

THE VIABILITY OF DAPP HOPE HUMANA DEVELOPMENT INITIATIVES TO PROMOTE SUSTAINABLE RURAL DEVELOPMENT: A COMMUNITY PERCEPTION

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Abstract

This research investigates the viability of DAPP (Development Aid from People to People) Hope Humana development initiatives for encouraging sustainable rural development. The research aims to ascertain from a community perception the viability of these initiatives so as to lay recommendations to address the underlying factors which hinder non-governmental organisations (NOGs) from fulfilling their development objective of achieving sustainable rural development. This would pave the way for the achievement of global Sustainable Development Goals (SDGs) by 2030. The research adopts a descriptive qualitative tradition supported by the voice extraction method and a case study, all deeply rooted in qualitative research. A total of 20 community members participated in the research. Research instruments used were face-to-face in-depth interviews with both open-ended and closed-ended questions, focus group discussions, document analysis and the research's observations. The study finds that most of the initiatives by DAPP Hope Humana were viable

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enough to encourage sustainable rural development as perceived by the community beneficiaries. The research also established that the community pointed out some of the initiatives as being not viable to encourage rural development. Therefore, to address the factors affecting the success of DAPP Hope Humana interventions in achieving sustainable rural development in Bindura District and Zimbabwe at large, this research recommends that the government, as the regulating authority, should create a conducive and enabling environment for NGOs to successfully implement development initiatives, and also empower locals not to just wait for NGO assistance but also strive to make ends meet on their own. NGOs need to conduct solid baseline surveys, embrace agricultural research and technology, and monitor and evaluate their projects. Finally, the research also recommends NGOs to use the participatory approach as well as promote endogenous initiatives at the expense of exogenous in order to achieve sustainable rural development.

Keywords: *resilience, community initiatives. sustainable development goals*

INTRODUCTION

More recently, there has been an ongoing debate about the need to promote sustainable development in NGO-led development programmes. The adoption of the UN Sustainable Development Goals (SDGs) in 2015 demonstrated global agreement on the need to promote sustainable development in all areas.

LITERATURE REVIEW AND THEORY

This section reveals the theory utilised by the study and relevant literature from a global, regional and national (local) perspective on the perception of the local community on the development initiatives of NGOs. Both positive and negative reviews are alluded to from a community perception. This comprehensive analysis provides valuable insights into the dynamics of community-NGO relationships,

shedding light on the factors that shape perceptions and the implications for sustainable development outcomes. By delving into the global, regional, and local contexts, a nuanced understanding of the complex dynamics between NGOs and the communities they serve, ultimately contributing to more equitable and community-centred development approaches, is gained.

THEORY UNDERPINNING THE STUDY

The nature of the current study necessitates the adoption of the Sustainable Development Theory in conducting this research in Bindura rural communities. The theory first appeared in the 1980s, focusing on the coordinated development of the economy, society, and environment, and has entered the high-level political agenda (Zahedi, 2019). According to Zahedi (*ibid.*), the concept of sustainable development gained prominence with the publication of the Brundtland Report in 1987, which defined sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". Since then, sustainable development has become a guiding principle for global agendas, such as the UN SDGs. The Sustainable Development Theory is therefore chosen for this particular study as it provides a holistic perspective by considering the interconnectedness of economic, social, political, technological and environmental dimensions. Furthermore, a thorough reading and consideration of other theories culminated in the adoption of the Sustainable Development Theory as a framework to conduct a comprehensive assessment of NGOs' development initiatives. This involved evaluating the initiatives based on their economic feasibility, social relevance, and environmental sustainability. Examining these multiple dimensions enabled a more thorough understanding of the initiatives' viability and potential for long-term success.

A REVIEW OF LITERATURE

Shahid (2023) uncovers how the community understand the interventions by NGOs. The study findings show that women's empowerment was seen to be achieved by providing enough educational opportunities, political backing, an effective legal system, and the creation of jobs for women spearheaded by interventions by NGOs (*ibid.*). NGOs in India provide basic education, vocational training, self-employment training, legal aid, women's protection, and self-awareness initiatives. Shahid (*ibid.*) asserts that participants alluded that rural women in India were virtually isolated, unable to receive even the most basic amenities, but through NGO interventions, these women are now obtaining social and physical mobility as a result of the development programmes being hailed as a critical tool for reducing poverty while also empowering women. However, Sahoo (2015) uncovers people's perception of NGOs which questioned whether NGOs were advancing development or creating dependency in a rural district south of Rajasthan in India, suggesting that NGOs were not promoting participation and empowerment as beneficiaries remained dependent on the NGOs. Therefore, NGOs in India are seen by local communities as a key tool for promoting rural development.

Conversely, a study by Ng'ong'ola (2015) in Malawi on NGOs irrigation interventions in agriculture, reports that interventions had minimum benefits to the community and beneficiaries. The NGOs are reported to have initiated the rehabilitation of existing irrigation schemes in Malawi's rural areas. However, despite such efforts to promote agriculture for the farmers, problems with water availability persisted, despite the existence of the irrigation infrastructure (*ibid.*). The participants also argued that the weaning of the projects by the NGOs to the locals lacked the capacity, knowledge and skills to maintain or repair larger parts of the irrigation infrastructure. Ng'ong'ola (*ibid.*) asserts interviewees also expressed that the failure of these NGOs interventions was subscribed to exogenous at the expense

of endogenous factors. Farmers expressed their frustration with the limited impact these interventions had on improving their agricultural productivity. One of the main concerns raised was the lack of sustained support from NGOs. While the initial installation of irrigation systems was appreciated, the absence of ongoing training and technical assistance made it challenging for farmers to effectively utilise the systems (*ibid.*). Additionally, beneficiaries highlighted the inadequate maintenance and repair services provided by the NGOs, resulting in the breakdown of irrigation infrastructure over time. These challenges led to a sense of disillusionment among beneficiaries, who expressed the need for more comprehensive and long-term support from NGOs to achieve tangible improvements in agricultural productivity through irrigation interventions.

Osei (2017) shows that some NGOs in Sub-Saharan Africa were not able to promote sustainable development because their donors had not engaged them to do so. Similarly, an analysis of NGO programming in Ghana, showed that NGOs were using problem-focused approaches which tends to see rural challenges as problems that require external efforts from donors rather than from communities themselves (*ibid.*). For example, NGOs in Ghana were building toilets, digging boreholes, and building schools and clinics, with little participation of beneficiaries in decision-making. Osei (*ibid.*) concludes that NGOs were contributing to the underdevelopment of Ghana and making it difficult for Ghana to achieve sustainable development as NGOs imposed their programmes on beneficiaries. Ironically, from this study, locals did not criticise NGOs, even when they did not agree with them, for fear of losing support, suggesting that NGOs have created dependency.

In Binga District, Mago, Nyathi and Hofisi (2015) found from the community that NGOs were duplicating activities such as food and fertilizer distribution. The duplication of activities by NGOs is further

cited by Kabonga (2016) as leading to wastage of resources. Duplication of activities shows a lack of networking skills among NGOs despite networking and collaboration being buzzwords in the NGO sector as communities had elaborated (*ibid.*). It is on record that NGOs sometimes fail to engage residents in the decision-making process and fail to recognise their expertise and knowledge about their situations. As a result, solutions implemented may not be sustainable or contextually appropriate, leading to limited impact. Furthermore, there can be a disconnect between the priorities of NGOs and the actual needs of the community. Mago, Nyathi and Hofisi (*ibid.*), alluded that NGOs may sometimes focus on short-term relief efforts rather than addressing the root causes of poverty, such as lack of education, job opportunities, or access to basic services. This approach may provide temporary relief but fails to bring about long-term change. To effectively address poverty, NGOs must prioritise community participation, adopt sustainable solutions, and align their efforts with the aspirations and needs of the communities they serve. However, Kabonga (2023) shows that in Chegutu, participants had appreciated the great impact of NGOs in contributing to poverty reduction through their livelihoods, economic strengthening, health, education, and empowerment strategies. They openly acknowledged that NGOs were contributing to poverty reduction through internal savings and lending's (ISALS), nutritional gardens, vocational training, and health and education support.

THE CONCEPT OF DEVELOPMENT

Development, as a concept, has been associated with diverse meanings, interpretations and theories from various scholars. It is defined as:

'an evolutionary process in which the human capacity increases in terms of initiating new structures, coping with problems, adapting to continuous change, and striving purposefully and creatively to attain new goals' (Mensah and Casadevall, 2019).

Development is understood to be a social condition within a nation, in which the needs of its population are satisfied by the rational and sustainable use of natural resources and systems. Development does not mean the same thing in different countries or in developed and developing countries. It is a broad concept that entails social, economic, political and human development. Todaro and Smith (2006), cited in Lembani (2020), aver that development is both a physical reality and a state of mind in which society has secured the means for obtaining a better life. Umebali (2011) views development as a transformation of society, a movement from traditional relations, traditional ways of thinking, and traditional methods of production to more modern ways.

The Modernisation Theory of Development distinguishes between two main categories of society in the world, namely traditional and modern societies. The theory argues that traditional societies are entangled by norms, beliefs and values, which are hampering their development. Therefore, to progress, traditional societies must emulate the culture of modern societies, which is characterised by the accumulation of capital and industrialisation compatible with development. The Dependency Theory, based on Marxist ideology, debunks the tenets of the Modernisation Theory and asserts that industrialisation in developed countries rather subjects poor countries to underdevelopment as a result of the economic surplus of the poor countries being exploited by developed countries (Mensah and Casadevall, 2019). The World Systems Theory posits that international trade specialisation and transfer of resources stifle development in the periphery by making them rely on core countries (Petras, 1981, cited in Mensah and Casadevall, 2019). However, apart from the economic ties, other key elements for development interpretation, as far as globalisation is concerned, are the cultural links among nations (Moore, 1993, cited in Mensah and Casadevall, 2019). In this cultural orientation, one of the cardinal factors is the increasing flexibility of technology to connect

people around the world. Therefore, open and easy communication among nations has created grounds for cultural homogenisation, thereby creating a single global society (Waks, 2006, cited in Mensah and Casadevall, 2019). Although these development theories have their weaknesses, they have paved the way for the current global development concepts and paradigms.

THE CONCEPT OF RURAL DEVELOPMENT

The concept of rural development in various countries lacks a unified definition as different scholars tend to view it from varying perspectives. It is also of significance to NGOs because their activities target mostly the rural population. The term 'rural development' has, however, been differently interpreted by different authors and institutions in every nation. To some, it is a term covering the economic betterment, education upgrading and industrial modernisation of the rural population (Chilokwu (2016). Others see it as an improvement in real incomes and provision of basic social facilities such as health, potable water, electricity, housing, and job opportunities for rural dwellers (Obot, 2016). These different views of the concept have led to many definitions of the term 'rural'. Olayide *et al.* (2013) see rural development as a process where concerted efforts are made to facilitate a significant increase in rural resources productivity, with the central objective of enhancing rural income and creating employment opportunities in rural communities for rural dwellers to remain in the area. According to Todaro (2004), cited in Olayide *et al.* (2013), rural development is a strategy designed to improve the economic and social life of the rural poor, though Lembani (2019) argues that it is not just a strategy, but an aim of rural development which is defined as the improvement of sustainable livelihoods, especially of impoverished groups, with careful attention paid to local characteristics in the society. Obot (2016) suggests that rural development achievement could be measured in the areas of roads, water supply, housing, electricity, the building of model

communities, access to quality education, improved health care delivery and availability of food and agricultural products for rural settlers. Chilokwu (2016) asserts that rural development is a means for the provision of basic amenities, infrastructure, improved agriculture productivity and extension services and employment generation for rural dwellers.

THE CONCEPT OF SUSTAINABLE DEVELOPMENT

According to Ndlovu (2023),

“the concept of sustainability has come to be regarded both as a goal in development programmes and as an approach to policy and programming. It was further espoused that there are many definitions of sustainability in literature, as well as in empirical use among development workers because; the term is strongly dependent upon the context in which it is used.”

On this basis, Brown and Goetze (1987), cited in Ndlovu (2023), maintain that a meaningful definition must specify explicitly the context, as well as the temporal and spatial scales being considered. Sustainable development has been defined in many ways, but the most frequently quoted definition is from “Our Common Future”, also known as the Brundtland Report (1987): “Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs”. Therefore, the concept of sustainability in sustainable development shows a balance between protecting the environment, increasing employment opportunities and improving the quality of life (Serageldin, 1996). Marufu and Manyanhaire, (2011;45) add that, “Sustainable development should incorporate the three principles into all public policies: (1) economic growth; (2) environmental protection; (3) social culture”.

THE CONCEPT OF NON-GOVERNMENTAL ORGANISATIONS

The term ‘NGO’ (non-governmental organisation) is difficult to define due to its functional and structural diversifications (Adeyeye, Obiegbo,

and Ogu-Egege, 2017). The diversity of NGOs strains any simple definition. Chalmer, (2002), cited in Uzuegbunam (2016), contends that the terminology of an NGO varies. For example, in the United States of America NGOs may be called "private voluntary organisations", and most African NGOs prefer to be called "voluntary development organisations. NGOs are civil organisations largely or independent of government and which function as charitable or religious associations, mobilise private funds for development initiatives and programmes, raise awareness and influence policies in pursuance of the ideals of democracy and good governance as well as undertake diverse humanitarian projects that could better the lots of the grass-roots (Sandberg, 1994, cited in Adeyeye, Obiegbo and Ogu-Egege , 2017). However, it is widely accepted that they are entrepreneurial organisations which pursue activities that relieve suffering and promote the interests of the poor, protect the environment, provide basic social services and undertake community development (*ibid.*).

According to Uzuegbunam (2016), NGOs are legally constituted non-state organisations created by natural or legal persons with no participation or representation of any government, and even in cases being funded totally or partially by the government, they still maintain the non-governmental status by excluding government representatives from membership. Pearce (2020) asserts that NGOs are a group of organisations which are distinct from government institutions and business organisations. Their distinct feature is that they are formed to complement, supplement and offer alternatives to government development efforts. The United Nations (2014), describe an NGO as any non-profit, voluntary citizens' group organised on a local, national or international level and is task-orientated and driven by people with a common interest. In its broadest sense, the term "non-governmental organisation" refers to organisations (i) not based on government; and (ii) not created to earn profit (Lembani, 2020). The World Bank Group (2017) contends that NGOs are private institutions that pursue

activities to relieve suffering, promote the interests of the poor and vulnerable groupings, protect the environment, provide basic social services, and/or undertake community development.

According to Adeyeye, Obiegua and Ogu-Egege (2017), four characteristics are sacrosanct to be judicially referred to as NGO: First, they should be privately set up and sufficiently autonomous in their activity, that is, independent of direct governmental control. Secondly, they should be non-profit organisations, which would clearly define their voluntary character. Thirdly, they should not aspire to political power. Lastly, they should support development which demonstrates the nature of their public interest.

However, they are categorised into three major groups, namely development-oriented NGOs, relief-oriented NGOs and advocacy-oriented NGOs. Development NGOs are committed to working towards economic, social or political development in developing countries. The Norwegian bilateral aid agency, the Norwegian Agency for Development Cooperation (NORAD), quoted by Adeyeye, Obiegua and Ogu-Egege (*ibid.*), asserts that development-oriented NGOs are organisations that ‘attempt to improve social, economic and productive conditions and are found both as small community-based organisations at village and district levels and as large professional development agencies at state or national level’. Advocacy NGOs are the voices of the voiceless in protecting human rights and influencing policy change while relief-oriented NGOs provide people with essential and basic humanitarian assistance in terms of goods and services during disasters (*ibid.*).

SIGNIFICANCE OF NGOS IN ZIMBABWE

Zimbabwe experienced phenomenon of growth in NGOs from the early 1980s to date, as many developing countries were embracing the interventions of NGOs in service delivery (Kabonga, 2023). The

emergency of NGOs in the Zimbabwe arena of development was to fill the capacity gap as the government was failing to deliver basic services. NGOs have demonstrated much ability in terms of accessing the poorest communities (*ibid.*). This is echoed by Matsvai (2018) who state that recent years have witnessed a significant upsurge of organised private, non-profit activity in countries of Asia, Africa and Latin America. Long recognised as providers of relief and promoters of human rights, such organisations are now increasingly viewed as critical contributors to economic growth, and civic and social infrastructure essential for a minimum quality of life for the people (*ibid.*). On top of this, Mhaka (2014) purports that the NGO sector embraces entities as diverse as village associations, grassroots development organisations, agricultural extension services, self-help cooperatives, religious institutions, schools, hospitals, human rights organisations and professional associations that are central to promoting community development. As such, a comprehensive appreciation, representation and understanding of the role and significance of NGOs continues to be a major gap in the literature, particularly in the context of developing countries like Zimbabwe.

RESEARCH SETTING

Bindura is the provincial capital of Mashonaland Central Province in Zimbabwe. It is located in the Mazowe Valley, about 88 km northeast of Harare. The town is located in the geographical agricultural region 2b, which is characterised by 850 mm of rainfall, 19.4 °C temperatures and an area of 28 347 km². Administratively, Bindura is divided into 12 districts. The population of Bindura according to the latest ZIMSTAT (2022) was 170 141.

RESEARCH QUESTIONS

1. What are the major initiatives carried out by DAPP Hope Humana here in your area?

2. In what ways have your lives and that of the greater community been impacted by ongoing NGO development interventions?
3. Do you think that DAPP Hope Humana is adequately responding to broader community needs?

METHODOLOGY, DATA COLLECTION AND ANALYSIS

A descriptive qualitative approach is taken in this study. In-depth qualitative research is used to support this, as is the voice extraction method and a case study. Qualitative research is conducive to a perspective of social reality, according to Creswell (2018). According to Creswell (*ibid.*), a study that uses specific objects observed in their natural environments and research questions requiring inductive reasoning, would benefit from the application of the qualitative method. Qualitative data were coded to protect the privacy and confidentiality of the respondents, and pseudonym coding C for community members. The study participants are made up of twenty (20) community members. Non-probability sampling techniques were used to come up with this sample size. The community members participated in five focus group discussions (FGDs) obtained through snowballing. The research uses thematic data analysis techniques to present the data collected during the research study and was coded using in vivo coding.

FINDINGS

The study sought to find out the perceptions of local community members on the development initiatives of DAPP Hope Humana to encourage sustainable rural development. The following segment discussed the findings that were established.

INTERNAL SAVINGS AND LENDING'S

The researchers established that ISALs had uplifted the living standards of rural women in Bindura District through the acquisition of valuable property such as TVs, electrical gadgets, sofas, solar panels

and gas stoves. In Manhenga, for example, the study found out through community participants who alluded that the area was in a farming region, and the land was fertile, hence participating in ISAL led to many acquiring valuable farming assets such as scotch carts, wheelbarrows, and ploughs, among others. The participants also indicated that they had accumulated a significant amount of household furniture such as kitchen utensils such as pots, spoons and cups. The majority of the respondents indicated that they had renovated their houses by expanding the size of bedrooms. One participant contributed:

“Loans generated from ISAL have enabled us group members to acquire household property, drill boreholes and acquire Jojo tanks for easy access to clean and safe water. These ISALs have increased the status of us as women through the acquisition of household property, especially kitchen utensils which have great significance in the Shona culture. Kitchen ndeye munhukadzi” (The kitchen is for women.) A fully furnished kitchen provides us with dignity, personal security, and a sense of worthy.” [C12]

Another participant echoed that:

Takwanisa kutenga ngoro, mabhara zvipfuyo pamwe nemagejo nekuda kemikando iyi...kumba uku kwazara midziyo, mapoto, masofa, kuisisa masola nezvimwe zvakadaro. (We have managed to buy scotchcarts, wheelbarrows, livestock and ox-drawn ploughs through these ISALs... our houses are full of furniture) [C3].



Figure 1: Houses from ISALS

Furthermore, on income-generating projects (IGPs), the study gathered from a community perception that rural communities had immensely benefited from these initiatives. Community members interacted with during FGDs responded that:

“Kuno kuChiveso, takapihwa huku dze nyama nechikafu chadzo kuti titange project yedu inonzi Budiriro ne DAPP, uye zvatibatsira pakuwana chouviru nekuriritira mhuri dzedu kuburikidza nekutengesa huku dzedu. (Here in Chiveso, we given broilers and stockfeed through Budiriro, a project run by DAPP and it has helped us to improve our general wellbeing with our families.)
[C]



Figure 2: Broiler project of the Budiriro group of Ward 9 in the Chiveso rural community of Bindura

Community members who had benefited from DAPP Hope Humana projects in Pasango Farm said:

“DAPP yashandura hupenyu hwedu mwanangu pano papurazi paParidhi . Takadzidziswa kuchengeta hove pamwe nekuvaka ma pondi adzinogara. Tapedza dzidzo dzedu takabva tapihwa hove dzekutangisa nadzo project yedu yatakapa zita rekuti Rupeneso...”. (Here on Paridhi Farm, DAPP has transformed our lives. We were trained in fish farming. After training we were given fish seed for or project we named Rupeneso.) [C20]



Figure 3: Fish farming by the Ruponeso group of Ward 13 in Pasango Farm rural community.

Participants from the Simoona Farm community echoed the provision and initiation of a piggery IGP by DAPP Hope Humana for the community. The ward councillor from Simoona who participated in this research said the following:

“As a ward councillor, I was engaged by DAPP Hope Humana project officers who wanted to introduce a project here in Simoona farm. As a politician, I desire to promote rural development as given by my mandate to serve people. The NGO has tremendously excelled in ensuring the success of this Wirirano piggery project in the ward. Proceeds from selling these pigs are shared equitably by members of the project. The selection into these IGPs is based on a commitment from bricklaying, construction of pigsty and feeding them...” [R1]



Figure 4: Piggery project by the Wirirano group in ward 11 in Simoona Farm rural community.

However, these insights by the research amplified the findings by Magombedze (2017) who found that NGOs were increasingly facing political interference which was affecting their work in the district. Politicians used NGOs for political expediency in several ways and influenced NGO activities in ways that benefitted their supporters to garner votes (*ibid.*). Moreover, some of the politicians claimed they were the ones responsible for bringing NGOs to poor communities and at their command, they claimed NGOs could exit the poor communities. The research bemoaned similar sentiments as highlighted above from one of the ward councillors.

The research further discovered IGP beneficiaries of a vegetable garden and a group that consisted of 70 members in the Manhenga area. This group attested to the viability of the IGPs of DAPP Hope Humana which brought a complete turnaround in their lives. One of the community members, a beneficiary and a participant in this research, stated:

“Those of us who do gardening have been taught to start, thanks to DAPP. They have installed solar panels, water tanks and water pipes. In addition, they gave us seeds, fences and information on how to sell our crops. We, as women, are now picking vegetables, cucumbers, tomatoes and onions for sale to people who come and even go to the big vegetable market in

Bindura town. We no longer ask our father [husbands] for money and we now buy what we want when we want because we have the money.” [C7]

The research contends that these findings blend well with the backbone theory of this research, the Sustainable Development Theory and it responds significantly to SDG 1 which talks about ending poverty in all forms as what had been demonstrated by the community members who showed that the IGPs had transformed lives. The research notes that its findings are not in harmony with Helliker and Murisa (2020) who say that IGPs had raised false hopes of uplifting people and promoting development as most areas where NGOs were present, resembled shocking levels of absolute poverty as this was not the case with Bindura rural.

WOMEN’S SEWING CLUB

The findings from the perceptions of the local community on the development initiatives of DAPP Hope Humana show that beneficiaries of the sewing initiative were applauding that this initiative was viable for rural development. Women attested that they had been trained and impacted with knowledge on sewing to be independent financially. These women were then in a position to fight against poverty since they could survive through sewing. It was a step towards alleviating poverty and girls were also encouraged to be self-reliant and this would reduce early marriages. Community members were asked about their perceptions of this development initiative. The study participants who took part in the FGDC1 said;

“Takadzidziswa kusona neprogramme ye DAPP. Takazotengerwa mishina yekusona ne US Embassy. Parizvino ndisu tave kusona ma uniforms ezvikororo zvakaita seNyava, neWayerera Primary zvese neSecondary. Tava kugara tine mari semadzimai zvinova zvavandudza hupenyu hwedu. Tinotenda DAPP isu semadzimai...” (We were taught to sew through the DAPP programme and then the US Embassy bought us sewing machines. We are currently sewing uniforms for schools such as Nyava, Wayerera Primary and Secondary schools. We now have money as women, which has improved our lives. We thank DAPP as women.) [C3]



Figure 5: Sewing group in Manhenga

LIVESTOCK PASSON INITIATIVE

The research also gathered that DAPP Hope Humana implemented the livestock pass-on initiative to empower communities and foster community development. However, the research questioned the sustainability of this initiative and these doubts were confirmed by community members as it was established during the FGDC4 that this initiative lacked sustainability as one of the community members said:

“These pass-on loans are a good initiative on paper but their implementation on the ground is affecting community development due to divisions of community members. Not everyone has benefitted from these passe-on loans in Chiveso rural and Simoona Farm and those disgruntled have accused DAPP of programming bias and benefitting only supporters of a certain powerful political party as it is its strongholds. The deserving community members who are otherwise poor and deserving to benefit from such programmes are left in the cold. The funny part is, it did not even last

for more than two years and only two groups of people successfully managed to pass on the animals to other people according to their political affiliation or only to their relatives..." [C5]

Such revelations put a dent in the viability of such initiatives by DAPP Hope Humana in the quest to encourage community development in Bindura rural. The research raised the concern with the DAPP representatives during interviews, that this initiative lacked sustainability because of a lack of proper monitoring and evaluation and politicisation. Findings confirm the research's fears that the pigs, broilers and goats of selected groups within the community suffered heavily from suitability, hence these grey areas militated against the provisions of the Sustainable Development Theory which was the benchmark of this study.

HEALTH INITIATIVES

Study findings on perceptions of the community members on development initiatives of DAPP Hope Humana to encourage sustainable rural development establish how community members had benefitted and were satisfied with health development initiatives. Observations and FGDC2 yielded that DAPP Hope Humana intervened in the health sector in Bindura rural wards. The NGO provided medical rehabilitation, including identification, assessment and referrals of people with disabilities, HIV and AIDS prevention and management programmes, including HIV testing, counselling, Trio Formations, STI screening, referral pathways to rehabilitation for addicts and voluntary medical male circumcision (VMMC) referrals. During the COVID-19 pandemic, the NGO assisted in the fight against COVID-19 by providing hand sanitizers, liquid soaps, hand-washing bowls and face masks. One community member shared the following:

"Kuno tinovhenekwa hutachiona, zvirwere zvebonde, kuchecheudzwa, kupihwa mazano maringe nezve bonde pamwe nekudzoreredza pfungwa kune avo vanenge vabatwa vane utachiona hwe HIV&AIDS. Zvese izvi tinozwiwana pachena kuburukidza ne DAPP. Hutano ndihwo hupenyu mwanangu..." (Here we are screened for viruses, sexually transmitted diseases, circumcision, advice on

sex and rehabilitation for those who are infected with HIV&AIDS. All this we get freely through DAPP. Health is life, my child...) [C9]

The research notes that the study findings corresponded with WHO (2020) which refers health as a state of complete physical, social and mental well-being, and not merely the absence of disease or infirmity. This is in line with promoting SDG 3 which strives to ensure healthy lives and promote wellbeing for all ages. However, the research notes that some of these interventions suffered sustainability challenges since people could easily ignore what they were taught and observations confirm that there was a lack of proper supporting health facilities in the wards where DAPP Hope Humana operates yet the organisation worked with sensitive issues that needed hubs close to its clients.

RURAL WATER SANITATION AND HYGIENE INITIATIVES

Research findings on perceptions of the community members on development initiatives of DAPP Hope Humana to encourage sustainable rural development show that the NGO had intervened in the provision of rural water, sanitation and hygiene (WASH) programmes. The NGO drilled boreholes and put up water reticulation systems powered by solar and a bush pump. It was further established that the NGO had constructed Blair toilets for those in absolute poverty and could not afford to have decent toilets. This was meant to eliminate the bush toilet system that caused diseases like cholera and schistosomiasis. The community members who participated in the FGDs, including ward councillors corroborated that such initiatives had indeed promoted community development in Bindura rural, hence this initiative was found to be a viable development initiative by DAPP Hope Humana to encourage rural development. One of the ward councillors said:

"Takachererwa zviibhorani zviiviri kuno ne DAPP sezvo mvura yekumwa yanga yanetsa vanhu vaitonwa mvura yemumufuku kurwizi rwaMazowe. Kucherwa kwezviibhorani zvinoshandisa magetsi esola pamwe nekuiswa kwema tangi

nematepi emvura zvakavandudza hutano pamwe nechimiro chenzvimbo yedu. Mvura ndiwo hupenyu saka isu tinotenda DAPP. Vagari vekuno kupurazi ramuri vave kunwa mvura yakachena uye yakachengetedzeka kubva kuhutachiwana havezvirewe zvemudumbu. DAPP zvakare yakavakira misha yakawanda yevane vanotambura zvimbuzi kuitira kupedza tsika yekushandisa masango sezvimbuzi.”
 (We were provided with two boreholes here by DAPP as drinking water was a problem for the people who were drinking water from the Mazowe River. The drilling of boreholes that use solar energy and the installation of tanks and water taps have improved the health and appearance of our area. Water is life, so we thank DAPP. residents of this farm are now drinking clean water, safe from the virus of stomach diseases. DAPP has also built toilets for many poor households to prevent the practice of using the bush as toilet.s) [R5]

The research disagrees with the findings by Ndlovu (2023) in the Mwenezi district where he notes that, despite NGOs making meaningful achievements in ensuring that people had access to latrines, most members of the community were still using open defaecation which is a health risk behaviour. In addition, the research further disagrees with the allegation by Muhamed (2014) that the sustainability of the rural water supply in Africa is facing severe challenges since most of the mounted hand pumps in Africa were not functioning. It was not so in the context of Bindura.

INFRASTRUCTURE DEVELOPMENT

This study was established from a community member's perception that DAPP Hope Humana was promoting infrastructure development initiatives to encourage sustainable rural development. It was found that indeed the NGO made significant strides in infrastructure development such as the construction of a classroom block at Nyava. As established earlier from the face-to-face interviews with DAPP Hope Humana key informants, it was noted that this remarkable project was made possible through generous funding from the United Front Foundation (UFF), a philanthropic entity committed to supporting educational initiatives that partner with DAPP Hope Humana. DAPP Hope Humana's focus on infrastructure development

stemmed from its deep understanding of the profound impact it had on communities. A community member and a ward councillor who participated in a FGDC5 said:

“...the construction of the Nyava classroom block was a major step in development as it addressed the shortage of classrooms that had resulted in some school children doing classes under trees. The construction of the classroom also created employment opportunities for the local skilled builders and local people. This project has gone a long way in modernising education here in our ward and it is sustainable in that this physical structure will last for a lifetime serving generations and generations...” [C2]

The ward councillor also echoed the same sentiments:

“Ndakaenda kunoona NGO iyi mushure mekuona kuti chikoro chedu takatadza kuwedzera midhuri yekudzidzira vana vedu. DAPP yakabva yatibatsira nekutipa zvekuvakisa nekubhadhara varume vakavaka classroom yepachikoro. Isu tinonzwa kufara nekuti NGO iyi irikuita zvinobatika mukuwandudza mararamiro edu kumamisha kuno sezvo zvikoro zvekuno zvakasirira tichienzanisa nezvimwe zvenu town...” (I went to see this NGO after seeing that our school failed to increase classrooms for our children's education. DAPP then helped us by giving us building materials and paying the men who built the school classroom. We feel happy because this NGO is doing something tangible to improve our lifestyle in the villages here as the local schools are lagging compared to others in the towns...) [R2]

These establishments by this research in Bindura correspond with Dube's (2016) conclusions that the International Child Resource contributed to the construction of additional classrooms in rural areas and those areas with decrepit physical school structures had benefitted from this. This cemented the initiative by DAPP Hope Humana that infrastructure development was viable in encouraging sustainable rural development.

PROVISION OF SCHOLARSHIPS

During the FGDs with the community members drawn across the wards selected for this study, it was established that the provision of scholarships as a development initiative was viable as it was revolutionising the lives of the disadvantaged bright students. This

programme identified exceptional students in rural communities as DAPP Hope Humana actively sought to bridge the gap between limited resources and the pursuit of quality education. Findings from the discussions conducted adopted the following from C3, C4 and C11:

"Ini mwanawangu aigona ndokupasa Form 4, asi ndaive ndisina mari yekuti aende mberi nedzidzo dzake. Ndakazonzwa nezve kunyoreswa kuNGO yeDAPP ndokuwana scholarship yeDAPP, akanodzidza motor mechanics kuPonesai Vanhu Technical College. Parizvino atove makanika ane mukurumbira anozvishandira ava kutondichengeta ini amai vake." (My child passed Form 4 but I didn't have the money for him to continue with his studies. Then I heard about scholarship registration at the DAPP NGO and he got a DAPP scholarship where he studied motor mechanics at Ponesai Vanhu Technical College. He is now a renowned self-employed mechanic who is taking care of me, his mother.) [C3]

"Mwana wangu musikana akaita romo rakanaka ndokunodzidza zvekuvaka pachena ku Ponesai Vanhu Technical college. Takaenda kumba kwangu izvozvi munoona imba yandiri kugara ndiye akandivakira zvakanakira mabasa emaoko..." (My daughter was lucky enough to study building for free at Ponesai Vanhu Technical College. If we are to go to my house right now, you can see the house I'm living in, she built it for me, the joy of handwork ... [C4]

"I am the beneficiary of this scholarship programme and currently still studying for my welding and metal fabricating certificate. I was bright in school and, as you know, growing up in the rural areas is not as easy as it seems. I could have married long ago if I had not received this scholarship opportunity as my age mates are already married and it is normal after completing O Levels. I intend to change my life story with these skills. I am privileged to have benefited from DAPP Hope Humana and I am grateful to this programme..." [C11]

The research submits that these findings from DAPP Hope Humana are unique as no other findings have uncovered similar initiatives by NGOs in Bindura rural.

Tsotso Stoves/IMPROVED COOKSTOVES

The community members who participated in this research confirmed that DAPP Hope Humana was implementing the Tsotso Stove

initiative that encouraged sustainable rural development. Tsotso stoves offered an innovative and effective solution to address deforestation and mitigate climate change impacts. Deforestation, often driven by the unsustainable use of wood for cooking and heating purposes, contributed significantly to greenhouse gas emissions and loss of biodiversity. Tsotso stoves, also known as improved cookstoves, were designed to optimise fuel efficiency and minimise the consumption of biomass resources such as firewood or charcoal. FGDC4 with community members across the targeted ward established that:

“I am one of those who were trained and equipped with the skill to construct tsotso stoves by DAPP Hope Humana. The concept is based on the need to reduce the quantity of firewood used when cooking as here in rural areas and farms, we use firewood as a major power source. With this skill, I have made much money as I have constructed hundreds of these stoves not only in my ward, but across rural areas in Zimbabwe.” [C10]

“Semadzimai, mastove awa atirerutsira basa rekutsvaga huni mumasango matairumwa nenyoka, kurokwa mudzimba nana baba tanonoka kubika pamwe nekudyirwa nguva zhinji tichitsvaga huni. Panongodiwa tutsotso tushoma shoma wotobika zvoise zvaungada pamba, dzingave blinzi kana mazondo chaiwo zvinoda kukwata nguva refu...” (As women, these stoves have now made it easy for us to look for firewood in the forests where we were bitten by snakes, beaten at home by our husbands for late cooking and we were often spending most of our time looking for firewood. It only takes a few sticks and you can cook anything you need at home; be it beans or cow heels which take a long time to cook.) [C19]

The research concludes that these findings position this initiative as instrumental in ushering in sustainable development as confirmed by the participants. The research confirms and applauds the viability of this particular development initiative as it promotes and encourages sustainable rural development.

FOOD FOR WORK PROGRAMMES

This research earlier reported that DAPP Hope Humana was implementing food-for-work programmes in Bindura rural areas. This

section cross-examines, from a community perception of development, DAPP Hope Humana initiatives to encourage sustainable rural development. The NGO has taken proactive measures to alleviate hunger and mitigate the adverse effects of the El Niño-induced drought through the implementation of Food for Work Programmes.

One of the ward councillors said:

“The Food for Work programmes being implemented by DAPP Hope Humana are not only addressing immediate hunger concerns, but also have long-term benefits. This is so because by rehabilitating our dust roads, constructing our gardens and working on community assets such as clearing grasses at the boreholes, the NGO is helping communities rehabilitate their infrastructure at the same time receiving food subsidies and any other amenities, thereby reducing vulnerability to food insecurity and promoting sustainable development.” [R4]

“DAPP inotipa mafuta ekubikisa, rice, hupfu ne bhinzi pabasa retinenge taita munharaunda yatigere zvakafanana nekusakura pachibhorani, kuvhara makomba mumugwagwa kana kuchera kana kunovaka magardens ema projects avanotipa... Izvi zvirira kutibatsira kunyanya gore rino ndere nzara, mvura haina kunaya. Saka tiri kuwana zvokudya nemhuri dzedu.” (DAPP gives us cooking oil, rice, flour and beans for the work we would have done in the community where we live, such as weeding at the borehole, covering potholes on the road or digging or building gardens for the projects they give us... This is helping us, especially this year we are facing hunger and it hasn't rained. So we are getting food for our families.) [C17]

The research concludes that the findings are in line with the connotations of immediate relief development initiatives by DAPP Hope Humana but fall short of the concept of the Sustainable Development Theory. This also falls short of the Africa Union 2063 agenda where Africa called for the participation of NGOs to assist in encouraging initiatives tailored for rural development.

BASIC COMPUTER TRAINING PROGRAMME

Findings from the community beneficiaries indicated that DAPP Hope Humana made significant strides in implementing computer training programmes to empower individuals and bridge the digital divide.

“Zvekuziva macomputer zvaive kure neni ndaisazvikoshesha. Foni ndaive nayo asi ine ma applications akawanda andaisaziva basa rawo. Ndakanodzidza mwedzi nechidimbu ndava kutogona kunyora, kuenda pa internet, kushandisa Facebook, X ne Instagram zvandaisaziva basa razvo. Kuburikidza ne DAPP, ndave kukwanisa kugara ndichiziva zvirikuitika kune dzimwe nyika kana zvimbo, zvinova zvabatsira kuti ndisagare ndakasaririra nekuti information inokosha...” (I had no interest in computers, I didn't value them. I had a phone but it had so many applications that I didn't know their use. I studied for a month and a half and now I can write, go on the Internet, use Facebook, X and Instagram, whose use I didn't know. Through DAPP, I am now able to keep up to date with what is happening in other countries or places, which has helped me not to be left behind because information is important...) [C6]

“I participated in this programme and I was awarded a certificate in computers that has helped me to upgrade my skills and I have been promoted as the receptionist at the school where I used to work as a general hand...” [C14]

From the findings, the research concludes that this initiative is viable and suitable to encourage sustainable rural development through promoting digitalisation as rural people were the ones mostly lagging behind. The community members, therefore, praised DAPP Hope Humana for implementing such an initiative.

FORMATION OF TRIO BUDDIES AND SUPPORT GROUPS

The research established that DAPP Hope Humana is playing a crucial role in promoting rural development by aligning its efforts with SDG Goal Number 3, which calls on ensuring healthy lives and promoting well-being for all at all ages. The organisation had the initiative to promote good health and well-being specifically targeting individuals living with HIV&AIDS and aimed to support them in adhering to their

Anti-Retroviral Therapy (ART) treatment regimens. This segment cross-examines research findings on the perceptions of the community members on this development initiative of DAPP Hope Humana to encourage sustainable rural development. C13 said:

“I was diagnosed with HIV&AIDS in 2014 and that's when I started taking pills. There is a myth that if you sleep with a virgin the disease will go away, if you drink the juice from the heart of a banana tree it will also go away. Everywhere there are lies, there is no cure for this disease, ARV pills, which is what DAPP has taught us to bring to the light with Trio Buddies. I have lived in my Trio Buddie since 2014 until today, I am healthy, and we remind each other to take pills, eat healthy and encourage each other to take our pills... I am healthy, I have cows and goats, I am able to care for children at schools and I sell much what I grow. So, I believe I have survived because of this system.” [C13]

This revelation attested that the beneficiaries depended on this initiative and that DAPP Hope Humana created a conducive environment for individuals to receive the necessary assistance and encouragement in adhering to their HIV&AIDS treatment. The research, therefore, echoes that such findings correspond with the viability of this initiative to promote sustainable rural development.

THE DREAMS PROGRAMME

Community members who participated in this study emphasised the benefits of this DREAMS programme, particularly for rural girls and their parents. DREAMS is funded by the DREAMS programme and was aimed at reducing rates of HIV among adolescent girls and young women (AGYW) in the highest HIV burden countries. One of the community members, a high school teacher, said:

“This programme is a life-changing initiative and a springboard to a brighter future for rural girls. Most of these girls here are susceptible to early child marriages as you are aware here in Mashonaland Central, we have some crazy high statistics of early child marriages. Myself, as a teacher at a rural high school, I have witnessed bright and intelligent girls getting married or being impregnated at a very tender age. Therefore, I applaud information dissemination by this NGO on Adolescent Sexual and Reproductive Health and Rights, payment of ZIMSEC examination fees and

the sewing skills on washable sanitary pads. This keeps these girls busy, limiting the time to be miscellaneous with boys, thus reducing early child marriages. These programmes also conscientize these girls on their rights, their value and their role in community development at large...So basically, this project is very viable and a suitable development initiative that can encourage rural development." [C8]

Another community member added:

"Ndaive ndisina mari yekuti mwana agone kunobhadhara 7 subjects dzaaida kunyora. Sechirikadzi yanga yakandiwandira. Ndakabatsirwa zvokuru ne DAPP mwana akanyora ndokupasa ose zvinova zvinofadza kutaura kuno arikutoita Business Studies kuPonesai Vanhu Technical college sezvo akabva angwana scholarship paakapasa. Ini ndinotenda zvokuru ku NGO iyi yatibasira zvakanyanya pamwe kutaura kuno dai mwana akagara pamba akatoroorwa kuno kumamisha zvakaoma." (I didn't have money for the child to pay for the 7 subjects she wanted to write. As a widow, it was too much for me. I was helped a lot by DAPP. The child wrote and passed all of them, which is commendable. As we speak right now, he is doing Business Studies at Ponesai Vanhu Technical College as he immediately got a scholarship when he passed. I am very grateful to this NGO which has helped us a lot. It is possible that if this had not happened, the child could have been married here in the villages by now.) [C15]

CHILD AID Bindura INITIATIVE

The research established that DAPP Hope Humana was actively engaged in improving the lives of Orphans and Vulnerable Children (OVCs) in Bindura rural. Bindura rural district was actively involved in mining and farming areas with diverse people drawn to alluvial gold panning. These communities faced a myriad of challenges such as food insecurity, poverty, poor access to health care, lack of safe potable water, lacked employment opportunities, and high HIV prevalence. The researcher asked community members for their perceptions on this development initiative of DAPP Hope Humana and one stated:

"SaCouncillor we ward ino ndinoda kutenda NGO inonzi DAPP, basa rangu kuno rave nyore, zvakanyanya maringe nezvevana vadiki avo vabatsirwa kuwana ma birth certificates, chikafu, kubatsira vana vanorarama nehurema pamwe nekubatsira nherera kuti dziwane mari dzekuenda kuzvikoro..." (As a councillor

of this ward, I would like to thank DAPP, my work here has become much easier concerning young children who have been helped to get birth certificates and food, helping children living with disabilities and helping orphans to get money to go to schools.) [R3]

“Ini ndiri mbuya vemwana akaita dambudziko remaziso ndakamusiirwa nemubvana wangu akashaya. Ndaisaziva baba vake, saka akakura asina birth certificate. Ndakabatsirwa neDAPP kumutoresa birth uye ave kupinda chikoro mwedzi wega ndinowana chikafu chake kubva kuDAPP. Mwana uyu akapariswa maziso nekutengerwa magirazi emaziso ne DAPP iyoyi zvakare saka ini ndotenda zvokuru chirongwa ichi.” (I am the grandmother of a child who had an eye problem. He was left behind by my daughter who passed away. I did not know his father, so he grew up without a birth certificate. I was helped by DAPP to acquire his birth certificate and now he is going to school. Every month I get his food from DAPP. This child had cataracts removed and glasses bought for him with the aid of DAPP, so I am very grateful for this initiative). [C10]

Based on these findings, the researcher concludes that this development initiative gained traction in the community and, therefore, was a viable development initiative that encouraged sustainable rural development.

TREE PLANTATIONS INITIATIVE

The research found that DAPP Hope Humana consistently pursued collaborative efforts with various partners to amplify their impact. Bindura Rural comprised tobacco farmers who required firewood for the treatment and drying processes of the crop. The researchers established that on the realisation that trees were being destroyed at an alarming rate yet they acted as carbon sinkers via the natural carbon sequestration system, DAPP swiftly acted to enforce tree planting. This initiative was based on the planting of eucalyptus trees in paddocks. It was observed that the gum trees were then used for tobacco drying and curing processes, house thatching, cattle kraal poles, yard fencing

and domestic firewood. These trees were put under custodians of each ward and village's committees.

“...kuno kune varimi vefodya, saka mumasango edu miti yapera kutemwa varimi vachipisa fodya dzavo kuti dziinde kunotengeswa. DAPP yakauya yakatidzidzisa kukosha kwemiti uye nezve climate change yakatibatsira kutanga minda yemi gamu. Miti yemigamu ndiyo yatave kushandiswa pakupisa fodya dzedu, kubika, kugadzira matanga emombe. kupfirira dzimba pamwe nekuisa ruzhowa pamusha. Miti tinopihwa ne DAPP tosima kuminda yedu pamwe nekudzimba kwatigere. Miti yeminda yekuard kuno inotengeswa mugamu umwe chete unoita USD2 kuitira vanoda kupfirira dzimba, kugadzira matanga emombe ne avo vasina minda yavo yemiti kuti vachise fodya yavo. Kuva nemiti padunga munhu pamwe padunhu kwatibatsira zvikuru kunyanya isu varimi vefodya taiparadza masango nekusaziva.” (There are tobacco farmers here, so in our forests, trees have been cut down by the farmers to process their tobacco to sell. DAPP came and taught us the importance of trees and about climate change and helped us start gum plantations. We now use gum trees to cure our tobacco, cook, make cattle kraals, thatch the houses and put a fence around the house. DAPP gives us the trees and we plant them in our fields and yards where we live. Trees for the fields in this ward are sold for USD2 each for those who want to roof houses, make cattle kraals and those who do not have their own trees to burn their tobacco. Having trees individually and also communally has helped us a lot, especially the tobacco farmers who were destroying the forests out ignorance.) [C18]

The study concludes that the DAPP Hope Humana's tree-planting initiative exemplifies a successful collaboration aimed at promoting sustainable rural development and at the same time advocating for climate action. It was further established that the organisation contributed to the sustainable development of Manhenga, leaving a positive and lasting impact on the environment and the lives of the local rural population.

SMART AGRICULTURE INITIATIVE

Findings from key informants indicate that the DAPP Hope Humana was involved in agriculture to promote food security. Farmers had adopted conservation farming, intercropping, planting of drought-

tolerant small grains and better pest control practices. One of the community members who was asked about their perceptions of this development initiative said:

“DAPP has taught us to practise organic farming methods, growing drought-resistant crops such as finger millet, sorghum, cow peas, groundnuts and rapoko. The NGO has further distributed seeds from these crops to local farmers. We have been encouraged to practise conservation farming such as Pfumvudza, intercropping and small gardening traditional irrigation methods (kuchera matsime) ...” [C14]

Findings generated insights into how far NGOs could promote smart agriculture in the quest to promote sustainable rural development. Such community affirmation confirmed the viability of this development initiative in encouraging sustainable rural development by DAPP Hope Humana.

DONATIONS OF SCHOOL FURNITURE

Research findings show that DAPP Hope Humana embarked on a noble mission to promote rural development through its invaluable donations of furniture to rural schools. These donations symbolise a commitment to empowering rural communities and fostering educational opportunities for children who often face limited resources and opportunities. One of the community members, a primary school headmaster, shared his perceptions of this development initiative:

“My school was privileged to receive a handful of donations from DAPP Hope Humana. We had a furniture crisis and we tried to raise some money and engaged the relevant government authorities and possible donors seeking furniture for our primary school but to no avail. DAPP project officers then engaged me seeking to have a state of affairs of my school and their report was centred on furniture shortages they had witnessed. DAPP then donated 500 desks, 876 chairs, 57 bookshelves, and other vital pieces of furniture like staff chairs for our teachers. The provision of comfortable and functional furniture enhanced the physical infrastructure of our school, thus promoting student engagement, concentration and overall academic performance. This is a clear rural development initiative without any reservations and we applaud the NGO’s work.” [C2]

The research notes that such findings are in tandem with the concept of sustainable rural development but they were supposed to be treated with much care as it risked creating another problem of dependency in the quest to address another.

SPORTS INITIATIVE

The research raises concerns about the sports initiative. While the initiatives taken by DAPP Hope Humana to encourage rural development through the formation of football, volleyball and netball clubs, as well as involvement in athletics, initially seemed beneficial, there were concerns about their long-term sustainability. One participant confirmed these concerns by establishing that:

“...ichokwadi kuti takambopiliwa mabhora, bhutsu dzekutambisa bhora, nemajezi ebhora muward medu ne DAPP. Chirongwa ichi chaive chekutsvaga vane zwiipo zwebhora nekumhanya sezvo vaizowana mikana yekuonekwa kunze asi Hapana kana umwe chete akamboenda mukana wekuenda mberi...zvakazongoshairwa mari, mabhora akabiwa uye majezi akapekwa sehembe nevamwe. (...it is true that we were given balls, football boots and jerseys in this ward. This initiative was to scout for talented soccer players and athletics in the hope that some would find golden opportunities of being signed by bigger clubs but sadly no single player has been uplifted... because of lack of funds, all the balls were stolen and the jerseys are worn as casual clothes.)” [C18]

This study concludes that while the initiatives taken by DAPP Hope Humana were commendable, it is crucial to address these sustainability challenges to ensure long-term success and impact of such programmes in rural communities. The research finds that this initiative does not tally with the sustainable development theory proponents.

CONCLUSIONS

Based on the findings from the field, the study answers the questions. This was made possible by the participants who showed deep interest in the study. Most NGOs are not only failing to address poverty, but are also losing credibility as development partners. However, the

continued existence of DAPP Hope Humana is a testament that the NGO is encouraging rural development and is a credible development partner. The study findings establish that most of DAPP Hope Humana's development initiatives are viable development initiatives for encouraging sustainable rural development. The established development initiatives are income-generating projects, smart agriculture, health, donations of school furniture, infrastructure development, provision of scholarships, Tsotso stoves (Improved cookstoves), food for work programmes, water, sanitation and hygiene, pass-on loans, ISALs, tree-planting, basic computer training programmes, formation of trio buddies and support groups, DREAMS programmes, Child Aid Bindura and Women Sewing Clubs.

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