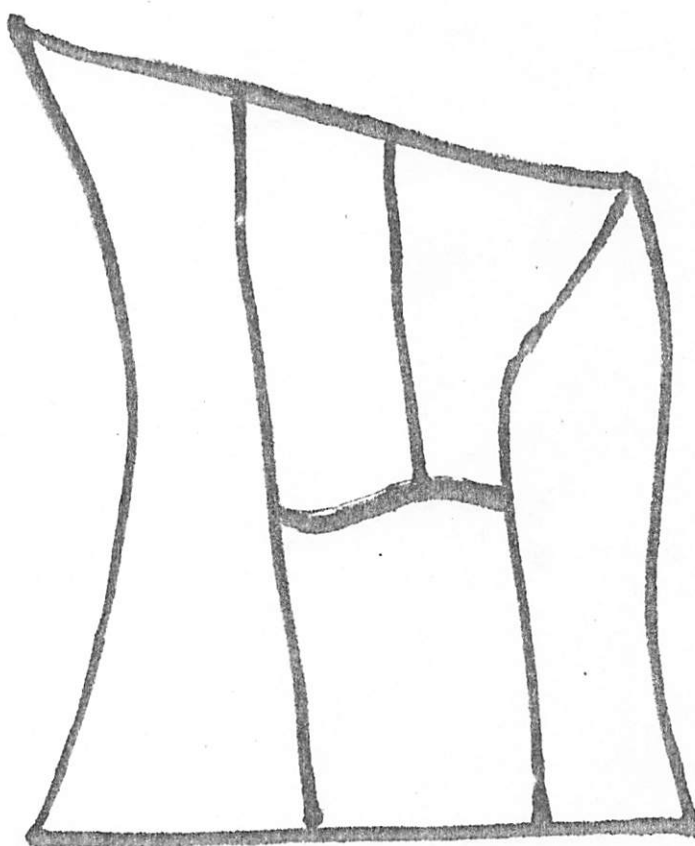


May 1980



THE STORY OF KAPINI

May 1980

KAPINI COMMUNITY REPORT

May 1980

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THE HISTORY

This is the story of Kapini, a rural community actually comprised of three villages: Kapini, Mulowa and Malekano. It is located 24 kilometres north of Lusaka and though most of its people are members of the Lenje or Soli tribes, there are also representatives of the Tonga, the Zulu and the Bemba tribes. Kapini now has a population of 1100.

SETTLEMENT

Shortly following the great epidemic of 1919, the first family units settled in this area, some coming from the Lenje to the north and west. All were searching for farming land and grazing areas. These early days were marked by drought and famine. Some people still remember the locusts in 1933. People were occasionally forced to eat roots and berries.

EARLY EDUCATION

By 1919, the Seventh Day Adventist Church had established Kasaka School and though outside the area, many children from the three villages attended classes. In the early 1940's four government primary schools were built, also outside the area, between 5 and 6 kilometres distance. Those children coming from families that could pay the school fees could attend. Few came from Kapini.

EXTERNAL INFLUENCES

With the beginning of World War II, two men from each village throughout Northern Rhodesia (Zambia) were conscripted into the armed services of the British Government. In 1953, Northern Rhodesia became a part of the Federation of Rhodesia and Nyasaland. These larger political alterations seemed to have little effect upon the life of the village. However, World War II was a possible exception and probably marked the beginning of a new awareness of global events. During the mid 1950's there was famine again, and by 1957-58, a sizeable number of families from Southern Rhodesia (Zimbabwe) had migrated into the area. Mobility of family units throughout the two nations had been extensive for several generations. Some in the Kapini area received their education in Rhodesia.

INDEPENDENCE AND DEVELOPMENT

When Zambia gained her independence from Britain in 1964 the initial signs of change were soon experienced in the village. As the new government gained power there was a decided shift in the use of resources to the benefit of local Education and medical services became free services. Some tractors were made available and maize depots built. Transport from the village to the city became easier. The stated policy of the national government has created a climate for local self-help development in the villages.

THE KAPINI HUMAN DEVELOPMENT PROJECT

In 1978 the villages of Kapini, Malekano and Mulowa held their first formal meetings as they gathered to form the Kapini Human Development Project. Working together in implementation the various programmes of the project has brought a new sense of identity to the people in this area as well as a new structure for corporate care and action. This was accomplished by organising the families into five "stakes" or neighbourhoods that involve all people and deal with all areas of community life. The residents of the Kapini Project have entered into a new era of building their community, and are beginning to share their methods of accomplishment with other villages, both nearby and across the nation of Zambia.

INDICES OF DEVELOPMENT

A. TOWARD ECONOMIC SELF-SUSTENANCE

EXTENT: At the time of the Human Development Consultation it was the expressed intent of the people of Kapini to move toward self-sufficiency by expanding farm production and developing local commercial and industrial enterprises. This was to be accomplished through diversified cash crops, improving livestock farming, irrigation and demonstration farming and, establishing local industry and business ventures.

CONTRADICTIONS: Although all of the contradictions delineated in the Consultation Summary Statement are related to economic development, those which seem most directly related to the economic life of the community had to do with the insufficient flow of investment capital inadequate provision of essential resources and the unrealised potential of commercial enterprises.

INDICES: Among the many indicators of rapid economic development, the following four have been selected as representative.

1. Sixty farmers received through the newly created Farmer's Association loans of seed and fertilisers which yielded crops as much as six times the previous year's harvest.
2. A five acre demonstration farm has experimented in crop diversification and vegetable farming, demonstrated viability of citrus fruit trees and a piggery and at the same time provided extensive experience for 10 trainees.
3. A Kapini Management Team has assumed responsibility for coordinating the daily operations of 14 functioning units of the guilds and are assuming systematic financial responsibility of the project.
4. A new maize mill constructed in Kapini serves the needs of the village in one-twelfth the time formerly required and also serves 20 surrounding villages.

FARMERS ASSOCIATION

There had always been plenty of land in Kapini available for farming. The question has been one of methods, how to increase productivity beyond a subsistence level. Immediately following the Consult in 1978 the local farmers formed a Kapini Farmers Association which has functioned since that time fully under local supervision. In December, 1978, resources were made available from the Anglo-American Corporation, Barclays Bank, Chibote Industries and Standard Bank, to purchase fertilizers and hybrid seeds. These were distributed on loan through the Association to 20 experienced farmers, 25 emerging farmers and 15 part-time farmers who were members of guilds other than the farmers guild. All stakes were represented among these 60. Despite the heavy rains which spoiled many crops, the yield compared to the previous year was multiplied six (6) times for the emerging farmers, four times for the experienced farmers and a smaller but significant increase for the guilders who had been occasional farmers. Accountability for the loans was held fully under local supervision, and additional loans were made for the 1979 season. The operation of the Farmers Association has been a "dream come true" for the farmers of Kapini since it has facilitated a shift from subsistence farming to cash crop production.

DEMONSTRATION FARM

Most of the farming in Kapini was limited to a very few well-known crops items. Subsistence farmers cannot afford the risks of experimentation. With the establishment of the Demonstration Farm new agricultural possibilities were opened for Kapini. Five acres were donated by a local farmer and ploughed with a tractor loaned by an outside commercial farm. Ten trainees were recruited and each given a separate plot of land for experimentation and local training. Five trainees were sent to Masaiti Farm Institute for courses in poultry-keeping. A group of five went to Nkumba Piggery for five weeks, the others for 2 weeks. Two trainees were later sent to Mount Makulu Research Station for training in tractor driving and maintenance. Several types of beans, cabbages, tomatoes, okra, peas, carrots and hybrid maize have been raised. Forty orange and lemon trees, 10 sweet banana trees as well as a number of guava and pawpaw were planted. Three sows and a boar were obtained, 39 piglets have been delivered and all but three, kept for breeding purposes, were sold. There is a growing appreciation for the experimentation of soil management, livestock rearing, crop and vegetable farming. The image that Kapini could not use its land to its greatest potential is changing.

FINANCIAL SYSTEMS

The coming together of the three villages to participate in the project necessitated a management and coordination function which had been previously unknown in the area. The two-man Kapini Management Team began to function informally in late 1978. Today, it had its own office space where records and budgets are kept. It coordinates the day to day operations of the following units: brick-making, builders, maize-mill, general store, sewing, shoes, carpenters, livestock, new-demo crop, 20 acres, tractor, health, education and welfare. In doing so the team does the purchasing of materials, projection of budgets, banking and marketing, payment, monitoring and control of units. The funds needed for the social units are derived from the work of the economic units and allocated through the management team. Training opportunities are coordinated by this team, which also receives visitors, they print and facilitate distribution of the "Call of Kapini" which reports on weekly progress. The management team is accountable to the Village Council. Closely related to the system of village management has been the forming of SACCO (savings and loan). Before this organisation was formed, people of Kapini Village "banked" their money in tins in the home. The organisation now has trained local staff members and 68 shareholders. People of Kapini have now learned how to use this service to secure their savings and to earn interest. The organisation is recognised by CUSA (Credit Union Savings Association), and two Kapini members will attend the 1980 conference of this national body.

MAIZE MILL

With the building of the local maize mill the residents of Kapini no longer have to walk, cycle or oxcart their maize to what was the nearest mill, 6 kilometres away. The mill house was built in 1978 by the industry guild with bricks from the local brick-making industry. The engine and the machinery were donated by three firms. Local members of the commerce guild were trained and two employed as millers. As some women from the community have commented, "Now it takes us 30 minutes to have our maize ground and sometimes we send only our children to do it. That allows us to do other tasks compared to the six hours we used to spend getting our maize ground." Because of the importance which maize has as the basic part of the local diet, the presence of the mill has far more than a functional value. It is a matter of community pride that the mill serves not only the people of Kapini but also people from 20 surrounding villages. It is a symbol of self-sufficiency.

INDICES OF DEVELOPMENT

B. TOWARD HUMAN SELF-CONFIDENCE

INTENT: The intent of the villagers of Kapini was to move toward a new self-confidence in their village as a place of human community. This was to be accomplished by rebuilding the road system, securing other public utilities, the construction of both private and community buildings and facilities, the creation of a village service corps and the re-ordering of the community organisational patterns.

CONTRADICTION: Although all underlying contradictions affect to a greater or lesser degree every area of village development, those which appear to be most directly related to the human dynamic had to do with the unrelated patterns of community decisions, the disorganisation of potential work forces and the erratic availability of basic services.

INDICATORS: Among the many indicators of rapid human development, the following four have been selected as representative:

1. A new village council in functioning weekly has provided a basis for unity with a representative decision-making structure which honours traditional leadership and effectively guides implementation of community decisions.
2. A core group of 30 guild workers meet daily for breakfast and lunch for training, reporting and planning. This group has been responsible for conducting a community workday every week for 26 months.
3. Twelve villagers have participated in leading village forums in 392 other communities throughout Zambia.
4. Five new roads have been constructed, eight kilometres of existing roads widened and graded, including drainage ditches, a spillway crossing of the Kayosha River and the building of two new bridges, all with resident labour only.

VILLAGE COUNCIL

Typical of villages throughout Zambia, the villages of Kapini, Malekano and Mulowa experienced great difficulty in planning and implementing corporate projects needed for the economic and social well-being of the community. The empty school foundation, trench and collapsing bridge testified to the fact that the community had no effective structures to permit it to work cooperately on issues which, all would agree, would benefit the whole community. Immediately after the planning consultation, a Headman's Council was established to represent the whole community through its traditional leadership. The three headmen and the project chairman met weekly to consider the recommendations of the various groups working to implement the project plan.

This small symbolic group has since expanded to become the Village Council, including representatives from all five stakes, the six guilds, and the leaders of new community agencies that have sprung up such as the P.T.A. and the Health Council. This body meets weekly to hear the recommendations from a small coordinating group, the Secretariat, and to decide on all issues relating to the well-being of the community.

The Council has developed the capacity for making assignments to individuals or to stakes and guilds for community work, establishing points of basic village policy, and resolving issues which formerly would have to be taken to the Chief or to the civil authorities. The three villages now have a unified and representative decision-making structure which honours traditional leadership and effectively guides the implementation of community decisions.

GUILD COLLEGIUM

Until two years ago, the three villages had been unsuccessful in organising any kind of community work force to pursue the generally recognised needs of the community: health care, schools, roads and bridges, agricultural loans, retail store, small industries. During these two years a core group of community workers has been instrumental in achieving virtually every significant social and economic accomplishment of the community. This group, called "The Guilders" is composed of approximately 30 residents who are working daily in the six work arenas of the community plan, the six "guilds": health, education, welfare, agriculture, commerce and industry. Gathering six days a week for breakfast, they hold a brief collegium for training and reporting purposes before sending themselves into their respective social and economic units. Each Friday the Guilders have been the leadership for the community workday. For 26 months Guilders and other volunteers have assisted in land clearing and planting, village beautification and cleanups, community building construction, and organised community celebrations. On Friday afternoons, Guilders and auxiliary staff conduct stake classes and stake walks, whereby each family in the community is visited and informed about events in the community's life. Every Saturday morning each unit builds a systematic plan for the coming week, including the anticipated victory, the principal contradiction, the key tactic for overcoming the contradiction and the time-line for the week.

EMPLOYMENT EXPANSION

NEW EMPLOYMENT OPPORTUNITIES SINCE 1978

ARENA	POSITION	NUMBER
Commerce	Truck Driver	1
	Store Clerk	1
	Purchasing	1
	Sewing Industry	2
	Mill Operator	2
	Store Room Clerk	1
	Shoe-making Industry	2
	<hr/>	10
Industry	Brick Factory	4
	Builders	6
	Maintenance	1
	Carpenters	2
	<hr/>	13
Agriculture	Tractor Operators	2
	Livestock	2
	Orchard	1
	Crop Farmers	5
	<hr/>	10
Health	Caretakers	10
	Midwives	4
	Community Kitchen Cooks	2
	<hr/>	16
Education	Preschool teachers	8
	Librarians	2
	Primary School teacher	1
	<hr/>	11
Welfare	Night Watchman	2
	Management & Bookkeeper	3
	Laundry person	1
	<hr/>	6
TOTAL		66

VILLAGE FORUMS

At the inception of the project the village experience had been that there was no potential for corporate leadership in the community. Indeed residents saw Kapini as isolated and dependent upon agencies and leadership which would someday come from outside their community. The participation of 12 villagers in leading planning sessions for 392 other villages across Zambia has completely changed Kapini's image of itself. People are now aware that villages near and far are looking to Kapini's image of itself as a demonstration of social-economic development. Beginning with the Serenje Forum in 1978 teams composed of one village resident and one Institute staff person moved systematically across all 9 provinces, leading village after village in their first experience of carefully-structured community planning. Provincial political secretaries, members of the Central Committee, District Governors, Chiefs and Headmen have all been extremely appreciative of these events, while the participation of village people themselves could hardly have been more enthusiastic. District officials have set up and scheduled a series of 30 to 40 forums in their villages, and the forum teams, in turn, have reported the results to the officials and led short forums on effective district support of village development. The forums have produced a profound effect upon the village team members. They have returned from two-week "Forum Treks" with a new sense of pride in what they are doing in Kapini and a new sense of responsibility for other villages, which they describe as "lost". As these forums have reached over 8% of the villages in Zambia with the story of Kapini and its methods of planning, Kapini Village itself is aware that it has a new national identity to celebrate and to fulfill.

ENVIRONMENTAL SERVICES

The road system in Kapini has, since the villages began, consisted of narrow, ungraded pathways. During the rainy season many were impassable on some occasions completely immobilising travel within the village and making it impossible to get produce to market. In August, 1978, a new road system was designed by a volunteer engineer from the Netherlands. It included 5 new roads, the widening and grading of 8 kilometres of existing roads including drainage ditches and the construction of a water diversion spillway crossing at the Kayosha River. Road work began in September, 1978, with the donated services of a dozer and a road grader. As a result of this initial work, the village has continued to maintain these roads and upgrade others through community workdays. Two new bridges were built recently by the village residents. People in Kapini have experienced a new mobility and a diminishing of the isolation caused by poor and impassable roads. Produce can now be delivered year round. The upgrading of the environment has also included the creation of a village plaza at a three-road junction. All of the roads have been named and marked with signs. One villager commented with pride that Kapini was the only village in the vicinity with a plaza and street signs.

Early in 1979, Kapini residents began work on a major task, the construction of a dam across the Mwembeshi River. It took several months to build and upon completion gave promise of a new irrigation resource. Two weeks later it was discovered that water was flowing under the dam. Twenty feet in depth would need to be added to the 12 foot dam to assure effectiveness. An experience which potentially could have altered the degree of community participation in the work of the whole project appears now to have been an occasion for deepening resolve and increasing confidence in the community. Alternative possibilities for the irrigation are currently being pursued.

KAPINI H.D.P.

MAY 1980

ENVIRONMENTAL IMPROVEMENTS

TYPE	DESCRIPTION	NUMBER
COMPLETED PUBLIC FACILITIES	Services:	
	Mill Shed	1
	General Store	1
	Community Workshop	1
	Market Space:	
	Stake Shelters	1
	Guild Hall	1
	Training Centre	1
	Education:	
Library	1	
Preschool	1	
Primary School	1	
	<hr/>	9
BUILDINGS BEGUN	Poultry House	1
	Rabbit House	1
	Health Training Centre	1
	<hr/>	3
AGRICULTURE- RELATED	Grainary House	1
	Irrigation Dam	2
	Irrigation Trench	1
	<hr/>	4
OTHER IMPROVED FACILITIES	Village Plaza	1
	Roads and Drainage(New)	5
	Bridges	2
	Spillway Crossing	1
	Toilet (New)	10
	Wells (New)	10
	Wells Covered	45
Entrance Plaza	1	
	<hr/>	75
TOTAL		<hr/> 91

KAPINI H.D.P.

MAY 1980

GENERAL STORE COMMODITIES

NOT PREVIOUSLY AVAILABLE IN KAPINI

EATABLE

Saladi(Cooking Oil)
Sugar
Salt
Tea
Milk (Fresh)
Bread
Buns
Biscuits
Margarine
Yeast
Sweets

NONEATABLE

Candles
Caffino
Vaseline
Razor Blades
Bathing Soap
Laundry Powder
Bar Soap(general purpose)
Glycerine
Toothpaste

INDICES OF DEVELOPMENT

C. TOWARD SOCIAL SELF-RELIANCE

INTENT: The intent of the residents of Kapini was to move toward social-reliance by creating the structure for functional training and established patterns which would assure social vitality. This was to be achieved through a system of primary health care, a comprehensive approach to formal and non-formal skills training, including a pre-school and primary school.

CONTRADICTIONS: All under-lying contradictions identified in the Consultation Summary Statement have an effect upon social development. Those in Kapini which seemed to have the most direct relation had to do with unavailability of practical training experience, the misapplication of leadership skills and the isolation from adequate health services.

INDICATORS: Among the many indicators of social development, the following three have been selected as representative.

1. Six health care-takers have created a system of weekly home visits and health education in sanitation, nutrition, and preventive care; established a monthly under-five clinic attended regularly by 300 mothers and their children; enabled 95% of the families to have clean, covered wells and 75% to build sanitary toilets. The Kapini Health Care System has been recognised by the Ministry of Health as a national demonstration for Zambia.
2. The Kapini Pre-school with 8 teachers doing team teaching, weekly training and curriculum planning, has had an average attendance over the past two years of 150 children ages three to eight years, and has provided educational opportunities to 90% of the community's children of this age group who are unable to attend primary school, and has graduated 40 children who then entered primary school as high as Standard 5.
3. The women of Kapini have received on-going training in preventive health care, nutrition, home sanitation and home-garden farming, and have attended classes in the community and outside in literacy, poultry-raising, sewing, home crafts, baking and mid-wifery.

HEALTH

The prevalence of malnutrition and preventable diseases among children and adults in Kapini made health care a primary concern among residents attending the Consult in March 1978. Following the Consult, eighteen residents participated in an intensive six-week health training programme, conducted a comprehensive survey of all families in the community and initiated a stake health care which has significantly altered family health care patterns throughout the community. Key to this change has been the weekly stake health classes and home visits, whereby health education has been systematically conducted with all residents in the areas of home sanitation, child care, hygiene, nutrition and preventive care. This has included instruction and practical assistance to families in digging wells and toilets, plastering homes against insects, planting home gardens, covering and treating wells, preparation of nutritious meals and maternal and child care. Four midwives who received 6 weeks training from the Ministry of Health in Kabwe have worked closely with the health care-takers in providing pre and post-natal care and instruction. Due to Kapini's distance from the district health headquarters in Kabwe, the care-takers have worked consistently during the past two years to bring a variety of health services to the community. This has included 360 examinations conducted in two days by doctors from the World Health Organisation and University Teaching Hospital, training programmes designed by various health agencies in Lusaka and Mwachisompola for the care-takers, and donations of medications and professional expertise from a wide variety of sources. With assistance of nurses from Matero Clinic and health trainees from Chainama Hospital, the care-takers have established an under-five clinic which regularly serves 300 mothers and their children each month. Immunisations, examinations and treatments combined with demonstration cooking and child care are for families who come from as far as six miles away. Visible changes that have resulted from the Health care-takers' work over the last two years include the covering of 39 wells, the construction of 15 new wells and 40 toilets, the plastering of 140 homes, and the appearance of home gardens at nearly every home. During the past year, the Kapini Health Care system has received recognition from the Ministry of Health as a national demonstration in Zambia, been reviewed several times in the TIMES OF ZAMBIA, and utilised as a demonstration health system and training ground by a variety of health agencies. With the construction of a health training centre now underway, it is anticipated that this system will not only provide health services for Kapini residents and those from surrounding villages, but will also serve as a training centre for the nation in primary health care.

KAPINI H.D.P.

MAY 1980

HEALTH GUILD CARETAKER QUARTERLY REPORT

January-March 1980

SERVICES:	NUMBER SERVED
Under-five Programme*	
Immunisations and vaccinations	
Measles	160
Smallpox	143
B.C.C.	250
D.P.T.	239
Polio	250
Ante-natal Programme : mothers seen	21
Baby weighing	433
Basic Nutrition	
Cooking Classes	3
Home visits by health caretakers	135 per week
Nutrition Survey forms sent to Food and Nutrition Commission	150
Patients treated	120 per week
Hospital referrals	3 per month

*Brought monthly by seven staff from
Chainama Hills Health Training Centre
and Matero Clinic

KAPINI H.D.P.

MAY 1980

UNDER-FIVE CLINIC IMMUNISATION PROGRAMME

	1979	1980(Qtr 1)	TOTAL
B.C.C.	523	250	773
Smallpox	704	143	847
Polio	346	250	596
D.P.T.	402	239	641
Measles	496	160	656

PRE-SCHOOL AND PRIMARY EDUCATION

The adults in Kapini who have been very conscious of their own limited formal training, have been concerned for many years to obtain better schooling for their children. Three primary schools constructed in the area during the 1940's are more than five kilometres away. This has meant that Kapini children were often not admitted until the age of 10 or 12. Construction of a primary school was begun by residents in 1975, but discontinued due to lack of funds and volunteer work forces. A small pre-school was started by the Catholic Church in 1977 and classes conducted by one teacher. This pre-school was joined with Kapini pre-school which was launched during the Consult in February, 1978. Since that time, the Kapini pre-school has run continuously with 150 to 200 children in regular attendance and 8 local teachers who receive on-going training in teaching methods and curriculum planning. A four-classroom school of grass and poles was built by residents during community workdays. Toilets and a play-yard with brightly painted equipment have been added. One hundred and ninety children now wear yellow uniforms designed and made by the Women's Sewing Industry. In the year 1979, 40 children graduated from the school and enrolled in nearby primary schools, several entering beyond Standard 1 and one in Standard 5. A Parent Teachers Association formed to coordinate and support the activities of the pre-school. It has been a major supportive influence in securing a new primary school for Kapini. The four room school building has been constructed by the Builders Guild and the volunteer work of the residents in the community. Classes began in the last week of May, 1980.

TRAINING FOR WOMEN

In response to the major contradiction discussed by the Consultation in 1978, the people of Kapini have sought to implement a broad scope of training programmes during the past two years. These have been both formal and non-formal events in eight arenas, agriculture, commerce, construction, health, education, welfare and social methods. Within this comprehensive approach to the educational needs and desires of the community, a particular emphasis has been in the arena of training for women. Through the Health Care-Takers programme every woman in the community has in some way impacted by the practicality of new concepts especially in home management, health, sanitation and nutrition. Classes have been held in crafts such as basket and mat making, cooking and baking, and pottery made from local clay. Twenty weeks of sewing classes were conducted for 40 women by the YWCA. Eight women attended a course in poultry-keeping held in Kitwe at the Masaiti Farming Institute. Four from Kapini attended a six-week midwifery course in Kabwe. Of the 15 from Zambia who went to the Human Development Training Institute in Nairobi, Kenya, two were women from Kapini.

TRAINING PROGRAMMES

Number of Participants	Type of Programme	Length of Programme	Number of Programmes Held
6	Piggery training	3 weeks	1 time
40	Poultry	5 weeks	3 times
80	Farm Management	12 weeks	6 times
2	Tractor Driving	2 weeks	1 time
1	Mechanical Maintenance	1 day	6 times
45	Sewing	12 weeks	3 times
25	Hand Crafts	2 weeks	3 times
2	Soldering	2 months	1 time
3	Carpentry	2 months	2 times
350	Preventive health care	26 months	weekly
150	Pre-natal care	26 months	monthly
65	Post-natal care & infant care	26 months	weekly
150	Nutritional cooking demonstration	1 week	18 times
10	Baking	4 weeks	22 times
16	Community health care	1 week	10 times
4	Midwifery	6 weeks	1 time
25	Literacy	12 weeks	2 times
18	Imaginal Education	26 weeks	continuous
30	Guild Collegium	daily	26 months
30	Football practice & matches	weekly	continuous
2	Store Management	12 weeks	1 time
2	Project Management	21 months	continuous
3	Bookkeeping	1 week	3 times
35	Budgeting & Financial Planning	3 days	4 times
4	Equipment Pool Management	1 week	4 times
30	Human Development Training Unit	3 weeks	2 times
15	Human Development Training Institute	8 weeks	1 time
24	International Travel	3 days	6 times
15	Village Forums	2 weeks	11 times
35	Stake Meeting	26 months	continuous
40	Home Garden Irrigation	1 day	1 time
10	Dam Construction	10 months	weekly
12	Construction	26 months	continuous
8	Brick making	1 week	continuous
6	Bridge Construction	8 months	continuous
<u>1308</u>			

Some participants have attended more than one programme

RESIDENTS' STORIES

When I came here in 1978, I found a guild hall, a store in operation, pre-school, and training centre. Roads were being built and a great bridge was under construction and Mr Ben was building a dam. I came to built the school and found that people were putting in the slab, they were not doing it properly. I showed them how to pour the slab and make bricks. Then we started putting up house bricks in layers while others continued making bricks. We worked and reached the window level, then I went to the piggery. After a little more time at the school, we put in the Health Training Centre foundation. Then back to the school which is now complete. The roof is finished, the floor is plastered and the school is ready to be opened. The Agriculturist, Mutoka from Kenya was working on the demonstration farm, teaching the villagers how to grow vegetables in the gardens. Only one pig was kept at the training centre. After the piggery was built, there were 3 pigs, but now there are many.

A long time ago, according to my father, people used to plough with their hands only. Then they used hoes. Then he brought cattle which started to increase. He bought a plough which was pulled by 6 oxen. When father saw the plough was going to help him, (not a 3 disc plough), he began to develop in farming. In 1955, the first person in the community had a house of burned bricks. So many people had nothing of this kind. 1964, my father was given a tractor by the government and farming greatly improved.

What I can see makes me very happy. Long ago, not so many cars drove on the tar road. People used to go to Lusaka on bicycles or on top of sand lorries and sand always got in your eyes. Riding on the sand lorries as passengers was also illegal. At this time on the tar roads, we have local buses and can get to Lusaka when we need to.

I was born in East Africa in the country of Malawi. When I came to Zambia, I first spent several years in Chipata then in 1952 came to Kabwe Rural and to Kapini. I observed after some time that there was only one man in the whole area that knew how to plough. There was only one well in the area for Kapini and Malekano villages. I began to grow vegetables and was the first to grow chomoria cabbage. Now people in Kapini have plenty of wells and there are many home gardens.

I have been a leader in the project for the past two years. I have been working in the management office and have been present for all the meetings of the Village Council. Some people have come to me with complaints and sometimes I have had to take some abuse. I have looked at myself and have said to myself, "Being a manager in a project village is not like doing a white collar job". Flexibility is the key to being a leader.

RESIDENTS' COMMENTS

"We did not believe we could re-build our own village, but working in cooperation, we started doing the task and in a few months we believed we would build this village.

Leader

"Leadership of this area has worked very hard to enable people and we have put an emphasis on workdays for the whole community.

Youth

"The village elders must start participating in Village Forums so that they can share wisdom with other village elders."

Elder

"It used to take me 6 hours to get my maize ground, now only 30 minutes and sometimes I send my children."

Housewife

"Our bricks helped to build the primary school, toilets, training centre, dam, piggery, bridge, plaza and model house."

Member of Builders Guild

"With hybrid seed and fertiliser my production jumped 6 times from the previous year."

Farmer

"I keep my savings with SACCO. It is safer and I get interest it grows."

Farmer

LEGENDS

THE FIRE

There was an old man who had six children. It was the cold season. The old man made a small fire. The children would surround the fire and the old man had no place to stand. The old man looked at his children and said, "These children leave me no room by the fire". He went to his friend and asked for medicine. "What kind", asked his friend. "To kill my children." "Go and cut as much firewood as you can and I will bring the medicine". The old man went and slept. His friend came and knocked on the door. "Wake up quickly so I can give you the medicine. Hurry!! Where's the fire? (they used to keep fire on a stick)". The children were still sleeping. The old man made a fire with plenty of wood, a big fire with plenty of room around it. All were warm. Friend asked, "Have you seen the medicine? You say children disturb you and shut you out from the fire. But you see there is plenty of room around the fire. It is only too small because you build it too small." The foolish old man went into the bush.

THE LION AND THE BAT

There was a nation with too many animals. Lions ate up all the other animals. Only one remained, the bat. This bat was staying up in the hills, pregnant. The litter was born. She told them, "All animals of the area were eaten by lions. Stay in the hills. Don't go below." When growing up, they found their own ways, even going down to play. When mother returned she said, "Just under this hill I saw your footprints. What were you doing? If you go there you will be eaten". The children said they understood. When their mother left, the children dropped down the hill and met Mr Kalulu the Hare. They played and went up the hill; the Hare went home and was captured by the lion, who said he would eat the hare. The hare said "No, I'm too small. I'll get you some big ones." He went up the hill with the lion and found many bats. The lion was happy. "Here is all the meat you can eat." said the Hare. The Lion replied, "These are very small. Where are the mothers?" The Hare said, "You stay with these and I'll find the mothers." The mother bat when found, said, "No, I won't come because my children have no ears. Otherwise they would have done as I have told them."

THE RABBIT, THE ELEPHANT AND THE HIPPO

The Rabbit, the Elephant and the Hippo meet together one day. The Rabbit talks to the Elephant and the Hippo saying he wonders who can win in a tug-of-war because they are both so strong. The Elephant and the Hippo cannot agree about who is the stronger. So the Rabbit suggests where they might have a tug-of-war. They agree that in a certain place they will hold the event, and that the Hippo will stand in the mud and the Elephant on the dry land. They begin the contest. They pull and pull. Finally, the Elephant pulls the Hippo out of the mud onto dry land, and hence the Elephant wins. The Rabbit becomes very frightened of these two big animals and he runs away.

THE HARE AND THE DUIKER

One day the Hare and the Duiker visit the Tortoise. As they are visiting, the Hare and the Duiker get in a discussion about who can run the fastest. They claim they can both run faster than the tortoise. The Tortoise does not disagree with them, but says, "Well, I don't know." So they arrange to find out. They agree to meet the next morning and then run 40 miles along a track and then run the 40 miles back. Then the Hare and the Duiker return to their homes. That night while the Hare and the Duiker are sleeping, the Tortoise goes out to visit his friends. He explains the race and asks them to help him. Very, very early the next morning his friends gather with the Tortoise and then spread themselves along the 40 miles of race track. Each one hides behind a tree or in some bushes or high grass. Then the Hare the Duiker come and join the Tortoise at the starting line. They greet each other and then all line up for the race. The Tortoise shouts, "Go", and they all begin to run. As the track makes its first bend, the Hare and the Duiker look at each other and then look back. They can see the Tortoise very close to the starting line. They look at each other again and slow down a little to save their strength. After a while they call out, "Hey, Tortoise, where are you? The tortoise says, "Here I am, just ahead of you." The Hare and the Duiker look at each other in suprise. Then they face forward and increase their speed immediately. They run until they are a little tired. They do not see the Tortoise yet to they call again, "Hey, Tortoise, where are you?" The Tortoise says, "Here I am, just ahead of you." They again increase their speed, this time breathing very fast. They reach the end of the 40 miles and turn round. They call, "Hey, Tortoise, where are you?" Again the Tortoise says, "Here I am, just ahead of you."

IS A PERSON A GOOD CREATURE

Sometime back people used to trap animals by digging a pit. One day a hunter went hunting in the bush with his dog. He went very far away till he got lost. He wandered in the bush when at last he came across a trap. In the pit there was a lion, a man, a leopard and a snake. He popped inside the pit, and saw all of them. They were crying for help. He was supriised and wondered how he could help them all. The dog told him to help the rest but not the person, because man was not a good creature. But the hunter rescued them all. They went to sit at a certain place with no food and no fire. The leopard walked to the nearest village and when the people saw him they all ran away. The leopard got mealie meal, salt and fire and went with him to the place where he had left the others. He gave them to the man who rescued them and said, "Goodbye." The lion did the same. He went to the nearest home and threatened the people, then got the King's beautiful daughter and took her to the man who had rescued them, as a wife. He said goodbye to the man and went away. After dinner the rescued man took a walk by the same village. He found the people crying. He asked why. They told him about the lion. The man replied, "There is a man who is keeping animals in the bush, and sending them to your village". The villagers were very angry, they took their guns and rushed and rushed into the bush. They found the hunter and got hold of him. The snake felt great pity for the hunter and said to him, "Since I have done nothing for you, I will help you now. As you pass on the road, I will pass through the trees. Watch me. The tree I bite is the one

to cure snake bites". When I bite the King, you can cure him". The King was bitten and died immediately. People cried. Finding a person to cure the King was a problem. The only man to rescue the King was the man they called the prisoner. He was released and did what the snake told him. He got the leaves from the tree, chewed them and put them in the King's mouth and nose. The King got up very surprised. "Was I dead? who healed me?" "Just this person", they replied. The hunter told them the story of how he found the animals in the pit and how he had rescued them. They all got hold of the other man and named him a liar. They tied him up and killed him.

Question remains : Is a person a good creature? This
the dog asked the hunter

Moral of the story : You have to be specific when telling
stories

FUTURE EXTENSION

THE DEMONSTRATION FUNCTION

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. 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. 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 ongoing leadership training, the participation of Kapini residents as auxiliary staff and finally the 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 patters 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 net-works 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. As an increasing number of people have visited to see the demonstration that Kapini is, and 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.

THE METHODS OF HUMAN DEVELOPMENT

DEMONSTRATION APPROACH

PROJECT
INITIATION

The initial Kapini Human Development Consultation of February, 1978 was held at the invitation of the leadership of the village. In this meeting the community used the expertise of outside consultants to formulate its own four community's operating vision for all aspects of its life was articulated. Next the underlying contradictions or blocks to realising the vision were identified. Then practical proposals were determined for dealing with the contradictions and a system of tactics devised for effective implementation. Finally the tactics were re-arranged in a chart of actuating programmes which provided focus and structure for community participation.

PROJECT
ACTUATION

Immediately following the consultation, members of the community and resident Institute staff began the implementation of the community's plan. The consult document was reviewed in detail and a prioritised set of actions residents joined with the Institute staff in a number of projects which included renewing the environment, providing new employment, initiating educational programmes and building the structures for a community-wide preventive health programme. After six months of implementation, Kapini began to look different. It was clear that significant change was in process. With these motivating signs accomplished, the Project turned to the longer range substantial plans laid out in the consultation document. Throughout the actuation of the Project, particular concern has been to colicit external support, such as technical assistance, funds, inkind services and advisory assistance from both the public and private sectors of society.

HUMAN
FACTOR

Underlying all the programmes that a community undertakes, and behind all its achievements is an elusive but indispensable element, the human factor. It is the spirit of participation, cooperation and responsibility among the residents. This spirit generates a confidence in the future which manifests itself in the community's physical appearance, its organisation and its symbols of identity. With that spirit, the development process can be carried out indefinitely. Without it, even dramatic changes will either fade away, or worse, further local divisiveness. And yet the human factor cannot become a programme in itself not even a "training" programme. It emerges only in the midst of intensive, rapid socio-economic development when the task calls forth responsibility, cooperative efforts yield demonstrable results, and momentum elicits participation. But the human factor cannot sustain the

development process so long as its focus is solely on one village. Very soon accomplishments begin to be noticed by neighbouring communities, and residents find themselves being asked for advice and their results being imitated. They experience their effectiveness extending beyond efforts which come to be seen as what any community can do. With that awareness, the impetus to excellence increases as does the concern to create events and programmes which make the Project's learnings more widely available. To the extent that this process occurs, the spirit of responsibility, participation and cooperation becomes ingrained in the community, and its continuing development is assured.

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 emphasizing 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 implications 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 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 is created from these visits and shared with members of the community at a corporate meeting in which they check, correct and add data.

The major section of the document is a report of the community's accomplishments in the economic, social and human arenas. Each part described 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.

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 document table 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 or 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 dynamic and fundamental arenas of programmatic activity in any human community. This screen provides the basic framework around which the community's story is told.

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, council, and advice have greatly advanced the rapid development efforts of Kapini.

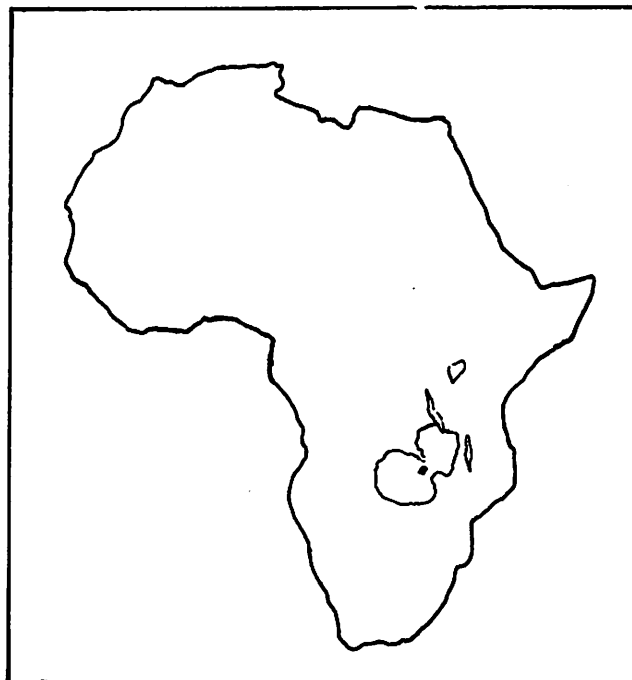
THE INSTITUTE OF CULTURAL AFFAIRS

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.

KAPINI HUMAN DEVELOPMENT PROJECT
Zambia, Africa

"We did not believe we could rebuild our own village but, working together, we started doing the task and in a few months, we believed we could build this village."

- Community Leader



PROJECT SITUATION

Kapini, with a population of 1100, is comprised of three vilages: Kapini, Mulowa and Malekano. It is located 24 kilometers north of Lusaka. Since 1978 overcoming traditional tribal rivalries, the three vilages have been working together to implement the various socio-economic programs of the Kapini Human Development Project.

PROJECT ACCOMPLISHMENTS

- Preschool with 8 local staff teach 90% of the 3-8 year old children
- Health Care System recognised by the Ministry of Health as a national demonstration
- The Farmers' Association granted loans which allowed increased production six fold
- 5 new roads built, 8 kilometer access road widened and graded and 2 bridges built

EXPANSION NEEDS

The Kapini Project is expanding to twelve neighboring vilages.

- | | |
|---|----------|
| - Human Development Training School | |
| 3 week residential training in agriculture, health and planning methods | |
| 60 scholarships @ \$200/participant | \$12,000 |
| - Human Development Planning Consultation | |
| 5 step process to build the socio-economic development plan | |
| 12 @ \$5000 | 60,000 |
| - Implementation Circuits | |
| Bi-weekly visits to vilages for training and implementation of programs | |
| 6 months @ \$1500/month | 9,000 |
| - Program Initiation | |
| Seed money for education, health, agriculture and education programs | |
| 4 @ \$2000 | 8,000 |

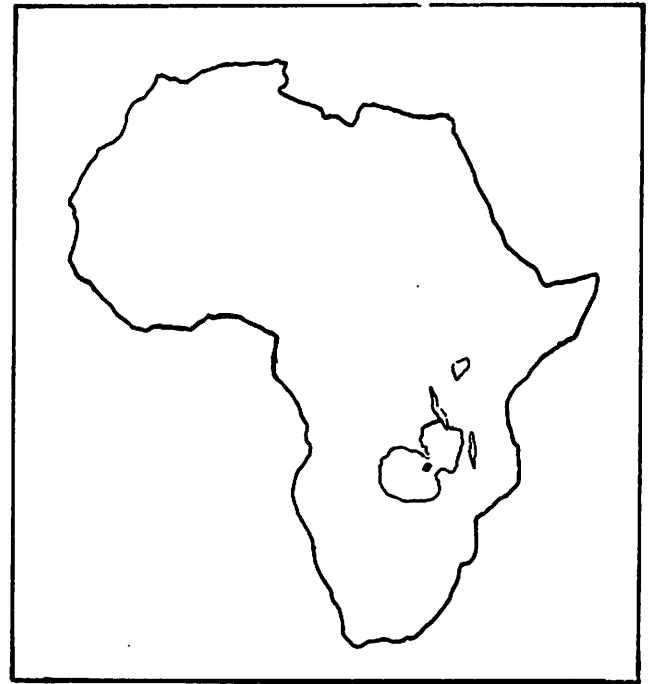
ADDITIONAL SUPPORT

- Visit a Human Development Project. A group of Iowa church members and youth worked in a project for 3 weeks in Guatemala setting up an irrigation system and playground.
- A 30 minute film describing this work is available upon request.
- Invite a resident from one of these countries to visit and describe the results..

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