

PROJECTS AND INITIATIVES FOR FOOD PRODUCTION, INCOME, WELFARE, LIVELIHOODS AND DEVELOPMENT IN SANGA COMMUNITY, BUHERA, ZIMBABWE

a study of projects from 1980-2020

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PROJECTS AND INITIATIVES FOR FOOD PRODUCTION, INCOME, WELFARE, LIVELIHOODS AND DEVELOPMENT IN SANGA COMMUNITY, BUHERA, ZIMBABWE: A STUDY OF PROJECTS FROM 1980-2020.

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Executive summary

Since Zimbabwe gained independence from white colonial rule in 1980, the people of Sanga in Buhera have embarked on several projects to improve their food sources, welfare, income and to develop their community. Most of these projects are agriculture based but also include retailing, services and manufacturing. This research was carried out between August and September 2020. The purpose was to document projects that were carried out between 1980 and 2020. Why is it necessary to research these projects? First, these projects have not been documented, meaning that, current and future generations have limited access to how these projects were run. By documenting these projects, the community will be provided with a source of information to use to understand food production, welfare, income and development.

The information used in this report was collected in an ethical manner and will be used ethically. The owners of the projects and community leaders consented to the projects being documented. They also consented to pictures being taken and included in reports.

The research report will name and describe each project. Pictures will be used to improve the information presented. Where there are more related projects, case studies will be presented.

We hope community members and readers will find this report useful.

reports to Mambo Nyashanu. Sanga was an area for hunting with very few families living in it around before whites invaded the area in search of gold in the 1890s. Most families who live in Sanga today used to live and farm in the middle part of Zimbabwe (areas around Midlands and Chivhu) where there was enough rainfall and good soils but were forcibly pushed by white colonist settlers to Gutu, Njanja and later Uhera. But the whites did not give back Sanga Estate, which they had occupied in the 1890s. They later opened Sanga Farm for black people to use again in the 1950s. The whites probably left Sanga Estate because of low rainfall, poor soils, high temperatures and failure to find gold. The land size per farmer is very small. When they left, families moved in from nearby villages but also Gutu and Nechavava to form Sanga community.

Sanga Development Foundation (SDF)

Sanga Development Foundation (SDF) was formed in 2005 by members of the community with the intention of promoting development in Sanga community. The community based organisation seeks to:

- a) Increase income of individuals, families and the community through development projects.
- b) Ensure household food security through agriculture projects.
- c) Ensure availability of water for domestic and agricultural use.
- d) Promote good health.
- e) Promote better education outcomes by paying school fees, buying books, uniforms and developing school infrastructure.
- f) Protect and conserve the environment.
- g) Promote cultures of Sanga community.



SDF Office in Sanga, 2016



Members in front of SDF office, 2019

Research objectives

The objectives of this research were:

1. To identify and document projects and initiatives for food production, income, welfare and development in Sanga community between 1980 and 2020.
2. To identify lessons useful for other rural communities.
3. To make recommendations about improving projects in Sanga.

Research methodology

The strategies used in this research are shown in the following sub-sections.

Permission

Permission for the project was obtained from the committee of the SDF. The committee is made of community members from the various villages of the community. Before a project or initiative was documented/described and photographed, permission was obtained from relevant owners or leaders.

How data and information was gathered

Each facility was identified, photographed and documented/described. Owners, community members and leaders were asked to help with description.

Dissemination strategy

The report used pictures to help those who cannot read in English although a Shona (local language) version of the report will be made at a later stage. Pictures will be presented to Sanga community members at community development workshops that are run every four months in the community. The photographs will be printed in large print and displayed in the office and hall of Sanga Development Foundation to for an exhibition to ensure they are constantly discussed. Copies of the final report will be printed in full colour and made available in the library of the SDF that is accessible to the community. Copies will also be made available to the Ward Councilor, *Ishé*, and village leaders. An academic report will be published on online platforms, and journals focusing on development.

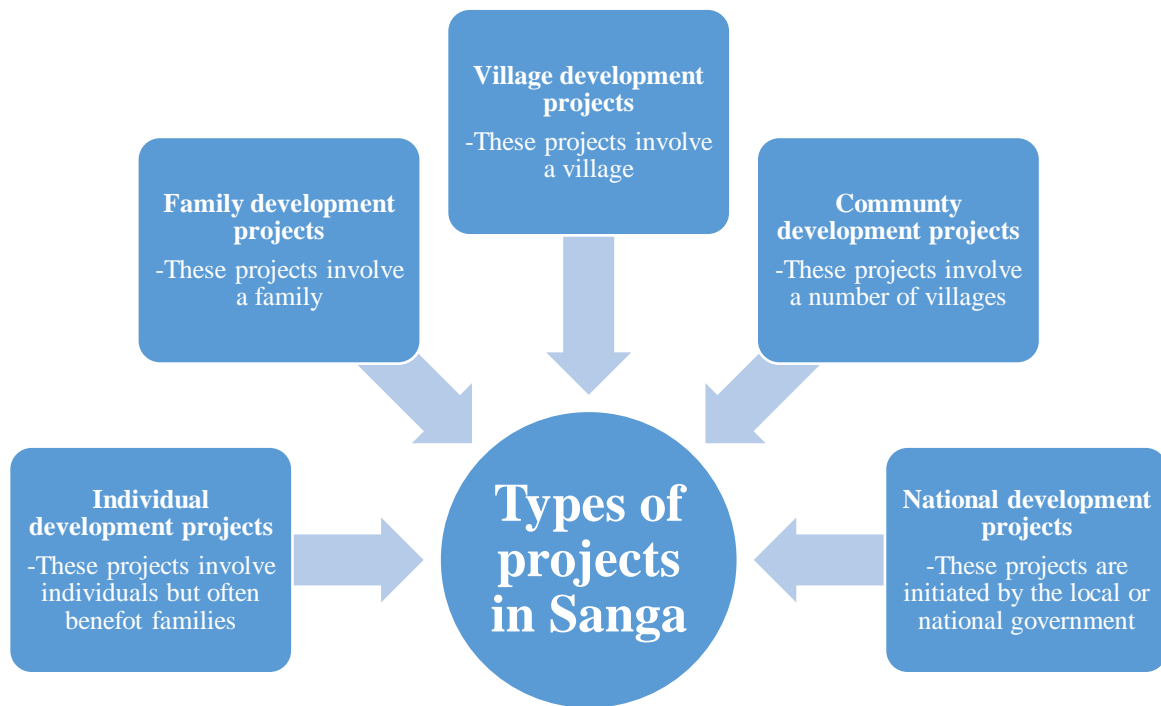
Results of the research

Summary of projects

The research identified 20 projects. These were categorized into IFVCN as follows:

- Individual development projects
- Family development projects
- Village development projects
- Community development projects
- National projects

Figure 2: Projects classified by level (IFVCON)

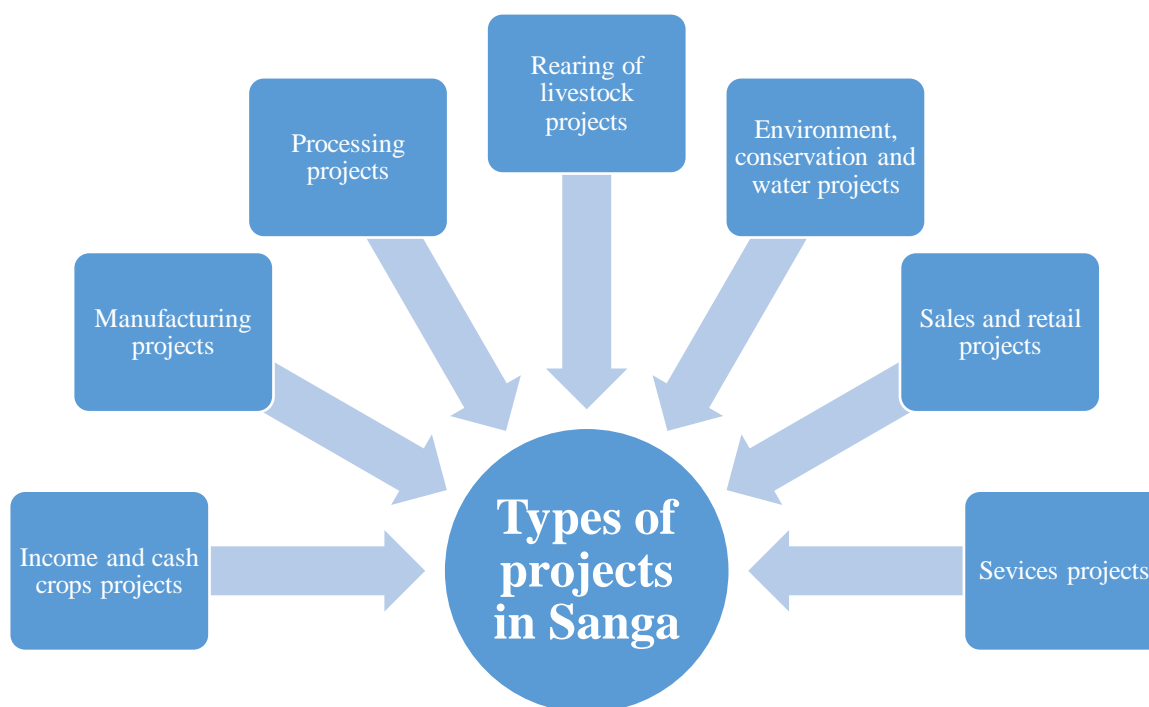


The projects can also be divided into IMPRESS as follows:

- **Income and cash crops projects** – cotton and water melons, tomatoes, vegetables
- **Manufacturing projects**: weaving, pottery, molding, welding and carpentry
- **Processing projects** – brewing/beer making, peanut butter making, oil extraction, bakery and grinding
- **Rearing of livestock projects** – poultry, goats, cattle and rabbits
- **Environmental, conservation and water projects** – dams, wells, gully covering and plantation
- **Sales and retail projects** – tuckshop and cosmetology
- **Services projects** – school construction, market and road making

Unlike other communities, Sanga does not have mining, fishing and honey projects.

Figure 3: Projects classified by type



Income, food and cash crops projects

Cotton farming

Cotton is a cash crop sold to government through the Cotton Company of Zimbabwe (COTCO) and private buyers. The crop has many uses, including making oil from seeds, cloth from lint and other products that include sanitary pads. In Sanga community, all the cotton is sold to companies that process it in Harare or other cities, and there is no processing of the seeds to oil or cotton lint to thread or fabric in Sanga. Cotton farming was pioneered by individuals like Mai Agnella Rutanhira and vaHavana in 1982. They decided to commence the project because of the good price of cotton then. In the early 1980s, 1kg was paid ZW\$1 which was almost the same value as one British pound (GBP1). Later, in the late 90s, other members of the Sanga community joined the project. Some of the members include Baba Nelia Madhume, Mai Winnet Madhume, Mai Muchaneta Mugumbate, Musarurwa families, Mr Maringire, Joro families, and Mr Cuthbert Nhubu Chikaka.

From 2000, more farmers joined but others stopped growing the crop because of low prices. Those who joined include Mr Kufakunesu Mugumbate, Mr Fambisai Mugumbate, Mr Maguta Mukuze and Mr Cephas Charakupa.

Between 2010-2020 many young people joined cotton farming. In 2020, the young cotton farmers and their yields are recorded in Table 1.

Table 1: Cotton growers and yields in 2020

Farmers name	Village	Bells and Kgs (Kgs are estimates)
Mr Matema	Chipiro	1 bell (200kgs)
Mr Talent Mugumbate	Mugumbate	4 bells (800kgs)
Mr Magutakuona Mukuze	Chipiro	4 bells (800kgs)
Mr Diniwe Mukaro	Chipiro	1 bell (200 kgs)
Mr Peter Mutote	Chipiro	1 bell (200 kgs)
Mr Cuthbert Chikaka (Jnr)	Chipiro	2 bells (400kgs)
Mr Tawanda Muchekahanzu	Madhume	1 bell (200kgs)
Mr Reinfirst Maringire	Njinja	1 bell (200kgs)
Mr Costen Maringire	Madhume	1 bell (200kgs)
Mr Dumisani Mukaro	Chipiro	15 bells (3000kgs)

Talking about the challenges experienced in the 2020 season, Diniwe Mukaro said:

Ndakarima 20 kg yembeu pa 1 hekita. Takawana mvura shoma gore rino. Uye takashaya mishonga kubva kuCOTCO, saka donje redu rakadyiwa nemakonye. Tangatisinawo muchina wekufafaidza, hara ne karuvheta. Chimwezve, fertilizer yaiva shoma, vanhu vaviri vaigovana saga rimwe. Zvanganzvaoma gore rino dnakakohwa bhero rimwe chete nechidimbu. Ndinotarisa kurima 40kg pamahekita maviri mwaka unouya uye kutenga muchina wekupfapfaidza (I grew 20kg seeds on 1 hectare of land. We received scanty rainfall this year. The project failed to get chemicals from COTCO in time to an extent that the seeds were affected by biting and chewing pests such as armyworms. We did not have a filter, harrow and cultivator. There was also a shortage of fertilizers to an extent that 2 people shared a bag of fertilizers. Next season, I plan to expand the project by growing 40kg of seeds on 2 hectares of land, and to purchase a filter for spraying).

The majority of people who grew cotton in the 2019-20 season were from Chipiro village probably because that's where the experienced pioneers of the project resides. In 2020, the farmers were divided into two farmers groups: the Sanga and Mumbijo group. The Sanga's group's Chairperson was Mr Talent Mugumbate. Cotton growers were not happy with the price of cotton announced by the government. They are being given groceries which is equivalent to the price of the amount of their cotton.

Cotton farming: case study of Dumisani Mukaro (2020)

For this research, we will provide detailed information about one farmer, Dumisani Mukaro of Chipiro Village. Mr Mukaro planted his crop in November 2019 and harvested in May 2020. Only two people worked in this project, these being Mr Mukaro and his wife. He used 40kgs of seeds, 8 litres of chemicals and 200 kgs of compound L fertilizer on 2.5 hectares of land. The chemicals were supplied for free by COTCO. His harvest of 15 bales was the best in Sanga area. Each bale is expected to weigh 200kgs, meaning that his yield was 3000 kgs. He earned \$US140.00, meaning each bale earned US\$9.30. He was 'promised' a grinding mill as a bonus payment.

The challenges included inadequate fertilizers and chemicals but the major one was insufficient rainfall. The market was also a problem since the company had no capacity to buy large quantities of cotton. Another challenge was inflation which eroded earnings paid in local currency. Payments were delayed.

As a way forward, the two farmers suggested drilling of a personal borehole, access to loans, partnership with other cotton growers, purchasing of a solar pump to solve water crisis and commencement of cooperatives to solve labour problems.



Water melon project (2020)

A water melon project was initiated by Mr Cuthbert Musarurwa of Mukuvari Village. It commenced in January 2020 and ended in July 2020 on 1000 square metres of land. 1000 plants were put in 500 holes. Two hundred (200) watermelons were sold at \$US0.50 each, giving an income of \$US100. Mr Musarurwa said:

Three challenges were encountered. First, the project was relying on water from a well which later dried up. Second, 200 watermelons were lost to thieves thus showing security challenges. Third, the major and lucrative markets of Murambinda (40km) Chivhu (145km) and Harare (300km) were far.

The project will benefit from construction of a dam and fencing the garden with a reliable locking system.



Horticulture projects

There are several horticulture or gardening projects in Sanga. They grow tomatoes, vegetables, onions and other crops. The projects are done by families and groups. They build a garden using thorns. The gardens are located near a source of water. These sources include rivers, dams, boreholes, shallow wells and deep wells. Small gardens are usually about 25 square meters in size, for example 5 meters wide and 5 metres long.

For this report, we will document the garden project by Tecla Mugumbate. The project is in Mugumbate village at Tecla's parents homestead. It is about growing of vegetables, tomatoes, onions and sweet potatoes. The project uses solar system to draw water from an 8 metres deep well. The solar is connected to a pump, that is dipped in the water

to draw water out using horse pipes. The eater goes into tanks. The smallest tank holds 220 litres of water and the other holds 2000 litres. For a small part of the garden, there is a green shade to prevent direct sunlight. There is a thorn fencing to protect vegetables from animals. As for successes, the garden provides food for the family and generates some money for Tecla and her children. Johane, one of the children, purchased a phone through the project. Vegetables are dried in order to be sold at a better price in schools and clinics. There are some challenges however. The well does not provide enough water especially during the winter season. The market is also not big. There is also need for money to buy chemicals, tomatoes have been affected by red spider. The type of fencing is not secure so goats and cattle can easily break in. As solutions, they use ashes as chemicals. They also plan to expand the garden and change the type of fencing. More importantly, they intent to drill a borehole to solve water problems. As for markets, they shall look for opportunities especially in urban areas and in boarding schools.



Other families attempted drip irrigation using drums and pipes. The major challenge was getting water from the deep wells.

Manufacturing projects

Dhozi Bhadharai's metal works project

Mr Bhadharai uses *mvuto* (home-made oven) to process metal. He makes, modifies or repairs several farm implements and household utensils. He is very ingenious or creative and can use his skills to repair deep well pumps (boreholes).

Charles Madhume's metallurgy project (2016 to date)

Metal works are also available in Sanga but most are not on a commercial level. The works usually include small homemade furnaces that are used to make iron tools like hoes, knives, axes and other farm implements. However, in 2016 an aluminum project was initiated by Charles 'Magaba' Madhume from Madhume village together with the late Oliver Maponda. Charles was nicknamed Magaba due to his talent of smelting in the area. Their project is about making metal tools such as tins, pots, 3 leg pots, 6 pans and spoons. They use scraps of aluminum and stainless steel. The project operated from home during the infant stage but as a result of market problems, it shifted to Chivhu town (150 kilometres) in 2018. The project uses charcoal for smelting. The project gets high profits due to less expenses such as rent, rates and purchasing charcoal since it is readily available in rural area before the project was shifted to Chivhu. The project supplies 3 leg pots (*mabhodho*) in bulk to retailers of that product. The project members have gained experience of metal works and they have been sharing this experience with Sanga community members. More importantly, this project managed to employ other community members especially from Madhume village. However, the Sanga market is small and this made the manufacturer to move from home area to Chivhu. Foreign currency to purchase aluminum is a challenge. The smelting process is a high risk one, there is risk of being burnt by fire during smelting. More expenses such as rent, rates and purchasing of

charcoal after the project was shifted to Chivhu. There is unavailability of charcoal in Chivhu area. As a way forward, they intent to operate the project from home to reduce expenses such as rent, rates and purchasing charcoal. To address market challenges, they will look for market in urban centres. Sadly, one of the project founders, Oliver Maponda, fell ill and died but the project is still running.



Brick moulding

Another clay project involves brick making. Often, people make bricks for their own use or for the school. But others are making bricks for sell. Bricks are made from clay mixed with water, then dried. The dry bricks are then arranged expertly leaving large tunnels in between the pile. Wood is then placed in the tunnels and fired. The bricks are then covered and sealed in mud, making a huge oven. The high temperatures produced bun the bricks until they change colour from gray to reddish. They also lose weight. The final product is a water-resistant brick used for construction. These bricks produce very durable houses and other structures and can be sold for about \$40 per thousand. However, there are two problems associated with brickmaking. The first is that they need a lot of wood to fire the oven. This results in reduction of trees in Sanga. The second problem is that when the clay is dug up, large pits are left behind. These pits are dangerous.

Pottery

Making clay utensils is one of the oldest artistic income enterprises in Sanga done by women. It requires great expertise and experience. In the past, all cooking pots (*hari* e.g. *mbiya*, *hadyana* and *shambakodzi*) and liquids containers (*chirongo*, *pfuko* and *gate*) used in Sanga were made of clay. Other utensils made of clay include cups, plates and large storage pots (*gate*). The clay is readily available and is free. The process involves identifying suitable clay, digging it, mixing with water, skillfully crafting the utensil, drying slowly under a shade, polishing and smoothening the utensil before it completely dries. The utensil is then heated at extreme temperatures in a wood fired oven. The oven is made by digging out some soil from the ground. After heating, the utensils change color to brown or red. They are allowed to cool down after which they will be ready for use. Use of metal, plastic and china utensils has reduced the making and use of clay utensils. A few women, like Mai Tokotore still make clay utensils. This enterprise can still be very profitable if makers target the urban market that require clay vases.

Carpentry project (2016 to date)

This project is being done by Tinarwo Manzvanda and Mirirai Mujakachi at Manzvanda homestead in Mukutukutu village. They make new furniture and modify and repair all types of furniture, kitchen and bedroom suites. These include chairs, kitchen units, wardrobes, coffins, carboards and sofas. The two started to collaborate in order to assist each other. They use manual machines such as planes, jacksaws, routers and moulders. They operate from home, so no rentals are incurred. This means more profit is enjoyed. Because of instability of the local currency, the furniture is sold using USD currency so there is generation of foreign currency. The skill has been cascading to all family members. However, there are some challenges with this project. These include market problems, capital to buy materials, unavailability of electricity to mould, cut and design furnitures, transport for delivery and labour problems. As a way forward, although there are benefits of working from home, they plan to find a new and good working place which is near markets. They intend to build a store room for finished products, purchasing a generator for designing and moulding and employing more workers.



Weaving

There are people in Sanga today who have the expertise and skills to weave. They have knowledge of plants are used for weaving and trees that produce that can be used to decorate the products. The products include handle-baskets, small handle-less baskets (*tswanda*), dengu (large handle-less basket), *rusero* (tray), sitting-matts, bed-matts (*hukwe/mhasa/bonde*), brooms (*mitsvairo*), bags, purses/hand bags (*nhava*) and hats. The present problem is that not many people have these skills but the products are still in demand. Another problem is the shortage of plants such as reeds, *maruka* and fibres that are used for weaving. A solution would be to grow the plants. The community needs to find ways to preserve the knowledge of the plants and the skill of weaving.

Processing food projects

Grinding mill projects (2017 to date)

In the old days, Sanga people used to grind their small grain cereals to create cooking flour (*upfu*) between two grinding stones called *guyo* (large bottom static rock) and *huyo* (small top moving rock). The cereals were millet (*mhunga*), rapoko (*rukweza*) and sorghum (*mapfunde*). With the introduction of maize (a very large grain crop) by white colonialists, it was difficult to grind maize seeds between rocks. Therefore, grinding mills were introduced. The first grinding mills were not so near but with time they increased and some were found at Mumbijo /Chipoya shops, Matsvai shops, Sanga shops, Machakwa homestead in Guwanda and Mashingaidze shops. In around 2000, grinding mills were now found in Sanga villages. Some of the grinding mills:

1. Mukuvari grinding Mill

2. Mugumbate grinding Mill
3. Chikaka grinding Mill
4. Chipadza grinding Mill
5. Chimone grinding mill

In this report, we will give a case study of Mr Kufakunesu Mugumbate grinding mill service.

Mugumbate family grinding mill project (2017 to date)

The grinding mill was purchased by the daughter to Mr Mugumbate in order to make ends meet for her parents. It uses diesel fuel. They grind both small (*rukweza* and *mhunga*) medium (wheat, sorghum and soya beans) and large grains (maize). They provide two services: making flour (*upfu*) and livestock feed (*crashes/makireshi*). The grinding machine is operated by Mr and Mrs Mugumbate. The catchment area of customers covers as far as Chipiro area, Madhume area and Mukutukutu area. They serve at most 10 customers per day. Their charges are being paid in local currency. The project enjoys large amounts of profit since the catchment area is enormous. The family has gained experience from working with engines. However, there are some challenges that the project faces. These include problem of foreign currency to buy fuel and spares, the prices of spare parts and fuel are very expensive especially during the COVID lockdown, labour problem, stiff competition from others and transport costs and no proper house for the grinding mill which makes it difficult to operate during the rainy season. Because of the challenges of inflation of local currency, the project will charge in foreign currency for the service. They also plan to house the grinding mill under a permanent structure, expand the business and employ a worker.



Peanut butter making projects

One everyday product that is produced entirely in Sanga is peanut butter (*dovi*). The farmers grow peanuts, harvest, dry and store them. When they want peanuts, they shell them usually by hands, roast the nuts over a fire, deskin them, pound using mortar and pestle (*mutswi ne duri*), then use *guyo* and *huyo* (grinding stone set) to produce nice smooth butter. Every person knows how to pound while many people know how to grind. Using this method, Sanga women have for years been making butter for family consumption but also for sell in urban areas. If this skill is not maintained, it will disappear. Nowadays, there are small machines that can grind peanuts using manual labor (hands), electricity or liquid fuel. The machines cost some money to purchase and the fuel is usually an additional cost most families fail to afford. The manual machines require a lot of energy to use. Other Sanga people have used this opportunity to grind peanut butter for a prize using electrical or fuel machines. One such project is run by Mr Muchekahanzu.

Another project related to this is the extraction of oil from sunflower. This project ran briefly in Sanga and stopped due to shortage of sunflowers.

Peanut butter grinding project by Farai Muchekahanzu (2013 to date)

Farai F. Muchekahanzu started such a project in 2013 and has been running it for 7 years. The project uses 20 horse power diesel engine and 12.5 alternator which produces power to grind the peanuts. The project is done at Muchekahanzu homestead in Madhume village. A 5 litre tin takes about 20 minutes and consumes about 60 millilitres of diesel. Family members are used as workers. The catchment area of customers covers as far as Hukuimwe, Chirimudombo and Vhiriri. Mr Muchekahanzu has 3 peanut butter grinding machines but as a result of diesel it uses one. As a result of this project, family members have gained experience operating of peanut butter grinding machine. The project improves relations with the community because the price is subject to negotiation. The project has large profits, generates income for family generated and helped to start another project. However, there are some challenges. The project has suffered from shortage of fuel (diesel). Mr Muchekahanzu struggles to get foreign currency to buy the needed fuel and he has no access to loans or capital in order to expand the project. Unavailability of electricity which is cheaper is another challenge. Mr Muchekahanzu thinks the project will do better if he gets access to loans in order to expand the project. He intends to sell some of his cattle in order to get foreign currency.



Beer brewing

Beer making is a big enterprise in Sanga with a huge market but it requires special skills and experience. Beer craft people or brewers were making beer before white people colonized Africa. They made beer as part of life. The beer was for social family consumption but also for social functions. Nowadays, beer is made mainly for income, but also for social and community functions. Beer is made from grains, especially rapoko and millet, but also sorghum. The process takes 7 days and the beer is called 7-days beer. First, the grains are soaked in water and removed on time to allow them to germinate outside water. This creates yeast in the grains. They are then sun dried after which they are turned to flour by stone grinding or mills to make a yeast flour called malt or *mumera*. Next, some of the flour is put in water and boiled in a huge clay pot or drum for several hours until a concentrate is left. The concentrate is made to cool, then put in a clay pot. Additional flour is added to the concentrate to promote fermentation. Although other pots and drums can be used, clay pots are the best to provide adequate heat required for fermentation to take place. Fermentation takes about 7 days to happen. After fermentation, the beer concentrate (*mhanga*) will be very sour and with high alcohol content. The next stage, a sweet hot drink (*masvusvu*) is made by boiling beer flour in water for a few hours but slowly. *Masvusvu* are an awesome tasteful sweet drink. After cooling, *masvusvu* are cooled then water is added together with *madirwa*. The yeast in *mhanga* will begin the fermentation process. When fermentation begins, a sieve made of mesh wire, cloth or sack is used remove *mase* (spent grain or roughage) from the mixture. What remains is an opaque starchy drink. The alcohol content at this stage is usually 0.1-0.4%, very low. At this stage, the drink tastes like fresh wine, very close to new grape wine and can be taken for by children too because it has low alcohol content. However, as fermentation continues, the alcohol content increases to 0.5% and the drink is restricted to adults only. By the next morning, the alcohol content goes to about 3%, but this varies with heat, storage and yeast in the flour used. Water can be added into *mase* to produce *muchaiwa* drink with low alcohol content after that *mase* are used as livestock feed.

Beer making has been commercialized resulting in products like Chibuku, Simba and Igwebu. Commercial brewers usually use sorghum, barley and maize. Community beer making has faced a lot of competition from big companies but it remains a favourite because of its social value, low cost and accessibility. The social value is that locally made beer is used for ceremonies and beer parties is a form of entertainment. Beer brewing contributes significantly to family income, school fees and welfare for those who make it. In the past, colonial governments made it illegal for people to make their beer but they allowed big companies to do so. However, the post-independence Traditional Beer Act (Chapter 14:24) of 1985, amended in 2001 made it legal for people to make their own beer, and allows people to sell their beer commercially if they apply for a commercial brewer's permit from the Minister of Local Government. This is an important opportunity for brewers of traditional beer.



Bakery project (2020)



Baking is done at household level for consumption. At household level people bake different types of bread including *chimodho*, loaves, buns, cakes (baked and fried fat cakes) and samosa but others have started small scale



projects to bake for sell. Margret Maringire in Njinja village started a baking project in 2020. She makes buns, loaves, scones and samosa. The project uses flour, yeast, sugar, salt, potatoes and baking powder and eggs. The baking takes about 5 minutes and uses charcoal (*marasha*) from wood. A deep oven was created for the project in a very creative manner. The project has generated money used for payment of school fees. It also generates food for the family. More importantly, experience of baking has improved. However, there are challenges associated with the project. There is a challenge of adequate capital to buy flour in bulk in order to expand the business. There is also a shortage of proper trays. The market has competition from established bakeries such as Lobels, Dods and Bakers Inn. The project would do better with an electric oven, even the small oven called *ngoda* oven. As a way forward, the owner wishes to expand the business through buying sufficient ingredients and to increase labour. Having electricity at the home would help in improving this project. At the moment, the nearest area with electricity is Mutauto or Nyashanu, about 6 kilometres away. Another big suggestion is for the big corporates who are supplying bread to Sanga shops to assist small scale producers as a way of paying back to the community.

Other baking projects include one at Sanga School.

Rearing of livestock projects

Cattle rearing

Every household in Sanga keeps cattle for ploughing, investment, milk, meat, cash income, trade, payment of debts, marriage gifts and manure. Cattle are greatly valued because of their high social value. It was a community project of cattle rearing. The skills of keeping cattle are abundant in the village, everyone knows how to take care of cattle. However, pastures are not adequate because the land is crowded. People are not crowded in Sanga by choice but because of colonialists who took most of the land during the colonial period between 1890 and 1980 but especially around 1930 when the Land Apportionment Act was put in place by the white colonial government. People were moved from lands in Gutu, Chipinge and Chivhu and finally settled in Sanga. Others managed to move due to the land reform of 2000, but only a few. Many people in Sanga look forward to equitable distribution of Zimbabwean land. Another challenge is drought, which results in shortage of food and water for cattle. As a result of these challenges, cattle fattening is an option for those who want cattle for sell.

Cattle fattening project at Mumbijo (1985 to 1990)



In 1985, cattle fattening project was started by Mumbijo community in Ngoty Village. The cattle project operated from Mumbijo business centre. It was done under the leadership of Mr Havana of Ngoty village, some of the members include Mr Maringire, Mr Maunganidze, Mr Mumbijo and Mr Musarurwa. The project came as a result of the Presidential Cattle Loaning Scheme a donor which gave loans to the community in form of cattle. The cattle farmers were supposed to return the cattle upon breeding. Majority of the community members benefited from the scheme. Cattle pens or

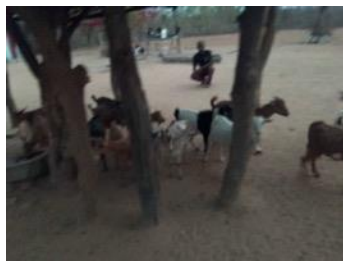


kraals were made at one point, near Mumbijo shops. The pens were well constructed and appealing. Initially, the project was successful as people managed to sell their cattle and got building materials such as cement and roofing materials from the government. More importantly, the community managed to get experience of cattle rearing. However, some challenges arose. Disputes erupted as a result of leadership positions. The positions of chairperson and secretary caused problems amongst the community members. Another problem was to do with deaths of some of the leaders such as Mr Chavazhinji Mumbijo and Mr Maringire, the then secretary general. There was an unavailability of sufficient treatments to inoculate cattle hence outbreak of diseases. Others alleged corruption amongst the leaders of the project. There was tension amongst the community members in decision making. Further, successive droughts of 1991 and 1992 caused the final demise of the project. The community members then decided to operate the project from their homes. The community deviated from being a cooperative project to individual projects where by each one was supposed to make his or her kraal at home and but their own treatments for inoculation.

Other projects relating to livestock that have run before include small butcheries. This involves buying livestock, slaughtering and cut the meat into small pieces for sale. Usually, the meat is sold locally. Mr David Tokotore was well known for selling meat. This project has potential for expansion to supply meat in nearby towns where there are large butcheries.

Goat project (2020)

Goats are reared for meat, milk, cash, for barter trade, payment of marriage gifts, investment, manure, or hides. All families in Sanga rear goats. The goat rearing and breeding project discussed here was commenced in June 2020 by Mr Marufu Manjovha. He purchased 15 cross-breed young goats from Chivhu plots. The goats are free range type. These goats are expected to birth after 3 months or less. Of all the 15 goats only one is the he-goat. By the time of the research, in August, just two goats had birthed. The goats feed on molasses and grass though grass is not recommended by animal doctors. There is also need to inoculate using ‘hitet’ after every month. The project should mature and give notable profits after three years. Besides having two kids, the project has generated manure. But there are some challenges running this project. First, capital to buy more goats for more profits is difficult to come by. Second, the chemicals are very expensive. Third, there is a problem of dangerous wild animals like foxes and hyenas that attack the goats even during the day because the Chadzire central grazing area where the goats usually graze is dense. Lastly, there were water problems, the main source of water had already dried up. To address these challenges, the farmer plans to purchase a fence to protect the goats from wild animals and access loans in order to get more capital.



Poultry projects

Every household keeps poultry for own consumption, use or for sale. The poultry includes local hens, often called road runners, turkeys, ducks, *hanga* (guinea fowl), *hangaiwa* (pigeons), broilers and layers. There have been many poultry rearing projects in Sanga. For these types of projects, this report used Mr Wilbert Chikaka as a case study. Local poultry are more resistant to local diseases, and they feed on locally available feeds. Broilers and layers require special attention, which is often very expensive because it is not made locally. The feeds are not produced locally too. There are no incubators in Sanga.

Chikaka poultry project (2011-2017)

The project involves keeping broilers for meat. Broilers are not a local breed, they cannot survive easily and grow fast on their own. The chicks are produced through incubation, and they are available from nearby town centres like Murambinda. Broilers grow quickly if they get clean feeds, water and treatment and if they feed 24 hours a day.

Table 2: *stages to follow when rearing broilers*

<i>Three (3) stages to follow when rearing broilers</i>		
First stage	0-2 weeks	Fed on straight feeds that is broiler starter crumbles feeding
Second stage	2-4 weeks	Fed on growers’ pellets.
Third stage	4-6 weeks	Fed on finisher pellets

At 6 weeks the broilers will be ready for sale. The chicks themselves, the feed and chemicals are expensive because they are not produced locally. It is possible to produce locally given finances and know how. Mr Chikaka was very innovative. He used sugar as chemical before feeding to prevent diseases. He used to put bedding in the fowl run in the form of wood shavings or grass. During winter, he used to take a bucket full of warm water closed to allow the broilers to get warmth. During the night, solar lights were provided to permit broilers to feed.

Mr Chikaka reported that this project was successful. His children managed to go to school as a result of the profits. He managed to build a 3-roomed house. More importantly, he got experience of keeping broilers. But they were some challenges. For example, the project failed as a result of diseases such as *chitosi* and newcastle. There was also a shortage of market, the project suffered because there were no buyers who could buy the broilers in bulk. There was also lack of capital to expand the project and build a recommended fowl run. Unavailability of electricity for lighting in order to allow broilers to feed the whole night was another problem. Because of these challenges, the project stopped. As a way forward, Mr Chikaka plans to resume the business after getting capital and also to build a recommended poultry house. He will then try to look for better markets in boarding schools.



Rabbits project (2016 to date)

There are a number of people who keep rabbits in Sanga, but most keep between 2 and 6 for their own consumption. Rabbits that are kept are not free-range type, so they need to be kept in cages and fed well to avoid diseases. They also need treatment against diseases and there are different types of treatments. In 2016, Tawanda Muchekahanzu in Nechikombe village initiated a medium scale rabbitry project. His stock increased to 81 rabbits in 2016. As a result of selling for business purposes he had 45 rabbits in August 2020. Rabbits feed on green vegetables, crashes and maize cobs. Mr Muchekahanzu keeps the Chinjera and New Zealand types of rabbits. One rabbit can breed 6 to 12 depending on the season, during winter they do not breed but in summer they breed because of availability of green food. He uses chains and padlocks to lock the entrance of rabbitry for security reasons. This project generates money and food for the family. The family has gained experience of keeping and trading rabbits. However, there are some challenges associated with the project. There are unexpected and unknown diseases which affect the rabbits. There are also thieves who want to reap where they did not sow. The market for rabbits in rural areas is very low, this could be because people are not used to rabbit meat or others are forbidden from eating rabbits by their customs or beliefs. The medium scale project is also new to the community. There is usually no money to buy recommended rabbits' food and chemicals which are expensive. As a way forward, the farmer shall look for better markets in urban areas and shall build a permanent rabbitry in order to do the project for life. He plans to purchase dogs to improve security.



Environmental, conservation and water projects

Dam projects

There have been several dam construction projects in Sanga. The first one was Chadzire Dam which was constructed in 1963 and collapsed in The second was Sanga River (Chidhamhu) that was constructed in the 50s or earlier but filled up with sand in the 60s. The third one was along Nzvimbe River near Sanga School. It collapsed the first time it filled with water because it was constructed with clay and stones. It was not strong. The 4th one is Mukutukutu Dam which was constructed in 2016 but partially damaged in 2019 during Cyclone Idai. The 5th dam project was initiated by Mugumbate village. It is a development project which is facilitated by Dr J. R. Mugumbate who comes from the same village. It started in January 2020. The village is constructing a dam wall across a water channel which is in between the homestead of Mr Felix and Mr Fambisai Mugumbate. The water channel is about 5 meters wide and is expected to be approximately 60 metres long at capacity. The dam wall is constructed using a mixture of concrete, cement and stones. Reinforcement steel is also used. The project is expected to provide water for livestock, irrigation and for home use. The project will be a success considering the material being used and also the spillway which is low. The project is small because the community is preparing for bigger dam construction so this one is for piloting in order to gain experience so as to avoid wastage of resources. There are also other small dams (large *tsime* or reservoirs) including Mr. Daniel Madhume Dam, Charakupa Dam and Mukuvari Dam. These large *tsime* or reservoirs are expertly located so that they collect running water which is directed into them by a trench or pipe. They are located near swamp areas to allow swamp water to drain into them. Unlike ordinary *tsime*, at times they get so full so an overflow exit is required. They are located where there is clay soil to reduce seepage. Mr. Madhume's large *tsime*'s deepest point is approximately 5 meters deep and about 50 meters wide. It was built in 1988 by Baba Neria Madhume and his family. They dug and removed clay to create a water reservoir and used the clay to build a dam wall. This means that this water source is a mixture of *tsime* and dam. They are using the water source for gardening and also for their livestock. Due to soil erosion, there is now a lot of sand in the water source and as a result water is not lasting longer.



Tree planting

Most tree planting involve plants from other parts of the world that are grown for wood or fruits. However, the problem is that the trees require a lot of care, especially water, termites and protection from animals. A tree planting project was initiated to grow gumtrees to use for wood. Shortage of water affected this project which was led by the community. The first plantation is in Mukuware village and was started in the 90s. Another plantation is at Sanga School, the first trees were grown in 2019. These include growing exotic trees such as mangoes, oranges, nartjies, paw paws and others. As already said, the trees need a lot of care, which can be costly. An alternative is to plant local indigenous trees for wood and fruits and to protect the trees that are currently there.

Gully control

This project was about controlling soil erosion in the 1990s. Stones were laid across small streams to reduce erosion. This was a food for work project. Some community members were trained to do the projects.



Sales and retail projects

Tuckshop project (2020)

This tuckshop retails groceries such as sugar, flour, cooking oil, soap, matches, touches, drinks, rice, milk powder, beer and cement. The goods are purchased from Murambinda at wholesale price in bulk. They do not take cash only, but also small, medium and large grains, round and ground nuts. They also sell on credit. The project generates more profits because it is located near people and the catchment area of customers is very big. It is very convenient to the



community. The owner of the project and the shop keeper have gained experience of entrepreneurship and this is important for their future. However, there are some challenges, some customers fail to pay their debts. There is also a challenge of transport to carry the groceries from Murambinda where armed robberies are likely. Some of the goods, for example cement, are ordered in foreign currency from suppliers yet the foreign currency is difficult to some by. Another challenge is the lack of capital to build a shop with a storeroom in order to house the goods. As a way forward, it was suggested to employ more workers to expand the business, purchase personal transport to reduce transport costs, build a shop to house the goods and avoid giving credit.

Retailing

Sanga people trade in retail in several ways. This means they buy goods in bulk and resell. One way is to sell from their homes. Items that are usually sold from home include salt, paraffin, books, pencils, pens, sweets, book covers and uniforms. They also include fruits (*masawa*, mangoes etc) vegetables (tomatoes and greens), tobacco, *maheu* drink and beer. Others sell hardware including hoes, plough parts, pots and water tins. These items are usually ordered in bulk from whole shops at Murambinda or manufacturers in big cities like Harare and Mutare. Fruits and vegetables can also be obtained from local or nearby suppliers. Other items like sugar sweets (*manyozo*) and bread (e.g. buns) can be made at home. Another way is to move around with the goods door to door, normally called vending. The third way is to sell at school or gatherings including for school sports or community meetings. The meetings are usually for drought relief food distributions, vaccinations or politics. The other way is to sell at Sanga Market. The market was originally designed for formalized selling of cattle and the infrastructure that is there was meant for that purpose. These include a cattle weigh bridge, auction house and cattle pens. However, due to lack of cattle buyers, the market is now predominantly for selling of groceries, hardware and other commodities. The market is held once a month for a day. The market day is the busiest day in Sanga community. Many people try to sell something at the market. The final way people do retail in Sanga is by creating small shops, usually called tuck-shops. These are not many, probably only three have been created in Sanga. These include:

1. Sanga School Tuckshop
2. Mukutukutu Tuckshop
3. Chipiro Tuckshop

The tuck-shops usually do well because the shops are very far. For this report, we will examine the tuckshop in Chipiro village initiated in June 2020.

Services projects

Sanga market

Sanga Market was originally designed for formalized selling of cattle and the infrastructure that is there was meant for that purpose. These include a cattle weigh bridge, auction house and cattle pens.



However, due to lack of cattle buyers, the market is now predominantly for selling of groceries, hardware and other commodities. The market is held once a month for a day. The market day is the busiest day in Sanga community. Many people try to sell something at the market. The market generates money for Buhera Rural District Council. The money is used for development of the road. It is now known what else the money is used for. It is important for the people of Sanga to benefit from the market because it attracts traders from several places, including many traders from urban areas.



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Hairdressing (cosmetology) project

A hairdressing project was initiated by Miss Sophia Daka of Madhume Village. The project started in 2009 but upon gaining experience, it gained momentum in 2017 to date. Sophia Daka is from Madhume village. The project operates from home. The services offered include:

- braiding and weaving
- applying chemicals on hair
- setting hair
- applying face powder, blush, eye lashes, mascara, eye liner, eye shadow and eye brows.
- Applying lipsticks and lip balm
- Setting of artificial nails (manicure and pedicure) and applying nail polish.
- selling braids.

The catchment area of the clients is very big, it covers the areas and villages of Nyasha, Matsvai, Vhiriri and Mabvuregudo. The project has improved Sophia's income and access to foreign currency since the remuneration is being paid by USD and Rands. There is a huge benefit to the family - the skill has been

acquired by all the family members to an extent that everyone is now able to braid even boys. For the women of Sanga community, they now have access to a local cosmetology service to beautify themselves.

The project has its own challenges. Some of the clients are failing to pay because of the economic comatose. Some are paying in kind for services which makes it difficult for the service provider to buy other chemicals which are bought using money. Capital to buy other chemicals in bulky is a big challenge because the chemicals are now expensive. Some of the work requires electricity but this is unavailable. This delays the work. The market area has some people who subscribe to Christian denominations which do not believe in Cosmetology eg Johane Marange Apostolic Sect and Mugodhi Apostolic Sect.

To improve these challenges, there is need for a big solar system to address electricity problem. With electricity in place, blowers and dryers will be needed to speed the drying of hair after setting. There is need to increase capital in order to purchase materials in bulky from wholesalers. Lastly, there is need to employ more workers to speed the work.



School construction

This project involved building of Sanga Primary School, the only school in Sanga. The community provided clay bricks and bricklayers (builders). They community also provided land, food and labour to clear the ground, dig foundations, collect stones, water and assist the builders. Construction started at independence in 1980, but picked up in 1986. There was some support from the government in 1993. It took long for the school to be opened. It was opened in 2003. However, construction of the school was still continuing by 2020 to increase the number of classrooms and teacher's houses.

Major lessons

1. The community has knowledge, skills and experiences to run different sort of projects. This is an asset.
2. The role of the family in running projects is huge, and this must be promoted.
3. The level of resilience among community members is very high, they run project after project, in most cases without success.
4. Markets play an important role in projects, in this study, project were limited because the market was small or not there at all.
5. One factor that consistently affect projects is unavailability of water.

Recommendations

1. Some of the knowledge, skills and experiences used in running the projects described are endangered, meaning they may disappear if they are not preserved. It is important for village leaders, community leaders and the government to help preserve knowledge, skills and experience.
2. The projects are usually implemented for a short duration, and then they are left for another project. It is important for the community to engage in long-term projects. Income from projects often increase with amount and length of time invested.
3. There is need for funding to expand the projects. Most of the projects described were funded by families. The government and non-government organizations must provide funding.
4. Projects run by non-government agencies as well as the government are usually small scale, and this limit returns. It is important for large-scale projects to be implemented.
5. There is usually no training to improve people's skills. Training programmes should be introduced. Besides training programmes, those community members who have successful projects should be given opportunities to share their stories through field days or exhibitions.
6. Universities and research institutions must be involved in coming up with cheaper, innovative and more productive ways of farming, processing and manufacturing based on local skills and resources.
7. More processing and manufacturing projects must be put in place, and these must be enlarged to become village industries.
8. Need to improve and expand markets.
9. Water sources need improvement.
10. Prices at which buyers buy products from the community are too low. For example, while farmers work very hard to grow labour intensive cotton crop, buyers and contractors pay almost nothing.
11. There is need for more coordination of the projects and this role could be played by the Sanga Development Foundation working with village committees and leaders.
12. Future research areas include art and craft in Sanga area but also creating a database of vital statistics such as the number of households, annual income, assets and population.

Conclusion

There are several projects that have been implemented in Sanga community to generate income and other resources required to avoid poverty. The projects include: Income and cash crops projects; Manufacturing project; Processing projects; Rearing of livestock projects; Environmental, conservation and water projects; Sales and retail projects; and Services projects. The projects can also be classified as family, village, community and national projects. The projects that have been put in place so far have not been able to solve the poverty problem. As stated earlier, some of the knowledge, skills and experiences used in running the projects described are endangered, meaning they may disappear if they are not preserved. There is need to protect them for the benefit of current and future generations.

Acknowledgments

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5. SDF committee members for editing.
6. Community members for reviewing and correcting.

Disclaimer

Some historical information provided through oral and internet sources might need further verification. There were no historical records to refer to. However, researchers endeavored to provide reliable information.

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“Kuti tibudirire nekuderedza urombo muSanga, tinoda mvura inokwanira varimi vese gore rese”.

(For Sanga to develop and reduce poverty, we need enough water for farmers throughout the year).

Sanga Development Foundation

Picture: Chadzire Dam wall, Sanga, Buhera