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STUDIES**

DISSERTATION TOPIC:

**BASILWIZI TRUST'S USE OF BASILWIZI-BAMULONGA FACEBOOK PAGES AS A
COMMUNICATION STRATEGY FOR COMMUNITY DEVELOPMENT**

BY

BLESSING MUNKULI

REG. NUMBER: R103280R

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APPROVAL FORM

This serves to confirm that the undersigned has read and recommended to the Midlands State University for acceptance of a dissertation entitled,

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Submitted in partial fulfillment of the requirements of the Bachelor of Science Honours Degree in Media and Society Studies by **Blessing Munkuli**, Reg. Number **R103280R**

Supervisor..... Date.....

(Signature)

Chairperson..... Date.....

(Signature)

DECLARATION FORM

I, **Blessing Munkuli**, Registration Number **R103280R**, do hereby declare that this dissertation is my original work that has not been previously submitted to any other university. Proper citations and acknowledgements in relation to the copyright laws and scholarly requirements have been sternly adhered to in writing this dissertation.

Signed by

.....

...../...../20.....

Blessing Munkuli

Date

DEDICATIONS

I dedicate this dissertation to my parents Mr. D and Mrs. M Munkuli for nurturing me through life and for the support that is incredibly unwavering. You are the greatest blessing I would ever think of. I love you!

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ABSTRACT

The study focuses on *Basilwizi Trust's* use of *Facebook* as a communication tool in communication for community development. The study endeavors to establish whether *Facebook* is an effective communication tool which has influence on *Basilwizi Trust's* programming and it also seeks to investigate how *Facebook* is being used to foster community development. This research employed research methods such as interviews, archival research as well as participant observation. Employing those research techniques helped the researcher to find out that *Facebook* is an effective communication tool that *Basilwizi Trust* uses. This communication tool cannot however substitute physical interactive communication tools such meetings and workshops. It was learnt that *Facebook* is used for idea formulation in a bid to create new development projects to be implemented in communities along the Zambezi Valley. It was learnt that *Facebook* conversations have nurtured community development as they initiate projects, guide as well as evaluate development projects. The researcher also found out that even though *Facebook* allows people to share their views, not all of Basilwizi-Bamulonga *Facebook* pages participants contribute in the discussions that take place on those *Facebook* forums.

ACRONYMS

DDC	Disaster Development Centre
AC	Area Coordinator
BIDA	Binga Development Association
CDU	Curriculum Development Unity
CIDA	Canadian International Development Agency
CJ	Citizen Journalists
CPC	Child Protection Committees
DRR	Disaster Risk Reduction
HBC	Home Based Care
ICTs	Information and Communication Technology
INCREASESH	Information, Creation, Access and Sharing
IRDP	International Relief/Development Project
ITC	Information and Technology Centers
KNH	Kinder Not Hilfe
MANCOM	Management Committee
NAP	National Action Plan
NGO	Non-Governmental Organisation
OSISA	Open society initiative of southern Africa
OVC	Orphans and Vulnerable Children
P.O	Project Officer
RDDC	Rural District Development Committee

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TOICULT	Tonga Online ITC and Cultural promotion
TOLACCO	Tonga Language and Culture Committee
UNICEF	United Nations Children's Fund
USAID	United State Agent of International Development
YPWC	Young People We Care
ZIMSEC	Zimbabwe School Examination Council

CHAPTER 1

INTRODUCTION

1.1 INTRODUCTION

The research focuses on *Basilwizi Trust's* use of *Facebook* as one of its communication strategies in a bid to attain sustainable community development in the five districts it serves. This investigation endeavours to assess how the organisation enhances participation through *Facebook* in planning, implementation, monitoring and evaluation of projects. Melkote and Stevees (2007) contend that the motive for participatory communication strategies is for people to help themselves, hence the belief that Binga, Hwange, Nyaminyami, Gokwe North and Sinazongwe communities are capable of developing themselves. This chapter therefore gives the scope of the study; it provides the background of the study, the objectives and the questions which the research intends to respond to. These are highlighted and discussed below.

1.2 BACKGROUND OF THE STUDY

The BaTonga people reside in places located along the Zambezi River in Zimbabwe. These people are referred to as “Basilwizi,” meaning, People of the Great River because they are known to be permanent and original residents of the Zambezi Valley. This ethnic group was affected by the construction of the Kariba Dam in the period between 1950 and 1960. The dam construction led to the mass displacement of the BaTonga People from the Kasambabezi River here they lived harmoniously, cultivated the river banks for crop production perennially. Currently, they are known to be residing in four districts, namely Binga, Hwange, Gokwe North and Nyaminyami.

Binga District is one of the disadvantaged places in Zimbabwe because of its high levels of illiteracy and poverty incidences (Manyena, 2003). These underdevelopment indicators have remained constant despite the number of Non-Governmental Organizations (NGOs) that have operated in Binga communities for years. *Basilwizi Trust* is one of the organizations providing initiatives for community development in Binga. This organisation uses baseline surveys as communication strategies to enhance the participation of communities in development initiatives.

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A number of perspectives have been applied to explain failure of NGO-led development in rural communities. Fraser and Restrepo-Estrada (1998) argue that community developmental projects often fail because communities are not adequately involved in the developmental process. Thus the community involvement is primal in its own development, hence participatory development. This is due to the fact that the community knows what it needs at a given point in time. Waisbord (2008) contends that communities rather than experts or other external agents, should determine challenges and decide appropriate courses of action to tackle problems through dialogue and critical thinking. Should an NGO impose projects to be implemented in its operational area, it is at high risk of implementing a project which is out of the community's needs.

Basilwizi Trust has come in handy in the battle for marginalised language development in the Zambezi Valley, spearheading mother-tongue education in schools, seeing *ChiTonga*, *Nambya* and *Korekore* being taught in schools. Marginalisation can be seen to be another major reason why Binga remains poor as other places develop. Marginalization of some ethnic groups in Zimbabwe has been a borrowed phenomenon from the colonial racial rule whose motive was to divide and rule. In 1947, the coloniser gave prominence to the Shonas and Ndebeles as reflected by the naming of provinces in Zimbabwe as according to Law (2013), taking for instance the then Mashonaland and Matabeleland provinces. Shona has been given utmost prominence to the extent that it is seen as the Zimbabwean language; should an individual be identified as not being able to speak or does not understand Shona, the person is labeled as “not a real Zimbabwean”.

In the colonial era, the state owned broadcast media used English, Ndebele Shona and Chewa; this has seen its way through to the post-colonial era where the Shona and Ndebele ethnic groups are being given prominence in the state owned and privately owned media. By so doing the media tend to deliberately forget other groups such as Tonga, Kalanga, Venda, Suthu, *Nambya*, *Korekore*, Tshangani among others. National FM Radio tries to include “all” local languages in its programming, though marginalised ethnic groups only have news read in their languages as well as the “phone-in greeting” programs. Programs that uphold cultures as well as other developmental programs are not aired in those marginalised languages.

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Zimbabwe at large uses the mainstream media such as print, electronic and the broadcast media. Newspaper coverage in the district is poor, not to mention the national broadcast media. NGOs and the *BaTonga* people of Binga have adopted the use of social media by creating *Facebook* platforms to discuss developmental, political, cultural and social issues affecting the *BaTonga* people of the great valley. *Facebook* groups which were created include *Atubuzye kulibaMP* (Let's ask from the MP), *Tubuzye kuli Baama aNdeende* (Let's ask from mum and dad), *Tubonisyane zyalukwatano* (Let's share ideas on marriage issues), *Binga Lwiiyo Desk* (Binga Education Desk) and *Binga Development Association (BIDA)*. These were created to push forward Binga community issues and information formulated from within Binga to counter misrepresentation by outsiders such as National media as well as other outside-Binga literature which negatively portray Binga as a "remote and way backward community." Having noted the significant information shared on online platforms aforementioned, *Basilwizi Trust* adopted the idea and created a *Facebook* page, *Basilwizi-Bamulonga* and a *Facebook* group in the same name (*Basilwizi-Bamulonga*) to enhance participatory communication in a bid to reach its goal of "participatory sustainable socioeconomic development." As such, this research focuses on the communication and participation strategies employed by the *Basilwizi Trust* in conducting developmental activities in Binga communities.

1.3 STATEMENT OF THE PROBLEM

Non-Governmental organizations have been accused of imposing developmental programs on communities through the unidirectional development communication. In response to that, most NGOs have embarked on a more conversational development techniques by employing participatory communication. In that context, this research assesses the effectiveness of *Basilwizi Trust's* use of *Facebook* as a communication strategy in communication for community development.

1.4 SIGNIFICANCE OF THE STUDY

This study is of great interest to donors, policy makers, community, *Facebook* users and scholars in the field of community development. Communities have been unable to attain community development in spite of the grass roots initiatives from intellectuals and nongovernmental

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organizations. This means that there are some gaps in both theory and practice which need to be addressed. For this reason the research informs both theory and practice.

On the other hand, it helps scholars in the field of community development and intellectuals to re-examine their communication strategies and developmental models in order to refine and redefine them for the benefit of community development. Since the study also identifies the challenges facing participatory local community development in Binga, it aids the NGO fraternity in Binga to find solutions to these for sustainable community development.

This research also helps *Facebook* users and the community at large in understanding the potential power that can transform their community which lies idle social media as a strategy of communication for development. Thus the research informs the community on how *Facebook* can be utilised as a communication tool to enhance participatory development. This also enhances the community members' self-representation by using *Facebook*, unlike in face-to-face meetings where some individuals are more equal than others.

Non-Governmental Organizations are rife in developing/third world countries, Zimbabwe inclusive. Their main function has been on poverty alleviation and advocating for human rights but to date, achieving their goal remains a question. Communities have their needs and people within those communities know how best those needs may be addressed. Dacy (1986) contends that foreign aid should stop and let the developing countries realize their own strengths and weaknesses when developing themselves since they know their poverty and where development is needed most. Fraser and Estrada (1998) are of the view that communication and people involvement determine the failure of most development projects. Thus community participation is central in development projects. This study seeks to find out whether *Basilwizi Trust* is incorporating participatory communication and people's involvement through the use of *Basilwizi-Bamulonga Facebook* pages.

Freire (1973) is of the notion that participatory communication can be considered as a tool that the grass roots can use to take control. Participatory communication should promote horizontal interchange of ideas among people in place of vertical transmission that is from an expert to the

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beneficiary. Melkote and Stevees (2001) are of the notion that participation of intended beneficiaries in the planning and implementation of development projects, the inclusion of social analysis into development planning and consideration of gender issues in development project planning policies have always been an issue of interest. Participation of intended beneficiaries in planning and implementation of development projects subscribes to the notion that “Anything for us without us is against us”. Sparks (2007) postulates that projects that depend on input of knowledge or material from outside the community itself can hardly be considered to be representing sustainable development. Thus knowledge input should be from the intended beneficiaries who know very well on what they really need developed.

Research findings in this case contribute to the understanding of how participatory communication is key if *Basilwizi Trust* involves people of Binga, Hwange, Gokwe North, Nyaminyami and Sinazongwe in the projects embarked on. The study seeks to establish whether Freire (1983)'s idea of giving people in the grass roots control of projects is implemented by *Basilwizi Trust*. The study seeks to find out if the use of *Facebook* has promoted participatory communication to a community that has been used to face-to-face interactions with *Basilwizi Trust* Officers in Baseline Surveys.

1.5 OBJECTIVES

This research seeks to:

- Assess the effectiveness of the use of *Facebook* as a communication strategy employed by *Basilwizi Trust* for sustainable development;
- Interrogate how *Facebook* has assisted in *Basilwizi Trust*'s programming and
- Find out the community development that came as a result of *Facebook* use in Binga through *Basilwizi Trust*.

1.6 MAIN RESEARCH QUESTION

How effective is *Facebook* as a communication strategy in communication for development?

1.6.1 RESEARCH SUB-QUESTIONS

- In what ways has *Facebook* assisted in *Basilwizi Trust's* programming?
- What community development has *Facebook* ushered in *Basilwizi Trust's* operational area?

1.7 KEY ASSUMPTIONS

This research is built upon various assumptions pertaining to how *Basilwizi Trust* operates in Binga District as a Developmental NGO. The study assumes that

- *Basilwizi Trust* uses *Facebook* as of its major communication tools to foster sustainable community development to the district communities.
- Participatory communication is at the heart of *Basilwizi Trust's* programming hence the creation of *Facebook* pages.
- Binga is undergoing development participatory communication exercised on *Facebook*.

1.8 DELIMITATIONS

The area under study is *Basilwizi Trust* and Binga community. Much attention was paid on how *Basilwizi Trust* and Binga community at large use *Facebook* in a bid to foster community development. The research focuses on *Basilwizi Trust* because it is a development agent in Binga district, and Binga community as the beneficiary to the development project implemented by *Basilwizi Trust*. The research covers the issue of how *Facebook* is used for communication in marginalised communities, zeroing down to Binga community as one of those communities in Zimbabwe. The researcher therefore took advantage of the fact that he is from Binga and worked at *Basilwizi Trust* and with the community in concern. In as much as Binga is far from the researcher's current location, the researcher conducted interviews (face to face) and employed several communication tools in data capturing, for instance phone calls, e-mails and social networks to make it easy.

1.9 LIMITATIONS

Any research is subject to limitations as such this one is not an exception. The first challenge is financial. The researcher did not have enough money to travel and conduct interviews and distribute questionnaires. The researcher had inadequate time to attend to all the people who were part of the study as the researcher's attention was demanded by other modules in the period of the study. To avoid these limitations that would lead to an incomplete research, the researcher made appointments with interviewees and also contacted officers and other informants through phone calls, Skype and *Facebook* calls as well as e-mails.

1.10 STRUCTURE OF THE STUDY

The research follows the set arrangement of a thesis and consists of the following chapters. Chapter 1 is the Introduction of the research. The research provides with the scope and direction of the research and also provides brief background of the research. It outlines the research objective and highlights the scope of the research. Chapter 2 is the Literature review and Theoretical Framework. It provides a detailed over view of the existing literature and theories applicable to the study, citing relevant and related literature. Chapter 3 comprises Research Methods and Methodology which gives validity to the research by exploring the situation under study. The researcher employs various ways to collect information from the targeted population and these include questionnaires, interviews and archival research. Chapter 4 is the organisational analysis which highlights *Basilwizi Trust's* Historical background, the organisation's vision, mission, core values, organogram and the funding mechanism. Chapter 5 carries Research Findings and Data Presentation where research findings are discussed and data are analyzed in relation to the theories outlined in the theoretical framework. Chapter 6 is the Conclusion to the research. The conclusion rounds up the study by providing recommendations emanating from findings of the research. It also states whether the research objectives have been met. Thus the conclusion is a summary of the research which embodies most aspects of the research in brief.

1.11 CONCLUSION

Chapter 1 sought to introduce the study by discussing the background of the study, the objectives, key assumptions and questions that ought to be addressed by the research. It gives an insight of what the exploration is focusing on and it tends to provide the reason why it is carried out. The following chapter is composed of literature review and theoretical framework which explores and discuss related literature and theories that inform and guide the study in concern.

CHAPTER 2

LITERATURE REVIEW AND THEORITICAL FRAMEWORK

2.1 INTRODUCTION

Use of social media has increased human participation in communication arenas. Jennings (2000) is of the notion that participation is involvement by a local population and, at times, additional stakeholders in the creation, content and conduct of a program or policy designed to change their lives. Built on a belief that citizens can be trusted to shape their own future, participatory development uses local decision making and capacities to steer and define the nature of an intervention. *Facebook* as one of the social media allows individuals to air their views without necessarily being intimidated. This chapter focuses on the literature review and the theories which guide this study.

2.2 LITERATURE REVIEW

Literature review refers to reading, analyzing and critiquing academic material related to a specific area of study. Fink (2009) views literature review as the practice of reading, analyzing and summarizing scholarly material about the specific topic under study. Moreover, Creswell (1994) notes that literature review shows results of studies related to the study under consideration. Thus in this light, the researcher finds scholarly material related to his/her research. The scholarly material provides views, dates, as well as evidence written from results of the researches that were done before. Literature which addresses the use of social media as a communication tool as well as literature with insights about community development was used to inform and guide the research.

2.2.1 FACEBOOK AS A COMMUNICATION TOOL

Facebook is a social network site available among vast communication tools. Melkote and Steeves (2001) define communication as the complex process of creation, transmission, maintenance and transformation and ideas, using mix of interpersonal and mediated channels which are sustained by political, economic and social structures. *Facebook* as a communication

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tool allows individuals to create and transmit personal ideas. Tait (2011) in his research “*Using Facebook as a communication tool*” was focusing on the use of *Facebook* as an alternative channel of communication at Northumberland College in the department of Hair, Beauty and Art. The main goal of this research was to have more communication between the students and the lecturer, as they only had one day of contact per week. The research was to introduce *Facebook* to the students and encourage them to use it. All the students in this college had mobile phones compatible with Internet services and lap tops which made it easy for them to access *Facebook*.

Face-to-face contact between the lecture and the students was limited during the day and the course of the week. Therefore the outcome of Tait’s research was that students were willing to use *Facebook* as a communication tool due to it being free and open; having no time limit as to when the communication channel should be accessed. Students therefore discussed more on *Facebook* compared to face-to-face discussions that take place in lectures. This increased the contact between the lecturer and the students and discussions remained open unlike in a physical setup where time and place affect the discussions.

In the same light Al-Mu’ani et al (2014) focused on *Facebook* as a marketing communication tool for the Jordanian Telecommunications Companies in the Mobile Operators Sector in Turkey. The research focused on how mobile operators sector utilize *Facebook* and how they engage with their fans. The findings show that Jordanian telecommunications corporations make use of *Facebook* as a marketing communications tool to reach consumers in a clear way. Mangold and Faulds (2009) is of the view that managers should reduce the level of control of company to consumers and start to talk more with, not to consumers to influence their discussions on social media to be in line with the company’s goals. They also contend that consumers have the ability to freely share their experience with brands, and those conversations influence the all elements of consumer behavior, from searching for information until post of purchase behavior. However, in as much as they own the pages, they hardly seem to control the messages on their page because they let consumers speak freely and criticize their companies publicly. Jordanian telecommunications companies grant customer participation and freedom in airing their criticisms about the services the companies provide. This liberty granted to the

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customers, give the companies to improve their services as they try to fight the criticisms from the public.

Thus in this context, individuals are free to participate anytime and can share their grievances of certain developmental programs implemented within their community. Participants on *Facebook* are different from those in a physical (face to face) baseline surveys where proximity and time matters most. *Facebook* page participants post whenever they have new development ideas or whenever they view any malpractices in programs.

In this case, the research aims to take a slightly different stance from that of Tait (2011) and Al-Mu'ani et al (2014) in the sense that it is going to focus on how *Basilwizi Trust* and Binga community use *Facebook* as a communication tool in communication for development. This helps to unearth the community's willingness in participating in developmental discussions that take place in the cyber sphere, particularly on *Facebook*. It also points out the successes achieved by Basilwizi in using *Facebook* as its communication tool.

2.2.2 FACEBOOK AND SELF-CONCEPT

People participate on *Facebook* as individuals. Everyone has a personal account that he/she uses in interacting with others. One's participation is influenced by his/her sociocultural background. Rosenberg (1965) notes that self-concept is an individual's perception of self, including self-esteem, body image, and ideal self. Thus a person's self-concept is often defined by self-description such as "I am a boy, a girl, and a community member", among others. Baumeister (1986) goes on to view self-concept is the individual's beliefs about himself or herself, including the person's attributes and who and what the self is. The self-concept includes many things that may not be part of one's identity.

Rosenberg (1965) focused on clients and the self-concept in the Nursing fraternity. It was noted that there are three basic components of self-concept. These include the ideal self, the public self, and the real self. The ideal self refers to the person an individual would like to be, taking for instance, a good, moral, and well-respected person. Sometimes, this ideal view of how an individual would like to be conflicts with the real self. Real self refers to how an individual really

thinks about oneself. This conflict can inspire a client to make changes toward becoming the ideal self. However, the notion of the ideal self needs to be realistic and obtainable. Public self is what the client thinks others think of him and influences the ideal and real self. Positive self-concept and good mental health results when all three components are compatible.

Thus on *Facebook*, “self” is a construction; one chooses who to be identified as in order to participate freely by using a name that makes the individual feel comfortable, taking for instance the use of pseudonyms. This is another way of boosting an individual’s self-esteem. By so doing, individuals exercise self-presentation.

Livsey (2013) in the research “Self-Concept and Online Social Networking in Young Adolescents: Implications for School Counselors” found that the conflict between real self and ideal self is rife among the adolescents. Adolescents were to simulate those that they wish they were, taking for instance, role models, while at the same time they do not cease to live in their real context which they are. In this context, one gets to the notion of self-presentation which involve an individual’s conveying of ‘self’ to others.

By exercising self-presentation, people tend to become active participants hence in communication for development, participatory communication is enhanced. This research therefore seeks to interrogate how *Basilwizi Trust* enhances community participation in communication for development through *Facebook* use where the notion of ‘self’ keeps evolving.

2.2.3 PARTICIPATORY COMMUNITY DEVELOPMENT

Participatory community development is development which involves members of the community in decision making. Jennings (2000) views participation as involvement by a local population and, at times, additional stakeholders in the creation, content and conduct of a program or policy designed to change their lives. Built on a belief that citizens can determine their own future, participatory development uses local decision making and capacities to steer and define the nature of an intervention.

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Jennings (2000) contends that development is not just about meeting grassroots needs but it rather involves assisting in creating an environment where people can more effectively identify and address their own needs hence participatory. NGOs identify the people's effort to determine the roots of an enduring problem and strive not to harm the beneficiaries by involving them through communication for development.

Jennings (2000) in the paper entitled "*Participatory Development as New Paradigm: The Transition of Development Professionalism*" is of the notion that participatory development programs are relevant and effective in addressing local needs. He thus brings about the findings from the appraisals of International Development Agencies which include The World Bank, the Canadian International Development Agency (CIDA), USAID and the International Relief/Development Project (IRDP).

Each review independently concluded that while participatory methodologies may require greater upfront investment in staff training and operations expenditures throughout the life of programs overall costs average lower than in programs that do not rely on local capacities. Not surprisingly, each study concluded that participatory development programs are invariably more relevant and effective at addressing local needs. (Jennings, 2000).

Through this, it is learnt that participatory development programs reduce costs in the sense that they target the exact community needs as they involve the targeted beneficiaries in programming. Beneficiaries know the prevailing problems and have an idea on how to counter those problems but the means of eradicating the problems may not be at hand. Thus the development agencies come in to provide technical support which may hardly be available to communities. By so doing, the development agencies incur less cost as they are specific and relevant unlike in imposed programs which may not necessarily be needed in the community. Taking for instance, in a drought stricken community, an NGO imposing an infrastructure development program instead of embarking on drought relief projects, may face denial as the community may not see relevance of the program as it does not address the need at hand. Thus community development programs should involve the community concerned; from project inception, through planning and implementation, to evaluation and project closure.

2.2.4 PARTICIPATORY COMMUNICATION

Participatory communication refers to a dialogic way of conveying messages between the development agent and the targeted beneficiary in a bid to create share, empowering the beneficiary to share the problems faced and meaning and provide the ideal solution. Waisbord (2008) is of the notion that communities rather than experts or other external agents, should determine challenges and decide appropriate action to tackle problems through dialogue and critical thinking hence communication is at the heart of development.

Lachapelle (2011) is of the notion that *Facebook* was created on the basis of connecting individuals and organizations into several networks of common interests or relations. In community development, one can use *Facebook* to facilitate social networking and conversely, one can network, form partnerships and build relationships.

First, because of the nearly ubiquitous and equal access to social media and networking, citizens and practitioners alike can promote active, representative and diverse participation in community decision-making. With new social media technologies, active participation through web conferencing or other real-time information-sharing methods allows for interactive and hyper-responsive communication. With costs associated with information technology continuing to decline for many users, a more representative and diverse constituency can participate in various communication networks. (Lachapelle, 2011)

This notion points out that *Facebook* liberalise individuals to participate in communication processes aimed at developing their communities. Involvement of the community in decision making makes programming become easy and relevant to specific community needs.

Uphoff (1985) identifies four different ways of participation applicable in development projects claiming. These include participation in implementation, evaluation, in benefit and in decision making. In participation in implementation, people are actively encouraged and mobilized to take part in the actualization of projects. They are given certain responsibilities and set certain tasks or required to contribute specified resources. Thus participatory communication at implementation level involves individuals' input of ideas in implementing development projects.

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Uphoff (1985) is of the ideas that participation in evaluation is based upon completion of a project where people are invited to critique the success or failure of it. That is to say, people judge and pin point the flaws and success of project implementation hence this determines whether to proceed or reprogram the project.

The third aspect is participation in benefit. In this, people take part in enjoying the outcomes of a project (Uphoff, 1985). This may be the result of effective participatory communication which emanated from the community idea input done at implementation. These benefits may include village meetings in the new community hall, newly attained peace in the community resulting from the unity in a bid to attain public opinion in project idea generation.

The last aspect is participation in decision-making. Uphoff (1985) postulates that people initiate, discuss, conceptualize and plan activities they do as a community. These may include common development areas such as building schools or lobbying for policy reform, while others may be cultural or religious in nature, organizing a traditional festival, prayers for an end to the drought, and a big party just to have a good time.

Some development initiatives provide people with opportunities to all these four ways of participation. Lachapelle (2011) postulates that the use of *Facebook* as a participatory communication tool has the potential to stimulate the fundamental tenets of the society and influence how practitioners act and interact in the future. In this perspective, this research explores how *Basilwizi Trust* uses *Facebook* in participatory communication for community development.

2.3 THEORETICAL FRAMEWORK

This study is anchored in theories of modernisation and communication for development models. The definition on <http://www.businessdictionary.com> points out that theoretical framework as ‘a group of related ideas that provides guidance to a research project or business endeavor’. The suitability of a theoretical framework that a marketing department is using to promote its corporate and product image to the consuming public can be an important determinant of its

ultimate success. As such, this section discusses the applicability and non-applicability of theories related to the study.

2.3.1 DEVELOPMENT COMMUNICATION THEORY

Development communication can be described as the practice of systematically applying the processes, strategies, and principles of communication to bring about positive social change. Everett Rogers, Wilbur Schramm and Daniel Lerner propound the development communication theory. The practice of development communication can be traced back to efforts undertaken in various parts of the world during the 1940s because of the problems that arose in the aftermath of World War Two or cold war period. The practice came about with the expectations that radio and television could be used in underdeveloped countries to foster quick improvement. Appreciation was given to the mass media on their ability to modernize, educate, bring about essential skills and cause social unity through the development communication theory. The proponents of this theory believed in an all-powerful role of the mass media.

To Quebral (1972), development communication is the art and science of human communication linked to a society's planned transformation from a state of poverty to one of dynamic socioeconomic growth that makes way for greater equity and the larger unfolding of individual potential. This is therefore a social process based on using a broad range of tools and methods in seeking change at different levels including listening, building trust to usher transformation.

Development communication pursues to collect and exchange information among people concerned in planning a development initiative with the aim of reaching an agreement on the development problems faced by a community and the best alternative solutions to them. Development communication should mobilise people to embark on development action and should also assist in solving problems that may arise during project implementation.

Development communication has its roots in Harry, S Truman (1949)'s fourth course of action in the inauguration speech which says,

“Fourth, we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas.

More than half the people of the world are living in conditions approaching misery. Their food is inadequate. They are victims of disease. Their economic life is primitive and stagnant. Their poverty is a handicap and a threat both to them and to more prosperous areas.

For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of these people.” (Truman, 1949)

Thus in this light, development communication can be seen to be linear or vertical in its approach to development. That is to say, it implies that there are experts who should be presiding over development projects and ideas leading to the formulation of those projects.

Basilwizi Trust should therefore use the development communication theory in its approach to communication for development. This helps reduce the costs incurred during the research period where it engages the community in the planning process of development programs.

On the contrary, this theory is seen to give power to the development agencies and the media at the expense of the beneficiaries hence a unidirectional flow of communication. This puts *Basilwizi Trust* at risk of imposing projects which may not be a solution to the communities.

In this situation, the development communication theory was used to check on how *Basilwizi Trust* interacts with the development program beneficiaries in a bid to accomplish its developmental mission.

2.3.2 PARTICIPATORY COMMUNICATION THEORY

This theory posits that the communities should be the main protagonists of processes of social change rather than passive beneficiaries of decisions made by foreign experts (Waisbord, 2008). Participatory communication theory criticizes the modernization paradigm on the basis that it

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promotes a vertical, ethnocentric and authoritarian idea of progress. This theory also views the diffusion model being highly western than African.

Therefore, development communication requires appreciation to cultural diversity and specific backgrounds that are overlooked by modernisation theories. Failure to take account of cultural diversity and specific context landed in the failure of most of the development projects in developing communities. Modernisation projects looked down upon the value of local knowledge and the values of interaction between local cultures and foreign ideologies.

Participatory communication theory considers necessary redefinition of development communication. Freire's empowerment and education model as well as other models involving participation suggested a human-centered method that gave importance to impersonal means of communication in decision making at community level. Okunna (1995) is of the view that researches done on most Third World rural setups found out that, poor communities favored most face-to-face communications than use of mass media or other one-way channels of communication. Altafin (1991) postulates that participatory communication encourages community involvement, inspiring critical thinking, and emphasizing process, rather than precise results related to modernization and development, as the main tasks of development communication.

The participatory communication theory also deems the dominant development paradigm as a patronizing approach that assumes that external experts know better than the communities they wish to serve. In this regard, Binga communities should be allowed enough say and contribution in the programs intended to serve them. This may go a long way in improving the acceptability and community ownership of these development programs. Thus through the use of *Facebook* and other social media sites, individuals from Binga should exercise participatory communication thereby meeting the provisions of the participatory communication theory. This provides the basis for this study to examine the participatory communication strategies employed by *Basilwizi Trust* in enhancing participation of the communities the organisation serves. Therefore this research delved on how *Basilwizi Trust* has buttressed the theory of participatory communication in its programming.

2.3.3 THE AGENDA- SETTING THEORY

This theory as first attributed by McCombs and Shaw (1972) cited in Severin and Tankard (1997) sets the media as a prime mover in setting the territorial agenda. According to Mill (1956) agenda setting is when “some public issue or policy becomes a topic for mass media attention giving it appearance of importance and making it salient to the public.” It also follows that matters not given much attention by the mass media are regarded as unimportant.

Basilwizi Trust also gives prominence to some developmental issues at the expense of others. Taking for instance, language promotion, the organization struggles for the teaching of *ChiTonga* in schools but it hardly considers the infrastructure in those schools. Thus priority in discussions is given to language at the expense of infrastructure in setting the agenda.

Accordingly, this thesis assesses how the theory has been taken into adoption by *Basilwizi Trust* in furthering its developmental motive in the Binga community by triggering topics for discussion on the public *Facebook* scenes.

2.3.4 DIFFUSION OF INNOVATIONS THEORY

Rogers (2003) defines diffusion as the process by which an innovation is communicated through certain channels over time among the members of a social system. He goes on to define an innovation as an idea, practice or object perceived as new by an individual or other unit of adoption. Therefore diffusions of innovation can be referred to as the communication of new knowledge among the members of a social system over a certain period.

In this theory, there are three important constructs. These include communication, uncertainty and social change. Rogers (2003) defines communication as the process in which participants create and share information with one another in order to reach a mutual understanding. Uncertainty refers to point to which a number of alternatives are perceived with respect to the occurrence of an event and the relative probability of these alternatives. This implies a lack of predictableness or structure. Lastly, social change is the process by which alteration occurs in the structure and function of a communal system (Rogers, 2003).

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This concept came around in an attempt to bridge, the knowledge gaps between developed and underdeveloped countries. This is a top down or linear approach of circulation of knowledge where there are active producers such as experts who would produce knowledge and send it to audiences or users who are believed to be inactive and passive. The assumptions of this theory give little room for community participation in community development interventions as it is embedded in the one way mode of communication which bars responses from the targeted group. It is assumed that when these passive and gullible recipients come into contact with this knowledge, they would change their behaviors.

Like the development communication theory, the diffusion of innovations theory subscribes to Harry Truman (1949)'s inaugural speech which implies that America is the major source of development ideas. In the speech he emphasized on helping the poor countries in developing themselves.

Utilizing this form of development can be yielding if the development agent is a member of the community in concern in the sense that the agent has first-hand as to what kind of knowledge should be disseminated into the community.

This implies that *Basilwizi Trust* as an organisation serves as a development agent and an innovator in Binga. Hence this theory helped to explain how *Basilwizi Trust* uses its communication strategies to communicate or diffuse development ideas to the target communities in Binga.

On the contrary, his can help explain the reason why development in Binga has been a slow and insignificant process. The communication strategies put in place by the development agents views communities to be laggards hence they tend to impose ideas on communities as they assume that communities have little knowhow on development.

This theory is however elitist and promotes the top-down approach to development. The development ideas or projects are innovations designed by the donors for the communities instead of the other way round. As such, this study tests how this theory fuses with the development terrain of Binga.

2.4 CONCLUSION

Various scholars focused on participatory communication as well as participatory development. The notion of participation addressed by the scholars discussed in the literature review posit that communities should be granted the chance to define the problems they are facing and should also be in a position to point out the possible solutions to those problems. Theories guiding the research were also discussed. This part of study informs the study on how preceding studies were carried out and what the finds of those researches are. Thus it creates assumptions of the study in concern. The following chapter is composed of the research methodology which provides the tools chosen for use in carrying out the research. Thus it gives reasons as to why the researcher chose to use those data gathering tools.

CHAPTER 3

METHODOLOGY

3.1 INTRODUCTION

This chapter focuses on methods of data gathering, presentation and analysis employed in this study. These research tools are discussed on how they work and why the researcher chose to use them among the vast tools available in research field. The researcher employed qualitative methods of data collection in a bid to respond to research questions.

3.2 METHODOLOGY

Research methodology refers to the tools employed by the researcher to solicit information aimed at answering the research questions. Hammersley (2011) contends that research methodology is concerned with studying the methods employed in carrying out some form of enquiry states. This is a systematic way of solving the research problem. Gilbert (2006) argues that methodology refers to techniques and the epistemological presuppositions which contribute to a research problem. It is a science of studying how research is to be carried out. Essentially, the procedures by which researchers go about their work of describing, explaining and predicting phenomena are called research methodology. It is also defined as the study of methods by which knowledge is gained. Its aim is to give the work plan of research. It can also be referred to as the study on understanding how research is done.

The researcher chose to embark on an exploratory research which helped unearth how Basilwizi employs *Facebook* in its day-to-day operations in a bid to meet its developmental strive. This was done by employing interviews, questionnaires as well as observation in this research. This helped source as much information as possible which responds to the research questions.

3.3 RESEARCH DESIGN

A research design can be defined as plan of retention that shows a systematic careful study of how new knowledge is carried out. According to Merton (1948) a research design is a detailed

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plan or method of obtaining scientific data. The research design chosen to be followed by the researcher is qualitative research.

Kumark (1999) asserts that a research design is a ritual plan adopted by researchers to answer questions of validity, objectivity and accuracy. Therefore research design refers to a plan on what information or data, from whom, how, when and how to collect and how to analyse the data in order to respond to the research questions.

This research uses qualitative research which includes the use of focus groups and interviews that are in-depth. According to Bogdan and Biklen (1982), “qualitative research entails conducting content analysis and interviewing people to learn about their cultural context, soliciting as much descriptive detail in the process as possible”. This kind of research design holds the promise to produce findings that reflect the participants’ perspective that suit the applicable subject. As a consequence it was expected that findings would have relevance for the field and could be easily transformed into interventions for practitioners.

By studying people in their natural setup, qualitative research attempts to comprehend more about how and why *Basilwizi Trust* and Binga community use *Facebook* to foster their own community development. This practice of investigation offers a level of narrative details and depth that is unbearable with the other kinds of investigation. Qualitative research is well-matched for this research in studying how and why *Facebook* is used as a communication tool in communication for community development in Binga.

Qualitative research largely focuses on two types of research which include observation and interview which the researcher employed in conducting the research. In places where the informants cannot be available to for an interview, the researcher used online or phone call interviews as a supplement.

3.4 POPULATION

Research population refers to the key sources, respondents or informants from whom information is solicited. The targeted population of the study was composed of *Basilwizi Trust's* employees who are on *Facebook* because they are the ones that set the agenda or topic to be

discussed upon on *Basilwizi-Bamulonga Facebook* page and group. These employees solicit information to use in planning and execution of development programs. Binga community *Facebook* users, especially those that are members of the *Basilwizi-Bamulonga Facebook* page and group also constitute the population because they participate in creating public opinion. Thus in simplicity, the population involved Basilwizi workers and the community member.

3.5 DATA GATHERING TOOLS

Since this research took the qualitative perspective of research, it is therefore bound to employ qualitative techniques of gathering data; these include interviews, participatory observation and archival research. These techniques are discussed further below.

3.5.1 INTERVIEWS

An interview is a reciprocal form of communication between two or more people in which the interviewer asks questions in a bid to solicit information from the relevant people. Kahn and Cannel cited by Saunders (2007) view an interview as a discussion between two people or more focusing on a particular topic aimed at extracting much information from the discussion. Data collecting was done by employing structured interviews which are composed of closed and open ended questions. These interviews were conducted to buttress or increase clarity on problems left uncovered by other information gathering tools employed by the researcher and as a source of qualitative data.

In a bid to get better results the researcher used face-to-face interviews so as to be able to deduce the validity of the information gathered from respondent through the respondent's body language. Due to the fact that this form of interview involves directedness, it allows the source to explain and give clarity to vague questions.

According to Thakur (2003) "an interview has two basic objectives, that is, discovery and measurement". Discovery involves acquiring new information, or a different understanding of an issue. On the other side, Thakur, 2003:115) says, "The scheduled interview, with high topic control, is more efficient and effective in obtaining uniform coverage, precision and reliability of

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measurement.” Therefore, for this study, interviews were used as a follow-up to the participants’ response on the *Facebook* forum in checking for consistency of responses.

Thus *Basilwizi Trust* employees and the organization’s *Facebook* pages participants were interviewed to inform the two sides of the development process which is the agent and beneficiaries’ sides.

3.5.2 ARCHIVAL RESEARCH

Archival research refers to the use of data which was collected in other researches. This assisted in informing the loopholes in the previous researches that were carried out by other researchers in the same field. Lewis-Beck (2004) views archival research as a process of finding, assessing, and interpretation as well as analysis of sources found in archives. These include the Internet (*Basilwizi Trust’s* website and *Facebook* pages), books, reports and other researches on *Basilwizi Trust*. In this context, archival research included analyzing stories posted on *Basilwizi Trust’s Facebook* pages, activity reports and website, which the researcher made use of. The researcher used this technique to identify the community members’ participation levels in communication for development.

3.5.3 PARTICIPATORY OBSERVATION

Participatory observation refers to a situation where by the researcher observes the targeted population under the study while he/she is taking part as well in what the people being studied are doing. This is a collection of information through direct participation in and closely watching a group or community under study and engaged in observation (Schaefer, 2006). Participatory observation involves the researcher into having real time exchange of ideas and experience with the population under study. In this case the researcher was also a participant on *Basilwizi-Bamulonga Facebook* pages in order to solicit manipulated information from the page participants. The researcher used this technique to find out how the *Facebook* pages liberate the community members in participating in *Basilwizi Trust’s* programing. The researcher watched and shared in some of the views like any other member of the community who is a participant on *Basilwizi-Bamulonga Facebook* pages. The researcher is from Binga and was attached at

Basilwizi Trust for eleven months, observing how community members and *Basilwizi Trust* employees interact with each in value addition to the projects. This assisted the researcher to add more data to the research results that came out from the interviews by adding issues that the researcher observed while participating on *Facebook* pages.

3.6 UNIT OF ANALYSIS

Unit of analysis refers to the sampling elements. Babbie and Mouton (2001) are of the notion that a sample is drawn from a larger pool of elements. Krippendorff (2004) views units of analysis as wholes that analysts distinguish and treat as independent elements. In this case, the unit of analysis comprises six (6) *Basilwizi Trust's* employees and ten (10) of its *Facebook* followers.

3.7 SAMPLING METHODS AND PROCEDURES

Sampling refers to identifying a group of people or families that have the knowhow to solving a prevailing problem, these people can be reached in person, through mail or telephone. Krippendorff (1980) views sampling as a procedure of selecting a small group of people out of the bigger population under study. Thus a sample is a representation of a bigger population since it is impossible to study all *Facebook* posts and the participants on those pages at the same time. A researcher selects a few people out of the multitude if he or she wishes to acquire data about a population through questionnaires, interview or testing. As such, the researcher selected a small group of people from the participants as the sample of the study.

There are two unique sorts of inspecting that is probability and non-probability examining. In qualitative examination, the researcher purposefully chooses a sample after the needs of the study and this is generally alluded to as "purposive sampling" or "deliberate selection". The researcher made utilization of non-probability sampling in which purposive sampling falls under. The researcher picked purposive examining in light of the fact that the population of the study was known and it enabled him select stories that address the study.

3.7.1 NON PROBABILITY SAMPLING

The Primal Center (2007) postulate that non probability sampling is the whereby people are chosen deliberately, by suitability or randomly used as a part of the studies where the attribute or conduct being explored rarely happens in the overall public that it gets to be unfeasible to utilize random selection methodology. Non-probability sampling is a testing system that does not give all the people in the population equivalent possibilities of being chosen.

Non Probability sampling embodies a group of selection methods that assist investigators to select elements out of a people that they are interested in studying, considering all units from sample that the research studies. The fundamental standard of non-probability sampling is that samples are chosen focused around the subjective judgment of the researcher, instead of random sampling which is the foundation of probability sampling techniques. Purposive sampling was employed as it provides the researcher with strong theoretical purposes behind the choice of units (or cases) to be incorporated in the sample.

3.7.2 PURPOSIVE SAMPLING

A purposive sample is also known as a judgmental sample. It is a selection of units in light of the information of a populace and the reason for the study. Pilot and Hunglar (1999) postulate that purposive sampling is selecting units based on specific purposes associated with answering a research study question. Purposive sampling can be exceptionally helpful in circumstances where the researcher needs to reach a targeted sample fast and where sampling for proportionality is not a genuine concern.

This type of sampling is also alluded to as selective or subjective sampling which aims at keeping away from haphazardly chosen units from the population to make a sample with the intention of making generalization from that sample to the population of interest. Purposive sampling mainly focuses on a specific trait of the population of interest, which best enables responding to research questions. The researcher therefore chose this type of sampling because it best suits the research as the researcher chose the sample out of all *Facebook* users in Binga due to their participation in development. The sample selected was composed of participants on both

Basilwizi-Bamulonga Facebook page and group as they were assumed to be much knowledgeable of what the research sought to solicit.

3.8 DATA PRESENTATION AND ANALYSIS PROCEDURES

This part of research highlights the procedures of how data was analyzed and explained. Adebayo (2000) views data as raw and unprocessed facts or interpreted observation which may take the form of words or numbers of characters. Data is therefore presented and analyzed following the methods discussed below.

3.9 METHODS OF DATA PRESENTATION

Data presentation refers to the format in which the findings are laid down. Data can be summarized and presented in different ways such as tables and diagrams. Thus in this case, findings were presented in a form of narratives and can be presented in raw quotations. Narrative techniques were used due to the fact that they allow the researcher to present data gathered in an open way in which findings are presented in a story line format, where the researcher narrates the findings. Tables and diagrams were also used to show the statistics or number of participants and their diversity in participation.

3.9.1 NARRATIVE PRESENTATION

This form of data presentation interprets the data gathered which may be in figures and presents it in a narrative or story format. This employs more use of words to describe what would have been meant by the numbers acquired in the research. Data presented in numbers may be complex as it is too mathematical and scientific for the media research hence the need to use words to simplify the data. It was employed by the researcher to ease complexity.

3.9.2 TABULATION

This form of data presentation is in figures presented in columns and rows. Adebayo (2000) argues that tabulation enables comparison to be easily made among classes of data gathered and takes less space than that used in narrative presentation. The researcher employed tables in presenting participators on *Facebook* pages in their age ranges, gender and their percentages.

3.9.3 DIAGRAMATIC PRESENTATION

Adebayo (2000) argues that facts can also be presented in form of diagrams, which include bar graphs and pie charts. A pie chart consists of a circle, divided proportional to data gathered. The whole circle represents the total population whereas the segments in the circle represent the proportional sizes of designated population. Participants on *Basilwizi Trust's* two *Facebook* pages are presented in this format as well as in a bar graph format which consists of bars representing particular section of population out of the whole population of the study

3.10 DATA ANALYSIS

Data analysis refers to approaches employed by the researcher in interpreting the data collected to make meaning which best suits the research questions. Levine (1996) is of the views that data analysis refers to a group of approaches that pursue to help in describing facts, detect patterns, expand explanations and examine hypothesis. The researcher used content analysis as well as critical discourse analysis.

3.10.1 CRITICAL DISCOURSE ANALYSIS

Critical discourse analysis gives much emphasis on the role played by language as a power resource that is related to ideology and sociocultural change. Philips and Hardy (2003) note:

Critical discourse analysis deals with the interrelated set of texts and the practices of their production, dissemination and reception, that brings an object into being for instance social reality is produced and made real through discourses and social interactions cannot be understood without reference to the discourse that give them meaning. As discourse analyst, the task is to explore the relationship between discourse and reality.

The importance of critical discourse in this research lies in the fact that it has aspects concerned with text analysis. In the case of this research the researcher made use of the posts on *Basilwizi-Bamulonga Facebook* page and group page. The researcher analyzed the way developmental discussions are constructed and deliberated on those two forums and interpreted the information gathered from informants through interviews and questionnaire, and made a judgment based on the discussions found on the two *Basilwizi-Bamulonga* platforms.

3.10.2 CONTENT ANALYSIS

Content analysis refers to the method used to analyse information or data as systematic, objective way as a means of measuring variables collected to answer to the research questions (Keyton, 2001). In simplicity, content analysis deals with analyzing what a message contains. In analyzing data using content analysis, the researcher drew conclusions from the content of data gathered.

Fourie (2001) points out two types of content analysis which are qualitative and quantitative methods of content analysis. The researcher chose to use the qualitative method of content analysis. Qualitative content analysis is used to analyse data that is in qualitative form. This form of content analysis does not rely on figures to get valid responses. Keyton (2001) postulates that qualitative content analysis enables the researcher to explain the themes that would be of concern.

The researcher used the qualitative content analysis because it focuses on the actual content that was available about *Basilwizi Trust's* use of *Facebook*, gathered in a bid to respond to the research questions. This form of analysis allows the researcher to get in-depth meaning of data collected. Data was categorized into themes in order to make it possible for the researcher to get responses managed in line with goal of the study.

3.11 CONCLUSION

The chapter focused on the various techniques employed by the researcher in data gathering, processing as well as analysis. Methodology implies to the tools that the researcher employed in gathering information aimed at responding to the research questions and the methods of data analysis used to get the meaning from the sourced information. The next chapter is the organisational analysis which takes a closer look at *Basilwizi Trust* in general, how it was formed and how it functions as a development agent in the Zambezi Valley communities.

CHAPTER 4

ORGANISATIONAL ANALYSIS

4.1 INTRODUCTION

The chapter contains the analysis of *Basilwizi Trust* as the organisation under the study. The chapter presents the organisational background, the organisation's vision, mission, motto, key objectives, core values and philosophy, the funding mechanism, the organisational structure, the geographical location and the communication system of *Basilwizi Trust*. This chapter is important in the sense that it highlights the components of the organisation and how they function to foster development in the communities the organisation serves.

4.2 BASILWIZI TRUST'S HISTORICAL BACKGROUND

Basilwizi is a Tonga name given to people who live along the river. It emanates from the title of a book by Fr Michael Tremmel "*The People of the Great River* (1994) who in his book brings out what the word BaTonga means and how he came out with the title for his book, where he says:

Tonga comes from the verb '*kutonga*,' which means 'to rule or judge'. The Tonga people were originally known as *BamuLonga*, or 'the people of the river' – *mulonga* means 'a river'. In the time 'L' changed to 'D' and they became known as *BaDonga*, or 'the People of the Great River' – *Donga* means 'a very large river... (Moreau, 1950 in Tremmel (1994)

The researcher was convinced to believe that the assertion that the '*People of the Great River*' are the BaTonga comes in the sense that they are the people that 'rule/*tonga*' in the 'Great River'. The great BaTonga ancestor "*Simwaaba*" or "*Manyama-manyama/Nyama-nyama*" commonly known as "*Nyaminyami*" as well as other ancestors are believed to be buried under the Zambezi River. Zambezi is a distortion of the word '*Kasambabezi*' meaning that 'the river at which only those that know wash from'. "*Simwaaba*" is a name that was given to the creature which used to appear in designated places on the coast during famine, from which (the creature

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of the sea) people could cut off meat which could sustain them until the next time the creature reappears. The name implies that the creature “shared” the meat evenly as it appeared in different places. People from different places were not supposed to share the meat with their relatives who stay in places where *Simwaaba* would not have appeared yet, as it was going to give them an equal opportunity as well to harvest the meat in due time. Thus “*Manyama-manyama/Nyama-nyama/Nyaminyami*” refers to ‘abundant meat’ that the BaTonga people got from the creature believed to be their great ancestor. As such, the BaTonga people are regarded as the owners of the Zambezi River which makes them known as Basilwizi.

The researcher made a syntactical breakdown of the term Basilwizi. The term “Basilwizi” is a plural term meaning People of the Great River. The word ‘Basilwizi’ is composed of three elements. That is the prefixes “*Ba-*” and “*-si-*” as well as the suffix “*-lwizi*”. The first prefix “*Ba-*” is used when addressing old or respectable people as well as in pluralizing people or fearsome animals such as lions. The second prefix “*-si-*” is a singular adjective which means ‘a person of/who’ and lastly the suffix “*-lwizi*” is a noun which refers to a ‘great river’ hence the term “*Basilwizi*”.

Basilwizi Trust is a community development non-governmental organisation (NGO), which was established in 2002 by the local individuals of the Zambezi Valley. The foundation of *Basilwizi Trust* was a protest of concern and determination by Zambezi Valley communities to claim and restore their dignity detracted from them by the displacement from the Zambezi Valley in 1957 leaving behind their traditional shrines for ceremonial worship. Inhabitants in the organisation’s operational area are the BaTonga and the *Korekore* who were affected by the 1957 disaster.

Zambezi Valley in general, is still trailing behind in as far as developed is concerned in Zimbabwe. It is profoundly helpless and chronically food insecure due to external shocks such as drought and harvest disappointment bringing on yearly sustenance deficiencies, particularly among the poorest and most powerless households. Poverty is the main cause of vulnerability to food insecurity. Among the underplaying causes of poverty in the Zambezi Valley is the absence of pro-poor policies as well as insufficient usage of existing arrangements. Therefore, *Basilwizi Trust*’s work comes in handy in a bid to accomplishing its mission in light of the current political

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dispensation in Zimbabwe. Some allegations are made by the BaTonga people that they never ran out of food when they were still settled in the banks or the river Zambezi before the resettlement to recent infertile lands as they could practice alluvial farming perennially.

According to *Basilwizi Trust's* strategic plan (2010-2015), the organisation has its focus on four core thematic areas which include Advocacy, education and culture support, Health and livelihoods in lessening poverty in its operational area. *Basilwizi Trust* recognises the growing need for mainstreaming gender, environment, disability and child participation and protection in sustainable development and is taking a deliberate and pro-active role to that these cross-cutting issues are integrated in all program activities. The organisation also recognises the growing need for Disaster Risk Reduction (DRR) as an emerging tool in sustainable development and is taking a deliberate and pro-active role to mainstream it in all its program activities. The Zambezi Valley is prone to disasters that are triggered by natural hazards particularly droughts, floods and diseases. As such, through our privileged long-term partnership with the Disaster Development Centre (DDC), Northumbria University, Basilwizi mainstreams DRR to improve the communities' resilience and responses to disasters with other stakeholders charged with overall DRR responsibility in Zimbabwe.

Basilwizi Trust's administration; from the Board of Trustees, the Director and other influential positions are occupied by the BaTonga and the *Korekore* save for the Financial Manager position which is occupied by a Ndebele individual.

The organisation embarks on trainings in participatory extension approach to development by involving key partners in project implementation. Taking for instance, the Ministry of Media Information and Broadcasting Services of Zimbabwe's District Informations officer training Basilwizi staff and community based Citizen Journalists (CJs) on information gathering and dissemination.

4.3 BASILWIZI TRUST'S GEOGRAPHICAL COVERAGE

Basilwizi Trust operates in five districts in Zimbabwe, which include Binga, Hwange, Gokwe North and South and Nyaminyami Districts. It extends to operate in one district in Zambia,

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which is Sinazongwe District. The organisation is headquartered in Bulawayo where the Director, the Programs Manager, the Finance Manager, the Human Resources Manager and two Support Services Officers are stationed. It has two sub-offices, one in Binga coordinating activities in Binga and Hwange as well as Sinazongwe (Zambia) district, and the other sub-office is in Gokwe, meant to coordinate activities in Gokwe and Nyaminyami. These Sub-Offices are manned by the Area Coordinators. All Projects Officers, Field Officers, Drivers/Caretakers, Security Guards and Students on Work Related Learning are stationed in these two Sub-Offices. At the moment, Binga Sub-Office is the only functional Sub-Office hence it covers all the communities within the organisation's area of operation.

Figure 1 below shows a map sketch of the organisation's catchment area.



Figure 1: Basilwizi Trust's Operational Area

4.4 BASILWIZI TRUST'S VISION

Basilwizi Trust's vision is to be “A sustainable people driven socio-economic development in the Zambezi Valley.”

4.5 MISSION STATEMENT

The mission statement is “Basilwizi is committed to building the capacity of the Tonga and *Korekore* communities; men, women, young and old, able disabled, for them to realise improved and sustainable well-being and free themselves from poverty.”

4.6 MOTTO

The organisation's Motto is “The last shall be first.”

4.7 BASILWIZI TRUST'S CORE VALUES AND PHILOSOPHY

The organisation's core values and philosophy as according to *Basilwizi Trust's* strategic plan (2010-15) are embedded in high levels of Transparency, respect for all stakeholders, accountability, commitment, team work, empathy, trustworthy and program sustainability as well as high ethical standards and social responsibility. Basilwizi holds on the following values;

Transparency: All our work in the organisation shall be open for public scrutiny and done in a clear and responsible manner for all stakeholders to analyse and comprehend. Regular updates to all stakeholders in various forms will drive this value.

Respect and equality: All individuals are equal as human beings and by virtue of the inherent dignity of each human person. All human beings are entitled to their human rights without discrimination of any kind, such as race, color, sex, ethnicity, age, language, religion, political or other opinion, national or social origin, disability, property, birth or other status as explained by the human rights treaty bodies.

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Accountability and Trustworthy: The organisation's members of staff, state and other duty-bearers are answerable for the observance of human rights. In this regard, they have to comply with the legal norms and standards enshrined in human rights instruments. Where they fail to do so, aggrieved rights-holders are entitled to institute proceedings for appropriate redress of the situation in accordance with the rules and procedures provided by law.

Empathy: We shall always put ourselves in the situation of the people of the Zambezi Valley. By so doing, our efforts will serve our community better.

Sustainable Communities: Keeping the activity going, investing in individuals and groups to keep initiatives going long term, empowering and leaving skills in communities whilst making and maintaining links to the wider society

Team work and Participation: Ensuring that everyone has the right to fully participate in the decision-making processes that affect their lives, increasing access to do so by removing barriers and creating opportunities to influence/take part.

Diligence and commitment: Business-like attitude and commitment to achieving set goals at least cost.

4.8 BASILWIZI TRUST'S OVERAL OBJECTIVES

The organisation's overall objective is to have increased and sustainable access to and control of resources in the Zambezi Valley through empowering the affected people to advocate for developmental changes and their inclusion in decision making processes on issues that affect their development particularly the use of resources around and or from the Zambezi River.

4.9 FUNDING MECHANISM

As mentioned earlier on, *Basilwizi Trust* is a non-profit making organisation which depends on donor aid. Well-wishers (funders) call NGOs to submit concept notes which briefly highlight what the organisations wish to do in projects that need funding. When a concept note is approved, the organisations with approved concept note is asked to produce a full project proposal which encompasses all the researches done by the organisation to come up with a need

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for such a project. Among these funders are Hivos, Kinder Not Hilfe (KNH), Actionaid, OSISA, Global Fund (GF), Firelight Foundation, Jesuits and UNICEF.

These funders are however targeted at particular areas in the organisation's goals. Some are focused on education support, some interested in culture resuscitation, some on poverty eradication and some on health matters especially reduction of HIV/AIDS. Thus these funding organisations only disburse their funds for projects of their interest. Thus the money disbursed to the organisation supports the activities that are agreed upon between the funder and *Basilwizi Trust*. Therefore through consultants, funders make follow ups periodically to assess the progress in activity implementation as well as in how funds are being used in the implementation process.

The donor fraternity is more concerned about satisfactory results. However those results are expected to have been produced at specific times, which is a challenge to *Basilwizi Trust*. Projects tend to make shift to suit the donor expectations since the donor prescribe the terms and conditions which projects should abide by. Strinati (1995) argues that production and distribution of ideas is concentrated in the capitalist class since they own the means of production. This leads to the assertion that 'he that owns means of production owns mental production'. Thus this brings forward the understanding that *Basilwizi Trust* follows the prescriptions of donor fraternity.

Challenges that are faced by *Basilwizi Trust* in line with the funding mechanism involve delays in funding disbursement by the funders. Funds sometimes delay, which affects the implementation process as the target for completion in most cases does not shift, hence Basilwizi strain their muscle to meet the target.

On the contrary, some funders do not just part with their money in supporting programs, they also donate vehicles to the organisation to use as pull cars when implementing the project activities.

4.10 MANAGERIAL LEVEL

Basilwizi Trust has a Management Committee (MANCOM) which is composed of the Board of Trustees, the Director, the Programs Manager, the Human Resources Manager, the Finance

Manager, the Area Coordinator and the Monitoring and Evaluations Officer. These make sure that projects are manned in line with the organisation's desired objectives

4.10.1 THE BOARD OF TRUSTEES

The board collectively is responsible for fulfilling's the terms of Basilwizi mandate .Its responsibility is to formulate policies and give direction for the entire organisation. Like any board of directors of a corporate company, the board of trustees is there to direct Basilwizi, come up with policies and operational guidelines and the implementation of the policies is left to the Director and his team (secretariat). The secretariat runs the day to day managing of the organisation. The board is selected on the basis of their wide ranging backgrounds, views and the expertise they bring to the cause-it comprises of the traditional leaders, community activists, development professionals and clergy. The board is composed eleven members.

4.10.2 EXECUTIVE DIRECTOR

The Executive Director is a professional employed by *Basilwizi Trust*. Despite having good education, the executive director's position requires an individual who is either *Korekore* or Tonga. The current executive director is Mr. Frank Mudimba who is Tonga and comes from Kariangwe ward in Binga. The Director is the head of the secretariat and he reports to the board members. He intermediate between the board and the management. He is the final decision maker in the operational activities of the organization. All documents that are targeted at organizational participation are approved by the Director who is the final signatory in all organizational documents. He is the Accounting officer. The director therefore makes sure that the organization remains sustainable.

4.10.2 FINANCE MANAGER

Ms. Nomathemba Nyoni is *Basilwizi Trust's* Finance Manager. She is the only Ndebele employee that *Basilwizi Trust* has. She takes an active part in the preparation and implementation of the work plan ensuring that financial resources are utilized to implement activities in accordance with the program budget and allocations issued. She also ensures that financial transactions are recorded and maintained in accordance with financial procedures manual,

reporting standards and generally accepted accounting practices. She is also the custodian for all funds and approves requests for all cash related use. The Finance Manager is also responsible for the production of timely financial reports to the donor agencies including, Basilwizi and internal requirements. The officer is also reviews donor reports prepared by counterparts to ensure compliance audit trail. Ensures that budget and expenditure are well coordinated to increase efficiency and reduce waste. She leads the budget and expense tracking by providing variance analysis to partners on their expenditure and advice on disbursement request timing. Also participates in the preparation of annual plans, strategy papers or plans on financial and resource mobilization and capacity building.

4.10.3 PROGRAMS MANAGER

The organizations programs manager is Mr Maxwell Dodo Munenge. He is also Tonga and comes from Sinakoma ward in Binga. His responsibility is to lead, support, coordinate and provide leadership to program staff in program planning and designing, implementation, monitoring and evaluation process to ensure that they are efficient and effective and they met the goals and objectives of Basilwizi and community partners as laid out in *Basilwizi Trust's* strategy and grant agreements with donors. The manager also takes lead in designing of full project proposals and concept notes through the provision of leadership to Programs Manager and provide the final review of all proposal and concept papers prior to submitting to donors or collaborative partner organization. He ensures the smooth coordination of all programming efforts at all levels. The Programs Manager assists the Director in the overall program leadership with emphasis on clarity of roles, performance, standards, accountability and delegation and help train program staff to high standard of excellence. He reports to the Director.

4.10.4 HUMAN RESOURCES MANAGER

Basilwizi Trust's Human Resources Manager is Christine Hankwebe. She is also Tonga. She is responsible for the welfare of the employees. Main duties and responsibility is to give support and guidance in the provisions of management and leadership of the administration. Organize and running the department and other functions that are placed under the department, ensuring that an effective administrative control system is in place to avoid misuse of resources and liaise

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with other managers and the Director in taking necessary action immediately on acts of misconduct. The officer also follows up all insurance policies (workers compensation, health insurance, public liability, car insurance). Includes providing recommendations for upgrade and develop new guidelines and manuals, keeping all the internal regulations and administrative procedures of Basilwizi updated in accordance with the staff regulations and Zimbabwe regulations. The officer accounts for the administrative activities at all levels of the organization.

4.10.5 AREA COORDINATOR

Mrs. Danisa Mudimba is the Area Coordinator, who oversees programs at implementation levels. She is from a Tonga background as well. She acts as the overall contact for Basilwizi in the programming area and responsibly and accurately represents the organization in the area. Responsible for program management, that is plans and reviews consolidated area work plans and budgets on monthly basis or a maybe required by the programs manager. Actively initiate, write or assist in writing grant proposal and reapplications for funding of projects. Coordinates and executes an area program plan weekly and monthly plan focusing on all key activities. Also ensures that documentation of all program activities and administrative work is adequately carried out and supported. AC also responsible for Human resource thus management of staff and its welfare is professionally handled as guided by *Basilwizi Trust's* policy. Coordinates and supervises timely preparation and writing of staff annual performance standards and annual performance appraisals Reviews staff performance and recommend promotions, corrective or disciplinary action for staff. Looks into the finance administration in line with monitoring and controlling area specific budgets throughout the year, supports the programming efforts and tracks the budgetary resources for planned activities. The area coordinator reports to the Director in conjunction with the programs manager.

4.10.6 MONITORING AND EVALUATION OFFICER

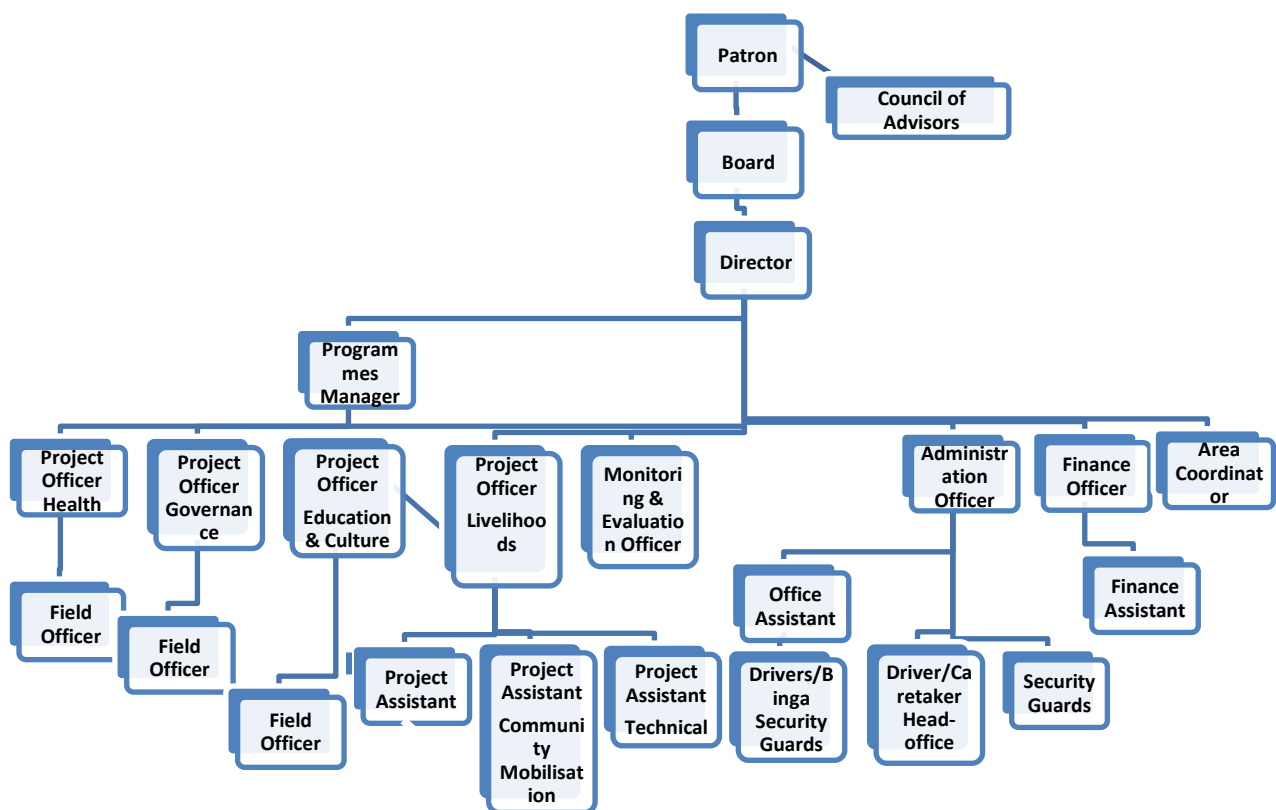
Basilwizi Trust's M&E Officer is Mr. Jacob Mumpande who is Tonga and comes from Siansundu ward in Binga. Builds up the framework of the M&E system for all projects including routine monthly, quarterly, semiannual and annual data collection system that record and document observable both qualitative and quantitative inputs, output and outcomes. Also guide

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the process for identification and designing key indicators for projects progress reporting and impact evaluation. The Officer also monitors and evaluates performance of organizational program activities as well as takes lead in organizing and undertaking survey. Responsible for also preparing and producing monthly and other progress monitoring as well as providing M&E reporting and documentation to funding agencies. Officer reports to the Director and Programs manager.

4.11 BASILWIZI TRUST'S ORGANOGRAM

Figure 2: Basilwizi Trust's Organogram



4.12 OPERATIONS OF BASILWIZI TRUST

Basilwizi has four thematic areas which they cover as an organization, these include, Education and Culture, Health, HIV and AIDS and Sustainable Livelihoods and Advocacy. The main themes are divided into projects to ensure effective accomplishment in all the areas. All the projects address issues that affect the people of the Zambezi Valley and try to make it a better place for them.

The theme, Education and Culture is under the Tonga Online, ICT and Cultural promotion (TOICULT) project, which later became Integrated Information, Creation, Access and Sharing (INCREASH). The project basically looks into promotion of the local language, preservation of the BaTonga Culture and improving access to information through ensuring information dissemination. Ngugi Wa Thiong'O (1986) believes that a person's language is a vehicle of their particular culture. The organization plays a pivotal role in promoting the teaching of *ChiTonga* in schools. *ChiTonga* is one of the languages which were marginalized before the signing of the new constitution. However, most people still consider the Tonga people as a backward community which is poverty stricken and way far underdeveloped. It is from this background that the organization tries to change people's negative perceptions about the Zambezi Valley communities, especially the BaTonga community. As an organization whose vision to uplift the people of the Zambezi Valley, Basilwizi has facilitated the writing of the Tonga language at 'O' Level. This has been done in collaboration with Tonga language Culture Committee (TOLACCO), the Zimbabwe School Examination Council (ZIMSEC) and Curriculum Development Unity (CDU).

The first Ordinary Level *ChiTonga* examination will be set in 2015. The first Tonga examination at Ordinary Level shows one of the achievements of the organization. To further show determination the organisation assisted the Zambezi Valley schools in outsourcing three set Tonga books from Zambia namely *Ayuma Malweza*, *Nyoko Ngumwi* and *Mubekwabekwa* which would be set for 2015 examinations.

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On the same project the organization looks at the access and dissemination of information. Due to the fact Binga is located at the peripheral of the country; communities suffer in terms of access to information. Lack of transmitters in the district makes it impossible for the people to have access to the television and other radio station, hence relying on our neighbor, Zambia television and radio station for those who stay near the shore. Although there used to be a transmitter in Kamativi, it was however removed without notification. Access to newspapers is also impossible in the district. Those people who are near the main road are the ones who sometimes can get newspapers through bus drivers. The organization chips in to make the Zambezi Valley know of what is happening around them by distributing weekly newspapers to most of the Wards in the district. These newspapers comprise of the *Sunday News*, *Sunday Mail*, *The Standard*, *Independent*, *Daily News* and *The Financial Gazette*. This papers are placed in social centers were everyone can have access to them. Due to lack of social centers in most areas, newspapers are placed in e shops and media clubs. These have partly improved access of information to the people of the Valley.

To further support access information within the wards, the organization has trained citizen journalist. These write stories of what is happening in the community and they send to the organization which in turn produces a newsletter of all the stories from all the wards. The newsletter is entitled Twaabane Times. It is distributed to the districts wards and key stakeholders.

The organization assists the valley people through engaging with different colleges to make it easy for the people of the Zambezi Valley to acquire colleges place .These colleges include Joshua Mqabuko, United college of Education, Hillside and Mkoba teachers college. That is people leave their application to the organization which in turn takes the application to the colleges. Most of the people who submit their application have a high chance of being considered for interviews.

Promotion of culture is one the other aspect covered by the INCREASE project. Tonga culture is one of the cultures which can be said to have stood still even when modernization shook other cultures. Basilwizi is one of the organizations which have ensured this preservation. The project

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assists cultural groups to show case their culture to different people, be it local or foreign. The Organisation has taken the cultural group to traditional festival like Shangano festival and as far as Austria to show off their culture and tradition.

The other thematic area that Basilwizi covers is under the project, Zambezi Valley Local Rights. The project aims at engaging service providers competently for access for better service delivery and participatory decisions that best address the needs of women, men, youths and children, the able and those living with disabilities. The project aims at enhancing the capacity of the communities to articulate their needs to organize themselves and demand accountabilities duty bearers for better services. The project empowers Zambezi Valley communities to play a meaningful role in decision-making around their own development, including the capacity to articulate their needs, to organize themselves and demand accountability from duty bearers for better services. The project empowers Zambezi Valley communities to play a meaningful role in decision making around their own development and the development of their communities which is done through the implementation of different activities in all the four district of Gokwe North and South, Binga and Hwange. The main objective is to increase people control over their lives and livelihoods. Participatory community planning is usually part of a wider process of establishing an effective system of democratic local governance in which the communities play a major role in all stages of the process. It creates a strong platform for local communities to participate in advocacy and be able to address their concerns.

The Zambezi Valley is endowed with abundance of Kariba Waters, Fish, Wildlife, Forest resources and minerals as well as tourist attractions which are reliable sources of revenue. To date these resources are being exploited by public and private sectors, yet the revenue is not accruing to the local levels but to national coffers and external individuals exploiting the resources. Basilwizi believes that increased access and control of resources through sustainable, accountable, effective and transparent access and benefit sharing arrangements is the bedrock to breaking the poverty cycle in the Zambezi Valley. Lack of local participation in the implementation of policies is hampering development, proper utilization and conservation of natural resources in the Valley. Decentralized decision making through citizen empowerment of

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local communities is essential in promoting sustainable utilisation of natural resources and self-determination among the Zambezi Valley communities.

The other thematic area covered by the organisation is the Health project. The Health Department operates in three districts namely Binga, Gokwe North and Hwange. The Projects implemented by the Health Department include Young People We Care (YPWC), Home Based Care (HBC) and Child Protection Committees (CPC).

Young people we care's roles include to increase access to child rights, sexual reproductive health, HIV and AIDS information among children and young people of Binga district. Moreover, this project aims to create a pool of local volunteers with love to support fellow community members. Another stated object of this project is to promote values and practices that reduce stigma and discrimination against people infected and affected by HIV and AIDS. In the Health Department, Basilwizi recognizes the vital mandate of the key ministries such as ministry of Health, ministry of Youth, labor and Social services in the care and protection of young people in Zimbabwe

The major activities in the Young People We Care project include Peer Education and training for Young People volunteers on early marriages, Sexual Reproductive Health, HIV and AIDS. Moreover, the production and distribution of motivational IEC material by club are also other activities done in this project. YPWC volunteers are also given trainings in balanced diet so as to improve the life of the people living with HIV (PLWH). Provision of stationery to volunteers for documentation purposes and also Provision of sports equipment for Sports for young people – Soccer, netball are also conducted in the Young People We Care project. Edutainment (Early marriages, SRHR HIV and AIDS) through dramas, songs and poems are also conducted. Dialogue meetings with the Young People We Care volunteers and the Community leadership are also another critical component of the project. Two critical commemorations, the Day of the African Child and World AIDS Day are also part of the YPWC project.

Basilwizi Trust's Zambezi Valley Child Protection Support project aims at contributing to improved Health, care, support and protection for orphans and vulnerable children in the Zambezi Valley districts of Binga and Hwange through child protection committees (CPC). The

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main problem faced by children in the Zambezi Valley centre around their deprivation of their rights out of a combined cause of ignorance by the parents/guardians and cultural dictates. The deprivation of these rights increases children's vulnerability to poor health, abuse and exploitation. In pursuit of the main goal of the project, Basilwizi envisages improved adherence to child rights, care and support for OVCs in Binga and Hwange districts of Zimbabwe. Lack of information and knowledge on child rights as guided by the CPC in the Zambezi Valley has a big impact on how children are cared for by their parents and guardians. It is this lack of knowledge that Basilwizi, through the ZVCPS project, aims to address. Lessons learnt from the NAP for OVC project indicate that some aspects of Tonga culture also have an effect in the way children are raised in the two target districts of Binga and Hwange. Culture and traditions are better addressed by traditional leaders as well as the church and hence the involvement of the two groups in the main activities of the project. In the Child Protection project, Basilwizi aims to ensure that children and adults have access to information on child rights, sexual and reproductive health in Binga and Hwange districts' eleven wards in a language they understand. Another objective is to strengthen eleven child only CPCs and eleven adult CPCs in the identified eleven wards to ensure adherence to child rights. Through Child Protection Committees, the project also aims to ensure that inheritance rights are understood in the communities.

Self Help Group (SHG) is also another project implemented by the organization. SHG are small and economically homogenous affinity groups of rural poor, they are voluntarily coming together for achieving the following, to save small amount of money regularly, meet their emergency needs, have collective decision making, solve conflicts through collective leadership mutual discussion as well as provide collateral free loan with terms decided by the group at the market driven rates. This is an increasingly accepted innovation in the field of rural credit in many developing countries to help the rural poor considering a vehicle to reach the disadvantaged and marginalized people who in the normal course cannot access of credit facilities from the bank.

It is a small economically homogeneous affinity group of rural poor, voluntary formed to save and contribute to a common fund to be lent to its members as per group decision and for working

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together for social and economic uplift for their families and community at large. It is necessary for it to be in groups to overcome exploitation, creating confidence for economic self-reliance of rural people, particularly among women who are mostly invisible in social structure. Hence the SHG concept is in line with the spiral of silence hence emphasis on groups as there is power in groups. The group enables them to come together for common objectives and gain strength from each other to deal with exploitation which they face in several forms. It becomes the basics for action and change. SHG disburses microcredits to the rural women for the purpose of making them to enter into entrepreneurship activities. It enhances equality of status of women in participatory, decision makers and beneficiaries in the democratic, economic social and cultural spheres of life.

Fisheries project is another thematic area covered in the organisation overall objective of the proposed action, aims at creating an environment that enables vulnerable households to improve their food security through sustainable fish capture, aquaculture fish production, efficient processing, nutrition planning, improved policy inclusion and improved marketing. This consequently reduces household dependence, particularly woman and children, on humanitarian assistance and increase the nutrition and health of the families involved.

4.13 COMMUNICATION SYSTEM

Communication is at the heart of every organisation in order for it to meet its targeted goals. Thompson et al (2006) asserts that open, effective and participatory communication can be considered a valuable asset to an organisation. This has its root in Hebrews chapter thirteen verse sixteen which orders “to do good and to communicate forget not”. *Basilwizi Trust* has its communication tools which it uses in sharing ideas within and outside the organisation.

The organisation has Telone telephone lines which are used for internal and external communication to boost its efficiency and effectiveness in the NGO fraternity. There are two cell-phones for the organisation; one at the Head Office in Bulawayo and the other at Binga Sub-Office. These cell-phones are used the security guards for works purposes. All phones are budgeted for by the finance manager. The HR manager who at the same time takes up the administrative duties is responsible for settling the telephone bills at Telone as well as

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distributing airtime to the security guards. The telephones are connected to the fax in order to promote electronic transfer of documents from office to office without necessarily the need of a human messenger.

The organisation has Internet connection in both of its offices and its employees have email addresses which are used to communicate within the organisation as well as the outside world in which the funders and the communities served are. Through emailing, memorandums are sent to officers to remind them of the due dates for reports and updates.

Face-to-face interactions in meetings such as Monday briefings, Staff meetings, all-stakeholders meetings, Staff Retreats and workshops are also used by *Basilwizi Trust*. By so doing, Basilwizi use word of mouth in sharing ideas within the organisation and the stakeholders. This strengthens the relationships among the employees and between the organisation and its key stakeholders. Project plans, activity reports and monthly reports are visited and revised during Monday Briefings, Staff meetings and Staff retreats. The managers attend the MANCOM meetings where projects reviews and reflections are made and the way forward is mapped.

Basilwizi Trust also uses Newsletters, flyers, banners, pamphlets, reports and printed T-Shirts to communicate. Almost all paper printed material is used for communication within the organisation as well as its stakeholders. Taking for instance the reports, brochures and newsletters carry more detail which more information. Reports are at times shared through emails. Banners and T-shirts are in most cases used to pass on a theme to the community. Themes printed on T-shirts and banners are meant to remind community members on workshops or activities that would have been conducted.

4.14 CONCLUSION

Chapter four focused on *Basilwizi Trust* as an organisation under scrutiny. It highlighted the organisation's background, mission, goals and its operations. This was done on the purposes of enhancing the understanding of the researcher on how the organisation was formed and how it runs as a development oriented entity. The next chapter is focused on the research findings. It lays out the outcomes of the research by providing data gathered in trying to answer the research

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questions. It brings out the successes of having employed the data gathering tools discussed in the methodology section and puts to test the data analysis methods which were also discussed in the methodology section of the study.

CHAPTER 5

DATA PRESENTATION AND ANALYSIS

5.1 INTRODUCTION

This chapter presents the research findings found by the researcher through applying the various research methods discussed earlier in Chapter three. Data is presented in three themes which are communication tool, participatory idea formulation and community development as well as knowledge and skills transfer. Tables and pie charts were employed to present the population of participants on *Facebook* pages under study.

Of the targeted population of the study of 16 informants, only nine were gotten in touch with due to the fact that they were occupied with their work. The researcher had targeted to interview six of *Basilwizi Trust's* employees but only got a chance to interact with three and also interacted with six instead of ten. Thus the research findings give a reflection of 56 percent of the expected respondents as well as the researcher's observations as a participant on the *Facebook* pages.

5.2 FACEBOOK AS A COMMUNICATION TOOL

Basilwizi have vast Internet communication tools which include the website, the blog and two *Facebook* pages. The two *Facebook* pages include an open group page as well as a fan-page under the same Basilwizi-Bamulonga name. These pages are highly dominated by the community. Through participatory observation, the researcher found out that these pages are more active than the organisation's website and blog.

Facebook pages were created in order for the organisation to gain mileage in reaching out to the community at any given point in time. This was to curb closing out on people's continued communication which face-to-face interactions did. *Facebook* as communication tool is different from face-to-face interactions where time and place matters most (Tait, 2011). People are quickly shifting from physical activists to online activists hence the need to follow them to wherever technology takes them. In an interview, Basilwizi-Trust's Executive Director said:

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We have always wanted to interact with as many people from the Zambezi Valley as possible. We realised that in Zimbabwe *Facebook* was fast becoming a social platform of choice for people to access and share ideas. *Facebook* as a communication tool has more visual impact than other social networks in the Zambezi Valley. Most people are on *Facebook* than twitter, blogs and rarely visit company websites. That made us to adopt *Facebook* as a communication tool to reach out to the community.

Access to *Facebook* does not need an individual to subscribe to or have a starter pack (SIM card) of any services provider but needs Internet connection only. Thus the organisation saw it as worthy going for as the communities it serves have poor people who cannot afford to spend much of their time and money on twitter and other social networks which are highly demanding.

Econet Wireless is a dominant service provider in the Zimbabwean Zambezi Valley communities. It enhances the poor communities in communication using *Facebook* as it enables its subscribers to subscribe for unlimited *Facebook* bundles for a month for three US Dollars or for a week for less than a dollar. Apart from that, *Basilwizi Trust* in 2009 supplied computers to ten schools as well as one Public Access Point (PAP) found in the community library in Binga District under the Tonga Online, Information and Communication Technologies and Culture Promotion Project (TOICULT) funded by Hivos. These ten Information Technology Centers (ITCs) are supplied with airtime by the organisation for Internet access. There is also one ITC supported by Econet Wireless' Capernaum Trust program which is also connected to the Internet. On the Zambian side, in Sinazongwe District, *Basilwizi* established three ITCs and are also connected to the Internet. These fifteen ITCs are for schools and communities to use for communication purposes. Through these ITCs therefore community members who do not have smartphones access the Internet.

Basilwizi-Bamulonga Facebook pages reach to a total number of 946 participants. Of the 946 participants, 16 are the *Basilwizi Trust* employees and the board members. Therefore community members occupy the remaining bigger number of *Facebook* pages participants. This shows that people of the Zambezi Valley prefer more of the Fan-page to the open group. The open group was created in 2011 and yet has lesser participants than the fan-page which was created in June

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2014. Tables and diagrams below show Basilwizi-Bamulonga pages' participants in respective Facebook pages and a summed up population of the two.

Table 1: Basilwizi-Bamulonga participants

Group page	Fan-page	Total
466	480	946

Table 2: Basilwizi-Bamulonga open-group members

Basilwizi staff and funders	Staff %	Community members	Community members %	Total members
12	2.58	454	97.42	466

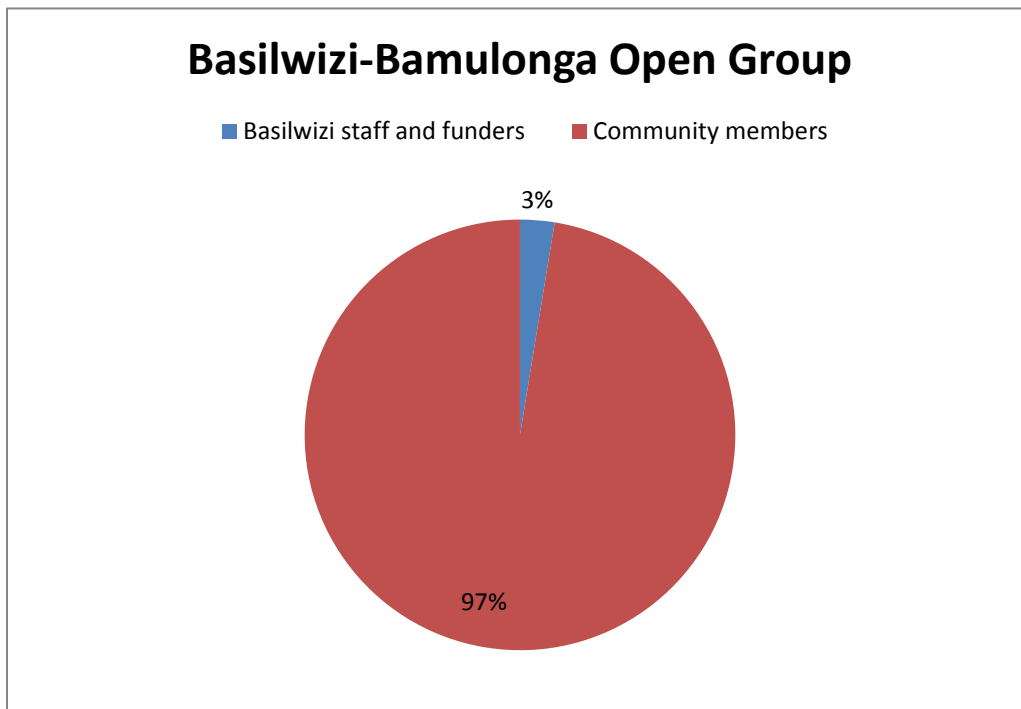


Diagram 1: Pie-chart for Basilwizi-Bamulonga open group members

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Table 3: Basilwizi-Bamulonga fan-page members

Basilwizi staff and funders	Staff %	Community members	Community members %	Total members
12	2.49	469	97.51	481 (100%)

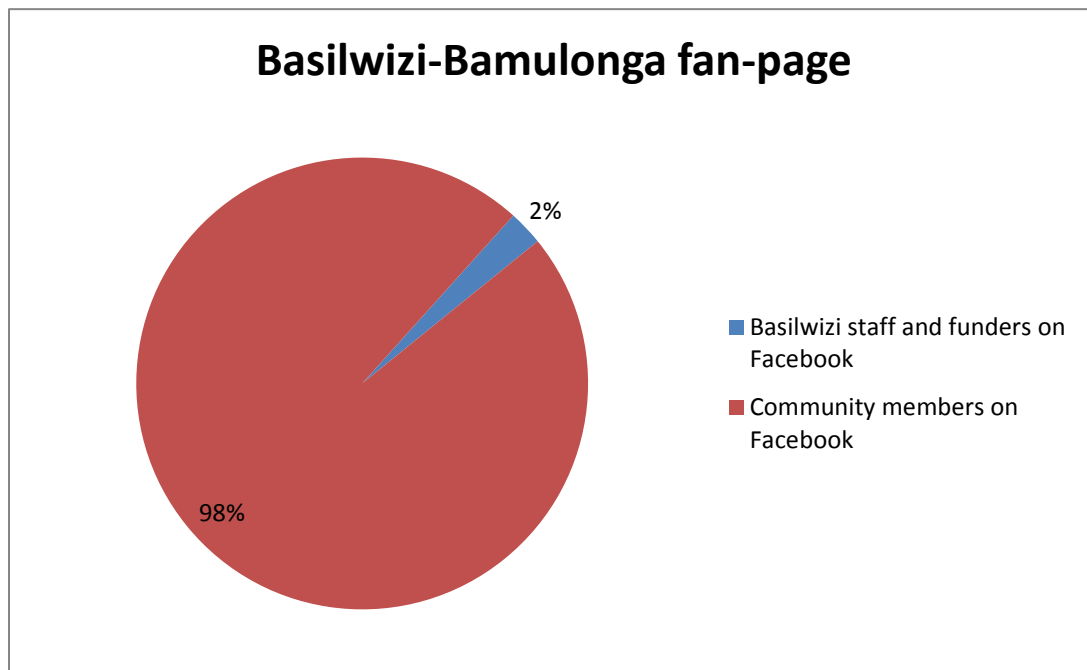


Diagram 2: Basilwizi-Bamulonga fan-page members

However, that notion is losing its aural as *Facebook* is being overtaken by *Whatsapp*. Most of the community members are Smartphones users whose phones are compatible with *Whatsapp* hence a shift from *Facebook* to *Whatsapp*. The subscription tariffs for *Whatsapp* are equal to those of *Facebook*. Therefore people tend to subscribe for *Whatsapp* in place of *Facebook*. One of the participants confirmed that:

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I usually go on *Facebook* to spend my few cents which have remain after subscribing for Whatsapp weekly bundles. I cannot subscribe for *Facebook* and Whatsapp at the same time because it costs me a lot.

Poor use of *Facebook* as a communication tool by the intended population of the Zambezi Valley is not only due to the fact that money for airtime is hard to get but network coverage as well has an impact. Some areas in Binga and Hwange Districts do not have network coverage but people residing in those places have phones which enable individuals to access the Internet. Thus using *Facebook* as a major communication tool holds no water as these communities are left. *Facebook* can only complement the physical interactive strategies of communication for development. One participant upon being asked whether *Facebook* can substitute physical interactive communication strategies said that:

No. It cannot but is a good supplementary media of communication. Its advantages include being able to interact on daily basis unlike meetings that we surely can't have every day. Social media is far reaching and can facilitate discussions between people in different localities. The disadvantage is that it's not widely accessible as you have to buy gadgets for use and access network etc. Social media is impersonal and does not capture all the emotions behind a post.

Thus *Facebook* as a communication tool subscribes to Moscow (2008)'s notion of spatialisation which is the process of overcoming the constraints of space and time in social life in the sense that it allows people in different localities to interact and share developmental ideas which are aimed at the Zambezi Valley's progress. It allows a reciprocal manner of communication where by *Basilwizi Trust* and other line ministries. In as much as *Facebook* facilitates open discussions, it hardly allows the organisation to see the state in which the communities are. All what is witnessed on *Facebook* are the individuals' comments which carry no physical appearance to tell either the emotions of the individual that commented or the locality where the person comes from. Thus *Facebook* can hardly be relied on as the major communication tool but can be taken as an effective communication supplement.

The diffusion of innovations theory is applicable in the sense that new knowledge is transferred among the Zambezi Valley communities over a certain period of time. Thus *Facebook* was first adopted by a few people in the Zambezi Valley, only to diffuse into the society to have many users, let alone creation of discussion forums like Basilwizi did. Communities are becoming embedded technological determinism as it is believed that technology and the Internet are revolutionizing society. The communities' population is largely occupied by youths who also are the largest number of social media users. This kind of population is quick to adopt technological advancement.

5.3 PARTICIPATORY IDEA FORMULATION AND COMMUNITY DEVELOPMENT

Zambezi Valley communities are engaged by *Basilwizi Trust* for the purposes of idea formulation in coming up with development projects. Waisbord (2008) contends that communities should define problems they are facing and should be in a position to prescribe most relevant remedy to those problems instead of experts or other external imposing their ideas on the community. Through dialogue and critical thinking, the community members that participate on Basilwizi-Bamulonga pages represent their communities in idea formulation.

The *Facebook* pages were created for the purposes of the community to be part of the idea formation. Thus *Basilwizi Trust* let the community members post about problems faced by the communities the organisation serves. By so doing the *Facebook* participants deliberate on those issues and at the end of the discussion they come up with possible solutions which *Basilwizi Trust* take up and implement to foster development in concerned areas. Thus this subscribes to the notion of participatory development which implies that communities should diagnose the problems they are facing and should in turn prescribe the remedy to those predicaments. In an interview, the Executive Director said that:

We created the *Facebook* pages to enhance community development idea formulation in the Zambezi Valley. We saw it important that the people share the problems they are facing on the public platform so that participants on that platform may help the community in concern with ideas of countering those problems

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The communities are in this case the initiators of development projects and activities. Taking for instance, formation of the Binga Residents Association came out of the discussions that transpired on *Facebook*. The participants saw the need for an association that would be articulate in presenting the concerns of Binga Township residents to the Rural District Development Committee (RDDC). In this case, *Basilwizi Trust* as an advocate for the community facilitated the gathering of relevant documents for the formation of the association.

Through participant observation and interviews, it was learnt that the community was noticed that the rate of road accidents was increasing due to busses travelling over night from Binga to Bulawayo. Therefore, Basilwizi-Bamulonga *Facebook* page participants defined the problem and formulated an idea on how to reduce the number of accidents. The agreement that was raised was that they should advocate for a new buses time table. The residents association took up the issue and it was rectified.

Basilwizi-Bamulonga *Facebook* pages give power to the communities to decide what the community needs. One participant pointed out that:

It was through *Facebook* that Ndebele and Shona languages stopped being taught in Binga and Hwange. We saw it unhealthy to our culture that we keep learning other languages at the expense of our own. If it learning those foreign languages is a noble idea, then those communities where Shona and Ndebele are mother-tongue languages should as well teach *ChiTonga*. It is our children's right to use their mother-tongue as first language of reference hence it should be a prerequisite in the education system.

Thus *Facebook* worked as a forum to discuss on strategies to counter teaching of foreign language in the Tonga and *Nambya* places. Thus *Facebook* pages have fostered significant community development in the Zambezi Valley through ideas formulated by community members through participation on *Facebook*.

Giving power to the community has an impact on the organisation's programming. As members of the community converse on the *Facebook* platforms the INCREASE Project Officer (PO) gathers information that affect *Basilwizi Trust* programming and share with other projects in

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order to keep projects relevant to the communities the organisation serves. The INCREASE P.O said that:

Facebook has assisted in keeping project on track as the discussions that take place on Basilwizi-Bamulonga pages help us understand what the communities need done. It helps us check the relevance of our planned activities, if the activities planned do not meet the needs of the people; we plan again to suit the preferred solution to problems faced by communities.

This shows that *Facebook* participants as community members have an impact on the projects that are implemented in communities. They represent the communities they come from and therefore their ideas are incorporated into *Basilwizi Trust's* day to day activities in order for the organisation to meet its goal of transforming communities. INCREASE is focused on information dissemination in in the organisation and the communities along the Zambezi Valley. Thus discussions that take place on *Facebook* are passed on to the community through *Basilwizi Trust's* newsletter and other strategies of communication used by the organisation, which include meetings, phone calls, the blog and website.

Some of the participants use pseudonyms on *Facebook*. They choose how they want to be identified as. This may be due to the fact that people do not want to be identified with their real names if they know that what they write is prone to causing alarm and despondence. Some use pseudonyms to shun away from being labeled by others as pompous. One participant said:

I prefer using *Facebook* to face-to-face interactions because physical interactions can make me feel inferior especially knowing that I am dealing with elderly people and let alone professionals. On *Facebook* I can say whatever I want regardless of the recipients' profile and I use a pseudonym so that I hardly can be identified because people can end up labeling me according to my posts when they meet me physically.

Thus some individuals seek solace in pseudonyms like the Baba Jukwa character who acted as a political gimmick during the 2013 harmonized elections.

None the less, idea formulation always takes the slant of the funder hence the ideas formulated suit the funders' demands. Thus it in some manner subscribes to the notion that he that owns means of production owns mental production. Communities are therefore in some way

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compelled to make decisions according to the funders' prescriptions to the organisation. Therefore participation in communication for development remains a myth as the discussions are stage managed. *Basilwizi Trust* therefore can be said to be an agenda setter whose motive is to involve the communities in the programming so that they act as participants whose participation is partially valued, especially when activities that emanate from *Facebook* discussions need financial intervention. If programs do not need financial backup, idea formulation is highly community influenced.

5.4 KNOWLEDGE AND SKILLS TRANSFER

Through the diffusion on innovations, community member who are participants on Basilwizi-Bamulonga pages share their experiences acquire from discussions with development experts on *Facebook* with other community members who are not on *Facebook*. One participant said that:

Those that interact on the page there is the belief their tentacles do touch the community one way or the other. This is fellowshiping in the hope and faith that whatever is brought to the fore is then be taken by each individual to the benefit of the greater people. It is not about the Trust per se because the trust on the ground is doing wonders to the people. As people critique, share ideas, advise each other, share information then individuals cascade this to their respective smaller groupings in their respective areas thus creating an awareness that benefits the community.

Using content analysis, the researcher deduced that *Facebook* participants participate in cascading information from the *Facebook* page to their respective organic communities. As such, these participants participate in Lazerfield's two step flow theory whereby information is channeled through opinion leaders (Baran, 2006). Morley (1992) views opinion leaders as individuals that give ultimate powers to information thereby creating favorable reception from the opinion followers who in this case are the community members who are not on *Facebook*.

Basilwizi Trust transfer knowledge and skills to the communities it serves. Creation of Citizen Journalists' Hub by *Basilwizi Trust* was meant to have increase community participation and enhance news coverage for and from the community. Thus *Basilwizi Trust's* Media Officer who is at the same time is the M&E Officer together with the District Information Officer, trained

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youths in communities on how gather information, process it and produce it as news articles to be posted on *Facebook*. Such is skills transfer from experts to the community.

Knowledge transfer is mutually done between the community and *Basilwizi Trust* in the sense that Basilwizi seek for the communities' participation during surveys aimed at project designing whereas the community depend on the expertise *Basilwizi Trust* has in poverty alleviation. In most cases knowledge transfer is unidirectional hence subscribing to the development theory which implies that underdeveloped communities should just receive development programs since the experts have the knowhow on how to foster progress in backward communities.

5.5 CONCLUSION

This chapter intended to lay out the researcher's findings in trying to respond to the research questions. The findings were classified into thematic areas. Above all, it was noted that *Basilwizi Trust's* use of *Facebook* as a communication tool empowers the voiceless communities of the Zambezi Valley who barely have coverage in mainstream media especially in Zimbabwe. Since the chapter responded to the research questions which the research sought to unveil, the following chapter is the research conclusion which summarizes the whole research and gives the recommendation to the organisation under study as well as for next researches.

CHAPTER 6

RECOMMENDATIONS AND CONCLUSION

6.1 INTRODUCTION

This chapter gives an overview of the whole thesis, reflecting on what the research deliberated on. It also gives recommendations to Zambezi Valley communities, Basilwizi-Trust as well as recommendations for future researches basing on the research findings.

6.2 RECOMMENDATIONS TO ZAMBEZI VALLEY COMMUNITIES

Binga, Hwnage, Gokwe and Nyaminyami are underdeveloped communities in Zimbabwe who are receiving civil society support in development. As such, various projects are being implemented by *Basilwizi Trust* in these areas to foster development. These projects are in most cases brought to communities by *Basilwizi Trust* after having carried baseline and online (*Facebook*) surveys where communities' participation in idea formulation is limited leading to *Basilwizi Trust* defining and establishing.

Zambezi Valley communities should engage more into conversational developmental communication in order for them to rapidly develop. Thus these communities should utilise the availability of platforms such as *Basilwizi-Bamulonga Facebook* pages and other development oriented pages to share ideas that concern them and their communities. Thus through daily online interactions, communities should initiate discussions that lead into creation of developmental projects. Therefore these Valley communities should fully participate on these *Facebook* pages and should not wait for *Basilwizi Trust* staff to initiate discussions as the staff influence the outcome of the discussion to suit their mandate.

These communities should take into cognizance that developmental programs are meant for the communities and they as community members should be part of the programming from idea formulation, through planning, implementation to evaluation. *Basilwizi-Bamulonga* pages were created for the communities' daily interaction with the organisation without necessarily physically meeting to come up with ideas that dominate the day. More participants from the

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communities should join *Facebook* discussions in order to increase community engagement in matters concerning them. Participation in such discussions makes communities own development projects and projects implemented are only those that the community approves and agrees with that they address their needs.

It of great importance that community development agents like the Ward community Development Committees, the councilors as well as other local authorities and other influential individuals in communities should be part of the virtual groups so that they have personal interactions with ideas for use in furthering progress in their communities.

6.3 RECOMMENDATIONS TO BASILWIZI TRUST

Basilwizi Trust as a development agent in the Zambezi Valley has made significant change to the communities it serves. The organisation managed to create platforms of interaction for the communities to share perceptions on different aspects concerning their development.

As one participant had alluded, *Basilwizi* should have an innovative individual who manages the pages and keeps them alive by posting latest news from communities in concern as some participants visit the pages in pursuit of news feeds. Poor page management and inactive staff lead to participant misusing the platforms. The Officer responsible for the pages management should make use of the established Citizen Journalists Hub, in gathering news feeds from the community and disseminate them through *Facebook*.

Basilwizi Trust should sensitize the communities on the importance of participating on the *Facebook* pages. The organisation should not impose ideas on the communities, assuming that their ideas as experts are more valuable than those of the community members. *Basilwizi* should employ the principles of participatory communication in project cycles using *Facebook*. Thus encouraging communities to take part in decision making helps the organisation not to implement projects that are not needed by communities. To enhance participation, *Basilwizi* should incentivize active participation; most active participants whose ideas dominate over other community members should be awarded a prize to motivate other community members to participate.

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Basilwizi Trust should consider community members' different education levels when discussing developmental issues. Thus the issue of language is important. The organisation should use simple, understandable and appropriate language. Use of simple English, *ChiTonga*, *Nambya* and *Korekore* is important in discussions to do with specific communities in order to convey messages that can be understood and encourage community members to participate.

Basilwizi Trust should also realise the changing times and competing communication technologies which are prone to making *Facebook* lose its aura as a participatory communication tool. The organisation should have a cellphone that is compatible with all social media applications to enhance the organizations' communication avenues. With the advent of *Whatsapp*, the organisational business communications flood the staff's personal phones. These communications are not centralized and are prone to be lost, but if there is a phone designated to such communications and is under the custody of the Liaison personnel, all issues raised are communicated within and about the organisation.

6.4 RECOMMENDATIONS FOR FUTURE RESEARCH

The study has established that *Basilwizi Trust* uses *Facebook* as a participatory communication tool in communication for development. Social media are useful tools of communication that NGOs need to adopt in communication for development as most people are embracing new communication technologies in their daily lives.

Future research researches on NGOs' use of the Internet in communication for community development in the Zambezi Valley should be in a position to identify NGOs operating in the valley and the Internet based communication tools they use. Thereafter, the researcher should be capable of understanding the languages used in discussions that take place on those social platforms.

The researcher should be a user of the communication tool under research in order for him/her to have a better understanding of what the communities are experiencing, as the researcher should most probably be a participant as well or an expert in the field under investigation. The researcher should go to the ground to physical observe how the population under study use the

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Internet based communications to avoid bias and misrepresentation of the communities. Misrepresentation in researches is mostly done by outsiders who by virtue of being academics pretend to have interacted with the communities they are studying and go on to write false information. The researcher must therefore be truthful and present reality gotten from the research to avoid negative portrayal of communities.

6.5 CONCLUSION

Basilwizi Trust has made significant changes through communication strategies employed, of which *Facebook* is one of the tools. The organisation has managed to employ *Facebook* as a participatory communication tool in a bid to foster community development in the Zambezi Valley. The study managed to bring out the idea that *Basilwizi Trust* uses *Facebook* as a communication strategy for community development.

Basilwizi Trust should therefore be applauded for employing participatory communication strategies in a bid to involve communities in projects concerning them. The availability of significant changes in the communities is commendable achievement that *Facebook* has given birth to. Community based *Facebook* users who at the same time serve as the organisation's focal persons have acted a pivotal role in information sharing as they intermediate between the community and the organisation. The Zambezi Valley communities have undergone transformation as a result of discussions that take place on *Facebook*. Such developments include recognition of *ChiTonga* as an official language in Zimbabwe, creation of Binga Residents Association among other innovations. Thus *Facebook* is an effective communication tool in communication for community development.

Facebook assisted in *Basilwizi Trust's* programing in a manner that has made the organisation's projects to remain relevant and in line with the organisation's goals. Thus continued use of *Facebook* is an asset to the organisation as it saves the organisation's funds from being used when the activities implemented are not needed in the community.

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Appendixes

APPENDIX 1:

My name is, Student Registration Number **R103280R**, conducting a survey as a requirement in partial fulfillment of my studies in Bsc Honours Degree in Media and Society Studies at Midlands State University. Confidentiality in data collection, processing and evaluation shall remain the main guiding principle; hence information solicited will only be used for the academic purpose of this research. This research is focused on **Basilwizi Trust's use of Facebook as a communication strategy for community development**.

The interview will take a maximum of 30 minutes.

Interview questions for Basilwizi Trust Director.

1. What led to the creation of Basilwizi-Bamulonga *Facebook* page?
2. Why did you choose *Facebook* out of all social networks?
3. From my own point of view, *Facebook* allows participatory communication, how do you use *Facebook* to promote grass roots initiatives and community involvement in project cycles?
4. How has Basilwizi benefited from the use of *Facebook*?
5. How has *Facebook* assisted or affected Basilwizi Trust's programming?
6. How effective is *Facebook* in your organisation as a communication tool for communication for development?
7. What significant change or development has *Facebook* brought into the communities that Basilwizi Trust serves?
8. Can *Facebook* substitute physical interactions?
9. Since *Facebook* is a liberal platform, people are prone to post hate speech as personal feeling on development issues. How do you regulate information posted on the *Facebook* pages?
10. What have you done to promote the communities you serve to participate on the *Facebook* page.

APPENDIX 2:

Structured interview for Basilwizi Trust Employees

1. What responsibility do you have on Basilwizi-Bamulonga *Facebook* page(s)?

Administrator Editor Participant

2. How often do you visit the pages?

Daily Weekly Monthly

3. How effective is *Facebook* in your organisation as a communication tool for communication for development?

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4. How has *Facebook* assisted or affected programming in your project?

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5. What significant change or development has *Facebook* brought into the communities that Basilwizi Trust serves?

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6. From my own point of view, *Facebook* allows participatory communication and freedom of expression. How then do you use *Facebook* to promote grass roots initiatives and community involvement in project cycles?

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7. Can *Facebook* substitute physical interactions? Yes No

Explain.

Basilwizi Trust's use of Basilwizi-Bamulonga Facebook pages as a communication strategy for community development

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8. What has the organisation done to promote the communities to participate on the *Facebook* page?

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9. Who initiates development oriented discussions on Basilwizi Trust's *Facebook* pages?
Basilwizi Trust's Officers Community members Both

10. How is information from *Facebook* discussions cascaded into the Zambezi Valley communities?

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APPENDIX 3:

Structured interview for Basilwizi-Bamulonga Facebook pages participants

1. On which of the two Basilwizi Bamulonga pages do you participate?
Group page Fan-page Both
2. How often do you visit the Facebook page(s)?
Daily weekly monthly
3. What electronic gadget do you use to access the Internet?
Desktop computer Laptop Smartphone
4. Are you guaranteed freedom of expression when participating in development issues discussed on Facebook?
Yes No
5. If the answer above is Yes', explain how?
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6. Who initiates discussions?
Basilwizi Trust Community members
7. Are you awarded the freedom to initiate a developmental discussion?
Yes No
8. If 'Yes', which of the development ideas discussed on Facebook were implemented in your community?
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9. What significant development is a result of Facebook discussions?
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Basilwizi Trust's use of Basilwizi-Bamulonga Facebook pages as a communication strategy for community development

APPENDIX 4:

Basilwizi Trust Executive Director's post on the group page



Basilwizi Trust's use of Basilwizi-Bamulonga Facebook pages as a communication strategy for community development

APPENDIX 5

Basilwizi Trust's Executive Director initiating a discussion.

The screenshot shows a Facebook group page for 'Basilwizi Trust - Bamulonga'. The main post is by Mudimba Frank, dated November 22, 2011, asking for opinions on whether to accept projects based on financial appraisal versus socio-cultural and environmental considerations. Several users have responded with their views on the importance of environmental and socio-cultural factors in project appraisal.

Mudimba Frank
November 22, 2011

Should we accept projects on largely financial appraisal, economic benefits and give less consideration to socio-cultural and environmental considerations? Let's discuss.

Like · Comment · Share

Morgen Tiloki Mpoka Munsaka likes this.

Ananias Banda a cba should b able to det dependin on what the goals of the project r. we almost all want economic benefits without neglectin socio-cultural and environ issues
November 22, 2011 at 4:38pm · Like

Mudimba Frank Banda, what is the impact on the environment and socio-cultural issues related to the benefits of using a CBA approach to an appraisal? Should this CBA be purely financial?
November 22, 2011 at 4:56pm · Like

Ananias Banda in order to mitigate socio-cultural & environ issues u need fin implications as well. eias hav bn brought on board 4 projects
November 22, 2011 at 5:03pm · Like

Potter Muzamba Scanning through all the projects environment is imperative in project management. Nowadays project manager/ officer have developed a tendency of concentrating largely on financial and economic benefits ignoring other projects environment such political, technological, environmental, socio-cultural, legal and physical. A compnhensive project design and appraisal should also look into these aspects.
November 24, 2011 at 8:49am · Like

Mudimba Frank Well said Porta. We'd a heated debate yesterday in Jo'burg on how to split weights between financial and non-financial aspects of an appraisal. Most appraisers and funders dwell too much on financial indicators.
November 24, 2011 at 8:56am · Like

Potter Muzamba That is an incomplete appraisal. Those projects are bound to pose problems at implementation. Tell them to go to hell.

Right sidebar shows sponsored posts from Silveira House, Ebola awareness Zimbabwe, Zimbabwe National Editors Forum, Twalumba FC, and Croco Motors.

APPENDIX 6:

Community project initiation on *Facebook*

The screenshot shows a Facebook browser window with the URL <https://www.facebook.com/groups/218321711571380/>. The page title is "Basilwizi Trust - Bamulonga". The main post is by Moyo Mthokozisi, dated June 20, with the text: "Drama and theatre arts is one of the world's most rapidly growing industries and is a powerful tool for community development and participation as well as the growth and development of our languages. I was wondering if it is possible that such initiatives can be promoted through the schools. I think it is one area the Zambezi valley communities need as an important aspect of a development strategy. Drama and theatre for development Let's engage the experts and go for it...". Below the post, it says "Mudimba Frank and 4 others like this." and shows a comment from Mudimba Frank: "Well said Moyo Mthokozisi. This is indeed worth trying. We shall explore" (June 21 at 7:55am, 1 like). Another comment from Continental Drift is also visible. On the right sidebar, there are several related posts from groups like "Masasi A Prophet Magaya", "Silveira House, Jesuit Social Justice & Developmen...", "Twalumba FC", "National Museum and Monuments Research Office", and "Church of Christ, Binga, Zimbabwe".