

## PROFILE OF KAPINI

ZAMBIA

Zambia, in the heart of the vast African continent of waterfalls, river, lakes, grasslands and wildlife, has been home to man for over a million years. The modern era began in the late 18th century when Portuguese and Arab traders initiated traffic in ivory and slaves. Later, Affikaaers and Europeans arrived to establish farms, develop the copper industry, and make Zambia a British protectorate called Northern Rhodesia. In 1964 Zambia won its independence and named itself after the Zambezi River. The years since have been a time of building toward economic freedom, with less dependence on the copper industry. Based on a philosophy of humanism, the nation honours common man by emphasising Zambianisation, educational restructuring, and self-help residential housing. Rural development as the key to the future is a national priority. Globally, Zambia has charted a new course as a non-aligned nation and maintained stability despite upheavals in all of the eight countries surrounding it. In spite of economic reprisals it has supported all African freedom movements. With less than five million people sparsely scattered over approximately 700,000 square kilometres of fertile savannah plateau 96.5% uncultivated, agricultural experts are seen as a key to the future. The recently completed Tanzania-Zambia railroad permits agricultural products to be shipped to East Africa, Arabia and India. Releasing the nation's 100,000 farmers to grasp this opportunity is the task of rural development today. The Kapini Human Development Project will develop methods and models toward accomplishing this task.

The history and rapid growth of the nation's capital, Lusaka, reflects the atmosphere of the new Africa. Situated in the middle of the long grass Longa plateau between the Lenje tribe to the north and the Soli tribe to the east, it drew its name from a Lenje headman and elephant hunter named Lusaka. It began as a small farming centre and then developed as a railroad centre because of its strategic location between the northern Copperbelt and Salisbury. In 1929 the British colonial capital was shifted to Lusaka from Livingstone, 230 kilometres south. This inaugurated a long period of town planning. Lusaka became a city planned by and for Europeans and other non-Africans who created a "garden Suburb" city where distance was no object since the Europeans had cars. Since Zambian Independence in 1964, Lusaka has taken a new direction. The city council, which had been entirely European in 1957, was soon entirely Zambian. For the first time the city reflected the needs and aspirations of the "new majority" of the population. Lusaka became a centre of

activity. Many new government buildings, embassies, a National Assembly building, the new international hotels and Zambia's first university were constructed. There was a boom in new office buildings, factories and the new international airport was constructed. The population since 1964 almost quintupled to 500,000, 10% of the entire population of Zambia. Opportunities for employment in government increased, and Lusaka became a manufacturing and commercial center as well. Main roads were widened and tarred, water resources greatly expanded, new sewage treatment plants constructed, public transport extended and many other items of basic infrastructure associated with urban growth were established. Presently, Lusaka is a demonstration of economic and social development for all of Zambia. The city is situated at the junction of rail routes north and south, and principal highways north, east, south and west. It is no wonder that this modern city of the new Africa houses the headquarters of many of the freedom movements for the majority of peoples throughout southern Africa.

The village of Kapini, "Between Two Rivers" is made up of three official villages, Kapini, Malowa, and Malakano. Nearly 850 residents live in mud and stick huts with thatch roofs and clay floors. A few cement block houses with metal roofs are in evidence. Although a few people work in Lusaka, most live by farming the land. Agriculture production includes corn, tomatoes, yams, cabbage, okra, beans, soy beans, ground nuts, tobacco and sun flowers. Their tribe and language are of the Lenje people, in the past a linguistic, cultural unit, who settled on the land many generations ago. Other tribes represented in the area are Tonga, Soli and Zulu. Many tribal traditions remain, including the role of village headman, who allocated land to each family and is the leader of his community. While the city of Lusaka has made great advances, Kapini has experienced slower progress. The recent national decision to turn to rural reconstruction finds Kapini's small farmers struggling with oxen and hand hoe. The village people talk of mechanising their present farming methods in order to improve crop yields and upgrade their family income. The village leaders know that a new future for the community will require a new way of living, but they do not know how to journey the villagers into it.

Kapini is 24 kilometres north of Lusaka along the "Great North Road", which is the eastern boundary of the village. On the south the project is bounded by the Manshinowele River. The northern boundary is the fast flowing Mombashi River, which provides water for the people and the animals. There are also many streams in the area, but the abundant water supply has not been exploited for residential use or irrigation systems. High grasses, trees and shrubs cover most of the landscape and much clearing has to be done before any building or planting can take place. There are no electrical, health or sanitation services in the village. There is only one store that sells staple goods for a few hours each day. City shops and services are 24 kilometres away and bus service to Lusaka is limited. Freight transportation, to carry crops or goods to market is irregular. There are a few vehicles and tractors

which are privately owned. There are no primary schools in Kapini. Children, aged 6 and older must walk 3 kilometres to the nearest school. The distance to education facilities has made it very difficult for people to avail themselves of the opportunities that are available. The daily life is spent near the home, tending the crops, feeding animals; cows, chickens; doves, pigeons, dogs, cats and a few have pigs. Carrying water from the stream, or cooking over charcoal fires, outside the house are additional tasks. For most it is a subsistence living. The area includes two churches. Outside of these there are apparently no social or service organizations and no physical village square or building that constitutes a gathering place. The only opportunity for residents to gather socially is provided by the Market at the intersection of the Great North Road and Kapini access.

## DOCUMENTATION APPROACH

~~CONTEXT~~

The approach used to document the Human Development Projects is unique. It differs from "objective" analysis by frankly acknowledging the effect of the documentation process on the community and therefore so designing formats, questions and procedures as to allow the community to reflect helpfully on its journey. It differs from the "evaluation" approach by emphasising accomplishments, learnings and break-throughs rather than discrepancies, failures and mistakes. The latter are candidly noted, but ~~on the assumption that all experiences have created im-~~ plications for the future. This work is experimental, and in experiments there are no mistakes, only learnings. Development by nature is an on-going process; therefore experiences need to be fully and truly recorded for the sake of the next necessary steps. The scope of documentation is the total life of the village during the time of the Project, not simply those events directly initiated by the Project. The focus of concern is the community's development, not the relative merits of the change agents. Furthermore, there are many factors that influence, directly or indirectly, the process of development, making it often difficult to determine precisely who or what has been responsible for the particular events. The purpose of the document is threefold. First it gives form to the story that is resident in the memory of the community. Elements such as the history of the community, legends, statistics, and quotes are used to portray the process of development. The writing of the document is done in dialogue with representatives of various ages from the community. Secondly, it is a report of the results of efforts expended in the Project. As such it intends to render accountability to ~~funding agencies, volunteers, authorisation figures, and~~ other supporters for the use of resources they have made available. Thirdly, it is a concrete sign of hope. As such, it holds up to all concerned with development what can happen in a village, and what methods and approaches are effective.

The method of documentation begins with a series of visits to the community. These visits are designed to determine the common story that has emerged. A timeline of the local history and a chart of accomplishments are created from these visits and shared with members of the community at a corporate meeting in which they check, correct and add data.

## METHOD

The major section of the document is a report of the community's accomplishments in the economic, social and human arenas. Each part describes the intent of the community two years ago, the contradictions that were faced, and the indices of development. The contradictions become the backdrop of the major activities and accomplishments that were instrumental to the change that occurred. The indicators of change are summarised and the statistical data is collected from the residents, from past reports, and from the public records in order to provide various forms of the community story. Personal interviews are also made to gather individual profiles, quotations, stories surrounding significant breakthroughs, photographic records, and the legends that are a part of the community's memory. All of the data, stories and statistics are then checked with community residents for accuracy.

## SCREENS

For the purpose of documenting the changes in Kapini from 1978 to 1980, three types of screens were used: a set of discernment screens, a set of selection screens, and an organising screen. For the purpose of discerning what has in fact happened, the consult document provided the contradictions, the tactics and the programmes with which the Project was begun. Each of these are reviewed carefully to determine where significant breakthroughs have occurred. As interviews have been held among community residents, their memory emerged as a selection screen in that it gave weight to the effective impact of the various accomplishments. The final selection, however, was an intuitive grasp of what among the numerous documentable events in the Project accurately represent the changes that have occurred in the economic, social, and human arenas. The selected items were held over against the Programmatic Chart as an organising screen and as a check of comprehensive coverage of all aspects of community life. The Programmatic Chart is the result of a gestalt of the programmes of the first eight Human Development Projects. It was refined after the next 16 and currently represents a major step toward delineating the dynamics and fundamental arenas of programmatic activity in any human community. This screen provides the basic framework around which the community's story is told.

## FUTURE EXTENSION

The development of a project has essentially four phases. The initiation phase emphasises almost exclusively the mobilising of broad community effort by launching all actuating programmes of the project, thus forming the basis of a story of effective development. The second phase emphasises programme acceleration and extension to other rural locations. The third phase calls for greater responsibility to be assumed by Kapini residents for total operation of the project and for the extension of the methods by residents and the Institute staff. Programme maturation and virtually total resident responsibility are indicated for the fourth phase. An initial plan for extending the influence of Kapini's development methods to other communities is described in the February 1978 Consultation document. It is one of several possibilities that could be employed. Among several forms of extension mentioned are; systematic sharing of the Project in other communities through speaking engagements, hosting visitation programmes whereby leaders and residents of other communities visit Kapini, and one-day community meetings held in other communities conducted by Kapini residents. There is also the necessity of intensive and on-going leadership training, the participation of Kapini residents as auxiliary staff and finally, the assistance in initiating further Human Development Projects. People from Kapini have participated already in all of these forms with the exception of the last one.

## THE EXTENSION MODULE

After two years and three months of intensive development, the village project of Kapini appears to be in transition from phase two to phase three. The Community Extension Module is the event which is designed to enable the local leadership, the community and the staff to make the transition. The module is informal in style. It includes celebration as well as home visitation made throughout the community by stakes as a means of data collection and community participation. Though the normal community pattern for meetings is utilised for the work of the module, four task forces are formed, from local leadership, auxiliary staff, community residents and guardians. An Extension Task Force designs and initiates a systematic plan of providing methods and insights of development to other communities in the region. A Documentation Task Force collects and refines legends, statistics, commentaries and photographs to create the story of the community. A Keystone Task Force designs and occasions an event which deals with a major contradiction in the community. Finally, a Framing Task Force analyses and strengthens the support networks where necessary. The Module concludes with a community celebration and closing ceremony.

## THE FUTURE IMAGES

As one of the initial band of 24 human development projects Kapini has become known throughout the world as a sign of possibility for local community. An increasing number of people have visited to see the demonstration that Kapini is. As Kapini residents have provided leadership for 392 village forums held in communities across Zambia encouragement for extension of human development projects has come from several sources. In the foreseeable future it would seem most probable that the services of the Institute staff and the residents of Kapini could be provided in three specific forms. First, a continuation and expansion of the number of village forums could be scheduled throughout the rural communities of the provinces. An increasing number of Kapini residents have indicated an interest in becoming trained and available for such an assignment. It is conceivable that over 750 forums could be held in the next year. Second, intensive leadership can be provided with the scheduling of an eight week Human Development Training Institute in September and October. Third, it is possible that a "cluster" could be formed of four or five villages in close proximity to Kapini. This would require selection of the villages, the participation of personnel from each village in the training school, an additional 30 national staff, the increased participation of support structures in both the public and private sectors, and a close working relation of the additional villages with Kapini. Such a cluster demonstration could actively illustrate possibility for rapid socio-economic development for villages in other provinces in the nation.

#### ACKNOWLEDGEMENTS

The development effort depends for effectiveness upon a coalition of public, private, voluntary and local sectors, each bringing its resources to bear in a coordinated effort focused on a particular locality. That dynamic has been amply demonstrated in Kapini with the generous support and participation of far more groups and people than can be listed. All supporters deserve more than expressed appreciation. They deserve recognition as participating in a network which holds a promise for development efforts around the world. Of special mention are the Government Agencies, Departments, and Personnel of all levels, whose support, counsel, and advice have greatly advanced the rapid development efforts of Kapini.

## THE INSTITUTE OF CULTURAL AFFAIRS

The Institute of Cultural Affairs is a research, training and demonstration group concerned with the human factor in world development. It has worked for twenty-five years to devise and demonstrate practical methods for comprehensive local reformulation. As a private not-for-profit voluntary organisation working in 32 nations, it has over 100 field offices served by coordination centres in Bombay, Brussels, Chicago, Hong Kong and Kuala Lumpur. The work of the Institute staff is complemented by an international network of voluntary consultants representing a wide range of expertise. Consultants donate both time and resources to assist in the planning and implementation of Institute programmes. The Institute of Cultural Affairs is a programme division of the Ecumenical Institute, a registered Society in Zambia. The Institute is supported financially by foundations, corporations, religious and service organisations and concerned individuals. Specific programmes have been funded by, or have received the supportive services of the district, provincial and national government agencies.