

**WOMEN'S CAPACITY BUILDING IN CHADIZA
DISTRICT:
THE CASE OF KAZIMULE AND CHAGUNDA WOMEN'S DEVELOPMENT
ASSOCIATIONS**

Thesis

MWA

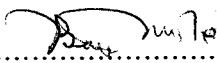
1998

BY BEENWELL MWALE
256710

Submitted in partial fulfillment of the requirements of the degree of Master of
Communication for Development offered by the Department of Mass Communication,
University of Zambia.

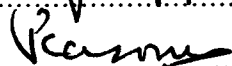
I declare that this research report has not been submitted for a degree in this or any other university.

Full Name: BEENWELL MWALE

Signature: 

Date: 17th AUGUST, 1998

Supervisor: Prof. Francis P. Kazoma

Signature: 

Date: Aug. 17, 1998

Dedicated to god, my wife Patricia and my children.

ABBREVIATIONS

AWA-----Area Women's Development Association
DWA-----District Women's Development Association
FVS-----Finnish Volunteer Services
HUZA-----Human Settlement of Zambia
EPWA-----Eastern Province Women's Development Association
MMD-----Movement for Multiparty Democracy
NGO-----Non-Governmental Organisation
T for T-----Training for Transformation
ToT-----Training of Trainers
UNIP-----United National Independence Party
Wg-----Women's group

CONTENTS:	PAGE
Acknowledgement-----	1
Abstract-----	2
Chapter One	
Introduction-----	3
1.1 Statement of the problem-----	5
1.2 Objectives of the attachment-----	6
1.3 Methodology-----	6
Chapter Two	
Background-----	9
2.1 Historical-----	9
2.2 Culture-----	15
2.3 Over-view of women's associations-----	18
2.4 Kazimule and Chagunda-----	20
Chapter Three	
Experiences-----	23
3.1 Life in Kazimule-----	24
3.2 Life in Chagunda-----	29
Chapter Four	
Development defined-----	33
Chapter Five	
Training and practicals-----	43
5.1 Training Programmes-----	43
5.2 Practicals-----	47
(i) Project Proposal writing-----	48
(ii) Report writing-----	51
(iii) Oral reports-----	52
(iv) Networking-----	53
(v) Record management-----	54
Chapter Six	
Findings and discussion-----	55
Chapter Seven	
Recommendation and Conclusion-----	66
7.1 Recommendations-----	66
7.2 Conclusion-----	71
Names of group members-----	74
References-----	79

MAPS.

(fig.1) Africa-----	9
(fig.2) Zambia-----	12
(fig.3) Eastern Province and Chadiza-----	14
(fig.4) Sketch of Kazimule Area-----	21
(fig.5) Sketch of Chagunda Area-----	22

TABLES

(A) Structure of the Women's Development Associations-----	19
(B) Networking web-----	53

ACKNOWLEDGEMENT

The day I left Lusaka for Chadiza on January 16, 1998, I was wondering the kind of women groups I was going to work with during my attachment in the villages. On arrival, I discovered that I was not at all a stranger. The warm reception from all the women groups made my attachment a success. I am, therefore, paying my sincere gratitude to them, particularly those in Chagunda and Kazimule Women's Development Associations. May I hasten to mention Mrs Agness Mwanza, Ms Maria Mwanza, Mrs Josephine Mbazima and Diniwe Tembo of Kazimule; Ms Regina Mwanza, Misozi Zulu and Mr Jason Banda and his wife Diana of Chagunda for their personal commitment; The Finnish Volunteer Service (Kupa-Zambia) for sponsoring my attachment in areas where they are involved in women's capacity building. I will also not forget the Chimvano Theatre for Development Group of Chagunda. I also owe many thanks to my student counterpart, Nyambe Simanga, with whom I traversed in hilly terrains of Chadiza. My appreciation also goes to Professor Francis Kasoma, Head of Mass Communication Department at the University of Zambia, who despite having volumes of work, was able to find time to give guidance on my attachment. I cannot forget to mention my family who I always inconvenienced with litter of papers in the living room at home and my employers, Zambia Daily Mail for granting me study leave. I say thank you all for making my Masters degree attachment in Communication for Development a reality.

Beenwell Chiza Mwale,

UNZA.

ABSTRACT

This report is based on an attachment to women's development associations in Chadiza in January-February 1998 which was a component of the six months practical programme for the Masters degree in Communication for Development offered by the Department of Mass Communication at the University of Zambia.

Sponsored by Kepa-Zambia, the attachment was based in Kazimule and Chagunda where over 200 women have formed development associations which are Non-Governmental Organisations (NGOs). The work the women are doing and the training they are undergoing are meant to empower them in decision making and fighting against gender disparities in the country. After the training, the women are expected to identify problems and their solutions on their own, and be masters of their own destinies.

This report, therefore, evaluates the effectiveness of the capacity building of the two areas which has been going on. The report examines the training programmes, the ability of the women to identify problems and their solutions and their leadership abilities to run these NGO. Suggestions and recommendations where pitfalls were identified during the attachment constitute the last chapter of this report. This student hopes the report will generate debate on issues of empowering rural women where traditional customs are deep rooted.

CHAPTER ONE

INTRODUCTION

As Africa continues to search for economic, social and political stability, some scholars argue that as long as women continue to be oppressed, these goals will not be achieved. For a long time, women have been occupying a back seat in decision-making processes even on issues that affect their lives.

There is, however, a growing realisation that these gender disparities need to be addressed. Policy makers and planners are being prodded by gender activists to formulate policies that should accommodate women as equal players in development. Among the many issues women want attended to are the seemingly discriminatory laws and regulations that favour men.

The women have also come out of their cocoon to demand for more places at decision making levels including in government portfolios. International organisations have already recognised the potential women have in development. Consequently, they have been giving women based organisations material and financial support to build their capacity. One of these international organisations is the Service Centre for Development Cooperation (Kepa).



Women would like to be given more freedom to make decisions on issues that affect their lives and to be masters of their own destiny. On the picture, women at a Family Planning workshop in Lusaka learn tips on family planning issues so that they could make informed decisions. (Picture: Courtesy of the Zambia Daily Mail).

Established in 1985, Kepa administers the volunteer programme of Finland and operates as an umbrella of the Finnish Non-Governmental Organisations (Airaksinen,1997) .

Kepa aims at eradicating poverty, ignorance, promoting environmental protection and democracy.

The organisation is also a bridge that links the civil societies of Finland and developing countries. This is being attained through paying attention to the improvement of the equal participation in development by citizens. Among the institutions Kepa is in partnership with in Zambia are the Women's Development Association of the Eastern Province of Zambia which are grassroots institutions.

1.1 Statement of the problem.

The women's development associations in Chadiza have been in existence since the late 1980s, yet poverty levels do not seem to have changed. A preliminary survey in Chadiza town with heads of government departments, professionals like teachers and the public at large on performance of the associations revealed that they are yet to demonstrate the purpose of their existence.

Similar interviews in Kazimule and Chagunda areas showed that women have yet to see the benefit of being association members. The women still face problems of acquiring basic needs such as salt, money to pay maize millers and for their school going children especially those in secondary schools .

Members who have livestock like goats, cattle, pigs and chickens acquired them through other means such as inheritance. By joining the associations, the women expected that the quality of their living standards and those of their families would improve, but this goal still remains by and large a pipedream .

1.2 Objectives of the attachment.

- (a) The objective of the attachment was to evaluate the women's capacity building process in Kazimule and Chagunda. The focus was on the approaches used in implementing the programme and the impact it has on the target groups.
- (b) The attachment was also meant to share knowledge between this student and the associations members on women's capacity building as well as conducting practical exercises to demonstrate the women's understanding of the issues discussed.

1.3 Methodology.

The attachment was done in Kazimule and Chagunda . As will be explained later in the structure of the women's development associations in Eastern province, Kazimule has 10 groups while Chagunda has six. They have a total membership of 200.

On arrival in the two areas, a time-table was worked out with group representatives .

Each of the 16 groups was allocated specific days for group discussions and practicals.

Non-members were encouraged to attend the sessions including men. The sessions were conducted in the afternoons to allow women to tend to their fields since the attachment took place during the rainy season .

Meetings took place under a tree. Questions were raised to stimulate debate during the gathering. This writer and his counterpart preferred to sit on the mat with the participants during sessions.

Interviews were conducted with both individuals and focus groups. The group interviews were done during discussion sessions. Any member could answer a question and others would supplement or subtract. This approach generated participation .

Individual interviews were carried out when the sessions were over. The interviewees were randomly picked, and there was no specific number being targeted for interviews because the type of the research was qualitative. Those interviewed were both members and non-members of the associations who included men . Other people interviewed or talked to were professionals like teachers and traders .

No questionnaire was administered nor were questions asked directly from papers because during orientation of the Kazimule area, some men clearly expressed reservations that they were tired of people who had been going round the district with papers whose benefits they had not seen. The approach of the interviews, therefore, allowed interviewees to relax as though the discussion was a mere exchange of ideas and knowledge .There was no time limit to restrict the respondent. One question could take up to 30 minutes.

During group interviews, there were cases where questions meant for women were answered by men who intervened before women could say something. In such a situation, the same question was rephrased and directed at women.

From the initial stages of the attachment, association members were discouraged from laughing at each other's contributions. The first two sessions were enough to give an impression that allowing members to laugh at each other's contributions created an environment where some people preferred to remain silent for fear of being ridiculed.

This student and his colleague also explained issues on topics women wanted to know about. The women were then asked to repeat the issues discussed by explaining them to other members.

The limitation of this report was that the study was done in Chadiza district only. It was difficult, therefore, to generalise the findings (external validity) to all women groups in Eastern Province. The report, however, provides major indicators of what may be obtaining in other districts where women development associations have been formed.

CHAPTER TWO

BACK-GROUND

2.1 Historical

Zambia is a landlocked country which lies between the equator and the tropic of Capricorn. Its population is around 10 million. The country's main economic back-bone is copper which has been accounting for nearly 90 percent of the foreign exchange revenue.

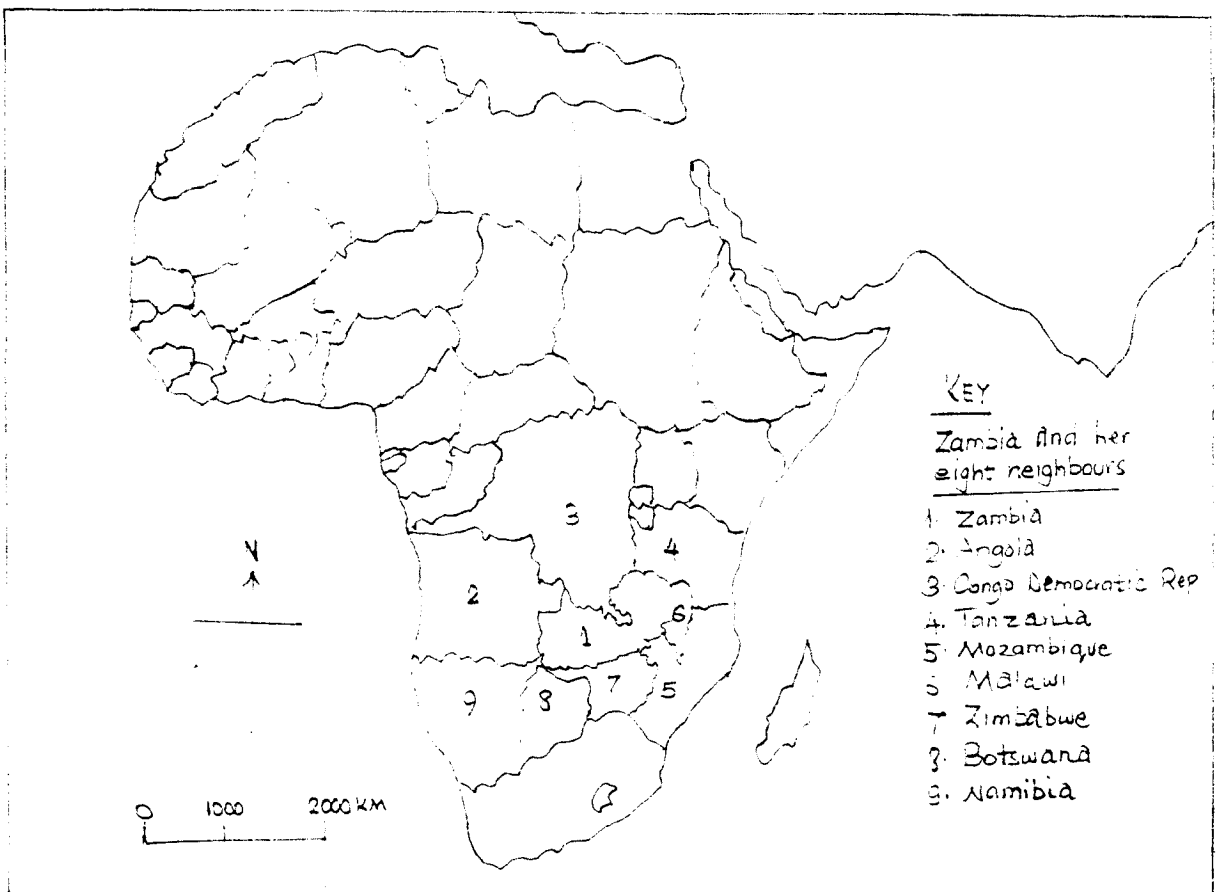


Fig. 1: Map of Africa showing the location of Zambia and her neighbours

Since 1991 when the country changed government from the United National Independence Party (UNIP) to the Movement for Multiparty Democracy (MMD), the economic policies have been liberalised. The MMD government believes the running of the economy should be left in private hands as experience has shown that government is a bad manager of business concerns.

The new climate has left doors open to allow individuals and private institutions use their skills and ingenuity for survival than look up to the government for support. To a larger extent, this has created an environment conducive for the emergence of many Non-Governmental Organisations (NGOs) to fill the gap left by government .

It remains to be seen, however, whether these NGOs will attain their objectives and meet aspirations of the people they represent .

Eastern Province is one of the nine provinces in the country. It shares international boundaries with Malawi and Mozambique. There are eight districts in the province namely; Chama, Chadiza, Chipata, Katete, Lundazi, Mambwe, Nyimba and Petauke. Chipata which is 570 kilometres away from Lusaka, the capital of Zambia, is the provincial headquarters.

The Province has a population of slightly over one million people. The main occupation of the people is subsistence farming of mainly maize, groundnuts, rice and finger-millet. It has one of the county's best tourism attractions, the Luangwa South National Park. One is able to connect to Luangwa South by flights which fly to Mfuwe Lodge, the heart of the national park.

The main tribes include the Ngoni mainly found in Chipata, the Nsenga of Petauke and Nyimba, the Tumbuka of Lundazi, the Chewa of Chadiza, Katete, Sinda and Lundazi, the Kunda of Chipata and Mambwe, the Bisa of Lundazi and the Senga of Chama.

Chadiza district where this student did his attachment lies South-east of Chipata and East of Katete districts. It also shares an international boundary with Mozambique (south) and Malawi (east). The district headquarters called Chadiza Boma, is some 90 kilometres South-east of Chipata town .

A motorist from Lusaka can also use the Kazimule road which branches off the Great East road at a place called Kazimule turn-off, about 30 kilometres east of Katete town. The distance from Kazimule turn-off to Chadiza town is about 40 kilometres.

Chadiza is geographically among the smallest districts in the province although the town is bigger than Chama, Nyimba and Mambwe, but by far smaller than Chipata, Lundazi, Petauke and Katete. Its population was in 1997 estimated at 68,000 (Airaksinen, 1997).

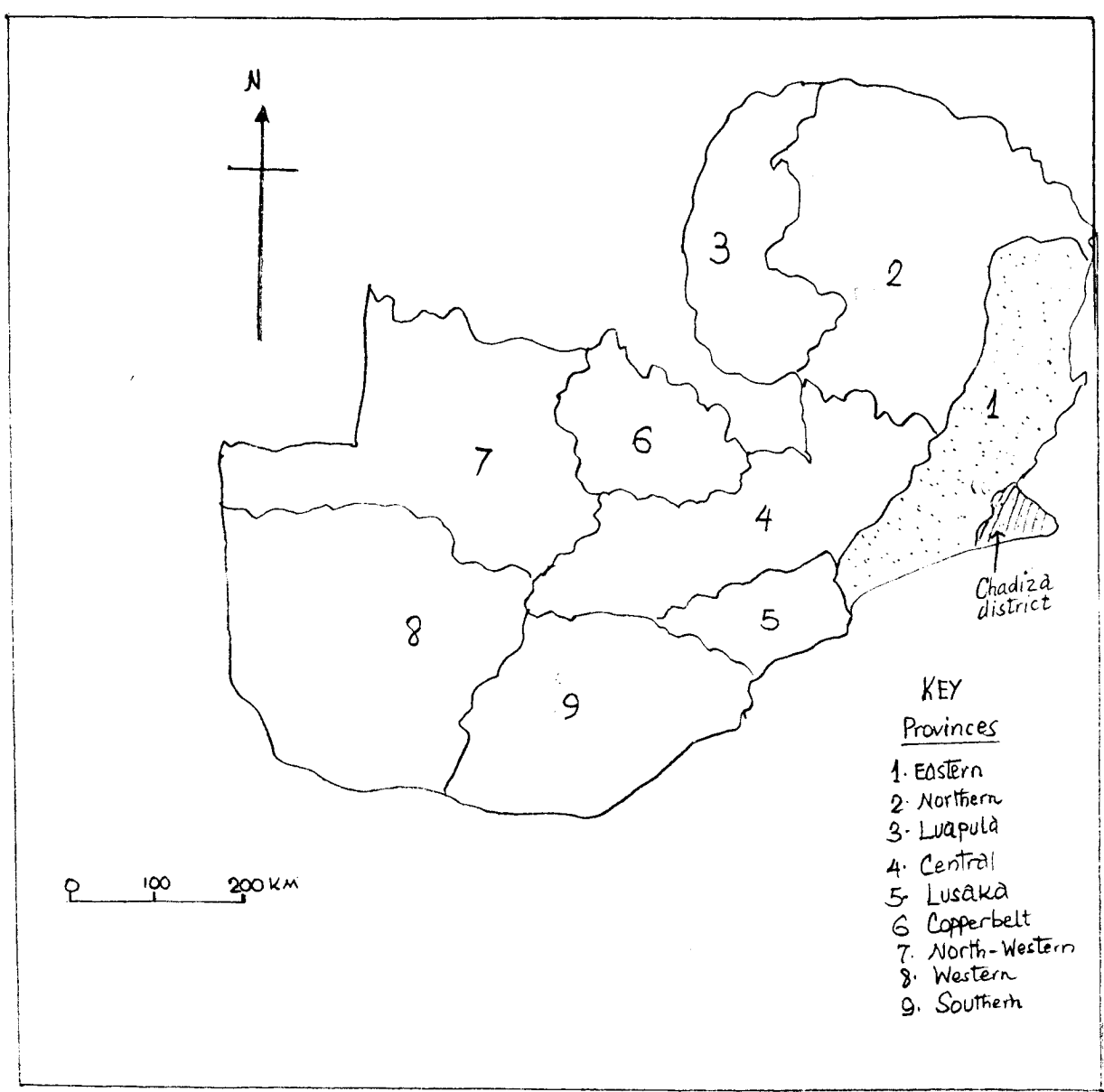


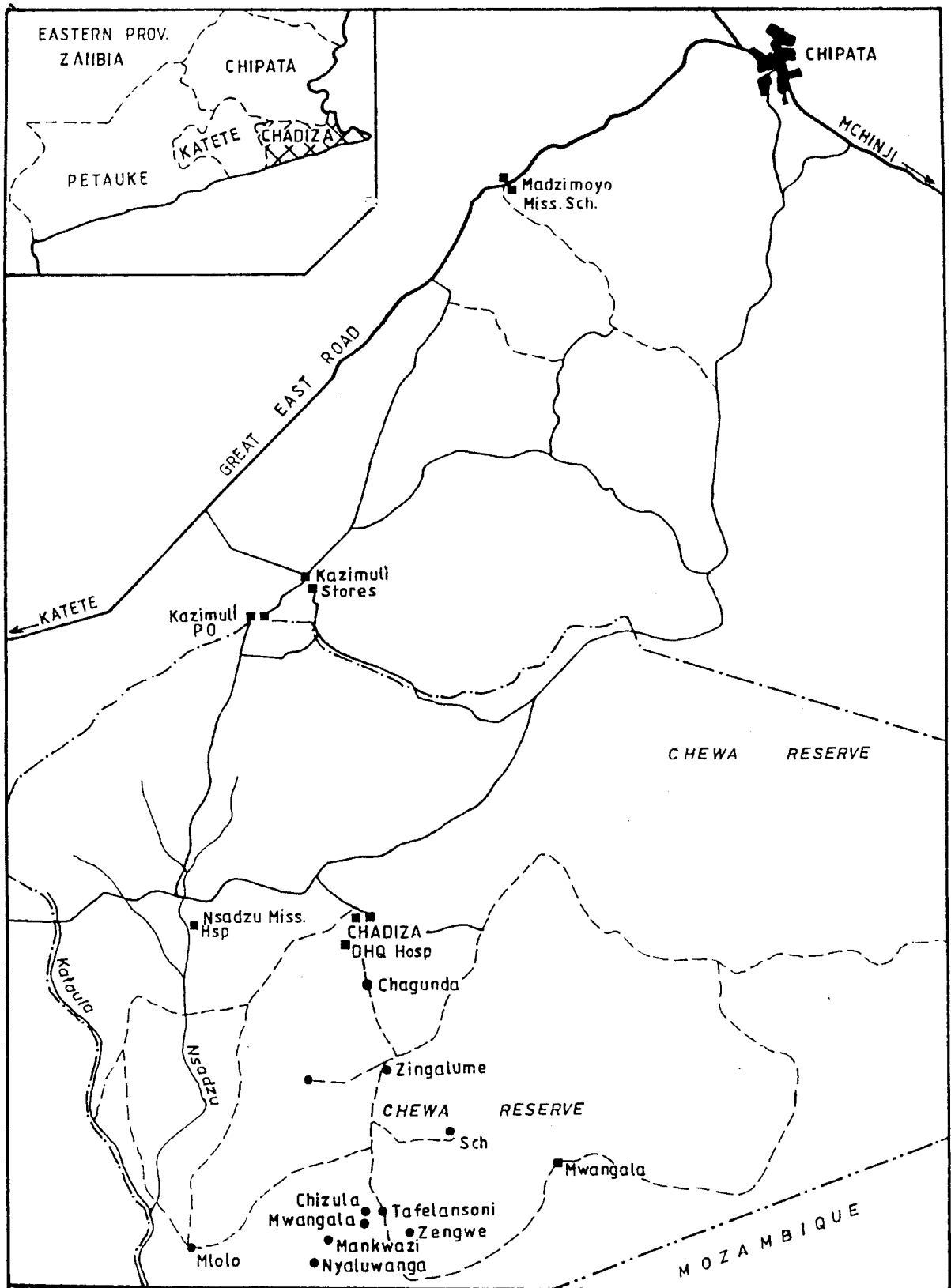
Fig. 2: Map of Zambia Showing the Location of eastern Province

Chadiza is predominantly a Chewa-speaking area although there are dotted Ngoni people speaking Kunda and Nsenga especially in the Kazimule area. The main pre-occupation is agriculture. The activities include cattle, pig, goat and chicken rearing. Maize and groundnuts are the traditional crops in the area. Cash crops are tobacco, cotton and paprika.

The district has two constituencies, Vubwi and Chadiza central whose parliamentary representatives at the time of this research were MMD members Alexander Miti and Regina Phiri, respectively.

The staple food is “ nshima ” (hard porridge) made from maize meal which is eaten with relish which mainly consists of vegetables, beans and pork. The district has abundant fruits like guavas, mangoes, bananas, oranges, lemons and wild fruits.

Public transport is available only between Chadiza and Chipata towns. This means that if one was travelling to Lusaka, Katete, Petauke and Nyimba, which are west of Chadiza, he or she would have to travel to Chipata and board public transport from there to these destinations.



- ■ Permanent Built up Area
- DHQ District Headquarters
- Settlement/ Village
- Hosp Hospital
- P.O. Post Office

- International Boundary
- - - - - District Boundary
- ===== Main Tarmac Road
- ===== Maintained Road
- - - - - Motorable Track

The district did not have a hospital, but has a clinic. As by March in 1998, the clinic had a medical doctor, an admission ward, a dentist , a good number of nurses and auxiliary staff.

There is one secondary school, Chadiza Secondary School which is within the town.

The Chewa people found in the district are part of the large Chewa tribe found in Katete and Lundazi. They also share the same history with the Chewa found in Malawi and Mozambique.

The majority of the people living along the border have family members on the other side of the border in Malawi and Mozambique. The boundaries are treated as artificial ones created for the purpose of easy administration by the colonialists during the pre-independence era.

2.2 Culture

The Chewa are a matrilineal people. This implies that a man has more powers over his sisters' children. The children of one's sister are of more concern to a man than his own .

The nephews inherit their uncles wealth. In the event of the marriage breaking up, the children are regarded as the siblings of the divorced woman's brother.

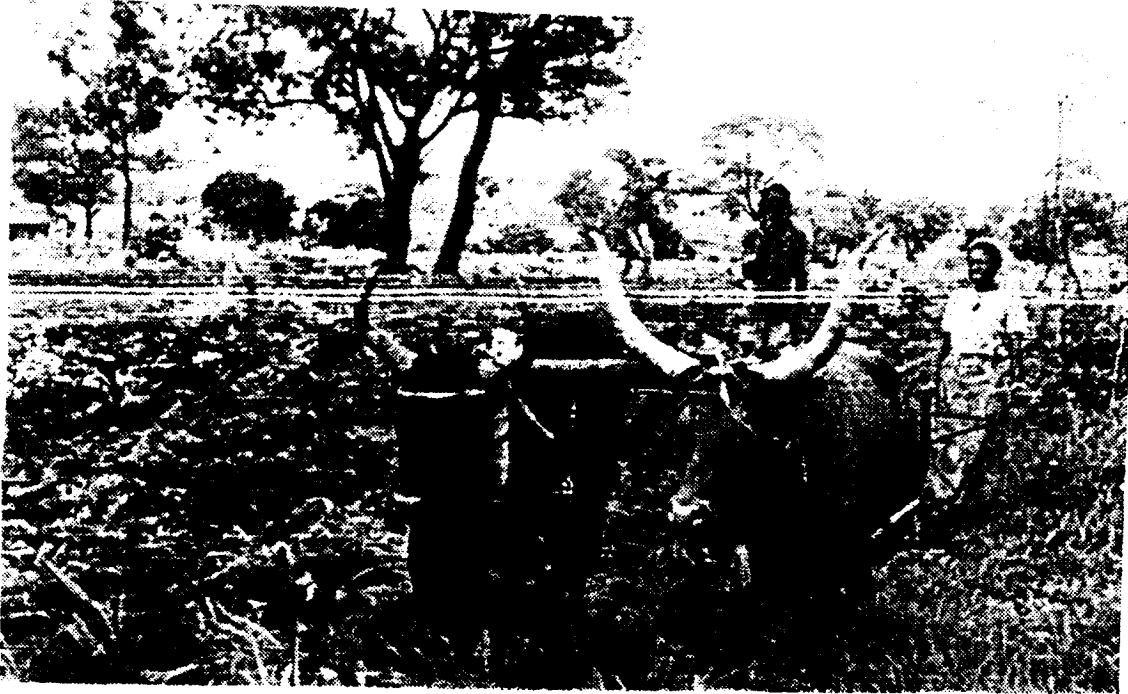
A newly married man is expected to live at the wife's village for a period up to when the wife's parents think the husband is mature to live independently with their daughter.

The period when the man lives with his wife's parents is called " Chikomweni " in Chichewa. The idea behind this is that the man must prove he will be capable of sustaining his family needs by demonstrating the ability to work for the in-laws.

The man does not pay " lobola " (bride price). This is totally different from the Ngoni and the Tumbuka tribes who value lobola so much that the parents can grab back their daughter even after being in matrimony for years.

On distribution of labour, women have more responsibilities than men. They ensure water is available for domestic use, sweep the surroundings of houses, prepare meals, collect firewood, look after children, and above all, join men in agricultural activities.

The men are mainly involved in building traditional crop storage facilities, making hoe and axe handles (when they want them) and tend to off-rain season gardens in the dambo areas.



Apart from the usual domestic chores of cooking, sweeping the surroundings, collecting water from streams and firewood, rural women also join men in cultivating fields(Picture:Courtesy of the Zambia Daily Mail)

However, oxen are also used for labour especially in ploughing, pulling ox-carts and wooden sledges. Rarely do the people slaughter animals for their domestic consumption. They would rather wait until one got sick and there is no hope of recovery.

This student established that domestic animals are reared mainly not for sale, but as a status symbol. An individual may command more respect from the community by the number of livestock (Ziweto in Chichewa), he or she has. A strong relationship between people and their livestock exists to an extent that if an animal fell sick, the owner got psychologically ill too, and may refuse to eat the meat if it died. The main religious denominations in the district are the Reformed Church whose national headquarters are in Katete and the Roman Catholic Church .

2.3 Overview of Women's Development Associations in Chadiza.

Chadiza District Women's Development Association (DWA) is a non-partisan non-governmental organisation (NGO). Formed in 1995, its main concerns are to develop members in all areas of human life. The objectives of the DWA are:

- (a) To promote health awareness among the women
- (b) To promote domestic education among women
- (c) Initiating and carrying out income generating ventures
- (d) Seeking financial assistance from funding agencies when needed
- (e) Coordinating all associations activities
- (f) Providing on-going relevant education
- (g) Promoting literacy programmes
- (h) Promoting women's participation in decision making (Laitila,1997),

The District Women's Development Associations are affiliated to the Eastern Province Women's Development Association (EPWA).

Below the DWA are Area Women's Development Associations (AWAs), and the smallest units are Women's Group Development Associations (WG).

As at February in 1998, there were 50 groups of women's development associations with over 500 members in Chadiza district (See table on the next page on structure of the associations)

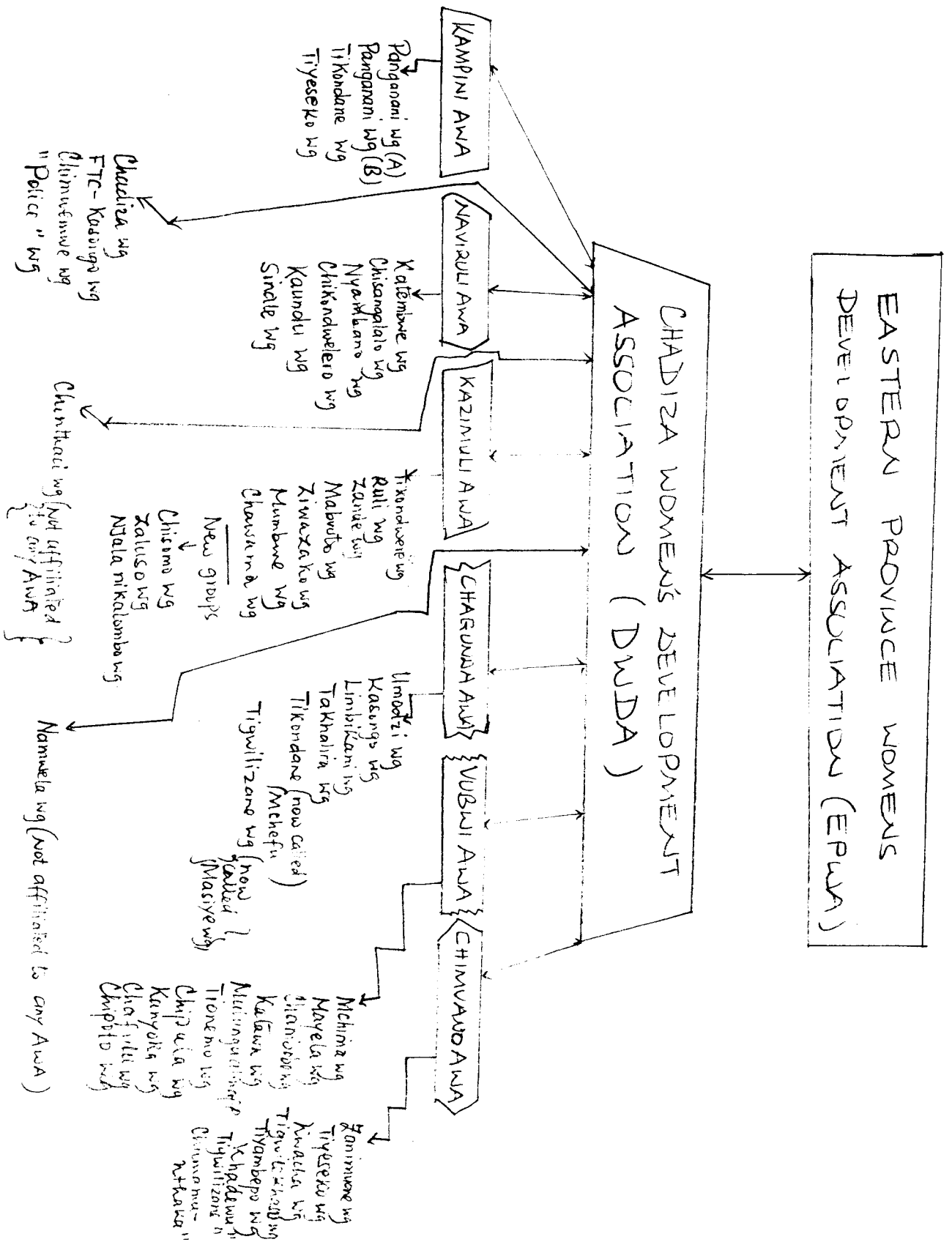


Table A: Structure of the Women's development Associations in eastern Province. Source: DWA 1997-

2000 Action Plan

The minimum number to form a women's group association is six. An affiliation fee is applicable at every level. For a group to be under AWA, an affiliation fee was K5000 as by 1997. AWAs pay a K10 000 affiliation fee to DWAs, and to be under EPWA a K20 000 affiliation fee is applicable .

2.4 Kazimule and Chagunda.

The two areas were selected by Kepa-Zambia for the attachment programme. The areas have a small distinction in the sense that Kazimule is a farming scheme while Chagunda has the usual normal village setting one would expect in Africa.

Kazimule is situated 31 kilometres North-west of Chadiza town. The Kazimule AWA has 10 Women's Development Groups; Chisomo, Luri, Mabvuto, Njala Nikalombo, Zalutso, Dziwazako, Zande, Tikondwere, Chawama and Mumbwe.

The total membership by February 1998 was around 120. The area is 10 kilometres east of the Great East Road, and has a Post Office built in the 1950s. Kazimule is predominantly a farm bloc where people of diverse backgrounds who include non-eastern province natives have settled. One is able to come across settlements where the settlers are either Bembas or Lozis.

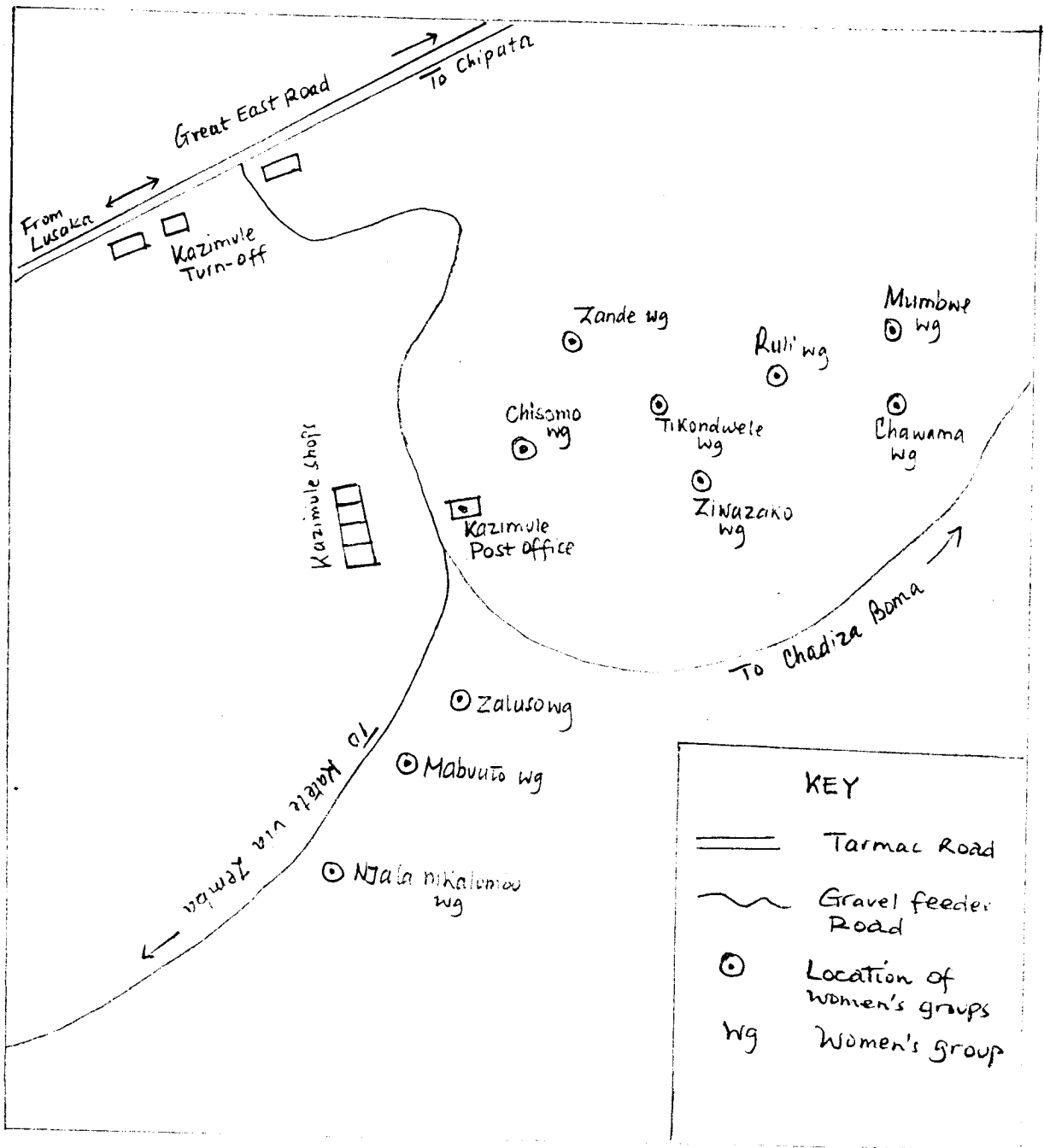


Fig. 4: Sketch of Kazimule Area Women's Development Association

Chagunda is about 8 kilometres South-east of Chadiza Boma. It has six Women's Development Groups: Kasongo, Limbikani, Masiye, Mchefu, Takhalira and Umodzi. The six groups have a membership of over 80.

Both Kazimule and Chagunda AWAs have men members although their number is small. Membership is open to all women, but as for men, the associations have put a ceiling of six to avoid male dominance.

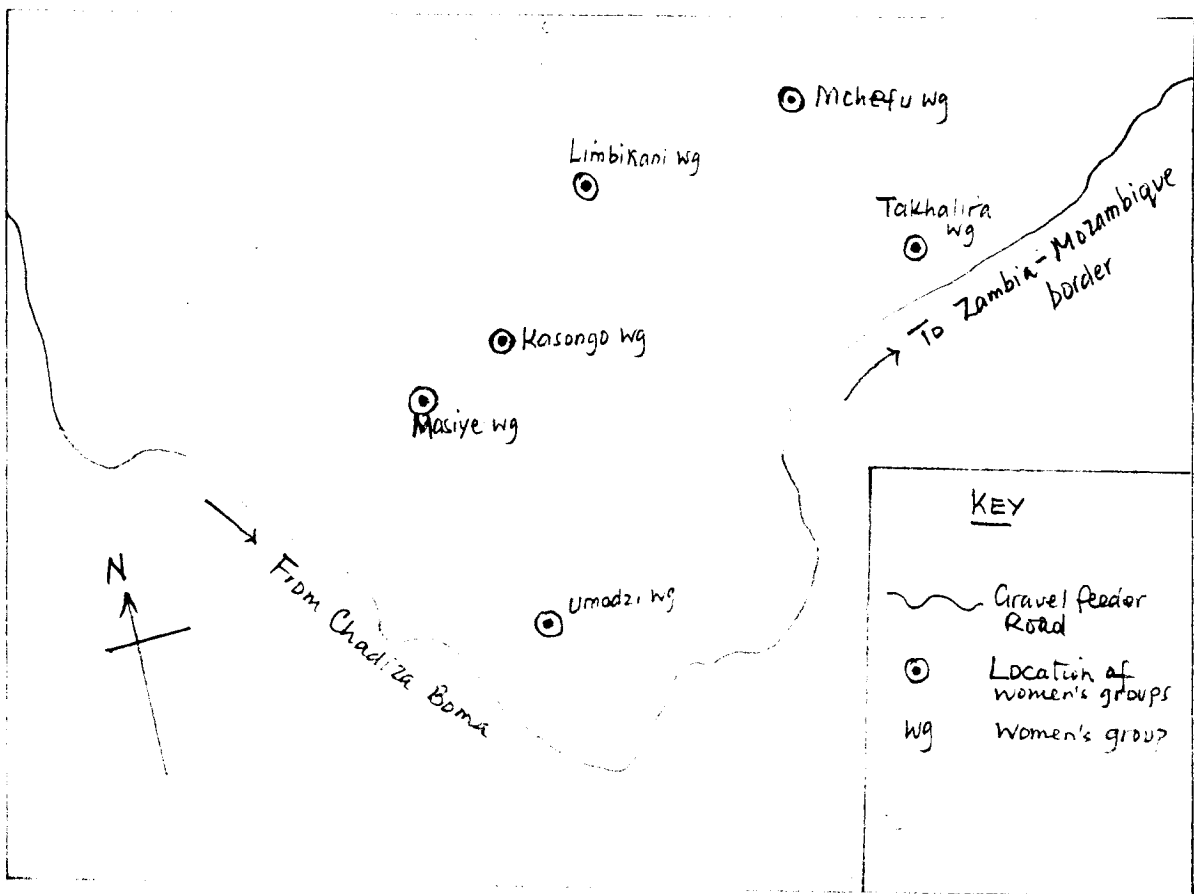


Fig. 5: Sketch of Chagunda Area Women's Development Association.

CHAPTER THREE

EXPERIENCES

The morning of Friday, January 16, 1998 was rainy, but this author and three other University of Zambia students , Charity Musamba, Fiona Musana and Nyambe Simanga arrived on time to board a 7.00 hours coach bus to Chipata. The destination was Chadiza although there was no direct connection by public transport from Lusaka.

The bus arrived safely in Chipata the same day in the afternoon, but enquiries with residents revealed that there would be no bus to Chadiza until the following Monday on January 19. However, a Finnish Volunteer Service member of staff who worked for Chipata General hospital, Elina Sipponen, who was aware of our trip to Chadiza agreed to assist us with transport the following day.

On arrival in Chadiza, Musamba and Musana, the female students, were expected to go to Kampini AWA while this writer and Simanga to Kazimule and Chagunda. The town had no water supply the day we arrived. Although we were lodged at a local Rest House, taking a bath meant using one's own initiative by either drawing water from the rain or a booster tank which was a good distance away from the rooms.

3.1 Life in Kazimule.

After spending two days in Chadiza town, the District Women's Development Coordinator, Tarja Laitila of Kepa-Zambia, took us to our attachment locations. There was no official hand-over to the women's groups, therefore, arrangements for our stay in Kazimule depended on what the women had in place. Our base was Joseph Tembo's farm, some 100 metres away from Kazimule Post Office. The settlement was chosen by the women prior to our arrival because the " caretaker " Ms Diniwe Tembo lived at this location.

When word went round that the students from the University of Zambia had arrived, members trouped in their numbers to pay their coutersy call. We designed the programme time-table together with representatives of the women's groups. Top on the programme was an orientation to women's groups, village headmen and area political representatives.

The idea behind this was that in an African setting, it reflects bad manners, lack of respect, and above all, disregard of village administrators for strangers to conduct meetings or any form of gathering without their knowledge and blessings.

The association members also realised that it would not be fair to headmen to see us walking around the villages before being introduced to them. The community leaders were happy on realising that their authority was acknowledged by university students.

One headman clearly said we had done the best move by first being introduced to the community because that would make our work easy. We also recognised that for the attachment to go as planned, we required cooperation from the community and win the support of women's husbands by confining ourselves to communication for development issues.

We were daily accompanied by two AWA representatives to various groups. We traversed through jungles, crossed several streams, walked through hilly terrains, and waded in floods and mud barefoot. Some foot paths were slippery especially a long Nsadzu River when going to groups which were across the river. We had to use umbrellas as walking sticks to support us in the slippery places.

At one point when crossing Nsadzu River, we had to use two logs that were laid across the river to serve as a bridge. It was a breath-taking experience considering that one either crawled or tip-toed on the make-shift bridge whose logs could have slipped off into the fast running water anytime .

The community in Kazimule perceived us as “ abwenzi athu ” Chewa expression meaning our friends. However, children were referring to us as “ ba chitukuko cha azimai ” Chewa, meaning “ development agents for women’s groups”.

We were not in favour of being given preferential treatment at the village (Joseph Tembo’s farm). We suggested that the treatment should be like of any other resident. This did not work as women said our stay in Kazimule would have to follow what all members had agreed before we arrived.

The meals were served in the house of Ms Tembo’s brother which had dining chairs and other amenities found in some moderate urban household. We were not in support of this arrangement and preferred to feed from an open place together with other villagers. But this too was turned down. We were able to enjoy meals with people only when we were in the field which women members took as incidental meals.

The period of our attachment coincided with the time all parts of Chadiza district were experiencing food shortages. Some villagers told us that they were surviving on wild fruits and tubers. We personally found women and their children plucking green mangoes in maize fields which they said were being boiled to soften them after which they were served to their families.

The gravity of the problems was made clear to us when we discovered that our food supply which included a 25 kilogramme of mealie meal bag we had anticipated would take