
Editorial

**Journal of Social Development in Africa Volume 38 No.1
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This volume consists of five articles. The first article by Tinos Mabeza and Wilberforce Kurevakwesu is entitled “Implications of income diversification in Irisvale farming community, uMzingwane District, Matabeleland South, Zimbabwe”. Notable benefits presented in the article include improved household economies, wealth and livelihoods in the form of the ability to purchase cattle, build houses, buy cars, and inputs for farming, something that was not possible before diversification. While the diversification derived benefits for the farmers, the article revealed some costs of the diversification that include shrinking fields, deagrarianisation or neglect of farming, environmental degradation, violence, commercial sex work, trade and use of drugs and substances, and the growth of make-shift housing. The need to subsidise agricultural inputs to encourage the co-existence of farming and mining, regularisation of artisanal gold mining, provision of sexual health and reproductive services in the area, and improved targeting for children in such communities through existing formal social protection systems will promote sustainable existence of mining, farming, and social interests.

The second article by Ansley Tshugulu and Samuel Lisenga Simbini entitled Ndebele cultural practices and the promotion of children's rights in Zimbabwe adopted qualitative research approach. This ensured that rich and comprehensive data on Ndebele cultural practices and promotion of children's rights was collected. Some of the identified Ndebele cultural practices that promote children's rights include child naming rituals. Traditional child games are a key socialisation aspect that transfer principles such as love, respect, Ubuntu, collective identity, peace and harmony in which a person, family and community. As children take part in totem recital activities, it helps in instilling a sense of well-being, pride and belongingness in children. The extended family and communal care system among the Ndebele acted at times as a safety net. Children belong to the family and community. Some of the basic needs of orphans and vulnerable children such as food, shelter, education, clothing, are met in the context of the extended family and community.

The third article by Nnaemeka Ohamadike entitled "A time series analysis of Development AID and human development in DRC post-Two Congo wars," examines the link between development Aid and human development in the Democratic Republic of Congo after the two Congo wars. The focus is mainly on Aid and Human development in the DRC between 200 and 2018. This period saw an increase in development aid to the DRC. The overall observations in the DRC is that the impact of Official Development Assistance (ODA) has been ineffective in improving the well-being and welfare of people and ending poverty in the general population. Development Aid has been ineffective in improving human development in the DRC. There is a need to strengthen mechanisms that will result in increased transparency, accountability, monitoring and feedback mechanisms if donor AID is going to make a positive impact and effective human

development in the DRC. Donors, policy makers and practitioners conclude that while human development has improved in the DRC post the two Congo wars it has not been due to ODA. Hence if issues of transparency and accountability are improved human development will improve greatly in the DRC.

The fourth article by Gilbert Tagarira and Annah Moyo entitled “Women, witches and demons! Interrogating the feminization of demoniacs among Pentecostal-Christian communities in Zimbabwe”, examines the dominance of the patriarchal system and how it has remained a huge barrier to the emancipation of women within the Christian communities in Zimbabwe. Demonic possession and spiritual illness are largely constructed as a women’s issue. The article further explores the gender and age profiles of victims of demoniac possessions and illness. Demonic possession is a largely enterprise supported mostly by a female base. The unequal gender roles and power relations due to negative conditioning and socialization is played out to the disadvantage of women in the areas of demonic possession and healing. The article is based on qualitative data obtained through participant and eye witness accounts involving followers of churches such as Apostolic Faith Mission (AFM), Zimbabwe Assemblies of God Africa (ZAOGA), Family of God (FOG) and United Family International Ministries (UFIM). The article examines the strong connection between the gendered African traditional beliefs and the spiritual devaluation of women and how this impacted negatively on the status of women who are mainly constructed as witches and/or keepers of demons within the Christian community.

The fifth article by Josephine Hapazari entitled “An investigation of dominant forms of gender-based violence in Maseru district of Lesotho”, noted the pervasiveness of Gender-

based violence (GBV) in both Maseru rural and urban. Patriarchy, unequal social and economic power relations between males and females constitute the major determinants of GBV. Three dominant forms of GBV in both rural and urban Maseru are rape including marital rape, incest and femicide. Generally perpetrators of GBV are familiar to the victim. The article draws from qualitative data obtained using in-depth interviews on a sample of 20 which include chiefs, police officials, GBV survivors and perpetrators. In order to reduce recidivism, stiffer sentences are recommended. The article recommends economic empowerment of women in order to break the cycle of poverty, which locks them in GBV relations. Safe havens and shelters to accommodate those seeking protection.