

**AN ASSESSMENT OF THE PARTICIPATION OF WOMEN AND  
MEN IN THE COMMUNITY MARKET CONSERVATION  
PROGRAMME IN THE LUANGWA VALLEY REGION**

2010  
MUS  
2010  
2010

**By  
Chisha Chungu Muwamba**

**A Dissertation Submitted to the University of Zambia in Partial  
Fulfillment of the Requirements of the Degree of Masters of Arts in  
Gender Studies**



**UNIVERSITY OF ZAMBIA**

**2010**

**DECLARATION**

I, Chisha Chungu hereby declare that this dissertation represents my own work and that it has not previously been submitted for a degree at this or any other University. All published work or materials from sources that have been incorporated have been specifically acknowledged and adequate reference hereby given.

Signature of Researcher:..... *C. Chungu* .....

Date:..... *23rd July, 2010* .....

## NOTICE OF COPYRIGHT

All rights reserved. No part of this dissertation may be reproduced or stored in any form or by any means without prior permission in writing from the author or the University of Zambia.

0280028

ABSTRACT

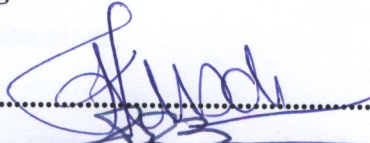
**APPROVAL**

This dissertation of Chisha Chungu Muwamba is approved as Fulfilling the Partial requirements for the award of the Degree of Masters of Arts in Gender Studies

The study was conducted in Mlolozi in Malawi's District of Eastern Province from August to October, 2008. In order to collect both qualitative and quantitative data, questionnaires and focus group discussions were used. A total number of 150 respondents took part in the study. The data was analyzed using SPSS and the results are presented in the following chapters. The study was conducted in Mlolozi in Malawi's District of Eastern Province from August to October, 2008. In order to collect both qualitative and quantitative data, questionnaires and focus group discussions were used. A total number of 150 respondents took part in the study. The data was analyzed using SPSS and the results are presented in the following chapters.

Signed:

Date:

  
.....  
.....  
DR. C. PA. BANJA  
.....  
.....

23/07/2010  
.....  
23/07/2010  
.....  
.....

group discussions and questionnaires and then obtained the same for the producer group. However, the study established gender inequalities in various aspects of the programme. For instance, more than men women dominated in the programme's decision-making positions. The entire producer group chairpersons were men. Men also dominated in the positions of vice chairperson and secretary. On the contrary, women dominated amongst participants of various skill training members. In Chitochi, women were employed more than men. However, women were not among the workers who received no training. In training, more women than men received improved farming techniques. The participation of women and men in the programme was hindered by socio-economic and cultural factors. Many factors that hindered women's participation in the

## ABSTRACT

This study investigated the participation of women and men in the Community Market Conservation Programme (COMACO) in the Luangwa Valley region. The purpose of the study was to assess the extent to which women and men participated in COMACO. The study was conducted in Mfuwe in Mambwe District in Eastern Province from August to October, 2008. In order to collect both qualitative and quantitative data, questionnaires and focus group discussions were used. A total number of 150 respondents, 75 males and 75 females drawn from Mkhanya and Nsefu chiefdoms provided information for the study. 100 of the respondents, 50 males and 50 females responded to questionnaires. 50 respondents, 25 males and 25 females participated in five focus group discussions of which 3 were, of mixed sex and 2 were single sex discussions.

The study findings revealed that both women and men participated in production, marketing and decision making in the programme. In general, there was rather a gender balance with regards to access to land, access to ready markets, access to foodstuffs, crop diversification and both women and men obtained the same prices for the produce they sold.

However, the study established gender inequalities in various aspects of the programme. For instance, more men than women dominated in the programme's decision making positions. The entire producer group chairpersons were men. Men also dominated in the positions of vice chairperson and secretary. On the contrary, more women than men occupied positions of treasurer and ordinary members. At COMACO's Community Trading Center, there were more women employed than men. However, women were not among the workers who received payments for specialized duties. In training, more women than men received improved farming techniques.

The participation of women and men in the programme was hindered by socio-economic and cultural factors. Major factors that hindered women's participation in the

programme included: *cinamwali* (female initiation rites), difficulties in crossing the *Msandire* and *Lupande* rivers, poor timing of the meetings and caring for the sick. On the other hand, factors that hindered men from participating in the programme included: lack of satisfactory technical knowledge from COMACO and hunting of wild animals. Both women and men reported factors that hindered their participation in the programme included lack of access to credit such as loans, poor transport infrastructure, low prices for the produce and lack of agricultural information.

It was recommended that there is need for COMACO to educate both women and men on gender issues in order to bring about change in the community as a whole. The organization should deal with gender inequalities in all the section of the programme. In employment, all key positions should be shared equally between women and men. This will help the organization in monitoring the programme from a gender perspective. Gender equity in the programme must be mainstreamed. This integration of gender will guide the organization towards institutional re-consideration and human resource development from a gender perspective.

Finally, since this study was confined to one region of COMACO only, it will be helpful to carry out this study on a large scale by incorporating all other regions under COMACO. If possible, such a study should be longitudinal to generate more beneficial results than the present one.

## **DEDICATION**

This work is dedicated to, my mother Mrs. Monique Chungu Kaunda Tende and my father Mr. Leonard Chungu Chileya who have sacrificed so much for me until I acquired my tertiary education. Mum and Dad, thank you for everything and may Jehovah God bless you.

## ACKNOWLEDGEMENTS

This study is a product of many individuals and institutions that in one way or another made their contributions to it. My special thanks goes to almighty God Jehovah for granting me his loving kindness all through out my study.

My heartfelt thanks goes to my supervisor, Dr Thera Rasing for the support, guidance and patience she rendered to me from proposal to dissertation writing. Doctor, God bless you for the tremendous works you have done for me. Without your valuable guidance, I would not have reached this far. I am highly indebted to the members of staff of the Gender Studies Department, Dr. Khusantan, Dr. Gadsden, Prof. Macw'gni, Mr. Kalinda and Mrs. Mubanga for their support and encouragements.

I thank women and men under COMACO livelihood programme in Mkhanya and Nsefu chiefdoms for willingly accepting to share their information with me. I thank Mr. Banda for helping me to locate the respondents. To SANREM and Cooperative College, thank you very much for the partial sponsorship, for you made me see light at the end of the tunnel. Many thanks also to the WCS country Director and members of staff in Lusaka, Mfuwe and Lundazi.

To my family, special thanks go to my loving husband Mr. Mususa Muwamba for all the sleepless nights he spent typing and analyzing the data. To my father and mother Mr. Leonard and Mrs. Monique Chungu, thank you so much for the love and patience during the course of my study. To my sisters Patricia Nkolonganya, thank you for tirelessly offering me transport to and from school everyday during my course work, Thelma, thank you for encouraging me to apply for this programme and Josephine and Mwansa, I am so grateful for typing part of my work.

I acknowledge a friend and a colleague Chris Kambole for the academic encouragement from the time I started thinking of a topic to study on to the time I began analyzing the data. Fellow students who offered their views on the topic and advised me accordingly

who need to be mentioned include Ben Merry, Afrah, Vize, Ms Monde and Ms Mutolo. To you all no word can express how grateful I am. May Jehovah God bless you and grant you his loving kindness.

# TABLE OF CONTENTS

	Page
Title of the dissertation.....	i
Declaration .....	ii
Notice of Copyright.....	
Approval.....	iii
Abstract.....	iv
Dedication.....	vi
Acknowledgement.....	vii
Table of Contents.....	ix
Lists of Tables.....	xii
List of Figures.....	xii
Acronyms.....	xiii
<b>CHAPTER ONE: INTRODUCTION.....</b>	<b>1</b>
1.0 Introduction.....	1
1.1 Background information.....	1
1.2 Statement of the problem.....	2
1.3 Objectives of the study.....	2
1.4 Research questions.....	3
1.5 Significance of the study.....	3
1.6 Definitions of concepts.....	3
1.7 Structure of the dissertation.....	5
<b>CHAPTER TWO: LITERATURE REVIEW.....</b>	<b>6</b>
2.0 Introduction.....	6
2.1 Theories of gender.....	6
2.2 Conceptual roots to the idea of conservation farming.....	8
2.3 Rationale for integrating gender into livelihood conservation projects.....	10
2.4 Current agricultural situation in Zambia.....	11

2.5	Background of the study area.....	14
2.6	Gender issues in agriculture.....	15
2.7	Summary.....	19
<b>CHAPTER THREE: METHODOLOGY.....</b>		<b>21</b>
3.0	Introduction.....	21
3.1	Research design.....	21
3.2	Research sites.....	21
3.3	The target population.....	21
3.4	Sample size and sampling Procedure.....	22
3.5	Data collecting methods and techniques.....	23
3.6	Pre-testing the methodology.....	24
3.7	Data analysis.....	24
3.8	Limitation of the study.....	24
3.9	Problems encountered during data collection.....	25
<b>CHAPTER FOUR: COMACO AND THE PEOPLE OF MFUWE.....</b>		<b>26</b>
4.0	Introduction.....	26
4.1	COMACO and its activities.....	26
4.2	Socio economic aspects Of the people of Mfuwe.....	29
<b>CHAPTER FIVE: RESEARCH FINDINGS AND DISCUSSIONS.....</b>		<b>33</b>
5.0	Introduction.....	33
5.1	Background characteristics of respondents.....	33
5.2	The extent of women and men’s participation in the programme... 37	
5.2.1	Participation of women and men in production.....	37
5.2.2	Participation of women and men in processing .....	40
5.2.3	Participation of women and men in marketing.....	43
5.2.4	Participation of women and men in decision-making.....	44
5.3	The benefits received by women and men from the livelihood programme.....	47
5.3.1	Reasons for participation in the livelihood programme.....	47

5.3.2	Items received by women and from the programme.....	47
5.3.3	Other benefits received by women and men from the Programme.....	49
5.4	Factors hindering the participation of women and men in the Programme.....	52
5.4.1	Respondents level of participation in the past one year .....	49
5.4.2	Socio- economic and cultural factors hindering the participation of women in the programme.....	55
5.4.3	Socio- economic and cultural factors hindering the participation of men in the programme.....	59
5.4.4	Other factor that affected the participation of both women and men in the programme.....	60
5.4.5	Summary.....	64
<b>CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS.....</b>		<b>65</b>
6.0	Conclusion.....	65
6.1	Recommendations.....	67
<b>BIBLIOGRAPHY.....</b>		<b>79</b>
<b>APPENDICIES</b>		
	Appendix A.....	78
	Appendix B.....	85

## **LISTS OF TABLES**

Table 1: Age by sex of respondent.....	34
Table 2: Respondent's educational background.....	35
Table 3: Crops grown by sex.....	36
Table 4: Size of land cultivated by respondents.....	38
Table 5: Number of different types of jobs by sex at the CTC.....	42
Table 6: Respondent's perception on whether women and men receive equal income from the programme.....	49
Table 7: Prices of produce bough at the depot from the farmers.....	62

## **LISTS OF FIGURES**

Figure 1: Respondent's allocation of labour.....	40
Figure 2: Percentage of decision-making position in producer groups.....	46
Figure 3: Number of benefits received by women and men from the programme.....	48
Figure 4: Number of respondents who received training in conservation farming.....	50
Figure 5: Respondent's level of participation in the past year.....	55

## ACRONYMS

ASP	Agriculture Support Programme
CBNRM	Community Based National Resources Management
COMACO	Community Markets for Conservation
CSO	Central Statistics Office
CTC	Community Trading Centers
CWZ	Concern Worldwide Zambia
EPADP	Eastern Province Agricultural Development Project
FAO	Food and Agriculture Organization
GAD	Gender and Development
GMA	Game Management Areas
GIDD	Gender in Development Division
HDR	Human Development Report
IRDP	Integrated Rural Development Programme
LDGA	Local District Government Authorities
PAM	Programme Against Malnutrition
RTC	Regional Trading Center
MMD	Movement of Multiparty Democracy
MTENR	Ministry of Tourism, Environment and Natural Resources
NCDP	National Commission for Development Planning
NORAD	Norwegian Agency for International Development
UNDP	United Nations Development Programme
UNZA	University of Zambia
WCS	Wildlife Conservation Society
WED	Women, Environment, Sustainable Development
WFP	World Food Programme
WID	Women in Development
ZAWA	Zambia Wildlife Authority

## **CHAPTER ONE: INTRODUCTION**

### **1.0 Background information**

Zambia is a country with rich natural resource bases such as arable land, water, fish, wildlife and forest. These play a major role in economic growth of the country and are a means of survival for the majority of the people. However, these natural resource bases are under threat from factors such as over-harvesting of forests, wildlife and fish, the high demand for charcoal as a source of energy and inappropriate methods of farming (GRZ, 2000). Absolute poverty is the root cause of these livelihood strategies as families have limited alternative ways of ensuring their food and income security. Environmental management in Zambia depends on the participation of the government, private sector, non-governmental organizations, community based organization, communities, and individuals themselves including women and men to design, finance and implement environmental management and poverty reduction programmes.

The organization reducing poverty through environmental management is the Wildlife Conservation Society. The Wildlife Conservation Society (WCS) is an organization working with the Zambian government since 1990. It saves wildlife and wild lands by understanding and resolving critical problems that threaten key species and wild ecosystem around the world. Today, WCS's Africa programme is the largest and most effective sustainable conservation programme on the continent, active in 20 countries. The WCS in Zambia links food production and rural markets as an alternative to depletion of the environment caused by poor cultivation methods and illegal use of wildlife (WCS, 2007). In 2001, the WCS launched a business model for rural development called Community Market for Conservation (COMACO). COMACO works with a consortium of partners, principally World Food Programme, Zambia Wildlife Authority, Food and Agriculture Organization, Programme against Malnutrition, Local District Government Authorities and the Ministry of Tourism, Environment and Natural Development.

## **1.2 Statement of the problem**

COMACO programme has been successful in improving the livelihoods of communities in Luangwa Valley. The success of this programme is often measured in terms of increase in wildlife populations, increase in marketed output, increase in the number of farmer producer groups that adopt conservation agricultural practices, as well as the increase in the producer prices that households receive at point of sale across various COMACO trading centers. Through the COMACO programme, poverty has been effectively reduced in the Luangwa Valley by increasing 68% household food security (WCS, 2007).

However, economic growth in the valley cannot be assumed to be evenly distributed. In other words, even when commodity prices are rising and access to markets improving, it is imperative that success is measured through the lens of other social dimensions such as gender equity in access, participation and improvement of economic wellbeing. This is because gender inequalities in the number of women and men in the project can result in ineffective and unsuccessful project performance.

Studies conducted in other countries as well as in Zambia show that the extent to which women participate in livelihood programmes is low compared to men. For instance, only 40.9% women participated in the CLUSA Credit Programme in Mumbwa District as compared to the 59.1% men (Machina, 2005). As a result, women do not benefit as much as men do from the prevailing economic growth and development processes. Given the above, it is important to carry out a comprehensive assessment of the participation of women and men in the COMACO programme from the years 2003-2008.

## **1.3 Objectives of the study**

The overall objective of this study is to determine the extent to which women and men participate in the Community Market Conservation Project in Mfuwe, in the Luangwa Valley region in Eastern Province.

### **Specific objectives are:**

1. To determine the extent to which women and men participate in the COMACO livelihood programme with regards to production, processing, marketing and decision making.
2. To measure the extent to which women and men benefit from the livelihood programme of COMACO.
3. To identify socio-economic and cultural factors that hinder the participation of women and men in the COMACO livelihood programme.

### **1.4 The research questions are as follows:**

1. To what extent do women and men participate in the COMACO livelihood programme with regards to production, processing, marketing and decision making?
2. To what extent do women and men benefit from the livelihood programme of COMACO?
3. What are the socio-economic and cultural factors that influence the participation of women and men in the COMACO livelihood programme?

### **1.5 Significance of the study:**

The findings of this study will inform project managers on the gender perspectives of the factors that limit men and women's participation in the project activities. The study will also add basic knowledge in the field of gender and could be used for future studies.

### **1.6 Definition of concepts**

The key terms in this study are defined as follows:

**Access:** Ability to have the opportunity to use resources without having the authority to decide about the produce or output and the exploitation method (Machina, 2005).

**Benefits:** Advantages that someone gets such as cash, income, loans, foodstuffs, farm inputs, farming equipments, training in conservation farming and decision making.

**Conservation:** Any system or practice which aims to conserve soil and water by using surface cover (mulch) to minimize runoff and erosion and improve the conditions for

plant establishment and growth. It involves planting crops and pastures directly into land that is protected by mulch using minimum or no-tillage techniques.

**Gender:** Refers to a social construct that asserts that the expectations and responsibilities of men and women are not always biologically determined.

**Gender blindness:** Inability to perceive that there are different gender roles, responsibilities and gender based hierarchy and therefore, a lack of recognition that gender is a determinant of life choices available to use in society and consequently the failure to realize that policies, programmes and projects can have a different impact on men and women.

**Gender Mainstreaming:** Taking account of gender concerns in all policies, programmes, administrative and financial activities, and in organizational procedures, thereby contributing to a profound organizational transformation (UNDP, 1998).

**Hindering Factors:** Factors that make it difficult for something to happen. In this study these are factors that make it difficult for women and men to participate in all programme activities, though they do not stop being COMACO members.

**Household:** A group of people who may be related and have a common provision of food, shelter and other essentials for living.

**Livelihood:** Refers to the capabilities, assets and strategies that people use, to achieve food and income security through a variety of economic activities such as skills, training programmes, income generation activities and food-for-work programmes and agriculture programmes (UDHR, 2000).

**Livelihood security:** Ability to maintain and improve incomes, assets and social wellbeing from year to year (Lindenbug, 2002).

**Participation:** A process of cooperative action in which a group of individuals willingly share in the responsibility and consequences of a common undertaking or the achievements of the participation task (Makumba, 1996). In this study, participation means the contribution women and men make in terms of ideas, skills, time and their involvement in project activities such as meetings, training in improved farming techniques, production, marketing, processing, leadership roles and decision making (Sakala, 2006).

**Patriarchy:** The existence of a structure of hierarchical social relations between sexes. These social relations are ones in which women are treated as inferior and subordinate to men (Alsop, Fitzsimons and Lennon, 2002).

**Resources:** These may include assets, capital, leadership, status and decision-making.

**Sex:** Refers to the biological difference between men and women.

## **1.7 Structure of the dissertation**

The dissertation is divided into six chapters. Chapter 1 introduces the subject under study. Chapter two reviews the literature related to the study. Chapter 3 presents the methodology used in the research. Chapter 4 gives a background of COMACO and the people of Mfuwe. Chapter 5 presents the findings and discussions of the study. Finally, chapter 6 presents the conclusions and suggestions on how to enhance equal participation between women and men in the form of recommendations.

## CHAPTER TWO: LITERATURE REVIEW

### 2.0 Introduction

This chapter reviews literature on participation in agriculture and conservation livelihood programmes with the objective of identifying conceptual issues regarding participation, especially the factors that influence the participation of women and men in these development programmes or projects. Special attention is paid to Women in Development, Gender and Development, and Eco- Feminism approaches.

### 2.1 Theories of Gender

Women in Development (WID) approach was inspired by Ester Boserup in *Women's Role in Economic Development (1970)*, in which she exposed the seriously flawed assumptions relating to the work performed by women in the developing countries. The first drawback recognized by Boserup is the fact that women's work and their contribution to productivity and the labour force are 'not seen' because of the gender blind assumptions of development theorists. Boserup argues that despite doing most of the works especially in agriculture, women's roles were not recognized (Boserup, 1970). Women's subordination was seen in terms of their exclusion from the market spheres, and limited access to and control over resources (Alsop, Fitzsimons and Lennon, 2002). Thereby, WID calls for the full integration of women into development as workers and producers. The WID approach tries to identify marginalization of women in development programmes and proposes ways in which women can be targeted to improve their status. It calls for women's inclusion in the economic systems, through necessary legal and administrative changes (Mackintosh, 1984). It also argues that women's practical needs would be addressed through the creation of employment and income-generating opportunities, improving access to credit and to education (Wickramasing, 2000). Following her work, proponents of WID started advocating for the inclusion of equality of women and men in the definition of development. Her scholarly work also inspired Non Governmental Organizations and aid agencies to adopt the WID in their development programmes. Five distinct WID approaches that reflect policy evolution are welfare, equity, anti-poverty, efficiency and empowerment. Thus,

women's work in production was not acknowledged until the entry of the Women in Development school theorists. Critiques of the WID approach argue that WID focused exclusively on productive aspects of women's work, ignoring or minimizing the reproductive aspects of women's lives (Mackintosh, 1984).

On the other hand, the Gender and Development (GAD) approach is the alternative approach in developmental theory that was issued in the 1980s out of the defects of Women in Development practice. GAD centered on the gender differences between men and women. This is derived from the socialist feminists' identification of the social construction of production and reproduction as the foundation of women's oppression. This focus on gender differences was influenced by the work of such authors as Oakley (1972) and Rubin (1975). These drew attention to the manner in which problems of women were perceived in terms of their sex or their biological differences, rather than in connection to their gender or socially constructed roles (Moser: 1993:3). Gender according to the advocates of this approach is a social construct that asserts that the expectations and responsibilities of men and women are not always biologically determined. The GAD advocates preferred the term gender over women and development, claiming that gender more easily accommodates race, class, ethnicity, religion and male-female power relationships (Synder and Tadesse, 1995:14). The gender approach widens out to encompass men's and women's roles and relations in both private and public domains. It also questions the basis of assigning specific gender roles to different sexes (Mackintosh, 1984). GAD forges solutions to address these key structural flaws that affect women in these societies. It views development as a complex process involving the social, economic, political, and cultural betterment of individuals and of society itself (Young, 1993). It recognizes women's role inside and outside the household. GAD focuses also on the social relations between women and men in the workplace and other settings such as the international economy, claiming that there are patriarchal influences all along that continuum. These patriarchal influences are the existence of a structure of hierarchical relations between sexes in which women are treated as inferior and subordinate to men (Alsop, Fitzsimons and Lennon, 2002).

Women's' role in conservation since the 19th century remained 'hidden from history, largely because women themselves remained invisible in the development process (Rowbotham, 1973). The emergence of eco-feminism in the early 1970s in many ways was the most vociferous articulation of women's connection with nature. Credit for coining the word eco-feminism in 1974 is generally given to the French feminist, Francoise d'Eaubonne, although Janet Biehl stakes a claim on behalf of the feminist movement of the United States. This school of thought, which shares much of its perspective with the green movement, argues that women have a greater appreciation of humanity's relationship to the natural world, its embeddedness and embodiedness, through their own embodiment as female (Mellor, 1997). Advocates of eco-feminism argue that sustainability of development depends on the sustainable use of the environment, hence women's role remains important in development. They further argue that women are involved in various ways with natural resources, in forestry, agriculture, and energy, hence they should be integrated into training and capacity-building initiatives designed to promote sustainable resource management (Flintan, 2003). One of the earliest works in India that connected women and the environment was that of Shiva, who argued that ecological destruction and marginalization of women have been the result of western science and western economic development paradigms (Shiva, 1989).

Further, Abramovitz argues that the recognition of the vital role, which women play in understanding and managing the living diversity of their surroundings and the importance of that diversity to sustaining women, and the families they support has to be mainstreamed into development paradigms (Abramovitz, 1994). Therefore, women's role will remain important in developing strategies that produce development and meet the needs of the present generation without compromising the future generation's ability to meet theirs.

## **2.2. Conceptual roots of the idea of conservation farming**

Conservation farming is any system or practice, which aims to conserve soil and water by using surface cover (mulch) to minimize runoff, and erosion and to improve the conditions for plant establishment and growth. It involves preparing the land during the

dry season by digging holes (Machina, 2005). Then crops and pastures are planted directly into land, which is protected by mulch using minimum or no-tillage techniques.

Devastating recurrent droughts during the 1930s and successive oil price shocks during the 1970s significantly resulted in the formation of the soil conservation crops and an ongoing programme of research into alternative methods for combating soil erosion. In the 1940s in Nebraska, USA conservation farming was first investigated and it proved beneficial in that it did not only improve soil health and nutrient retention, it also increased planting opportunities and flexibility, lowered machinery, labor and maintenance costs and produced more reliable yields  
([www.gov.au/pdf/content/file/publications/books\\_reports/conservationfarming.pdf](http://www.gov.au/pdf/content/file/publications/books_reports/conservationfarming.pdf)).

In Zambia, conservation farming became popular in the 1990s. Two decades of heavy subsidies for maize, fertilizer, tractors and plows came to an abrupt end following the bankruptcy of Zambia's agricultural sector which had financed the Zambian government for decades (Zulu, 2000). Some of Zambia's commercial farmers responded by forming a Conservation Farm Unit (CFU). Through this unit, farmers were taught the use of land without degrading local natural resources like forests, fisheries and wildlife.

In the Luangwa valley, conservation farming begun when it was realized by the Community Based Natural Resource Management and COMACO that people living in these areas were traditionally engaged in hunting, gathering and destructive land use practices which were their source of livelihood (WCS, 2004). Previous laws under the National Conservation Strategy of 1985 and the 1998 ZAWA acts were of little benefits, as they only succeeded in widening the gap between authority and the local communities (ECZ, 2000). Hence, CBNRM was a means of reconciling conservation and development objectives by ensuring that the interests of the local community are taken in to account. This recognizes the fact that conservation management is more or likely 90% human management and that people among or next to the resource are the main agents of change (ECZ, 2001). This realization was also in line with that of Moyo who argues that there should be a deliberate effort to have local communities as part of a

solution even though they constitute or are part of a recognized problem or threat (Moyo, 1993).

### **2.3 Rationale for integrating gender into livelihood conservation projects**

For several decades, food, agricultural, and natural resource management policies have been designed without acknowledging that men and women may have different preferences, face different constraints, and respond differently to incentives. Subsequent work has shed light on women's contributions within different farming systems, whether as farm managers, laborers or managers of natural resources (Dixon, 1982).

In many societies, gender is an important determinant of the distribution of rights, resources, and responsibilities among individuals, households, and communities (Moser, 1993). Because this distribution is socially determined, rather than innate or biological, it is also subject to policy intervention. Project experiences show how neglecting the gender dimension in development policy design has led to failures in project implementation, failures in the adoption of new food, agriculture and natural resource management policies but with negative unanticipated impact (Alderman, 1994). It is for this reason that project experiences suggest that programmes that support women's roles as natural stewards of the environment and that engage women in activities to safeguard their environment are often key to successful conservation efforts. As environmental pressure around the world intensifies, the direct and critical relationship between women and natural resources become clearer, as does the impact of gender-based use and control of resources on prospects for biodiversity conservation ([www.worldlife.org](http://www.worldlife.org)).

In many places throughout the developing world, women have a central role in growing food crops, collecting water and fuel-wood, using materials from plants, trees and marine ecosystems to prepare medicines for their families or products for sale in markets. In most rural areas in Zambia women carry out the major part of the labor input. For instance, a survey carried out on '*The life and Economic activities of people in Chief Mubanga's Area*, ' by Allen J.M. in Chinsali District in Northern Zambia in 1984

revealed that women contributed and carried out the major part of the labor input in all agricultural activities in planting, weeding and harvesting.

Yet this critical work is often overlooked and many women have little opportunity to participate in decisions about their community's natural resources or join training and capacity-building initiatives designed to promote sustainable resource management. In general, more women than men are illiterate (Quisumbing, 1995). "This compromises their ability to make the most of the opportunities that development and conservation processes offer. In addition, though women may have a good knowledge concerning the resources that they use, they tend to have a poorer understanding of environmental processes and the long-term impact of unsustainable use" (Flintan, 2003). In addition, poverty and pressure to fulfill daily activities restrict the amount of time and resources that women can invest in conservation processes. Women are often forced to prioritize on a short-term basis (Abramovitz, 1994). This tends to conflict directly with conservation and environmental objectives that are more long-term in nature. In the protected areas, such as the Luangwa valley region, women undertake such activities as gathering food, maintaining home gardens, fishing the estuaries, and walking long distances to fetch water, while men's activities tend to include hunting in the forests and fishing. Conservationists such as COMACO may see all of these activities as direct threats to conservation. Yet, to be successful, COMACO programme planners must acknowledge that protected areas also have a human face, which is affected by, among other things, gender roles. Women and men have very different approaches to managing the environment; addressing these concrete differences will make people's relationship with the environment more sustainable. Gender equity should be viewed as a cornerstone to achieving sustainable development" (<http://www.prb.org/pdf/IUCNGenderFolleto.pdf>).

#### **2.4 Current agricultural situation in Zambia**

According to the Zambia Analytical Report in 2003, the population of Zambia was estimated at 13 million of which 13.5 per km<sup>2</sup> of which, 62% lived in rural areas and 38% in urban areas. The average population density was 13.5 per km<sup>2</sup> but reached 69.7

people per km in the capital. The annual population growth rate of 3.1% was among the highest in the world (CSO, 2003).

Zambia has vast endowment in terms of land, labour and water that the country possesses. Of Zambia's total land area of 75 million hectares (752,000 square Km), 58% (42 million hectares) is classified as medium to high potential for agricultural production, with rainfall ranging between 800mm to 1400mm annually. The area is suitable for the production of a broad range of crops, fish, and livestock. It is estimated that only 14% of total agricultural land is currently being utilized (CSO, 2003). Zambia has good surface and underground water resources, with many rivers, lakes, and dams. This, with the addition of high potential underground water aquifers in many areas, offers excellent prospects for irrigation programmes (GRZ, 2004). However, these water bodies are largely unexploited. Of the country's irrigation potential conservatively estimated at 423,000 hectares, only about 50,000 hectares are currently irrigated. Therefore, Zambia has a resource endowment for development of a wide range of crops, livestock, and fish given the diversity of its agro-ecological zones. The country is divided into three major agro-ecological regions, namely Regions I, II and III. Rainfall as well as the quality of soils differs across these regions (GRZ, 2004).

Region I receive less than 800 millimeters of rainfall annually and constitute 12% of Zambia's total land area. It consists of loamy to clayey soils on the valley floor and course to fine loamy shallow soils on the escarpment. It covers the Southern province and parts of Eastern and Western provinces. Region II receives between 800 millimeters to 1000 millimeters of annual rainfall and constitutes 42% of the country. It covers parts Central, Lusaka, Southern and Eastern fertile plateau of the country and gncrally contains inherent fertile soils. Region III receives more than 1000mm to 1500mm of rainfall annually and constitutes 46% of the country's total land area. It comprises of the Copper belt, Luapula, Northern and Northwestern provinces. *With the exception of the Copper belt, the zone is characterized by highly leached, acidic soils* (GRZ, 2004).

The agricultural sector is vital to the development of the Zambian economy and will be the engine of growth for the next decade and beyond. Agriculture generates between 18 to 20% of the Gross Domestic Product (GDP). It also provides livelihood for more than 50% of the population (CSO, 2003). The sector absorbs about 67% of the labor force and remains the main source of income and employment for rural women who constitute 65% of the total rural population. Increase in rural incomes will therefore result in overall poverty reduction and increased food security. Existing reports indicate that Zambia is faced with high levels of poverty, with overall poverty of 72.9% of the national population in 1998. Income levels have also drastically declined with low formal employment (CSO, 1998). Given the abundant natural resource base, agriculture offers the greatest potential for generating growth, increasing employment and reducing poverty.

Concerted efforts have been made since 1992 to liberalize the agricultural sector. Notable policy measures undertaken include the liberalization of agricultural marketing for all inputs and products including exports, the privatization of all former agro-parastatals, increased private sector participation in commodity marketing and input supply and restructuring of the Ministry of Agriculture and Cooperatives (GRZ, 2004). There is, however, an unfinished policy agenda for the sector given existing major constraints and challenges. These include poor service delivery, particularly for small-scale farmers, marketing constraints, especially in outlying areas because of poor infrastructure, a void in agricultural finance and credit, weak regulatory framework and poor enforcement of legal framework, unfavorable world and regional markets, and poor accessibility and administration of land in Zambia (GRZ, 2004). These constraints need to be addressed if agriculture is to develop. The vision for the agricultural sector is to promote development of an efficient, competitive and sustainable agricultural sector, which assures food security and increased income (GRZ, 2004). It recognizes the need to strengthen and expand the emerging opportunities and to deal with the challenges facing the agricultural sector. This vision also strives to contribute to the overall goal of the Poverty Reduction Strategy Paper (PRSP), which is to achieve poverty reduction and economic growth (GRZ, 2004).

## 2.5 Background of the study area

Eastern Province is endowed with abundant land resources (GRZ, 2004). The annual cropped area represents 19 % of the total area and 35 % of the arable land base of the province, indicating easy access to land. The population growth rate is lower and the proportion of rural population is much higher than the national average (NCDP, 1989). In Eastern Province, agriculture is dominated by smallholders. About 96 % of the farms are less than 10 hectares in size; 72 % are categorized as traditional and 24 % as small-scale commercial farms (Katongo, 1988).

Data from the Eastern Province Department of Agriculture suggest that the cultivated area grew by almost 10 % per year between 1978/79 and 1985/86; most of this increment 93% is accounted for by maize (EPADP, 1987). This growth in cultivated area is as a result of greater use of oxen. Growth in marketed maize production in the province has been remarkable. The quantities nearly trebled between the late 1970s and the late 1980s the share of Eastern Province in national supplies rose from less than 1% in 1970 to more than 27 % in 1983 (Mumeka, 1991). By all indicators, Eastern Province has been one of the more dynamic regions of the country in agricultural performance.

The province has two distinct agro ecological regions; the Eastern plateau and the Luangwa valley. The valley contains a mixture of alluvial soils that are medium in texture. The plateau soils are well drained with moderate natural fertility (Milimo, 1991). A semi permanent bush-fallow system of cultivation prevails throughout the province, although some areas in the plateau region have begun to experience local land scarcity, and fallow periods are being reduced (Jha, 1993).

Most cultivators start the season in September or October when they clear and burn weeds and debris. Sowing starts with the onset of rains and harvesting is completed by the end of May (Milimo, 1991). Over 80 percent of the human and all of the cattle population is concentrated in the plateau region, and oxen cultivation is quite widespread (EPADP 1987). The valley is thinly populated, receives lower rainfall, has higher temperatures, and is heavily tsetse infested (CSO, 2003). Consequently, farms are larger

in the plateau region than in the valley region. Maize is the dominant crop, accounting for more than 80 percent of the cultivated area. Both traditional and hybrid varieties of maize are grown; the latter is cultivated exclusively as a market crop (CSO, 2003).

Groundnuts are also important in this zone too, but crops like sorghum, rice, millet, and cotton also occupy significant areas. Farms are smaller in this zone and hoe cultivation prevails (Jha and Hojjati, 1993).

The Msekera Agricultural Research Station near Chipata, the provincial headquarters, is the main research facility in the province. There is a small substation in the valley at Masumba, which is slated for upgrading. The Msekera Station is the lead center for groundnut and grain legume research in Zambia. For maize, the lead research center is at Mount Makulu in Lusaka. It directs the maize trials at Msekera.

## **2.6 Gender issues in Agriculture**

Historical evidence indicates that women in Africa had tangible records of economic activity, largely in peasant societies. Agriculture was the source of livelihood. The gender division of labour allocated responsibility for cultivation to women, who could barter or sale their excess produce, while men engaged in hunting. The burden of food production generally fell to women who were the backbone of rural farming; they cultivated community owned land allocated to them by male political or lineage heads, to whom they paid over some of their produce. None the less, with the coming of colonialism, the introduction of cash crops and technologies, of education and wage opportunities, had usually bypassed them eclipsing women's economic activity. Colonials equated 'male' with 'bread winner' and, 'female' with 'home-makers', (Snyder and Tadesse, 1995). Additionally in her study, Muntemba gives a historical review of women in Zambia as food producers during pre-colonial and colonial period. In her argument Muntemba contends that the role of women in agriculture, therefore, needs to be maximized because women have historically been more involved in food than men and continue to do so. But they remain underutilized as food producers because their methods are inefficient and less productive (Muntemba, 1981).

Since independence, although women are still the pillars of subsistence farming, their roles and contributions are not recognized or supported by government policies (Zulu, 2000). Women play two major functions in the agriculture sector. The first is the production of household food crops to which they contribute about 80% of the necessary labour. The second is production of cash crops for the markets to which they contribute more than 50% of labour (GIDD, 2000). Further, the *Living Conditions monitoring Survey*, conducted by the Central Statistics Office in 1996 revealed that women in Zambia play a key role in agricultural production. Women have consistently provided more labour than men in small scale, medium scale and large scale farming in Zambia (CSO: 1996). Further, a study conducted on 'Women in the Food System in Africa' by the Food and Agriculture Organization, in 1984 revealed that women in Zambia are solely responsible for food processing, preservation and storage and also housework, child-care and family welfare (FAO, 1984).

Despite their higher involvement in agricultural production, women's productivity is much lower than that of men. Male headed households had a much higher share of the crops produced than those headed by females. They produced more than 80% of all crops recorded (CSO: 1996). Female headed households fall under the lower producer category (IRDP, 1984). The implication is that women do not generate adequate incomes from agricultural production as compared to men. This disparity continues to be larger in rural areas, where educational attainment is lower (Quisumbing, 1995). Women have lower school enrolment rates, literacy rate, and schooling attainment (GIDD, 2000). This is in line with a study carried out on 'The participation of women and men in the livelihood project of Concern World Wide Zambia in Mongu District,' by Sakala in 2006. The study revealed that 66.7% of men and only 33.3% of women in the agriculture livelihood project had attained secondary school education (Sakala, 2006). Men understood different farming techniques because of their high levels of education than women who did not attain secondary school education. As a result, men tended to yield more crops than women. The study further revealed that, 65% men and 35% women were in positions of decision making in the programme. High education levels

gave men an advantage over women, as they were likely to take up leadership roles and attain jobs that required more levels of literacy.

Further, access to credit both formal and informal, has important implications for the ability to attain stable standard of living and undertake productive activities. Collateral requirements, high transaction costs, limited education and mobility, social and cultural barriers, and the nature of crops women yield limit their ability to obtain credit. Property that is acceptable as collateral, especially land, is usually registered in men's names, and the type of valuables that women have, such as sewing machines, radios and television sets, are often unacceptable by formal financial institutions in Zambia (Ministry of Agriculture, 2007). Moreover, women may be credit constrained because their role as primary caregivers and the health risks associated with childbearing lead to intermittent employment, which makes them risky clients for banks (Quisumbing, 1995).

Additionally, a study conducted on ' *The Impact of CLUSA Credit Programme on its members in Chief Moona area of Mumbwa District*, ' by Henry Machina in 2005 revealed that more women than men accessed resources such as loans from the CLUSA programme. The study findings further revealed that gender differences in access to loans probably occur because of the way societies value women in relations to men. While men are viewed and socialized as outgoing, women are seen as home oriented and dependent on men.

Further, men predominantly control land, which is one of the major factors of production. Statutory and customary laws and practices are biased against women (Siame, 1998). Although according to the law, women enjoy the same rights in land as men under customary tenure. However, far fewer women than men hold land in their own right whether in rural or urban Zambia (Machina, 2002). This is due to women's submissive attitudes to male domination, lack of knowledge on land rights and economic constraints (WLSA, 2001). In rural and urban areas, and whether educated or not, women do not have equal opportunity to access, inherit and buy land, compared to men. Article 23 of Zambia's Constitution of 1991, amended in 1996, forbids laws that discriminate on the basis of sex/gender (GRZ, 2000).

At the same time, the land policy initiated in 1993 is said to have been finalised in 2000 recognizes the need to increase women's access to land. It acknowledges that while current laws do not discriminate against women, women still lack security of tenure to land in comparison with their male counterparts (WLSA, 2001). The policy blames customary and traditional practices for this problem. The Government therefore commits itself to redress the gender imbalances and other forms of discrimination in land holding by providing an enabling environment for women (GRZ, 2000).

However, although there are ethnic differences in bodies of customary law and these have changed through time, an over-riding commonality is that in over-riding commonality is that women are treated as minors who are subordinate to men fathers, uncles, brothers and husbands. In rural areas, married women have access to land for farming through their husbands. Women cannot acquire land through their own right except through marriage, relatives or occasionally headmen (Siame, 1998).

In matrimonial societies of the Bemba and Kunda where the husband moves to live at his wife's village, a woman may have had a small garden cleared for her by her relatives before marriage. After the marriage, the family of the wife would give the newly married couple more land to cater for her and her husband's needs. In the event of divorce or death of the husband, the widow will retain the land or such part of it as she wishes (Hansungule, 2002).

On the other hand, in patrilineal societies where the wife moves to her husband's village, she will only have the use of her husband's land at the latter's pleasure and in the event of a divorce or the husband's death, she will usually return to her own relatives. She acquires no rights of her own in her husband's land (Hansungule, 2001). Since women cannot acquire land in their own right, the amount of land given to them depends on how much can be spared by husbands, relatives or headmen (Siame, 1998).

Further, Muntemba (1981) argues that the problem is not only the amount of land available but also land use and quality of land which constrain women's agricultural

productivity. On the contrary, a case study of, *'The Chikuni Fruit and Vegetable Producers Cooperative Society,'* in Southern Province by Ilimo Mabel in 1984 revealed that the Tonga speaking people of Chikuni had been successful in encouraging land ownership by women. As such women did not have problems in accessing arable and fertile land as did their male counterparts. Additionally Muntemba (1982) argues that among the Tonga and Lenje matrilineal groups, female production in agriculture remained to be high. This has continued to allow, them access to land in their own villages and to inherit it because if married, men live with their women.

Additionally, in 2004 the government through the National Agricultural Policy aimed at providing a conducive environment for the growth of the agricultural sector up to 2015. This involves the promotion of gender equity in resource allocation including land and access to agricultural services, with a major focus on women (GRZ, 2004). In spite of the government's efforts to provide a conducive environment in the agriculture sector, studies have revealed that women have continued to be marginalized. For instance, a study by Sakala (2006) pointed out that 87% of men and 70% of women had received benefits in terms of maize seeds. Additionally, a study by Machina (2005) revealed that more women than men accessed resources such as hoes, axes and cash crops from the programme. Unless specific steps are taken to ensure that women and men participate and benefit equally from development projects, women are often excluded due to policy makers who have a negative attitude towards women participation (FAO, 1996).

## **2.7 Summary**

The chapter reviewed literature on participation in agriculture and conservation livelihood programmes. Special attention was paid to Women in Development, Gender and Development and Eco Feminism approaches. The chapter highlighted the rationale for integrating gender in livelihood conservation projects, current agricultural situation in Zambia and some gender issues in agriculture. Two academic studies relevant to this study identified during literature review were a study carried out on *'The participation of women and men in the livelihood project of Concern World Wide Zambia in Mongu District,'* by Sakala in 2006 and a study conducted on *'The Impact of CLUSA Credit*

*Programme on its members in Chief Moona area of Mumbwa District,* ' by Henry Machina in 2005.

## CHAPTER THREE: METHODOLOGY

### 3.0 Introduction

This chapter describes the methods used in collecting data. It describes the study design, research settings, target population, sample size and sampling procedure, data collecting techniques, data analysis as well as the problems encountered and how they were dealt with.

### 3.1. Study design

An explorative study design was used to obtain qualitative data from both primary and secondary sources. This was because little was known about the extent to which women and men participated in the COMACO livelihood programme. Generally, the extent to which women participate in agricultural and conservation livelihood programmes is low compared to men. However, COMACO lacked information that examines the extent of women's and men's participation in the programme activities. Hence, an exploratory approach was appropriate. It also enabled the researcher to learn what has been going on in the programme and to investigate social phenomena without expectations (Russell, 2006).

### 3.2 Research sites

The study was conducted in Mfuwe in Mambwe District of the Luangwa Valley region in Mkhanya and Nsefu chiefdom. Mfuwe is one of the famous tourist destinations in the country also known as the gateway to South Luangwa National Park. Mkhanya and Nsefu chiefdoms were ideal for the study because of their geographical location as they lie along the Mfuwe main road <http://www.wikitravel.org/en/mfuwe>. The study however could not be conducted in Lundazi as earlier stated in the proposal, because of limited resources and time constraints.

### 3.3 The target population

The target population included the 3, 022 male and female registered members between the age of 16 and 55 years participating in conservation farming in Mkhanya and Nsefu

chiefdoms. 1,941 consisting of 1013 females and 928 males came from Mkanya Chiefdom. 1,081 consisting of 638 males and 443 females came from Nsefu Chiefdom. Only active members who had been on the programme and for over a year were allowed to participate in the study. This period was enough to respond to questions concerning participation of men and women in the programme. The researcher could not sample households as male and female headed. Instead all active members were part of the sample. This was in order not to disadvantage active members from being part of the sample, especially that not all active members are household heads.

### **3.4 Sample size and sampling procedure**

150 respondents, 75 males and 75 females, were selected to respond to questionnaires and participate in focus group discussions. This sample may appear to be small looking at the total population of women and men who participated in the programme. The researcher could not go beyond this sample size due to the limited time and resources. Nevertheless, adequate information was collected with this sample. 100 respondents consisting of 50 males and 50 females responded to questionnaires. 60 of them consisting of 30 females and 30 males came from Mkhanya chiefdom. 40 of them consisting of 20 females and 20 males came from Nsefu chiefdom. The other 50 respondents, 25 males and 25 females participated in 5 focus group discussions, 3 were conducted in Mkhanya and 2 in Nsefu chiefdom. The focus group discussions consisted of 10 participants in each group.

Simple random and purposive samplings were used to select participants to respond to questionnaires and participate in focus group discussions. The simple random sampling used to select the sample to respond to questionnaires ensured that all registered members had equal and independent chances of being selected to be part of the sample. Firstly, all the members under COMACO from Mkhanya and Nsefu chiefdoms were listed. The list of names of the farmers was taken from the membership registers at the Community Trading Centre in Mfuwe. Each chiefdom provided two lists of names disaggregated by sex. All members were assigned numbers. Then a table of random numbers was used to select a sample. When names were attached to the numbers, the

likelihood of selecting any particular name and number was equal. This was the most unbiased tool used to select participants from a population. Selection of participants in focus group discussions was purposive. It involved only those who had been taking part in the projects activities for two years and above. This period was long enough for one to have adequate information on factors that hindered the participation of women and men in the programmes activities. A list of farmers who had been on the programme for over two years was taken from the membership register at the Community Trading Center in Mkhanya.

### **3.5 Data collection methods and techniques**

The major data collection tools included questionnaires, focus group discussions and document review. Questionnaire A (see appendix A) was used to collect data from 100 members. Instead of administering questionnaires, the researcher read out the questionnaires to the respondents, and filled in the responses in the spaces provided. This was because it was discovered during pre-testing that most respondents did not have the necessary reading and writing skills. This proved to be especially advantageous in that there were a high percentage of responses. This also enabled the researcher to clarify certain questions, which the respondents were not able to understand. Answers from the questionnaire were easy to code and interpret.

Focus group guide B (see appendix B) was used to collect data from 5 focus group discussions consisting of 10 respondents in each group. 3 groups consisted of mixed sex members and 2 groups consisted of single sex members of males only and females only. Single sex groups enabled women and men to express themselves freely without feeling uncomfortable of the opposite sex. Focus group discussions provided qualitative data and clarified issues emerging from questionnaires.

Document review from books, reports and scientific articles were used to collect secondary data. This helped supplement data from primary sources. Internet search also yielded useful information.

Attempts to interview the Country Director and the Community Trading Center Coordinator failed because the two were always out of the office at the time of the study.

### **3.6 Pre-testing the methodology**

Before full data collecting, the questionnaire and focus group discussion guide were tested on 20 farmers under COMACO in Zumwenda chiefdom. Zumwenda chiefdom is about 20 km away from Lundazi Boma. Pre-testing was done in order to ensure that items on the questionnaire and interview guide carried the same meaning for both the interviewer and interviewee and that the questions were clear and adequate. After the pre-test, the questionnaire and guide were adjusted. The researcher also opted to read out the questionnaires to the respondents instead of administering them. This was after it was discovered that the number of responses in the questionnaires was very low because a number of respondents did not know how to read and write. This enabled the interviewer and the respondent to have the same frame of reference and that the questions meant the same to everyone.

### **3.7 Data analysis**

Primary data was analyzed both qualitatively and quantitatively. Qualitative analysis involved categorizing data from the 100 respondents into such variables as the sex of the respondents, their age groups and type of crops grown. The data was then coded and entered on computer using Statistical Package for Social Sciences (SPSS) for window version. Proportions in terms of numbers and percentages were later used to summarize some data. This information is presented in the form of numbers and tables in chapter five. In addition, a digital voice recorder was used to back up handwritten notes so that transcription that was more accurate was done at a later stage.

### **3.8 Limitations of the study**

The limitations of this study were that:

Selection of respondents did not include those who stopped participating in the programme's activities. These were not included in the sampling frame and therefore, had no chance of being selected. Had this group been interviewed, the study could have

captured actual socio-economic and cultural factors that hindered the participation of women and men from the programme. However, participants in focus group discussion managed to bring out these factors adequately.

The interviewer did not find some respondents at home for the first and second time. These were replaced by other respondents on the programme with similar characteristics such as sex and number of years on the programme.

The study did not focus on relevance or appropriateness of activities within the programme. It however focused on the extent to which women and men participated in the program and factors that hindered their participation in the programme. Therefore, the study does not analyse the effectiveness and efficiency of project activities or the lack of it. For instance, the study shows the participation rates in various activities such as processing, marketing and decision-making. However, once these limitations are understood fully, they should form a basis for further research.

### **3.9 Problems encountered during the data collection**

Obstacles met during data collection were:

Respondents expected to be paid for participating in the discussions. Some of them were not willing to participate. They wanted to be given something in exchange for their knowledge. They said when ever NGOs like World Food Programme (WFP) and Prevention Against Malnutrition Programme (PAM) asked them to take part in such studies; they were given something. However, maheu was offered to the participants, which helped them to relax throughout the sessions.

Further, elephants invading the areas of study and killing people in the evening were yet another challenge. Hence, the researcher reduced the hours of data collection. Data was collected early in the morning to mid afternoons to enable the researcher to travel back before it got dark.

## CHAPTER FOUR: COMACO AND THE PEOPLE OF MFUWE

### 4.0 Introduction

The chapter gives a description of the COMACO organization as well as the people of Mfuwe. Special attention is paid to the objectives of COMACO, how it achieves these objectives and its activities. Most of the information on COMACO's activities is coming from COMACO's documentation. The chapter also considers socio-economic and cultural aspects of the people of Mfuwe.

### 4.1 COMACO and its activities

COMACO is an organization that supports conservation and development of the local people. COMACO is a model for rural development that supports natural resource management across large environmentally important landscapes. It operates through a community-owned trading centre, registered as a non-profit company, called the Community Trading Centre (WCS, 2006).

According to COMACO's documentation, prior to the programme's interventions communities in the Luangwa valley lacked reliable markets that offered fair prices for farm goods they produced. Traders offered exploitative prices, either, as cash or in exchange for bartered goods. Reliable markets were largely common for cotton and tobacco that were supported by foreign-based companies. Farmers' source of incomes largely relied on these crops. With these limited farming crops at their disposal, farmers resorted to fishing and illegal hunting (WCS, 2004). As a result of illegal hunting, the elephant population that was estimated at 90,000 and the rhino population at 8,000 in the 1970s had reduced in the 1990s. The elephant numbered fewer than 15,000 and the rhinos had disappeared (Astle, 1999). WCS responded to this constraint by developing a rural based enterprise, COMACO.

COMACO's objectives are: (1) Ensure 85% poverty reduction of selected food insecure families, achieve a sustainable production of commodities that increase income and reduce risks of natural resource degradation, (2) supplement Government's and other private sector efforts in reducing unemployment through increased opportunities of self-

employment from direct trade in farm-based and natural resource-based commodities, (3) reduce trading center's dependency on donor support for its operational costs and be in a position to meet 100% of these costs from its own revenues and (4) ensure a more equitable distribution of benefits between men and women (WCS: 2004).

In order to achieve these objectives, COMACO targets food insecure, low income men, women and local hunters who have a history of poaching wildlife. 15 -20 members consisting of family members who are married, single, divorced or widowed organize themselves into a producer group. Though there are some households in which not every family member decides to join COMACO. COMACO call farmer groups as producer groups because farmers are producers and if they have the right skills they can produce enough to be food secure. Producer groups register with their local depot before they are able to sell their goods at the CTC (Dale, 2005).

In order for the groups to register, they must meet short term and long term conditions. For short term conditions, COMACO require farmers to elect a chairperson, vice chairperson, secretary, vice secretary and treasurer in the producer groups. The chairperson and secretary must be literate to represent the group at training and to share information with other group members and members must also agree on the by-laws that govern the group. By-laws define the commitments group members will make for conservation of natural resources, codes of discipline for the group members such as regular attendance of meetings, how often group members meet and positions in the group (WCS: 2004).

For long term conditions, COMACO requires all group members to undertake training in improved farming techniques, pledge not to burn their fields and undertake regular weeding of their fields (Dale, 2005). Under these conditions, the Depot manger can register a group to trade with the CTC without losing sight that the primary reason for registration is to enhance farming practices that improve food security and reduce threats to natural resources. These members adopt improved land use practices, abandon burning farm fields, maintain soil fertility by using wildlife composite manure and

abandon snaring and other forms of destructive resource use. COMACO depot managers and Community Resource Board leaders then equip these members with improved livelihood skills to grow enough food and earn income in ways compatible with good land management (Dale and Travis, 2006). Activities adopted by these producer groups include bee keeping and dry season farming of fruits and vegetables, cassava nursery and most importantly conservation farming of crops such as maize, groundnuts, cotton, cassava and sunflower. Commodities that are produced by the members qualify for sale at the regional trading centre that process and market them.

COMACO documentation further shows that, the Community Trading Centre (CTC) is a company owned by COMACO, Community Resource Board and local producer groups. Its mandate is to transform the communities into land use practices that promote food security, improve households' incomes and increase conservation of natural resources (Dale, 2005). The company owners cooperate to develop successful products from crops produced by COMACO members. The CTC receives commodities purchased through its networks of depots. Crops purchased by the CTC through its depots are generally those that any member can produce but in the past years lacked stable and fair market prices. Common commodities purchased by the CTC through its depots include rice, groundnuts, maize and honey. The CTC polishes, shells, packages and brands these commodities into its trademark label, *'Its Wild'*, and markets them to urban areas. Community residents benefit from the trading centre by receiving high market value for goods they produce, having access to affordable farmer inputs and improved farming skills on condition that they adopt practices that conserve their area's natural resources (WCS, 2004). All proceeds from the company are reinvested in the communities to achieve food security, increase rural income, and improve natural resource management. With assistance from a range of collaborating partners, COMACO has become increasingly self-financing to help sustain efforts to mitigate problems of environmental degradation in areas where poverty and food insecurity were primary factors driving this degradation (Dale, 2005).

Information from COMACO staff revealed that the programme's activities are currently restricted to the Luangwa valley region, which covers Eastern Province and parts of Northern and Lusaka Provinces. This valley's ecosystem represents one of Africa's last wildlife areas with over 25,000 elephants and over 20,000 hippos. Within this ecosystem are four national parks and eight protected forests (WCS, 2007). COMACO concentrates its activities around these protected areas and encourages sufficient involvement of local residents to build increased community commitment and capacity to conserve watershed and wildlife resources. Approximately 8,152 households have been recruited and mobilized into 543 producer groups under 7 chiefdoms in Mambwe District. Of these, 3,022 members are in Mkhanya and Nsefu chiefdoms. The 1,941 consisting of 1013 females and 928 males from Mkhanya Chiefdom and 1,081 consisting of 638 males and 443 females from Nsefu Chiefdom have been registered under COMACO (WCS, 2007).

#### **4.2 Socio-economic and cultural aspects of the people of Mfuwe**

Mfuwe is one of the tourist destinations in Eastern Province. Mfuwe has grown considerably over the last 10 years and informally, there are about 5000 people living there. The major ethnic group in Mfuwe is the Kunda, other groups are Ambo, Nsenga, Chewa, Senga, Ngoni and Tumbuka (Mataka, 2006). There is unity among people in Mfuwe, and they speak different languages: Kunda, Nsenga, Bemba dialects, Chewa, Tumbuka, and Ngoni. The major chiefdoms in this area are Mkhanya, Nsefu, Kakumbi, Malama, Mwanyana and Msoro (Udelhoven, 2006).

The major economic activity in Mfuwe is farming which is a major source of livelihood, with maize being the staple crop. Most of the people grow crops such as groundnuts, rice, cotton, cassava and sunflower. These crops are grown for both household consumption and sale, in case of a surplus. Other sources of livelihood are hunting mainly done by men, and local beer brewing of *kachasu* and *katata* (traditional beer). Some practise a craft or have a specialized skill, others run a business that is, buy things and sell them again. Others are seasonal workers in the tourism sector such as the Safari camps or in some NGOs. Many people tend to face food shortages because they lack adequate means to produce enough food. With limited economic activities at their

exposure, some people have migrated to Mambwe and Chipata Districts in search of jobs.

Mfuwe's population is one of the poorest in Zambia. It is also one with the lowest literacy levels in the whole country (CSO, 2003). Schools and clinics are of poor quality and understaffed because of an exodus of educated people. The Zambian government provides some basic social services through the Ministries of Education and Health. The major schools include Mkhanya and Matula secondary school in Mkhanya chiefdom and Nsefu and Kawaza basic school in Nsefu chiefdom. Major clinics are Masumba Health Care and Nsefu Rural Health Care.

Common modes of transport in Mfuwe include bicycles, oxcarts and motor cars commonly used by tourists. The poor transportation infrastructure, especially the poor road network makes it difficult for villagers including COMACO farmers to transport farm produce in and out of the area. In some cases they have to hire trucks from Mambwe Boma or Chipata District for transportation purposes which are too expensive for the farmers.

Apart from a relatively small but growing number of Muslims, most of the people call themselves Christians. Churches all over Zambia are plentiful also in Mfuwe: Catholic, Jehovah's Witnesses, Anglican (centered around Msoro), Reformed Church of Zambia, Bible Gospel Church of Africa, New Apostolic Church, Seventh Day Adventist and Church of Christ. Most congregations, however, are small in size when compared with those in the surrounding areas such as Mambwe Boma and Chipata District (Udelhoven, 2006).

The chiefdoms in Mfuwe are not only social entities but also administrative units (Isaacman, 1972). In Mkhanya and Nsefu, *Maambo* (chiefs) are the head of the chiefdom; chiefs act as links between the various families within the chiefdom and other chiefdoms. Chiefs are fathers of the village who coordinate and lead the chiefdom's internal affairs (Jonsburg, 1989). People also solve their problems with the aid of the

chiefs. The chiefs are assisted by their deputies, the *induna*. The *indunas* are selected from among the most worthy and respectable village residents. Like all villages throughout Zambia, *mfumu* (headman) is the head of the village. Leadership of the village is exercised by the headman, who has been given permission to start a village by the chief. He coordinates and leads the internal affairs of the village (Jonsburg, 1989).

Women are highly valued as producers of a matrilineage and as agricultural producers. Women have control over resources and over production (Rasing, 2001). A man's control over his wife and her children can never be complete. But he can gain considerable power over his wife's labour, her property, and her children's rearing powers, as well as rights over his children's work. Among these matrilineal groups in Eastern Zambia women's authority is greater than among the Bemba in Northern Zambia (Richards, 1939). Although Richards writes about the Bemba in Northern Province, this also goes for the Kunda like many matrilineal groups in Zambia. Additionally, although the Kunda of Mfuwe are a matrilineal group, there are a few Ngoni and Tumbuka who are of a patrilineal descent who have migrated to their chiefdoms.

Most tasks are performed in groups based on gender. Some jobs are done by women, such as cleaning the house, looking after the children, cooking meals, brewing, fetching water and firewood. The duties of men include building houses, making furniture, collecting honey and hunting although it is illegal. Both women and men contribute to the agricultural work but perform different tasks. However, certain tasks could be done by both women and men, for instance hoeing, while most of the tasks are divided between the two. Children also perform household chores, which give their parents considerable assistance. By the age of 6 or 7 years, a child takes care of her or his younger siblings, fetch water and gather firewood.

Women in these chiefdoms practise *kupatsa nkuika* (to give is to save). Women give different foodstuffs that they cook to fellow women. Women also cook food for their relatives who may be sick. They also cook for other men and relative's whose wives are

away. They believe that everybody needs the help of others at some time or other. The distribution of cooked food is a privilege, and a sign of authority and prestige, and by receiving food a man has the obligation to give respect, service and reciprocal hospitality to a woman (Rasing, 2001).

This chapter gave a description of the COMACO organization as well as the people of Mfuwe. The chapter considered the objectives of COMACO, how it achieves these objectives and its activities. The chapter also highlighted the socio-economic and cultural aspects of the people of Mfuwe particularly in Mkhanya and Nsefu chiefdoms.

## **CHAPTER FIVE: PRESENTATION OF FINDINGS AND DISCUSSION**

### **5.0 Introduction**

This chapter presents findings of the study under four themes including: (i) The background characteristics of respondents. (ii) The extent to which women and men participated in the COMACO programme with regards to production, processing, marketing and decision making. (iii) The extent to which women and men benefited from the COMACO programme. The chapter ends with the socio-economic and cultural factors that hinder the participation of women and men in the programme.

### **5.1 Background characteristics of respondents**

In order to get a better understanding of the farmers under study it is necessary to know the background characteristics of the respondents. These include age, marital status, educational background and crops they grow.

Table 1 shows the age of the respondents. 30 respondents consisting of 14 males and 16 females were above 50 years. 30 respondents consisting of 18 males and 12 females were between the ages 41 to 50 years. 20 respondents consisting of 8 males and 12 females were between the ages 31 to 40 years. 18 respondents consisting of 8 males and 10 females were between the ages of 21 to 30 years. There were only 2 male respondents between the ages 16 to 20 years but no female respondent. The table below shows that male respondents were in all age groups from 16 to 50 years and above. Female respondents on the other hand, were between the ages 21 to 50 and above. The table further shows that there were more participants between 31 and above 51 years. The respondents said that farming was taken seriously by people between 31 and above 50 years. This is confirmed by a 37 year old woman who said: "Below 31 years old, people are involved in other livelihood activities such as formal employment, trading and hunting. Hence, they do not take farming seriously."

**Table 1: Age of respondent by sex**

<b>Age (years)</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>
<b>16-20</b>	0	2	2
<b>21-30</b>	10	8	18
<b>31-40</b>	12	8	20
<b>41-50</b>	12	18	30
<b>51-above</b>	16	14	30
<b>Total</b>	50	50	100

Source: Questionnaire data, 2008

COMACO recruited members to its programme regardless of their marital status. What mattered was the person's ability to adopt land use practices that reduce threats to natural resources. Findings revealed that 72 respondents, 38 males and 34 females were married. 18 of the respondents, 10 males and 8 females were single. 8 of the respondents, 2 males and 6 females were widowed. 2 female respondents were divorced and none of the male respondents was divorced. When the 72 married respondents were asked to state whether their spouses were members of COMACO, the 30 male married respondents revealed that their spouses were members of COMACO, while 8 of the male married respondents revealed that their husbands were not members of the programme. Only 10 of the married female respondents revealed that their spouses were members of COMACO, while 22 female married respondents revealed that their husbands were not members of the programme.

Results presented in table 2 show respondent's educational background. 46 respondents, consisting of 26 females and 20 males had attained primary education. 29 respondents, consisting of 24 males and 5 females had attained secondary education. 23 respondents, 19 females and 4 males had not attained any education. Only 2 males had attained tertiary education.

**Table 2: Respondents educational background**

<b>Education level</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>No education</b>	4	19	23
<b>Primary education</b>	20	26	46
<b>Secondary education</b>	24	5	29
<b>Tertiary education</b>	2	0	2

Source: Questionnaire data, 2008

When respondents were asked to state the type of crops they grew, it was revealed that both men and women grew more than one crop type. These included maize, groundnuts, cotton, rice, cassava and sunflower. Some respondents revealed that they were specialized in bee keeping. The major crop grown by all the 100 respondents was maize, which was grown by 50 males and 50 females. This was followed by groundnuts, which was grown by 50 respondents, 33 females and 17 males. The next major crop was cotton grown by 47 respondents, 33 men and 14 women. 40 of the respondents, 22 males and 18 women grew rice. 25 respondents, 20 females and only 5 males grew cassava. 20 respondents, 15 males and only 5 females grew sunflower. The least practiced was bee keeping, which was done by a total of 16 respondents, 12 males and 4 females as shown in table 3 below.

**Table 3: Crops grown by sex**

Crop type	Male	Female	Total
Maize	50	50	100
Groundnuts	17	33	50
Cotton	33	14	47
Rice	22	18	40
Cassava	5	20	25
Sunflower	15	5	20
Beekeeping	12	4	16

Source: Questionnaire data, 2008

All the members under the COMACO livelihood programme grew *cimanga* (maize). All participants in a mixed sex focus group discussion said they grew maize as a food crop. A 34 year old man explained: “We grow maize because it can be boiled and roasted when it is fresh and when it has dried, flour can be made into *nshima* (maize meal), the staple food. Maize is also made into *chibwabwa* (pounded roasted maize) so that it is eaten by people with poor or no teeth. The surplus can be used to make *kachasu* (traditional beer).” A 43 year old woman said: “We fill up our granary bins with enough of the golden corn to feed our families and visitors until the next harvest. We also give some surplus to friends and relatives who for some reasons have failed to grow enough for themselves.” *Nshawa* (groundnuts) was the second most important crop grown in the two chiefdoms. It was grown as a food crop as well as a cash crop. More women than men grew groundnuts. A 32 year old woman in a single sex focus group discussion said: “Groundnuts are the most used of all relishes. They are delicious as a snack, raw or toasted. They add flavor, protein and fat to the everyday maize meal.” Female respondents also reported that they used part of the groundnuts flour to enrich the porridge for their children. A 31 year old woman in a mixed sex focus group discussion said: “We use groundnuts to add to our children’s porridge. Groundnut porridge helps reduce malnutrition among children and they have stopped becoming sick from the time

we started feeding them with porridge.” On the other hand all the men in a single sex focus group discussion said they grew groundnuts for cash. A 32 year old man said: “I sell groundnuts because I prefer the cash to eating the nuts themselves. Children might need money to pay at school.” Another 50 year old man explained: “These days everybody needs at least some money. No matter how poor a person may be, money is needed to buy salt and sugar, paraffin to light the lamp in the night and to take maize to a local mill. There are also major expenses such as clothes and blankets to cover oneself during the cold season. And of course, even luxuries like beer and cigarettes.” These findings show that women grow groundnuts for consumption and men grow groundnuts for sell. Men also dominated in growing other cash crops like cotton and sunflower, while women dominated in growing cassava which is a crop for consumption. These findings are in line with other studies, which indicate that in most rural parts of Zambia, cash crops are grown by men. Women grow crops for consumption for the families to reduce hunger (Simeza, 1997).

## **5.2 Women and men’s participation in the livelihood programme**

This section determines the extent to which women and men participate in the livelihood programme of COMACO with regard to production, processing, marketing and decision making in the programme.

### **5.2.1 Participation of women and men in production**

The process of production is created by the use of land and labour. The farmer is the leader in the field of production. The farmer is the first user of land, which he utilizes using labour to generate capital. In Mkhanya and Nsefu chiefdoms, all the land belongs to the *mambo* (chiefs) and through them to their deputies, the *indunas* and the headmen. The chiefs and *indunas* administer the land and serve as arbitrators if dispute over access arise. Ordinary villagers have rights to land. As members of the chiefdoms, women and men are entitled to cultivate if a vacant land is available. Land is usually allocated without much problem. People acquire land in many different ways. Once a field is cleared, the person who did so, or who was instrumental to its being done has rights to what grows on it. He or she then formally informs the *indunas*. The *indunas* on behalf of

the chief are the care takers of all the chiefdom land, then grant rights of land to a person. Men and women also borrow land from each other without any problems. *Indunas* welcome new comers, in the chiefdom because land is abundant.

In determining the extent to which women and men participated in the programme with regard to production, respondents were asked how much land they normally cultivated. It was revealed that respondents cultivated land in limas. A lima measures for an area of land which is equal to 2500 square meters or quarter of a hectare. As shown in table 4, members cultivated land between 1 to 5 limas. 64 of the respondents, 36 males and 28 females cultivated land between 1-2 limas. 18 of the respondents, 8 males and 10 females cultivated land between 2-3 limas. 12 of the respondents, 4 males and 8 females cultivated land between 3-4 limas. 6 of the respondents, 2 males and 4 females cultivated land between 4-5 limas. No respondent cultivated land of 5 limas and above. These findings reveal that more women than men cultivated larger pieces of land. Women play a crucial role in production and an important role in food supply. It may also be suggested that women had control of what to do with the produce whether to sell or to give out.

**Table 4: Size of land cultivated by respondents**

Size of land cultivated	Male	Female	Total
1-2 limas	36	28	64
2-3 limas	8	10	18
3-4 limas	4	8	12
4-5 limas	2	4	6
5-6 limas and above	0	0	0

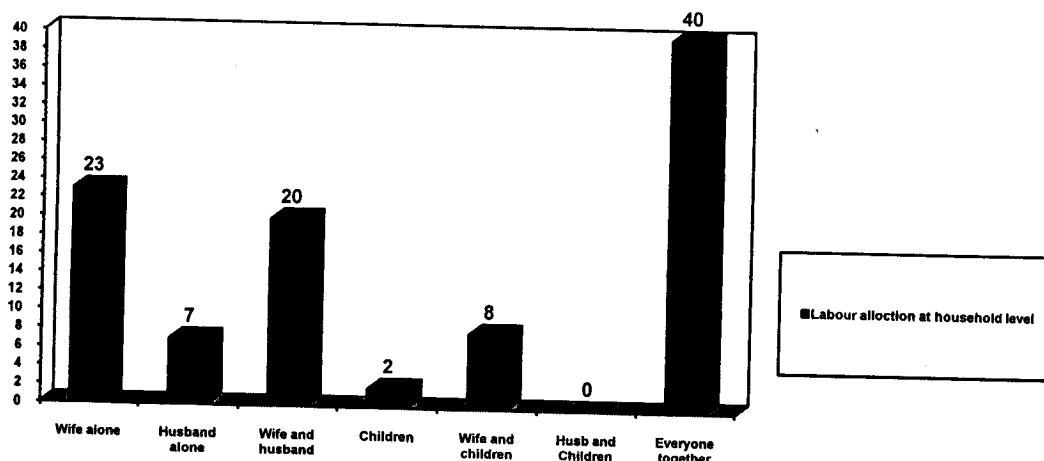
Source: Questionnaire data, 2008

Further, respondents were asked to state who owned the land that they grew crops on. All the 50 male respondent and only 10 female respondents said they owned the land they grew crops on. 40 female respondents said they did not own the land they grew crops on. 30 of these female respondents who did not own land revealed that the land they grew crops on was owned by their families, while the 10 female respondents revealed that the land they grew crops on was owned by their husbands. These findings indicate that fewer women than men hold land in their own right. Although it is believed that all villagers have rights to land and that land is acquired without problems, it can be noted however that women did acquire land as much as men did. The amount of land given to women depends on how much can be spared by husbands and relatives. These findings correlate with those on Machina who argued that although according to the law, women enjoy the same rights in land as men under customary tenure. However, far fewer women than men hold land in their own right whether in rural or urban Zambia (Machina, 2002). Therefore the WID theory which argues that women's subordination was seen in terms of their limited access to and control over resources does apply in this context because few women had access to land.

Respondents also reported that women and men prepared land, planted, weeded and harvested the produce. To determine the allocation of labour, the respondents were asked to state how much labour they thought family members contributed in land preparation, planting, weeding and harvesting. Figure 1 shows that 23 of the respondents said wives alone contributed labour in the field for land preparation, planting, weeding and harvesting. 7 of the respondents said husbands alone contributed labour in the field. 20 respondents said wives and husbands contributed labour in the field. 2 of the respondents said children alone contributed labour in the field. 8 of the respondents said wives and children contribute labour in the field. 40 of the respondents said everyone together mother, father and children contribute labour in the field. Husband and children together did not contribute any labour. These findings show that women spend more time in on-farm activities than do their husbands. Women contribute more labour than men in land preparation, planting, weeding and harvesting. All women in a single sex focus group discussion complained that they preferred the old system in which women's farm activities and men's were clearly defined. A 50 year old woman complained: "I

prefer the old system in which the division of labour was well defined. Now this system has broken down and men could ask us to do anything including land preparation, which is their responsibility because it demands a high sheer of physical strength. We find it difficult to refuse because we fear being disobedient to them”. A 49 year old woman also explained: “The unbalanced division of labour where women’s job is both in the field and in the home gives men more time to relax and chat with other men, drink and move around. They also have more time to undertake different economic activities.” These findings correlate with those of Moore and Vaughan (1994), who argued that women’s overall labour input is greater than that of men, and when this is combined with the hours women spend on domestic labour, it is clear that women’s overall input increases greatly (Moore and Vaughan, 1994).

**Figure 1: Respondent’s allocation of labour**



Source: Questionnaire data, 2008

### 5.2.2 Participation of women and men in processing the produce

Before taking the produce to the depot, farmers process them. Processing entails tasks such as winnowing, peeling, grating, sieving and pounding (ILO, 1984). Respondents were asked to state if women and men equally participated in processing their produce before taking them to the depot for sale. Findings revealed that all the 50 female

respondents processed their produce and only 7 males of the 50 male respondents processed their produce. All the respondents said that food processing was the responsibility of the women. A 38 year old man explained: "It is a taboo in this community for a man to perform women's tasks." A 34 year old man said: "If people find you processing food when you are a married man, they would think you are under the influence of love potion given to you by your wife." It was also reported that all the men who did not process their produce left this responsibility to the females in the house. In the absence of the female members of their families, the responsibility was delegated to close female relatives and sometimes men hired labour. One secure source of labour for food processing were school girls and school boys who worked either for paper and pencils or for the cash to purchase these items.

At the time of the study, COMACO had three Community Trading Centres (CTCs) in Lundazi, Mfuwe and Nyimba Districts. Mfuwe's CTC is based in Masumba area in Mambwe District. The primary business of these CTCs is to add value to the processing of crops, such as rice, maize, ground nuts, and honey which are commonly produced by the COMACO farmers. Crops are polished, shelled, graded and packed into attractive COMACO packages. The respondents were asked to state whether men and women received equal support from the CTC. 62 of the respondents, consisting of 34 males and 28 female said women and men received equal support from the CTC. 24 of the respondents, consisting of 10 males and 14 females said they did not know whether women and men received equal support from the CTC. 14 of the respondents, consisting of 6 males and 8 female said women and men did not receive equal support from the CTC. All the 14 respondents reported that men received more support from the CTC than women. However these findings were in contrast with those from the focus group discussions which revealed that more women than men received more support from the CTC. This was because women accessed more jobs than men did. However, employment records at the CTC revealed that although women who were given jobs were in the majority as compared to men, they were involved in informal and low paid jobs. Men on the other hand, were in the minority but enjoyed formal and high paid jobs as shown below.

**Table 5: Number of different types of jobs by sex at the CTC**

<b>Community Trading Centre Positions</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>Senior Management</b>	5	1	6
<b>Production officers</b>	15	5	20
<b>Seasonal workers</b>	0	45	45
<b>Total</b>	20	51	71

Source: WCS employment record 2008

Results presented in table 5 show the different positions at the CTC according to sex. The positions in the table are arranged in order of decreasing power. At the time of the study, there were a total of 71 positions. 51 were occupied by women and only 20 by men. Findings of the study reveal that men dominated in positions of senior management and production offices. Senior management positions at the CTC included the CTC manager, the accounts manager and assistant accounts manager, the data manager and assistant data manager and the stores officer. Of the 6 positions under senior management, 5 positions were occupied by men and 1 position of assistant data manager was occupied by a woman. Production officers were in charge of operating machines for filtrating honey, grading, milling, packaging, drying and removing husks using deholder machines. This was done by a total of 20 officers, consisting of 15 men and only 5 women. All the 45 seasonal workers were women. Their job involved removing foreign particles from maize, rice, and groundnuts. The women worked seasonally depending on the products that were available at the CTC. These positions were not only the most strenuous but they were as well the lowest paid. Women were paid according to the number of kilograms of produce they removed particles from. All the respondents reported that COMACO wanted to employ both women and men equally in higher positions, but women did not have the necessary qualifications for the positions. A 34

year old woman testified: “We also want to hold higher positions so that we make decisions on how the organization should be run. But there is nothing we can do because we do not know how to read and write.” 5 women in a single sex focus group discussion explained that they do not work in higher positions because they were told by their parents that it was not necessary for them to go to school as they would be married and their husbands would take care of them. A 42 year old woman complained: “I cannot be employed in a higher position because I did not go to school. All my brothers are educated and own higher positions in the city. My parents preferred to take my brothers to school and left me at home. I would get married and my husband would look after me.”

These inequalities in positions held by men and women are due to women’s lack of education. Women find themselves disadvantaged at family levels, in the community and at places of work. Since development is a complex phenomenon, both women and men should be equally involved in the public activities, employment opportunities and decision making for the betterment of society itself (Young, 1993).

### **5.2.3 Participation of women and men in marketing**

Mfuwe region has six depots in Mkhanya, Malama, Sande, Nsefu, Kakumbi and Mwanyia. These depots are located in rural areas, often in close proximity to national parks, where threats to natural resources are high. These depots serve as business centres for CTC transaction, learning centres for sharing new technologies, dissemination of market information and extension centres where COMACO extension staff meet to plan and coordinate activities with producer groups. The different crops that farmer’s sale to the depots included maize, rice, groundnuts and honey.

In determining the extent of women and men’s participation in the programme about marketing, respondents were asked if women and men received equal marketing facilities from the depot for their produce. 70 of the respondents, 45 males and 25 females agreed that women and men received equal marketing facilities from the depot. 30 of the respondents, 25 females and only 5 males disagreed that women and men

received equal marketing facilities from the depot. All the 25 respondents revealed that more men than women had access to markets because of the sex distribution of depot managers. The six community producer depots in Mfuwe have six managers. These depot managers manage the depots in terms of bulking commodities, dissemination of market information and conducting sales, and deliveries of inputs for producer groups. Out of the entire six depot managers there was only one female manager. A 32 year old woman explained: "Men take advantage of male depot managers. They even meet with these managers even after working hours in social places such as beer halls and discuss business with them, therefore disadvantaging us women." Another 27 year old woman explained: "Men have too much time. When we are home cooking and looking after our families, they are relaxing and chatting with other men as well as depot managers. This gives them access to better information on markets than us women. Men get better information on the type of crops to grow each year in order to earn more incomes." These findings correlate with the WID, which identifies inequalities between women and men in the market place as being, associated with the unequal gender roles. WID advocates urge that women be integrated into the existing male power structures and institutions in societies, through equal access to market facilities and equal opportunities in employment (USAID, 2005).

Respondents were asked whether women and men obtained the same price for the produce they sold to COMACO depots. All the respondents revealed that both women and men obtained the same prices for their produce. One female respondent stated: "COMACO buys from both women and men at the same prices. What determines the price one sells the goods at is the quantity and quality". A 32 year old male said: "Ever since COMACO came to our area it has been buying from both men and women equally."

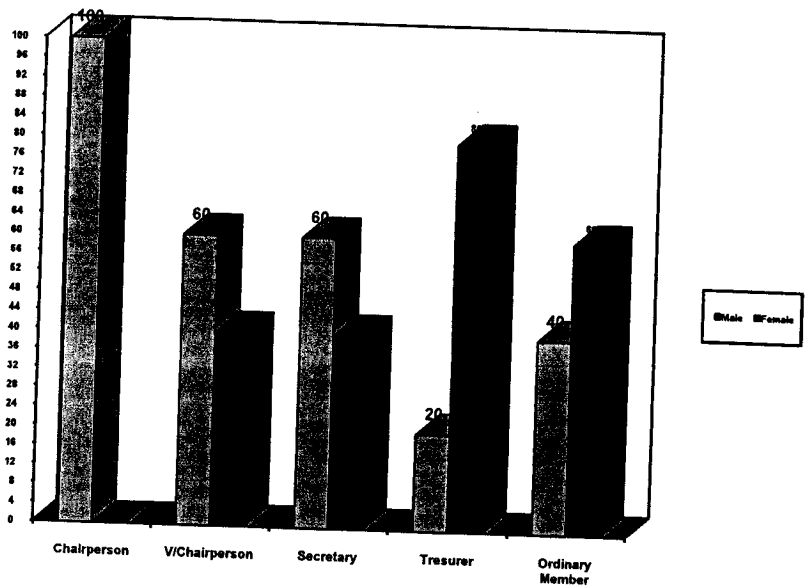
#### **5.2.4 Participation in the programme with regards to decision-making**

COMACO's term of conditions require households to be organized in groups of 15 to 20 members and elect the group leadership. Each group's leadership consists of the chairperson, vice chairperson, secretary, treasurer and ordinary members. In these

by the researcher that there were a good number patrilineal Ngoni and Tumbuka speaking people who had migrated to Mfuwe.

Further, the general view for all the male and female participants in focus group discussions was that women's illiteracy and ignorance, posed big problems for them. Leaders were elected from a few members who were literate. This was confirmed by a 34 year old woman who said: "I want to be in decision making positions but I do not know how to read and write." Respondents reported that men dominated the positions of chairperson, vice chairperson and secretary because these positions demanded application of literacy skills such as writing reports and minutes of meetings. Further, men in a single sex group discussion reported that women were appointed to treasurer positions because they are good at keeping money. The role of the treasurer is taken in a narrow perspective of being responsible for receiving and keeping funds without the power to decide on how to manage it because most of the decisions are made by the chairperson, vice chairperson and secretary.

**Figure 2: Percentage of decision making positions in producer groups**



Source: Questionnaire data, 2008

### **5.3 The benefits received by women and men from the livelihood programme**

Equal benefits between women and men are a vital factor in ensuring that a given programme satisfies all its participants. This section assesses the extent to which women and men benefit from the programme. The section begins by exploring the main reasons why members participate in the programme.

#### **5.3.1 Reasons for participating in the livelihood programme**

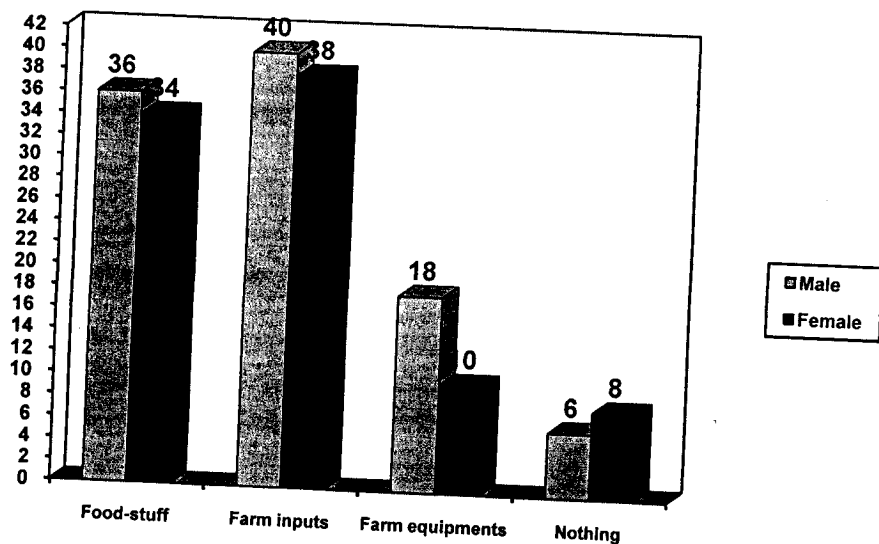
The respondents were asked the main reasons why women and men participated in the livelihood programme. The purpose of examining the main reasons for participation in the programme was to determine whether programme activities coincided with individual needs and to identify priority areas for men and women (Sakala, 2006). The study revealed that 44 of the respondents, 24 males and 20 females participated in the programme because they wanted to receive farming inputs and farming equipments. 30 of the respondents, 20 males and 10 females participated in the programme because they wanted to receive food stuffs. 16 of the respondents, 8 males and 8 females participated in the programme because they wanted to acquire new conservation farming skills. 10 of the respondents, 8 males and 2 females participated in the programme because they wanted access to ready markets. None of the respondents participated in the programme to conserve natural resources.

#### **5.3.2 Items received by women and men from the programme**

The study investigated the different items received by women and men in the programme. Study findings revealed that the different items received from the programme by men and women included foodstuffs like cooking oil, peas, groundnuts, rice, wheat and farm inputs like cassava seeds and maize seeds. Others were farming equipments such as hoes, rakes, hammers and shovels. Results presented in figure 3 show that the total items received by women and men from the programme were 176. Of these items men received 94 and women received 82. More men than women received foodstuffs, farming inputs and farming equipment. More women than men received nothing. A 25 year old woman explained: "These items are shared by men in leadership positions; they give more to their fellow men than to women." Additionally, the

producer group chairperson said: “I prefer to give more of the items we receive to men than women because; men are the head of the house.” These findings show that in some programmes that include the participation of both women and men, more benefits go to male than female clients. This is because the allocation of resources are based on assumptions such as head-of-households or breadwinners as correlating with men, and concepts such as housewives as correlating with women (Wickramasingh, 2000).

**Figure 3: Number of benefits received by women and men from the programme**



Source: Questionnaire data, 2008

In assessing the benefits women and men received from the programme, respondents were asked if at all women and men generated equal incomes from the programme. Table 6 show that 80 of the respondents, 38 females and 42 males agreed that women and men generated equal incomes from the programme. 10 of the respondents, 8 females and 2 males disagreed that women and men received equal incomes from the programme. 10 of the respondents, 6 males and 4 females did not know whether women and men generated equal incomes from the programme. The general view for most respondents was that women and men generated equal incomes from the programme. Additionally, COMACO records also showed that women and men generated equal incomes from the livelihood programme.

**Table 6: Respondent's perception on whether women and men receive equal income from the programme**

<b>Equality in income generation</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
<b>Agree</b>	42	38	80
<b>Disagree</b>	2	8	10
<b>Does not know</b>	6	4	10
<b>Total</b>	50	50	100

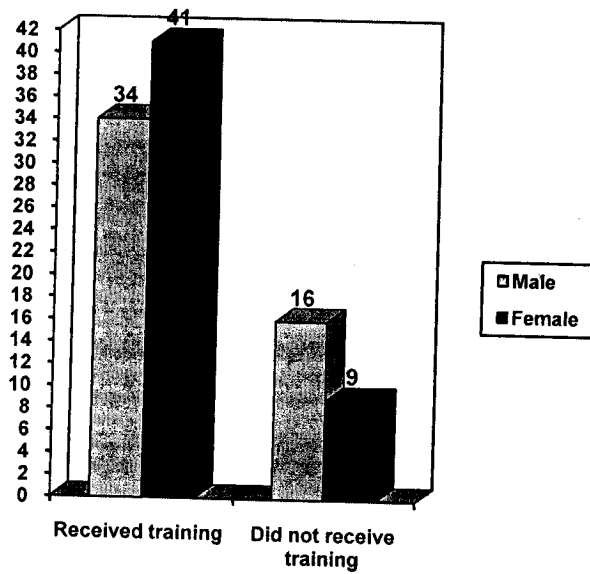
Source: Questionnaire data, 2008

### **5.3.3 Other benefits received by women and men from the livelihood programme**

#### **Training in improved farming techniques**

COMACO trained its farmers in improved farming techniques. This is a long term condition for group members to register as members of COMACO. It is mandatory for all members to receive this training. Activities included training on how to sow seeds and weed crops without causing threat to the environment, how to prevent pests on crops and how to make pesticide using roots. The respondents were asked to state whether they had received training in improved farming techniques. As indicated in figure 4 below, 41 of the female respondents said they had received training in improved farming techniques and only 9 of the female respondents said they did not receive training. 34 of the male respondents said they had received training in improved farming techniques and 16 of the male respondents said they did not receive any training. Hence, it could be noted that more women than men had benefited from the livelihood programme by receiving training in improved farming techniques. These findings indicate that more women than men are concerned about the environment. Therefore, these findings are in line with the eco-feminism theory which states that women have a greater appreciation of humanity's relationship to the natural world. Hence, women's role remains important in the sustainable use of the environment.

**Figure 4: Respondents who received training in improved farming techniques**



*Female, 41 received training. 9 did not receive any training by COMACO  
Male, 34 received training, 16 did not receive any training by COMACO*

Source: Questionnaire data, 2008.

### **Acquiring conservation farming skills**

The acquiring of new conservation farming skills was a benefit that members received from the programme. These skills resulted in improved farming practices and increased yields. The techniques included the recurrent use of compost in the same holes as part of conservation farming practice. Conservation farming was a benefit to the members in that it lowered household costs for buying fertilizers and pesticides. This is evident by the words of a 35 year old woman in a focus group discussion when she said:

“Conservation farming is very cheap. Instead of buying fertilizer and pesticide, I simply use composite manure and chili. I no longer go to my brothers in Chipata to ask for money for fertilizers and pesticides.” Respondents also reported that conservation farming was a benefit in that it improved crop yields. A 30 year old man pointed out: “Ever since I begun practicing conservation farming, I no longer look elsewhere for food to feed my family because I produce enough for consumption and surplus for sale.”

### **Access to ready markets**

Access to ready markets was another benefit for the members. Farmers expressed satisfaction over ready markets. A 41 year old man said: "The benefits of COMACO should continue. Because I have now stopped borrowing money, I can now take my children to school." Another 27 year old man explained: "Before we joined COMACO, we did not have ready markets and the only available markets were exploitative. I am now very happy that I can grow a lot of crops knowing that market for my produce is available." On the other hand, respondents in a mixed sex group discussion reported that COMACO does not buy sunflower and cotton but encourages them to grow it. A 26 year old woman complained: "COMACO does not offer market for sunflower and cotton. So we depend on cooperative bodies which are not always very efficient and do not pay us in cash." Efforts to get a comment on this matter from the CTC coordinator failed because he was out of office. However, a check at COMACO depots showed no indication of COMACO buying sunflower from the farmers.

### **Crop diversification**

Prior to COMACO's intervention, farmers only grew primary crops such as maize and sorghum. COMACO gave its members cassava, rice, cotton and sunflower seeds which they grew. Both male and female members reported that they grew other crops such as sunflower, rice and cotton which most of them found difficult to grow before joining the programme. One female participant confidently stated: "I grow any type of crop." Respondents saw the growing of cash crops as beneficial on their part. A 49 year old male respondent said: "I acquire extra money after selling my produce. I am now able to take my children to school." A 34 year old man said: "I process sunflower into cooking oil for home consumption to enrich our diet and I sale the extra within this community." All the male and female respondents who grew rice explained that COMACO has selected a local variety of rice known as *Chama rice*, which has a pleasant taste and produces high yields. One female respondent who grew rice confirmed: "Chama rice provides a combined value as a food crop and cash crop. It is resistant to breaking when polishing and it is not affected by pests or diseases." Additionally, members who grew cassava that was introduced by COMACO explained that the cassava plots required

relatively low inputs of labour and provided a low-cost solution to food security during periods of food shortages. This added food security could reduce the need for a family to resort to wildlife snaring. This was a benefit to both men and women though more women grew cassava than men.

### **Access to foodstuffs**

Access to foodstuffs during the first years of the programme was also a benefit to the members. An important source of help in implementing and testing the COMACO programme was the World Food Programme. In 2006, participating households received free maize support from World Food Programme as an incentive to help families learn and practice improved farming skills, especially the adoption of conservation farming (WCS, 2006). Families were chosen to participate on a voluntary basis and on the basis of verified food shortages. If families wanted to continue receiving WFP maize support throughout the growing season, each producer group was asked to surrender a minimum of 15 snares or one fire arm. All the participants in focus group discussions reported that maize was a benefit in that they were able to feed their families throughout the year especially during the growing season when there were food shortages in their community.

## **5.4 Factors hindering the participation of women and men in the programme**

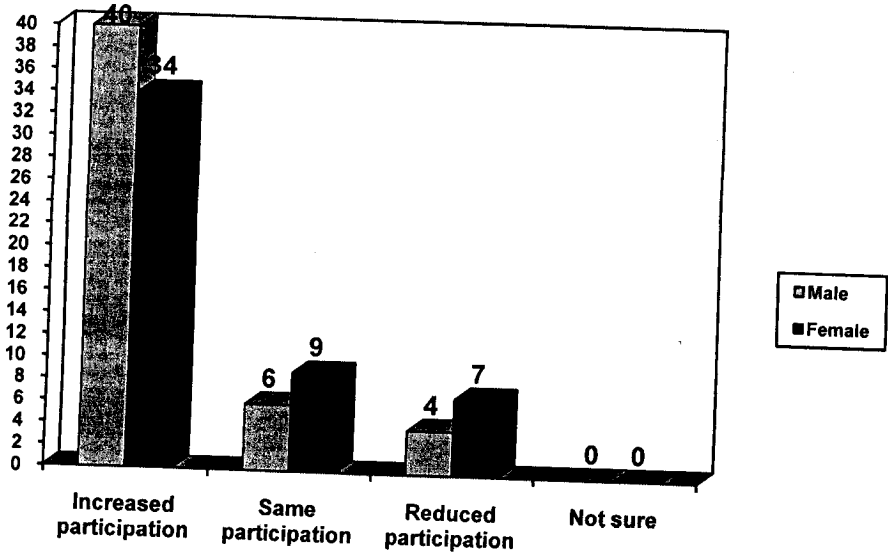
This section aims at identifying the socio-economic and cultural factors that hindered the participation of women and men in the programme.

### **5.4.1 Respondent's level of participation in the past years ( from 2007 to 2008)**

Participation is a process of cooperative action in which a group of individuals willingly share in the responsibility and consequences of a common undertaking or the achievements of the participation task (Makumba, 1996). In this study, participation means the contribution women and men make in terms of ideas, skills, time and their involvement in project activities such as meetings, training in improved farming techniques, production, marketing, processing, leadership roles and decision making (Sakala, 2006).

The study investigated the trends in levels of participation. Both male and female respondents were asked to state whether their levels of participation in the programme had increased, reduced or had been the same in the past two years. The results presented in figure 5 indicate that 74 of the respondents, 40 males and 34 females said their participation in the programme had increased. 15 of the respondents, 9 females and 6 males said their participation in the livelihood programme had been the same. 11 of the respondents, 7 females and 4 males said their participation in the programme had reduced.

**Figure 5: Respondent’s level of participation the past year**



Source: Questionnaire data, 2008

Respondents whose participation had increased reported that they wanted to grow more crops and thus increase their yields. A 34 year old male respondent said: “This year my yields have improved because of my increased participation in the programme. I intend to increase my participation even more so that I grow and yield more crops.” A 45 year old widow said: “After my husband’s death, I felt that I was stuck in life and I didn’t know how I was ever going to change my situation. Increased participation in the livelihood programme through meetings enabled me to follow strictly all the skills of

conservation farming. Because of these skills my yields have increased greatly. I will never reduce my participation in the livelihood programme.”

Women also reported that they had increased their participation in the programme because they wanted to be voted for into the producer group leadership positions. This is confirmed by a 27 year old woman who explained: “I have increased my participation in the programme because I want to be appointed in a leadership position. I want to have a say in the sharing of food stuffs and farm inputs once we are given by COMACO. I want women and men to benefit equally because women are people too.” Respondents also reported that increased participation in the programme gave them confidence to speak in public. A 45 year old woman said: “Before I increased my participation in the programme, I was full of fear and I could not speak in public. I had no self confidence at all. Through COMACO’s meetings, I have developed self confidence and I am able to speak in public without fear. I even preach in our church.” Other respondents pointed out that their participation in the programme had increased because they feared being left out on the list when COMACO with the help of World Food Programme bring farm inputs such as maize seed for them. They hoped that one day COMACO and WFP would bring farm inputs such as maize seed for them.

On the other hand, respondents whose participation in the programme had been the same reported that there had not been any new activities in the programme from the time they joined. A 34 year old woman explained: “The activities of conservation farming are becoming boring and monotonous because we keep on doing the same things all the time. Hence, I do not see any reason for increasing my participation in the programme.”

Respondents whose participation in the programme had reduced reported that drinking and brewing of *katubi*, *kachasu* and *katata* (traditional beer) had reduced their participation in the programme. Both women and men drunk traditional beer, though it is specifically brewed by women only. A 32 year old man said: “Both women and men drink *kachasu* and *katubi* (traditional beer), which is brewed by women. However, more men than women drink beer. Men drink beer on a daily basis and end up missing many

programme activities.” A 25 year old woman whose participation in the livelihood programme had reduced observed: “It’s better to brew beer as the benefits are immediate within 10 days as compared to farming which take many months or years. For example, cassava is one such a crop which takes about 3 years to mature.” Respondents further reported that informal employment such as piecework in the tourism sector such as the safari and non-governmental organizations reduced men and women’s participation in the programme. A 26 year old man who had worked in the tourism sector explained: “Piecework in the tourism sector and other non-governmental organizations is well paying. This enables me to even pay for extra labour and buy farm inputs, which some of my colleagues who are active in the programme cannot afford. Hence, it is better to reduce my participation in the programme and earn some incomes elsewhere. ”

#### **5.4.2 Socio-economic and cultural factors hindering the participation of women in the programme**

The study sought to identify socio economic and cultural factors that hindered the participation of women and men in the livelihood programme. Both women and men in focus group discussions were asked to state factors that hindered their participation in the programme. In this section women reported the socio-economic and cultural factors that hindered their participation in the programme. In the next section, the socio-economic and cultural factors that hindered men’s participation in the programme will be discussed.

One of the socio-economic factors that hindered the participation of women in the livelihood programme included poor timing of the group meetings. In all producer groups in Mkhanya and Nsefu chiefdoms, members had meetings four times in a month. All the women in a single sex focus group discussion reported that the times of meetings that were suggested such as early in the morning and late afternoons were not convenient for them. This made it difficult for women to actively attend meetings as compared to men. A 24 year old woman in a single sex focus group discussion explained: “We fail to attend meetings most of the time because in the morning we are

working in the fields and in the evenings we are washing clothes, cleaning and cooking for our families.”

Women also found it difficult to cross the Msandire and Lupande rivers, which are flooded between January to May. The two bridges along these rivers were washed away by heavy rains. The government has since then been promising to build another bridge in the area. Women in a mixed sex group discussion reported that they were discouraged from participating because when the rivers are flooded it became impossible for them to cross and attend the programme activities. A 26 year old woman said: “We are unable to attend some programme activities when the rivers are flooded because we do not know how to swim. Men are able to swim even when the water levels are high.” A 34 year old woman whose husband was not a member of the COMACO programme complained: “When the rivers are flooded, I send my husband to the depot to sell the produce for me. He does not give me anything. Instead he uses the money on beer and cigarettes.” All the female respondents complained that lack of a bridge in this area was a major problem that hindered their participation as it became impossible for them and even their younger ones to even access health facilities when they were sick.

Another factor that hindered women from the programme was the intensive labour involved in conservation farming. All the women in focus group discussions reported that though they yielded more crops through conservation farming it was very labour intensive and involving. This is confirmed by a 45 year old woman who said: “I am discouraged from participating in some of the programme’s activities because conservation farming is too involving. I do not have a husband or a male child to assist me. So I have to hire labour from men and school boys and girls which makes it expensive for me.”

Dishonesty among male members in the distribution of foodstuffs discouraged some women from participating in some of the programme activities. One 32 year old woman noted: “When the male producer group leaders collect foodstuffs from COMACO, they hide some from us and distribute it to men only. Another 29 year old woman

complained: "Producer group leaders give more food staff to men than to us women. They say it's not our responsibility to provide for our families. It's the responsibility of our husbands or other male members of our families. But things have changed now; even women should contribute in the families as men do."

Caring for the sick and the old was another socio-economic factor that hindered the participation of women from the programme. Both male and female focus group discussion participants reported that most women failed to participate in some of the programme's activities because of the burden of either caring for the old or for the sick. One 39-year-old woman said: "I have not been actively attending some activities in the programme because I have to look after my 89 year old father in law. I only attend one meeting instead of the four meetings in a month. Though my 12-year-old daughter helps me, it is my responsibility as a woman to do this. I will be a laughing stock to society if I do not look after him so well." All women and men in mixed sex group discussions admitted that traditionally, it was the responsibility of a woman to look after any sick member of the family as well as the old, whether they are her relatives or the husband's relatives.

Cultural factors that hindered women from participating in the programme included *cinamwali* (female initiation rites). All women in single sex and mixed sex discussion groups reported that initiation rites hindered them from participating in the programme. Initiation rites emphasize traditional knowledge of culture, religion, fertility, illness and health. Women are *alangizi* (tutors). They have a privileged role and knowledge of society, rituals and traditional religion. These tutors receive tokens of appreciation from the parents of the girls they teach. These token of appreciations range from *fitenge*, clothing, to foodstuffs such as chicken, mealie meal and *munkoyo* (traditional drink). These rites happen two or three times in a year. The rites take about a month long and tutors teaching the girls are required to be in a confined place with them. During this time tutors leave their programme activities to be with these girls. On the day that the girls are brought out of the house to the public, all the women in the village are compelled to attend the ceremony leaving all programme activities. One 37 year old

tutor said: "It's better for us women to abandon all programme activities because we do not want to lose our culture." This indicates that women still have interest in preserving their culture. These findings corroborates with those of Rasing who carried out a research on female initiation rites in the Copperbelt Province. The study argued that despite the influence of Christianity and changed gender roles, female initiations have not become obsolete. The rites remain to women as a means of constructing their culture (Rasing, 2004).

Further, women in a mixed sex group discussion whose husbands were not members of the programme reported that traditionally, they were not allowed to interact with other men in the groups. A 27 year old woman said: "We are accused of being prostitutes by our husbands for attending the programme activities. Another 29 year old woman complained: "Jealous husbands are a major drawback in our activities. When we go to our programme activities like this, some of our husbands think we are going to meet other men. But as you can see, we do not come here for men at all. In Nsefu chiefdom one young woman was divorced because she refused to withdraw her membership from the group." A chairperson of a producer group said: "Some women have been beaten for attending programme activities like meetings. But because the women have been stubborn, many men are reluctantly beginning to admit that things have changed." All the women in a mixed sex focus group discussion admitted, however, that some men seem to be increasingly accepting and even encouraging the participation of women in the programme activities. Some of the women whose husbands were not members of the livelihood programme reported that their husbands have become more supportive after seeing some material benefits from their wife's involvement in the livelihood programme. A 42 year old woman reported, "My husband encourages me to attend the programme activities. He even asks me for money for beer and cigarettes when I sell some produce." A 32 year old woman said: "My husband is not one of the members of COMACO, but he has brought me here to attend this meeting. He has brought me here all the way on his bicycle because he knows that what I am doing is good for the family."

### 5.4.3 Socio- economic factors hindering the participation of men in the programme

Men reported the socio-economic and cultural factors that hindered their participation in the programme. Factors that hindered men from participating in the programme's activities included hunting of wild animals for consumption and sell. Though hunting is illegal, men hunt animals like *mbowo* (buffalos), *mphala* (antelopes), *nguluwe* (wild pig) and *nsefu* (elephant). All the men in a single sex group discussion said that meat is their food and hunting is their culture. Meat gives strength and vegetables bring weakness. Any meal without meat brings *njala* (hunger). A 35 year old man said: "hunting does not only improve our diet but also provide cash when we sell the meat." Men also reported that hunting had some religious connotations. A 50 year old man explained: Hunting experiences in the bush were connected to the wife's activities in the village. Death or accident of the hunter may be caused by adultery or only sweeping done by the wife. Hunting was a major source of divination (*lutembo*). For one to go hunting, they have to prepare themselves and be in union with the ancestors." These findings correlate with those of Turner who carried out a study on religious processes among the Ndembu of Zambia. The study argued that hunting has been highly ritualized among the Ndembu who have been able to preserve this cultural aspect. Hunting is a major source of divination (Turner, 1968).

Lack of satisfactory information from COMACO extension officers on conservation farming hindered the participation of men in the programme. Sometimes men did not yield the amount of crops they anticipated because they had limited knowledge of conservation farming. A 38 year old man complained: "Ever since I started practicing conservation farming, my yields have reduced, I do not yield as much as I used to when I was using fertilizer." These findings were contrary to what some women had earlier said. When COMACO staffs were consulted on the matter, they explained that men who complained that their yields had reduced are those who did not acquire conservation farming skills, these are men who were irregular in attending meetings whenever COMACO staff visited to teach members on conservation farming skills. Hence they had limited knowledge on how to grow crops.

#### **5.4.4 Other factors that affected the participation of both women and men in the programme**

Men and women also reported other factors that hindered their participation in the livelihood programme together. The factors that affected their participation included lack of a solar-powered electric fencing as promised by COMACO and Zambia Wildlife Authority (ZAWA). At the time of the study, there was no fence to separate the Game Management Area from the chiefdoms. Men and women experienced serious risks of crop loss from wild animals. All the participants complained that farming was no longer interesting because of the increase in the number of elephants that had been raiding their crops. A 50 year old man complained: "The night before, the elephants had destroyed all the cassava we had planted." Another 51 year old man explained: "When the colonial leaders laid rules for hunting to be restricted, policies were also in place with regards to protecting fields and paying compensation for crop damage. However, current policies do not give us any viable alternative to hunting." All the respondents reported that the law today criminalizes a person not only for poaching, but also for shooting an elephant that has destroyed his crops, eats from his granary, and that may have even killed a family member. A 46 year old man had this to say: "COMACO and ZAWA put the animals on top, human beings down." Another 43 year old man reported: "When you chase an animal in your field, the game guards will travel a lot of kilometers to catch you, beat you up and put you in prison. They may even kill you. But if you call a game guard to help you drive out an elephant from your field, you can call and call nobody will answer." In 2004, 18 deaths of people killed by elephants and other wild animals were reported in the Luangwa valley.

Though some members had reported that that they had gained so much from the programme, others members still complained that the selling prices for the produce were too low to cover the costs of production and make extra income. At the time of the study, COMACO through its depot bought one kilogram of polished rice from the farmers at K1, 300.00, unprocessed one kilogram of honey at K4000 and one kilogram of rice was at K1, 100.00. Respondents complained that the prices offered by the depot were too low. One woman in a single sex focus group discussion stated: "In spite of

farming being too involving, COMACO does not motivate us as the prices we sell our produce at are so low.”

The researcher visited Mambwe and Mfuwe markets to check the prices of the commodities by different sellers. The researcher also visited one of COMACO's outlets at the Masumba CTC and Mfuwe airport to see at how much they sold the produce they bought from the members. According to table 7, COMACO bought 1 kilogram of rice from the farmers at K1300.00 and sold it at K7, 000.00 after polishing, grading and packaging. At the town centre market in Mambwe, 1 kilogram of rice was being sold at K5, 000.00. COMACO also bought 1 kilogram of groundnuts from the farmers at K1100.00 and sold it at K7, 500.00 after polishing, grading and packaging. At the town centre market in Mambwe, 1 kilogram of rice was being sold at K5, 500.00.

Respondents in a mixed focus group discussion expressed displeasure of the prices of the produce that COMACO offered. A 35 year old man complained: “We grow many crops and COMACO makes a lot of money by buying crops from us at a cheaper price and selling at a higher price.” Another 24 year old man complained: “I wish we could have a say in the fixing of prices for the produce we sell to COMACO. The prices are too low. We only sell to COMACO because we have limited markets for our produce. It is the only organization that pays cash upon delivering the produce. Other marketing organizations just give a receipt that is transformed into money at a later stage when money is available.” A 47 year old man explained: “The money I derive from COMACO is not enough for me to even buy an asset such as a bicycle, hence I only use the money on buying local beer and cigarettes.” Another 28 year old woman said: “The money I realized from COMACO is not enough hence, I only buy basic things like salt, sugar, cooking oil and soap. I cannot even buy farm inputs like maize seed.”

When the respondents were asked why other members had earlier explained that they gained so much from the livelihood programme, they explained that those who said they gained more just feared to bring out the truth because they thought you are a COMACO staff. When COMACO staffs were consulted on the matter, they explained that the prices were true because they catered for transportation costs of the produce from the

depots to the CTC. They further explained that part of the money was used for repairing machines at the CTC, which polish, shell, grade and pack the produce in attractive COMACO packages.

**Table 7: Prices of produce sold at the depot, CTC and Mambwe market**

Commodities	Unit	Prices of the produce farmers sold to the depot	Prices of the produce COMACO sold at to the CTC in Masumba	Prices of the produce sold at Mambwe market
Rice	1 kg	K1,300	K7,000	K5,000
Groundnuts	1 kg	K1,100	K7,500	K5,500

Source: Field data, 2008

All the respondents expressed a general opinion that lack of a difference in the standards of living between COMACO members and non members discouraged women and men from participating in the programme. All the members in a mixed sex discussion and questionnaires reported that there were no difference in the standard of living between COMACO members and non COMACO members. One male respondent said: "COMACO should begin by benefiting its members first and then its non members, not benefiting members and non members equally." This was said because members saw that COMACO bought the produce from non-members as well. Hence, they generated the same incomes from the produce with those who did not practice conservation farming. This hindered both women and men from participating in the livelihood programme though they continued being members. A 34 year old man complained: "Although I am still a member, I feel very discouraged because COMACO has been buying produce even from non members who have not been practicing conservation farming." When COMACO staffs were consulted on the matter, they refused having bought the produce from non members. The staff further explained that farmers who were making such allegations were not committed members of the programme.

All the respondents complained that they did not have access to credit such as loans. They explained that though they had increased in the number of limas they grew from the time they joined the programme, they wanted to improve even more and become like farmers in Mambwe and Chipata. A 34 year old man complained: "We want loans so that we buy cattle that will be helping us with cow dung for manure." Another 29 year old woman explained: "I want a loan so that I keep more chickens that will be helping me with chicken droppings for manure." All the respondents explained that limited education and the nature of crops they yielded limited their ability to obtain credit. Further, the respondents did not have collaterals such as tractors which are often accepted by formal financial institutions.

Poor transport infrastructure was another economic factor that hindered both women and men from participating in the programme's activities. All the respondents complained that poor roads increase their transport costs. A 43 year old man complained: "Poor roads increase the transport costs, as a result if we want to take our produce to the near by markets instead of selling them to COMACO, we have to use bicycles or by foot along narrow paths cut through the bush. This increases the time we spend on selling the produce." Another 32 year old man complained that higher transport cost caused by poor road networks raises the prices we are charged for our produce when we take them to other markets. This reduces our competitiveness for the produce."

The respondents also complained that they did not have access to agricultural information because they could not afford radios and television sets. A 41 year old female respondent complained: "We do not have radio and television sets because we cannot afford them hence, we do not have access to accurate price and market information. We only rely on COMACO for all pricing and marketing information." All the respondents expressed a general opinion that lack of television and radio sets deprived them of very useful agricultural information on how to access better markets, credit facilities and higher prices for their produce.

#### **5.4.4 Summary**

This chapter presented findings of the study including the background characteristics of respondents, the extent to which women and men participated in the COMACO livelihood programme with regards to production, processing, marketing and decision making, and the extent to which women and men benefited from the COMACO programme. The chapter ended with the socio-economic and cultural factors that hindered the participation of women and men in the programme.

## CHAPTER SIX: CONCLUSION AND RECOMMENDATION

### 4.0 Conclusion

This chapter aims at presenting a conclusion of the main findings of the issues highlighted in the study. It also provides recommendations on how to enhance equal participation between women and men in the livelihood programme.

The study findings revealed that both women and men participated in production, marketing and decision making in the programme. In general there was rather a gender balance with regards to access to land, access to foodstuffs, crop diversification and both women and men obtained the same prices for the produce they sold.

However, the study established some gender inequalities in various aspects of the programme. For instance, all the 50 female respondents processed their produce and only 7 males processed, for food processing was the responsibility of the women. More men than women dominated in the programme's decision making positions. All positions of producer group chairpersons were occupied by men only with no women. Men also dominated in the positions of vice chairperson and secretary. This was because these positions demanded application of literacy skills such as writing reports and minutes for meetings. On the contrary, more women than men occupied positions of treasurer and ordinary members. At COMACO's Community Trading Center, there were more women employed than men. However, women were not among the workers who received payment for specialized duties. Respondents reported that COMACO wanted to employ both women and men in higher positions but most of the women had not acquired any tertiary education. In training, more women than men received improved farming techniques. 41 females and 34 males received training from the livelihood programme. Women also dominated in processing their produce for sale to the COMACO depot and at the CTC.

Gender inequality was also manifest in the allocation of labour. More women spent more time in on-farm activities than did the men. Women contributed more labour than

men in land preparation, planting, weeding and harvesting. All women in a single sex focus group discussion complained that they preferred the old system in which women's farm activities and men's were clearly defined. They complained that in the old system the division of labour was well defined. Now this system has broken down and men could ask them to do anything including land preparation, which is their responsibility because it demands a high sheer of physical strength. They further explained that the unbalanced division of labour where women's job is both in the field and in the home gives men more time to relax and chat with other men, drink and move around. Men also have more time to undertake different economic activities.

The participation of women and men in the programme was hindered by socio-economic and cultural factors. Major factors that hindered women's participation in the programme included: *cinamwali* (female initiation rites), difficulties in crossing the *Msandire* and *Lupande* rivers, poor timing of the meetings and caring for the sick and the old. On the other hand, factors that hindered men from participating in the programme included lack of satisfactory technical knowledge from COMACO and hunting of wild animals. Both women and men reported factors that hindered their participation in the programme included lack of access to credit such as loans, poor transport infrastructure, low prices for the produce and lack of agricultural information.

## 6.1 Recommendations

Arising out of the study, the following recommendations on how to enhance equal participation between women and men in the livelihood programme were arrived at.

1. There is need for COMACO to educate both women and men on gender issues in order to bring about change in the community as a whole. This would in turn help to relieve women of the excessive workload of agricultural activities and household responsibilities.
2. COMACO should engage traditional leaders and headmen in developing, sensitization and information activities on gender issues. This should focus on both men and women, as a basis for promoting shared responsibilities and addressing cultural beliefs that subordinate women. Examples of such cultural beliefs include: perceptions that it is a taboo for men to process food, it is the responsibility of a woman to care for the old and sick members of the family and that tradition forbids women to play a role in decision making if men are present.
3. The organization should deal with gender inequalities in all sections of the programme. In employment, all key positions should be shared equally between women and men. There should be equal members of women and men in management positions as well as equal numbers of women and men in informal positions. This will enable women to earn the same wages as men.
4. COMACO should keep gender disaggregated data indicating the sex of people joining the programme, the benefits received, the type of crops they grow, how much produce they sell and the role played by each member in the group. This will help the organization in monitoring the programme from a gender perspective.

5. The organization should secure women's access to resources and decision making processes. This will provide a better environment for encouraging involvement and investment in conservation farming.
6. Gender equity in the programme must be mainstreamed. This integration of gender will guide organizations towards institutional consideration and human resource development from a gender perspective. At the policy and decision making levels, the organization must take provision for gender mainstreaming in its institutional structures by adopting equal opportunity policies and ensuring gender balance in staff participation as well as the gender sensitization of personnel at all levels. At the level of results, monitoring and evaluation, tracking of resources and outcomes must be instituted with the ultimate goal of gender equity.
7. COMACO, with the help of other participating partners should put in place a solar-powered electric fence to separate the Game Management Area from the chiefdoms. This will protect the communities from the risk of losing their crops due to wild animals such as elephants.
8. COMACO, with the help of the Zambian government and other participating partners should speed up the process of constructing a bridge across the Lupande and Msandire rivers. This will enable farmers who find it difficult to sell their produce when the rivers are flooded around January to May to do so.

### **Suggestion for further research**

Since this study covered only two chiefdoms in one district, its results may only be representative and can only be generalized to an extent. More studies must be conducted in other districts and chiefdoms so that meaningful comparisons of the findings could be made.

## BIBLIOGRAPHY

- Abramovitz, J. (1994) *Feminist Perspectives on Sustainable Development*. Zed Press, London.
- Alderman, H. (1994) "Strengthening Agricultural and Natural Resources Policy through Intra Household Analysis: An introduction". *American Journal of Agricultural Economics*. 76(5): 1208-12.
- Allen, J.M.S. (1984) *The life and Economic activities of people in Chief Mubanga's Area*. Chinsali District Council, Chinsali.
- Alsop, Fitzsimons and Lennon, (2002) *Theorizing Gender*. Mouton Publishers, Paris.
- Astle, W.L. (1999) *A History of Wildlife Conservation and Management in the Mid Luangwa Valley*. Commonwealth Museum, Bristol.
- Bardouille, R. (1992) *Research on Zambian Women in Retrospect and Prospect: An annotated bibliography*. SIDA, Lusaka.
- Boserup, Esther. (1970) *Women's Role in Economic Development*. St. Martins Press, New York.
- CSO, (1996) *Living Conditions Monitoring Survey in Zambia*. GRZ, Lusaka.
- CSO, (1998) *Social Dimensions of Adjustment: National priority survey II*. GRZ, Lusaka.
- CSO, (2003) *Census of Population and Housing: Zambia Analytical Report, Vol.10*. GRZ, Lusaka.

- Dale, Lewis. (2005) *Can Wildlife and Agriculture Coexist outside Protected areas in Zambia: A hopeful model and case study in Zambia*. WCS, Lusaka.
- Dale, L and Travis, A.(2005) *The COMACO Model for Poverty Reduction and Sustainable Conservation in the Luangwa Valley Zambia*. WCS, Lusaka.
- Dale, Lewis. (2005) *Markets, food security and Conservation: A model for rural development in Zambia*. WCS, Lusaka.
- Dale, Lewis. (2006) *Strategic Business Plan for Community Markets for Conservation*. WCS, Lusaka.
- Dixon, R. (1982) Women in Agriculture: Counting the Labour Force in Developing Countries. *Population and Development Review*. 539-563.
- EPADP, (1984). *Agricultural Production Systems of the Lundazi District* with special reference to the Mwase cattle development area. Research and Evaluation Unit, Chipata.
- Environmental Council of Zambia, (2001). *State of the Environment Report*, ECZ Lusaka.
- FAO, (1981). *Agriculture: Towards 2000*. Rome.
- FAO, (1996). *Monitoring Progress Since the World Food Summit*. Rome.
- Flintan, F. F. (2003) Women, Gender and ICDPs: Lessons learnt and ways forward. *The International Institute for Environment and Development*. 308-312.
- GIDD, (2002) *National Gender Policy*. GIDD, Lusaka.
- GRZ, (1995) *Draft Land Policy Document, Land Act No, 29*. Ministry of Lands, Lusaka.
- GRZ, (2000) *National Gender Policy*. Gender in Development Division, Lusaka.

- GRZ, (2004) *National Agriculture Policy 2004-2015*. Ministry of Agriculture and Cooperatives, Lusaka.
- Hansangule, M, (2002) 'The 1995 Land Act: An Obstacle or Instrument of Development.' *Paper Prepared for National Land Alliance of Zambia*, Lusaka.
- Ilimo, M, (1984) 'The Chikuni Fruit and Vegetable Producers Cooperative Society.' *Report on ILO/ DANIDA Project: Identification of Successful initiatives for improving the employment conditions of rural women*. Southern Province.
- ILO, (1984) *Rural Development and Women in Africa*. ILO Office, Geneva.
- ILO, (1993) *Statistical Measurement of Gender Wage Differentials: A practical hand book*, Geneva.
- ILO, (2000) *World Labour Report: Income Security and Social Perception in a Changing World*. ILO Office, Geneva.
- IRDP, (1984) *Farming systems and family economy in Chibele*, Serenje District. Mpika IRDP, 67.
- Isaacman, A. (1972). The Origin and Early History of the Chikunda of South Central Africa. *The Journal of African History* 13(3), 443-461.
- INSTRW, (1995) UN International Research and Training for the Advancement of Women). *Beijing and Beyond*, Santo Domingo.
- Jha, D. (1993) *Input use and productivity in Adopting improved farm technology: A Study of smallholder farmers in Eastern Province, Zambia*, ed. R. Celis, J. T.

- Milimo, and S. Wanmali, 202-212. International Food Policy Research Institute, Washington, D.C.
- Jha, D., B. Hojjati, and S. Vosti. (1991) The use of improved agricultural technology in Eastern Province. *In Adopting improved farm technology: A study of smallholder farmers in Eastern Province, Zambia*, ed. R. Celis, J. T. Milimo, and S. Wanmali, 173-201, International Food Policy Research Institute, Washington, D.C.
- Jonsberg, S.J, (1998) *Change in an African village: Kefa Speaks*. Kumaria Press, London.
- Katongo, K. (1988) Agricultural sector policies in Zambia: 1975-1985. *Paper prepared for the Seminar on Growth and Equity in Zambian Agriculture: An Eastern Province Study*, Livingstone, December 8-11.
- Kabira, W. M. (1994) 'Gender and Social Mythology' In: W.M. Kabira, at al. (eds) *Delusuins: Essays on Social Construction of Gender*. African Women's Development Communication, Nairobi.
- Linderburg, M. (2002) *Measuring Household Livelihood Security in the Family and Community Level in the Developing World*. *World Development Vol 30, No. 2*, 301-318.
- Lyanda, D.C. (1998) *The Prospects of Targeting Agro-credit on high value Enterprises undertaken by Small Scale Farmers in Zambia's Liberalized Economy: From a Gender Perspective: A Case Study of the Plateau Region in Southern Province*. Study Fund Report and Conference, Lusaka.
- Machina, H. (2002) Women's Land Rights in Zambia: Policy Provisions, Legal Framework and Constraints. *A Paper Presented at the Regional Conference on Women,s Land Rights*, Harare.

- Machina, H. (2005) *'The Impact of CLUSA Credit Programme on its members in Chief Moona area of Mumbwa District'*. M.A Thesis, School of Humanities and Social Sciences, Department of Gender Studies, University of Zambia.
- Mackintosh, M. (1984) *Gender and Economics: The Sexual Division of Labour and the Subordination of Women*. In Young, Kate et al (eds.), *The Marriage and Market: Women's Subordination in International Perspective*, CSE Books.
- Makumba, J.M. (1996) *Participatory Development: The case of Zimbabwe*. University of Zimbabwe. Harare. PhD.Thesis, School of Humanities and Social Sciences, Department Sociology, University of Zimbabwe.
- Mataka, Davis. (2006) *"Tracing the History of the Kunda People in Eastern Province."* Times of Zambia 2<sup>nd</sup> November, 2006.
- Mellor, M. (1997) *Feminism and Ecology*. Blackwell Publishers, London.
- Milimo, J.T (1991) *Adopting Improved farm technology: A study of smallholder farmers in Eastern Province, Zambia*. Rural development Studies Bureau, Lusaka.
- Ministry of Agriculture and Cooperatives (2007). *Phase One Status Report*. Agriculture Support Programme, Lusaka.
- Moore H. L. and Vaughan, M. (1994) *Cutting Down Trees: Gender, Nutrition, and Agricultural Change in the Northern Province of Zambia, 1890-1990*. Portsmouth: Heinemann.
- Moser, C. (1993) *Gender Planning and Development: Theory, Practice and Training*, Routledge, London.

- Moyo. O.P, (1993) *The South African Environment profiles of SADC Countries*. Earthscan Publishers Limited, London.
- Mumeka, L. (1991) Policy constraints on the development of Agriculture and small-scale enterprises in rural Zambia. In *Adopting improved farm technology: A study of smallholder farmers in Eastern Province, Zambia*, ed. R. Celis, J. T. Milimo, and S. Wanmali, 62-92. International Food Policy Research Institute, Washington, D.C.
- Muntemba, M.S, (1982) *Women as food producers and suppliers in the twentieth century: The case of Zambia*. *Development Dialogue*, 1-2, 29-48.
- Muntemba, M.S, (1982) Maximising the role of women in social development: Women's role in Agriculture. *A paper read at the Zambia Council for Social Development, Annual General Meeting and Conference*, Lusaka, April 11-12. 11
- NCDP. (1989). *New economic recovery program, fourth national development plan: 1989-1993*. Office of the President, Lusaka.
- Oakley, A. (1972) *Sex, Gender and Society*. Temple Smith, London.
- Quisumbing, A.R. (1995) *Gender Differences in Agricultural Productivity: A survey of empirical evidence*. Food consumption and nutritional division discussion, paper 5. International Food Policy Research Institute, Washington D.C.
- Rasing, T.(2001) *The Bush Burnt the Stones Remain Female Initiation Rites in Urban Zambia*. LitVerlag, Berlin.
- Rasing, T. (2004) "The Persistence of Female Initiation rites: Reflexivity and resilience of women in Zambia". In Binsbergen, Wim, Van, and Rijk Van Dijk. *Situating Globality: African agency in the appropriation of global culture*, Vol 3. Brill: Leiden.

- Richards, A.I. (1939) *Land Labor and Diet in Northern Rhodesia: An economic study of the Bemba tribe*. Oxford University Press. London.
- Rowbotham, S.(1973). *Hidden from History*. Pluto, London.
- Roelofs, K. (1988) "Women and food production in Zambia," *World Employment Programme, Southern African Team for Employment Promotion (SATEP)*. Working Papers, ILO, Lusaka.
- Rubin, G. (1975) The Traffic in Women: Notes on the Political Economy of Sex, in Reiter, (ed.) *Towards an Anthropology of Women*. Monthly Review Press, New York.
- Russel, K. (2006) *Investigating the Social World*. (5<sup>th</sup>ed) Pine Forge Press, Paris.
- Sakala, P. (2006) 'Participation of Women and Men in the livelihood Security Project of Concern World Wide Zambia in Mongu District.' M.A. Thesis, School of Humanities and Social Sciences, Department of Gender Studies, University of Zambia.
- Shiva, V. (1989) *Staying Alive: Women, Ecology and Development*. Zed Press, London.
- Siame, M. (1998). *Beyond Inequalities: Women in Zambia*. ZARD, Lusaka.
- Simeza, C. (1997) "Gender Perspective in Rural Travel and Transport in Zambia." Report for the Ministry of Local Government. In: *Gender and Development Research in Zambia: An annotated bibliography*. ZARD, Lusaka.
- Snyder, M. and Tadesse, M. (1995) *African Women and Development: A History, A story of the African training and research center for women in the United Nations Economic Commission for Africa*. London: Zed books.
- Turner, V.W. (1968) *The Drums of Affliction: A study of religious processes among the Ndembu of Zambia*. Clarendon Press, London.

- Udelhoven, B. (2006) *Christianity in the Luangwa Valley*. Catholic Diocese, Chipata.
- UNPF, (2000) *The Country and its People: A summarized version of the 2000 census of population and housing in Zambia report*. UNFA, Lusaka.
- USAID, (2005) *Enhancing Women's Market Access and promoting Pro-poor growth*. USAID offices, New York. *Human Development Report*. Oxford University, Oxford.
- WLSA, (2001) *A Critical Analysis of Women's Access to Land in the WLSA Countries*, Harare.
- Wickramasing, M. (2000) *From Theory to Action- Women Gender and Development*. Friedrich Ebert Stiftung. Columbia.
- WCS, (2004) *COMACO: Design, Results and Analysis, Developing a Sustainable Marketing Strategy for Conservation and Small-scale Farming Households outside Protected Areas in Zambia*. WCS, Lusaka.
- WCS, (2006) *Maize Production in the Luangwa Valley in Relation to Farming Practices under the Strategies for Sustainable Agriculture and Natural Resource Conservation*. WCS, Lusaka.
- WCS, (2007) *Community Market for Conservation: Improving Rural Livelihoods around Natural resource Management*. WCS, Lusaka.
- WHO, (2005) *World Report on Violence and Health*. A report of the WHO international meeting. Geneva
- Young, G. (1993). *Women at the Centre Development Issues and Practices for the 1990s*. Kumarian, Press.

Zulu, B. (2000) *“Is the Glass Half Empty or Half Full? An Analysis of Agricultural Production Trends in Zambia.”* Working Paper No.3. Food Security Research Project. Lusaka.

[http://www.gov.au/pdf/content/file/publications/books\\_reports/conservationfarming.pdf](http://www.gov.au/pdf/content/file/publications/books_reports/conservationfarming.pdf)

<http://www.worldlife.org>.

<http://www.prb.org/pdf/IUCNGenderFolleto.pdf>.

<http://www.wikitavel.org/en/mfuwe>.

## APPENDIX A: QUESTIONNAIRE

Good morning / afternoon, how are you? My name is Chisha Chungu Muwamba; I am a student in Gender Studies at the University of Zambia. I am conducting a study on the extent to which women and men participate in the Community Market for Conservation Project in the Luangwa Valley region.

The aim of this study is to assess participation of women and men in COMACO. Since the initiation of COMACO, the project has not been assessed from a gender perspective. Therefore, there is need to carry out an assessment of the participation of women and men in the programme from the years 2003-2008.

You are kindly asked to voluntarily take part in this study. You are required to respond to questions in the questionnaire that I will ask you. This study is purely academic and is confidential. If however, you do not comfortable answering any questions, please feel free to say so.

If you need any clarifications or help, please feel free to contact my supervisor Dr Thera Rasing, Gender studies Department, school of Humanities and Social Sciences, University of Zambia, P.O. Box 33379, Lusaka or Chisha Chungu, phone number 0977663546.

Response status

(a) Completed [Go to section 1]      (b) Refused [End interview]      (c) Moved out

### Section 1: Background characteristic of respondent

1. Name of Chiefdom.....
2. Sex of respondent.....
3. Location of respondent.....
- 4 Can you please tell me your age group?  
(a). 16-20

- (b). 21-30
- (c). 31-40
- (d). 41-50
- (e). 51 and above

5. What is your marital status?

- (a). Married
- (b). Single
- (c). Divorced
- (d). Widowed

If married, is your spouse a member of COMACO?

- (a). Yes
- (b). No

6. What is your educational background?

- (a). No education
- (b). Primary education
- (c). Secondary education
- (d). College education

**Section 2: Extent of women and men's participation in the livelihood programme.**

7. When did you start taking part in the projects activities?

- (a). 1- 2 years ago
- (b). 3-4 years ago
- (c). 5 and above years

8. What kind of crops do you normally grow?

- (a) Maize
- (b) Rice
- (d) Cotton
- (e) Sunflower
- (f) Groundnuts
- (g) Other

9. How much land do you normally cultivate?

- (a) 1 to 2 acres
- (b) 2 to 3 acres
- (c) 3 to 4 acres
- (d) 4 to 5
- (e) 5 and above

10. Who owns the land that you normally cultivate on and how did you acquire it?

- (a) Yourself
- (b) Husband
- (c) Family
- (d) Other

11. How much labor do you think is allocated to family members in land preparation, planting weeding and harvesting for major crops such as maize, groundnuts, rice, groundnuts and cotton?

Labor allocation	Codes
Land preparation	
Planting	
Harvesting	
Marketing/ selling	
Processing	

Codes: 1. Wife alone, 2.Husband alone, 3. Wife and husband, 4. Children alone, 5.Wife and children, 6.Husband and children, 7. Everyone together, 8. Other

12. What projects activities are women involved in?

- (a) Production
- (b) Processing
- (c) Marketing
- (d) Attending meetings
- (e) Leadership roles and decision making
- (f) Involved in any activity
- (g) Does not know

13. Why are women involved in these project activities?

.....

14. What project activities are men involved in?

- (a) Production
- (b) Processing
- (c) Marketing
- (d) Attending meetings
- (e) Leadership roles and decision making
- (f) Involved in any activity
- (g) Does not know

15. Why are men involved in these project activities?  
.....

16. How often are you required to participate in all project activities?  
.....

17. Do you participate in all the project activities?

- (a) Yes                      (b) No

Give reasons for your answer.....

18. Do you think women and men equally participate in all the projects activities?

- (a) Yes                      (b) No                      (c) Does not know

Give reasons for your answer.....

19. How many meetings do you normally have in a month as a producer group?  
.....

20. How often do you attend these meetings?  
.....

21. Who process the produce before taking them to the depot for sale?

- (a).Men              (b) Women              (c) Any other              (d) Does not know

22. If answer to question 21 is a, b or c, please give reasons for your answer.  
.....

23. What support have you received from the CTC since joining the programme?  
.....

24. Do women and men receive support equally from the CTC in processing their produce such as maize, rice, and groundnuts?

- (a) Yes [go to question 26]      (b) No [go to question 25]      (c) Does not know [go to question 26]

25. Who receives more support from the CTC in processing their produce?

- (a) Men                                      (b) Women

26. What activities are men involved in at the CTC?

(a). Shelling

(b). Weaving

(c). Sieving

(d). Formal employment

- (e). Operating machines
- (f). Any other
- (g). None

27. What activities are women involved in at the CTC?

- (a). Shelling
- (b). Weaving
- (c). Sieving
- (d). Formal employment
- (e). Operating machines
- (f). Any other
- (g). None

28. Do you have a depot within this community?

- (a) Yes
- (b) No
- (c) Does not know

29. Do women and men receive equal access to marketing facilities for their produce at the depot?

- (a) Yes [Go to question 30]
- (b) No [Go to question 31]

30. If yes to question 29, what marketing facilities do women and men equally access?  
 ..... [Go to question 32]

31. If no to question 29, who do you think has more access to market facilities?

- (a) Women
- (b) Men

32. Do women and men obtain the same price for the same produce?

- (a) Yes
- (b) No
- (c) Does not know

Explain if your answer is yes or no.....

33. What roles do you play in the programme?  
 .....

35. Are you paid for your role in the programme?

- (a) No
- (b) Yes

36. Do women and men make equal decisions in the running of the project?

- (a) Yes
- (b) No

37. What kind of decisions do women and men make together?  
 .....

38. What decisions in the livelihood programme are made by men only?  
.....

39. What decisions in the livelihood programme are made by women only?  
.....

Thank you for answering these questions about the extent of women and men's participation in the livelihood programme. Now I would like to ask you some questions about the benefits of the programme.

**Benefits of the programme**

40. What kind of asserts or items have you received since you joined the project?

(a) Farm implements

(b) Farm inputs

(c) Food stuffs

(d) Nothing

39. Have you received any training skills in conservation farming from the programme?  
(a) Yes (b) No

41. What kind of crops were you growing before joining the programme?  
.....

42. What kind of crops do you grow now that you have joined the programme?  
.....

43. How much crops do you yield?.....

44. Do you think women and men harvest the same yields for the crops they grow?  
(a) Yes (b) No (c) Does not know

45. Do women and men generate the same incomes from the programme?  
(a) Yes (b) No (d) Does not know

Thank you for answering these questions about the benefits received in the livelihood programme. Now we turn to the last section, we would like to ask you some questions in relation to the reasons for participating in the livelihood programme.

46. What are your main reasons for participating in the livelihood programme?

(a) To acquire knowledge on conservation farming

(b) To receive farm implements

- (c) To receive farm inputs
- (d) To receive foodstuffs
- (e) To access ready markets
- (f) To increase crop yields
- (g) To conserve natural resources
- (h) Other
- (i) No reason for participating

47. Over the past year (2007-2998), how has been your participation in the livelihood programme?

- (a) Increased                      (b) Same                      (c) Reduced has                      (D) Not sure

Give reasons for your answer.....

Thank you so much for the information and your cooperation, it has been valuable.