

**THE ROLE OF WOMEN DEVELOPMENT
ASSOCIATIONS IN CHADIZA:**

**THE CASE OF THE KAMPINI AREA
WOMEN DEVELOPMENT ASSOCIATION**

By

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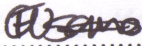
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DECLARATION

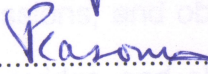
I declare that this research report has not been submitted for a degree in this or any other university.

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Date: Nov. 2, 1998

ABSTRACT

This report details the findings of a one month practical attachment to Kampini Area Women Development Association (AWDA) in Chadiza District, Zambia. This evaluative study done from 19 January to 19 February 1998, covered six villages in Kampini Ward. It was conducted to examine activities, perceptions, objectives and achievements of the four clubs comprising Kampini AWDA that has 55 members in total. The historical background of Kampini AWDA is also examined to provide a clear understanding of the current status of the groups. The student used a qualitative approach; interviews, group, person to person discussions, and observatory work for Kampini AWDA, as well as interview guides and short questionnaires for the district officials and development workers. The report provides a complementary angle of the theoretical understanding and trends of development. It also highlights the role of KEPA Zambia- non-governmental organisation that has worked with AWDA's in Eastern Province for over seven years. The report shows a heavy dependence on external knowledge, initiative and resources. It concludes that there is need for active involvement and partnership by government, non-governmental organisations and the community in developmental programmes. It emphasizes active participation in design, implementation and monitoring of developmental activities. It highlights the need for self reliance, community involvement and mobilisation, and use of existing local resources if Kampini AWDA is to achieve its goals and objectives.

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A report such as this one would never have been written without the commitment of the Head of Mass Communication Department, Professor Francis Kasoma, who initiated this programme at the University of Zambia. I would also like to thank the Kampini women for showing me the realities of development. Without KEPA Zambia's facilitation, this would have been impossible. My twin sister, Charity made the attachment and study so special. B. Mwale, N. Simanga, Michael Arunga, Stella Etemesi, Mr. Billy Nkunika and Mr. Fidelis Muzyamba offered immense support during the attachment and writing of the report. The support of Chadiza Council workers, District officials and the Chanida Border officials was valuable. Joyce Ngoma, the Chadiza DWDA executive secretary was hospitable and highly professional. Thank you very much.

Words cannot explain my feelings to my parents who have supported me tirelessly and lovingly during the time I have been in Zambia, as have my brothers, and Nana, Winnie and Laura, my sisters. Asanteni sana for your deep love, inspiration and support. I would also like to say *Vielen, Vielen dank* to Willi Arntz for his constant care, support, contribution and motivation during my time in Lusaka. You all kept the candle burning for me through your love. Mirjam Holte in Dusseldorf, contributed immensely to this report, *Vielen dank Mirjam*. It is not easy to mention all others by name but I would like to thank all of you for your kind and personal support. Without you, this report and my study would have remained a dream.

LIST OF ABBREVIATIONS/ACRONYMS

- DWDA - District Women Development Association
- AWDA - Area Women Development Association.
- DWASHE - District Water, Sanitation and Health Education Committee.
- FVS - Finnish Volunteer Service (Former name of KEPA Zambia- a Finnish Non-governmental association working with the development associations in Chadiza)
- K - Kwacha- Zambian Currency
- NGO - Non-Governmental Organisations

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CHAPTER ONE

1. THE BACKGROUND

1.1. Introduction

Women form more than half of the rural population in Chadiza. They also provide the bulk of subsistence labour in agriculture. Additionally, it is their duty to provide almost all the food for their families. Consequently, they have realized the need to mobilise and participate in development. Thus tools like development associations have been put in place to enable them develop their capabilities for their personal fulfillment and for the benefit of their various communities. Common economic and social interests and goals are meant to solidify these associations. However, heavy dependence on external resources, knowledge and initiative have hindered progress of these associations. This dependence on "outsiders" has been caused by several factors that will be discussed in the report.

An evaluative study on the Kampini Area Women Development Association (Kampini AWDA) was done by two students in the Master of Communication for Development class, University of Zambia. They were based in Kampini ward from 19 January to 17 February 1998. This study was made possible by KEPA Zambia who facilitated the attachment to grassroots projects.

This report details the activities carried out by the women development association. It also points to the concept of development as perceived by the woman in the rural areas, and her attitude and activities aimed at improving the quality of her family's life. The

student's experience provided an understanding of the trends of development in Kampini ward.

Indeed in discussing the expectations and duties of the development groups, community, non-governmental and governmental organisations play in development, there are several factors that will be examined in relation to the dependence syndrome in development.

1.2. Terms of reference for the study

The following objectives laid the basis for the attachment. The student had to:

- I. Clarify the role of Kampini AWDA and the groups that comprise it, and evaluate their aims, objectives and achievements.
- II. Assess the members' perception of development, as group members, individuals and community members
- III. Find out the major constraints faced by the various players in, and working with the groups and Kampini AWDA.
- IV. Assess, and encourage participation and critical analysis of developmental issues by the Kampini AWDA.

1.3. Methodology

This study took place over a period of thirty days from 19 January to 19 February 1998. It was conducted in Kampini ward, Chadiza District in six villages, namely Chimbala, Mtusa, Chimtengeni, Chimcheka, Chibule and Ndundungwa.

The student used the qualitative approach of interviews, group and person to person discussions, as well as observatory work in and around the villages. As emphasis is laid on participatory communication and development, the student did not have any preset messages but acted on issues that emerged during the evaluation stage.

The students also studied documents and reports relevant to the study. Since record management is virtually non existent, the student relied on information gathered during the person to person, and group discussions.

For the government departments and development workers in Chadiza, interview guides and short questionnaires were prepared and administered after the attachment period. Interview guides and questionnaires were also prepared for KEPA Zambia and administered to them in Lusaka after the attachment(See Appendix 4).

GROUP DISCUSSION



1.4. Historical and geographical background

1.4.1. Chadiza District

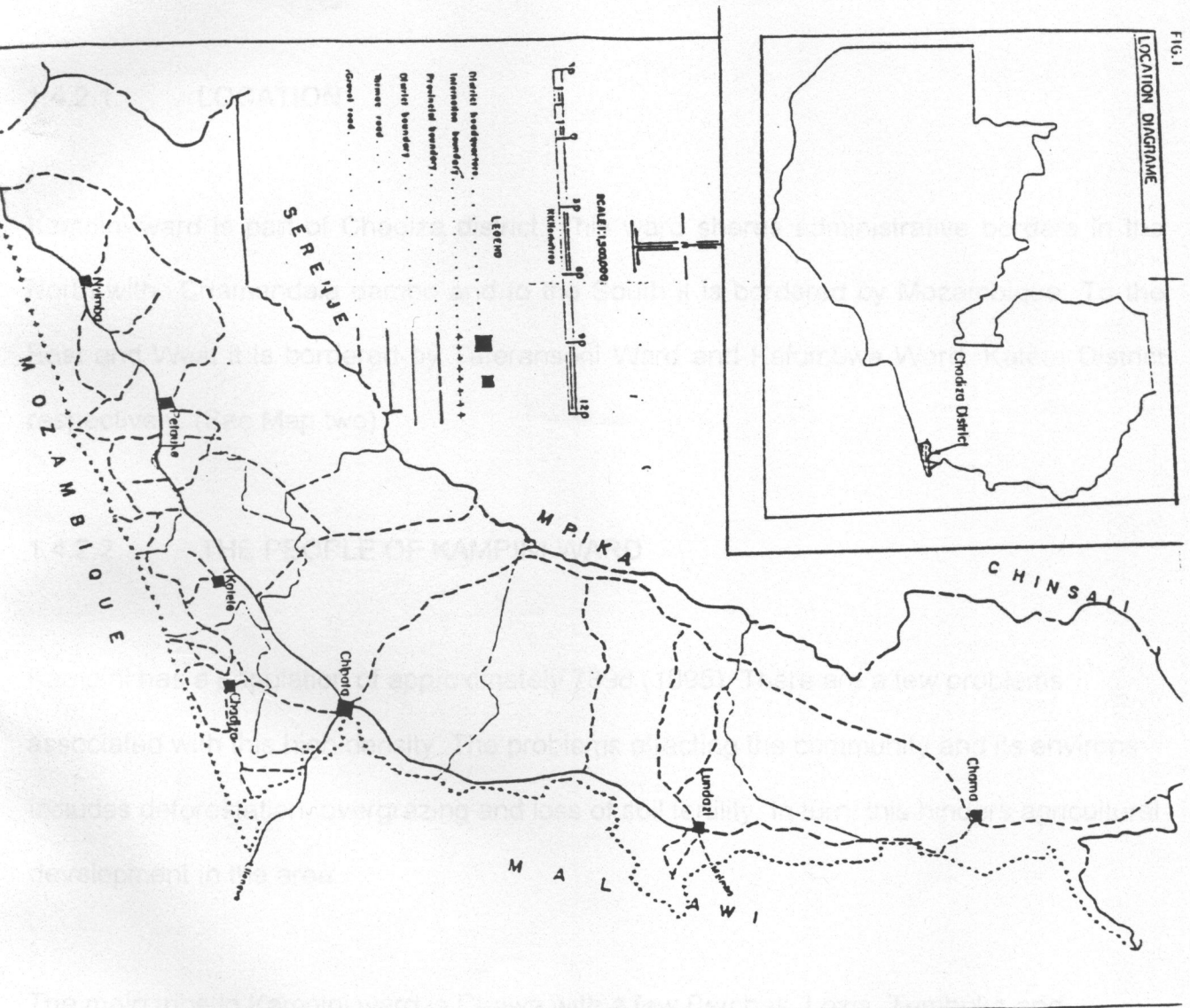
Gazetted as a district in 1952, Chadiza is one of the seven districts in the Eastern Province of Zambia. This district is situated at the extreme south-eastern corner of the country. It is located between longitude 32 15 S and 33 00 and latitude 13 75 and 14 30 South covering 257 500 hectares of land. Bordering Chadiza in the east is Malawi, and in the south, Mozambique. Chadiza also shares administrative boundaries with Katete district in the West and Chipata district in the North. (See map one)

Chadiza had, according to CSO,(1995) a population of 75,464 consisting of 38,501 females and 36,963 males. Statistics indicate that since 1980 the population has been growing at about 35% per annum. The main tribe in this area is Chewa, but the north has a concentration of Ngoni. The Tumbukas also inhabit this area. Most of the population is engaged in small scale farming dealing mainly in crop farming and livestock rearing. The crops are sold in Chadiza market or transported to Chipata town, about 45 kilometres away. Companies such as Sable Transport Company also buy the crops from the local farmers. There are a few lockup stalls and two large stores owned by Zambians of Asian descent. The mobile unit of Finance Bank, provides banking services twice a month. The majority of the population in Chadiza lives below the poverty datum line. This is because their main source of income, agriculture, has been affected mainly by drought, lack of adequate transport and poor access to credit markets. Nonetheless, Chadiza has the capacity to develop if it utilises its proximity to Chipata and the Mozambican and Malawian borders.

MAP ONE

EASTERN PROVINCE

ZAMBIA



Additionally, if the feeder roads are rehabilitated and transport for produce is more accessible and available, the likelihood of this district developing at a faster rate is feasible.

1.4.2. Kampini Ward

1.4.2.1. LOCATION

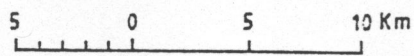
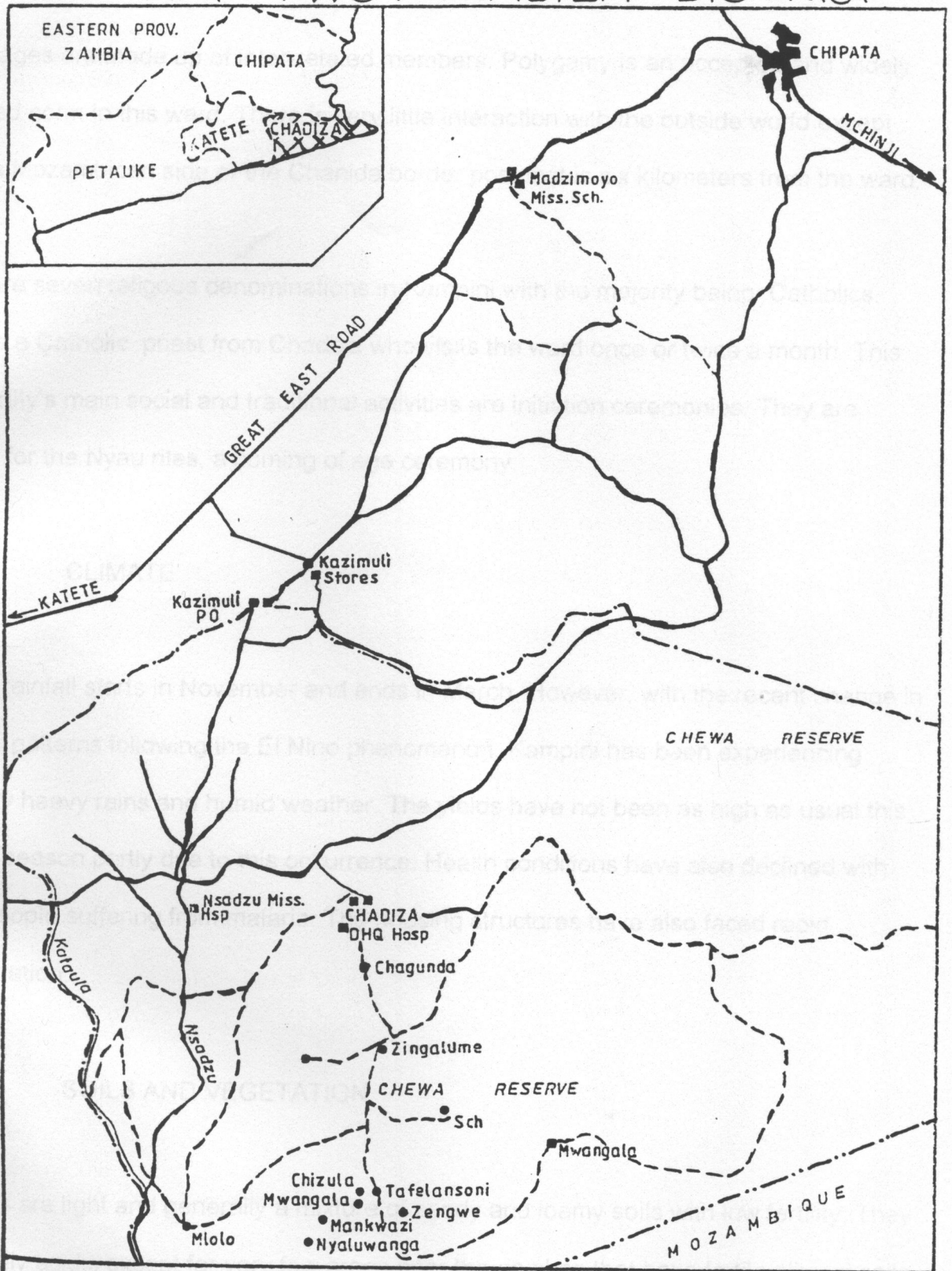
Kampini ward is part of Chadiza district. This ward shares administrative borders in the North with Chamandala dambo and to the South it is bordered by Mozambique. To the East and West it is bordered by Taferansoni Ward and Kafumbwe Ward, Katete District respectively. (See Map two)

1.4.2.2. THE PEOPLE OF KAMPINI WARD

Kampini has a population of approximately 7398 (1995). There are a few problems associated with this high density. The problems affecting the community and its environs includes deforestation, overgrazing and loss of soil fertility. In turn, this hinders agricultural development in the area.

The main tribe in Kampini ward is Chewa with a few Bembas, Lozis, Tumbuka and Tongas. These 'foreigners' have migrated because of either social or economic reasons. Chichewa is widely spoken in this area. This is a highly rural and conservative area as can be evidenced by the strong cultural ties the members retain.

MAP TWO: CHADIZA DISTRICT



- | | | | |
|------|-------------------------|-------------|------------------------|
| ■ ■ | Permanent Built up Area | ----- | International Boundary |
| DHQ. | District Headquarters | - . - . - . | District Boundary |
| ● | Settlement / Village | ————— | Main Tarmac Road |
| Hosp | Hospital | ————— | Maintained Road |
| P.O. | Post Office | - - - - - | Motorable Track |

The villages are made up of inter-related members. Polygamy is an accepted and widely practiced norm in this ward. There is very little interaction with the outside world except with the Mozambican side of the Chanida border post that is six kilometers from the ward.

There are seven religious denominations in Kampini with the majority being Catholics.

There is a Catholic priest from Chadiza who visits the ward once or twice a month. This community's main social and traditional activities are initiation ceremonies. They are famous for the Nyau rites, a coming of age ceremony.

1.4.2.3. CLIMATE

Normal rainfall starts in November and ends in March. However, with the recent change in weather patterns following the El Nino phenomenon, Kampini has been experiencing relatively heavy rains and humid weather. The yields have not been as high as usual this harvest season partly due to this occurrence. Health conditions have also declined with many people suffering from malaria. The housing structures have also faced rapid disintegration.

1.4.2.4. SOILS AND VEGETATION

The soils are light and generally a mixture of sandy and loamy soils with low fertility. They are largely acidic except for very few areas near the dambos that have fertile alluvial soils.

The vegetation is characterised by open miombo woodlands and mixed grasslands. Near the dambos, the grass is very thick and tall while in other areas the grass is quite low.

1.4.2.5. OCCUPATION

The main economic activity in this area is farming. The main crops are maize, groundnuts, cotton and sunflower. Livestock rearing is also predominant in this ward with each household owning a few pigs, goats, cows, chicken and ducks. Nearly all the livestock is for sale and barter. The maize is for household consumption only while other crops are sold to companies like Sable. Those who own oxen and ploughs often hire them out to other farmers who need to plough their farms. The women also brew and sell kachasu, a potent illicit gin, and tobwa, a brew made from maize, to supplement their income from farming.

There is one shop in the area that provides essential commodities such as salt and soap but the purchasing power is quite low. There is a notable absence of a retail market in this area. When their own supply of maize is finished, the villagers cross over to the Mozambican villages to buy food.

1.4.2.6. FOOD SECURITY

This community has a basic diet of nshima and vegetables such as derere (wild okra), sweet potato and pumpkin leaves. Vegetables like cabbage, tomatoes and onions are rarely grown and eaten.

This diet is occasionally supplemented with meat when an animal dies in the villages. Any excess meat is then sold off or bartered quite cheaply to other villagers.

1.4.2.7. HOUSING

Houses are built out of mud and wattle with a simple two-room structure, usually with an outer hut that serves as a kitchen. These villages are densely populated and public utilities serving them are very few. Pit latrines and bathrooms cater for ten households on average. A project was initiated by the District Water, Sanitation and Health Education (DWASHE) committee in mid-1997 to encourage the community to build about twenty latrines, as well as dish-racks and rubbish dumps that they lack. Sanitation is clearly a problem in this area.

1.4.2.8. ENERGY

The community members use firewood for cooking and other heating purposes. The firewood is gathered from the mature wood on the hills

overlooking the villages. There is no electricity in the whole area but the villagers use homemade kerosene lamps when the fuel is available. The making of charcoal either for sale or personal consumption is minimal.

1.4.2.9. THE WATER SITUATION

Water is a severe problem in the area; the only source being dambo water, from the swampy areas about one and a half kilometer from the villages. There is no borehole in the whole area and one dried up well in the village. The water from the dambo is for drinking, cooking and washing purposes. This water is also used by the animals including pigs and dogs. The community rarely boil water for drinking.

During the rainy season, the ground water levels rise to the surface but fall in the dry season. This is a big problem as the livestock and humans have to compete for the scarce resources.

1.4.2.10. EDUCATION

Chanida Basic School caters for a wide section of the primary school population both in Kampini ward and Chief Mlolo's area. The only school, it is close to the health center, about four kilometers from the villages. Staffing is adequate but the structures need rehabilitation and expansion to cater for the whole community. Attendance is good in the early grades but dropout incidences increase for the girl-child due to early marriage. Regular attendance is also marred by the farming season, the cold period and illness. However, no formulated policies are being applied to address this problem of the girl-child in this area. There is also minimal interaction between the community and the school to address these issues.

1.4.2.11. HEALTH

The most common diseases afflicting this community are cholera, malaria, fever and diarrhoea. Malnutrition is also common in Kampini. Chest ailments, as a result of the heavy Kachasu drinking and poor diet are also predominant. There is a community health worker who was trained under the 'Child Alive' project in Chipata in mid-1997. Her role is to educate the community on health matters, how to improve the nutrition of the people and educate them on increasing food production. She is also supposed to encourage the community to look into the supply of safe drinking water and improvement of other aspects of environmental sanitation and personal health.

Furtherstill, it is expected of the health-worker to encourage immunisation, carry out community census, and ensure proper maternal and child care care. However since this office was created in November 1997, it's effectiveness has not been felt by the community. Most of the community members are not even aware that there is a community health-worker in the ward. The students were not aware of the health-worker visiting any homes or being consulted by the villagers on any health related matters. This community worker has also not carried out any sensitisation courses. This could be partly due to inadequate experience or the extensive that she needs to cover, since she does not have transporta.

There is only one health care centre, the Chanida Rural Healthcare Center that serves a wide area and is about four kilometers from Kampini ward. There is also only one trained staff nurse and there is evidence that the cleaner has taken to providing medical treatment

when the staff nurse is on leave. Treatment usually consists of analgesics such as aspirin and panadol for all sorts of ailments. The medical supplies are exhausted at a fast rate because of the large number of patients. In spite of the essential drugs kit that is sent from Chadiza every month, there are still these problems. Additionally, about six 50 kilogram bags of food supplement for the undernourished and malnourished children are taken to the centre. Apart from the inadequate staff and facilities, this center lacks transport. As a matter of policy, the centre charges 500 Kwacha to every patient above five years of age and there is a general complaint that this charge is too high. Serious cases are referred to St. Francis Hospital in Katete because Chadiza does not have either a government or missionary hospital. The health centre in Chadiza is supposed to be the referral and administrative centre for the district but does not have the capacity to do so.

1.4.2.12. TRANSPORTATION

Transport in this area is rather limiting. The villagers either walk, or use ox-drawn carts and bicycles to transport their goods. Most of the roads are gravel and have not been graded since they were built. Located along the Katete - Chanida border highway, Kampini is easily accessible to Katete district headquarters which is 55 kilometers away. The tarred road is in fairly good condition and the traffic along this road is moderate, with four trucks on average ferrying goods to and from Beira Port in Mozambique daily. Chadiza, which is less accessible from this area, is 39 kilometres from Kampini ward along the Chadiza - Naviruli road. This road, like the Tafelansoni - Chadiza one, has been impassable during the wet season. However, these roads are now being rehabilitated under the Feeder Roads Project.

1.4.2.13. GOVERNMENT PRESENCE IN KAMPINI WARD

There is an area councillor who represents Kampini Ward at the Chadiza District Council. Through this forum he is supposed to identify and represent Kampini interests to the central government and other organisations working in Chadiza. The councillor also acts on behalf of the council at certain functions within the village, basically providing the community with information on council decisions and plans .

Kampini Ward is in Chief Mlolo's area. Each of these villages has a headman who wields considerable influence in matters of land especially, and, in general, affairs of the villages.

The Zambia Police force deal with criminal and civil matters within Kampini ward. They are based at the Chanida Border four kilometers away but patrol the villages regularly.

In this area, however, there is no other government department. This is because of lack of accommodation and transport in the area. The only officer available - from the veterinary department - lives at the Chanida border and has only been working with cattle owners, who are predominantly male.

1.4.3. THE KAMPINI AREA WOMEN DEVELOPMENT ASSOCIATION.

1.4.3.1. KAMPINI WOMEN AND THE DEVELOPMENT ASSOCIATION

Women are key players in Kampini because of their productive, reproductive and community roles. Apart from the traditional groupings, membership in these associations is voluntary. These associations are usually supposed to be involved in designing,

planning and implementing development programmes. In Eastern Province, these associations were started in the mid 1980's in some areas by Oxfam, an international development organisation. It was then involved in training women in skills such as cookery, tree planting and sewing. The Community Development Department then took over working with the groups in the field of nutrition. It is at this point that Finnish Volunteer Service - the Finnish non-governmental organisation - came in and helped rejuvenate the clubs.

Kampini Area Women Development Association (AWDA) was started in 1992, after KEPA Zambia, then known as Finnish Volunteer Service (FVS) brought in the first Finnish development worker to Chadiza.

Kampini AWDA is an association formed by the four clubs in the area namely Panganani A with 14 members, Panganani B - 11 members, Tikondane - 14 members and Mutendere with 16 members totaling 55 members. According to the constitution of the District Women Development Association (DWDA), four or more clubs form an Area Women Development Association (AWDA).

The various AWDA's then form the District Women Development Association (DWDA), sending one or two representatives to the latter association. In this case, Kampini AWDA, a non-governmental and non partisan association is also part of the Chadiza District Women Development Association. These DWDA's have then formed the Eastern Province Women Development Association.

The objectives of the DWDA are the promotion of health awareness among women, promotion of domestic education and literacy among women, initiating and carrying out income generating activities and promoting women participation in decision-making. Others are the provision of on-going relevant education and soliciting for funds for the groups from funding agencies when required.

1.4.3.2 THE WOMEN OF KAMPINI AREA WOMEN DEVELOPMENT ASSOCIATION

Most of the women who form the Kampini AWDA are married and in the age range of 22 to 55 years old. They are small scale farmers who rear livestock namely pigs, goats, cows, ducks and chicken. Land in this area is traditionally owned by headmen who allocate it to men. Such patriarchal relationships affect these women who are unable to own land. However, they grow crops such as maize, groundnuts, tobacco and sunflower on their husbands' or guardians' plots.

Kampini AWDA is basically formed along familial lines. It is composed of co-wives, sisters, daughters, aunts and mothers. Many of these women have been members of these clubs for over seven years. Their lives revolve around their own villages and most of them are in polygamous situations. The club activities are largely based on farming. This is known as piecework - tilling a community member's farm in return for payment which is sometimes in kind. They also rear livestock and sell some of their products to ensure a revolving fund for the clubs. They have not been able to save most of their earnings because the income is small and they have not been able to identify any sustainable and appropriate project. Women development associations have been identified by various

NGO's and government departments as a means of achieving development in the district. KEPA Zambia is one such NGO.

1.4.4. THE ROLE OF KEPA ZAMBIA IN CHADIZA DISTRICT WOMEN DEVELOPMENT ASSOCIATION

The Chadiza District Women Development Association (Chadiza DWDA) has forged linkages with several international organisations. Its main partner though is KEPA Zambia (formerly known as Finnish Volunteer Service). KEPA is a Finnish phrase 'KEHITYSYHTEISTYON PALVELUSKUS'. In English it means the Service Centre for Development Co-operation.

KEPA Zambia started working with women development groups in Eastern Province in 1988, and specifically with the Chadiza-based groups since 1990. The Finnish development worker who started in May 1990 worked with the Community Development Department and DWDA groups. Five years later, due to some organisational differences, the system was changed and the development workers started working directly under the DWDA. At the same time KEPA Zambia changed its approach from being a volunteer placing agency to a partnership programme. Its approach originally centered on placing Finnish development workers in the community to train the women groups in skills such as cookery and sewing, and help initiate small scale income projects. The emphasis has now shifted more towards building and fortifying the institutional and organisational capacity of the AWDAs and DWDA.

KEPA Zambia is also laying emphasis on women's empowerment through courses such as Training for Transformation. In its approach to achieving set goals, KEPA does not create new projects but supports existing ones like it has done with the DWDA and the groups.

This Finnish NGO partnership programme also assists in linking the DWDA to other non-governmental associations working with women both at the national and the international level. The objectives of this NGO are to strengthen the position of women and enable a more active participation in decision-making and development policy discussion.

Additionally, it wants to improve the livelihood, food security and health of rural people, its overall aim being to support the civil society in Zambia.

KEPA Zambia provides support in information work as well as promotion of participatory training in civic rights, entrepreneurship, health and literacy. In addition to that it provides some financial support for meetings, information work and the executive secretary's salary. In the past two years, KEPA Zambia has been providing more financial support than when it originally started working in the Eastern Province.

The first development worker was posted to the Chadiza DWDA under the old volunteer approach whereby she was involved in skills training and income generating projects such as cookery and tailoring. The next worker had a bias in social work (since this is the approach KEPA Zambia had taken) and was more involved in facilitating the DWDA and offering technical assistance. KEPA Zambia has now stopped placing development workers in Chadiza District. Instead, the office of the DWDA Executive Secretary is occupied by a Zambian who has also combined the role of development worker for all the

women groups. In this case, as of May 1998, the person occupying this office is a member and former chairperson of Naviruli Area Women Development Association.

KEPA Zambia has signed a co-operation agreement with Chadiza DWDA that ends in the year 2000. After this it is hoped that Chadiza DWDA will be self-sustaining.

This chapter provided background information necessary for a clearer understanding of developmental issues that emerged during the attachment. The next chapter, provides an insight into life in the ward from the student's point of view. The experience brought out in the next chapter provides a practical aspect of development.

CHAPTER TWO

2. LIFE IN KAMPINI WARD

This student and her colleague arrived in Chimbala village, Kampini ward on the 19 January and lived in the home of the Kampini AWDA Chairperson. This experience was crucial for the communication for development student for her to clearly understand the views and attitudes of those involved in development projects, and for whom these small scale projects are targeted

2.1. Reception

The members of the association had not been informed when exactly the students would arrive, so were not prepared for them. Nonetheless, most of the members of Panganani B, being relatives living in the same village gave the students a warm reception. The Chairperson of Panganani B, Clementina Phiri, took the students to meet the village headman. Since he was not around, she introduced them to his assistant. Here the students first got a taste of what was to come during their stay in the village. Immediately after the introductions, the assistant headman, a Mr. Phiri, asked the students for some token gift from Lusaka. However, he was informed that being students, the latter did not have anything material to give but had come to live within the village and eat whatever the community ate.

The students met the secretary of the Kampini AWDA, Aida Phiri, who informed them that she had not been able to execute her duties because she was nursing her spouse who had been assaulted by his other wife. They were then referred to the Vice Secretary,

Josephine Phiri, who was the guide for the first two weeks, but resigned due to leadership conflicts within the association.

The Chairperson of Kampini AWDA provided accomodation and meals for two weeks. The chairperson of Panganani B, Clementina Phiri also picked mangoes for the students daily until the fruits were offseason.

Initially there was a communication barrier because some of the villagers did not seem to understand why the students were living and working in the village. Remarks such as 'They have brought us young girls' were heard from some of the villagers. Traditionally, unmarried and childless women cannot address or share ideas with older members of the community.

Others passed comments such as When you see poor people, don't you give them anything? A few men such as the area councillor and some spouses offered assistance and information where necessary.

2.2. Accommodation

On arrival, the students were informed that a place had been prepared for male students only so there was need to look for alternative accommodation.

The AWDA Chairperson, Jennifer Phiri, offered the students the only bed and mattress that she and her spouse had. She and her daughter then moved to the kitchen where they slept for two weeks on a reed mat.

The hostess is the first of three wives. Her husband was not able to visit while the students stayed there. The attachment took place during the rainy season so the mud and wattle houses with grass thatched roofs leaked heavily. Her roof had not been renovated for the past six months, while the walls were already showing signs of cracking. Nevertheless, it was a special gesture on the part of the hostess as no one else offered to house the students.

After two weeks the students realized that they were inconveniencing the hostess so they made arrangements for alternative accommodation. The plan had originally been that the students would move over to Naviruli women development association. However, it was realized that for the students to make a more qualitative contribution to Kampini AWDA, it would be more relevant to stay on for the whole attachment period.

The then Chadiza Council Secretary, Mr. G. Kupanda, arranged with the Zambia Revenue Authority officials to get accommodation at the Chanida Border Post. The students were then offered the only free room available, an office storeroom. The students got a room just enough for one double mattress given to them by ZRA officials. This move had one positive consequence, Jennifer Phiri and her husband had more frequent interaction.

In Chadiza, owing to lack of sufficient funds, the students were not able to stay at the Government Rest House. The DWDA Executive Secretary then offered to share her room with the students for a period of about four days during the Training for Transformation course.

2.3. Transport

Transport ya vuta maningi..... "(Transport is a very big problem)

The students heard this phrase innumerable times and also experienced it. Originally, the assumption was that transport would be provided at the beginning of the attachment. However, this was not the case. Having shared various ideas with the members of the groups, the students realised that it was important that they attend the Training of Trainers Workshop in Chadiza. This workshop was organised by the Chadiza DWDA and facilitated by a Mr. J. Mulenga who has been conducting these courses with the Chadiza and Chipata DWDA since 1995. The students decided to attend with the representative from the area, thus making it easier to evaluate her input both at the workshop and in the villages when she returned.

Attempts to hire transport to attend the final phase of the Training of Trainers (T of T) workshop (part of the Training for Transformation course) were futile. Several attempts to 'book' transport were fruitless as the car owners intended to charge the students exorbitantly. One charged the students K 120, 000 for the 39 kilometre drive and another one offered K30, 000, none of which the students could afford to pay.

Hiring an ox-cart was also quite complicated . Some of the reasons given were that the oxen were sick, the weather was rather bad and that the tires were worn out. Eventually, the students walked 35 kilometers through heavy rain, overflowing bridges, mud, streams, strong lightning and loud thunder. They walked on, asking along the way for the directions and distance to Chadiza. This journey took more than seven hours.

The Council Secretary and Director of Water Supply provided transport back to the village at the end of the workshop. For the return journey to Chadiza, the Zambia Revenue Authority Officer in charge, a Mr. Mtambo offered to transport the students. However, officials from Office of the President, Chadiza provided transport back to the DWDA Executive Secretary's house in Chadiza.

2.4. Food

The students were informed by the Development Worker before they left for the practical attachment that they should carry enough food to last the month. However, the few supplies were depleted. They also had not carried much food because they assumed that there would be a market in the vicinity for them to buy some fresh vegetables and fruits. However, this was not the case so the daily diet consisted of nshima and steamed vegetables.

As mentioned earlier, since it was the mango season, the students had plenty of mangoes, eating up to 20 mangoes daily. This was short-lived though, for within two weeks, the mangoes were finished and there was no other fruit except unripe guavas.

2.5. Illness

This student's colleague fell quite ill with a heavy bout of malaria. It was a complicated situation as the diet was inadequate for a fast recovery. The water situation compounded with lack of medicine seriously hindered the colleague's improvement.

2.6. Cultural rites

This student noticed that it was funerals alone that seemed to unite the community. Given that the practical attachment took place during the planting and weeding time, it is possible that the student missed other important occasions that drew this particular community together after harvest. The students attended the funeral of one of the members of Mutendere group, the late Agalasiya Phiri. All members and groups within the community were actively involved. The Area Councillor was the main organiser of the ceremony.

Age is also an important aspect in this community, as was observed during the funeral. It determines the reproductive, productive and community roles of the woman. The younger married women did the cooking in the center of the village while others fetched water. The older women took care of the body and comforted the deceased's family. The men were also involved in various other chores like digging the grave and making the coffin.

2.7. Water and Sanitary facilities

The only water available - dambo water - was quite difficult to drink. This student survived on coffee daily because the mineral water she had carried did not last longer than one week. After two weeks, however, the students found a shop assistant at the Chanida Border post who had access to a borehole. This person, was then able to provide them with two bottles of clean water daily.

The bath enclosure, made out of reeds, is shared by about twenty households. The pit latrine, like the bath enclosure, is about 50 metres from the houses. Built like a small hut, this utility is open. Cleaning of this public utility is also neglected. During the attachment the students started cleaning the latrine with ashes from the kitchen. They also encouraged the village-members to adopt the practice because ash is available and simple to use, to keep the toilets clean.

2.8. The status of men versus women

Patriarchal relations guide the economic and social affairs in Kampini ward. The Kampini men have control over the agricultural resources such as land, livestock, crops, tools and means of transport. Men have access to, and retain all the household income but still expect their wives to cater for the daily needs of the family.

A man is called 'Ba Boss' in these villages. According to some of the members, a good group leader was someone who was a very good homemaker, and was able to take care of her 'boss' very well. A man who was well fed and clean was the pride of his wife. The other members would admire her attributes as a spouse.

The students noticed that the only washing that was always hanged in the villages were men's clothes. Men were generally cleaner than their wives and seemed to have fewer duties than women. They were to be found loafing around while the spouses did household chores. One particular event stands out. A man was seated outside his house with two friends drinking kachasu. Just next to him was maize that had been laid out to

dry. Several pigs started eating the maize. Instead of chasing the pigs away himself, the person called out angrily to his wife who was in the kitchen;

Woman, where are you? What are you doing in there while the pigs are eating the food?

This woman came out, carrying a two month old baby on her back. She brought the mortar and pestle to pound maize while trying to chase pigs away. The husband went on drinking and laughing with his friends.

2.9. Polygamy

Polygamy is the norm and is also associated with the economic situation in the area. It is believed that the more wives a man has the more labour and yields he is able to acquire. It is common for a man to have two or more wives by the time he is in his mid twenties. There are even instances of men marrying women from the same family. The women seemed content with the situation. They often remarked that there was no point in fighting or quarreling with ones co-wives. Instead there was a superficial harmony maintained. In Tikondane group, the vice chairperson and the secretary were co-wives but the student did not realise this until much later when she was informed by another member of the group.

When the students moved out of Jennifer Phiri's house, she invited her new co-wife who came from another village to live with her until a hut was built for her. She did this perhaps because tradition decreed. The students also discovered that many of the members of the groups had co-wives in other groups.

2.10. Kachasu drinking - part of village life

Kachasu, the local potent brew, is widely drunk by the members of this community. Almost every woman in Chimbala village brews Kachasu selling a 750 ml bottle at K800. The women who brew Kachasu tend not to go to the farms on the day that they are making this liquor. The alcohol is brewed under poor hygienic conditions using the dambo water and unclean pots. This practice continues unchecked.

2.11. Attitudes of those who have travelled beyond the ward

There is no difference between those who have lived outside the community at one time or other, and those who have not. The ones who have 'gone out' come back to the village and continue living like they never left it. No innovative ideas have been introduced by some of these individuals although they informed the students that they had lived for five years or more either in Lusaka, Chipata or other towns in Zambia. These members feel as though they have an advantage over other community members and thus feel more sophisticated. There are some of the villagers, though, who have not traveled out of the area but have relatively cleaner and better built homes.

2.12. Visitors to the Village

During their attachment, the students noticed that no official visitor came to Kampini ward. These villages do not have much interaction with the government departments, non-

governmental or church organisations that are based in the district. The ward is isolated from the district headquarters.

2.13. Living with the people - the best learning method

Generally, this experience enabled the students to clearly understand the lives of the women they were attached to work with. They were also able to understand the major constraints faced by these women in trying to transform their lives and those of their families.

It provided an excellent opportunity for the student to initiate personal relationships with some of the women in these villages, and not only look at them from the angle of groups but as individuals, housewives, mothers, and as part of the community in which they live. In particular, the students were able to understand the extent of the influence exerted by men in the community on the groups.

The experience with these club members in their own environment demonstrated the need for those involved in development to live within the community. Indeed this is crucial so as to understand development from the target community's point of view. The interaction with the community members also helped the student gain insight into attitudes towards development associations specifically and development generally.

Development today demands an 'on the ground' approach in order to understand the intricacies of each society or group. The attachment with Kampini AWDA for one month

provided this aspect for this student. Indeed, there is need to combine this with a theoretical framework to provide a thorough and objective understanding of the process of transformation. The next chapter defines and analyses the concepts of development, communication for development, participatory development and the issue of dependence in developmental issues in rural areas. It also looks at the role of these concepts in development. These are explored because they are fundamental in the understanding of the role of the members of this association, of the association itself, and of various stakeholders in development in Chadiza district.

CHAPTER THREE

3. THE THEORETICAL FRAMEWORK

3.1. Development Defined

This chapter provides a basis for the discussion of development. In order to examine the role and expectations of Kampini AWDA there is need to review the theoretical framework, general trends, women and development and the role of communication in development.

Development is a multifaceted concept that various scholars and laymen have defined diversely, yet with the same underlying message. A leading scholar, Walter Rodney (1976) looks at development from a personal and societal level. At the personal level he defines development as ...a many-sided process. At the level of the individual, It implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well being.(Rodney, 1976: 4). At the societal level he conceives of development as being economic.

He states:

A society develops economically as its members increase jointly the capacity for dealing with the environment. This capacity for dealing with the environment is dependent on the extent to which they understand the laws of nature (science), on the extent to which they put that understanding into practice by devising tools (technology), and the manner in which the work is organised. (Rodney, 1976:10)

This definition, however, overlooks the central role the human being occupies in development today. Its emphasis on economics eliminates the social, cultural and political

perspectives of development. Development needs a holistic and analytical approach both at the practical and theoretical levels if it is to be applicable to reality.

In the international and grassroots sectors the human being has become the center of development both at the objective and subjective levels. The definition from the Forward Looking Strategies (FLS) document provides a comprehensive outlook. This was the final document for the Women's International Conference held in Nairobi, Kenya in 1985. Its definition takes into consideration the comprehensive assessment of current trends and perspectives concerning the advancement of women.

Development according to this document means:

total development, including development in the political, economic, social , cultural and other dimensions of human life as well as the development of the economic and other material resources and the physical, moral, intellectual and cultural growth of human beings. Development also requires a moral dimension to ensure that it is just and responsive to the needs and rights of the individual and that science and technology are applied within a social and economic framework that ensures environmental safety for all life forms on our planet.(FLS, 1985: 49)

Development is further defined as a complex process involving the social, economic, political and cultural betterment of individuals and of society itself. This also includes the physical and emotional needs of the population.

To the Kampini woman, development means, among others, the ability to have a few more goats, pigs and chicken than they have now. To some other women in this community, it means being able to wear schooner (high heeled shoes), learning new

ideas and practices, and eating better food than they usually eat. One of the Kampini women felt that regular access to clean water was development. The basic strand in these ideas is an improvement in the standard of living of an individual and her family.

The underlying factor in all these definitions as earlier mentioned is the aspect of improvement in the life of people - who are central - whether as individuals or as part of a community. Nici Nelson (1979) goes beyond the economic and technological levels in development to define rural development. This particular definition is essential in understanding development in the rural sector. In her book *Why has Development Neglected Rural Women?* Nelson explains:

Rural development is much more than an economic or technological process. It is equally a social process that entails a rural transformation. New technology and efforts to increase per capita output and food production as well as improve rural infrastructure must be integrated into an ongoing socio-cultural process. (Nelson, 1979:4)

Indeed, co-operation and active involvement combined with equal access to inputs and outputs are essential in the process of development in the rural areas. This, however, has not been adopted and adapted by many development planners and policymakers in the South.

A report on an "Evaluation Study of Rural Women's Participation in Development" conducted by United Nations Development Programme states:

The basic feature of development is to introduce new and modified technologies, inevitably accompanied by changes in economic and social organization, with a

view to increasing the total output of society's productive resources, human and non-human.(UNDP, June 1980: 7)

This explanation as compared to Nelson's is more economic oriented. It focuses on technology as the crucial tool for transformation in the community. Of the many approaches in development, this report will lay emphasis on dependence and participation in development because they are key in the discussion in Chapter Six.

3.2. Trends in Development

The earliest approach to development after World War Two was the modernization theory. It advocated for a Western style industrialization seen as the best method for development. Its principal assumption is that society moves from the traditional to the modern state. This approach, encouraged both global and national development, and was supposed to create internal markets and small-scale industries in the national sector. Consequently, a self-reliant economy would emerge and benefits would 'trickle down' to the rural areas.

A counter approach - the Dependency or Underdevelopment theme - was promoted by scholars who believed that the Third World had not benefited from the 'trickle down' from the industrialized countries. Mainly an outcome of Marxist theories of imperialism, this approach sought to examine the causes of underdevelopment in the areas that had been designated as peripheries. As a result, a new international economic order was advocated

for to lessen dependence on the more Industrialized nations and encourage self-reliance among the Third World nations.

3.2.1. The concept of Dependency

Caporaso and Zare (1981) look at this theme and maintain that:

The concept of dependency cannot be reduced to a single component such as external reliance, internal fragmentation, or the concentration of the external linkages. All three of these components are important in understanding dependency.

...however the presence of one or two of these components taken individually, does not necessarily reflect even partial dependency (Caporaso & Zare, 1981: 47)

This definition serves only to illustrate the ideal situation of dependency for operational purposes. This is because not all these components are present in most sectors but there is still a connotation of dependence on others for one's progress.

The proponents stated that development could only be understood and explained within its historical context in the political and economic system formed as a result of colonialism. (Caporaso & Zare, 1981)

Indeed, the emphasis on history was criticised by development specialists. As a result of this, the international community adopted the Basic Needs Approach in the mid 1960s with the target on the provision of basic needs to the population. Nonetheless, the power vested in the Third World governments to provide basic needs such as water, education,

food security and essential community services for its people proved too costly. Structural Adjustment Programmes (SAPS) were introduced to solve the economic crisis caused by too much government control and 'constraining market mechanisms' (Snyder & Tadesse, 1995: 7).

In the 1990's, the development trend has shifted to include themes with prominence given to social and human dimensions. These themes include sustainability and the environment, and the multiplicity approach otherwise known as Another Development. These advocate for an integrated and participatory approach to development.

The Kampini AWDA members have various roles in their community but have been inhibited by several factors. Dependence on others seems to be predominant in this area as will be discussed in Chapter Six.

There is need therefore to define the concept. The student defines dependence as:

The inability to initiate and promote individual effort within one's own environment and lack of utilisation of existing local resources but relying solely on "outside" assistance to uplift one's own quality of life.

The inability could be caused by social, political, educational, historical and cultural factors. This concept points to an unequal relationship between a giver and the beneficiary from both angles.

Dependence denotes a wide social and political gap between the givers and the dependents, leading to the stifling of entrepreneurial skill, and the inability to have self-

sufficient agricultural and technical improvement. Notably, dependence does not signify total loss. Indeed, these factors can be utilised by individuals for an improvement in the quality of life.

3.2.2. Participatory Development

Participatory development is one of the 'latest' paradigms in the International Development arena. It has appeared in various guises before like communism and socialism. Currently, it is the leading approach in development at the international, national and grassroots levels. Development literature, practices, policy dialogues and research all focus on participation.

Participatory development embodies community involvement in developmental activities. Extensive contribution from the community to this process and sharing of the benefits of development are key in the participatory approach. There is a shift from the donor-receiver relationship to a partnership between the development organisations and the people. The latter being those for whom development plans and policies are meant.

Picciotto (1980) looking at the myths and dilemmas of participatory development defines participation as:

the sum of the human transactions which take place voluntarily (within and across organizations) in a society aiming to achieve sustainable and equitable economic growth. (Picciotto, 1980: 5)

This definition does not account for other qualitative aspects of human development. It singles out the scope of economics thus limiting the holistic approach that is necessary for development.

Mercado (1992) provides a comprehensive definition of participation. He states:

Participation is a people-centred process aimed at enhancing skill, empowering and seeking active involvement of the target group in development projects.

(Mercado, 1992: 13)

This definition is more wholesome, enabling the student to define participation as:

The active involvement of all interested stakeholders in designing, planning, implementing, monitoring and evaluating development programmes. This involvement varies at different levels and stages and there is utilisation of existing local resources.

This concept like many others tends to be mystified. One of these myths concerns participation in development. Accordingly, participation has been considered as an end and not a means to development. This is highly impracticable as participation is not a goal but a process to achieving essential goals and objectives of development.

Secondly, one school of thought has insisted that there needs to be mass involvement if participation is meant to be effective. This is not feasible, however, for such a process would lead to social conflict. For participation to be effective, the process needs to be measured and made representative of all the stakeholders.

Additionally, participation has been thought of as a channel through which the target community can control resources, values and decision-making processes. This is unrealistic because there needs to be some central governing body to ensure that the inputs and outputs of the development process are equally shared by the people. (Picciotto, 1980). These myths aside, participation remains a vital means towards accomplishing development goals.

One of the basic components of participatory development is empowerment. Principally, a process of conscientisation, empowerment is a key theme in gender development literature and practice. Considered the paramount feature in participatory development, conscientisation involves critical analysis of oneself and life conditions and trying to find a way to improve one's lot.

Conscientisation is the brain child of the late Brazilian scholar, Paulo Freire (1973). His book, *The Pedagogy of the Oppressed*, (1970) expounds on development of critical awareness and how to put this into practice.

It is in this context that empowerment is defined as:

Creating conditions under which the poor can meet their daily needs and become actively involved in defining and promoting their own social and political projects.

(CCIC, 1991: 22)

This creation of favourable conditions includes going beyond the economic realm, mobilising the community, building team spirit, and self-reliance resulting in a process of transformation for communities.

Empowerment can only be feasible after the individual is critically aware of her own condition and knows that she can do something to solve her own problems. White and Nair (1984) relate this concept to participatory development. They maintain that:

Empowerment is achieved through conscientisation. It can become specialized through participatory processes which increase understanding and a sense of control necessary for making contribution to development decisions. (White & Nair, 1984: 25)

Empowerment is therefore both a crucial outcome and process of development. Self reliance is also key in development. White and Nair (1984), state that:

It is a necessary element for enabling people to move out of dependency relationships....focus is on strengthening local economic resources and making the community more self-sufficient, at least to the point of providing indigenous employment opportunities. (White & Nair: 1984: 25)

Indeed, self reliance is crucial for development as will be discussed in Chapter Six.

However, as with all other development themes, self-reliance is perceived as a supposedly equal state of affairs, with all communities living within their own means and resources. At the political and economic level, self-reliance is a rather limited aspect.

Nonetheless, the report will emphasize the need for self reliance in human resources. It includes self-confidence, initiative and motivation to contribute to development in the development association and Kampini community .

Power and control are discussed in relation to decision-making, project identification, planning, implementation and evaluation being controlled by the members of the developmental groups.

3.3. Women and Development: Concepts and Approaches

As this report deals with women's development, background information is necessary. Historically, the emphasis on women's development emerged with the independence movements in Africa, around the 1950's and 1960's and were influenced by general trends in development. The concept of women and development also evolved with the earliest approach being the "welfare" approach. Its premise was:

Women are solely passive recipients of development benefits because their major roles are reproductive ones - motherhood and childbearing - whereas men's work is identified as productive. (Snyder & Tadesse, 1995: 9)

The population programmes initiated during this period identified with this approach. These programmes and the approach in general failed to consider the women's productive and economic duties. In turn they led to the dependency syndrome.

The Human Resource approach took an opposite view to development. This paradigm emphasized women's active involvement as the best approach to sustainable development. It emphasized the creation of better lives for all. This strong development aspect was a result of the women participating actively in the liberation processes taking

place at the time. Self-reliance and access to productive resources were the basis of this approach. (Synder & Tadesse, 1995: 10)

The anti-poverty approach or **the basic needs approach** laid emphasis on small-scale, income-generating and entrepreneurship projects. Some of these projects died while others still exist. The efficiency paradigm highlighted a holistic and participatory approach to development. This approach was discarded because it was too economic oriented and ignored the other human aspects of development.

The other concept was the empowerment approach that came into being in the mid 1980's. This concept was a brainchild of a women's Third World group known as Development Alternatives with Women for a New Era (DAWN). This group viewed women from the angle of being heterogeneous. Hence the experiences women went through depended on their class, race, colonial history and position. (Snyder & Tadesse, 1995)

This student believes that levels of education have also affected the experiences women have undergone in the South. Synder and Tadesse state that DAWN:

emphasized mobilisation and consciousness raising with women's organisations, especially groups, as the source of empowerment, women's access to productive resources such as land, credit, education and training was stressed. (Snyder & Tadesse, 1995: 13)

This approach stressed the need for participation and self-reliance. It accented the need for these autonomous organisations to provide the means to achieving their goals. This will be essential in understanding the role of Kampini AWDA.

3.3. Communication and Development

Communication today plays an integral role in development. Raymond Williams defines *communication as the institutions and forms in which ideas, information and attitudes are transmitted and received* (Williams, 1972: 17).

His definition, however, does not put any emphasis on the human being. There is also an implication of a one-way transmission of information.

Hatch goes further to define communication as *the transfer of ideas, of knowledge in ways that enable the recipient to understand, to react to and act upon the information received* (Hatch, 1976). This definition, too, does not account for a feedback mechanism between the recipient and source of the communication.

The student, therefore defines communication in the context of the paper and in relation to the current trends in development. Communication is thus defined as the:

sharing of information, ideas, innovations and practices between two or more people for mutual benefit and for sustainable change.

In this definition, stress is laid on equal involvement and exchange of information for purposes of encouraging initiative, awareness, attitudinal and behavioral change with the overall goal being development as was defined in this chapter. Participation in communication is crucial at every level of the community. Boobli (1990) states that it is an essential element for sustainable development in developing countries. It raises conscientization and initiative to mobilize each other for a holistic approach to

development, with the larger part of this process initiated and carried out by the community. The contribution made by the student as outlined in Chapter Five brings out elements of communication that were utilised and encouraged for development of Kampini AWDA, the community and the individuals that live in that community.

Development communication, coined in the early 1970's is a term referring to the use of communication for development processes with focus on the human being. Quebral (1988) states that this concept lays emphasis on dialogue and experimental work. She further posits:

It is seeking workable ways of counter-balancing top-down information flows with 1 more participatory communication structures in the villages (Quebral, 1988: 18).

This concept has been instrumental in development for the past decade, once it was realised how important participatory communication is for development. Today it has been integrated with other communication and development concepts to provide a more wholesome approach known as Communication for development.

Essentially, this chapter provides an historical framework of development in general, and women and development in particular that will be crucial for the proceeding chapters in the report. It also provides a theoretical understanding of development. The next chapter delves into views on one tool of development - the Kampini AWDA - in order to understand one approach to development. It will also provide the non-members' views regarding the clubs. This is necessary because the association is not a separate entity from the community but is part of it and its members make up the community.

CHAPTER FOUR

4. MAJOR VIEWS ON THE WOMEN DEVELOPMENT ASSOCIATION

4.1. General Perceptions

Despite the many years of existence, progress of these groups and individuals has been minimal. Additionally, very few individuals have been attracted to join the clubs. This is a reflection of the prevailing attitudes towards this development association. This chapter discusses the views of the members and non-members. It also provides the assessment of the District Women Development Association regarding this particular association.

4.2. The Members of Kampini AWDA

There is general discontent among most of the members regarding the groups. Most of them, probably looking for immediate benefits, feel that their expectations have not been met at all. Sentiments such as "We thought that we would also get clothes, salt, rice and seeds like it was in the beginning, but there is nothing we are getting" are echoed by several members (F. Musana, Field Interview: February, 1998) However, there are some individuals who have benefited from the association. These are the ones who have had the chance to attend seminars and trips organised by Chadiza DWDA. The rest of the members feel that Chadiza DWDA, KEPA Zambia and other NGOs have not been fair to them.

This is because unlike other area women development associations, Kampini AWDA has not been 'given' any income generating projects such as grinding mills and oil pressing machines. Associations such as Kazimule and Chagunda AWDA's have received hammer mills and boreholes. This has caused some resentment on the part of the members of

Kampini AWDA. They have not, however, realized the basis on which these associations have been able to acquire these items. These are, for example the level of education, coordination with the funding agencies and active involvement in own development. This aspect is discussed in Chapter Six.

The resentment and discontentment has further led to a deterioration in interest and motivation in building and contributing to the clubs. The members have not really thought of what they can do to contribute to the development of their clubs, homes and community. This is possibly due to the history of the clubs in Kampini ward.

The original perception of the clubs was that it would enrich the women economically. The idea was introduced by an individual who found organised development groups when she visited her home area, Kazimule in 1990. These groups were being given simple farm tools and seed, as well as clothes and food. She then organised the first Kampini group on the basis that they would also 'eat' from Oxfam and other NGO's that were providing support to the groups. This group, Panganani was formed in 1991. It later split into two, Panganani A and B. To date this same founding member remains the Chairperson of the Panganani A. These two groups were 'given' rice and other things by the then development worker. Women from Ndundungwa village wanted to join the groups but were told to form their own, and this led to the birth of Mutendere group. Tikondane group followed on the basis that they also wanted to 'get things' like the other groups. Expectations were high but because they have not been met, the members feel that they have been cheated. A member of Tikondane group complained that her husband could not understand why she had to pay K1000 and not even get anything, yet she had convinced him that they would benefit from her membership in the association.

On the other hand, the leaders and some members on the other hand feel that they have been empowered by belonging to the clubs. They cited examples of achievement such as training for transformation, literacy classes, improved farming techniques and housekeeping among others. They also felt that they had more decision-making powers both within their homes and in the community as a whole. This of course, has created a gap between these and the dissatisfied members within the groups.

4.3. Non-member's perception of the clubs

The heterogeneous nature of Kampini highlights the competition between the non-members and the members and the tension between the individual member and community.

The non-members, in this case, other women are happy that they did not join the development association seems not to offer them anything concrete. Looking around the village, it was noticeable that these non-members were generally cleaner. They also appear socially and politically better off than their counterparts. Except for some of the members' houses in Ndundugwa village, the other huts were always swept and kept tidy were owned by non-members.

They also believe that they, unlike the members can attend to all household chores instead of spending all their time attending meetings. Some of these women observed that the group members do not take proper care of their homes and children. This has affected registration rates. It has also demotivated some of the members in this association.

4.4. The male attitude

Most men, like the non-member women in the villages are opposed to the idea of women clubs. They feel that it is a worthless cause. This feeling was illustrated by the statement of one of the village elders who said:

The clubs are taking away our wives who spend time talking and not doing anything for us and the children.

They do not even get anything from the clubs.

(F Musana, Field Interview: January, 1998)

This attitude has negatively affected membership of the groups especially given the influence men in this community wield.

A few other men support it provided it does not affect other household and farming duties.

There is a case of one man who has allowed his two wives to attend meetings provided one stayed in the farm or at home while the other attended to group activities. Others whose wives have been able to attend seminars and workshops also believe that the association is beneficial and tend to contribute to projects in kind or money.

4.5. Chadiza DWDA and Kampini AWDA.

According to the Chadiza DWDA executive council, Kampini AWDA is not performing as well as the other associations that are affiliated to it. They state that reports from this association are irregular. One of the members of the council explained that the monthly or quarterly reports are:

just complaints about their needs such as no income generating projects and leadership complaints (F Musana, Field Interview: February, 1998)

There is also a general feeling that apart from being disorganised, this association is not as self-reliant as other associations. Most of these group leaders have not been able to provide background information as required both by the members and Chadiza DWDA. This point will be discussed further in Chapter Six. Generally, these groups do not have a positive public image, nor are they considered instrumental in the development of Kampini ward.

The students examined these views regarding the clubs. They were then able to prepare a framework for their contribution. The next chapter presents the methodology used by the students to examine the constraints faced by the members. The contribution made and discussions held are also presented in this chapter. Additionally, the limitations faced by these students are also outlined.

CHAPTER FIVE

5. THE STUDENTS' CONTRIBUTION

5.1. The Process

The preceding chapter assessed the perception of Kampini AWDA by the community and the DWDA. Consequently, it laid the basis for the contribution made by the students.

These students divided their workplan into two sections: Evaluation and Input.

Communication was the central theme of the attachment process, and various components of this wide concept were utilised during both processes.

The evaluation process took place in the first two weeks. During this period the women and the students came up with a programme to address some problems that emerged.

The members of the groups deemed it necessary for the students to help them with some of their problems.

The students used the participatory approach in this stage. They encouraged a question and answer approach. This was in order to encourage the women to question themselves on their membership of the clubs, their homes, their groups and the community as a whole. Development was not alluded to directly but this concept emerged in various ways during the discussions. The students met the women under trees and would sit down on the ground or mats with them. These meetings were also arranged in such a way that they did not impose on other activities such as farming and cooking. The students encouraged debates to analyse specific issues facing the clubs. The approach was to work with each group to identify specific issues affecting that particular club and to come up with

solutions. The students also worked with two groups simultaneously to encourage inter-group communication and co-ordination.

Additionally, they worked with all the groups to encourage communication and unity between the various clubs. The question-and-answer approach allowed the women to find their own solutions and thought-provoking questions.

The input process was done with each group taking into account the heterogeneous nature of this particular community. Each group has its historical and economic background thus students decided to start working with one group at a time. Basically, aspects such as self-reliance, self-awareness, solution searching and triggering transformation were interlaced in this stage.

5.2. Participation of the Kampini AWDA members

At the evaluation stage, the students were able to find out which groups were more committed, motivated and united. It was also important as the students began to understand the politics in the association with instances of some leaders personalising the groups and arranging for succession of leaders. Meetings in some groups only seemed to have certain members who followed their chairpersons' decisions.

The students noticed that Mutendere were very active at meetings, contributing and asking questions. Tikondane group became more vocal, team-oriented and organised during the attachment. They were more willing to discuss problems and issues affecting them as individuals and group-members.

One group was being marshaled by one member, the Chairperson who did the work on her own to show the students that she is an active leader of the group. Lateness and absence of some members affected the meetings. Mutendere club usually had a larger attendance as compared to Panganani A during sessions with the students.

5.3. The Evaluation Stage

Various issues rose during this period that laid a clear foundation for the input stage. Above all, it was evident that there was no commitment and motivation among members. This affected the attendance of meetings or club activities. For those who attended, some would either be late or not participate in the discussions. There was also poor group organisation with regard to members. The students noted that no records were kept about the rules and structure of these clubs.

The students also noted that the importance of these development clubs was undermined. The clubs were not considered as part of the community and home but regarded as a separate entity. This affected the learning, sharing and implementing process in the groups because the members were unable to relate the group activities and objectives to their own life situation.

Additionally, decision-making was limited to the leaders in some of the groups. The traditional system of decision making was followed with the older women making decisions in some of the clubs. These members did not communicate decisions or ideas to other group members. This lack of inter-group and in-group communication affected the co-ordination between the leaders and members of the four clubs. Related to these

problems was the lack of record-keeping and accountability by the leaders. The students further observed that there was no proper criteria of choosing suitable leaders. There was also a pattern of inheritance in these clubs with some members handing over office to their kin. Leadership is also based on the ability to speak and write English and Chichewa. This affected the representation of the groups at the district level.

The members were not able to identify specific problems and come up with their own solutions. Project identification was not specific and there was little critical analysis of the said projects. In relation to this, the few that had been introduced such as the pit-latrines building project initiated by 'outsiders' and members of the ward had not been implemented by these women. The lack of group planning further hindered the introduction of any projects in the area. Overall, the student observed that there was minimal initiative on the part of the women to improve their situation. There is also heavy dependence on outsiders for all development related material, and this has retarded growth in the groups and community.

These observations set the flow of the input process. Originally, the women had asked for assistance in report and proposal writing. However, after observations and discussions, it was decided that the immediate problems affecting each of the groups be addressed first. The contribution made by the students was mainly in the re-mobilisation of groups. It was decided by both parties that there was need to mobilise the groups again. Under this, they were able to share some more aspects on the process of development with the various group-members.

5.4. Rebuilding group commitment

Group mobilisation is crucial in any developmental programme. The students started off by asking each member of the four clubs why they had joined the groups. The women then reviewed their purposes of joining the groups. The women and students concentrated on the importance of identifying themselves with the group. They identified common objectives. Motivation and active involvement in group activities was encouraged. Additionally, recognition of individual contribution was considered essential. Joint decision-making was emphasized by the women because they felt that this would help in creating the feeling of ownership, responsibility and club spirit.

5.5. Formation of objectives, planning and constitutions

To strengthen group commitment, the women and students worked towards making objectives for each of the groups. This helped to concretize the groups as did the constitutions that were prepared by the women in each of the groups and written in Chichewa by them. They acknowledged the need for constitutions as these would provide the legal framework for the groups and ensure that commitment and motivation were maintained. These laws looked into absenteeism, election processes, membership, terms of office, misuse of club property and participation in group activities. Previously, the only rules existing in the clubs were concerned with paying of subscription fees and fines for not performing various club activities such as piecework. Now the "maramuro" had a much wider connotation.

5.6. Community involvement

The women and students acknowledged that the groups were part of the community, and that whatever they were learning in the groups was for the good of their homes and community. They also realised that it is important to encourage the rest of the community to be involved in projects be they economic or health projects, as this would be one of the ways to uplift the status of the ward, and to promote good publicity for the clubs.

In this aspect, the members are to be advocates of change or acceptance in their community. By sharing their experiences with other non-members, they would be able to achieve the objectives of the association, and thus gain greater success as clubs and as a community. This would then encourage more individuals to join the clubs as they would be relevant, tackle high priority issues and feasible for the community. This example of spousal involvement emerged when some of the member's husbands dug the rubbish dumps for their homes. They, together with other male relatives also dug the toilets. This active involvement by the men elicited immense pride in their spouses and sisters. Most of the members felt that it is very important that their husbands and children worked with them because the clubs were meant to be channels of transformation for the families and communities.

5.7. Need for regular communication and record-keeping

It was noted that there was need for information to be passed to all members at all times, and the chairpersons were encouraged to hold regular meetings. The members and students insisted that the secretaries keep records of all the meetings and lists of all

members of each group. By the last quarter of the input period, the secretaries had started keeping records.

It was also emphasized that there is need to keep the DWDA regularly informed about the groups and Kampini AWDA. The secretary of the AWDA who is also an active member of Mutendere, received guidance on report writing. She would then teach other members who had not been able to learn from the students due to organisational problems in some of the groups.

5.7. Problem identification and the solving process

This section was tackled through several group discussions. This was mainly because most of the group members felt that all their problems needed to be solved by 'outsiders'. They believed that whatever problem they had needed a heavy external initiative, knowledge and monetary injection. This leads to the next point that concerns the identification of projects. The members did not have enough initiative to solve the existing problems but expected the district officials to solve these issues for them. An example was the fertilizer issue. These members expected fertilizer from Chadiza DWDA to improve the fertility of their land. The students encouraged them to look within their own environment and existing resources. They gave an example of the animal dung lying around the villages that could be harnessed as fertilizer. This is because it is readily available and if used properly, restores soil fertility.

Additionally, in conflict resolution, patriarchal relations re-emerge. In Tikondane and Panganani A groups, two and three men respectively, have been appointed to solve

problems when they emerge. These men listen to all parties involved, then provide advise and pass decisions based on that for example if one of the group treasurers misappropriated funds, the men would decide what measures were to be carried out such as repaying the funds or being suspended. The students encouraged the members to discuss problems on their own before bringing in outsiders. The members, however, decided that they would use both methods to resolve any conflict that cropped up in the association depending on the magnitude of the problem.

5.8. Project identification

Suggestions for projects from the members had a common strand: an economic aspect, heavy money input and assistance from 'outside'. The women were encouraged to define a project, not only looking at the economic perspective but addressing problems affecting the community. These members discussed presentation of project ideas; in a confident, systematic, concise and coherent manner. The start-up of a market for the association is one example that focused on the objectives of that project; the leaders and initiators; start-up costs and its venue; and short and long term prospects of this market. The clubs were given various assignments. Some of these were; What can we do within our community to improve our clubs? What can we contribute as a women development group to this community?

The idea was to encourage use of existing resources and yet make a difference to the community through their contribution. The projects were: Panganani A - tree planting; Panganani B - toilet, rubbish dumps and dishracks; Mutendere - growing garden vegetables for home use and sale. In executing these projects, active individual and group

involvement, inter-linkages and self-reliance were stressed. The members would approach the departments of agriculture, veterinary medicine, health and the DWASHE committee for technical advice, but the bulk of work would be initiated and implemented by them. Projects such as improving diet and reducing incidents of preventable diseases were stressed as those that involved very little money but improved their lives. The women were also advised to prepare workplans and several examples were illustrated. DWDA has been using a simplified workplan, however, the Kampini representatives have not taught fellow members about it.

The format is as follows:

WHAT? WHY? WHO? HOW? WHEN? WHERE? COST? AT WHAT POINT?

Preparing specific objectives for starting such projects as well as inputs and outputs of that particular activity is crucial. The use of local resources in and around the community was highlighted. These included professionals like teachers and the community health worker who would provide technical information. The students suggested that group work be made the basis for operations so that projects were not only confined to a few individual members. The need for relating project identification to problem identification was stressed as was the need for self reliance, and if need be, inter-dependence.

5.9. The Workshop: THE GROUP, US AND THE COMMUNITY

This did not take place as explained in 5.12. Nonetheless it is documented. The students were to act as intermediaries at certain points only. This would instead be a group effort with each group leader tackling one of the following topics: revival of the groups; community involvement; self-reliance; Inter-group communication; and publicity. At the

end of the workshop, discussions and evaluations would be carried out by the members and leaders in the clubs. Each of the group leaders would explain and encourage discussion on the various topics. These had sub-themes. For example, revival of the groups that was to be discussed by the Chairperson of Tikondane had the following components: What is a group? What is it for? Why are we in groups? Why do we need to remain in groups? How can we gain and maintain the spirit of groups?

Community Involvement, to be discussed by the Chairperson of Panganani A looked at the following: What is a community? Where are the groups in the community? The community and us, our roles as individuals, family and then as group members; Working with the community; encouraging male and youth involvement in development

5.10. Evaluation of the attachment period

The students presented their evaluation to group members at the end of the attachment. During this process, they discussed all the points and gave reasons why the each point was made. As a group, Kampini AWDA, also evaluated the students' contribution. (See appendices). The members felt that the evaluation was a necessary exercise as it enabled them to assess their role in the clubs, at home and in the community. Those who did not understand some points raised, asked questions or sought clarification from the students and co-members. One or two members felt that the exercise exposed the inadequacies of the clubs and this would stop the donors from "giving" them support. Most members, however, felt that the report highlighted the challenges of the clubs. One of the members remarked:

deed, it is only us who can work to improve our clubs, otherwise we will be left behind.

Musana, Field Interview: February 1998)

5.11. Obstacles in the attachment process

At the input stage, two funerals occurred within a day of each other and this affected the community for the next four days. The students and the chairpersons were supposed to have a discussion during this time. Issues to be discussed included the start-up of a retail market and the workshop to be held. It did not materialise, however, but these were included in the evaluation report given by the students to the members of the groups. The leaders stated that they would follow up and organise the workshop. However, to date, this student is not aware whether the workshop ever took place.

Time Management was another factor that affected both the evaluation and input periods. The students often waited for up to an hour and a half for the members to congregate for meetings. This was because some of the members did not consider the meetings as important. The element of time was ignored and this affected the regularity and duration of meetings.

Attendance of meetings and club activities was erratic at first. Only a few members would appear, then start sending children to call others. Most of the women explained that they were busy trying to cook or prepare the grain for grinding. Others said that they had no idea that it was time to attend the meetings, while some said that they could not tell time. Another set would plead that they either had patients or had to fetch water from the dambo. There was also a group that did not even bother to excuse themselves. It was realised that this lack of motivation in attending meetings was one of the causes and outcomes of the failure of the clubs. The students suggested that to solve this problem, each member should pick one or two group members when coming for meetings.

Other issues related to food security and illness also affected the process. In the former, the members would have to walk to Mozambique, about six kilometers away to buy maize for home consumption. Others would have to watch over the drying maize to chase the hovering birds or domestic animals. Some would also have to take the maize to the grinding mill.

There was also a general complaint about the high incidence of malaria. As shown in the first chapter, the medical facilities are inadequate and yet the members are expected to pay for the services they get. As a result, over the counter painkillers are used to treat fever and other ailments.

Poor co-ordination among the leaders was an impediment. It proved almost impossible to hold a meeting with the group leaders alone. They do not work together or even hold meetings whether regularly or irregularly. The existing attitude has built a kind of rivalry and jealousy between some individuals who believe that they are better off than other clubs. Some leaders from two groups were not even informed about happenings in the association and in Chadiza DWDA. Instead decisions and reports are being written by a few individuals on behalf of the community, without any consultative meetings. It was made clear that it was important to forge a united front and proper communication links if the objectives of the clubs were to be met.

On the whole, this attachment provided an opportunity for both parties to understand and learn about the various views of development and its components. The attachment also helped this student to look at dependence on others from a practical point, and its effect

on development. Above all, it stressed the need for communication for developmental programmes.

This chapter presented the contribution made by the students to the women development association. There was emphasis on active involvement by all members and the students. It dealt with the communication problems that this association is facing and set guidelines using mainly the members' own cultural norms and perceptions. Most importantly, it helped both the members and the students review the role of the association, of the members in that club and of individuals in the community, home and club. This shall be discussed in the next chapter.

The next chapter discusses the course of development as perceived by Kampini AWDA and the emergent problems. It analyses the role of Kampini AWDA in relation to development today. It provides a framework for participatory communication for development that is required in this area. It draws its framework from all chapters in the report and discusses the concept and practice of development in Kampini ward.

CHAPTER SIX

6. DEVELOPMENT AND KAMPINI AWDA DISCUSSED

6.1. Attitudes towards development

The preceding chapters provided the theoretical and practical foundation for this chapter which examines the role of Kampini AWDA. It does so from various angles, its role as perceived by the members, the community, the Chadiza DWDA and KEPA Zambia. It also looks at the role of the partners in development, that is the individuals, non-governmental associations and the government.

Despite the long presence of Kampini AWDA, there is a continuing state of disadvantage, subordination and inability to fully participate in, and benefit from the process of development in the ward. In trying to understand this, there is need to examine the role of this association, as perceived by the members and other partners in development in Chadiza.

6.2. The Club and its members.

This chapter outlines the perceptions of the members who make up the clubs in Kampini. This is done on the basis that the clubs are not an abstract idea but have people in them. In trying to understand the role of the association, the students asked the members what they perceived as the role of the club. This was done by asking them why they had joined the clubs. Various responses were elicited from the members. Accordingly, they believe that they became members of the clubs to learn what we did not know, that is general budgeting, training for transformation, reading and writing. Other members had various

perceptions of these clubs as sources of income generating projects as was seen in Chapter Four. The main contention, therefore, was that the clubs have a duty and obligation to transform the lives of clubmembers. This is seen from the responses and also objectives as drawn out by the members. They stated that although they were members of these clubs, they had been unable to solve problems of minimal health-care, poor water resources, lack of initiative to promote a positive image of the groups and attract the clubs and no sustainable income generating projects. The main emphasis laid by the members was on the need for economic assistance as this would solve all the problems in the community. Most importantly, was the need for external assistance for the association to prove it's worth and develop the people.

This dependence on external initiative, resources and initiative was discussed by the members of this association. When asked what it was within their environment that they could harness for their own good, the members stated that there was nothing whatsoever unless they were "given something" by Chadiza DWDA or KEPA Zambia.

This, therefore, highlights the problem of dependence that has marred the progress of this association. Members have seen it as a provider and as a source of instant development. Furtherstill there has been a focus on economic development rather than on an improvement in the general quality of life of the group members.

6.3. The Role of the Individual

This was discussed with the members and is outlined in Chapter Five. There is need to discuss this with regard to their performance as members of the associations. This

perceived role needs to be put into the context of contributing to the success of the association that the members have been unable to do. This has affected the association and its image both in the community and outside. There has been no recognition on the part of the members that there was need to take initiative to build their own projects. These members have also not realised the need to start some non-economic yet rewarding projects such as health awareness and nutrition in the community. Even the few projects that have been started with external assistance have not been implemented in Kampini. A case in point is the latrine project that was initiated by the DWASHE committee. Cement and other necessary requirements were brought to Kampini by the KEPA Zambia development worker in October 1997, but nothing had been done by the community by the time the students went for their attachment. There was little or no realisation on their part that they also needed to contribute to the digging of the toilets, because it was for them. There are other things such as seeds and seedlings that have been given to various association representatives but these as well have not been initiated or implemented by the association.

This has caused unwillingness on the part of Chadiza DWDA, KEPA Zambia and other non governmental organisations to continue contributing and working with Kampini AWDA. This problem should also be looked at from another angle. The initiators of the projects had no follow- up mechanisms in place, and there was very little involvement of, and communication with the community prior to the project. There was little realisation on the part of the association that most of the community members had just built toilets and therefore saw no reason whatsoever to build others. To them that was not a priority.

6.3. Factors that have led to dependence on external elements

What then could have caused this dependence on others and failure to implement the few projects that were initiated by "outsiders"? There are several factors that will be discussed to provide a clear understanding of the prevailing situation including: historical and geographic factors, the dependency syndrome encouraged by the donor - receiver paradigm, economic orientation of the club-members, and finally the top-down communication flow and decision-making process.

Geographically, Kampini area as described in Chapters One and Two, is an isolated area and this has retarded development. In discussions held with district officials, it was realised that many government officials were not able to travel or settle in Kampini due to its isolation, lack of accommodation, transport and other necessary facilities. It has not encouraged settlement in the area by other traders and farmers especially since the soils are not very fertile. Additionally, and perhaps most importantly, is the fact (as will be seen in the appendices) that these women grow the same crops, on the infertile land thus reducing the expected yield. This compounded with their isolation has led to lack of quality markets, credit markets and transport problems. They have had to depend on outsiders to enable them continue growing their crops. This heavy reliance on outsiders has thus hampered their progress.

There are also historical reasons for this dependence on external initiative and resources. Above all, the original perceptions of the association was of one that would "receive" material goods from donor agencies. It was not seen as a tool through which the

women of Kampini would channel their collective talent and initiative to work to improve their own lives. Rather by forming groups, mobilising each other, these women would have a reason to be given support in form of money, skills training and machines to develop economically. This idea coupled with the approach taken by the development agencies at first - skills training and provision of material support - further instilled a sense of dependence on the NGO's to initiate and implement projects for the groups.

In relation to that, the original receiver-donor relationship has further retarded the initiative of these members. This, as earlier explained, laid emphasis on the giving of donations in form of food, money or materials. This shift to date, has not been understood by the members of these clubs. This is due to lack of information and the calibre of leaders chosen to represent Kampini AWDA. They have not been informed by the various representatives about the changes in development organisations, to a partnership and thus still have expectations of receiving things from the NGO's and the government. Their expectations were that the donors would continue providing material and monetary support until Kampini ward became developed.

Thirdly, there was also an idea that the government would bring development to the community as was the case with the Basic Needs paradigm. Today, however, due to debt-ridden economies and failing social standards, the governments have not been able to effect these policies in all the areas. Nonetheless, the Kampini AWDA members continue to believe that they will be "given" some donations by government departments. This is not limited to the group members alone. The Kampini community also have the same attitude towards development and support both from the government and NGO's operating in the district. This attitude has hampered initiative on the part of the community in

initiating own development projects and they continue to lag behind in development as compared to other wards and areas within Chadiza.

Economically, the Kampini AWDA members still feel that their only source of development is through heavy external assistance and input. Unlike other associations within the district, however, Kampini AWDA has not realised that there is need to also contribute to own development and to also initiate some projects before assistance can be sought. There are also intervening factors.

As already mentioned, the population of Kampini are living beneath the poverty datum line, but there has been no special assistance or encouragement on the part of other NGO's apart from KEPA Zambia to work with the Kampini AWDA, even agriculture and veterinary departments have left this community to run on it's own. This lack of guidance or education has also disabled the AWDA. Unlike other associations that work towards realising objectives of DWDA that were raised in Chapter One, Kampini AWDA has been unable to do so, because of the little attention it receives both from DWDA and also from within it's members. It has also not been able to perform its role because of inadequate community involvement and the negative attitude pervading it. This has further widened the gap between this and other associations within the district.

The factors discussed above all have external connotations. However, there is a crucial factor that needs to be discussed and this is communication within Kampini AWDA and DWDA. There is basically a top- down approach with information flowing from Chadiza DWDA, and inadequate and "censored " information from Kampini AWDA representatives to the members. There has been no attempt whatsoever to involve the groups, who are

already a minority in the community, in planning, implementing and evaluating projects or workshops. The group members have no idea whatsoever about what goes on in the meetings and workshops that are usually carried out. They are not even informed what meeting or workshop is taking place in Chadiza. Even when there is information, it is sifted to suit the leaders interests.

There are two examples to illustrate the lack of information. The first being the discussion of workplans. During this session, the representative brought out one she had done the previous year for the groups and AWDA during a workshop at Madzi Moyo. The other members, however, started asking what it was and why it had their names. Six months since it was prepared, the members who should have known about it were just being informed in passing about something that involved them.

Another example is the reporting of workshop proceedings as was witnessed by the student after the February Training of Trainers workshop in Chadiza. As brought out in Chapter four, the same representative only talked about how other associations such as Chagunda and Kazimule had been "given" hammermills and boreholes by "donors". This caused resentment because no specific reasons were presented from which this particular group could borrow a leaf. In the cases of Chagunda and Kazimule, they had identified their problems, objectives, solutions, projects, costs and their own contribution in the whole process. They prepared project proposals as were taught during the Information and Publicity workshop organised and facilitated by KEPA Zambia. These were then circulated to various agencies with the help of KEPA Zambia. These were not raised by this leader and so this lack of information clearly demotivates the members.

The poor calibre of leaders, lack of a two-way channel of communication and very little representation at the district level have all deterred progress of the association. It is perceived of by the community, DWDA and other stakeholders as a failure. It is not realised that the association needs more qualitative guidance than is being given now. The association has largely been left on its own and even the two-day implementation stages have no qualitative element in them. The DWDA executive - the participating minority - have helped the association with some of the problems like trying to solve the leadership conflict in November 1997, but there have been no other efforts directed at solving and following up on the problems in Kampini AWDA. There was no knowledge on DWDA part of the absence of a chairperson for Tikondane. They have their objectives but are not tailoring or enhancing them to address the different needs of the associations. The former development worker assisted other associations and worked with members to solve existing problems, but Kampini AWDA was left simply because of lack of co-operation and motivation on its part. As such very little attempt has been made to understand and thus encourage Kampini AWDA to perform its role. Additionally, the Kampini AWDA members have not been informed nor encouraged to define the responsibilities of this association, and their input in the associations. This unclear definition of the roles has retarded self-reliance and hampered initiative and motivation to contribute to developing members' lives and those of their families and the community.

6.4. The Need for Participatory Communication

This concept was defined and discussed in the theoretical section. Kampini AWDA as has been discussed is seen as a tool for economic development. With all the factors that have increased the dependence on others there is need to find possible solutions. The question

to ask is what can be done to encourage empowerment, self-reliance and initiative on the part of the Kampini AWDA members? This leads to the alternative communication, otherwise known as participatory communication that the students tried to encourage the members to adopt and adapt to their own situation. This concept was also referred to in Chapter Three. This, according to the student, is the best alternative for Kampini AWDA and its partners for it to be able to understand and, therefore, meet expectations ably.

Dr. Francis Nyamnjoh in his paper "Communication Research and Sustainable Development in Africa: the need for a cultural perspective", calls for a more dialogical approach based on the Paulo Freire model. He states that:

If the people are understood and treated with the respect they deserve; if they are actively involved in decisions on issues that concern them, and given the freedom of organisation and effective control: if the researcher and development agents can purge themselves of any superiority complex and become more responsive to the real needs of those whose development they claim to foster; and if people can freely and spontaneously express themselves and engage in dialogue without inhibition on their problems, aspirations and visions; they are most unlikely to be reluctant partners in development.

(Njamnjoh, 1995 :449)

This has been largely ignored by the partners in development, and yet should be encouraged and maintained by all the stakeholders in development. Kampini AWDA should be recognised as a tool through which the talents of the empowered member will be harnessed to benefit herself, her family and community.

Seminars and workshops are essential in empowering people as realised by the majority of development agencies. Nonetheless, they have eliminated a majority of Kampini women who really need to be the focus of these workshops. They need to have a more practical and participatory approach. All the workshops have been held in Chadiza. These could be shifted to other areas and can be held in Kampini or any other ward. This should help them identify with other partners in research, planning, decision-making, implementing and monitoring developmental activities.

These measures need to be taken so as not to isolate the members of Kampini AWDA from developmental programmes that are targetted for them. Workshops, project request and other training should be more relevant to the needs and culture of these members. A report or proposal can be presented orally by members who are unable to read or write properly, but who are truly representative of Kampini AWDA. This organisation needs more effective and dynamic leaders. During the attachment, the student identified potential leaders who would be instrumental in encouraging members not simply to act as passive recipients of information and development programmes, but as active participants in all stages of development.

Active involvement by the individuals, first and foremost, and secondly as the association is crucial. There is need for them to go through a conscience raising stage. That is where the Training for Transformation would be appropriate. Perhaps this particular programme could be tailored to suit Kampini AWDA members. Thus with the realisation that there is need for the members themselves to initiate development on a less economic scale and with emphasis on local resources, the association will have outlined its role and expectations. There is also need to utilise existing channels of communication such as the

village crier or drummer to encourage community involvement like has been done for Chanida School when it requires labour from the community.

Of course, the level of participation and participatory communication are interchangeable, but what should be clear is that Kampini AWDA has to play a more active role. Redefining and revitalizing the clubs can only be done by the community who are the solution or channels through which development occurs. Once this is realised, Kampini AWDA will be able to link its expectations with current trends in development at the grassroots and national level. It will also have laid the foundation for a more sustainable process of transformation.

Basically, this chapter draws from the attachment and theoretical concepts of participatory development and communication to provide an understanding of the situation in Kampini AWDA. The chapter also attempts to provide guidelines, some of which were discussed by Kampini AWDA members through which self reliance, feedback mechanisms and initiative can be enhanced.

CHAPTER SEVEN

7. Conclusion

7.1. What is the future?

There needs to be a collaborative undertaking by all stakeholders in Chadiza, and in the Third World, to prioritise developmental issues and encourage self confidence, initiative and self reliance . Of course, it is easier said than done taking into account the historical, cultural, economic and geographic aspects retarding this community. However, these can either be harnessed or discarded to solve the dependence problem in Kampini ward as a whole and Kampini AWDA specifically.

There is also need for education- not the traditional system but a more practical approach- that will be sustainable. This education needs to address the attitudes facing not only the association but the community as a whole. There is also need for active involvement by government, non-governmental organisations and the community in developmental programmes. This partnership should not only be at the "receiving stage" but in design, implementation and monitoring of developmental activities.

Following up of projects is crucial for all stakeholders. This coupled with self-reliance, interdependence, responsibility, community involvement and mobilisation of an empowered community will ensure a smoother transition to transformation of Kampini ward. Local resources should be identified and utilised to enable the association perform its role for the individual, family and community.

Development is for the people, and it should start with them for the process to be more sustainable for Kampini and the district as a whole. More still, there needs to be structural investment in these areas if the associations in Chadiza are to play a pivotal role in developing their district. The policies and plans laid out both at the international and national levels concerning the empowerment of women need to be practiced constantly and consistently by all stakeholders for a more sustainable transformation of the rural areas.

7.2. Recommendations

The student puts forward specific recommendations for the following parties that are involved with development in Kampini AWDA.

Kampini AWDA

1. The concept of projects need to be redefined and emphasised.
2. The promotion of intergroup communication should be encouraged.
3. Group leaders should be accountable during the whole time in office.
4. Use of song, dance and drama and other forms of traditional media should be encouraged as in the process of awareness creation, and in the long term, qualitative and sustainable development.
5. Efforts should be made to integrate the community into activities, and the AWDA leaders should be more representative and more dynamic.

Chadiza DWDA

1. The DWDA local consultants and development worker should be based in the villages in order to coordinate developmental programmes on a

more constant, consistent and thorough basis.

2. More emphasis should be laid on groups rather than on AWDA as is the practice now.
3. Furtherstill, there is need for power to be decentralised at DWDA level, as now participation is by a minority- the executive. The AWDA's should have more power and control over decisions and projects
4. There is need for DWDA to work with traditional leaders to facilitate qualitative development at the group levels.
5. There should be short, mid and long term monitoring and evaluation of projects initiated both by the association and it's partners.

KEPA Zambia and other developmental agencies

1. These agencies emerge as tools that should facilitate a more participatory and specific approach towards development. There are some areas that need more attention as compared to others. Emphasis should be put on working directly with groups if funds allow. This could be done by encouraging participatory research and communication .
2. There is also need to encourage more linkages with other international partners in order to adopt a more wholesome approach to development in these isolated areas.
3. They should encourage feedback mechanisms, good communication flows between them and the communities they are working with, and follow-ups to gauge whether the projects are appropriate and sustainable.

Government Departments

1. These departments need to be responsible and execute the duties for which they have been set. Of course, there are infrastructural as well as other hindrances affecting the operations of the departments but the departments are allocated certain funds annually, and these should be harnessed for the specific problem areas.
2. They need to establish linkages with other international agencies if they want to play their roles actively. They also need to encourage self-reliance and build feedback mechanisms within the community.
3. Extensive participatory research should be done, and data utilised to identify specific problems for a more qualitative approach.
4. There should be prioritising of needs at the ward, district and national level to ensure that they are addressed immediately.

These recommendations are listed down with the overriding aim being to harness a more sustainable transformation in Kampini Ward and other areas.

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APPENDICES

1. EVALUATION REPORT FROM THE KAMPINI AWDA.

11-02-98

ZAMAPHUNZIRO OMWE ANABWELELA
ANTHU AWA

Mapfunziro omwe anakwelela anthu
awo anayenda bwino.
Tinaceza nao bwino nditthu

Mapfunziro anali uyenda bwino
nditthu

Magulu onse omwe anakwelela
anaonana nao.

Ntthawi yomwe anatipateka inali
ya bwino.

Ndipo mapfunziro anali yabwino.
Kwambili

Magulu onse analipo onse amene
alembe paper ili maclub onse
four (4)

Zikomo ndine
Chairlady wa AWA
Jennifer Phiri

APPENDIX 2 Lists of members of Kampini AWDA

2.1. Panganani A.

11 Members. Formed in 1991

NAME	AGE	EDUCATION LEVEL	MAJOR ECONOMIC ACTIVITY (livestock reared and crops grown)
Kerementina Phiri, chairlady	49	N/A	Maize, groundnuts & sunflower. Pigs, cows, chicken
Jennipher Phiri, secretary	31	Grade 7	ulimi (farming), maize, groundnuts, and sunflower. Cows, chicken & pigs. Claypot making
Ferister Sakala	25	Grade 3	Maize, sunflower & groundnuts
Vaileti Phiri	31	NIA	Maize, groundnuts, sunflower, beans & cotton. Pigs, goats, ducks and guinea fowls.
Unice Phiri	28	NIA	maize, cotton, sunflower & groundnuts. Goats
Ateresi Phiri	42	Grade 7	Maize, cotton & groundnuts. Pigs; doves, chicken & goats.
Vesitna Phiri	37	Grade 6	Maize, groundnuts, beans, cassava & sunflower. Pigs, ducks, chicken & goats
Jessy Phiri	29	Grade 2	Maize, groundnuts, cotton & sunflower. Pigs, chicken & cows.
Naomi Banda	31	Grade 3	Maize & groundnuts. Pigs, guinea fowls & chicken
Ketilina Banda	40	Grade 7	Maize & groundnuts. Cows, chicken, goats & pigs
Josphine Mwale	37	Grade 3	maize, cotton & groundnuts. chicken, pigs & cows

2.2. Mutendere Group.

16 Members. Formed on 1st June, 1991

NAME	AGE	EDUCATION LEVEL	MAJOR ECONOMIC ACTIVITY (livestock reared and crops grown)
Julitta Phiri, Chairlady	34	Grade 7	Maize, groundnuts & Soya beans
Esinati Phiri, Treasurer	34	Grade 7	Maize, cotton, soya beans & groundnuts. Guinea fowls, pigs, cows & chicken.
Idah Phiri, Secretary	24	Grade 9	Maize & groundnuts. Pigs.
Doroth Phiri	39	NIA	maize & groundnuts. Goats
Hellen Phiri	29	Grade I	Maize, groundnuts & cotton
Rossmary Zulu	31	Grade 6	Maize. Pigs & goats
Judith Daka	28	Grade 3	Maize & cotton. Goats
Fridah Banda	31	Grade 5	Maize, sunflower, soya beans & groundnuts. Pigs & goats
Esitele Phiri	30	NIA	Maize, cotton & sunflower. Guinea Fowls & chicken
Cathrine Mbewe	30	Grade 4	Maize, sunflower, cotton & groundnuts. Goats & guinea fowls
Elizabeth Banda	27	Grade 5	Maize, sunflower & groundnuts. Guinea Fowls & chicken
Zoned Banda	32	Grade 3	Maize & groundnuts. Pigs.
Peg Phiri	20	Grade 7	Guinea fowls & goats
Cathrine Zulu	23	Grade 7	Maize
Salomi Banda	45	Grade 4	Maize, groundnuts, soya beans & cotton. Pigs & goats
Tiweleko Phiri	48	NIA	Maize

2.3. Panganani A Group.

14 Members. Formed in January 1991

NAME	AGE	EDUCATION LEVEL	MAJOR ECONOMIC ACTIVITY
Nelly Mwanza, Chairlady & founding member Tisamale Phiri,	51 -	St. 2/ Grade 4 Grade 3	Maize & groundnuts. Goats, chicken, cows, guinea fowls & pigs Maize, sunflower, soya beans & groundnuts. Guinea fowls, pigs, cows & chicken.
Josephine Phiri,	23	Grade 7	Maize & groundnuts. Pigs, cows, goats and chicken.
Anna Phiri	36	Grade 4	Maize & groundnuts.
Jeanipher Phiri	26	Grade 5	Chicken & goats Maize, groundnuts & sunflower. Pigs and chicken.
Paulina Phiri	36	Grade 2	Maize & groundnuts. Pigs, goats & chicken
Rabbecc Phiri	-	NIA	Maize, groundnuts & cotton. Pigs & guinea fowls
Dorothy Chabala	26	Grade 4	Maize, groundnuts & sunflower. Pigs, goats & chicken
Veronica Phiri	-	Grade 4	Maize, sunflower & groundnuts. Pigs, cows, goats, guinea fowls & chicken
Sara Mwale	33	-	Maize, cotton, sunflower & groundnuts. Pigs, chicken, doves, guinea fowls & goats
Tigwade Phiri	-	NIA	Maize & groundnuts. Pigs, chicken & goats
Silveria Phiri	40	Grade 4	Maize, groundnuts, beans & cotton. Pigs
Agness Banda	25	NIA	Maize, sunflower & groundnuts. Pigs, goats & cows Maize, sunflower & groundnuts. Pigs, goats & cows
Velelia Banda	-	Grade 2	Maize & groundnuts. Pigs & chicken.

2.4. Tikondane Group.

14 Members. Formed in 1992

NAME	AGE	EDUCATION LEVEL	MAJOR ECONOMIC ACTIVITY (livestock reared and crops grown)
Enala Nkhoma Chairlady	30	Grade 5	Maize, groundnuts & cotton. Sheep, chicken & pigs
Esinala Zulu, Secretary	34	Grade 6	Maize, cotton, beans & groundnuts. Sheep, pigs, cows & chicken.
Vita Phiri,	30	Grade 6	Maize & groundnuts. Pigs and chicken.
Mukondwele Phiri	43	NIA	Maize, cotton, beans & groundnuts. Sheep, pigs, cows, chicken & goats
Layness Phiri	43	NIA	Maize, groundnuts & cotton. Pigs and chicken.
Kilisitina Zulu	22	NIA	Maize & groundnuts. Pigs & chicken
Edina Banda	36	NIA	Maize & cotton. Chicken, pigs & guinea fowls
Atilabilenyi Phiri	52	NIA	Maize & cotton. Pigs, cows, goats & chicken
Judith Phiri	22	NIA	Maize, cotton & groundnuts. Pigs, guinea fowls & chicken
Tainess Nkhoma	40	NIA	Maize, cotton & groundnuts. Pigs, cows & chicken
Tidade Phiri	28	NIA	Maize
Tisauke Banda	57	NIA	Maize
Maggregret Phiri	28	NIA	Maize, cotton & groundnuts. Pigs & chicken

NOTE: These lists were compiled by the secretaries of the four groups

APPENDIX

3. Officials and Institutions contacted

Elina Savo, Resident Representative, KEPA Zambia.

Oliver Kanene, Information Officer, KEPA Zambia.

Daniel S. Banda, Livestock Officer, Veterinary Department, Chadiza District

J. Katundu, District Agriculture Information Officer, National Agriculture

Information Service (NAIS):

Joseph M. Chulu; AG Director of Health, Chadiza District.

Tarja Laitila, Finnish Development Worker attached to Chadiza DWDA until February 1998.

Joyce Ngoma, Chadiza DWDA Executive Secretary

Molly N. Njamba, Facilitator, Economic Expansion in Outlying Areas Project, Chadiza

APPENDIX

4. Questionnaires

4.1. KEPA ZAMBIA

- 1. When did KEPA Zambia start it's activities in Chadiza, Eastern Province?**
 - 2. What is the role of KEPA Zambia in Women Development Associations?**
 - 3. What are the objectives of KEPA Zambia for the Women Development Associations?**
 - 4. Why these objectives?**
 - 5. What is the relationship between KEPA Zambia and Women Development Associations?**
 - 6. What have KEPA Zambia's achievements been in working with Women Development Associations in Chadiza?**
 - 7. What have KEPA Zambia's problems been in dealing with Women Development Associations in Chadiza?**
 - 8. What plans does KEPA Zambia have for the Women Development Associations in Chadiza?**
- * Please if there is any other information that you would like us to know, kindly include it.**

4.1.1. The Programme Officer, KEPA Zambia.

- 1. What programmes has KEPA Zambia planned for the Chadiza Women Development Association?**
- 2. When are they due to start?**

3. Who will implement them? How?
4. Who will evaluate and monitor these programmes? How?

4.1.2 The Information Officer, KEPA Zambia.

1. What activities have you carried out with the Women Development Association? When and Why?
2. What have the results of the input been?
3. What are the future programmes for the Women Development Associations?

4.2. CHADIZA DISTRICT OFFICIALS.

1. What is your role in the district?
2. Are you working with any groups? Which groups?
3. Have you done any work in Kampini Ward?
4. If yes, with whom? If not why?
5. What have you been doing with those people you are working with?
6. What are your plans regarding the district?
7. Have you been working with DWDA and groups? Explain.
8. If you have a project in Kampini Ward, have you been there to monitor and evaluate the project?
9. Do you have any specific plans for Kampini Ward?

4.3 DWDA Representative.

1. What is the relation between DWDA and the AWDA and finally the groups?
2. Does DWDA communicate with the AWDA and groups? If yes how? If no why?
3. Do groups in Kampini communicate with DWDA? How is it done/regularity?
4. Has there been any communication with Kampini AWDA in the past six months?
5. Are there any plans for the AWDA and groups in Chadiza?
6. How does DWDA perform its "implementation and monitoring" duties in Kampini?

4.4 Development Worker

1. What is your role in the Women Development Association? For how long have you been with Chadiza DWDA?
2. What is your view about the Kampini AWDA and groups?
3. What projects have you been able to initiate and coordinate for Kampini Ward? Have you been monitoring these projects?
4. What is the future for Kampini AWDA?