

Review of Matantala Rural Integrated Enterprise and the Community Development with Traditional Leaders Programme

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NORAD COLLECTED REVIEWS 7/2009

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Norad collected reviews

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ISBN 978-82-7548-434-3

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Bergen/Lusaka, July 2009

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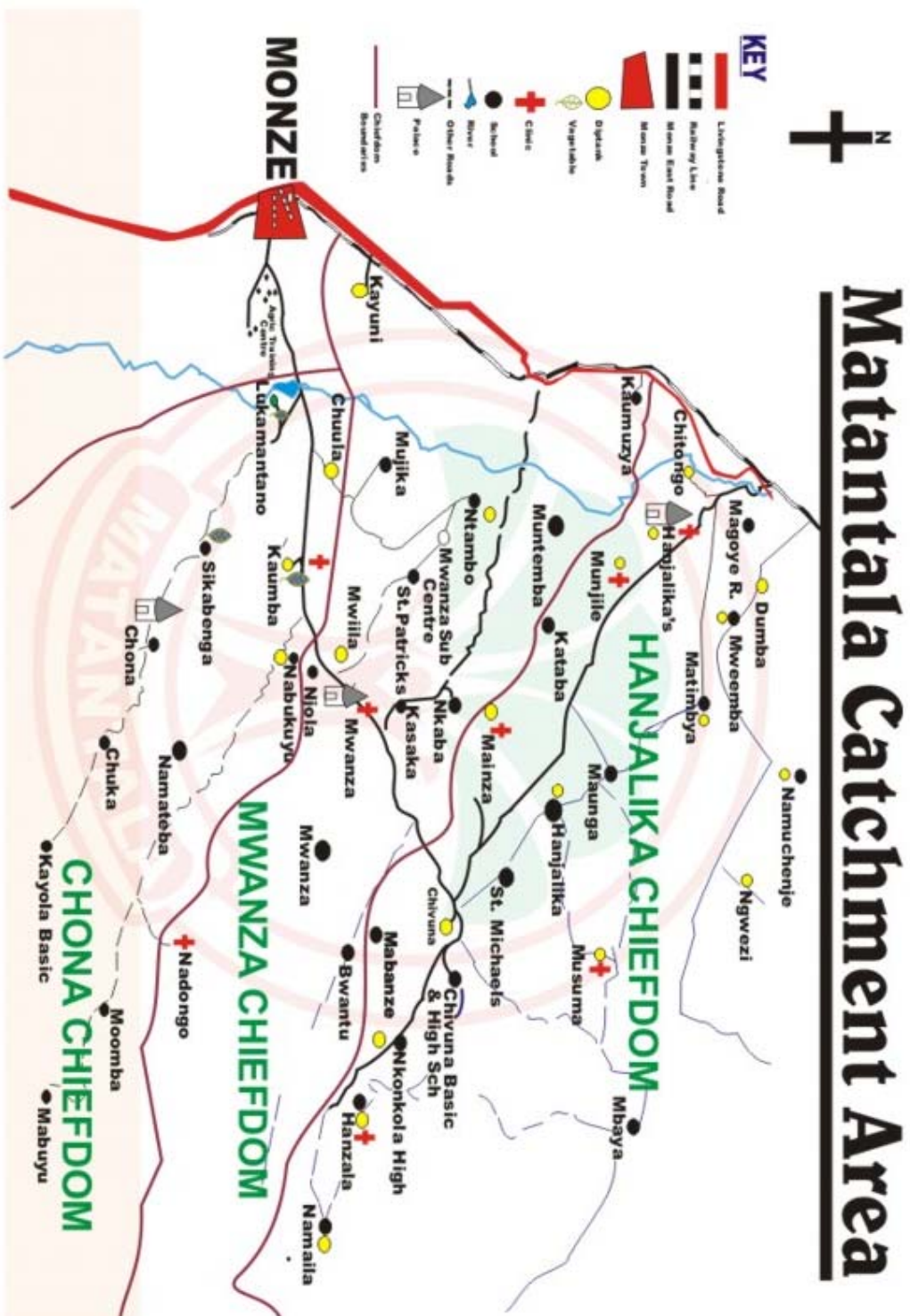
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Map developed by Matantala

Executive Summary

The project on Community development with traditional leaders funded by the Norwegian Embassy and implemented by Matantala Rural Integrated Development Enterprise started in December 2006. Its main objectives are to contribute to reduction of poverty and improvement of living conditions in three chiefdoms in Zambia's Southern Province. The means to achieve these goals include support to provision of social services, support to diversify economic activities and increase market production and support to change attitudes and norms among the population, related to empowerment and to their own ability to combat poverty. The project approach is to work through traditional leaders in the area. Development committees at Chiefs and zone level include leaders as well as other representatives of the local population. Local participation is supposed to be high. The three development committees at Chiefs level dispose of their own budget allocations.

The project approach which emphasise project implementation through traditional leadership has received much attention. Matantala seems convinced from the outset that working through traditional leaders is the correct approach. The Embassy on the other hand emphasises the project approach as an experiment. Neither Matantala nor the Embassy is very clear regarding the specific meaning of "work through the traditional leaders."

The project has so far been operational in two and a half years and during this period it has been very successful in producing a great variety of outputs. Support to social services has mainly meant construction and rehabilitation of classrooms, health clinics, staff houses for teachers and health workers and dip tanks for protection of cattle. The constructions are generally found to be of good quality and the local mobilisation and participation in the construction is high. The support to increased diversification and commercialisation of the economy has mainly consisted of formation of clubs/cooperatives focusing eight different types of production ranging from tailoring, carpentry, and goat rearing to fish farming. It also includes provision of micro-credit and agricultural input support. Finally, the support to change attitudes and norms include workshops and sensitisation arrangements in a variety of fields from health, gender and domestic violence issues. The work on empowerment of women suffers, partly due to lack of focus on women headed households which constitute 22 per cent of all households in the area. It also includes training and support to the traditional leadership and the development committees established by the project. Overall, production of outputs lies much above what can be expected.

The assessment of project effects varies more than the assessment of outputs. It is found that outputs related to social services generally are all put into intended use. Matantala's good linkage with the responsible government agencies such as the ministries of education and health has secured that the facilities are being put to use and serve the purposes they are intended to serve. Some maintenance problems have been observed. For dip tanks and production clubs one experiences well known problems related to the management and running of revolving funds.

Problems also arise due to ambiguity about what objectives the clubs are supposed to achieve. In many cases there is no agreement between the beneficiaries, the development committees and Matantala whether the clubs should serve mainly social functions in order to increase the social resilience and reduce poverty among the members, or whether they should lead to increased commercial production. There also seems to be limited concern related to the viability of increased commercialisation in e.g. chicken, goat or pig rearing. Many sites within the project area are not suitable for extended market production. The agricultural input support seems not to function well. The level of repayment is very low and the support therefore takes the form of grants. Furthermore, the management mode does not secure an effective distribution of the loans. For the micro-credit scheme the first repayments showed promising results, while serious delays seem to have occurred for the latest credits.

The work on normative change related to health, gender and domestic violence issues shows promising results partly because the work is part of much broader campaigns that have lasted for many years and involves a multitude of organisations. Some weaknesses related to project monitoring are identified which reduces project effectiveness when it comes to empowerment of women. Regarding training and sensitisation of the development committees in order to change attitudes in fighting poverty the project seems to have less success. The participants continues to consider Matantala and the project as what can solve their problems and it is Matantala that should also be the one to deal with the problems when they arise.

Project impact can not yet be expected. However, the potential impacts for much of the social service support and for parts of the work on social change are considered promising. Two aspects related to the project approach may on the other hand impede the level of impact achievement. One is the assumption that traditional leaders always represent drivers for change. Based on the existing knowledge about the traditional authority it is doubtful whether this assumption is valid. Experience elsewhere shows that chiefs and headmen may play a very positive role when it comes to poverty reduction and protection of their followers. But regarding increased commercialisation of production one must be much more cautious and it must be expected that traditional leaders often will be sceptical to a type of production that, unlike what is the case at present, requires exclusive individualised rights to resources. The idea of using traditional leaders to increase commercial production is therefore problematic and one should consider a change of project approach in this field.

The second aspect is connected to what is meant by working through and with traditional leaders. Similar to what is found in other rural development initiatives the project considers its organisation as temporary and intimately linked to the project cycle. Even though the development committees have been given substantial influence, the project's manner to work with traditional leaders does not differ much from what is found in other projects. This aspect will seriously impede achievement of impact since the outputs must be expected to lose their value unless someone can secure their reproduction. The traditional leadership is found to be the only local authority structure that can secure

continuity. The national process of political decentralisation is facing severe problems and the district councils can not be expected to fulfil this task. Securing project impacts will require that the structures established by the project become permanent and integrated in the structure of the traditional leadership. This difficult and challenging task requires an increased focus on the development committees at the expense of the attention which at present mainly is directed towards Matantala.

The project's present approach with regard to the role of the traditional leadership is not very new. The value of the project as an experiment with a replicable potential for other areas in the country is therefore limited. Its value as an experiment is intimately linked to whether the project will try to establish permanent development structures in the project area. As such it could prove to be very interesting. Development at state level shows that the traditional leaders in Zambia since 2002 are given increased power and influence.

As an organisation Matantala is a company limited by guarantee. It is characterised by very close links to the project area and to the dominating clans in the chiefdoms. The members of the Board of Directors belong to the Zambian national elite and therefore possess useful national and international contacts that can effectively be used to mobilise for different purposes. Despite the restricted number of persons, Matantala's staff operating in Monze possesses satisfactory experience in rural development and project administration. Weaknesses revealed last year in the accountancy have been remedied by recruitment of more qualified personnel. It is probably correct to say that Matantala's strengths mainly are related to implementation of support to social services, mobilisation of people and organisation of training and sensitisation activities. The team's impression is that the staff's experience related to development of more market oriented activities is more limited. The same applies regarding the staff's competence related to economic political and social analysis. This impedes to some extent the development of more adequate and more effective strategies in some important fields. The review also shows how difficult it is to distinguish the project and its implementing organisation. Matantala is not viable in the sense that it cannot survive without the Norwegian support.

The organisation's very close links to the project area are found to represent both strengths and weaknesses. It certainly explains the high level of production of outputs and the high level of participation among the project population. However, it also explains how it sometimes becomes difficult for people in the area to distinguish properly between the traditional leadership and Matantala and how the task of establishing permanent development structures integrated in the structure of the traditional leadership has been given little emphasis. It remains unclear to the review team to what extent Matantala is interested in a clearer distinction between the two. Experience so far is that the organisation seems preoccupied with the labelling and marketing of itself. Despite these weaknesses it remains important to acknowledge the considerable results Matantala has been able to achieve in a very limited period of time.

The main recommendations are the following:

- *The project should quickly consider redefining and redesigning the role and the purpose of the organisational project structure it has established at Chief and zone level. Instead of considering the development committees as temporary, there may be a need to develop them on a more permanent basis where they are integrated into the existing traditional leadership structure.*
- *Efforts should be increased to strengthen the functioning of all the revolving funds in the project. Given the number of such funds and their importance to improve project effects and impacts, it is of crucial importance to secure a sustainable functioning and use. This work should include the collection of experiences of other organisations in other areas in addition to general training and sensitisation regarding the most common difficulties in the functioning of revolving funds.*
- *There is a need to distinguish much clearer between support to economic activities aiming at diversification of production and increase of the general social resilience in the communities and support aiming increased and improved production for the market. Separate training and sensitisation courses must be developed.*
- *A study should be undertaken to see how project activities related to the empowerment of women better can be adapted to the needs of an increasing number of women-headed households.*

For other recommendations we refer to the concluding chapter.

1. Introduction

Since 2006 the Norwegian Embassy in Lusaka (hereafter the Embassy) has funded a rural development project in the Chona, Mwanza and Hanjalika chiefdoms in Zambia's Southern Province. The implementing agency of the project is Matantala-Rural Integrated Development Enterprise (hereafter Matantala); a company limited by guarantee established the same year. The project aims to fight poverty in all its manifestations including: suppression, hunger, ignorance, disease, exploitation and corruption by providing support for development of social services, such as education and health and for local economic development in a range of different economic sectors. It also works to stimulate normative changes in the communities on issues related to gender relations, youth and challenges deriving from the HIV/AIDS pandemic. It is participatory in the sense that the targeted population is invited to participate in the planning and implementation of the project. The project wishes to assure such participation by involving the institutions of so called traditional leadership in the project implementation. Based upon experience from other African countries the project wishes to test to what extent the traditional leadership constitute a driver for change and development in its own areas. The approach is considered an experiment which may have replicable effects in a broader area in Zambia and in the SADC sub-region.

The first contract between the Embassy and Matantala was established in December 2006 and lasted until the end of 2007. A project extension was then agreed upon until end of June 2009. The total financial allocations for the project are close to 10 million NOK. Early in 2009 it was decided to undertake a review of project activities and achievements so far. Terms of reference was established (Annex 1) and a review team consisting of one Norwegian consultant contracted by Norad and two Zambian consultants contracted by the Embassy. The consultants started their work in April 2009 and finalised the report in July the same year.

Methodology of the Review

The work of the consultants consisted of preparations, mainly in the form of reading project documents and reports. Visit to Zambia and the project area took place from April 15th to May 5th 2009. During this period the work was performed in close collaboration with the Embassy and Matantala. Efforts were continuously made to include a representative selection of sites to visit and persons to meet. 14 sites in 12 different zones in the three chiefdoms (out of a total of 40 zones) were visited and discussions were held with a large number of people from the communities. It is important to keep in mind that people were invited to talk not exclusively about the activity they were said to represent, but about any issue with relevance to the project.

In addition to the site visits meetings were also held with five government institutions at local level, two government institutions at national level and 4 non-governmental organisations working in the same area. A comprehensive list of people met including the location, their position and sex is found in Annex 2.

The following factors facilitated the carrying out of the assignment:

- Tremendous cooperation and support from communities, Matantala staff and Board, and the Embassy officials
- Willingness of stakeholders interviewed to provide the required information.

Constraining factors were:

- Limitation of time within which the review was to be conducted
- Cumbersome procedures in setting up appointments with government officials in Lusaka
- The challenges of the bad road network that long distances between places visited.

Structure of the report

The report sums up the findings of the review team. The first section draws the attention to the history of the project and to some characteristics in the objectives, rationale and design that are considered important to understand achievements and challenges in the project. The second section is the assessment of the various project outputs and the third focus on project effects in the sense of how the outputs have been put to use by the target groups. The fourth section deals with an assessment of the potential impacts of the project. Given its very short life it is of course futile to talk of achieved impact. The final section looks at the objective to see the project as an experiment that may prove to be of use in assisting peoples' own efforts towards development and improved living conditions. In other words, can the project be expected to become of value outside of its own demarcated area of operation? The last section provides the team's conclusions and various recommendations.

The ToR also explicitly requires an assessment of Matantala's performance, its accountability and its level of competence. However, Matantala and the project are so closely intertwined that it is impossible to do an assessment of one without the other and the assessment of Matantala is therefore found through the whole presentation. In order to avoid too much repetition an overall and comprehensive assessment of Matantala as an organisation is only found in the concluding section.

2. The Matantala project, its target area and some characteristics regarding objectives, rationale and design.

Origins of the project

The project is a result of a close contact between the then Norwegian ambassador to Zambia and the founder of Matantala, Mr. Mark Chona, a retired civil servant at high level. Both experienced a certain impatience that several years of economic growth at national level did not lead to improved living conditions in the local rural communities. Together with family members, former colleagues and friends Mr Chona who is from Chona chiefdom in Monze district established and registered Matantala as a company limited by guarantee in April 2006. This organisational form is quite common for non profit community organisations operating similarly to non-governmental organisations. Matantala's Articles of Association establish that the company's task and objective is to support community conceived development initiatives in Chiefs Mwanza and Chona in

Monze District and Chief Hanjalika in Mazabuka District. The selection of chiefdoms must be seen as a reflection of the origin of the founders and they continue to constitute Matantala's Board of Directors.

A huge meeting was organised in Monze in May the same year with people from the three Chiefs participating. The objective of the meeting was to discuss the causes of the very high rates of poverty in the area and means which could be implemented to remedy the situation and "make poverty history" which was subsequently adopted as Matantala's motto. In the months that followed a comprehensive "development plan document" was developed and presented to the Embassy in November. Based on discussions between the parties a two years contract was signed on 5th December 2006. The contract was later renewed for 18 months from January 2008

Target area

The project is situated in the core of what is known as the Plateau Tonga area dominated by the plateau behind the Zambezi escarpment. Except for the main road and railway between Livingstone and Lusaka infrastructure is poor. The main economic activity is a combination of maize agriculture and cattle rearing. Commercial relations are weakly developed except along the main road and close to Mazabuka town. According to the project document the total population is estimated around 72,000 and largely dominated by Tonga-speaking people. A conventional system of what is known as political and legal pluralism exists, where political administration is organised partly according to the province and districts and partly according to the chiefdoms. The legal pluralism is manifested in the co-existence of customary and statutory laws. The three Chiefdoms are headed by a Chief, subdivided into a total of 40 zones, each presided by a Senior Headman/woman and approximately 350 villages and Village Headmen/women. Chiefs also have judicial functions and they operate Chief's courts, which are not legally recognised, although in practice they exist. Most issues related to civil as well as criminal disputes are administered and handled through the traditional leadership and customary law.

Objectives of the project

It is noteworthy that the project has a high number of objectives. In the development plan document, eight overall objectives are stated while six - to a large extent - different objectives were found in the contract; all are related to facilitation of development. An effort was made to group these and other objectives found in other documents into three interrelated groups:

- a) Poverty reduction, hunger prevention and strengthening of food security
- b) Improved living conditions through economic diversification and increased market production
- c) Normative and organizational changes, in relation to cultural values and practices that promote or hinder development according to human rights, economic entrepreneurial attitudes and modern civic principles

There is nothing wrong in working in relation to many objectives – on the contrary the review team acknowledge that integrated development at local level requires work in many different directions at the same time. However, it is also important to notice that no easy or consistent relationship between these objectives necessarily exists. Particularly, this applies to the very difficult relationship between poverty reduction on the one hand and increased market relations and practices on the other.

To some extent the activities proposed are grouped according to category of objectives. The main activities have been the following:

- a) Provision of community services related to education and health. This has particularly meant construction and rehabilitation of schools, clinics and staff houses. It also includes introduction and rehabilitation of dip tanks to prevent diseases in the animal herds.¹
- b) Promotion of alternative income generating activities. This includes a range of activities such as tailoring, carpentry, goat, pig and poultry rearing, fish farming, bee keeping and vegetable gardens.
- c) Workshops and training courses aiming behavioural change in relation to attitudes towards poverty, health, youth and domestic issues and gender balance.

In agreement with the Embassy a) is supposed to cover 65 per cent of the budget, b) 20 per cent and c) 10 per cent. The remaining 5 per cent is supposed to cover various administrative costs.

Matantala is organised with a staff of seven persons working fulltime of which four are field staff (director, programme coordinator, project officer and accountant) and three are support staff. They rent an office in Monze town and dispose of one vehicle. In addition the Board of Directors meets regularly and an Executive Committee of three board members secures the monitoring and networking tasks from an office in Lusaka.

Project approach and methodology

From the outset the project was meant to be participatory and 30 per cent of the inputs are supposed to be provided by the local populations through provision of local building materials and labour. The participatory approach is also in line with the Gender and Development Approach because it has potential for promoting gender equality in terms of participation in and benefit from development project/program activities. The participation is also reflected in the organisation. In each of the chiefdoms coordinating development committees of ten members were established. The composition is a combination of traditional leaders and ordinary members of the communities and the participation of women should be at least 30 per cent. The committees report to the Chiefs who do not participate in person. Formally, the committees have the budgetary responsibility and are in charge of financial and operational monitoring in their chiefdoms. Funds are allocated directly to the committees' bank accounts, but bank withdrawals also require a Matantala signature. All of the 40 zones have their own

¹ Dip tank support is also support to a productive activity, but not necessarily to differentiation or to increased market production. Like Matantala, we choose to classify this support as a community service.

development committee similar in size and composition to those at Chiefs level. In addition any project activity will have its own committee. In Matantala's participatory approach, every funded project activity has its own committee which is supposed to ensure accountability, ownership, efficiency and sustainability. Matantala's task is to advise and supervise this administrative structure which probably adds up to more than a thousand persons.

Part of the project's design is what has received much attention: the project wishes to achieve its objectives by working through the traditional leadership structure in the target area. One wish to find out if and to what extent chiefs and headmen can function as drivers for the type of change expressed in the project objectives. Given that this is considered a new approach it is somewhat surprising that only modest attention seems to have been given to define more specifically what "working through traditional leadership" should be taken to mean. It can mean anything from a vague reception of their acceptance (which is always done in projects of this kind) to an approach where the traditional leadership takes much more direct role in project implementation – either in a temporary or a more permanent way.

In addition, the traditional leadership is also sometimes (and by some) conceived to contradict the principles and norms of modern civic organisation. The Embassy therefore very early requested a study on these issues and a report was presented by mid-2007². The study emphasises the strong position and legitimacy held by the traditional leadership in the target area and recommends Norwegian support, but it is more unclear regarding what should be the specific role of traditional leaders in the project.

The review has also revealed very different attitudes and understandings regarding the experiment component of the project. While it has been important for the Embassy throughout the lifetime of the project to emphasise the project's experimental aspect, Matantala has mainly assumed that working through traditional leaders is the right approach in this type of project. One of their main arguments has been that the traditional leadership is the only local authority institution that exists in the area and therefore the only institution to rely on in order to reproduce project outputs and secure a sustainable impact.

Two important aspects related to the empirical situation in the project area and with importance for project achievements do not seem to have been attended to in the design of the project. In a project concerned with improving the situation for women and the new generations one would expect more focus on the structural changes in the composition and headship of households with a noticeable increase in the number of women headed households. According to available statistics 22 percent of all households in Southern Province are women headed and a considerable literature now exists which shows how these changes create specific challenges with regard to strengthening women rights.

² "Study on drivers of change in three chiefdoms of Southern Province in Zambia", Norad-report no.8/2007.

The second aspect concerns internal differences in the traditional leadership structure. Eight of the zones (six in Hanjalika and two in Mwanza) prove to be established on state land and not on customary land. People in these “settlements” (as opposed to “villages”) do not have the same relationship to the locality or to the traditional leadership as is the case elsewhere, since they have been allocated land by the state. The tendency is that people in the settlements and who come from all over the country (the majority seems to originate from Southern Province) are more oriented towards commercial production in their economic activities and less reliable on the traditional leadership.

Finally, the work on this review shows that Matantala as an organisation and the Community Development with Traditional Leaders Project in most respect is one and the same thing and it is complicated to keep one from the other. In a letter to the Embassy the chairman of the Board explains: “The Board of directors of Matantala was built out of family voluntarism and passion to bring about change in an area that was ravaged by abject poverty...”. Except some minor exceptions Matantala has not received support or funding from any other source since it was established and no other projects have been planned or discussed within the organisation. As we shall try to demonstrate the very close relation between Matantala and the area it is supposed to assist has in many respects proved quite useful, but it also creates some important challenges. The positive elements are that people can identify more easily with the facilitator who comes from the same community than if they dealt with an outsider. The challenge is that coming from the area may result in the organisation being caught up in the political dynamics that any project of this nature will have. It is also that ownership of the project may be distorted.

3. Assessment of outputs

Due to time limitations and the vastness of the project area it was not possible to undertake a systematic verification of the list of outputs produced during the first two years of project existence presented by Matantala. However, no observation indicates that the project reports are not correct. With the limited staff of Matantala the project has achieved an impressive list of outputs according to project documents:

- a. Construction/renovation of 79 classrooms, 4 clinics and 19 staff houses
- b. Construction of 34 VIP toilets at the schools and clinics
- c. Construction/renovation of 22 dip tanks
- d. Construction of 3 fish farms
- e. Establishment of 46 tailoring clubs, 10 gardening clubs, 63 bee keeping clubs, 8 carpentry clubs and 9 poultry clubs
- f. Establishment of 4 goat rearing and 3 pig rearing projects
- g. Agricultural input support to 507 farmers
- h. Micro-credit support to 58 individuals (some of these projects are counted above)
- i. An unspecified number of workshops and sensitisation meetings regarding

- Sensitisation/training/dialogue with traditional leaders
- Organisation/training of project development committees
- Sensitisation of population on gender issues, health issues and others (the use of radio, and 2 youth drama groups)
- Mobilisation/sensitisation of youth groups

With the limited number of Matantala employees in mind, this list demonstrates that Matantala's participatory approach has been effective and efficient. The populations (and women in particular) are very actively involved in the production of outputs. As for constructions or renovations the quality is as good as the average building mass in the area. The general procedure in this type of work is that the local population provides the sand and crushed stones and produce the bricks needed for the construction. There is no sex-disaggregated data on who does what between men and women in project execution. We were informed that to build a clinic of four rooms requires some 10,000 bricks. The rest of the work is done by contracted individuals, who are skilled brick layers under supervision of Government Planning Officers, although the communities may assist with additional labour. Matantala's functions are to assist with contracts and coordinate with institutions such as the ministries of education, health or agriculture. Few complaints regarding the construction were registered. In one case the health authorities complained regarding the design of a clinic and objections were presented regarding the location of two dip tanks.

The initiative regarding establishment of production clubs generally comes from the people concerned. In principle a club must be considered a small cooperative and on average it consists of from 10 to 20 members. Matantala assists in providing basic tools/production materials, provide technical support (often through other organisations such as Ministry of Agriculture) and basic training regarding organisation and commercialisation issues. There is also a limited follow up if the clubs experience problems. When constructed the fish farms and dip tanks are also organised in the same way and receives the same type of support from Matantala.

Agricultural input support is given mainly in form of fertiliser at the start of the growing season and has been given twice to a limited number of beneficiaries. Micro-credits were first given to 16 recipients in Mwanza in 2007. The credits were to be repaid after 12 months and ranged from 500,000 to 1,500,000 ZK (1 USD = 5,500ZK in May 2009). In 2008 a new lending was launched including 61 recipients from all three chiefdoms. Sizes of credits remain the same, but terms were said to be changed to repayment in 10 rates over 12 months. However, the rates and the repayment plan are not included in the individual contracts.

Although it is difficult to assess the quality of Matantala's assistance to these initiatives a certain impression prevailed that the pure establishment of such clubs were seen as more important than their economic viability. In some cases, e.g. in relation to rearing of poultry, complaints from the producers about sinking profit margins were forwarded. No available data exist to verify and eventually explain this development, but measures were

sought by Matantala to improve on price information for different commodities on different markets to assist farmers in decision making on where to sell their products.

In terms of workshops and sensitisation arrangements it was equally difficult to assess their quality since we did not participate in any of the arrangements. Impressions from discussions and written documents vary somewhat. In the case of a voluntary counselling and testing arrangement on HIV/AIDS, organised in April 2009 the quality must have been very good since 1000 persons or 20 per cent of the attendants chose to test themselves, a result reported to be far better than what is generally experienced in Zambia. Workshops on issues related to domestic violence and other women's issues (inheritance) also seem to be of relatively high quality. The review team is a bit more uncertain regarding the quality and content of the sensitisation of the traditional leadership and the development committees. It was a general impression throughout the review that the role of the headmen in the overall development of the project and the areas in general was only partially understood and that their dependency upon Matantala remained very high. Headmen and senior headmen participate, but they are often insecure about their roles and at chiefs level it is reported to be more difficult to secure regular participation. An unfortunate situation occurred in 2006 during the planning of the project when both Chiefs Chona and Mwanza passed away. Due to conflicts about inheritance new chiefs have not yet been installed although persons have been appointed to function in the positions. This has undoubtedly affected participation at Chief level.

Procedures have been established to monitor two of the three proxies linked to project inputs. One is that the value of inputs shall be 25 per cent of the budget in each of the three Chiefs (the remaining 25 per cent covers Matantala's costs); the other is the division 65, 20, 10 and 5 per cent according to category of input. Both proxies are respected. The third proxy regarding a counterpart input from the communities of 30 per cent is not possible to monitor with existing procedures and practices seem to vary. For construction and rehabilitation inputs the local counterpart may very well exceed the 30 per cent. E.g. only the market value of bricks for construction of a clinic can be estimated at 5 million ZK. In addition there are sand and stones and considerable amounts of local labour. In the other types of support no counterpart contribution is generally asked for.

Overall, the production of outputs is very good in the project. Local participation is high partly due to Matantala's close relations to the target population, but also due to good mobilization strategies.

4. Assessment of effects

Unlike the production of outputs, it was found that effects in the sense of how the outputs are used or put in practice vary a lot. It is therefore necessary to distinguish clearly between the various categories of outputs.

Community services

Concerning the use of community service outputs the picture remains relatively bright. All accomplished buildings were found to have been put to use and serve their intended purpose. Unlike what may be observed in many other development projects, there was no incidence of unintended use. This is a good indication of proper and thorough planning where the beneficiaries have been properly consulted. It also indicates good and effective linkages to the technical government departments such as the ministries of Health and Education who are the ones responsible to fill the constructions with content. Meetings with the local representatives of the ministries in Monze district also revealed very good working relations between them and Matantala where it was maintained that all sorts of problems could be raised and discussed openly.

The construction/rehabilitation of class rooms, clinics and staff houses has increased both the level of services and the number of government personnel in the project area, particularly when it comes to education. It was not possible to establish exactly how many more school classes have been established or how many more teachers have been employed as a result of the activities of the project. The District Education Board Secretary in Monze informed the team that the chiefdoms did not receive more teachers than what was planned for them.

With regard to clinics, improving access to health care facilities is particularly relevant to women because of their traditional role as care givers. The same facilities can be used as a point of reference for encouraging and promoting male involvement in care giving.

Problems identified relate to the maintenance of the facilities. In many localities older class rooms show clear signs of lack of maintenance, and in one place we were informed that the roof of two classrooms suddenly had collapsed (fortunately when no-one was not present). In our discussions with traditional leaders, development committees and representatives of the Parent/Teacher Associations, the reason given for lack of maintenance is the general prevalence of lack of resources. However, the fact that some villages clearly proved to be able to maintain the structures shows that the problem may be attended and solved.

Except for the two dip tanks located on inappropriate sites, the registers consulted by the review team showed relatively high and regular levels of visits. However it was also easy to observe that the management related to the organisation and running of the facilities sometimes presented serious problems. The establishment of sound and transparent procurement and payment procedures, sustainable setting of prices and reliable registration of users of the dip tank clearly pose challenges for a continued functioning of the revolving fund on which the use of such project depends. There is no doubt that extensive training in this field has been given, but nevertheless we observed variation in prices in the order of 400 per cent and some complaints about management were registered. It only underlines well established experience of how difficult it is to establish sustainable procedures in this field and the need for management support mechanisms that can last beyond the life cycle of the project.

Because women's participation tends to be restricted to small livestock, dip tanks tend to be male dominated. Support to women in keeping small livestock is more practical because they tend to keep these at their homesteads, and the animals do not need herding as cattle do. Traditionally, women who own cattle tend to keep their animals with male kin as a security measure against property grabbing by in-laws in the event of death of a husband, an issue that has been highlighted at the Women's Conferences. However, this cattle herding arrangement also deprives women of benefits from their cattle (e.g. milk and draft power).

Production activities

As cooperatives, the functioning of many of the production clubs – like the dip tanks – requires use of revolving funds to secure procurements of inputs and maintenance of equipment. Not surprisingly they experience the same types of maintenance and running problems as described above.

The agricultural input support only obtained 37 per cent repayment the first year (2007/2008 season) from the first 500 beneficiaries. Only those who repaid received a second support in the 2008/2009 season. No additional beneficiaries were included. The micro-credit scheme achieved 93 per cent repayments to the first 16 recipients in its first round. However, the level of repayment in the second round as per March 2009 was only 24 per cent of the whole value of loans has been repaid when four out of ten rates remain.³

However, the biggest problem as to the effects of these activities was found to be lack of clarity and a considerable confusion as to what overall objectives the support to alternative income generating activities were supposed to address, either economic differentiation to increase societal resistance in the struggle against hunger and poverty or increased market oriented production among the participants. To establish diversification of production at community level to make the community more resistant or establish small commercial enterprises that can survive in the competition against other enterprises in a market require very different strategies and lack of clarity in this respect may quickly lead to serious problems.

An example of a carpentry club in Matimba (settlement) may serve as a good example of this dilemma. 10 persons of which six are trained and well skilled carpenters established the club a year ago. Due to pressure from the traditional leadership and the development committees at chief and zone level, the initiators have asked in the community who is interested to join in the club and some 80 persons expressed an interest. Now they want to present a request for support to the development committee and Matantala, but they are uncertain about what to request for. Should they try to create something to increase the general level of carpentry skills in the community where the carpenters serve as trainers for 80 participants or should they present a business proposal aiming to produce furniture and provide carpentry services? The latter proposal would

³ It is difficult to estimate the percentage of expected repayment since rate levels have not been established and not included in the individual contracts.

only include the initial 10 persons and could perhaps improve even further if only the 6 skilled carpenters were included.

The same type of dilemma was experienced in several other cases as well. Of the 136 production clubs initiated by the project and recorded by Matantala, the great majority has a very limited potential of turning into viable commercial units. They consist of too many unskilled people with access to very limited productive inputs. Knowledge about what production for the market requires in terms of enterprise organisation and quality of the products is also limited.

For the Women's Clubs, the support is sometimes inadequate for purposes of gaining required skills and for production for profit. For one of the groups interviewed, there existed one sewing machine against 25 members. However, it is important to point out that, currently, the Women's Clubs play an important social role of bringing women together to discuss matters of interest and share experiences including economic aspirations. Women's Clubs can therefore in a longer time perspective prove to be useful as building blocks for design and planning of more economically viable activities by women (groups or individual). Much of what at present is labelled as support to production and income generation may be more adequately understood if it is considered as general social support similar to the activities within education and health.

For some of the micro credit projects their market orientation was clearer even though the team sometimes had doubts about the economic viability of the projects. It emerges as somewhat contradictory that Chief Hanjalika only has received 8 out of 61 credits, although this area undoubtedly is most integrated in market economic activities. However, we visited one micro credit project (among five or six) on goat rearing which seemed very promising and where the responsible person appeared competent to run it (in a settlement within Chief Hanjalika).

The participation of men and women in various productive activities varied according to focus areas. The participation was in some instances based on sex-role stereotyping, while in others it was not. Examples are given below.

- Micro-Credit facilities provided on individual basis for activities e.g. goat rearing and beekeeping by men and women.
- Carpentry Clubs involving groups of male youth
- Gardening Groups through support in form of inputs (involving both sexes);
- Women's Clubs through provision of sewing machines and related materials for tailoring and knitting for income generation for their clubs and individual members. The Women's Clubs interviewed are also involved in production of crafts and pottery for sale.
- Youth Music and Drama Groups (male-only) through exposure at important functions – e.g. the HIV/AIDS and VCT awareness event held in April 2009. The groups are used as appropriate message communication channels.

The effects of the agriculture input support is probably what deserves the most serious concerns regarding the support to productive activities. 500 farmers have received such

loans and the team's impression is that a strong correlation exists between reception of this support and membership in the development committees at chieftdom and zone level. This means that it is not necessarily those who need it most who receive the support. As already mentioned, the levels of repayment are very low, and the support easily take the form of untargeted subventions or gifts. Furthermore, the Ministry of Agriculture is implementing in parallel a much bigger input support programme so it may be questioned whether there is a need for a second one.

Culture and normative change

The effects of activities aiming at cultural and normative change are the most difficult to assess. This is mainly because change of societal norms takes time and initiatives to such changes often lead to unintended result. The work on sensitization of the population on health and gender issues must in certain respects be said to show promising results. The results from the health and voluntary counselling and testing launch in Kasaka has already been mentioned and demonstrate that sensitisation on this ground has been serious and effective. On gender related issues some results are also positive in many of the fields identified by the participatory workshops and conferences. Practices such as sexual cleansing have more or less disappeared and that early marriages of young girls are receding. Changing of inheritance practices according to statutory law is openly being discussed and propagated. There is no doubt that the traditional leadership has taken an active and positive attitude in this respect despite the fact that earlier and contradictory practices may find legitimacy in customary law. Also regarding many other practices related to domestic violence (e.g. sexual abuse of children and wife battering) the project seem to have positive effects even though it must be emphasised that such practices hardly find much legitimacy within customary norms and rules.

The project approach is also in line with the Gender and Development Approach and has potential for promoting gender equality in terms of participation in and benefit from development project/program activities. However, there was no clear strategy for gender-specific participation, which may be explained, at least in part, in terms of the fact that the Program objectives were not explicit on gender participation and benefit patterns. Project documents as well as interviews revealed that no sex-disaggregated data exist to provide information on gender-specific roles and responsibilities at various stages of the project cycle. For example, although there are reports on aspects of community participation (e.g. providing skilled and unskilled labour; transporting sand, crushed stones, and water; making mud bricks and burning them, transporting bricks to construction site, etc), there is no information or data on the sexual/gender division of labour. Increased local participation may easily result in increased workload of women, who are already overburdened with domestic and economic roles.

Under the Culture and Gender component, the Women's Conferences constitute one of the major activities. It is at the Women's Conferences that a wide range of gender and women-specific issues are highlighted and debated by community members in terms of their impact on development. Examples of issues reflected in the reports and during interviews included: women's subordination to within the home and community, property

grabbing in event of death of spouse particularly of a husband, sexual cleansing which violates rights of surviving spouses, inheritance rights for widows and widowers, early marriages for girls which violate rights of children involved including school attendance, child abuse (defilement and child labour), gender based violence e.g. wife-battery). The conferences have been effective as reflected in the fact that issues that are traditionally considered taboo are increasingly being discussed openly and freely by men and women.

The lack of specific focus on female headed households in the project does not mean that female headed households are not included in project activities, but their specific needs easily tend not to be captured and thereby also overlooked. This is because women in this situation have greater difficulties in attending the forums where things are discussed and decided. Besides, it was the impression of the review team that women's possibilities to be heard still remain weak even though their formal representation in the various project committees is consciously looked after and respected.

Two strategies, which are in use deserve mention; the use of radio and drama. Matantala uses both strategies and has close working relationship with community Radio Stations like Chikuni Radio and Sky Radio and uses Drama and Music groups in its sensitization strategies which have proved effective.

Much of the project's work on normative change is considered promising. However, it is important to remind oneself that such achievements are the result of efforts that have been going on for a much longer period than the existence of the project and involving a range of organisations. In this process Matantala and the project has made its valuable contribution not the least by making sure that the traditional leadership has taken an active part in the processes.

May be the most important aspect regarding normative change, to which we shall soon return, is the direct work with the traditional leadership and the development committees which aims to provide people with a changed attitude towards their own living conditions and their own abilities to combat poverty and hunger. Such a change of attitude can obviously not be expected to take place within the time frame of the project. The target population continues to consider Matantala and the project as the main factors that can solve their problems. However, what will be expected eventually is that the development committees and the traditional leadership will take an overall responsibility for the various outputs that are being produced. This does not seem to be the case and there proves to be little concern in the developing committees at zone or chieftdom level for overall monitoring and assistance of how the outputs are being put to use. If e.g. a parent/teacher association or a dip tank committee is not working or experience problems it does not seem to concern the development committees. Each committee seems only to be concerned with its separate mandate and none seem willing to take an overall function. Capacity building that is multi faceted will therefore be critical in this respect.

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Overall, the assessment of project effects shows a much more varied picture than what is the case for the production of outputs. While the effects regarding social services must be considered quite good, the effects of the support to economic activities is more problematic due to unclear and confusing strategies regarding the objectives of this support. Concerning the work on normative change, the effects are judged promising regarding work related to health and gender practices, but with respect to changes of attitudes towards how to deal with poverty and hunger, there are still many challenges. To a large extent people continue to consider their livelihoods relying on forces external to the communities with limited possibilities for the individuals to alter the situation.

A more complicated situation regarding project effects compared to project outputs also reflects Matantala's strengths and weaknesses. While the success in output production to a large extent must be understood in light of good mobilisation strategies, a lot of operational experience and intimate relations between Matantala and the target population, the weaknesses related to the effects reflect some limitations when it comes to social and development analysis. Many of the problems related to changes in economic performance, to changes in gender relations and in establishing effective roles for the traditional leadership, dealt with in this section and on which we shall return below, require establishment of data information procedures and systematic analysis of collected data for specially identified purposes. Except for collection of some basic but very useful education statistics, there is not much information available at project level. The limited numbers of staff is probably the main reason.

5. Reflections on potential project impacts

Integrated rural development projects are complicated and can only be expected to produce lasting results after many years of operation. The large Norwegian funded projects in Sri Lanka and Tanzania in the 1980s lasted ten years or more. It is therefore impossible to talk of any project impact only after two and a half years of operation. Some potential impacts may, however, already be identified and reflected around.

Concerning outputs for basic social services delivered by the state such as health and education there are good reasons to believe that positive impacts will be experienced in the future. Provided that the state is able to fulfil at least some of its obligations in terms of drugs, equipment, teaching material and personnel, the area will experience improved services. We are familiar with the enormous challenges the government institutions are facing in terms of meeting expectations, but at the same time there is no reason to assume that the services will not collapse completely. As long as there are teachers and nurses with a minimum of qualifications we are convinced that the impact will be felt in the years to come and the more these challenges are overcome, the greater the impact will be.

Furthermore and based upon the effects of the project, Matantala has identified some serious problems connected to the education system. Statistics from 15 schools in the project area shows that the drop-out rates are much higher than believed by the authorities. There is also a problem related to long walking distances and an early start of

the school day which lead to a considerable reduction in school attendance among the pupils. The most distantly located pupils sometimes have to leave home by 4:30 AM in order to be at school on time. No real debate has yet started at community level as to how such a problem can be overcome. It will to a large extent depend on to what extent the traditional leaders can facilitate such debates between education authorities and the population. For reasons of knowledge and networks only Matantala can fill this role for the time being.

Also in terms of normative changes that already are in course it is reasonable to expect positive impacts even if it is impossible to really know how these changes will translate into people's real life in the future. As mentioned above these processes are long lasting campaigns mainly taking place independently of the project. But the project activities contribute to the processes and that must be considered positive.

However, there are also two important weaknesses in the project that in a certain way threaten or impede the achievement of impact and which need immediate attention. The first is linked to the understanding of the role of the traditional leadership in development and the second is linked to what it means to work through the same leadership.

Where and how can the traditional leadership serve the development objectives of the project?

Even though the project is supposed (at least this is the view of the Embassy) to test traditional leaders facilitating role in change processes, project documents produced by Matantala mainly assume that this is the case. The project does not refer to any analysis when it argues that the traditional leadership will serve as a 'driver for change' (in the sense of development). Whether it does is not an easy question and requires a fairly well developed understanding of what the polity of traditional leadership is all about. There is no room for such an analysis here, but there is a need to point at some common misunderstandings regarding chiefs and the traditional leadership in Africa which often emerge in the development literature and some alternative viewpoints which at present have broad support in research on traditional leadership in Africa.

The first is that the traditional leadership is traditional in the sense of a long term 'African' heritage. Instead, research shows that traditional leadership must be understood as something which grew out of the colonial context and that it was the needs of the colonial administration which largely explains its function – even to day. To a large extent the institution draws its legitimacy from the state even though it also draws legitimacy from very different norms and rules in the population. For the state it was important that law and order reigned locally, and chiefs and headmen were considered useful as long as they could guarantee local peace. The power of the leaders therefore depends considerably on the support they receive among their followers.

The second misunderstanding is that countries like Zambia have two political systems that oppose each other, one formal and one informal. Political and legal dynamics in Zambia are much easier to understand if one considers the various forms of political leadership as a single system with elements that very much need each other, but where,

on the other hand, they also contradict each other. This system which prevails in different forms in most of sub-Saharan Africa is often called political and legal pluralism. It is characterised by a very fluid, dynamic and ambiguous political reality where no-one refuses to accept the legitimacy or the norms of the others even if they may be contested. As long as the presence of the state at local level is limited, this situation prevails.

It has in later years also become clearer that this situation of political and legal pluralism have complicated and many-sided consequences for processes of social change and development. As in most questions of this order there is no unanimous position as to what are the consequences, but it is possible to say that research to a large extent agree in the following:

- i) The influence of “traditional” rules and norms tend to protect the populations and the poorer parts in particular. This happens partly by maintenance of communal norms and responsibilities (As in the case of the carpentry club) and partly by allowing the populations to manipulate the ambiguities in the legal pluralism to their advantage. Studies on land conflicts in Southern Malawi shows how customary land tenure serves to counteract increased differentiation in access to land and how poor smallholders are able to use the ambiguities to prevent wealthier and more powerful people from getting control of customary land. As custodians of customary law and tenure the traditional leadership is found not only to be an important ally in this type of development, but even serves as guarantor for maintenance of a relatively egalitarian access to resources.
- ii) Changes towards a more market oriented economy which have proved so difficult in most of rural Africa are often impeded by the ambiguities and contradictions of the system of pluralism e.g. the lack of exclusive property rights. Traditional leaders are generally not in favour of changes aiming for increased clarity. They can to some extent accept it when it comes to more marginal parts of the economy, but they will instinctively and massively oppose it when it comes to important resources such as land. In this field of development they are hardly drivers for change, rather the opposite.
- iii) So what about normative changes? As already mentioned the power of traditional leaders to a large extent rests on their capacity to maintain law and order in their territories. They therefore often tend to emphasise and strengthen norms and rules which are widely recognised by their followers. They will also oppose changes which tend to reduce their own influence. The NGO “Law and Development Association” (LADA) works extensively and in close collaboration with the Tonga traditional leadership. When we asked them in what field they experienced most resistance to change the answer was very clear: reduction of their judiciary functions. In these respects they may be seen to represent a conservative force.

However, when external conditions lead to local changes and creates new lines of conflicts, chiefs and headmen may be among the first to accept that norms need to be changed. E.g. new statutory laws introduced by government easily creates new forms of awareness among the population and this awareness may lead to new types or increased level of conflicts. The introduction of rights based development approaches (including women's rights) are very much what may be seen in the project area at present. In order to reduce the new types of conflicts emerging from these changes, the traditional leaders often realise that there is a need for normative changes and will support a redefinition of norms and rules. The same apply when changes occur that challenge their power base. With AIDS on the increase threatening the demography and the lives of their power base the leaders will quickly and personally push for redefinition of custom if that is considered to help. In such cases the traditional leadership can often be drivers for change and it is mainly related to such issues that the project has been involved.

The point we wish to make is that there may be a need to revise the Matantala's and the projects approach in relation to the role of the traditional authority by making it more nuanced. Not all efforts need to go through the traditional leadership and the development committees. Support towards increased market production is a case in point. These institutions can neither be expected to support such changes, nor do they possess the knowledge required to serve as facilitators for changes towards increased commercialisation and market orientation. This work must be left to someone who knows how to assess and plan commercial ventures and who can provide support on a long time basis. It could be Matantala itself, but then the organisation will need to enlarge its type of competence. Furthermore, Matantala as an organisation is not much more than the project. It is not viable outside the framework of the project cycle and support to increase the commercialisation in the economy is bound to take considerably longer time than that if it shall succeed.

What does it mean to work through structures of the traditional leadership?

The work aiming at poverty reduction and normative change should continue to be channelled through the traditional leadership and it is certainly true that the Matantala project works in a close understanding with this institution. But so does most of the other 25 NGOs and the various government institutions that operate in the project area, even if it is true that Matantala keeps a special position (see annex 3 for an overview of organisations).

Even though a lack of clarity has existed right from the outset as to what the specific role of the traditional leaders should be in the project, the project's approach regarding this issue must be expected to be different than the ordinary rural development approaches. Matantala has gone further than most other aid organisations in making their project committees accountable and responsible for the project. However, it is with a certain surprise that we observe that the established project organisation continue to be considered first and foremost as a temporary project organisation rather than structures

integrated in the traditional leadership institution on a more long term basis. By this we mean that the agenda and the functioning of the committees centre 100 per cent around what are questions immediately linked to project activities. We do not doubt that the chiefs and the headmen feel a certain ownership related to the structures, although they continuously refer to them as “Matantala committees”. What is more worrying is that the traditional leaders also consider them as temporary and closely connected to the project cycle.

One of the biggest problems in rural development work over the last 20 years has been what may be called “temporary committees proliferation”. Almost every project and NGO has been putting up all sorts of committees more or less connected to existing authority structures. Experience from other areas in Africa shows that as many as 15 committees can exist in a single village. In the project area there are may be several hundreds of them, the Matantala project itself has probably established close to 100 in the two and a half years the project has existed. This situation entails a series of problems. First, it often reduces local governance by creating conflicts of interests where no conflict should exist. From the point of view of the population they easily render people insecure of what committee to relate to (which NGO provides the most and the best services) and they end up investing their time in all sorts of more or less futile encounters. They also tend to increase aid addiction among the population. Finally, their temporary status effectively prevents any serious attempts for more long term strategic development initiatives. It should be noted that some of our observations also indicate that Matantala sometimes share the concern for more permanent structures, but as a general feature it is the temporary project concerns that reign. If Matantala’s mode of work does not reach further, the concern that the Matantala project only represents another integrated development project among all those we have seen during the last 30 years, is justified.

We agree with Matantala’s leaders when they argue that the traditional leadership is the only institution that constitutes a structure of local authority and there is little or nothing that indicates a change in this situation for the years to come. The Zambian process of political decentralisation seems for the time being to be in a deadlock and the existing district councils of Monze and Mazabuka do not represent a realistic alternative for local mobilisation and administration. However, it must also be added that Matantala and the project do not seem to have been too concerned about development of good working relations with the district councils. In Monze the district council was the only among the interviewed institutions that expressed clear reservations regarding the project and Matantala’s work. Their critique seemed mainly to concern lack of information and late invitations when important events (like the voluntary counselling and testing launch in Kasaka in April 2009) are organised. It was the team’s impression that the district council considered Matantala as a competitor more than a collaborator. This situation is understandable, but in a context of political pluralism as have been described above it is not an inevitable situation and much can be done to remedy the tensions that seem to exist.

It is the view of the team that work through the traditional leadership must mean to start establishing more permanent institutions that can be integrated in the traditional authority

structure and where the development committees serve as the chief's own "development advisors". Permanent viable institutions would address two crucial problems, one is securing the impact of this project, but more importantly it would contribute to reduce and hopefully solve the problem of temporary committees proliferation. The ideal should be that traditional leaders and the population can start claiming that any NGO wanting to work in the area will have to go through the already existing structures instead of establishing their own. Part of the problem has been that it has proved difficult to mobilise the proper chiefs, partly because of the unfortunate deaths of Chiefs Chona and Mwanza, but partly also because the persons in charge do not give sufficient priority to this part of their functions.

We are perfectly aware of the many problems connected to a strategy of establishing permanent development structures within the framework of the traditional leadership. It requires establishment of a minimum of bureaucratic procedures which as mode of operation is something quite foreign to the traditional leadership. Furthermore, and as part of the problem of bureaucratisation, it requires a range of knowledge and competences concerning financial and administrative procedures which headmen very seldom possess. They are therefore often sceptical towards "assistants" they feel they do not control. We have no illusions about the difficulties that exist in this field, but we insist that working through the traditional leadership only makes sense in this perspective and we are somewhat surprised that little effort has been invested in this direction. Part of the reason may be that the Embassy has made it clear that they cannot support a programme for development of the traditional leadership structure into more formal bureaucracies. Given the emphasis the Embassy puts on the experimental aspect of the project, this position is somewhat difficult to understand.

At the same time, some of Matantala's own practices also tend to complicate the establishment of permanent structures. The close linkages sometimes blur the lines between where the traditional leadership starts and Matantala ends. We mentioned above how most refer to the project structures as Matantala's. Matantala is very good at labelling and its name emerges a bit all over in the project area. However, if the concern is to establish permanent structures it should not be the name of Matantala but that of the development committees which should figure on the boards where a new clinic, school or dip tank has been constructed.

Matantala's close linkage to the area has also led to a rhetoric where Matantala almost claims ownership to the area and where other NGOs are considered not desired. It was reported by one NGO that Matantala sometimes enters into direct competition with them and that this has created uncertainty and unnecessary tensions. First of all such practices do not reflect the overall reality, secondly they do not favour necessary collaboration and finally, they do not take account of the interests of the local population. Establishment of permanent structures requires a careful, soft and more invisible approach on the part of Matantala, since no of the other NGOs will accept to be referred and subordinated to what they conceive to be Matantala structures.

To establish permanent development structures at chiefdom level is certainly very challenging and many elements may explain that relatively little has been achieved in this field. However, clearly a much clearer strategy in this direction is required to safeguard project impacts and the broader development interests of the target groups.

6. The Matantala project as an experiment

As has been described in the first sections of this report there is a clear difference in understanding regarding the project as an experiment. Matantala seems convinced from the outset that working through traditional leaders is the correct approach. It is mainly the Embassy who emphasise the Matantala project approach as an experiment and that results could have interesting replicable value for a large number of projects in the province as well as in the rest of the country. However, it remains unclear what exactly should be the subject of the experiment.

Many – if not the most – NGOs already work in more or less close association with traditional leaders, and organisations such as Law and Development Association and Women for Change were found to have a well developed and sophisticated understanding of how such collaboration can help achieve objectives and serve the ultimate beneficiaries in their field of work. As has just been mentioned the present mode of work of the Matantala project does not differ much from the mode of work in the classical rural development projects from the 1980s and 90s. One must therefore be careful not to force open doors.

However, on the issue of helping the traditional leadership in establishing more permanent development structures, the project could probably become one of the first of its kind and thereby become able to provide very valuable information about experiences and lessons learned. It is difficult to foresee how any comparative research between target area and other areas could be undertaken unless a particular project is put up for this purpose at a later stage. The reason is that the lessons one is looking for are specifically connected to the time after the project has ended, in some cases many years after. This type of experiment can therefore not be undertaken as part of the project.

On the contrary – what would be both possible and very interesting is a systematic collection and analysis of the problems in establishing permanent structures, followed up by an immediate survey of how the structures are being used soon after the project has ended and such a task can be integrated within the framework of the project.

There are many reasons why such a study would be particularly useful. Since independence it has been very unclear what should be the role of Zambian traditional leaders in relation to development. In the Chiefs Act of 1964 which still applies, little room is found for the chiefs and headmen in this field. However, it is probably correct to say that the chiefs slowly by slowly have got a limited role in development, but it mainly remains symbolic.

The policy of the state and its attitudes towards traditional leaders started to change with the arrival of President Mwanawasa in 2002. The House of Chiefs provided for in the constitution (articles 130-132) was reopened in 2003 after it had been closed in 1991 and immediately led to debates about what role the chiefs should have. On initiative of the House of Chiefs discussions and work on harmonisation of customary law started and the Ministry of Justice initiated preparatory work on a revision of the Chiefs Act. A draft is said to exist, but one is awaiting the revise work of the National Constitutional Conference. According to sources both in the House of Chiefs as well as in the Judiciary, the new constitution will provide for more powers to the chiefs in the field of development. The last event is that House of Chiefs in its last session adapted a resolution requesting that the chief's courts be formally integrated in the judicial system.

A general picture emerges of an increased recognition of the role of traditional leaders among bureaucrats and politicians and may be also a new policy on the part of the state towards a more active role for the chiefs. It is therefore not unreasonable to assume that the approach and the experiences from this project may attract considerable interest among the protagonists in Zambian politics. In that respect it could prove useful if the project or the Embassy would consult government and have their views about the establishment of more permanent development structures related to the traditional leadership institution.

6. Conclusions and recommendations

The project on Community development with traditional leaders funded by the Norwegian Embassy and implemented by Matantala Rural Integrated Development Enterprise started in December 2006. Its main development objectives are to contribute to reduction of poverty and improvement of living conditions in 3 chiefdoms in Zambia's Southern Province. The means to achieve these goals include support to provision of social services (65 per cent of budget), support to diversify economic activities and increase market production (20 per cent) and support to change attitudes and norms among the population, related to empowerment and to their own ability to combat poverty (10 per cent). The project is working in intimate collaboration with traditional leaders in the area by establishing a project organisation of development committees at Chiefs and zone level including headmen as well as other representatives of the local population. Local participation is supposed to be high both in the planning and implementing phases and 30 per cent of the inputs is expected to be provided by the local population in the form of labour and locally available resources. Each Chief development committee disposes of its own budget allocations (25 percent of total budget) and Matantala receives 25 per cent for the support they provide.

Much attention has been given to the project approach which emphasise project implementation through traditional leadership. Matantala seems convinced from the outset that working through traditional leaders is the correct approach. The Embassy on the other hand emphasises the project approach as an experiment. Neither Matantala nor

the Embassy is very clear when it comes to specify what they mean should be the concrete role of the traditional leaders.

The project has so far been operational in two and a half years and during this period it has been very successful in producing a great variety of outputs. Support to social services has mainly meant construction and rehabilitation of classrooms, health clinics, staff houses for teachers and health workers and dip tanks for protection of cattle. The constructions are generally found to be of good quality and the local mobilisation and participation in the construction is high. The support to increased diversification and commercialisation of the economy has mainly consisted of formation of clubs/cooperatives focusing eight different types of production ranging from tailoring, carpentry, and goat rearing to fish farming. The initiatives normally come from the population themselves and perhaps as many as 1,500 persons are benefiting directly from this support at present. It also includes provision of micro-credit and agricultural input support. Finally, the support to change attitudes and norms include workshops and sensitisation arrangements in a variety of fields from health, gender, youth and domestic violence issues. The work on empowerment of women suffers due to lack of specific focus on women headed households which constitute 22 per cent of all households in the area. It also includes training and support to the traditional leadership and the development committees established by the project. Overall, production of outputs lies much above what can be expected.

The assessment of how the outputs are being used varies more than the assessment of output production. It is found that outputs related to social services generally are put into intended use. Matantala's good linkage with the responsible government agencies such as the ministries of education and health has secured that the facilities serve the purposes they are intended to serve. Some maintenance problems have been observed. For the dip tanks one experiences well known problems related to the management and running of revolving funds on which such services relies. Similar problems are also found in the management of the production clubs. Problems also arise due to confusion about what purposes the clubs are supposed to serve. In many cases there is no agreement between the beneficiaries, the development committees and Matantala if the clubs mainly should serve social functions to increase the social resilience and reduce poverty among their members or whether they should be used to establish commercial units that can increase production for the market. The various aims and functions require very different strategies in order to succeed. There also seem to be limited concerns related to the viability of increased commercialisation. Many sites within the project area are not suitable for extended market production. The agricultural input support seems not to function well. The level of repayment is very low and the support therefore tends to take the form of grants. In addition, the mode of distribution does not secure that those who needs it the most will receive it. For the micro-credit scheme the first repayments showed promising results, while serious delays seem to have occurred for the latest credits. The work on normative change related to health, gender and domestic violence issues shows promising results partly because the work is part of much broader campaigns that have lasted for many years and involves a multitude of organisations. Some weaknesses related to project monitoring are identified which reduces project effectiveness when it comes to

empowerment of women. Regarding training and sensitisation of the development committees in order to change attitudes in fighting poverty the project seems to have less success. The participants continue to consider Matantala and the project as what can solve their problems and it is Matantala that should also be the one to deal with the problems when they arise.

Project impact can not yet be expected. However, the potential impacts for much of the social service support and for parts of the work on social change are considered promising. Two aspects related to the assumptions and the design of the project may on the other hand impede the level of impact achievement. One is the assumption that traditional leaders constitute the drivers for change. Based on the existing knowledge about the traditional authority it is doubtful whether this assumption is correct. Experience shows that chiefs and headmen may play a very positive role when it comes to poverty reduction and protection of their followers. But regarding increased commercialisation of production one must be much more cautious. One must expect that traditional leaders often will be sceptical to a type of production that, unlike what is the case at present, requires exclusive individualised rights to resources. The idea of using traditional leaders to increase commercial production is therefore highly problematic and one should consider a change of project approach in this field. The second aspect is connected to what is meant by working through and with traditional leaders. Similar to what is found in other rural development initiatives the project considers its organisation as temporary and intimately linked to the project cycle. The project's manner to work with traditional leaders does not differ much from what is found in other projects. This aspect will seriously impede achievement of impact since the outputs must be expected to lose their value unless someone can secure their reproduction. The traditional leadership is the only local authority structure that can secure continuity. The national process of decentralisation faces severe problems and the district councils can not be expected to fulfil such a task. A different approach will require that the structures established by the project become permanent and integrated in the system of the traditional leadership. This difficult and challenging task requires an increased focus on the development committees at the expense of the attention which at present mainly is directed towards Matantala.

The project's present mode of work is not new. Its value as an experiment with a replicable potential for other areas in the country is therefore intimately linked to whether the project will try to establish permanent development structures in the project area. As such it could prove to be very interesting. Development at state level shows that the traditional leaders in Zambia since 2002 are given increased power and influence. Probably based on the development trends in South Africa the role of the traditional leadership enlarged in legislation as well as in different policies.

As organisation Matantala is a company limited by guarantee. It is characterised by very close links to the project area and to the clans dominating in the traditional leadership. The members of the Board of Directors belong to the Zambian national elite and therefore possess useful national and international contacts that can effectively be used to mobilise for different purposes. This was illustrated in the April HIV/AIDS counselling and testing launch. Despite the restricted number of persons, the staff operating in Monze

possesses satisfactory experience in rural development and project administration. Weaknesses revealed last year in the accountancy have been remedied by recruitment of more qualified personnel. It is probably correct to say that Matantala's strengths mainly are related to implementation of support to social services, mobilisation of people and organisation of training and sensitisation activities. Our impression is that its experience related to development of more market oriented activities is more limited, and so is the competence regarding economic political and social analysis. This impedes to some extent the development of more adequate and more effective strategies within a number of fields.

The organisation's very close links to the project area are found to represent both strengths and weaknesses. It certainly has facilitated the high level of outputs and the high level of participation among the project population. However, it also explains how it sometimes becomes difficult for people in the area to distinguish properly between the traditional leadership and Matantala and how the task of establishing permanent development structures integrated in the structure of the traditional leadership has been given little emphasis. It remains unclear to the review team to what extent Matantala is interested in a clearer distinction between the two. Experience so far is that the organisation seems preoccupied with the labelling and marketing of itself. Despite these weaknesses it remains important to acknowledge the considerable results Matantala has been able to achieve in a very limited period of time.

Based on this the review the team forwards the following recommendations:

- The project should quickly consider redefining and redesigning the role and the purpose of the organisational project structure it has established at Chief and zone level. Instead of considering the development committees as temporary, there may be a need to develop them on a more permanent basis where they are integrated into the existing traditional leadership structure.
- As part of this effort, the project should contact the appropriate authority in central government to have their views and recommendations about the development of permanent development structures related to the traditional leadership.
- The Embassy must decide on whether and how they are ready to support permanent development structures within the traditional leadership. If not, there are few conditions for the experimental aspect of the project.
- More emphasis needs to be put in the sensitisation of the development committees on their overall and long term responsibilities in the development and how they relate to the different NGOs operating in the area and to local government.

- Efforts should be increased to strengthen the functioning of all the revolving funds in the project. Given the number of such funds and their importance to improve project effects and impacts, it is of crucial importance to secure a sustainable functioning and use. This work should include the collection of experiences of other organisations in other areas in addition to general training and sensitisation regarding the most common difficulties in the functioning of revolving funds.
- There is a need to distinguish much clearer between support to economic activities aiming at diversification of production and increase of the general social resilience in the communities and support aiming increased and improved production for the market. Separate training and sensitisation courses must be developed.
- The support to activities aiming increased and improved production for the market should be redesigned. Instead of making this support dependent of the development committees, the support should be channelled through an organisation that possess the required competence about such projects. If Matantala should choose to implement this support there is a need for extension of project staff.
- A comprehensive study investigating the possibilities for improved market production in the project area should be undertaken by qualified personnel. The study should include viability assessments of various commercial options including market elasticity, finance options knowledge and analyses of prices and costs.
- Micro-credit support should be concentrated to commercial projects. Projects aiming for improved social resilience should mainly be organised as clubs/cooperatives.
- In light of poor repayments and unclear selection procedures the agricultural input support should be withdrawn.
- A study should be undertaken to see how project activities related to the empowerment of women better can be adapted to the needs of an increasing number of women-headed households.
- A gender analysis should be conducted to generate sex-disaggregated data on socio-economic roles and vulnerabilities of men and women to poverty and other issues, as well as to identify opportunities and/or constraints for mainstreaming gender at different levels.
- Inclusion of affirmative action (or targeted service delivery activities), should be strengthened to address gender differences/inequalities

where these are pronounced – e.g. in relation to extreme poverty levels and access to resources (land, agricultural labour, education, decision making power).

- Identify Government institutions and civil society organizations implementing gender related activities for possible networking and learning on gender issues and best practices. While Matantala is already working closely with Ministries of Agriculture, Education, Health, there is need to also strengthen linkages with institutions like Department of Community Development (for learning and support on vulnerability criteria used) and Plan Zambia (operating in Mazabuka District) on child and gender rights.

ANNEX 1

Terms of Reference for Review of Matantala Rural Integrated Development Enterprise (Matantala RIDE) and the Community Development with Traditional Leaders Programme in the Chiefdoms of Chona, Haanjalika and Mwanza (Districts of Monze and Mazabuka) in the Southern Province of Zambia

PTA reference: ZAM-3033 ZAM-06/046 and ZAM-07/017

Name of Programme: Community Development with Traditional Leaders

Background

The Norwegian Embassy in Lusaka has as part of its contribution to poverty reduction in Zambia, taken a development initiative in the Southern Province with traditional leaders as central actors. The justification was that despite improvements in democratic rule since the early 1990s, and a turn-around in the economy a decade later, there are few indications that a significant reduction in poverty is within reach. Moreover, this situation is also affected by a centralised Zambian power structure, with limited resources for local government to act. The Embassy decided to attempt a new approach, trying out traditional leaders as “drivers of change” in a selected area.

Traditional leaders can potentially be important for development since they have a central position in local communities. They may be important in maintaining social cohesion and securing social welfare of the subjects when in distress. They also have a vital role in upholding customs and traditions, which may be both an advantage and a disadvantage, particularly for women. Traditional leaders’ main source of formal authority is linked to their role as custodians of cultural heritage, values and customary land, which represents 96 % of land in Zambia. They are also represented in the District Development Committees. Traditional leaders are barred from seeking political office. They are, however, given importance by the political establishment and particularly in connection with election campaigns. It is generally accepted that traditional leaders can have considerable informal influence over their subjects, and are thus important in forming the public opinion in their areas.

A central idea on the part of the Norwegian Embassy was from the beginning that the people themselves should be in charge; they should decide on what kind of projects should be included; they should be responsible for the planning and take the lead in the implementation of the projects. Women should in particular be stimulated to take an active part and benefit from the Programme. Since then youth have also become an important target group.

The Embassy decided to work with three chiefdoms in the Southern Province, i.e. Hanjalika, Mwanza and Chona. Traditional leaders and other representatives of the population were invited to a workshop in Nabukuyu in May 2006 to discuss development in their areas. As ideas were taking form the Embassy engaged Matantala Rural

Integrated Development Enterprise (M-RIDE) as the implementing partner. This organisation has been developed by people who have a close connection to the local communities that are being targeted. The population initiated development projects that the embassy supported financially, through M-RIDE. In the agreement between M-RIDE and the Embassy it is stipulated that a review is to take place during first quarter of 2009.

The Programme

The first phase of the “Community Development with Traditional Leaders” Programme was from January to December 2007. An additional agreement/extension was made with M-RIDE for support from January 2008 to June 2009. The goal and objectives of the Programme are:

Goal: To support durable solutions that address under-development in rural areas.

Specific Objectives:

- To stimulate desire in the Communities to aspire for change that improves their standard of living.
- To strengthen the role and capacity of traditional and other community leaders’ participation in development programmes.
- To raise the community awareness on negative cultural practices/ development vices that impede development.
- To oversee the implementation of development initiatives by the communities.
- To build capacities of the community to be able to plan and account for the development activities in their area.
- To share information gained with other stakeholders and policy makers.

Purpose of the Review

The review consists of two separate, although interrelated components:

- An assessment of Matantala RIDE as an organisation and its external role as an actor in development in the selected communities
- An assessment of the results of the “Community Development with Traditional Leaders” Programme, including its replication and sustainability

Scope of work

The work shall be guided by Norad’s Development Cooperation Manual and the practical guides to Results Management in Norwegian Development Cooperation and Assessment of Sustainability Elements/Key Risk Factors. The latter includes gender aspects that are relevant for the review. The work shall cover, but not necessarily be limited to the following tasks:

a. An assessment of M-RIDE as an organisation and its external role as an actor in the development in the target areas

The review shall include an assessment of how M-RIDE is planning and implementing the Programme in terms of management, efficiency, effectiveness and relevance including the use of resources, risk management and anti-corruption measures. The review of financial management aspects should be limited, and build on the financial review which has recently been undertaken as a separate exercise. An assessment of the sustainability of M-RIDE in the longer term, independent of Norwegian support shall be included.

The review shall in particular consider whether and, if so, how M-RIDE and its approach is different from ‘traditional’ development NGOs, given the mandate to prepare for genuine ownership in the population and have the population in the ‘driving seat’. In particular, does M-RIDE significantly differ from other NGOs doing similar rural integrated development work?

Concerning the interaction of M-RIDE with the communities and with other actors involved in development of these communities, the review shall describe the relationship between M-RIDE and the Embassy, other donors, the local government in Monze, the traditional leaders, and villagers.

The review shall assess the role of M-RIDE as an intermediary for harnessing the potential of the traditional village structure for more internally driven development. It shall explore how M-RIDE has used traditional structures and systems to mobilise the local population, and whether this has strengthened the various target groups’ participation in the development, including the ability to articulate development needs and make claims against relevant government agencies.

A central hypothesis that the Programme is based on is that the traditional power structures needs to be strengthened as the most effective means in the short term to facilitate the functioning of modern democratic institutions among the people (esp. in the project area). The team shall investigate this hypothesis, and make an assessment of whether it is M-RIDE or the traditional power structures that are the actual change agents in this Programme.

The team shall explore whether the Programme has supported or impeded local democratic and public administrative structures and decision-making processes, including government agencies’ implementation of national development plans.

The review shall assess whether, how and to what extent local authorities are consulted and included, and the possibility that local government will follow up and provide teachers and health personnel, other services and infrastructure in the selected communities.

As part of its implementation activities, M-RIDE has established chiefdom offices, to serve as the “missing link” between rural communities and the existing local government institutions. The team shall consider the necessity of having local administrative structures at the chiefdom level, and if so, what would be their purpose and role, and further assess the viability of the chiefdom structures established by the Programme.

b) An assessment of the results of the “Community Development with Traditional Leaders” Programme, including its replication and sustainability

The assessment shall relate to the development objectives of the Programme and related log frame outlining the intended results.

The review shall consider whether the Programme is likely to contribute to social and economic development for the target groups. What is the perception in the target groups of this question?

Given the emphasis placed on culture and gender, the review shall focus specifically on how the Programme has influenced the position of women and men in the area, whether or not changes in behaviour and attitude can be perceived, and what mechanisms have been put in place in order to strengthen women’s role in the society. The review should also look at whether or not customs and attitudes that are related to the spread of HIV can be identified, and if so, whether this Programme may have contributed.

Given the increased emphasis on the productive sector such as farming, dipping, and loan funds, the review needs to assess the achievements of the Programme within this sector, such as the result and sustainability of the micro-finance schemes, and the impact of the agriculturally related and other income generating activities. In particular, how is the market potential assessed and how are the markets accessed? Is financing provided based on analyses of the market potential? What is the potential for developing profitable businesses? What is the potential for developing sustainable farming “cooperatives” where farmers go together to undertake joint purchasing of input, joint marketing of produce, etc. without donor support?

The review shall explore whether or not the traditional leaders have played the anticipated role as drivers of change. Have they contributed to increased commitment to self-help and social engagement in the communities? Have they contributed towards changes in attitudes and behaviour? Have other leaders in the communities been negatively or positively affected by the Programme? Have new leaders or role models appeared on the scene?

c) Possible future funding

Concerning the question of possible future funding, the assessment shall consider the longer term sustainability strategies – by M-RIDE, by the authorities and in the

communities, and whether the Programme is replicable and sustainable beyond Norwegian Embassy financing. In particular, it shall consider the sustainability in the medium term after Norwegian funding has been discontinued, of the infrastructure facilities constructed for social sector service delivery, e.g. financing of maintenance, and the microfinance schemes. The assessment shall also take into consideration the sustainability of the chiefdom level administration units that have been established.

Implementation of the review

The study will be conducted by a team consisting of one external Norwegian consultant and one or two national consultants. The Norwegian consultant shall be the team leader. He/she will be contracted by Norad. The team leader should have relevant academic background, solid experience from evaluations or reviews of development programmes and development organisations, preferably in community development in rural areas, and knowledge of Zambia. The team leader will be responsible for the report. The local consultant(s) will be contracted by the Embassy. The local consultant(s) will write input to the report as agreed with team leader. The team as a whole should cover knowledge of local government in a development context, gender in development and micro-finance.

The study shall be undertaken during April-May 2009 and include work in Southern Province and in Lusaka. The team leader shall get altogether 5 weeks of which about 2 weeks in Southern Province and about 1 week in Lusaka. The local consultant(s) will each get altogether 3 weeks of which about 2 weeks in Southern province and about 1 week in Lusaka.

The study shall make use of relevant written information sources such as contracts between M RIDE and the chiefdoms, local development plans, written information from M-RIDE to the chiefdoms, mandate of local committees (if such documents exist and are available), government development plans for the areas and the “Study on drivers of change in three chiefdoms of Southern province in Zambia” and any other relevant filed document. The consultants are themselves expected to draw on external sources as relevant. Relevant sources include Zambian media.

Interviews with respondents individually or in groups will be the primary source of information. Respondents may include the traditional leaders (chiefs, headmen/women), religious leaders, representatives of local organisations and community groups, local authorities (Councillors, line ministries, District Commissioners), local MPs, women’s groups, farmers associations, teachers, local business people including local market operators, M-RIDE, the embassy, donors and NGOs engaged in development work in the area as well as other relevant actors.

M-RIDE and the Embassy will assist in making arrangements for the team’s visit.

Reporting

The study team shall before the work starts in Zambia, present an inception note including a methodological approach and an outline for the operationalisation of the review to the Embassy, M-RIDE and to Norad. They shall present the preliminary findings to the Embassy and M-RIDE upon completion of the field work. The draft report shall be sent the Embassy, M-RIDE and Norad for comments three weeks thereafter. These will get two weeks to provide comments and the team will then get two weeks to finalise the report.

The Report shall provide the Embassy with operational recommendations on which the embassy can make informed decisions on how to proceed.

The report shall be written in plain English, not exceed 25 pages. It shall consist of an executive summary (not exceeding three pages), methodology used, major findings, conclusions and recommendations. TOR shall be attached.

END

16.02.2009

ANNEX 2

List of people interviewed during the review.

ORGANISATION / GROUP	NAME	POSITION	SEX F	SEX M	Numbers
1.MATANTALA RIDE	Mr Mark Chona	Chairman		M	1
	Mr Gregory Hambote	Secretary		M	1
	Mr Fidelis Hambote	Executive Director		M	1
	Mrs Rosemary Mudaala	Programme Coordinator	F		1
	Mr Mubiwa Simakumba	Accountant		M	1
	Mr Joseph Kalimina	Project Officer		M	1
	Ms Julet Chaambwa	Office Administrator	F		1
2 ZAMBIA HOUSE OF CHIEFS	Dr Francis Manda			M	1
3 CHUULA DIP TANK	Headmen			M	2
	-	Chairperson		M	1
	-	Committee Member	F		2
Choolwe Gardening Club	-	Chairman		M	
	-	Treasurer		M	
	-	Committee Members	F	M	3 2
Beenzu Band	-	Chairperson		M	1
		Band Leader		M	1
		Music Director		M	1
		Secretary		M	1
		Member		M	1
FISH POND		Chairperson		M	1
		Secretary	F		1
		Treasurer		M	1
		Committee Members	F	M	6 4
4 Mwiila Women's Club, Chief Mwanza	-	Secretary	F		1
		Treasurer	F		1
		Members	14 and 1		14

			trains the club in sewing		
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ORGANISATION /GROUP	NAME	POSITION	SEX F	SEX M	NUMBERS
5 Kayola School	-	Senior Headman		1	1
		Headmen		5	5
Parent Teachers' Association	-	Headteacher		1	1
Chijanwa Women's Club	-	Members	2		2
Tusole Women's Club	-	Members	2		2
Tukamantane Women's Club	-	Members	3		3
Bee Keeping	-	Members		3	3
Micro Credit		Individual Loanees	2		2
Nampeyo Tailoring Club		Members	9		9
Nampeyo Carpentry Club		Members		6	6
Moomba School		Senior Headman		1	1
		Headmen		4 (includes 1 Vice H/man)	4
		Chairperson Moomba Zone		1	1
Namembo Women's Club		Chairlady	1		1
Chona Chieftdom		Finance development Secretary		1	1
Yabula Yanyonka Moombe Women's Club		Chairperson	1		1
		Secretary	1		1
		Advisor (One of the Headmen was advisor)		1	1
		Committee	1		1

ORGANISATION /GROUP	NAME	POSITION	SEX F	SEX M	NUMBERS
		Member			
Nadongo Clinic		Senior Headman		1	1
		Headmen		7	7
Chibuye Tapi Women's Club		Members	4		4
Luyando Women's Club		Members	1		1
Nakalwida Carpentry Club		Members		1	1
Bee keepers				4	4
6 Namuteba School		Headteacher		1	1
		Teacher	1	-	1
		Senior Headman		1	1
		Headmen		3	3
		Zone Chairpeson		1	1
		Zone Secretary		1	1
Tusekelele Women's Club		Members	3		3
Malobe Women's Club		Members	3		3
		Trainer Tailoring Clubs	1		1
7 Settlement		Bee Keeper		1	1
		Zone Chairman		1	1
Chabota Women's Club		Chairperson	1		1
		Secretary	1		1
		PTA Chairman		1	1
Kaumuzya Community School		Head Teacher		1	1
Chief Hanjalika's Palace		Chief Hanjalika		1	1
Musanga Women's Club		Members	6		6
Dumba Area Chief Hanjalika		Chairman Zone Area Development		1	1

ORGANISATION /GROUP	NAME	POSITION	SEX F	SEX M	NUMBERS
		Committee			
		Secretary Area Development Committee		1	1
Dip Tank		Chairman		1	1
		Treasurer		1	1
People Living with HIV /AIDS		Chairperson		1	1
		Secretary		1	1
		Members	1	1	2
Kulima Women's Club		Chairperson	1		1
		Treasurer	1		1
		Vice Secretary	1		1
Mutumbi Women's Club		Secretary	1		1
Cituba menda Women's Club		Chairperson	1		1
		Chairman Zone 8		1	1
Matimba		PTA Secretary Head Teacher		1	1
		Teacher		1	1
Kabanda Youth Carpentry Club		Chairman		1	1
Mango women's Club		Chairperson	1		1
		Treasurer	1		1
		Secretary	1		1
		Committee Member	1		1
		Vice Chairperson Zonal Committee	1		1
		Vice Secretary Zonal Committee		1	1
Hanjalika Chiefdom Development Committee (HAMADECO)		Vice Chairperson		1	1

ORGANISATION /GROUP	NAME	POSITION	SEX F	SEX M	NUMBERS
Kaumba Rural Health centre		Nurse in charge		1	1
		Group Discussion with people present at clinic (10)	6	4	10
	Lady who brought a patient in the maternity ward		1		1
	Man from Nadongo met on the road	From Nadongo		1	1
	Homestead			1	1
	Former Contact Farmer for ZNFU		1		1
	Men with a scotch cart	On their return from Nabukuyu School where they had gone to deliver sand		4	4
	Woman with baby		1		1
Involved in sports programme	Women		3		3
Monze District Council	Mr Biggie Choongo	Acting Council Secretary	1		1
	Mr Mwila Kalobwe	Deputy District Council Secretaryt	1		1
Office of the District Commissioner	Mr Zulu	District social welfare Officer		1	1
Department of Agriculture	Mr Justin Ngosa	Acting District Agricultural Coordinator		1	1
	Mr Mungaila	Senior Livestock Officer		1	1

ORGANISATION /GROUP	NAME	POSITION	SEX F	SEX M	NUMBERS
	Mr Brian Masiye	Agriculture Specialist in irrigation		1	1
Monze District Education Board Secretary's Office (DEBS)	Mrs Josephine M Shamputa	District Education Board Secretary	1		1
Monze District health Management Team (DHMT)	Dr Peter Julius	Acting District Director of Health		1	1
	Mr Foster Matakala	Acting Clinical Care Expert		1	1
	Mr M Mkandawire	Eye care Coordinator		1	1
	Mr G Hazyondo	Acting Mananger Planning and Development		1	1
Law and Development Association (LADA)	Mr Charles Dinda	Executive Director		1	1
	Ms Pamela Hamanyati	Programmes Manager	1		1
Family Health Trust	Mr Ignatius Mukamba	Field Coordinator		1	1
	Mr Alvin Hazamba	Assistant in field Department		1	1
NGO Coordinating Council (NGO CC)	Mrs Engwase Mwale	Executive Director	1		1
Women for Change (WFC)	Ms Elizabeth Chintu	Field Animator Southern Province	1		
	Mr Lameck Simwanza	Programmes Manager		1	1
The Judiciary	Mr Jacob Chibwe	Director of Local Courts		1	1
The House of Chiefs	Mr Milimo M Munansangu	Acting Clerk		1	1

ORGANISATION /GROUP	NAME	POSITION	SEX F	SEX M	NUMBERS
	Mrs Juliet Kabunda	Member of staff at the House of Chiefs	1		1

ANNEX 3

List of organisations working in the area where matantala operates

A Partners of Matantala

1. Law and Development Association (LADA)
2. Family Health Trust (FHT)
3. Monze Mission Hospital
4. Ministry of Health
5. Ministry of Education
6. District AIDS Task force
7. Ministry of Agriculture
8. Conservation Farmers union
9. Zambia National Farmers Union
10. Ministry of Community Development and Social Services
11. District Council
12. Zambia Police Victim Support Unit

B Other organizations working in the Chiefdom

1. Churches Health Association of Zambia (CHAZ)
2. Women For Change (WFC)
3. World Vision
4. Network of Zambian People Living with HIV /AIDS
5. Home Based Care Programme of the Roman Catholic Church
6. Project Urban Self Help (PUSH)
7. CELIM
8. Dumba Support Group on HIV/AIDS
9. The British Embassy
10. Department of Social Welfare Social cash Transfer Scheme (Monze is one of the pilot Districts)
11. Department of Community Development

