Report on the
Mapping of Organisations involved in Community Organising and
Social Justice in Southern Africa

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Prepared for:

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## Abbreviations

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<tr>
<td>Christian AIDS Bureau of Southern Africa</td>
<td>CABSA</td>
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<tr>
<td>Church Land Programme</td>
<td>CLP</td>
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<tr>
<td>Community Based Organisation</td>
<td>CBO</td>
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<tr>
<td>Economic Justice Network</td>
<td>EJN</td>
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<tr>
<td>Ecumenical Service for Socio-Economic Transformation</td>
<td>ESSET</td>
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<tr>
<td>Evangelical Lutheran Church Southern Africa (ELCSA)</td>
<td>ELCSA</td>
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<tr>
<td>Faith Based Organisation</td>
<td>FBO</td>
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<tr>
<td>Gender Based Violence</td>
<td>GBV</td>
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<tr>
<td>Human Immunodeficiency Virus</td>
<td>HIV</td>
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<tr>
<td>Information and Communication Technology</td>
<td>ICT</td>
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<tr>
<td>International Network of Religious Leaders Living with or Personally</td>
<td>INERELA +</td>
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<tr>
<td>Affected By HIV and AIDS</td>
<td></td>
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<tr>
<td>Labour-Community Media Forums</td>
<td>LCMF</td>
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<tr>
<td>National Mining Company</td>
<td>NMC</td>
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<tr>
<td>Non-Governmental Organisation</td>
<td>NGO</td>
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<tr>
<td>Non-Profit Organisation</td>
<td>NPO</td>
</tr>
<tr>
<td>Pietermaritzburg Agency for Community Social Action</td>
<td>PACSA</td>
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<tr>
<td>Sexual and Reproductive Health Rights</td>
<td>SRHR</td>
</tr>
<tr>
<td>Southern African Faith Communities’ Environment Institute</td>
<td>SAFCEI</td>
</tr>
<tr>
<td>We Will Speak Out South Africa Coalition</td>
<td>WWSO SA</td>
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<tr>
<td>Zimbabwe Coalition on Debt and Development</td>
<td>ZIMCODD</td>
</tr>
<tr>
<td>Zimbabwe Council of Churches</td>
<td>ZCC</td>
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<tr>
<td>Zimbabwe Environmental Law Association</td>
<td>ZELA</td>
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Executive summary

Under the banner of the ACT Alliance South Africa, Church of Sweden, Bread for the World and Christian Aid (E3) have joined forces with Southern African partners in seeking new forms of solidarity action around Sexual Reproductive Health Rights and Gender, Environmental and Economic Justice.

A key element of this process is building a “Solidarity Hub” (initially called “Solidarity Platform”). The Hub is the focal point for interaction, learning and dialogue amongst local and international partners and allies seeking to engage in deepening solidarity, knowledge and practice in the field. This reflection informs new and existing programmatic action that is rooted in the communities partnering organisations work with, and that builds solidarity across the global south and north\(^1\). The objective of this change process is to explore new models of solidarity and collaboration between European development organisations and CSOs in South Africa and Southern Africa.

As part of the process, this scoping study was conducted to explore more what these participating organisations are currently doing to address inequality and poverty in the region. The key objectives of the Scoping Study are:

1. To map and profile the 30 ACT Alliance partner organisations in South Africa, Zimbabwe, Botswana, Swaziland and Mozambique;
2. To deepen the understanding of the community organisations and the methodologies that partner organisations are utilising to engage with the communities, including thematic areas;
3. To analyse and assess different methodologies utilised, including the analysis of what works and what does not work;
4. To explore ways in which ACT Alliance could engage with participating organisations and how to best support them in order to contribute towards new solidarity action that is rooted in the communities they seek to serve.

Scoping Study was utilised a combination of qualitative and quantitative research approaches. Three data collection methods were applied; desktop review, online survey and in depth interviews in order to assuring the validity of research through the use of a variety of methods and to capture different dimensions of the same phenomenon (Triangulation).

The population for the Scoping study was limited to thirty (30) organisations, therefore there was no sampling method utilised for the desktop review and online survey, as all organisations were included. However, for the in-depth interviews five (5) organisations were purposefully selected by ACT Alliance. Data was collected between January 2018 and March 2018. Sixteen (16) organisations responded to the online survey. The in-depth interviews were conducted at the responding organisations’ head offices in Pietermaritzburg, Maputo, Harare and Johannesburg.

\(^1\) Ubumbano Southern Africa: Overview of a Solidarity initiative by ACT Alliance members
The Solidarity Hub Initiative database was collected during the Scoping Study; the database is in the form of MS Excel. MS Excel file can be exported to a variety of data management and visualisation software, depending on the data analysis needs. Currently the database includes:

i. Basic organisational details – contact details, type of registration, description of the core business, vision and mission

ii. Justice themes, key focus areas of the organisations and methods of working.

Key Findings
Organizations involved in the Solidarity Hub initiative are civil society organizations from Southern Africa, mainly Faith Based Organizations. A common denominator for the organisations is that their centres human dignity, and how this concept informs concerns with social, economic and political structures that deny this dignity.

About two thirds of the responding organisations (Nineteen out of thirty) described themselves as Faith Based Organisations in addition to being registered with relevant legislative bodies in their respective countries to be able to operate as a trust, Non-Profit Organisation or a Non Profit Company.

Responding organisations are focusing on more than one justice theme and they found it difficult to categorise their work under one justice theme, or to even choose one as the overarching justice theme to describe the work of the organisation. The most common injustice areas seem to be:

i. Socio-Economic Justice (67%)

ii. Gender Justice (30%)

iii. Health and Cultural Justice (both 20%)

iv. Economic and Environmental Justice themes (both 10%); and

v. Social Justice (7%)

Considering that majority of the responding organisations are FBO’s it is not surprising to find that the responding organisations aim to address church capacity and fellowship as one of their areas of work. Other commonly addressed issues are Gender Based Violence (GBV) identified by 40% of the respondents. Followed by issues related to environment (25%), HIV and women (20% both).

Overall the responding organisations are utilising a combination of different methods to mobilise communities and to build solidarity. The findings indicate that the most common methods to engage with communities are awareness raising, networking and creating platforms for dialogues. All thirty responding organisations are either members of some networks, partnerships and/or alliances and they are utilising those partnerships and networks to amplify their work.

One of the aims of the Solidarity Hub Initiative is to build relationships with organisations and individuals with a deep commitment to social action that is based on the needs of the communities. One of the challenges identified during the Solidarity Hub was “[T]he undermining of community voices which is sometimes aggravated by NGOs’ taking unto themselves the responsibility of speaking for
“communities”. A few of the responding organisations reflected the above statement when discussing the two broad approaches to engaging communities:

1. Are we doing it for the communities?
2. Are we doing it with the communities?

The findings suggest that the both ways of working with communities have their role in building solidarity.

Findings strongly suggests that ACT Alliance and Solidarity Hubs add value to the work of the responding organisations. The main expectation and benefit from the Solidarity Hubs is the space it provides to share experiences and to learn from each other. Some of the responding organisations in South are already working together; reflecting their work together, seeking advice and expertise assistance from each other.

At the time of the data collection it appeared like there was no common understanding of what ACT Alliance was about, rather some organisations viewed ACT Alliance as an initiative of the Northern partners or the Change Manager bringing participating organisations to the Solidarity Hubs. Furthermore, there was no clear understanding of the purpose of the Solidarity Hubs themselves, responding organisations stated that they are being called to go to Solidarity Hubs and they comply.

**Key recommendations**

- Advisory Board to continue to provide leadership and facilitate dialogues about the following so that participating organisations have similar understanding of the process they are a part of.
- Advisory Board to continue to facilitate the Solidarity Hubs as they provide existing and accessible platform to facilitate above dialogues and to deepen the current collaboration.
- ACT Alliance Southern Africa works towards formalising a structure that would meet the potential funders contractual agreements.
- Utilise Solidarity Hub Initiative database to benefit the resource mobilisation efforts and to share what the participating organisations are doing, how and where.
- Provide practical support to partners by facilitating and financially supporting the participation in the events facilitated by the other partner organisation; and for logistics to local exchange visit to share and observe other ways of engaging with communities.
1. Introduction

The following report provides a snap shot of the work of the thirty (30) organisations that are participating in ACT Alliance Solidarity Platforms - Southern Africa in their struggle for humanity and justice.

Almost half of the population (43.6%) in Southern Africa lives in abject poverty, 1 USD per day. Over 36% of the population does not have access to nutritious food, life expectancy can be as low as 33 in some countries and an average HIV prevalence in adult population is over 10%. In this context, poverty is defined as a lack of capability to take up opportunities and the absence of opportunities for one to explore one’s human potential. At a broader level, poverty generally stems from situations where gross inequality persists because of vested interests and entrenched power structures.

Over the past 10 years in South Africa, we have seen several community protests, most often for “service delivery” and increasingly more militant with the masses resorting to burning barricades and taking out their frustration against corrupt government officials by destroying state buildings and public facilities. The police have generally responded with unnecessarily repressive violence to working class protests.

One of the major political movements to have emerged in South Africa over the past few years has been the #FeesMustFall movement which started on university campuses and dominated much of the political discourse in 2016. This movement embodied the frustration of the youth and carries within it a desire for alternative forms of democracy; an economic policy that takes redistribution seriously; and questioning the value of higher education institutions as a means for taking transformation of our society forward.

Southern Africa is rich in natural resources. Nations live on land and territories that are rich in natural resources such as gold, diamond, silver, copper, timber, gas and oil. These resources are generally exploited by multinational corporations together with the governments and members of the ruling elite largely for profit and typically without the consent of those who have been living on and are sustained by the land, waterways and forests. These resource extractions have led to physical, cultural, spiritual and environmental damage to communities and ecosystems. Women are generally more affected by the process because of the patriarchal division of labour and women’s exclusion from decision-making in their own communities.

Civil society organisations, including Faith Based Organisations are addressing inequality and injustices in Southern Africa. Recently, four European Protestant development agencies, all members of ACT Alliance, through the ACT Alliance, and in consultation with their Southern African partners, began to explore new ways of tackling inequality and poverty in the region and globally. The initiative seeks to give expression to the principle of deepened solidarity through African-led dialogue and learning.

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2 The Regional Poverty Reduction Framework, SADC Secretariat
3 https://www.unicef.org/esaro/5482_HIV_AIDS.html
4 Women internal situational assessment document
processes, and a more strategic and tactical approach to development challenges. Broadly referred to as **building a Solidarity Hubs**, the initiative is intended to serve as a focal point for interaction, learning and dialogue amongst local and international partners and allies seeking to engage in deepening solidarity, knowledge and practice in the field\(^5\). **Solidarity Hubs also aim** to deepen the relationships and solidarity organisations and with a deep commitment to social justice action that is informed by and led by communities.

As part of the process, this scoping study was conducted to explore more what these participating organisations are currently doing to address inequality and poverty in the region.

### 1.1. Purpose of the scoping study

The purpose of the scoping study is to contribute towards broad understanding of the participating organisations solidarity intervention and in-depth knowledge and understanding of current practices in social justice, explore structural drivers of injustice at community level so that emerging and new solidarity action will be rooted in the communities’ actions it seeks to serve. The scoping study outcomes will contribute to the knowledge and insight gathered during the three Solidarity Hub events that utilised **See Judge Act** methodology to analyse challenges facing social justice advocates.

#### Objectives and key questions of the Scoping Study

The key objectives of the Scoping Study are:

5. To map and profile the 30 ACT Alliance partner organisations in South Africa, Zimbabwe, Botswana, Swaziland and Mozambique;

6. To deepen the understanding of the community organisations and the methodologies that partner organisations are utilising to engage with the communities, including thematic areas;

7. To analyse and assess different methodologies utilised, including the analysis of what works and what does not work;

8. To explore ways in which ACT Alliance could engage with participating organisations and how to best support them in order to contribute towards new solidarity action that is rooted in the communities they seek to serve.

**Note:** The Scoping Study was not considered to be an evaluation of the work of the participating organisation, but rather mapping the organisations and deepening of the understanding of their work.

### 1.2. Outline of the remaining sections of the report

The report has four main sections: The first section is the **introduction**, as described above. The second section is the **situational analysis**, which outlines the context in which the thirty organisation operate as well as descriptions of the injustice themes the organisations focuses on. This section further describes the common methods that Non Profit Organisations and Faith Based Organisations utilise to engage with the communities, and concludes by introducing the stakeholders relevant for the Scoping Study. The third section describes the **findings** the study using desktop review, online survey and in-depth interviews. The focus is on justice themes the organisations addresses and their ways of working

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\(^5\) ACT Alliance South Africa. 2017 Inequality and the struggle for humanity in Southern Africa. Documenting a process of solidarity building
in/with communities. The fourth section provides the conclusion of the scoping study and recommendations based on the findings. The database developed during the data gathering process is shared as a separate document.

2. Situational analysis

The geographical context of the scoping study is four countries in Southern Africa: South Africa, Zimbabwe, Mozambique and Swaziland. Each one of the countries has its own justice challenges and struggles. This section provides a broad overview of the stakeholders involved in the solidarity hub initiative in Southern Africa, geographical context in which the ACT Alliance and respondent organisations operate as well as the board social justice themes organisations seek to address through their work.

2.1. ACT Alliance and the Solidarity Hub Initiative

ACT Alliance is a coalition of 146 churches and church-related organisations working together in over 100 countries to create positive and sustainable change in the lives of poor and marginalized people. The network is supported by a global secretariat.

Under the banner of the ACT Alliance South Africa, Church of Sweden, Bread for the World and Christian Aid (E3) have joined forces with Southern African partners in seeking new forms of solidarity action around SRHR and Gender, Environmental and Economic Justice.

Initiative is a network of South(ern) African and Northern NGOs working to confront economic, gender and environmental injustice. This is done by facilitating joint reflection and collaboration, and supporting innovative solidarity initiatives that address unjust power relations in South(ern) Africa and globally. In response to changing global conditions, and to effectively amplify the impact of their work, three European Protestant development agencies⁶ and members of the ACT Alliance⁷ have joined forces with Southern African partners to explore new models of solidarity and collaboration between European development organisations and CSOs in South Africa and Southern Africa⁸.

A key element of this process is building a “Solidarity Hub” (initially called “Solidarity Platform”). The Hub is the focal point for interaction, learning and dialogue amongst local and international partners and allies seeking to engage in deepening solidarity, knowledge and practice in the field. This reflection informs new and existing programmatic action that is rooted in the communities partnering organisations work with, and that builds solidarity across the global south and north⁹.

The higher level goal is to develop new forms of action for social justice that contribute to the transformation of structures of injustice and inequality by accompanying and supporting communities in their struggles. This is based on the conclusion that social change will happen if there is increased community agency, mobilisation and voice.

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⁶ Church of Sweden, Christian Aid, Brot für die Welt
⁷ http://actalliance.org/
⁸ Ubumbano Southern Africa: Overview of a Solidarity initiative by ACT Alliance members
⁹ Ubumbano Southern Africa: Overview of a Solidarity initiative by ACT Alliance members
This work is centred on the pillars of
i. Social and economic justice;
ii. Environmental justice/climate change; and
iii. Gender justice and SRHR

That all contribute to the implementation of the Sustainable Development Goals (SDG) 10 in Southern Africa, notably:

- Goal 1: No poverty
- Goal 3: Good health and well-being
- Goal 5: Gender equality
- Goal 10: Reduced inequalities
- Goal 13: Climate action
- Goal 16: Peace, justice and strong institutions in Southern Africa.

The objective of this change process is to explore new models of solidarity and collaboration between European development organisations and CSOs in South Africa and Southern Africa. There is no predetermined outcome – ‘we will make the path by walking it’. Organisations participating in the process are committed to do things that advance the cause of those who struggle for justice 11.

In 2017 there were three Solidarity Hubs in South Africa, one focused on Gender Justice and the two focused on Economic Justice, the recent being the one held in March 2018 to refine further actions locally and link with global solidarity actions or campaigns.

An Advisory Group has been leading the involvement of Southern African partners, and towards the end of 2017 has been meeting with the three European partners. Together they constitute the Advisory Group whose mandate is to continue to provide strategic leadership and decision making for the change process, until such time as another, more formal structure is established 12.

The initiative utilises the See, Judge, Act methodology 13 to assess local issues and find local solutions.

See

See-ing is about exploring the lived experience of those who struggle for their humanity. It concerns how current social, economic and political structures continue to deprive people of their humanity and dignity, and how inequality persists despite varied efforts. At the See stage, space is created for participants to reflect on their realities, and to draw on a collective wealth of experience in exploring the challenges they face - as development practitioners, activists and communities - within changing contexts. By holding a mirror to what organisations do, they are able to critically review practices of solidarity with struggling communities. This enables one to

10 https://sustainabledevelopment.un.org/?menu=1300
11 Update on ACT Alliance Change Process (Ubumbano) – 28 March 2018
12 Update on ACT Alliance Change Process (Ubumbano) – 28 March 2018
13 ACT Alliance South Africa. 2017 Inequality and the struggle for humanity in Southern Africa. Documenting a process of solidarity building
identify and name the limitations that prevent the achievement of genuine solidarity and change.

Judge
This stage is focused on critical reflection and analysis. Participants locate their own struggles within the context of global structures of inequality, and collectively analyse and critique those structures. Judge-ing explores theoretical approaches that explain the persistence of global inequality and challenge econometric definitions of human progress. This begins to reveal new ways of tackling the limitations identified in the See-ing stage, and enables participants to learn from their practices of struggle against injustice, and from those waging similar struggles elsewhere on the globe.

Act
The Act phase allows participants to translate their reflections on the world, and their practice within it, into actions that are transformative. It asks, and answers, the questions: What implications do these learnings and experiences hold for the praxis of solidarity? What principles will underpin the actions of those who seek to collaborate against inequality, and how can struggles against the denial of humanity and dignity be elevated and enhanced?

Organisations involved in the Solidarity Hub initiative are civil society organisations from Southern Africa, mainly Faith Based Organisations. A common denominator for the organisations is that their centres human dignity, and how this concept informs concerns with social, economic and political structures that deny this dignity. The participating organisations have, or have had, a relationship with one or more of the Northern members of the ACT Alliance.

2.2. Poverty and inequality in Southern Africa
For the purposes of this study, poverty is defined as a lack of capability to take up opportunities and the absence of opportunities for one to explore one’s human potential. General inequality, economic environment and unequal power structures can be considered as main contributing factors to poverty. General inequality could be seen as when people are denied access to assets or services because they belong to an ethnic minority or a community considered socially inferior, or simply because they are female, disabled, or just different. Economic stagnation may limit opportunities for gainful or productive employment. Due to colonialization and globalisation today’s Southern Africa has inherited unequal power structures that impact on livelihoods of most of the population. Almost half of the population live on 1 USD / day or less, even though they live on land and territories that are rich in natural resources such as gold, diamond, silver, copper, timber, gas and oil. These resources are generally exploited by multinational corporations in concert with governments and members of the ruling elite largely for profit and typically without the consent of those who have been living on and are sustained by the land, waterways and forests.

14 The Regional Poverty Reduction Framework, SADC Secretariat
15 WoMin internal situational assessment document
2.3. Brief country contexts

2.3.1. South Africa

South Africa is a young democracy which is still grappling with the legacy of the oppressive system of apartheid socially, economically and spatially. Historical inequality has largely remained, and new inequities have become entrenched, earning post-apartheid South Africa the label of being among the most unequal societies in the world. High incidences of poverty, HIV and AIDS, violence, and the lack of access to quality basic services and economic opportunities, leave many South African households vulnerable. Oxfam’s Hidden Hunger report found that 1 in 4 households in South Africa run out of money to buy food during a given month. Poor governance and corruption remain prevalent in the public and private sectors despite recent improvement efforts. However, South Africa is also a strong regional and global player. It has one of the largest economies in Africa with high levels of infrastructure and a strong financial sector. It also has one of the most progressive and inclusive constitutions in the world and the equality clause guarantees non-discrimination on numerous grounds, including gender and sexuality. In spite of South Africa having progressive laws and policies intended to advance women’s rights and gender equality, women are disproportionately represented amongst the poor, the unemployed, and the hungry. On average, one in five South African women older than 18 has experienced physical violence.

2.3.2. Mozambique

Mozambique’s political landscape bears the scars from the 15-year civil war that followed independence from Portugal in the 1970s, leaving the country and its economy in ruins. Currently the macro-economy as such is doing well, but paradoxically this does not sufficiently translate into poverty reduction and human development. This is aggravated by the regular occurrence of natural disasters. Every year, over 500 000 people are affected by floods, cyclones and drought. Mozambique has recently been identified as the country with the second highest expected climate change impacts in the world. About 70% of its population of 28 million live and work in rural areas, and rely on small-scale farming. A part of the population is doing good business, mainly in trade and extractive industries. Over 10 million Mozambicans live in absolute poverty and food security is under threat. Poverty affects women and vulnerable groups disproportionally, mostly affected are rural areas and illiterate female-headed households.

2.3.3. Zimbabwe

Over the past decade, Zimbabwe has faced a series of political and economic crises that have led to the general decline of the standard of living and a breakdown in public health, education, and infrastructure. The country has an estimated population of 14.5 million, and about 10 million live in rural areas. Life is increasingly difficult, with 63 percent of all households living in poverty and 16 percent in extreme poverty. Basic commodities and food are now available but high prices mean that poor, rural

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areas, still can’t afford to buy food and unpredictable weather is making it harder to produce crops. The uncertain political climate and inconsistent and ill-conceived domestic policies restrict foreign and domestic investment needed for economic growth. Over 90 percent of the country’s national budget goes for public sector salaries, leaving scant resources for investment in infrastructure and public services. The recent change in the political leadership brings hope for the better future for the population of the country.

2.3.4. Swaziland
The landlocked Kingdom of Swaziland is the only absolute monarchy in Africa. The country is ruled by King Mswati III who rules by decree over his people. Swaziland has the highest HIV/AIDS prevalence in the world and an estimated 70% of people live below the poverty line. Freedom of speech is restricted, all political parties are banned and any opposition to the monarchy is heavily punished. The economy of Swaziland has in recent years experienced low levels of growth which have seen the country’s population suffer inequality, high poverty rates and increasing unemployment. Swaziland is classified as a low middle income country, with a per capita income of over twice the sub-Saharan average. However, this masks the great inequality in the country and approximately 69 per cent of people still live below the poverty line of 1 US dollar per day.

2.4. Defining the justice themes
Under the banner of the ACT Alliance South Africa, and Southern African partners are seeking new forms of solidarity action around SRHR and Gender, Environmental and Economic Justice. The section below provides brief definitions of the selected justice areas and work themes of the ACT Alliance and Southern partners. Figure 1 below illustrates the justice themes and work streams of the ACT Alliance and participating organisations.

Figure 1 Justice themes

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19 https://www.usaid.gov/zimbabwe
20 http://www.actsa.org/page-1492-Swaziland_Country_Profile.html
2.4.1. Social Justice

Social justice is a concept of fair and just relations between the individual and society. This is measured by the explicit and tacit terms for the distribution of wealth, opportunities for personal activity and social privileges. In the current global grassroots movements for social justice, the emphasis has been on the breaking of barriers for social mobility, the creation of safety nets and economic justice\(^\text{21}\).

Social justice can be considered as an overarching theme all the other work themes; Social justice assigns rights and duties in the institutions of society, which enables people to receive the basic benefits and burdens of cooperation. The relevant institutions often include taxation, social insurance, public health, public school, public services, labour law and regulation of markets, to ensure fair distribution of wealth, and equal opportunity\(^\text{22}\). Social justice aims towards \textit{“the equal distribution of resources and opportunities”} by working towards eliminating unfair treatment of individuals with differing traits such as race, culture, sexual orientation, religion and so on, and laws that support segregation\(^\text{23}\).

Some examples of the social justice issues: poverty (lacking access to food, clean water, and shelter), racism, access to health care, access to education, labour laws and sexism.

2.4.2. Economic justice

Economic justice is a component of social justice. \textit{Economic Justice is a set of moral principles for building economic institutions, the ultimate goal of which is to create an opportunity for each person to create a sufficient material foundation upon which to have a dignified, productive, and creative life beyond economics}\(^\text{24}\).

Economic justice issues include issues affecting women, from the glass ceiling to the sticky floor of poverty, including: welfare reform, living wages, job discrimination, pay equity, housing, social security and pension reform.

Some core challenges that limit economic justice:

- Unemployment and low wages. However, middle-income earners are often under pressure to support large, extended networks of unemployed people means that the experience of poverty is not necessarily linked to levels of unemployment
- Land reform as a redistributive strategy remains one of post-apartheid South Africa’s biggest challenges, particularly the limits of the market-based ‘willing buyer and willing seller model’ and limited resources for post-settlement support
- The majority of unemployed are black, young, women.
- Threats to the social grant system on which many women rely for survival and opportunity.
- Mining remains a relatively unquestioned economic activity: communities are removed from the mineral rich areas without consultation or compensation.

\(^\text{21}\) https://en.wikipedia.org/wiki/Social_justice

\(^\text{22}\) https://en.wikipedia.org/wiki/Social_justice

\(^\text{23}\) https://www.pachamama.org/social-justice/what-is-social-justice

\(^\text{24}\) https://www.investopedia.com/terms/e/economic-justice.asp
2.4.3. Environmental justice

Environmental Justice cannot be separated from the Social Justice. The environment is where the social exists and is the provider of raw materials necessary to human and other life. Environmental justice is the fair treatment and meaningful involvement of all people regardless of race, colour, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies. Environmental justice includes: equitable distribution of environmental risks and benefits; fair and meaningful participation in environmental decision-making; recognition of community ways of life, local knowledge, and cultural difference; and the capability of communities and individuals to function and flourish in society.

Environmental justice will be achieved when everyone enjoys the same degree of protection from environmental and health hazards and equal access to the decision-making process to have a healthy environment in which to live, learn, and work.

2.4.4. Climate justice

Climate justice is a term used for framing global warming as an ethical and political issue, rather than one that is purely environmental or physical in nature. This is done by relating the effects of climate change to concepts of justice, particularly environmental justice and social justice and by examining issues such as equality, human rights, collective rights, and the historical responsibilities for climate change. A fundamental proposition of climate justice is that those who are least responsible for climate change suffer its gravest consequences.

Climate justice is a social justice issue, climate Justice is working at the intersections of environmental degradation and the racial, social, and economic inequities it perpetuates. Every living person depends on the environment. It is the least privileged and most vulnerable global citizens who are the first to feel the effects of the climate crisis, and who suffer the most damage.

2.4.5. Gender Justice

Gender Justice is also under the Social Justice, Gender Justice refers to a world where everybody, women and men, boys and girls are valued equally, and are able to share equitably in the distribution of power, knowledge and resources. The world where all people are free from cultural and interpersonal systems of privilege and oppression, and from violence and repression based on gender.

Gender inequality is primarily an issue of unequal power relations between men and women. It violates human rights, constrains choice and agency, and has negative impacts upon people’s ability to

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25 https://www.pachamama.org/social-justice/what-is-social-justice
26 https://en.wikipedia.org/wiki/Environmental_justice
27 https://en.wikipedia.org/wiki/Climate_justice
28 http://www.peacefuluprising.org/what-is-climate-justice
29 http://sidebysidegender.org/about-us/what-is-gender-justice/
participate in, contribute to and benefit from social, political and economic development. It is essential to work together and use influence to create just and equitable relationships between women and men in order to achieve fair, sustainable, resilient and thriving communities. 

Some of the most pervasive challenges facing women in South and Southern Africa can be summarised as follows:

- Black women continue to be the face of poverty and the people who shoulder the social burden emanating from high levels of poverty and inequality
- The sustained oppression and marginalization of rural women
- Women are an exploited labour force: marginalized from the formal economy, paid less than males for same work and performing minimally paid or wholly unpaid social reproductive labour
- Gender-based violence is endemic in domestic environments, society at large and even in schools.
- Inadequate access to essential services such as health care, education, water, and electricity means that women spend large amounts of their time filling the gap.
- Women constitute the highest number of those living with or shouldering the burden of HIV and AIDS

2.4.6. Health Justice

Health Justice is also within the Social Justice, health justice is “the right of everyone to the enjoyment of the highest attainable standard of physical and mental health”. Health has special meaning to individuals and communities at large. Good health is necessary for human well-being, providing intrinsic value for comfort, contentment and pursuit of the joys of life. But good health does more than that. It is important in allowing individuals to exercise a range of human rights – both civil and political (e.g. physical integrity, personal security, political participation), social and economic (e.g. employment, education and family life). Just as important, health is necessary for well-functioning societies. If a population does not have a decent level of health, it is very difficult to ensure economic prosperity, political participation, collective security and so forth.

As seen above, the definitions of justice are focused on the equal distribution of resources and opportunities. Justice should include treating others justly, recognise cultural issues, recognize peoples’ membership in the moral and political community, promoting the capabilities needed for their functioning and flourishing, and ensuring their inclusion in political decision-making. Distribution of resources, recognition of membership, capabilities, and participation are interrelated and interdependent, one cannot pursue one dimension of justice in isolation.

31 http://www.who.int/bulletin/volumes/89/1/10-082388/en/
2.4.7. Sexual and Reproductive Health Rights

Sexual and reproductive health and rights (SRHR) is the concept of human rights applied to sexuality and reproduction. It is a combination of four fields that in some contexts are more or less distinct from each other, but less so or not at all in other contexts. These four fields are sexual health, sexual rights, reproductive health and reproductive rights. In the concept of SRHR, these four fields are treated as separate but inherently intertwined.

Below is a list of SRHR themes:

- Engaging men in HIV prevention and care.
- Men’s share of contraceptive use and access to SRH services.
- Men’s support for women’s contraceptive use and access to SRH services, including women’s right to safe and legal abortion services.
- Family Planning
- Gender Based Violence.
- Comprehensive Sexuality Education.
- Quality Health Service (Family planning, Maternal, HIV).
- Peace and Religious tolerance (including LGBTI issues).

2.5. Consequences of injustices

Situational analysis of the extractive mining industry, its impact on communities and women, conducted by Womin, argues that extractives-centred model of development, can be characterised as structural violence against affected communities, and women specifically, who bear the brunt of these negative impacts:

- Communities are rarely consulted about extractives and linked mega-infrastructure projects.
- Communities rarely enjoy the right to give or withhold consent for such projects, and processes of participation are generally undermined by the corruption of traditional leaders, their councils, elected councillors and other local elite. Segments of the community, often substantial, who say no are often targeted for attack, and assassinations are becoming increasingly common place. Women, again, are differently impacted – they have little voice in decision-making in often rural and quite traditional communities primarily impacted by extractives – and they experience the violence of the mines and their private security companies, the state (and the military and police deployed against dissenting communities), and the co-opted local elite in particular ways. Women across the region report instances of sexual harassment, strip and search violations, rapes, and gang rapes by these actors aligned to the mining and oil industries. Few women speak out because of the risks in and to family and community, with the result that few of these cases are documented and acted upon.

Despite the above and other challenges, people are organizing and resisting. They are visible in movements and protest spaces such as those advocating for Access to Health Care and quality AIDS Treatment, Free Elections, the Fees Must Fall movement, movements of communities affected by

33 https://en.wikipedia.org/wiki/Sexual_and_reproductive_health_and_rights
34 Extended Three Year Operational Plan- Womin. available from https://womin.org.za/
mining, the Worker Union movement, Shack-dwellers movement – Abahlali Basemjondolo, Mass Education Campaign (MEC) amongst others.

2.6. Struggle for humanity

Civil society has played a crucial role in shaping the modern world through its struggle for humanity, the anti-slavery, trade union, women’s and civil rights movements and the many anti-colonial struggles. Civil society victories such as the banning of child labour and the introduction of the 8-hour working day, were led by trade unions and citizen’s movements worldwide. Movements like the anti-slavery, trade union, women’s and civil rights movements and struggles have shaped and continue to shape the nature of society. Free health-care, schooling, human working conditions, support for culture, civil rights and many other humane laws and services, which some of us take for granted, were seldom gifts from the ruling elites but rather victories of civil society organisations and movements led by and mobilising ordinary citizens, against fierce opposition from politicians and businesspeople.

There are three generally accepted conditions that provide for a sustainable humanity:

i. **Freedom**: Freedom of movement, expression, of association, of worship, to be ourselves. If we are not free we are diminished and we suffer.

ii. **Equality**: Equality with fairness, respect and equal treatment regardless of birth or circumstance. Male or female, black or white, urban or rural. We may be diverse, with more or less experience, responsibility or capability, living different lives, but at the heart of it all as humans standing before life, we are all equal, all worthwhile.

iii. **Mutuality**: We are social beings, needing to cooperate and associate, but also wanting to live and work with others and to do so in mutual harmony with the environment of which we are a part.

Common, and broadly adopted approach to change is the **rights-based approach** that focus on rights, rather than needs. Rights-based practice attempts to bring democracy and the constitutional state to the community, arguing that all needs can be turned into rights, helping communities to find and assert their voice, and showing government where to take clear responsibility for respecting the same rights. Challenge with rights based approach is that it could become a quick-fix behaviour changes dictated by new rules or laws.

In the search for social, economic, environmental and gender justice, a **social mobilisation** plays a core role. People want to and can speak for themselves. They do not want nor do they need someone else speaking on their behalf.

The debate around social mobilisation and working with the communities centre the discussion, are the NGOs and FBOs doing it **for** the people are they doing it **with** the people? Butler, Ndazi, Ntseng, Philpott, & Sokhela (2007) have analysed above debate through their own organisational process and

they argue that: “the way NGOs tend to shape interactions with grassroots people, so that while claiming the opposite, NGOs in fact ‘teach’ and impose on people, rather than supporting and assuming people’s own capacities for learning, analysis and action for genuine transformation. The relationship between NGO workers (usually drawn from the dominant classes) and grassroots people (drawn from the oppressed classes) is characteristically an unequal one”.  

2.7. Defining social mobilisation and common methods used in social mobilisation

This section provides definition of social mobilisation and methods commonly used in social mobilisation. The section 4. Findings provides examples how the responding organisations mobilise communities and how they work with the communities.

Social mobilisation is “a process that engages and motivates a wide range of partners and allies at national and local levels to raise awareness of and demand for a particular development objective through dialogue. Members of institutions, community networks, civic and religious groups and others work in a coordinated way to reach specific groups of people for dialogue with planned messages. In other words, social mobilization seeks to facilitate change through a range of players engaged in interrelated and complementary efforts”.

Lohmeier, Thaw, Westmore-Susse and Wyley (2015) found three main approaches to NGOs and FBOs placing themselves in social mobilisation:

i. An approach which places an organisation for social mobilisation exclusively in the hands of ordinary people through self-initiative and self-mobilisation, where the organisation supports on request from the community, and walks in solidarity with them, keeping their own hands off the steering wheel;

ii. An approach where the actual reason for the organisation’s existence is to actively mobilise people around a specific justice issue, while also offering support to self-initiatives on the community level on this specific issue; and

iii. An approach where the partner organisation provides a wide variety of support to local groups who have either self-mobilised, or have been brought together to enable joint action partly by the organisation’s influence. At the same these organisations are actively involved in influencing work (advocacy), sometimes with the community and sometimes in their own name.

Furthermore, there are a variety of roles that community development organisations use, often interchangeably, and depending on the community they work with. Three typical roles are described below:

A catalyst for community mobilisation /development is an individual or group who believes change is possible and is willing to take the first steps that are needed to create interest and support. He or She

38 https://www.unicef.org/cbsc/index_42347.html
has the capacity and foresight to spot problems and opportunities, then act and inspire others to implement solutions. Community mobilisation catalysts create a vision of what is possible. They ask questions and promote discussion among community members. By creating interest, energy and motivation for action, the catalyst makes community development come alive.”

**A facilitator** is an individual who enables groups and organisations to work more effectively; to collaborate and achieve synergy. She or he is a “content-neutral” party who by not taking sides or expressing or advocating a point of view during the meeting, can advocate for fair, open, and inclusive procedures to accomplish the group’s work. A facilitator can also be learning or a dialogue guide to assist a group in thinking deeply about its assumptions, beliefs, and values and about its systemic processes and context.

The role of **animator** is to activate people to take responsibility for their own affairs, with the aim of achieving their own, self-defined ends. The focus of animation must be on creating opportunities where ordinary people can take control of what is happening on their own terms, and challenge elite-driven processes. A necessary starting point emphasises listening to those who suffer, and encouraging them to tell their story. This requires creating opportunities for it to happen, and is based on an assumption that those who suffer are intelligent, creative and resourceful. It is premised on a love for people that can never be reconciled with a contemptuous or arrogant attitude.

There are several methods NGOs and FBOS typically utilise to mobilise communities, the most common ones are listed and described below.

**Awareness raising.** Awareness-raising is a process which opens opportunities for information exchange in order to improve mutual understanding and to develop competencies and skills necessary to enable changes in social attitude and behaviour. To be effective, the process of awareness-raising must meet and maintain the mutual needs and interests of the actors involved.

**Capacity building and training.** Capacity building, which is “a process of developing and strengthening the skills, instincts, abilities, processes and resources that organisations and communities need to survive, adapt, and thrive in the fast-changing world” Capacity building and training is still commonly rooted in the idea that the educators are experts while the students are empty and passive receptacles. Capacity building and training contribute towards mind-set changes, changes in individual consciousness and personal development, self-confidence and independence, all that supporting the power of individuals to act.

**Adult education.** Adult Education is an instrument for change. It helps to modify the behaviour of individuals in the community in many ways. It helps to improve the critical thinking quality of the

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40 https://www.linkedin.com/pulse/leaders-catalysts-sustainable-community-development-sogbanmu/
41 https://en.wikipedia.org/wiki/Facilitation
individuals. With education, people learn how to communicate directly with their government for provision of basic needs. Educated adult members of the community are more likely to be interested in demanding from the government either through individuals or delegation of members to government officials for provision of electricity, water, good roads, security, markets, housing, communication equipment, higher education, agricultural technologies among others as their right from government. Adult education is also commonly rooted in the idea that the educators are experts while the students are empty and passive receptacles.

**Popular education.** Popular education is education as a practice (or praxis) of freedom. It is an approach to education where participants engage each other and the educator as co-learners to critically reflect on the issues in their community and then take action to change them. Core principle of popular education is well summarised by Paolo Freire “In popular education, then, we can't teach another person, but we can facilitate another’s learning and help each other as we learn”. The purpose of Popular Education is conscientisation or the cyclical process of people joining with peers to name their world by critically reflecting on the socio-economic and political conditions they exist in, then imagining possibilities for something much better and emerging from the oppressor-oppressed dynamic both inter-personally and institutionally to create that better world.

**Horizontal learning / networking.** Organising and enabling horizontal learning with other community groups provides the opportunity to exchange stories, ideas, experiences, and to form coalitions and alliances.

**Animation** as a method requires continuous critique of the organisation practice. The focus of animation must be on creating opportunities where ordinary people can take control of what is happening on their own terms, and challenge elite-driven processes. A necessary starting point emphasises listening to those who suffer, and encouraging them to tell their story. This requires creating opportunities for it to happen, and is based on an assumption that those who suffer are intelligent, creative and resourceful. It is premised on a love for people that can never be reconciled with a contemptuous or arrogant attitude.

**Process facilitation.** Process facilitation is based on the premises that grassroots organisations act in their own names and are accompanied in their own advocacy and development. Accompaniment is seen as a critical solidarity with those who suffer indignity; through this solidarity facilitation strengthens each other as they construct a new world. In the process facilitation the facilitator provides:

- Spaces in which to identify, develop and refine strategies.
- Assistance to organisations to identify their own developmental goals and take the necessary steps towards achieving them.
- Support to groups as they build their movement and their voice.

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45 Galadima, A., I. (No Year). The Role of Adult Education in Community Development
47 http://www.practicingfreedom.org/offerings/popular-education/
• Facilitation of useful linkages within the wider community.
• Specialist services, as and when required, including training, research and communication support among others\(^49\).

**Creating platforms for community dialogues.** A community dialogue is a process of joint problem identification and analysis leading to modification and re-direction of community and stakeholders’ actions towards preferred future for all. A community dialogue is an interactive participatory communication process of sharing information between people or groups of people aimed at reaching a common understanding and workable solution. Unlike debate, dialogue emphasizes on listening to deepen understanding. It develops common perspectives and goals and allows participants to express their own views and interests\(^50\).

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3. Methodology and data collection strategy

Scoping study is a process of mapping of the key players in a field, sector or geography and classifying them by relevant characteristics, for example, type of organisation, target audience or interventions. Scoping/ mapping processes can be used for a variety of purposes to help organisations chart their broader strategy and make critical decisions. It allows organisations to identify which approaches or beneficiaries are well served by existing organisations, as well as to identify any space where no organisation is currently active. The process helps organisations in understanding the broader context in which they are operating and design their strategy accordingly to maximize their impact.

The research approach to the scoping study was a combination of qualitative and quantitative methods. Qualitative research looks for in-depth information. This includes gaining an understanding of how people and organisations make sense of their lives and experiences, including the particular intervention that is the focus of the research. In the qualitative data collection, the researcher is involved in developing a relationship with the respondent, asking questions, eliciting responses, probing for more information, and making observations. The information gathered in qualitative research is descriptive, focussing on processes, and their meaning. Qualitative research focuses on numbers and aims to reach large number size of a sample compared to qualitative research51.

Esibayeni Group utilised the triangulation approach where three data collection methods were applied; desktop review, online survey and in depth interviews. Triangulation is a process of using more than one method to collect data on the same topic in order to assuring the validity of research through the use of a variety of methods and to capture different dimensions of the same phenomenon.

The population for the Scoping study was limited to thirty (30) organisations, therefore there was no sampling method utilised for the desktop and online survey, as all organisations were included. However, for the in-depth interviews five (5) organisations were purposefully selected by ACT Alliance.

3.1. Desktop review

A desktop review is a review of the existing information and forms part of document analysis. The desktop review was the first step in the mapping and profiling of the partner organisations for the scoping study where information was sourced from the organisations websites, annual report, planning documents and resource materials produced by the organisations. Key outcomes of the desktop review were to:

- Capture geographical location, vision and mission of the organisations;
- Capture the programmatic focus and activities of an organisation; and
- Inform the online survey and in-depth interviews.

3.2. Online survey

The Online survey is a way to administer a survey questionnaire with the research population. Esibayeni Group developed and administered an online survey to address the information gaps identified during the desktop review and to provide an opportunity for the partner organisations to share in detail how they work. The online survey had the following seven areas:

1. Identifying Particulars of the Organisation;
2. Affiliations, Networks and Partners;
3. Vision and Mission of the organisation;
4. Clients and Communities;
5. Services provided;
6. Community Organising; and
7. Participation at ACT Alliance Southern Africa and Solidarity Hubs.

The Survey was developed by using the Survey Monkey software, which is an online survey development cloud-based software. The online survey questionnaire was forwarded to the responding organisations on 29th January 2018, and sixteen (16) organisations responded to the online survey. A List of organisations is attached to the report as Appendix A. The survey questions are attached to the email as Appendix B.

3.3. In depth interviews

In-depth interviewing is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. Five responding organisations were chosen to be interviewed to gain deeper understanding of the community organising and ways in which they engage with communities. The interview schedule is attached as an Appendix C. The responding organisations visited and interviewed are highlighted on the attached Appendix A.

The in-depth interviews were conducted at the responding organisations’ head offices in Pietermaritzburg, Maputo, Harare and Johannesburg. The key respondent was the responding organisations’ contact person with the ACT Alliance, and / or staff member/s recommended by the contact person. Two of the respondent organisations had invited representatives of the community group and organisations they work with. One organisation invited Esibayeni Group to visit and interview representatives of the organisations they network with, and who are participating in the Solidarity Platform. The last two respondent organisations had their directors and programme managers responding to the interview.

One of the greatest benefits in including the community partners in some of the interviews was that they were able to share their journey and interaction with the main respondent organisations. In many ways these community partners confirmed the information that the main respondent organisations shared.
3.4. The Solidarity Hub Initiative database

The Solidarity Hub Initiative database (hereafter: the database) was collected during the Scoping Study, and it is presented in the form of MS Excel. MS Excel file can be exported to a variety of data management and/or visualisation software, depending on the data analysis needs. Currently the database includes:

iii. Basic organisational details – contact details, type of registration, description of the core business, vision and mission
iv. Justice themes
v. Key focus areas of the organisations and
vi. Methods of working.
Other fields can be added to the database as deemed necessary.

Tableau Software is a software company, which produces interactive data visualization and analytics products. Tableau has a mapping functionality, and is able to plot latitude and longitude coordinates. Organisations working on health issues, such as Malaria and TB are using Tableau software to map hotspots and to predict spread of the disease. Tableau allows for ‘drilling into the data” by clicking an area or figure – making more details of the specific area are available. With the data collected during the Scoping Study, the Tableau software was utilised to illustrated the following:

i. Location of the responding organisations, including contact details, vision and mission; and
ii. Justice themes of the responding organisations focus on

Figure 2 below illustrates a way how the Tableau data visualisation software can display the data from the “Solidarity Hub Initiative database”.

Figure 2 Tableau data visualisation software
Esbayeni utilised the Microsoft Excel to create the Solidarity Hub Initiative database, and to analyse the data.

Microsoft Excel is a spreadsheet program included in the Microsoft Office suite of applications. Spreadsheets present tables of values arranged in rows and columns that can be manipulated mathematically using both basic and complex arithmetic operations and functions. Excel’s data tools can be used to search, sort, and filter records in the database to find specific information. Pivot tables are one of Excel’s most powerful features. A pivot table allows you to extract the significance from a large, detailed data set.

Figure 3 below illustrates how the MS Excel Pivot table view could be utilised to display data from the “Solidarity Hub Initiative database”.

Figure 3 MS Excel Pivot Table View
4. Findings of the Scoping Study

This section presents the key findings of the Scoping Study. The data for the Scoping Study was collected between January and March 2018 through the desktop review, online survey and in-depth interviews. Sixteen responding organisations responded to the online survey and representatives of the five responding organisations were interviewed. The findings section will use the terms respondent and responding organisations interchangeably to refer to the responding organisations in the study.

4.1. The responding organisations

The majority of the responding organisations’ head offices are located in South Africa as illustrated in Figure 4 below, followed by four organisations in Zimbabwe.

Figure 4 Geographical location of the participating organisations (N=30)

The ACT Alliance is a coalition of 146 churches and church-related organisations; as are the three Northern ACT Alliance members involved in the Solidarity Hub initiative in Southern Africa. Two out of the thirty responding organisations are members of the ACT Alliance (EJN and ELCSA) and other two have their membership pending (Christian Council of Mozambique and Council of Churches in Zimbabwe). Organizations involved in the Solidarity Hub initiative are civil society organizations from Southern Africa, mainly Faith Based Organizations. A common denominator for the organisations is that their centres human dignity, and how this concept informs concerns with social, economic and political structures that deny this dignity.

About two thirds of the responding organisations (Nineteen out of thirty) described themselves as Faith Based Organisations in addition to being registered with relevant legislative bodies in their respective countries to be able to operate as a trust, Non-Profit Organisation or a Non Profit Company.
Figure 5 below illustrates the type of registration responding organisations categories themselves.

Figure 5 Types of the responding organisations (N=30)

- Trust; 1
- Academic; 2
- Non Profit Company (Section 21); 4
- Non Profit Organisation; 17
- Faith Based Organisation; 6

Registration as a NPO, Non Profit Company (Previously known as Section 21 Company) or Trust requires that organisations meet the certain minimum requirements, such as having a Constitution or Articles of Incorporation and the board or management committee or board of trustees to govern the organisation. Generally, funders are looking for formal structures to fund and above formal registration widens the pool of potential funders for the responding organisations. All thirty responding organisations have a board or equivalent governing structure that meets three to four times a year.

4.2. Key injustice themes respondents focus on

Most of the respondents indicated their organisations have more than one key injustice area they are addressing through their work. The respondents used their own definitions of the justice themes to describe justice areas. Figure 6 below gives a presentation of the injustice themes as listed by the respondents. The most common injustice areas seem to be: Socio-Economic Justice (67%), Gender Justice (30%), Health and Cultural Justice (both 20%) followed by Economic and Environmental Justice themes (both 10%) and Social Justice (7%). Respondents identified more than one justice area, therefore total is more than 100%.

Figure 6 Injustice areas responding organisations focus on

- Socio- Economic Justice
- Gender Justice
- Cultural Justice
- Health Justice
- Economic Justice
- Environmental Justice
- Social Justice
Tables 1 – 7 below are extracts from the database developed during the Scoping Study. Tables illustrate the responding organisations that focus on specific Justice area, as the tables illustrate, typically organisations have more than one justice area they focus on. Another point to note is that the responding organisations found it difficult to categorise their work under one justice theme, or to even choose one as the overarching justice theme to describe the work of the organisation.

### Table 1 Socio-Economic Justice

<table>
<thead>
<tr>
<th>Socio Economic Justice</th>
<th>Mozambique Council of Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bench Marks Foundation</td>
<td>Pietermaritzburg Agency for Community Social Action (PACSA)</td>
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<tr>
<td>Botswana Council of Churches</td>
<td>Right2Know Campaign</td>
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<tr>
<td>Church Land Programme</td>
<td>Southern African Catholic Bishops Conference (SACBC)</td>
</tr>
<tr>
<td>Council of Churches KZN</td>
<td>Studies in Poverty and Inequality (SPII)</td>
</tr>
<tr>
<td>Diakonia Council of Churches</td>
<td>University of KZN</td>
</tr>
<tr>
<td>Economic Justice Network</td>
<td>Workers’ World Media Productions</td>
</tr>
<tr>
<td>ESSET Ecumenical Service for Socio-Economic Transformation</td>
<td>Zimbabwe Coalition on Debt and Development (ZIMCODD)</td>
</tr>
<tr>
<td>Evangelical Lutheran Church Southern Africa (ELCSA)</td>
<td>Zimbabwe Council of Churches</td>
</tr>
<tr>
<td>Gender Unit, Stellenbosch University</td>
<td>Zimbabwe Environmental Law Association (ZELA)</td>
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### Table 2 Gender Justice

<table>
<thead>
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<th>Gender Justice</th>
<th>Botswana Council of Churches</th>
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<tr>
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<td>Gender Unit, Stellenbosch University</td>
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<tr>
<td>Christian Council of Mozambique</td>
<td>Inclusive and Affirming Ministries (IAM)</td>
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<tr>
<td>Diakonia Council of Churches</td>
<td>International Network of Religious Leaders Living with or Personally Affected By HIV and AIDS (INERELA+)</td>
</tr>
<tr>
<td>Gender Links</td>
<td>We Will Speak Out South Africa Coalition (WWSOSA)</td>
</tr>
<tr>
<td>Evangelical Lutheran Church Southern Africa (ELCSA)</td>
<td>WoMin Alliance</td>
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<tr>
<td></td>
<td>Pietermaritzburg Agency for Community Social Action (PACSA)</td>
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### Table 3 Cultural Justice

<table>
<thead>
<tr>
<th>Cultural Justice</th>
<th>Diakonia Council of Churches</th>
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<tbody>
<tr>
<td></td>
<td>Southern African Faith Communities’ Environment Institute (SAFCEI)</td>
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<td></td>
<td>WoMin Alliance</td>
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<td>Zimbabwe Environmental Law Association (ZELA)</td>
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### Table 4 Health Justice

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<th>Health Justice</th>
<th>Aids Consortium</th>
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<td></td>
<td>Christian AIDS Bureau of Southern Africa (CABSA)</td>
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<td></td>
<td>Gender Unit, Stellenbosch University</td>
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<td></td>
<td>International Network of Religious Leaders Living with or Personally Affected By HIV and AIDS (INERELA+)</td>
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### Table 5 Economic Justice

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<th>Economic Justice</th>
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<td>African Forum and Network on Debt and Development (AFRODAD)</td>
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<tr>
<td>Diakonia Council of Churches</td>
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<td>Khanya College Johannesburg Trust</td>
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### Table 6 Environmental Justice

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<th>Environmental Justice</th>
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<td>Diakonia Council of Churches</td>
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<tr>
<td>Southern African Faith Communities' Environment Institute (SAFCEI)</td>
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<td>WoMin Alliance</td>
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<td>Evangelical Lutheran Church Southern Africa (ELCSA)</td>
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<td>Zimbabwe Environmental Law Association (ZELA)</td>
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### Table 7 Social Justice

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<td>Diakonia Council of Churches</td>
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<td>WoMin Alliance</td>
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### 4.3. Issues the responding organisations address

Within the broad justice themes, the responding organisations address a variety of issues facing the communities they work with. Figure 7 below illustrates issues the respondents aim to address through their work. Generally, the responding organisations aim to address more than one issue, therefore the total is more than 100% in the figure 7 below.

![Figure 7 Specific issues the responding organisations focus on](image)

Considering that majority of the responding organisations are FBO’s it is not surprising to find that the responding organisations aim to address church capacity and fellowship as one of areas of work, as illustrated in Figure 7 above. Other commonly addressed issues are Gender Based Violence (GBV) identified by 40% of the respondents. Followed by issues related to environment (25%), HIV and women (20% both).
4.4. Clients and community partners of the responding organisations

Most of the responding organisations describe their core business as building the capacity of church structures and religious leaders so that they will have the knowledge, skills and capacity to work with the congregations and surrounding communities, and to address variety of issues and challenges faced by communities. Figure 8 below illustrates the broad categories of clients and community partner the responding organisations work with.

Respondents listed more than one client/community partner category, therefore the total is greater than 100%

4.5. Ensuring equal participation of both genders

Overall, the responding organisations seem to be paying attention to gender issues within the organisations and work with communities. One respondent shared, that the organisation is conducting gender analysis, having gender sensitive policies, programming and reporting:

“We do Gender analysis, Gender mainstreaming across all projects, Social Inclusion programming. Generation of gender aggregated data, Gender sensitive policies and programming and reporting.” (Zimbabwe Council of Churches)

It was quite commonly shared that responding organisations have targets for both genders to ensure there is equal representation of both genders:

“We have target numbers to ensure gender representation, we have held a workshop and are exploring having further all women training”. (SAFCEI)

In terms of addressing the gender specific needs of both genders, provision of safe transport to the event and safe spaces to explore sensitive issues, such as GBV:

“Provision of safe space for learning on gender and addressing GBV for church leaders, men, women and boys”. (Zimbabwe Council of Churches)
“By providing the necessary support, such as safe transport for Labour-Community Media Forums (LCMF’s) and mass education. By specifically targeting vulnerable women and supporting organising around issues that directly affect them and developing unity with their male counterparts”. (Workers' World Media Productions)

Below is an example of a responding organisation changing its way of organising training programmes to accommodate needs of the women.

**Figure 9 Taking into consideration the needs of women (ZIMCODD)**

One of the responding organisations raises awareness on constitutional rights of people, the impact of the national debt in ordinary citizens’ lives, and provides training on financial literacy. The first training sessions were organised in local community halls on certain days and specific times. At the time of the training, only a few women came and most eventually dropped out. The organisation decided to explore why women were dropping out. The reason for the women to drop out was that they were busy with taking care of the family needs and homestead at the times when the training was organised, so they could not come. The women expressed keen interest to receive the financial literacy training. The organisation made a decision to organise the financial literacy training in a smaller group; and at the times when women from close by homesteads were free. The trainings were facilitated under the trees and often time late in the night, but participation was good!

The financial literacy training included national, provincial and local government budgeting process and constitutional right of people to participate in budgeting process. Currently there are over 900 women in three regions actively involved in budget analysis and budget development at the local government level. Furthermore, as a result of community involvement in the budgeting process, local councillors are beginning to visit other communities to actively involve more communities in the local government budgeting processes.

### 4.6. Defining community organising, community mobilisation and movement building

The responding organisations described community organising, community mobilising and movement building in various ways. The broad descriptions spoke about community mobilising being about bringing communities together, going out to the community, sharing information, linking to services and journeying with the community. Below are some ways in which community mobilisation was described by the responding organisations:

“To know the community and the service providers where you are operating and to see if you have shared concerns/activities and how it is possible to strengthen each other while also fulfilling your individual missions” (CABSA)

“We journey with communities as they take lead of their struggles and engage on best possible solution in their own context” (ESSET)
“To bring community members together to discuss and educate around socio-economic issues that directly impact on their lives and what they can do about it” (Workers’ World Media Productions)

“It means going out to the community or a sector and arranging community specific activities that target community issues. It means sharing enough information about an issue such that in the end the community can self-organise” (ZIMCODD)

4.7. Doing community mobilisation and community organising

As described in section 2.7 Social Mobilisation, Lohmeier, et al (2015) provided three broad approaches organisations generally adopt in social mobilisation practise. The majority of the thirty responding organisations seem to display the characteristic of the third approach:

“An approach where the partner organisation provides a wide variety of support to local groups who have either self-mobilised, or have been brought together to enable joint action partly by the organisation’s influence. At the same these organisations are actively involved in influencing work, sometimes with the community and sometimes in their own name.”

Findings suggest that majority (20) of the responding organisations fall into the above category; the responding organisations support formal and/or informal faith based and community based groups and are involved in some forms of advocacy work. Below is an example of an organisation that illustrates the above approach. Furthermore, the findings suggest that the responding organisation has adapted a catalyst and a facilitator role in its community mobilisation practice.

**Figure 10 The role of a catalyst & facilitator (Christian Council of Mozambique)**

The responding organisation is a fellowship of 23 Christian denominations and which are members of the organisation. The organisation works with the communities through its member churches, and through its members, the organisation is represented in all parts of country. The organisation’s mission is to serve churches and member associations, promoting social and economic justice in society in the light of Jesus Christ’s teaching (Mathew 25:31-46); Consolidating Christian Unity and ecumenism through human development programmes. The Organisation is also part of a large national and international networks of likeminded church and civil society organisations that work tirelessly to make the world a better place.

The organisation has a mandate to engage and support local churches and church structures, and to raise awareness of social injustices amongst faith leaders in the country and internationally. The organisation achieves this through its members, networks and partnerships. The Organisation is actively engaged in preparing the people, especially the poor, to play a more dynamic role in relation to their rights. Popular education programs are being developed for all member churches. The Current focus is on economic and social rights, taking up such issues as low wages, unemployment, the abuse of authority and access to land.

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As a fellowship/membership organisation, the organisation provides and coordinates a calendar of activities for the year for its members. The organisation organizes capacity building training under various themes, such as economic justice, democracy and human rights, ecumenical and social services, sustainable livelihoods, gender and development, human sexuality, health justice, climate change and social protection. The organisation is actively campaigning on behalf of its member churches. Some recent national campaigns are to get the debt cancelled, lower the cost of electricity, and to advocate for social grants to improve social protection.

On national level, the organisation offers capacity building training to church leaders and/or the people sent by the churches. The expectation is that the people trained by the organisation will replicate the training in their communities.

On a local level, the member church invites the organisation to assist in specific issues the community is challenged with. The organisation facilitates the process of establishing a local committee that will focus on the issue on hand. The issues can be anything, from building a church, drilling a borehole, and/or social protection. The organisation provides training in governance, community mobilization, advocacy, financial literacy and theological reflection, depending on the need.

Local committees provide feedback on the issues at the grass root level, which the organisation collates and advocates for on national and regional levels. The member churches are represented by being board members of the organisation, therefore providing an opportunity to get feedback on the issues on the grass root level and provide feedback on national issues related to communities’ livelihoods.

Another example of the responding organisation that provides a wide variety of support to local groups who have either self-mobilised, or have been brought together to enable joint action partly by the organisation’s influence is provided below. The difference between the example below and the organisation in the above example is the former one is not actively engaged in advocacy, but through its networks contributes towards advocacy on national and regional levels.

**Figure 11 Practical support to community groups as a facilitator & catalyst (ELCSA)**

The core business of the organisation is facilitation of both rural and urban community development programmes, the provision of material and technical support to their project beneficiaries, empowerment and capacity building, resource mobilisation and management.

The organisation sees community organising as a process when the members of a community are brought together in either a formal or informal manner to discuss issues that affect their lives.
The organisation works through church structures and before any project or activity in the community is undertaken a meeting is held with the head of the village/community, to inform them. The head of the village/community calls a meeting of the community members on the organisation’s behalf and that serves as a platform for the organisation to facilitate a dialogue about the planned actions.

The organisation supports the formation of local committees in communities they work with, and provides capacity building training and mentoring for these local committees so that they are able to address local issues and challenges. The issues the organisation addresses through its work include:

- **Food security** – Innovative ways to support the backyard gardens and to facilitate a process of selling the excess produce as a group.
- **Income generating projects** – Small business training and mentorship and practical skills to produce something.
- **HIV** – Information sharing and education on HIV combined with nutritional supplements and monitoring of adherence.
- **Gender** – Information sharing, awareness raising and education on gender and gender based violence.

The organisation has voluntary peace monitors in the communities that have experienced xenophobic or other violence in the recent past. The peace monitors are from the communities and generally they are able to resolve potential conflicts before they become violent confrontations.

The cross cutting themes are the **climate justice** and **human rights & responsibilities**.

Another approach that was evident amongst the thirty responding organisations was the approach which:

“Places the organisation for social mobilisation exclusively in the hands of ordinary people through self-initiative and self-mobilisation, where the organisation supports on request from the community, and walks in solidarity with them, keeping their own hands off the steering wheel”

Four out of thirty responding organisations displayed the above description characteristics, and below is an example of the way one specific organisation works.

**Figure 12 The role of an animator (CLP)**

The responding organisation is a Non-Profit Organisation, geographically working in one province in South Africa, and it seeks also to support community groups in connecting to broader movements nationally and internationally. The organisation also supports movement building and it retains the flexibility to respond to the emergence of new movements.

The vision and mission of the organisation is to affirm, learn from and journey with those who are systematically excluded and impoverished in their struggles related to land and justice. The organisation supports people’s struggles for freedom and to regain their collective power.
The organisation works through a process of animation with groups of poor people to create unique responses to their unique situations, the learning and action cycle in people’s specific situations and with the intention that they mobilise themselves to act to change that situation in ways that they decide.

The organisation has gone through an internal transformation process from the traditional information sharing and capacity building to the animation as a way to engage the communities. Animation as a practice involves an iterative process that applies the learning and action cycle in people’s specific situations and with the intention that they mobilise themselves to act to change that situation in ways that they decide.

The organisation has two main ways to get involved in community processes; staff participates in local meetings, community meetings, council meetings and so on, the second way is that the organisation responds to the invitations from the communities. The organisation follows the following process animation process practice:

- Listening
- Dialogue
- Making connections
- Understanding
- People take action for themselves
- Reflection and learning
- Material support

Listening is the key in the process – animator listens, observes and asks questions to facilitates deeper understanding of the situation- is it a real problem (truthful claim), how the community sees the issue? Where are they at? What do they prioritise? Once the root cause has been identified, explored and agreed upon, organisation assist in identifying needed resources and connects the community group to available resources.

The challenge in today’s competitive and highly formalised Project management planning and reporting tools its challenging to translate real community struggles into LogFrame template and to report “the numbers”, on average the organisation can spend 12 months just in listening, observing and asking questions.

The organisation believes in the principles and the process of animation and has adapted the action leaning cycle as a part of the everyday internal processes.

Below is an example of a way to address teenage pregnancy in the community by using the process facilitation method.

*Figure 13 Addressing teenage pregnancy (PACSA)*

The responding organisation uses process facilitation to engage with community partners (*community partner – informal or formal group of community members*). In one community, a community partner observed a growing number of teenage pregnancies. The group decided do research to find out what is going on, and they went to schools to speak to young women who
had fallen pregnant. Currently the group has regular sessions with the young women to discuss challenges they face and how to support themselves. Later on, the group started to ask where are the fathers of these children? That question started another process; “Now we need to speak to young men” and the group went to the soccer clubs to speak to the boys. From there the group realised, no we need to talk to the parents, and now the parents are involved. The process started small, just by asking a few questions, and it’s growing, the group is not stuck with one issue but they are finding solutions to other challenges in the community as well. The process is not led by the organisation but their community partner in the community.

The third approach described organisations where the

“actual reason for the organisation’s existence is to actively mobilise people around a specific justice issue, while also offering support to self-initiatives on the community level on this specific issue.”

Based on the responding organisations’ descriptions of their core business, seven out of thirty responding organisation could fall into the above category. These organisations are focused on specific justice issues such as gender, environment or freedom of expression and access to information. Below is an example of the organisation that illustrates the above approach.

**Figure 14 The role of an catalyst and facilitation (ZELA)**

The responding organisation is an NPO established in 2001 to **address the gap between distribution of natural resources and socio-economic and cultural rights**. To address the gap, the organisation works with marginalised communities who are living in a natural resources rich areas, corporates and the government. The role of the organisation is to protect the rights of the marginalised communities while advocating for fair policies, and educating the government and corporates for responsible use of natural resources. “If you cannot follow the money you cannot get sustainable development you want”

**The Vision** of the organisation is “Environmental justice through sustainable and equitable utilization of natural resources and environmental protection” And **the Mission** of the organisation is “Using the law to protect the rights of communities and to conserve the environment and natural resources”.

**Core values of the organisation are:**
- Innovation, intelligence and forward thinking
- Integrity
- Accountability and transparency
- Efficiency and timeliness
- Fearlessness
- Impartiality and apolitical
### Programmatic themes:

1. Extractive Industries and Mining
2. Local Service Delivery Governance
3. Natural Resources and Land
4. Responsible Investments and Business
5. Climate Change and Energy

### Strategies:

1. Advocacy (Legal and political)
2. Capacity building (CBO & Civil society)
3. Building Civil society coalitions & networks
4. Investigative and evidence based research
5. Legislative oversight
6. Community & Civil society monitoring
7. Impact litigation

The organisation utilises a combination of methods to engage with communities, companies and parliamentarians:

1. The organisation conducts investigative research and budget analysis related to environmental, and other injustice themes. The budget analysis outcomes are broken down in a way that it is easy for an ordinary person to understand what the budget figures mean, and what does it mean for people’s livelihoods.

2. The organisation provides information and education on rights: constitutional rights, environmental rights, economic rights, social and cultural rights to communities. Once communities are aware of their rights, communities form Community Based Organisations (CBO) that are able to address issues on local level. The organisation builds the capacity of the CBOs to address issues on local level and walks alongside of the CBOs until they are confident to demand their constitutional and environmental rights and compensation of the lost livelihood strategies. In addition to building local capacity to speak on their behalf, the role the organisation seems to have adopted is the mediator between the communities and companies that do not have the best interest of the communities in their minds.

Most of the communities the organisation works with are living in mineral rich areas and communities’ traditional livelihoods threatened and destroyed by extractive mining operations or due to conflicts between the communities and wildlife. In addition to building the capacity of the CBOs yet another role of the organisation seems to have adopted is the mediator between the communities and companies that (may) exploit the communities.

The organisation utilises Information and Communication Technology (ICT) and social media for lobbying, advocacy and dissemination of information. The organisation encourages people and communities to post pictures of their real life experiences on the impact of mining on relevant multinationals websites.

The organisation provides advice and training to parliamentarians (the Portfolio Committees on 1) Mines and Energy and Environment and 2) Water and Climate Change) on issues related to natural resources and mining. Through its work with the parliamentarians, the organisation has played a key role in the process of forming the National Mining Company (NMC) in 2014. The NMC brings together small mining companies and assists in regulation of the impact on mining on local communities.
The organisation, in partnership with others, plays a key role in facilitating the annual National Alternative Mining Indaba. The aim of the Alternative Mining Indaba is to promote stakeholder engagement on the use of mineral resources. The platform plays a critical role in shaping legal and policy frameworks regulating the mining sector in Zimbabwe for purposes of attaining broad based sustainable development. Over the years the Alternative Mining Indaba has grown to be deemed as one of the most influential public interest multi-stakeholder annual national meeting facilitating open public dialogue on mineral resource governance in Zimbabwe.

One of the successes identified by the organisation is the facilitation of the formation, registration and capacity building of more than 20 community-based groups that were registered, as common law trusts in both rural and urban communities. Most of these groups are effectively engaging in promoting environmental, economic, social and cultural rights as well as legal and policy reform processes.

The organisation has positioned itself between the communities effected by mining, mining companies and government. The organisation sees its role as a mediator between the community, mining companies and the government. The organisation is not saying stop the mining but let us mine in a responsible and sustainable manner. The organisation has a core staff component of twelve. The organisation contributes is successes to the communities and CBOs they work with, the networks and partnerships organisation has, and to the committed staff members. Organisation encourages debates, learning together and involving everyone in organisational decision making.

As in the example above, several other responding organisations conduct research to support their community mobilisation, community organising and advocacy work. Below is an example of a responding organisation who realised through their engagement with the community groups that households and women are suffering. The organisation started to ask questions around suffering in order to understand where it was coming from.

The process started from asking the questions and observing what is happening in communities, and it has evolved into the annual “Food Basket Barometer” research project, which is recognised by the national government and other interested organisations. Below is an illustration of the Food Basket Barometer.

**Figure 15 Local research and advocacy in community mobilisation (PACSA)**

One of the responding organisations described their annual Food Basket Barometer development and implementing process as a part of the organisation research and advocacy tools. The first report released in 2016 founds that climate conditions, such as drought and high temperatures have had a significant impact on food prices. From September 2015 to September 2016 the cost of the basket increased by R243.63 from R1 616.97 to R1 860.60. Whilst most food prices increased, the foods driving inflation on the Food Basket are the foods which women term ‘the
big foods.’ These include maize meal, rice, cake flour, white sugar and cooking oil, and make up a third of the monthly spend in the trolleys of low-income households. Increase in basic food prices indicates that the households are eating fewer varieties of food and eating these same foods all the time. This is resulting in diets severely deficient in dietary diversity, with serious implications for health and wellbeing and the ability of the body to resist diseases. Women are at greatest risk because they absorb inflation in their bodies: they eat last and their plates are least diverse. Interesting finding was that the crisis of affordability in the low-income households is being masked because women are sacrificing their own bodies to ensure that their families are fed, albeit at very low levels of nutrition, by not eating properly.

Media has tracked the report intensively. Currently the organisation is following up the findings and facilitating dialogues with the women to explore ways in which to ensure nutritious food for the household and themselves. Some of the women involved have already established poultry projects to generate income.

4.8. Methods responding organisations utilise to engage with the communities

As the section above has illustrated, the responding organisations use a combination of approached and methods to engage with communities. The section below attempts to break down the different methods the responding organisations utilise. The findings indicate that the most commonly used methods to engage communities are awareness raising, networking and creating platforms for dialogues. Figure 16 below show the methods used by the responding organisations and how commonly they use the specific method.

![Figure 16 Methods the responding organisations utilise to address injustices](image)

The responding organisations use more than one method, therefore the total is more than 100%

As illustrated in the Figure 14 above, the responding organisations are utilising more than one method to mobilise communities. Below is an example of the responding organisation who supports its member organisations:
“Organisation does little direct work on the ground, but supports efforts by its members by connecting them with other members to help capacitate them or strengthen their voices… we do engage actively in governance, advocacy, networking, creating learning and reflection spaces, connecting members for mutual capacity support and making resource materials available”. (WWSO SA)

Another responding organisation described a wide variety of methods to engage their member churches in community mobilisation:

“Through joint worship, ecumenicist and service, through building the capacity of the member churches and focal persons and leaders, Establishment of strategic priorities, Strategic planning, Empowerment and establishment of structures Training trainers of trainers, Exchange and learning visits/events, Issuing Press Releases and statements, Advocacy work, Engaging duty bearers and strategic institutions of authority, Women leadership training and capacitation, and Coming up with empowerment programmes for pastors and the community” (ZCC)

Networking as a way to engage with the communities is commonly utilised method. All the responding organisations were partners or members of some networks. The findings suggest that the main benefits of networking are to share experiences, learn from each other, and to share resources in order to enhance the current work. Below are some of the specific benefits of partnerships and networking as described by the responding organisations:

“Being able to do more with shared objectives and resources, enabling greater outcomes” (Workers’ World Media Productions)

“Sharing learning, strengthened advocacy voices; joint events sometimes, and sometimes joint fund raising” (WWSO SA)

“Local knowledge, skill and expertise of partners is critical to our work” (WoMin Alliance)

Learning from each other and supporting each partner’s campaigns and projects. (INERELA+)

Creating platforms for dialogues is another commonly used method by the responding organisations to engage with communities. The findings suggest that organisations organise community meetings where the relevant stakeholders, including the community, are brought together to discuss a specific issue.

Capacity building, which is defined as “a process of developing and strengthening the skills, instincts, abilities, processes and resources that organisations and communities need to survive, adapt, and thrive in the fast-changing world” and training are commonly used methods by the responding organisations to empower communities and to educate them on issues affecting their lives.

4.9. ACT Alliance South Africa and Solidarity Hubs

Two out of the thirty responding organisations are members of the ACT Alliance (EJN and ELCSA) and other two have their membership pending (Christian Council of Mozambique and Council of Churches in Zimbabwe).

At the time of the data collection it appeared like there was no common understanding of what ACT Alliance was about, rather some organisations viewed ACT Alliance as an initiative of the Northern partners or the Change Manager bringing participating organisations to the Solidarity Hubs. Furthermore, there was no clear understanding of the purpose of the Solidarity Hubs themselves, responding organisations stated that they are being called to go to Solidarity Hubs and they comply. There was no evidence of the responding organisations taking the lead and organising themselves under or within the Solidarity Hubs.

The Solidarity Hub initiative is still relatively new concept. According to the documents available to Esibayeni, the first meeting regarding the Solidarity Hub initiative and exploration how involved organisations could work together was held in October 2016 with some of the currently involved organisations. Thereafter there have been three Solidarity Hubs in South Africa, one focused on Gender Justice and the two focused on Economic Justice, and the most recent being the one held in March 2018 to refine further actions locally and link with global solidarity actions or campaigns. Not all responding organisations had participated in all three Solidarity Hubs.

4.9.1. Expectations from the ACT Alliance South Africa and Solidarity Hubs

Overall, the responding organisations seem to consider Solidarity Hubs as adding value to the work they are already doing, and expectations from the ACT Alliance and Solidarity Hubs were positive. The responding organisations expressed the need to have platforms where to share and learn from each other. Below are some expectations of being a part of the Solidarity Hubs:

“A space to grapple with common issues around solidarity in struggle for social transformation within the faith sector with others on similar journeys. And possibly - to begin to carve a new common vision for what North-South and South-South solidarity might mean in practice as a shared vision and process”

“Main benefits include being a part of the on-the-ground experiences, resources, skill sets and best practices of one another, which are shared among the different organisations working together through formal and informal groupings”

“Provision of spaces for consistent reflections on social justice issues and sharing of effective interventions”

54 Notes from the Reflection of Regional Organisations on ACT Alliance Pilot Process OR Tambo Airport, Wednesday 5 October 2016
Regarding the responding organisations’ collaboration with each other, the findings suggest that some of the responding organisations in Southern Africa are already working together; reflecting on their work together, seeking advice and expertise assistance from each other (for example technical knowledge on extractive mining issues or research/evaluation assistance). Another mentioned benefit was that the responding organisations are receiving invitations to the workshops facilitated by the other responding organisations.

4.9.2. Adding more value to the ACT Alliance and Solidarity Hubs

The responding organisations also explored ways in which the ACT Alliance and Solidarity Hubs could bring more value to the alliance and individual organisations. During the data collection, the discussion around the power imbalance between Northern and Southern partners emerged few times:

“The one who has the funds, holds the power”.

Another observation from some of the responding organisations was that the Northern partners have predetermined injustice themes they want to support, and these themes are not necessarily what is perceived as a need on the grass root level. One of the basic needs mentioned was hunger; people do not have food and in some cases feeding, providing food parcels and/or operating a soup kitchen is needed to fill the gap between the current reality and people’s ability to get food through different livelihood strategies, and income generating opportunities.

A recommendation from the responding organisations to overcome the above was that the Southern partners could collectively identify injustice themes that require support for the next three to five years and then the Northern partners should take these recommendations to their back donors and to advocate support for the injustice themes as identified by the partners in South.

Another area of recommendations by the responding organisations was to facilitate joint fundraising:

“Over and above that, practically speaking - some joint fundraising might help us look towards improved future viability, and collaborative actions that complement what we are already doing (rather than taking time away from it) would be very exciting”

“The ACT Alliance leadership needs to be more proactive in developing campaign proposals that logically link the various partners’ common areas of work and ensures practical collaboration”
5. Conclusions

5.1. Key injustice themes
Most of the responding organisations are addressing more than one key injustice area through their work. The most common injustice areas are: Socio-Economic Justice (67%), Gender Justice (30%), Health and Cultural Justice (both 20%) followed by Economic and Environmental Justice themes (both 10%) and Social Justice (7%). In terms of specific issues, gender based violence seems to be most commonly addressed issue by the responding organisations, followed by issues related to environment, women, HIV and poverty eradication. The responding organisations found it difficult to specify one injustice theme to describe the work of the organisation.

5.2. Methods utilised to engage with the communities
Overall the responding organisations are utilising a combination of different methods to mobilise communities and to build solidarity. The findings indicate that the most common methods to engage with communities are awareness raising, networking and creating platforms for dialogues. All thirty responding organisations are either members of some networks, partnerships and/or alliances and they are utilising those partnerships and networks to amplify their work.

One of the aims of the ACT Alliance is to build relationships with organisations and individuals with a deep commitment to social action that is based on the needs of the communities. One of the challenges identified during the Solidarity Hub was “[T]he undermining of community voices which is sometimes aggravated by NGOs’ taking unto themselves the responsibility of speaking for communities”.

A few of the responding organisations reflected the above statement when discussing the two broad approaches to engaging communities:
1. Are we doing it for the communities? or
2. Are we doing it with the communities?
The findings suggest that the both ways of working with communities have their role in building solidarity.

5.3. ACT Alliance and Solidarity Hubs
ACT Alliance and Solidarity Hubs add value to the work of the responding organisations. The main expectation and benefit from the Solidarity Hubs is the space it provides to share experiences and to learn from each other. Some of the responding organisations in South are already working together; reflecting their work together, seeking advice and expertise assistance from each other.
6. Recommendations

6.1. Explore and clarify the way of working together

At the time of the data collection it appeared like there was no common understanding of what ACT Alliance was about, rather some organisations viewed ACT Alliance as an initiative of the Northern partners or the Change Manager bringing participating organisations to the Solidarity Hubs. Furthermore, there was no clear understanding of the purpose of the Solidarity Hubs themselves, responding organisations stated that they are being called to go to Solidarity Hubs and they comply.

It is recommended that the Advisory Board continues to provide leadership and facilitate dialogues about the following so that participating organisations have similar understanding of the process they are a part of:

- Purpose and role of the of ACT Alliance
- Purpose and role of the of Solidarity Hub
- Expectations from the ACT Alliance and Northern Partners; and
- Continue to facilitate the Solidarity Hubs as they provide existing and accessible platform to facilitate above dialogues and to deepen the current collaboration.

Some practical issue that are recommended to be addressed during the Solidarity Hubs:

- What are the Southern partner organisations’ expectations (Role, responsibilities, contributions)?
- How partner organisations could work together (structure)?
- What partner organisations could do together?
- How much and what resources (human, time and funds) partner organisations can (and are willing to) realistically contribute towards the process?

The dialogues are likely to strengthen the commitment and ownership of the current partner organisations’ in the Solidarity Hub initiative; clarify their expectations and to address the perceived power imbalance between the North and South.

6.2. Work towards formalising a structure that enables joint fundraising

Resource mobilisation and fundraising is one of the critical areas the Non Profit Organisations, it is also an area that participating organisations have identified as potential area of collaboration. Fundraising and management of funds requires a formal structure that is generally stipulated in a contractual agreement with a potential funder. Therefore, the recommendation is that ACT Alliance Southern Africa works towards formalising a structure that would meet the potential funders contractual agreements.

Practical recommendations regarding fundraising:

- Advisory board to lead the process of formalising the structure that can manage joint fundraising. Structure to cover the following minimums:
  - Criteria of distribution of the funds
  - Financial accountability and management
  - Data management and reporting structures
• Advisory Board to establish a **fundraising committee** – or to appoint a person to be responsible of fundraising. Recommended responsibilities of the Fundraising committee:
  o Prioritise justice themes for focused fundraising
  o Compile case statements for each justice themes including specific partner organisation details, implementing strategies and strengths
  o Identify funding opportunities
  o Compile and submit the proposals

6.3. Utilise Solidarity Hub Initiative database

The Solidarity Hub Initiative database is in the form of MS Excel. In its current format, the database provides an easy access to the combination of the following:

- List of organisations (including location & contact details) that are working in specific justice themes
- Key focus areas under specific justice themes categorised by the partner organisation
- Methods organisations use categorised by justice themes and or by focus areas

The main benefits and potential uses of the database are:

i. Facilitate and encourage local collaboration and exchange visits though sharing the partner organisations location, areas of work, methods of working and contact details within the current participating organisations; and

ii. Strengthen the resource mobilisation process – source for updated details what, how and where the participating organisation work

**Specific recommendation:**

- The advisory board to appoint a **committee or a person to become responsible** of the updating the database, including the following:
  - Internally decide and agree for what purposes the database is to be used
  - Recommend fields to be added / removed – guided by the agreed purpose of the database and how it will be utilised
  - Update the database to include the rest of the participating organisations
  - Provide regular and updated snapshot reports including updated data
  - Update the justice themes to be in specific categories:
    - Over-arching justice theme
    - Sub justice themes
  - Share the database internally, so that participating organisations could inform the committee / person responsible on what details need to be update.

6.4. Provide practical support to partners

The partner organisations see the value of the Solidarity Hubs, and some of them are already working together; they are reflecting their work together, seeking advice and expertise assistance from each other. Responding organisations were hoping for more active interaction with the other partner organisations, interaction such as:
• Participation in the events facilitated by the different partner organisation; and
• Organise exchange visit to the partners.

Practical recommendation:
• A central communication platform (such as Ubumbano app) to facilitate sharing of the calendar of activities by each partner, so that others could join the ones they are interested. Furthermore, the communication platform is also likely to initiate natural exposure visits to the other partners when the partners have information what the others are doing and when.
• The Advisory board to establish a fund to subsidise partnering organisations’ logistical (travel and accommodation) cost of exchange visits.
• Continue to facilitate the Solidarity Hubs
## Appendix A: List of the Responding Organisations

<table>
<thead>
<tr>
<th>Country (Head Office)</th>
<th>Province</th>
<th>City/Town</th>
<th>Participants for Scoping Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Botswana</td>
<td>Gaborone</td>
<td></td>
<td>Botswana Council of Churches</td>
</tr>
<tr>
<td>Mozambique</td>
<td>Maputo</td>
<td></td>
<td>Christian Council of Mozambique</td>
</tr>
<tr>
<td>South Africa</td>
<td>Western Cape</td>
<td>Cape Town</td>
<td>Economic Justice Network, IAM (Inclusive and Affirming Ministries)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>SAFCEI (Southern African Faith Communities’ Environment Institute)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>SUN (University of Stellenbosch)</td>
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<td></td>
<td></td>
<td></td>
<td>Right2Know Campaign</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CABSA Christian AIDS Bureau of Southern Africa</td>
</tr>
<tr>
<td>KwaZulu Natal</td>
<td>Durban</td>
<td>Pietermaritzburg</td>
<td>CLP (Church Land Programme), KZN Council of Churches</td>
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<td></td>
<td></td>
<td></td>
<td>PACSA (Pietermaritzburg Agency for Community Social Action)</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>UKZN (University of KZN), WWOSA (We Will Speak Out South Africa)</td>
</tr>
<tr>
<td>Gauteng</td>
<td>Aeroton</td>
<td>Johannesburg</td>
<td>Aids Consortium, ESSET (Ecumenical Service for Socio-Economic Transformation)</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>Gender Links</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Khanya College Johannesburg Trust</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>SPII (Studies in Poverty and Inequality)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>WoMIN (African Women Unite Against Destructive Resource Extraction)</td>
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<td></td>
<td></td>
<td></td>
<td>Workers’ World Media Productions</td>
</tr>
<tr>
<td></td>
<td>Kempton Park</td>
<td></td>
<td>ELCSA (Evangelical Lutheran Church Southern Africa)</td>
</tr>
<tr>
<td></td>
<td>Marshalltown</td>
<td></td>
<td>Bench Marks Foundation</td>
</tr>
<tr>
<td></td>
<td>Pretoria</td>
<td></td>
<td>SACBC (Southern African Catholic Bishops Conference)</td>
</tr>
<tr>
<td></td>
<td>Randburg</td>
<td></td>
<td>INERELA+ (International Network of Religious Leaders Living with or Personally Affected By HIV and AIDS)</td>
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<td></td>
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<tr>
<td>Swaziland</td>
<td>Matsapha</td>
<td></td>
<td>Siphilile Maternal &amp; Child Health</td>
</tr>
<tr>
<td>Zimbabwe</td>
<td>Harare</td>
<td></td>
<td>AFRODAD (African Forum and Network on Debt and Development), ZELA (Zimbabwe Environmental Law Association)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ZIMCOWD (Zimbabwe coalition on Debt &amp; Development)</td>
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<td></td>
<td></td>
<td></td>
<td>ZCC (Zimbabwe Council of Church)</td>
</tr>
</tbody>
</table>

*Organisations highlighted in blue were interviewed*
Appendix B: Online survey
Available on request
Appendix C: Interview schedule for in-depth interviews

Guiding questions for the in-depth interviews
Organisation: ________________________________

ORGANISATION HISTORY AND CORE BUSINESS

1. Please provide a brief history of your organisation, core business and your role in it  
   1.1. What is your organisation passionate about in what you actually do?
   
   1.2. Please share something regarding what makes your work memorable and that made you feel proud in the past year or two? Can you give one of two concrete example/s
   
   1.3. Who are your clients? How do you know your services are meeting the needs of the people / communities your organisation serves?

PARTNERSHIPS / COLLABORATION

1.4. Who do you cooperate with?
1.5. What are the benefits of the co-operation/ Expectations?

ACT ALLIANCE

1.6. In your opinion, what is the role of ACT Alliance? As a partner organisation, what are the benefits for your organisation? Expectations?

1.7. What works well? What could be strengthened?

CLOSING OFF

1.8. Is there anything that we did not ask and you would care to add regarding the issue of this scoping study and community engagement?
## Appendix D: The Responding Organisations’ Vision Statement

**Table 8 The responding organisations’ Vision Statement**

<table>
<thead>
<tr>
<th>Partner Organisation</th>
<th>Vision Statement</th>
</tr>
</thead>
<tbody>
<tr>
<td>African Forum and Network on Debt and Development (AFRODAD)</td>
<td>A prosperous Africa based on an equitable and sustainable development.</td>
</tr>
<tr>
<td>Aids Consortium</td>
<td>A driving force for social change and competence in HIV leadership</td>
</tr>
<tr>
<td>Bench Marks Foundation</td>
<td>The vision of the Bench Marks Foundation is to promote corporate social responsibility and socially responsible investment</td>
</tr>
<tr>
<td>Botswana Council of Churches</td>
<td></td>
</tr>
<tr>
<td>CABSA</td>
<td>Caring Christian communities that are able to bring new life and hope in the areas of health, wellbeing and equality in a world affected by HIV.</td>
</tr>
<tr>
<td>Church Land Programme</td>
<td>The Church Land Programme works to affirm, learn from and journey with those who are systematically excluded and impoverished in their struggles related to land and justice. CLP supports people’s struggles for freedom and to regain their collective power. CLP works with people through a process of animation.</td>
</tr>
<tr>
<td>Diakonia Council of Churches</td>
<td>A transformed society actively working for social justice</td>
</tr>
<tr>
<td>Economic Justice Network</td>
<td>to harness the resources of the southern African region for all of its people, with a view to bringing about economic justice through the transforming agency of Christians compelled by the gospel of Jesus Christ.</td>
</tr>
<tr>
<td>ELCSA Evangelical Lutheran Church Southern Africa</td>
<td>People in Need and Distress are Empowered to Live a Quality Life in a Just Society</td>
</tr>
<tr>
<td>Gender Links</td>
<td>Gender Links (GL) is committed to an inclusive, equal and just society in the public and private space in accordance with the SADC Protocol on Gender and Development.</td>
</tr>
<tr>
<td>Gender Unit, Stellenbosch University</td>
<td>We promote reflection, self-insight and quality enhancement at Stellenbosch University as thought leaders in the higher education community.</td>
</tr>
<tr>
<td>IAM Inclusive and Affirming Ministries</td>
<td>Inclusive and Affirming Ministries (IAM) has a vision of faith communities in Africa that are welcoming and affirming; where Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) people can participate fully and be strengthened in their spiritual, psychological and sexual identity as human beings. IAM works towards this vision through programs that support and empower the LGBTI community, parents, family and friends (PFF) and people living with Hiv</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>Association</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aids (PLHIV)</td>
<td>To stimulate dialogue in building welcoming, affirming and inclusive faith communities</td>
</tr>
<tr>
<td>INERELA+</td>
<td>INERELA+ envisages a society free of HIV related stigma and discrimination, with empowered resilient religious leaders living with or personally affected by HIV and AIDS</td>
</tr>
<tr>
<td>Khanya College Johannesburg Trust</td>
<td>The mission of Khanya College is to provide education which is relevant to the needs of historically oppressed communities, to contribute to the strengthening of community based organisations, trade unions and non-governmental organisations, to contribute to a process of social change and development, and to operate democratically, accountably and efficiently.</td>
</tr>
<tr>
<td>KZN Council of Churches</td>
<td></td>
</tr>
<tr>
<td>Mozambique Council of Churches</td>
<td>CCM Ecumenically strong and self-sufficient, to facilitate the spread of the Gospel with its social dimension, as well as the extension of its organs up to the local level.</td>
</tr>
<tr>
<td>Right2Know Campaign</td>
<td>We seek a country and a world where we all have the right to know – that is to be free to access and to share information.  This right is fundamental to any democracy that is open, accountable, participatory and responsive; able to deliver the social, economic and environmental justice we need.  On this foundation a society and an international community can be built in which we all live free from want, in equality and in dignity</td>
</tr>
<tr>
<td>SACBC Southern African Catholic Bishops Council</td>
<td></td>
</tr>
<tr>
<td>Siphilile Maternal &amp; Child Health</td>
<td></td>
</tr>
<tr>
<td>Southern African Faith Communities’ Environment Institute (SAFCEI)</td>
<td>Faith communities caring for the living earth</td>
</tr>
<tr>
<td>UKZN University of KZN</td>
<td>To be the Premier University of African Scholarship.</td>
</tr>
<tr>
<td>We Will Speak Out South Africa Coalition</td>
<td>WWSOSA shares WWSO’s global VISION of transformed, just and reconciled communities where the lives of women, boys and girls, are no longer shattered by sexual and gender-based violence.</td>
</tr>
<tr>
<td>WoMin Alliance</td>
<td>An African gender and extractives alliance, which works alongside national and regional movements and popular organisations of women, mining-impacted communities and peasants, and in partnership with other sympathetic organisations to: Research and publicise the impacts of extractives on peasant and working-class women; Support women’s organising, movement-building and solidarity; Advocate and campaign for reforms that go beyond short-term reformism to contribute towards the longer-term structural changes that are needed; Advance, in alliance with numerous others, an African post-extractivist eco-just women-centred alternative to this dominant destructive model of development</td>
</tr>
<tr>
<td>Organization</td>
<td>Mission</td>
</tr>
<tr>
<td>--------------</td>
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</tr>
<tr>
<td>Workers' World Media Productions</td>
<td>To have a working class that's organised, mobilised and acting in its own interests.</td>
</tr>
<tr>
<td>Zimbabwe Coalition on Debt and Development</td>
<td>Sustainable socio-economic justice in Zimbabwe through a vibrant people Based Movement</td>
</tr>
<tr>
<td>Zimbabwe Council of Churches</td>
<td>A united, peaceful, just and prosperous Zimbabwe where all citizens experience holistic salvation</td>
</tr>
<tr>
<td>Zimbabwe Environmental Law Association (ZELA)</td>
<td>Environmental justice through sustainable and equitable utilization of natural resources and environmental protection.</td>
</tr>
<tr>
<td>Pietermaritzburg Agency for Community Social Action (PACSA)</td>
<td>PACSA envisions and works towards a just society where all people are free, are able to realise their potential and actively participate in their own development</td>
</tr>
<tr>
<td>Studies in Poverty and Inequality (SPII)</td>
<td>SPII is an independent research think tank which focuses on generating new knowledge, information and analysis in the field of poverty and inequality studies. Through facilitating collaborative partnerships with and between institutions of democracy academia and civil society organisations, the organisation will be able to develop innovative and promoting sustainable development. It will work to support the development of a tradition of effective public participation in policy making and implementation.</td>
</tr>
</tbody>
</table>