ASSESSMENT OF THE WORK OF WORLD VISION'S AREA DEVELOPMENT PROGRAMME AT MPUNGUZI IN TANZANIA

MTh Thesis
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Declaration

I declare that unless otherwise noted through the references, this thesis is entirely my own work.

Blandina Faustin Sawayael

Date

As a supervisor, I agree to the submission of this thesis.

Professor Steve de Gruchy

26·3·07

Date

Abstract

This dissertation is an evaluation of the programme of World Vision Tanzania. It examines the work of the Mpunguzi Area Development Programme (ADP) in the Dodoma region in two ways. Firstly it looks at it from the perspective of WVT itself, through reading the reports and minutes of the organisation and interviewing key informants. Secondly it looks at it from the perspective of the local people in Mpunguzi, through a series of interviews and group discussions.

It is clear that the ADP has made a good contribution that is appreciated by local inhabitants in the areas of primary health, primary education, agriculture and animal husbandry, water and sanitation, the environment, gender inequity, income generating activities, spiritual development, advocacy on child rights and leadership development. However, there were concerns expressed about a range of on-going life and livelihood struggles that the ADP is not able to address. These issues include housing, storage and marketing of agricultural produce, conditions of loan facilities, lack of other skills and employment, drought, lack of alternative livelihoods, gender issues and the impact of HIV/AIDS.

The dissertation argues that World Vision Tanzania and the ADP approach will need to make some changes to the development approach in order to meet these concerns. Four important issues are then identified and explored. These are: (i) participation of the poor in shaping their livelihoods; (ii) promotion of Asset Based Community Development; (iii) advocacy in terms of public policy; and (iv) a deeper theological understanding of development.

The hope of the research and dissertation is to enable World Vision and other Christian groups continue to make a lasting difference in the lives of the poor in Tanzania.

Dedication

This dissertation is dedicated to my late father, Faustin Mainde Chande and my late mother, Leah Abdalah Semahanda who taught me to be responsible, committed and encouraged me to study and not give up. I deeply owe them my love and admiration.

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Acronyms and Abbreviations

ABCD	Asset Based Community Development
ADP	Area Development Programme
AI	Appreciative Inquiry
AIDS	Acquired Immune Deficiency Syndrome
CBO	Community Based Organisation
CDP	Community Development Programme
CORAT	Christian Organisation Research Advisory Trust
DAC	Development Assisting Centre
DSM	Dar es Salaam
FGM	Female Genital Mutilation
GDP	Gross Domestic Product
HDI	Human Development Index
HIV	Human Immunodeficiency Virus
IMF	International Monetary Fund
IMR	Infant Mortality Rate
MMR	Maternal Mortality Rate
NGO	Non-Governmental Organisation
PC	Project Coordinator
PMB	Pietermaritzburg
PRA	Participatory Rural Appraisal
SAP	Structural Adjustment Programme
SLF	Sustainable Livelihood Framework
STD	Sexually Transmitted Disease
TANU	Tanganyika National Union
UN	United Nations
UNDP	United Nations Development Programme
USA	United State of America
USD	United States Dollar

WCC	World Council of Churches
WTO	World Trade Organisation
WV	World Vision
WVI	World Vision International
WVT	World Vision Tanzania
UNDP	United Nations Development Programme

CHAPTER ONE: GENERAL INTRODUCTION

1.1. Overview of the Research

This dissertation is an analysis of development work undertaken by World Vision Tanzania in Mpunguzi Area Development Programme (ADP) in Dodoma, Tanzania. Mpunguzi Area Development Programme is the World Vision Tanzania sponsored programme aimed at addressing poverty levels of the poor in sixteen villages. Mpunguzi village is itself one of the sixteen villages that constitute Mpunguzi ADP. The aim of the dissertation is to analyse, assess and offer constructive insights which will help Mpunguzi Area Development Programme overcome its identified weaknesses so that people can attain the goal of self-reliance. This first chapter provides an overview of the research problem and the way it was tackled, and then provides an overview of the way the dissertation has been constructed.

1.1.1. Research Rationale

Ever since independence, Tanzania has embarked on various development programmes the purpose of which was for poverty reduction, and improving the living conditions of the people. However, as we shall note, the country seems to be getting increasingly poorer. Thus, the contribution of Non-Governmental Organisations (NGO's) receives much acclamation from rural poor people simply because these institutions are seen as providers of much needed assistance for the people experiencing poverty.

One of these NGOs is World Vision, which is an international Christian relief and development organisation, working to promote the well-being of all people, especially children.[1] Many of the development programmes have been in different areas for quite some time and one would hope to have seen their impact in the area, but people are still

[1] http://www.wvi.org/child_sponsorship/faq_sponsorship.htm 14.7.2004

poor and miserable. The evidence of this trend is very clear in many areas in Tanzania. Disasters are always at the door.

What first motivated me to undertake this research of assessing the impact of the work of World Vision Tanzania in the Mpunguzi area was my personal experience with the organisation. Unlike the development programmes of other organisations with a similar vision, Mpunguzi Area Development Programme (ADP) has enabled community members to experience developmental transformation. Many people who were poverty stricken are now in a better situation. These success stories of Mpunguzi, therefore, motivated me to asses what level of transformation and well-being of individuals has been achieved; and what development approaches for implementation are used by the organisation.

The second factor that prompted me to choose this research project originated from the class lectures we had at the University of KwaZulu-Natal. I learnt about Asset Based Community Development (ABCD) and the Sustainable Livelihood Framework (SLF). I realised that there was a need for me to use these approaches to asses the work which World Vision is doing in Mpunguzi, since it is among the first to have a development programme in that area.

1.1.2. Research Problem

Tanzania is one of the poorest countries in Sub-Saharan Africa. It gained its independence forty-three years ago from the British government. Mwalimu Julius K. Nyerere, who was the first President, declared war against three national enemies, namely ignorance, disease and poverty. Dodoma is one of the poorest regions in Tanzania.[2] There have been many government programmes for development in Dodoma but many people are still poverty stricken. World Vision Tanzania is part of the global partnership of Christians committed to work with the poor and marginalized communities in the world to enable them discover their potential and share resources with the view to transforming their lives.

[2] CORAT, *Mpunguzi ADP Baseline Survey* 1982

World Vision started getting involved in community development activities through and with the church in Matumbulu village, in Mpunguzi Division, Dodoma urban. This policy of working through the church changed when it adopted the Area Development Programme (ADP) approach in 1994. As a result of this change a consultation was held by World Vision with Dodoma urban local government authority to select an area with low literacy rate, high infant and maternal mortality rate and low level of household income. From these discussions, the focus of the programme was established. Mpunguzi and Mwitikira divisions were selected.

The main question of this research was to investigate what kind of impact this ADP approach of World Vision has had on the lives of the people of Mpunguzi. In this research, I developed sub-questions as follows.

- What are the Vision and Mission of World Vision Tanzania in Mpunguzi ADP?
- What are the interventions of World Vision Tanzania in Mpunguzi ADP?
- Who are the beneficiaries of Mpunguzi ADP interventions?
- How does World Vision Tanzania facilitate and empower the people in utilizing their resources?
- What are the successes/achievements and failures/constraints of World Vision?
- What happens if World Vision phases out? Are the beneficiaries able to sustain the ADP interventions?
- To what extent can the work of World Vision be affirmed by Christians?

1.1.3. Research Hypothesis

This research acknowledges that although there are some outstanding strengths in the Mpunguzi Area Development Programme, in terms of empowering the poor to improve their livelihoods, there are also four significant weaknesses namely, (i) a lack of participation of the poor in decision making and benefits; (ii) a deficit-approach at community level; (iii) a lack of advocacy work at the level of public policy; and (iv) too little focus on the theological foundation for World Vision development work.

1.1.4. Research Design and Methodology

Firstly, for the research design and methodology I have drawn on my working experience and observations in development over a period of four years as a programme coordinator in World Vision, Mpunguzi ADP. Extensive search of the existing literature provided data on NGOs, development practices in Tanzania, the interventions of World Vision Tanzania and development programmes against poverty reduction.

Secondly, I have used documents of the Mpunguzi ADP including the baseline survey report, monthly reports, quarterly reports, annual progress reports, external evaluation reports, ADP budgets, minutes of the ADP committee, and evaluation/audit reports of the ADP. Thirdly, the literature research from the library and Internet materials provided me with information for the study. These materials included books, journal articles, and dissertations published and unpublished essays, from the University of KwaZulu-Natal library.

Field work provided information about Mpunguzi. Data was gathered by open-ended interviews, discussion groups and observation. The sampling of the villages was based on the proximity of the village to make constant visits possible. I used a liberation approach, which gives preference to the poor, meaning the people who are the marginalized, the disadvantaged, the underprivileged, the exploited, the neglected and the deprived in the society. In the conversations I used Kiswahili as the language of communication since I know most of the people in that area understand Kiswahili.

As a former community member I was welcomed to conduct my research in Mpunguzi area without difficulties. Information concerning community life before and after the coming of World Vision was gathered from community members. Permission was always sought from them and consent was given. For information about the historical background of World Vision Tanzania, I met the World Vision National Director, Mr George Mkanza; Program Director Dr Christopher Kenyi; and Capacity Building Director, Ms Niceta Nyaga who assisted me with relevant material for my research and

gave me the go ahead to do my research in any of the programmes. This research is carried out to benefit the local community, World Vision Organisation and other faith based organisations. In all the research process, I attempted to be as objective as possible.

1.1.5. Limitations of Research

This research is limited to the Tanzanian context of poverty and development. It is limited to the approach of Mpunguzi ADP of World Vision Tanzania in development programmes against poverty reduction. The study is also limited to the Christian understanding of development and the role of Christian organisations in community development for empowering the people. The following section therefore seeks to highlight the understanding of poverty from a Christian point of view.

1.2. Poverty and Christianity

Poverty is an issue that attracts world attention and it is a strong focus of the Bible. Poverty is viewed from the Old Testament and the New Testament perspectives as a phenomenon that has come into existence as a result of human socio-economic injustices. From a theological view point, we need therefore to explore what God says about poverty. In addition, what could be the role of a Christian individual or a Christian organisation towards poverty alleviation? These are some of the concerns we will examine in this section.

1.2.1. Definition of Poverty

The United Nations Development Programme (UNDP) overview on sustainable livelihoods outlines human poverty as being mult-dimensional, for it adversely constrains human choices and results in vulnerability and perpetual inequalities. The paper continues that these inequalities manifest themselves in women and men, rural and urban, developed and underdeveloped regions, and different ethnic groups.[3] Earlier, people defined poverty as a deficit of basic human needs such as lack of food, a place to live, and water for domestic and agricultural use. Inaccessibility to land for farming, poor

[3] UNDP, *Overview on Sustainable Livelihood*, 2003, 2

infra-structure such as good roads to markets, inadequate social services, like schools, hospitals and so forth are some deficits. In the absence of these material needs, the people are motivated to struggle in order to get them.[4]

Bryant Myers defines another kind of deficit as knowledge and skills. When people do not understand nutrition as good for healthy bodies, drinking boiled water for the prevention of water-born diseases, or bodily cleanliness to fight against infections, then they have a poverty of understanding. Poverty is also experienced when the people do not know how to run a small business of their own, do not know new agricultural methods, or do not realise the significance of saving money.[5] Kofi Asare Opoku supports this view in saying that a lack of economic needs and services is not the only aspect of poverty. Lack of knowledge is another area that afflicts rural people especially.[6] Government and charitable organisations, in undertaking formal and non-formal education, can perhaps assist these people so that the people may have the skills and knowledge required. For this reason, Amartya Sen understands this knowledge deficit as deprivation. Both in India and in Sub-Saharan Africa adult illiteracy is quite prevalent and it is a common feature.[7]

1.2.2. Definition of Development

The word *development* is a very broad term that has several definitions depending on the dimension in which it is used. From a theological perspective, Sarah White and Romy Tiongco state that development is concerned with the relationship between the poor and the non-poor. Not only is it read from economic indicators, but also from human values that include spiritual concerns.[8] The spiritual dimension is often overlooked in many approaches to development. Steve de Gruchy has pointed out that people's development is not only based on material lines. Theologically, development implies people's

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[4] Bryant Meyers, *Walking with the Poor* (Maryknoll: Orbis, 1999) 65

[5] Meyers *Walking with the Poor*, 65

[6] Kofi Opoku, "Issues facing the church in Africa" in *The Ecumenical Review* (WCC) Vol.40 No.2 April 1988.249

[7] Amartya Sen, *Development as Freedom.* (New York: Regnum, 2000) 1

[8] Sarah White and Romy Tiongco, "What has Theology to Do with Development, Peace and Reconstruction?" in Phiri I.A, Ross K. A. and Cox J. L. (eds) *The Role of Christianity in Development Peace and Reconstruction: Southern Perspectives* (Nairobi: All Africa Conference of Churches, 1996) 14, 15

engagement in activities as co-creators with God, in the transformation of the world we live in.[9] Therefore, it could be argued that the holistic nature of development demands people's engagement in the spiritual as much as in the material well-being of all humanity.

Nlenanya Onwu has contended that the prophetic ministry of the Church should not be as mere spectators, but as "participants to build up, to reconstruct, to sensitise and to humanise people's movements and institutions that will recreate the community".[10] Thus, the understanding of poverty and development from a Christian perspective implies that development should aim at poverty eradication, which is the requirement of our faith in God.

1.2.3. The understanding of Poverty and Development from a Christian Perspective

Throughout the world, people, institutions and governments are presently grappling with issues of poverty, injustice, power struggle and exploitation. Religion, as a cultural dimension has a viable role to play in facilitating socio-economic transformation in secular contexts and communities of faith. Having read David Korten's work entitled "Spiritual Development", I stand to agree with him for the following reasons. Korten suggests religious organisations and the Church should engage in an ongoing process through mobilisation of persons or communities that struggle for a transformation towards perfection.[11] This engagement transforms and liberates humankind from the forces of oppression.

The Christian concern for development is obvious as it is concerned about the dignity of all humanity. It is very clear that all human beings are created in God's image. A Christian approach to human development is to promote the process of humanization.

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[9] Steve de Gruchy, "An Introduction to Theology and Development". Unpublished paper. Pietermaritzburg: University of Natal 2003.2- 3

[10] Nlenanya Onwu, "Biblical Perspective on Peace, Development and Reconstruction: Its Socio-Religious Implications for the Churches in Africa" in Phiri, I.A, Ross. A, and Cox J.L (eds.) *The Role of Christianity in Development Peace and Reconstruction: Southern Perspectives* (Nairobi: All Africa Conference of Churches,1996) 40

[11] David Korten, , *Getting to the 21st Century: Voluntary Action and the Global Agenda*, 168

Korten views this by looking at power, love, brotherhood, peace, and what he calls harmonious communal life as aspects of human life.[12] This is to say faith and power are necessary to actualize humanity; God gave power to sustain love, righteousness and justice, which are qualities of true humanity.

Being human is about what we can become through the gospel. As de Gruchy alludes, "the goal of humanization is a task of becoming a subject in our own story. This affirmation of people as subjects of history rather than mere objects - things...is rooted in the Biblical understanding of people being made in the image of God."[13] On that note, Christians are called to participate in this project of mutuality and creativity in this world, which is transformation of the world in the service of God.[14] This spiritual dimension is often overlooked in many approaches to development. Development in this holistic sense thus demands attention to the material as much as the spiritual well being of all people.

It is Myers' conviction that the spiritual dimension of poverty should not be excluded from other poverty dimensions. He says, for poverty to be viewed in the holistic manner, a spiritual approach should complement it. The household suffers from broken and dysfunctional relationships with God, from each other, from the community, and from creation. The family members suffer from spiritual oppression. They may either have an unfounded fear of spirits, demons and ancestors or may actually be possessed by the evil spirits. Such a situation creates a state of dejection and a false belief that nothing would ever change the condition.[15] Approaching spiritual poverty from an aspect of the theology of the cross, I do agree with what Myers has reiterated.

Once the vertical relationship between God and humanity is broken, it automatically affects the horizontal relationship between human and human, and vice versa. Jesus commands his disciples to love one another because this is the only way the love of God could be portrayed to the world [John 13:34-35]. In the absence of this love, broken

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[12] David Korten, *Getting to the 21sst Century,* 168
[13] de Gruchy, "An Introduction to Theology and Development".
[14] Jose Miguez Bonino, *Room to Be People: An Interpretation of the Message of the Bible for Today's World* (Philadelphia: Fortress Press ,1979) 43- 44.
[15] Meyers, *Walking with the Poor*, 67

relationships, fear, mistrust, suspicion, selfishness and hatred reign supreme. As a result of these experiences, the people lose God's blessings. Whatever they do does not bring forth fruit. They struggle to get out of the poverty trap, but their efforts become null and void. Whilst our personal efforts greatly contribute to our well-being, God's blessings that are bestowed upon us, intervene to make our desires come to fulfilment in every aspect of human endeavour.

This is to say any attempt to do development without upholding the value of human beings will achieve nothing. Therefore, the restoration of equality among human beings is essential. This type of the sense of belonging gives us the theological framework to understand more about the relationship between the poor and the non-poor.

Using its Christian organisations, the church's role remains that of enlightenment to the community and the society. This was also noted by Pope Paul's encyclical *Populorum Progresso* on the development of people. He pointed out that, "Christians of every kind can work together to build a better world, a world made by the end of selfishness and by the reign of love."[16] Myers warns that let us not "view the poor as a group that is helpless; thus we give ourselves permission to play God in the lives of the poor",[17] instead let us proclaim the gospel of redemption that can bring changes on one another as the image of God and give each one space in using the God given talents and gifts in building the kingdom of God. Therefore, development in my Christian understanding is the process whereby people gain control over their environment and future.

It is very clear that, the narrative of creation in the book of Genesis gives us an implication that Jehovah is the God of development. This is because God developed from nothing, the visible universe of which our world is part. From that time we see there has been development in all aspects of life. Humankind was given responsibility from God. God ordered humankind to keep and preserve nature. All people are entrusted to take the

[16] Anne Hope and Sally Timmel, *Training for Transformation a Handbook for the Community Workers* (Mambo Press, Gweru , Zimbabwe 1992). 96

[17] Joy Alvarez, "Our Experience with the Bible and Transformational Development" in Bryant L. Myers (ed) World Vision, *Working with the Poor, New Insights and Learning's from Development Practitioners*, (Monrovia, California, 1999) 61

stewardship for the created world. It is from this perspective of development that we see new visions and models of development emerged. As De Gruchy observes that "our concern for development is a seeking to share in the Trinitarian action of God who seeks the well- being of creation".[18] Joy Alvarez and other authors have the same opinion as they look at transformational development as "an expression of the mission of shalom (the complete peace God bestows on people). It is the act of responding positively to God's call to be partners with God in rebuilding the kingdom".[19]

A Christian sense of development must start with the people and its major focus should be on the welfare of the people. It is the call of the Church and its organisations to wish to make the life of its entire people better. This needs to take place everywhere in Africa where oppression and social injustices were prevalent for years and in doing so the Church together with its organisations will be proclaiming the Gospel both in word and in deed. The Church needs to liberate the person as a whole. The Church has a biblical mandate to respond to human needs in all manifestations; to ignore this responsibility is to deny the Lordship of Christ over the Church. The Church is a unique place that provides effective empowerment for the poor.

God himself has a special love and regard for the poor. He instructed those with more to share with the poor and not to oppress them. God made provision for the needy among the Hebrews when he delivered them from Egyptian bondages indicated in Deuteronomy 15:11, thus: "there will always be poor people in the land. Therefore I command you to be open handed towards your brothers and towards the poor and needy in your land". This clearly indicates that the Church has a role (and an active one for that matter) to play in taking care of, or assisting the poor among them.

1.3. Outline of the Argument of the Thesis

Chapter one has provided an introduction to the thesis. The research rationale, research problem, research hypothesis, research design and methodology, and the research

[18] de Gruchy, 2004, "An introduction to theology and development".
[19] Alvarez, "Our Experience", 57

limitations have been articulated. An overview of poverty and development from the Christian perspective has also been explored. Chapter two looks at issues of poverty around Tanzania generally, and then focuses on poverty in Dodoma and Mpunguzi in relation to the prevailing socio-economic setbacks experienced by the local people. Chapter three, deals with the background of World Vision International (WVI) and the inception of World Vision Tanzania (WVT). It then turns to the work of World Vision in Dodoma focusing on Mpunguzi Area Development Programme.

Chapter four discusses the community perceptions about the work of WVT in the Mpunguzi Area Development Programme (ADP). These include the people's narratives, an overview of research findings from the community, and the strength of the ADP towards the empowerment of the local people. Chapter five dwells on the analysis of the research findings. This section examines the four key criticisms that emerged in the process of fieldwork research. In the sixth chapter, a summary of poverty in relation to the Christian faith finds expression. A conclusion marks the end of this thesis.

CHAPTER TWO: POVERTY IN DODOMA, TANZANIA

In the introductory chapter, we defined poverty from a Christian viewpoint and the understanding of development from a theological perspective. This chapter discusses the background of Tanzania and the poverty level of its people. Firstly, a brief overview of the geographical, political and demographic situation of the country and the national population will be provided. Secondly, a brief explanation of the socio-economic conditions and poverty status of Tanzania and Dodoma will find expression. Thirdly, there is a section that focuses on the poverty issues around Mpunguzi community because it is the location of my fieldwork study.

2.1. Poverty in Tanzania: An Overview

Different countries in the world have different perceptions on poverty. As earlier noted in the previous chapter, poverty is interpreted in many ways. There are two dimensions in which Tanzania, understands poverty:

> Income poverty is when people earn less than one US Dollar per day. They don't have enough food or medicine and they have poor clothes and houses. This poverty measures what people buy and how much they spend, so it is basically about money. Non–income poverty is when people have a little bit of money but they are not able to get good schooling and safe water. People who suffer from this poverty have stunted growth and die young. This poverty refers to the quality of life and social well–being.[20]

Most of the regions in Tanzania experience poverty in both dimensions, and especially as the inability to secure or exploit income-earning opportunities. People find great difficulty in sustaining a manageable and secure kind of livelihood strategy. Their living conditions are largely affected by long hours of labour. When people's lives are stressed by levels of poverty, they tend to lose their dignity, fundamental human rights, and possible opportunities. Their freedoms and privileges are robbed of them because they

[20] http://www.hakikazi.org, 19th Sep 2004.

cannot stand out and fight for these freedoms. This sort of material deprivation in Tanzania has caused many people to be poor in other areas of deficit such as knowledge and skills, and deficit in physical health.

Due to numerous influences that affect people's lives, there are people in Tanzania who are destitute, prostitutes, beggars and casual labourers. Many of these vulnerable people migrate to big towns so that they can get more livelihood opportunities. In the rural areas, the poor seek casual work in the neighbourhood while others turn to begging. Usually, these poor people are despised and called names such as lazy and irresponsible.

> The world tends to view the poor as a group that is helpless; thus we give ourselves permission to play god in the lives of the poor. The poor become nameless, and this invites us to treat them as objects of our compassion as a thing to which we can do what we believe is best. We the non-poor, take it upon ourselves, name them, homeless, destitute, indigenous, working poor and so on.[21]

It is this context that shapes the research of this thesis. However, before we discuss in detail the specific research location, its people and the livelihood activities that they do for a living, we briefly present the general overview of Tanzania.

2.1.1. Geographical Features of Tanzania

Tanzania lies south of the Equator located between longitudes 29^0–40^0 east and latitudes 1^0 and 12^0 south of the Equator[22], and it is composed of former mainland Tanganyika and the island of Zanzibar which merged in 1964 to form the largest country in East Africa.[23] It has an area of 940,000 square kilometres of which 60,000 are inland water.[24] In the North is the snow caped Mount Kilimanjaro, the highest mountain in Africa which rises

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[21] Alvarez, "Our Experience" 1999.65

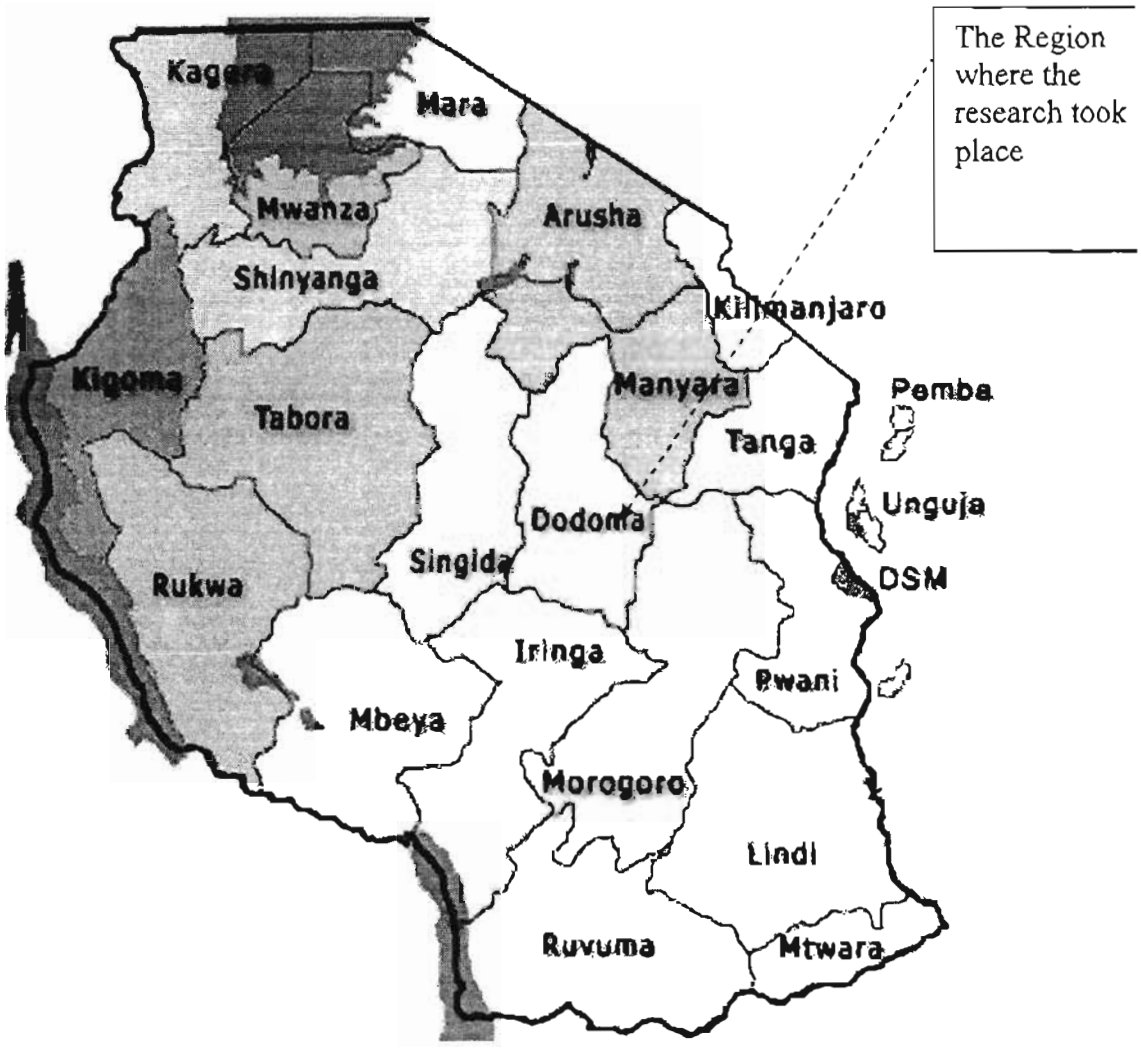
[22] Tanzania's historical background can be found in the following books:
Havnevic, K. *Tanzania: The Limits to development from above.* (Dar Es Salaam: Mkuki na Nyota Publishers 1993); Kahama, G, et al. *The Challenge for Tanzania's Economy* (Dar es Salaam: Tanzania Publishing House, 1996); N. O'Neil & Mustafa, K. *Capitalism, Socialism and Development crisis in Tanzania* (Aldershot: Averbery, 1990); J. K. Nyerere, *Freedom and Development* (Dar es Salaam: Oxford University Press, 1973); Yeager, Rodger. *Tanzania an African Experience.* (Colorado: West view Press. 1982)

[23] http://www Tanzania. tz. profile. Ht. P.I 9th October 2003

[24] http:www.Tanzania.go.tz 9th October 2004

to 5,895 meters above sea level.[25] Tanzania borders with the following countries: on the north is Kenya and Uganda, on the west is Rwanda, Burundi and The Democratic Republic of Congo while on the south is Zambia, Malawi and Mozambique. On the Eastern side of the country is the Indian Ocean.[26] Dar es Salaam is the administrative capital while Dodoma is the legislative capital.

MAP OF TANZANIA SHOWING ADMINISTRATIVE REGIONS[27]



[25] http:www.Tanzania.go.tz 9th October 2003
[26] http:www.Tanzania.go.tz 9th October 2003
[27] http:www.Tanzania.go.tz 9th October 2003

2.1.2. Political History

Tanzania, like any other African nation, passed through many political stages ranging from slavery to post independence. It is therefore important to discuss the political history, which comprises the colonial period down to the times of independence.

(a) Colonisation Era

Tanzania's historical background is dominated by two major influences, namely the Arab influence and the European influence during the colonial era in Tanzania (Tanganyika and Zanzibar). Between the 13th and 15th centuries, Arabs from the Persian Gulf were the main traders on the East African coast. The main trade included gold, ebony, ivory, spices and slaves and they extended their rule up to Kilwa Island in southern Tanzania.[28] It was not until 1827, that the Sultan of Muscat, Seyyid Said based himself in the Zanzibar islands, where he established clove plantations and the town of Zanzibar became the main market for the slave trade. Slaves were used in the clove plantations and cloves become the major cash crop in Zanzibar for exportation. The Arabs exploited and dehumanized the inhabitants which increased the status of poverty of the people on the Tanzanian coast.[29]

The Germans ruled Tanganyika-Tanzania between 1884 and 1918. They increased the exploitation of the resources in Tanzania during their colonial rule. After the First World War in 1918 Tanganyika became a British Protectorate and it remained so until 1961 when it received its independence. Although Tanganyika was not a colony of the British they also exploited the natural resources of the country during their era. People were used as objects to develop Britain, and this denied the indigenous people their freedom and dignity. Compared with what the British gained from the country, little was done to develop Tanzania for its independence.

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[28] Tanzania Catholics Bishop, *The church and developing society in Tanzania* (Ndanda 1968)1- 12

[29] The historical background of Tanzania can be found also in Kaniki, M. H (eds) *Tanzania Under Colonial Rule* (Nairobi and London: Logman,1980); Illiffe, J. *Modern History of Tanganyika*(Cambridge University Pres, 1979) 93-103;

(b) Independence Era

The exploitation, dehumanization and oppression by the colonial masters led the people to demand their freedom and dignity, which could come only by independence. The independence struggle came to full force when Julius Kambarage Nyerere formed the Tanganyika African National Union (TANU) in 1954. On 9th December 1961, Tanganyika received its independence and became a Republic on 9th December 1962. Julius Kambarage Nyerere became the first President of Tanganyika. Then on 26th April 1964 Tanganyika became the United Republic of Tanzania when Tanganyika merged with Zanzibar and Julius Kambarage Nyerere continued as President.[30]

Tanzania declared war against three enemies, namely, poverty, ignorance and disease. After independence Tanzania implemented different policies, which did not yield much success; because of these in 1967 through the Arusha Declaration Tanzania established *Ujamaa and Kujitegemea* (Family hood and self-reliance) as a development policy.[31]

Tanzania was one of the few African countries, which attempted to find its own route to development instead of borrowing the ideologies of the West. Nyerere promoted a Tanzanian local-based socialism and self-reliance known as *Ujamaa* (family-hood) which was socialism, organized around co-operative villages.[32] Nyerere argued:

> We in Tanzania should move from being a nation of individual peasant producers who are gradually adopting the incentives and the ethics of the capitalist system. Instead we should gradually become a nation of *Ujamaa* villages where the people cooperate directly in small groups and where these small groups cooperate together for joint enterprises.[33]

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[30]Haroub Othman "The Union with Zanzibar" in Colin Legum and Geoffrey Mmari, *Mwalimu the Influence of Nyerere* (Dar es Salaam, Tanzania 1995) 170-175. Other books on Tanzania's economy include: Kahama, G, et al. *The Challenge for Tanzania's Economy* (Dar es Salaam: Tanzania Publishing House. 1996); O'Neil, N & Mustafa, K. *Capitalism, Socialism and Development crisis in Tanzania* (Aldershot: Averbery, 1990); Nyerere, J K. *Freedom and Development* (Dar es Salaam: Oxford University Press. 1973); Yeager, Rodger. *Tanzania an African Experience.* (Colorado: West view Press. 1982)

[31] For information on *Ujamaa* and *Kujitegemea* policies and Mwalimu Julius Kambarage Nyerere, these books are of great importance. *Freedom and Socialism: A Selection from Writings & Speeches, 1965-1967*, Dar es Salaam: Oxford University Press. 1968. This book includes *The Arusha Declaration*; *Education for Self-reliance; The varied paths to socialism*; *The Purpose is Man*; and *Socialism and Development. Freedom & Development, Uhuru Na Maendeleo*, Dar es Salaam: Oxford University Press. 1974, includes *Essays on Adult Education*; *Freedom and Development*; *Relevance;* and *Ten Years After Independence.*

[32] Nyerere. *Ujamaa-Essays on Socialism,* 46-56

[33] Nyerere, *Ujamaa-Essays on Socialism,* 59-71

Central to this strategy of self-reliance (*kujitegemea*) was the development of the agrarian sector. Nyerere's version of socialism, based on the principles of *Ujamaa*, emphasised the strong family solidarity found within traditional African societies. By deploying the values of *Ujamaa*, Nyerere sought to unite Tanzania, by placing particular emphasis on communal living in *Ujamaa* villages. The aim of *Ujamaa* was to make the people and the country self-reliant. *Ujamaa* tried to establish a more egalitarian society by placing emphasis on self-reliance, and avoided dependence upon foreign loans. In order to give encouragement and hope to his people, Nyerere said "we cannot, like other countries, send rockets to the moon; we can send rockets of love and hope to all our fellow men (women inclusive) wherever they may be."[34] Nyerere believed that the achievement would only come when there is transformation in rural agricultural production. Overall, however the *Ujamaa* policy did not achieve its goals, for reasons which were both internal and external.

During the time of Nyerere's leadership Tanzania remained an orthodox Socialist country based on the Arusha Declaration. After Nyerere retired in 1985, Ali Hassan Mwinyi succeeded him. During Mwinyi's era, Tanzania adjusted some of its Socialist values in order to embrace globalisation and foreign investment as well as the free market system.[35] The reason for engaging in the free market economy was due to the policies that the lending institutions put in place. The International Monetary Fund (IMF) and World Bank enforced their policies on the Third World countries to submit to these institutions conditions in order to obtain loans and other financial favours.[36]

Tanzania was not exempted from the global political change from a One-Party system to Multi-Party democratic governance, and in 1992 Tanzania accepted the Multi-Party system. The October 1995 election became a test case for this new system, and Benjamin Mkapa became the third President to rule the country and the first president to come into

[34] Nyerere, *Freedom and Unity*, 47-58
[35] Kahama, *The Challenge*, 35-36
[36] Philomena Njeri Mwaura, "The lives of Kenyan Women Under Globalisation" in Philomena Mwaura, Liliane D. Chirairo (eds) *Theology in the Context of Globalisation: African Women's Response*, (Nairobi: EATWOT Women's Commission, 2005) 62

power through Multi-Party elections. Benjamin Mkapa has continued for a second term, which runs from 2000 to 2005 when the next elections will take place.

(c) Population

In 1967, Tanzania's population was only 12 million but there has been an increase of twenty two million within a period of thirty-five years[37]. In 2003 the Tanzania population was 34,443,603. The 2002 Population and Housing Census shows that the annual growth rate is 3.1 percent for Tanzania Zanzibar and 2.9 percent for Tanzania Mainland.[38]

Tanzania percentage distribution in broad age groups shows that the age group of children less than one year to fourteen years old is 44.24%, people between fifteen years to sixty-four years old is 51.85% and senior citizens from sixty-five years old and above is 3.91% where female account for 3.94%. These figures below show the distribution groups according to gender and age.[39]

Table 1: Percentage Distribution in Broad Age Group: Tanzania

Absolute Numbers - Tanzania					Percentages – Tanzania			
Region	**Age Group**	**Both Sexes**	**Males**	**Females**	**Age Group**	**Both Sexes**	**Males**	**Females**
Tanzania								
	0 - 14	15,238,612	7,637,939	7,600,673	0 – 14	44.24	45.38	43.15
	15 - 64	17,857,906	8,539,195	9,318,711	15 – 64	51.85	50.74	52.91
	65+	1,347,085	652,727	694,358	65+	3.91	3.88	3.94
	Total	**34,443,603**	**16,829,861**	**17,613,742**	**Total**	**100.00**	**100.00**	**100.00**

Source: The United Republic of Tanzania, 2002 Population and Housing Census

There are over 120 tribal groups in Tanzania most of whom have their own local dialects. The official language is Kiswahili which is both spoken and well understood by the majority. English is the second official language which is used mainly in commerce and secondary schools and higher learning institutions.

[37] http:www.tanzania.go.tz,9th October 2003
[38] http:www.tanzania.go.tz,9th October 2003
[39] http:www.tanzania.go.tz,9th October 2003

2.1.3. Causes of Poverty in Tanzania

The 2003 report of Human Development Index (HDI) of the United Nations (UN) says the concept of Human development looks beyond per capita income, human resource development, and basic needs as a measure of progress and also assesses such factors as human freedom, dignity and human agency, that is, the role of people in development.[40] The Human Development Index indicates that Tanzania ranked 160 out of 175, which portrays its low human development.[41] The country is one of the poorest on the continent and in the World, and its per capita income was estimated in 2004 at about only US$290 per annum.[42] To promote poverty reduction, the country has engaged in different strategies that have been promoted by the government.

However even though different development models have been utilized, Tanzanians still remain poor both in urban and in rural communities. Statistics show that, "18.7% of Tanzanians live below the food poverty line and 35.7% live below the basic needs poverty line. Poverty is more severe in rural areas as compared to urban areas. Indeed among the total poor population, the urban poor constitute about 13% compared to 87% in rural areas."[43] Of all people, the most poverty affected and most vulnerable groups found in communities are women and children. It is therefore necessary to explain issues applicable to poverty before we can attend to socio-economic conditions experienced in Dodoma

Like any other African country, Tanzania suffers from many causes of poverty. These causes emanate from a wide range of vulnerabilities. The following are some of the constraints that hinder poor people from improving their living conditions. The slave trade and colonialism, among other things, were the major causes of natural and human resource deprivation. The colonial rulers plundered and exploited the wealth of the country so as to develop their own home countries. The natural resources that were

[40] UNDP, 2003
[41] UNDP, 2003
[42] UNDP 2003
[43] Republic of Tanzania, PRS, SPR, 2003:V

shipped to the Northern hemisphere include human beings, diamonds, gold, ivory and other minerals.[44]

The socio-economic systems also played their part in disempowering people of their ability to stand on their own. There have been various policies in the post colonial period, which affected and still affect the people especially the poor. For instance, *Ujamaa* policies nationalized all the main economic means of production in the country, which did not allow external investors into the country, and caused a conflict of interests between the two parties. This approach of *Ujamaa* was aimed at favouring the poor people so that they could also benefit from the national revenue. Free medical services and free education were some of the benefits the ordinary citizens enjoyed after the nationalisation of the public institutions. However, this policy was not welcomed by the First World countries because it did not favour the capitalist policy.[45]

When the East African countries attained independence, they formed the East African Community, which existed until 1977.[46] The collapse of this alliance led to the disintegration of the East African region. In the same year there was a price decline in the marketing of coffee. This collapse of the coffee market caused increased poverty levels in Tanzania.[47]

Traditionally, agriculture has been the backbone of the country's economy. Eighty percent of the people work in the agricultural sector, which generates 60% of the country's Gross Domestic Product (GDP).[48] However, the Tanzanian agricultural sector is characterised by low productivity due to low levels of technology utilization, insufficient rainfall, low prices in the world and local domestic markets; and hence, the

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[44] Kaniki, M. H (eds)*Tanzania* 1980. 30-40

[45] Shocks which hit Tanzania are well illustrated in the following books, Maliyamkono, T. L and Bagachwa M.S.D. *The second economy in Tanzania* (Dar es Salaam: ESAURP, 1990); Colin Legum and Geoffrey Mmari *Mwalimu the Influence of Nyerere* (Dar es Salaam: Mkuki na Nyota 1995) 108 -119; Knud Erik Svendsen, "The Creation of Macro Economic Imbalances and Structural Crisis' in Jannik Boesen (ed) *Tanzania Crisis and Struggle for Survival* (Uppsala: Scandinavian Institute of African Studies), 1986.

[46] Legum and Mmari *Mwalimu,* 115-119

[47] Legum and Mmari, *Mwalimu,* 115-119

[48] Tanzania Agriculture Sector Development Strategies –October, 2001

people depend mainly on subsistence farming. The agricultural sector which provides a livelihood for the majority of the rural poor population has not performed according to expectations.

Drought is another aspect that, in the years, 1973 to 1974 and again in 1991 to 1992 resulted in increased vulnerability among the people in the country. The east African region faced drought spells in the years indicated because of climatic changes that are caused by the global warming, which is being felt even in our time. Water sources dry out and as a result people do not have water for irrigation, for livestock and for human use. Drought leads to crop failure and a host of livestock diseases.[49]

Iddi Amini Dada's invasion of the northern part of Tanzania forced Tanzania into a war with Uganda. Consequently, the country spent huge amounts of money to safeguard its sovereignty. This expenditure of money created financial problems, and the government could not offer to cushion people's lives through subsidies. Worse still, the price of oil doubled in the same period (1979-1980) and this caused transport problems. Farming inputs and implements could not reach the intended farmers in time.[50]

Unfair international economic and development policies, which include the IMF, World Bank, and World Trade Organisation, (WTO), also affected people's livelihoods.[51] For example the introduction of Structural Adjustment Programmes has caused many people to be retrenched and the rate of unemployment has increased.[52] The poor cannot afford cost sharing of health services and many of the poor may die without being attended to by a doctor. Globalisation and the free market have caused the internal industries to be closed because they cannot compete with external markets and as a result many people have lost their jobs.

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[49] S.N. Lwilla, *The challenge of Economic Development to the Evangelical Lutheran Church in Makete, Tanzania* (MTh thesis. PMB: UNP. 1999) 152-153.
[50] Svendsen "The Creation of Imbalances", 115-119
[51] Svendsen "The Creation of Imbalances", 115-119
[52] Svendsen "The Creation of Imbalances", 115-119

These external shocks have had their immediate effects on Tanzania at a time when there was a general shift in development thinking, away from reliance on the state and manufacturing industries. These are some of the main causes of poverty in Tanzania, which are applicable to all twenty-one regions of Tanzania Mainland and the five regions of Tanzania Zanzibar.

2.2. Poverty in Dodoma

Dodoma city is situated in the central region of Tanzania, 309 km from Dar es Salaam on the great north road from Cape Town to Cairo, and also on the railway from Dar es Salaam to Lake Tanganyika. It is the capital of Dodoma region. The region has four rural districts and one urban district; these are Dodoma-rural, Dodoma urban, Kongwa, Kondoa and Mpwapwa. The region is surrounded by four other regions: Manyara in the North, Iringa in the South, Morogoro in the East and Singida in the West. A large stretch of the region is a plateau that raises from some 830 meters in the Bahi swamps to 2000 meters above sea level in the highlands north of Kondoa.[53]

The region depends chiefly on agricultural activities and livestock production. These are small scale activities practiced at household level. Resulting from erratic rainfall, crop farming is characterized by low production. Overstocking in turn causes overgrazing and makes the region prone to extensive soil erosion.[54]

Insufficient pastures and water scarcity during the dry season, force livestock-keepers to migrate to other regions where these resources can be found. The poor conditions usually worsen with poor range management and burning of grassland and pastures, and the prevalence of diseases that badly affect livestock. Mpunguzi is located in Dodoma region, and so it experiences equally the poverty levels that are faced by the rest of the region.

[53] hptt/www.tanzania.go.za/regions/dodoma
[54] Tanzania Government RAPOA p11

The following are the general characteristics of Dodoma region, and they are the same characteristics that are applicable to Mpunguzi community.

2.2.1. Climate

Dodoma is characterised by a semi arid climate, plains, and lands mixed with sporadic hills. Rainfall is between 400mm-640mm annually. The rain season is between November and March and the dry season is from August to November, characterised by hot weather. May to July is the cold season. The windy season is between September and December.[55]

2.2.2. Religious Beliefs

During the colonial era, people in Dodoma lived according to their traditional beliefs. Different rituals and ceremonies were performed at different places, and at different times. For example, for chronic diseases, sudden death, the superstitions were enacted in a cemetery, selected mountains or selected big trees.[56] People believed that the source of chronic diseases was evil spirits and death. This type of belief and superstition is a common phenomenon in some communities or families as observed by Lwilla, the fear of and belief in witchcraft restrained people from advancing. The fear that, if they involve themselves in development, other people would bewitch and kill them resulted in many people deciding not to do farming as a business, not to build permanent houses, and not to send their children to high schools.[57] Dehumanising and harmful practices featured in people's lives. Traditions such as Female Genital Mutilation (FGM), prosecution of witches and wizards were universally practiced.[58]

Before the introduction of the hospitals, people of Dodoma used to get their treatment from traditional healers who used local herbs and roots. Charms were used as preventive measures against diseases and witchcraft. Maternal birth was provided by traditional birth

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[55] CORAT, 1991
[56] Christine, Mpunguzi ADP Programme Design Document 1998 . 43
[57] Lwilla. *The challenge of Economic Development,* 41-44
[58] Christine Lukwaro, Programme Design document 1998, 44

attendants, normally female.[59] Men were not allowed to assist in child delivery, as it was, and still is traditionally, a taboo. Payment rendered by anyone who performed treatment or "vaccination" for disease prevention was made in terms of cows, goats, crops or chickens depending on the nature of the problem. The skills were passed down to the next generations.

2.2.3. Economic Activities

Sorghum, bulrush millet, cassava and maize are the main staples the region produces. Groundnuts, sunflower, simsim, and to a lesser extent, castor, and pigeon peas make for cash crops. Livestock forms the second contribution to the regional economy,[60] and the region ranks third in the country in this regard livestock. It includes cattle, goats and sheep. Poultry and piggery farming are confined to Dodoma-urban for commercial purposes. However, local chickens abound also in Dodoma-rural whose demand in Dar es Salaam is quite high and fetches high prices.[61]

An environmental profile of Dodoma Municipality of June 1998 revealed that income per capita for Dodoma Rural is USD 39 per year. Dodoma has considerable natural resources that include forestry, wildlife, beekeeping, fishing and mining. From these resources, products such as timber, logs, poles, wildlife, honey, beeswax, fish, salt and gold as well as other gems are obtained. Rural small industries are gradually taking shape, apart from small processing industries like oil extraction, carpentry, pottery, blacksmith and wood carving which are operational in urban and trading centres.[62]

When WVT started the programme, it served 78, 8856 people and the majority of the tribe is Gogo.[63] During the baseline survey, it was noted that there were 40 local pubs in the whole programme area, 32 blacksmiths in all 16 villages, 19 carpenters and 448 local

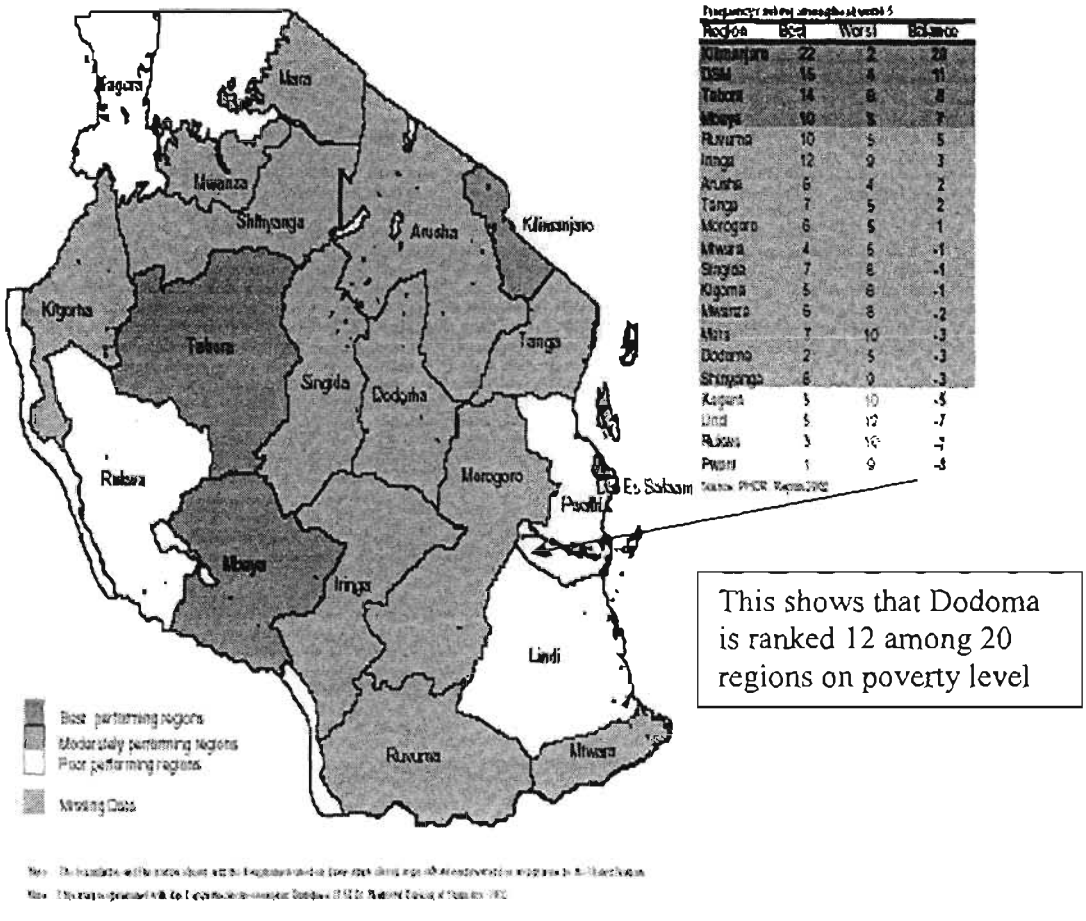
[59] Lukwaro, Programme Design Document, 44
[60] Dodoma *Socio-Economic Profile* 1996.
[61] Mpunguzi ADP, Baseline Survey, 1982.
[62] Dodoma *Socio-Economic Profile 1996*
[63] CORAT, 1991

house constructors.[64] This shows that there were economic activities other than agriculture that the local people have been doing. The majority of people were living in *tembe* houses. *(Tembe* is a traditionally made house whose roofing is made of grass and soil; the windows are very small and give little light inside and in other houses there are no windows at all. From rain season to rain season the roof has to be maintained to avoid leaking.)

2.2.4. Poverty Statistics

In Tanzania, there are various levels of poverty in the different regions as shown in the map. Our main focus is in Dodoma region.

Map 1: Best and worst performers by single (PRSP) indicators



[64] Lukwaro, Programme Design Document October, 1998, 41

As the map shows Dodoma region is ranked among the moderate performing regions, but in terms of the HDI it ranked the 15th among 20 regions in Tanzania.

Table 2: HDI

Human Development Index HDI rank		Life expectancy at birth (years) 1988	Adult literacy rate (% age 15 and above) 2000	Primary gross enrolment ratio (%) 2000	Mean monthly consumption expenditure per capita (000 Tsh) 2000	Life expectancy index	Education index	Expenditure index	Human development index (HDI) value
1	Dar es Salaam	50	91	98.7	21.9	0.417	0.935	0.849	0.734
2	Kilimanjaro	59	85	104.4	11.2	0.567	0.914	0.327	0.603
3	Mbeya	47	79	99.7	12.6	0.367	0.858	0.395	0.540
4	Arusha	57	78	84.1	10.3	0.533	0.800	0.283	0.539
5	Iringa	45	81	102.5	11.2	0.333	0.881	0.327	0.514
6	Ruvuma	49	84	89.4	9.6	0.400	0.857	0.249	0.502
7	Mtwara	46	68	63.3	12.4	0.350	0.730	0.366	0.488
8	Tabora	53	66	81.3	10.4	0.467	0.704	0.286	0.486
9	Singida	56	71	94.5	6.9	0.500	0.785	0.117	0.468
10	Morogoro	46	72	87.2	10.0	0.350	0.770	0.268	0.463
11	Pwani	48	61	79.7	10.5	0.383	0.672	0.293	0.449
12	Tanga	49	67	78.4	9.3	0.400	0.707	0.234	0.447
13	Mara	47	76	88.7	8.0	0.367	0.802	0.171	0.447
14	Dodoma	46	66	86.9	8.5	0.350	0.729	0.195	0.425
15	Kigoma	48	71	80.1	7.3	0.383	0.740	0.137	0.420
16	Kagera	45	64	80.5	9.0	0.333	0.694	0.220	0.416
17	Mwanza	48	65	75.1	8.1	0.383	0.683	0.176	0.414
18	Lindi	47	58	67.6	9.5	0.367	0.611	0.244	0.407
19	Shinyanga	50	55	68.0	8.0	0.417	0.593	0.171	0.394
20	Rukwa	45	68	63.2	6.7	0.333	0.730	0.107	0.390
	TANZANIA	50	71	84.9	10.1	0.417	0.756	0.273	0.482

Table 2: Tanzania Main Land showing Human Development Index[65]

Table 3: Human Poverty Index[5]

Human Poverty Index HPI rank	Region	Probability at birth of not surviving to age 40 1988	Adult illiteracy rate (% age 15 and above) 2000	Population without access to safe water 2000	Underweight children under age 5 (%) 1996	HPI value
1	Dar-es-Salaam	0.41	9.0	6.4	22.2	21.4
2	Kilimanjaro	0.31	15.0	22.7	21.0	22.6
3	Mbeya	0.42	21.0	35.1	20.8	28.7
4	Arusha	0.29	22.0	41.0	35.1	29.7
5	Singida	0.27	30.0	39.1	28.4	30.3
6	Ruvuma	0.37	16.0	46.9	29.4	30.4
7	Morogoro	0.46	29.0	29.6	26.5	34.2
8	Kigoma	0.47	29.0	24.2	43.1	36.6
9	Mtwara	0.36	33.0	47.0	36.6	36.8
10	Iringa	0.46	19.0	46.2	48.2	37.4
11	Tabora	0.33	36.0	75.4	14.2	37.6
12	Dodoma	0.46	34.0	34.5	34.2	38.1
13	Rukwa	0.48	32.0	45.5	30.5	39.3
14	Mwanza	0.46	35.0	46.9	27.0	39.3
15	Mara	0.58	24.0	59.4	18.9	40.4
16	Tanga	0.44	33.0	54.0	36.2	40.7
17	Shinyanga	0.38	45.0	60.1	27.8	42.3
18	Pwani	0.46	39.0	65.2	34.3	44.9
19	Lindi	0.39	42.0	80.0	41.4	47.2
20	Kagera	0.65	36.0	67.2	35.0	50.0
	Tanzania Mainland	0.43	29.0	44.3	29.1	36.3

[65] Tanzania Government RAPOA, 2003:11

Table 3: Tanzania Main Land showing Human Poverty Index[66]

According to the Human Poverty Index Dodoma is ranked 12 among 20 regions in Tanzania mainland and this shows that measures to promote poverty reduction should be taken seriously. These figures indicate that many people remain poor.

2.3. Conclusion

Tanzania and Dodoma region are characterized by poverty. As part of the Christian response to poverty, World Vision has sought to make a difference in people's lives. The next chapter surveys the work of World Vision in general, and in the Dodoma region in particular.

[66]Tanzania Government RAPOA, 2003:11

CHAPTER THREE: WORLD VISION TANZANIA IN MPUNGUZI AREA DEVELOPMENT PROGRAMME

This chapter focuses on World Vision Tanzania in Mpunguzi. It begins with the historical background of World Vision International and World Vision Tanzania, which is an essential part of the study. The World Vision statement will be also discussed which in turn will shed light on why WVT decided to take a particular community development journey.

In order to understand this journey we must note that World Vision Tanzania has passed through three phases: Phase one was Community Development Projects (CDP). Then phase two was the Development Assisting Centre (DAC) and phase three was the Area Development Programme (ADP). In each phase the project has incorporated several approaches into its operation. Among them is Participatory Rural Appraisal (PRA) whose focus is on rural communities, and Participatory Learning and Action that extends services to urban areas. Later, Appreciative Inquiry was brought into use.

3.1. World Vision International

Founded by an American Christian minister Bob Pierce following a life changing trip to China and Korea in 1947, World Vision has become a global Christian relief and development organisation. Pierce encountered people in desperate need and his understanding of the Christian Gospel was transformed. "He saw that words alone were not necessarily good news to those without food, clothing, shelter or medicine". World Vision began its early operation with aid for war orphans and refugee families in countries that were at war in Asia.[67] He started helping by using personal funds. "His $15 was enough to enrol White Jade into school and he pledged to send $5 every month for

[67] www.worldvision.org/biography 7/14/2004

her continued support."[68] This marked the beginning of child sponsorship that was going to expand to all corners of the world.

On his return to America, Bob Pierce mobilized people and raised more funds; he shared the idea with many churches in North America where the people were sufficiently interested to support him. Soon afterwards, Missionary Service Organisation offices were opened in the USA to coordinate the aid and later it was changed to World Vision. World Vision believed that the best way to help children would require their community participation, in which case funds received should be used to run development activities.[69] In order to have a long term solution for children in crisis World Vision developed its first child sponsorship program in Korea, which became the birth country for World Vision International. In 1950 World Vision was legally incorporated as an independent organisation, and other countries joined the ministry: these included Australia, Canada, and New Zealand which later formed World Vision International. [70]

3.2. World Vision Tanzania

From local oral history that has been gathered, the late Bishop Yohana Madinda of the Anglican Church was the instrumental figure who invited WVI to begin its operations in Dodoma and Arusha Tanzania.[71] World Vision Tanzania (WVT) is a local development, relief and advocacy NGO that was established in 1981 with the motto "Evangelism is the Backbone of the Ministry".[72] Governed by the board of trustees, WVT is also a member of an international partnership of Christians working in more that 90 countries world-wide.[73] The purpose of World Vision Tanzania is to facilitate and empower communities to transform the lives of their members within a sustainable environment. WVT assists people regardless of their religion, tribe or ethnicity. It also tries to promote justice, as it proclaims the kingdom of God.

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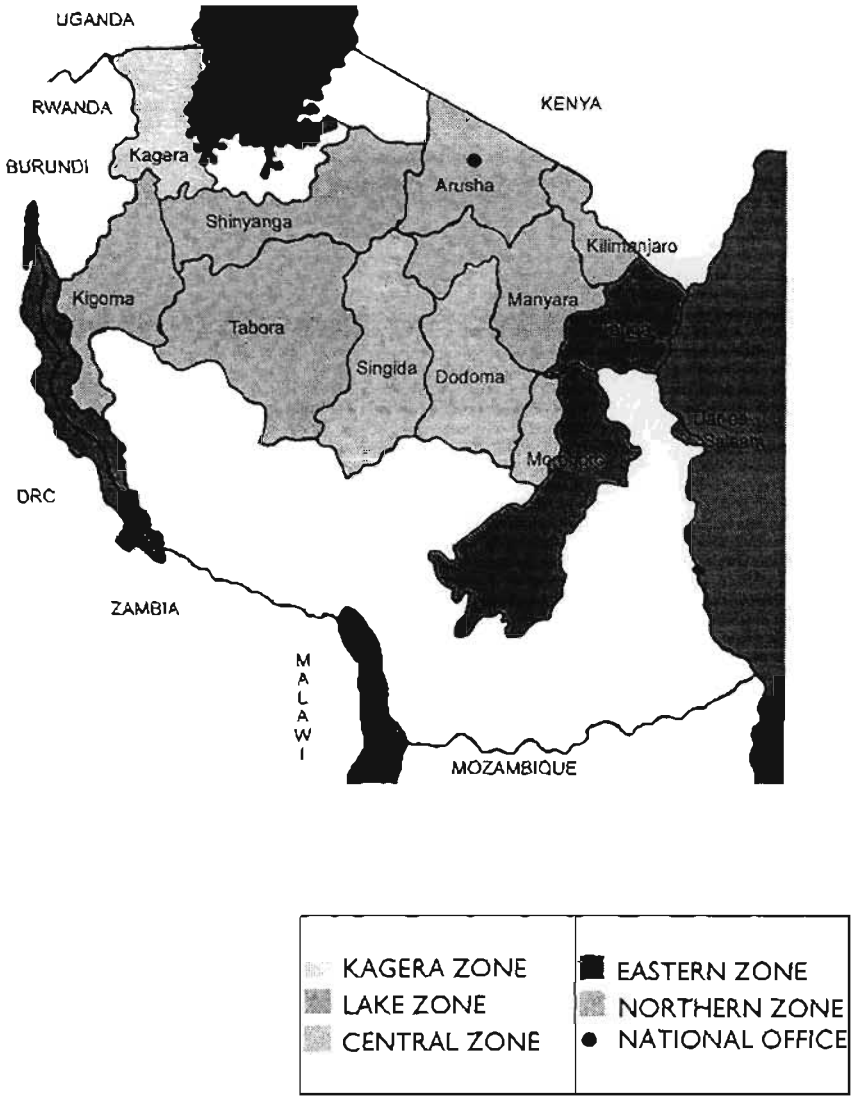
[68] World Vision www.worldvision.org/biography 7/14/2004
[69] World Vision www.wvi.org/child_sponsor/how_it_benefits_sponsorship.htm 7/14/2004
[70] World Vision www.worldvision;org/biograghy 7/14/2004
[71] World Vision Tanzania www.habari.co.tz/wvtanzania/pages 7/14/2004
[72] World Vision Tanzania Christian Witness Strategy September, 1999
[73] World Vision www.worldvision.org –Tanzania, 7/14/2004

According to the National Director, George Mkanza, WVT is concerned with human development in the areas of primary education, primary health care, water supply, sanitation, advocacy, and environmental protection, income generating activities, emergency relief and HIV/AIDS.[74] These interventions are also seen in all the countries where World Vision operates[75] Mkanza added that more projects are expected to be in operation soon especially in Dodoma, Singida and Tanga regions.[76]

World Vision Tanzania has five zones through which it operates. These zones are in 12 regions namely Dodoma, Arusha, Manyara, Kilimanjaro, Tanga, Dar-es-salaam, Morogoro, Singida, Tabora, Shinyanga, Kagera, and Kigoma. WVT headquarters is in Arusha. To date, WVT has more than 89 projects and as a result it is impacting on more than 3.5 million Tanzanians as well as 50,000 refugees from the neighbouring countries.[77] The main source of WVT funding is from international partnership through child sponsorship.[78] The community contributes their labour, local resources, and personal funds to the development of their livelihoods.

[74] Interview with World Vision National Director, George Mkanza in His office 12th August 2004
[75] World Vision International www.wvi.org 7/14/2004
[76] Mkanza, Interview, 2004
[77] World Vision Tanzania www.habari.co.tz/wvtanzania/Pages/FirstPages/whopg.htm 7/14/2004
[78] World Vision International www.wvi.org/child_sponsor/how_it_benefits_sponsorship.htm 7/14/2004

Map 3: showing World Vision Operation Zones[79]



In some of the operational regions, WVT helped churches to establish Area Development Programmes. These include Dodoma and Morogoro where the Anglican Church has chosen to use ADP as a model for development.

World Vision in Tanzania is still emphasizing local capacity building for empowerment. People are seen as the primary focus and owners of the development. This means that all

[79] George Mkanza , World Vision Tanzania Annual Report 2003 in www.habari.co.tz/wvtanzania/Pages/FirstPages/whopg.htm 7/14/2004

projects carried out in the community belong to the community; thus the primary accountability for the project management rests in the hands of the community rather than World Vision Tanzania. This is emphasized in the mission statement of World Vision International which is also adopted by World Vision Tanzania.

3.2.1. World Vision Tanzania Mission Statement

Being a Christian partnership, World Vision Tanzania has adopted a mission statement which is followed by all World Visions partners in the world. The statement says "Our mission is to follow our Lord and Saviour Jesus Christ in working with the poor and oppressed to promote human transformation, seek justice and bear witness to the good news of the Kingdom of God."[80] In order to practice the above mission statement, World Vision Tanzania is using an integrated and holistic approach by doing the following:

- Transformation development that is community –based and sustainable, focused especially on the needs of children;
- Emergency relief that is assisting people afflicted by conflict or disaster;
- Promotion of justice that seeks to change unjust structures affecting the poor among whom we work;
- Strategic initiatives that serve the church in the fulfilling of its mission;
- Public awareness that leads to informed understanding, giving, involvement and prayer;
- Witness to Jesus Christ by life, deed, words and signs that encourages people to respond to the Gospel[81]

In order to reach the desired vision in community development, World Vision Tanzania has developed the following ministry focus.

1. WVT is committed to the poor and oppressed of Tanzania, with a primary focus being on the needs of children (especially the girl child).

2. WVT serves two customers: our target beneficiaries and our donors. Our goal is to transform the lives of both these customers by partnering together with them in quality ministry that is sustainable, transformational and community based.

3. WVT is committed to promoting justice and advocacy on behalf of the oppressed and to creating environments that celebrate the full potential of every person. More specifically, our focus is on children's rights with a special emphasis on the

[80] World Vision http//www.wvi.org.htm 7/14/2004
[81] World Vision Tanzania http://www.habari.co.tz/wvtanzania 7/14/2004

girl child.

4. WVT is committed to the ten urgent issues as identified by World Vision International: a livable income; food for everyone; education for all; clean water; debt relief; investing in peace building; girls growing as equals; a sustainable future; an end to child exploitation; and, freedom to believe.

In summary, WVT is ministry focus is committed to the poor and oppressed, with a focus on the needs of children because "they are a good indicator of a community's social health. When children are fed, sheltered, schooled, protected, valued, and loved, a community thrives".[82] In addition, Sena and Booy state that sponsored children are now seen as a focal point for the transformation of their families and communities, although sponsorship is still a primary funding strategy.[83]

3.3. World Vision Tanzania Community Journey

Looking at the trends of WVT development, there has been a steady transformational change in the organization's approach to community development. Each stage began with aspirations of success, but in the end limitations had to be faced. Such limitations caused necessary changes in order to proceed to the next step. These paradigm shifts have subsequently pushed WVT to the level where it now stands. It could therefore be observed that WVT community development journey provides a historical framework through which we reflect the journey of commitment and community participation. Its involvement with communities seeks to address issues concerning local resources, people's needs, aspiration and hopes.

[82] Interview with WVT National Director Mr George Mkanza, August 2004
[83] Sarone ole Sena and Dirk Booy *Appreciative Inquiry Approach to Community Development: The World Vision Tanzanian Experience* in http://appreciativeinquiry.cwru.edu/gem/tanzania.html

3.3.2. Community Development Projects

As we have observed earlier, World Vision International had started several interventions country wide. Interventions such as relief activities, pastor's conferences and responses to specific requests from the local church were "completely orchestrated from the outside and on ad hoc basis."[84] This is the time that demonstrates the 60s and 70s paradigm: *Do development for the people.*[85] An interview was conducted with Noel Madinda, a Project Coordinator (PC) during World Vision's initial operational stage, who noted that World Vision International commenced a programme called Community Development Programme (CDP),[86] which ran for five years 1982-1987.[87] It started operating in only one village, Matumbulu, through the Anglican Church, under the late Bishop Yohana Madinda of the Diocese of Central Tanganyika (father of Noel Madinda). He invited World Vision International to come and work in Tanzania after seeing that the general poverty of the people, and the particularly high infant mortality rate needed help.

According to Madinda, the Programme time frame was too short for preparing the participants to be equipped for transformational development.[88] During this period, World Vision International was working with the Anglican Church, and Matumbulu village became the operational centre.

> During its early years, WVT identified the people as the institutional church and not the community. Community development was therefore interpreted as church development, with the majority of interventions channeled through the local church to the community, and thus owned by the church rather than the community. Church schools and clinics were built. Pastors' homes were built. Church training centers were opened, and church income-generating projects were supported. As a result WVT was viewed primarily as a church-owned institution during this period.[89]

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[84] The World Vision Tanzania in http://appreciativeinquiry
[85] The World Vision Tanzania in http://appreciative inquiry
[86] www.habari.co.tz/wvtanzania
[87] Blandina Sawayael , Mpunguzi ADP Annual Implemented Plan 2000
[88] Interview with Noel Madinda 26th December 2004
[89] The World Vision Tanzania in http:// appreciative inquiry

Even though there was this misunderstanding by communities about WVT, the organisation decided to incorporate other approaches like the training of trainers. Madinda commented that the situation became tense because participation was only from one denomination; therefore the ownership was only that of a few.[90]

After evaluation of the Community Development Project, it was decided that there was a need to revise the approach, to work with more than one village. As a result, it adopted the Development Assisting Centre (DAC) model initiated by Ben Chitamber.[91]

3.3.3. Development Assisting Centre

The Development Assistance Centre approach was implemented from 1987-1992, and was based on community capacity building. Development Assistance Centre programmes adopted operations in partitioned cluster areas, wards or divisions, each with a population of 50,000 -100,000 people. Development centres with training facilities were established within the catchment's areas. In Dodoma, the DAC operated in 32 villages; each village had a village evangelist whose role was to integrate development and evangelism. Jesus became the role model in transformational development as he used a developmental approach in his evangelism. Recruitment of evangelists was not based much on professional grounds. They simply took someone who knew how to preach the gospel. The village development evangelists were promoted to development workers later.[92]

The villages involved in development strategies included: Matumbulu, Mpunguzi, Chibelela, Isangha, Mtitaa, Nyinyila, Nhome, Mwitikira, Nagulo, and Zuzu. Mbambala A Mbabala B, Nala, Mpwayungu, Ibugule, Chididimo, Mkonze, Mvumi Makulu, Mvumi Muungano, Mvumi Mission, Mvumi Ilolo, Ntinka, Michese, Makangwa, Nkulabi,

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[90] Madinda, Interview, December, 2004

[91] Interview with Zebedia Uroki at National Office 2005, Ben Chitamber was an Indian development practitioner who worked with World Vision India (WVI).

[92] Interview with Admon Chigulu 2005, who worked as a development worker from 1987 and is still working with Mpunguzi ADP

Ndebwe, and Mlowa barabarani.[93] DAC was a specially funded programme, which had been a test case. Unfortunately, the impact was very small because churches dominated its operation, and this shaped the agenda towards traditional church activities rather than development in the wider community.

3.3.4. Area Development Programme

A new mission statement was adopted in 1992, which presented WVT future priorities, and put in place a new approach to community development called the Area Development Program (ADP).[94] The purpose of this approach at this time was targeted to empower local communities for the transformation of their lives through sustainable community-based interventions.

ADP is a standard community project, which covers a population of between 20,000 to 100,000 people.[95] ADP vision was to involve the whole community regardless of the different religious backgrounds. As a result, participation was reasonable and the involved communities welcomed the operations as they identified with them and felt part of them.

The formation of Area Development Programmes (ADP) under the umbrella of World Vision Tanzania was, and still is, seen as a good way of empowering people. ADP is a collection of 10 – 40 villages grouped together and who share resources. Meyer added that Area Development Programmes are a system of integrated development programmes for helping the poor based in a particular community such as one division or two divisions put together or a district.[96] It is implemented, prioritized and managed by community members.

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[93] Interview with Noel Madinda on 26th December 2004. Madinda is worked as project coordinator during the time of DAC at Matumbulu Village still working with world vision as programme coordinator in Mombo ADP

[94] Sena and Booy, Appreciative Inquiry.

[95] World Vision Tanzania in www.habari.co.za

[96] Meyers, *Working with the Poor,* 112-138

Area Development Programmes (ADP) are the core target of long term development work, while the provision of relief continues to be a short term strategy, which serves to meet emergency relief needs within or outside the country.[97]

The focus of the Area Development Programme approach was, and is still, directed to equipping communities with skills that enable them to become self-reliant. The vision is that they are trained and empowered in techniques, agriculture and horticulture, education, stewardship of environment, health, water, livestock husbandry and income generating activities, leadership development and spiritual enlightenment. The hope is that this exposure causes people to have a sense of ownership, and so they contribute to the success of the project. In the long run, through Community Based Organisations, the ADP seeks to promote sustainable development.

The ADP approach tries to help poor people to be empowered, and to put to use their ability and knowledge. In return, their lives are influenced to a self sustained and self reliant condition of living. Such a development approach enables people to participate in decision making that enables them to get into strategies for self reliance with the hope of alleviating poverty around their communities.

These changes had a dramatic effect on WVT. With the new mission statement in place that focused on transformational development, the resulting changes positively impacted on WVT's performance. The changes attempted to reflect upon the overall mission in Tanzania and on how the organization's ministry was being promoted so as to serve the intended target groups. The shift of the focus from church to community was achieved in the early 1990s as the ADP approach adopted new strategies towards community development. Still at this time, WVT felt something was missing to close up the strategic gaps. The extensive review process of 1993-94 led to the birth of another paradigm shift called: *Empowering people for development.*[98] Difficulties were incurred in achieving the process but the result has made WVT become more holistic and empowering in its

[97] www.worldvision.org
[98] Sena and Booy, Appreciative Inquiry

attempt to promote community development interventions. This achievement is highly supported by Myers as he describes the happenings of WVT at that time.

> As WVT became more community focused in its development strategy, it also identified the need to develop its own internal capacity even as it promoted external capacity building of the community and others. It is in this spirit of learning that WVT has embarked upon the Appreciative Inquiry (AI) approach to community development.[99]

3.4. World Vision Tanzania: Mpunguzi Area Development Programme

Mpunguzi ADP is working under the umbrella of World Vision Tanzania and has a partnership with World Vision Canada, which has been funding it since its inception. The funding is done through children's sponsorship and grant projects.

3.4.1. Area of Operation

Mpunguzi Area Development Program (ADP) is situated 20km on the south west of Dodoma Municipality in Central Tanzania along the Great North Road from Cape Town to Cairo 19 km from Dodoma town. The programme area covers 4,590 km square kilometres,[100] with a total of 85,094 inhabitants of which 38,947 are male and 46,147 are female. and 17,091 of these are children under five[101]. It comprises 16 villages divided into two parts, that of Mwitikira in Dodoma rural and Zuzu in Dodoma urban.[102] The programme started in October 1991 with a 15 year contract. The programme is sponsored by World Vision Canada.

According to the Baseline Survey Report of 1991, the programme started there due to the following factors:

- High Infant Mortality Rate (IMR) and Maternal Mortality Rate (MMR)152/1000 and 400/1000,000 respectively

[99] Sena and Booy, Appreciative Inquiry
[100] Lukwara , Mpunguzi PDD, p 4
[101] Mpunguzi ADP Evaluation Report August 2004 p7
[102] The villages include Mpunguzi, Matumbulu, Mbabala A, Mbabala B, Chididimo, Zuzu, Nala, these are in Zuzu division .in Dodoma urban and Chibelela, Mtitaa, Isangha, Nyinyila, Nhome, Ibugule, Mwitikira, Nagulo, Mpwayungu are in Mwitikira division Dodoma rural.

- High malnutrition rate
- Drought (average rainfall 400/800mm/annum)
- Low income rate 60 USD per year
- Low literate rate 36%.

These findings emerged through the baseline survey done by Christian Organisation Research Advisory Trust (CORAT).[103] The survey confirms that the region was characterised by poor nutrition, poor access to health care facilities, infectious diseases and immunized childhood diseases related to poor environment and sanitation. Health became the most significant aspect of human life. Anso Kellerman cites the World Health Organisation deliberation that "Health is a fundamental human right."[104] It calls for the person to live well, to perform one's tasks and achieve the intended goals. Therefore, ill health becomes a factor that contributes to that retardation and lack of human development. In order to fulfil its mission, World Vision Tanzania chose to support the following interventions.

3.4.2. Interventions

Mpunguzi Development Programme is community based, and its focus is on transformational development and sustainability. Therefore, the first task of World Vision was to empower the ADP by establishing its vision. The community came up with the following vision that it should be "a community, which is educated, literate and where development will be enhanced to promote people's standard of living, justice and peace."[105] From the inception of the programme, Mpunguzi ADP has always tried to strike the balance between men and women in its management and all interventions, from designing, implementation, monitoring and evaluation of the project.

In order to achieve the programme's vision, ADP is focused in the following areas: primary health, primary education, agriculture, environmental protection, water, income

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103 CORAT is a Non –Government Organisation with international repute and expertise that facilitates baseline survey in a given country and to any NGO's

[104] Anso Kellerman, "Health and Development" in *Introduction to Development Studies 2nd Ed* (Johannesburg: Oxford University Press, 2000) 186

[105]Central Zone in http://www.habari.co.tz/wvtanzania/Pages/FirstPages/z_cntr.htm

generating activities and spiritual development. For effective performance, ADP has six sub-committees. The first sub-committee deals with planning, economy, finance and leadership. The second, sub-committee deals with agriculture, husbandry, environment and food security. The third deals with health and water. The fourth is sponsorship and advocacy. The fifth is education training and constructions and the last is evangelism. Each has its role.[106] Every committee member is in one or other sub-committee.

The following is what Mpunguzi ADP has done to improve people's livelihoods. This section is drawn from both the official reports and statistics of WVT, but also from the perceptions of community members interviewed. The background to these interviews is covered in the next chapter.

(a) Primary Health

Intervention in primary health is done through a public health awareness campaign. Primary health care provided sensitization about opportunistic disease and preventive measures against malaria and other communicable diseases such as HIV/AIDS, Sexually Transmitted Infections (STD), Tuberculosis and water borne diseases. The ADP has supplied beds, bedding and mosquito nets to health centres.[107] Village health workers were supplied with fumigation equipment to kill mosquitoes, cockroaches and the like. Health education is also conducted within the villages.[108] An exchange of ideas between traditional birth attendants and midwife nurses was conducted and as a result traditional birth attendants were supplied with gloves. With all these measures put in place the health of the people has improved, hence the number of infections has since then steadily declined, as table four clearly indicates.

[106] Annual reports of Mpunguzi ADP 1992-2002
[107] Mpunguzi ADP, Annual report 2004
[108] Mpunguzi ADP, Evaluation report 2000

Table 4: The health status at Mpunguzi ADP from 1992 to 2004.[109]

ITEM FOR IMPROVEMENT	SITUATION BEFORE	CURRENT SITUATION
Under five vaccination	46% (1992)	96% (2004)
Vaccination for women	25% (1992)	85% (2004)
Malnutrition for under five children	45% (1992)	14% (2004)
Diarrhoea and related disease	11% (1992)	3% (2004)
Malaria	51% (1992)	33% (2004)
Children Mortality Rate	202/1000 (1992)	187/1000 (2003)
Maternal Mortality Rate	400/100,000 (1992)	214/100,000 (2003)

(b) Primary Education

All groups in the communities we visited highly appreciated the Mpunguzi ADP initiatives of improving the learning environment. Most of the community data provided agreed with the official data provided by the Mpunguzi ADP leadership. Community members agreed that the improved learning environment has increased retention of pupils and teachers; moreover the community feels there is an increase in enrolment and attendance, particularly of girls. For more clarification see the table below; this is the overall percentage in Mpunguzi ADP:

Table 5: Education Improvement[110]

ITEMS OF IMPROVEMENT	PREVIOUS PERCENTAGE	CURRENT PERCENTAGE
Improved learning environment-Primary school	35% (1992)	70% (2003)
Joint Secondary Schools	6.8% (1992)	39% (2003)
Increased enrolment in Std one	45% (1992)	89% (2003)
Increased attendance in classes	54% (1992)	83% (2003)
Primary dropouts	22% (1992)	4% (2003)

[109] Anna Mung'ong'o & Doroles Wambura *World Vision Mpunguzi ADP Maelezo ya mradi tangu ulipoanza hadi sasa Oktoba 1992 –Agosti 2004,* 10

[110] Anna Mung'ong'o & Doroles Wambura *World Vision -Mpunguzi ADP Maelezo ya mradi tangu ulipoanza hadi sasa Oktoba 1992 –Agosti 2004,* .10

(c) Agriculture and Animal Husbandry

The respondents revealed that due to new agricultural methods (ox ploughing, new planting methods, and improved planting of seeds) there is high production. People who were previously food-insecure now produce adequate food stocks.[111] This high production attracts buyers from elsewhere instead of transporting the commodities to markets in town. Community members received agricultural support in the form of farm inputs and implements which are sold at half price; the people have been introduced to new ways of food preservation. Poultry vaccination has boosted chicken production because the outbreak of disease is now under control.

Some community members have been exposed to other places through study tour programmes. Others have undergone skills training in ox ploughing, and mushroom growing. ADP has motivated communities to purchase water pumps (money-maker), ox-carts for transportation of farm products, firewood and water; others say that sick people are taken to health centres by ox carts. Oil pressing machines to extract oil from sunflower and goats for milk are some of the things which community members mentioned. Earlier many people had been unable to produce enough food and so lost their cattle in exchange for food, but now that is a thing of the past. They only sell cattle, chicken, goats and sheep for buying other things.

Table 6: Shows crop production per acre at Mpunguzi ADP.[112]

TYPE OF CROPS	TRADITIONAL METHODS OF FARMING 1992	MODERN METHODS OF FARMING 2003
MAIZE	3 bags per acre	15 bags per acre
SORGHUM	1-2.5 bags per acre	10-12 per acre
GROUND NUTS	2-3 bags per acre	15-20 bags per acre
SUNFLOWER	10 bags per acre	13 bags per acre
SIMSIM(UFUTA)	4 bags per acre	8 bags per acre

[111] Doroles Wambura, Mpunguzi ADP, Monthly report /quarterly report 2003
[112] One bag contains 100- 120 kilograms.

As table six shows, due to the impact of WVT, people are able to produce a high yield in their agriculture production.[113]

(d) Water and Sanitation

Concerning water, the respondents appreciated what ADP has done in creating the awareness of using safe and clean water. The ADP supported the training of appointed villagers on how to maintain and service the water pipes from time to time and seek government supervision when the fault is too big. This helps the community know that they own and that they should run the water project, and as a result they have opened a community account for maintenance.

Mpunguzi ADP is also involved in the provision of clean water through the digging of bore holes, rainwater harvesting, making of water jars, improvement and construction of water sources, laying of water pipes, rehabilitation of dams, and digging of shallow wells. Distances to water sources have been reduced from as far as 30 kilometres to an average of less than 4 kilometres.[114] It is expected that incidences of water-borne diseases in children will be greatly reduced. As also observed by de Gruchy, "in the world, water scarcity has a dramatic effect upon human health, economic development and natural ecosystems; indeed, already it is estimated that 6,000 children die everyday for lack of water."[115] This task of water distribution in the ADP becomes an on-going project, so that in the end all communities may have piped water.[116] As for sanitation, the communities still use traditional pit latrines. In rural areas these are the only affordable sanitation means that can be erected. Unfortunately this type of latrine becomes the breeding place of mosquitoes and flies, and as a result malaria and diarrhoea related infections become prevalent.

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[113],Mpunguzi ADP Audit Report 2003
[114] Anna Mung'ong'o *Maelezo ya mradi 2004*
[115] Steve de Gruchy, 'Water of Life: Life's Foundation' in *Inside Out.* April/May 2005 Issue 44. 22
[116] Anna Mung'ong'o *Maelezo ya mradi 2004*

(e) Environment

In terms of environmental degradation, drought has been affecting the region for many years at irregular intervals. This is one issue that the people and the ADP have grappled with in order to address the effects of drought. The ADP embarked on measures to combat the impact of the disaster by planting trees. The aim of this intervention is to assist communities to prevent land degradation as well as obtain the best returns from their land. It is implemented through training in land husbandry, preservation of natural forests and provision of tree seedlings. Despite the distribution of seedlings in schools and the community in 1999 and 2000 most of them died as a result of drought.[117] Since then little has been done in the area of environment.

(f) Gender Inequity

ADP has influenced community members understanding of gender inequity, although some still do not agree with it.[118] Before the ADP carried out public awareness campaigns, men stuck to their tradition of male domination and blocked women's freedom of participation and expression of skills, opinions and decisions. Female Genital Mutilation (FGM), which had been rife earlier, has declined. Cases of FGM are not common after two traditional FGM surgeons were arrested.[119] Previously it had been a taboo for men to do gender-prescribed households tasks associated with women. Now both men and women perform the same household activities. Women have freedom to lead the church in liturgy, to become pastors, and to assume the position of leadership. However, the sitting arrangement in Church still follows the traditional separation of women and men.

(g) Income Generating Activities

Income generating activities are centred on community organisation schemes. The ADP approach has helped Mpunguzi people to initiate various activities that may earn them an income. The following are some of the kinds of training they received: horticulture,

[117] Blandina Sawayael Mpunguzi ADP Annual Report, 1999 -2001
[118] Interview with staff at Mpunguzi ADP 6th January 2005
[119] Group discussion at Mpunguzi village 3rd January, 2005, the two surgeons for Female Genital Mutilation were caught in Mpunguzi village in 2000

poultry (using local chickens), goat rearing, beekeeping, mushroom growing, tie and dye, and food preservation.[120] Both men and women are engaged in such exercises for a living. However mushroom growing is not in place and tie and die is no longer functioning. Such programmes show that they were initiated by the ADP without motivating the local people who will, in the end, be the major consumer.

(h) Spiritual Development

Although ADP administration does not actually engage in evangelism of the Word, it fulfils other aspects of God's mission. It supports short courses in biblical studies; it supports churches by capacity building for church leaders, women's groups and youth groups. Provision of bicycles, Hymnals and Bibles for church ministry to local churches at half price, Sunday school teachers training and children's conferences are also supported by ADP. The ADP went on supporting the churches by providing building material which the members cannot afford to buy.[121]

(i) Advocacy on Child Rights

The ADP has in recent times established an advocacy forum aimed at protecting the rights of children. The violation of children's rights and child abuse caused the project to start this advocacy. Community members seem to appreciate what has been initiated by ADP.[122] It is the responsibility of community members to support such innovations that are meant to control inhuman practices. On addressing the church leaders, Helen Kijo Bisimba[123] called the church leaders with other organisations to join efforts towards lobbying and advocacy for children rights with love and compassion.[124] Still, churches have a long way to go in preaching and sensitizing the community with regard to child rights as it is something which was not practised before.

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[120] Annuall Reports of Mpunguzi ADP 1992-2004

[121] Discussion with Mpunguzi ADP staff members, Angelina Longamno and Edaria Laswai at Mpunguzi ADP office 6Th January 2005

[122] In order to empower children with their rights Mpunguzi ADP has a Children Parliament where children can address their issues. However, very little has been realised in the impact on the children.

[123] Helen Kijo Bisimba is Board Chair of WVT and Director of Legal and Human Rights Centre.

[124] Cuthbert Mono and Zelote Loilang'akaki, "*Strengthening Our Bridges with Churches*" Report of Senior Church Leaders Conference held at Uhuru hostel Moshi from 15Th -18Th July 2003

(j) Leadership Development

From the collected data, it is noted that right from village, and ward to division level, ADP has supported capacity building in the area of leadership. Planning, monitoring and evaluation are some approaches that were used, and *The 7 Habits of Highly Effective People* was one of the publications utilized.[125] Community leaders and community workers were the product of this training in different fields. As a result of this community empowerment led to some people to assume positions as village executive officers and ward executive officers, others were even *madiwani* (ward councillors).[126] Women who had previously been sidelined began assuming positions of leadership in the community, though, still only a few are holding posts, as shown in the table below. Sensitisation, seminars and workshops are still needed to uplift women in leadership positioned.

Table 7: Women who hold positions of leadership in 16 villages within ADP.[127]

LEADERSHIP POSITION	NUMBER OF PEOPLE
Ward executive Officer	2
Village executive officers	4
Ward councillor	1
Village chairperson	1
ADP chairperson	1

(k) Housing

Concerning housing little has been done since the ADP started. As a result only a few people have iron roofed houses. At present the ADP has started an intervention of facilitating community members on how to use affordable technology in building houses.[128]

[125] Stephen R Covey, *The 7 Habits of Highly Effective People,* (London , Pocket Books, 1999)
[126] Anna Mung'ong'o *2004,* 3
[127] Anna Mung'ong'o *2004,5*
[128] Mpunguzi ADP, Monthly Report on "No Hungry Children Project", 2004

3.4. CONCLUSION

World Vision has called for community participation. Church leaders felt the need to invite World Vision International to render help to church communities experiencing a range of vulnerabilities. The move led to the formation of World Vision Tanzania. In the early stages of WVT, people were regarded as the institutional church and not the community. This view resulted in considering WVT as a church institution. It was later understood that the WVT focus should shift from church to community. At this point community members accepted WVT activities and community participation increased.

In order to implement its objective, WVT adopted the Area Development Programme, which incorporated Participatory Rural Appraisal, and later co-opted an Appreciative Inquiry approach to development. Mpunguzi ADP is one of the communities privileged to have the programme operating for sustainable development. Mpunguzi ADP addresses issues of primary health care, primary education agricultural and animal husbandry, water and sanitation, environment, gender inequity, income generating activities, spiritual development, child rights and leadership development. Having passed through a series of paradigm shifts, WVT seeks to empower poor communities through transformational development, promotion of justice, public awareness, strategic initiative and emergency relief.

CHAPTER FOUR: ASSESSMENTS OF MPUNGUZI AREA DEVELOPMENT PROGRAMME BY COMMUNITY MEMBERS

Chapter three drew heavily on the perspectives of WVT itself. This chapter seeks to give detailed information of findings of ADP activities as observed and experienced by the community members who are the beneficiaries. As was mentioned earlier, the field work was conducted at Mpunguzi Area Development Programme in Dodoma in four villages namely Matumbulu, Mpunguzi, Mtitaa, and Chibelela. These villages were chosen randomly by looking at the accessibility and closeness to Dodoma town where I was staying. The findings represent ordinary people's views of the work of World Vision. An analysis of the key issues that challenges the Area Development Programme, and which affect the local people, will be discussed.

4.1. Research Process

Information was gathered by three methods. As pointed out earlier in the first chapter, I know the area very well because I had worked there as a project coordinator for WVT in the Area Development programme from 1999 to 2001. During that time I was privileged to know some of the respondents. The interviews were done in Swahili, because Swahili is the national language of communication and most of the people in the research area do understand and speak the language. The first method used was by questionnaire, the second method was one to one interview, and the last method involved focus group discussion. All three methods involved explaining the purpose of the research and seeking and receiving the informed consent of the participants.

A structured questionnaire was distributed to 40 people, out of which 22 people failed to respond, but 18 (13 men and 5 women) answered the questionnaire. The reason for this non-response was that many targeted people had personal commitments, hence their failure to respond. Others, due to illiteracy, found it difficult to respond in writing on their own. Therefore, I chose to conduct one to one interviews in order to collect information in their respective homes. By this method, 20 people (10 men and 10

women) were interviewed in the four villages. This personal contact allowed them to speak freely, and gave me an opportunity to observe some of the benefits they receive from the Programme. Since it was the farming season when the respondents are kept busy, it was more convenient for them to decide which time we would meet.

Group discussions were held in four villages as mentioned above. The participants were composed of the respondents and other community members who were invited. A total number of 60 people, both men and women, participated in four group discussions in the four villages. There were 35 men and 25 women in the group discussions, whose ages ranged from 17 to 72 years. The purpose of the group discussion was to bring the participants together and to interact as they highlighted what the community has benefited from ADP. It also helped to discuss the key issues in more detail. The following were the questions which were used in the structured questionnaire, but they also served as leading questions in the other two methods of data collection. When it came to group discussion and one to one interviews, other subsequent questions were asked in the discourse.

1. What kind of impact has Mpunguzi ADP had on your life ever since you got engaged in their programme?
2. What notable socio-economic transformation could you identify that has impacted on your livelihoods?
3. Is your life self sustained after being assisted by ADP?
4. In case World Vision removes its services, would you maintain your sustained livelihoods?
5. What do you think Mpunguzi ADP could further render to this community to advance the participant's livelihoods?
6. From your experience, has Mpunguzi ADP been gender sensitive?
7. Has Mpunguzi ADP contributed anything to improve the lives of people in your village?
8. In your village, is there any child who is heading a household due to loss of parents?

The following were additional questions to the first questionnaire, which were used during one to one interview.

- What do you expect WVT to do in order to reach the poor and the poorest communities?
- Are you satisfied in your lives with the intervention of WVT-ADP?
- Do you have any suggestion as to what you would like to see in your community, which ADP is not doing?
- What challenges are you facing in agricultural production?
- Do you think the community would be able to continue to support itself even when ADP phases out?
- Is there any reason, which makes people continue living in *tembe* houses?

4.2. Research Findings

The research findings are presented in two different ways. The first is in narrative format from the community members, and the other is the analysis of the research findings.

4.2.1. Narratives of the community members

(a) Leonia Masaka is 34 years old, with a standard seven level of education and a mother of two children. She is from Matumbulu village and a member of the Anglican Church. Masaka earns her living by farming. In the village she is a village health worker. She goes around the village sensitising community members to be aware of health care matters. She tells them of the importance of using clean and safe water and maintenance of hygienic sanitation. For this task, she was given a bicycle by the ADP to enable her to get around. Asked if she gets anything from the community, Masaka said she receives nothing but when she fumigates someone's house they pay her a little token which enables her to buy more insecticide. However for sensitization she gets nothing.

At community level Masaka thanks ADP for its intervention in Female Genital Mutilation (FGM) which is a cultural practice among the local people. Masaka explained that Female Genital Mutilation, which involves mutilation of the genital organs, is a dehumanising practice that has left thousands of women inadequate in their sexual worth. On the issue of health, with the help of ADP, Masaka said the community constructed a

village health clinic. The ADP provided furniture and some medical equipment. Seminars have been conducted regarding the relationship of nutrition to good health.

On agriculture, Masaka recalled the times when some people went to other villages looking for casual jobs while others sold charcoal. But today people are using cow dung manure and it is in high demand; some people even sell cow dung instead of letting it be wasted. The village dip tank was also restored to treat cattle against pests and skin diseases. The main challenge which she experiences is drought. She says the dam which is in the village is not enough and she wishes that ADP would help them to have another dam.

(b) Janet Kayopa is 33 years old, finished her primary education and got married. She is a mother of 3 children from Matumbulu village in Muungano area. Her husband was not present during the interview. Kayopa highlighted some notable achievements in her life. Previously, she used traditional methods of farming, using a hoe, but now she uses a plough driven by oxen. For sowing, they planted randomly but she learned how to incorporate new methods of farming. Before, she and her family used to buy food from distant places but with good rain she can produce more food for consumption. Free-range chicken farming is the only affordable income generating activities in rural villages. Outbreaks of Newcastle and other chicken diseases used to hinder high production. Recently, ADP has initiated chicken vaccination so as to save the population of chickens in the village. Kayopa was proud that the community appointed her to run a chicken vaccination campaign in the village. Her worry is that chicken prices are very low and she argues that it would be better if ADP could find a market for chicken.

(c) Shadrack Mtalimbe Masanika is aged 58 years from Matumbulu, Kaunda area. Masanika is one of the first beneficiaries who benefited from ADP interventions. He received a cow which now provides the family with milk, and he sometime sells not only milk but also the cow dung for manure. Masanika also received an ox-driven plough, which has replaced hoe cultivation. To him, a hoe was very exhausting as compared to a plough, which can work a big plot of land.

In addition, his son, who is sponsored by World Vision Canada, receives direct gifts from his sponsor who lives in Canada. Some of the things he has received almost every year since 2000 include household utensils, clothes and beddings. However, he does not feel good because other children receive nothing and they are more in need than he is; but when it comes to community benefits, he is happy because the ADP supported the village in building classrooms and teacher's houses. The ADP also provided the school with desks and chairs. Now his children are learning in an environment that is decent and which encourages them to go to school.

On health issues, Masanika thanks the ADP for the provision of a village health centre with laboratory facilities, which has saved the community members from long trips to Dodoma urban for medical service. Besides, the ADP sponsored the training for a laboratory technician who works in the community health clinic. However, he raised a concern that the programme should target individual person needs so that people are empowered individually. He gave an example of people who established retail shops; everyone trades the same goods. People are not innovative, he concluded.

On the issue of a loan from the ADP, he says it is difficult because the rules prevent ordinary people from getting one. Only those who have already shown capability and have done something by themselves can afford to get a loan. He suggests that World Vision should revise its conditions and give affordable loans to the people.

(d) Amos Maneno Lyate, a 25 year old father of one and with a standard 7 level of education, was happy to tell me how he bought tomato seeds at half price and now he has just built a new house. By using horticultural methods, he raised enough money that has enabled him to build a modern iron sheet roofed house. The problem which he faces is marketing. Most of the people who are engaged in tomato farming, sell the commodity at a low price to buyers from Dar es Salaam who come directly to their farms. The buyers in turn sell the same commodity at a high price in the city.

Lyate added that all the farm work is performed together with his wife and they plan what to do with the money. Lyate is proud to work together with his wife whom he calls his advisor. Lyate argued that according to their traditional norms a woman is treated as an inferior to a man. He recalled how he was told that women were the ones who should prepare farms, but now things have changed especially in the present generation.

Responding to the question about whether he could be self sufficient if the ADP would phase out he said he is sure that he would cope as he is already one step ahead. About the house, Lyate acknowledges that the skill he got on animal husbandry is a great asset that will help him support his family in food sufficiency. However, together with his wife they had a plan to start another business instead of depending solely on agriculture. He still needs help from the ADP on how to go about the business due to be started.

(e) Justin Suleiman Kuyega is an Anglican Evangelist from Matumbulu who was sponsored by ADP to go to a Bible School for training. He highly appreciated what ADP has done for him. The study he acquired at the bible school, has equipped him for the gospel proclamation at home and abroad.

Apart from sponsorship he also received a bicycle and support for the church building. The programme sponsored the local pastors training for pastoral studies. Roman Catholic catechists were offered training and financial support from ADP. On the whole, ADP has helped the local Christians to grow in their spiritual development by equipping church leadership with skill and knowledge.

However he raised a concern that orphans should be financially supported up to secondary school level. Besides that, the programme should build houses for these orphans. If no shelter is put up for them, which they can call their own, then ADP efforts towards orphans is incomplete.

The gender issue is another achievement for which Kuyega thanks ADP, because in their village there was a belief that women have specific roles. These roles are mostly those

around domestic chores, for example, washing, cooking, looking after children, drawing water, fetching firewood and ensuring that the surroundings are swept clean. Men take the big tasks like building houses, hunting, making roads and building bridges. He is aware now that men who help their women in household chores are seen as given charm by their women. He remarked that the situation has changed a bit because men do work that had previously been for women. On the question about what would happen if WVT phases out, Justin doubted if the community could be sustainable. He still feels there are areas in which the community needs help. He gave the example of drought, which affects Dodoma frequently. He thinks if World Vision can build more boreholes and dams, it would be more helpful for both irrigation and animal use.

(f) Tella Chimya is a married man aged 43 years from Mpunguzi Village community. Whilst, Chimya appreciated ADP intervention in Mpunguzi, he pointed out that the assistance has benefited the community generally and very few have benefited individually. Few people have been empowered in skills such as the use of a plough, milking cows and pumping water for irrigation. Those who acquired knowledge do not impart their knowledge to other community members. Chimya sees that the programme has not yet reached the poorest of the poor.

Chimya argued that ADP has put in place loan conditions that cannot be met by very poor people. For a person to acquire a loan, he or she must pay a deposit (almost half the amount of the total cost) before the loan is processed. Chimya wondered where poor people could get money to pay the deposit before they secure the loan. The type of house a person has can tell you if the person has money or not. According to Chimya, World Vision Tanzania Mpunguzi ADP was not open enough to inform every member of the community about its programmes.

Not everybody has access to information about who can be registered for membership. People choose their friends by who can afford to pay back the loan. The poor, since they cannot afford to pay back, are excluded from the programme. In response to how he

stores his crops, he said he uses *vihenge*[129] for storage of his harvest. These storage facilities accommodate a few bags of maize or millet, and the rest has to be sold due to lack of proper storage. At harvest time prices of the produce are usually low because of the high supply of the same commodity by many farmers. In due course, when they run out of crops, they are forced to buy the same at high prices. Chimya wishes ADP could empower people in entrepreneurship. These are income generating ventures that would help people become self reliant.

(g) Samuel Philemon Mombo is 44 years old and married with 4 children. Mombo lives in Matumbulu village. He came to know about World Vision about 14 years ago and he was at once requested to work with the organisation as a community worker. Today he is Ward Executive Officer, and he has seen changes in himself through seminars from which he has gained understanding on different issues.

On gender issues he was impressed because Mpunguzi ADP was the first organisation to have women members on its committee. As a result some of them have assumed positions in the village. This encouraged other women to apply for other posts at ward, and division level.

Like other respondents Mombo emphasised the issue of ADP to focus on individual intervention by also providing loans for those who cannot manage to support themselves. Otherwise his personal view about the work of Mpunguzi ADP is that the impact in development activities can be seen. Answering the question why people are still living in traditional houses, Mombo said people still could not afford to buy iron sheets as their economic position is still low. People choose to buy food rather than to buy iron sheets.

(h) Hawa Yusuph is a 56 years old Muslim woman with six children. She is married and she and her husband are farmers. They have one acre of vineyard and 4 acres of maize

[129] Vihenge are locally constructed store barns, which are plastered both the inside and outside with cow dung to prevent rodents and insects from destroying the crops.

farm; they also have some chickens at her place. Hawa has employed a maid who helps her to sell some dough at the primary school and at the dispensary.

As a woman, she is very proud that women can be heard in the community and even in the mosques. She said, men have realized that we have something to contribute to the maintenance of the household. She also pointed out that even at community level women participate in decision making in community forums. However, she admitted that very few women are capable of speaking about abuses they receive from their husbands. This is because of what Hawa considers a cultural problem to be silent in public.

She also revealed that previously WVT directed its focus on the Christian community as a target group. But ADP has been extended to people of the Muslim confession. Although there are few Muslems in the village they are now happy to be recognised and participate in the ADP programme and become beneficiaries of its activities.

She and her family benefited by buying an ox-cart at half price. They buy vine pesticide at half price, and like other community members, medical services and education and water are services, which for a long time they had been deprived of. Today the water tap is just a few meters from her house; also a school and a health centre are within reach of the community. She added that this year was good as they have a surplus of maize, simsim, and ground nuts. Now, the price of maize was very low during harvesting time and the majority of farmers sell all their produce during that time because it is very expensive for the farmers to store the products. This is especially difficult during the rain season when the prices for food go up, particularly, for maize. She requested that ADP could help find a market for their maize.

Answering the question on how to reach the poor of the poorest, Yusuph suggested that credit facility conditions should not be so difficult that poor people cannot afford it. If conditions are attached to secure a loan for farm inputs and implements then those unable to meet the requirement are disqualified. Such a situation is not helpful according to her

because the poor will never come out of poverty, and the poor will remain the workers for the rich.

(i) Samuel Mukomwa is a 30 year old man and educated up to class seven level. Since he was born, he has been settled at Mtitaa village. Economically, Mkomwa is a farmer who grows various crops and rears local chickens. He keeps about 300 chickens at a time. He said he decided to rear chickens after his experience of drought 3 years ago. He recalled how life was difficult for him and his family. Mukomwa had to sell charcoal for their survival. His wife helped him to carry charcoal to sell. Today, the situation is different because they have maize, groundnuts and sorghum but prices are very low. Answering a question as to where they sell their crops, Mukomwa said that things are different. Before, they could take their crops to the market, but now the middlemen come to their home to buy chickens, maize and sometimes millet, as a result they sell those commodities at the cheapest price. Though sometimes he tries to go to open market, there is no difference in the price as the buyers put up prices in advance for producers. He wishes World Vision could help them take their produce to other markets.

On the issue of men and women helping each other in domestic chores, Samuel laughed and said when they were brought up they knew that women have their own jobs and men also their own. For example, fetching water was not a man's job, clearing the farm was a man's job but weeding was a woman's job. He said, "due to our traditions, women perceive household works their duty. But today both men and women do almost the same duties because you can sell water to get money and this can be done by men and women." Samuel is also a traditional dancer and composer of songs. In the village he is in an awareness campaign in the community on HIV/AID, Trachoma, FGM, health in general and food security. They go round the village sensitising members to take precautions in order to live well.

On the issue of loans Samuel says something must be done because the beneficiaries are only those who can pay the loan back. Concerning the issue of Female Genital Mutilation and its practice, Mukomwa said in their village 2 circumcisers were arrested and they are

in prison. He hopes this will be a lesson for others. The sensitization is also taken to school, children are told to tell teachers or a member of the ADP committee or any members of the community whom they trust once they hear that such an act is being performed by some people.

Adding to what ADP can do for the poorest of the poor, he says if they can get soft loans for housing it would be of great help. Like other respondents, Samuel sees ADP as the organisation which cares for people. He referred to community benefits as an achievement which he sees in the village where almost all villagers participated in building

(j) Alecia Kambwili, aged 38 is from Mtitaa village, a widow with 5 children. She was very proud of how the village is growing very fast; however the majority are still in traditional houses. Kambwili raised health as an issue and said that many people lost their lives when there was an outbreak of cholera and related diseases before the construction of community clinics supported by ADP. At present they are happy that health services are there where the government built a health centre and the ADP helped to renovate and supply it with bedding and other equipment. Health education, which was carried out by Mpunguzi ADP on trachoma and other diseases, has created awareness among the whole community and they are now seldom afflicted by these outbreaks.

Concerning gender issues, Kambwili laughed and said women are now competing with men. They have become more active in business oriented activities than the men. Women shuttle goods from one open market to another. They are very strong and determined in this activity. Asked whether married women are also engaged in business, she said those women who are selling in free markets are mostly single, divorced, and widowed; men cannot allow their wives to move from one market to another. The problem is once women gain confidence in business they become big headed and as a result many marriages break up. At other times women decide to divorce because their husbands tend to dominate them and suppress women's activities.

Asking her about taking a loan from ADP, Kambwili said she does not think that she would be able to pay back the loan and she does not want to have the problem to her children because she has nothing to safeguard the loan.

(k) Agnes Ng'ata is 23 years old and a mother of 2, married to Ng'ata and her brother's son, Tito who is 10 years old stays with them. When I visited her, Agnes was on her farm with her son Baraka who is 9 years old. They were busy on the farm with her ox plough preparing the land. When I asked her where the husband was she told me that the husband went for casual work in a neighbouring village to raise money for the family. She thanks the husband because he taught her how to use the ox plough.

According to their traditions and culture men are the ones who use a plough, but she is proud because she is the one who is now teaching their children. She was also proud to say that if people come to her to ask for help with ploughing in the village, she does the work without waiting for the husband. She said it was a very tiresome work both to them and to the oxen, therefore, it is done in the morning and evening only. Asked as to what they get when she works on other people's farms, she said that sometimes they are given money but sometimes they get maize or millet. It depends on the person as, practically it is not easy in the village to raise money; hence, the barter system becomes the order of the day. There are other incidents where they helped someone and been promised millet when he harvests; though that was a very rare case because it needs trust.

Agnes is still living in a traditional house and she does not think that they will be able to build a modern house. Life to her is expensive; therefore she thinks that food and clothes are a priority. However she still knows that an iron roofed house is better than *tembe*. Asked if she has other ways of supporting her family, she said, it is difficult because once you start a small business like making scones, everyone follows and does the same as a result the market becomes a problem. Agnes is happy to have water, health service and the school near to her home.

(l) Nicholas Kowo is 43 years old is married and they have 4 children. Kowo said that he has not yet secured a plough for themselves as a family. He is still living in a *tembe* house (i.e. mud and grass roofed), together with his wife. The reason they give is that they have no money to buy timber and iron sheets. He went on to say he would love to have an iron roofed house but he cannot. They earn their living by farming and also by casually working on other people's farms. This includes, grape harvesting, millet threshing, or tilling land for farming, and selling charcoal. The money they get is used to buy food and clothes and school uniforms for the one who is still at school.

Working together in community projects is normal for him, as it is common in their tribe. The Gogo people have such a practice when one is clearing the land or wants to build a house; others come to assist without charge. This practice is still applicable even now in other activities. He also appreciated the work of the ADP in their village but he insisted that their leaders should be empowered because sometimes they get leaders from other areas where they know nothing about their programmes. He said "They express ignorance about what we do here." He was also of the opinion that women should continue to be empowered so that they could become leaders. In the event of World Vision phasing out, they can survive because many have been empowered and so they continue empowering others.

Asked about taking a loan from ADP, he said, "no one will trust poor people because they want someone who has some thing, because if you fail to pay back they can come and take one of your assets".

(m) Cosmos Msigara, aged 57 years is married to 3 wives and has 15 children. He has been living in *tembe* houses within the same compound with his 2 sons who are married. The sons also have their *tembe* houses built around the place where cows and goats sleep. Msigara praises the work of the ADP for addressing social issues. "We have water, a nice and reliable health centre, and a school for our children."

Concerning the engagement of his wives in economic activities, he said each wife has her own farm, where crops like millet, sorghum, groundnuts and ground beans are being planted. The proceeds of the sale of crops are managed by him, and he gives each home according to their budget. He himself looks after the cows and goats and sheep, and makes sure every wife gets milk. When he slaughters a beast every wife gets an equal share. Due to persistent drought, he expressed uncertainty about the future of his livestock. The previous year, Msigara was forced to sell some of his cows for fear that they may die. Msigara still feels that the community needs help from ADP by building a dam.

(n) Daudi Machaka is 72 years and is married with 14 children. Machaka was one of those early beneficiaries from the ADP. Like other villagers, he appreciated the social services in the village, which include water, a health centre and a school. Machaka was concerned about the children who are finishing class seven. Even if they pass for further learning, they fail to return because their parents cannot afford school fees. Giving his own example; one of his relatives went to Dodoma to seek employment; others are in Dar es Salaam doing odd jobs, which does not give them good returns. Three towns which the children go to work are Arusha, Dar es Salaam and Dodoma.

Machaka added that most of the parents cry out for their children who migrate to towns without their parents' permission. They leave behind their parents who are stressed as they do not know their whereabouts. They just abscond on their own; it becomes worse for the orphans. You find them on the streets of Dodoma moving around aimlessly. Asked about his view on the issue of HIV/AIDS, Machaka said, they do not speak of the disease here in the village. It is a taboo to speak about sex issues freely in public.

Once they hear that someone is back from Dar es Salaam, they know it is this new disease. People are dying, but they still do not talk to their children of the disease. They feel it is quite shameful. He asked the ADP if they could help in this issue by perhaps creating skills training so that young men and women do not go to towns that are polluted with the disease. Machaka said this is very difficult unless they find solutions to keep the

young from leaving Mtitaa otherwise they will go to towns and return home unproductive.

(o) Dickson Mgulu is aged 40 years, and married with 5 children from Mtitaa village. He keeps cattle and has a farm which has 2 acres of simsim and 1 acre of sunflower; he also has a groundnuts and maize field. His concern is that though the ADP has helped him to be where he is now, the problem is the increase in the number of bandits. "When you go to sell your cow at the auction market, all people know how much you got, as a result your life is at risk. I really don't know what we can do, especially, the cattle keepers. Unemployment could be the cause of all this".

Another concern is that ADP is helping children's education at primary school level. When the orphans pass for secondary school education, it becomes difficult for most of them, and so they remain in the village. He suggests that if World Vision builds a secondary school for the local children, it would be a wise thing.

(p) Mery Mgonela is 30 years old and is a married woman. She is blessed with 3 children. She participated in community development work but she still sees that there is a need to have more projects in order to eradicate poverty. Her concern also is for children who finish primary school where, for her, there is no future vision for these poor children. Most of them want to work in towns; the village girls and boys both migrate to Dar es Salaam where they are employed as houseboys and housemaids, while others sell in butcheries. She said "It is very bad but what can they do here where they have nothing to lay their hands on. We don't have industry, which can employ them. Otherwise you find most of them end up selling local brew, which is a common business for women." Giving an example of herself she said that immediately after her primary school education, she got married. Mgonela commented that though they do not have a plough, they benefit from seeds, water and the health centre and school.

(q) Boniface Mtalima is 58 years old, and he is a chairperson of Chibelela village. Like others, he is confident that people can proceed with their lives without World Vision

ADP help because they have been empowered. In his village, there are groups of people who are specialized in seed production and people are in good health. With the different social services, they are able to cope as they have the facilities. However, he is worried about how people spend their money, as many drink too much. Their drinking has affected the rate of divorce and domestic conflicts are very high. Also the place for grazing livestock has become a problem for cattle owners. In his village, there are many cases where animals have destroyed some people's fields. He mentioned about the problem of prices, which fluctuate every now and then, and so he wishes that the ADP could help to seek a market for grapes, tomatoes, millet, groundnuts and simsim, that are usually wasted.

(r) Dickson Mnyukwa is 68 years of age, married with children and grandchildren. He is one of the first people who benefited from the ADP. He recalls the time when the project started. It began by inviting people to be trained for agricultural activities. Those who underwent this trainings received highbred cows. Those who benefited by receiving cows were sent for training in milking cows. "Being a hard worker I also managed to buy a machine for oil extract. My being close to the ADP, other organizations earmarked me to venture into the use of a bio gas system. My life has changed completely as I was able to educate my children, to build a modern house, and all the time I receive visitors from other villages who want to learn new technology from me. Also, I am among the innovative farmers in the community. Other NGOs are using me to educate other villages."

(s) Stella Hida is a 47 year old woman, married with 4 children. She is a resident of Mtitaa village. She appreciated WVT interventions through the ADP for the transformational development that has impacted on local people's living conditions. Recalling her life before 1992, she said they were people who had very little to live on. They had a rough time and as a result they used to quarrel because life was difficult; for them to raise an income is a problem. She admits that the villagers knew where they came from. She recalls how her husband approached the project coordinator for a loan. They were then able to receive an ox plough and they borrowed oxen from their father-

in-law. The husband was also privileged to go for training in new agricultural methods. The husband went around ploughing for those who needed quick cultivation. She said "the people promised to pay for labour the next harvesting season. The following season we were able to collect crops from those we had worked for. As a result we had access to food security in our household." Fortunately, they bought cows and started to increase the number to 38; in 1999 they were able to buy a milling machine. The husband went for training in bee keeping and he is the one who takes care of them. There are 300 beehives and last year they were able to earn a lot of money. With the money they managed to support their son who is finishing Form six, and they hope to support him if he qualifies to go to the university.

Hida is happy because she was the first woman to fetch firewood and water by using ox-cart. Many women became jealous when they saw how she was relieved from the work load. However, later, other families bought ox-carts and they too made use of such transport. When a person was ill, or unable to walk, he or she would be transported in one of the ox-carts to the nearest health centre.

The challenge which they are facing is that there are four other milling machines in the village, so competition has become very high. According to her, World Vision should still continue supporting them in areas that need to be addressed, like a construction of a dam in the village to supply water for cattle and gardens, because during the dry season they do not get green vegetables due to the lack of water.

(t) Christina Mbuye is a 44 years old woman, married with 7 children. She is a small scale farmer who receives seeds from the ADP on a loan basis; the loan requires her to pay half of the seeds once she has harvested. Although she tried to follow the instructions she was taught by an agricultural extension officer, she did not harvest what she had expected due to drought. This has embarrassed her and made her afraid to get seeds again because the weather was not promising. She instead planted what she harvested; but to her surprise, the agriculture extension officer told her that hybrid seeds are never planted twice. "What sort of seeds are these that could not be replanted?" she questioned.

On women's involvement in economic activities, she had this to say," Women do not want their children to die, so we struggle for whatever we can get to feed our children. Sometime we are forced to involve children in domestic or farm work. For example, to look after cows, harvesting and sometimes even planting". Previously, women in their area used to make clay pots but people refused to buy clay pots as things have now changed. Men also used to make traditional hoes, but since there are modern ones, the locally made ones are not bought. Mbuye acknowledges because of what the ADP is doing and has been doing in their village; she wishes the ADP would be there forever. "My children are all in school because the ADP supported us".

(u) Rev. Cannon Chibago is 68 years old, a retired minister who is based in Chibelela village. Answering how he came to know WVT he said "As a member of Anglican Church, the then bishop, the late Bishop Yohana Madinda invited World Vision to begin their programmes in our region. We had a big meeting in Dodoma, where we chose Matumbulu village to be the pilot village. Our aim was to empower a village evangelist to spread the word of God. It was a successful exercise on our side, but it was more or less denominational based which was not good. They changed the focus and we saw the involvement of the community."

Chibago is happy with what WVT has done although he sees little church involvement in WVT activities. The intensive evangelism they used to see, it is now unheard of. They do not witness at open crusades which had featured well at that time. On the issue of unemployment, Chibago said before privatization many people were working in Dodoma but they are now here in the village trying to earn their living by farming.

On gender issues, Chibago said women are very proactive in the economy of their households because very few sit to wait for their husbands for domestic income. However, the rate of separation between spouses is very high because women now argue with their husbands for freedom. Especially, if the wife earns more than the husband, there is a tendency for an inferiority complex expressed by the husbands.

In the church, Chibago said, previously it was not easy to allow women to lead the liturgy. Now women are free to lead church liturgy. In Churches like the Anglican and the Lutheran Churches, women are being ordained as pastors, having the same status as their male counterparts. To the contrary, Roman Catholics are still confined to their church system. However, sitting arrangements in the church are still arranged according to gender perspective. In almost all denominations the sitting division continues.

On how the families spend their money, Chibago said some people, once they harvest, are seen in the *Pombe* taverns where they sell the local brew but they are those who are wise enough to decide to renovate their houses and buy farm implements. "More education is needed to inform people how to manage their finances, food crops and how they should maintain their households. People do not know how to prioritise their tasks on the agenda, and which should come first in life. As a result, they end up having problems both with their families and with the community." As an individual, Chibago had benefited from leadership seminars, which the ADP supported. He also gained from the seeds, which the ADP sold at half price to the local people.

(v) Janet Elias (not her real name) is a 19 year old girl, from Mtitaa village. She is a single mother of one child who stays with her aunt in a one bed-roomed house. Janet earns her living by helping her aunt to sell breakfast and supper at night in front of the house mainly to visitors, and also to the local people. She sometimes sells the local brew, which she claims to be uncomfortable to her. When I asked about her observation on HIV/AIDS, she said the ADP together with the health centre, gives health education about HIV/AIDS. Other related diseases such as Sexual Transmitted Infection (STI) and Tuberculosis receive sensitization.

Janet did not finish her primary school education when she got pregnant. The parents chased her out when she declined to mention the father of the child who was also a pupil in the same school. She decided to stay with her aunt. Her son is now 2 years old. The responsible father ran away and now she is the only parent who takes care of the child.

Her aunt sells cooked food from one market to another. She is a divorced woman. When the aunt goes out, Janet takes over the selling of food and hands in the money to her aunt who plans for everything. Although Janet felt sorry about not finishing her education, she suggests that there should be a programme in the school curriculum that would teach the implications of early pregnancy.

Parents need to be informed that they should not chase their daughters out once they become pregnant. It is not necessarily their fault, because at times they are forced by boys to have sex. "They need to know these things because according to our culture, parents cannot talk anything about sex". She also argues that if possible, a training centre should be opened so that those who fail to finish and those who finish class seven can acquire various skills. Her vision is to learn more about business so that she can help her aunt and one day to have her own home.

(w) Sabina (not her real name) is 25 years old, and she is a mother of 4 children and every child has a different father. She lives in a tembe house and has no plan to buy iron sheets for her house. Sabina brews local beer for sale. She also moves from one market to another selling local brew. She dislikes the life she is living, but she said she has no alternative because farming does not promise due to drought. Narrating her life's story, Sabina had this to say. She did not go to school because her parents did not have money to pay for some of the school requirements as a result a certain lady came and told her parents that in town she could be employed. When she was 15, she got the job but within the year she was impregnated by a man who had promised to marry her. But it turned out that the man did not keep the promise. She was dismissed and that was the beginning of a hard life. She had to go back to her parents. When the child was six months she left the child with the parents, and then she was back in the street for employment opportunities. She got casual work with one of the grapevine farmers, she got employed to sell local brew. It is from there she decided to have her own business. She recalls her twins were a result of rape. She says, women do not speak out but such experiences do happen.
When, I asked her about ADP. Sabina says that, she heard of it that they renovated a school, and help people to have water. But because she does not have a small farm of her

own, she did not receive direct benefit. She lamented that the project is for the "born again" Christians. People who are brewing local beer are not their friends. She does not think ADP will support her on the business she is doing.

4.2.2 Overview of Research Findings from the Community

These narratives from 23 people in Dodoma provide an in-depth feel for the way in which the Mpunguzi ADP has touched the livelihoods of the poor. We need now to abstract and highlight the key issues that came up in the field research work that community members are concerned about. This will also provide us with an opportunity to dialogue with wider development literature.

(a) Housing

Samuel Mukomwa of Mtitaa, Agnes Ng'ata Mtitaa, Sabina of Mtitaa and Samuel Mombo of Mpunguzi said that for many years, the local people have been living in their traditional houses not because they do not want modern type houses. It is because they do not have resources with which to build good ones. In order for a person to build an iron sheet roofed house, he or she must be self sufficient in other basic needs such as food, clothes, and other household requisites. Deepa Narayan and co-authors have expressed similar views on housing of the poor. "Poor people almost always have bad housing and shelter".[130] Such houses are vulnerable to disasters like storms, fires, even when there is a heavy rain, they easily collapse. When these things occur, then he or she thinks of raising money for a decent house. It is because of poverty that people continue to live in the *Tembe* kind of houses. Due to poverty the local people, respondents included, still live in traditional houses, which leak during the rain season. Even though much effort was made to sensitize people to build iron roofed houses, due to lack of resources they could not build them.

[130] Deepa Narayan and Robert Chambers, Meera K. Shah, Patti Petesch, *Voices of the Poor: Crying out for Change*, 2000.78

(b) Storage and marketing of agricultural Produce

The next challenge respondents raised, was a lack of marketing for their produce. Prices of agricultural produce are not set by the producers as it is supposed to be; the people who come to buy set the cost for the commodities. Samuel Mukomwa of Chibelela and Tella of Mpunguzi argued that the buyers came with the reasons such as that they spend money on fuel to go from town to farmers' homes while the farmers do not lose anything in terms of transportation. Farmers try to convince the buyers that the cost of farming inputs is also high. They just sell out because if they resist, their produce may be sold elsewhere at a cheaper price than the current one.

The lack of enough storage facilities, was another issue highlighted in the study. When a farmer has a big harvest, storage becomes difficult since it is not easy to build storage barns at certain times of the year due to a lack of building materials. Olivia Nassaka makes a similar observation in Uganda. She says crops like maize have a short life span before decay; they need some preservatives to store them for future use.[131] The preservative chemicals have instructions, which the illiterate cannot read in order to apply. In other cases, the farmers are unable to buy because of high costs. Worse still, the farmers do not have co-operatives from which they can draw their strength so that their voices can be heard for possible price negotiation. Such a situation also urges the farmer to sell his or her produce at once. This is especially true with hybrid maize; if it is not eaten or sold within a year, it goes bad. Pesticides and fumigation methods of conserving agricultural produce are costly, not everyone would go for it.

[131] Olivia Nassaka, "Impact of Globalization on Women in Uganda" in Philomena N. Mwaura and Lilian D. Chirairo (eds) *Theology in the Context of Globalization: African Women's Response*, 2005. 77

(c) Conditions for Loans

Tella Chimya of Mpunguzi, Janet Elias of Mtitaa and Shadrick Masanika of Matumbulu pointed out that loan facilities are not easily accessed by everyone because of the conditions that the credit institutions lay down. For example, there is a regulation that for a person to get a loan he or she must pay a deposit of a certain sum of money. Narayan and others have noted that many people have reported that they could not secure a loan from a bank or a lending institution because they did not have money of their own. Loans are granted to those with money and lending officials expect bribes.[132] Now, in the community there are people who cannot afford to raise the deposit, hence, their inability to access a loan even if he or she is eager to get it. These are the challenges that require WVT intervention at individual level.

There are loans that require you to have other pre-requisites. An agricultural loan for an item such as a plough or an ox-cart requires the customer to have oxen as a pre-requisite. A loan could not be processed unless the application forms indicate that one has a pair of oxen. Those who do not have oxen of their own cannot apply even though they may have the deposit.

Sabina (not her real name) complained that she cannot seek a loan facility because she fears that WVT-ADP would not give credit to a businesswoman who deals in local brew. Although, she has never applied for a loan, she felt convinced the ADP would not support her in the trade from which she earns her living. The respondents wished WVT-ADP would remove the existing conditions, which disqualifies many of them from accessing a loan. As long as they do not do away with the conditions, many community members will remain poor and unproductive.

[132] Narayanet al. *Voices of the Poor*, 58

(d) Lack of other skills and employment.

Apart from agricultural activity, which is the main source of living, there are not many other choices for the local people to engage in to support themselves. Other possible activities women and men do are brewing of the local beer and charcoal burning for sale. Not so many people are involved in these two activities, for the rest of them depend on farming and cattle rearing.

Ishumi and Maliamkono pointed out that the majority of primary school leavers, lack not only the critical skills for economic self-reliance and survival but also motivation to live and work in the rural community environment in which most had their seven years of education.[133] The school system does not enable primary graduates to use their education to lift them out of poverty. There is no programme for youth to equip them with skills, apart from agricultural activity, which is passed on from parents to their children and to the grand children. Lack of alternative livelihood activities has created a situation whereby young ladies and girls migrate to towns where, after failing to secure a job, many eventually resort to prostitution.

"In many communities the poor mention rising crime and sometimes relate this to deepening poverty and hunger. Poor men and women also report that they are frequently targets of violence and thefts, including organised crime".[134] These are some of the activities that poor people either engage in or get affected by as a result of high poverty levels. Young men find themselves involved in casual jobs such as digging pit latrines, gardening and as domestic workers. Revising education for self reliance will help because it equips pupils not only academically but also gives them life skills.

The research findings also revealed that many of the farmers complained that those who were trained in new agricultural methods did not pass the information to other farmers. The only man who has succeeded in the dissemination of information is Hida of

[133] Ishumi, A.G.M "The Problem of Primary School in Tanzania", in Colin Legum and Geoffrey Mmari Mwalimu *The Influence*, 53-54
[134] Narayan, *Voices of the Poor*, 60

Mtitaa.[135] Moreover, the procedure for selection of focus group farmers did not consider "vulnerability" to poverty and household food security. The groups most vulnerable include subsistence farmers who produce a marginal or inadequate amount of food and households headed by women. In granting help, consideration for the most vulnerable groups needs to be given priority.

(e) Drought

People of Mpunguzi, like other villagers in Tanzania depend on the natural environment for their livelihoods. The scarcity of rains causes a lack of water for people and livestock. It was noted by many of the respondents that drought has an impact in their livelihoods. Christina Mbuye of Mtitaa, Justin Kuyega of Matumbulu, Stella Hida of Mtitaa, Tella Chimya of Mpunguzi are some of the respondents who complained about the periodic drought spells that have affected much of their agricultural activities. Drought has been a natural disaster that from time to time has caused damage to crops; grazing areas dry up leaving little or nothing for grazing livestock, and water for domestic use becomes scarce. When water for domestic use is insufficient, water borne diseases become commonplace causing health risks.

When drought sets in Dodoma, many families have little food or no food for household upkeep. Families with little food are forced to work for those that have, so that the starving families receive food instead of money. During such times most of the poor people in the rural areas tend to depend on environment resources for income, as was seen during group discussions in all four villages. Forest products like charcoal, honey, wild fruits and firewood are much utilized by the local people. This clearly shows that poor people depend on forest resources. However, we live at a time when environmental preservation is required, and this calls for the proper management of the environment.

[135] Group discussion in Mtitaa Village, 4th January, 2005, Dodoma

(f) Lack of alternative livelihoods

For most of the people in rural areas, their livelihoods depend on common resources, for example, forest, woodland, rivers and common grazing lands. In order to cope with food shortages people turn to charcoal selling. As was pointed out by Mukomwa of Chibelela, and Nicholas Kowo, trees are cut down anyhow not knowing that this trend causes deforestation. But if they do not make charcoal their living conditions would be unbearable. The practice also causes desertification, and results in degeneration of the common resource base. Pastures for grazing land slowly disappear and such a situation causes the lives of livestock to be unbearable. Cutting of trees affects underground water levels to go deeper, which in turn causes water shortage.

Due to unemployment many young girls and boys end up going to town to seek jobs that would earn them some income to make a living. Not all who go to towns get employed, some end up joining bad groups that land them in crimes they never meant to be involved in. In the case of girls, failure to secure a casual job, often forces them into prostitution. These girls face the risk of being afflicted by the HIV/AIDS epidemic as it may not be obvious to them that they should always use condoms. Alcoholism is another trend into which young men get hooked. In order to release their stress, young people drink more frequently, and in the end they often become alcoholics. Some girls are forced to get married because they want to become dependent on their husbands. They are unable to support themselves, and so they think of marriage as a possible alternative. Such marriages result in unwanted pregnancies.

(g) Gender Issues

Due to a change in roles, some men feel the threat of changing gender roles and feel powerless, men believe that they must be able to control the women in their lives as a sign of self- esteem and "maleness" there is a belief within many culture that "wives must be ruled" and as a result they become violent and end up destroying their marriages. Some women, once they gain confidence and start earning and retaining cash income, are able to challenge patriarchy and some of them find themselves living with multiple roles.

The research revealed that such household arguments resulted in beating and then divorce. Children from poor families are often forced to work in order to contribute to the household.

(h) The Impact of HIV/AIDS

The HIV/AIDS epidemic has affected almost everyone in the Mpunguzi community. Research respondents revealed that families that have people who are living with AIDS have to adjust their daily programmes in order to accommodate and give attention to the infected. In advanced stages of the epidemic, the patient has to be nursed because he or she cannot do anything without help. On this issue, Frik de Beer and Hennie Swanepoel have noted that when people are AIDS infected, they lose dignity, resources are spent for treatment and they become unproductive. "They become economically inactive in time and an economic and social liability in the final stages of the illness".[136] Family members find themselves preoccupied with the patient. Instead of doing some productive work like farming or building a house, time is spent beside the bedridden patient who needs support in almost everything. Time and money are spent on the patient at the expense of other tasks.

Janet said that school attendance of children whose parents are infected by AIDS may be disturbed because nobody would pay for their fees. For now, the ADP is supporting only orphans, and not vulnerable children whose parents cannot provide sufficiently for them. In some cases, they may not have food to eat, and so they have to do casual work to earn a living. In other cases close relatives bear the extra burden of supporting the children of a terminally ill relative. As a result, the supporter has to seek the means by which he or she can raise extra resources in order to extend assistance to these vulnerable children.

The situation becomes worse when the patient finally dies. Not all family members would be ready to take over the deceased relative's children. The one who volunteers to shoulder the burden should be one with enough resources to support the children in their schooling. Many programmes may be disrupted due to pressure of family issues. Janet of

[136] Frik de Beer and Hennie Swanepoel, *Introduction to Development Studies*, 2000. 200

Mtitaa suggested that Mpunguzi ADP should further its help to AIDS orphans not only in primary school but also in secondary school. For those who were not chosen to go to secondary school, Justin Kuyega suggests that, support should be extended to technical schools to equip the orphans with skills. This would help to lessen the number of street children in towns. It would also lessen the huge responsibility that family members take up on the grounds of their being related to the deceased.

Many respondents said that HIV and AIDS have left many orphans behind after the death of their parents. The age group that has been found most affected is the young active group, which is still productive. Young women and men die frequently because they lack the knowledge of how to prevent infection. The orphans left behind create a burden for grandparents and guardians who have to ensure that these orphans have food to eat, clothes to wear and shelter to live in.

4.2.3. Strengths of the ADP

Having noted some of the on-going struggles for the ADP, we draw this chapter to a conclusion by highlighting some of the strengths of the ADP. Through the intervention of the ADP, health care services for the people have improved. Before the coming of the programme, the community had difficulty in travelling long distances for health services in Dodoma town. Now every village has a community health centre which can attend to minor and mild cases, while major cases are referred to Dodoma regional hospital.

As was earlier noted in both focus group discussions and interviews, the ADP has supported the primary education system by donating building materials for the construction of classroom blocks and teachers' houses. Before the intervention of the ADP it was the responsibility of the government to construct, maintain and renovate school structures in the whole country. However, the government was unable to cater for all places in the region. There were places which had no building structures. The environment was not conducive for learning. Due to the construction of school buildings, the provision of classroom desks and seminars for primary school teachers, the school enrolment has increased in the area.

Female Genital Mutilation (FGM) is a cultural practice that some tribes in Tanzania do to fulfil a traditional obligation. The Gogo people in Mpunguzi community practice FGM although in recent years the practice has received condemnation from gender lobby groups and human rights activists. As discussed by the focus groups the ADP has joined the fight by sensitizing the community and schools. Seminars, dramas and workshops have been conducted in villages to create awareness to enable the public to act against it.

The introduction of new cash and food crops such as simsim, sunflower and cassava as well as goats for milking has challenged the community to have both cash and food crops. Those few people who received the seeds of these crops are doing well. The introduction of horticulture in the ADP catchments area has boosted the production of vegetables. Although few have received skills in agriculture and horticulture there is progress.

Spiritual development on the other hand has helped Churches to get to know each other and to build good relationships which had not been there before. Finally, in terms of gender concerns, a few women are now involved in leadership as was observed in reports and group discussions. However the number is still low compared to the years WVT have been in the place. Women also are engaged in what was seen as men's work, for example business, cattle keeping, making roads and building bridges.

4.3. Conclusion

This chapter provides the narratives of 23 community members who have benefited from Mpunguzi ADP for the past 13 years. Much has been said about the ADP intervention in the four villages of Mpunguzi community. The beneficiaries have, in their stories, appreciated the work of the programme. Also in this chapter we identified a range of positive outcomes from the ADP. At the same time challenges and outstanding problems have also been pointed out. The pressing issues that emerged are a lack of proper housing, marketing of agricultural produce, hard conditions for loan facilities and lack of

other skills and formal employment. Other issues that were raised are drought, lack of alternative livelihoods, gender inequality and the impact of HIV/AIDS.

In the next chapter we analyse four important development issues that arise from this research that could help WVT and Mpunguzi ADP in the future.

CHAPTER FIVE: THEORETICAL REFLECTION ON DEVELOPMENT ISSUES

The previous chapter dealt with the issues of the perception of Mpunguzi community members about WVT-ADP intervention. In this chapter we seek to analyse the findings in relation to four development issues that emerged in chapter four. Even though World Vision intervention was aimed at addressing problems that affect people's living conditions, community problems are far from being solved. What the programme has done is minor as compared to the prevailing challenges that remain unattended. It is because of these perspectives that concerns were raised in the previous chapter. These concerns, which we treat as criticisms, present a wide gap between the community members and WVT-ADP. Whilst WVT-ADP Mpunguzi is concerned with community services, the people want empowerment, for instance, other types of skills, which could be sustainable. This chapter therefore seeks to analyze the gap and suggests what to do to bridge the gap.

5.1. Participation of the Poor in Shaping their Livelihoods

From the research findings, it was discovered that there is a gap between the objectives of WVT and the aspirations of the Mpunguzi communities. What the people want is not carried out by the ADP. This is due to the fact that WVT operates according to the conditions that are in conformity with the objective of the mother body, WVI. De Gruchy has noted a similar observation that the insider-outsider perceptions of development have different understanding. The "outsider tends to see development in terms of interventions, programmes and projects, usually with clear sectoral parameters set by the funding agency with identifiable and measurable outcomes and limited time frames, whereas insiders simply experience life as a seamless whole in terms of activity, outcome and

time".[137] The insider looks at life as an engagement in the whole range of activities that seeks to be fulfilled in order to live. Korten and Klauss have a similar view in saying that a conventional development model focuses on being "production-centred" whose production system has assumed precedence over the needs of the people.[138] While the ADP may measure people's development in terms of construction of schools, community health centres, water supply systems and dams, the individual persons may be starving or sleeping without bedding in the home. The development indicators have to measure the livelihoods of the people as a primary concern if the poor people are to improve their living conditions. This trend is noted in all the ADP projects in neighbouring countries such as Mozambique, Kenya, and even in Australia, to name a few. However, the intervention which is run by the ADP still needs attention.[139]

Although the community receives support from World Vision Tanzania, Mpunguzi ADP community still feels that the programme is not theirs. What they want could not be offered by World Vision because the organisation has its specific working programmes to attain certain goals in specific areas of development. As we have seen earlier World Vision sets very clear targets and then asks ordinary people to be involved. The local people were not involved in planning although they are called to fulfil the desired goal of the organisation. Those who are members of the focus groups engaged in the programme of WVT-ADP may be satisfied with what they receive, but those who are not part of the groups feel left out by the programme.

It is for this reason that the respondents appreciate the work of the ADP at community level; but the community feels the services do not touch people's needs at the individual level. Some of the respondents like Justin Kuyega of Matumbulu, Stella Hida of Mtitaa, and Christina Mbuye of Mtitaa and Rev Cannon Chibago want World Vision to support not only the existing groups but that the support has to be extended to individuals who are

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[137] Steve de Gruchy, "The Contribution of Universities to Sustainable Livelihoods" in Robert Fincham, Susse Georg and Eskild Holm Nielsen (eds) *Sustainable Development and the University: New Strategies for Research, Teaching and Practice.* (Pietermaritzburg: Brevitas, 2005), 59

[138] Davis Korten and George Carner 'Planning Frameworks for People-Centred Development' in Korten C.D and Klauss, 201-209

[139] World Vision International, www.worldvision.org

the poorest of the poor. Many focus group members still lack confidence that they can do without World Vision. WVT has passed through several development approaches for the sake of enhancing people's livelihoods. It is however, noted that individuals have not benefited to their expectations. Frik de Beer and Hennie Swanepoel believe that development should involve participation and empowerment of the target groups. Thus NGOs should play a supportive role and enhance ownership of sustainable assets that the local people have at hand, instead of NGOs being the owner of the development project.[140]

Tanzania has a tradition about encouraging popular decision making at local levels and sometimes through the party system at national level.[141] The motive behind this is to make sure the voice of the poor and their opinions are heard, and not only heard but also considered for action. Unfortunately this is not the case now; mostly their voices are silenced or interrupted by the leaders especially in the villages. This was observed during group discussions where the leaders became outspoken, but those being led remained silent. The members were however encouraged to speak out their views. Having observed this kind of silence, I think that if the ADP engages in networking with other organisations in the conscientization of the local people, there would be awareness about participation and decision making.

5.2. Asset Based Community Development Approach (ABCD) is the way forward

Having analysed WVT intervention in Mpunguzi ADP, it would be most useful and empowering if this intervention could incorporate the ABCD approach. The Asset Based Community Development model is a capacity focused development approach. This is a strategy that Kretzmann and McKnight have supported for it insists on discovering individual and community assets, talents, skills and capacities.[142] The asset based

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[140] Frik de Beer and Hennie Swanepoel, , 2000, xv-xvii

[141] See books by Nyerere Ujamaa socialism, and the Arusha Declarations

[142] John Kretzmann and John McKnight 1993. *Building Communities from the Inside Out: A Path Toward fingin and mobilizing community assets (Evanston: North Western University, 1993)* 1

approach was designed as an alternative path to community livelihoods enhancement, and this could help Mpunguzi ADP deal with the range of problems noted in the case studies.

Taking a capacity inventory of the available assets of a particular community is crucial as an approach to the success of the asset based model. By mapping out the skills, talents, capacities, institutions and human resources of the community, an information data base is then secured.[143] This kind of census includes all community members; the rich and the poor, the able-bodied and handicapped, men and women, literate and illiterate, those accepted in society and those perceived as socially unfit are all included in the community building process.

Although WVT-ADP development approaches are capacity focused in theory, they are deficit based in practice. In reality, as we have noted from the several models the ADP use, their development approaches focus on the negative images that portray the deficiencies and needs of Mpunguzi community. These images, as Kretzmann and McKnight rightly analyze, "often convey part of the truth about the actual conditions of a troubled community".[144] However, the images do not convey the whole truth, although they are considered to be so. In order to address the needs and problems, deficiency-oriented policies and programs get established. This strategy does not consider an emphasis on individual or community capabilities, but rather stresses what the people lack. Once this approach is incorporated, there is usually an oversight of the people's contribution to a project through their skills, assets and talents.[145]

The ABCD approach sees people as the key players in their own development and as a result the lower income people see themselves as valued in the community. There are theological dimensions in the asset based model, which brings one to conclude that this model, in accordance with Christian teaching, could be applicable to the people of Mpunguzi. It is not selective but all-inclusive at all levels of human interaction. The

[143] Kretzmann and McKnight, *Building Communities*, 5
[144] Kretzmann and McKnight, *Building communities*, 2
[145] Kretzmann and McKnight, *Building Communities*,2

following five steps of ABCD would be incorporated in Mpunguzi Area Development Programme if the very poor of the community are to be empowered.

- Mapping capacities;
- Building relationships among assets;
- Mobilising the community and sharing of information;
- Ensure broad people's representation around the purpose;
- Planning and using outside resources.[146]

WTV-ADP is a Christian based organisation whose principles have to emanate from God's mission. It is therefore important to perceive ABCD from a Christian perspective so that even when the ADP incorporates this approach, it could be borne in mind that the rendering of service does not discriminate on the basis of the "haves" and "have nots". In the following paragraphs, we examine these theological perceptions WVT-ADP need to consider for its programme implementation. [147]

Firstly, in the process of mapping and capacity inventory, the ABCD recognises the giftedness of community members. These gifts came from God the creator, who has given each person gifts to use for the benefit of the community and their well-being.[148] God has given these gifts, as he wants people to work towards their development, for example, growing food and caring for the environment. The ABCD model realises God given gifts and talents and enables one to use them. These include teaching, serving, encouraging, helping others and leadership, as the Bible goes on to say that " each one should use whatever gifts he has received to serve others, faithfully administering God's grace in its various forms."(1Peter 4:10)

Second, the ABCD model affirms people's vocation. This highlights that God has a calling upon each person, whether a person is rich or poor, male or female, able or disabled. The ABCD model helps to recognise that people have the ability to do something that can contribute to the community and make people self-reliant instead of

[146] Kretzmann and McKnight *Building Communities*, 345-353
[147] I am in indebted to the insights of Steve De Gruchy for these seven points. See his lecture notes for Theology and Development
[148] Romans12:6-8, "we have different gifts, each according to the grace given us ..."N.I.V

depending on handouts. The model develops a culture whereby people have the opportunity to respond to the calling of God upon their lives and become agents and not clients.

Third, the ABCD model recognises the importance of the church as an asset to the community. The church as a witness and instrument of the Kingdom of God on earth is viewed as an important asset. It has the mandate of being light and salt in the world. The church has a powerful voice to educate the community. With its infrastructure and its members, the church is seen as an asset that initiates, leads, and helps the process of community building. The church within the local community could be mobilised for productive employment creation, for activities like literacy classes, baking groups, gardening teams, and the like.[149] The asset based model recognises faith as a powerful resource in building the community. It lists the church and Christians and community assets as it believes in the church's mission, its role and power in the world.

Fourth, the ABCD model appreciates justice and equity for all people because it recognises people as equal in all developmental programmes. God created us equal; no part of the body can say it is more important than the other. Community life must be always characterised by equal love and respect for one another as we see it in the word of God, (1Corinthians12:13). Jesus challenges his host at the dinner that next time he should invite the poor, the crippled, the lame, the blind and those that society has marginalised. (Luke. 14:12). We can see that the ABCD model also considers the poor and disabled as valuable assets in the community.

Fifth, the ABCD model identifies unity because it believes in the life of the community. In the book of Acts we read that the early church was living a communitarian life. "All the believers were together and had everything in common" (Acts 2:44). We can see from the above that true community development considered each member as vital.

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[149] Klaus Nürnberger, "Prospects of Employment: Scourge of Unemployment, in J Cochrane and G West (eds) *The Three-Fold Cord: Theology, Work and Labour* (Pietermaritzburg: Cluster Publications, 1991) 58.

Lastly, the ABCD model respects human dignity. One can say that ABCD has its roots in biblical principles, emphasizing how 'work' gives dignity and self–fulfilment to the people. God has given us gifts and talents for our well-being and the Bible is clear that people should work in order to eat (2 Thessalonians 3:10). In community work, the focus is not only for personal benefit, but for the entire community and generations still to come."[150]

With these six points in mind, it is clear that the ABCD model would provide a helpful way forward for WVT and Mpunguzi ADP.

5.3. Advocacy in Issues of Policies and Politics

Development requires a constant process of getting rid of the sources that limit the freedom of people. Development as freedom involves the processes that allow freedom of actions and decisions.[151] And this means development involves advocacy at the level of policy and public policy and politics. WVT needs to move in this direction if it is to have a lasting effect on the lives of the poor. Three issues stand out namely, global warming, structural adjustment and world trade.

(a) Global Warming

It appears that Mpunguzi communities are not aware of the global warming that has caused drought in recent years. Dams may be built, but if global warming is not addressed, the dams may also dry up. The possible alternative could be the sinking of boreholes in every community to cater for domestic use. Boreholes would not dry up easily because the water is drawn from under-ground. The issue of global warming is beyond the local capacity of WVT, but the organisation needs to deal with it, and this will bring it into the arena of policy analysis and political action.

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[150] Ivan Abraham, 'Towards a Theology of Labour for Southern Africa' in "*Bulletin for Contextual Theology in Africa: Theology Work and Labour*," School of Theology, University of Natal, Pietermaritzburg , Volume 6,No3,September, 1999, p25.
[151] See Amartya Sen, *Development as Freedom*.

Drought resulting from changes in rainfall patterns and temperature has caused global warming that threatens herds of livestock and crops. Its impacts on the economy and livelihood of our communities and poses big problems for people's lives. This means food security and health are threatened. People of Mpunguzi saw this as a challenge. In the group discussions, group members made a proposal that WVT could construct dams to conserve water for domestic use. They argued that if dams are built, water related diseases would decline. Water harvesting could also be introduced so that rain water is kept in drums. During drought periods this water would serve a household. At the same time, the other task for the ADP could be its involvement in networking with the government and other NGOs to find ways of addressing environmental sustainability.

(b) Structural Adjustment

Globalization, which I believe many respondents do not understand, is a world order that has influence in all socio-economic aspects of people's lives. The Structural Adjustment Programme, (SAP) privatization of companies, and the closing down of most industries is executed as a result of this global order, a system devised by the First World, through the International Monetary Fund and the World Bank. The implementation of the SAP forced workers to be declared redundant, local currency lost its value and commodity prices skyrocketed. Seeing that Third World Countries were economically unstable, the Western countries introduced a free market economy. Now Dodoma is flooded with imported goods, which are sold locally but the huge profit goes back to the manufacturers.

The research findings show that the impact of SAP has caused many families to experience deprivation of some basic needs. They complained about fees for medical services, school fees, and the high cost of living. Their claim was that, previously, they used to have free medical service at any public health institution established by the government. Their children had free education from the first class to the university level. As long as a child was bright in school, she or he had the assurance of reaching university without much trouble because the government was ready to pay for learners' education. People were able to buy commodities at an affordable cost. Whether or not a person was in informal employment, household essentials were easily obtained.

Now, it is a different story, not only for the unemployed, but also to those in employment. It becomes difficult to secure commodities for home upkeep, especially when the family is big. There are children that have failed to continue with their education, not because they are dull, but rather they have no sponsor to pay for their school expenses. Their parents are unable to meet the cost of the children's schooling.

(c) World Trade

Bringing in imported goods does not create space for locally produced goods; instead it discourages local producers whose efforts are not subsidized. Narayan has made the same observation in saying that when there is no protection from cheaper imports, the local production gets undermined.[152] The imported commodities are mostly subsidized and so they sell at a lower price compared to the locally produced ones. For example, the imported grapes from South Africa are cheaper than the grapes produced in Dodoma. Consumers go for the South African grapes, which are cheaper. The situation forces local farmers to sell their grapes at a cheaper price because if they are not sold in time, the grapes go bad. As a result, local farmers get discouraged to produce at commercial levels for fear that they may not be able to compete on local markets with subsidized goods.

All three of these issues suggest that WVT cannot hope to help the lives and livelihoods of people in Dodoma unless it turns its attention to the area of policy and political advocacy. This has been an area in which WVI has not traditionally been involved, but it is one that is now necessary to help the poor of Tanzania.

5.4. Promotion of Christian Activities

Concerning the spiritual dimension of WVT, the organisation has suspended evangelism which, according to its motto, is considered the backbone of its ministry. However,

[152] Narayan, *Voices of the Poor,* 169-170

according Justin Kwiyega and Rev Cannon Chibago, the ADP has supported churches with building materials and logistic assistance. These include the facilitation of interdenominational gatherings, workshops and seminars. Distribution of bicycles to Church leaders, issuing of evangelical material such as Bibles, New Testament copies and scriptural leaflets to people, are tasks that the ADP engages in with target groups.[153]

There is one area of concern that the ADP has not adopted; this is the area of theology and development. Church leaders are not aware of the material dimension of the gospel message. As much attention is paid to spiritual matters, so should it be with the physical dimension of the human person. Evangelists, pastors, women's leaders, youth leaders, children's leaders should be equipped with an elementary knowledge of theology and development interface. As they go out proclaiming Jesus' gospel, the good news has to embrace the spiritual and the material needs of people.

The Church structure and other faith-based organisations would be effective in combating social evils by establishing various groups that could focus their vision on specific goals. For instance, there could be groups to deal with the social misfits, widows and orphans. Another group may advance the gospel proclamation while another could assist HIV/AIDS infected and affected people, and another group may concentrate on productive development projects.

With democratic principles in place, there could be active participation in decision making by those at the grassroots. None of these efforts would be realised if and when gender equity is ignored. Women should not be sidelined as objects of change, but they should be partners in the deliberations arrived at. Transparency and accountability at all levels of the structural set up should be the dynamics to be reinforced and preserved.
The work of this study encourages and stimulates World Vision and other Christian organisations to administer tirelessly to the needs of the poor people of Tanzania.

[153] Mpunguzi ADP, Monthly, Quarterly, and Annually Reports, 2000

5.5. Conclusion

There are many issues that were discussed in this chapter relating to the people of Mpunguzi community and the intervention of the Mpunguzi Area Development Programme. The research findings noted that some members of the group expressed lack of ownership of the existing programmes in their villages. The findings also highlighted deprivation of the available resources to the intended primary beneficiaries who are the children and the youth.

Community dependence on foreign aid was another point noted. Community problems are not addressed as the people wish but are dealt with according to the conditions of the donors. It is observed that some of the Christian ministry activities WVT had earlier undertaken have been abandoned. For instance, the sponsorship of an evangelist for biblical studies, has in turn affected gospel evangelism. Support for Churches in offering building materials has been suspended. As much as the organisation is committed to support the people, people have to be equipped spiritually and materially to meet their physical needs.

Other issues that were pointed out, which are beyond the local capacity of WVT are the environmental degradation, and the global economic system. Drought has from time to time affected the living conditions of the people negatively. Crops have failed to produce water, sources have dried out and grazing places have been scorched, and so people have failed at times to cope with the situation.

The present economic system, called globalisation, has much influence in all aspects of human life. The New World Order has negatively impacted on people's education, health care and health systems, agriculture and economy. The local people therefore want the ADP to address some outstanding issues the community faces. The following are some strategies that would enhance people's empowerment to increase their household income, secondary schools support, and adult education in financial management, agriculture and

life skills. These are some of the issues that the ADP has to engage in to improve people's livelihoods.

CHAPTER SIX: CONCLUSION

This final chapter presents the summary and the conclusion of the whole research study.

6.1. Summary

This dissertation sought to analyze the World Vision Tanzania: Area Development Programme intervention in Mpunguzi community setting. It was noted that the work of the Mpunguzi Area Development Programme has contributed to the living conditions of the local people. Interventions have been made in the area of primary health care, primary education, agriculture and animal husbandry, water and sanitation, the environment, gender equity, income generating activities, spiritual development, advocacy on child rights and leadership development.

The study noted that the uses of power, values, love, brotherhood, peace and harmony are the essential elements religious organisations have to undertake in order to unify the poor people for their own development. Without these human values prevailing in people's daily lives, there would be little or no productive development among them that can enhance their well-being. World Vision Tanzania, being a Christian organisation, has a fundamental role it has played in practical terms. There are, however, other areas of living conditions that WVT has not acted to empower local communities.

The research noted that there are certain areas of people's livelihoods that need to be addressed. Housing was one issue about which many respondents raised much concern. Storage and marketing of agricultural produce was another issue which the people complained about. Lack of other livelihood skills and employment opportunities was a major factor that forces poor people to rely totally on agricultural activities. Drought, lack of alternative livelihoods, gender issues, and the impact of HIV/AIDS were other important concerns that received attention in the study. In order to positively address these concerns, there should be changes in the ADP's approach to development strategies. It would much help the local people to improve their livelihoods if ADP (i)

identifies and implements participation of the poor in shaping their livelihoods; (ii) promotes Asset Based Community Development approach; (iii) engages in advocacy in issues of public policy; and (iv) explores a deeper theological understanding of development.

In exploring the study, it was noted that issues of hunger and poverty are not equally caused by the failures of the affected people. Globalisation with its branches of operation is indeed contributing factors to the pathetic plight of the vulnerable people. WVT, however, has done little in the conscientization of the communities to encounter such issues with the resources at their disposal. Seminars and workshops have to be the means by which information is disseminated to the public. In solidarity and unity all affected parties should utilize local human and natural resources to minimize dependence on foreign dehumanising structures.

In love, humility, peace and patience, the gospel of liberation must be preached to the parties involved. Our people in rural areas are poverty stricken. They need material possessions, political will, cultural heritage and security, and above all, they need spiritual liberation.

6.2. Conclusion

As noted above, poverty is an issue that requires the full participation of all stakeholders in order to eradicate it. Poverty manifests in various forms and ways, and these complex interrelated perceptions of poverty need to be addressed holistically. It is especially imperative for Christians to utilize their vocation to the full. The work of WVT-ADP should inspire other Christian organisations and Churches not only in Tanzania but in the whole of the African continent to engage in poverty alleviation. The Christian community together with the oppressed masses should fight against dehumanisation that repeatedly bruises the healing wounds of slavery, exploitation, colonialism, and all forms of oppressive systems. It must be everyone's responsibility to render meaningfully to the rebuilding of the continent. Every gift, talent or skill that Africans possess, should be incorporated in the task of putting faith into action.

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3200	e-mail:bursar@cordwalles.co.za	Account Number:DEG01

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3201	3201

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