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# GENDER ASSESSMENT OF THE WILDLIFE SECTOR IN ZAMBIA

## INTEGRATED LAND AND RESOURCE GOVERNANCE TASK ORDER UNDER THE STRENGTHENING TENURE AND RESOURCE RIGHTS II (STARR II) IDIQ

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# LIST OF ACRONYMS

CoCoBa	Community Conservation Bank
CBNRM	Community-Based Natural Resource Management
COMACO	Community Markets for Conservation
CRB	Community Resource Board
CSO	Civil Society Organization
DNPW	Department of National Parks and Wildlife
FAO	Food and Agriculture Organization of the United Nations
FGD	Focus Group Discussion
FZS	Frankfurt Zoological Society
GBV	Gender-Based Violence
GMA	Game Management Area
HWC	Human-Wildlife Conflict
ILRG	Integrated Land and Resource Governance
KII	Key Informant Interview
PDLA	Petauke District Land Alliance
SILC	Savings and Internal Lending Committee
USAID	United States Agency for International Development
VAG	Village Action Group
WAC	Women's Affairs Committee
WWF	Worldwide Fund for Nature
ZNCRBA	Zambia National Community Resource Board Association

# EXECUTIVE SUMMARY

Zambia has a relatively robust legal framework for protecting women's rights and encouraging community participation in forest and wildlife management through acts and policies such as the National Gender Policy (2014), the Anti-Gender-Based Violence Act No. 1 (2011), Gender Equity and Equality Act No. 22 (2016), Zambia Wildlife Act No. 14 of 2015, National Parks and Wildlife Policy (2018), National Forestry Policy (2014), Forest Act No. 4 (2015), and Statutory Instrument 11 of 2018 Forests (Community Forest Management) Regulations. Yet implementation on the ground remains weak, with social norms and structural issues limiting women's inclusion and participation, particularly within the wildlife and forestry sectors. This report presents a literature review and field assessment of gender issues related to community-based natural resource management in Zambia, examining issues and providing recommendations related to: cultural norms and attitudes; governance; employment; women's livelihoods and entrepreneurial activities; intersection between wildlife, forestry, and land rights; policy, legal, and regulatory issues; and gender-based violence (GBV) concerns.

## BACKGROUND:

It is estimated that 60 percent of rural households rely on forests for incomes, contributing approximately 20 percent of rural household incomes and providing at least 1.4 million jobs nationally (Wathum, Seebauer, & Carodenuto, 2016). Wildlife provides an important source of protein and can be the main source of income in some communities, mostly through illegal hunting and sale of bushmeat. Men focus their efforts largely on activities that have potential to earn high income; for example, the three highest value products, charcoal, timber, and honey (Giesecke, 2012). Women tend to focus on daily subsistence and food security needs, including firewood, fruits, nuts, seeds, roots, mushrooms, plant-based medicines, caterpillars, and grass for thatching houses. Firewood collection in particular, is a reason that some girls leave school early and can place girls and women at greater risk of GBV.

## FINDINGS:

**Harmful gender norms are working against women.** In all chiefdoms visited, there was a strong cultural belief that men are “strong enough” and women are “too weak” to engage in some of the roles associated with wildlife and forest management, despite women performing equally when given the opportunity. Women who were willing to work in the sector and travel from home faced local stigma, for example being accused of prostitution. Polygamy has made women feel less secure in asserting independence for fear of being sidelined by their husband. These attitudes are not restricted to rural communities, but are pervasive in urban and rural environments alike.

**Women's representation in community governance is very low.** Out of the 76 community resource boards (CRBs) found nationally, only four were led by women at the time of the assessment, in part due to few women having resources or social space to run successful election campaigns, family pressure against women taking time away from families to serve, and educational and language requirements. With an increased burden at the household level, women found less time for community leadership (CRBs and village action groups [VAGs]). Women self-selected away from even considering these positions.

**Even if elected, women face challenges to equal participation.** At the national level, it was single/widowed women, rather than married women, that made it to the top-most level of the CRB structure. When women are elected to local community groups, they rarely occupy positions of authority.

**Women's interests are rarely represented in wildlife governance decisions.** When funds come into community resource management, they are often directed to settle a backlog of salary arrears, leaving very little for developmental projects. In some instances CRBs spent funds on projects labelled as "women's empowerment," but the projects were not necessarily about women nor did they reflect women's own priorities. An example of one such a project was the community organized football tournament that was regarded as women's empowerment project for merely allowing women to take part. Distribution of game meat within communities placed women at risk. For example, safari operators distribute meat from their sanctioned hunts with neighboring communities. However, in some cases delivery results in a free-for-all among community members fighting for meat, resulting in injury and long-standing animosity among community members.

**Community wildlife sector employment opportunities are not equitable.** The assessment found that the women who had been employed in a community scout role were widely regarded as good and efficient workers. Yet women are not adequately targeted in recruitment, and scout selection is overly focused on physical fitness requirements that are defined in ways that are inherently gender-biased, and are less focused on other important qualities for the job. An example has been the approach in some communities to only select the top finishers in a footrace rather than demonstration of (men or women's) ability to meet physical requirements, such as running 10km with a pack. When employed, women are culturally expected to carry out additional chores, for example cooking and cleaning, in addition to their hired responsibilities. Female scouts played a role in sting operations for the investigations unit of the Department of National Parks and Wildlife. This role involves luring poachers and spending time with them to gain insight into their activities. The work has created risks of GBV for the scouts involved and requires additional protection measures, which should be more fully factored into these risky operations. GBV is a common problem that has been culturally tolerated within society; as a result, communities underestimate its impact. GBV risks are partly responsible for discouraging women from participating in community leadership.

## **RECOMMENDATIONS:**

- Adopt top-down measures that promote women's participation and representation, particularly in CRBs and VAGs. Set realistic goals to increase women's participation and leadership. Review the VAG and CRB election guidelines; while maintaining transparency of the process, simplify the rules of the game and remove costly provisions.
- Once women are elected into resource management groups, provide training to both women and men and their spouses, to increase knowledge and capacity to address gender issues as well as specific leadership and empowering skills for women.
- Traditional authorities play an important role in maintaining beliefs and practices and have the power to bring about change. They should therefore be targeted for any meaningful change that will benefit women.
- Develop and adopt national-level regulations on transparency of all budget processes and systems in CRBs and VAGs that increase chances of women to participate and benefit from the CRB resources.
- Implement household level interventions on behavior change to encourage more women to seek leadership positions in natural resource management and create male champions to support them.
- Prioritize women's political, social and economic empowerment interventions to benefit women within the CRB and VAG structures, such as women's leadership courses to build confidence, exchange visits or convening for women CRB members in different regions. This includes access to information and skills development opportunities.

- Create and disseminate awareness on women's involvement in the wildlife sector. Develop briefs on success stories to tackle cultural attitudes towards engagement of women in the sector. Demonstrate a case for increasing trends on the role of women in law enforcement.
- Advocate for adoption by the government of specific targets for promoting the participation of women in trainings, recruitment, and for increasing the hiring of women in the wildlife sector by both the government and CRBs.
- Support the development of strong and gender-inclusive district and chiefdom-wide integrated development planning processes and enforcement mechanisms that consider forestry and wildlife resource use. There is a need to develop a best practice prototype for addressing gender considerations in integrated development plans.

# I.0 INTRODUCTION

## I.1 BACKGROUND

The government of Zambia recognizes the ecological, economic, and social importance of natural resources to the development of the country and over the past decades has taken steps to partially decentralize natural resource governance to the community level. This is aimed at increasing community involvement in management and conservation of natural resources. While this transition is an important step in protecting the rights of local people to determine the uses of and benefits from natural resources, without careful consideration, it holds high risk of social exclusion in governance and management processes, based on existing cultural biases and norms at the community level. In the wildlife sector, for instance, community-based natural resources management (CBNRM) programs have been implemented intermittently to advance co-management of wildlife resources since the 1988 launch of the Administrative Management Design program. However, the implications of these efforts on gender relations and women's empowerment remain under-explored, and as such not well understood. In most parts of Zambia, including communities that have traditionally been matrilineal, women continue to face challenges in terms of participation in community governance structures where men comprise the vast majority of members. The sector has been historically considered the domain of men and even where women do get involved, their ability to fully participate may be hindered by social norms and practices.

Gender differences between women and men play an important part in natural resource governance. Similarly, the management, use, and depletion of these resources impacts women and men differently, hence the importance of considering gender dimensions in programming. Cultural norms define gender relations and shape behavior that is traditionally acceptable for women and men.

The purpose of this assessment was to investigate the gender-related roles, needs, opportunities, and constraints in the wildlife sector, and to a lesser extent the forestry sector, in Zambia, and especially in the project areas in Zambia where the Integrated Land and Resource Governance (ILRG) program is being implemented (working together with implementing partners). Because forestry and fisheries issues are so closely related to wildlife, the report also touches upon these, while reserving a primary focus on the wildlife sector. For ILRG, gender-sensitive programming will contribute to the achievement of the project goals on land resource governance in a way that aligns with gender integration objectives.

## I.2 WHY GENDER?

Women and men have distinct social roles and responsibilities that they carry out at the household and community levels. The roles shape knowledge and understanding of the local environment and the use of natural resources by women and men. The term *gender* refers to socio-cultural norms about what is considered appropriate for women and men within a society. These social norms structure the interactions between women and men based on defined roles and responsibilities, set out the limitations in relations, and ultimately result in inequalities between women and men. Gender relations and roles in Zambia influence women and men's interaction with forestry and wildlife resources. *Gender equality* in forestry and wildlife management therefore refers to efforts to promote equal rights and opportunities for women and men in policies, programs, and activities. It means placing equal value and favor on the differences of women and men in behavior, aspirations, and needs. Despite wide recognition of gender differences, policies and programs often treat communities as homogenous, overlooking gender issues and thereby minimizing the impact of such policies and programs. *Women's empowerment* moves beyond gender equality and considers women's power and agency to make and act upon their own decisions. This requires individual and community level skills and resources to be developed; as well as broader

institutional and norms changes that create an enabling environment for women to succeed. While this assessment does not address women's empowerment explicitly, if implemented, many of the recommendations are expected to enhance women's power and agency, as well as positively influence the norms and institutions that impact women's empowerment.

Addressing gender equality in the context of forestry and wildlife management includes:

- Promoting the sustainable management of wildlife and forestry resources by both women and men for continued benefit to their livelihoods and the sustainability of the resources;
- Taking into account the knowledge, understanding, needs, interests, concerns, and priorities of both women and men, and ensuring that both are actively involved in decision making over forestry and wildlife management;
- Addressing institutional structures, both within the state and customary institutions, that may act as barriers to women's empowerment in the sector; and
- Collecting information and analyzing the gender norms for women and men in any local context, and devising strategies and programs that seek to respond positively to address gender inequalities.

Failure to address gender issues in wildlife and forestry management has the potential to exacerbate pre-existing gender inequalities and limit the effectiveness of policies, programs, and interventions, thereby undermining sustainability.

### **1.3 OBJECTIVES AND SCOPE OF THE ASSESSMENT**

This assessment was carried out to analyze the drivers and threats to Zambia's wildlife and forestry resources management in relation to gender issues, with the aim of providing information and recommendations for ILRG to integrate into strategies, scopes of work and MEL plans. The learning will help to ensure that ILRG activities in the wildlife sector address gender issues and ensure that program approaches are gender informed and produce concrete gender equality and women's empowerment results. Specifically, ILRG conducted this gender assessment of the wildlife and forestry resources management to enhance knowledge of the linkages between gender issues and forestry and wildlife management; inform the design of effective, equitable and inclusive natural resource management programs; and identify best practices on gender integration in rural and customary settings that have strong cultural norms and traditional institutions.

### **1.4 METHODOLOGY**

A qualitative methodology was adopted to undertake this gender assessment. The assessment had two major parts. The first was a review of literature and desk study of best practices for gender integration in wildlife management, and the second was an in-country field study in project areas. The latter comprised mostly of a field research component that was carried out in Muchinga and Eastern Provinces over a two-week period in September and October 2019, which focused on key informant interviews (KIIs) and focus group discussions (FGDs). To ensure a structured approach to gathering data, the approach and content for KIIs and FGDs were designed in detail but structured to flow loosely and to follow the thread of new potential topics and areas of interest (see Annex I for the outline of questions). The aim for the field study was to gain further understanding of the key gender-related issues prominent in the areas where ILRG is working. Individual interviews investigated further the policy context, as well as institutional and programmatic approaches to gender mainstreaming in the wildlife and forestry sector, and identified opportunities for learning, best practices and addressing challenges. Staff from implementing partner organizations Community Markets for Conservation (COMACO), Frankfurt

Zoological Society (FZS), and Petauke District Land Alliance (PDLA) were involved in the interviews and also provided their perspectives on a number of areas and issues.

This report provides the analysis of findings, with highlights from the literature review and the primary research. On the basis of the findings from the field, recommendations have been made to suggest ways in which ILRG can effectively integrate gender in wildlife and forestry sector work.

The team conducted KIs and FGDs with a wide variety of stakeholders in Chikwa, Chifunda, Sandwe, and Ndake Chiefdoms, including the respective chiefs, members of community resource boards (CRBs) and village action groups (VAGs), women's savings groups, area land committees, and cooperative boards, as well as community-based wildlife scouts and employees of the Chifunda CRB's bush camp on the Luangwa River, a group of fisherwomen on the Luangwa banks, and the fisheries committee under the Chifunda CRB. The team also interviewed government officials at the district level, civil society organization (CSO) representatives, and individuals from ILRG implementing partners COMACO, FZS, PDLA, and the Zambia National CRB Association (ZNCRBA). The team finished its in-country consultations with stakeholders working at the national level in Lusaka, among them the Ministry of Gender, Department of National Parks and Wildlife (DNPW), Worldwide Fund for Nature (WWF), and Women in Law and Development in Africa.

The findings are organized in seven thematic areas: gender related cultural norms and attitudes; governance; employment; women's livelihoods and entrepreneurial activities; intersection between wildlife, forestry, and land rights; policy, legal, and regulatory issues; and gender-based violence (GBV) concerns. Each thematic area includes a summary of findings, as well as a list of recommendations.

## **1.5 LIMITATIONS OF THE ASSESSMENT**

Qualifications to the findings include the following:

- The review team spent a very short amount of time in the communities and therefore view the assessment as a snapshot that is part of a full album of data and inputs from ILRG's implementing partners working in the wildlife sector. It is meant to complement this greater body of information. The findings provide context to fill in a more complete picture of the issues and challenges related to gender equality, and how these can be addressed.
- There were important stakeholders who were not available for interviews. In every interview of more than one person, there were actual or potential conflicts of interest or social tensions that may have discouraged at least some of the participants from speaking freely. Where CRB chairpersons were present, for example, some CRB members could not speak openly about their concerns about CRB leadership, etc. (although these did come through quite clearly in some cases). Since members of implementing partners were present in both provinces the team visited, their presence may also have influenced how some people participated and what they said.
- Local dialects in some cases are particularly challenging to understand, and so the team may have lost some of details expressed in some of the community meetings.

Despite these limitations, the information gathered was still sufficient to map out the gender issues related to wildlife and forestry management on which the assessment's recommendations are based.

## 2.0 LITERATURE REVIEW FINDINGS

### 2.1 GENDER IN THE WILDLIFE AND FORESTRY POLICY FRAMEWORK

In recent years, Zambia has undergone wide-ranging law and policy reforms that have been instrumental in pushing forward the gender equality agenda, including the amendment of the Constitution in 2016. Specific to wildlife, among the key policy changes are the revisions of the Zambia Wildlife Act No. 14 of 2015 and National Parks and Wildlife Policy (2018). In forestry, the National Forestry Policy was revised in 2014 followed by the revision of the Forest Act No. 4 (2015), the National Strategy for Reducing Emissions from Deforestation and Forest Degradation (2015), and Statutory Instrument 11 of 2018 Forests (Community Forest Management) Regulations. Similar changes have also been initiated in programs and strategies, updating and aligning them to recent policy shifts.

On gender, the main policy reforms have been the revision of the National Gender Policy (2014), the Anti-GBV Act No. 1 (2011), and Gender Equity and Equality Act No. 22 (2016). The Gender Equity and Equality Act emphasizes the productive use of resources and development opportunities for both women and men. It provides for the elimination of all forms of discrimination against women and empowerment of women and girls. It prohibits harassment, victimization and harmful social, cultural and religious practices. Zambia's National Gender Policy is aligned to the international and regional protocols such as the Convention on the Elimination of all Forms of Discrimination Against Women, the Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa, and the Southern African Development Community protocol on gender and development. It seeks to achieve gender equality between men and women and to redress the existing gender inequalities by tackling gender-based violence and gender disparities in positions of decision making at all levels. Taken together, the National Gender Policy, the Anti-GBV Act of 2011, and the Gender Equity and Equality Act of 2016 provide sufficient policy guidance for other sectors to promote robust gender equality integration.

The extent to which policies and programs in wildlife and forestry incorporate the Gender Policy and recognize and incorporate gender concerns is mixed but largely inadequate. Where gender is integrated, it is often focused on community participation and less on addressing the structural issues that affect the meaningful inclusion and participation of women. Table 1 below presents the status of the inclusion of gender considerations in the law and policies related to the wildlife and forestry sector in Zambia.

**TABLE 1. GENDER EQUALITY IN THE POLICY AND LEGAL FRAMEWORK**

POLICY/ACT	SUMMARY OF PROVISIONS
Constitution	<ul style="list-style-type: none"> <li>• Equal worth of women and men in the preamble</li> <li>• Equity in the management and development of environment and natural resources. Article 255 provides for equitable access to natural resources and for equitable sharing of benefits accruing from the exploitation and utilization of the environment and natural resources among all the people</li> <li>• Prohibits sex discrimination, in letter or effect of a law (Article 23(3))</li> <li>• Article 23(4)(c) carves out an exception “with respect to adoption, marriage, divorce, burial, devolution of property on death or other matters of personal law”</li> </ul> <p><i>Challenges:</i> These constitutional provisions, considered together, do not provide adequate protection for gender equality in the context of discriminatory customary norms.</p>
National Parks and Wildlife Policy of 2018	<ul style="list-style-type: none"> <li>• Makes explicit statement on gender, HIV/AIDS, and youth inclusion</li> <li>• States as one of the policy measures “mainstreaming gender, HIV/AIDS and youth in wildlife conservation and creating equal opportunities and conditions for women and men and youth so as to benefit equally and reduce inequities and youth exclusion in conservation”</li> </ul>

POLICY/ACT	SUMMARY OF PROVISIONS
Wildlife Act of 2015	<ul style="list-style-type: none"> <li>• Commits to ensure equitable and effective participation of local communities and traditional leaders in wildlife management by taking into account their interests and needs; promoting equitable access and fair distribution of the economic, social, health, and environmental benefits derived from wildlife, and by recognizing and incorporating traditional knowledge in wildlife management</li> <li>• States, “where practicable, equitable gender representation should be ensured in appointing the Wildlife Management Licensing Committee”</li> </ul> <p><i>Challenges:</i> The act is silent on gender representation in the rest of the management structures, including the establishment of community partnership parks and CRBs.</p>
National Forestry Policy of 2014	<ul style="list-style-type: none"> <li>• Makes specific reference to broad-based participation, equity, and responsibility as some of the guiding principles to achieve policy objectives</li> <li>• Recognizes the need to empower local communities and traditional leaders to protect and manage forests</li> <li>• Has an objective on the promotion of equality among women, men, and youth and the need for all to benefit from the forest resources</li> <li>• Specifies mainstreaming of gender and HIV/AIDS programming in all aspects of forest management as a key measure to ensure gender equality</li> </ul> <p><i>Opportunities:</i> The policy supports gender equality for the sustainable forest management and supports use of forest resources and promotion of participatory management structures involving local communities.</p>
Forest Act of 2015	<ul style="list-style-type: none"> <li>• Calls for participatory forest management approaches in involving local communities and institutions that are based on equitable gender participation</li> <li>• Provides for the formation of community forest management groups and their role in decision making on forest resource use and management</li> </ul> <p><i>Challenge:</i> The law is silent on gender representation or considerations in decision making and share of benefits.</p>
National Strategy for Reducing Emissions from Deforestation and Forest Degradation of 2015	<ul style="list-style-type: none"> <li>• Embraces fairness and inclusiveness as guiding principles for implementation and emphasizes equality and human rights protection for all</li> <li>• Specifically mentions women, youth, and other disadvantaged groups as groups of people that need to be included in forest management and natural resource management</li> </ul> <p><i>Challenge:</i> As a strategy, it falls short of guiding how women and youth and other disadvantaged groups will be included.</p>
Seventh National Development Plan	<ul style="list-style-type: none"> <li>• Recognizes gender as a cross-cutting issue and calls for building the capacity in all sectors integrating gender concerns in their development policies, plans, and programs and for the empowerment of women</li> </ul> <p><i>Challenge:</i> As an overarching plan, does not articulate the aspirations of the nation for the wildlife and forestry sectors on gender equality.</p>

Although the Constitution recognizes the equal worth of men and women and their equal rights to participate in forestry and wildlife management, customary law is less explicit. The Constitution empowers traditional institutions to manage natural resources affairs in their respective jurisdictions, allowing customary law that often disadvantages women to trump women’s constitutional rights. The interplay between the supreme law and customary law poses challenges for the advancement of gender equality in forestry and wildlife management. Customary practices tend to restrict women more than men and limit women’s social and economic opportunities and benefits from the use and management of natural resources.

As described above, the various pieces of legislation and policies, to a varying degree, reflect the intention to promote gender equality in forestry and wildlife management. However, they generally fall short of addressing the structural challenges such as the cultural and social systems that have led to the gender disparities in the first place or attend to the differentiated interests of women and men in use,

conservation, and management of wildlife and forestry resources. As such, gender articulations in the policies remain scant, often characterized by a simple statement that lacks detail and sector-specific evidence that is necessary to inform planning and spur practice on the ground. For instance, the National Forestry Policy makes reference to gender equality and women's empowerment integration, but fails to recognize cultural constraints or suggest processes and structures that can allow women to play a role in forest governance in the context of the customary set up. Similarly, the Seventh National Development Plan, which is the country's overarching plan, commits to mainstream gender equality in all sectors, but there is no attempt to articulate the same in the sections that deal with economic sector diversification in relation to wildlife.

The gap in the policy framework results in a number of gender implementation challenges on the ground. For instance, the findings of the Office of the Auditor General in 2014 confirmed the general lack of community involvement in forest management and the lack of gender considerations (Office of the Auditor General, 2017). Hence, though recent policy reforms in the forestry and wildlife sectors can be credited for pushing equality and social inclusion on the national agenda, in practice, very little is making its way into implementation. There are also other issues that account for this, among them the weak capacity of institutions mandated to implement the policies, weak participation of stakeholders, and the lack of coordination, enforcement, and monitoring systems. As in policy design, implementation is expected to recognize the existing gender disparities and address them. The lack of gender integration in both design and implementation exemplifies the level of marginalization for women, especially in rural areas where cultural norms and practices remain deeply entrenched barriers to women's inclusion.

## **2.2 NATIONAL INSTITUTIONAL ROLES AND RESPONSIBILITIES FOR GENDER INTEGRATION IN WILDLIFE AND FORESTRY**

The Ministry of Gender is responsible for the overall coordination, planning, and monitoring of implementation of the National Gender Policy, a mandate that is implemented through an established high-level committee of permanent secretaries of ministries and supported by gender focal points in each of the ministries. To carry out its mandate, the Ministry of Gender developed a National Gender Implementation Plan that guides gender equality integration across all the sectors. The DNPW sits within the Ministry of Tourism and Arts and is responsible for policy and wildlife management and is mandated to promote equitable use and access to wildlife resources and for integrating gender, HIV/AIDS, and youth empowerment. In a similar way, the Forestry Department sits within the Ministry of Lands and Natural Resources and is responsible for ensuring gender-integrated policy development and programs in forest resource management. Though collaboration across the ministries on gender equality is happening through the meetings of permanent secretaries, the extent to which this is happening at programmatic level is unpredictable and often driven by project initiatives rather than programmatic approach, hence requires strengthening.

## **2.3 A GENDER PERSPECTIVE ON ISSUES IN THE WILDLIFE AND FORESTRY SECTORS**

### **2.3.1 DRIVERS AND THREATS TO SUSTAINABLE WILDLIFE AND FORESTRY MANAGEMENT**

The underlying cause for many of the threats to sustainable wildlife and forestry (such as poaching, encroachments, charcoal burning, and human-wildlife conflict) is high poverty, especially in rural areas where poverty is estimated to be at 76.6 percent and where most people depend on the environment and natural resources for their livelihoods (Central Statistical Office, 2015a). Poverty is widely accepted as a major underlying cause driving deforestation and forest degradation and endangering wildlife. Poverty affects both women and men. However, women and men contribute to unsustainable use of

forests and wildlife differently and are therefore impacted differently. The analysis below describes gender issues around some of the drivers and threats to sustainable forest and wildlife management.

### 2.3.2 WILDLIFE AND FORESTRY-DEPENDENT LIVELIHOODS

Studies show that three out of four poor people living in rural areas depend on natural resources for their livelihoods, and about 90 percent of them depend on forests for at least some part of their income (Natural Resources Information Clearinghouse, 2006). The majority of Zambia's poor are rural, deriving much of their livelihoods through interaction with natural resources. They usually depend on land used primarily for agricultural production as a mainstay livelihood activity, with forest and wildlife providing safety nets and much needed nutrition and income. Wildlife provides an important source of protein and can be the main source of income, mostly through illegal hunting and sale of wildlife. Forests are also a source of food, medicine, wood fuel, and building materials and income through harvesting and sale of forest products, such as timber, mushrooms, and wild fruit (Central Statistical Office, 2015a). In times of climatic stress and shocks, forests provide a safety net to the rural poor.

Fifty-two percent of the total rural population are poor women (Central Statistical Office, 2015a) living daily with the realities of poverty and dependent on forestry and wildlife, hence gender dimensions cannot be ignored. Vulnerability is particularly high within female-headed households, which make up 23 percent of the rural poor (Central Statistical Office, 2015a). Women dominate the unpaid family worker category, at 29 percent nationally (40 percent for rural areas) compared to 9 percent for men (LCMS, 2015). In addition, women lag behind in control of household resources (Central Statistical Office, 2018).

Evidence suggests that faced with poverty challenges, rural women are more likely than men to resort to collection of forest products and use of wildlife for survival, in the process acquiring valuable insights around forestry and wildlife benefits (FAO, 2018b). For example, Zambian women are more involved than men in the collection of firewood, fruits, nuts, seeds, roots, mushrooms, plant-based medicines, caterpillars, and grass for thatching houses. Men are more likely to venture into forests for income generation purposes. Access to forest and wildlife products for women contributes to improved household nutrition, especially in lean years, and sometimes to the family's economic wellbeing through the sale of surplus products. Experience from Kenya found that on average women spend more time in the forest than men, including two to three hours a day on firewood collection and additional time on food products. Men's activities in the forest tend to be for less frequent, but longer trips. The study found that because of the gender roles in a family, women came in more direct contact with land, forest, and wildlife, which they utilized to supply basic needs for their families (Ngece, 2006). This underscores the fact that women must be involved in sustainable use and management of forests. However, as further outlined below, women's broader unpaid obligations on their time, for example with food preparation and child care, limit their ability to fully participate in resource management groups and decision-making.

Employment in the wildlife and forestry sectors is an alternative source of income for the rural poor. It is estimated that 60 percent of rural households rely on forests for incomes, contributing approximately 20 percent of rural household incomes and providing at least 1.4 million jobs nationally (Wathum et al., 2016). In 2014, the honey industry alone engaged an estimated 20,000 beekeepers countrywide (Office of the Auditor General, 2017). However, access to gainful employment in the wildlife and forestry sectors is often limited to men due to cultural beliefs, gender norms, and stereotyping that classify most such jobs as masculine occupations that only men should venture into. For example, few women are employed as wildlife scouts, though the numbers are not readily available from the Department of National Parks and Wildlife. As a result, women are sidelined and lack the same employment opportunities as men. High illiteracy among women exacerbates the situation. Illiteracy is currently at 61.5 percent for rural women, compared to 38.5 percent for men. This undermines confidence and acts

as a barrier to access gainful employment for women (Central Statistical Office, 2010). Women are less likely to complete their studies, and many employment opportunities, for example as a Wildlife Policy Officer, are limited to individuals who have at least a grade 12 certificate. Men also benefit from women's unpaid role in agriculture and family care activities at the household level, as it frees up men's time to engage in jobs or trade for income. According to a USAID report, men are most motivated to spend their time and effort largely on activities that have potential to earn high income; the study found that men worked mostly on the three highest value products: charcoal, timber, and honey (Giesecke, 2012).

Women's unpaid care work roles related to taking care of families play an important part in shaping attitudes and behaviors towards forest and wildlife. Women are often concerned with food security for household consumption and are primarily responsible for producing, preparing, and processing food and hence influence household food consumption practices and behaviors. Men, on the other hand, as decision makers take the responsibility to bring in family income. According to national statistics, the gender differences in decision-making on income favors men more than women (Central Statistical Office, 2015b). The interplay between the demands on women to provide food and nutrition for the family and the pressure on men to find income at the household level increase pressure for both women and men to use and manage wildlife and forests in different ways. For example, the demand by women on men to provide meat in the family diet may compel men to engage in poaching or lead to women facilitating poachers from outside their communities to gain access to meat.

#### Learning Points for Gender Integration

- Harnessing women's indigenous knowledge through ensuring their inclusion in governance and management has potential to yield sustainable results. Increasing women's active participation will help programs benefit from their knowledge and experience.
- Alternative livelihoods and empowerment support for women can reduce the pressure on wildlife and forest utilization and contribute to improved status and role in decision making for women.
- Working with men and mixed gender groups, particularly at a community leadership level, to reflect on women's roles and the value they add to decision making is critical to change attitudes.

### 2.3.3 AGRICULTURAL EXPANSION

It is estimated that agricultural expansion accounts for at least 90 percent of forest loss in Zambia, ranking as the highest driver of deforestation. It is also responsible for encroachment into forests and game management areas (GMAs). Studies attribute agricultural expansion to: increasing population size; increased pressure for arable agricultural land; the practice of shifting subsistence cultivation; and increased commercial farming (Matakala, Kokwe, & Statz, 2015).

Gender roles and responsibilities play an important part in agricultural expansion. Men are often motivated by income needs to open up forestland for agricultural activities. However, workers in the agricultural sector in Zambia are predominantly women, with at least 60 percent of agricultural work done by women (FAO, 2018b). In addition, 52 percent of women, compared to 17 percent of men, work as unpaid family labor in agriculture (Central Statistical Office, 2013). Women devote more of their time to work the expanded fields, offering their unpaid labor and allowing men to devote time to land-related leadership matters, participate in meetings and accessing information, extension services, and other opportunities beneficial to expanded agriculture. As such, as agriculture expands, it is the women who often shoulder more of the labor burden. Women are also more likely than men to use conventional hand hoe tillage systems, while men have increased access to labor-saving devices like animals or machinery.

Though the power to decide on agricultural expansion sits with men, when it comes to deciding on land,

ownership, or the size of land to be worked and where, the availability of women's unpaid labor plays a vital role in how much forest is cleared. Hence, once the forest is encroached on for agriculture, it is the hard work of women that determines how quickly the settlement is established. A World Bank study in the Chimaliroo Forest Reserve along the Zambian border with Malawi found that women played a significant role in settling and opening up forestland to encroachment by clearing land and starting agricultural activities (Watham et al., 2016). Availability of women's labor in agriculture is an important determining factor in forest clearing. On the other hand, women are motivated to expand agriculture for food security for family consumption. Studies also found that women moved to open up new land for cultivation because they did not have secure rights to the land they initially cleared, and men often eventually claim parcels of land opened up by women (CGIAR Research Program on Water, Land and Ecosystems, n.d.). This means efforts to improve women's land rights can also create enabling conditions for land restoration or reducing the rate of deforestation and degradation.

In matrilineal and patrilineal systems alike, farmland expansions often happen due to increases in family size. As the number of family members increases by way of marriage, the demand for extra land also increases. In Eastern Province, for instance, a World Bank study found a practice among small-scale farmers of allocating new land (often forests, where cleared land was not available) by older family members to the young family members when they marry to start cultivating (Watham et al., 2016). While men traditionally decide on new land to open up and allocate to the new family, women play a supportive role, offering free labor to settle the new family and thereby expediting the farmland expansion.

Changes in climate (e.g., droughts, flash floods, inconsistent rainfall, and soil erosion) have particularly strong negative impacts on women. Climate change increases vulnerability for women and places on them a huge burden as caretakers to provide resources for their family (Ministry of National Development Planning, 2016). In cases of family displacement or loss of agricultural production or income due to climate change, women are often left with fewer livelihood alternatives compared to men. Men may be more likely to be accepted for work in other fields outside of agricultural production (e.g. small-scale mining) or be more able to work remotely than women are.

#### Learning Points for Gender Integration

- Dealing with the threat of agricultural expansion to forestry and wildlife requires adopting and supporting gender-differentiated approaches that target both women and men and consider their different beliefs, needs, and interests for agriculture expansion and designing options to deal with dominant interests.
- Supporting women to understand the long-term effects of deforestation on meeting family food needs can encourage adoption of climate-smart agriculture practices while for men the primary issue may be the long-term effects on income opportunities.
- Supporting land ownership rights for women can reduce shifting cultivation and ultimately deforestation.

### 2.3.4 CHARCOAL PRODUCTION

It is estimated that about 70 percent of Zambia's energy consumption is from firewood and charcoal, making charcoal production one of the major contributing factors to deforestation and forest degradation. Charcoal production is a means of income for poor communities, involving both women and men. Men are primarily involved in cutting down trees and women are primarily involved in collecting, transporting and selling charcoal. Though men are mostly involved in charcoal production for income, women often make decisions and manage household energy needs. At the household level the demand for charcoal is generated by household fuel needs for lighting and cooking. Rural women suffer disproportionately from reliance on forest resources for subsistence and household needs. For instance, degradation forces women to travel longer distances to collect firewood and access forest food, increasing their time poverty. Time poverty has serious impacts such as limiting women's ability to

engage in income producing activities and impacting girls' time for education. Travelling long distances in the forest also increases the security risks for women, including their vulnerability to GBV or probability of coming into contact with wildlife.

#### Learning Points for Gender Integration

- Women and men are involved in charcoal production in different capacities, contributing to the problem differently; hence, differentiated targeting is necessary to realize sustainable results.
- Women and men are impacted by deforestation differently; best practices to address the threats of charcoal production in forest and wildlife are those that attend to the needs of women and men distinctly and give consideration to alternative livelihoods.
- Community woodlots and locally managed forests provide a potential opportunity to reduce the amount of time spent on forest product collection.

### 2.3.5 FOREST FIRES

Forest fires contribute to forest degradation in Zambia, with an estimated average of about 678,000 ha of forests/vegetated land reportedly burned annually between 2000 and 2014 (Wathum et al., 2016). Burning forest is commonly done to clear vegetation for various reasons, among them agricultural activities, improvement of pastureland for animal grazing, honey harvesting, and, in some instances, hunting of mice. It is also often used as a traditional way to improve soil pH for certain crops such as millet, sorghum, and cassava. Practiced at both small and large scale, forest burning is often uncontrolled, depleting forest resources, threatening wildlife habitat, and ultimately negatively impacting people's forest dependent livelihoods.

A World Bank study in Eastern Province found that as a general trend, communities did not recognize the negative impacts of forest fires due to a long-standing tradition practice of burning that has over time become part of the culture. Because of low levels of awareness and the inadequate targeting of outreach efforts, changing such perceptions among women may require more time compared to men. In terms of the practice itself, men are usually responsible for decisions to burn, though the reasons for burning could serve the interests of both women and men. For instance, in the case of burning to clear land for agricultural activities, one of the interests is to lighten the burden of tilling the land for women who traditionally provide the bulk of labor on family fields, suggesting an indirect way in which women benefit from the practice of burning. Evidence shows that women, more than men, are responsible for tilling the land (IFAD, FAO, & FARMESA, 1998).

In terms of impact, by burning out the forest, fires destroy livelihoods for the women and men who depend on forest products for livelihoods, e.g., for communities that are dependent on making handcrafts (baskets, hats, mats, and carvings). There are wide variations between women and men in terms of capacity to deal or cope with consequences of forest fires. In instances where uncontrolled fires cause destruction, e.g. grass-thatched homes, women's ability to cope is low and can result in increased vulnerability and in some cases destitution. Fires also can cause socioeconomic costs to families. Because rural women depend on firewood collected from the bush for cooking, fire can impact their source of fuel wood, resulting in valuable time costs to search for firewood and associated burdens and risks for women.

#### Learning Points for Gender Integration

- The practice of burning forest is mostly carried out by men, but women have an indirect role and can influence the practice, suggesting the need to target women as well as men.
- Forest fires increase women's vulnerability. Women and men are impacted differently by uncontrolled forest fires and have different capacities to cope with the effects.

### 2.3.6 HUMAN-WILDLIFE CONFLICT

Human-wildlife conflict (HWC) threatens life, livelihoods, and the wellbeing of communities, and affects women more negatively than men. The effects are more detrimental to women than men largely due to the role that women play in forestry and wildlife-based food systems. The incidence of HWC often results in a lack of security for women, increased workload, and decreased availability of food, increasing the pressure women have to ensure the safety and wellbeing of their families. A study on the impact of HWC in Namibia's Kwandu Conservancy found that the effects of HWC on women reached beyond direct material losses to include persistent worries about food insecurity, fears for physical safety, loss of investments, and increased vulnerability based on poverty and marital status (Khumalo & Yung, 2015).

#### Learning Points for Gender Integration

- Because more women than men are involved in finding food for family consumption, sourcing for food and firewood in forests, they are often at a higher risk of HWC.
- In cases of HWC resulting in field damage, the loss is borne more heavily by women, who work the fields.
- Men make decisions on where to settle, which may be on encroached land that brings the family in close contact with wildlife and increases the changes of HWC.

### 2.3.7 ILLEGAL TRADE IN WILDLIFE AND FORESTRY PRODUCTS

Outside of the farming season, rural households often get by through local trading in forestry and wildlife products that become a major seasonal source of income. Studies show that forestry products are marketed for sale as timber, fuel, or handicrafts and wildlife as game meat, trophies, fashion, traditional medicine, art, or furniture (FAO, 2016). In Zambia however, most of the trading in wildlife products happens illegally and at a great risk to biodiversity conservation. Some high-profile illegal trade also occurs in the forestry sector, for example related to the mukula tree. The illegal trade also undermines the nation's economic potential; the wildlife sector alone can contribute over seven percent of GDP to Zambia's economy through tourism (Vandome & Vines, 2018). Gender stereotypes are common in illegal trade of forestry and wildlife products. First, both women and men are consumers of forestry and wildlife products and in some cases some products are marketed for their attached cultural values. For instance, traditional ceremonies are a large driver of trade in animal parts and beliefs that wearing animal (e.g leopard) skin enhances masculinity for men or traditional femininity of wearing ivory bands for women (FAO,2016). At the commercial level, studies show that the trade is largely male controlled; women are often excluded due to lack of information and tactical skill required for illegal trade (Lusaka Times, 2018). Men in the trade usually work in alliances, making it complicated and harsh for women. Compared to men, women have mobility constraints due to household responsibilities and time poverty and often do not have the connections required to engage in the marketing of illegal forestry and wildlife products. Records at DNPW confirmed that only men have been found to be involved in poaching, but when it comes to illegal sale of game meat, three out of 10 convictions were women. It is difficult for women to be away for a long time and to trade in complex environments, so women have mostly been confined to local markets, trading at small scale and often at lower prices. Increasingly, however, wildlife trafficking syndicates in Zambia are taking advantage of women's roles in transport and trade of household products, for example using their connections to sell to marketers for meat in Lusaka or Copperbelt cities (Lusaka Times, 2018).

#### Learning Point for Gender Integration

- Women's involvement in the illegal trade of wildlife and forestry products is largely in local markets, at small scale. At the commercial level, the role is largely male dominated, but women are being increasingly employed to traffic products. Hence, there is a need for approaches that target both women and men related to both small-scale and commercial trade.

### 2.3.8 POACHING

Poaching threatens Zambia's biodiversity. In local communities, high poverty levels and food insecurity are the main drivers of poaching wildlife for meat consumption and income; at the commercial level, poaching is driven by illegal trade. Strategies for management of poaching often exclude women, limiting vital information and awareness on combating poaching by men. In terms of employment opportunities, traditional beliefs coupled with the risky nature of poaching, discourage women's involvement. The Worldwide Fund for Nature, in a 2016 report, found that only 19 percent of rangers in Africa were women (McLellan & Allan, 2016). Yet evidence suggests that women's involvement in wildlife management has brought about positive results. Women compared to men have been found to be less amenable to corruption, to have a unique ability to de-escalate conflicts, and to hold members of their community accountable for animal safety. The International Anti-Poaching Foundation in Zimbabwe working with women rangers found that they were better than men at defusing tense situations and fostering peaceful surrender by male poachers (Mazwarirwofa, 2018).

Gender relations and needs are integral to the problem of poaching at both the local and commercial level. Because of the hardships involved, poaching is a male-dominated activity; however, women play a significant part in the problem and are affected by it. At the local level, poaching normally takes men away from their families for days to track animals in the forest, risking their safety; and if a man is killed or caught in the process, he leaves his family in a vulnerable situation (COMACO, n.d.). In the absence of men from a family, women shoulder all the family responsibilities. Though not enough evidence was found to show that women are directly involved in poaching activity itself, changes in poaching techniques, for example, the use of poison and the changing norms in terms of roles for women, may encourage a more direct involvement of women in the future. It is also widely recognized that women's nutritional demands for the family is a factor in influencing men's illegal hunting behavior. According to the Food and Agriculture Organization of the United Nations (FAO) factsheet on sustainable wildlife management and gender traditional and social norms around hunting and consumption of game meat is another factor, where for instance, hunting ability is assigned to strength and income from sale of meat is seen as a symbol of wealth and status for a traditional man. Thus, women's preference to be associated with a strong and successful man incentivizes men's illegal hunting behavior. Another gender norm may relate to targeted poaching of some animals for body parts believed to be medicinal or to boost masculinity (FAO, 2016).

#### Learning Points for Gender Integration

- The most effective approaches to deal with the problem of poaching target both men and women.
- Empowering women and men with alternative livelihoods can bring about positive behavior.
- Working with communities to dispel negative traditional beliefs and uphold positive traditions around some animals and forestry can bring about change.

### 2.3.9 ENCROACHMENT AND SECURE TENURE

Unregulated access to forest resources and unchecked exploitation are directly linked to forest resource tenure. It is widely recognized that security of land tenure is one of the most significant strategies necessary for sustainable forest management. Secure land tenure improves food security and natural resource management and promotes the rights of women and men, hence increasing access to forest resources, and is crucial to sustainable wildlife and forestry management. Having secure land tenure offers communities and individuals a secure base to develop livelihood strategies away from illegal forest and wildlife harvesting and acts as an incentive to promote sustainable practices. A lack of secure land rights has acted as a constraint to smallholder farming activities, creating the need to search for more land and resulting in encroachment on forestland (USAID, 2017). On forest tenure, a World

Bank study found that the absence of forest tenure increased the perception among community members that forests and trees belonged to no one, an attitude that contributed to a lack of motivation to conserve forests and protect them from fires or indiscriminate cutting down of trees. Evidence suggests that communal and individual land and forest tenure promotes more responsible control and have the potential to increase sustainable use of land and forests.

When it comes to women's property rights, there are additional layers of gender norms that make it even more challenging to bring about change. Access and ownership of land for women is often layered with barriers. Evidence shows that women face many barriers to land ownership, access, and control that are different from their male counterparts, due to lack of awareness about their rights, the policies that protect them, lack of resources, and the dominant cultural and traditional norms (USAID, 2017). Fewer women than men own land in Zambia; seven percent of women own land through the state system, while customary systems generally have a higher level of "ownership" (Central Statistical Office, 2015b). The situation is also challenging in rural areas under customary land tenure where women may hold rights through male family members and are faced with the risk of losing land in the event of divorce, widowhood, or a husband's migration. Ultimately, the general lack of land ownership by women has an impact on their attitude toward forest conservation. For instance, a study under the Conservation Agriculture Scaling Up project by FAO revealed that agroforestry was practiced more in fields held by men than those held by women and linked the findings to security of land tenure (FAO, 2018a). Evidence also shows that women who have more secure land tenure are more likely to make other investments to improve the land and generate ecosystem services (CGIAR Research Program on Water, Land and Ecosystems, n.d.). In terms of gender interests in land encroachment, men often tend to be commercially orientated, pushed to encroach on land for increased access to more fertile land and to a larger size of land for income purposes.

#### Learning Points for Gender Integration

- Women face many barriers to land ownership, access, and control that are different from their male counterparts, due to lack of awareness about their rights and the policies that protect them, lack of resources, and cultural and traditional norms.
- Evidence suggests that communal and individual land and forest tenure promote more responsible control of land and has the potential to increase sustainable use of land and forests.
- Addressing the barriers to secure land and forest tenure for women and men means incorporating measures in land reform programs that address discriminatory tendencies and negative traditional beliefs to securing individual or communal tenure rights, and taking into consideration the different needs of women and men.

### 2.3.10 DECISION MAKING

Nationally, the participation of women in decision making remains low at all levels compared to men (Central Statistical Office, 2015b). Specific to environment and natural resources management, evidence shows that sociocultural factors significantly contribute to gender inequalities that have resulted in exclusion of women from management and governance structures (UNEP, 2016). Some of the contributing factors include stereotypes against women, negative cultural norms and values, a lack of confidence by women to take up leadership positions, lack of resources, high risks of violence against women, and high illiteracy levels among women. The Forests Act and the Wildlife Act both are silent on the representation of women in community governance structures and the percentage of women in community structures in the forestry and wildlife sectors remains low.

Culturally, decision making is considered to be led by men, with women taking a subservient role of providing family care. Burdened with family care responsibilities, many women find it hard to devote time for participating in community governance. In addition, where there is monetary incentive involved, community management positions attract high competition, making it hard for women to get in. Because

communities hold a belief that leadership is the preserve of men, women stand very little chance against men for elected positions. The community structures themselves also rarely consider the need for women's representation in the first place. The absence of women in decision making means women's perspectives on forestry and wildlife management are often missed. Increasing women's participation in forest decision-making structures therefore can improve forest sustainability and could give women an opportunity to raise their voices and participate in community processes, allowing them to present their concerns, points of view, and needs, and to incorporate their knowledge in the discussion that is important for effective wildlife and forestry management.

#### Learning Points for Gender Integration

- Women lag behind in terms of participation in decision-making, and deliberate effort should be made to include them.
- Women and men's roles and experiences are different; women possess unique perspectives and knowledge that should not be ignored.
- Response should take into account the particular needs of women and encourage participation so as not to undermine sustainability.
- The absence of measures to ensure meaningful participation of women in decision making can lead to an unfair distribution of the costs of and benefits from wildlife and forestry interventions between women and men.

### 2.3.11 COMMUNITY PARTICIPATION

The wildlife and forestry policy context for Zambia recognizes and prioritizes community involvement to address the challenges in the sectors. For instance, the Forest Act emphasizes local communities' participation in forestry management, and the Wildlife Act establishes Community Resource Boards (CRBs) to represent communities in areas around National Parks. CRBs interact with the Department of National Parks and Wildlife as well as with safari hunting concessions and other developments within Game Management Areas. The intention of these CRBs is: to ensure the participation of all stakeholders, including men and women; to support the accrual of socioeconomic benefits of the forestry and wildlife sectors to the local communities; and to offer sufficient incentives to men and women to protect wildlife resources. However, community involvement often tends to comprise more men than women. Analysis of the composition of CRB membership for 2018 suggests that men have tended to occupy the decision-making positions and benefited from the resources while women fail to participate due to lack of time and confidence to belong to male dominated committees. Women are also faced with the challenge of breaking past strong cultural norms that enshrine leadership in men. Studies conducted by USAID in other countries, however, have shown that the presence of women and their participation in forest management groups has increased effectiveness. This was attributed to women's increased knowledge and understanding of forestry, their role in aiding regulation of illegal activities and conflict management, and increased use of environmentally stable practices (Giesecke, 2012). There was also improved security of women's property and forest access rights.

#### Learning Points for Gender Integration

- The concept of community involvement should be redefined and understood to mean involvement of both women and men.
- Empowerment of women should be part of strategies for promoting equal participation.

### 2.3.12 GENDER-BASED VIOLENCE RISKS

Zambia's Anti-GBV Act defines gender-based violence as any harmful act to another person of sexual, physical, psychological, mental, and emotional abuse that is perpetrated against a person based on gender. GBV is prevalent and tolerated in Zambian society. According to the 2018 Zambia Demographic Health Survey, 46 percent of women believed violence by a woman's husband to be justifiable (Central Statistical Office, 2018). The 2007 survey indicated that one in five women experienced sexual violence at some point in their lives, and 46.8 percent of women had experienced physical violence at some point after the age of 15. GBV has the potential to limit participation of women in the development process at the individual and community levels. Though there is very limited disaggregated data on the prevalence of GBV in the forestry and wildlife sectors in Zambia, the dependence of rural livelihoods on these natural resources have associated risks, particularly for women. Women are generally disproportionately vulnerable to sexual exploitation and abuse and other forms of violence in times of vulnerability. For instance, degraded environments mean that women have to walk further away in search of firewood in the forestry, which exposes them to many dangers, including GBV. In GMAs, women are particularly vulnerable to wildlife attack that sometimes results in death as they go to the forest in search of food more often than men go. Further access to education for girls may be curtailed due to time required to source firewood. In addition, GBV at the household level constitutes a significant impediment to women's participation in forestry and wildlife governance.

#### Learning Points for Gender Integration

- GBV is a common problem that has been culturally tolerated within society; as a result, communities underestimate its impact.
- Both men and women in Zambia generally have a low perception of the rights of women.
- GBV risks are partly responsible for discouraging women from participating in community leadership.

## 3.0 FINDINGS AND RECOMMENDATIONS FROM THE FIELD ASSESSMENT

### 3.1 CULTURAL NORMS AND ATTITUDES

Women face cultural obstacles, barriers, and discrimination within the family and community relative to men. In Eastern Province, as in many parts of Zambia, many of the chiefdoms are matrilineal, in which women have power to own resources and traditionally inherit property through kinship arrangement where inheritance rights are passed from a man to his sister's children or a woman to her children. Yet men firmly dominate both household and community-level decision making related to land and natural resources. The assessment found very strong cultural norms that continue to perpetuate a context of unequal participation and discrimination against women and girls. Women were virtually invisible in CRB leadership and decision-making positions. The discussion below highlights some of the cultural barriers and issues contributing to this scenario.

#### 3.1.1 ISSUES

**Men control household income and resources.** All the communities visited were historically matrilineal, yet reported that control of income and resources was in the hands of men. The assessment found that while women provided much of the labor for family agricultural activities and in some instances engaged in income-generating activities, they had very little control over household income and resources. Once the produce was ready, it was usually the man who handled sale and decided on the share and use of income. Communities reported that it was common practice for a man to share only a small amount with his wife for household needs and to retain a large portion for himself, to support social and lifestyle activities. Drinking and alcoholism were found to be serious issues that diverted household income for men, though to a lesser extent alcoholism was also reported among women. Other areas of expenditure for men were gambling and illicit relationships. In groups of both women and men, as well as in one-to-one interviews with women, men, and traditional leaders, these were repeatedly noted as issues of concern.

Though women reported that they were affected by the tendency of men to divert household income, they also believed men culturally enjoyed the right to decide on use of resources more than they did. Rather than fight the bad habits of men, women often noted a sense of resignation to the problem of men's alcoholism, expressed simply as, "that is what men do, they even sell household property such as pots to get money for drinking." Tolerance of men's abusive behavior appears to be an offshoot of the subservient culture of women to men, which still remains strong in rural communities. The assessment found that in instances where a woman tried to assert herself, she often risked being accused of disrespect and created a risk of GBV. Intimidation and threats of divorce contributed to women's lack of assertiveness at the family and community levels.

**Polygamy is common and men are often involved in multiple relationships.** Cultural and social attitudes were found to have also sustained polygamy, which remains prevalent particularly in Chikwa and Chifunda Chiefdoms. In Chifunda Chiefdom, it was estimated that four out of 10 men were in polygamous relationship and most of those who chose not to get additional wives were openly known to have girlfriends. According to the cultural norm, husbands are expected to have more than one relationship, a symbol of power and strength, as more women worked and provided for the man's lifestyle. More wives were also seen as beneficial for men to have more hands for work in the fields. Polygamy alters the power relationship between women and men: while it strengthens the position of a man, it increases insecurity for a woman and takes away her confidence to act outside the accepted norm, as traditionally a woman in a polygamous arrangement does not have a say in whether her

husband takes on multiple wives, and cannot leave the husband because he has taken other wives or girlfriends.

**Women shoulder a high burden of household responsibilities.** The assessment found that the burden of household care has increased for women, who appear to increasingly be expected to generate income for the family. Traditionally the role of providing income was assigned to men, which is no longer the case. Women are now expected to carry double responsibilities of family care and providing income, but without having or sharing decision-making authority over household assets and income. In Chifunda Chiefdom, communities shared instances where husbands went off to drink beginning early in the morning while the wives worked the fields or engaged in trade activities to raise income to meet family needs. With an increased burden at the household level, women found less time for community leadership (CRB and VAG). Women self-rejected from even considering these positions, and/or their husbands considered that the time away from family responsibilities would be too onerous for the household.

**Gender stereotypes negatively impact women.** Cultural norms and traditional practices were found to contribute to gender stereotyping that affected women's participation in, contributions to, and benefits from wildlife and forest management activities. In all chiefdoms visited, there was a strong cultural belief that men are "strong enough" and women are "too weak" to engage in some of the roles. Such beliefs, for instance, resulted in male dominance in poaching and charcoal production activities, with women and youth involvement confined to marketing and sale of game meat and charcoal. Likewise, gender stereotypes played a significant part in accessing job opportunities in wildlife and forestry. CRBs in Chikwa and Chifunda Chiefdoms left women out of community scout recruitments, believing that women were too weak for the scout job. In terms of access to forestry products, there was a pervasive belief that women are too weak to go the necessary distance for valuable products, which privileged men to have more access to these products and the cash income derived from them. In Sandwe Chiefdom, for example, women were mostly restricted to harvesting baobab fruit, *Ziziphus mauritiana* fruit, and tamarind (locally known as *masau* and *kawawasha* respectively) in the nearby forests for local market sale, while men were able to access wild fruit in nearby and distant forests for larger markets outside the chiefdom and earned more income.

### 3.1.2 RECOMMENDATIONS

- Adopt top-down measures that promote women's participation and representation, particularly in CRBs and VAGs. This includes policies, guidelines, and processes that are inclusive of women and youth, backed up by the Gender Equity and Equality Act of 2016. In the cultural context present in operational areas, unless gender equity and equality policies are enforced from the top, women are likely to continue to shun roles in governance of resources and men to continue to resist women's involvement. To address this challenge, it is recommended that implementing partners work with traditional authorities (chiefs, indunas, and headpersons) to create gender awareness and encourage women's participation, representation, and equal benefits. In promoting gender equality in representation, a realistic starting point and targets (rather than a 50/50 approach) should be considered.
- Once women are elected into resource management groups, provide training to both women and men and their spouses, to increase knowledge and capacity to address gender issues as well as specific leadership and empowering skills for women. The approach will empower women and help to gain support of their spouses for their leadership role in the community.
- Traditional authorities play an important role in maintaining beliefs and practices and have the power to bring about change. They should be targeted for any meaningful change that will benefit women. This will require working with chiefs' councils to develop and implement gender inclusive

by-laws for their chiefdoms that mandate gender balance in governance structures for CRBs, community conservation areas, and VAGs, and discourage negative traditional practices such as alcohol abuse.

- Identify male champions who can work as role models at all levels and who can challenge negative cultural beliefs through engaging in gender-sensitive practices and positive action.

## 3.2 GOVERNANCE

DNPW manages a total of 20 national parks and 36 GMAs, and works with over seventy CRBs that have so far been established within the proximity of the national parks. GMAs were established principally to serve as buffer zones around the national parks and it is in these areas that CBNRM programs were established with the view to co-manage the wildlife resources. GMAs are not only important reservoirs of wildlife resources but also serve as a cornerstone in the implementation of various strategies in wildlife management. In return for their participation in wildlife management, communities through their respective CRBs, receive a share of revenues that accrue from wildlife utilization. Since 2002, the communities through CRBs are expected to receive 45 percent of annual revenues, while the chiefs as patrons would receive five percent of the revenues. The participation of both women and men in CRBs is important in ensuring that community resources and benefits are supposed to be equitably shared.

### 3.2.1 ISSUES

**Women's representation in community leadership is very low.** Out of the 76 CRBs nationally, only four were women led at the time of the assessment. The 76 CRBs channel into four regional CRB associations (Central, Eastern, Northern, and Western), each of which has ten members, of which very few were women. The Central Region CRB Association had two women, eastern and western one each, and northern none. The top executive and secretariat from each regional CRB Association (chair, vice-chair, coordinator, board member) form the 16-person National Executive Committee for CRBs. Currently the National Executive includes four women.

Members of the CRB are comprised of the two top vote-getters from VAG elections, few of whom are women, in large part because so few women stand as candidates. Even when women do stand, the chances of women being elected are slim due to a number of factors, including the strongly held cultural belief in communities that leadership is for men. Women are also challenged in terms of resources and time to campaign for elective positions. The election process, though transparent, is complex and expensive, and this discourages most women from standing for election. Statistics of women's representation at the VAG level were not immediately available for analysis, though the numbers of women at that level appeared to be slightly higher than at the CRB level, as women were sometimes elected but rarely accumulated enough votes to get to the CRB.

Stakeholders named cultural barriers (as discussed above) as the primary reason for women's low representation and participation in community governance. Beginning at the VAG level, this means that few women (compared to men) run for office, in part also because of explicit requirements that candidates must be literate and educated with a minimum of grade twelve certificate, and/or speak English, and informal requirements such as that spouses and in-laws approve of the candidacy. Those women who do run for the VAG-level offices often lack the financial resources necessary to drum up supporters during the two to three week campaign window and so enter the election at a disadvantage. Several respondents noted that male candidates often were successful at campaigning because they go to bars talk to fellow men and entice them by buying a round of alcohol. For cultural reasons, women willingly vote for men. Further, both women and men in the community were often reluctant to vote for a woman candidate as historically VAG (and CRB) leadership positions have been held by men. Pressure

by husbands against wives being in leadership positions was a prominent point made by both women and men as to why women were not willing to get into leadership.

Outside of the CRBs, the team also visited a farmer cooperative board for COMACO in Ndake Chiefdom in Nyimba District. Three out of the eight cooperative members were women. One filled the role of secretary and two were just board members without additional roles. When interviewed as to why they did not occupy positions in the cooperative, women felt that the roles demanded resources such as time and bicycles which they did not have. Community Forest Management Groups have also been established in line with the 2015 Forests Act and 2018 Community Forest Regulations. The regulations do not provide guidance on gender issues. While women are often represented on committees because community forests are frequently called for by women's groups, these committees do not always reflect a broad set of community interests. Facilitators often rush to set up CFMG committees and preferentially select people who can read and write in English, rather than those most dependent on forests (Royd Vinya, Personal Communication). Once again, the impacts of low levels of education disadvantages women.

**Once elected, women face challenges to equal participation.** For the few women who get elected to the CRB, they also face challenges to effectively participate. From the experiences of the three CRBs visited, Chikwa, Chifunda, and Sandwe, women's views on the important decisions of the CRB were of secondary importance. Chikwa CRB had three women out of 10 members: one woman was the finance chair, and the other two were members of the Women's Affairs Committee (WAC). As finance chair she was assisted by a man who had most of the information and during meetings responded to finance-related questions; she referred questions to him when they arose. At the time of the assessment, the WAC in Chikwa had no resources and since the time it was established has not implemented any projects. Chifunda CRB membership was comprised only of men. Women also reported challenges such as time and distance to attend meetings. The meetings often took up a day's business. Husbands were concerned about women's participation in community leadership for reasons related to shame. Long travel distances to meetings and the time away from the house, and related loss of a wife's child care, farming, and home care contributions attracted resentment from in-laws. At the national level, it was single/widowed women, rather than married women, that made it to the top most level of the CRB structure.

**The lack of transparency and accountability in CRB governance and management undermines women's participation and benefit.** The lack of accountability and transparency in the mandate and operations of CRBs appeared to have contributed to the exclusion of women from participating in resource governance and in equal sharing of benefits derived from these resources. For all three CRBs visited, there was a significant lack of budget transparency or (seemingly) even awareness by community members of money in / money out and how decisions over these resources were made. In Chikwa, the level of awareness about processes by CRB members seemed very low. In Chifunda, the CRB chairperson appeared to have had a heavy hand in making decisions for the group and at one point used his influence to push the board's decision to dedicate funds to one specific activity (which was termed as a gender activity) which involved the use of 50,000 kwacha (approximately USD 3,000) to support a soccer tournament for women, men, and youths. It turned out that only a small amount of the money was used to buy jerseys while most of it went directly to pay male referees of the tournament, who were appointed by the CRB and included the CRB chairperson himself. The request for this tournament did not come from the WAC or any of the VAGs, as is required by the set CRB decision making process. Prior to this and in another incident, the former finance committee chairperson of the CRB was also reportedly involved in financial embezzlement, and never returned the funds despite a criminal conviction.

In Sandwe, there was confusion and overlap about jurisdictions between community governance organizations. There was one CRB that had been in place, established by the Department of National

Parks and Wildlife and was alleged to have had made “improper” decisions and one other Committee that was established by an NGO, Women for Change. There was also an Area Land Committee supported by USAID ILRG with some overlapping jurisdiction over resources. The respective duties appeared to be jumbled with unclear lines of accountability.

It is unclear how funding priorities for CRBs incorporate women’s concerns and how women’s priorities at the village level are filtered up/reflected in CRB decision making. The Women Affairs Committees of the CRBs were the least functional of the committees in any of the CRBs visited and appear, in fact, to be a detriment to more meaningful actions to mainstream gender into CRB processes and decisions.<sup>1</sup> Unlike other CRB committees, the WACs were unfunded and lacked the ability to methodically collect good ideas from women (represented primarily at the VAG level) for community development actions that would benefit women, and to negotiate funding for these.

Mechanisms and processes for benefits sharing both from CRB to respective VAGs, and within the VAGs, seemed vaguely construed and not well known. Many CRB members seemed unclear about how decisions by boards are made to allocate resources and how processes worked to prioritize projects recommended from VAGs. At the VAG level, it was reported that women are often strongly represented at community meetings, but it was unclear whether and how their voice on development ideas filtered up to the CRBs. The absence of women’s adequate representation at the CRB is a major drawback in terms of gender-balanced resource sharing derived from one of the community’s most valuable resources, its wildlife.

Lack of transparency and accountability was also seen in the way resources were managed. In one instance in Chifunda, the CRB agreed through its budgeting process to fund development of a certain health clinic, before discovering that the state had recently agreed to fund that very clinic. Rather than going back to its membership for renewed consideration of where the money should go, the CRB leadership implemented the decision for re-allocation on its own, thereby further denying the chance for women’s ideas to be heard.

**Delayed and erratic disbursement of wildlife revenue to CRBs by government has made things worse for women.** It is currently difficult for CRBs to act in the interest of both men and women in the communities, because of extreme delays from the government in disbursement of funds to CRBs from hunting revenues. The erratic flow of finances have made planning very difficult for CRBs and worsened the chance of “women’s projects” to get funded. When funds come in, it is often directed to settle a backlog of salary arrears, leaving very little for developmental projects. Furthermore, the delay of the government to pay community share of hunting revenues to CRBs de-motivates community-level engagement in VAGs and trust in/respect for both VAGs and CRBs. People do not see results at the community level, so both women and men tune out. In addition, this also undermines the whole concept of community based natural resources management in wildlife. The potential of community contribution to wildlife management is not realized because of government’s delays and sometimes failure to honor its obligations to communities.

**There are no guidelines or by-laws that establish gender balance requirements.** At a minimum, gender representation requirements should be in place to guide the operations of the CRBs as stated by law in the Gender Equity and Equality Act. The challenges become more acute with each level – while women may be represented on VAGs, they are not often among the top two vote-getters on the VAG, who then become representatives on the CRB. If they do become CRB members, they are seldom elected as chairpersons, vice chairpersons, or heads of committees, which has in most cases led to male-dominated CRBs; in Chifunda, the WAC is led by all men.

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<sup>1</sup> Note that Women’s Affairs Committees are not included or referenced in the CRB Guidelines.

### 3.2.2 RECOMMENDATIONS

- Develop and adopt national-level regulations on transparency of all budget processes and systems in CRBs and VAGs.
- Review the current CRB guidelines to promote gender affirmative guidelines and by-laws to increase the numbers of women represented on VAGs and CRBs, thereby increasing women's voice and influence. Review the VAG and CRB election guidelines; while maintaining transparency of the process, simplify the rules of the game and remove costly provisions.
- Integrate gender in CRB operational guidelines and policies.
- Integrate household level interventions on behavioral change to encourage more women to seek leadership positions in natural resource management (see section below).
- Adopt measures to empower women once in office (e.g., women's leadership courses to build confidence, exchange visits or convening for women CRB members in different regions).
- Pursue capacity-building measures on gender equality issues for CRBs.
- Provide capacity building to CRBs in governance and management, particularly in planning, budgeting, project and financial management, and monitoring and evaluation.
- Work with implementing partners to develop tools for CRBs to enhance communication and transparency with community members – including those who cannot read or write – around the flow of money.
- Ensure timely DNPW payment to CRBs of all funds owing.
- While well-established community forest management groups were not visited in this study, many of the similar challenges facing CRB governance structures are expected to extend into CFMG management.

### 3.3 EMPLOYMENT

CRBs are responsible for community resourcing of GMAs, which creates employment opportunities for community members. CRBs on behalf of the communities employ community scouts to carry out natural resource monitoring, policing, and protection. This includes anti-poaching, ground patrols, guarding, village sweeps and intelligence, fire management through controlled burning, and community forest and fisheries management. Nationally there are about 961 community scouts employed by the CRBs (100 in the Central Region, 200 in Eastern, 337 in Northern, and 324 in Western). The figures for the number of women within these community scouts is not readily available, though the Zambia National CRB Association is in the process of collecting this data. The community scouts work under the training and supervision of the DNPW while their salaries and logistical support are met by the CRB mainly from the funds received from DNPW as a share of hunting revenues.

#### 3.3.1 ISSUES

**Very few women are employed as community scouts.** Each of the CRBs visited hired very few women community wildlife scouts. In Chifunda, for example, the CRB hired 51 scouts, but only three were women. The assessment found that the few women that had been employed in the community scout role were widely regarded as good and efficient workers, except for discriminatory beliefs towards hiring of women. The situation was not found to be different with the scouts employed by

government; interviews with officials confirmed that there were few women scouts employed to work on law enforcement (actual statistics could not be accessed during the period of this assessment).

**Women are not targeted for recruitment to these positions.** When opportunities for recruitment arise, women are deliberately not targeted. The main reasons for this were the cultural beliefs that “men are strong,” male dominance in the institution and leadership that hire scouts, and the lack of transparency in systems including favoritism. In some instances, the hiring processes are rigged from the start to hire friends and family members, which then increase innate bias against women, who are usually outside of the power loops for these kinds of relationship-based opportunities. The minimum requirement for a grade 12 certificate also disadvantages women, many of whom do not meet this literacy/education

requirement. Recruitment practices by CRBs have in the past explicitly stated a preference for reformed poachers and charcoal burners, who are mostly men, though this appears to be changing. Biases were also noted even in cases of donor-funded implementing partners working with the CRBs that, for instance, advertised for a gender balance to hire 10 women to 90 men. Though intended to help increase the number of women community scouts, the gender requirement in such advertisements deterred women from applying because they considered their chances were limited.

**Lack of equity in the way that training for scout selection is applied excludes even well-qualified women candidates.** The training programs designed to narrow down the selection of candidates from a pool of those shortlisted for recruitment to scout positions appeared to be overly focused on physical fitness requirements that are defined in ways that are inherently gender-biased, and less focused on other important qualities for the job. In Sandwe, for example, the assessment learned that one of the partners working in collaboration with the CRB had sponsored and advertised training for scouts which initially included a higher than usual number of women applicants. However, at the start of the training they conducted a foot race to run the same distance for women and men candidates as part of the physical fitness test. All of those who came out in front were men, so no women continued forward in the training after that point. However, in Chifunda, similar training had applied the equity rule and women candidates were asked to run 10 km with packs on, while men were asked to run 15 km; anyone who met the requirements remained eligible for employment.

**Practices related to retention and performance were moderately gender inclusive.** For the few women that manage to get employed in the sector, the assessment found that they were broadly considered as very capable and high performing once in their roles as scouts. The findings however did not establish any specific gender-differentiated practices or policies that would help them to keep their positions or be promoted. In one interview with three women scouts in Chifunda, when asked “what could be done to help better accommodate women in these positions,” they responded only to be paid on time. They had not been paid for 10 months and were concerned about family demands. They said this was a serious hit both to their household incomes and ability to meet basic needs, as well as to the respect they received within households and the community for holding the job. Women scouts noted, without resentment, that while on patrol they were often expected to carry out additional chores within the unit, for example cooking and cleaning, to a greater degree than their male counterparts.

#### Prevailing Attitudes on Hiring Women

“Of the 38 DNPW Scouts and CRB scouts here, only three are women. Only two of these go on patrol, and they complain all of the time.”

“Women can’t handle the physical fitness requirements to be rangers and scouts. I need women, yes, but only for office work or possibly in the Investigation Unit.”

“But I do not need women for patrols. They are ten days at a time, with four – five person teams, I must have a patrol constantly out. They carry 10-15 kg packs. They must have strong backs and be able to go 15-20 km per day. This would kill women.”

*Excerpts from an interview with the DNPW Manager at Chikwa Station*

They also noted that having the flexibility to do “light patrols” or office-based work while pregnant and nursing was helpful.

### 3.3.2 RECOMMENDATIONS

- Create awareness on women’s involvement in the wildlife sector. Develop short information pieces (briefs) on success stories (e.g. the all women rangers/scouts models – South African and Zimbabwean) and share with CRBs, government, and communities to tackle cultural attitudes towards engagement of women in the sector.
- Demonstrate a case for increasing trends on the role of women in law enforcement and combat. (e.g. increased women in Zambian military – how has the military set its training and recruitment targets, why are numbers of women in the military increasing).
- Advocate for a gender-sensitive training curriculum for government and community scouts.
- Advocate for adoption by the government of specific quotas/targets for trainings, recruitment, and hiring by both the government and CRBs in all wildlife sector employment.
- Advocate for approaches that directly address needs for women around pregnancy and young children, motorbikes, safety, and GBV risks.
- Ensure training on gender sensitization at every level, especially targeting institutional leadership and management of the chieftom and CRBs.
- Pursue capacity building in financial planning and management that ensures prudent management of resources and timely payment of salaries for community scouts and other CRB employees.

### 3.4 WOMEN’S LIVELIHOODS/ENTREPRENEURIAL OPPORTUNITIES

Communities were generally aware of the need to conserve biodiversity and natural resources in their GMAs, though there is still a challenge of resorting to practices that frustrate conservation. The alternative livelihood activities in the areas visited were found to be farming, fishing, livestock rearing, and locally driven income-generating enterprises. The assessment found that communities were facing difficult socioeconomic challenges and, at the household level, women shouldered a large part of the responsibility of unpaid work burdens such as farming the family fields, finding food, caring for children, and cooking. Increasingly, women have stepped into a role of breadwinner and often engage in agricultural and entrepreneurial activities to fulfil their expanded role. For communities in the GMAs, failure to sustain livelihoods (mainly through agriculture and trading) created potential for families to turn to negative wildlife and forestry practices and contributed to an increase in the rate of HWC. However, for most of the communities visited, the assessment found that there were opportunities for alternative livelihoods for women, albeit with some challenges.

#### 3.4.1 ISSUES

**Access to finances improved livelihoods for women.** The assessment found widespread existence of community savings groups mostly for women, with the common ones being the government-led savings and internal lending communities (SILCs) and the Community Conservation Bank (CoCoBa) managed by FZS in its operational areas. Both programs operate on the principle of growing group savings over a period of time, which is lent out to individual members at twice the shares as cheap loans (this means that if a member has a 100 kwacha share, she can get a loan of up to 200 kwacha, and pay this back with minimal interest). The interest is shared out as profit to individuals after a set period of

time, calculated on the basis of the individual's savings amount. Community savings groups offer women across different social statuses an opportunity to save and access cheap credit. Most of the members consulted reported improvements in financial access and experienced growth in their resource base after they joined the savings group. In times of social or livelihood shock, savings provided safety nets for families. However, some of the members felt that the amounts of credit accessed through savings groups was too small to have significant impact on their livelihoods, though at the same time expressed less desire for institutional financial services that would offer bigger amounts. The reason given for reluctance was the tendency to apply group lending and the high interest rates charged by institutional lenders. Members preferred individual lending and business activities to group business ventures.

**Lack of entrepreneurial skills among women limited their income opportunities.** The assessment found that women in SILCs and CoCoBa accessed finances for business but the business ideas among them were not diverse; most established almost the same business as everyone else and saturated the local market with the same products. This was largely due to a lack of entrepreneurial skills. However, the CoCoBas, which are led by women, offered very good opportunities for mentorship of women beyond business but also into leadership and the build the potential for women to get into other governance structures in the community.

**Sustainable agriculture practices offered long-term benefits to women.** In Ndake Chiefdom, the COMACO conservation agriculture approach targeted reformed families of poachers and charcoal burners (as well as other vulnerable individuals) and provided markets for some of the products. The approach appeared to work well, was beneficial to women, and increased household income. By promoting conversation agriculture, the COMACO approach enhanced productivity and helped communities to use land sustainably. In addition, COMACO also promoted the growing of *Gliricidia sepium* tree for twigs used on energy-efficient stoves to prevent excessive use of wood fuel. The stoves were built at no cost to the beneficiaries.

**High illiteracy levels disadvantaged women.** Apart from sociocultural and financial barriers, low levels of education affected women in terms of benefits. Women's educational attainment compared to their male counterparts disadvantaged them in many ways such as vying for leadership positions and accessing information and markets for the goods they produce. During VAG elections, the aspect of education was emphasized, which discouraged a lot of women who would otherwise have been willing to run. The requirement contained in the CRB guidelines is a barrier to women's representation. In at least two cases, CRB members noted that the common practice of conducting meetings in English to facilitate "white people's" attendance was a significant deterrent to women to show up and to participate, as at these meetings, no translation was offered. A lack of representation for women contributed to CRBs' choice of projects that were rarely addressed at the needs of women. In contrast, many women though unable to read and write

#### Limits to the Women's Club Concept

A women's club in Zambia refers to a group of women who may receive a small amount of funding to come together to do traditional "women's" tasks, such as sewing, knitting, poultry rearing, or cooking. The idea is often to utilize a group savings (or savings and loan) approach to support each other in creating small-scale commercial enterprises from these activities. However, the groups appear to be out-dated and ineffective in many cases, and some argue that they only serve to keep women in traditional feminine roles, rather than to encourage and capacitate women to join the marketplace in a diverse range of activities more likely to succeed financially. The model can therefore serve to exclude women from mainstream economic development opportunities and perpetuate discriminatory gender norms.

Similarly, the practice of having "Women's Affairs Committees" on the CRBs seemed to have an adverse effect on women in that it merely offered comfort to the CRB that women's issues were part of their agenda, and in the process sidetracked a more generalized and in-depth integration of gender issues into CRB processes, membership and decisions.

took part in the savings groups, accessed credit, and used the money to improve their livelihoods. In terms of access to information, more men than women appeared to know about market opportunities and used this information to expand their businesses. Due to a lack of information, women tended to trade in the same products accessed in nearby towns while their male counterparts were able to trade in products accessed from border towns and as far as Lusaka. In terms of entrepreneurial skills women had limited understanding of how to grow their businesses and depended more on the advice of the male business coach in the group. There were no existing networks of business and lending support providers in most of the communities visited.

**Women’s access to technology and other resources was limited.** Farming and farm produce were the major source of income for the communities. The assessment however found inequalities in access to productive resources, particularly farming inputs, equipment, land, and technology. For instance in Sandwe Chiefdom, while some of the women had access to forestry products and family land, either through inheritance or marriage, and could add value to forest or farm products, the lack of equipment and nearby market opportunities limited investment. Similarly, low levels of income constrained individual women from taking advantage of improved technology to better their livelihoods. In Sandwe Chiefdom, women wanted CRB support to procure driers for mushroom preservation and later sale to the market, but instead the mushrooms went to waste. In Ndake Chiefdom, women with land relied on traditional land tilling such that despite owning large parcels of land, productivity remained low. In Chifunda Chiefdom, women fishers used traditional fish harvesting methods, costing time and increasing safety risks for women, whereas men reportedly used more efficient and effective methods.

**Women’s access to CRB resources was limited.** CRBs received funding, though erratically, that could potentially be invested in livelihood opportunities for women. Community interests informed planning for the resources, but there were no set criteria to guide implementation priorities and so these were often subject to the influence of powerful and strong voices in the CRBs where women were not represented. In addition, CRBs themselves had limited investment expertise and capacity to plan for livelihoods improvement projects. In Chikwa and Chifunda Chiefdoms, the CRB WACs had the mandate to implement women-focused projects. The committees came up with a list of projects submitted by the VAGs in the form of the traditional “women’s clubs” concept. None of the women’s club ideas were considered for funding.

At the time of the assessment the CRBs had invested largely in infrastructure projects. The failure by the CRBs and VAGs to support viable livelihoods projects for women could be a reflection of their limited capacity to advance such projects, understandably so as none of the CRBs had received any training to enhance their knowledge and understanding for gender and social projects. It remains debatable that a WAC at the CRB, established separately from the community development committee, helped to advance focus on women and gender or whether it simply added to the isolation and confinement of support to women’s clubs.

### 3.4.2 RECOMMENDATIONS

- The SILC and CoCoba programs appear to be working well to provide alternative livelihoods, despite limitations, and have the potential to improve the financial status of women. Considerations can be made to build in these program opportunities to increase savings and lending amounts. In addition, support to strengthen entrepreneurial skills for women can help women to expand their business and think outside the box and come up with more ideas for individual income-generating activities than the standard “women’s club” activities.
- Gender training for CRBs and VAGs would enhance understanding and equip community leaders to effectively plan and broaden project financing to include livelihoods projects. The CRBs can be encouraged to support the SILC and CoCoBa programs through capital injection, for instance, that

allows individuals access to higher credit. However, this needs to be cautiously implemented to ensure that it does not undermine the very spirit and structure that underlies the success of SILCs and CoCoBas (e.g. mutual reliance on group members, feeling that it is self-generated, limited opportunity for elite capture, etc.).

- The CoCoBas offer a platform for women’s leadership development. Integrating leadership training in the CoCoBa can help women to build the leadership skills and the confidence to aspire for higher levels of leadership within the community structures.
- Increase access to productive resources and technology for women to enhance their existing livelihoods activities thorough asset transfer. Using the community savings groups, women can be supported to add a loan product that allows individuals to access equipment and productive assets, taking into consideration technological issues.
- Review the CRB guidelines to de-emphasize literacy requirements for members, as these may over-exclude many good candidates and have a disproportionate effect on women, and maintain the clause only for certain positions, e.g. chairperson, secretary, and treasurer.
- Ensure that every CRB meeting is conducted in the local language. If someone is there who speaks only English, interpretation can be provided to that person.

### 3.5 INTERSECTION OF LAND RIGHTS, FORESTRY, AND WILDLIFE

The Eastern Province rural economy is centered on the agriculture, forest, and wildlife sectors. Most of the land is held under customary tenure and is used for cultivation agriculture, while forestry provides fuelwood to the rural population. The land and forestry-based livelihoods and wildlife poaching have resulted in environmental degradation. According to Chief Chikwa of Chama District and Chief Sandwe of Petauke District, women own land and are allowed to own land under customary tenure but there are more men owning land than women because women have less information and often depend on men to access land. Women were however found to be less involved in poaching activities than men in all the chiefdoms.

#### 3.5.1 ISSUES

**Encroachment into forests is significant in some areas from new agricultural land, districts and townships.** In Sandwe, for example, the chief spoke of how serious this issue had become, and how it drove out the wildlife that was traditionally part of their culture and that could also help to create an income stream for people. Common forest resources, including fruits and medicinal plants, are an important source of household wellbeing and income streams for women. One of the major challenges appears to be the lack of district-level, or chiefdom-level land use planning that takes into account diverse land use needs. Chief Sandwe emphasized that the idea that “there is enough land” is very detrimental to conservation – he said that even where the land still seems vast in some parts of the province, development and increasing land use demands are fast approaching. Within Sandwe Chiefdom, there was a disconnect in that village headmen were reportedly continuing to allocate out large plots of farmland to (male) farmers for commercial production.

**Relocation of families from protected wildlife areas may cause disproportionate harm to women.** In Sandwe Chiefdom, relocation of families settled within the GMA on land outside of the GMA had occurred. Resettlement was apparently paid for by a private company that holds a concession agreement for hunting in the GMA. At the time of the assessment, it was not clear how important gender-related concerns in the context of this displacement and resettlement, including how payment was being made to the household and the resources that women would lose when relocated (e.g.,

informal community resources that can help support childcare and household duties, as well as access to common, forest-based resources), would be settled. Attention to gender-related issues during relocation and resettlement process should be considered. Impacts are usually considered to be significantly higher for women, due partly to added burdens around relocating children.

**Security of land and land resource tenure for women incentivized conservation.** Although the assessment did not include an in-depth study into women's land rights in the areas covered, it identified several linkages between women's control over the land (and their ability to use it productively) and wildlife/forestry conservation. The first was that women in Chikwa that had their crops destroyed by wildlife, and had to spend months sleeping in the field to prevent that from happening again. Even with secure rights to land, women in communities needed effective solutions for how to keep that land useful and productive over a long period of time. In Ndake Chiefdom, the assessment observed that women who had secure land were investing more into existing plots by adopting conservation agriculture practices. This was reported to result in less pressure on the forest boundaries. Finally, there was a growing awareness among communities in the project areas that women add important value to local land use planning processes, as they have valuable knowledge about forestry product uses for medicinal, food, and other purposes, and they use land differently than do men. When they are left out of these processes, so are important considerations for the community's wellbeing in terms of how its valuable land uses are allocated.

**Illegal mining in protected wildlife areas damaged the land for present and future use by members of the customary community.** In Sandwe Chiefdom, the assessment noted that illegal mining by both Zambians and foreigners (with Chinese and Malawians specifically mentioned) was a huge issue in the GMA, and had gotten much worse in recent years with Zambians mostly aiding the foreigners. Because women are not in positions of power within the community, they were seldom mentioned as the ones who benefitted through kickbacks and bribes to allow the illegal mining. Illegal mining has created security risks for both women and men whose livelihoods rely on the common resources obtained from the forests and wildlife, but the risks are higher for women. Consideration of the growing trend across Zambia of illegal mining within wildlife and forest areas is an emergent issue that requires additional enforcement and consideration of impacts on women.

### 3.5.2 RECOMMENDATIONS

- Support the development of strong and gender-inclusive district and chiefdom-wide integrated development planning processes and enforcement mechanisms that take into account forestry and wildlife resources and use, including those that are gender-specific. There is a need to develop a best practice prototype for gender integration in integrated development plans.
- Further investigate displacement and resettlement of peoples occupying GMAs and related gender issues.
- Strengthen and clarify land rights within chiefdoms in GMAs through continued customary land certification processes.
- Encourage better coordination between chiefs and headmen in land allocation practices within customary areas.
- Increase enforcement against illegal mining in GMAs and consider the differential impacts on women.

## 3.6 GBV CONCERNS

GBV in its various forms is a common problem to all communities in Zambia, and is perpetuated by social and cultural factors. GBV poses a challenge to development efforts because of its potential to limit the participation of the victims in the development process at individual and community levels, as well as directly perpetuates associated health risks for victims. Although GBV affects both women and men, the percentage of women affected by it far exceeds the percentage of men. The assessment found that incidences of violence against women were common in the communities visited.

### 3.6.1 ISSUES

**The culture of women subservient to men is strong.** During the assessment, CRBs, VAGs, and groups of women were asked to identify the causes of GBV in the community. The major reason identified was the culture of women subservient to men and the attitude of men towards women's rights. The risks and incidence of GBV were much more common in families where alcohol abuse was present, which appeared to be pervasive across the assessment areas. Married women's participation in community leadership was often seen as insubordination to the husband. In Ndake Chiefdom, a female cooperative leader quit her position a day after winning the elections due to threats from her husband. Women leaders in the CRB and in cooperatives revealed that GBV risks were part of the reason why they were few of them participating in community governance.

**Women faced accusations of prostitution for being away from home.** The assessment found a perception in some areas that women who take up leadership positions were prostitutes and some of the women leaders confirmed that they had encountered such allegations and had been labeled as such by partners, in-laws, and/or community members for being found in the company of men. Traditional practice limits the interaction between women and men to married couples or family members. Women were not easily accepted as leaders for their role and the interaction with men was treated with suspicion. In some cases these accusations made the husband feel ridiculed and he reacted by stopping the wife from participating.

**Mechanisms for sharing of game meat are unclear and affected women.** Incidences of violence were recorded during the scramble for legally hunted game meat that is availed to members of the community for consumption. Community discussions revealed risks of violence faced by both women and men over the share of hunted game meat, in a context where there are no rules and the strongest and fastest were able to push to the front with their knives to cut off chunks of the meat that was dropped off for community share. To get a piece of meat, women had to battle physically with men, risking their safety and sometimes that of their babies on their backs. Communities reported that long after the meat was shared, conflicts borne out of the meat sharing experience continued to affect individuals. There was a case of a woman in Chikwa Chiefdom who had her child dropped and injured during the meat-sharing scuffle and was hospitalized for a period. The mechanism regarding community sharing of meat was unclear and if any, was not being implemented.

**Search for livelihoods potentially increased the risks for physical harm to women in GMAs.** The assessment found that women and men faced the danger of being attacked by wildlife as they guarded their fields or ventured into the forest for livelihood search. According to Chief Chikwa, women played a role in "blasting" (chasing elephants from the fields), which at times was unsafe for women because it involved sleeping away from their homes. Women faced additional risks when exposed to situations that required male support. For instance, in Chikwa and Chifunda, there were situations whereby women relied on male blasters to keep away animals from their fields or escort them to the forest, a favor that exposed particularly single women to abuse. In Chifunda women risked their lives to fish on the banks of the Luangwa River despite the area being hippo and crocodile infested and using fire to keep wildlife away. To minimize the risk, one or two women brought in their husbands to offer protection. There were also reports of incidences where a woman married to a poacher was

detained by authorities to pressure relatives to find the runaway poacher and force him to surrender, though with the reduction in poaching cases this was said to rarely happen.

**Women employed by the DNPW in poacher “sting” operations are exposed to risks of GBV.** When the DNPW conducted “sting” operations to arrest poachers, the department sometimes relied on women scouts to go into remote poacher camps pretending to be buyers of illegal meat and trophy items. The scouts would live with the poachers for three to four days, befriending them and sometimes leading them on sexually, before luring them out of the camp and into an arrest by a larger team from the DNPW. This situation put women at high risk for GBV. Several people from the community and within the DNPW pointed out that this was one good role for women as employees in the wildlife sector, though they didn’t think women could fill many other roles in general.

### 3.6.2 RECOMMENDATIONS

- Train the community governance structures on leadership, gender, and GBV, involving spouses for those that are married.
- Support the chiefdoms to develop clear community mechanisms for sharing legally hunted game meat donated to the community and implement to promote fairness and ensure everyone in the community gets to benefit.
- Support alternative livelihoods for women to reduce the pressure for risky behavior.
- Integrate forest and wildlife considerations into the broader efforts in customary areas on gender awareness and GBV.
- Work with relevant stakeholders to better understand and address the roles and risks for women employed to work in wildlife management.

## 3.7 POLICY/LEGAL/REGULATORY ISSUES

The assessment found that progress on interpretation and integration of important policy and legal provisions related to gender equity and equality on the ground in natural resources management is still a long way away, requiring concerted effort and commitment by all stakeholders.

### 3.7.1 ISSUES

**There is no national strategy on gender pertaining to the governance of natural resources, broadly construed.** This leaves a gap in implementation of the Gender Equity and Equality Act, which sets a 50 percent quota for women on all elected bodies. The Wildlife Act, for example, sets up the framework for the CRBs but does not have language specific to gender inclusion in governance. CRB guidelines are still in the works, apparently, but current versions do not adequately address gender. In land, there is no national strategy for translating the 50 percent land allocation to women under state land and customary tenure into reality.

**Training, recruitment, and employment policies and practices are not gender inclusive.** The lack of written guidelines on training and recruitment of scouts encourages unfairness in the recruitment and training processes that discriminate against women. In the absence of guidelines, CRBs resort to the application of traditional norms and practices that severely disadvantage women vis-à-vis employment in the wildlife sector.

**Chiefdoms by-laws do not focus on addressing gender equality in communities, nor do they focus on the risks that women face in the wildlife and forestry sectors.** According to Chief

Chikwa, women play an important role in the community in wildlife management. Women in his chiefdom were involved in chasing away animals from the fields and played a key role in disseminating information on the animal corridors, particularly to children. The important role that women play in conservation was not often recognized and as such when it came to participation in community decisions, women were often not considered. One way by which chiefdoms are governed is through the issuance of by-laws, a set of rules to be followed by members of his chiefdom. Chief Chikwa recognized that the by-laws did not contain any information related to dealing with gender equality in wildlife management.

**CRB guidelines are gender neutral and do not strongly speak to inclusive governance.** In terms of election, the guidelines are not deliberate on the inclusion of women in the VAG or CRB; hence the election processes do not generally result in a higher number of women taking up leadership in these structures.

### 3.7.2 RECOMMENDATIONS

- Support development of gender strategies/policies for government and chiefdoms for the management of natural resources with a focus on land, forestry and wildlife. Work with the House of Chiefs and Ministry of Chiefs and Traditional Affairs to develop gender policy that reflect gender integration in natural resources management and with individual chiefdoms to create best practices (and by-laws) around gender inclusion in customary wildlife and forestry governance institutions, including CRBs, VAGs, and community game management ranches.
- Support the revision of the CRB guidelines, particularly election guidelines to ensure the participation of women in CRB and VAG leadership.
- Work with others to develop a community of practice advocacy coalition on policy work related to gender in wildlife and forestry sectors.
- Contribute to efforts to develop a national CBNRM gender strategy for community resource boards pertaining to wildlife, forestry, water, fisheries, etc. (a current draft exists that discusses structure, function, formation, eligibility, etc. for CRBs but does not include gender considerations).
- Advocate for application of the provisions of the Gender Equity and Equality Act in the training, recruitment and employment practices pertaining to scouts.
- Support the revision of the standard operating procedures for CRBs (reporting system, financial transparency, etc.) to integrate gender considerations and include explicit policies on gender balanced membership as well as gender-inclusive hiring practices.
- Work with the House of Chiefs and individual chiefdoms to integrate GBV issues and risks related to wildlife and forestry sectors into ongoing outreach and access to justice work carried out within chiefdom GBV secretariats.
- Support chiefs in establishing by-laws that safeguard women in situations of displacement from GMAs.
- Work with the Ministry of Lands and Natural Resources to develop a national strategy for integration of gender in natural resources management particularly land management.
- Use these assessment findings to: (1) create a validation process to raise awareness and also bring multiple stakeholders (in Lusaka, and across provinces) into discussion; and (2) develop one to five one-page briefs around key issues. These should be info-light, with key, easy-to-digest messages and

focus on important questions and action steps. One can be a summary document for the top findings. Create a strategy for how to disseminate these, as well as a list of follow-up meetings where these documents could be shared and discussed.

## 4.0 CONCLUSIONS

The assessment found strong cultural and social barriers for gender inclusion and weak capacity in gender integration within the sector, requiring a two-pronged approach that targets both challenges. The weaknesses in the policy framework also undermine efforts of gender inclusion, like in the case of WACs in CRBs. In relation to cultural and social barriers, gender-inclusive approaches should aim at creating awareness, recognizing the disadvantaged position of women, and strengthening women's place through empowering them and increasing their voice and power to contribute and influence change rather than at changing deep cultural norms. On policy, the way forward is to strengthen policies at the national and local levels to work for the benefit of women. Developing gender competencies across partners in the sector will be key to foster understanding of the relevance of gender issues to sustainable land, forestry, and wildlife management, raising awareness on the rights of women, and putting in place programming systems for gender integration and commitment to the issues.

# ANNEX I: THEMATIC AREAS AND QUESTIONS FOR WILDLIFE AND FORESTRY GENDER ASSESSMENT

General thematic areas for gender issues in wildlife/forestry gender (ask questions directly and look for opportunities to triangulate)

## General/background

1. What are the primary functions this organization serves for wildlife and forestry management (in some cases may be obvious, but would still be good to understand interviewees' perspectives on this)?
2. Role of interviewees in institution?
3. What, if any, gender-related issues arise in the course of the organization's work? (open-ended question-can ask toward beginning or later, depending on how flow of interview is going)

## Issues related to gender representation and participation within institutions

4. Gender representation in institutions (this can apply to every institution that plays a role in wildlife/forestry sector)
  - a. Overall gender balance (ask first about general structure of institution and membership, any qualifications for membership, any grounds for exclusion or dismissal)
  - b. Gender balance within leadership (ask first about general structure of leadership, qualifications for membership, elections or appointments and by whom, etc.)
  - c. Are there any applicable quotas for gender representation in the organization?
  - d. If gender-related disparities, what are the underlying factors?
  - e. If disparities, consider this to be an issue, or fine as is?
  - f. Would decisions made by the institution/leadership be different if gender balance was different? (Opinion)
  - g. If gender imbalance and person thinks this is an issue or impediment, ask what steps could be taken to change the balance?
5. Gender participation in institutions (this can apply to every institution that plays a role in WL/Forestry sector—focus to extent possible on how W/M are engaged in activities related most closely to WL/Forestry management)
  - a. Any differences in participation quality or quantity by sex/gender?
  - b. If so, describe.
  - c. If disparities, what are the underlying factors?
  - d. If disparities, consider this to be an issue, or fine as is?
  - e. Would institution function differently if participation based on gender was balanced differently?

- f. If participation varies by gender, and person thinks this is an issue or impediment, what steps could be taken to encourage more equitable participation?

#### Issues related to institutions' projects and associated activities and communities

6. Gender issue related with the institution's projects and affected populations/communities/etc.
  - a. Training and education efforts: gender balance among participants? Impediments to gender balance (if any).
  - b. Employment opportunities and practices related to hiring, onboarding, training, etc.— gender issues/ balance among applicants? Among those selected? Among those retained? Vis-à-vis salary and wages offered?
  - c. Conflicts between communities and conservation efforts: gender-related issues?
  - d. Any displacement related to projects? If so, how compensate? HH? Individuals? Provide alternative land? Gender balance among those displaced?

#### Efforts by institutions to address gender-related issues (within themselves and as relate to projects/activities/communities)

7. Are institutions addressing gender-related issues? If so, how?
  - a. Are there specific measures the institution has taken to address gender-related issues? If so, describe and discuss how effective these have been, and what could make them more effective.
  - b. Are there any legally required actions the institution must take, related to gender issues? If so, describe.
8. Any programs in WL/Forestry sector in which organization has been involved (or interviewee has heard of) that are geared toward either W or M specifically? Describe.

#### Recourse for gender-based grievances

9. Recourse
  - a. If a person involved in some way with your organization's work has a gender-related grievance or concern, where would they go to address this? Would the answer be the same for both women and men? Would they receive a fair hearing? What would be the gender balance of the dispute resolution body? Would they be safe in going to this source of dispute resolution?
  - b. Are there resources in your area that are available to help women who may have a gender-based grievance specifically related to wildlife or forestry management?

#### Customary norms related to gender roles in wildlife and forestry

- Beliefs and practices, ethical values, preservation and indigenous technologies, rituals and ceremonies linked to wildlife and forestry
- Dominant social norms about women, men roles, responsibilities and relation to wildlife and forestry

10. Customary norms for women /men in wildlife and forestry sectors

- a. Are there customary roles for women and men, respectively, to play in different aspects of wildlife and forestry?
  - i. Bushmeat
  - ii. Trophy/tourist hunting
  - iii. Community game management
  - iv. Human/wildlife conflict/management
  - v. Guards/rangers
  - vi. Forestry management
  - vii. Timber concessions
  - viii. Non-timber forest product collection and harvest (plus sales—including firewood, fruits, nuts, seeds, roots, building materials, food, medicine, fruits, etc.)
  - ix. Land use planning
  - x. Provision of services to support loggers, hunters, rangers, etc. (Food, lodging, etc.)
  - xi. Other

#### Control of income from wildlife and forestry sector

11. Control of cash/income streams from each of the above: Household? Men? Women? Both equally? Youth?
12. Opportunities /barriers to trading/selling in wildlife and forestry products? Opportunities, to earn income through wildlife and forestry activities. For women and men?
13. Employment opportunities in wildlife and forestry management for women/men. Acceptability for women employees in this field.
14. Existence, access and operations of financial markets and services in the area?
15. Availability, acceptability and use of appropriate technology in wild life and forestry activities.
16. Entrepreneurial activities within the value chains created by goods and services related to WL and forestry sectors, discuss types of small businesses/jobs, in general are these gender-balanced? Imbalanced? If so, what are the relevant underlying factors and how can these be addressed (also should these be addressed, or okay as is...)?

#### Gender elements of factors driving degradation in wildlife and forestry sectors

17. What, if any, are the gender-related dimensions of the following factors/trends, which are often viewed as drivers of wildlife loss and forestry degradation?
  - a. Poaching and related services
  - b. Agricultural expansion into the forests
    - i. Expansion of farming area into forests due to rural population pressure

- ii. Ag practices that can be harmful to WL and forests, such as burning
- c. Illegal mining (also legal mining?) and related services
- d. Firewood collection (repeat from above, assuming sometimes legal, sometimes not)
- e. Charcoal
- f. Other

#### GBV

18. How prevalent are GBV issues in the wildlife and forestry sectors? Describe, along with any efforts to address these, how effective, what more could be done. Do people who are GBV victims know where they can go for safety and help? Does the organization have a specific policy or set of protocols on GBV as applicable to staff and/or community members?
19. GBV risks and social and economic factors fueling GBV related to wildlife
20. Existing projects in the communities

## ANNEX 2: LIST OF ORGANIZATIONS INTERVIEWED

Relevance	Organization
ILRG Implementing Partner	Frankfurt Zoological Society
ILRG Implementing Partner	COMACO
ILRG Implementing Partner	Zambia National CRB Association
ILRG Implementing Partner	Petauke District Land Alliance
Traditional Authorities	Chief Chikwa
Traditional Authorities	Chief Chifunda
Government	Department of National Parks and Wildlife
Government	Ministry of Gender
Government	Ministry of Local Government
Government	Petauke District Council
Community Governance	Community Resource Boards
Community Governance	Village Action Groups
Community Governance	Cooperatives
Community Governance	Women's Clubs
Community Governance	Fisheries Committee
National Wildlife Sector Actors	WWF

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