, whose views are often less heard. The amount of people who should be interviewed is dependent on the size of the community (or communities if more than one should be interviewed).

The results of a survey are nevertheless of very high importance for the local leadership. It gives them a very helpful information on ~~over~~ the real~~ly~~ needs in their community and ~~helps them as~~ a guideline to represent the interest of their whole community. It helps them also to assess if their view about the most important problem in the community is correct. If they haven´t maybee

realized yet an important problem in their community. It helps them also to make their job good, speaking for the whole community and thereby beeing also in the end acknowledged as good leaders, who try to their best in working for the interests of their whole community and not only for a certain group inside the community. It gives them useful information to integrate everybody in community work or development projects. It might also help for them to see where interest differ and conflict might arise and their function as mediators between different groups inside their community is needed.

V. Analysing the answered questionaires

After having finished the interviews the questionaires are collected. You can make an easy first analysis by just counting what answers have been given to certain questions. Unfortunately this will take it´s time but I think that it is helpful to present the community quite fast some first results in order that they have soon a feedback. Afterwords I would suggest to sent all questionaires in original form to the Gossner Mission in Berlin, where Mr. Kunze Kann work on them with a statistical package on the computer. Because this is not so easy, it will be probably the fast thing to arange it like that. Mr. Kunze and I will have the skills to deal with the statistical software on a computer. It allows us also to print out diagrames and statistics, so that the results can be presented back to the comunities in a understandible way. I think we have to try how the whole thing works and if that type of work division is good or not.

The results should be presented in community meetings and their possible implications discused. Having results is only one thing, there will still remain the question what shall be done about them. This will be probably the most important question wich can only be answered by the comunities themselves.

Draft

Vehicle?

How people live?
What do they want to change?
How their live conditions changed since ESAP?

workshop for interviewers prepared?

Questionnaire
for the project „Let the people speak"

→ interested in your type of living?
→ in individuals

who can make interviews?

This survey is done by representatives of the Zimbabwe Council of Churches (ZCC), Development Education Programme, and the Gossner Mission (Germany) within the project „Let the people speak" in Zimbabwe and East Germany. It is absolutely confidential.

Unknown from Tribe? Insider?

We are interested to learn which desires and proposals you have in order to improve the living conditions in your community.

– results will be brought back to the community

We thank you for your support in answering the following questions.

→ Lagton's questions! benefit for his work

➔ ***If you find a choice of several answers to a given question, please mark no more than <u>three</u> answers which are the most important ones for you.***

→ adopt apply to the Mission by whom?

verbal interviews!

Verantwortung – cooperation 18f.

(1) Are you male ☐ or female ☐?

(2) What is your age? _____ years

(3) How many children do you have? _____ none ☐

Daughters _____ Sons _____

(4) What is the children's age? ____ ____ ____ ____ ____ ____ ____ years

(5) Do your children attend school? ____ ____ ____ ____ ____ ____ ____ yes/no

(6) How many sons do attend the school? ____

(7) How many daugthers do attend the school? ____

(8) For how many children do you pay school fees? ____

(9) How much do you pay for each child? $ ____

(10) Are you a permanent resident within your community or village?

yes ☐ no ☐

(11) Which persons do belong to your household?

Spouse? yes ☐ no ☐
Companion? yes ☐ no ☐

Children - how many? _____
Other relatives - how many? _____
Other persons - how many? _____

pattime

(12) Are you the head of the family? yes ☐ no ☐

(13) How many years of school education do you have? ____ years

(14) Which level of school education do you have?

- ☐ never attended school
- ☐ primary school incomplete
- ☐ primary school complete
- ☐ O-Level incomplete
- ☐ O-Level complete
- ☐ A-Level incomplete
- ☐ A-Level complete
- ☐ vocational training
- ☐ other training: _____

(15) Do you have an occupation or profession that requires training?

yes ☐ no ☐

If yes, which one? _____

(16) Which church or religious community do you belong to? _____

(17) Do you own (or your wife/your husband) personal property?

yes ☐ no ☐

If yes, is it land ☐ livestock ☐ house ☐ hand tools ☐ others ☐

(18) Do you have your own income? yes ☐ no ☐

(19) How do you mainly earn your living? By...

- wage or salary ☐
- return of your property ☐
- your partner in the marriage ☐
- pension ☐
- support given by relatives ☐
- other sources ☐

(20) What is the most important source of your income?

private farming	☐
wage labour or employment	☐
casual work	☐
co-operative activities	☐
individual craft	☐
trade	☐
others	☐

What?

(21) Do you depend on other persons to maintain your living?

no ☐ at times ☐ yes ☐

(22) How many persons do you have to take care of? _____

(23) Do you get sometimes into serious difficulties that you and your relation go hungry?

no ☐ sometimes ☐ every year ☐ always ☐

(24) Do you have sufficient income to meet your needs?

yes ☐ sometimes ☐ rarely ☐ never ☐

(25) In which item do you feel the most serious shortage?

food	yes	☐	no	☐
clothing	yes	☐	no	☐
health	yes	☐	no	☐
housing	yes	☐	no	☐
education	yes	☐	no	☐
water supply	yes	☐	no	☐
school fees	yes	☐	no	☐
general hygiene	yes	☐	no	☐
transport	yes	☐	no	☐
general security	yes	☐	no	☐
jobs	yes	☐	no	☐

others _____

(26) Have your living conditions been improved (are you better off) since 1990?

yes, improved ☐ no, not changed ☐ no, worsened ☐ so-so ☐

(27) If your living conditions became worse, what do you think are the main reasons for? not more than 3

- ☐ world economy
- ☐ Zimbabwe gets only poor aid for development
- ☐ difficulties in the national economy
- ☐ the economic adjustment programme (ESAP)
- ☐ inadaquate economic planning and management
- ☐ particular lack of development in your region or your distirct
- ☐ price increase
- ☐ climate, weather conditions (drought)
- ☐ particular backwardness of your village
- ☐ ignoring of your difficulties by the government or by local authorities
- ☐ lack of aid
- ☐ missing initiative of members of your family or neighbours
- ☐ misfortune of your family
- ☐ your own failure
- ☐ insufficient education or qualification
- ☐ unemployment

- ☐ other reasons - which ones? _____

_____

28 If your living conditions ~~got~~ improved, what are reasons

(28) If you would have more money, what at first would you spent this money on - what items would you buy at first instance?

- ☐ food
- ☐ clothing
- ☐ house
- ☐ medicine, health care
- ☐ education of your children, school fees
- ☐ training
- ☐ consumer goods (eg. tape recorder)
- ☐ equipment, tools
- ☐ cultural items, art objects
- ☐ purchase of land
- ☐ livestock
- ☐ things to help other people
- ☐ gifts to favour other persons
- ☐ goods to be resold to earn more money

(30) Do you think that the people of your community (your village) can improve their living conditions even without additional money?

yes ☐ no ☐

→ What did motivate you to start a project?
← Why a project?

→ Who was the saying in your community? chief, VIDCO Chairman
→ What's the saying → the project? - Chairman / headhead? field worker
→ project work!
→ which project do you participate
→ what is your contribution?

31-(20) Do you think that the people's own initiative and self-help have good prospects of succeeding if they are done in your village?

yes ☐ perhaps ☐ no ☐

32 (21) Do you have already taken part in such an initiative or a self-help scheme?

yes ☐ no ☐

33 (22) Has this project or scheme reached its aim successfully, was it partially successful or did it fail?

successful ☐ partially successful ☐ failed ☐

34 (23) If the project was (partially) successful, what was the reason?

☐ support from outside
☐ paticipation of many people
☐ additional money
☐ good management
☐ favourable weather

35 (24) If the project failed, what was the reason for the failure?

☐ lack of interest among the participants
☐ bad planning and poor management
☐ lack of support from outside
☐ witchcraft
☐ shortage of tools and equipment
☐ not enough materials
☐ lack of money
☐ displeasure of the ancestral spirits
☐ mismanagement
☐ only few benefitted from it
☐ ~~andere~~ others _____
☐ conflict beside the community

36 (25) What do you think is the most important problem

- in Zimbabwe _____?

- in your village _____?

What do to in order to solve that problem?
- hard work
- implementing a project
-

37 (26) If you are in troubles or you have to solve a serious problem, whom would you first ask faithfully for advice or support? 2

- ☐ your parents ☐ father ☐ mother
- ☐ other relatives _____
- ☐ friends
- ☐ neighbours
- ☐ Chief or Headman
- ☐ a representative of the Government or Local Authorities
- ☐ a leader of the Village Development Committee
- ☐ a leader of a self-help scheme
- ☐ a representative of church (Reverend, perish priest, clerical father and others)
- ☐ school teacher
- ☐ medical doctor or practitioner
- ☐ traditional healer / people commanding magical powers
- ☐ Leaders of political parties and organisations
- ☐ Extension Officers or professional advisors
- ☐ other persons: _____
- ☐ rely on yourself

(27) You do improve your living conditions if you above all...

- ask relatives or friends for support ☐
- call on the ancestral spirits for help ☐
- wait for support of the government ☐
- rely on the solidarity of your church community ☐
- say prayers ☐
- protest loudly against the given circumstances ☐
- become politically activ ☐
- don't take part in elections any more or do vote another party than before ☐
- appeal to and mobilize your village community ☐
- discuss problems in the Village Development Committee ☐
- collaborate within a co-operative society ☐
- take part in the activities of a Non-governmental Organization ☐
- work more and harder ☐
- produce some additional goods for sale ☐
- improve your educational stadard ☐
- learn new skills or better craftsmanship ☐
- look for another business ☐
- leave the village for living in a town ☐

(28) What kind of job would you preferably do?

_____

— what task would you preferably take over in your country?

(29) Which work seems to you to be most useful for your village?

_____

(20) By doing which work you are able to carry out would you earn the most money you can?

_____

(21) Would you equally collaborate with a person of the opposite sex in order to reduce your difficulties?

yes ☐ no ☐ yes, but only very reluctantly, because it is inconsistent with our customs and traditions ☐

(22) Would you fairly share the return of any job, jointly done, with a person of the opposite sex according to the share of performance?

yes ☐ no ☐ under certain circumstances only ☐

(23) What is your greatest personal wish?

_____

_____

(24) What do you think is the most serious problem for people in Europe?

- hunger ☐
- unemployment ☐
- pollution of the environment ☐
- poverty ☐
- loneliness ☐
- wastefulness ☐
- war ☐
- racialism ☐
- overproduction ☐

- others _____

_____

(25) What do you think is the greatest advantage for the people in Europe?

- jobs ☐
- education ☐
- individual independence ☐
- health service ☐
- sufficient clean water ☐
- few children ☐
- communication and transport systems ☐
- policical conditions ☐
- prosperity and social security ☐
- economic efficiency ☐

- others _____

_____

(26) What could the people **in Europe** at best do in order to help the people in Zimbabwe?

- to report about their life and their work ☐
- to initiate political campaigns in favour of the people in Africa ☐
- presenting useful gifts ☐
- collecting and donating money for self-help schemes in Zimbabwe ☐
- to inform people in Europe about the people's life in Zimbabwe ☐

- other proposals:

_____

_____

_____

(27) What could the people **in Zimbabwe** at best do in order to help the people in Europe?

- to report about their life and their work ☐
- to initiate political campaigns in favour of poor people in Europe ☐
- presenting useful gifts ☐
- collecting and donating money for self-help schemes in Europe ☐
- to inform people in Africa about the people's life in Europe ☐

- other proposals:

_____

_____

_____

Binga Phineas Mudunda
Mandava Julius Makoni (= bright)

Shoko = monkey = Totem,
people of the same Totem are
not allowed to marry

Gwem Rodrick

Mudunda = Zebra

Mavadera Ellison Jongwe

Totems sometimes write as surnames.

Questionnaire
for the project „Let the people speak"

This survey is done by representatives of the Zimbabwe Council of Churches (ZCC), Development Education Programme, and the Gossner Mission (Germany) within the project „Let the people speak" in Zimbabwe and East Germany. It is absolutely confidential.

We are interested to learn which desires and proposals you have in order to improve the living conditions in your community.

We thank you for your support in answering the following questions.

➔ ***If you find a choice of several answers to a given question, please mark no more than <u>three</u> answers which are the most important ones for you.***

(1) Are you male ☑ or female ☐ ?

(2) What is your age? 30 years

(3) How many children do you have? 3 none ☐

Daughters 3 Sons _____

(4) What is the children's age? 12 5 9 ___ ___ ___ ___ years

(5) Do your children attend school? ___ ___ YES ___ ___ ___ ___ yes/no

(6) How many sons do attend the school? N/A

(7) How many daugthers do attend the school? 1

(8) For how many children do you pay school fees? 1

(9) How much do you pay for each child? $ 30,00

(10) Are you a permanent resident within your community or village?

yes ☑ no ☐

(11) Which persons do belong to your household?

Spouse? yes ☑ no ☐
Companion? yes ☑ no ☐

Children - how many? 3
Other relatives - how many? 15
Other persons - how many? 4

(12) Are you the head of the family? yes ☑ no ☐

(13) How many years of school education do you have? 7 years

(14) Which level of school education do you have?

- ☐ never attended school
- ☐ primary school incomplete
- ☑ primary school complete
- ☐ O-Level incomplete
- ☐ O-Level complete
- ☐ A-Level incomplete
- ☐ A-Level complete
- ☐ vocational training
- ☑ other training: SANITATION BUILDER TRAINER.

(15) Do you have an occupation or profession that requires training?

yes ☑ no ☐

If yes, which one? CHURCH-MINISTER

(16) Which church or religious community do you belong to? CHURCH of CHRIST

(17) Do you own (or your wife/your husband) personal property?

yes ☐ no ☑

If yes, is it land ☐ livestock ☐ house ☐ hand tools ☐ others ☐

(18) Do you have your own income? yes ☐ no ☑

(19) How do you mainly earn your living? By...

- wage or salary ☐
- return of your property ☐
- your partner in the marriage ☐
- pension ☐
- support given by relatives ☐
- other sources ☑

(20) What is the most important source of your income?

private farming	☑
wage labour or employment	☐
casual work	☐
co-operative activities	☑
individual craft	☑
trade	☐
others	☐

(21) Do you depend on other persons to maintain your living?

no ☐ at times ☑ yes ☐

(22) How many persons do you have to take care of? 22

(23) Do you get sometimes into serious difficulties that you and your relation go hungry?

no ☐ sometimes ☐ every year ☑ always ☐

(24) Do you have sufficient income to meet your needs?

yes ☐ sometimes ☐ rarely ☐ never ☑

(25) In which item do you feel the most serious shortage?

food	yes	☑	no	☐
clothing	yes	☐	no	☐
health	yes	☐	no	☐
housing	yes	☐	no	☐
education	yes	☐	no	☐
water supply	yes	☑	no	☐
school fees	yes	☑	no	☐
general hygiene	yes	☐	no	☐
transport	yes	☐	no	☐
general security	yes	☐	no	☐
jobs	yes	☐	no	☐

others UNEMPLOYMENT

(26) Have your living conditions been improved (are you better off) since 1990?

yes, improved ☐ no, not changed ☑ no, worsened ☐ so-so ☐

(27) If your living conditions became worse, what do you think are the main reasons for?

- ☐ world economy
- ☐ Zimbabwe gets only poor aid for development
- ☐ difficulties in the national economy
- ☐ the economic adjustment programme (ESAP)
- ☐ inadaquate economic planning and management
- ☐ particular lack of development in your region or your distirct
- ☐ price increase
- ☑ climate, weather conditions (drought)
- ☐ particular backwardness of your village
- ☑ ignoring of your difficulties by the government or by local authorities
- ☐ lack of aid
- ☐ missing initiative of members of your family or neighbours
- ☐ misfortune of your family
- ☐ your own failure
- ☑ insufficient education or qualification
- ☐ unemployment

☑ other reasons - which ones? source of income

(28) If you would have more money, what at first would you spent this money on - what items would you buy at first instance?

- ☑ food
- ☐ clothing
- ☐ house
- ☐ medicine, health care
- ☐ education of your children, school fees
- ☐ training
- ☐ consumer goods (eg. tape recorder)
- ☑ equipment, tools
- ☐ cultural items, art objects
- ☐ purchase of land
- ☐ livestock
- ☐ things to help other people
- ☐ gifts to favour other persons
- ☑ goods to be resold to earn more money

(29) Do you think that the people of your community (your village) can improve their living conditions even without additional money?

yes ☐ no ☑

(20) Do you think that the people's own initiative and self-help have good prospects of succeeding if they are done in your village?

yes ☑ perhaps ☐ no ☐

(21) Do you have already taken part in such an initiative or a self-help scheme?

yes ☑ no ☐

(22) Has this project or scheme reached its aim successfully, was it partially successful or did it fail?

successful ☐ partially successful ☑ failed ☐

(23) If the project was (partially) successful, what was the reason?

- ☐ support from outside
- ☐ paticipation of many people
- ☑ additional money
- ☐ good management
- ☐ favourable weather

(24) If the project failed, what was the reason for the failure?

- ☐ lack of interest among the participants
- ☐ bad planning and poor management
- ☐ lack of support from outside
- ☐ witchcraft
- ☐ shortage of tools and equipment
- ☐ not enough materials
- ☐ lack of money
- ☐ displeasure of the ancestral spirits
- ☐ mismanagement

☐ andere _____

(25) What do you think is the most important problem

- in Zimbabwe UNEMPLOYMENT ?
- in your village DROUGHT, SOURCE of INCOME ?

(26) If you are in troubles or you have to solve a serious problem, whom would you first ask faithfully for advice or support?

- ☐ your parents ☐ father ☐ mother
- ☐ other relatives _____
- ☐ friends
- ☐ neighbours
- ☐ Chief or Headman
- ☐ a representative of the Government or Local Authorities
- ☐ a leader of the Village Development Committee
- ☐ a leader of a self-help scheme
- ☑ a representative of church (Reverend, perish priest, clerical father and others)
- ☐ school teacher
- ☐ medical doctor or practitioner
- ☐ traditional healer / people commanding magical powers
- ☐ Leaders of political parties and organisations
- ☑ Extension Officers or professional advisors
- ☐ other persons: _____

(27) You do improve your living conditions if you above all...

- ask relatives or friends for support ☐
- call on the ancestral spirits for help ☐
- wait for support of the government ☐
- rely on the solidarity of your church community ☐
- say prayers ☐
- protest loudly against the given circumstances ☐
- become politically activ ☐
- don't take part in elections any more or do vote another party than before ☐
- appeal to and mobilize your village community ☐
- discuss problems in the Village Development Committee ☐
- collaborate within a co-operative society ☐
- take part in the activities of a Non-governmental Organization ☐
- work more and harder ☑
- produce some additional goods for sale ☐
- improve your educational stadard ☐
- learn new skills or better craftsmanship ☐
- look for another business ☐
- leave the village for living in a town ☐

(28) What kind of job would you preferably do?

MOTIVE PEOPLE TO HAVE
SELF RELEINCE
e.g. PROJECT

(29) Which work seems to you to be most useful for your village?

Sewings AND CAPENTRY

(20) By doing which work you are able to carry out would you earn the most money you can?

_____

(21) Would you equally collaborate with a person of the opposite sex in order to reduce your difficulties?

yes ☑ no ☐ yes, but only very reluctantly, because it is inconsistent with our customs and traditions ☐

(22) Would you fairly share the return of any job, jointly done, with a person of the opposite sex according to the share of performance?

yes ☑ no ☐ under certain circumstances only ☐

(23) What is your greatest personal wish?

TO HAVE AID SOURCE-of money FOR 5yrs for sewing groups projects within our Church in order the church in future will manage to stand as a Church and it's work whatever.

(24) What do you think is the most serious problem for people in Europe?

- hunger ☐
- unemployment ☐
- pollution of the environment ☑
- poverty ☐
- loneliness ☐
- wastefulness ☐
- war ☑
- racialism ☐
- overproduction ☐

- others _____

_____

(25) What do you think is the greatest advantage for the people in Europe?

- jobs ☐
- education ☑
- individual independence ☐
- health service ☐
- sufficient clean water ☐
- few children ☐
- communication and transport systems ☐
- policical conditions ☐
- prosperity and social security ☑
- economic efficiency ☑

- others _____

_____

(26) What could the people **in Europe** at best do in order to help the people in Zimbabwe?

- to report about their life and their work ☐
- to initiate political campaigns in favour of the people in Africa ☐
- presenting useful gifts ☐
- collecting and donating money for self-help schemes in Zimbabwe ☑
- to inform people in Europe about the people's life in Zimbabwe ☑

- other proposals:

To visit AFRICAN COMMUNITYES

_____

_____

(27) What could the people **in Zimbabwe** at best do in order to help the people in Europe?

- to report about their life and their work ☑
- to initiate political campaigns in favour of poor people in Europe ☐
- presenting useful gifts ☐
- collecting and donating money for self-help schemes in Europe ☐
- to inform people in Africa about the people's life in Europe ☐

- other proposals:

_____

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F. Schulze / Schmidt / + 3 Pers. v. Oranjerb. / 12.9.- 2.10.96

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Umweltzeichen
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Trennblatt
hellchamois mit
Organisationsdruck

Bunsiwa Church of Christ
attn Pastor Phineas Mudenda
Private Bag 5751

Binga
Zimbabwe

22. April 1997

Dear Phineas,

greetings to you and thank you very much for your letter which reached us by March 27, 1997.

Greetings also from Friederike Schulze who is unfortunately not longer our colleague. She left Gossner Mission by the end of March. Since her place is near our office and she is still enjoying her holidays we do see each other from time to time and she therefore was also informed from your letter.

I still remember the days we spent together and the Bunsiwa Church of Christ and her church members are still in my mind. I will not forget the Church service we shared on that hot Thursday afternoon. I was impressed by the performance I was part of. Please give my regards to your people. I hope the candles we left still remind you of our visit.

Do you remember the interview Bernhard Fricke had with you in October 1996? This discussion was published in our magazine and it is my pleasure to supply you with a copy although I know German is not your mother tongue.

Wishing you all the best with your many projects I remain

Your Sister,

Aloisia Strittmatter

Bunsiwa Church of Christ
attn Pastor Phineas Mudenda
Private Bag 5751

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Aloisia Stritzmatter

Bunsiwa church of christ
Private Bag 5751
Binga

Briefe mit seinem Artikel zusenden

Dear Friedriek

Its so wonderfull to have this opportunity to ~~have~~ write a letter to you saying hallo. Well, I'm strong, and every one is almost fine.

I hope you had a safe journey back to Germany and I trust you are health. I am your friend Pastor Phineas Mudenda of Bunsiwa church of christ who is writing a letter to you about all the activities done in Binga, mainly for Bunsiwa.

The women sewing group is doing very well there are still gang forward in Cuting uniforms. I really hope them a success. The church is also doing very well and all the members are physically feat. We are only Much Concerned on the church building which is not yet completed.

We are also having a youth project on fowl run its on motion also. We hope our self success in future days

I think its the little i'had

Yours freind
Pastor Phineas Mudenda

P.S. Please the address has changed

REISETAGEBUCH

Freitag, 13. September

Mit zwei Stunden Verspätung und ohne Zeitverschiebung kommen wir in Harare auf dem Flughafen an. So sind wir insgesamt 24 Stunden von Berlin über Paris und mit Zwischenstop in Johannesburg unterwegs. Die Verspätung kam durch einen defekten Motor des Flugzeuges zustande, der in Paris um Mitternacht repariert werden mußte.

Die lange Reise und die Verspätung sind notwendig gewesen, um einen Abstand zu Zuhause zu haben. Es wird etwas neues und anderes sein, das uns hier in Zimbabwe begegnet. Zunächst sehen wir das noch aus sehr müden Augen.

Auf dem Flughafen werden wir von Langton Kuveya abgeholt, - nebenan landen gerade Teilnehmer eines "Solar-Gipfels" und werden mit rotem Teppich empfangen -. Wir fahren in das Kentucky-Hotel auf dem Geländes des Zimbabwe Council of Churches - Z.C.C. Die Unterbringung ist toll.

Die Begrüßung ist herzlich und auch ein wenig britisch. "How are you" ist die normale Frage und man bedankt sich höflich: "Thank you, fine."

Auf die Gegenfrage: "How is Zimbabwe" kann es sicherlich viele Antworten geben. Ganz spontan antwortete jemand: "No rain." Interessant nach einer langer Zeit Regenlosigkeit, interessant für uns, die wir gerade aus dickstem Regen kommen und von wenig Wasser nichts wissen, zumindest nicht aus Erfahrung.

Am Anfang einer solchen Reise stehen sicherlich viele Erwartungen. Wir haben sie in der Vorbereitung geäußert. Mich persönlich interessiert jetzt vielerlei:

- Wie kommen Menschen in einer wirtschaftlich bedrückenden Situation mit dem Leben zurecht?
- Wie geschieht und was heißt Entwicklung?
- Was sind die wichtigsten Folgen von wirtschaftlichem Druck? Was heißt hier Armut und wie wird ihr begegnet?
- Gibt es Hoffnungen, an wen richten sie sich, wie wird die eigene Kraft beurteilt?
- Bedeutet das Wort von der Gerechtigkeit etwas, wie wird es hier beschrieben?
- Welche Rolle spielen wir dabei, gerade auch in dem Projekt "Let the people speak"?

und noch mehr, ich suche nach afrikanischer Musik, versuche einfach zu sehen und zu hören.

Im Restaurant des Hotels am Abend sitzen nur Männer beim Grillen. Wo sind die Frauen? Das war der letzte Eindruck des Tages, bevor eine lange erholsame Nacht beginnt.
Bernhard

Samstag, 14. September

Vom Abend abgesehen bestand der Tag deutlich aus zwei Teilen. Am Vormittag bekamen wir eine Einführung in das Programm "Let the people speak", am Nachmittag fuhren wir mit Locadia in die City von Harare.

Wir werden "Let the people speak" durch ein Einführungsseminar am Montag und Dienstag kennenlernen, an dem Menschen aus den drei Projekten ... und Binga teilnehmen werden (es waren dann nur Leute aus ... und Binga dort). Soviel habe ich aus der ersten Vorstellung erfahren:

Ausgehend von der Pädagogik Paulo Freires geht es darum, bei den Bedürfnissen der Menschen zu beginnen und sie danach zu fragen, was sie selbst zur Verbesserung ihrer Lebenssituation beitragen können. Damit verbunden ist eine Veränderung in der Haltung: An die Stelle einer Empfangshaltung, die auch während der kolonialen Zeit bekräftigt wurde, soll die Frage und Suche nach eigenen kreativen Möglichkeiten treten. Die zentrale Frage ist: Was sind die Bedürfnisse, was können die Leute selbst zum Überleben beitragen?

Die Anleitung zu diesem Lernprozeß (development education) geschieht als gemeinsame Aufgabe mit den Leuten zusammen, von unten, als grasroot-Bewegung. Strukturen, die von oben geschaffen sind, werden viel schwerer akzeptiert als selbst erdachtes und erarbeitetes.

Inzwischen gibt es (soll es geben) einen Austausch von Leuten aus dem Programm "Let the people speak", die Idee breitet sich aus als Bewegung für eine Entwicklung "von unten". Es scheint, als sei "Let the people speak" die übergreifende Idee oder besser noch Methode, mit deren Hilfe weiterführende konkrete Projekte entwickelt werden, z.B. in der Ausbildung (training).

Es bleibt die Frage, was wir Deutschen mit diesem Projekt zu tun haben außer daß wir von der Methode bei uns etwas lernen können, doch sie ist ja auch nicht neu. Wo kann Solidarität oder Gerechtigkeit konkret werden? Weitere Fragen werden sich sicher ergeben.

Harare ist eine Metropole mit allem, was dazugehört, Kultur und Musik im Park, Banken, Versicherungen, Hotels in Hochhäusern, schicke und teure Geschäfte und Restaurants, in denen sicher alles zu haben ist für die, die es sich leisten können.

Locadia zeigt uns Harare. Ihr ist es wichtig, uns einen gerade neu eröffneten Geschäfts- und Bürokomplex (Eastgallerie ?) zu zeigen. Sie ist stolz auf das geschaffene, stolz uns etwas zu zeigen, was auch in unseren Augen beeindrucken muß. Sie könnte sich von ihren monatlich 700 Z$ (100 DM) Studienunterstützung hier sicher nichts leisten.

Mich beeindruckt am meisten der Park, in dem umsonst und draußen gute afrikanische Musik gespielt wird, Zeit zum verweilen und gucken. Die Musik ist Werbung für Solar-Energie, der Strom für die Anlage ist daraus gewonnen. Liegt hierin ein Stück Entwicklungsmöglichkeit im technischen Bereich? Woher kommt die Technik, von Siemens?

Wir fragen nach dem "alten" Harare, wahrscheinlich nach dem kolonialen oder noch älteren. Locadia sagt, das sei downtown, ärmlich und nicht so interessant. Mich erinnert das daran, daß erstens Harare noch eine sehr junge Stadt ist und zweitens unsere Fragestellung eben unsere ist. Außerdem fragen wir ja, wenn wir nach dem alten fragen nach der Zeit vor der Unabhängigkeit und der Revolution.

In der Stadt gibt es (heute am Samstag) wenig Weiße, die werden wir auf dem Land kennenlernen. Das war nur ein erster Eindruck.

Am Abend dann noch ein Gespräch über Traditionen im Familienleben. Aber da war ich schon zu müde.
Bernhard

Sonntag, 15. September

Heute war es ein richtiger Sonntag. Bis auf das frühe Aufstehen und den Gottesdienst, die ich beide nicht gewohnt bin, verlief alles wie an einem normalen Sonntag. Natürlich war die Umgebung anders und auch die Eindrücke, aber mit Freunden und Bekannten an einem Sonntag irgendwo ins Grüne zu fahren und dort zu essen, oder mit der Familie mittags essen zu gehen, ist für mich nichts ungewöhnliches.

Wir mußten heute morgen schon gegen 7 Uhr aufstehen, um gegen 8.30 Uhr mit Langton nach Marondera zu fahren. Marondera ist, wenn ich heute richtig zugehört habe, die Hauptstadt von Mashonaland. Dort waren wir heute eingeladen, am Gottesdienst der Methodistenkirche aktiv teilzunehmen. Der Weg dorthin war alles andere als gewöhnlich. Gemäß der Transportart des Landes fuhren wir alle in einem Auto, Langtons Pick up. Bernhard, Susanne und ich saßen hinten auf der großen Ladefläche. Für mich war das eine neue aber spannende Art zu reisen. Ich konnte die Beine ausstrecken und hatte freie Sicht.

Während der 40minütigen Fahrt wurden mir das Land und die Landschaft vertrauter. Neben Felsbrocken, die aufgeschichtet dalagen, als hätte ein Riese mit ihnen gespielt, sah ich auch immer häufiger die runden, strohbedeckten Lehmhütten und Kühe, die überall sogar dich neben dem Straßenrand weideten. Der Gegensatz zwischen arm und reich sowie Land und Stadt wurde immer

deutlicher. Die Häuser waren kleiner und runder, die Straßen immer schmaler und die Bäume standen dichter. Überhaupt sah ich auf der Strecke nur vereinzelt Häuser und Hütten. Teilweise war das weite Grasland nur von einigen Bäumen und Strommasten durchschnitten. Richtig konnte ich die Landschaft sowieso erst auf der Rücktour genießen.

Auf der Hintour zerbrach ich mir den Kopf, was ich der Gemeinde über meine Hoffnungen und Wünsche sagen sollte. Langton hatte Friederike gebeten, den Gottesdienst zu gestalten. Das wollte sie auf gar keinen Fall ohne uns tun. So war geplant, die Predigt zu halten, uns, unsere Situation und Hoffnungen kurz zu erklären und einen Kanon zu singen. Das taten wir dann auch, aber erst als Reverend Saul seine sehr englische Predigt - wie der Rest der Gruppe fand - beendet hatte. So standen wir von ca. 50 Frauen, Männern und Kindern, sowohl "weiß" als auch "schwarz" und bemühten uns zu erklären, daß wir keine Touristen, sondern daß wir gekommen sind, um mehr über das Leben hier und das Programm "Let the people speak" zu erfahren. Die Gemeinde war für meine Begriffe sehr aufgeschlossen. Nur der Reverend wirkte auf mich sehr streng und voller Vorurteile, eine These, die ich natürlich nicht beweisen kann. Ich habe auch nicht das Gespräch mit ihm gesucht.

Am Sonntagmorgen findet auch immer ein zweiter Gottesdienst statt, der in Shona gehalten wird.

Das Thema der Predigt waren Veränderungen - changes. Seine These war: "Changes are essential for life." Widerstand gegen negative Veränderungen und Akzeptanz gegen positive Veränderungen sei wichtig. und auch wenn es so aussehen würde, als hätten die Winde in Afrika aufgehört zu wehen, müssen wir doch aktiv sein.

- obligatorisches Teetrinken nach dem Gottesdienst -

Der nächste Halt war ein Besuch bei Langtons Familie in Marondera. Er lud uns zu einem Tee zu sich nach Hause ein. Von außen wirkte das Haus sehr groß und stattlich, sobald ich aber im Haus war, wurde mir die spärliche Einrichtung bewußt. Dafür war die Gastfreundschaft um so herzlicher. Fiona, die eigentlich wegen ihrer Malaria sich nicht belasten wollte, hatte am Morgen frische ..fins gebacken und bewirtete uns mit Tee.

Den ersten Kulturschock bekam ich dann beim Mittagessen. Wir waren zusammen mit weiteren Kirchenmitgliedern der Methodistengemeinde zu einer Art Ausflugsziel für Gutsituierte gefahren. Ich dachte, ich stehe inmitten einer Teaparty im England des ausgehenden 19. Jh.: Weiße Tische und Stühle, grüner Rasen, jede Menge Rosen und nur "weiße" Herrschaften, dazu Kellner, alle dunkler Hautfarbe. Mich hat diese Situation wirklich angewidert, aber unsere Gastgeber scheint diese Situation nicht zu stören. Der Gegensatz zwischen Besitzenden und Nichtbesitzenden schien mir hier riesig groß. In Harare steht ein Wassermahnmal und hier wird Wasser für das grüne Gras der "Herrschaften" verschwendet. Auch die prunkvolle Ausstattung der Toiletten fiel mir sofort auf und erinnerte mich an das gesprungene Becken bei Langton zu Hause. Es stimmt also doch: Mit Geld kann sich jeder alles kaufen.

Auf dem Weg zum Hotel und auch jetzt denke ich darüber nach, wie meine Hoffnungen und Visionen wirklich aussehen, und wohin der Wind in Afrika wehen muß und soll.
Daniela

Montag, 16. September

Schon gestern abend kamen fünf Menschen aus Binga hier an, um mit uns heute ein Seminar über "Let the people speak" zu halten. Das waren:

Selina: Wir kennen sie aus Deutschland, sie war auf der Oranienburger Paddeltour dabeigewesen. Sie arbeitet bei der BIDA (Binga Development Association) in Binga. Bei uns würde man ihre Arbeit wohl als Erwachsenenbildung bezeichnen.
Elina ist Vorschullehrerin.
Phineas Mudenda: Pastor of the Church of Christ
Peter Mudenda: Pastor assistent
Gideo Mudenda: Pastor einer eigenen Kirche

Die meisten arbeiten wohl mit der BIDA und kennen sich daher.

Nach einer ausführlichen Begrüßung durch Langton Kuveya fand eine relativ ausführliche Vorstellungsrunde statt. Langton hat ein wenig erzählt, wie dieses Programm "Let the people speak" zustande gekommen ist. Es ist immer noch schwierig zu sortieren, was zu wem und wer wohin gehört ....! Vielleicht wäre eine detailliertere Einführung von Friederike zu Anfang der Reise doch hilfreich gewesen. Erst langsam scheint System in das Gefüge zu kommen.

Nach der Vorstellungsrunde haben wir uns in drei Gruppen aufgeteilt und versucht, gegenseitig etwas über das Leben und die Arbeit zu erzählen. Langsam haben wir in unserer Gruppe (Selina, Peter, Josephine und Erdmute) aufgedröselt, welche Arbeit die BIDA macht, an welchen Stellen das "Let the people speak" Programm beginnt und wo welche Leute dazugehören. Es sind viele Fragen entstanden, z.B.: Let the people speak - Who are "the people"? Sind diese Menschen aus Binga "the people"? Oder sind es die Menschen, mit denen sie arbeiten?

Es wurde immer wieder von Konflikten zwischen Tradition und "Moderne" erzählt. Insbesondere die Christen versuchen, sich in Binga sehr bewußt von ... alten Riten und Gebräuchen zu distanzieren. Es scheint einen ausgeprägten Generationenkonflikt zu geben: Darf ein Heiler besucht werden oder reicht Beten aus, Brautpreise, Begräbnisfeiern. - Who are "the people"?

Bewundernswert ist die Arbeit dieser Menschen, denn ich habe eine vage Vorstellung davon was es heißt, in glühender Hitze über Land zu fahren, um in irgendwelchen abgelegenen Dörfern Menschen zu besuchen und diese zu motivieren zum nächsten Workshop zu kommen. Das ist mal ganz abenteuerlich aber als Berufsperspektive gehört schon eine Menge Idealismus dazu.

Nach einer Bemerkung von Langton bei der Vorstellungsrunde ist mir durch den Kopf gegangen, ob nicht gerade dies vielleicht der einzig wirkliche positive Aspekt unseres Besuches in Binga sein wird. Wenn Deutsche diese Arbeit kennenlernen wollen heißt dies immer Ehre und Anerkennung für diese Menschen. Die haben sie auch verdient!!

Noch viele weitere Gespräche, die hier nicht alle festgehalten werden können: Brautpreise, Alkohol bei Christen, Trommeln in der Kirche ... Der Kopf brummt. Viele, viele Worte. Jetzt fehlen die Bilder dazu, um es besser zu verstehen. Die Neugier ist geweckt nun bald aus Harare rauszukommen!!
Erdmute

Dienstag, 17. September

Nachdem ich seit Sonnabend keinerlei Reaktion von American Express auf meine Nachricht hin, daß mir meine Reisechecks gestohlen wurden, gehört habe, mußte ich vor dem gemeinsamen Programm mit der Dienststelle in Berlin telefonieren und meine Kollegin bitten, von der Bank die Seriennummern der Schecks in Erfahrung zu bringen. Das ist auch gelungen, und am Nachmittag hat sich über Amex-Vertretung schließlich klären lassen, daß ich Ersatz bekomme. Wenn ich außerhalb der Hauptstadt gewesen wäre, ohne Telefon, ohne Bargeld und die Gruppe, wäre der Verlust der Schecks viel schwerer gewesen.
Am kommenden Montag bekomme ich neue Schecks!

Am Vormittag haben wir eine Lektion über: Shared Visions, shared ideas, shared leadership gehört. Langton kann lebendig aber auch ausdauernd dozieren. Und unsere Freundinnen und Freunde hören gern zu. Mir klingt manches zu glatt, ich glaub es einfach noch nicht, daß sich ein Ansatz wie in "Let the people speak" verfolgt, so einfach durchsetzten läßt. Auf der anderen Seite muß ich einfach anerkennen, daß die Leute aus Binga oder die Eltern in Buhera ihre Projekte machen, eine Schule bauen, über Jahre als Frauengruppe nähen oder als Tischlergruppe Stühle und Tische produzieren. Das alles geht nicht, wenn die Leute nicht wollen. Sie haben ein Ziel, sie beteiligen sich, sie machen weiter auch wenn sie keine großen, nicht einmal kleine Erträge erzielen.

Der weitere Teil des Vormittags, nach der Teepause, stand im Zeichen von zwei Rollenspielen unserer Freunde: Bad Leadership und shared vision. Schade, daß wir nicht ein Gleiches tun mußten. Langton hat uns über das Programm der nächsten Tage informiert.

Wir haben nach dem Rollenspiel mit Worten über unsere Projekte erzählt: *Ewembe* (?)South Development Projekt , und *Nduyenda (?)* Projekt in Zambia, Frauenprojekt in Potsdam, Probleme mit autoritären und populistischen "Führern" bei uns.

Der Nachmittag war frei, wir waren in Harare, auf der Bank, Karten kaufen, beim DED, bei Amex. Unsere zimbabwischen Freunde waren auf dem Markt, mehr zum Gucken als zum Kaufen. Und da, wo wir unsere Geschäfte tätigen mußten, im reichen Viertel/ Zentrum von Harare, konnten sie ohnehin nicht einkaufen, der Preise wegen.

Am Abend, beim Essen, haben wir noch untereinander reden können (beim Warten auf den Bus vor dem Restaurant auch). Morgen fahren die Leute aus Binga wieder nach Hause, es ist schön, daß wir sie in der kommenden Woche wiedersehen.
Friedericke

Mittwoch 18.09.96

Heute ist unser erster Reisetag über Land. Die Taschen sind gepackt, die Koffer in einem Zimmer deponiert- wir sind Start klar. Mit afrikanischer Pünktlichkeit fahren wir statt um 9.00 Uhr um 10.00 Uhr los. Langton ist heute nicht im Anzug mit Hemd und Schlips, sondern im Safari-Look und sieht aus wie Fidel Castro.

Diesmal steht uns der Kleinbus vom ZCC zur Verfügung, so daß wir und Patrick aus Buhera und unser aller Gepäck ausreichen Platz haben. Wir fahren in südliche Richtung als erste Etappe bis etwas über Chivuh hinaus, wo wir in Denise's Kitchen einen exklusivem Landgasthof, zum Lunch einkehren. Außer Reet gedeckten Häusern gibt es noch einige Wildtiere zu sehen (Krokodile, Zebra, Leopard, Kudu(?) die wir fleißig fotografieren.

Von Harare nach hier durchquerten wir einige große Farmen die effektiv arbeiten, wie Langton sagt, und auch den Wald erhalten und pflegen. Die Natur ist vielfältig. Hier scheinen alle unsere bekannten Jahreszeiten durcheinander gewürfelt zu sein: manche Bäume sind kahl, manch frühlingshaft hellgrün manch dunkelgrün, einige blühen, manche sind gelb wie Herbstlaub. Die Erde ist rotbraun, das Gras ist braun bis auf einige wenige bewässerte Flächen, wo wir sogar Weizen wachsen sehen. In Chivuh wird getankt, wir bummeln die Geschäftsstraße entlang. Überall sitzen Leute mit ihrem kleinen Handwerk im Freien, z.B. Schuster oder eine Frau mit ihrer Nähmaschine. Von jetzt ab geht es auf schmaleren Straßen quer durchs Land. Immer wieder sehen wir felsige Abschnitt oder haben weite Blicke über das braune Land, das jetzt mit vielen Rundhütten bestanden ist. Ziegen und Rinder müssen durch Hupen von der Straße gescheucht werden. Wir queren Flußtäler, die fast vollständig trocken sind. Die Gräben neben der Straße sind jetzt Fußwege, wir sehen aber die Kraft des Wassers in der Regenzeit au den tief eingeschnittenen Rinnen auf manchen Feldern. -

In Buhera steigt Patrick aus. Das Dorfzentrum besteht aus einem Supermarkt (Spar!) und einer Bushaltestelle. In der Nähe befindet sich ein Depot, wo Getreide aufgekauft wird. Bald halten wir wieder an einem Laden wo ein Lehrer zusteigt, dem der Laden gehört und zwei Hotels. Das eine befindet sich im Aufbau an einem sogenannten Growth-Point. Dort siedeln sich Leute an und das Ganze soll zu einer Stadt wachsen.

Bis zu unserem Ziel, dem Hotel Wadzanai am Ruti-Dam ist es noch ein weiter Weg auf einer sehr holprigen Landstraße. Mit einbrechender Dunkelheit kommen wir endlich an. Damit wir in den Zimmern Licht haben, muß der Generator angeschaltet werden, ansonsten wird das Objekt mit Solarenergie versorgt. Da es inzwischen dunkel ist, sehen wir den Damm jetzt nicht, aber morgen ist auch noch ein Tag ...

Donnerstag 19.09.96

Heute begann unser Tagesprogramm schon sehr früh, da wir noch vor dem Frühstück den Damm besuchten. Ein Hotelangestellter erzählt uns etwas über den Damm. Er ist ziemlich überdimensional gebaut. In der Regenzeit ist der Damm fast überflutet und unpassierbar. Wir spazierten also über den Damm. Diese riesige Wasserfläche war beeindruckend. Auf der anderen Seite schoß das Wasser wie aus einer Hochdruckleitung raus.

Um 9.00 Uhr fuhren wir dann auch wirklich in Richtung Buhera los. Nach einem Zwischenstop im Hotel Paradise hielten wir noch mal in Buhera an. Dann ging es weiter in Richtung Marume. Zwischendurch hielt Lanton noch einmal an um uns ein von der Regierung errichtetes Haus zu zeigen welches für die Frauen gedacht war, aber von der Bevölkerung selber kaum genutzt wird, da es von ihnen nicht als ihr Eigentum betrachtet wird. Das ist genauso wie mit dem Damm von heute morgen, die dort lebende Bevölkerung nutzt das Wasser kaum. Einzig das Hotel bekommt Wasser. Die anderen müssen es sich vom Fluß oder See holen. Außerdem wird es bis in weite Entfernung geleitet und genutzt, aber nicht in der Gegend selbst.

Um 11.30 Uhr kamen wir dann bei dem Schulprojekt an welches unser Ziel für heute war. Der Weg dorthin war ab Marume Secondary School ein einziges Abenteuer. Es handelte sich dabei um einen kaum noch als befahrbaren Weg zu bezeichnenden Pfad. Mehrmals hatte man das Gefühl das Auto würde steckenbleiben oder wichtige Teile unterwegs verlieren. Aber nach einem 50 minütigen Kampf mit Steinen, Gestrüpp und Sand kamen wir mehr oder weniger heil an dem Ort an. Nur Clara hatte die Fahrt nicht ganz so gut überstanden.

An dem Platz mit der halbfertigen Marume Primary School begrüßten uns die Leute sehr freundlich. Uns wurden sofort Stühle angeboten und wir wurden in der Mitte der Versammlung platziert und von den Frauen singend und tanzend begrüßt. Dann folge eine Menge Ansprachen von den Mitgliedern des Schulkomitees. Diese Ansprachen und "Shouts" mußte Langton uns übersetzen da sie bis auf die Rede vom Direktor der zukünftigen Grundschule auf Shona gehalten wurden. Zwischendurch mußten wir uns vorstellen. Bei uns erzählte Langton schon vorher etwas (bei Daniela und mir) nämlich daß wir noch unverheiratet wären und damit die Chance bestehe uns hier zu behalten. Die Leute lehnten jedoch ab da wir zu teuer würden wegen dem Tee den wir bräuchten.

In den Ansprachen erklären sie uns ihrer Probleme, daß es kein Wasser gäbe und das medizinische Bildungseinrichtungen weit entfernt wären. Deswegen bauen sie ihre Schule damit die Kinder nicht jeden Tag über 10 km zur Schule laufen müssen und besser ausgeruht zum Lernen sind. Für die Leute hat die Ausbildung der Kinder oberste Priorität, da sie die Zukunft sind. Eine Klinik und andere benötigt Einrichtungen würden dann durch die gute Ausbildung der nächsten Generation leichter. Am Schluß gab es dann noch Essen und der Schulchor sang wieder. Dieser Chor war beeindruckend gut trainiert. Das Essen war ziemlich fettig. Es gab Fleisch und Reis oder Sadza.

In dieser Gemeinschaft kannte man sehr gut die Rangfolge feststellen. Je nach dem Rang bekamen die Männer Stühle oder mußten auf dem Boden sitzen. Genauso war es mit den kalten Getränken. In einer Ansprache wurden uns auch die Verwendung der bisherigen Geldspenden aus Deutschland offengelegt. Von der ersten Spende wurden Tür und Fensterrahmen gekauft und von der zweiten Asbestplatten für das Schuldach. Beides wird jedoch erst bei der Vollendung eingesetzt werden. Im Moment besteht das Schulhaus aus den Grundmauern die bis zum Dach hoch gemauert sind.

Auch diese Mal wurde eine Geldspende von 4000 Zim$ überreicht. Die Leute jubelten wie verrückt. Zum Abschluß wurden wir noch mit einem traditionellen Tanz überrascht. Dann nahmen wir von den Leuten Abschied. Ich fand es nur schade, daß man sich nicht wirklich mit den Leuten unterhalten konnte.

Um kurz nach 14.00 Uhr fuhren wir dann wieder zurück. Auf dem Weg nach Masvingo passierte dann etwas völlig unerwartetes ... es fing an zu regnen. Es war ein leichter Nieselregen, aber dadurch wurde es ziemlich kalt.

Im Dunkeln erreichte wir dann unseren Schlafplatz, das Kyle View Holiday Ressourt. Es liegt an einem großen See ungefähr 30 km von Masvingo entfernt. Daniela und ich wurden in einer Rundhütte untergebracht. Um 22.30 Uhr endete ein anstrengender und aufregender Tag.
Susanne

Freitag, 20.09.96

Nun ist schon wieder ein Tag vergangen und ich soll über Vorgestern berichten. Die Tage waren gefüllt mit sehr langen Autofahrten, neuen Erlebnissen, der Sorge um Clara und vielen Gedanken. Nun will ich versuchen zu rekapitulieren was am Freitag war:

Clara waren die Autofahrten der zwei vorherigen Tage nicht bekommen. Immer wieder war sie reisekrank geworden und hat erbrochen. So haben wir gemeinsam entschieden ihr das Programm dieses Tages zu ersparen. Bernhard hat sich bereit erklärt mit ihr bei dem Chalet am Lake Kyle zu bleiben und einen ruhigen Tag zu verbringen. Der Rest ist morgens früh bei Nieselregen aufgebrochen um die Dorfgemeinschaft von Matava im District von Mwenizi zu besuchen. Der Aufbruch war für möglichst früh, spätestens aber nach einem Frühstück um 7.00 Uhr geplant. Der Motor vom Bus konnte erst um 8.00 Uhr angelassen werden.

Erster Stop war die Tankstelle an der Lancton einen Platten feststellte. Also mußten wir beim Reifendienst einkehren, der dann auch sehr findig zwei Nägel aus dem rechten Hinterrad zog, den Reifen flickte und wieder aufzog.

Der zweite Start fand also um 9.00 Uhr statt. Anderthalb Stunden Highway Richtung Mwenezi und noch mal so lange über Pisten bis Matava. In Marume angekommen wurden wir schon frierend im Regen erwartet. Kolnat war ganz gerührt uns nun bei sich begrüßen zu dürfen. Es gab ein sehr herzliches Händeschütteln. Einerseits schien eine große Offenheit und Herzlichkeit da zu sein, es fiel aber auch einiges verlegenes Gekicher der jüngeren Frauen auf. Wir durften uns ein wenig umgucken, bis irgendwann zum offiziellen Programm gebeten wurde. Die Frauen nahmen alle auf einer Seite Platz, daneben die wenigen anwesenden Männer. Wir durften uns gegenüber hinsetzen und mit uns die wichtigsten Personen des Dorfes (wie die Lehrer, die Frau vom Chef des Organisationskomitees, der Schuldirektor und natürlich Kolnat).

Es gab einen offiziellen Programmzettel: Introduction, Dance, Speeches,View around, Prayer, Lunch (so ungefähr hieß es) Mit viel Bamberi, Bamberi wurden uns sämtliche Komitees im Dorf vorgestellt, dabei gab es nicht nur Nähgruppen und Erwachsenenbildung sondern auch das Komitee zur Vorbereitung einer Beerdigung etc. Die Frauen führten einen kurzen Tanz auf und sangen zwei Lieder. Im Ablauf sehr ähnlich wie am Vortag in Marume.

Die Gemeinschaft hatte aber wirklich sehr viel vorzuzeigen: Wir konnten den Damm bewundern, den alle gemeinsam mit den eigenen Händen gebaut hatten. Es gibt Gemeinschaftshütten, die für die unterschiedlichen Aktivitäten errichtet worden sind. Aus Lehm gebaut und Bildschön. Hier wuren unterschieliche Aktivitäten nachgegangen. Es gibt z.B. drei Klassen für Erwachsenenalphabetisierung (vom Staat nicht anerkannt und in keiner Weise unterstützt, die Lehrer arbeiten ehrenamtlich) Es gibt mehrere Gruppen in denen genäht wird. Jugendliche stellen Seife selbst her. Es gibt eine Töpfergruppe. Ein Haus ist dazu da Material zu lagern. Welches Dorf in Deutschland würde so viele gemiensame Projekte zustande kriegen?

Josephine hat ihr Geld aus Halle an die Nähgruppe und eine "Ziegengruppe" (?) übergeben. Lancton hatte es so vorgeschlagen, was aber einige Verwirrung mit sich brachte, da die Dorfgemeinschaft wohl anders entschieden hätte. Gut kamen auch die Bleistifte und Messer zum Seife schneiden an. Der gemeinsame Tag wurde mit Sadza und Huhn nur für uns und die Würdenträger beschlossen. Das Essen konnten wir in einer Hütte einnehmen, was uns endlich vor der Kälte und dem Regen rettete. Gegen 15.30 Uhr bließ Lancton zum Aufbruch was dann auch mit einem Umweg zum kranken Chief und dessen Familie klappte. Eine lange Rückfahrt bei Nieselregen wartete. Gegen 19.15 Uhr waren wir todmüde zurück auf dem Zeltplatz.
Erdmute

Samstag, 21.09.96

Great Zimbabwe- Fahrt nach Harare

Die riesigen Steinmonumente und die lange Fahr zurück nach Harare bieten die Möglichkeit, über Räume und Zeiten in Zimbabwe nachzudenken.

Great Zimbabwe - Touristenmagnet seit der Entdeckung durch einen deutschen Reisenden 1871, zwischendurch Magnet für allerlei europäische Forscher, die die ursprüngliche These, hier handele es sich um eine (arabische) Gründung der legendären Königin von Saba ersetzten durch die Einsicht, auch afrikanische Baukunst könne solche großartigen Bauten hervorbringen. Great Zimbabwe, das sind heute Ruinen einer Felsenburg und eines runden Schlosses, die wir besichtigt haben bei nunmehr besseren und schließlich wieder heißerem Wetter ebenso wie viele andere - vornehmlich an

diesem Tag weiße Touristen. Mehr als die Geschichte von Great Zimbabwe, das immerhin dem Land den Namen gab, interessiert mich zumindest der Umgang mit Geschichte in der zimbabwischen Gesellschaft überhaupt.

Anhaltspunkte:
- die Nationalgalerie zeigt neben aktuellen zeitgenössischen Ausstellungen nur Gegenstände aus der Geschichte von Naturvölkern(Äxte, Kulturgegenstände wie Instrumente und Masken), die eigentlich in ein Museum gehören.
- Die Christianisierung hat wohl erst ziemlich spät (mit den Engländern Anfang des Jahrhunderts) begonnen. Es scheint neben den Großkirchen viele junge Kirchen zu geben.
- Vieles ist im Alltagsleben britisch geprägt, aber die Kolonialzeit wird kaum angesprochen. Die Zeitrechnung scheint erst mit der Revolution 1980 richtig zu beginnen. Es ist kaum zu glauben, daß das Land erst 16 Jahre unabhängig und schwarz regiert ist.
- Das Alltagsleben und der Kampf ums Überleben stehen im Vordergrund. Es wird wenig über zeitliche Entwicklung gesprochen, es sei denn von den weißen, die ihre Geschichte erzählen. Damit sind sich uns ziemlich nahe.

Bernhard

Sonntag, 22.09.96

Wir haben einen freien Tag und entscheiden uns, auch nicht in einen Gottesdienst zu gehen, weil in den großen Kirchen in der Stadt doch nur Gottesdienste westlichen Stils gefeiert werden. Um an einem "afrikanischen "Gottesdienst teilnehmen zu können, müßten wir nach Chitungwiza gehen, aber dort haben wir keine Kontaktperson. Am Vormittag setzen wir uns in einer Reflektionsrunde zusammen: Bis auf Daniela, die Fieber hat und unter Durchfall leidet, geht es gesundheitlich allen gut, auch Clara, die freilich mit der Reisekrankheit zu kämpfen hat.

Die Rückschau ergibt:
1. Wir haben viel vom Land gesehen, sind allerdings in beiden Projekten wie eine Delegation empfangen worden. Für die Gespräche mit Community-Mitgliedern fehle die Gelegenheit. Vorschlag für einen nächsten Besuch: Die Gruppe wollte sich einige Tage in einer Gegend aufhalten und dort außer den Pilotprojekten andere Einrichtungen kennenlernen, z.B. Kirchen, Schulen, Hospitäler, (Einwand: Läßt sich nicht in allen drei Pilotprojekten innerhalb von drei Wochen realisieren)
2. Das Seminar am Anfang wird als sehr *wichtig?? (unleserlich! Anmerkg d. Tippse)* und kommunikativ erlebt: daß wir Leute in Harare kennengelernt, über ihre Probleme und Arbeit informiert wurden und sie dann in ihrer Situation erlebt haben (Patrick in Marume) hat dazu beigetragen, unser Bild über die Situation in den Projekten differenzierter zu sehen.
3. Bisher fehlt die politische und ökonomische Analyse: Wie wirkt sich ESAP auf die Menschen aus? Sind die Projekte Reaktionen auf ESAP? Aber auch: Wie sieht ESAP z.Zt. aus? Wir hoffe, das Jona Gokowa dazu etwas sagen kann. Wir müssen aber auch Langton dazu fragen.
4. Eine längere Diskussion beschäftigt sich mit der Frage, was sich "Brot für die Welt" von "Let the people speak" und unserer Beteiligung erhofft: eine bessere Projektarbeit (gezielte Finanzierung für Communities, die sich bereits organisiert haben), bessere Öffentlichkeitsarbeit in Deutschland, bessere Spendenwerbung, direkte Partnerschaften zwischen Gemeinden bei uns und den Communities hier.
5. Bei der Vorbereitung fehlte eine geschlossene *Information (??)* über den Hintergrund und die Einstellung von "Let the people speak"

Am späten Vormittag fahren wir mit dem Bus in die Stadt. Beim Essen in "The Gardens" verfolgen wir eine Massenveranstaltung, vermutlich der Heilsarmee. Es wird gegen die säkularisierte Zimbabwer gewettert (in der englischen Predigt), und gegen Sex außerhalb der Ehe und gegen Kondome agitiert. Am nächsten Morgen erfahren wir durch die Presse, daß die Kirchen zu einem landesweiten Gebetstag für die AIDSkranken aufgerufen haben. 20 000 Menschen haben an der Veranstaltung in "The Gardens" teilgenommen. Die Antwort der Kirchen auf AIDS scheint nur zu sein: "no sex outside and without marriage, no sex at all!"

In der Nationalgalerie gibt es Zimbabische moderne Möbel, Bilder eines jugoslawischen Künstlers, Bilder und Keramiken Zimbabwer Kunststudenten und sehr Lateinamerikanisch anmutende Bilder

eines Zimbabwers zu sehen. Erdmute und Bernhard mit Clara treffen Bekannte (DED-ler), Josephine und Friederike fahren am Spätnachmittag ins Hotel zurück, Susanne ist bei Daniela geblieben, der es inzwischen ein bißchen besser geht.
Friederike

Montag 23.09.96

Heute ist ein freier Tag, d.h. ohne offizielles Programm für uns. Wir gehen ihn langsam an mit Zeitung lesen am Swimmingpool und einigen organisatorischen Dingen, die Friederike im ZCC-Büro zu erledigen hat. Daniela befindet sich auf dem Weg der Besserung, aber verbringt auch diesen Tag noch im Bett. Wir anderen wollen in die Innenstadt zum Abholen der Ersatzschecks von American Express, Geldtauschen, Geschäftsbummel... Langton bietet uns an, uns hineinzufahren. Das ist einerseits sehr bequem bringt aber eine weitere Verzögerung mit sich, und wir wissen nicht genau wie lange Büros und Banken geöffnet haben. Schließlich klappt alles zu unserer Zufriedenheit und wir sitzen wie am Sonntag im Park unter schönen Bäumen und essen zu Mittag. Die Tische sind fast alle besetzt, scheinbar kommen die besser gestellten Büroleute hierher. Am Nebentisch wird Afrikaans gesprochen, wieder ist die Mehrzahl der Gäste weiß. Nach einem längeren Aufenthalt im Grass root Bookshop trennen wir uns in zwei Gruppen. Susanne und Erdmute mit Clara fahren mit dem Taxi ins Hotel. Friederike, Bernhard und Josephine bleiben in der Stadt und gehen ins Kino. Es findet ein südafrikanisches Filmfestival statt, doch der Film, den wir sehen spielt in den USA. Es geht um Rassenprobleme, aber vieles bleibt uns unklar. Am Abend hören wir mit bedauern, daß Jona Gokowa ein Essen mit Freunden für uns geplant hatte, aber die Nachricht erreichte uns zu spät, Schade, es wäre sicher sehr interessante Gespräche geworden.
Josephine

Dienstag, 24.9.96

Bevor wir morgen die weite Reise nach Binga antreten, müssen wir noch einmal richtig "arbeiten". Langton hat uns zu einem Workshop eingeladen, der die ganze Woche läuft. Wir sollen heute, wo es um die Philosophie "let the people speak"geht uns zu der Gruppe gesellen. Der Workshop läuft unter dem Thema Communication and leadership skills. Nach der üblichen Vorstellungsrunde gibt Langton eine Einführung in sein Leben und die Philosophie. Als Lückenfüller schlägt Friederike ein Lied vor. Noch immer will es nicht so richtig klappen. Vorher gab es in der Gruppe, also bei uns, noch kleine Programmänderungen. Die Abfahrtszeit wurde von um 8 Uhr auf im 7 Uhr vorverlegt. Ich , Daniela, gehe wieder aufrecht. Dafür liegt Susanne mit einem nassen Lappen auf der Stirn flach. Diagnose: Hitzestich.

Während des gemeinsamen Brainstormings zur Philosophie "Let the people speak" ist mir eine Äußerung besonders aufgefallen. Bei der Frage, welche politischen Themen diskutiert, über welche gesprochen werden sollte, antwortet eine Frau: über den/die, der/die uns führen soll. Wo ist diese Person? zuerst kommt, dachte ich, es muß entweder viele fehlgeschlagene Versuche gegeben haben, die Situation zu verbessern, oder es ist einfach leichter, wenn jemand führt schon wegen der Verantwortung. Aber vielleicht ist es auch eher die Frage nach den Ideen und den Zielen. Später bei den vorgetragenen Spielszenen tat es mir dann sehr gut, trotz der Probleme und der Schwierigkeiten bei der Lösung viel über den Humor der Zimbabwer lachen zu können. Auch Langtons Abschlußsatz am Nachmittag hat mir ein bißchen Mut gemacht. "It's us to correct things"

Am Abend, besser späten Nachmittag sind Josefine, Erdmute, Friederike, Peter, Tedd und ich ins Kino gegangen. Es wurde "Cry, you beloves country" gezeigt. Ein Film der die 20iger bis 30iger Jahre des 20.Jh. in Zimbabwe *(in Südafrika; Anmerkg der Tippse)* an einem Schicksal beschreibt.
Daniela

Mittwoch, 25.09.96

Heute ist wieder eine lange Reise angesagt. Bernhard hatte gestern abend noch an der Rezeption Bescheid gesagt, und so riß uns um 5.30 Uhr das Telefon aus dem Schlaf. Also hieß es aufstehen und letzte Dinge einpacken bevor es zum Frühstück runter ging. Laut Plan wolltten wir um 7.00 Uhr vom Hotel starten, Langton traf sogar pünktlich um 10' vor 7 ein. Der Start erfolgte dann jedoch erst um halb acht. Damit lagen wir ja noch ganz gut im Rennen. Ich legte mich dann erst mal auf der hinteren Bank lang und schlief noch ein wenig bis um 9.00Uhr. Als ich wieder aufwachte, fuhren wir immer noch durch eine flache mit einer Art Baumsteppe bewachsenen Ebene. Das blieb auch noch eine Weile so. Gegen 10.00 Uhr wurde ein Stop in Kadoma eingelegt. Langton wollte irgendwas einkaufen. Also hielten wir an einem Supermarkt und machten eine halbe Stunde Pause. Als es wider los ging, hab ich mich erst mal wieder hingelegt und ein wenig gedöst. Langsam veränderte sich nun auch die Landschaft. Es wurde erst hügelig und später auch richtig bergig.
Pünktlich um 12.00 Uhr lenkte unser Kleinbus von der Straße auf ein Hotel zu. Dort, im Gokwe-Hotel, gab es dann ein leichtes Mittagessen. Außerdem schloß ich Freundschaft mit einem kleinen Hund. Dann fuhren wir weiter und besuchten nach weiteren 20 km Langtons Schwiegereltern.Er hatte ihnen Mais für die Feldbestellung mitgebracht. Sie leben in einem kleinen Dorf, aus den typischen Rundhütten bestehend. Es gibt nur ein europäisch aussehendes Haus. Dort wohnen Langtons Schwiegereltern. Er zeigte uns das Haus auch von innen. An den Wänden hingen jede Menge Fotos von den Familienmitgliedern. Das Haus war einfach eingerichtet und zimlich sauber und ordentlich aufgeräumt. Lange hielten wir uns aber nicht auf, schließlich lag noch eine lange Strecke vor uns. Irgeendwann bogen wir dann von der Teerstraße auf eine Sandpiste ab. Es wurde also wieder ziemlich hügelig. Dafür wurden wir aber mit einer wunderschönen Aussicht auf die Gebirge zu beiden Seiten belohnt. Eine ganze Weile führte die Straße nämlich auf einem Bergrücken entlang von dem auf beiden Seiten das Land abfiel. Hier tauchten auch immer öfter Baobabs auf. Heute haben wir diese wunderschönen Bäume also in Mengen genießen können. Dabei gab es sie in den verschiedensten Größen. Aber beeindruckend waren sie alle. Dann plötzlich überquerte eine größere Horde von Pavianen unseren Weg. Das taten sie mit einer Sicherheit als wenn sie uns für gar nicht gefährlich hielten.
Kurz nach Sonnenuntergang bogen wir dann in ein Trainingscenter ab. Dort war gerade Selina. Wir nahmen sie dann mit zu unserem Hotel und aßen gemeinsam unser Diner. Zum Diner gab es ein Salatbuffet und Grillfleisch.
Das Binga Rest Camp ist ziemlich nobel eingerichtet. Die Zimmer sind mit Ventilator, Dusche und WC ausgestattet und auch sonst sehr geschmackvoll eingerichtet. Hier gibt es heiße Quellen, diese speisen die Swimmingpools. Nach dem Essen mußte ich dann erstmal den Pool ausprobieren. Davon gibt es hier zwei Stück. In beiden ist das Wasser warm. Jedoch der obere ist zum Entspannen und Sitzen geeigneter. Der unter Pool hat etwas kälteres Wasser und ist herrlich für ein Bad bei Mondenschein. Das alles ist vor der Kulisse des Karibastausees gelegen. Für mich ist dieses Hotel eine schöne Entschädigung für die anstrengende 10stündige Autofahrt.
Susanne

Donnerstag, 26. September

"Binga" ist vielleicht der Höhepunkt unserer Reise. Das macht die Beschreibung des Tages nicht einfacher: ganz schnell sind wichtige Eindrücke schon wieder von neuen überdeckt.
"Binga"- das ist zunächst einmal ein zentraler Ort am Lake Kariba mit weit auseinanderstehenden Häusern, Supermarkt, Post, Polizei, Krankenhaus, Busbahnhof, Markt.
"Binga" ist die Oberbezeichnung für das dritte Projekt aus dem Programm "Let the people speak", das wir uns ansehen. Genauer jedoch liegen das "community centre" und die "church of christ" in dem Ort Bunsiwa, der aus 102 Häusern mit 896 Menschen besteht (so der Bericht für das Programm, der im übrigen diesem Bericht beizulegen ist).
Auf unserem Besuch werden wir von Selina und Patricia begleitet. Selina ist community worker, zuständig für 6 von 41 community centres, die von B.I.D.A. (Binga Developement Association) unterstützt werden, u.a. eben für das Projekt Bunsiwa. Patricia arbeitet bei BIDA als Ausbilderin für Nähgruppen und betreut diese Gruppen.
Bunsiwa liegt ca. 60 km hinter Binga direkt an der Hauptstraße Richtung Vic Falls. Viele Leute sind zur Begrüßung da und um uns zu zeigen, was in dem centre alles getan wird. Die offizielle Begrüßung mit den notwendigen Reden findet in der "church of christ" statt, einer rechteckigen Lehmhütte, in die je nach Bedarf Bänke gestellt werden. Ich denke, es ist eine von den 18 Kirchen, von denen Phineas gesprochen hat.

Die Begrüßungszeremonie kommt mir vergleichsweise routiniert vor, 2 kurze Theaterstücke sollen von uns interpretiert werden. Wieder ging es um die Idee "Let the people speak", einmal negativ, einmal positiv. Für uns war der Inhalt hauptsächlich zu erahnen, da wir nicht Tonga sprechen. Nur das Wort "Toilette" im ersten Akt war deutlich. Bei diesem Thema gibt es anscheinend genaue Vorgaben der Regierung, was ja erstmal nicht schlecht ist.
Dann haben wir uns einzelne Teile des Projektes -angenehm zwanglos von den Leuten geführt und begleitet- angesehen. (Es war knalleheiß an dem Tag und deshalb unter den Dächern und in den Hütten sehr angenehm.)
Körbeflechten mit Herstellung der gefärbten Gräser, Tischlerprojekt bestehend aus einem Tisch, auf dem Säge und Hobel lagen, pre-school mit 76 Kindern und drei Erziehern (ein Erzieher bekommt nach einem halben Jahr 50$ im Monat). Die pre-school ist vormittags mit Mittagsverpflegung. Unsere Luftballons waren sehr willkommen. Adult literacy-Programm als Alphabetisierungsgruppe. Hier besteht die Aufgabe, daß die ausgebildeten Erwachsenen auch weitergehende Bildung bekommen können, was bis jetzt jedoch nicht möglich ist. Nähgruppe mit 13 Frauen und 1 Mann (Gideon) und 1 Nähmaschine.
Das sind nur die Gemeinschaftsprojekte an dem oder einigen Tagen. Daneben arbeiten die Leute auf ihren Feldern und haben ihre Hausarbeit.
Beinahe hätte ich das Dammprojekt vergessen. Ein Damm wurde gebaut, das Wasser tränkt die Tiere und zur Bewässerung eines Gemeinschaftsgartens.
Bei der Auswertung des Rundganges wurde deutlich, daß die Idee "Let the people speak" an diesem Ort schon gut verstanden wird. Wieder würde ich sagen, daß es mehr eine Methode ist als eine Philosophie. Vieles von dem genannten ist älter als die Idee und dennoch ist durch die Idee vielleicht die Entwicklung nachhaltig verselbständigt, so daß sie nunmehr auf andere Projekte bzw. communities ausgeweitet werden kann, denen es nicht so gut geht. Wird das geschehen und wie?
Im Rahmen der Auswertung wurde auch wieder Geld überreicht. Darüber müßte noch einmal diskutiert werden, was das bedeutet.
Dann war Mittagessen und Kauf von Körben.
Danach ging es dann etwas weiter zur "Kirche" (hierzu lese mensch bitte auch das Interview mit Phineas Mudenda). Versammlungsort war wieder die lokale "church of christ", ein ziemlich ärmlicher Lehmbau, der -an einer Seite offen- mit einem langen Grasdach versehen war. Dort fand wieder Begrüßung und Vorstellung statt. Der aus 4 Männern und Pastor Phineas bestehende Vorstand sowie die Vertreter der einzelnen Kirchengruppen sind alles Männer.
Im Rahmen der Vorstellung präsentierten sich die Nähgruppe und die Jugendgruppe durch ein kleines Theaterstück, der Chor durch wunderbaren Gesang.
Die Probleme, die es hier gibt, sind ähnlich wie anderswo auch: es fehlt an Geld für die Nähgruppen, aber hier vor allem auch um dem neuen Kirchengebäude, das in Eigenarbeit entstanden ist, ein Dach zu geben. Das kostet 5000$, dazu bräuchte es nochmals 5000$, um die Wände wetterfest zu machen und Fenster einzusetzen. Der Neubau war schon beeindruckend, die Arbeit, die darin steckt, für uns kaum faßbar. Das Gebäude soll allen Gruppen wetterfesten Raum schaffen.
An der "church of christ" wird deutlich, daß sich "Let the people speak" bereits ausgebreitet hat. Ist aber Grund dafür, daß sich auch andere Gruppen nach Partnern (und Geld-, Ideen- und Organisationshilfe) umsehen? Wem wäre das zu verdenken? Nur, wie kann darauf reagiert werden, mit Geld doch scheinbar nicht. Und was bedeutet in dem Zusammenhang, daß wir als Besucher / Gäste / Partner aus einem reichen Land kommen?
Wenn man dann noch überlegt, daß das Kirchendach hier nur weniger als 0,5% von dem kostet, was es bei uns kostet, bzw. 0,0046% würde unser Dach mehr kosten, wenn wir dieses hier noch mit bezahlen würden. Man möge mir diese Rechnungsweise verzeihen, aber irgendwie übersteigt das alles auch den Verstand.
Der Abschied war bei aller Müdigkeit und Hitze doch auch etwas traurig, bei aller guten Stimmung. Wir haben uns doch ein bißchen kennengelernt. Können wir den Kontakt aufrecht erhalten? Was bleibt, wenn es mal nicht ums Geld geht?
Auf der Rückfahrt machen wir noch bei Selina halt. Sie wohnt in einem Dorf etwas abseits von der Hauptstraße in drei Hütten (Koch-, Schlaf- und Wohnhütte) zusammen mit Mann und Tochter. Eine Toilette wird gerade noch gebaut. Es ist interessant, die Hütten einmal von innen zu sehen. Verbunden mit dem Sonnenuntergang über dem Dorf und den alten Baobab-Bäumen sieht das alles sehr romantisch aus, auch mit den beiden Schwiegermüttern. Sieht aber wohl nur so aus. Selina hat für uns noch Geschenke.
Ein reicher Tag war das.
Bernhard

Freitag, 27.9.96

Die Zeit vergeht hier sehr schnell. Ich bin jedenfalls schon wieder mit dem Tagebuch dran. Aber dann ist die Ordnung, die richtige Reihenfolge, wieder hergestellt
Heute morgen wachte ich noch in Binga auf, und jetzt werde ich in Vic Falls schlafen gehen. Dazwischen liegt eine nicht so lange Autofahrt und die Besuche bei BIDA-Leuten und dem Kulima-Mbobumi-Training-Centre (KMTZ).
Die letzte Nacht war sehr schwül, und ich war froh, schon um 8 Uhr beim Frühstück zu sitzen. Gegen 9 Uhr sind wir zum BIDA-Büro aufgebrochen. BIDA ist eine NGO. Wir trafen uns dort mit Patricia M Muzamba, Nähtrainerin, Joshua Muzamba, Koordinator bei BIDA, und Selina und konnten uns über die BIDA-Strukturen informieren.
Vor dem Besuch im KMTC waren wir noch im Craft Centre, uns mit Ketten und Trommeln einzudecken.
Die halbe Stunde, die wir mit einem der Koordinatoren, Mr. Mumpande, sprachen, war sehr kurz, aber -so glaube ich- bei unserer Müdigkeit und Anfälligkeit für die Hitze ausreichend.
Gegen 12.30 Uhr ging es dann endlich mit Selina in Richtung Victoria-Fälle. Bei bedecktem Himmel war die Fahrt sehr angenehm. Langton schaffte es, Dank einer Wette mit Erdmute, vor 18.15 Uhr in Vic Falls zu sein. Verspäteten Lunch gab es bereits vorher im Hotel zum Baobab, besser Baobab-Hotel. Von dort aus hatte man auch einen wunderschönen Blick ins Land. Ganz in der Nähe ragten zwei Türme eines Kraftwerkes in die Luft. Von der Straße sah es aus, als wären wir kurz vor Cottbus. Jetzt, 22.20 Uhr, liegen die anderen im Bett. Wir haben Schlafplätze bei einer Familie bekommen. Wie ich finde, sehr nette Leute. Das Problem ist nur die Wasserknappheit, zumindest beim kalten Wasser. Der Herr im Hause meinte, es würde ab und zu einfach ohne Vorwarnung abgestellt.
Daniela

Samstag 28-9-96

Heute ist Touristenprogramm angesagt. Erster Sightseeing-Punkt sind die Victoria-Fälle. Von der zimbabweschen Seite aus sieht man genau auf die Fälle, wo der Zambezi 100m tief in die Schlucht stürzt. Ein sehr schöner touristischer Weg führt entlang der Schlucht durch den Regenwald, der durch das spritzende Wasser entsteht. Ein weiterer Spaziergang führt uns entlang des Zambezi. Es war irre heiß und die meisten haben sich verbrannt, aber schön ist es dort trotzdem. Das satte Grün ist erholsam für die Augen.
Auf dem Weg zur Krokodilfarm gab es noch eine ausführliche Rast zum Mittagessen in einem Restaurant (Boma -a place for eating, oder so ähnlich). Langton hat wieder mal bestens für uns gesorgt. In der Krokodilfarm konnten wir der Schaufütterung zusehen, und es wurde die Verarbeitung von Krokodilleder vorgeführt. Die Einladung zum Tee für die am Vortag verlorene Wette wurde zum Selbstgänger, da sich im Nachherein zeigte, daß der Tee umsonst war. (Eigentor!)
Erschöpft von der Hitze gab es eine Pause in unserem "temporary home", einen Schwatz mit den Herbergsleuten.
Abends ein köstliches Mahl im "Explorers" mit wirklich exzellenter und etwas ausgefallener Küche, aber leider viel zu lauter Musik. Abends zurück sind alle früh ins Bett, in Voraussicht der langen Rückfahrt.
Erdmute

29-09 Sonntag

4.30 hrs Aufstehen
5.15 hrs Abfahrt nach Harare, 900 km sind zurückzulegen. Wie immer läßt sich Langton das Autofahren nicht nehmen
7.30 hrs Frühstück im "Halfway Motel"
11.00 hrs Pause in Bulawayo
14.00 hrs Lunch in Kwekwe
18.30 hrs Ankunft in Harare/ Kentucky

Straßen, Straßen und nochmals Straßen hatten wir vor uns, Busch neben uns. Leider haben wir auch in der frühen Morgenstunde keine Elefanten gesehen. Der Sonnenaufgang kündigte sich lange mit einem immer heller werdenden Himmel an und war dann schnell geschehen.
Friederike

Montag, 30. September 1996

Heute hat Friederike Geburtstag. Da paßt es gut, daß der Tag kein straffes Programm hat. So haben wir Zeit für ein gemütliches Frühstück, einen Stadtbummel mit Kaffeetrinken am Nachmittag und eine Flasche Wein -aus Zimbabwe natürlich- am Abend unter dem blühenden Jacaranda-Baum vor dem Hotel.
Nur am Vormittag wird ein bißchen gearbeitet: wir besprechen die Abfassung des Berichts, verteilen die Aufgaben, diskutieren das Gesamtprojekt. Eine ganze Menge Fragen bleiben offen: Wie sieht die Zukunft des Projekts aus? Wie sinnvoll ist es Partnerschaften, z.B. mit dem Kirchenkreis Oranienburg, herzustellen? Welches Ziel sollen sie haben? Was bringt der Austausch uns Deutschen, was bringt er den Menschen hier im Land?
Immer wieder kommen wir in die Rolle der Geldgeber, das wir in der erforderlichen Menge aber auch nicht haben. Einige Fragen wollen wir Langton morgen noch stellen. Hoffentlich gelingt uns eine umfassende Auswertung des Erlebten. Josephine

Dienstag, 1. Oktober

Heute war für vormittags ein Meeting mit Langton angesagt. Wir klärten letzte Fragen sowohl in Bezug auf seine Arbeit mit "Let the people speak" als auch Fragen, was er von unserem Report erwartet. Außerdem wurde das Programm für die letzten Tage diskutiert. Danach hatten wir Zeit zu tun was wir wollten.
Josephine, Bernhard und Erdmute fuhren nach dem Lunch zum Botanischen Garten. Der Rest von uns blieb im Hotel und entspannte. Wir schrieben außerdem unseren Bericht.
Zum Diner erschien dann Peter. Wir hatten während des Essens eine angeregte Unterhaltung.
Susanne

Mittwoch, 2. Oktober

a) Besuch im Silveira-House mit einem Gespräch im ESAP-Monitoring-Dept. Darüber schreibt Friederike.
b) nach dem Mittagessen wollten wir "Peters Projekt" sehen. Das gibt es so nicht, und ich habe gemerkt, daß gerade die Frage der Projekte mit verschiedenen Zugehörigkeiten, mit bezahlter (employed) und unbezahlter (volunteer) Arbeit sehr unterschiedlich ist.
Peter ist 21 und am Anfang seines Arbeitslebens. Er stammt aus Glen View, einem Randbezirk im Südwesten Harares (Adresse im Anhang). Dort hat er inzwischen seine eigene kleine Ziegelwerkstatt, denn Ziegel werden in diesem Bezirk zum Bau von kleinen festen Häusern gebraucht. Peter zeichnet sich durch sein großes Interesse eigentlich an allem, besonders an Deutschland, aus. Den Platz, wo er jetzt arbeitet, hat er durch Evangelista bekommen (umsonst, vermittelt?), nun sucht er nach Startkapital. Die Formen für die Ziegel hat er von Leuten bekommen, die auch als Projekt begonnen haben, nun aber schon darüber hinaus erfolgreich sind. Als Hilfe für Startkapital soll er sich nun mit ECLOFF in Verbindung setzen. Das ist Peters Arbeit. Ansonsten ist er einer der vielen volunteer workers in den community-centres, speziell arbeitet er mit Jugendlichen und vermittelt Sportkenntnisse.
Hier entlang der Ausfallstraße nach Bulawayo gibt es in einem großen Gebiet 6 solcher community-centres mit 9 angestellten fieldworkern und Evangelista als Supervisorin. Sie schickt ihre volunteer worker zu Kursen beim ZCC, bei denen wir Peter kennengelernt haben. Mit Evangelista und Peter fahren wir in eines dieser Zentren (Name: Kuwadzana), dessen Gebäude bis zu dessen Weggang einem weißen Farmer gehörten und die nun vom Sozialministerium zur Verfügung gestellt sind. Hier laufen zur Zeit folgende Klein- bzw. Kleinstprojekte: Steinfigurenproduktion (6 Leute, Verkauf an Verkaufsstellen und auf dem Markt); Sportartikelherstellung (Bälle und Netze, 8 Leute mit guten Absatzmöglichkeiten, die sich nur deshalb nicht ausweiten können, weil ihnen das Kapital zum Kauf einer weiteren Nähmaschine, 11,000 $, fehlt); Holzkunstwerkstatt mit Ausbildung (Probleme, als Cooperative eingetragen zu werden); Nähgruppe (für den eigenen Bedarf); Adult-literacy-projekt; Spiel- und Sportgruppen für Jugendliche; Cooperative zur Eierproduktion, die inzwischen auch Seife herstellen und auch gerne expandieren möchten: kein Kapital. Diese Co-op hat sogar Angestellte. Wachschutz-Trainingsprogramm, was in Zimbabwe Konjunktur hat.
Erstaunlich ist der Stolz und der Mut, etwas zu beginnen und kleine Geschäfte einzurichten.
Ökonomie von unten als Reaktion auf ESAP von oben? Wie hängen diese Ebenen zusammen?
Bernhard

Das **Silveira House** ist ein katholisches Aus- und Weiterbildungszentrum, in dem zugleich auch theoretisch gearbeitet wird. Die "Silveira House Social Studies" bieten eine Fülle von gut lesbaren Informationen zu ESAP und dessen Auswirkungen auf die soziale Situation der Menschen.
Wir trafen Ms. K., die seit Mai '96 das ESAP monitoring Programm koordiniert und ihren Kollegen, einen Psychologen von der Ausbildung her, der zugleich ein begabter Cartoonist ist.
Das ESAP monitoring Programm untersucht drei ausgewählte Communities in Blick auf die ESAP-Folgen: eine dörfliche Gemeinde in Mutoko-District (die Studie liegt vor), eine Community auf Farmland (die Studie wird demnächst fertig) und eine Industriegemeinde. Die Ergebnisse werden mit den Betroffenen diskutiert und stehen nationalen und internationalen Organisationen zur Verfügung. Methodisch wurden sowohl Gruppengespräche als auch Einzelbefragungen durchgeführt, wobei die Farmarbeiter im Gruppengespräch sehr zurückhaltend waren, weil sie Repressionen von ihrem Boß befürchteten, im Einzelgespräch haben sie offen berichtet. Ein Farmarbeiter verdient 290 Z$, für die Kinder fehlt eine Pre-School. Der Farmbesitzer hat die Umfrage erst erlaubt, nachdem der Distriktadministrator (D.A.) den entsprechenden Brief geschrieben hat.
Ms. * berichtete, daß viele Leute nichts über ESAP wissen, ESAP gelegentlich für einen anderen Begriff für drought (Trockenheit) halten und das Interesse an einer Diskussion zu ESAP nachläßt. "Man kann ohnehin nichts machen." Die Dokumente zu ESAP II (ZIMFEST) hält die Regierung offensichtlich zurück. Keiner weiß, was sie beinhalten.
Friederike

Donnerstag, 3. Oktober 1996

Gemäß der Tradition haben wir uns am Feiertag -Wiedervereinigung- uns entspannt und gefeiert. Es waren schließlich der letzte Tag in Zimbabwe und die letzte Nacht.
Bevor wir uns gelassen im Pool oder anderswo entspannen konnten, fuhren wir (außer Friederike) früh noch einmal in die Stadt, um die restlichen Geschenke zu kaufen und Milchshakes zu trinken - natürlich double thick.
Nachmittags trafen wir uns noch einmal kurz, um die Berichte zu korrigieren und die einzelnen Teile zu einem Ganzen zusammenzusetzen.
Als sozusagen krönenden Abschluß wurden wir von Rev. Murombedzi C. Kuchera, dem Generalsekretär des ZCC zum mandschurischen Essen eingeladen. So ganz glauben, daß wir morgen fliegen, kann ich gar nicht. Um wirklich richtig Heimweh zu haben, ist das Land viel zu schön und sind die Menschen hier viel zu offen und freundlich. Ich für meinen Teil kann nur hoffen, daß es solche Reisen öfter gibt und daß die TeilnehmerInnen genug Kraft haben, viele Fragen zu stellen und zu diskutieren.
Daniela

ADRESSEN

Daniela Pohl
Mühsam-Str. 32
10249 Berlin

Tel.: 030 / 4 22 33 76

Susanne Lodd
Mainstr. 33
16515 Oranienburg

Tel.: 03301 / 53 36 92

Josephine Schmitt
Lortzingbogen 13
06124 Halle

Tel.: 0345 / 8 04 98 18

Langton Kuveya
No. I Syringa Grove
Paradise Park
Marondera

Tel.: Zimbabwe 179 / 24196

Rev. Murombedzi C. Kuchera
General Secretary
Zimbabwe Council of Churches
P. O. Box 3566
Harare Zimbabwe

Erdmute Pioch
Bernhard Fricke
Clara Pioch
Breite Str. 20
16727 Marwitz

Tel.: 03304 / 50 22 37

ZCC
Box H 133
Hatfield
Harare

Patricia M Muzamba (sewing trainer)
Binga Dev. Association
P.Bag 5718
Binga

Phineas Mudenda (pastor)
Bunsiwa Church of Christ
P.Bag 5714
Binga

Mathias Munsaka (boy at Bunsiwa)
Siansundu Sec. School
P.Bag 5714
Bunsiwa Binga

Gideon Mudenda
Kulima Mbobumi Training Centre
P. Bag 5716
Binga

Peter Tawanda Matanja (volunteer worker am Stadtrand von Harare)
7886 - 114 Crescent
Glen- View, Harare

Patrick Toringepi (Marume Pilot Projekt)
Marume School
P. O. Box 17
Buhera

Juliet Malumba (Hotelmanagerin Wadzanai Hotel)
Kladzanai Hotel
Bag 27
Buhera

Fountain Blue Co-Op Society Ltd. (Foubcos)
Blue Soap, Egg and Broiler Producers
Managing Director Anyway Rambi
P.O.Box 141 , DRK, Harare

Pedias Moyo (Teilnehmer am Kursus über Leadership and Communication)
Jessie Mine
P. Box M 5222
Bulawayo

Reisegruppe Zimbabwe, 12.September bis 4. Oktober 1996

Teilnehmer	Unterschrift
Josephine Schmitt Lortzingbogen 13 06124 Halle Tel. 0345-66 2580	
Susanne Lodt, Mainstr. 33 16515 Oranienburg Tel. 03301-53 3692	
Daniela Pohl Mühsamstr. 32 10249 Berlin Tel. 030-422 3376	
Erdmuthe Pioch Breite Str. 20 16727 Marwitz Tel. 03304-50 2237	
Clara Pioch Breite Str. 20 16727 Marwitz Tel. 03304-50 2237	
Bernhard Fricke Breite Str. 20 16727 Marwitz Tel. 03304-50 2237	
Friederike Schulze Hainstr. 54 12439 Berlin 030-636 7393	

Erdmuthe/Dirk

Bernhard Fricke
Breite Straße 20
16727 MARWITZ
~~03304 502237~~ 502237

EINGEGANGEN
26. Juni 1996
Erl.....

Gossner Mission
z.Hd. Friederike Schulze
Fennstraße 31

12439 BERLIN

Marwitz, den 25. Juni 1996

Liebe Friederike,

vielen Dank für das Schreiben zur Zimbabwe-Reise. Natürlich wollen wir noch teilnehmen. Aber ob wir können?

Zunächst einmal möchten wir gerne zum Vorbereitungstreffen am 13. Juli kommen. Vielleicht ist das die richtige Möglichkeit, noch ein paar Fragen zu klären:

- Wir wären zu dritt, d.h. mit einem einjährigen Baby. Damit wollen wir nicht zu einer Belastung für ein evtl. stressiges Reiseprogramm werden. Am liebsten möchten wir die Gruppe fragen, ob sie das o.k. findet und mitträgt.

- Wir fragen gerade noch im Tropeninstitut nach, ob es möglich ist, mit einem Baby zu reisen und wie dann die Prophylaxe aussehen müßte.

- Vom Termin her wäre es uns lieb, so früh wie möglich zu reisen, ich muß am 6. Oktober, am Erntedankfest arbeiten und wäre dann gerne einen Tag vorher wieder hier.

- Solltest Du heute schon eine verbindliche Anmeldung benötigen, dann müßten wir für unseren Teil eine Reiserücktrittsversicherung abschließen.

(- Dann ist es für uns auch eine Frage der Kosten.)

So sieht es aus. Es wäre toll, wenn alles klappt.

Wir freuen uns auf den 13. Juli,
bis dahin zunächst mit guten Wünschen

Bernhard Fricke

B. 19.7.57 Ort in Northeim
Pfarrer / Fotograf

E. 25.5.65 in Hebing
Ärztin → Tropeninstitut → Erfahrungen in LA
EPIZ als Referentin gemeldet
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in Equador während des Studiums

Clara geb. 15.08.85 Arzt

EINGEGANGEN
16. Juli 1996
Erl.....

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Sehr geehrte Damen und Herren!

Mit dem 1. Juli 1996 ist eine Kooperationsvereinbarung mit dem Missionsreisedienst (MRD), Kassel, wirksam geworden.
Alle laufenden und künftigen Buchungen werden vom MRD wahrgenommen. Herr Stefan Götting, Geschäftsführer des MRD, und ich sind uns einig, daß diese Kooperation Ihnen zugute kommt, indem wir Ihnen einen Service zur Verfügung stellen können, der hohen Leistungsansprüchen gerecht wird.

CVJM-Reisen möchte Ihnen aber für die langjährige und treue Partnerschaft im Flugpassage-Geschäft danken. Bringen Sie auch in Zukunft Herrn Stefan Götting und seinen Mitarbeiterinnen dieses Vertrauen entgegen.

In Zukunft wird die offizielle Firmierung lauten:

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Der Missionsreisedienst und CVJM-Reisen freuen sich auf weiterhin gute Zusammenarbeit mit Ihnen.

Mit freundlichen Grüßen

CVJM - REISEN GMBH

Peter Helbich
Geschäftsführer

Anlage

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Pressemitteilung

CVJM-Reisen GmbH, Kassel, mit neuen Gesellschaftern und neuer Geschäftsführung

CVJM-Reisen GmbH, Kassel, ist seit 42 Jahren als maßgebender evangelischer Reiseveranstalter auf dem Markt. Der Vorsitzende des Aufsichtsrates, Vizepräsident Klaus Winterhoff, Bielefeld, teilte nach einer außerordentlichen Gesellschafterversammlung am 5. Juli 1996 in Kassel mit, daß eine Neuorientierung des Unternehmens beschlossen wurde. Neue Gesellschafter der CVJM-Reisen GmbH sind die FEG (Freizeit- und Erholungsanlagen GmbH, Kassel) und die EKK-Beteiligungsgesellschaft mbH, Kassel.
Es ist vorgesehen, weitere Gesellschafter hinzuzugewinnen. Mitglieder des neuen Aufsichtsrates sind: Vizepräsident Klaus Winterhoff, Bielefeld, Bankdirektor Ernst Rautenkranz, Kassel, (stellvertr. Vorsitzender) und Gerhard Elser, Geschäftsführer des Evangelischen Jugendwerks in Württemberg, Stuttgart.

Auf der vom Unternehmensberater und Interimsgeschäftsführer Dr. Rolf Hildebrandt vorbereiteten Unternehmensstrategie wird der neuberufene Geschäftsführer Peter Helbich aufbauen. Pfarrer Helbich ist vorher bei Biblische Reisen Stuttgart u. a. in den Bereichen Akquisition und Marketing tätig gewesen.

Schwerpunkt von CVJM-Reisen GmbH ist vor allem die Vermittlung von zur Zeit 190 Gruppenhäusern in vielen Ländern Europas für Freizeiten, die von Gruppenleitern und Lehrkräften durchgeführt werden.

Außerdem sollen Einzel- und Gruppenreisen unter sachkundiger Reiseleitung biblische Länder, aber auch Reiseziele in aller Welt erschließen.

Das Flugpassagegeschäft wird in Zukunft vom Missionsreisedienst (MRD), Kassel, in enger Kooperation mit CVJM-Reisen professionell angeboten. Mit dieser Gruppierung steht für kirchliche Partner ein führender Anbieter zur Abwicklung von Dienstreisen zur Verfügung.

Im Jahr 1995 sind insgesamt 10.234 Freizeit- und Reiseteilnehmer mit CVJM-Reisen unterwegs gewesen.

Kassel, 09.07.1996

Reisegruppe:
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✓ Josephine Schmitt, Halle
✓ Erdmuthe Piock, Marwitz
✓ 1 Baby

Gossner Mission
Fennstraße 31
D-12439 Berlin

Telefon
030/6317809
Telefax
030/6361198

Gossner Mission Fennstraße 31 D-12439 Berlin

✓ Bernhard Fröche, Marwitz

hat abgesagt
29.7. d.H. Semper

~~Sebastian Horn, Oranienburg~~

✓ Susanne Lodt, Oranienburg

✓ F. Schulze

✓ Daniela Pohl

29. April 1996

Liebe Freunde, liebe Freundinnen,

im Herbst diesen Jahres soll wieder eine kleinen Gruppe Interessierter nach Zimbabwe fahren, um die Pilotprojekte in Siachilaba, Marume und Matava zu besuchen und vor Ort zu erleben, wie Menschen unter den Bedingungen des neuen Strukturanpassungsprogramms existieren und welche Rolle Kirchen und Gemeinden in ihrer Gesellschaft spielen.
Als Termin schlage ich drei Wochen in der Zeit zwischen dem 20. September und dem 25. Oktober vor.
Die Reise wird etwa 2.500,-- DM kosten, einen Zuschuß können wir beim Ausschuß für entwicklungsbezogenen Bildung und Publizistik (ABP) beantragen.

Bitte meldet Euch/melden Sie sich möglichst bald bei mir, wenn Ihr/Sie Zeit und Lust habt/haben mitzufahren.
Sollten Sie/solltet Ihr zwar prinzipiell an einer Informations- und Studienreise nach Zimbabwe interessiert, zu der genannten Zeit aber verhindert sein, bitte ich ebenfalls um Mitteilung, damit wir längerfristig planen können.

Ich bin gespannt auf Eure/Ihre Antwort.
Mit freundlichen Grüßen

Friederike Schulze

An die
Gossner Mission
Friederike Schulze
Fennstr. 31
12 439 Berlin

Ich habe Interesse an einer Zimbabwe-Reise
im September/Oktober 1996:
günstigsteZeitist.....

zu einem späteren Termin .....

Name: Anschrift:

ok

Gossner Mission

Fennstraße 31
D-12439 Berlin

Telefon
030/6317809
Telefax
030/6361198

Gossner Mission Fennstraße 31 D-12439 Berlin

Missionsreisedienst GmbH
Im Baumhof 19
34128 Kassel

FAX 0561/9 88 86-20

9.7.1996

Sehr geehrter Herr Götting,

Anfang Juli haben wir per Telefon bei Ihnen Buchungen bzw. Reservierungen in Gang gesetzt, die wir nun hiermit bestätigen bzw. festmachen wollen. Die Flugdaten entnehmen Sie bitte Ihrem FAX an uns vom 2.7.1996 (Berlin/Paris/Harare und zurück). Sie gelten für folgende Personen:

1. Josephine Schmitt
2. Erdmute Pioch
3. Clara Pioch - geb. am 14.8.95
4. Bernhard Fricke

5. Friederike Schulze - Rückflug offen.

Rechnung und Tickets bitte an unsere Dienststelle, Fennstr. 31, 12439 Berlin.

Für Friederike Schulze möchten wir für Anfang Oktober einen offenen Flug Harare-Lusaka "bestellen". (Wir bitten um Preisangabe.) Gleichzeitig bitten wir für Anfang Oktober um Verbindung und Preisangabe per Bus von Harare nach Lusaka. Wir werden uns dann sofort entscheiden und Ihnen Mitteilung machen.

Mit freundlichen Grüßen

Helga Weinert

(Helga Weinert)
Sekretärin

TELEFAX-MESSAGE

Missionsreisedienst GmbH
Im Baumhof 19
D- 34128 Kassel
Tel.: 05 61 / 9 88 86 - 0
Fax.:05 61 / 9 88 86 - 20

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Wir würden uns freuen für Sie buchen zu dürfen, suchen jedoch gerne auch noch Alternativangebote für Sie.

Mit freundlichen Grüßen

Stefan Götting

Kurz max. Aufenthaltsdauer von 180 Tagen

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Fax.: 05 61 / 9 88 86 - 20

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AF 431	04.10.1996	Harare	Paris	16.25	06	Abflug am 05.10.1996
AF 1518	05.10.1996	Paris	Berlin	07.30	09.10	

Berlin = Berlin/Tegel
Paris = Paris/Charles de Gaulle

Alle oben genannten Zeiten sind die jeweiligen Ortszeiten.

Flugpreis für obigen Flug [illegible] zzgl. Steuern und Gebühren der Lufthansa [illegible] DM 2418,- zzgl. [illegible]

Gleiche Flüge sind [illegible] auch vom 30.09. - 29.10.1996 [illegible]

Wir würden uns freuen für Sie buchen zu dürfen. [illegible] noch [illegible]
bore für Sie.

Mit freundlichen Grüßen

Stefan Göttling

ZIMBABWE COUNCIL OF CHURCHES

PERSONNEL PLANNING AND HUMAN RESOURCES DEVELOPMENT PROGRAMME

☎ HRE: 572122/573073
GRAMS: OIKOUMENE
TELEX: 26243 OIK ZW

ECUMENICAL RESOURCE AND
TRAINING CENTRE
27 ST PATRICKS RD.
PO BOX H133
HATFIELD
HARARE

PROGRAMME DIRECTOR

FAX MESSAGE

TO: Friederike Schulze
Gossner Mission
Fennstrabe 31
D - 12439 Berlin
GERMAN

FROM: Langton Kuveya
DEVELOPMENT EDUCATION OFFICER

DATE: 30 July 1996

REF: LK/96/jm

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re: INVITATION LETTER TO ZIMBABWE TO ATTEND DEVELOPMENT EDUCATION "LET THE PEOPLE SPEAK" PROGRAMME

Dear Friederike

Warm greetings from Zimbabwe.

I write this letter to invite Mrs Josephine Schmitt, Mrs Erdmuthe Pioch, Rev Bernard Fricke with their little daughter Clara and yourself (Friederike Schulze) and the other two young people from Oranieburg to come to Zimbabwe for Developme Education "let the people speak" Programme as from 12 Septembe to 4 October 1996.

We shall fax the programme.

Yours

pp Langton Kuveya
DEVELOPMENT EDUCATION OFFICER

HEADQUARTERS: 128 MBUYA NEHANDA STREET
PO BOX 3566
HARARE

☎ 791208/790100
TELEX: 26243 OIK ZW

Gossner Mission

Fennstraße 31
D-12439 Berlin

Gossner Mission Fennstraße 31 D-12439 Berlin

Telefon
030/6317809
Telefax
030/6361198

20. Juni 1996

Liebe Interessenten und Interessentinnen
an einer Zimbabwe-Reise,

vielen Dank für Eure positive Reaktion auf meine Anfrage.
Langton Kuveya hat ebenfalls seine Zustimmung gegeben, ein wenig strittig ist nur noch die Größe unserer Gruppe.
Als günstigster Termin für die Reise haben sich jetzt die drei Wochen zwischen dem 16. September und dem 6. Oktober herauskristiallisert, wobei sich die Zeit wegen der Flüge durchaus noch etwas verschieben kann.

Bitte laßt mich jetzt noch einmal verbindlich wissen, ob Ihr an dieser Reise teilnehmen könnt und wollt, damit ich den Antrag auf einen Reisekostenzuschuß stellen und die Flüge buchen kann.

Vom kommenden Sonntag, dem 23. Juni, bis zum Sonntag, dem 14. Juli, werden Selina Mudenda aus Binga und Colnard Mazvizvo aus dem Matava-Project zu Besuch hier sein. Den größten Teil des Programms füllt eine Paddeltour mit der Jungen Gemeinde Oranienburg aus. Daneben bleibt aber noch Zeit für Besuche in Berlin, Bernburg und Wustrau.

Den letzten Tag ihres Besuches möchte ich für unsere Vorbereitung auf die Zimbabwe-Reise nutzen. Ich lade Euch deshalb herzlich für Sonnabend, den 13. Juli zu einem ersten Vorbereitungstreffen nach Berlin, in unsere Räume, in der Fennstr. 31, 12 439 Berlin-Schöneweide ein.
Das Treffen beginnt um 10.00 Uhr und schließt gegen 17.00 Uhr.

Bitte laßt mich möglichst umgehend wissen, ob Ihr an der Reise teilnehmen wollt und ebenfalls an dem Vorbereitungstreffen.

Mit freundlichen Grüßen
Eure

Friederike Schulze

Gossner Mission

Fennstraße 31
D-12439 Berlin

Telefon
030/6317809
Telefax
030/6361198

Ausschuß für
Entwicklungsbezogene
Bildung und Information
Kniebisstr. 29
70188 Stuttgart

Gossner Mission Fennstraße 31 D-12439 Berlin

15. Juli 1996

Sehr geehrte Damen und Herren,
liebe Freunde und Freundinnen,

die Gossner Mission möchte im Rahmen des Projekts "Let the people speak" vom 12. September bis zum 4. Oktober 1996 eine dreiwöchige Gruppenreise nach Zimbabwe durchführen.

Seit Beginn des Pilotprojekts sind jährliche Austauschbesuche Teil des Programms. Die Besuche fördern das Interesse an dem Projekt und tragen dazu bei, die Situation in den Partnerländern kennenzulernen. Dem ABP liegen ausführliche Berichte über die Reisen vor.

Für 1996 war ursprünglich keine Gruppenreise geplant, weil die Lobbyarbeit auf deutscher Seite Vorrang haben sollte. Es sind aber verschiedentlich Anfragen wegen einer Studienreise gekommen, so daß wir das Interesse gern nutzen und mit einer Gruppe nach Zimbabwe reisen möchten.

Bisher waren die Reisekosten Teil des Gesamtprogramms oder sind von den Beteiligten selbst getragen worden. Jetzt möchten wir den ABP um einen Zuschuß bitten, weil die Gruppenreise in dem vom ABP genehmigten Verlängerungsantrag (ABP 3139-96) nicht einbezogen ist.

Die TeilnehmerInnen sind mit dem Anliegen des Projekts "Let the people speak" vertraut. Sie haben in ihren Gemeinden und Gruppen bereits Besucher aus Zimbabwe begleitet und Programme für sie organisiert.
Die Studienreise ist ein zusätzlicher Impuls und eine wichtige Informationsquelle für die weitere Advocacy-Arbeit für Zimbabwe.

TeilnehmerInnen:
1. Josephine Schmitt, Lortzingbogen 13, 06124 Halle, geb. am 14.12. 1950 in Stadtroda. Frau Schmitt gehört zum Ökumene-Kreis der evang. Kirchgemeinde Halle-Neustadt, sie spricht englisch und hat Langton Kuveya bei seinem Besuch in Halle begleitet und übersetzt. Frau Schmitt ist Diplomingenieurin für Maschinenbau, z.Z. arbeitslos. Sie ist besonders an der Situation von Frauen und an Problemen des informellen Wirtschaftssektors (im Vergleich zur lokalen Ökonomie) interessiert.

2. Erdmuthe Pioch, Breite Str. 20, 16 727 Marwitz, geb. am 25.5. 1965 in Hamburg. Frau Pioch ist Ärztin, sie hat sich während ihres Studiums bereits mit "primary health care" und im Rahmen eines Praktikums in Equador mit Fragen der Gesundheitserziehung und der medizinischen Versorgung in tropischen Ländern beschäftigt und ist seitdem an Problemen des Gesundheitswesens in der "Dritten Welt" interessiert. Sie ist beim EPIZ (Entwicklungspolitisches Informations Zentrum) in Berlin als Referentin registriert. Sie spricht englisch. Frau Pioch wird ihre einjährige Tochter Clara mitnehmen.

3. Bernhard Fricke, Breite Str. 20, 16 727 Marwitz, geb. am 19.7. in Northeim. Herr Fricke ist Pfarrer in Velten und Marwitz. Er gehört - wie auch Frau Pioch - im Kirchenkreis Oranienburg zu denen, die sich am Austausch mit Zimbabwe zu Fragen von Gerechtigkeit und Strukturanpassung beteiligen und diesen Austausch fortführen wollen. Sein besonderes Interesse gilt dem Zusammenhang von Theologie und Ökonomie und der kontextuellen Theologie in Zimbabwe.

4. Sebastian Horn, Pasewalker Str. 10, 16 515 Oranienburg, geb. am 27.02. 1976. Sebastian Horn hat gerade sein Studium zum Sozialpädagogen beendet und beginnt sein Anerkennungsjahr in einem Heim für behinderte Kinder. Er arbeitet sehr engagiert in der Jungen Gemeinde Oranienburg mit. Er ist vor allem an Problemen der beruflichen Ausbildung in Zimbabwe und der Situation behinderter Menschen interessiert. Er spricht englisch und ist geübt im Drehen von Videofilmen.

5. Susanne Lodd, Mainstr. 33, 16 515 Oranienburg, geb. am 29.10. 1976. Susanne Lodd hat gerade ihr Abitur gemacht, hat bisher aber weder einen Studien- noch einen Ausbildungsplatz. Auch sie ist engagiertes Mitglied der Jungen Gemeinde Oranienburg und arbeitet zeitweise im Eine Welt Laden Oranienburg mit. Sie hat, ebenso wie Sebastian, bereits Gäste aus Zimbabwe, begleitet und übersetzt.

6. Friederike Schulze, Hainstr. 54, 12 439 Berlin, geb. am 30.09. 1943 in Nordhausen, Referentin der Gossner Mission für Solidaritätsarbeit mit dem Südlichen Afrika, mit Schwerpunkt Zimbabwe und Südafrika

Kostenvoranschlag:

1. Vorbereitung:	
zwei Seminare (13.07. und 31.08):	120,-- DM
div. Arbeitsmaterialien/Kopien:	50,--
Telefonate/Faxe:	30,--
2. Reise:	
5 Tickets a 1.500,-- DM (lt. Kostenvoranschlag)	7.500,-- DM
3. Aufenthalt:	
Pauschale 50,--DM pro Tag und Person	5.000, -- DM
Transportkosten	1.000, -- DM
4. Nacharbeit:	
zwei Seminartage	120, -- DM
Filme, Kassetten, Dokumentation	180, -- DM
	14.000, -- DM

Die Reise- und Aufenthaltskosten für Friederike Schulze sind in dem Kostenvoranschlag nicht enthalten.

Wir bitten den ABP um Bezuschussung der Reise entsprechend seiner Kriterien für entwicklungsbezogene Studienreisen.

Mit herzlichem Dank und freundlichen Grüßen

Bernd Krause
stellvetretender Direktor

Let the people speak
Development Education
in Zimbabwe and Germany

Report on the visit to Zimbabwe
12-10-1995 until 02-11-1995

Content:

1. Assessment after two years (L. Kuveya, F. Schulze)

2. Visits, experiences and observations
2.1. Binga/Buhera (H. Musche)
2.2. Binga/Buhera (G. Theissen)
2.3. Matava (F. Schulze)
2.4. Other projects (F. Schulze)

3. ESAP (F. Schulze,G. Theissen)

4. Plans, next steps, commitments (F. Schulze)

Participants:

Mrs. Hanni Musche, Bernburg/Germany
Rev. Friederike Schulze, Gossner Mission, Berlin/Germany
Mr. Gunnar Theissen, Berlin/Germany
Mr. Langton Kuveya, ZCC, Harare/Zimbabwe
Miss Janet Moyo, ZCC, Harare/Zimbabwe

GOSSNER MISSION
FENNSTR. 31
D-12439 BERLIN
Tel. 030-6317809
Fax: 030-6361198

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Miss Janet Moyo, ZCC, Harare/Zimbabwe

GOSSNER MISSION
FRANKTR. 31
D-12439 BERLIN
Tel.: 030-631/209
Fax: 030-6361198

1. Assessment after two years of implementation

The 3 years pilot program "Let the people speak" (LPS) has been implemented in Zimbabwe since August, resp. December 1993, in Germany since April 1994. For the Zimbabwean part funds were approved for 3 years, for the German part for 2 years.

A review of the program is necessary in order to improve its implementation and its effectiveness and specify tasks for the time being.

In **Zimbabwe**, LPS focussed on community development with the 3 pilot projects in Siachilaba/Binga, Marume/Buhera and Matava/Mwenezi.

When the people understood and accepted the concept of self-reliance through Development Education Program the following projects began to be carried out:

SIACHILABA (BINGA) PILOT PROJECT 1
(1) Adult literacy classes
(2) Carpentry
(3) Sewing
(4) Pre-school
(5) Craft work (basket-making)

MARUME PILOT PROJECT 2 (BUHERA)
(1) Building a school
(2) Sewing
(3) Gardening
(4) Construction of dams
(5) Poultry

MATAVA PILOT PROJECT 3 (MWENEZI)
(1) Dam construction
(2) Sewing
(3) Soap making
(4) Poultry
(5) Tin smithing
(6) Goat keeping
(7) Adult learning

The concept of self-reliance has been understood by the communities but for them to achieve meaningful and effective development they also need external support from e.g. ZCC in the form of training, NGOs and Zimbabwe government. **Self-reliance does not mean to release government from its obligations.**

The 3 pilot projects interlink with LFT courses. The LFT participants visit the pilot projects during training in order to see how communities are trying to become self-reliant.

Development education (Let The People Speak) program has become a feeder to the Training Centre. Some LFT participants and participants of other courses on development come from the pilot projects. After training the participants go back to their respective places to assist members of their communities to become self-reliant.

The work of the pilot projects must be documented and conceptualised, in

order to give other projects, the ZCC and donor agencies the chance to review their project policy.

A working group shall be established.

The three pilot projects are reference projects for those who are interested in LPS. The exchange between the project holders motivated the members to improving their work.

In **Germany**, LPS have had a broad approach, aiming at:

- bringing into contact grass-root people from communities and congregations in both countries who are in a similar way, although on different levels, victims of structural adjustment programmes.

- raising a deeper awareness in our congregations and churches of the role of the dominant economy and policy in the North which causes poverty and dependancy in the South, Zimbabwe being the example.

- improving our advocacy work in using first hand informations from our partners in Zimbabwe about their situation, their struggle and their strategies.

- wakening a critical approach on Northern development pattern as well as on the role of IMF and WB through which the South (and the East) are adjusted to the requirements of the dominant global market economy with millions of people being marginalised all over the world.

- working on common strategies against impoverishment and marginalisation of masses of people.

- searching for steps towards a sustainable global development that comprehends human, economic, social, cultural, spiritual development.

Under those objectives GM organised seminars and conferences. Congregations, church circuits, church and one world groups where briefed, information material and a few articles in church and local newspapers were published. A relevant role played the exchange visits with grassroot people of both countries, since they materialised resp. personalised the concept.

A working group has been established.

All in all, however, the response and effectiveness of the work done is little. The main reason is that the program has been overloaded. It is emphasising too much on theory and analysis instead of action. This is in particular an obstacle for grassroot people who are more interested in solving their problems, than in theorising and analysing them.

Since the program has not been action or/and fund raising oriented congregations and groups questioned its meaningfulness and criticised its effectiveness. Church circuits and congregations, communities and projects have always been and are still willing to cooperate in the exchange program, as long as Gossner Mission is implementing and organising it. They are however not ready to run a permanent exchange program by their own, due to existing and feared language and finance problems. Congregations and churches

in East Germany are looking, if at all, for new ecumenical partners in Eastern Europe than in Zimbabwe that seems to be far away. Since there are no historical and denominational links between churches in Germany and Zimbabwe, the emotional basis for an ecumenical partnership is weak.

Development Education is still referring to something different in the Zimbabwean and German part of "LPS". While the Zimbabwean part is focussing on community development, the German part is more concentrating on issues of global justice. We see the interlinkages and interrelations, but, did not define them so far.

Exchange visits have a substiantial impact on those directly involved. The political impact, however, is relativly weak.

Visits by Germans to the pilot projects may motivate the people to go on in their efforts, on the one side, they are on the other side counterproductive in undermining the concept of self-reliance, since Germans must be seen as potential donors to whom to submit finance applications. We have to find ways how to handle those application without loosing confidence.

It seems as if LPS in Zimbabwe can be operating without the German partner, whereas LPS in Germany relies on informations from the Zimbabwean side in order to do proper advocacy work.

Langton Kuveya
Friederike Schulze

2. Visits, experiences and observations

2.1. Binga and Buhera

Since the short visit of Mr. Langton Kuveya, Miss Leocadia Mutisindikwa and Miss Lizzi Nyathi in the "One World Shop" Bernburg, in May 1996, we are corresponding with Miss Mutsindikwa. Our work in the "One World Shop", of that members are mainly students shortly before their school leaving examinations, focusses on selling goods from "Third World" countries. I was interested to visit Zimbabwe in order to see, whether and under which circumstances goods are produced that we hope to sell in our shop.

In Zimbabwe, our programm had three main parts:
1. meetings
2. participation in the Learning for Transformation (LFT) course
3. visiting pilot projects

Due to my poor English it was difficult for me to follow the meetings. Nevertheless, I understood the structure, the program and the methods of the Ecumenical Resource and Training Centre, we were briefed on by Mrs. Shido Makunike. I appreciated in particular, that the programm is not limited to Zimbabweans, and I regretted that nobody sponsors me for an English course.

On Saturday, the 14th of October, we visited Marondera, the home city of Mr. Kuveya where we had a meeting with members of various churches, who are dealing with social problems of their town.

In a meeting with Mrs. Kowo, the Director of the ZCC Department Church in Society, I regretted in particular not to speak English. Mrs. Kowo thinks

different about the issue of flower trade. We are more focussing on the problematic aspects like terrible working conditions, use of pesticides and herbicides etc. If these are the conditions in Zimbabwe, too, as in Latinamerican countries, the church must take over responsibility and struggle for human and ecologically sustainable working conditions.
We learned that the Department for Ecumenical Procurement Service under the leadership of Mrs. Chaita prepares a cataloque to advertise products of church projects which could be sold in Germany as well.

A five weeks LFT course began almost at the same time as our program. We all introduced ourselves, in sharing our expectations and fears. In a lesson and a groupdiscussion about "development" we shared our understanding of development whereby all the participants and the facilitator defined development in a positive way. I think however that there are negative developments, too. Unfortunatly we had no time to participate in one of the bible discussions

Together with Mr. Kuveya and Gunnar Theissen I visited projects in Binga that are part of the work of BIDA. The people there are Tonga, who had to pay the price for "development". They were more or less forcibly resettled from their traditional places on the Zambezi banks, when the Kariba Dam was built. They were dispossessed of their traditional land and their way to make their living by fishing. Due to their different language they got less access to education, and are still poor.

We participated in the adult literacy class. Women urged the need to learn how to read and write, because of their bad experience. One women when being in hospital was told the number of her bed. Since she was not able to read the number she could not find her bed. Another women sold a chicken but got only 2 Z$ since she could not decipher the value of the coins she got. The adult literacy class is far way from German standard but it is of immense value for those participating.

The carpentry project makes simple and handy stools. Sewing seems to be more difficult from a technical as well as an economic point of view. The sewing machines are old, and wore and tore out. To repair them is problematic due to lacking skills and spareparts. The demand for schooluniforms seems to be there, it is however difficult to meet it.

Some women make baskets out of grass that must be purchased. To dye parts of the grass with natural colour requires much work. It takes two days to finish the beautiful weaved baskets. Apart from baskets they made also lampshades. One part of their goods is sold locally, another part Mr. Kuveya takes along to Harare for sale. Each product has got a little tag indicating the name and the price, so that each woman gets the money for her basket after it was sold. Calculating the price is part of the training. The baskets were of good quality, that has improved within one year, as Friederike Schulze told us, who visited the project one year ago. I hope to find ways through GEPA (German Trade Company to promote partnership with the "3rd World" ltd) to market those baskets.

After we had seen and heard a lot we got a nice meal with sadza, chicken and vegetables.

After two interesting days in Binga we travelled back to Harare, and after the weekend there, Mr. Kuveya took us to Buhera where we were hosted by Miss

Leocadia Mutsindikwa. Miss Mutsindikwa works for the Ministry for Rural Development, Cooperatives and Job Creation.
We visited the primary school the community is going to build. At present they don't have money, to buy roofsheets, therefore the building has not been finished. A teacher's house must be erected, and a borehole drilled, otherwise the government will not open the school and send a teacher. These are obstacles we are not familiar with and we would not know how to overcome them.

We visited a poultry cooperative and a dam project. Everybody of the community can contribute something according to her or his ability and capacity. An old women proudly told me that she cannot any longer do hard work but still feed chicken. The chicken are sold, to members of the cooperative as well as to others.

The people of Marume planted a vegetable garden after they had built a small dam. I was in particular interested to learn how they make strings out of sisal.

We thought to establish a permanent contact between our One World Shop group on Bernburg and a youthgroup in Buhera which is supposed to be difficult since both groups are too different in terms of age, education, and commitment. I think however that other groups in Bernburg, like the Protestant Johannesstift or the Workshop for Training and Meeting, can contact Buhera since they deal with similar problems like youth unemployment.

From Buhera we travelled further down to the South. We spend the night on Lake Kyle, and started in time early in the morning, in order to see Matava and to fetch Friederike and Janet Moyo. We crossed a marvellous landscape with rocks. In my feelings I was torn between the austere beauty spots of nature and the fact that those beauty spots mean poor and dry land for the people.
In Matava we saw the dam built by the people by hand. Old women showed us how to smash stones into gravel. We visited two sewing groups, the bucket making group, and the adult literacy classes. We had a meeting where the groups sang their songs like: We have developed ourselves, we have achieved a lot, now we dream of electricity.

In Germany we would probaly say: Matava is a showpiece. The people have mastered to imlement their plans. In comparison with the problems we are facing in East Germany, problems in Zimbabwe are much more difficult to solve. The traditional and the governmental leadership structures must collaborate. As far as I see, positive development depends more than in Germany on the commitment and reliability of persons in certain positions. This is true also for those who demand: Let the people speak. I hope that the people learn to express themselves and find somebody listening to them.

Hanni Musche

2.2. Binga and Buhera

In Binga we visited the Siachilaba community centre consisting of two blocks and one open shelter wich are used for gatherings, literacy courses, sewing groups, basket making and carpentry groups.

The quality of baskets has indeed improved. Langton takes often a bigger amount to Harare to sell them there. The prices are affordable. A small one is sold for 7 Z$, bigger ones for up to 14 Z$. To some respect there is a diversification in products, because they started also to weave lampshades. We learned, what natural material is used, including natural colours and how the grass is cooked to colour it in different browns. The design and the colour of baskets are fine, they could probably sold in "One-World-Shops" in Germany. We suggested the Siachilaba group to make pictures of their products and hand them over to the ZCC Procurement Service which is working on a catalogue for crafts from different communities to advertise on national and international markets.

The sewing group has produced several show-pieces of school uniforms, to show the headmaster of the nearby Siachilaba Secondary School. They hope to get thereby a constant source of income.
The market for clothes in Binga is very small. The quality of products cannot compete with (second-hand) clothes sold in towns. There is only a chance to sell clothes locally. Probably the low demand and high transport costs are protecting the local market from industrially manufactured clothes.
The clothes market is highly risky. Last year people had only few chances to sell their products because of the severe drought. Since the people had to invest all money for food supply to stay alive, expenditures in other goods like clothes had to be cut down totally. The situation will not change probably in future, since Binga is a drought striven area. I felt some of the expectations of the sewing groups only realistic, if there will be enough rain. The risky situation is reflecting the mode of production: The sewing groups do not operate on stock basis. Clothes is only sewed when somebody has ordered and will definitely buy. People said that better training for the sewing groups is necessary in order to improve their products. They also like to get more hand driven sewing machines. They asked partly for external funding. I had the feeling that there are only few niches where local sewing groups can find a market, namely school and church uniforms. A 'uniform' designed by local people has not to compete with other clothes, whereas low-cost clothes for everyday for local people must compete with second-hand clothes. Extraordinary designs based on local tradition and colours, which could be sold as traditional "sunday" clothes for local people or for tourists or even in shops in town, need of course high skills in production and design and probably the creativity to partly reinvent "traditional" clothes.

The carpentry project was a big surprise. The production of stable folding chairs, benches and tables was done with three different types of axes, only. The chairs were sold for 48 Z$, a price which is probably competitive on the Zimbabwean market. I had the feeling that especially the folding chairs could be produced in larger scale. The main problem is the shortage of tools. Those involved in the carpentry project said, they also would like to get further training in order to improve their production. The main problem is however that they cannot enter the market for school benches, because they cannot produce in large scale. (It takes one and a half day at least to make one folding chair). Therefore schools get often equipped with industrially manufactured benches and chairs. I suggest BIDA to consider to co-ordinate different carpentry groups in Binga district, which produce similar products like a school bench e.g., so that people can train each other. This would probably make it possible, too, to equip a classroom fast, and satisfy local educational authorities who want an order to be met soon. BIDA could also help in getting access to the school room market.

In Siachilaba we visited the adult literacy course. Courses are held three days a week in the afternoon. A group of up to 20 persons of different niveau is tought by local teachers. BIDA produced adult literacy booklets in Tonga, which help to motivate people to attend courses. In the formal schooling system people are often tought in Ndebele or Shona which shows that teachers often did not grow up in Binga district. Only few books are published in Tonga.

Attendants of the adult literacy class learn mainly Tonga, English and maths. We had the chance to discuss with some of them. Generally more women attend these courses. We were told by one woman: "Women are more concerned of their education and that of their children than men", whereas another answered: "You know these men, they prefer to go to a bottle store to drinking beer, rather than attending an education course." We got also quite convincing answers, why people attend. One woman told us:
"One day I went to the Siachilaba general dealer to sell a chicken. The man to whom I sold my chicken gave me some coins. I was quite happy to have some money, but I didn't know how much it was, since I could not read and count. When I walked into the shop to buy some few things I realised that I couldn't get hardly anything for that money. It was really a bad deal, and I felt very sad. Then I decided to attend this course. I won't get cheated anymore!"

Sombody else gave her own example: "If you feel sick or your children are not fine you have to attend the clinic. Once I was there they gave me a bed. They said it is number 5. I was very frightened because I didn't know the sign for "five" and could not find my bed. I continued to ask for my bed and I was very scared that somebody would find out that I could not read. It is also very dangerous. They gave me medicine for my child and told me to be careful, to give the right dosis. But if you can't read, you will probably give too much pills to your baby, and it will afterwards get more sick or even die!"

An old friend of Langton Kuveya who was just recently appointed as school supervisor in Binga District spend one day with us, which was an interesting chance for us. He was happy to visit not only schools but also to get into contact with the local communities we visited. In Binga District there are about 65 primary and 8 secondary schools. The schooling situation is worse than in the rest of Zimbabwe. Partly this is due to historical developments. The missionaries did not come in former times to Binga because they could not cope with the hot climate and the danger of malaria. They opened their schools mainly in the highlands and in and around Harare. After independence a lot of schools have been built, which can be identified easily, since they are the only big buildings in a given area and do often function not only as schools but also as community centres. The educational qualification of an average teacher in Binga district is low. Three quarters of the teachers did not attend any teacher training college but started teaching directly after O-level. The majority of teachers sent to Binga takes the first chance to leave. There is a constant brain drain to other parts of Zimbabwe. One of the main concerns of the school supervisor have been poor accomodation facilities for teachers in Binga. "The only way to keep qualified teachers here is to provide proper accomodation according to the national standard. Otherwise teachers will do their best to leave, or work less. We are constantly understaffed in our schools." One central problem for teachers and district educational authorities is lacking transport. "We are four people in our district office to look after more than 60 schools spread over the whole district. Some of the schools can't even be reached by bus or car. To one school you have to make a five hours foot-walk. You can imagine what that

means for us supervisors and the teachers, since we have only one old pick up which has more often breakdowns than it drives. Often it takes a teacher more than two days to collect his monthly salary in Binga growth point because buses are driving each second day, only. And once again, one teacher is missing school." One big motivation killer is the cut of the annual 13th allowance, recently announced by the government in order to reduce government spendings, which is one of the targets of ESAP and a pressure of the World Bank. "Our teachers are very angry. Now they feel to have the right to work less, and their commitment gets more and more detoriating." We also discussed the issue of a curriculum reform, pinting out that the colonial inherited focus on academic skills doesn't really fit into the needs of 90 % of school leavers, who probably won't find a job in the formal sector. There is more need for entrepreneurial skills, agricultural and vocational training or community development education (like the LFT-program), to be additionally introduced into the formal syllabus. This might also motivate people to attend schools and limit the drop-out rate of school-children. It is estimated that because of drought and the limited advantages of school-education only half of the children of school-going-age in the district are attending primary school.

Generally, both local communities and officials in governmental administrative structures benefit from visits in the pilot projects. People in decision-making positions are confronted with and integrated in local community development efforts, which on the other side improves chances for local projects to get additional governmental resources. It might be also educative for government officers who often think that nothing can happen without them and without organising money. They might also benefit from development education and overcome the "donorpledge" mentality.

In Buhera, the meeting at Marume school was attended by several community members, Kraalheads, Village Development Committee (VIDCO) officers and the local councillor.

The primary school has been built since more than one year. The communities around the school made more bricks and continued to build the walls up to rooflevel. 10 windowframes and 4 doorframes were bought thanks to a donation from Mrs. de Haas` church in Germany. The foundation for the toilett block has been laid.
Now money is lacking to buy roofsheets, timber for the roofconstruction, pipes for the toilett and cement for the groundfloor. Traditional roofing is no alternative since grassroofs have to be rapaired every year and don't meet the official standards for governmental schools.
The school will serve 6 villages, about 300 schoolchildren are expected to attend. Until now the construction is according to the standards for primary schools.

People told me that they tried their very best to collect money. Due to the drought they failed almost, and the state authorities refused to finance the building because of lacking funds. They only promised to send a teacher after the school is erected. One or two teacher's houses must also be built, a borehole must be drilled (estimated costs 6000 Z$) before a school can be opened. I told the people that Gossner Mission is not a donor organisation. All what Gossner Mission could do is to ask parishes to collect money. I told them as well to go on with their efforts, but to try as well to get support from the District Ministry of Education. That would guarantee also in a longer run the involvment of the government.

Part of development education shall be to equip people with skills for political advocacy work on local governmental and institutional levels, which can give additional support for activities started by communities. I have got the feeling that our "big aim": political advocacy work with grassroot people on issues like ESAP or international justice is overstretched and not according to the primary daily issues of people in rural disadvantaged areas in Zimbabwe. It is more appropriate to focus on local democracy, like in workshops under Let the people speak - Program. On community level issues of democracy and responsible leadership (dealing with traditional authorities, selecting development committees e.g), and possible internal conflicts are major problems which people want to solve. I am not so sure if big political issues are issues of the communities. I wonder also whether they are prepared to struggle for their rights through governmental, church or nongovernmental structures on local or district level. Since that issue is sensitive (leaders can mobilise against communities if they feel threatened in their positions e.g.), it is important to train people in political skills, i.e. how to make people aware of their rights, how to involve officials into community development without getting overruled, how to change their attitudes, when political pressure does help, when not at all, how to write letters to official authorities, how to write funding proposals, how to contact a newspaper, etc. What is the adequate strategy in the different context from community to community? What is the role of the Development Officer in that respect? Shall he just teach skills and let local people do the concrete political work or shall he assist, to what degree, in the whole process?

I hope we can use the next one and a half year to get more experience in this field in order to make some helpful recommendations in the end. I think we have to reconsider what political advocacy means in rural communities. Does it make sense to teach people macro-economic or global issues in the first line? Even if those issues are very important, they may give the people the feeling to be powerless and helpless. I think it is more appropriate to adjust awareness building and political advocy work to the local enviroment, where people can influence and do something that might change their own situation?

Gunnar Theissen

2.3. Mwenezi/Matava

Approaching Matava one drives through a marvelous rocky but dried out landscape. The soil is brownish, rivers are dry. Women have to go long distances to fetch water from holes in the riverbeds. If one comes nearer to Matava, one is suprised to see a green spot, suddenly, and a lake full of water: The dam that the community begun to build in 1992, is almost ready. Its capacity is around 250.000 cbm, the catchment is about 30 sqkm, the waterdepth goes up to 10 m. The people are very happy, and sing proudly: We have developed ourselves, now we dream of electricity.
The next steps are to build the channel to the land that is going to be used for irrigation agriculture. The community wants to cultivate a common field. It took the community three years to build the dam. Support came from the Lutheran World Federation in terms of technical advice, tools and cement. Even the cement was given only after the community had supplied 100 bags of cement by their own.

Parallel to the dam the community started other projects. In the morning people worked on the dam, in the afternoon they worked in their respective projects.

The adult literacy classes (with 20 beginners in grade one, 15 in grade two, and 15 in grade 3 to 6) are tought by three volunteers. The names are given to the Ministry for Education for recognition and payment as teachers, until now there is no reply. The classes are open for people of any age, also for youngsters who cannot afford school fees or schooluniforms. More women than men attend, since more boys got formal education.

Two sewing groups (women) make school uniforms and children's dresses. Sewing machines are bought on loan basis. The members contributed some money in the beginning to buy material, now they share the profit resp. use it to repay the loan. A grant they got from a German congregaton was invested into goats. The demand for schooluniforms is there, but they can't not produce for stock, because of lacking capital. The women have specialised the labour, one designs, another cuts, the third joins, the fourth sews.

The tin smithing group (21 men) makes buckets from tin bought in South Africa, since it is cheaper than in Zimbabwe. The buckets are hammered not welded. One person produces 6 buckets per day. We were told: The women gave us a good example, therefore we started our project. One man knew the technique and tought the others.

The soap making group with 75 members, mainly youth, does also fine. The members contributed 7Z$ in the beginning and got a loan to buy the ingredients (cow fat, caustic soda, millimeal and Surf washingpowder). The demand is there, the profit is used to repay the loan.

The pottery goup (15 members) makes claypots for the local market. They fetch the clay from a place 10km away. The profit is shared and invested into 10 goats.

Matava is indeed a showpiece, of that others can learn a lot: The traditional and the development structures cooperate. Out of the damproject other activities emanated. The people did understand that development is an ongoing process. The strong and influential LWF did not make the communities dependant but assisted them.
Unfortunately nobody of the Executive Committee can attend a LFT course since they don't belong to a ZCC memberchurch, and LWF sponsors only members of a Lutheran church.

2.4. Other projects

Accompagnied by Miss Janet Moyo I visited the United Congregational Church of Southern Africa in Bulawayo, the Headoffice in 40 Jason Moyo Str., Tenyason Hlabanga School, the traditional Inyathi Mission School and Farm, and Dombodena School, near Plumtree.

The aim of the UCCSA is to get 50% financially independent in 1998. The church is looking for income generating projects, they build a new house on the church compound, and want to erect a church centre that can be hired by the community. They bought new premises in town, and it is the big dream of the General Secretary, Rev. Ndlovu, to build there a three story house with one floor for the Headoffice, another one for a big hall and one floor for

offices to rent. Rev. Ndlovu, a very energetic and dynamic man, emphasised the necessity to administer the church professionally. He gave us a long list with all the various plans for the next years.

The secondary schools are going to be upgraded, therefore a lot of building and repairingwork is required and going on. Buildings are halfready, new dormitaries have been built, others restored. Some of the activities of Inyathi Mission like cattle keeping and the vegetable garden are to run commercially.
Four primary schools are going to be repossessed by the church, the church hopes to get back the former church hospital as well which was taken over by the government.

I was told that both tuition and borading fee in UCCSA schools are still low, more girls than boys attend boarding schools because parents feel their daughters protected there. There are almost no dropouts, one girl each second year might leave before O level. Some practical lessons like fashion and fabrics or building and woodwork are part of the curriculum.

I was quite impressed by all the acitivities but got ambivalent feelings as well: What is the prophetic role of the church in Zimbabwe today? What is the mission of the church? To repossess property because the government cannot afford any longer to run clinics and schools? What does the church do for the poor? With the poor? What is the role of church schools for the surrounding communities?

The Reformed Church in Masvingo organised a two days program for us. Mrs. Ushe, head of the women's department, and Mr. Mhaka, development officer, took us to various women's projects in Gutu and along the road to Mwenezi.

The women's projects were of relatively high although different standard: The Gutu group sews dresses and schooluniforms, and runs a nice vegetable garden that needs urgently rain. The Mabida group works as cooperative. Out of 12 women, four hold a masters certificate for farming, and three more will get it soon. They sew schooluniforms for two schools, keep chicken and sell the eggs to the schools. They made a contract with a chibuku brewery to plant sorghum. Most of the women are widows or singles. The treasurer of that project, Mrs. Chengeti, runs her own nice farm apart from the project activities.

Members of a garment making group pay 75Z$ per months for the teacher to get a proper training. They bring their own material and sew for their families, not yet for sale since they are still learning. The garment we saw was of good quality. Another project again runs a bakery and a poultry, and they sew. Others make jerseys and schooluniforms.
All groups told us that the demand for schooluniforms is high but cannot be met due to lacking start capital.
Asked whether the husbands support the project activities the women told us: Yes, since we bring something home. They share the profit, and use their share for the family in accordance to the phrase: Support a women, and you support a family. I must confess, that I am not happy with that slogan, since those who carry already a big load, have carry another burden. Where are projects to change husbands and to make the burden for women easier?

I learned that both UCCSA and RCZ don't ordain women until now, although they have women preachers. Women of the RCZ formed a Women's Association to stand

for women's rights in the church. Until now, only one women is member of the highest body of the RCZ, the Synod, which is the result of the election procedure from down to top. The Executive Committee of the Women's Association struggles for a direct mandate to the Synod. I wish them to succeed soon.

Friederike Schulze

3. ESAP

After 5 years of ESAP and shortly before the start of ESAP II, people in particular in rural areas seemed to be tired of discussing ESAP. They feel more effected by drought, and they have developed their strategies to survive, already before ESAP.
This does not mean that they don't suffer from ESAP. The opposite is true. They told us that their living conditions got worse since 1990. Many can afford to have only one meal per day. But they don't dinstiguish clearly between drought and ESAP caused problems.

In meetings with Mr. Tawanda Mutasah of the Peace Justice and Reconciliation Department of ZCC and Mr. Jonah Gokowa of the Ecumenical Support Services, we learned that an Economic Justice Network (EJN) was founded in April 1995 after a central workshop on ESAP held in December 1994, and four regional workshops in Bulawayo, Gweru, Masvingo and Mutare. In September 1995 EJN and Christian Aid held a workshop on advocacy, where participants agreed to link with other NGO's, ZCTU, Silveira House a.o., and to plan activities around the World Bank's annual meeting on 9/10 October. Meetings with the Harare office of the World Bank and preparatory-meetings for NGP's are planned for the end of October and for November.

It seems to be the new policy of the World Bank to approach NGO's. National offices of the World Bank got the order by the Headoffice at New York to report monthly of their talks with NGO's. This new move is partly the result of the general failure of SAP's, and must be seen as the attempt to cushion social effects of ESAP through NGO's and to keep calm critical voices against ESAP. The Harare office of the World Bank has invited several NGO's for consultation and accepted also other NGO's as participants. The EJN organised a preparatory meeting for NGO's to discuss issues of their interest. Whilst the World Bank wanted to limit discussions on poverty, NGO's insist in getting involved in the dicussion on the general policy of adjustment programs and in the planning process of ESAP II.
The World Bank has indicated to provide even finances for NGO's and apparantly already given money to a few. Whether or not this goes along the mandate of the World Bank must be checked. Between NGO's there is a general awareness of getting addicted to the World Bank if the Bank finances NGO's.

ZCTU, the Zimbabwe Congress of Trade Unions, works on project: Beyond The Structural Adjustment Programme: Framework for a long term Development Strategy in Zimbabwe. and has published a Memorandum and an Interim Report as part of that project: They point out that EASP has failed to meet almost all targets. Despite low wages, compared to other countries, only a few foreign investors came. The labour market under ESAP has not been growing. They emphazise the need of a strategy for human resource development by pursuing an employment intensive growth strategy, by strenghening the capacity for Policy implementing, by creatiung flexibility through decentralisation and creating opportunities for disadvantaged groups.

Gunnar Theissen has visited Dr. Godfrey Kanyenze of ZCTU who is one of the co-authors of the reports. He is interested in any form of cooperation with German groups and Zimbabwe NGO's, stressing the necessity for NGO's not only to deal with social impacts of ESAP but to look for alternatives to the traditional IMF pattern of structural adjustment.

Informative material on ESAP is also available through the Harare UNICEF office.

In a meeting with Mr. Tawanda Mutasah (ZCC), Mr. Jonah Gokova (ESS), Mr. Langton Kuveya (LPS) we discussed ideas how to improve our cooperation and advocacy work. Mr. Mutasah and Mr. Gokova are willing to provide us with their information material. They will discuss with other NGO's under the Economic Justice Network the intended target of our cooperation.

In the meeting with the General Secretary of ZCC, Rev. Kuchera, we were reminded again in the original objective of the Let the people speak - Program, namely to arm communities with required informations and skills, so that they can formulate their interests and implement their own projects. He emphasised the need to strengthen individuals as well, so that they can earn their living. He wants the concept of "LPS" to be implanted into the member churches of ZCC and thinks a working group being helpful in this regard.
He welcomed our attempts to bring congregations from our countries together. Givers and receivers of "Bread for the World" money should encounter to overcome both the giver's and receiver's mentality.
He backed also our proposal to cooperate with the Economic Justice Network on ESAP related issues, and to intensify the regional exchange with communities in neighbouring countries.

In the debriefing meeting at Kentucky Airport Hotel participants pointed out that the cooperation between the Economic Justice Network and grassroot communities would be essential, as well. Part of Development Education should be burning issues like land, justice, poverty, whereby the poor must be empowered and armed with the knowledge, they need to achieve what they struggle for. The German role in the "LPS" program could be the demand for more transparency of the World Bank/IMF policy and for a change in the lending and debt policy of the Northern countries.

Friederike Schulze
Gunnar Theissen

4. Plans and next steps, commitments

For the time being we think to split the "LPS" program into one part "Community Development" and another one on ESAP related issues. The interlinkages and the interrelationship of the two parts must not be neglected but to improve the political relevance and the efficiency of the program it shall become more specific on each side.

4. 1. LPS in Zimbabwe shall focus on Community Development. The cooperation with the three pilot projects shall go on, they are reference projects for other communities, for development departments of churches and the ZCC, for LFT and overseas donors like "Bread for the World". The process of developing and getting self-reliant as community shall be documented. Terms of reference can be: seize, location, history of the community, cultural and traditional values, the role of the government, of churches and NGO's present,

relationship between traditional and governmental leaders and structures, motivations for development, obstacles, key players in the decision making and implementing process, gender issues, limitations of the community, necessary complimentary political strategies, financial assistance etc.

The community instead of the church related approach shall be highlighted on, since we think that our mission is the comprehensive development of humans and societies, to which churches shall contribute.

The internal exchange in Zimbabwe between the three communities shall be intensified and in a longer run extended to other communities.

The regional exchange between grassroot communities in Zambia (Gwembe South Development Project and Naluyanda Integrated Project) and South Africa (with resettling communities) shall be facilitated by Gossner Mission that cooperates with the respective communities.

4. 2. The exchange program with Gossner Mission Germany shall focus on issues of mutual interest and commitment like: social, economic and human impact of ESAP, Community Development and Local Economy, Human Rights and Social Rights, Global Justice and Global Development, Poverty, with participants from other sectors of the Zimbabwean Church and Society than the pilot projects only, without excluding them.
All the issues have a theological impact that must be reflected as well.

4. 3. In Germany Gossner Mission shall continue its solidarity and advocacy work with focussing on Zimbabwe. A little brochure on Zimbabwe, her history, the present economic, social and political situation, the role of churches and the ZCC, informations about the pilots projects etc.) is going to be prepared and will be published hopefully still in 1995, latest in the beginning of 1996. Seminars are planned for the first half of 1996.

4. 4. In 1996, the political advocacy and lobby work in Germany shall get priority. Therefore Gossner Mission shall be planning a workshop with German Church agencies and NGO's that do advocacy work. The aim of that workshop shall be to organise a campaign on ESAP related issues.
The Economic Justice Network and the Ecumenical Support Services are willing to cooperate in providing informations on their ESAP related activities and highlighting certain topics for a campaign in Germany. EJN and ESS will consult other NGO's in order to discuss the intended German contribution on ESAP issues.

Gossner Mission will discuss with its partners in Germany and with the Council on Ecumenical and International Relations of the Church of Norway whether some Germans shall participate in the conference of ZCC with Nordic Churches planned for February 1996. To make the Zimbabwean-German cooperation more specific it might however be more useful to separate both meetings, at least partly.
ESS would be willing to organising a German - Zimbabwean workshop, the essential question however is, how to sustain a common camgaign which definitely will have an impact on staff and finances.

4. 5. To improve the communication with the pilot projects it would be helpful if the project field workers could send copies of their reports they have to write regularly, to LPS in Zimbabe and in Germany (if these reports are not confidential).

4. 6. Dr. Kunze, Leipzig, has drafted a questionnaire for a survey about living conditions of the people in the pilot projects. The idea behind is not so much to implement a scientific research but to find a method to make the people speak on their individual situation, on how they see the impacts of ESAP and what they want to be transformed. A similar questioning shall be hold in Germany as well.

Mr. Langton Kuveya and Mrs. Lizzie Nyathi will discuss whether they think a survey of that kind is the right instrument and managable, and decide before February 1996 whether the survey shall be implemented in Binga first, in the other projects later.
Dr. Kunze and Mr. Gunnar Theissen will search for material on methods for surveys, i.e. how to introduce the idea to the people, how to motivate them, the role of the pretest, how to question illiterates, etc. The material will be sent to LPS Zimbabwe as soon as possible.

4. 7. One world shops in Germany are willing to sell products from the pilot and other projects. Mrs. Hanni Musche will check whether German Third World Trading Companies. (i.e. GEPA) are ready to import those products directly. Mr. Kuveya will discuss with ZCC's Ecumenical Procurement Service whether those products can be advertised in its catalogue.

Friederike Schulze

Program:

12-10: Thursday	Arrival
13-10: Friday	Meetings with Mr. Kuveya and Miss Moyo: Introduction into the programme First assessment of the project LPS Meeting with Mrs. Makunike, acting director of ERTC
4-10: Saturday Marondera	Meeting with Church leaders and pastors and leaders of church related organisations, visit of Willovdale Sec.School of the Methodist church
15-10: Sunday	Visiting Harare Gardens with the Art's Gallery
16-10: Monday	Meeting with ZCC staff: Mr. Kowo, Director of the Department Church in Society, Mrs.Chaita, Director of the Ecumenical Procurement Department Service and Mr. Mutasah, Director of the Department for Justice, Peace and Reconciliation Meeting with the staff of the Church and Development Department: Mrs. Munonyara and others Attending LFT course Discussion with some participants of the LFT course
17-10: Tuesday	Attending LFT course, lesson and group discussion on: Development

18-10 Wednesday	J. Moyo and F. Schulze: travelling to Bulawayo visiting the United Congregational Church of Southern Africa (SynodSecr. Rev. Ndlovu), visiting Tenyason Hlabanga Sec.School	H. Musche, L. Kuveya and G. Theissen: travelling to Binga
19-10 Thursday	Visits to Inyathi Mission-School and Farm, the ZCC Office in Bulawayo, Chipangali Wildlife Orphanage	meetings with BIDA
20-10 Friday	Visiting Dombodena School, near Plumtree	visiting Siachilaba and other projects
21-10 Saturday	travelling back to Harare	travelling back to Harare

22-10: Sunday	Service at the Lutheran church, meeting with Mr. Samson and Mrs. Renate Huni and their children, visiting The Botanic Garden and the home of the Huni's in Buridiru

23-10 Monday	J. Moyo and F.Schulze: travelling to Masvingo, visiting the Reformed Church, Women's project near Gutu	L.Kuveya, H.Musche, G.Theissen: travelling to Buhera
24-10 Tuesday	short meeting with RCZ leaders, visting women's projects along the road to Mwenezi	visiting the primary school
25-10 Wednesday	visiting Matava, projects and dams	visiting projects, meeting women, travelling to Lake Kyle
26-10 Thursday	meeting with the community incl. the chief, kraalhead, ward secretary, councillor, LWF development worker travelling back to Harare with a stopover in Great Zimbabwe	travelling to Matava visiting projects, dam, meeting travelling back

27-10:
Friday — First assessment of the visits, discussions on guidelines for the report and the future of Let the people speak Program
in the evening: informal meeting with Mr. Gokova

28-10:
Saturday — free
Hanni Musche visits Victoria Falls, F. Schulze and G. Theissen go shopping,
in the evening: meeting with ZCC GenSecr. Rev. Kuchera and Mrs. Makunike

29-10:
Sunday — Writing reports, departure of G. Theissen, dinner with Mr. Kuveya and family

30-10:
Monday — Writing reports (struggling with the computer!)

01-11:
Tuesday — Debriefing meeting
Meeting in town with Mrs. Huni

02-11:
Wednesday — Attending LFT session on: Gender problems
Short visit at UNICEF,
Meeting with Mr. Mutasah and Mr. Gokova on our cooperation on ESAP related issues

03-11:
Thursday — Writing report, short meeting with Mr. Kuveya on his visit to Zambia
Departure

zah.

ZIMBABWE COUNCIL OF CHURCHES

A REPORT ON A THREE WEEK DEVELOPMENT EDUCATION (LET THE PEOPLE SPEAK) PROGRAMME

WITH THE THREE VISITING GERMANS

12 OCTOBER 1995 TO 2ND NOVEMBER 1995

COMPILED BY

KUVEYA LANGTON
DEVELOPMENT EDUCATION OFFICER

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(1) INTRODUCTION

(2) MEETINGS HELD

(3) PLACES VISITED

(4) OBSERVATIONS

(5) PROPOSALS

(6) CONCLUSIONS

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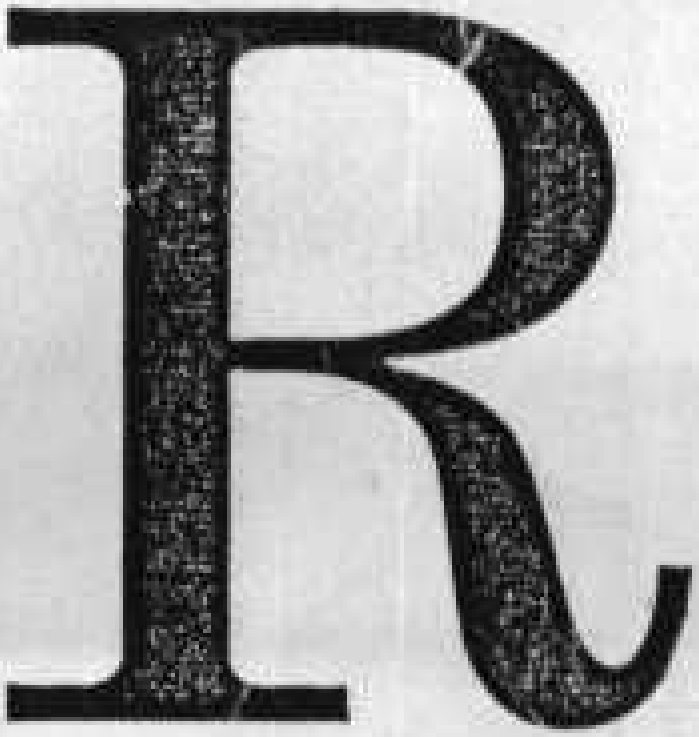

Wiederholung von Aufnahmen

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INTRODUCTION

The following people were involved in a three week Development Education (Let The People Speak) Programme:

(1)	Rev Friderike Schulze	-	(GERMANY)
(2)	Mrs Hanni Musche	-	(GERMANY)
(3)	Mr Gunnar Theissen	-	(GERMANY)
(4)	Ms Janet Moyo	-	(ZIMBABWE)
(5)	Mr Langton Kuveya	-	(ZIMBABWE)

The purpose of this programme was to share experiences, ideas and information about the development of the poor and the marginalised communities in Zimbabwe. The programme was also meant to afford the visiting Germans to have first hand information about "Let The People Speak" Programme in Zimbabwe.

MEETINGS HELD

A MEETING WITH MRS C MAKUNIKE AT THE TRAINING CENTRE

Mrs Makunike Acting Director of the Training Department gave highlights of the activities which are carried by the Training Department.

She explained the following courses:

(1) Secretarial Courses
(2) Church Administration Course
(3) English Language Course

I also had the opportunity to explain the following courses which are carried by the Training Centre:

(1) Learning For Transformation Course
(2) Training For Trainers Course
(3) Project Planning & Management Course
(4) Record Keeping Course
(5) Christian Education Course
(6) Financial Management Course
(7) Food Storage and Food Preservation Courses
(8) Family Life Education Courses
(9) Communication and Leadership Skills
(10) Community Based Courses

MEETING HELD IN MARONDERA

Present at this meeting were:

- Church Pastors (from Ministers' Fraternal)
- Church Leaders
- And leaders of church - related organisations

At this meeting Friederike and I explained what Development Education (Let The People Speak) Programme is and how we are running the programme. The participants at this meeting explained their activities in their societies
The meeting was attended by 30 people

MEETING WITH CHURCH IN SOCIETY DIRECTOR - MRS N KOWO

Present at this meeting were Mrs N Kowo, Mr T Mutasa, Mrs Chaita and the Development Education Team.
Issues discussed at this meeting were
(1) Activities of the church in a society
(2) Justice Peace and Reconciliation
(3) Ecumenical Procurement Service
(4) Development Education "Let The People Speak"

The meeting suggested that Development Education "Let The People" programme should be documented.

MEETING WITH THE DIRECTOR OF CHURCH AND DEVELOPMENT DEPARTMENT - MRS P MUNONYARA

Present at this meeting were Mrs Munonyara and the staff of Church and Development Department and Development Education Team. Issues discussed were:
Developmental activities which are carried out by this department and how Development Education "Let The People Speak" Programme is going on