

**THE INFLUENCE OF CULTURE ON SUSTAINABILITY OF DONOR
FUNDED COMMUNITY PROJECTS: A CASE OF WORLD VISION
WATER PROJECTS IN NGERENGERE DIVISION**

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FUNDED COMMUNITY PROJECTS: A CASE OF WORLD VISION
WATER PROJECTS IN NGERENGERE DIVISION**

By

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**A Dissertation Submitted to the Institute of Development Studies (IDS) in
Partial Fulfilment of the Requirements for the Degree Award of Masters of
Science in Development Policy (MSc. DP) of Mzumbe University**

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CERTIFICATION

We, the undersigned, certify that we have read and hereby recommend for acceptance by the Mzumbe University a dissertation entitled “The influence of culture on sustainability of donor funded community projects: A case of world vision water projects in Ngerengere division” in partial fulfilment of the requirements for the Masters of Science in Development Policy (MSc. DP).

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DECLARATION

I, Simon, Mayeka, declare that this Dissertation is my own original work and that it has not been presented and will not be presented to any other university for a similar or any other degree award.

Signature.....

Date.....

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DEDICATION

This dissertation is dedicated to my mother, Zuleikha Khamis Seleman for her moral support, wisdom, spiritual and material support to the accomplishment of this tough work. May God bless her! “No one like you mama”

LIST OF ABBREVIATIONS

CBOs	Community Based Organisations
CGAP	Consultative Groups to Assist the Poorest
DFPs	Donor Funded Projects
FBOs	Faith Based Organisations
IFIs	International Financial Institutions
NGOs	Non-Governmental Organisations
ODA	Official Development Assistance
SPSS	Statistical package for social science
U.N.A	United Nations Agencies
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
URT	United Republic of Tanzania
VEO	Village Executive
WUAs	Water Users Association Associations
WVT	World Vision Tanzania

ABSTRACT

This study assessed the influence of culture on sustainability of donor funded water projects (DFWPs) implemented by the World Vision Tanzania in Ngerengere Division, in the five selected villages. It specifically focused on status of infrastructures of World Vision water project facilities in relation to: conceptions of community members about DFWPs sustainability, management approaches to make Ngerengere community participate in sustaining DFWPs, and cultural practices which influence sustainability of DFWPs in Ngerengere Division. The survey research design was used. The purposive and quota sampling techniques were employed to obtain a sample of 65 respondents. Data were collected using questionnaire, interview, focus group discussion (FDGs), observation and documentary review methods. The study ascertained that World vision constructed about 27 pumped wells out of which only 11 wells are functioning at present. The non-functional wells were abandoned and regarded to be beyond repair by the villagers' efforts. Only two wells out the functioning wells were properly maintained hygienically. The water project lasted for 20 years under four phases (1995-2015). This status is linked to: community conceptions that DFWPs are an assistance given to transform their prevailing difficulties especially in access to water services. Though 78% of the respondents have an attitude that DFWPs was of great importance and a privilege to the villages; behaviour wise, 78% of the respondents preferred taped water to river. This is contrary to findings from interview and FDGs which showed that the community prefers water from the river to taped water from wells with reasons that water from the river are reliable, cheap and saltless soft water. Traditionally people were not accustomed to care for a public property like the pumped wells. It was further found that The World vision involved the community in the project design (especially in baseline survey) by 96% and it used participatory approaches like meetings with leaders, trainings and sensitization of water safety. Despite the use of these approaches, community participation volunteerism during implementation was 64% as a result WV performed all activities by its workers letting the community being simple observer recipients. This was attributed to cultural practices i.e. customs and traditions that hinder community attributes of

sustaining DFWPs such as mind set, people behaviours, and local innovation. The dependence syndrome and laissez-fair leadership characters on individual behaviours caused the community to be less adaptive to projects development.

The study concluded that culture influences sustainability of water projects. The study recommends imploring efforts to ensure involvement of the community during implementation phase possibly through capacity building/more awareness raising. The importance of monitoring of the projects should not be underestimated to determine the complexities associated with implementation and foster sustainability.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Problem

Donor Aids is renowned to be a common practice whereby the rich countries or organizations provide assistance to poor countries around the world. In Africa like in other continents, aid is acquired either in form of financial grants or services. In the recent time, the third world countries such as Tanzania, donors provided Aids to fund different projects for the sake of facilitating access to social services to communities in the grassroots (Anderson& McFarlane, 2010). Burnell (2008) described aids as resources transferred on concessional terms with the aim of promoting economic development and welfare of the developing countries. Aids which are provided to finance projects are termed to be Donor Funded Projects (DFPs) (Rowe & Frewer, 2004). Most of the DFPs in developing countries from the Western Europe are operated by the Official Development Assistance (ODA).

The effectiveness of donor Aid is conceived by its ability to impact on the community development through the undertaken projects (Philips and Pittman, 2009). It is evident that in matters of community development, DFPs play a very important role. Local communities benefit from the assistance given by the donors through the use of projects which act a means of intervention to service provision (Mitchell & Ashley, 2010). Mubin et al., (2013) for instance reported that DFPs observed to have impacted on the increase in access to education and water supply in India. Smeaton et al (2011) found that funds provided by Big Lottery Fund caused an increase in individual income, creation of employment, improved level of food security and health service provisions. Majungu, (2015) asserted that DFPs have facilitated construction of roads, electricity posts, harbours, and water projects.

The essence of DFPs was derived from the fact that developing countries need to alleviate poverty through the provision of basic social amenities to its people (Lelegwe, 2015). According to some literatures, most of the poverty alleviation strategies established in developing countries particularly those found in south of Sahara region were donor dependent due to budget deficits (Lelegwe, 2015; Nkurunzinza, 2016). Nations and multinational development organisations promoted packages of assistances that have enhanced a great activism for different stakeholders who have entered into partnership with native governments in Africa. In Tanzania for instance, there had been a number of Non-Government Organizations that received funds for supporting development in the grass root- level of the country. The World Vision Tanzania, Plan International, Save the Children and Telecommunication companies are some of the stakeholders that have played great roles in funding community projects (Majungu, 2015).

In recognition of the importance of community based DFPs, the issue of their sustainability is inevitable. Different factors were reported to affect sustainability of DFPs. Lelegwe, (2015) propounded that sustainability of community based DFPs were determined by the degree of community participation and the nature of the project in responding the need of the beneficiaries. Mburu, (2015) mentioned other factors such as the nature technological innovations and managerial capacity of the human resources. Pritchett, (1994) reported donor-community accountability, supportive infrastructures and financial capacity as determinant factors for DFPs sustainability. Bearing in mind that donors were normally not dwellers of the place where projects are undertaken, the question of community participation on maintaining the projects was central and indispensable. In Kenya for instance, Lelegwe (2015) found little community participation in SAIDI projects that lead to poor commitments of people in sustenance of the project. The participation of the community in DFPs validated the essence of Aid which was to foster social economic development (Philips & Pittman, 2009).

Recently, scholars had found interest to study on the place of culture and tradition in the sustainability of the community based DFPs (Mburu, 2015; Lelegwe, 2015). The resources of culture are infinite though indicators to be used in integrating culture into sustainable development are yet to be well established. In brief, culture functions as a source of sustainable development through which creativity, critical thinking and ownership of technical knowledge is bound. In the discourse of development three pillars were noted: economic growth, social cohesion and sustainability. Culture is now termed to be the fourth pillar of development under the agreements made during the Agenda 21 for culture (2016). Much emphasis were directed to support for projects based communities as well in the process of rehabilitating and promoting social cohesion, social capital and respect for the needs of the native beneficiaries. Abebe et al., (2013) mentioned that Spain is among the few nations that are internationally recognized to have integrated culture in its cooperation plan for 2009-2012.

The concern of community culture had demonstrated greater commitment and inclusion of the society in the development process, policy making and implementations. In Spain, cultural aspects are not just for restorations and preservations as monumental heritage but rather brought into greater scope of income generation, dialogue and reconciliation. Rooted in culture the individual members are enabled to take part in developing the society, promote democracy and participation which ultimately lead to good life (UNESCO, 2010).

There were different means and levels to which donors consider in the move to involve the community in the project carried on the local contexts. It is the community which is regarded to be the primary beneficiary of the DFP that has to play part in ensuring the sustainability and ownership of projects when donors terminate the project. DeFillippis, Fisher and Shragge (2010) asserted that community is an essential asset in the ownership and sustainability of the projects; hence it was supposed to be well prepared through capacity building and psycho-social perspectives to carry on the projects. Community engagement in project sustainability served to expand the sense of ownership and empowerment. In addition, it enhanced the participants to put in extra efforts to involve their

manpower, care and attention towards the established projects in the locality. Sirgy, Philips and Rahtz (2011) revealed that for DFPs to consider its success, it must link not only planning with actions but also the aspect of community having stake over the project from its conception to maturity. However, Abers (2000) juxtaposed that the economic governance of Aids faces serious problems of exclusion and domination from its design to implementation strategies. The problems range from poor or little consultations with the intended beneficiaries of the projects, failure to harmonize policies, poor coordination with the government agencies, poor program design, monitoring and evaluation as well as little or no concern of the culture people. Some evidences could be drawn from one of the projects which were run by the international organisations.

Abers (2000) argued that the Lake Turkana fish processing plant project was established by the Norwegian Government. Since its inception the project proved failure due to its negligence of tradition of the native stakeholders. The cost of the project was 22million US dollars. Accordingly, the project was intended at improving employment to Turkana people through fishing and fish processing export. The Turkana people are nomads with no history of fishing or consuming fish. Consequently, the plant was complete and operated for few days, but was shortly shut down because the operational costs for freezers and the demand for clean water in the desert were too high. This implied that DFPs have little integrated the aspect of community participation, culture and tradition of the people in the view of sustaining the community based projects.

Tanzania is blessed with a number of national and international Non-Governmental Organisations (NGOs), Community Based Organisations (CBOs) and Faith Based Organisations (FBOs) among others. The organisations intervene in funding different community based projects particularly in areas where the government had either failed to deliver social services to its people or had not yet given proper attention to needs of the people (Haapenen, 2007).The World Vision Tanzania WVT operates in 13 regions of Tanzania Main land. It undertakes different kinds of project interventions but mainly focus on social service delivery on sectors of Education, health, water and sanitation services. It also involve at provision of financial

assistance to children living under poor families (Mburu, 2015). In Ngerengere Division, the World Vision Tanzania established a multipurpose project that was called Economic Development Project (EDP). It sought to provide assistance to people living in poor conditions through the social economic interventions projects. The WVT implemented projects on health, education, entrepreneurship and water services. In Ngerengere Division the water project was undertaken in five wards. Four villages from each of the five wards profited from water service project. The need was to facilitate the supply of water service delivery in the villages. Traditionally, villagers used to fetch water from the surrounding river whereby few wells built by individual residents.

The Water and Sanitation Act (2009) declared the shift of responsibility for rural water supplies from the government to the community at village level (URT, 2009). The implication of the Water and Sanitation Act 2009 was the change of role play of the Government from the sustainers of water infrastructures to monitor whereby the community members are supposed to contribute and take part in the maintenance of the water supply projects. Impliedly, the water user fee system was then extended whereby water can no longer be accessed freely, in that community members have to participate through monetary contributions, rehabilitation services and insuring safety of water infrastructures. It followed that the introduction of water project by World vision would mean to affect the traditional system whereby the community would need to change their traditional behaviours or traditional ways of taking care of water sources and participate in sustaining the established systems of water supply. Therefore a study on the influence of culture on sustainability of DFPs in Ngerengere Division was necessary.

1.2 Statement of the Problem

The emphasis of community participation in sustainability of water sources is fundamentally derived from the logic that community's beneficiary of water services are the primary owners and managers of water structures in the area of residence (URT, 2009). The NAWAPO (2002) recognised the centrality of community members in sustainability of water sources but it is silent about the role of

community culture in strengthening the social cohesion of people to sustain water supply structures. The question of sustainability of the funded water projects in rural cannot be ignored. Taylor,(2009) testified that in the Water Point Mapping (WPM) survey was done in 51 districts in Tanzania, and that only 54% of the established public water points were functional the rest had problems. Different researchers explained community involvement, technology, accountability, organizational capacity, and beneficiaries' attitudes on the project and financial capacity to be determinant factors for DFPs sustainability (DeFillippis, Fisher & Shragge, 2010; Lelegwe 2015; Majungu, 2015; Mburu, 2015; Mitchell & Ashley, 2010; Muramira 2001; Philips and Pittman, 2009; Pritchett, 1994; Sirgy, Philips & Rahtz 2011).

The study is probed by the need to understand whether culture was instrumental approach for enhancing community participation in sustenance of DFPs. More often than not, the role of Culture in influencing individual conducts was underestimated. Only few literatures have embarked on investigating the role of culture in the sustainability of DFPs. This was also underscored in the study of Lelegwe (2015) which revealed that aspects of culture in the sustainability of DFPs had special concern in recent studies of project evaluation researches. Observations showed that communities were reluctant in responding to a policy objectives and principles of DFPs sustainability. Was it the customs of people in dealing with DFPs? What aspects of culture could be used to explain community behaviour in so far as the sustainability of DFPs is concerned?

To date donors are encouraged to put more attention on the indispensability of culture in development projects (UNESCO, 2010). Experience showed several DFPs sustainability after termination of the projects failed due to poor consideration of peoples' traditions and beliefs despite the involvement of the community and pumping of financial support (Mburu, 2015). Therefore the present study intended to investigate how culture influenced community participation in the sustainability process of the DFPs undertaken by World Vision in Ngerengere community.

1.3 General Objective

The general objective of this study was to investigate the influence of culture on sustainability of water projects under World Vision in Ngerengere Division.

1.3.1 Specific Objectives

- i. To ascertain the status of infrastructures of World Vision water project facilities.
- ii. To determine the conceptions of community members about water projects under World Vision in Ngerengere Division.
- iii. To find out management approaches used by World Vision to make Ngerengere community participate in sustaining water projects.
- iv. To study effects of customs and traditional practices on sustainability of water projects in Ngerengere community.

1.4 Research Questions

- i. What is the status of water project infrastructures established by World Vision in Ngerengere Division?
- ii. How do community members in Ngerengere division conceive the DFWPs sustainability?
- iii. How does the World Vision make community in Ngerengere participate in sustainability of water projects?
- iv. How customs and traditional practices affect sustainability of water projects in Ngerengere community?

1.5 Significance of the Study

This is expected to benefit different groups of stakeholders. The World Vision Tanzania which was operating in 13 Regions in Tanzania, would be informed on how make people take part in sustaining projects within their cultural setting in the view of initiating community projects. Other NGOs and the Government of Tanzania are targeted beneficiaries of the research, considering the inclusion of cultural aspects while initiating community projects. Academicians are expected to

benefit from the findings of the study by having a new scientific or anthropological mechanism of understanding community behaviour basing on the understanding of their culture. Policy actors and programme managers working in different levels with the community are also intended stakeholders. The body of knowledge and policy implications of the study would similarly provide some of the way forward on matters pertaining to community development policies while incorporating culture as an aspect of reference in dealing with community based projects. In general, the study is expected to add knowledge, skills and approaches on the field of projects management researches and ultimately improve the social-economic condition of the beneficiaries under DFPs.

1.6 Scope of the Study

The study was conducted in Ngerengere Division. It involved three wards with the following villages such as Kisanga-Stendi from Tununguo ward, Ngerengere and Sinyaulime from Ngerengere ward. Other villages were Matuli and Lulongwe from Matuli ward. The study based on investigating the influence of culture on sustainability of DFPs. The Ngerengere Division was among the places where the World vision undertook water project in the area and there are no recent studies done on culture and DFWP sustainability.

1.7 Limitations of the Study

The study was mainly qualitative though it made use of multiple methods of data collection. The study established the influence of culture on sustainability of DFWPs particularly in rural settings. The study assumed that the cultural practices are linked with daily life in the society in as far as the sustainability of water projects is concerned. The study faced two major limitations: limited freedom of people to speak out about their culture in line with water use, maintenance and sustainability, and it faced the methodological limitation of participants willingness to participate free of charge, differences in knowledge levels about DFPs and culture, accessibility to the intended villages. In such context the methods used to collect data risked to attain internal validity.

However, the mentioned limitations did not affect the validity of the findings because of the triangulation of methods used to collect information. Each of the methods served to complement the weakness of the other method. In addition, the documentary review method was used to get more findings. The comparison was done to crosscheck the relationship and differences in the findings attained from primary data and secondary data.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviewed the related literatures. It contains theoretical framework, empirical review and the conceptual framework.

2.1 Theoretical Framework

The theoretical framework is the section which seeks to provide more light on the analysis of concepts and theory used to explain about the subject under the study. This section comprised of subsections which are definition of concepts and theory.

2.1.1 Definition of Concepts

The definition of concepts serves to clarify and underpin the meaning of the concepts to fit in the prospective study. The major concepts used in this study were culture, donor funded project, sustainability and community participation.

2.1.1.1 Culture in Project Sustainability

Culture can be defined as the totality of people lifestyles which encompasses of the set of distinctive spiritual, material, intellectual and emotional features of society or a social group (UNESCO, 2010). UNESCO (2010) conceived culture as the source of social identity. It is also a powerful factor of economic and social innovation as well as of mobilization of development projects. Culture brings the community into exposure and encloses it within the ribs of cohesion. The Agenda 21 for culture (2016) cited Sen saying that Cultural matters are integral parts of the lives we lead. If development can be seen as enhancement of our living standards, then efforts geared to development can hardly ignore the world of culture. Culture in the recent time has been linked to the discourse of the sustainable development since it enables to create a source of inspirations and matrix for social transformational within the human society (Agenda 21 for culture, 2016).

The international development partners agreed that for development to exist sustainably, recognition of the role of cultural aspects are indispensable. This was due to the fact development by its essence is an act of culture. In that, whatever it serves, it is based on values, worldviews, ideas and ideological assumptions implying that a community, a country or region is in need of development through culture (UNESCO, 2010). The global Agenda21 for culture, (2016) adds that culture in sustainable development is identified as an integral part of people's well-being, the local development and equity were linked with acknowledgement of the diversity in cultural heritage and values and beliefs. In this regard the aspects of culture like values on environment, beliefs, heritage ownership needed to be recognized by the policy makers, development partners, practitioners and various government departments as the crosscutting issue is sustainable development.

The Global Taskforce of local and Regional Government meeting acknowledges that culture is the essential key to success in the paradigm of sustainable development as a driver, enabler of development in the community centered projects which breeds creativity, heritage, knowledge and diversity into account (Agenda21 for culture, 2016). Poverty should not be accounted just as being caused by material and income deficiency per se, but also includes lack of capabilities and opportunities in involving the cultural items into social advancement.

2.1.1.2 Donor Funded Projects

Donor funded projects are assisted programmes that were established due to development shortcomings, and are time bound (Delmon, 2011). In the argument of Igwenou (2011) the donor funded projects reached to the communities through various ways such as International Financial Institutions (IFIs), United Nations Agencies (U.N.A) for example United Nations Development Programme (UNDP) and Consultative Groups to Assist the Poorest (CGAP). It is from the global headquarters that funds flow to the individual institutions in the grassroots in form of grants (Delmon, 2011). Rebeiro, (2011) asserted that normally DFPs have strategy on financial and economic analysis for the projects for the sake of determining the viability and contribution that the project would bring to the development. With

the idea of inclusive development, donors have begun to consider the need of involving the community to be owners of the project. The ownership character is engendered from the point of mutual accountability shared between the donor and the community beneficiary of the project. Community ownership of the DFPs is thus conceived to be the highest level of community participation that is ideal for all donor funded projects which are community based (Lelegwe, 2015; Igwenou, 2011).

2.1.1.3 Project Sustainability

Different scholars conceived the term sustainability in different ways depending on the context of their use. In reference to development studies the term entails the capacity of continuity of something or project after project completion. Sustainability according to Merriam ester, (2010) implies something which can be kept going but it also refers to use of resources by assuring in damage of the resource by society. In project development, sustainability includes maintenance and expansion of the project for the benefit of the intended beneficiaries after the accomplishment of the implementation stage (Mlage, 2014). In the perspective of the maintenance of DFPs, project sustainability is indicated by the ability of the project to continue being carried on while offering the intended benefits as per the objectives of its establishment for a given time after the donors ceased to take part in funding the project (Sabbil and Adam, 2015). The working definition for this study, sustainability of the donor funded community project refers to the continued existence (and with its intended benefits) of the community assisted project for at least ten years of time after donors exit and rendered it to the community which played direct role for its existence and maintenance for the their own profits.

2.1.1.4 Community Participation

In the view of underpinning the concept of community participation, it is worth to start by explaining the concepts ‘community’ and ‘participation’ separately. Community is one of the common concept used in social studies, it means group of people living together in a given geographical setting with the need to attain common goals (Mohammad, 2010). The world bank (2004) conceived participation as the

process through which stakeholders have influence and share power of control over decision of development initiatives and resources which pertain to the community or group. Community participation helps to make a project more effective and sustainable. Participation of the community helps to facilitate planning, organization, upkeep and improvement of the project. Participation of the community is an essential ingredient of development and development administration in any nation (Lelegwe, 2015).

Rowe and Frewer (2004) conceived community participation as the best way to foster changes through traditional ways of decision making, setting of agenda and policy design. Three questions were noble to be asked when incorporating the community into a project. (1) What kind of participations takes place? (2) Who participates? (3) How the participation process takes place? Scholars have suggested that a community need to take part in any projects oriented for their benefit for it to attain the desired outcomes (Anderson & McFarlane, 2010; Mohammad, 2010). In practice, the participation process should go beyond the idea of doing something for or to the community but with the community (Anderson & McFarlane, 2010).

The process of participation could be determined by different factors as reported by different scholars. Levy and Lemeshow, (2011) argued that for community to participate actively it depended on the economic level of the community in that the poorer the community the higher the participation. Other determinant was the geographical location of the community. The urban community settings are exposed to more understanding of the importance of participation as compared to the rural community. The third factor is the socio-cultural and political context. In this, aspects like leadership, community culture which is pro development, good governance and transparency (Mlage, 2014).

2.1.2 Theory

The study used a single theory that explained about the existing relationship between culture and sustainability of DFPs. The theory is called theory of Culture of Poverty.

2.1.2.1 Theory of Culture of Poverty

The theory of Culture of poverty is derived from the studies of social psychology of Lewis in 1961 (Quiett, 2009). People living under the scope of poverty tend to believe that they are determined to be poor no matter what opportunities may be presented to them. Psychologically they are closed to inputs of development or do not take part in improving their conditional wellbeing since they feel to be doomed to poverty. It is hard for them to get out and collaborate spontaneously with the external people. Quiett (2009) argued that community may have full of potential people with abilities to revamp and transform their social life standards but, there will be a need of a very deliberate and professional efforts to empower such a community and entrust it with care and opportunities to make decisions, implement strategies and let them discover their hidden capacities and talents. This was found to be possible when the culture is well known to the donors who intervene with their projects for the sake of fostering social development in the community. The theory further contended that the society with low income tends to develop the culture of satisfactions and less focus on consumerism for the sake of regulating its daily life. This phenomenon is not natural though it incarnates within the beliefs of the people that they are at the marginal position with highly stratified and individualistic society which does not offer them any prospects for upward development.

According to Mburu (2015) the only survival mechanism is to invent their own institutions which embodies some kinds of norms, values and trends of behaviours which may further their existence with little openness to the external reality. The individuals born from the poor society tend to have pessimistic view of life, feeling of helplessness and inferiority complexity as well as poor interpersonal relationships characters. The intervention of the donor funded projects in such society served to empower the society to rejuvenate and adapt to new perspectives of development apart from the fatalistic beliefs.

The culture of poverty Theory entered in to first explain about the behaviours of people subjected to abject poverty and their resistance to changes in development. Secondly the theory provides a foresight proposition to the development partners on

how to approach such a society by seeking to empower their potential abilities, cultural understanding about wealth, development and social welfares. In accordance with proponents of incorporating culture of the community in development, the cultural practice helps to identify the nature of the community or society in alignment to development projects. According to Agenda 21 for culture (2016), in the recent decades, culture was taken as a barrier to development and it was to be resolved by clinging to modernity. However, scholars have found that for the need to achieve sustainable development, culture is the main gate of entrance towards which an encounter with people is made possible. There is a need to confer the aspects of culture in the model of rural–urban development. Human values and beliefs about donor funded projects are housed in the culture and traditional practices, these aspects need to be understood by donors for them to look for means to prepare the community to receive and sustain the project following their departure.

2.2 Empirical Reviews

This section presents the related literatures that attempted to shade some light on influence of culture to sustainability of DFPs.

2.2.1 Community Participation and DFPs Sustainability

The logic of community participation in the sustainability of donor funded projects is revealed when the society is empowered to take charge of the project after the exit of the donors. Shao (2011) assessed the sustainability of the selected local chicken improvement in community sub –projects carried in Morogoro municipality. The study employed case study design, whereby Interview and Questionnaires were used to collect data collection from 144 respondents. The study found that local stakeholders were more committed when they were left to carry on the projects by themselves after some training courses. The community members who participated in the sub-projects felt to be empowered socially and economically as the projects provided them some economic benefits. The study contributed the methodological design and the methods used to collect data since they were adopted and modified. However the study did not deal with the question of culture in contributing to

sustainability of DFPs. The gap in knowledge was therefore rendered for further research.

The importance of DFPs in community development cannot be underestimated. The donor funded projects have enhanced the improvement of life standards of different families, groups and the society at large in Tanzania and elsewhere (Majungu, 2015, Lelegwe, 2015; Sabbil & Adam, 2015). There are various services and grants oriented projects offered to communities including water supply with the intention of improving the welfares of the community members. With regard to water service supply, the National Water Policy 2002 (NAWAPO, 2002) pointed that about 30% of rural water supply services are not functioning due to poor operational service and maintenance (URT, 2002). It is therefore called upon the need to decentralize the system of water supply and sanitation into the community level. According to Mwageni,(2017) the realization of water supply service encounters some deficiencies related to inadequacy of water resources, collapse of water resources, and lack of sustainability of the water infrastructures resulting from poor water governance particularly in rural settings. In addition to addressing the needs and concerns of the community, cultural experiences on the day to day life is an important attribute in community development (Gilchrist, 2006).

Adhiambo (2012) investigated on factors affecting the effectiveness of donor funded projects in promoting development in Kibera District/village/ward. The study used survey research design with mixed methods for data collection which include interview, questionnaire and documentary review. The study used a sample size of 150 respondents. According to the study findings, the community is supposed to be empowered through capacity building, political education and opportunity to affect the decision making of over the project. The author did a great job to establish factors which could enhance DFPs development. The phenomenon development is not far from the issue of sustainability since both focus on the future merits of the project given. Together with the methodological description especially on the used methods for data collection, the study did not found the community culture to be one of the factors that could lead to DFPs to effectively develop.

The World Bank (2008) report showed that perception of participation varies greatly across time, culture and nature of people in the locality. The low caste women in India for instance felt empowered when given the chance to participate in public meetings where they could make suggestions about agenda under discussion. In Brazil, the participation of the local people was found noble when both men and women were given chances to engage in the budget allocation decisions. Community participation fostered the sense of empowerment, sense of ownership and accountability on the side of the beneficiaries. Participation helped to break the sense of dependence due to the culture of poverty and belief on fate. When properly engaged, the community moves from the mere recipients of the projects to controllers hence build up capacity to influence and generate development alternatives to impact on the sustainability of the project.

Another study was conducted in Kenya by Lelegwe (2015). It sought to establish the influence of community participations of community owned donor funded projects. Using the survey design and the questionnaire method the study found that, the SAIDIA organisation carried some projects in Samburu County with little participation of the community members. The low participation of the community caused little commitment of the people and poor sense of ownership of the projects. There was a need of resource mobilization to influence the sustainability of the donor funded projects in the Samburu County. In the present study, main aspects of concern involved were discovering ways used by the world vision to involve the community and at which level. Moreover, the level of capacity building that the World Vision has created for the community to carry on the water projects is another area of concern as well as the sense of ownership the community has towards the established water projects in Ngerengere Division.

Nthenge (2014) investigated on factors influencing sustainability of donor funded projects. The study was done in Wenje Water projects in Tana River County, Kenya. The study employed a survey research design with questionnaire method of data collection. It used purposive sampling techniques and attained the sample size of 100 respondents. The study found that donor funded community based projects were not sustainably managed. There was a very poor involvement of the community, poor

accountability and low level of funding of the projects as local people were not well informed on ways to pay the water tariffs. The presence of other cheap sources of water was among other factors that culminated to sustainability of the water projects.

Mutonga (2015) conducted a study on factors influencing sustainability of donor funded community water projects in Kitui central constituency in Kenya. The study used the questionnaire method which was conducted to 35 respondents who were selected using the simple random sampling technique. The results demonstrated that community members were not involved in the projects implementations. The financial management skills emerged to be other determinant factors which were found to have a direct correlation with sustainability of donor funded project. Monitoring and evaluation practices were less observed but had very important role in ensuring sustainability of the community.

Another research was conducted in Babati Tanzania by Majungu, (2015). It sought at discovering the socio-economic factors of World Vision Tanzania (WVT) donor funded projects on beneficiaries. The case study design was employed and the interviews as well as questionnaire methods of data collection were used. A sample size of 180 people was attained by the use of quota sampling technique. The study results showed that both positive and negative effects were observed in the locality. The beneficiaries of the projects had improved income standards advanced in accessing of social services like water, electricity and education. However people started to develop dependency syndrome on the grants given, fall in creativity and unwillingness to participate in communal development activities. There was lack of financial subsidy from the government to support the sustenance of the project when the WVT left. In addition, failure to manage financial account, proper setting of water tariffs, transparency about the income and expenditure worsened greatly the sustainability of the donor funded projects. Other scholars added that conduct of evaluations research enhance to get the feedback upon which the reality of the practice coincide with the idealized objective of project. It also influenced advocacy on policy and formulation of new strategies to improve the practice and hence facilitate sustainability of the DFPs. It is therefore upon the government to make

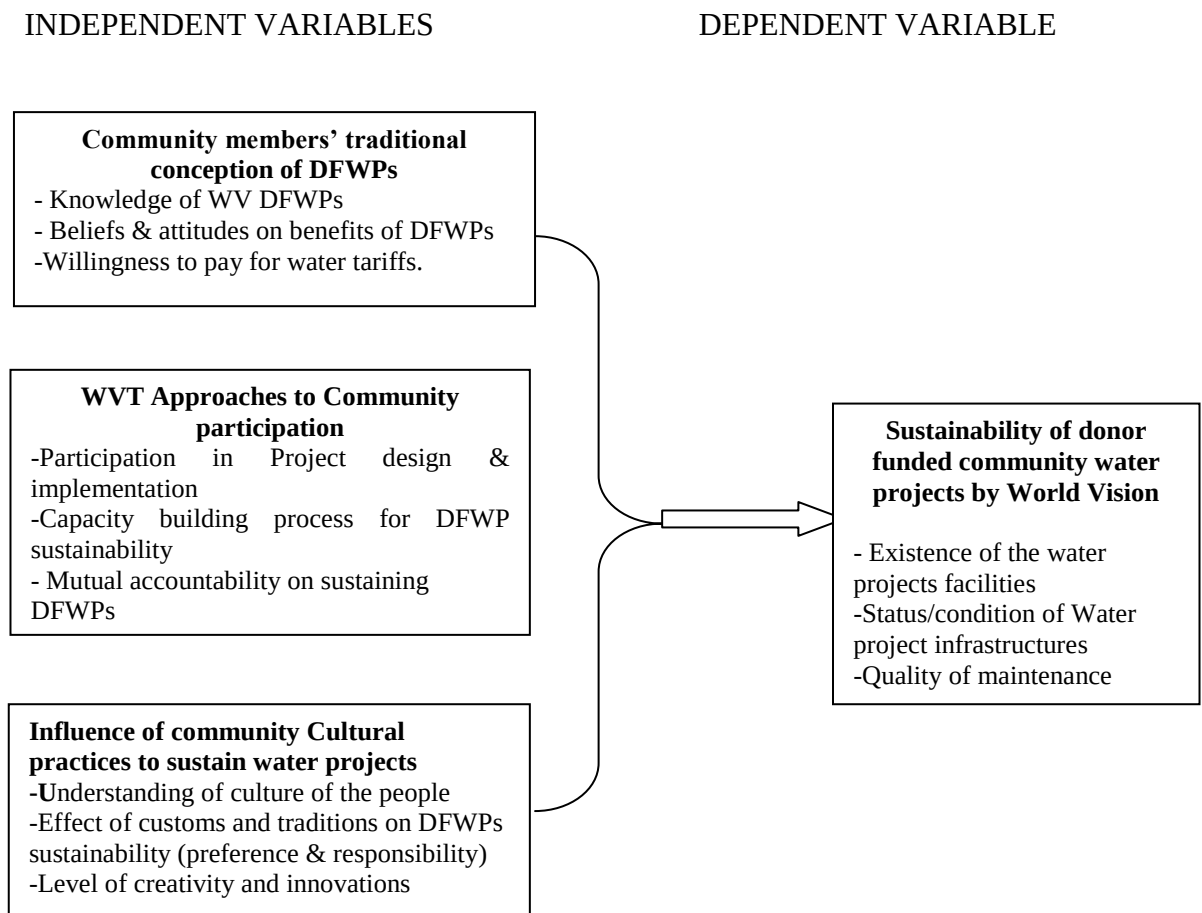
follow ups through research to find out about the situation of the project and see if the project is cost-effective (Hilhorst, 2006).

Different literatures had dwelt on demonstrating several factors that determine sustainability of the DFPs in community based projects. They range from financial capacity, level of participation, capacity building, technological innovations, frequency of evaluation researches and accountability. There was no clear link stated between the influence of community culture and the sustainability of DFPs as it was the case with the present study. There was a need to seek for more literary works that have focused on the study of culture of the community as well as the sustainability of DFPs nexus.

2.3 Conceptual Framework

The independent variables of the study are traditional conceptions of community members on DFPs water projects, WVT Approaches to Community participation Influence of community cultural practices. The dependent variable is the Status of infrastructures of World Vision Water project facilities and the Sustainability of donor funded community projects in Ngerengere division. There are indicative variables to guide the measurement and observations of each variable as portrayed in.

Figure 2.1: Conceptual Framework



Source: Adopted and modified from Adhiambo (2012)

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter comprises of different subsections such as research design, study area, target population, sampling techniques and sample size, types of data and methods of data collection, and data analysis techniques. The sections for reliability and validity of the study as well as the ethical considerations component are also included in this chapter.

3.2 Research Design

The study adopted a survey research design because by nature it intends to provide in-depth information of the phenomenon under study. The survey design facilitated the researcher to explore opinions, attitudes, preferences and perceptions of people in the perspective of culture (Orodho, 2005). The researcher explored the contribution of culture in the sustainability of DFPs particularly in the water projects established by the WVT. In addition, the survey design was chosen because of its ability to encompass mixed methods for collection and analysis of data.

3.2 Study Area

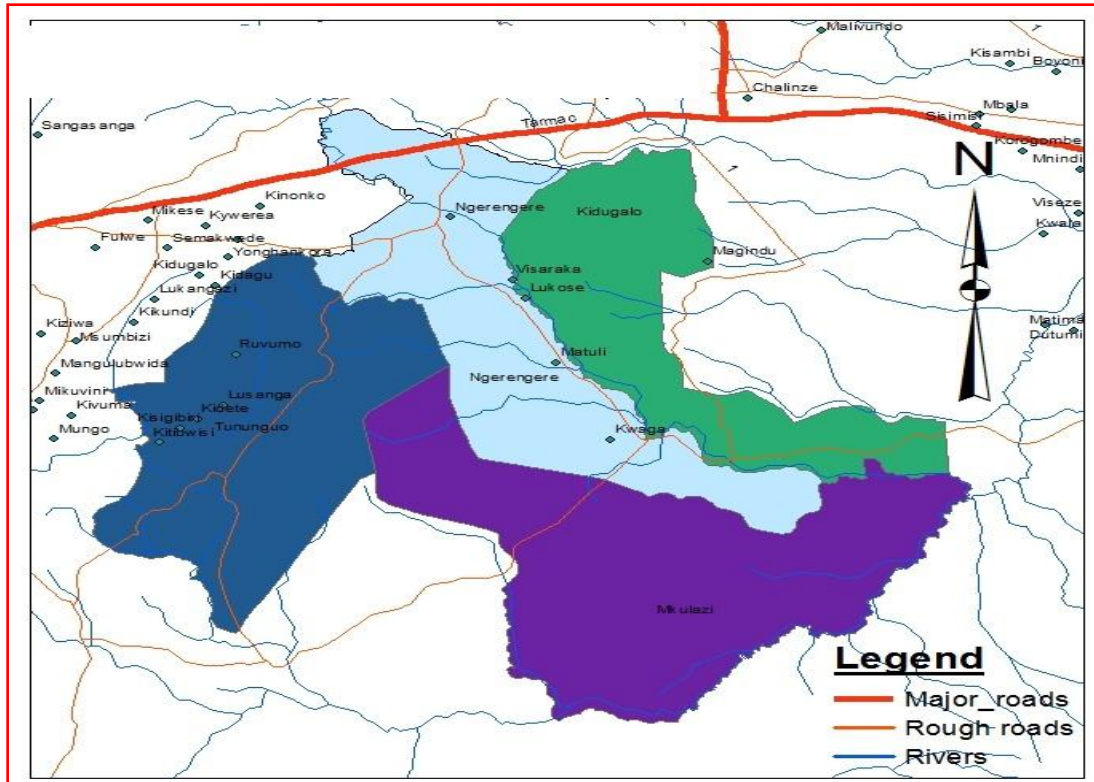
The study was carried out in Ngerengere Division. The area is found in Morogoro Rural District, Morogoro Region. It lies between latitude 8°2' to the South of Equator and longitude 35° to 30° to the East (URT, 1997). Administratively, Ngerengere Division is one among 6 Divisions of Morogoro Region. The division has five wards (Tununguo, Ngerengere, Matuli, Kidugalo, & Mkulazi) and twenty villages. The division had a population of 16,152 people by 2012 as per the National Census of 2012 (URT, 2012). The majority of people residing in the area belong to the Kwere ethnic groups with mixed number of ethnic groups like the Luguru, the Kutu, Kami and others from other parts of Tanzania. People of this division exhibit a large part of the coastal behaviours.

According to the report of the Morogoro Region, the Ngerengere exhibit largely coastal climate with hot weather, regular rainfall and topographically the area is located in the high and flatland with the upstream of the Ngerengere River powering its water to the Mindu dam. The place exhibits stiff forest of Miombo wood lands sharing some common characteristics with the greater part of the Morogoro region. Land uses of the area are dominantly for agriculture and pastoralists. Therefore, majority of the residents are peasants though there are some other ethnic groups who are immigrants practice livestock keeping.

This study involved only three wards among the five wards, where there were water projects offered by World Vision Tanzania. Moreover, there was a selection of two villages from each of the selected ward based on availability of water project offered by the World Vision Tanzania, and each of the two villages exhibited different behaviour pertaining to project sustainability. The three selected wards together with their villages are Ngerengere ward (Sinyaulime, & Ngerengere), Matuli ward (Matuli & Lulongwe) and Tununguo ward (Kisangastendi & Mlilingwa). However, in the course of the study field data collection, only five villages were reached due to transport challenges to reach at Mlilingwa village. Figure 3.1 is the map of Ngerengere Division showing geographical location of the place together with study sites.

The selection of Ngerengere Division was done by the use of quota sampling technique. The Division is one among the six administrative Divisions found in Morogoro District which was purposefully selected. The study found that within Morogoro district it was only in Ngerengere Division that the World Vision implemented Water Projects and the project. Additionally, there are no scientific publications on culture and sustainability of donor funded water projects conducted in the area of the study.

Figure 3.1: Map of Ngerengere Division



Source: GPS maps of Tanzania

3.3 The Target Population and Sampling Units

Population is an aggregate of people or participants who conforms to a given specification (Mugenda & Mugenda, 2008). The residents of Ngerengere division and specifically those who were beneficiaries of WVT water project was the target population.

3.4 Sampling and Sampling Techniques

A sampling technique is a means used for getting a sample from a given population through a selection of required sample for the research study. The study employed non-probability sampling technique in the process of selecting wards, villages and ultimately respondents. There were different kinds of non-probability sampling techniques that were used in the study: the purposive and quota sampling techniques. The non-probability sampling techniques are distinguished by their particular character of being judgemental and selective in the way to attain site for the study as

well number of respondents (Creswell, 2009). According to Kothari (2004), the non- probability sampling is that sampling procedure which does not offer equal chances of representation of the population. It involved deliberations and judgments processes in its ways of reaching the selected participants in the research.

3.4. Quota Sampling

Babbie (2008) defined quota sampling as the a type of non-probability sampling in which units were selected into a sample on the basis of specified characteristics, so that the total sample could have the same distribution of characteristics assumed to exist in the population under study. The quota sampling is applicable under condition that the sample group represents certain characteristics of the population that the researcher chooses (Given, 2008). Quota sampling was used to select wards, villages, and household members.

The procedures employed to select the wards and villages were: The ward must have at least two villages that benefited from World Vision water project; the ward existed before the institution of the project. Following these criteria the researcher came up with three wards namely Ngerengere, Matuli and Tununguo. Likewise the selection of villages was done basing on two criteria: the village must have benefited from the World Vision project and there is possibility to meet knowledgeable people about the project as it phased out many years past. Finally, the researcher came out with two villages which suited the criteria. Generally, the selection of these areas was mainly based on the reason that the selected villages from three wards have benefited from the water project offered by the World Vision Tanzania and that each of the two village's exhibit different behaviour pertaining to project sustainability. Some of the villages have shown better level of sustainability and the other has portrayed a very poor capacity to sustain water project in their area.

The quota sampling facilitated the selection of respondents basing on age and sex of the beneficence, knowledge of the World Vision and culture and level of involvement in the water project. Other criteria included education levels, residence in the village, ethnic groups and nationality. In this regard depending on the nature of the study, (Babbie, 2008; Jupp, 2006) the researcher sought to consult respondents

for questionnaires and then interviews. The criteria which were set for household were that a respondent of mature age at least 35 years old, both male a female sex, permanent resident, knowledgeable about the culture of the community and the world vision water projects. The education level was not a criterion in this regard.

3.4.2 The Purposive Sampling Technique

The purposive sampling technique is an appropriate way of selecting a sample basing on the knowledge of the population and the purpose of the study. The purposive sampling could also be defined as a non-probability in which decisions concerning the individuals to be involved in the sample are selected by the researcher basing on the variety of the criteria such as knowledge of the participants, capacity and willingness to participate in the research conduct as respondents or sources of data (Jupp, 2006). The present study used the purposive sampling technique to select water user committee leaders from the six villages. Finally, the purposive sampling was also employed to select the village leaders, ward executive officers and World Vision leaders. Their selection was based upon the potential administrative positions, knowledgeable of the project and culture of the place as well as informed about the policy programmes of the country on water resources.

3.4.3 Sample Size

A sample size was referred to the total number of respondents selected to represent the rest of the population in the study. The sample size for the study was obtained by taking the proportional representation of the population but also bearing in mind that the sampling design of the study is non-probability sampling techniques, there were specific individuals selected to take part in the study. To this regard, six heads of households, and four leaders of Water user committees taken from each village were selected through quota sampling. Additionally, village chairpersons and village executive officer from each village were involved. Two representative officers from World vision were expected to take part in the study but only one was available. The selection of the household members depended on the age and sex categories together with the ability to talk about the culture and tradition of the place cum water

resources sustainability. In this study, the estimated sample size of the study was 74 respondents but finally the study employed a sample size of 65 respondents.

Table 3.1 Sample Distribution

s/n	Units of Inquiry	No. of respondents per village/ward	Attained sample size
1	Households	6	34
2	Water Committee leaders(WUAs)	4	20
5	World Vision officers	2	1
4	Village leaders(chairpersons)	1	5
5	Village Executive officer(VEO)	1	5
Total	6	14	65

Source: Researcher's construct (2018)

3.5 Types of Data

The study collected primary data and secondary data. Primary data collected through interview, questionnaire, and observation while the secondary data collected from related documentary reviews.

3.5.1 Interview Schedule

The study used interview schedule to gather data from key respondents, such as The World Vision manager in the district level and heads of the villages. An interview is majorly a qualitative method of data collection whereby information is gathered through a series of asked questions in a dialogical model (Jupp, 2006). It also involved a meeting of people for a purposeful conversation. In the course of collecting interview data, the researcher sought to get an in-depth understanding of the issue or phenomenon under study (Given, 2008).

The semi - structured interview was developed to provide wider chance for the respondent to share his or her points of views. This involved data pertaining to the

need to explore conceptions of community members about DFPs (water projects) sustainability and investigating cultural practices which influence sustainability of donor funded water projects under World Vision in Ngerengere community.

3.5.2 Administering of Questionnaire

The study also gathered primary data from some representative members of Water user committee households, as well VEOs and other World Vision coordinators in the wards through administering questionnaires. Jupp, (2006) defined questionnaire as a set of designed questions given in exactly the same form to a group of participants for the sake of collecting research data about an issue of interest. In this study, questionnaires were mainly open ended questions. Likert scaling system was to facilitate easy responses for the respondents. .

3.5.3 Documentary Review

Bailey (1994) defined documentary review as a process of selecting, reading and summarizing written or pictorial documents which contain information about the phenomenon under study. It also involved a data collection method derived from the already written materials or documents (Best and Khan, 2006). These documents range from public, through private to personal sources. The collected secondary data were those recorded reports, published papers and policy frameworks related to culture and sustainability of donor funded projects and water projects in particular.

3.5.4 Observation

An observation method can be used in qualitative, quantitative research or the mixed research. Given (2008) defined an observational method as a means for collecting impressionable data of the world using one's senses, particularly through looking and listening in systematic and purposeful way in order to learn about a phenomenon of interest. The method is well suited when employed with other methods like interview or documentary analysis (Baker, 2006).

The study used qualitative observation technique to explore the existence and status or condition of the water project infrastructures, as well as water resources around

the villages. It further facilitated to observe any of the cultural practices which tended to affect the sustainability of the water projects installed by World Vision. This was accomplished by taking number of photographs and video clips for further analysis.

3.5.5 Focus Group Discussion

The study conducted five Focus group discussion (FDGs) involving six to eight heads of the households who were selected by quota sampling from respective village. Each village had a single focus group discussion. Given (2008) defined FDG as a qualitative method for data collection which involves 6 to 12 members in the discussion. The groups could be composed of either heterogeneous or homogeneous population but all the time members should have a common stake or shared interests about the issue under discussion. In the discussion, guiding questions were used to facilitate the dialogue and in fact all sorts of opinions were welcomed and made subject to analysis.

3.6 Data Processing, Analysis and Presentation

The gathered data were edited and coded. In the editing process the questionnaires were scrutinized to check for any inadequate or out rightly irrelevant responses. In coding the information, a code book was prepared as a reference to facilitate entry of the data into data entry sheets.

The qualitative data were analyzed by the use of Content analysis to analyze textual information. The coding process was followed by the comparative content analysis for the sake of inducing the inferences from the data. The quantitative data were run in the computer using a statistical package for social science (SPSS version 20) to draw the descriptive results using frequencies, cross- tabulation and percentages. Generally the cross-tabulation was used to elucidate the relationships between culture and the DFPs (water projects) sustainability.

Finally analysis data were presented sequentially following the methods used in the gathering of data. The results of the questionnaires methods were presented by the use of descriptive tables, graphs, bar charts and line graphs. On the other hand, the

narrative pieces of information from the qualitative methods were presented following the statistical results. The comparative analysis techniques facilitated the researcher to obtain general findings of the study from the various data collected and analysed.

3.7 Reliability and Validity

Reliability implied a precision or the consistence of the instrument in measuring the required object or phenomenon. According to Ndunguru (2007) reliability means the extent to which a measure is giving consistent and stable results in a measurement process. The researcher ensured reliability of the study by conducting a pilot study prior to field data collection. Proper framing of interview questions as well as those of questionnaires contributed to make the study results consistent.

On the other hand validity of the study was very essential to be controlled to assure the quality of the data collected. The use of the appropriate tools to appropriate respondents helped to validate the results of the study. The questions were relevant enough to keep respondents from answering unwanted responses.

3.8 Ethical Considerations

In the entire process of organizing and conducting the study, professional and intellectual property rights was highly taken into considerations. The researcher sought for authorization from the responsible authorities starting from Mzumbe University, department of Research and Publications, the regional authorities and down to the village level. Furthermore, ethical standards from research were maintained during the field work and report writing. The researcher was always demanding for the consent of the respondents before collecting data, to assure protection and confidentiality as well as anonymity of the participants unless otherwise the respondent personally grants the chance to reveal his or her name.

CHAPTER FOUR

PRESENTATION OF RESULTS AND FINDINGS

4.1 Introduction

The chapter presents the results and findings of the study. Following the descriptive analysis of gathered data, the results were obtained in line with the research questions. In the course of the presentation the chapter endeavours on the ascertainment of the status of water project infrastructures, conception of community members about the donor funded water projects and the mechanisms or approaches used by WVT to community participation. Other aspect of concern is the influence of cultural practices on sustainability of WVT water Funded Project.

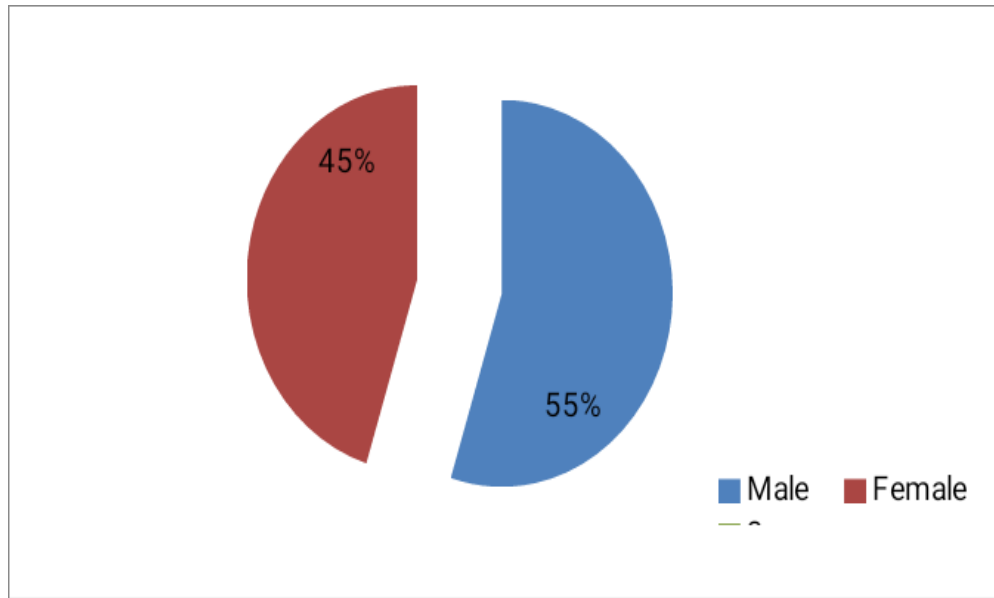
4.2 Socio-Demographic Characteristics of the Respondents

The study describes the demographic characteristics of respondents in terms of sex, age, education level, and occupation status. These characteristics are important for indicating income level and the social set up of the community.

4.2.1 Respondents by Sex

In social science research sex plays big role in recognising responsibilities in sustainability of water projects. The sex distribution of respondents was sought to get picture of representation among respondents. The issue of culture touches both sex hence their participation was necessary. The study found that male sex was represented by 17 respondents (55%) while females represented by 14 respondents (45%) as presented in figure 4.1.

Figure 4.1 Sex Distribution of Respondents



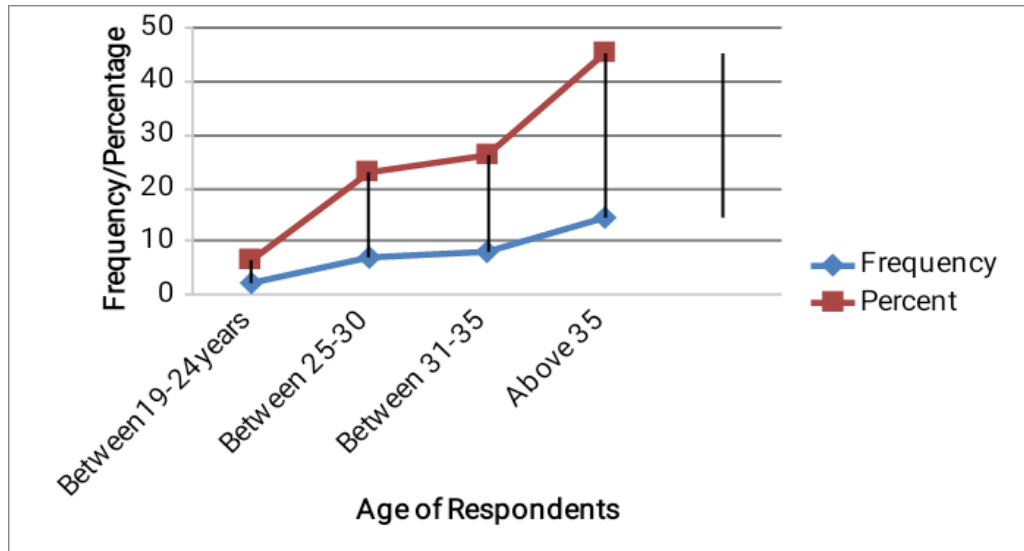
Source: Field Data, 2018.

The findings indicate majority of respondents are men compared to women. This is possibly due to social cultural setting of the place that in most cases the representative's speakers of the households are men particularly in patriarchal communities.

4.2.2 Respondent Profile by Age

The search for age profile was found to be important for a reason that the opinions of the respondent could also be determined by the maturity level of respondent. The study categorised the age of respondents into five groups: below 19 years, 19-4, 25-30, 31-35 and above 35 years. The results showed that 45% of respondent were above 35 years old, followed by the group of respondents aged between 31-35 years by 25.8%, those aged 25-30 were represented by 22.6% and the group of respondents between 19-24 years were 7.6% as presented in Figure 4.2.

Figure 4.2 The Age Profile of the Respondents



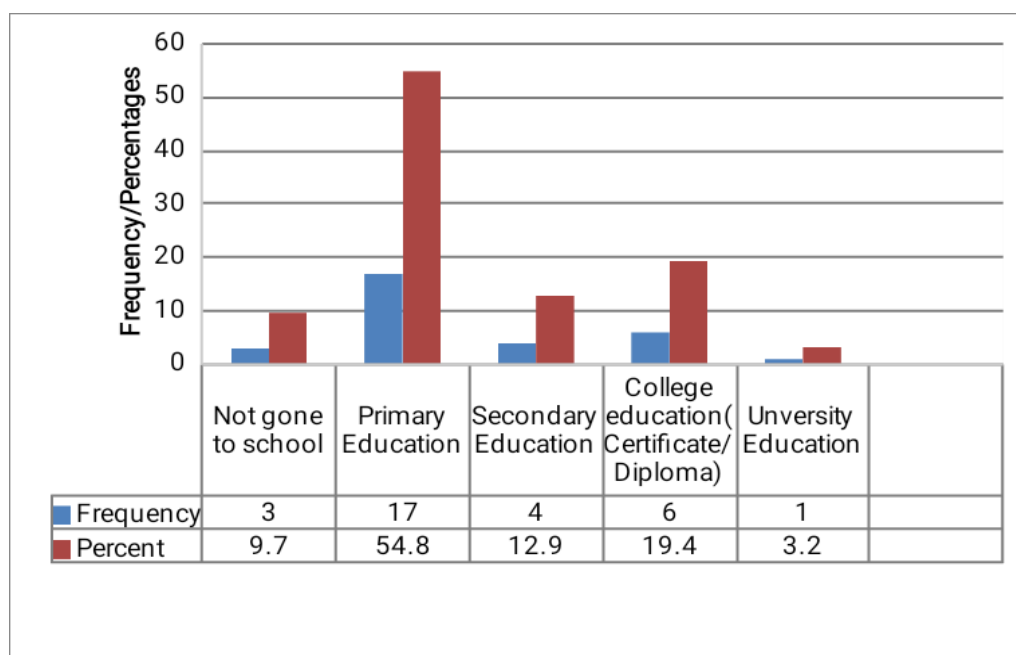
Source: Field Data, 2018.

Results indicated that the majority were adults over 35 years. Good representation of matured people is crucial in studying impact of culture to project sustainability because mature people are expected to be more acquainted with the knowledge of culture and informed on projects activities in their localities. In addition, the little representation of young ones was due to their leadership roles in water user committees in the villages.

4.2.3 Education Level of Respondents

The study searched for the education status of the respondents for the sake of understanding the social setting of people in terms of literacy level. This is due to the fact that literacy has implications on easing understanding of measures for sustainability of initiated projects and changing the community members from cultural beliefs that hinder development towards positive attitude to ensure sustainability of projects. The study categorised five levels of education and results showed that 3 (9.7%) had no formal education, 17(54.8%) completed only primary education, 4 (12.9%) completed secondary education, 19(4%) completed college education, and only 1 (3.2%) completed university education as presented in Figure 4.3.

Figure 4.3 The Respondent's Level of Education



Source: Field Data, 2018.

Results indicate that the majority of respondents had primary education level (54.8%) however there are some respondents who had secondary education (12.9%) and college education (19.4%) levels. It is important to note that the respondents were representative leaders of water users committees and the VEOs in the respective village. The respondents possessing higher level of education were public servants.

4.2.4 The Occupation Status of Respondents

The knowledge of occupation status of the respondents was useful in showing income status and lifestyle of the community. The study found that 23(74.2%) were peasants, 5(16.1%) were public servants, the other groups of Pastoralists, businessmen/women and employed in private sector composed the 9.6% of the respondents.

Table 4.1 The Profile of Respondents

Occupation	<i>f</i>	%	Mean	Mode
Peasant Farmer	23	74.2	1.7097	1.00
Pastoralist	1	3.2		
Businessman/woman	1	3.2		
Public servant	5	16.1		
Employed in private sector	1	3.2		
Total	31	100.0		

Source: Field Data (2018)

Results indicate that peasant farming was the dominant occupation of people in the study area though there were some few people who were public servants. These were village executive officers from the respective villages. There was insignificant number of people who were employed in private sector or engaged in other socio-economic activities.

4.3 The Status of Water Project Infrastructures Installed by WV in Ngerengere Division

In order to ascertain the condition of the water facilities installed by the World Vision in the villages, the study developed three deliverables which are the search for the existence of water project facilities; portray the condition of water infrastructures and the status of maintenance of the water facilities.

4.3.1 The Existence of Water Facilities by the World Vision Project

According to the testimony of the World Vision officer during the interview, the organisation undertook a development project that intervened for 20 years in four wards of Ngerengere Division. The project intervention was extensive in nature since it encompassed a number of activities ranged from the creation of boreholes, installation of pipelines for tapped water distributions, provision of water tanks in schools, drilling of shallow wells and installation of water pumps. Other activities included renovation of water systems and support of solar for water pumps. Together with the project focus on water supply service provision, the World Vision also provided other services on health and education sectors.

In assessing sustainability of the water projects, this study assessed status of water projects facilities in Ngerengere Division. The interest of the present study was to understand about the number of wells drilled or renovated by World vision, how many of them were still functional or non-functional, and whether there were effort to repair or not. Table 4.2 provides a snapshot of the information collected from the villagers through interview and focus group discussion.

Table 4.2 Pumped Wells Present in Some Selected Villages of Ngerengere Division

Village name		No. of pumped wells in the village	No. of Wells intervened by World Vision				
			Drilled Wells	Renovated Wells	Functional Wells	Non-functional Wells	Challenges of the non functional wells
1	Kisanga-stendi	4	2	2	2	2	Worn-out spare parts by rust and salt elements ☐ No idea of reparation
2	Sinyaulime	7	7	none	3	4	☐ Wells abandoned
3	Ngerenger e	7	7	none	2	5	One was destroyed by flood One was blocked due to poor hygiene found in between pit latrines Others, thieving of spare parts
4	Matuli	5	5	none	1	4	☐ Thieving of spare parts
5	Lulongwe	4	3	1	3	1	Affected by thunderstorm hence the well collapsed
Total		27	24	3	11	16	

NB: Renovated wells were drilled by the Local government water project in 1980s.

Source: Field Data, 2018

Table 4.2 provides a picture that out of 27 wells donated by World vision 16 wells were out of order and 11 were still functional. The findings points out the alarming situation of the wells constructed by World Vision and hardships facing

village members to access water. In addition, the interviewed participants from Ngerengere, Sinyaulime and Kisanga –stendi further attested that other wells are not used by people because they contain water with high salt content hence not conducive for any human needs.

4.3.2 Status of Non Functional Wells

Wells that were not functional were abandoned. In some points, the areas where the spare parts were stolen there remained only signs of the existed wells points but no pump remained. Abandoned pumped wells were found to be covered by tall grasses. It was hard to reach in some areas located since the path was even blocked hence the participants who accompanied the researcher had to pave the path by falling down the grasses to reach the wells. The photos were taken during the observations and few of them are as presented in Figure 4.4.

Figure 4.4 Non Functional Pumped Wells Abandoned

Photo1: A Well at Kisanga- Kisanga stendi pump problem. Photo2: Well at Magani- Kisanga stendi pump is leaked by rust



Photo 3: Well at Yuno-Sinyaulime pump breakdown. Photo 4: Well at Kirua-Sinyaulime out of order



Photo5: Kinyamkera well at Matuli beyond reparation. Photo 6: Well at Pachanne-Ngerengere totally collapsed



NB: Both wells (5 and 6) reported to be victims of theft of its spare parts

4.3.3 Status of the Functioning Wells

The study went further to discover the situation of the wells which were said to function; hence people still profited the pumped water from wells. The situation was discouraging since the areas surrounding wells were found to be dirty, surrounded by green grasses plastic bags and water ponds. For instance in Kisanga-stendi and Lulongwe the wells were located in the farm yards of the people, hence people cultivated within five meter surrounding the wells. That was not seen to be problem for the village participants, and they took it as a means to keep the place clean from being covered by

grasses. In Ngerengere, the village is growing into a small town hence people have entrenched the surrounding of the wells making water from the wells get mixed with the waste from pit latrines hence cannot be used for domestic purposes.

Figure 4.5 Wells Found to be Poorly Maintained

Photo 1: The well found dirty and in farmyard (Lulongwe). Photo 2: The well found dirty and surrounded by water pond (Matuli)



Photos3 and 4 the well was found mixed with wastes from pit latrines hence out of use in Ngerengere



Source: Field data, 2018

4.3.3.1 The Exceptional Wells that were under Proper Sustenance

It was further found in two villages to mention Kisanga-stendi and Sinyaulime, there were one street which had made efforts to maintain the well through

protections and improvements so as it can continue to serve people. In Kisanga- stendi the altitude of the well at Nyambogo was lifted to protect it from frequent floods since it was drilled in less than 30 meters from the river Ruvu. Similarly, in Sinyaulime village the functioning wells were in Kilombero and Kipera. The well in Kilombero was reported to have undergone a number of reparations thanks to the role play of Mr. Kiyanze (pseudo name for anonymity) the plumber who is activist for the maintenance of the well. In Kipera, the well was found to function but the upper spare part for pumping is normally removed and was kept to the hamlet leader for security purposes. The photos would serve to provide a picture of the situation.

Figure 4.6 Wells found to be Moderately Maintained by Villagers

Photo 1: Nyambogo lifted well in Kisanga Stendi. Photo2: The sustained Well in Kilombero- Sinyaulime.



Source: Field data, (2018)

Basing on the described results from the observed and explained information the study found that there was poor quality of maintenance of the wells in the villages, from which filed data were conducted. The findings evoked strong need to search for the influence of culture of the people in Ngerengere to donor funded water projects particularly the ones donated by the world vision.

The study had however, a good impression observed on the two wells of Nyambogo and Kilombero following their raised altitudes. The study went on to inquire on what made these wells be properly maintained. It was reported that the wells were not constructed by the villagers, but it was done by the World vision. Inquiries done during the discussions revealed that the well at Nyambogo was essentially renovated, hence the flooding experience made the World Vision to uplift the walls of the wells.

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4.4 Community conceptions on Sustainability of DFWPs in Ngerengere Division

A community perception is one among important attributes/drive for the community to support sustainability of the community based project. The intention of the second objective was to explore perceptions of the Ngerengere community with regard to DFWPs executed by the World Vision Tanzania. This was intended to investigate whether the aid provided was appreciated by the recipients to the extent of creating belongingness and morale to willingly contribute to its sustainability. Three indicative variables were used to expound their perceptions towards sustainability: awareness on established DFWPs water projects, attitudes and beliefs

of community members on benefits of DFWPs, and sense of responsibility in sustaining the donated WVT water projects.

4.4.1 Awareness of the Community about the World Vision Tanzania DFWPs

This study assessed whether a community is familiar with DFWPs which are found in their locality since it is a first note for building concerns to sustainability. Results The results showed that: 48.4% of respondents mentioned that 15 to 20 years have elapsed since the WV implemented the water project in Ngerengere Division, 22.6% said 21 to 25 years, and 29% said they do not know as presented in Table 4.3

Table 4.3 Community awareness on World Vision water Projects N=31

Questions →	When did World Vision introduce water project in your village?			How many people in your village community benefit from the World Vision water project?			
Range of responses →	From 15-20 years past	From 21-25 years past	I don't know	Below 100 people	Between 101-500	Between 501-1000	Above 1000
Frequency	15	7	9	2	5	10	14
Percent	48.4	22.6	29.0	6.5	16.1	32.3	45.2

Source: Field Data, (2018)

In the interview sessions with the village chairpersons it was unanimously found that World Vision executed the water projects in different villages since 1995. Moreover, each village had received the project in different years. The project lasted for about twenty years before the exit in 2015. The chairperson of Kisanga-stendi expressed the following with regard to the knowledge he has about the water project executed by World Vision in the village.

“From what I remember the World Vision came to repair the pumped wells which were already drilled in many years ago by the local government since 1980's. The WV agencies came here in 2007 and lasted up to 2015. Yes! The water project also drilled other two well in 2011-2013 in Mangani and Chamwenzi Street.”

The participants of group discussions on different occasions conceived donor funded project as an assistance that has been offered to the community for the

sake of resolving the impending problem. It was mentioned in different villages among research participants in discussion that projects aimed at enhancing transformation of the society in terms of development and wellbeing particularly in villages where majority of natives live under poverty line. During the group discussion in Lulongwe village respondents expressed their understanding of donor funded projects in the following words.

“A project given by donors is a designed plan that is implemented in order to transform our conditions of life to another new condition which is better than the previous one. Projects bring liberation to us from our problems. Project is a tool for enabling citizens or certain community to make economic progress or combat a prevailing problem either totally or minimizing it depending on the weight of the problem.”

Summarizing the result of the narrative data together with the questionnaires, it was found that community members were aware of the funded projects undertaken in their vicinity by the World vision. Theoretically they possessed knowledge of DFPs as an aid or assistance or action done to transform or resolve their prevailing difficulties such as the problem of accessing water services in the villages.

4.4.2 Attitudes and Beliefs of community members on value of DFWPs.

This study assessed how the community value DFWP based on their attitudes and beliefs. Perceived benefits play as a driver to sustainability of the project. The study found that: 45.2% of the respondents reported that more than 1000 people benefited from its existence, 32.3% said 501-1000 benefited, and 16.1% said 101-500 benefited and 6.5% said less than 100 people benefited as presented in Table 4.4 This shows the majority the water project benefited more than 1000 people in each of the village.

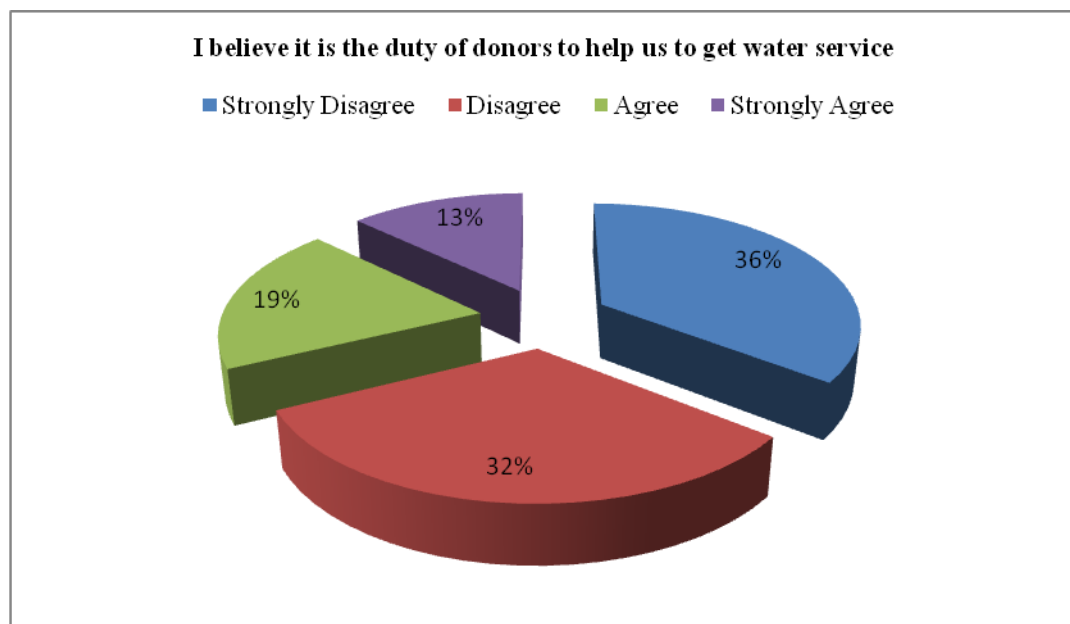
Table 4.4: Beneficiary of World Vision water Project

How many people benefit from the community water project in your area?	Frequency	Percent
Below 100 people	2	6.5
Between 101-500	5	16.1
Between 501-1000	10	32.3
Above 1000	14	45.2
Total	31	100.0

Source: Field Data, 2018

It was further found that the majority (68%) disagreed that it is a duty of WVT to help them get water services as presented in figure 4.7

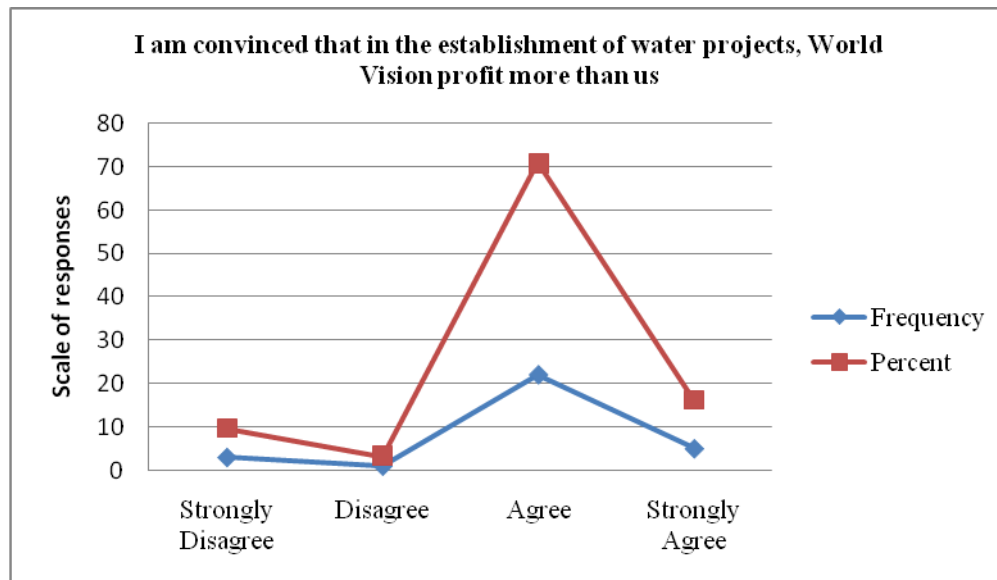
Figure 4.7 The perception of people about donor funded projects



Source: Field Data, 2018

Figure 4.7 demonstrated the respondents perception that WVT project was a not matter of duty but privilege. Contrary to the findings of figure 4.4, there was a belief to the majority (87%) that, in the implementation of the water projects in the villages, World Vision (donors) benefited more than recipients of the project as presented in Figure 4.8.

Figure 4.8 The Perception on the Benefit of the Project



Source: Field Data, (2018)

The controversial perspectives of the responses given about the attitudes of people put the researcher in a quagmire situation hence, sought for further understanding from the analysis of the narrative information.

Contrarily to the statistical results, the interview respondents generally appreciated the donated water project by World vision. The interview key informants were chairpersons of the villages, they were of the view that the water pumped wells drilled in the villages were of greater benefits to villagers who formerly suffered to get safe and clean water for domestic uses. The chairman from Matuli village had this to say:

“Normally, the village community has received the water projects and other projects kindly and they know that the projects are for their liberations. However, education is still needed for them to know how to sustain the projects. They think that it is upon leaders alone to cater for the maintenance of the water project”.

In the focus group discussions it was found that people have different beliefs about the implemented projects in the villages. In one hand participants had positive attitudes about the water project implemented by the World Vision, since they acknowledged that the aid given was as a privilege to their situations hence

grateful and they were willing to give hand in case of need for man power. On the other hand, participants were of the view that, though the water project was beneficial to their current needs, the World vision agents were supposed to implement it as to justify their expenses to their donors. This was similarly reported by Village Chairperson of Kisanga-Stendi, who revealed that,

“Mind you that all these wells are located along the river Ruvu outside the village homesteads, and during rainy season people have difficulties to get water from the pumped wells because of flooding which covers even the pumps. I suppose that they drilled wells in such locations due to easiness to reach the water table. In other places they tried but they met with very hard rocks”.

In addition the respondents from Ngerengere village demonstrated a negative attitude of people regarding the donor funded project is very negative. In the first place they believe that receiving aid is their right since they are poor and there is no chance for them to be grateful for the given aid. One of the respondents went further to explain that:

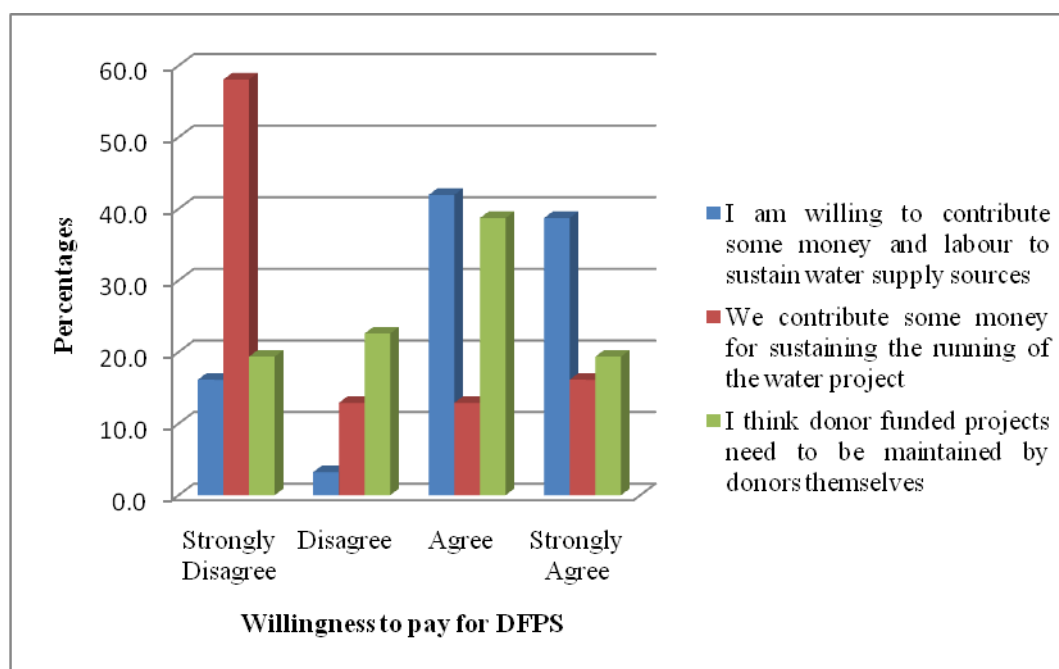
“People in Ngerengere are rarely willing to participate in the project if not by payment. They hold that it is upon the donors to complete the project and give it to them under pretext that the donor agencies like World Vision gained a lot from the project letting them to get the rest of the funds”.

Respondents had different attitudes and beliefs regarding the implemented water project by the world vision. While many of respondents conceived it to be a privilege and benefits the majority, while others thought that it was their right to be helped.

4.4.3 Willingness of Ngerengere People to contribute for DFWP Sustainability

Respondents were asked to express their opinions pertaining to the willingness of people to play part in ensuring sustainability of initiated projects. The study found that individuals were willing to contribute for water tariff by 68%. However, 58% of respondents denied the statement that they contribute some money for sustaining water project, and 57% of respondents were of the view that funders are the ones responsible for maintain the projects as presented in Figure 4.9

Figure 4.9 Willingness of Ngerengere People to pay for Water Tariffs



Source: Field data (2018).

Results indicated that the majority thought that DFPPs should be sustained by donors themselves, and thus the majority was not willing to contribute money for sustaining the initiated projects. Correspondingly, the majority were not contributing money for sustaining project. The findings portrayed the absence of contributions in the village and the dependence syndrome was higher among respondents' representatives of the rest of the community.

In a similar view, the Village Chairpersons revealed that contributions used to exist from the year 2005 to 2010s before the World Vision withdrawn from the project. People used to contribute amount ranged from 100 to 500 Tsh per household per month. There after people stopped to contribute due lack of trust in the village leaders but also less concern about the public property. It was further found that people were not even willing to volunteer to clean the areas surrounding the pumped wells. This was also supported by the chairperson of Kisanga-stendi who voiced about poor mindset of people on monetary contributions for DFPP sustainability as;

“The culture of people here is a bit complex especially when there is a need for contribution to repair the pumped wells. They say they cannot contribute for the wells to be repaired while there is water from the river. But when the well functions they fetch water from it. And as for us here we also lack receipt books for payments that contribute to their unwillingness to pay for taped water tariff”

In contrary, the chairman of Matuli village revealed that the chairperson banned people from contributing for water tariffs on the grounds of people's low income level, instead he initiated a system of collecting money from well off individuals in the village. This was done occasionally when there was a problem on the wells like when there was a need for reparations or purchase new spare parts.

Generally, it was found that people were not willing to pay for water tariffs. Traditionally, the leadership character was less influential in motivating village community members to contribute. This was attributed to laissez-faire behaviours and in some villages there were indications of misuse of the collected funds which created a sense of distrust of the villagers to their leaders.

4.5 Management approaches used by WVT in Sustainability of Water Projects

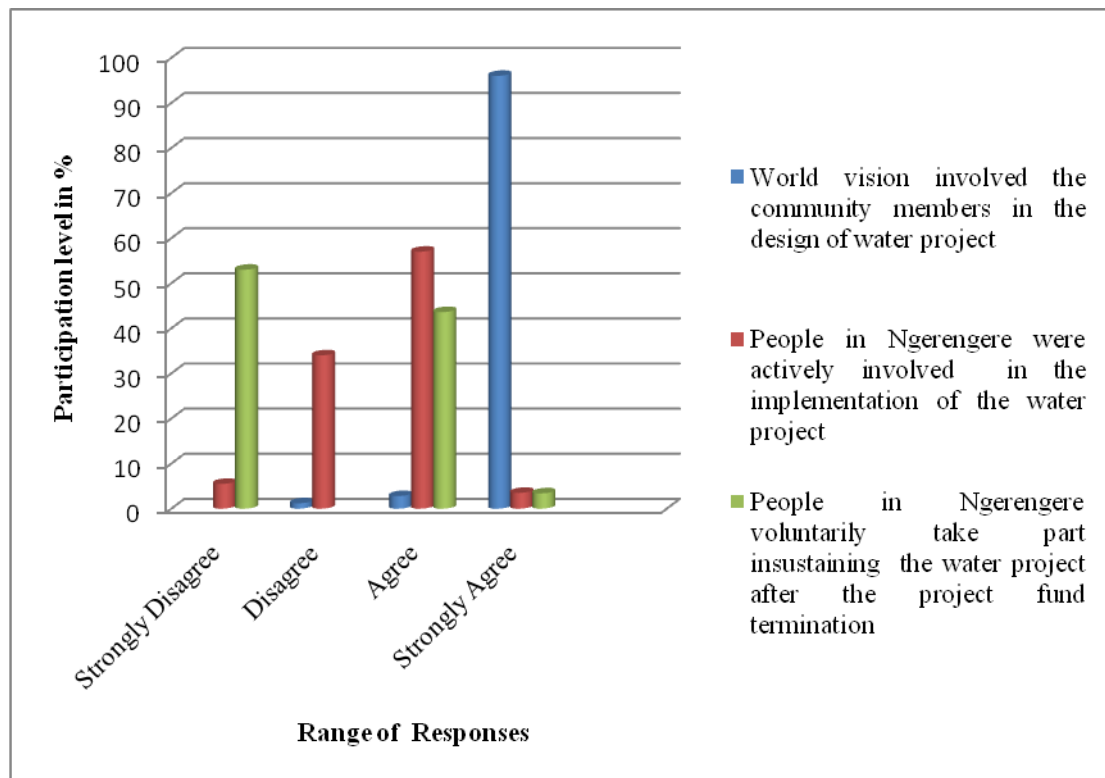
This involved the mechanisms that were used by World Vision to involve the community in the project in view of preparing them to participate fully in sustaining the project after phase out phase (termination). There were four aspects of reference that served as indicative variables: community participation in project design and implementation, capacity building for project sustainability, creation of mutual accountability and data were collected from both the community and the representative of world Vision.

4.5.1 Community Participation for Project Sustainability

Community participation can be viewed differently by different people, however in development projects the elements of community participation were regarded as means to equip the community with knowledge, skills and sense of

ownership of the project undertaken for the interests of the community. This study assessed extent of community involvement and the findings were: 96% of all the respondents agreed that the community took part in the project design, 99% agreed that World Vision designer listened to the needs of the community, and 64% agreed that they voluntarily participated in the implementation of water project as presented in Figure 4.10 .

Figure 4.10: Approaches for Community Participation used by World Vision



Source: Field Data, 2018.

The findings were very impressing since majority of the respondents agreed that World Vision involved the community during the project design and their needs were listened . In the implementation phase, the majority also agreed that they voluntary participated however the number was smaller compared to those participated in design phase.

These statistical findings were coherent to the narrative findings from interviewed village leaders. It was revealed that World Vision employed participation approaches to find out what could be the urgent needs of the community in a respective village. It was further revealed that World Vision agencies conducted a household baseline survey and meetings with village leaders to solicit from them the needs of the village. Among them, the chairman of Ngerengere villages quoted said that; *“World Vision agencies came here. They interviewed us about the problems we had then we told them many problems water being one of them. ”*

Together with the nice approach used to initiate the community need assessment approach for the introduction of the project, the World vision also consulted the community in the level of implementation of the project. The villagers were requested to give their portion of land in areas where wells were to be drilled. They also used to invite the community members to provide manpower on voluntarism basis in case of the need of help to drill boreholes. This was also supported by the chairperson of Kisanga-stand who revealed that;

“World Vision Officers were normally consultative to village leaders in case of the need for people to provide assistance. Otherwise, World Vision performed all the activities by themselves with expectations to the consultations made to the village leaders”

However, the chairperson of Kisanga-Stendi revealed community concern about extent of community participation to the project. He stated that, it was in the expectation of the villagers that the actualization of the water project would fully involve villagers from the beginning to the end, which was not the case. This was realized from a response of World Vision Manager. The manager stated that

“The community was involved by the organisation normally through participatory approaches through conducting baseline surveys to investigate possible needs or challenges of the community necessary for the organisation to intervene”

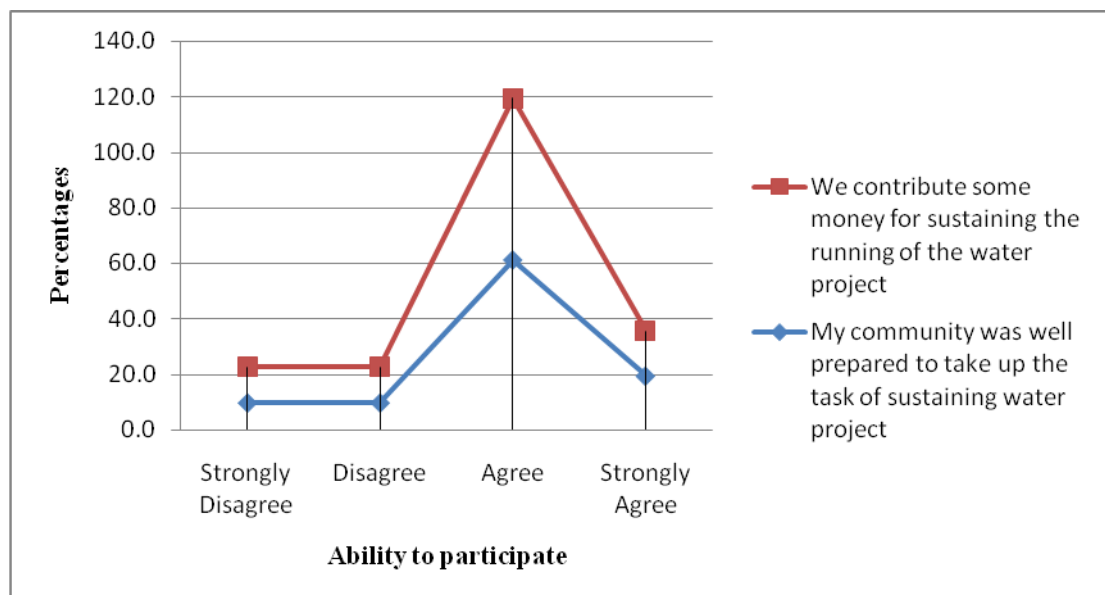
However, the manger was silent to speak about the means used to involve the community during implementation phase. It was therefore understood from both perspectives that though World Vision conducted need assessment during initiation

of the project, the organisation was less collaborative with the native community in the implementation level.

4.5.2 The Capacity Building of the Community for Water Projects Sustainability

Capacity building is important when thinking about the need to empower the community to take part in the maintenance and sustenance of the project. This study found that World Vision facilitated some trainings and courses to sensitize the community on water use and management. It was found that 61% of respondents agreed that the community was prepared to take up the task of sustaining water project, and 58% of respondents contribute some money for sustaining the running of the water project as presented in figure 4.8. The capacity building programmes involved the formation of Water committees from the street to village level as displayed in the figure 4.11

Figure 4.11: Capacity Building for Community Project Sustainability



Source: Field data, (2018)

It was found that majority of the respondents were ready to sustain water project basing on the evidence that there were some financial contributions in view of the sustaining the operational costs for the water pumps. The capacity building

was found to be a success in one way since villagers were willing to pay for the running costs.

This was also revealed in FGDs conducted in Sinyaulime. Respondents expressed that the World Vision provided different kinds of trainings apart from water uses and sanitation. In brief the World vision conducted different sensitization training to villagers on water and crosscutting matters like entrepreneurship skills, agriculture, safe water and HIV AIDS. There were also village water committees made of five members (chairperson, secretary, treasurer and two representatives). These members are chosen by the community members and among them. With regard to training, participants revealed that leaders from each village including the water committee members who are to take part in the trainings. The rest of the villagers were informed and sensitized through public meetings during the village assembly.

It was also informed from the discussion that there were two people taken from each village for vocational training on plumbing. These people were educated in view of providing reparation services to pumped wells in case of breakdown. However, the plumbers were not part of the committee but closely attached to the committee since the committee could change its members with time but they remain to serve. It was finally found that in all villages, community members were appreciative of the built capacities by World Vision in the course of project implementation. Respondents felt ready and capable to carry on sustainability of the project after the termination of World Vision. However, the zeal to sustain water project declined gradually as years past after the termination of the project.

Despite the impeccable memories of the trainings received by the participants, respondents could not tell exactly about the number of times they got the trainings. The main issues involved during the training were about water and sanitation, entrepreneurship, and reproductive health and HIV/AIDS. Generally, villagers were mostly informed through sensitization meetings through the village assembly on how to use and take part in protecting the water infrastructures. During the study, it was only in Sinyaulime village that one of

the repairers was found active on dealing with the provision of the reparation services. It was further reported that the mentioned capacity building took place the past five years since 2013, meaning that there were no more trainings or other means of capacity building conducted by neither WVT nor the government in matter of water projects sustainability.

4.5.3 Mutual Accountability on Sustainability of DFWPs

This section examined accountability of World Vision and other stakeholders with management roles in sustaining water projects. It included formulation of bylaws, and other regulations that are to be adhered to by every user of the pumped wells. In addition accountability of the water committee was also assessed to see whether they real play their roles as per required period of time. The results showed that with regard to existence of bylaws to effect sustainability 25.8% of respondents strongly disagreed and 38.7% of respondents disagreed. The treasures training to manage finance for the water project was disagreed by 48% and strongly disagreed by 16%.The degree of transparency on the revenue and expenditure of the project funds was found to be agreed by 61% as presented in Table 4.5

Table 4.5 Opinions of Respondents on the Accountability of the Community for Project Sustainability

→ Questions ↓ Responses	The community has made some standing orders to effect the sustainability of the project.		The treasurer has been well trained to manage finance for the project funds.		There is high degree of transparency on the revenue and expenditure of the money for the project.	
	Frequency	Percent	Frequency	Percent	Frequency	Percent
Strongly Disagree	8	25.8	5	16.1	1	3.2
Disagree	12	38.7	15	48.4	6	19.4
Agree	6	19.4	4	12.9	19	61.3
Strongly Agree	5	16.1	7	22.6	5	16.1
Total	31	100.0	31	100.0	31	100.0

Source: Field data, 2018.

From table 4.5 the status of the existence of bylaws, treasure's ability to manage finance was found to be poor due to absence of the standing orders to effect sustainability of the project, the treasures were not trained to manage finance. However, it was surprising to find out that there was a moderate level of transparency transparent on reporting about the revenue and expenditure of the funds allocated for the project. The findings on the absence of standing orders and lack of training for treasures indicated the lack of community accountability in sustaining water projects.

4.6 Effects of Customs and Traditional Practices on Sustainability of DFWP

There is a link between cultural practices and sustainability of DFPs. This study examined the role played by customs and traditions associated with water use and their effect to sustainability of DFWP in Ngerengere Division. The study intended to examine how culture shapes the habits of people making internal disposition to either accept and adapt initiated project for its sustainability or accept but not adapt, or deny the project. Three aspects were used to study the impact of cultural practices on sustainability of DFWP: types of ethnic groups and their socio-cultural characteristics, impact of customs and traditions on sustainability of DFPs, traditional sense of responsibility on DFWPs, and Traditional level of creativity or innovations to the initiated projects.

4.6.1 Ethnicity of Ngerengere People and Sustainability

This study investigated ethnic groups in order to understand social cultural realities of the people residing in the villages within the jurisdiction of Ngerengere Division. To map the socio cultural characteristics of the people, the study applied a cross tabulation between different ethnic groups against the time of residence in the village, education and occupation status of the respondents who were equally representing the rest of population.

Table 4.6a presents results of the cross-tabulated data whereby the dominant ethnic groups were the Kwere, the Luguru, the Kutu, the Kami and other ethnic group which was mainly composed of (Gogo, Pogolo, Nungu, Hehe, Sukuma,

Maasai, and Ngoni). Majority of people forming other group were new resident whereas the first four ethnic groups were natives of the respective villages. Table 4.6b displays the Education status. 66% of Kutu

present were not gone to school; majority of Kwere had a primary education level by 35.3% followed by the Luguru by 29.4%, the other ethnic groups by 17% and Kami 11.7%. The group of other ethnic was noted to dominate on the level of education in secondary education (75%) and college education 66.7%. The occupation characteristics related to ethnic showed that 23 out of 31 respondents were peasant farmers the majority being the Kwere (39%) and the least being respondent from other groups. The respondents belonged to other group was found to be employed in the government sector (80%).

Table: 4.6 a: Relationship between Ethnic Group versus Residence, Education and Occupation

N= (31

Questions	Range of responses	What is your ethnic origin?					Total
		Kwere	Luguru	Kutu	Kami	Other ethnic groups	
How long have you lived in this village?	Below 10 years	(0)0.0%	(1)20%	(0)0.0%	(0)0.0%	(4)80.0%	(5)100.0%
	Between 10-20	(2)28.6%	(0)0.0%	(2)28.6%	(1)14.3%	(2)28.6%	(7)100.0%
	Between 21-30	(3)37.5%	(2)25%	(1)12.5%	(0)0.0%	(2)25.0%	(8)100.0%
	Above 30 years	(4)36.4%	(3)27%	(0)0.0%	(1)9.1%	(3)27.3%	(11)100.0%
	Total	(9)29.0%	(6)19%	(3)9.7%	(2)6.5%	(11)35.0%	(31)100.0%

Table: 4.6 b: Relationship between ethnic group versus education status

Questions	Range of responses	What is your ethnic origin?					Total
		Kwere	Luguru	Kutu	Kami	Other ethnic groups	
What is your education level?	Not gone to school	(1)33.3%	(0)0.0%	(2)66.7%	(0)0.0%	(0)0.0%	(3)100.0%
	Primary Education	(6)35.3%	(5)29.4%	(1)5.9%	(2)11.8%	(3)17.6%	(17)100.0%
	Secondary Education	(1)25.0%	(0)0.0%	(0)0.0%	(0)0.0%	(3)75.0%	(4)100.0%
	College education(Ce	(1)16.6%	(1)16.7%	(0)0.0%	(0)0.0%	(4)66.7%	(6)100.0%
	University Education	(0)0.0%	(0)0.0%	(0)0.0%	(0)0.0%	(1)100.0%	(1)100.0%

Table: 4.6c: Relationship between ethnic group versus occupation status

Questions	Range of responses	What is your ethnic origin?					
		Kwere	Luguru	Kutu	Kami	Other ethnic groups	
What is your occupation status?	Peasant	(9)39.3%	(5)21.1%	(3)13.7%	(2)8.7%	(4)17.4%	(23)100.0%
	Farmer						
	Pastoralist	(0)0.0%	(0)0.0%	(0)0.0%	(0)0.0%	(1)100.0%	(1)100.0%
	Businessman /woman	(0)0.0%	(0)0.0%	(0)0.0%	(0)0.0%	(1)100.0%	(1)100.0%
	Public servant	(0)0.0%	(1)20.0%	(0)0.0%	(0)0.0%	(4)80.0%	(5)100.0%
	employed in private sector	(0)0.0%	(0)0.0%	(0)0.0%	(0)0.0%	(1)100.0%	(1)100.0%
	Total	(9)29.3%	(6)19.1%	(3)9.7%	(2)6.5%	(11)35.4%	(31)100.0%

Source: Field data, (2018).

With regard to Table 4.6 the study found that the society experience a mixture of different ethnic groups starting from the Kwere, Luguru, Kutu, Kami and other groups. The display of the finding in 4.6b implied that majority of respondents from Kwere, Luguru, Kutu and Kami had primary level of education. They have lived in the area for more than more than 30 years. Finally, 4.6c showed that the native ethnic groups are immensely involved in subsistence peasant farming as the major economic occupation. The findings portrayed indicate the low level of education and the occupation status implied the low level of income and indications of poverty conditions.

In the interviews, Chairpersons explained that, traditionally, the natives of Ngerengere engage in peasant agriculture, hunting and fishing. They cultivate millets, maize, and paddy in a very subsistence level.

Likewise, according to the information collected during focus group discussions, participants expressed some similarities that exist across the ethnic groups that form the majority residents in the division. The practice of traditional dances for intuition ceremonies, ritual scarifies to forefathers are essential traditional customs shared among the Kwere, Luguru, Kutu and Kami ethnic tribes. Connected to water usage, these traditional ceremonies are of intense need of water. In Lulongwe one of the respondents expressed the following;

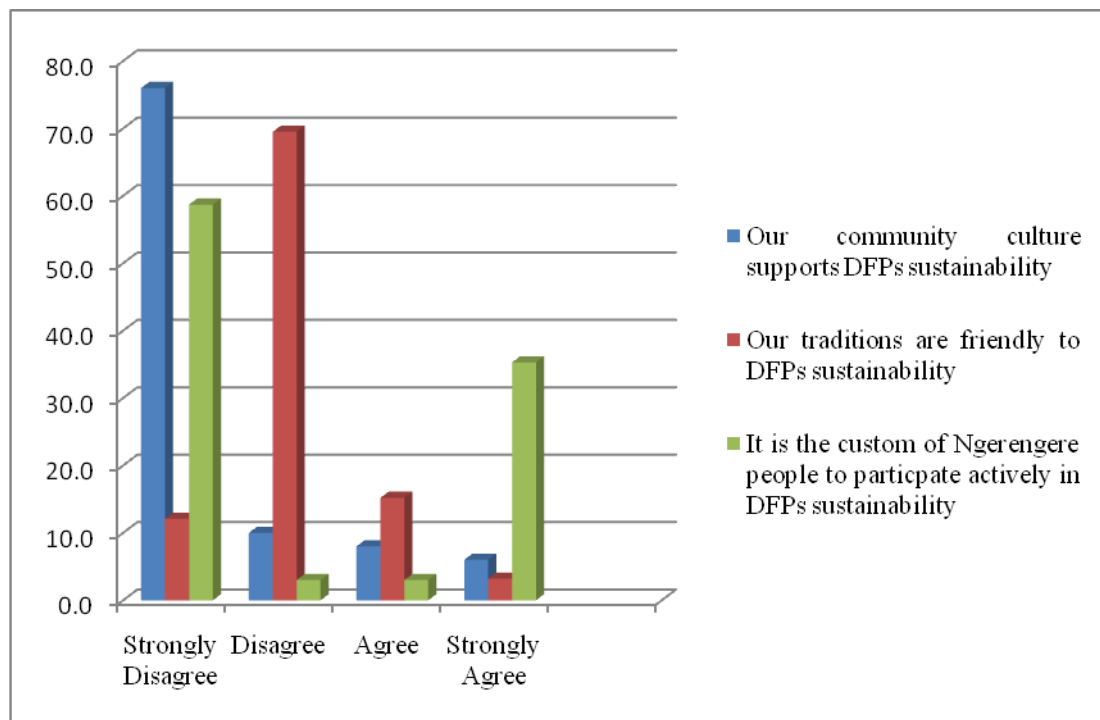
“In all these customs, water is vital since the process of cleanliness involves the use of water resources. In smartness of our young generation, water is greatly involved. Moreover, the ritual practices such as circumcision, and sacrifices to gods cannot be done without water. In the past we depended on water from the river Lulongwe, and some natural springs”.

Basing on the information gathered and displayed in the above paragraphs concerning the understanding of culture, the Ngerengere division was found to be dominated by costal people but also there are a good number of mixtures from other tribes. The costal tribes used water in domestic activities, in their traditional rituals and sacrifices as well as in performing their agricultural activities. The findings suggest that water supply is one of the essential social services for the community of people around Ngerengere Division.

4.6.2 Effects of Customs and Traditional Practices of Ngerengere People In Sustainability of DFWPs

Culture pertains to customs, beliefs and traditions of people basing on the imitations acts in remembrance of the ancestors. It is about the essence or origin of habits of people thus it determines sustainability of DFWPs. The results of the study portrayed that 76% of respondents strongly disagreed that community culture support sustainability of DFPs when seriously considered in running of the project, 69% of respondents disagreed that the traditional practices of the people in Ngerengere are friendly to DFWPs sustainability, and 58% of the respondents disagreed that it is the custom of people in Ngerengere to participate actively in DFPs sustainability. Detailed results are as presented in Figure 4.12

Figure 4.12 Influence of Community Culture in DFWPs Sustainability



Source: Field data (2018).

Findings indicated that though the majority culture can enhance sustainability of the project, there was no active participation and their traditional practices were not

friendly in ensuring project sustainability of DFWPs. It thus gave a picture that culture of the community has influence on sustainability of DFWPs.

4.6.2.1 Cultural Preference in Water Use versus Sustainability of DFWPs cum Safety of Pumped Wells

Traditionally, indigenous people from Ngerengere Division are demarcated by three rivers streams. The Ngerengere river stream is used by people from Ngerengere Sinyaulme and Matuli villages. The Ruvu river is used in Kisanga Stendi, Tununguo and Mlilingwa. The Lulongwe river serves the people in Lilongwe Village. Bearing to this geographical setting of the villages it was evident that the village community members have alternative water services, either from the river or wells. This study assessed preference on use of water from the available sources in relation to indigenous cultural practices. This was intended to assess whether the community value DFWPs in a sense that building concern to its sustainability. In response, results showed that 78% of the respondents unanimously disagreed with the proposition that cultural values urge them to prefer water from the river to taped water as presented in Table 4.5.

Table 4.7 Water Sources Preferences among Respondents

Proposition	Range of responses	Frequency	Percent
Our cultural values urges me to prefer river water to taped water	Strongly Disagree	25	78.0
	Disagree	3	10
	Agree	2	7.2
	Strongly Agree	1	4.8
	Total	31	100.0

Source: Field data (2018).

Findings indicated that preferred taped water to river water, hence denying the propositions that culture urged people to like water from the river. However, this was contrary to views from FDGs conducted to water committee. It was affirmed that Kutu people prefer water from the river compared to taped water or water from the pumped wells. It was further revealed that people in the

village prefer to use water from the river from that of the pumped wells because the river water is plenty and salt less while the water from the well is salty. Water from the well was normally used for drinking purposes especially during rainy season while water from the river was used for other domestic activities. This was also supported by the Chairperson of Kisanga-Stendi who had this to say “*we are not accustomed to use salt water; the majorities prefer to fetch water from the river.*”

Congruent to the above explanations, field observation portrayed the situation on which people in Kisanga-stendi were using the river water for washing, bathing and other activities while the taped water from the wells was used for drinking purposes as presented in Figure 4.13 a, b, and c. It was observed that the river had reserved areas for women in one side and the area for men on the other side letting the pumped well in the middle position.

Figure 4.13 Water use Preferences in Kisanga-Stendi Village



a).The washing/bathing place reserved for women b). The place reserved for men



c). Chamwenzi-Kisanga-stendi pumped water located 20 meters from the river Ruvu where people wash and bath.

Likewise, focus group participants from Sinyaulime expressed that the preference of use is determined by the activity of the community. The river water is mainly preferred for practicing traditional rituals like in the course of initiation ceremonies to adulthood for boys and girls. The young boys and girls are normally required to bath in the river water accompanied by other rituals in the river whereas for other domestic purposes water pumped from the wells was preferred since they can keep them from water borne diseases like cholera and dysentery.

Generally it was found that community members across the villages used both water from the river and wells though the choice depended on purpose of the water. Nevertheless, people were accustomed to use water from the river in almost all activities. Water from the wells was basically used for drinking purposes though it was salty because they wanted to be free from water borne diseases. Pertaining to such tendencies the sustainability of the DFWP was relatively poor and selective to wells with little content of salt water. Meaning that salinity of well water was another determinant factor for preference and sustainability of pumped wells. Wells with higher salt content level was abandoned or less used as compared to the well having salt less water.

4.6.3 Sense of Responsibility in Sustaining Donated Pumped Wells among Community Members

Community perceptions on DWFP as only aid (as per subsection 4.3.1) creates irresponsibility's in sustaining initiated projects. It was found that people in Ngerengere are less adaptive to development projects. They normally received the project and took them for granted with less serious and deliberate strategies on how to care for the installed water infrastructures donated by World Vision. The staff representative of World Vision expressed the following with regard to the traditional behaviour of Ngerengere people that he interacted for past ten years.

“The Ngerengere people, particularly the natives have a spirit of dependence syndromes. In case of development perspectives, most of them wish that government or NGO could do everything for them. This is due to their culture which informs their social-economic behaviours hence influencing people to be reluctant to take action on development matters.”

In Matuli Village, the chairperson and participants for group discussion revealed that carelessness resulted to theft events of the spares of the water pumps. The wells were drilled in 2003; they lasted for three years before they were stolen in 2006. There was no more sign of restoration of the stolen spares due to poor leadership and laissez-faire tendency. This amounts from the traditional set up whereby the common property is less cared in the village. In short the study found that traditional behaviours of the people in the locality influenced people to have low sense of responsibility to care for common property particularly the water pumped wells. The dependence syndrome and laissez-fair leadership character are intrinsic of the individual cultural behaviours.

4.6.4 Indigenous Innovations and Creativity in Sustaining DFPs

The lifestyle of the society determines creativity and innovations abilities that focus on mastering the daily challenges of people surrounding their environments. In the course of the study, respondents were asked to explain

about the creative measures they had been taking to encounter challenges of sustaining water projects found in their villages. The first impression was that people in the visited villages lived very simple lifestyles. In their expressions they revealed some mixed feelings between satisfaction and desolations hence less determined to rise up their life conditions by their own efforts.

The culture of the dependence was immensely obsessing the village members to the extent that no project had ever been initiated and implemented by the village members themselves. In Sinyaulime village for example, one of the focus group participants professed that there were no innovations with regard to strategies for sustaining wells, nor even the ability to dig another individual well in the village. Moreover, another respondent had this to say;

“As for us here, our creativeness can be seen on how to plan and organize traditional dances for our children, cultivate a portion of land for harvest, and if we miss water in the wells we turn to the river...”

From the narrative information gathered, it sufficed to deduce that the issue of creativeness and innovation in for people in Ngerengere was negligible or at large absent. The poverty conditions had made people to be reluctant to development activities thus inhibit people to seek for new alternatives to sustain water projects particularly when they need for expensive reparations. The issue of setting priorities was found to be cumbersome to most of them particularly on matters of contribution for water project sustainability. The study found that lack of innovation was backed by other aspects like presence of alternatives to water services such as rivers and other water projects donated by other donors in the same villages. This was observed in Lulongwe and Ngerengere villages whereby the villages profited from other water projects supplied by other donors apart from the donation of World Vision. The culture of dependence syndrome worsens the creativity of the community members to come up with plausible mechanisms to sustain water project.

4.7 The Summary of Chapter

The chapter presented the results and findings of the study in line with four research questions. In the first research question it was found that people were aware of the water project funded by the world vision. The water project lasted for 20 years under four phases (1995-2015). The study ascertained that World vision constructed about 27 pumped wells out of which only 11 wells are functioning at present. The condition of the wells was alarming due to improper management qualities. The wells which were in order were surrounded by grasses, leaves, and other plastic bags demonstrating dirty conditions. The non functional wells were abandoned, covered by tall grasses and regarded to be beyond reparation by the villagers' efforts. On two wells out the functioning were found to be in properly maintained hygienically. The second objective people conceived DFPs as an assistance given to transform their prevailing difficulties especially in access to water services. The attitudes of 78% of respondents about DFP by WV were that, it was of great importance and a privilege to the villages. Behaviour wise, 78% of respondents preferred water from river. The statistical findings differed from the findings from interview and focus group discussion since people expressed to prefer water from the river to water from wells. Water from the river was said to be reliable, cheap and salt less whereas water from the wells were observed to taste salty, in some places there was need to contribute for reparations. Traditionally people were not accustomed to be responsible in caring for a public property like the pumped wells.

The third research question sought to determine the mechanisms used by World vision in involving the community to participate in water project. The intention was to understand the means used to prepare communities in view of sustainability and whether the WV took concern of the culture of the people. The World vision involved the community in the project design by 96%, but during implementation the community participation volunteerism was 64%. The WV used participatory approaches like baseline survey, meetings with leaders, trainings and sensitization of water safety, but in the implementation the WV

performed all activities by its workers letting the community be simple observer recipients.

Lastly, the fourth research question found that culture was perceived to influence sustainability of DFPs by 89%. The culture of people was found responsible of affecting people behaviours; mindsets about development perspectives and willingness to collaborate were nurtured. However, the culture of people Ngerengere was perceived to negatively influence the people's participation on sustaining the donor funded project by 73%. In Ngerengere the culture of people induced the dependence syndrome and laissez-fair leadership characters on individual behaviours, hence less adaptive and pathetic to projects developments and sustainability.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Introduction

This chapter discusses the findings derived from chapter four of this report. In line with the research objectives the first section discusses the status of water infrastructures established by the World vision in Ngerengere division. The second section provides a discussion on the conception of Ngerengere community members about DFPs sustainability. The third section elucidates the community participation approaches used by World Vision for sustainability of the donated water project. Finally the fourth section discusses the effect of cultural practices on sustainability of donor funded water project under world vision.

5.2 Status of Water Infrastructures Established by the World Vision in Ngerengere Division

The first objective dealt with the assertion of the existence of water facilities, assessment of the condition of water infrastructures and finally analysis of the quality of maintenance of water infrastructures. It was ascertained that World vision constructed 27 pumped wells in the five villages found in Ngerengere division. The wells were shallow and aligned in near the river sides below thirty meters from the river. The conditions of the wells were alarming. Out of 27 wells drilled and few renovated by world Vision, 11 wells are functioning at present and 16 are not functional.

Exceptionally, the Nyambogo well in Kisanga-stendi and the other in Kilombero in Sinyaulime wells were found to be in properly maintained hygienically and with constant reparations. The non functional wells were totally abandoned, two of them were covered by tall grasses and were beyond reparation by the villagers' efforts. It was further observed that operating wells were poorly maintained in terms of hygiene and environmental upkeep. The wells which were in order were surrounded by grasses, leafs and other plastic bags

demonstrating dirty conditions. The observed failures of the study from the community under study were similar to the remarks of other literatures that portrayed the deficiencies of communities to carry on a project soon after the project exit and departure of funders (Gleik, 2006, Samuel, Mbabazize & Shukla, 2016; Mwageni, 2017). It is important for donors to create interest in understanding of culture of the project recipients in the course of initiating a project as to enable the community to take part in sustaining water projects.

5.3 The Conception of Ngerengere Community Members about DFWPs Sustainability

The findings of the study revealed that respondents understood donor funded projects as an assistance given to transform or change their lives from the prevailing difficulties in particular the need for access to water supply service. Together with this impressive understanding of donor funded projects, the study also discovered that people (78%) had an appreciative attitude towards the donated water project by the World Vision. The water project was beneficial to more than 1000 people in each village. The donated aid on water project was regarded as a privilege for the villagers and not a matter of duty of the donors. Although, there was astonishment on the conceived belief that in the implementation of the water project, the WVT donors were the ones who benefited more than the recipients.

5.3.1 Analysing Cultural Attitudes on People's Willingness to Sustain DFWPs

The presented controversies in attitudes merited a special attention for the researcher to understand the underlying reason as to why people simultaneously appreciated the project and perceived that the donors benefited than the recipients? In the focus group discussions there was a mention that World Vision agencies implemented the programme to justify their expenses to their donors. The analysis of the location and setting of the pumped wells were among the backed reasons that made people to think that the project was done to justify the expense of the funds they got from their donors.

The consequences of the perceived controversies in attitudes were observed in the aspect of willingness to contribute for DFWPs sustainability. The study found that people were willing to pay but no concrete systematic contributions existed in reality. There were no contributions meanwhile others were of the views that the donors were to continue funding and sustaining the projects they initiated. The dependence syndrome was found to be dominant among the community members hence culminating to lack of willingness to contribute. The problem of poverty was found to be a pretext to escape or justify the reluctance to contribute, though the study revealed that even volunteering spirit to clean the areas surrounding the pumped wells was not active. Meaning that, people have poor mindset concerning the importance of developing their own water resources.

The findings of the study cohere with what the NAWAPO 2002 propounded in its background justifications that the need to decentralize the water service supply system in the country was due to the discovered challenges on running operational costs for the services and maintenance of water facilities (URT,2002). The community has to take charge of the managing water infrastructures found in the areas by ensuring contributions, safety and sustainability. The ideal of the water NAWAPO 2002 is yet to be realised in villages around Ngerengere division due different reasons culture being one of the hindering factors.

5.3.2 The Role of Education Characteristics on DFPs Conceptions

In the attempt to understand the findings of the first objective, the researcher sought to get clarifications on two issues: the knowledge and attitudes of people differed with their readiness to sustain donor funded water projects. On the first instance, the demographic characteristics of respondents are worth to be referred in order to understand the nature of respondents, and thereby deduced relationships between the profile and the opinions given.

The study limited itself to education level of the respondents (ref.fig.4.3). In brief 54.8% of the respondents had a primary level of education and 19.4% of

respondents college education, and 12.9% of respondents had reached a secondary level of education. The aspect of education level was important to be studied for the sake of determining the extent to which people have acquired formal education and the ability to make sound judgments about understanding of DFWPs. The low level of education observed among the majority of the respondents was not a big limitation for people to express their opinions about the experience of World Vision water project. This was due to the simple language used to communicate with the respondents. However, the observed difference in the belief about the WVT operations donor hinders further discussions on the understanding of culture and Sustainability of project. In the methodology design it was indicated that the respondents for the questionnaires were water committee members and the VEOs. It therefore followed that the respondents with higher level of education public servants were in VEOs. A good number of respondents had primary education level which is fairly literate people provide plausible ideas and opinions about the study objectives. In addition the by virtual of being elected in the position of water committees, the participants had good knowledge of culture of people and able to differentiate between the knowledge of people and the behaviours.

5.3.3 The Linkage of Community Conception of DFPs and the Theory of the Study

The study used the culture of poverty theory to understand better about the differences between perceptions of people about projects and the behavioural responses. According to Quiett, (2009) people tend to develop beliefs and mindset convictions basing on the predetermination of life, social events and future prospects. The theory of culture of poverty derives its arguments from the anthropological and psychological points of view of the society. People in a given place lead a closed up style of life and transfer it from one generation to the other along the family lines. In addition, the society exhibiting poverty condition syndromes has intrinsic built beliefs on ready-made sets of solutions for every problem it encounters. In line with the findings of the study, people in Ngerengere were found to exhibit low income levels. Many people are living

under poverty conditions (ref. occupation status fig.4.1 subsistence peasant farmers by 74.4% composed the majority part of the group followed by few public servants) and highly attached to their traditional dances and religious beliefs. The Social cultural events and interactions, environmental setting and diversity nature of the community members enclosed people into a consistent and observable behaviours that denigrate progress. It is hard for people who are enclosed in the mindset of poverty culture to get out and collaborate spontaneously with the external people on matters of development and sustainability of projects.

5.4 Approaches for Community Participation for Sustainability of Water Project

The third objective of the study found that the World Vision employed the participatory approaches to encourage the society take part in the realization of the water project. In the design stage the organisations conducted a baseline survey and carried out meetings with village leaders to assess the needs of the community members. The implementation stage was less collaborative as the village members could only be consulted in case of urgent need for manpower and it was conducted through village leaders. In completion of the project people were allowed to benefit from water services with little amount of contributions (100 Tsh). To motivate people to use the taped water and thereafter get prepared to take charge of the project, the World vision provided training to leaders selected in water committees. In addition, two people were selected from every village to go for vocational trainings specifically plumbing section in view of repairing pumps when they get damage. However, the accountability level of the people and leaders in sustaining the project was found to be deficient.

5.4.1 The Problems of Top-Down Approach on Community Participation

The study found that the World vision agencies mostly used top-down consultative approaches to run community water projects in Ngerengere division hence less effective in awakening the willingness of people to sustain DFPs. On

the other hand, the dependence syndrome of the people was found to limit community member's volunteerism by (64%) to participate actively in the design, implementation and sustainability of the donated water project by World Vision.

In other literatures, community participation in sustainability of Water projects form part of the approaches to empower local communities (Mwageni, 2017). Village communities are part of the primary stakeholders hence their participation in the project sustainability has to be effective through resources mobilization, collaborations, contributions and ownership of the project (Temba, 2015). The findings of the study were observed to match with the study of other scholars who found that community participation has a miss link to sustainability of DFPs when applied from the top-down perspectives (Lelegwe, 2015; Shao, 2011).

5.4.2 Theoretical Assumption on Approaches to Community Participation

In connection to the theory of the study, the findings of the third objective conformed to the arguments of the culture of poverty theory that a community with poor attitudes to development creates its own ideals, life orientations and behaviours of value systems that abandons the society from the potential opportunities presented to them for development. The theory went further to suggest for means to motivate the community to participate so as to unchain it from the long acquired beliefs tied on poverty determinations. As for the theory, donors and development partners should work to empower the community members with full responsibilities in the realised projects as to bring light to the darkened tradition of poverty (Mburu, 2015).

The study findings about the participatory approaches like use of public meetings, trainings and sensitizations as performed by World Vision were similar to the study conducted by (Mwageni, 2017). However, Mwageni (2017) conceived these approaches as elementary means to impart awareness to the community members in the view of transforming their world outlook hence, empowering them

to take initiatives to establish means for the sustainability of water project after donor project termination.

5.5 The Effect of Cultural Practices on Sustainability of World Vision Funded Water Project

The study found that culture has influence on DFPs sustainability by 89%. According to the findings from the narrative qualitative methods culture affects behaviours of people, regulates the mindset of the community member on development perspectives, and nurtures the sense of willingness to collaborate with others. These findings were got support from the research report from the Nordic culture point (NCP) (2016) that went further to explain in details the role of culture to sustainability of development in the following words;

“Culture and sustainability fundamentally interact due to the essential qualities that are useful for the society grow in social, economic and ecological perspectives. Culture treasures qualities of creativity, critical thinking, empathy, trust, mutual respect and willingness to take risks (NCP, 2016 pp.7). In the language of project development, culture is instrument of social empowerment since it bridges all other pillars of development (economic, social and environmental) in the modern society where things are dynamic. It is through culture that sustainable development becomes a reality since the society is defined by its culture (NCP,2016 pp.9).”

The NCP (2016) has theoretically explained the link between culture and sustainability. The theoretical explications were in fervour of the findings of the present study. However, the influence of culture of people in Ngerengere division was disproportional to water project sustainability by 73%. There was poor creativity and innovations abilities, the lifestyles portrayed high level of dependence, and very little willingness to contribute for water tariffs.

5.5.1 How Culture Influence Sustainability of Projects cum DFWPs

There are different literatures in support of community culture as a strategy to influence DFPs sustainability through community participations (World Bank, 2008; Agenda 21for Culture, 2016). The culture of the society is disclosed when people are properly engaged in development projects since the community is empowered

through exposure that breaks down the culture of poverty and belief on fate (World Bank, 2008). It is imperative therefore to confer aspect of culture in the development of projects since human values, and beliefs about donor funded projects are housed in the culture and traditional practices of the society (Agenda 21 for Culture, 2016). In Ngerengere the culture of people was observed to be less adaptive and pathetic to projects developments and sustainability. There is a high need to empower people under their cultural settings.

CHAPTER SIX

SUMMARY, CONCLUSION RECOMMENDATIONS AND POLICY IMPLICATIONS

6.1 Introduction

The chapter presents the summary and conclusion of the study. It also proceeds to elaboration of policy implications, recommendations, limitations of the study and suggestions of areas for further research. In the summary of the study a snapshot description of the study objectives, used theory, methodology, findings and discussion of the findings was provided.

6.2 Summary of the Study

The donor funded projects (DFPs) are acclaimed for facilitating development in different groups of people, families and communities at large in Tanzania and elsewhere. In Tanzania different communities have benefited from DFPs through provision of social amenities like water resource supply, health and education services. Focus on the importance of DFPs; communities have to sustain the funded projects in the absence of donors. However many factors are said to influence the sustainability of DFPs such as community participation, level of technology, management accountability, organizational capacity, and financial capacity. The aspects of community culture were not mentioned to influence sustainability of DFPs. The study therefore intended to learn about the influence of culture of the community in sustainability of the donor funded project.

General objective of the study was to assess the influence of community culture in sustainability of DFPs especially the water project funded by World Vision in Ngerengere division. Specifically had four objectives: To find out the status of infrastructures of World Vision water project facilities in Ngerengere division. To determine the conceptions of community members about DFPs sustainability, to determine community participation approaches used by World Vision to make Ngerengere community participate in sustaining water projects and finally to

determine impact of customs and traditions on sustainability of donor funded water projects under World Vision in Ngerengere.

Pertaining to the methodology, the study mainly adopted and modified the methodology from the reviewed literatures. The study used survey research design. The study was conducted in five villages of Ngerengere division in Morogoro district council. The non-probability sampling techniques were employed mainly the purposive and quota sampling techniques. The sample size of 65 respondents was obtained. Data were collected using questionnaire, interview, focus group discussion, observation and documentary review methods. The textual qualitative data were manually in the Microsoft word analyzed by the use of Content analysis method to get categories, concepts and themes in line with the specific objectives. The quantitative data were analysed by the use of descriptive statistical analysis methods to get frequencies, cross-tabulation relationships and percentages by the help of SPSS.

The results and findings of the study obtained after data collection and analysis. They were presented in chapter four and further discussed in chapter five. The presentation of the findings of the study embeds as well its discussion and hereby presented as per the specific objectives.

6.2.1 The Status of World Vision Water Project Infrastructures in Ngerengere Division

The first objective established three variables to inform the study about the status of the water project infrastructures established by the World Vision. These indicative variables were the existence of the project water facilities, the conditions of the water infrastructures and the quality of maintenance of the infrastructures. It was ascertained that World vision constructed 27 pumped wells in the five villages found in Ngerengere division. The wells were shallow and aligned in near the sides of river, below thirty meters from the river. The conditions of the wells were alarming. Out of 27 wells drilled and few renovated by world Vision, 11 wells are functioning at present and 16 are not functional.

It was further observed that operating wells were poorly maintained in terms of hygiene and environmental upkeep. The wells which were in order were surrounded by grasses, leafs and other plastic bags demonstrating dirty conditions. Exceptionally, the Nyambogo well in Kisanga-stendi and the other in Kilombero in Sinyaulime wells were found to be in properly maintained hygienically and with constant reparations. The non functional wells were totally abandoned, two of them were covered by tall grasses and were beyond reparation by the villagers' efforts. The observed failures of the study from the community under study were similar to the remarks of other literatures that portrayed the deficiencies.

6.2.2 The Conceptions of Ngerengere Community Members about DFPs Sustainability

Three aspects were considered in the understanding of the second objective: knowledge of DFPs, Attitudes and beliefs about donor funded water project by WV and Traditional behaviours of people on DFWPs. The study found that people were aware of the water project funded by the world vision. The water project lasted for 20 years. The intervention was sub divided in five years phases hence lasted from 1995 to 2015. People conceived DFPs as an assistance given to transform their prevailing difficulties especially in access to water services. The attitude wise 78% of respondents believed that DFWP by WV was of great importance and a privilege to the villages. Behaviour wise, 78% of respondents preferred taped to river. In contrarily, the findings from interview and Focus group discussion showed that people preferred water from the river to taped water from wells. Water from the river was said to be reliable, cheap and salt less where as water from the wells were observed to taste salty, in some places there was need to contribute for reparations. Traditionally, people were not accustomed to be responsible in caring for a public property like the pumped wells.

In the discussion the level of education and the occupation status of the respondent were found to explain about the disparity between the theoretical understanding of DFPs and the behaviours of people. The dominant group of respondents was of primary education level (54.8%), and was composed of

peasant farmers (74.4%) mainly engaged in subsistence farming. The demographic profiles indicated low income level and poverty condition that could affect the behaviour of the people to sustain water projects. The culture of poverty theory as well as expounded on the possible reasons that poor people have enclosed lifestyles, beliefs and attitudes to participate in development projects.

6.2.3 Community Participation Approaches of the World Vision in Sustaining Water Projects

The World vision involved the community in the project design by 96%, but during implementation the community participation volunteerism was found to be 64% of the respondents, hence weakening active participation. The WV used participatory approaches like baseline survey, meetings with leaders, trainings and sensitization of water safety during the project design. The consultations approach was mainly used in the implementation stage. There was no appropriate and consistent means to involve the community to take part in the realizations apart from the few occasions when manpower from the village members was needed. Otherwise the WV performed all activities by its workers letting the community be simple observer recipients. In completion of the water project the world Vision employed capacity building strategies like formation of Water committees, and training of plumbers for reparations purposes in the villages.

The performed activities in attempt to prepare community members to participate were referred to as empowerment strategies. The participation of the community was found to be essential for the sustainability of DFPs and in particular the water project funded by the World Vision. However the communities have been found to poorly respond to donors' interventions on development and sustainability of projects. The culture of poverty theory used anthropological and psychological argument to enlighten donors on how to influence community members to take part in sustaining DFPs. The theory contended that community participation should go together with capacity building, involvement in decision making, material contributions and creation of sense of ownership of the project so as to unchain people from the closed cultural beliefs, convictions and behaviours.

6.2.4 Effects of Customs and Traditions on Sustainability of World Vision Funded Water Projects in Ngerengere

In the fourth objective, the study found that culture was perceived to influence sustainability of DFPs by 89%. The community culture was responsible of affecting behaviours people, informing their mindsets and beliefs about development perspectives and nurtured sense of willingness to collaborate with others. However, the culture of people in Ngerengere was perceived to negatively influence the people's participation on sustaining the donor funded water project by 73%. In Ngerengere the culture of people induced the dependence syndrome, low ability of creativity and innovations, unwillingness to contribute for water tariffs and laissez-fair leadership characters. All these were harmful to sustainability of water project donated by the World Vision. The community culture of people in Ngerengere was therefore less adaptive and pathetic to projects sustainability and developments. The assumptions developed by the culture of poverty as used in the study were confirmed by the findings of the study.

6.3 Conclusions

Based on the findings and discussion of the findings, it can be concluded that culture of the community has an influence on sustainability of donor funded water projects. The culture of the society informs individual behaviours of a person in the society; it cultivates or relinquishes sense of community property responsibility and accountability. The culture of people embeds the origin of creativeness and innovation level of the society. However, there were deficiencies in the maintenance of quality of water infrastructures donated by World Vision. None functional wells were beyond repair and the functional wells were poorly maintained in terms of hygiene and reparation.

The, people in Ngerengere had a good image of the DFPs particularly water project done by World Vision but failed to support its sustainability due to poverty conditions and low literacy level. There was a problem of value system of taking care of public property.

The community participation approaches used by the World Vision were acclaimed. However, they were not sufficient enough to impact on peoples' culture to participate in DFPs sustainability. Creation of community awareness and consciousness on project sustainability is an iterative process which should be carried out with time as the community undergoes changes.

Finally, the community culture influences DFPs sustainability by imparting behaviours of people, cultivating sense of community responsibility, accountability, and creativeness as well as innovation level of the society. However, as for the people in Ngerengere, culture negatively influenced the sustainability due, to over dependence syndromes, poor creativeness and innovations of people, low willingness to pay for water tariffs and low sense of mutual accountability of the community members on water projects sustainability. There were no contributions performed in view of facilitating water supply for the wells.

6.4 Policy Implications

In reference to the findings and conclusions drawn in the study, the following policy implications were developed. The established situation of poor concern of people on public property calls for the government interventions to awake community consciousness regard the values of public goods particularly on donor funded projects. The community response to sustain water funded projects as it was reported in the present study calls for policy interventions on water sector and public private partnership in project developments. The role of community culture in sustainability of DFPs should entre in to policy actions, Government officials and donors together are to be enforced to appeal to peoples' culture in view of facilitating people to participate in sustainability of funded projects. The deficiency found in the maintenance quality indicates to low leadership abilities, and community reluctance calling for policy actions to train local leaders on human resources management strategies.

6.5 Recommendations of the Study

There is need for the government and donors to empower local people to take charge of water supply projects in terms of governance, contributions and ownership consciousness of water resources. The use of policy engagement approaches, facilitating formulation and enforcement of bylaws and create strategies which could help to form local leaders to be committed. The government should support the communities that have received funded projects after the termination of the donors.

There should be efforts to ensure involvement of the community during implementation phase possibly through capacity building on awareness. The government together with donors have to collaborate in involving community members expected to benefit from the project.

The importance of monitoring of the projects should not be underestimated to determine the complexities associated with implementation and foster sustainability. Attention should be put to improve leadership abilities in the villages in order to enhance commitments of leaders in handling the responsibilities.

6.6 Limitations of the Study and Suggestion for Further Research

The study was conducted in Ngerengere division found in Morogoro district council. It is limited with special representation since the place was not vast enough to represent the culture of people found in the entire region. The new study can be conducted to encompass other places in Morogoro district council, or at the regional level to assure ecological validity of study. In addition, the study was a mixed research with large part of it being qualitative hence faced population representation since only 65 people. There is need to conduct quantitative study to test the influence of culture on sustainability of DFPs in Tanzania.

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APPENDECIES

APPENDIX I-BUDGET FOR THE RESEARCH PROPOSAL

APPENDIX I-BUDGET FOR THE RESEARCH PROPOSAL

List of activities	Approximated Expenses
Proposal Writing(internet, stationeries & transport)	200,000
Data collection	250,000
Data analysis	250,000
Report writing	400,000
Final dissertation	200,000
Other expenses	150,000
Total=	1,450,000/=

APPENDIX II-RESEARCH WORKPLAN (Gant Chart)

	Work Plan (Gantt Chart)											
Activity/Time	Jun-17	Jul-17	Aug-17	Sep-17	Oct-17	Nov-17	Dec-17	Jan-18	Feb-18	Mar-18	Apr-18	May18
Formulating Research Title and Area of Study												
Historical perspective of contemporary problem												
Statement of the Problem												
Formulate Research Questions												
Literature Review												
Formulate Research												
Write up of entire Research Proposal												
Negotiate Access												
Data Collection												
Data Analysis												

APPENDIX III: INTERVIEW WITH WORLD VISION MANAGER

FORM NO. Date of the Interview

Name of the Institution:Place:

I am very pleased of you and the time you have given to facilitate this interview. I am called MAYEKA SIMON. A student of Mzumbe University. I hold this interview as a way of actualizing my academic research for the MASTER OF DEVELOPMENT POLICY. I would like you to be assured of my confidentiality and anonymity for any of the information you are going to provide.

The interview seek to collect information on the Influence of culture in sustainability of donor Funded Community Projects. We take the case of World Vision water Project in Ngerengere division. The interview is expected to take at least 1:30 hours.

Can you please present yourself?

1. What is your working experience with NGOs?
2. How long have you been working with the World Vision?
3. What is your experience in the position you hold?
4. What do you have to say about the DFPs provided by World Vision in Ngerengere?
5. What is the status of water project infrastructures introduced by world vision in your locality?
6. Can you describe the culture of Ngerengere people?
7. Do you think cultural aspects can determine sustainability of DFPs?
8. How?/ why?
9. Does culture of a community form part of concern for world vision in establishing projects? Please explain.

10. What aspects of culture are considered important for influencing community participation?
11. On what ways does world Vision involve the community in your project sustainability?
12. What traditions limit the Ngerengere community members from being active participants in sustaining instituted World vision water projects?

APPENDIX IV: INTERVIEW WITH VILLAGE LEADERS

FORM NO. Date of the Interview

Name of the Institution:Place:

I am very pleased of you and the time you have given to facilitate this interview. I am called MAYEKA SIMON. A student of Mzumbe University. I hold this interview as a way of actualizing my academic research for the MASTER OF DEVELOPMENT POLICY. I would like you to be assured of my confidentiality and anonymity for any of the information you are going to provide.

The interview seek to collect information on the Influence of culture in sustainability of donor Funded Community Projects. We take the case of World Vision water Project in Ngerengere division. The interview is expected to take at least 1:30 hours.

1. Can you present yourself please?
2. How is your experience of your position?
3. What role do you play in the projects done in your village?
4. Are you aware of any projects that World Vision implemented in your village? Which ones?
5. Did the World Vision consider your needs before implementing this project?
6. How did world vision know that water is your prior need?
7. What is the relationship between the villagers and world vision agents?
8. How do you find the situation of the water project in this village?
9. Tell me about the culture of people in this place?
10. What does your community believe about aid from donors?

11. Did World vision consider your traditional practices prior to initiation of the water project?
12. How is the lifestyle of your people related to water uses?
13. Do you think the culture of people here is friendly to water project sustainability? If yes How or if no why?
14. How does your community participate in ensuring the sustainability of water project?
15. What cultural values push or pull people to participate in the sustainability of water project?
16. What is most preferred for your people between fetching water from the river or from the tapes?
17. What is your view about world vision system of running projects?

APPENDIX V

FOCUS GROUP GUIDE QUESTIONS WITH HEADS OF HOUSEHOLDS

FORM NO. **Date of the Interview**

Name of the Institution: **Place:**

I am very pleased of you and the time you have given to facilitate this interview. I am called MAYEKA SIMON. A student of Mzumbe University. I hold this focus group discussion for the sake of actualizing my academic research for the MASTER OF DEVELOPMENT POLICY. I would like you to be assured of my confidentiality and anonymity for any of the information you are going to provide.

The discussion seek to collect information on the Influence of culture in sustainability of donor Funded Community Projects. We take the case of World Vision water Project in Ngerengere division. The discussion is divided into two parts with guide question from each part and it is expected to take at least 1:30 hours.

1. The relationship between culture and DFPs sustainability
2. What is culture for you? Probe on its components.
3. What do you know about donor funded projects
4. What water projects have been implemented in your locality?
5. What can you say about the water project established by world vision?
6. What is it the condition of water project infrastructures in your village?
7. How culture is taped water user friendly?
8. On what ways do you value and manage the water project?
9. What aspects of culture/ traditions help you to improve your management of water project?
10. What aspects of culture limit your good intention to sustain water project in the village?
11. What else do you consider useful for you to participate in sustainability of water project?

II. Community participation in DFPs sustainability

1. What is your view about the water project existing in your village?
2. What is the nature of collaboration between you and world vision in this water project?
3. How were you involved by World vision in the whole process of establishing water projects?
4. Did they consider your traditional needs of water? (How do you use water for?)
5. What challenges do you meet? And what solutions do you take?
6. What role does the government play to make the project sustainable?
7. What other support does world vision provide for you in this project?
8. Are there any material contributions from your part to sustain the project? Are you willing to contribute for water project?
9. Any further opinions

APPENDIX VI

QUESTIONNAIRE FOR WATER USERS COMMITTEE MEMBERS ON SUSTAINABILITY OF DONOR FUNDED COMMUNITY WATER PROJECTS

I would like to request you to fill in this questionnaire sheet. The questionnaire is made to facilitate responses for the study on the influence of culture in sustainability of donor funded community projects. The water project done in your Ngerengere by world vision is taken as a case for this study. Moreover, I appreciate your participation and I further assure you with my esteemed confidence and protection. The answers given will only be used for this academic purpose and not otherwise.

I beg for your honesty and objectivism in answering this questionnaire. Please put a tick (✓) to the most correct answer among other.

Section I: Demographic information

Tick the appropriate box

1. What is your sex?

- i. Male ()
- ii. Female ()

2. How old are you?

- i. Below 18 years ()
- ii. 19-24 years () iii) 25-30 years () iv) 31-35Years () v) Above 35years ()

3. What is your marital status?

- i. Married
- ii. Single
- iii. Divorced
- iv. Widow or widower

4. What is your ethnic origin?

.....

5. What is your education level?

- i) Primary () ii) Secondary () iii) College (Certificate or Diploma) () iv) University (Degree) () v) Postgraduate (Degree) ()

6. What is your occupation status?

- i. Peasant farmer
ii. Livestock keeper
iii. Business man/woman
iv. Public servant
v) Employed in private sector

7. How long have you lived in this village?

- i. Below 10 years
ii. 10-20 years
iii. 21-30 years
iv. Above 30 years

8. Do you hold any position in the community water project?

- i) Yes ii) No

9. If yes what position do you hold?

.....

10. How many people benefit from the community water project in your area?

- i. Below 30 ()
ii. 31-60 ()
iii. 61-90 ()

iv. Above 90 ()

11. When did world vision introduce water project in your place?

i. Less than one year ()

ii. 1-3 years ()

iii. 4-8 years ()

iv. More than 9 years ()

II. Section II: Usefulness of considering culture of people in DFPs sustainability

Tick to the number of your best answer. Note that: 1=strongly disagree,

2=Disagree, 3= Agree, 4= Strongly Agree

No 1 2 3 4

1. The understanding of culture helps to mobilize people in the community
2. Our community culture supports DFPs sustainability
3. I think NGOs need to consider community culture while providing assistance through projects.
4. The world vision took trouble to understand our culture during the implementation of water project
5. Behaviour of people can be understood by knowing their culture.
6. When people feel respected in their culture are ready to collaborate
7. Knowledge of values and taboos of people is essential prior to establish a community project.
8. When culture taken serious in running projects it enhances the sustainability of the project.
9. In fact our cultural practices determine the rate of people's willingness to sustain donor funded project.
10. I think World vision respected our cultural norms in the course of realizing the water project.

Section III: Cultural aspects of Ngerengere people enhance sustainability of donor funded water projects under world Vision

No	1	2	3	4
1.	Our traditions are friendly to DFPs sustainability			
2.	I think donor funded projects need to be maintained by donors themselves.			
3.	Normally water is God made gift so I don't need to trouble sustaining it			
4.	Our cultural values urges me to prefer river water to taped water			
5.	I am willing to contribute some money and labour to sustain water supply sources			
6.	I am willing to contribute some money and labour to sustain water supply sources			
7.	I believe it is the duty of donors to help us to get water service			
8.	I am convinced that in the establishment of water projects world vision profit more than us.			
9.	The World vision encouraged women to take part in undertaking water project decisions			
10.	The water project designer listened to the need of the community in introducing of the project.			

**SECTION IV: THE WAYS USED BY WORLD VISION TO MAKE
NGERENGERE COMMUNITY PARTICIPATE IN SUSTAINABILITY OF
WATER PROJECT**

No	1	2	3	4
	1. World vision involved the community in the design of the project			
	2. People in Ngerengere participated voluntarily during the implementation of the water project			
	3. My community was well prepared to take up the task of sustaining water project			
	4. Some community members were trained by World vision on how to manage the project after their exit.			
	5. We contribute some money for sustaining the running of the water project			
	6. The community has made some standing orders to effect the sustainability of the project			
	7. The treasurer has been well trained to manage finance for the project funds.			
	8. There is high degree of transparency on the revenue and expenditure of the money for the project			
	9. The world vision agents do conduct evaluation researches on the water project			
	10. There is a regular monitoring of the water project by the World vision			
	11. The community is informed of everything that taking place concerning the water project			
	12. There is a regular monitoring of the water project by the village government			
	13. Villagers are sensitized on how to sustain the water project by the government leaders			
	14. Water user association which are made have mandate to make strong decision on the use and maintenance of water			
	15. We still profit from the water supply provided by World vision			
	16. The condition of the water supply is very good			

APPENDIX VII: OBESRVATION CHECKLIST

1. To look for the existence of water projects facilities.
2. To see the conditions of water infrastructures (pipes, tapes, etc.)
3. Observe the quality of maintenance of infrastructures for water
4. To see if there are any practices which are traditionally related to water uses.
5. To observes how water sources are protected and observed.