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VOLUME TWO

# Dispatches on peace and sustainable development

A collection of 2011–2012 dialogue proceedings facilitated by AFSC in Zimbabwe

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**American Friends  
Service Committee**

## About AFSC

The American Friends Service Committee (AFSC) is a Quaker organization that promotes lasting peace with justice as a practical expression of faith in action. Drawing on continuing spiritual insights and working with people of many backgrounds, we nurture the seeds of change and respect for human life that transform social relations and systems.

Our work in Africa began in the late 1950s and '60s, when we provided relief services and skills training to Algerian refugees in Morocco and Tunisia during the Algerian struggle for independence from France.

Today our work in Burundi, Kenya, Somalia, and Zimbabwe promotes lasting peace and reconciliation by helping youth, women, and men heal from the trauma of violence, develop marketable skills, and bring divided communities together.

Our Dialogue and Exchange Program (DEP) extends the impact of this work to an additional 20 to 25 countries. DEP brings together grassroots, civil society, and government leaders so they can learn, exchange ideas, and collectively solve problems. In addition, our Washington, D.C.-based Public Education and Advocacy Program works in the United States to educate people about Africa and engages African diaspora communities to influence U.S. policy on Africa.

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# Dispatches on peace and sustainable development

Dispatches on Peace and Sustainable Development (Volume 2) is a collection of dialogue proceedings based on some of the learning group meetings (LGM) facilitated by the American Friends Service Committee (AFSC) Zimbabwe in collaboration with Development Education Innovations Southern Africa Trust (DEISAT).

Learning group meetings were initiated in 2010 as a support, stimulus, and resource for the good work that already existed in the areas of conflict transformation and peace building in Zimbabwe.

The meetings provided an open space where interested people from various fields of development could meet regularly to discuss, study, share, explore, and learn from each other's experiences. Our hope was to help them deepen and increase their individual and collective capacities to break the culture of violence and build peace and sustainable development in Zimbabwe and beyond. The learning focused on issues that the participants considered of practical importance to their work and professional development.

The meetings were held every third Thursday of the month and attended by practitioners from civil society organizations, academic institutions, international organizations, and public institutions, as well as community members. They were highly interactive and participatory. Each session started with group discussions that gave everyone an opportunity to engage with others and share their perspectives, values, passions and experiences, on the topic under discussion. This was followed by input from a resource person with in-depth experience and insights into the topic, and then an interactive question and answer session. The conclusions summarized key learning points from the discussion.

This publication presents documented discussions from learning group meetings held between 2012 and 2013. It's our hope that readers will find the material informative, enriching, and useful in stimulating further discussions on issues that enhance peace-building processes in Zimbabwe and other parts of the world.

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# Globalization and sustainable development

Debating impacts and exploring opportunities for sustainable livelihoods in a globalized world

Today, development that takes place in one part of the world can have intense consequences on the wellbeing and security of people and communities living in a distant corner of the globe. The meeting focused on issues of globalization and understanding what it means, its characteristics, its impacts on sustainable development, and the opportunities it offers to communities working on livelihoods in Zimbabwe. The discussion was informed by insights from a presentation by Lawrence Oduma, AFSC's country representative for Zimbabwe (see Appendix one, page 29).

## Definition of globalization

In defining globalization, participants made statements such as: "The world is becoming a single village where people are easily linked together", "Integration of countries into a world economy", "Inter-dependence among nations", "Interaction of the world in a systematic way and the widening, deepening, and speeding up of global interconnectedness." They concurred with the notion that globalization is not a new thing; that it started long ago and can be said to be as old as history itself.

## Characteristics of globalization

An analogy of a "village" was used to define the characteristics of globalization. Major features of globalization noted were socio-political and economic integration, global cooperation and inter-connectedness, trade liberalization, and speedy transmission of information because of technological advancement and networking. It's unstoppable and inevitable.

The group saw globalization as promoting standardization of values and systems that are institutionalized through protocols, conventions, treaties, Millennium Development Goals (MDGs), United Nations bodies, state institutions, and nongovernmental organizations.

## Challenges of globalization

Because globalization conceals unequal power relations, the group challenged the notion that it is good. Participants

cited trade liberalization as one aspect of globalization that pays little attention to issues of equity and fair trade. Powerful western nations were perceived as enhancing their economies through sucking out natural resources from developing nations without much benefit to the producing countries. The North was also perceived as promoting undemocratic global governance through imposition of political ideologies on the South, thereby constraining what individual states and their communities can do independently. The group observed that globalization was eroding the sovereignty and autonomy of smaller states and weakening local traditional values.

## The positive and negative impacts of globalization

The group saw the impacts of globalization as so complex that they cannot be categorized into clear positives and negatives. The Internet was cited as one aspect of globalization that has the potential to enhance or destroy indigenous knowledge systems. However, more negative than positive impacts were identified. The negative aspects identified were that globalization:

- Gives powerful nations tools to bully less powerful nations.
- Allows mining and manufacturing companies in Europe and Asia to pollute other parts of the world because there are no global laws that can be enforced to stop pollution of the environment by rich countries.
- Ignores the local context of issues because of the internationalization of perspectives and approaches (e.g., use of the rights-based approaches to development).
- Erodes the economic and political autonomy of developing countries through liberalization, unfair trade practices, and unequal access to international markets. It also erodes traditional values, leading to the breakdown of family ties.
- Engenders conflict and triggers instability in some regions.

## Promoting livelihoods and sustainable development in a globalized world

The discussion focused on how livelihoods activities can be integrated with and benefit from opportunities ushered in by globalization, as well as practical options to promote sustainable development in a globalized world.

Globalization was seen as having a huge influence on the agenda and politics of development. To realize their livelihoods, poor people need to know how to take advantage of the opportunities that globalization offers. The group articulated some of the things that can be done as follows:

- Protect basic social rights and local industries and promote export-oriented industries.
- Enhance the indigenous business sector by promoting home-based industries and small-to-medium enterprises and use of ICT.
- Invest in rural areas with a special focus on developing rural agriculture.
- Value addition on primary agricultural, mining, and forestry products.
- Conduct research on methods of enhancing food security.
- Use the Internet to increase access to information and knowledge while exposing our culture to the rest of the world.
- Promote eco-tourism at the village level.

### Key learning points

- Globalization refers to a sense of interconnectedness with the world (i.e., people, knowledge, goods, and fi-

nances into economic, political, cultural, and ecological systems). It transcends state boundaries.

- In a globalized world, changes that take place in one part of the world can have significant consequence for individuals and communities living in distant parts of the globe.
- Although the process may be as old as history itself, it's now moving very fast and spreading widely because of technological advancements.
- Its main characteristics are liberalization, deregulation, privatization, and integration of capital markets, as well as the diminishing role of governments in economic activities while advancing the increased role of the private sector—especially multinationals.
- It is organized and reinforced through mechanisms, structures, and policies of UN institutions, global corporations, and other international organizations.
- It influences and changes both the agenda and politics of development and the ability of people to realize their livelihoods.
- It's very easy to perceive globalization only as a process that creates space for stimulating economic growth, alleviating poverty, and encouraging cross-cultural experiences while overlooking the fact that it can constrain opportunities for many people and their nations.
- Strategies for sustainable globalization in Zimbabwe can include building capacity for agriculture, mining, and agricultural industries and protecting them from unfair trade, empowering people to take responsibility for their own development, investing in rural areas, and promoting eco-tourism at the village level.

## Preventing violence against women and girls during times of conflict

### Exploring Ways of Making Our Work More Responsive to this Issue

Increased levels of gender-based violence—particularly rape, trafficking, and sexual abuses perpetrated on women and girls during times of peace and political conflicts—is threatening the individual well-being of women and girls. It also threatens their communities and society at large because they are the caretakers of families and custodians of social values, and they help provide cohesion at the community level. In Zimbabwe, the media continues to report shocking news of women and girls being beaten, abducted, raped, or murdered because of their gender.

The discussion explored ways of making peace and development more responsive to issues of preventing violence against women and girls particularly during times of conflict. The group established a common understanding of what violence against women and girls means. They also unpacked its impacts on their lives and consequences for sustainable peace and development. Activities undertaken by different stakeholders to prevent it and opportunities that exist for collaboration during conflict were also identified. The discussions were enriched by insights from a presentation made by Ronah Mugadza, the director of DEISAT (see Appendix two, page 32).

#### Meaning of violence against women and girls (VAWG)

The group defined VAWG as actions that cause or aim to cause psychological, physical, and sexual harm or discomfort to women and girls. The actions may include, but are not confined to, beating, raping, harassing, or using derogatory remarks against women and girls in the political, cultural, religious, economic, and domestic spheres.

The group was especially concerned about the increased violence against women and girls during elections. Usually this is a time when youth, who are often put in “gate keeping roles” by political parties, establish bases in communities where they forcefully detain and beat up people they suspect of belonging to other political parties. At times they sexually abuse young women and girls. Some end up contracting diseases such as HIV and AIDS. The situation is

often compounded by what was perceived as a failure of law enforcement agents to be impartial in enforcing the rule of law.

#### Effects of VAWG during conflict

The group noted that women and girls are not safe in a violent political situation. Women and girls endure rape and often end up with unwanted pregnancies and/or fatherless children. Participants noted that since independence, increased VAWG has been witnessed during the height of election cycles. The group also noted that in 2008, women and girls constituted the majority of rural people who ran away from rural to urban areas seeking refuge as they became more vulnerable. The abuses they suffer expose them to other diseases that compromise their health. In many cases they do not have access to post-exposure prophylaxis services.

Another point noted was that VAWG creates serious barriers to women’s full participation in socio-economic activities and participation in political party activity of their own choice. The group shared experiences of individuals or members of their families who were physically assaulted, killed, had their properties and homes destroyed, or their families isolated from community development programs because they openly expressed political opinions different from those dominant in a particular locality. Conflict also was seen as hindering women’s capacity to earn decent livelihoods.

#### Consequences of VAWG on sustainable peace in Zimbabwe

The violence that takes place during conflict has often translated into increased levels of domestic violence afterward. There are daily media reports of girls and women being raped and murdered. According to the group’s analysis, this leads to the disintegration of many families. Children are also traumatized by such violence, contributing to a culture of hatred nurtured during the height of political violence. In addition, it was observed that it takes years to

rebuild social services and the infrastructure that is destroyed during conflict.

### **Activities to address VAWG**

The group identified many activities being implemented by the government, private sector, and NGOs, including peace programs for young adults, establishment of safe houses where abused women can get help; counseling services for abused women and girls; economic empowerment of women, and promoting moral education in schools. In addition, the government enacted the Domestic Violence Act to safeguard the rights of women and girls as well as all others who experience domestic violence. The Victim Friendly Courts and Victim Friendly Units were established to activate police and strengthen the judiciary system. United Nations groups working in Zimbabwe are supporting local initiatives on peace building under UNSCR 1325 on women and peace building.

### **Opportunities that exist for collaboration during conflict**

The group noted that it's necessary for CSOs to strengthen their responses to VAWG by working closely with police, particularly the Victim Friendly Units; organizing joint "4 Ps" campaigns (participation, protection, prevention, and programming) at the grassroots level, conducting research, and documenting and disseminating statistical data on issues of VAWG. The strategies could include lobbying for

integration of peace into the education system, sensitization of communities on laws that protect women and girls against gender-based violence, and introducing family life education in development programs since the family is the basis of peace in society. The key highlight was the need to work with churches and traditional leaders to reduce practices such as child marriages.

### **Key learning points**

- Violence against women and girls refers to actions that cause or aim to cause psychological, physical, and sexual harm or discomfort to women and girls.
- It happens in the domestic, political, cultural, religious, and economic spheres and tends to increase during conflict and election cycles due to relaxation of the rule of law.
- It negatively affects the chances of women and girls improving their well-being and leads to the disintegration of families, communities, and the nation as a whole because women are the backbone of every society.
- Effective responsive actions require close collaboration between CSOs, the government, and private sector around "4 Ps" campaigns.
- Long-term strategies could include lobbying for integration of issues of peace in the education system, legal literacy for communities, and the introduction of family life education (FLE) in development programs.



## Integration of small to medium enterprises into the mainstream economy

Many Zimbabweans who earn their livelihoods, create employment opportunities, and contribute to the GDP by operating small and medium enterprises are frustrated because they cannot easily access and benefit from national economic policies and opportunities. Many of them are perceived as belonging to a separate and less important economic sector, “the informal sector.” The government of Zimbabwe has been putting in place policy measures to integrate SMEs into the mainstream economy.

The discussion focused on exploring the extent to which the proposed SME policy integrates and benefits SMEs operating at the grassroots level. The group defined formal and informal sectors and the difference between the two, explored how SMEs are included or excluded from the mainstream economy, and identified the challenges and analyzed the role played by CSOs, government, the corporate sector, and local authorities in supporting initiatives to integrate SMEs into the mainstream economy. Group discussions were enriched by a presentation made by Mr. Trust Mudzingwa from the Ministry of Small to Medium Enterprise and Co-operative Development (MSMECD) (see Appendix three, page 36).

### Definitions

Formal sector refers to business establishments regulated by the government through statutory instruments. The activities are guided by legal requirements such as registration, auditing of financial records, and payment of taxes. They are often large and attract semi-skilled and skilled labor. Informal sector refers to enterprises that are not regulated or assessed for taxation by the government. Their transactions and management are generally small and very flexible. The difference between the two sectors is in registration and payment of taxes. The size of the sector does not have any bearing on whether it's formal or informal.

A question was asked as to whether farmers who sell their tobacco at auction floors and pay handling fees are formal or informal. The responses centered on the issue of registration and payment of income taxes. From the discussion on

activities by farmers it became apparent that there is no clear-cut difference between formal and informal sectors as they both contribute to economic development. The difference is only defined in terms of government regulation. The SME operating environment offers more incentive for business operators to remain informal.

### Inclusion and exclusion of SMEs from mainstream economy

Efforts to bring SMEs into the mainstream economy include the creation of an independent ministry responsible for SMEs; establishment of financial institutions such as SEDCO; enacting of the SME Act; establishment of an SME window by some banks, and the new proposal to set up an SME bank. These actions indicate recognition by the government and private sector regarding the role that SMEs play in the country's economy, particularly in terms of providing services, creating employment opportunities, and alleviating poverty.

### Challenges faced by SMEs

The majority of SMEs cannot easily access financial credit from the government and financial institutions due to prohibitive requirements such as collateral. They have limited access to formal markets, good infrastructure and services, opportunities for capacity building and information, and their products are not well marketed by authorities. It was also noted that the Land Use Act and Environmental Management Act put a lot of constraints on their operations. Services provided by the Ministry of SMEs are urban centered and the contributions of MSMEs are not counted in the nation's economic statistical reports because they are not formally recognized.

The other challenge raised relates to lack of a legal framework for incorporation of the informal sector by local authorities, which were said to be using their own by-laws to include SMEs. It was then noted that the new MSME Act approved by the president in June 2012 makes it mandatory for local authorities to incorporate the informal sector.

The Ministry of MSME is now working on statutory instruments to facilitate implementation.

The Ministry of MSME was said to be encouraging SMEs to form their own bank and make contributions that would give them a stake in the bank. Suggestions were made to follow the model of established financial institutions, such as NASSA and other banks, which have windows for assisting SMEs.

The other issues raised related to non-payment of government loans advance to SMEs. The group noted the need for serious research on why people do not pay back government loans.

### **The growth of the informal sector in Zimbabwe**

The discussion on growth of the informal sector centered on the following issues:

- The influx of SMEs into the informal sector as well as their genuineness, desire, and capacity to run businesses. It was noted that the economic meltdown that created high levels of unemployment pushed many people—including those with no business acumen—into the informal sector.
- The challenge of developing policies that seem to respond to the outcomes of economic meltdown while ignoring the root causes such as ESAP (the Economic Structural Adjustment Program) implemented in Zimbabwe and the government's focus on rural development after independence. Prior to ESAP the formal sector was thriving in such a way that the informal sector was not as prominent as it is today. There was a belief that the informal sector grows during times of low economic growth and declines during economic turn-around.
- The role of the private sector in the development and growth of SMEs. The group observed that dialogues on public-private partnership support had started. Some of the issues that were being discussed included provision of workspaces, capital, etc.
- Major determinants in integration of SMEs into the formal economy include level of employment, assets, and registration of the sector.
- The issue of deregulation was also seen as critical in creating a conducive environment for SMEs in both the formal and informal sector.

- The use of a matrix to determine whether one is a small, micro- and medium enterprise is too complex for ordinary people to understand. It was recommended that a simplified version be devised to motivate SMEs to graduate from one stage to another.
- In terms of access to services offered by the MSMECD, the group suggested decentralization of and more outreach programs. It was established that not all SMEs are registered in provincial databases.
- The issue of incentives and disincentives for formalization of business enterprises and the link between the two was not explored.
- The corporate world and NGOs advocate for economic justice and creation of a regulatory environment, capacity building (with a focus on technical knowledge and skills and market-conducive development), networking, dialogue forums, offering business opportunities, provision of infrastructure (particularly work spaces), and offering platforms to exhibit and market their products.

### **Key learning points**

- The term formal sector usually refers to businesses regulated by government through statutory instruments. Informal sector refers to businesses not regulated by government, taxed, or audited for GDP. Those regulated by government must meet certain requirements, including registration, payrolls, income tax, employee tax, employee levels, trading statistics, and auditing of financial records.
- The main differences between the formal and informal sectors are in regulation by the government. Size, skills, and qualifications do not determine the formality or informality of activities.
- SMEs are found in both the formal and informal sector. In Zimbabwe an SME is an autonomous legal business entity. To qualify as an SME, the business entity must meet the employment criteria as well as either the total asset or legal status criteria. Industries that are not formalized through legal structures such as registered cooperatives and commercial agriculture all fall into the SME category.
- Evidence of government commitment to integration of SMEs into the mainstream economy include creation of an independent ministry responsible for SMEs and financial institutions such as SEDCO, enactment of the SME Act, the proposal to set up an SME bank, and the

establishment of SME windows by some banks. However, the majority of SMEs are still marginalized in terms of access to credit, markets, services, capacity building, workspaces, technology, and information. There seem to be very few incentives for SMEs to move from the informal to the formal sector.

- The government has established a policy that outlines key strategies and areas of intervention to deal with challenges experienced by SMEs. However, the policy

is perceived to be blind to the origin and root causes of the growth of SMEs.

- The criteria used to incorporate SMEs into the mainstream economy seem to be too complicated and divided into too many sectors. Lessons from other countries could help improve the criteria used in Zimbabwe.
- The government, private sector, and NGOs all have a role to play in ensuring the development and growth of the SME sector.

## Religion, spirituality, and sustainable development

It has been observed that often the religious sector expands and thrives in times of crisis and socio-economic distress and wanes in times of peace and economic stability. When people are in shock and feeling distressed, many tend to sink into apathy and surrender their hope to spirituality or supernatural powers.

The discussion explored contradictions and challenges posed by the expansion of the religious sector, particularly Christianity and African traditional religions, to issues of sustainable development. It also identified opportunities that development practitioners could use to build resilience and promote community participation during times of shock and distress.

The discussion was deepened by input from a panel that included Dr. Mazicho from Zimbabwe Nation Traditional Healers Association (ZINATHA), Dr R. Matikiti from the University of Zimbabwe, Department of Religious Studies, and Dr. Rev. J. Dube, a Methodist minister from the United Theological College (see Dr. Matikiti's paper in the Appendix four, page 39).

The discussion focused on three areas:

- Factors that make religion and spirituality thrive and expand during times of economic and socio-political crises and wane during times of peace and economic stability.
- Challenges to sustainable development posed by the above phenomenon.
- Opportunities created by the expansion of religion that development practitioners can use to build resilience and promote community participation during times of shock and distress.

Factors that make religion and spirituality thrive and expand during times of economic and socio-political crises and wane during times of peace and economic stability

Participants observed that socio-economic and political crises such as high levels of poverty, unemployment, and insecurity tend to drive people into seeking hope, protection, and renewal in spiritual or supernatural powers. Sev-

eral questions relating to religion and poverty in Africa were raised, including:

- Why are African economies declining while others are booming?
- Are Africans poor because the people are too religious or it is religion that is making Africans poor?
- Does religion engender poverty? Are we becoming so religious that we end up being useless to the issues that affect our lives?
- As Africans why are we failing to deal with issue of justice and peace in our countries? Are we using religion and spirituality to cover our inefficiency?

The group also saw it as normal for people to tap into their religion for spiritual or divine intervention when everything else seems to be failing. Religion was perceived as offering people ways of dealing with problems that they are not able to deal with ordinarily while political crisis can be seen as God's way of speaking to his people—the "doctrine of retribution."

In a demographic survey conducted in 2010–11, Christians constituted 85% of the population, African Traditional Religion 3%, Islam and other religions less than 1%, and non-religious close to 12%. This is based on an estimated Zimbabwean population of 12 million. It is common for Christians to also be affiliated with other religions. Of those who identify as Christian, 33% are Apostolic, 17% are Pentecostals, 16% are Protestants, 10% are Roman Catholics, and the other 8% belong to others denomination (Dr. Matikiti).

Although the above statistics are highly contested, they indicate that religion is an important factor in human life. They also point to the need to analyze how we interact with religion. Religion is not a domain of the poor. It is very important to understand that it's not for those on the periphery.

Christianity was seen as offering people a sense of security, survival, belonging, healing, and promise of life after death. Churches offer individuals a platform where they can associate with others without being judged.

The American gospel, which is based on capitalism, seems to have influenced the mushrooming of Pentecostal churches in Africa. Africa seems to have adopted the American definition of prosperity based on individualism. Churches that emerged during Zimbabwe's economic and political crises were perceived as thriving because their leaders took a business approach to religion. Their focus was on the gospel of prosperity (i.e., acquisition and consumption of wealth as a sign of God's blessing). They marketed themselves through glossy adverts, performance of miracles (including "miracle money"), and the promise of prosperity for their followers. On the other hand, traditional religion offered people a sense of security and healing. When things seem to be working normally, observations were that religion tends to wane. On the issue of waning religion in times of economic stability, Rev. Dube asked why is it that Islam is thriving while Christianity is declining even in Europe where there is a relatively stable economy.

Challenges posed by the expansion of the religious sectors to sustainable development of a country

Religion was thought to distract people's attention from productive activities and create division in some families and communities. For example, the gospel of prosperity preached by some Christian denominations was seen as having the potential to divert people from sustainable activities because they believe in miracles, which can promote laziness, dependence, and fanaticism. Some of their members who pursue miracles often stop being proactive and productive. There was a heated debate on the issue of the gospel of prosperity. Strong sentiments were expressed regarding pastors who were perceived to be enriching themselves by taking away from the poor and promising them miracles. What do we learn from the Gospel of prosperity? Who is prospering—the pastors or the people?

Those who defended the practice cited Biblical texts to support their arguments. Rev. J. Dube reminded the group that the discussion was not about defending, solidifying, or reinforcing our territory or position on issues of religion but about breaking through walls that we have put around ourselves and opening up so that we engage in a dialogue and learn from each other.

It was also observed that in cases where the men of God (MOG) become the icons of the church, people become vulnerable to brainwashing and believing things that may not be practical. The MOG are no longer thinking of community but about individual benefits and personal prosperity. In the American gospel, the spirit of sacrifice ("I am not if you are not") and communalism ("the common good")

seem to have disappeared from gospel messages. Can we reduce everything to economics as influenced by the American gospel?

The religious doctrines of some Christian sects, such as those that prohibit members from seeking medical treatment, were perceived to be retarding sustainable development, particularly the achievement of MDG goal 4 on reducing child mortality, goal 5 on improving maternal health, and goal 6 on fighting HIV/AIDS, malaria, and other diseases. The Bible can become like an opiate that prevents people from dealing with their day to day realities. Another point noted was the ease with which anyone can start their own church. The spiritual dimension of people's lives is taken care of by people who do not have any qualifications and many religious leaders are not accountable to their people or the government because many leaders start their own churches without any preparation. The big question is why is this being allowed to happen?

However, not everything about the gospel of prosperity was seen as bad. There are a number of churches working positively in communities running schools, colleges, hospitals, universities, etc. It was also believed that cleansing practices and witchcraft hunting such as Tsikamutanda common among some traditional groups were breaking down families and destroying cooperation in communities.

Opportunities created by the expansion of religion that development practitioners can use to build resilience and promote community participation during times of shock and distress

- Religious societies, particularly churches, have created structures that development practitioners can use for mobilizing people for empowerment activities.
- Church gatherings offer platforms for preaching and implementing development and peace activities.
- Churches can also be big donors—they mobilize capital from their membership and use it for development and humanitarian work.
- Christian religion is a sector which has been creating business and employment opportunities for many people.
- Research done in 1969 indicated that religious beliefs contribute to positive economic behaviours of people. For example, those denominations that attach salvation to the work tend to make people enterprising in terms of creating wealth as compared to those that make peo-



ple passive by preaching pre-destiny. Religion is a sector that we cannot ignore.

- Religions, particularly Christian churches, have the capacity to always see ahead. They offer platforms for building bridges and have the language of mobilizing and overcoming adversity. They are able to partner with others to enhance life and are open to learning from the work of NGOs.

### **Key learning points**

The group established that there is a close relationship between the thriving and expansion of religion and economic instability.

- When the economy fails the people, it is natural for them to seek hope, protection, security, and renewal elsewhere.
- When poverty and unemployment increased significantly in Zimbabwe, Christians did a lot of humanitarian work that contributed positively to economic sustainability. The church was the bedrock of resilience and hope in times of want and times of crisis.
- The Christian values that are essential in sustainable development include selflessness, self-sacrifice, humility, forgiveness, pity, etc.
- The discussion did not produce adequate evidence to establish that religion wanes when peace and economic stability prevails.
- The challenges for sustainable development identified were that when people rely too much on supernatural powers and the gospel of prosperity, they tend to be more fanatic, less productive, and more vulnerable to brainwashing.
- Religions that divert people from dealing with the realities of life in pursuance of miracles retard sustainable development, particularly the achievement of Millennium Development Goals, and divide and instill fear in communities.
- Churches offer structures and platforms that development practitioners can use for mobilizing people for implementing development and peace building activities. They also offer opportunities to mobilize development resources from their membership, and creates business and employment opportunities for young people.

## The relevance of traditional conflict resolution mechanisms in modern day Zimbabwe

Traditional conflict resolutions mechanisms are ways of resolving conflict based on beliefs, values, and customs of local people living in a particular geographical area. The systems promote values that are not strange to local people and appeal to local cultural norms and leadership structures. They include both indigenous and endogenous processes.

Intra-state conflict divides and creates deep-rooted mistrust among citizens of the same country. It undermines interpersonal relationships and destroys the social norms, values, and institutions responsible for regulating and coordinating cooperation for the well-being of the community.

Post-conflict healing and building community and social cohesion based only on external models and processes are likely to be ineffective and very expensive if they ignore indigenous knowledge systems and insights.

The learning group meeting focused on examining the relevance of traditional conflict resolution mechanisms in the context of transitions taking place in Zimbabwe in order to highlight their value in promoting stability in local communities and society at large. The meeting started with small focus group discussions followed by a plenary and sharing perspectives. Guiding questions for the group discussions were: Which community conflicts are of critical concern to you? What traditional conflict resolution mechanisms are used to resolve these conflict? How do these mechanisms contribute to social and community cohesion? What opportunities exist for strengthening traditional conflict resolution methods?

A presentation by Ronah Mugadza from DEISAT enriched the discussions (see Appendix five, page 42).

Responses to the above questions were noted and summarized as outlined in the paragraphs below.

### **Community conflicts of critical concern to the group**

The group identified a number of critical conflicts, including those between parents and children, between married

couples, and among political parties, as well as intertribal conflict, child sexual abuse, and murders.

### **Traditional conflict resolution mechanisms used for some of the identified conflicts**

**Conflict between parents and children:** This type of conflict was perceived to emanate from the clash between traditional rights of parents and children's rights as promoted in contemporary development. Traditionally, it is taboo for children to go against their parents' wishes and values. Any child who goes against her/his parents is considered to have lost his or her personhood or *kurasahunhu* as it is commonly known in the Shona language. The concept of personhood, or *hunhu*, derives from human values and ethics upheld by members of one's family and community. Violation of these values is perceived to be an offence to the whole family and community. In such cases, elders and family members such as aunts, uncles, grandparents, and other relatives are called in to restore the lost personhood in the child.

**Conflict between married couples:** This type of conflict was perceived to emanate from issues related to equality in the household. These conflicts could arise in cases of infidelity—especially when married men have unofficial wives (small house)—or over financial matters. Issues that arise among married couples are resolved through the mediation of elders and relatives such as aunts or uncles, or arbitrated in traditional courts presided over by the kraal head, headmen, or Chief.

**Tribal conflicts:** This type of conflict mostly involves struggles over access to and control of key resources such as land, grazing areas, or jurisdiction over chieftainship. People fight until a winner emerges. The weaker tribe is often forced to submit or run away to far distant areas, where they may change their totems to something similar to people living there. Inter-marriages can ease tensions between tribes. Mediation is also used as a way to reconcile conflicting tribes.

**Conflicts among political parties:** Political conflicts arise over leadership, as well as access to and control over resources such as land. Traditionally these struggles continue until a winner emerges. The losers are often chased away or forced to submit.

**Child sexual abuse:** Teenage pregnancies and the marriage of underage girls were seen as clashing with the issues of the rights of children. Traditionally, men who impregnate young girls are asked to marry them or pay damages to compensate and restore the relationships. In the case of a dispute over the responsibility for the pregnancy, the Chief's council intervenes. Age, rights, and rape of young girls were not perceived as major issues because women and girls do not have equal rights with men. They remain minors throughout their lives. Decisions on marriages are

done by men or elderly women a practice that still seems to be alive, particularly in rural communities. Many parents are marrying off minors to cover up their shame or to get income to move out of hunger and poverty.

**Murder:** Killing of another person is associated with avenging spirits, or ngozi, in the Shona culture. Traditionally, when a person kills another human being, compensation is supposed to be paid to prevent the spirit of the dead person from taking vengeance on the family. All family members contribute to the payment of compensation in form of another living human being, usually a young girl or boy, to replace the dead person. A cleansing ceremony is organized later and two families united to ensure that no grudges are held by any of the two or more families.

## The contribution of traditional mechanisms of conflict resolution to community and social cohesion

The table below outlines different types of conflict, traditional methods of conflict resolution, and their potential contribution to social and community cohesion:

Type of conflict	Traditional methods of conflict resolution	Contribution to social and community cohesion
1. Conflict between parents and children	Mediation by elders (uncles, aunts, grandparents, etc.)	Keep families together and strengthen relationships
2. Conflict between married couples	Mediation by elders and arbitration by traditional courts	Strengthen relationships
3. Conflicts among political parties	Mediation by council of elders and trusted people, intermarriages among political party members, spirit mediums, traditional festivals	Diffusion of tension between conflicting groups
4. Tribal conflicts	Mediation and reconciliation, change or adoption of totems and inter-marriages	Builds bridges and strengthens relationships
5. Sexual abuse of girls	Marrying off the girl, payment of damages, mediation by traditional courts	Family relationships are restored
6. Murder	Payment of compensation in the form of beasts or a virgin girl or boy, followed by traditional ceremonies to appease the spirits	Families, not individuals, take responsibility

From the above table, traditional mechanisms identified include the systems of elders, traditional court systems, spirit mediums, traditional festivals, change or adoption of totems, and compensation in the case of murders.

## **Opportunities that exist for strengthening traditional mechanisms of conflict resolution**

Strengthening any of the methods of traditional conflict resolution depends on its perceived relevance in modern day Zimbabwe and is sensitive to universal principles of human rights and freedoms (i.e., respect for individual rights, respect for gender equality and equity, ability to foster trust and transparency in its process and among people, promotion of best practice and evidence, acceptability by parties involved and its inclusivity of issues related to women and youth).

Supporting and strengthening traditional methods should include research, documentation and dissemination of information, education, and awareness raising. The methods could also be made available to paralegal institutions, law enforcement agencies (police), social workers, and stakeholders who work on advocacy issues.

### **Key learning points**

- Traditional conflict resolution methods include systems of elders, traditional courts, spirit mediums, totems, and many others. These mechanisms help keep

families together, restore and strengthen relationships, foster responsibility, defuse tensions between groups in conflict, and build bridges among tribes.

- The mechanisms can be strengthened by subjecting them to criteria such as sensitivity to universal principles of human rights and freedoms, gender sensitivity, fostering trust and transparency, acceptability to parties involved, and inclusion of women and youth.
- The methods can also be strengthened through research and documentation, education, information dissemination, awareness raising, and making them available to the wider public including paralegal institutions, law enforcement agencies (police), social workers, and stakeholders who work on advocacy issues.
- Capacity building training, exposure tours for traditional institutions, and grassroots communities can also go a long way in strengthening local traditional institutions and grassroots communities.
- Insights and best practices of traditional mechanisms can be incorporated into modern models to create a hybrid process.

## NGO corporate governance and compliance

Effective management of NGO resources and sound corporate governance are critical components in achieving set goals and objectives, promoting its integrity, and attracting donor support for the work. Lack of compliance to a Corporate Governance Framework (CGF) can lead to poor NGO performance.

The group deliberated on the following key questions: What does corporate governance mean in relation to NGOs? What are the critical components of a Corporate Governance Framework? What are the opportunities and challenges in complying with the critical components of the framework? The discussions were enriched by input from a paper presented by Mr. Innocent Masikati of AFSC (see Appendix six, page 45).

### What does corporate governance mean in relation to NGOs?

Corporate governance refers to how organizations are run. This involves issues such as structure, systems, processes, constitution, policies and codes of conduct, accountability, transparency, organizational guidelines and procedures, strategic goals, and the balance of power between the board of directors, staff, and the public. Basically, corporate governance was seen as a tool for fostering ethics and morals in an organization.

In terms of transparency and accountability, some critical questions were asked such as, Transparency on what, by whom, and to whom? Responses to these questions indicated that transparency is about openness with information on issues such as budgets, policies, constitutions, resource allocation, salary scales, etc. Accountability involves open decision making, information sharing, budget control, and monitoring. The discussion pointed to the need for making accountability part of the organizational- culture. All people should be accountable for resources allocated for implementing the activities aimed at achieving the set goals. Prudence should be exercised when compiling the budgets and communication should be done without fear or favour. An organization can foster transparency and accountability by setting parameters, systems, principles, and processes

and clearly defining the rules to ensure proper regulation of human subjectivity.

### Critical components of a Corporate Governance Framework

The group identified five critical components of a Corporate Governance Framework:

1. Identifying talent
2. Rewarding good performance
3. Implementing a good strategy
4. Employing sound governance
5. Operating with integrity

Identifying talent refers to getting the right people for the board and management. The group noted that a board should include people who are specialists in their fields, can add value to the organization, have integrity, are able to declare their interests, and have ethical values and morals. The responsibilities of the board should include supervising the management, giving strategic direction, and safeguarding the vision and mission of the organization. The issue of who appoints the board was raised and the response was that it's usually the founders or directors who appoint the board. Concern was raised on organizations that appoint boards composed of people with limited expertise and knowledge of the goals of the organization.

The need to ensure that policies and implementation are clearly linked was also raised. Organizational policies should clearly outline the decisions that management can make without board approval. Rewarding staff should be based on performance to avoid the human element that manipulates systems in its favour as this may compromise the integrity of the organization.

### Opportunities for complying with the critical components of the framework

The group noted that there are many documents with guidelines on issues of corporate governance. For example,



NANGO developed the NGO corporate governance manual that organizations can use as platforms of learning for capacity building. The Accra Agenda and Paris Declaration also offer broad guidelines on how to foster transparency in the use of donor funds. Most local communities have their own socio-cultural ethics that generally guide people in the use of public resources.

### **Challenges related to complying with corporate governance framework**

The challenges identified by the group include information asymmetry, selection of an independent board, costs of adhering to corporate governance, human resources, imposition of projects by donors, and ownership of the organization.

- Poor corporate governance is often seen in a lack of sharing and popularizing information on budgets, policies, constitutions, resource allocation, salary scales, etc. Often the information is distributed selectively. The question raised was, who in the organization decides what information is of public interest?
- In terms of selecting an independent board, it was noted that most NGO boards are very subjective because board members do not declare their interests and may want to be involved in running the organization. A related issue raised was that the role of founding board members is often not clarified and agreed upon.
- Participants raised the issue of the costs associated with establishing internal management systems.
- Challenges related to human resource management include insecure employment contracts and balancing experience vs. qualifications in staff recruitment.
- Participants noted that if donors impose programs, unhealthy power dynamics may arise as programs tend to be influenced by donor interests rather than the real needs of the people as identified by the implementing organization.
- Another issue raised was the conflicts that often arise between finance and program staff over control of approved budgets.
- The complexity of basket funding where different donors deposit their funds into one account, creating accountability and transparency challenges.
- It was noted that some board members often run organizations as though they were their private businesses. It was then explained that once an NGO begins to run programs on donor funds, it ceases to be private and becomes a public entity. NGOs are not private companies funded through private resources. They are funded through public funds so they must be accountable to the public. Accountability is expected through proper documentation.

### **Key learning points**

- NGO corporate governance refers to the way an organization is structured and run. Its key elements are structure, systems, processes, constitution, policies and codes of conduct, accountability, transparency, organizational guidelines and procedures, strategic goals, and the balance of power between the board of directors, staff, and the public.
- Key dimensions of the Corporate Governance Framework include identifying talent, rewarding good performance, implementing a good strategy, employing sound governance, and operating with integrity.
- Compliance with corporate governance means putting in place people with the right skills and attitude required to run an organisations as a public and not private entity, developing policies to ensure effectiveness, and fostering transparency and accountability between the board, management, government, and the beneficiaries in order to promote the integrity of the organization.
- Poor corporate governance is often seen in the lack of sharing and popularizing information on budgets, policies, constitutions, resource allocation, salary scales, and selection of the board management, as well as the desire to privately own an NGO.
- Corporate governance cuts across all levels, from board to staff and communities. NGOs must walk the talk by practicing ethics of good corporate governance and not abusing the resources entrusted to them.

## Best practices of social reconstruction in a post-conflict phase

The impact of conflicts has been devastating, especially in terms of the destruction of the social fabric. Lives have been lost and property worth millions of dollars destroyed. Conflict is a major cause and consequence of poverty and social disintegration. When violent conflict ends, CSOs and the government face many challenges related to the best practice of social reconstruction at the community level.

The group discussions were guided by the following questions: What challenges are associated with early phases of the transition from conflict to peace and how can these challenges be addressed? What role can CSOs play in post-conflict social reconstruction? What specific practices for social reconstruction are most useful in Zimbabwe's post-conflict phase?

The discussions were deepened by insights shared by Mr. Goodwell Kadzikano, an independent peace building consultant in Zimbabwe.

The discussion began by defining what is implied by the term “social” since the concept of social reconstruction is very elusive. The group noted that the concept encompasses issues that include health, education, agriculture, and arts, as well as integration and deconstruction of issues responsible for the conflict. The aim of social reconstruction in the post-reconstruction phase is to address dysfunctional relationships, identity, etc., by re-engaging and promoting social co-existence and adequate social functioning. It's closely linked to the concept of “community.”

The process involves identifying key elements such as social capital (human resources) and social costs related to decisions that have to be made, which are very important for the advancement of social reconstruction, as well as the social arena (space where the conflicts are playing out—relationships, bonds) and social systems (governance, leadership).

After identifying the above elements, it is important to understand where the intervention takes place.

### Challenges associated with early phases of transition from conflict to peace and how can they be addressed

- Lack of trust among parties that had been in conflict. Usually there are many challenges in engendering mutual trust among the antagonists (i.e., how do we promote small gains). The GPA was cited as a good example of how trust was fostered among conflict parties.
- Difficulties in coping with the challenges brought about by the conflict, particularly resistance to a commonly agreed position of political parties or merging ideologies from different political parties.
- Environmental depletion and destruction of infrastructure.
- Doubts and uncertainty about the future.
- Increased corruption due to lack of accountability with more chances of going back to war than moving into peace.
- Weak service delivery system.
- Lack of requisite support from key players. Political will is needed to coordinate the efforts so that people speak with one voice. There is also a need to engage with government at various levels and platforms. However it's not a guarantee that government will listen.
- Failure to bring all the relevant stakeholders on board. CSOs must organize multi-stakeholders in different themes, and promote political accountability and responsibility and the role of women as a strong and visible constituency in social reconstructions.
- Unfavorable social and political environments which lead to social reconstruction processes being viewed with suspicion. Need for capacity building within institutions to improve their perspectives.
- Rehabilitation of social infrastructure, it should not be the end but aim to support relationships. Need for promotion and rehabilitation of economic structures and institutions to create an environment for people to prosper.

Some of what could be done to address the challenges include trust building workshops, dialogue, sharing and writing of guiding documents (codes of conduct), creating platforms for discussions, and social forums for harmonization of ideologies and rebuilding physical infrastructure.

### **Roles that can be played by CSOs in post-conflict social reconstruction**

Whatever intervention nongovernmental organizations may try to do, they should aim to move people from negative to positive relationships and be holistic. The activities could include peace building and peace education, dismantling systems that existed during conflict, developing advocacy programs, fundraising for building infrastructure (focus on deliverables, not processes and figures), expanding gender roles (increase the participation of women in peace building and conflict resolution), healing and reconciliation, and restoring livelihoods.

This may require transparent utilization of the resources of the country, good stewardship, and a government that is conscious of working for the common good.

The group noted that each context has its own unique practice. For example, in Rwanda, reconstruction was done through the Gacaca forums. In Mozambique, the focus was on building local relationships through local committees. In Zimbabwe, local church bodies such as Zimbabwe Catholic Bishops Conference (ZCBC), Zimbabwe Council of Churches (ZCC), Evangelical Fellowship of Zimbabwe (EFZ), and Union for Development of the Apostolic Churches in Zimbabwe (UDACIZA) are trying to work on reconciliation and building trust in local communities.

### **Specific practices for social reconstruction most useful in Zimbabwe's post-conflict phase**

- Livelihoods restoration
- Restoration of public capacity to provide social services
- Peace education
- Bringing back or luring local experts and technicians in the Diaspora. This can be done through creating a database of people in different fields and countries and providing incentives for them to return. Political will is needed to bring people back and to create opportunities for them.
- Resource mobilization

### **Open discussions**

Questions asked during the discussions included whether CSOs have the capacity to hold government accountable, and their ability to develop a universal practice and rallying point. Responses to the questions included:

- Holding the government accountable is an uphill struggle. It depends on the mandate of the organizations. All things being equal, CSOs should speak with one voice and hold government accountable. Strong and influential voices come from organizations that have a critical mass and not so much from interest groups. The government is likely to listen to groups that have a mandate. Zimbabwe is an agro-based economy – principle of supporting people with inputs needs to be as transparent as possible. The current practice seems to indicate that more benefits are going to people who already have or can afford resources, leaving out those in real need and thereby causing divisions in society.
- Openness and inclusive political will are needed to make the economy work. The temptation to talk economics when we should talk about social capital is very high.
- The issue of social capital tends to affect governance and economics. Social capital has a critical role in enhancing economic and political development and maintaining social stability.
- Racism makes other groups feel left out and causes social exclusion.

### **Key learning points**

- Lack of trust, doubts, and uncertainty among people are some of the key challenges of a post-conflict phase. Peace-building activities will therefore need to focus on trust building through creating platforms for dialogue and harmonization of ideologies.
- Specific practices for social reconstruction that are most useful in Zimbabwe's post-conflict phase are healing and reconciliation through livelihoods restoration activities, restoration of capacity to provide social service, and luring back experts and technical people in the Diaspora.
- Post-conflict social reconstruction needs to take into account issues of social capital as it is an important ingredient in fostering mutual trust and promoting economic development.

## Learning from the experiences of local communities

A field visit to Hopley Livelihoods Restoration Centre, Harare

Community livelihoods development projects provide a useful way to build social and community cohesion. They create an environment in which people can come together to work on common goals and learn to respect each other and their political diversity. The Hopley project was a good example of a community that transformed conflict by working on common goals and sharing workspace and equipment.

The learning group meeting was held in Hopley where AFSC local partners—which include the Ministry of Micro, Small and Medium Enterprises and Cooperative Development (MMSMECD), Silveira House, and Zimbabwe Women's Bureau—were implementing a variety of projects aimed at restoring the livelihoods of internally displaced people in Zimbabwe. About eleven income-generating projects (welding, tie dying, hairdressing, leather works, fence making, carpentry, grinding mill engineering, building and brick molding, interior décor, arts and crafts and sewing) are running at the centre. In 2012 and 2013, skills training workshops were conducted for about 170 people to build their capacities in the various trades.

The learning process started with a tour of the different project clusters, discussing and learning from people running the business clusters. This was followed by a discussion that deepened the understanding and appreciation of the activities as the visiting group asked questions about the organization and management of the centre, operation of specific project clusters, and sustainability plans. Each group was given the opportunity to share what they were doing and the following implementation challenges and opportunities were noted:

- **Hairdressing:** 38 group members trained in hair dressing were establishing a solid client base. This involved moving from the centre to working from the main highway in order to lure new clients. Its major challenge was too much competition from established and more experienced community groups.
- **Leather works:** 34 people were trained in leather works but only 20 were working in two groups of nine and 11 each. The groups were finding it difficult to meet orders as the machines they were given were not working well. For example, Bata Shoe Company had given them an order to provide leather belts but the groups were having troubling fulfilling the order because of poor machines. They were concerned about low profits because they were outsourcing the services to other producers who have good machines to finish the products for them. The problem of malfunctioning machines had not been attended to by the development partners providing the support. Learning group members from Hatcliffe advised them to contact someone who repaired their leather machines, which were working well.
- **Interior décor:** 19 people were trained in interior décor. Of the group's machines, only two out of the four were working. They were struggling to get the other two repaired because the spare parts for the type of machines they were given could only be found outside the country. Their major challenge was that they were not consulted in the identification and selection of the type of machines that they wanted to use in their project.
- **Carpentry:** The group started with 10 members (two females and eight males) but only three were still active. The others dropped out because of low production due to machines that did not work well.
- **Grinding mill engineering:** The group started with 10 members who were trained but only two were at the meeting. It had sold one mill they made using the trainer's tools. The group was not producing any new machines because it did not have its own tools and there was no electricity at the centre. Its hope was to get its own tools and shift to a place where there was electricity. Asked how they planned to raise the capital to restart (since some of the members who got income from sales of the grinding mill were no longer active), the group said they had invested some money with the Internal Saving and Lending (ISAL) group.
- **Building and brick molding project:** Out of a group of 12 members trained (two females and 10 males) only



two males and one female remained in the group. The female builder was breaking gender barriers and stereotypes in these trades. During the time of the visit, the group was working on an order of 5,000 bricks that they were producing in small batches because they did not have adequate capital to produce all the required bricks at one time. The other challenge they faced was the small size of molding pans, which did not have the capacity to produce bricks in large quantities. The group could not diversify into other products such as air vents, window seals, and Dura walls because they did not have the molding pans.

- **Dressmaking:** 18 trained members were still growing their markets but were experiencing many machine breakdowns. Their major need was heavy-duty machines to produce better quality products.
- **Fence making:** The group had four machines and their production was about 30 – 35 meters per machine per day.
- **Welding:** Some of the 27 trained members work on individual welding projects but cooperate on coming goals. During the time of the visit, the members were planning to buy individual generators to improve production and focus on specialization but without disbanding collective efforts.

### Insights from the group discussions

**Production:** Most of the clusters were productive but the members were not yet sharing profits on a monthly basis because the profit margins were still very low. The priorities for most groups were growing their businesses. Failure to share income was one of the reasons why some members drop out.

**Infrastructure:** Each cluster had its own working space. Development partners have constructed wooden cabins for textile and leather clusters that needed to work indoors. Blair toilets were also constructed at the centre and there are plans to build a storeroom of bricks to improve security for cluster equipment that includes generators and sewing machines. They were going to lobby the City Council to get permission to fence in the allocated space and connect water to the area. However, their major challenge was that the allocated space was an open area not designated as an industrial site.

**Financial support system:** The association ran an ISAL program that helped individuals raise working capital for their

enterprises. The initiative was meant to complement capital investment provided by the development partners.

**Governance and conflict resolution:** A committee elected from all cluster members ran the association. Everyone's effort was appreciated and no one was indispensable. The groups organized regular dialogues and stakeholder consultations to discuss issues affecting the activities and to resolve any conflicts that might have arisen. They transformed their differences constructively. Women and men in the different groups had peaceful working relations. All stakeholders were consulted before decisions were made. Group assets are treated as company assets, and the family spirit and transparency helped build group cohesion.

**Sustainability of association:** Critical questions asked by the learning group members related to when the group anticipated being independent from external support, their bigger vision, and their growth plans. Responses to the questions indicated the association did have clear plans on how they were going to sustain the projects in future. They perceived that external support was going to be available for them in the foreseeable future.

### Major problems at the centre

- **Machines which easily broke:** The groups alleged that they were given poor quality machines and that they were not consulted on the type of machines they preferred.
- **Lack of electricity:** Projects that needed to use electricity in their operations were producing at a very low level because they depended on very small generators.
- **High rate of dropouts:** Most of the members who joined the group during the training phase dropped out of the groups citing low incomes, low production, and poor quality machines.
- **Loss of machines:** Members who left the group took away some of the donated machines. The association was working through the District Administrator to recover them.

### Words of encouragement from the Hatcliffe group

A representative of the Hatcliffe SMEs committee congratulated the Hopley group for being high spirited. She encouraged being proactive and taking challenges as things that need to be solved. She gave an example of their sewing and leather groups, which, regardless of the poor quality ma-



chines they were given, worked hard and grew their businesses. She gave an example of the resourcefulness of the Hatcliffe groups, citing members who used their personal machines for project purposes. She informed them that the leather works project looked for an expert who repaired their machines. The two groups were then producing without many problems. She concluded by encouraging the association to recruit more members and discouraged them from expecting 100% external support.

The learning visit ended with a poetry reading presented by one of the project members who had a passion for his beloved country.

### **Key learning points**

- Livelihoods projects are tools that can enhance social and community cohesion.
- Failure by partners to consult groups on issues that affect them can result in members dropping out of the activities and it can also have a negative impact on the credibility of organizations working with them.
- A sense of ownership is a key driver for community initiatives.
- Associations provide community members with a platform for voicing their concerns and overcoming deep social and psychological marginalization.

## Youth development in Zimbabwe

Children and young people are a pillar that holds families and communities together and an anchor upon which the nation is built. They constitute one of the critical assets that must be handled with utmost care for the sake of the future. A visionary nation must put effort into establishing foundational values and providing for the moral, mental, economic, social, and political development of young people. The journey that young people travel between school and employment is filled with many barriers, including limited access to quality education, a good career, skills development and finance for their businesses.

The discussion started with small group work which process yielded rich insights and experiences followed by input from several resource persons, including Wellington Zindove from Youth Forum, Caroline Sekesai Murewi, Deputy Director Skills, Department Ministry of Youth Indigenization and Economic Empowerment, and Simbarashe Musariri, Acting Deputy Director Programming from the same ministry.

The key questions that guided the discussions were: How do we define young people? What are their major aspirations today? In what ways are the current youth development programs failing to meet their aspirations? What are the challenges and gaps experienced in these programs? To what extent is the youth policy providing an effective framework for youth development in Zimbabwe?

A summary of the discussion is outlined in the following paragraphs.

### Definition of young people

The legal definition of young people— those aged between 15 and 35 years—was seen as inadequate as it failed to capture the reality. For example, the needs and aspirations of a 15 year old are very different from those of a 35 year old, yet both are viewed as young. A young man from Hopley gave a different perspective, noting that in his community a young person is defined in terms of their social status (i.e., all the unmarried people are considered young). Another way to define young people was to divide them into sub-groups (i.e., those in primary and secondary school, those

in tertiary colleges, the out-of-school youth working in the informal sector, the employed and unemployed). Mapping out the different sub-groups was seen helpful in developing appropriate responses to their different needs and aspirations.

The definition of "young people" was followed by an analysis of the aspiration of young people today, how society is failing them, challenges and gaps in public youth development programs, and the extent to which the youth policy provides an effective framework for youth development in Zimbabwe.

### Major aspirations of young people today

The aspirations of young people identified included access to education, employment, and life skills, as well as being independent, participating in decision making, empowerment and employment opportunities, entertainment, recreation, recognition, and doing things that have tangible results.

### How society fails young people

#### Failures by government

- Inaccessible cadetship schemes: Most needy young people were perceived as not benefiting from the Cadetship and Presidential scholarships because government was failing to set aside adequate money for the fund. Another challenge noted was the lack of transparency in allocating scholarships. Selection was perceived to be based on political connections; consequently, those who are well-connected benefit at the expense of the deserving poor.
- Disparity between the support given to Presidential Scholarship compared to local education. The general view was that local education is neglected. An example was given of 2013 MSU Cadetship students who could not graduate because their fees had not been paid by the government.
- Lack of financial support for students in tertiary colleges. There was a general feeling that funds are not

given to youth on merit but as a reward for political patronage.

#### **Failures by nongovernmental organizations**

- Capacity building and income generation: Many NGOs were perceived as initiating unsustainable youth projects. Some of the programs offered were perceived as not responding to the needs of youth.
- Youth programs are not adequately resourced.

#### **Failures of the business sector**

- The business sector was perceived as failing to create employment opportunities for youth who are generally perceived to be energetic, vibrant, innovative, and full of fresh ideas on the use of technology. Its emphasis was seen as biased toward those with work experience.
- Apprenticeships programs that used to give youth opportunities to learn on the job are no longer available due to a depressed economy.

#### **Challenges and gaps in public youth development programs**

- Most public youth development programs are underfunded and lack values critical to the development trajectory.
- There is limited cohesion, linking, and coordination of socio-political and economic planning systems (i.e., the planning failed to integrate development to the whole person).
- The role of education in the development of youth is very unclear. There are many disjointed activities that do not fit into the integral holistic planning and significantly contribute to the socio-economic and political processes. This raises the question of the relevance of the educational systems to issues that young people experience today. One of the biggest challenges faced by Zimbabwe is the colonial mentality (i.e. living on inherited national values).
- The educational curriculum develops unproductive young people. What the nation needs is an educational system that focuses on nation building and sustainable development.
- At the local level, youth development programs tend to be run on a partisan basis.

#### **The extent to which the youth policy provides an effective framework for youth development in Zimbabwe**

- Participants saw the policy as good but lacking the political will needed to operationalize it.
- It offers opportunities for youth development in agriculture and mining but lacks favorable support systems.
- The policy created fear of over-regulation of youth work by government and the possibility of failure, which was noted in other public policies.
- There's a need to align the policy with the new constitution.
- The role of the National Youth Council in the coordination of youth work in Zimbabwe and the role of the youth officer work at ward levels raises concerns among youth organizations.
- There's a lack of clarity on the proposed Youth Act

In response, the officer from the Ministry noted the following;

- Indigenization is going to be implemented after a coordination process is put in place.
- The Zimbabwe Youth Council is an independent institution that registers youth associations but operates under the Ministry. Their role is to regulate the work of youth associations. The Ministry of Youth has the national mandate and it works with both organizations affiliated to the NYC and those that are not youth associations. The purpose is to make the later accountable.
- The role of the NYC is to give a youthful face to youth work and feeds into the Ministry like any other organization. Distinctions exist between ZYC and government.
- The proposed act aims to improve and clarify grey areas. Youth organizations are supposed to look at the national goal.
- A certain percentage of income from indigenization goes toward youth development.

Copies of the National Youth Policy and Implementation Framework were distributed to all people who attended the meeting.

## Key learning points

- Most of the noted aspirations of young people were related to their growth and active participation in society.
- Everyone in society has a responsibility to support the growth and development of young people
- Public provision for youth development is marred by inadequate resources and a system that excludes disadvantaged groups.
- Most youth programs lack national values and are underfunded. They thereby fail to provide for the real needs of young people.
- Lack of coordination between socio-economic and political planning systems results in provision of education irrelevant to the problems experienced by today's young people.
- The National Youth Policy provides a good framework for youth development but there is limited political will to implement it.
- Young people need opportunities to explore, participate in, and influence governance.
- The role of the government is to create an enabling environment for all stakeholders to play their role in youth development. To that effect the Ministry of Youth is planning to translate the Youth Development Policy into a legislative framework that will assist in harmonizing all youth efforts.
- There is a need to remodel the interventions so that programs integrate all issues that affect youth (e.g., governance, livelihoods, participation, etc.)

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# Globalization and sustainable development

Debating impacts and exploring opportunities for sustainable livelihoods in a globalized world

BY LAWRENCE ODUMA

The paper starts by defining globalization and its historical perspective and then moves on to analyse its characteristics, advantages, benefits and disadvantages, the current situation, and alternatives. It concludes by analysing the impact of globalization on Zimbabwe.

## Definition of globalization and historical perspectives

Globalization is defined by the spread and integration of people, goods, finance, knowledge, and culture across the planet. It is also defined as multiplicity of linkages that transcend nation states that make up the modern world system. It's a process by which events, decisions, and activities in one part of the world can have a significant consequence for individuals and communities in distant parts of the globe. Each of these dimensions of globalization has advanced since the dawn of civilization, at a pace determined by the available technologies for transport and communications.

## Historical epoch: Process, theory, and new par

According to Simon Reich (1998) globalization started in the mid-1970s with détente between the United States and Soviet Union, and the breakdown of the social contract in Britain, which was followed by other industrialized countries. The emphasis on wage contracts, full employment, labor representation, social welfare, etc., waned in industrialized countries due to the oil crisis of the late 70s.

Globalization is a result of the Washington Consensus of the 1980s promoted by Ronald Reagan and Margaret Thatcher, which promoted a diminishing role of government in business (including privatization of parastatals) and an increasing role of the private sector, especially multinationals, in the economy.

Philip Cerny noted that in globalization authority shifted from the state level to the supranational and sub-national levels. Philip McMichael cited the fall of the Berlin Wall as marking the beginning of globalization. The collapse of the Berlin Wall in 1989 added countries of the former Soviet Union to the western template at its greatest moment of

triumph while the major surviving communist regimes in China and Vietnam had by then introduced open-door policies as a gesture to market discipline. Within a short space of time, the world's major industrial and banking corporations were presented with a massive increase in the size of the market and many of these entities quickly built up revenues that exceeded the entire economies of individual developing countries.

The dominant Washington Consensus ideology was imposed on the poorest countries through the 1980s as a condition for World Bank and International Monetary Fund support. As an economic template for development, the Consensus proved to be a disaster: Government spending on health and education was curtailed and state support for agriculture and industry was dismantled. Utilities were privatized without recognizing the needs of poorer customers, leading to the spread of poverty. The austerity measures imposed by powerful creditor countries and institutions on the struggling economies of Greece, Ireland, and Portugal carry all the hallmarks of the Washington Consensus (i.e., social spending slashed, services privatized—fiscal discipline to strip down economies for battle with globalized world markets, irrespective of the social consequences).

## Characteristics of globalization

Characteristics of globalization include liberalization, deregulation, privatization of state assets, retreat of state functions, diffusion of technology, cross-national distribution of manufacturing production outsourcing through foreign direct investments (FDIs), and integration of capital markets. Diffusion of ideologies based on democracy, for example, led to the Arab Spring of early 2012.

Unfortunately, the prevailing model of globalization distributes its favors unevenly, while accelerating patterns of unsustainable consumption. Undemocratic global governance has allowed the economic dimension of globalization to dance to the tune of big business. In our interdependent world, much of the prosperity of the rich has been gained at the expense of the social and environmental capital of the

poor. The impact on ordinary households is most apparent in high and middle-income countries where most everyday goods are imported from a single country—China, for example.

As Reich (1998) noted, simple enquiries about banking or insurance may involve a call center in India while a globe-trotting executive can sustain family intimacy through social media tools. Rapid technological advancement is faster than what people can cope with. Globalization has also led to the growth of regionalism: Southern Africa Development community (SADC), Common Market for Eastern and Southern Africa (COMESA), etc. Simon Reich and Hamid Mowlana (1995) refer to this as the "universalization of American values."

### **Advantages and benefits of globalization**

Globalization creates space for personal fulfillment, stimulating wealth and encouraging cross-cultural experiences. The economic opportunities presented by globalization have been responsible, in part, for the success of countries such as China, Vietnam, and Brazil in achieving significant poverty reduction. Francis Fukuyama (1992) refers to technological advancement and opportunities for limitless accumulation of wealth for example the founders of Google, financial banking, Eco-cash, and others have made billions through these innovations. Fukuyama (1992) emphasizes that globalization leads to urbanization and homogenization of societies, that it replaces traditional forms of social organizations such as tribes, sects, and families with economically rational ones based on function and efficiency. Populations are experiencing an improved standard of living and education, and society achieves greater equality.

### **Disadvantages of globalization**

- Globalization ties countries together, so if one country collapses, the collapse is likely to ripple through the system, pulling many other countries with it (e.g., the global economic crisis of 2007-2008 that led to the collapse of banks, increased unemployment, reduced FDI's, global depression from 2008-2012, and loss of housing for the poor in the United States).
- Wither African cultures? Television has had a major impact on the formation of youth in Africa—the MTV (music television, a cable TV company in the U.S.) generation. Most low-income countries have been less fortunate and there is rising concern that the global poor have been left behind in the slipstream of sharply rising volumes of foreign trade and investment over the last twenty

years, which have transformed standards of living in industrialized countries while the number of sub-Saharan Africans living in extreme poverty has risen.

- Whereas the global supply chains of our supermarket culture delivers exotic year-round affordable foods, over 900 million people in the developing world experience hunger. Economic growth in Africa and India has been relatively strong in recent years but has tended to create urban elites, while rural livelihoods remain underprivileged. India accounts for more than a third of the world's extreme poverty.
- If China's success in poverty reduction is removed from global figures for the period 1981 to 2008, the number of people living below the international poverty line of \$1.25 per day has risen.
- Environmental degradation, more vehicles on roads, and depletion of the ozone layer are synonymous with globalization.
- The U.S. has experienced a heavy trade imbalance due to overreliance on US\$; from 1980 through 2011 the trade imbalance was \$8.6 trillion.
- Global terrorism has grown, supported by the social media where it has become easy to transfer ideologies across borders.

Those who describe our world as a global village, in which we understand and support each other in irreversibly integrated economies and lifestyles, overlook the exclusion of many countries from the opportunities of globalization. Globalization tends to move taxation away from corporations (tax havens) and onto individual citizens. It encourages dependence on other countries for essential goods and services while killing local industries (de-industrialization).

### **Current situation**

Unfortunately, globalization reinforces the monopolistic patterns of big business, erecting high barriers to entry. The development model permitted by contemporary regulations attracts foreign investment by creating special economic zones, regions with business incentives such as streamlined bureaucracy and low tax rates. The price of inclusion in globalization by this means can be high; foreign investment has limited value to a developing country if no tax is paid, if no skills are transferred to local workers, if domestic businesses are forced to close, and if no intellectual property rights are gained. Loss of national sovereignty is the undertone of globalization.

New jobs created by this model can be compromised by pressure to drive down wage levels, labor conditions, and environmental standards. While economic integration powered by private capital has advanced at lightning speed, political globalization moves at a snail's pace. Strong nation states remain more powerful than global institutions, and their accountability at the national level is incompatible with the global consequences of their actions. Governance structures for International Monetary Fund, World Bank, and World Trade Organization (WTO) have remained unchanged over the years. The 1990s slide toward greater poverty and environmental breakdowns has led to a strong public reaction against the global bodies deemed to be responsible (e.g., the violent clashes at a WTO meeting in Seattle in 1999).

Today, when G8 world leaders and international financial institutions gather, they retreat to inaccessible and remote locations, encircled by massive security operations. Opposition to globalization has given rise to greater anti-globalization activism (e.g., the Occupy Movement after the global 2008 financial meltdown/crisis). However, no credible alternative global economic model has emerged, even when the world's investment banks were at the mercy of public criticism.

## Opportunities

Though embarrassed by the global divide, world leaders signed onto the Millennium Development Goals, using targets-based promises to achieve poverty reduction through 2015. However, this was not supported by an alternative model of development, and lacked a clear vision. The best alternative is to build capacity for industrial and agricultural production as you work to protect basic social rights. Building capacity involves value addition, home-based industries, SMEs, enhanced food security through research, and export-oriented industries that can take advantage of liberalization of trade markets.

## Globalization and its impact on Zimbabwe

The impact of globalization on Zimbabwe includes

- labor migration (brain drain)—which has an impact on the traditional family structure
- harvesting of raw materials for processing in other countries (e.g., iron ore, platinum)
- high unemployment and poverty rates as industries collapse and imports from China increase

- increase in remittances from Zimbabweans in the diaspora
- increased insecurity due to youth unemployment
- climate change and its impact on seasonal farming activities
- drought and reduced yields
- global economic recession
- a decreased volume of development and humanitarian aid from western countries into Zimbabwe

## Conclusion

Contemporary globalization is linked to widening global inequality. The continuing post-colonial search for an effective development model for the losers of globalization reflects the anxiety of the winners; Millennium Development Goals and (the post-MDG period). Zimbabwe needs to seek home-grown alternatives to tackle the negative impact of globalization on the country.

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# Responding to violence against women and girls during times of conflict

BY RONAH MUGADZA

Research has shown that women, girls, and children are mostly the ones who have continually suffered internal displacement and increased gender-based violence, particularly rape and other forms of sexual abuse, during times of conflict.

In October 2000, United Nations member states adopted Security Council Resolution 1325 to ensure increased representation of women at all decision-making levels in national, regional, and international institutions to help prevent, manage, and resolve conflict. The resolution represents a commitment by the international community to end the injustices perpetrated against women and girls during times of conflict. It builds on commitments made by the UN via international humanitarian and human rights laws that have been put in place to protect the rights of women and girls during and after conflicts.

Research has shown that the levels of violence against women and girls during conflict have remained very high in many countries, particularly those experiencing conflict. History has also shown that levels of violence against women and girls have been high during Zimbabwe's pre- and post-independence periods. In 2006, the government of Zimbabwe enacted the Domestic Violence Act (DVA): Chapter 5:16, and recently launched the "4 Ps strategy" (participation, protection, prevention, and programming) to raise awareness of the need to eliminate violence against women and girls in the domestic sphere. However, there is very little being done to deal with the violence that happens during times of tense conflict.

Violence against women and girls is an issue of human rights as well as a development, peace, and security, and it requires concerted efforts to prevent it from happening. It is important for stakeholders to respond appropriately when it happens during times of peace and during conflict.

## Introduction

Violence against women and girls (VAWG) is an aggression directed at women and girls because they are females. The

aim of the aggression is often to inflict pain, fear, suffering, or discomfort to women's bodies, minds, and social well-being. The violence knows no boundary. It's perpetrated in families, homes, communities, in custody, in the private sector, and in social organizations. Research has shown that more women than men are victims of violent conflicts and more men than women are fighters and perpetrators of violence. The major perpetrators are husbands, relatives, strangers, people in positions of authority, political parties, etc. The violence is known to thrive in societies with high levels of gender inequality, where domestic violence and marital rape are not criminalized. It increases during and after tense conflicts and is perpetuated by lawlessness and impunity of perpetrators.

VAWG is not socially acceptable because it harms and instills a sense of fear, destroys the inherent dignity of women and girls, and reduces their ability to make life choices and to participate as full members of the human race. Because women are the backbone of family and community life, more people, particularly children and the elderly, suffer when women are abused.

Women constitute over 50 percent of the population in every community worldwide. They are caretakers of families and custodians of cohesion at the community level. However, their well-being is being threatened by increased levels of violence perpetrated against them during times of peace and conflict.

Every day, the media in Zimbabwe reports shocking news stories of women and girls who have been beaten, abducted, raped, or murdered because they are women. Official surveys also show that incidences of rape are on the rise in Zimbabwe. A Health Demographic Survey released by ZimStat in 2012 indicated that one third of girls experience sexual violence before their 18th birthday. In addition, a report released in December 2012 by the Zimbabwe Republic Police Victim Friendly Unit indicates that more than 2,400 children under the age of 18 were victims of rape between January and October 2012. Some 421 sexual abuse cases of minors were reported during that period. The rape and sub-



sequent murder of a ten-year-old fourth grade pupil, Stacey Munjoma, on the 20th of February 2013 in a maize field in Rugare Township in Harare indicates the level of violence in our society.

Research has shown that women, girls, and children are the majority of people who suffer internal displacement and increased gender-based violence particularly rape, trafficking, and other forms of sexual abuse in countries that experience conflict. In Zimbabwe, women and girls, particularly those in rural areas, were the ones who suffered the most in terms of gender-based violence during the liberation struggle. Women and girls were the majority of the people who remained at home looking after families and maintaining community cohesion while the majority of the men went to war, ran away, or took refuge in safe locations. There were also times when women and their children ran away from their homes and sought refuge in safe places because they feared being raped or seeing their property destroyed during conflict.

Even during the post-independence period, women and girls have continued to suffer violence because general elections have always been characterized by political violence. A research study done in 2010 by Grassroots Women's Association indicates that during conflict, women in rural areas are more vulnerable to rape, unwanted pregnancies/children, and HIV and AIDS infections than women in urban areas. In addition, they do not have the freedom to join political parties of their choice because they fear having their homes destroyed, their property unlawfully taken away, or being killed. They are the majority of people who live in trauma after witnessing their friends being raped in the presence of their husbands, children, and relatives.

### **International recognition of the problem of VAWG**

Activists for women's/human rights, as well as the UN Security Council, are leaders in international efforts to end violence against women and girls. The United Nations has set aside the months of March and November as periods when the global community celebrates the role that women play in uplifting the well-being of humankind as well as critically reflecting on injustices that women face as human beings.

March 8 has been set aside as a day for celebrating women's contribution to human development. The International Women's Day has become a rallying point for highlighting and building consensus on issues of women's rights as they relate to the socio-political and economic spheres. The theme for the 2013 International Women's Day celebration was "A promise is a promise: Time for action to end vio-

lence against women and girls." In Zimbabwe, celebrations were marked by different events organized by civil society groups of women and girls. Most of the events highlighted the murdering of women and girls in different parts of the country and the call for protection and prosecution of perpetrators.

In addition to International Women's Day, world leaders meet annually in New York to reflect on progress made on issues of advancing women's rights. The theme for the 57th session organized by the UN Commission on the Status of Women (CSW) on 4 – 15 March 2013 in New York was "Elimination and Prevention of All Forms of Violence against Women and Girls." Prior to the New York meeting, ministers responsible for Gender and Women's Affairs, Ministers of Foreign Affairs, and senior government officials in Africa met on 14-16 January, 2013, in Addis Ababa, Ethiopia, and made commitments related to the elimination of VAWG. Each November, the international community commemorates 16 Days of Activism Against Gender-Based Violence. Some countries have institutionalized 365 days of activism against gender based violence.

### **Legal framework for ending VAWG**

The legal framework for preventing VAWG is found in international humanitarian and human rights laws and standards, regional protocols, and national law. International laws and standards include the Beijing Declaration and Platform for Action (BDFA), Convention of the Elimination of all forms of Discrimination against Women (CEDAW), the United Nations Convention on the Rights of the Child (1989), and UNASR 1325 on women's peace and security.

The African Union (AU) has also put in place a legal framework that includes the African Charter on Human Rights on the Rights of Women in Africa (Maputo protocol), the Protocol to the Africa Charter on Human and People's Rights on the Human Rights of Women in Africa, the AU Solemn Declaration on Gender Equality, protocol on the Prevention and Suppression of Sexual Violence against Women and Children, and the Africa UNiTE Campaign on ending VAW.

The SADC framework is found in Article 28 of the SADC Protocol on Gender and Development. The article calls for member states to protect women and girls as stated in the UNSC 1325. The resolution provides for the protection of women and girls against violence during armed conflict and for their equal participation in conflict resolution and peace processes and ending impunity for perpetrators. Locally, the Zimbabwe Domestic Violence Act (Chapter 5:16



2006) provides for the establishment of Victim Friendly Units and Victim Friendly Courts to strengthen prevention, responses, support, and empowerment of victims. In addition, the Ministry of Women Affairs, Gender and Community Development, launched the “4 Ps strategy” to raise awareness of the need to eliminate violence against women and girls in local communities.

## **The challenges of eliminating VAWG**

Despite a well-crafted legal framework, women and girls continue to suffer from violence in their homes and communities, and their plight deepens in times of tense political conflict and war. Research has shown that it’s not easy to eliminate the problem because the violence that happens during tense political conflict often plays itself out in the domestic arena after the conflict. Many cases of rampant violence in both the domestic and public arenas go unreported because women and girls fear repercussions, unfriendly environment at police stations, and they do not trust and or have confidence in law enforcement agencies, particularly the police, because of the levels of impunity for the perpetrators. Adding to the problem are negative religious and cultural values and practices, inadequate knowledge of laws that protect women and girls against abuses, and the fact that there are few programs to assist victims and perpetrators in dealing with post-conflict trauma. Also, the institutions that should be able to effectively provide security for women and children are themselves not adequately skilled, resourced, and oriented toward providing protection, support, and prevention during and after times of conflict.

## **Opportunities for collaboration in the quest to end VAWG**

Platforms that offer opportunities for collaboration include:

- The Victim Friendly Units found at almost most police stations offer a platform for enhancing relationships with law enforcement agencies.
- The Zimbabwe Domestic Violence Act offers opportunities for collaborating with MWAGCD in raising awareness and empowering grassroots women and girls so that they can claim their rights.
- Civil society could lobby for the incorporation of peace and sexual and reproductive health education into the education curricula at all levels.
- Influence religious and traditional beliefs by engaging their key leaders in discussions on ending VAWG.

- Lobby for ending of impunity for those responsible of sexual and other forms of violence against women and girls during conflict.
- Strengthen existing positive cultural practices of respect and nonviolent relationships in families, schools, communities and public institutions.

Opportunities for collaboration can also be established around principles of the UNSCR 1325 on Women, Peace and Security which summarizes actions that are now commonly known as the 4 P’s strategy (i.e. prevention, protection participation, and persecution).

- Prevention of violent abuses against women and girls requires adopting a gender perspective in implementing peace agreements and supporting local women’s peace initiatives and indigenous processes for conflict resolution that involve women in all of the implementation mechanisms of the peace agreements.
- Protection of women and girls during and after conflicts means full implementation of international humanitarian and human rights laws that protect the rights of women and girls during and after conflicts. It also means putting in place institutional arrangements that guarantee protection of women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict, raising awareness and clearance to take into account the special needs of women and girls, and protection of special needs and human rights of women and children in conflict situations.
- Participation of women in peace processes means equal participation and full involvement in all efforts for the maintenance and promotion of peace and security; increasing the representation of women in all decision-making processes, prevention, management and resolution of conflict; involvement of women in all peacekeeping and peace-building processes; mainstreaming a gender perspective into peacekeeping operations, and increasing women’s role in decision-making with regard to conflict prevention and resolution.
- Prosecution is about putting an end to violence against women by holding accountable those responsible for sexual and other forms of violence against women and girls during and after conflict.

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# Integration of small to medium enterprises into the mainstream economy

BY MR. MUDZINGWA

MINISTRY OF MICRO, SMALL, AND MEDIUM ENTERPRISE AND COOPERATIVE DEVELOPMENT (MMSM)

## Introduction

A dynamic MSME sector can make important contributions to national economic growth and empowerment. However, for this sector to make meaningful contributions to the economy, it needs to be integrated into the mainstream economy. This requires concerted efforts from both the government and the formal private sector. This paper outlines the challenges faced by the Zimbabwean government and intervention strategies in trying to integrate the MSME sector into the framework of the economy as a whole.

## Definitions of informal sector, formal sector, and MSME

“Who is saying I am informal or formal? What are the criteria used?” At the macro level, the government defines the sectors. An informal sector is that part of an economy that is not taxed or monitored by any form of government institution, or included in any gross national product (GNP) statistics. Other terms used to describe the informal sector include “Black market”, “Shadow economy”, “Underground economy”, or “Work for cash.” In summary, informal is a sector that is not taxed, monitored by government, or audited for GDP. A formal economy includes reported payroll

items, income taxes, employee taxes, and any other official economic factors such as GDP, employment levels, and trading statistics, among others. The major difference is in the regulation and standards laid down by government.

In Zimbabwe, an MSME is a legal business entity that is an autonomous (that is, not subsidiary) branch or associate of a large business organization. The criteria is defined by the number of employees, total asset and legal status (i.e., registration and/or licensing).

- To qualify as an MSME, the business entity must meet the employment criteria as well as one of the two other two criteria (total asset and legal status).
- Industries that are not formalized through a legal structure such as registration in terms of Companies Act or a Partnership Agreement will be referred to as micro-enterprises.
- Registered Cooperatives under the Cooperatives Society's Act fall under the category of small-scale enterprises. The same definition, in terms of employment level, for small-scale enterprises applies to small-scale commercial agriculture under model 2B, commercial farmer scheme.

## Indicative parameter

	Sector	Number of people	Asset base	Legal structure
Micro-enterprises	All sub-sectors	Less than 5	Not relevant	Informal
Small-scale enterprises	Manufacturing	Less than 50	\$12,000,000	Formal
	Others	Less than 30	\$6,000,000	Formal
Medium-scale enterprises	Manufacturing	50 - 75	\$12,000,000 - \$24,000,000	Formal
	Others	30 - 50	\$6,000,000 - \$14,000,000	Formal

A registered company with employment ranging from 30–70 employees and depending on the type of industry will be referred to as small or medium enterprise.

## Challenges facing the SME sector

- Uncoordinated approach when dealing with MSME issues
- Resistance to compliance by MSMEs
- Uncoordinated institutional frameworks
- Inadequate workspace and poor status of infrastructure
- Inability to access and apply modern production and communication technologies
- Inadequate research and development, and information dissemination within the sector.
- Lack of managerial and entrepreneurial skills
- Poor corporate governance and best practices
- Access to markets
- Access to and high cost of finance
- High levels of informality
- Inability to take advantage of and to value property rights, branding and patenting
- Gender disparities within the MSME sector
- Brain drain
- HIV and AIDS, poor occupational health and safety practices in the work place

## Key strategies and areas of policy intervention

Some of the key strategies spelled out in the MSME policy include:

- a.** Creation of an enabling legal and regulatory environment: This means dealing with constraints and deterrence related to regulations and bureaucratic requirements such as formation of businesses, the process of registering that business, getting necessary licenses and the cost of compliance, the reporting demands, and taxation. While regulation may be necessary, over-regulation has been observed to be a threat worldwide. It often creates an environment of avoidance. The actions to achieve this include to reviewing and simplify laws and regulations in order to reduce the burden of doing business, improving access to information, simplifying procedures for establishing businesses to reduce the time, effort and cost needed to get business licenses (one-stop shopping), de-regulation in mining, tourism, hotel,

manufacturing and trading licenses, reporting and administrative requirement in terms of tax and labour.

- b.** Investment promotions: Development of MSMEs requires an environment where there are incentives at the start up and growth phases. So there is a need to strike a balance between promotion and taxation of small business enterprises. Incentives such as tax relief, rate rebates, and discounts on land will encourage small businesses to establish and register.
- c.** Access to finance: Limited access to and high rates of interest on financing present constraints to the small-scale business sector because they lack security and track records. There is a need to establish unsecured credit financing at concessionary rates, give incentives to existing financial institutions that are MSME friendly, and issuing title deeds that communal farmers can use as collateral when borrowing money from financial institutions. Credit guarantees, cooperatives and credit unions, risk capital, and secondary markets are some of the activities that can be promoted to increase access to capital for MSMEs.
  - Research and development on market penetration: There are a number of suggestions for dealing with the challenges related to access to local and foreign markets, lack of information and intelligence on market opportunities, and the trends, costs, and complications of export and import processes:
  - Embark on sector-specific investment studies to establish market opportunities.
  - Strengthen technical assistance provided by Zim-Trade—assist small-scale businesses to attend international and regional market fairs, and promote sub-contracting, franchising licensing, joint ventures, and other forms of business linkages.
  - Introduce regulations to protect MSMEs from exploitation.
  - Market and distribution support, quality assurance, and trade facilitation.
- d.** Technology and Infrastructure support: In order to deal with the inability to identify sources of technology appropriate for their sector, the policy suggests strengthening cooperation with organizations such as the Scientific, Industrial and Research Development Centre (SIRDC) and the Centre for Innovations Development Centre, work with local authorities in provid-

ing workspaces, establish business incubators for start-up MSMEs, and establish national productive centers to enhance SMEs productivity and adoption of information technology.

- e. Entrepreneurial management and skill development: To deal with the challenges of lack of management skills and business know-how, the suggestion is to embark on entrepreneurship development, business management and support, technical skills training, and information and advice.
- f. Management, corporate governance: To deal with the challenges of existing MSME institutional fragmentation there is a need to rationalize the sector in order to ensure better cooperation. Roles and responsibilities of various ministries and institutions need to be clarified and strengthened. These include Ministries of Trade and Commerce, Youth and Economic Empowerment, Women Affairs, Gender and Community Development and the Small Business Advisory Council, National Association of Small and Medium Enterprise, ZimTrade, Scientific, Industrial and Development Research Centre, Standards Association of Zimbabwe, Export Processing Zone, National Investment Centre, The National Productivity Centre, financial institutions and the Industrial Task Force.

## **Experience from India**

In the Indian model, SMEs are defined using two parameters (i.e., investment and employment). There exist two sectors (i.e., manufacturing and services). There is a ministry responsible for the SME sector. There are parastatals responsible for technology transfer to SMEs and the acquisition of equipment, SME policy and acts as the advisory board to advise the Minister and the Prime Minister. The government provides incentives for the private sector's participation on SME development. The government has opened banks in rural areas to facilitate rural development.

## **Recommendations and conclusion**

The Ministry responsible for the sector should facilitate consistent implementation of developed policies and programs. The private sector should recognize the existence of the MSME sector and facilitate its development and growth. The policy environment faced by MSMEs determines their capacity to contribute to the process of development. It is important therefore to identify possible policies that retard the growth of this sector.

More information is available in the MSME Act and Policy and Strategic Framework Document.



## Religion, spirituality, and sustainable development

BY DR. MAZICHO, REV. J DUBE, AND MR. MATIKITI

**Religion And Economy In Times Of Crisis In Zimbabwe: Paper presented by Dr R. Matikiti (Lecturer, Political Theology, University of Zimbabwe, robertmatikiti@yahoo.com)**

### Introduction

There is a very close connection between religion and economy. This paper explores how affiliation with a religious group impacts the identity, relationships, and social networks of a person. People who follow their religion often perform acts of altruism that contribute positively to economic growth. The economy of Zimbabwe shrunk significantly after 2000, resulting in a desperate situation for the

country, widespread poverty, and an 80% unemployment rate. The economy deteriorated from one of Africa's strongest economies to the world's worst. However, during this economic crisis religion was thriving and giving an impetus to economic revival. Of special concern was poverty, whose very existence is a challenge to both religious and economic doctrines. This paper will show that there was a close interplay between religion and economy in Zimbabwe. Good practice of religion leads to entrepreneurship.

### Religious affiliations in Zimbabwe

The following are estimates of religious identity in Zimbabwe:

Religion	Percentage	Actual figures
Christianity	85%	~10,200,000
<i>Apostolic</i>	33%	
<i>Pentecostal</i>	17%	
<i>Protestant</i>	16%	
<i>Roman Catholic</i>	10%	
<i>Other Christian</i>	8%	
African Traditional Religion	3%	~320,000
Islam and Other Religions	Less than 1%	~80,000
Non-Religious	12%	1,400,000

Percentages are based mainly on the 2010–11 demographic survey. These affiliations assume a population of about 12 million. Some Christians have multiple memberships. These figures are hotly contested in many religious spheres.

### Religion can awaken nations

The statistics above show that religion provides moral integration of the nation. The church is a nation-wide club offering a badge, community, social security, and support. Nietzsche pronounced it dead; Marx mocked it as delusion; Freud regarded it as immature delusion. Scientists said it is unverifiable fantasy; humanists derided it as childish reading of reality. Yet religion has survived and more than held its own against its critics, many of whom sound positively bad tempered, and it continues to offer an alterna-

tive set of explanations for human life and behavior. The strength of religion is one of the notable phenomena of our time. Answers by other ideologies have themselves been tested against their claims and found wanting. Religion in 21st century Zimbabwe provided a cutting edge at all the stubborn obstacles that obscured the business sector and provided hope for the nation.

Without a religious ingredient to ethical teaching, any evil behavior is possible; humanity tends to tilt towards nihilism (total disorder). Businesses need religious values in order to weed out the vices of corruption, bureaucracy, racism, nep-

otism, tribalism, etc. While other sectors were withering under the ghastly economic meltdown of the first decade of 21st Zimbabwe, religion provided an "answer" to the meaning of life. The "answer" demonstrated that religion plays a vital role in the lives of Zimbabweans. Religion has vitality and the propensity to regenerate and awaken nations.

## Israelite religion

Economic concerns pervade the biblical narrative. The Bible is a record of God's address to human beings in their "wholeness," including the entire network of economic relationships, institutions, and projects in which they participate. Jewish and Christian religious traditions contain a fundamental concern with the economy. The normative approach to religion and economy assumes that religion is constituted by a kind of political economy as in ancient Israel and classical Christianity. "Economy" was at the centre of these theological traditions up until the end of the 17th century. The *oikonomia tou theou* (the economy) as accounted in the Hebrew and Christian scripture is a theological matter: the knowledge of God is given in the accounting of an economy and relationship with God is constituted by the performances of an economy.

## Research findings

Many studies have found that religious beliefs contribute to positive economic behaviour. The findings of a 2006 research study contends that attendance of religious activities only has a positive impact on economic growth if it significantly increases the effects of religion on an individual's income, and can be related to beliefs about salvation that a specific religion holds, or its "salvific merit," connecting the activities of a person during their lifetime to the likelihood of salvation in the afterlife. Denominations that preach predestination such as Calvinist Protestantism can be said to have low salvific merit. Denominations that promote a work ethic and wealth accumulation are most likely to improve economic conditions for their adherents (McCleary and Barro, 2006). This salvific merit argument helps to explain the significant differences in income experienced by followers of various religions.

There is a positive correlation between religion, ethical behavior, and income. Indeed, religion leads to relationships, norms, and motivations that can impact economic behavior for entire groups of people in predictable ways. For example, a person who desires a strong relationship with God may choose to act in ways that support this objective such as having fewer material goods. Alternatively, strong religious

convictions may make a population less susceptible to corruption, lowering transaction costs and increasing the rate at which development can occur.

In Zimbabwe we observe that there is a symbiotic relationship between religiosity and economic growth. The resources consumed by the religious sector are normally justified in the context of the benefits that religious organizations bring to their communities, and the important role they play in the well being of their inherent lives. It is difficult to establish either the inputs religious organizations receive or the outputs from the sector. Belief in the afterlife by its participants, such as belief in heaven and hell, most strongly predicts the positive behavior normally associated with religious people, these beliefs can promote positive values such as hard work and honesty.

Links between income and religious affiliation were established as early as the 1960s, with certain groups in the U.S. consistently achieving higher incomes than others (Gockel, 1969). When religions are measured according to their emphasis on lifetime activities, the relationship between religion and economics becomes more important. Churches that are largely "this-worldly" promote earthly well-being while those that are "other-worldly" tend to extol heavenly paradise. The latter sing the song "This World is not My Home I am Just Passing Through." In this case, creation of wealth is not significant.

## Prosperity gospel

Zimbabweans can draw lessons from the prosperity gospel ably championed by the mega churches of Prophet E. Makandiwa of United Family International Church (UFIC) and Apostle T. Vutabwashe of Heartfelt International Ministries (HIM). This religion came to be expressed in theological terms in a prosperity gospel that endorses the acquisition of wealth and conspicuous consumption as a sign of God's blessing. Preachers promise believers that they will move from poverty to prosperity. If only they accept Jesus all will be well. They will be delivered from all evil spirits, the spirit of poverty, ignorance, ill health, unemployment, and misfortune of any kind. The preachers warn Zimbabweans to shun the dependency syndrome.

God is on the side of the creation of wealth. It is a doctrine that explains poverty and misfortune in terms of lack of innovation, faith, and generosity rather than the inequalities created by capitalism. God does not spoon-feed us nor does he bribe us, or buy our loyalty with rich gifts, as do our leaders. If you only pray to God to get something out of him you do not really worship God, but that something you de-

sire. Scripture has very sound, practical advice on poverty and wealth. Give me neither poverty nor riches, grant me only my share of food, for fear that, surrounded by plenty, I should fall away and say, Yahweh - who is Yahweh? (Proverbs 30:8). A religious idiom of development imbues the organization with a “moral authority” that secular organizations cannot claim. The business skills of the proponents of the gospel of prosperity provide cues many Zimbabweans should tap.

Religion is not necessarily the domain of the poor. The survival and growth of religious organizations depends on their access to resources, both temporal and financial, and as a result religions are dependent on the number of their adherents and their willingness to contribute money, commitment, and effort. In turn churches build hospitals, schools, universities, etc. It supports both formal and informal institutions. The church describes the contributions it receives as going toward “strengthening the witness in Zimbabwe.” Denominations may charge membership fees, enforce tithing such as in Mormon religion, or restrict certain activities such as social events or attendance at church schools to contributing members only. Tithing is biblical. Participation and, in most cases, contribution is of course voluntary.

## **Income-generating strategies of the poor**

Being a part of a community of believers augments one's human and social capital. A personal relationship with God augments a person's capabilities and extended sense of control. The coping strategy of church members is usually to embark on income-generating projects. The World Bank's Voices of the Poor reveals the poor to be active agents in addressing their condition, not merely inert subjects waiting for someone to help them. The poor and other socially marginal groups employ income-generating strategies such as market nutrition gardens, bricklaying, and fishery. They become collective actors in order to dislodge poverty and improve their livelihoods.

## **Conclusion**

Religion and economy are intrinsically interrelated. The nation must draw lessons from the resilience of Christianity in the time of economic meltdown in Zimbabwe. Many look at the fundamental teachings and experiences of the Christian faith and find them relevant and appealing in business. The Christian values that are essential in economics are selflessness, self-sacrifice, humility, forgiveness, pity, etc. Zimbabwe cannot afford to do without Christianity. The church was the bedrock of resilience and hope in times of want. In times of crisis the church acted effectively in its role of prophetic witness.

# The relevance of traditional conflict resolution mechanisms in modern day Zimbabwe

BY RONAH MUGADZA

## What are traditional conflict resolution mechanisms?

Traditional conflict resolutions mechanisms are ways of resolving conflict based on beliefs, values and customs of local people living in a particular geographical area. They are frequently referred to as indigenous knowledge systems, endogenous methods, or local mechanisms. The mechanism includes both indigenous and endogenous processes. Indigenous refers to processes inherent to a group of people following years of traditions, while endogenous refers to organic processes that are generated, reproduced, and internalized by the same community.

In Zimbabwe, traditional mechanisms of conflict resolutions generally operate through the traditional court systems commonly known as Dare in Shona and they are administered through the traditional leadership structures. The mechanisms are based on values and ethics derived from spirit of ubuntu, meaning personhood. They are very informal, less intimidating because they are implemented in an environment and language that's familiar to the people and by people such as family heads, elders, kraal head, headmen and Chiefs who, in most cases, live in the local community and are known to the people.

The system recognises that conflict is an inevitable part of human relations but discourages tension and fighting among relatives and people who live in the same community and the breaking of laws. It encourages those appointed to be judges to find amicable solution to a conflict by focusing on the issues that reconcile people. In modern day Zimbabwe, the system assists in de-congestion of formal courts.

Why traditional mechanism in conflict resolution?

Western methods that appear to be popular are not always effective in addressing many issues related to intra-state conflict. They require a lot of resources and capacity that may not be locally available. Contrary to traditional systems, the western methods often contradict the cultural values and priorities of local people. Traditional conflict

resolution mechanisms allow people to put into practice the African Renaissance (ACCORD). The values they promote are not strange to local people and appeal to local cultural norms and leadership structures. Therefore the outcomes they produce are likely to be internalized by the parties.

## The mechanisms

### The system of elders

Traditionally, the system of elders comprised aunts, uncles, grandparents, and other relatives informally drawn from members who would have acted and behaved in ways that earned them respect in the family and community. They were mostly people who well understood the values and customs of the family and able to promote the spirit of Ubuntu, an Ndebele meaning of personhood. The concept of elders was based on a belief of the connectedness of human being at all times. For example, a crime committed by an individual is perceived as having been committed by the whole family or community. "I am because we are, and since we are, therefore I am."

The elders provided leadership, education, and advice for the young particularly on issues of marriage and they resolved disputes that arose within families. They were also responsible for sacred objects, spiritual matters, and performance of rituals and as custodians of the law. Their key role was to preserve family integrity and dignity by restoring family marriages and relationships between parents and their children as well as strengthening relations between families and the community in general. The decisions they made were listened to and unquestioned. The elderly system was also part of the traditional court systems.

The concept of "eldership" is still well recognized in traditional and religious circles. Traditionally the concept is losing its cultural strength due to family disintegration, globalization, and religious fanaticism. However, religious organizations such as churches have institutionalized it as a method for managing discipline among young people and

maintaining relationships among members of a congregation.

### **Traditional court systems (Dare)**

The traditional court system played a critical role in ensuring social order and harmony within communities. The structure of the court system is divided into three levels (i.e., the family courts [dare repamusha], village courts [dare remumana], and Chief's courts [dare rekwamambo].

The family courts are private court sessions responsible for resolving intra- and inter-family conflicts such as disputes between parents and their children and between their family and outsiders. They were responsible for bringing justice to disputing parties without involving members of the public. The village court, which was presided over by the kraal head or headmen, were responsible for cases involving two or more different families and smaller crimes such as thefts, fights, and consumption of crops by livestock. The Chief's court was presided over by the Chief or sub-chief with the help of advisors who include local headmen and local community leaders. The Chief's court is the highest traditional court in local communities. It's responsible for conflicts related to customary law and social dispute. The Chief's court can fine the guilty people as well as make them compensate the victim. Traditionally, the objective was not to punish but to restore relationships.

Although the traditional court system is still highly esteemed by many rural people and appreciated in contemporary Zimbabwe for its role in promoting and sustaining social and community cohesion, it has lost most of its glory. The Chiefs are not empowered to deal with cases that attract a fine of more than \$500, cannot preside over criminal cases, or dissolve registered marriages except those registered under the Customary Marriages Act, chapter 238. Any issues besides these have to be referred to the magistrate courts, which are far from rural communities. The system is not gender sensitive as only very few women are appointed as elders in the court systems at all levels. The system has also lost its core tenet, Ubuntu, due to politicization and polarization.

### **Spirit mediums**

Conflicts often have a spiritual dimension involving spells, curses, witchcraft, and oath-taking which are often brought before spiritual leaders who include church priests/pastors, herbalists, fortune-tellers, etc. The spiritual leaders pray for the person or perform appropriate rituals to reverse or remove the omen. Use of herbs, water, foreign language,

spraying, and animal sacrifices are common in ritual performances.

Spirit mediums are traditionally considered the intermediaries between the living, dead, the ancestors, and GOD. People consulted spirit mediums to get guidance on issues related to family and tribal conflicts. The story of Mbuya Nehanda, a spirit medium during the years of the war for liberation, represents an example of how spirit mediums were consulted in times of tense conflict. They were used to cleanse and integrate combatants into the community after the liberation war. Today there is a huge conflict between traditional healers, law enforcement agencies, and Christians over the role of spirit mediums in resolving political conflicts in Zimbabwe.

### **The totems**

The totem is a symbol representing a sense of belonging, connectedness between people and animals, birds, and other living creatures. For example, people who have a totem of a monkey were assumed to be related and belong to each other. They were expected not to fight but to protect each other. Totems are an important aspect of Zimbabwean traditional belief.

### **Strengths, limitations, and challenges of traditional conflict resolution mechanisms**

The strengths of traditional conflict resolution mechanisms are that they are familiar to local communities because they reflect the local cultural norms and leadership values and structures. They focus on promoting participation and consensus, restoration, forgiveness, and reconciliation rather than on punishment. They are more likely to increase widespread legitimacy and acceptance and ensure local ownership of peace processes. They are cost-effective in the sense that they rely on local resources rather than infusion of funds from external actors.

The limitations of traditional conflict resolution mechanisms are that they tend to focus more on restoring and strengthening relationships at group levels while ignoring the rights of the individual. They are marked by inadequate enforcement mechanisms to affect judgments. So they depend on the willingness of the people to reach a consensus and goodwill of society to abide by the ruling or peace pacts. Some of the practices are very patriarchal, excluding women and young people from political decision-making and problem-solving processes.



The challenges for traditional conflict resolution mechanisms are that the traditional leadership structures have been co-opted into modern institutions thereby subjecting them to manipulation by governments and politicians. The system has also suffered from the introduction of modern leadership structures such as councilors, limited legal recognition and being looked down upon by the elites.

### **Opportunities for strengthening**

Opportunities for strengthening traditional leadership structures include building capacities of local traditional institutions and grassroots communities through training and exposure tours. Insights and best practices of traditional mechanisms can be incorporated into modern models to create a hybrid process

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## NGO corporate governance and compliance

BY INNOCENT MASIKATI, AFSC

The Reserve Bank of Zimbabwe (RBZ 2004) defined corporate governance as the manner in which the business of enterprises is directed and controlled, how the corporate objective is set, and how the corporate activities and expectations of stakeholders are aligned. In its governance manual, the National Association of Nongovernmental Organization (NANGO) defines corporate governance as the way in which organizations are directed, controlled, and held to account. The Irish Development Aid outlines the objective of corporate governance in the NGO sector as to “to determine and formulate standards of best practice applicable to the sector with a view to strengthening the impact and quality of NGO work and enhancing stakeholder confidence.”

### Brief history

The term “corporate governance” was first used in the U.S. in the 1970s (Cheffins 2012) and later spread to other parts of the world, mainly in Europe and Asia. The focus of corporate governance at its development was on the managerial accountability, board structure, and shareholders rights. The use and meaning of the phrase has however evolved in the past three decades and now refers to everything to do with the efficient and effective running of both private and public organisations. In general, there should be no difference between corporate governance frameworks in the private and public sector.

Most of the First World countries have corporate governance codes in place which companies listed on their stock exchange should abide by. In Southern Africa, countries with corporate governance codes in place include South Africa, Malawi, Tanzania, etc. In Zimbabwe, there have been some discussions but no code has been developed, hence the reason why we work with documents developed by different institutions.

### 1. Why corporate governance in NGOs

NGOs are organizations entrusted with taxpayers and well-wishers resources. The world over, questions are being asked around issues of accountability, transparency, value addition, legitimacy, and overall credibility of NGOs by gov-

ernment, donors, and beneficiaries. As such the resources do not belong to them, but rather the poor, underprivileged, or marginalised they are or claim to reach. The onus therefore falls upon them to make sure that at the end of the day through their various programming efforts, the poor/marginalized benefit the most from every dollar provided by them. Problems such as conflict of interest, non-performance, abdication of responsibility, suspicion and mistrust, interference in roles and responsibilities, rubber stamping tendencies, and unfettered individual authority over staff can be addressed in part by practicing good corporate governance.

Due to the increase of donor funding for most countries in the world there have also been calls and policies developed to ensure the effectiveness of aid. The Paris Declaration on Aid Effectiveness (2005) and Accra Agenda of Action (2008) are two high level documents in place to deal with NGO issues. The documents noted that while aid resource must increase, aid effectiveness must also increase significantly. This will also have an impact on reducing inequality, increasing growth, building capacity, and achievement of MDGs. Under the Accra Agenda countries also committed to accountability and transparency in the use of development resources at the NGO level. This can be achieved through good corporate governance.

### Components of corporate governance

An integral component of corporate governance is the clarity of roles and responsibilities of boards, management, and staff. How these roles are defined and executed determines the power relations, balance of authority, and the extent to which an organization will be run smoothly, effectively, and efficiently. There is increasing global attention on how corporate bodies are being run particularly in respect to their performance, service delivery, and social accountability. Therefore every organization should have strong structures in place to ensure that this is achieved and should also be cognizant of the interest of the stakeholders. Good corporate governance has emerged not only as an essential tool to enhance professionalism but, more importantly, to ensure that NGO interventions are effective, sustainable, efficient, and positively perceived by all key stakeholders.

## Key stakeholders

Stakeholder refers to any person who will be affected by the activities of the organization. In the NGO sector, the stakeholders most likely to be affected are government (through various ministries and departments), donors who are the providers of the resources (for example, America-USAID, UK - DFID, EC, Japan, China, etc), the poor or underprivileged, employees (who stand to lose if the organization is closed), and other interested parties. As such it is the sole responsibility of the NGOs to account to these important stakeholders. These stakeholders' corporate governance concerns and perception of NGOs are as follows:

### Government

- NGOs are viewed as an enemy of the state, especially the ones calling for improved governance and human rights. They are seen as pushing the so-called "imperialists governments" agenda
- Harmonization of development activities by coming up with one program for implementation so as to reduce duplication of activities and streamlining channels for dialogue and accountability in the provision of assistance.
- Take away government's ownership and leadership role in development planning. Often seen as not complementing government efforts but rather as though they are in direct competition with government social welfare functions.
- NGOs are also known for living luxuriously and driving the biggest cars to the communities they work in at the expense of the beneficiaries. Their overheads are seen as far too much compared to what other players, especially government, can achieve in the development initiatives with the same level of support.

### Donors

- Absorption Capacity These organizations lack capacity and will not be able to absorb all the resources availed to them. For example, in Zimbabwe this has resulted in most donors requesting the use of consortium funding to NGOs, using other agencies like the Program of Support (POS) funding which went through UN agencies with only 33 organisations receiving funds from UNICEF.
- Ineffective implementation frameworks: Organizations are ineffective (e.g., the Basic Education Assistance

Module (BEAM) program). Initially, these funds were going through NGOs and with a multimillion-dollar budget, but when UNICEF conducted the international household survey initiative [Multiple Indicator Cluster Surveys (MICS)], they noticed that partners were losing some of the funds due to ineffective implementing frameworks. UNICEF decided to implement directly using the existing government structures and they managed to reach more children with a budget of less than one million.

- Poor Accountability Frameworks: Most local NGOs have poor management structures and systems and hence fail to meet the reporting requirements for most donors. This is also linked to the non-existence of functional boards.
- Monitoring, evaluation, and reporting: For effective program planning and implementation, monitoring, evaluation, and reporting become important. Donors will provide more resources to those who they feel have the capacity to show results.

### Beneficiaries/Participants

- Lack of professionalism in aid distribution: Most NGOs have been accused of such acts as favouritism, politicization, and even in some cases rape/manipulation of the receiving community.
- Sustainability of aid programs: Most beneficiaries of aid complain of limited sustainability of various programs. For example they get boreholes and when it breaks down maintenance and repair costs are not built into the program. They pay for children's uniforms and do not provide fees for them to go to school or learning materials.

### Corporate governance in NGOs

So the question becomes, how do we address the challenges faced by the majority of NGOs to better serve the various stakeholders? The following are some of the few critical and best practice frameworks of corporate governance to ensure effectiveness and efficiency of the board in the NGO sector.

- a. Leadership: Every organization should be led by an effective board of directors which to ensure that the objectives of the organization are met and that it upholds its values. Directors have and must accept ultimate responsibility for directing the affairs of their orga-

nization, ensuring it is solvent, well-run, and delivering the outcomes for which it has been set up. Board members should be well aware of the consequences of their actions so that if anything happens within the organization they will be held accountable. The board should be dominated by independent directors, who are completely separate/independent from the executive directors or managers. The underlying assumption is that this separation makes it possible for checks and balances that ensure the organization is well run and important decisions are made with the interest of stakeholders in mind. The board should also have functional committees and key to these are the finance committee, remunerations committee, compliance and risk management committee, etc.

- b.** Clarity of conflict of interest: Directors must declare potential conflict of interest and must not make any personal profit from their roles as board members and must ensure that no conflict of interest arises between their own personal interests and those of the organization.
- c.** Have clear planning guidelines which are accepted by all stakeholders: What do you want to do for the next three to five years? Document it. For example, government uses Mid-Term Plan (MTP), Budget, the UN uses Zimbabwe Development Assistance Framework (ZUNDAF), NGOs use strategic plans, etc.
- d.** Program management guidelines should be clearly spelled out: NGOs have to be efficient in their delivery mechanism. They should minimize administrative costs and increase efficiency. Human resources management frameworks should be clear. Financial management and internal control should be clearly set out and transparent. Use agreeable best practices in fundraising and resource mobilization within an accepted legal framework. The Board should encourage and enable donors and receiving community to participate in the organization's planning and decision-making. This will guarantee program ownership on the part of receiving community and confidence from donors.
- e.** Monitoring, evaluation and program monitoring: The directors as a board should collectively be responsible for monitoring the activities of the organization ensuring that it is solvent and complies with all its obligations. The executive management program should be monitoring to ensure that the funds are being effectively used.
- f.** Disclosure and transparency frameworks: This includes regular audits that will be shared with the key

stakeholder, namely government, through the Ministry of Labour and Social Welfare (MoLSW) as stated in the Private Voluntary Organizations, PVO Act, as well as donors through transparent reporting frameworks and members at Annual General Meetings (AGMs).

- g.** Public image: The donating public will demand, and deserve, increased transparency in the workings of charities to determine how their contributions are being deployed. All stakeholders will expect NGOs to be properly managed and governed by an effective board to best practice standards.

## Opportunities and challenges

- Opportunities in complying with the critical components of the framework: In Zimbabwe the framework is still young hence there is room for improvement. It's an unsaturated market that is still looking for fresh new ideas, capacity is still being built for most NGOs (especially the local ones), there's lack of efficiency and donor fatigue, which gives NGOs time for self examination.
- Challenges in complying with the critical components of the framework: Political polarization, NGOs seen as fleecing the donors and not effective, high administrative and transaction costs for most organization, poor relationships and mistrust with key stakeholders including government and programme influence by those who provide resources

## Conclusion

Though the presence of good corporate governance does not guarantee the success of the organization, absence of it will guarantee failure. It is therefore advisable for NGOs to put in place good corporate governance structures that ensure the transparent, efficient, and effective use of donor resources and that maximum benefits reach the intended receiving community.

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## Youth development in Zimbabwe

BY WELLINGTON ZINDOVE, CAROLINE SEKESAI MUREWI, AND SIMBARASHE MUSARIRI

Wellington Zindove is from the Youth Forum, Caroline Sekesai Murewi is the Deputy Director, Skills Department, Ministry of Youth Indigenization and Economic Empowerment, and Simbarashe Musariri is the Acting Deputy Director, Programming, from the same ministry

### Presentation by Wellington Zindove

Mr. Zindove started by noting that youth is a cross cutting issue and then proceeded to define youth development, what young people need in their growth, critical issues, and the role of the National Youth Policy.

- Meaning of youth development: It a process of creating a safe environment where young people feel cared for, valued, given space and opportunity to build their skills and competencies. With the introduction of the Ministry of Psychomotor, there are hopes that skills development will improve.
- Arena for youth development: It starts within the household, in families, and transcends community, society, to the global level.
- Growth needs of young people: Youth need to be supported, respected and affirmed, and life skills which include ability to express oneself, given opportunity to explore and be able to participate and influence governance processes. Young people can do this only through participation. They also need good and quality services from public institutions
- Opportunities: Young people need opportunities to explore and be able to influence and participate in governance.

### Critical issues as they relate to youth development

- Low youth participation especially in governance processes.
- Absence of youth to express themselves in public or influence public debate.

- Lack of interest and disintegrated process.
- Most youth feel used by political parties' processes.
- Although Zimbabwe is proud of having the highest literacy in Africa (90%), the educated youth are failing to get employment or create employment opportunities for themselves because they lack entrepreneurial and vocational skills.
- Total withdrawal by government from supporting education.
- Bonding after college education.
- Opportunities are found in agriculture and mining but there is no support mechanism.

There is a need to organize and mobilize for making government responsive to the needs of youth.

### Framework for youth development in Zimbabwe

- The youth policy is very good but it requires political will to see its implementation throughout. Without government support nothing much will happen.
- The question of whether young people can find themselves in the youth policy is very critical.
- Young women endure the double burden of socio-cultural prejudices.

### 2.2 Presentation by representatives from Ministry of Youth Indigenization and Economic Empowerment

Ms. Murewi started by pointing out that youth development is everyone's responsibility. The role of the government is to create an enabling environment for all stakeholders to play their role.

- To this end, the Ministry of Youth Indigenization and Economic Empowerment is mandated to put in place legislative framework that creates a level playing field for all stakeholders and to coordinate the work. There-



fore the Ministry intends to coordinate youth efforts by pushing the policy into an Act of parliament.

- On definition of youth, Caroline said the Zimbabwean definitions of 15–35 years takes into consideration the prevailing socio-economic context and its challenges. In Zimbabwe young people between 18 – 35 years constitute 49.4% percent of Zimbabwe’s population.
- After turning 18, young people are free to participate in socio-political activities. She then alluded to two important documents: the National Youth Policy and the National Plan for the Implementation of the National youth policy (2013 -2015). She then gave her colleague an opportunity to talk more on coordination.

Mr. Musariri started by noting that the government is still putting in place structures to coordinate youth activities in Zimbabwe in order to avoid duplication, which retards development. Key points highlighted by Mr. Musariri were:

The Ministry is working on putting in place legislation to guide youth development in Zimbabwe. Currently the Ministry does not have legal power to coordinate youth efforts in the country—it’s backed by policy but not by an act of parliament. The legislation draws from the African Youth Charter, which recommends that once NYP has been formulated it has to be adopted.

The challenges the Ministry is experiencing include disintegration in information dissemination between government and other stakeholders due to lack of interaction amongst the players. There is a need to speak to each other. Youth will benefit more the moment there is collaboration in the dissemination of information.

## Summary

- There needs to be an Act of Parliament in order for there to be a legal basis for harmonizing youth development in a country.
- In 2014, the Ministry intends to put in place coordinating structures at national, provincial, district, and ward levels in order to avoid duplication and improve implementation. The coordinating forums will feed into provincial development committees in the same way institutions such as National AIDS Councils District AIDS Councils and Ward AIDS Councils are doing.
- The ministry is also working on developing specific indicators of youth development in different sectors. The indicators will inform youth development and track progress. They will be developed through a consultative process.
- The role of the government will be to facilitate. It plays a small role (20%) while other stakeholders and the youth are expected to play the major roles (80%)
- The Minister is advocating for a slogan, “for us and by us,” to emphasize the importance of local initiatives