



EXAMPLES OF CBNRM BEST-PRACTICES IN MALAWI

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Community
Partnerships for
Sustainable
Resource
Management in
Malawi

Examples of CBNRM Best-Practices in Malawi

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ACRONYMS

ADD	Agricultural Development Division
ADMARC	Agricultural Development and Marketing Corporation
BERDO	Bwanje Environmental Rural Development Organization
BVC	Beach Village Committee
CABUNGO	Capacity Building Unit for Non-Governmental Organizations
CBNRM	Community-based Natural Resource Management
CBO	Community-based Organization
COMPASS	Community Partnerships for Sustainable Resource Management
CONGOMA	Council of Non-Governmental Organizations in Malawi
CSC	Christian Services Committee
ELDP	Evangelical Lutheran Development Programme
EPA	Extension Planning Area
FP	Full Primary
FRIM	Forestry Research Institute of Malawi
GIS	Geographic Information System
GOM	Government of Malawi
GTZ	Deutsche Gesellschaft für Technische Zusammenarbeit
GVH	Group Village Headman
HIV/AIDS	Human Immune-Deficiency Virus/Acquired Immune-Deficiency Syndrome
ICCE	International Centre for Conservation Education
ICLARM	International Center for Living Aquatic Resources Management
IGA	Income Generating Activity
IHCM	International Healers Council of Malawi
MAGFAD	Malawi/German Fisheries and Aquaculture Development Project
MATYO	Matindi Youth Organization
MAVOTI	Mabulabo Voluntary Transformation Initiatives
MSEP	Mbowe Sustainable Eco-farming Project
NGO	Non-Governmental Organization
NRC	Natural Resource Committee
NRM	Natural Resources Management
NRMC	Natural Resources Management Committee
NTFP	Non-Timber Forest Products
OD	Organizational Development
PRA	Participatory Rural Appraisal
RDP	Rural Development Project
RUFA	Rural Foundation for Afforestation
SADC	Southern African Development Community
SGVH	Senior Group Village Headman
SHOGA	Shire Highlands Organic Growers' Association
TA	Traditional Authority
UNDP	United Nations Development Programme
UNICEF	United Nations International Children's Education Fund
USAID	United States Agency for International Development
VFA	Village Forest Area
VFAC	Village Forest Area Committee
VNRC	Village Natural Resource Committee
VNRMC	Village Natural Resource Management Committee
WOOF	Willing Workers of Organic Farming

WSM
ZEC

Wildlife Society of Malawi
Zambezi Evangelical Church

EXAMPLES OF SOME COMMUNITY BASED NATURAL RESOURCE MANAGEMENT BEST PRACTICES IN MALAWI

BACKGROUND

Community Partnerships for Sustainable Resource Management (COMPASS) is a USAID funded project implemented by Development Alternative Inc. in association with Development Management Associates. COMPASS is addressing USAID Malawi's Strategic Objective of increasing sustainable use, conservation and management of renewable natural resources. One of the Targeted Results of COMPASS is improving Community Mobilization Skills within the public and NGO sector related to community-based natural resource management (CBNRM).

CBNRM BEST PRACTICES

As a way of enhancing community mobilization skills, COMPASS has been identifying educational models of Community-Based Natural Resource Management (CBNRM) to draw some experiences that can be adapted under various situations in Malawi. The models are not blue prints or panaceas for solving all environmental problems, but, rather, they are examples of relevant success stories in CBNRM. These model sites will also serve as examples that others can learn from through exchange visits. It is common knowledge that people appreciate and believe more strongly in something that they have seen working elsewhere under similar conditions. COMPASS will therefore try to link up partners to these best practice sites for knowledge generation and sharing.

This publication covers nineteen examples of CBNRM best practices. These practices mainly include integrated Natural Resources Management (NRM), communal afforestation, permaculture and other sustainable agricultural practices. There are also some cases where Community Based Organizations (CBOs) have gradually evolved to become local NGOs. COMPASS will keep up with the developments at these model sites to monitor changes and record new lessons that can be shared with partners.

KAM'MWAMBA COMMUNITY INTEGRATED NATURAL RESOURCES MANAGEMENT & USE

Background

When children are hungry, the mothers know earlier than the father, who is often away engaged in off-farm employment. Such are the concerns for the children that women in Mwanza East came up with the motto: **“A fruit tree planted for every child every year”**, as a basis for their commitment to planting especially indigenous fruit trees. These are women belonging to some five villages that are generating income from Non-Timber Forestry Products (NTFP) through Malambe (*Adansonia digitata*) and Bwemba (*Tamarindus indica*) fruit-juice extraction, along side replanting these and related species.

The community is made up of Kam'mwamba, George, Gobede, Manyenje, and Chikwekwe villages, in TA Simon Likongwe located some 60km north east of Mwanza Boma along the Blantyre - Lilongwe main road. This community activity was sparked in 1996 by the Sustainable Management of Indigenous Forest project, implemented by The Wildlife Society of Malawi (WSM), funded by the Germany Agency for Technical Corporation (GTZ).

Handing Over the Stick

The project is operating in a total area of about 3000 hectares of indigenous forest. That area has of late suffered heavy deforestation from both commercial exploitation and local people striving to improve their living standards with the opportunity brought by the newly opened Zalewa road. Hence the project was to respond to the problem of deforestation through harvesting and marketing of non-timber forest products jointly with the local community, thereby curtailing the illegal timber and fuelwood trade. In the process, it would empower communities to manage natural resources sustainably and integrate women and marginalised groups in natural woodland management.

Rural people want to improve their living conditions and improve them immediately. Knowing that the locals are custodians of the forests and, therefore, being major stakeholders in utilizing the forest resource, participation of the locals had to be internalized in the project approach. Sensitization of the community had to be done through meetings, drama, and folk songs performed by both local and professional groups. Each of the five villages has a Village Natural Resources Management Committee (VNRC) to co-ordinate natural resources activities. The committees' capacity is strengthened by improved skills training in leadership, and joint formulation of community by-laws for each village. Two members from each of these villages form the area's Local Steering Committee that co-ordinates the communities' interests and the project's goals.

Each of these villages is involved in activities such as bee-keeping (22 clubs, with seventy bee hives), tree nursery establishment and management, bamboo furniture making targeting export markets, briquettes made from mixing waste paper with crop refuse or litter from trees for domestic cooking as alternatives to the dwindling firewood supply, indigenous fruit processing and guinea-fowl rearing.

While briquettes provide women with ready domestic energy thereby saving them time for other jobs, the other activities provide families with food, and income generating opportunities. Domesticated guinea fowl are being reared for both income and food, so too with bees, while Bwemba and Malambe fruits are processed into juice for sale.

For each of these activities, WSM project staff helped the communities with start up funds by way of breeding stock, hives, seedling pots and technical advice, using village-based workers, who are also from the same communities.

Environmental Sustainability

While the monetary and nutritional benefits of the forest-based products for Kam'mwamba communities attracted more immediate attention of the local people and their participation, each of the activities has an environmental advantage. Now community members can get money without destroying the trees (without selling charcoal and firewood as was the case earlier). The community's attitude towards natural resources has greatly improved.

Guinea fowl, being easy to raise and selling for more money, are deflecting attention from cutting trees for charcoal selling. Since bee keeping requires a vegetative environment, communities are therefore controlling bush fires thereby allowing coppices, young plants and animals to survive. More people are also motivated to plant their own trees. In the same vein, Bwemba and Malambe juice have become good sources of food and money. Nature in Kam'mwamba has become a reliable resource to be managed, and no more to be wantonly plundered.

Local Impact

The area has about 4000 people, of who about 3000 are involved in one way or another in the various community-organized natural resources management activities. Most of the beneficiaries are women and children (about 75%). Communities are now setting aside discrete areas as communal woodlots known as Village Forestry Areas (VFAs), and no longer look to the government to create Forest Reserves. The tangible benefits from these forests are creating a knock-on effect in terms of environmental awareness, along side raising living standards.

The increasing interest in the raising, planting as well as selling tree seedlings is creating hope for the future environment, while communal forest by-laws help to protect the communities from individuals with greedy interests.

Besides earning the locals money, project-backed activities such as fruit-juice making from wild resources are restoring the people's faith in the nutritional value of indigenous food sources. It is expected that as local consumption of the products increases, both produced at the project site, and in households, a definite contribution to people's health will occur. Malambe and Bwemba juices are rich in Vitamin C, calcium, iron, and phosphorus and other nutrients essential for human health.

The Local Steering Committee initially saves 40% of the revenue in its account for village development activities. The next 40% are banked to sustain production processes while the remaining 20% is paid to communities who process the juice. All communities are benefiting from the project side of their activities through the 40% of the proceeds that are used for village development activities such as giving out loans to communities to start small businesses and maintenance of boreholes and other essential infrastructure. So far, depending on juice extraction for the month, individuals could share up to MK1600 (~ 35US\$) a month. The formation of the Local Steering Committee, and the Village Natural Resources Management committees, run by the communities themselves, have created basic structures that, it is hoped,

will sustain the natural resources management activities even after the WSM project has pulled out.

Accessibility

The meeting point for this community is Kam`mwamba, next to the juice production site. Located some 60 km north-east of Mwanza Boma, along the Blantyre-Lilongwe main road, Kam`mwamba is accessible all year round. However, in the rainy season the people are busy with their garden activities, and may not easily gather. All prospective visitors need to enquire through the Wildlife Society of Malawi Headquarters, P.O. Box 1429, Blantyre. From here all arrangements can be made relating to guests' numbers and availability of a guide, since the site has no independent office and has no phone. Meal arrangements have to be made in advance, while accommodation can be organized in Blantyre for visitors.

RURAL AFFORESTATION PROGRAMME AT MAKALANI VILLAGE IN DOWA DISTRICT

The problem of deforestation is rampant in most places in Malawi. This is worsened by the rapid increase in human population that puts pressure on the meagre forest resources. The people of Makalani village in Dowa district were not spared by this problem. Being a tobacco growing area, large tracts of marginal land were deforested to supply wood for curing tobacco. The people of Makalani experienced adverse effects from the rapid loss of trees at Katundu hill that borders the village. Villagers started mumbling among themselves about the other detrimental effects the situation was bringing such as soil erosion due to excess water run-off, loss of biodiversity, lack of building materials and other related problems. People started discussing the problem at different gatherings but did not have an affirmative push to start addressing the problem. Their call was heard during a brief after-prayer talk by the Christian Service Committee Development Worker at one of the church meetings on development activities that CSC is able to facilitate. After the presentation, the Group Village Headman Makalani himself approached the CSC Development Worker with the problem of deforestation facing his village.

Christian Service Committee's development approach is to build local institutional capacities to foster development initiatives in the areas. The process involves identifying volunteers from places of worship who are then trained in participatory methodologies so that they can be facilitators of development activities in their own areas. This process helps to empower the communities to take charge of addressing the affairs affecting them. CSC supports the volunteers and their communities by providing back-up services to ensure that the community's efforts are enhanced.

To kick start the community's efforts towards addressing the deforestation problem at Makalani, the Group Village Headman (GVH) himself volunteered to be the Extension Multiplier for the village and he therefore underwent the participatory extension training to acquire skills in community extension. After being trained, the Group Village Headman Makalani became instrumental in mobilizing other members in the village for PRA exercises related to in-depth analysis of the prevailing problem. The communities collectively rated deforestation as the priority problem. During the PRA exercises, the communities chose the type of trees they would want to plant in the village. They rejected Blue Gums (*Eucalyptus*) and Gmelina (*G. aborea*) after experiencing that the two species quickly degrade the soil rendering it unsuitable for crop production. They therefore opted for *Senna siamea*, which is known to grow fast, is not easily attacked by termites and livestock, and provides good wood for construction. Senna doesn't require as much water as the other two species. Christian Service Committee thereafter assisted the community by providing polythene tubes and sourcing tree seeds from the Forestry Research Institute of Malawi. CSC also trained the community in establishment and management techniques of tree nurseries. The communities then did their own establishment and management of nurseries with the facilitation of the Extension Multipliers.

Impact

This programme is an example of a consensus driven partnership, working with shared decision making to achieve environmental, social and economic sustainability in forest management. The model has unique features on responsibility patterns, local commitment, knowledge and management skills and integration of stakeholders at community level.

Since the activity started in the 1997/98 season, over 45,000 *Senna siamea* trees and 15,000 *Acacia polyacantha* trees have been planted covering the whole of Katundu Hill that is around 10 hectares

in area. The trees have been planted in a mixture with the already existing indigenous shrubs on the hill. The GVH and his subordinates have institutionalized regulations on access to the hill including not cutting trees from the hill, not grazing or setting bush fires. Whoever is caught violating these regulations is brought before the chief for disciplinary action. Every member of the village has responsibility for policing the protected area. The community has established that trees from the hill will only be used for communal functions such as supplying wood for funeral arrangements, construction of bridges, churches etc. However, the use still requires the consent from the Group Village Headman and the committee.

In addition to afforestation of Katundu hill, all members have established individual backyard woodlots of *Senna siamea* trees. This strategy has emerged very successful as one can clearly see pockets of woodlots scattered all over the village in the middle of a large stretch of bare land. From the same programme, the village has also managed to supply tree seedlings to 3 primary schools in the area (Chambazi, Chinkhuni and Mafosha), a health centre (Mkhuzi) and also to prayer houses. The afforestation programme in the village has also been integrated with agroforestry activities. Each household has mixed intercropped maize with leguminous trees for improving soil fertility such as *Gliricidia sepium*, *Faidherbia albida* and *Sesbania sesban*.

The programme is well internalized in the village. The villagers are able to explain with competence the objectives of the programme and how the community members themselves are operating it. There is a ten-member committee that coordinates the activities, receiving advisory services from the Extension Multiplier (GVH).

Site

Makalani village is in Dowa district 20 km from Mponela trading centre along the road to Ntchisi town. The village is on the banks of the Nkalalo River that marks the boundary between Dowa and Ntchisi districts. The rural feeder roads to the village are passable throughout the year. However, prior arrangements for a visit to the village should be made through Christian Service Committee office at Area 18 in Lilongwe using these contact details: CSC, Box 30123, Lilongwe. Tel: 797 673/060/729; Fax 796 971.

THE LAST OF THE COMMONS: Mangweru Hill Indigenous Forest, Lirangwe

Background

“Once we got fuel and construction wood from behind our houses. From the same place today, not even a goat can find enough food. That hill used to have indigenous fruits, but today, it has not even fire-lighting wood. How long will this go on?” This is an observation many have made, a question many communities in rural areas have asked, and few have successfully come up with an answer.

Jamali village is one of those few that have answered a similar question about the now regenerated Mangweru Hill. Mangweru has for generations been the village's one and only reliable source of wild fruits, firewood, mushrooms, caterpillars, honey, and herbal medicines for both humans and livestock, thatching grass, ropes and construction poles. As far back as 1975, the hill became “literally naked” due to deforestation. In response to this problem, the village with their village headwoman held several open consultations in 1982, where they formed a 10 - member Village Forest Area Committee (VFAC).

The ten-man committee's initial task was to obtain from the village members the list of essentials that they could formerly harvest from the natural woodland on Mangweru Hill, which they could no longer collect. That list concretized the necessity of having communal indigenous woodland for the village. It also formed an agreed departure point for the committee's next task: regularly reminding each of the villagers, during village meetings, of their individual and collective responsibility in protecting and promoting natural regeneration of Mangweru vegetation.

Indigenous Knowledge

Comparing their own hill with the situation at a nearby graveyard, where trees always regenerated successfully, the committee informed the village that they needed nothing new to conserve their resource. They reminded each other that by controlling overgrazing, wild fires and careless felling, they could speed up the indigenous trees' natural regeneration; that only under those conditions were root suckering, coppicing and dispersed seed generation and growth possible. This is what all had been observing in their own graveyard for many years.

With all members' support, some 38 hectares were marked out as Mangweru Village Forest Area, and demarcated by a jointly planted band of *Eucalyptus* trees spanning about 13 hectares. Consultative planning, controlling and joint implementation of Mangweru woodland related activities were the latest responsibilities of the VFAC.

To ensure that the VFAC was competent in their responsibilities, the Department of Forestry trained them in basic forestry: woodland establishment, tending, harvesting and marketing, thereby reducing dependence on technical support from the government. The government supplied two patrolmen to help the village protect the woodland from fire and theft.

Collective Responsibility

To ensure that the village members lived by their commitment, regular meetings would be called by the Committee to discuss pending forestry activities. Activities such as firebreak maintenance, tree replanting, singling and harvesting would be classified, and the people organized into corresponding groups. Community development projects that benefit from the proceeds of the sales are also jointly identified. While the money is immediately banked with the

Postal Savings Bank awaiting a joint project, poles from the Eucalyptus strip have been used for activities like roofing a school block, building an under-five clinic.

Neighbouring Impact

The success of Jamali village lies in the consultative approach of the village head-woman that allowed popular participation in solving the village problems. Subsequently, the villagers became committed, as their views were part of the village plan.

In stark contrast to the many naked hills of other villages, Mangweru seems to be pointing an accusing finger at neighbouring communities. In response, several villages also formed their own VFACs to address their own problems. Their successes also depend on the style of their own traditional leadership.

Fifteen years down the line, the indigenous forest is nearly back to its condition in the olden days. Once more Mangweru hill provides medicines, thatch grass, construction poles, mushrooms, wild fruits and even the climatic effects of cooling the area while tempering run off and erosion from gardens, in the foot hill owing to the improved surface cover uphill. The hill also gives the villagers positive pride when neighbouring government employees and visitors from SADC view it as a model of collective effort, successful community mobilization and the view to villagers as practical custodians of functional indigenous knowledge.

Accessibility

Being in the suburb of Blantyre City about 20 km along Zalewa road to Lilongwe, and only 5km from Lirangwe Trading Center, Mangweru is accessible all year round. Bookings can be made through the Blantyre District Forestry Office. Technically, the dry season is a better time to visit as community members have the time to jointly attend to visitors. In the rainy season, rural people are occupied with farming activities.

COMMUNITY WILDLIFE CONSERVATION AND UTILIZATION AROUND LAKE MALAWI NATIONAL PARK

Protected areas such as forest reserves and national parks face persistent encroachment by communities bordering them. Communities use natural resources from the protected areas as a source of income and to support their daily needs. Policing by government personnel to curb the practice has mostly proved futile since communities do not understand the logic behind barring them from using resources that are natural and “God-given”. Unless communities have alternatives for meeting economic needs and are co-managers of the resources, then the problem of encroachment will still become a nightmare.

The Wildlife Utilization Raises Community Standards Project implemented by Wildlife Society of Malawi (WSM) was designed to provide education and economic alternatives from natural resources to communities surrounding Lake Malawi National Park so as to improve their rural livelihoods, thus alleviating dependence on natural resources from the park. The project is funded by the National Lottery Charities Board of the United Kingdom and administered by the International Centre for Conservation Education (ICCE). The project has been running since 1997 with an emphasis on consistently involving communities in analyzing the existing situation related to utilization of natural resources. The project has helped to mobilize communities into Natural Resource Management groups to practice afforestation using indigenous trees, guinea fowl rearing, rabbitry, fruit processing into jams and vegetable growing. Communities around the park use these activities as sources of income thus distracting their attention from illegally exploiting resources from the National Park. The Wildlife Society’s role in these activities is that of offering technical advice and facilitating the procurement of seeds, polythene tubes and other materials. WSM as a facilitator promotes local groups’ interactions by organizing team building sessions, jointly organizing natural resource management activities and effecting changes for improvements where necessary. The project also encourages women to become involved in the management of forests of *Borassus* spp. (palms) that are very common in the area and they use the palm fronds for producing a range of products such as mats, hats, baskets for household use as well as for income generation. Women are also involved in processing jam from locally available fruits such as paw-paws (papaya), oranges and lemons. A 500ml bottle of paw-paw jam is sold at K25.00/bottle.

The programme has also been extended to primary and secondary schools. Currently, there are 11 village groups and 10 schools participating in the activities. WSM has provided breeding stock of 4 guinea fowl (3 hens and 1 cock) and 4 rabbits (3 females and 1 male) per group. The groups act as a training ground and members then share guinea fowl and rabbits after they have multiplied but still maintaining the original breeding stock for the group.

Impact on the Community

In addition to the obvious reduced rate of encroachment into the park, the communities have been empowered to follow participatory decision-making process involving all stakeholders in the community related to utilization of natural resources. The communities are now able to appreciate that natural resources when properly conserved and managed can provide income to households. This is exemplified by the increased requests from neighbouring communities to become involved in the programme. The project is also building awareness of natural resource management issues among school children so that they will provide leadership in conservation of natural resources in future.

The Project Area

The project is implemented on the Nankumba Peninsula around Monkey-Bay Township in Mangochi district. Monkey-Bay is located along the lakeshore about 250km from Blantyre and 584km from Lilongwe. The project covers 11 villages: Chembe, Chidzale, Chirombo, Kasankha, Masasa, Monkey-Bay township, Msaka, Mvunguti and Zgambo. WSM has a project office in Monkey-Bay but contacts can easily be made through the national headquarters using this address: WSM, P/B 578, Limbe, Malawi. Tel: (265) 643 428 or 643 765.

LOCAL COMMUNITIES IN MALAWI MANAGE THEIR OWN FISH STOCKS – THE BEACH VILLAGE COMMITTEES

The Department of Fisheries with the support of the Malawi-German Fisheries & Aquaculture Development (MAGFAD) initiated the Participatory Fisheries Management Programme along Lake Malombe and the upper Shire River to deal with the problem of accelerated depletion of fish stocks. The programme provides a unique example of institutionalizing Community-Based Natural Resource Management (CBNRM) in Malawi. The programme's approach is built on the experience learnt from the traditional laws and practices used around a fishing island in Salima district (Mbenje Island) in central Malawi to avoid over-exploitation of fish resources in the lakes and other water bodies. Sub-Chief Msosa of Mbenji Island together with his subordinate traditional chiefs have upheld traditional fishery laws around the island based on the ancestral beliefs that have been enforced for over 40 years. The maintenance of fish stocks around the island emerged to be spectacular compared with conspicuous depletion of fish in Lake Malawi and other water bodies.

Traditional Fisheries Management at Mbenje Island in Malawi

There is a traditional fisheries management scheme on Mbenji Island that regulates fishing around the Island. Traditional leadership has enacted these regulations since early 1950s. The island has been subjected to a closed season, which begins in December and ends in April, with the aim of allowing fish to breed and stocks to recover. During the closed season, anybody found fishing the waters surrounding Mbenji is apprehended and brought before the chief for disciplinary action. There are institutionalized traditional beliefs associated with some operations at the island such as not allowing the women to visit the island, no gambling or beer drinking on the island, no immoral behaviour of any sort. It is believed that indulgence in such acts would offend the spirits that control the availability of the fish around the island. The penalty for offenders varies from a complete ban on fishing from the waters to payment of up to 6 goats. This system has for a long time prevented a significant decline of fish stock near the island.

Mbenji Island is situated approximately 15km off the main land (Chikombe beach) in the area of Sub-Chief Msosa in Salima district. The main type of fish caught around the area is Utaka (*Copadichromis* spp.). Opening of fishing season at the island is graced by performance of traditional ceremonies and traditional dances with feast as a way of celebrating the opening.

The Problem

The major economic occupation for the communities along Lakes Malawi, Chilwa, Malombe and Chiuta is artisanal fishery. Of late, the catches in these water bodies have been declining at alarming rates owing to an open fishing policy. The open access to fishing meant that fishermen were free to fish from the lakes at will and this exerted tremendous pressure on the fish resources. Research conducted at Lake Malombe showed a sharp decline in fish catches from 12,936 tonnes in 1982 to 2,580 tonnes in 1995. This situation, obviously, started getting very worrisome. The formulation of regulatory fishing policies and regulations was previously the responsibility of the Fisheries Department and the laws were just enforced on the fishermen. Obviously this top-down arrangement created some tension between the Department and fishermen. The local people could not understand the idea behind the Fisheries Department's concern about fishing activities in the area. In 1994, the Participatory Fisheries Management Programme was launched with the objective of empowering the fishing villages to take responsibility of managing fishing on Lake Malombe and the upper Shire River. Upon discussions with the fishing community, it was conceived that communities should organize

themselves into institutions as a way of institutionalizing their participation in managing fish resources. These institutions are called Beach Village Committees (BVCs). The BVC is composed of fishermen from the surrounding beaches, women and men with an interest in fishing, Group Village Headman and Village Headmen from around the beaches, Traditional Authority (TA) and the Fisheries Field Assistant who works with BVCs. The BVCs have acted as a two-way channel of communication between the Fisheries Department and the resource users (fishermen). The resource users are now able to enact their own fishery by-laws and appreciate the importance of enacting such laws. The fishery laws were designed following the traditional fishing principles enacted at Mbenji Island. The BVCs have well stipulated constitutions that guide their operations. The BVCs have among other things instituted the change of mesh sizes as well as enforcing compliance of fishermen with the closed season. For example, in Lake Malombe there has been a change in mesh size from $\frac{1}{4}$ inch and $\frac{1}{2}$ inch to $\frac{3}{4}$ inch and in Salima the recommended mesh size is 1 inch. The mesh size varies from place to place depending on the type of fish that is prevalent in the area. Members of BVCs have already started reaping some benefits from these measures. Small fish like Kasawala (immature chambo of less than 15 cm long) is no longer netted, as was the case in the past. There is also an increase in the amount of fish caught during the fishing season since fish are having a chance to breed during the closed season.

Within the BVCs understanding, every member of the community around the fishing beach has to take part in apprehending those who violate the set regulations. Depending on the magnitude of the offence, wrongdoers have their fishing nets confiscated, are asked to pay a fine or are barred completely from fishing from the beach.

Despite the presence of these mechanisms, there are still some members who do not comply with the BVCs regulations. However, patrolling of the beaches for offenders is hampered by the absence of patrol boats. The capacity of the BVCs could therefore be greatly enhanced if boats were available. The BVCs are, however, exploring other possibilities of raising funds, which can be used for their operations. These possibilities include income-generating activities such as vegetable gardening, charging monetary fines for offences, committee rice fields etc. The money realized from these activities could then be used for hiring boats for patrolling.

The formation of Beach Village Committees has been replicated to other areas along Lake Malawi, Lake Chilwa and Lake Chiuta. Most of the villages around fishing beaches have been inspired by the institutional approach adopted at Malombe through the radio programme known as Usodzi Walero (Modern Fishery) aired in the Malawi Broadcasting Corporation at least twice a week. The Fisheries Department these days receives frequent requests from different fishing communities seeking advice on formation of their own BVCs.

Currently, there are 31 BVCs around Lake Malombe and the upper Shire fishing areas and 48 BVCs along Lake Malawi. Lake Chilwa and Lake Chiuta each has more than 20 BVCs. The number of villages sharing a BVC ranges from 1-9 depending on the distance between beaches. Some of the BVCs that are making remarkable progress include Chimwala BVC in Mangochi, Chikombe BVC in Salima and Kantchentche BVC in Salima and of course the Mbenje Island BVC.

The details about the operations of the BVCs can be sought from the Department of Fisheries, P/B 593, Lilongwe, Tel: 743 060.

TIKONDWE FREEDOM GARDENS

“Environment is the best Professor. It has no moods, and provides wholesome lessons. Co-operate, and do not compete with nature. All is there if only people can learn to see. What is required is not more or less pairs of hands, but an increased efficiency of the current pairs of hands, backed by brains that are willing to experiment”.

Introduction

One of the rare sites in Malawi is a comprehensive integrated garden that supplies everything to the owners, with no recourse to inputs such as inorganic fertilizers and pesticides. Such is Tikondwe Freedom Gardens. Tikondwe Freedom Gardens, belonging to Mr. and Mrs. G. Chinkhuntha, are situated some seven kilometers east of the Dowa turn-off from the Lilongwe-Kasungu road. Six kilometres along the gravel road to Dowa, is a Catholic Church, on the right hand side of the road. Next to that church is a turn to the right. That turn, goes for about a kilometer to Tikondwe Freedom Gardens. This area falls within Dowa East RDP, under Kasungu Agriculture Development Division.

The gravel road from the Dowa turn-off on to the Gardens is accessible by most cars, including saloons, for the whole year but in heavy rains, a four-wheel drive is necessary.

Background

Mr. Chinkhuntha believes that a simpler life, less dependent on money, but rich in all that one needs to lead a healthy and happy life, is possible for everybody in Malawi. He worked formerly as a supervisor of evening classes at the Polytechnic (then Blantyre Further Education Center), then as ADMARC Area Market Supervisor and, finally, Likuni Press Sales Manager. Having lost his first job as a sales manager he decided to lead a non-dependent life growing what his family needed on a small piece (100m²) of dambo land. The drive inside him was to take advantage of the potential market at the International Airport that was opening soon at Lumbadzi. The piece of land acquired was initially a flood plain area overgrown with reeds and underlain with heavy clay soils that suit flooding. The village headman gave the piece away as, in his view, Chinkhuntha was just another scatterbrain with energy to waste. Knowing that everybody considered him insane and that the government officers would not approve his approach to farming, for the first eight years he operated quietly, attracting no attention, he wanted to be free and do things his own way. Hence the name Freedom Gardens.

Recreating Eden

Mr. Chinkhuntha realized that some drainage was needed if any crop was to be grown on the small piece of land he had received. He cleared the whole area of all the reeds and dug a canal traversing the area, putting the soil excavated from the canal into bands. He placed the cut reeds and the rest of the organic matter in the canal and planted some bananas and sugarcane along the canal, and lightly covered it with loose earth. The crops stabilize the canal, while the organic matter keeps it permeable and keeps the area effectively dry. The mound of excavated soil formed a ridge that is planted with crops. This was the beginning of trenches and ridge ways, the system on which Freedom Gardens operates today.

On the periphery of the area, Mr. Chinkhuntha diverted the river course to prevent further flooding during heavy rainstorms. Mr. Chinkhuntha believes that one should cooperate with and

not compete against nature. The flood control activities were gradual, moving the river course some twenty meters away from the productive zone.

As an operating practice, Freedom Gardens avoids any use of fire for clearing or disposing any weeds or crop refuse. Everything is incorporated into the soil. Soft material is incorporated into the soil all over the Gardens, while coarse material goes into the trenches, and is lightly covered with soil. The material in these 1 metre-deep trenches is removed regularly as completely ready-to-use organic manure for the rest of the crops. These trenches traverse the area dividing it into several discrete plots.

The drainage system, however, worked too well, making the soil excessively dry in the dry season, and necessitating hand watering. Hand watering proved tiring and Mr. Chinkhuntha turned to furrow irrigation, using the canals as the Old World did. During the rainy season the trenches are made bigger and deeper to drain the excess rainwater. In the dry season, canals are made on the ridge, creating a shallow channel network that waters the whole area.

To ensure that there is enough water all year round, water swales were dug around the garden in all the natural waterways that are potential gullies for rainwater. These swales harvest the rainwater and ensure that all of it percolates into the ground, preventing any erosion, and keeping the water table very high all year round. The water permeates the surrounding area, keeping even the deeper roots of fruit trees moist.

One lesson learnt by Freedom Gardens in their efforts is that most of the moisture is not lost through evaporation but through absorption by the dry soil. The solution to this has been to keep the soil moist by ensuring soil surface cover from crop refuse - here sugar cane leaves and maize straw are spread over idle plots covering the soil surface, thereby maintaining residual moisture. The other practice that has been adopted is instituting a cover crop such as strawberries for the year of fallowing a plot. After the fruit is harvested, vines are thinned periodically. Such maintenance of residual moisture coupled with swales creates a self-sustaining oasis. That way Freedom Gardens produces crops all year round and harvests maize three times a year.

Diversity at Freedom Gardens

Freedom Gardens is a combination of all aspects of organic farming: traditional agriculture, permaculture, agroforestry, zero tillage and conventional agronomy minus the use of chemical fertilizers and pesticides. Crops growing on this farm include maize, tomatoes, egg plants, mustard, lettuce, kale, sweet potatoes, cabbage, carrots, a variety of beans, strawberries and peas, cut flowers, turnips, spices and herbs such as celery, fennel, marigolds, calendular, lemon grass, sage, chamomile, sweet basil, globe artichoke, thyme, marjoram, parsley, yarrow and fruits such as oranges, lemons, pawpaws, pumpkins and mangoes. The gardens rely on crop combinations to control pests. For example, marigolds are interplanted with vegetables to ward-off aphids, white wooly flies and soil nematodes. Most of the fruits are planted along humus filled trenches that have made cropping possible even in the rocky sections of the farm. Short-lived crops are planted along longhaul irrigation channels, taking advantage of the moisture that these channels provide along the sides. Bananas and sugarcane are grown both for food, sale and to stabilize trenches.

The farm relies totally on the crop and weed refuse for its fertility and on intercropping, a deliberate herb/vegetable mixture for pest control. Manually constructed gate valves made of bricks, link all channels and there is no pump of any type.

The oxbow lakes previously formed by the river, have been turned into dams for water storage and fishponds. The fishponds and dams have their sides stabilized using vetiver grass. The vetiver grass is later cut when it overgrows and is laid along the dam edges to provide mulching and protect the edges from the scorching sun. Excess grass goes for mulching on the other crops such as maize and cauliflower. The gardens are fenced by a hedge of Tithonia, whose herbage rots very quickly, providing ready humus.

The owners of the garden are terracing near the fishponds. The terraced area will in future provide chalets, and camping sites right in the garden. A few livestock will provide biogas and meet all the dairy requirements of the guests. That is the beginning of agro-tourism that is now in its infancy. The garden plots are all in a multiplicity of geometrical forms that are inspiring to behold. The head of water for the irrigation channel defies all engineering ingenuity, beyond imagination. The visitors to the gardens - for touring- have to pay MK50.00 per head for a day's tour and explanations. For lunch, the lady hostess and her fellow women run a lunch service at MK60.00 per head per meal. However, these are token charges because what each person harvests from the farm by the end of the day in terms of ideas and knowledge is way beyond the cost of transport, tour fee and meals combined.

Freedom Gardens are members of the international organization: Willing Workers of Organic Farming (WOOF).

Tikondwe Freedom Gardens has become a haven of the otherwise unproductive Dowa, near the notorious Dzaleka prison. In December 1998 on to February 1999, Freedom Gardens fed over three villages through a food for work arrangement. All the surrounding local village heads appreciate the work of one common person with some vision, believing in the productive future that unfolds slowly.

Glyvns Chinkhuntha was in November 2000 awarded an honorary doctorate degree by the University of Malawi as recognition for his outstanding creativity and commendable work done at Freedom Gardens.

OASIS IN MAYANI: Jampa's Integrated Farm

Anyone who has gained knowledge experientially has that knowledge to use for life. So Mr. Jampa summarizes his own life and successes to date. He is a well-known and seasoned farmer from Chief Tambala, Mayani EPA, in Dedza Hills RDP of Lilongwe ADD. Widowed but remarried, Mr. Jampa is seventy-two years old and still going strong. He has two children, one an adult driver by profession by the first wife, and another one, a little girl by the current wife.

For a long time, he worked for the Water Department in the Ministry of Works in Nsanje, Chikwawa, Mangochi, Salima, Wovwe and Songwe in Karonga. His job involved holding the Surveyor's stuff, and determining water quantities, depth, and locating points of potential economic activities like hydro and irrigation schemes, drinking water collection points along the river courses and, wherever necessary, constructing weirs and checkdams. This gave him experience in handling water of various flow dynamics. His team identified sites like Wovwe that provided the northern region with electricity.

He retired in 1966 and acquired a three-hectare piece of land in the path of a seasonal stream, whose stormy water periodically washed away the crops. Because his work with the Water Department had never been learned from books but through looking, listening and doing, water management skills are still at his fingertips, and so the rainstorms did not intimidate him. However, as soon as Mr. Jampa had opened up his garden, the run-off soon created a gully.

Do not Fight Natural Forces

One of the many lessons Mr. Jampa learned from his job was never to fight natural forces but to join them. The gully had been widening into a hungry river that carried away crops and soils together with the water. He recalled his checkdams to slow down the speed of the water that at the same time reclaim whatever soils had been carried from uphill. Then his dream of keeping fish also came to mind.

He constructed a 30m long winding flood barrier upstream, created a new meandering river course and planted *Napier* grass along the banks and the bed, thereby slowing down the speed of the storm waters. Then he built three dams and planted bamboo and other indigenous trees for embankment support. He introduced fish into the dams and created a gravity-fed irrigation system that circulates the water between the fishponds, the vegetables and fruits around the ponds and below.

He grows a variety of crops year round: bamboo, sugarcane, potatoes, maize and eggplants tomatoes, leafy vegetables (onions, cabbage, turnips, rape), fruits such as bananas, pumpkins, peaches, strawberries and mangoes. He has also introduced both the hollow and solid varieties of bamboo around his house for domestic uses.

Mr. Jampa has now used the bamboo and Napier grass to make a living fence around his land. The bamboo and indigenous trees planted along the stream help in conserving water in the stream and dams.

Benefits to the Community

By August 1999, in the area of Mayani, as in most parts of Malawi water had become a problem. Decreasing levels of ground water would not provide water even if more wells were drilled. Mr. Jampa's garden, from the outside looks like a patch of rainforest in a desert. From here water

flows down, providing living hope to neighbours down stream. In the dry season, Mr. Jampa is the major supplier of leafy vegetables for Mayani, the sole supplier of fresh fish in the area, and the sole supplier of bamboo for basket and domestic construction work. He periodically sells bananas, peaches and sugarcanes depending on the season.

He is happy to explain to interested parties the habits of the various crops, fish and bamboo and how one can grow his own. For example, he has a bamboo species that is never attacked by weevils and that species is nearly extinct in the wild. It is only around Mr. Jampa's garden that children can taste the remainder of the once plentiful wild fruits. Besides earning money from selling bamboo and Napier grass, Mr. Jampa is perpetuating the basket making skills of Mayani, which in his absence would lack raw materials.

Opportunities

Age is creeping on him and so retarding his progress. He works single handedly and relies on hungry families for labour as they come to sell their labour in exchange for maize and fruits. Mr. Jampa bemoans government staff's tendency to look down on indigenous skills and promote foreign ideals. Of late, he rarely receives visitors or invitations to meetings from where he can learn more and gain new insights. Since all his skills were learned experientially, he believes he could pass them on to any average person regardless of literacy level. Asked if his neighbours have learned from him, he smiles and says: "The truly hungry and the poor come to learn; the lazy and children of the rich don't".

Visitors

Mr. Jampa is in Mayani, under TA Tambala, Mayani EPA, in Dedza Hills RDP of Lilongwe ADD. This place is some 16km off the Dedza/Lilongwe main road, turning at Linthipe on to Tambala. It is most readily accessible in the dry season, as the road has not been properly maintained lately and can be slippery in the rainy season.

All interested parties must book at least three weeks in advance through Dedza Hills RDP staff. All visitors must carry their own packed meals. Accommodation can be found in Dedza. Packed meals must be bought in Lilongwe or Dedza.

HORTICULTURAL ACADEMY IN THE VILLAGE: The Chijere Do-It-Yourself Horticulture Improvement Team, Nkhata-Bay

Background

They receive high rainfall. Their land is rocky and on steep slopes. The soil has been used annually for a century or more. Fertility has been declining and the village's population steadily growing. Opening more land for agriculture in order to grow more also means having less indigenous woodland from where to obtain firewood, traditional medicine and other resources. Such is the background to the self-searching exercises that the people of Chijere, some 15km from Mzuzu towards Nkhata-Bay, went through to arrive at their current do-it-yourself approach to environmental management.

A Common Enemy

This area is under Mzuzu Agriculture Development Division, and is frequently visited by the Land Resources staff from the ADD. To maximize the benefits of the visits of the agricultural staff, the village farmers teamed up and formed a group whose sole motivation was to solve the problems each family was facing in its garden. Particularly striking, unlike the usual story of clubs and blocks, the group understands that the government staff is time-constrained, and that they have little knowledge of the villagers and their gardens. Because of this, these farmers usually demand a demonstration of any new technology or idea, which afterwards they can adapt and perfect to fit their own requirements, as prescribed by their problems.

Visible Benefits

Crops grown here include maize, beans, potatoes, cassava, bananas- traditional and improved varieties (from Bvumbwe Research Station), avocado, paw-paws, citrus and mango fruits. The farmers themselves now improve nearly all these fruits, through either acquiring improved seed such as bananas, or making a common nursery, or grafting and budding. Each member of the group can now graft and/or bud his/her own fruit trees and seedlings. The group has nurseries of bananas and vetiver grass for a ready supply as need arises.

One of the member's gardens, Mr. Mwale's that is along the road offers a good contrast of areas given complete attention (vetiver grass, ridge re-alignment, water harvesting and organic manure) as compared to other gardens without these improvements. The first area provides competitive yields, and sometimes consistently better yields, compared to using chemical fertilizers. The water harvested also enables Mr. Mwale to grow vegetables on steep slopes, in the dry season. To speed up his compost activities, Mr. Mwale keeps his shady mango trees intact, to provide shade to several of his compost pits and heaps. On the other hand, Mr. Phiri his neighbour uses pasture crops such as silver leaf as cover crops for a less fertile area, obtaining fodder for his cattle from the same pasture.

Mr. Phiri, a member of the farmers of Chijere, has done one of the famous adaptations of incoming technologies. As he and other farmers were using the A-frame to re-align their ridges to follow the contours, they realized that centering the A-frame was taking too much time. Hence, they experimented with various possibilities for saving time. Finally, Mr. Phiri came up with the use of a line level in addition to the A-frame. The mark on the string, central to the gradient, improved the characteristic of the dumpy level such that the slope of the land had no major effect on how the A-frame worked. This improvement made work easier for everybody

and henceforth the equipment is known as the PhiriLino-frame (reflecting combined features of a line level and an A-frame).

Environmental Conservation

Because the farmers here can maintain the productivity of their gardens, via organic manure, water harvesting, soil and water conservation, they do not see themselves wanting to extend their gardens. The availability of animal feeds from improved pastures; minimize the threats from overgrazing, while also providing cover for the fragile areas around the village.

Traditional Teachers

The farmers of Chijere combine their indigenous knowledge with the new methods taught to them by the Land Husbandry staff. While they are open to new ideas, they are also determined to adapt the new knowledge to their own needs. The team is very friendly and ready to teach their skills to any individuals or groups that may be interested in improving their own situation.

Chijere is accessible all year round. However, visitors should book through the Land Husbandry staff of Mzuzu ADD. This area does receive heavy rainstorms, and visitors during rainy season need to prepare well, keeping that in mind. Because Chijere is close to Mzuzu, visitors can always book accommodation and meals in Mzuzu City.

SUSTAINABLE LIFE ON STEEP SLOPE: The Jumbes, Mthiramanja EPA, Mangochi RDP, Machinga ADD

Background

Twelve years of deliberate labour lie behind what today looks a paradise on a hill slope. Here one finds fruits like custard apples, mulberries, guavas, mangoes, bananas, lablab, and various types of beans, sorghum, maize and sugarcanes. Agroforestry species of many types are also available including leucaena, tephrosia, pigeon peas, sesbania and common beans, while sisal, and vetiver grass nurseries front the farmstead. In August, a mulberry tree fronting the house provides both shade and immediate refreshment for arriving guests. Here is the garden and home of Mr. and Mrs. Jumbe.

The family initially hailed from Blantyre, TA Machinjiri area. They came over to Mthiramanja in 1987, after retiring from his job as a driver in search of farmland that was not available in Blantyre. The best he could acquire was this marginal and steep-sloping land. Here the family continuously cultivated for three years. However, 2.5 ha of glaring rocks, shallow stony soil and yawning would not yield much for the family despite all the labour.

Romancing the Stones

The will of the family to live happily on what marginal land they had, prompted Mr. Jumbe to ask Machinga ADD Land Husbandry team for help. Then, under the department, there was a Conservation Measures Messages Development project. Mr. Jumbe's garden was included in the project. The project helped interested farmers peg and construct contour marker ridges, plant them with vetiver grass to conserve soil and water, and also to grow appropriate agroforestry crop species.

Two years of labour and technical advice saw the rainwater runoff effectively controlled and crop yields rising. Before any technical advice came, the family created run-off barriers in strategic places using the very rocks and stones that had earlier proved problematic. Contour ridges were fortified with vetiver grass, which after three years was so well established that some of it could be cut for roof thatching. Conservation measures included planting of leguminous trees, leucaena and pigeon peas (*Cajanus cajan*) with pruned biomass used as organic manure. After five years, the fertility had recovered enough that even potatoes and cassava could be grown on the stabilized soils.

Bedding the enemy

Because the family built their house on the highest part of their steeply sloping land, in the rainy season their very roof was the source of fast running water that swept the soil away. It dawned on the couple that the water could be harnessed for some use. To that effect, Mr. Jumbe designed a two hundred-litre water reservoir as a large standing concrete pot, into which all water flows off the roof via a roof gutter. Excess water is channeled along waterways that lead it into distinctive holes where crop refuse and other vegetative matter have been thrown to form manure.

This reservoir is also filled in the dry season with water from a distant well, saving the family some time spent on fetching water from a distance. The family also keeps their own chickens and goats for manure that is incorporated in the compost pits. The animals also supply eggs and meat. In the dry season, goats are fed from agroforestry tree foliage.

Community Impact

Not many people could swallow their pride and buy foodstuffs from the very person to which they gave marginal land. Many saw the Jumbes, working piece by piece, improving their marginal land. Today in the area, the Jumbes are suppliers of eggs, fruits, maize, cassava, and even sisal for construction purposes. Using their experience, they also managed to level a sloping part of a riverbank, some three or more kilometres away from their house and made a dry season garden out of it. They do also grow vegetables enough to sell to the very staff that gave them technical advice.

Too proud to beg or buy indefinitely, many neighbouring farmers have learned the soil and water conservation methods from Mr. Jumbe. Having seen the success of the Jumbes, they also planted their own vetiver grass nurseries to vegetate their contour ridges. Many have also acquired agroforestry tree seeds and seedling to improve their own situations. High yields for crops like maize, grown successfully along side natural trees such as Masuku (*Uapaca kirkiana*) and Maula (*Sclerocarya caffra*) have shown many that one can grow crops and trees together. Many existing indigenous trees have been singled out to form stumps and left to regenerate alongside various annual crops. The Jumbes periodically and strategically prune the trees (pollarding) for a variety of domestic uses.

Both the husband and wife have been so involved in all the farming activities that in the absence of the husband, the wife is able to host and guide visitors around their garden. Most people do not need to hear from the mouth of an agricultural officer anymore as they can learn the lessons with their own eyes.

Visitors

The Jumbes place is some 15 km to Mthiramanja EPA, left turn at Ulongwe off the Liwonde-Mangochi Road. The road is accessible by all vehicles in the dry season but only by 4x4 off-road vehicles in the rainy season. The family can accommodate a maximum of 15 visitors at a time. Having no public transport in the area, the Jumbes require their prospective visitors give at least a month advance notice through Machinga ADD if they are to provide meals. There are no restaurants in this rural area. Accommodation can be found at Ulongwe Trading Center or Mangochi Town. The Jumbes need at least a fortnight advance notice from all visitors, so that there is some family member to guide the visitors around.

SEASONAL FARMERS; SEASONAL FISHER COMMUNITIES: Mangochi Rural Development Project

The communities along the lake were previously fishers. During the off-season, they have been considered by their upland neighbours as lazy people. They have been reputed to work by night and celebrate by day. Of late, however, even in the fishing seasons, fish catches are progressively declining and the fishers have to survive. To do that, they must find alternatives including working by day.

In fishing communities along the lakeshore of Mangochi, from St Johns to Club Makokola, one now sees grays, greens and crimson along the roads, where one used to see only Chambo, mats and Malambe (Baobab) fruits. The greens are leafy vegetables, the grays are cucumbers and watermelons and the crimsons are tomatoes and chillis. Such is the transformed economic atmosphere of the lakeshore road, thanks to the co-operation between the Fisheries Department at Mpwepwe and Mangochi Rural Development Project. With the advice of Fisheries Assistants, the fishing families realized that their own survival was at stake as catches were going down.

Surviving the Rainy Days

With funding from Fisheries and advice and inspiration from agricultural personnel, the fishers organized themselves and visited their farming cousins inland at Bembeke, Dedza. Attached to family friends, they had long discussions, practical lessons and observations of their colleagues' survival. It dawned on many that the people in Dedza survived the hard way, sometimes running out of water, and having to dig deep wells in the dry season, when they themselves had free water running a stone's-throw away from their houses. They returned home, fired with the enthusiasm to try and have the best of both the fishing and the farming worlds.

Impact On the Community

Upon their return, many opened small vegetable gardens; experimenting with the seed they had received from their friends. A few weeks of waiting surprised them with vegetables that were immediately sold at the roadside. Because holidaymakers travelling to the lake were often frustrated because they had to bring vegetables all the way from Blantyre and Lilongwe, it was a relief to find fresh vegetables in Mangochi. The year round fresh water is being readily and widely utilized, proving less difficult than many originally thought.

Experiential Learning

The Mangochi case forms a very credible example. The exchange visits were the quickest way of passing on real-life experiential lessons at a minimal cost. Proof of this is the green leafy vegetables and fresh maize, the rare orange of carrots, grey of onions and the crimson of tomatoes that one sees along the Mangochi to Monkey-Bay road.

MABULABO VOLUNTARY INITIATIVES (MAVOTI)

Mabulabo Voluntary Transformation Initiatives (MAVOTI) is a community-based non-governmental organization, in a class of its own, managing the community's concerns, using the resources available within the community from its members.

Background

MAVOTI is based at Mabulabo Traditional Authority headquarters, in the area that is called Elangeni. It is 65 km from Kasungu, and 12 km on a graded road towards Kaluluma turn, off the Kasungu - Mzuzu road, just before Nkhamenya.

Founded and run entirely by rural communities hailing from adjacent villages, MAVOTI started in 1995, under the inspiration of the late Rufton Tomoka, the former Executive Secretary of CONGOMA, who came from Mabulabo. The organization emerged with no tangible assets other than brains and dreams. After many sessions of brainstorming and refining their dream, the members started attending to the immediate concerns of the community: bridges and 27 km of road to make Mabulabo more accessible.

At the same time, the secretariat started looking around and applying for start up funds. They approached several aid agencies. However, in the transitional atmosphere of the time, government officers and politicians were still dangerously impulsive. When MAVOTI's application to the Federal Republic of Germany was successful, about MK7, 2 million was sent to MAVOTI via the government Treasury. The government department claimed no knowledge of the existence of the organization and returned the money saying that MAVOTI was probably a group of political dissidents. In reaction, the Kohl administration sent its embassy staff and Malawi government personnel (separately) to verify MAVOTI's existence. Following a positive report, the German government sent another check for MK3 million, this time via the Germany Embassy in Malawi.

From that funding MAVOTI, between 1996 and 1999, built an institution that has a secretariat (office for the Managing Director, executive committee office, often used by loans committee chairman), a hall/conference centre, arts-craft centre, stores block, guest block, kitchen and tuckshop for MAVOTI women's products. The organization also bought a 7.5-ton Mercedes Truck that does haulage work for the organization and even serves on emergencies in the area. From the balance, they built a health centre, and run a revolving fund. The fund started with K3, 330 and has now grown to MK2.7 million. The fund is operated mostly for loans for farm inputs (seed and fertilizer) at an agreed interest rate.

The organization has a current membership (August 1999) of around 950 households in the various villages of Mabulabo. The structure of MAVOTI is a board of Directors- currently chaired by Mr. Chidumula Nkhata (Managing Director), Executive Committees (including a Loans Committee, currently chaired by Mr. Chisi) and central committees. There are currently 15 central committees representing 15 subgroups of the entire area. This was intended to reduce the unwieldy management chain involved in the executive addressing community concerns. Members of the central committee are represented in the executive committees and also at the main executive committee that meets regularly at the secretariat.

The organization is currently affiliated to organizations such as the Council for Non-Governmental Organizations of Malawi (CONGOMA), Community Partnerships for Sustainable Natural Resources Management (COMPASS) and Capacity Building for Non-

Governmental Organizations (CABUNGO), while having a good working relationship with various government departments and aid agencies.

Mission Statement:: The area and the people of Elangeni should make marked positive progress socially, economically, environmentally and politically.

Community benefits and progress

Among the activities that MAVOTI has accomplished include the construction and maintenance of bridges and roads. Before 1996, Mabulabo was barely accessible in the rainy season by any cars other than 4x4. The river crossings were also seasonal and the road was severely gullied. Servicing was dependent on the priorities of the local government. Worse still, when the community's self-help spirit was choked in the new political dust, what had previously been "youth week" (when people all over the country attended to social structures of their communities) was no longer a positive event. So, the maintenance of the social structures reverted to the local government whose budgetary allocation has always been slim.

MAVOTI identified that gap and mobilized the existing goodwill and personnel resources for collective service to the community. To that effect, members started repairing bridges first with tree trunks and logs and with timber and concrete blocks for durability and conservation of the otherwise essential trees in the neighbourhood. To date, 27 kilometers of roadwork linking Elangeni to the main road and other rural centers is regularly maintained. That made Mabulabo accessible all year round. The American Embassy that donated US\$8,010 worth of timber, and culverts has also supported the roadwork.

The community has access to the hall at the secretariat and women members have the tuckshop and arts center from which they sell a variety of their garden, and craft products. Behind the secretariat is a demonstration garden that members use to propagate any new ideas that have been identified that either increases productivity or makes the landuse sustainable. Proceeds from this garden are mostly kept for hosting MAVOTI guests. The demonstration garden also provides an opportunity for members to experiment and strengthen their trust in indigenous knowledge and to exchange agricultural experiences that allow increased productivity at minimal cost.

MAVOTI members also build school blocks in the areas wherever a need has been identified. At the time of writing, there were 220,000 bricks ready for building more school blocks. They have also completed one health centre (including housing for the health personnel). The people are now looking to the government to provide them with the necessary personnel and medical supplies. Construction of housing for a police post is in progress to address the problem of rising crime. An official application had already been made to government for personnel and temporary accommodation for the officers has been arranged.

The most striking benefits to the common members have been the roadwork - which involves everyone, the bridges and the loans for farm inputs. Because Mabulabo had poor access, the people had problems with accessibility of chemical fertilizers and improved crop seed from a reliable ADMARC (Agricultural Development and Marketing Corporation) post. Now MAVOTI buys both chemical fertilizer and improved seed for its members, delivers it to Mabulabo on agreed interest terms. That has made life relatively easier for the common farmer and increased MAVOTI membership.

Environmental and Economic Sustainability

While a lot of social progress has been made in the last four years, MAVOTI has experienced some teething problems but inspiring also some successes. The use of tree trunks and timber for bridges has been noticed to be unsustainable in that the trees are not replaced and do not grow fast enough for replacement of bridge structures as they decay. Besides the trees used (*Sclerocarya caffra* (Marula), Katope (*Syzygium cordatum*), and Mubanga (*Pterocarpus angolensis*) have other more important environmental and nutritional value for the community and also grow slowly. The viable alternative is concrete decks that inevitably require lots of money for cement and reinforcement. MAVOTI cannot depend indefinitely on external funding.

Despite the ease of transport and capital availability for farm inputs for the common person in Elangeni, the rising cost of chemical fertilizer, improved seed and fuel for the truck necessitate that MAVOTI members adjust their loan repayment rates. That adjustment neither favours the farmers with small landholdings nor is it sympathetic to weather failure (too much/too little rain, too soon rains or too late). Risk-averse members – and these are many - decided to avoid the loans and eventually quit MAVOTI. Besides, the cumulative effect of chemical fertilizers on the gardens has been negative. Those who use chemicals cannot grow anything the following year if they do not use fertilizers or any other inputs again. The soil is left worse off than before.

Because food is the primary need, people would want to open more land for agriculture. However, there is little available land these days owing to the growing population. The MAVOTI secretariat is aware of these problems and to live up to their mission statement, they must build their own fund independent of external donors to cover costs such as schools and bridges. They should increase the agricultural yields on the present landholding using viable substitutes to chemical fertilizers and improve seed supplied from outside the community and maintain the current indigenous woodland for uses such as construction, fuelwood supply, herbal medicine and soil and water conservation. These problems also threaten the very continuity of MAVOTI.

In order to build understanding of indigenous knowledge systems relating to agricultural production including the use of organic manure and integrated farming, MAVOTI visited successful indigenous-knowledge based establishments at Tikondwe Freedom Gardens in Dowa District (see other entry on Mr. Chinkhuntha's Tikondwe Freedom Gardens). Members are also consulting local experts such as Mr. Phiri of Chijere in Nkhata-Bay regarding soil conservation and landuse measures. The Traditional Authority, his right-hand men and several village headmen have also visited Tikondwe Freedom Gardens. 14 of the initial 30 MAVOTI members visiting Tikondwe have already made domestic adaptations to organic manuring as initial steps to greater independence from chemical fertilizer use.

Adaptation to the experiences learned from Chinkhuntha's garden in Dowa and Mr. Phiri's conservation practices (see Indigenous Horticultural Academy in the village) of Chijere Nkhata-Bay District would help as background to opening an environmentally sustainable and economically viable model garden in the Popopo valley. Tikondwe Freedom Gardens provided both inspiration and planning insights for MAVOTI members.

The Traditional Authority Mabalabo has given MAVOTI land in the Popopo Valley. Popopo is a valley with abundant alluvial soils and perennial waters that otherwise simply run to the lake. MAVOTI will use it to open horticultural gardens producing organic fruits, vegetables, maize and herbs. Horticulture is probably the best use of Popopo whose microclimate compares to the Limpopo Valley in South Africa and Mazoe in Zimbabwe, renowned producers and international exporters of fresh and canned horticultural products.

While waiting to construct the water reservoirs in Popopo carefully and with the on-site technical advice of Mr. Chinkhuntha, MAVOTI will start small-scale activities on Lusutuzi swamp. This area also has sufficient water. As experience builds up and water reservoirs are finished, they will extend to Popopo area. The District Environmental Officer for Mzimba is one of the experts often called upon to ensure that the Lusutuzi-Popopo stretch remains environmentally resilient even after horticultural production has started.

The project is to be used as a demonstration site for improving crop yields using indigenous knowledge and organic resources (neither chemical fertilizers, nor pesticides will be used), on-farm production and storage. The increase in yields, without the use of chemical fertilizers and pesticide, is in the interest of every MAVOTI member regardless of the land holding size. At the same time, proven organic farming will also obviate the need for clearance of more land.

It is also hoped that the proceeds from the Popopo produce will strengthen the financial base of the organization and its individual members thereby making MAVOTI economically sustainable in the absence of external funding.

Currently, market openings for fruits, vegetables and herbs have been identified at different places in Mzuzu, Mzimba, Kasungu and even in Lilongwe. MAVOTI members have sufficient experience and skills to successfully manage the various business and administrative sectors that will arise from their increased activities. Of particular interest is the fact that the Traditional Authority, Inkosi Mabulabo, is always informed of the developments in MAVOTI and has keen interest in its progress. The development of Elangeni is his pride and the success of MAVOTI, a community-based organization in a class of its own, is his joy.

Visitors

The organization can host a maximum of 30 guests at any one time. Prospective visitors should make prior arrangements through the Managing Director, MAVOTI, P.O. Box 54, Mabulabo, Mzimba, Malawi; or send them a fax through the ARET (Agricultural Research and Extension Trust) Office in Kasungu. ARET frequently visits its farmers in Mabulabo and Kaluluma and can therefore deliver the message

GENERATING BIOGAS ENERGY FROM LIVESTOCK DUNG – MR. BANDA, DOWA WEST RDP

Background

The Banda family lives in Mkomba village, Mndolera Extension Planning Area, Dowa District, which falls in Kasungu Agricultural Division. Like all other smallholder farmers, they started with growing a few hectares of maize initially for subsistence and later added dark-fired tobacco using minimal external inputs. A little exposure to agricultural extension services saw them keeping some cattle and chickens, eyeing Robert Blake and Mponela secondary schools and surrounding townships as markets for their produce. Starting with no employed work experience of any sort, the family perfected every piece of extension advice they received from agricultural staff where necessary to meet their own requirements. Today, their activities have expanded to afford them a five-bedroom house (whose lounge can comfortably sit thirty people); three cars, three maize-mills and a functional biogas plant.

Interdependent Enterprises

The Bandas grow maize, fruits such as bananas, guavas, oranges, pumpkins; they grow burley tobacco and raise dairy and local Zebu cattle, pigs, and around 2000 broiler chickens. They sell their milk to a bulking group and to immediate neighbours. The cattle, pigs, and chickens provide them with dung - the raw materials for the biogas plant. The biogas plant provides them with gas for domestic cooking and lighting saving them pennies that formerly went to paraffin and firewood. After providing gas, the biogas plant also provides fully processed manure that is far better than either inorganic fertilizer or unprocessed manure. With the use of manure, the family grows more maize than those in the neighbourhood who do not apply manure.

The family practices a crop rotation system that involves tobacco, legumes, pastures such as Napier grass and maize. The family sells their maize to neighbouring institutions such as hospitals, prisons, schools and local markets. Around the home, there is a woodlot that provides the family and the local people with firewood and building materials. It also serves as a windbreak. The family creates employment opportunities for casual labour in the neighbourhood while also serving as a model to any interested neighbours. The family always has more maize than it needs and provides food security for the village in the months of January to March when most families run out of maize and other staples.

Complementary Activities

Through the use of manure for crops such as maize and fertilizer for tobacco during rotation, the maize uses residual fertilizer from the previous crop. Slowly, there is a move away from total use of chemical fertilizers. They believe mixed-cropping creates a safety net in case one crop fails. For efficient enterprise management, there is a clear division of labour with the wife managing maize mills, cattle and chickens, and the husband handling the biogas plant, fruits and tobacco and related enterprises. The manure that in the past was forming a mountain is now generating biogas that is proving another alternative to wood energy and paraffin lighting. This is a place where cattle dung saves pennies and all the enterprises are so balanced as to make a continuously self-maintaining farming system. By having sufficient maize to support the village even in the lean months, the Banda family is also assured of adequate labour for their field activities at various times during the cropping and livestock cycles, while offering visible lessons for those who have eyes to see.

COMMUNITY-BASED FISH RESOURCE MANAGEMENT AT LAKE CHIUTA

Introduction

Twenty percent of the total land area in Malawi is covered by water comprising lakes Malawi, Chilwa, Malombe, Chiuta, other smaller lakes and lagoons and major rivers. Fish in these water bodies account for 60-70% of the animal protein intake of the population. The fisheries sector also provides employment opportunities to numerous people in Malawi through fishing, fish processing and trading activities. It is estimated that Lake Chiuta contributes 1-3% of the fish landings.

Description of Lake Chiuta

Lake Chiuta is a relatively shallow lake with mean depth of 5 metres. It is shared between Malawi and Mozambique. It is located at the altitude of 620m in the Southern Region of Malawi. Lake Chiuta has a total surface area of about 200km² of which 49km² lie in Mozambique. The waters are clearer and less saline than those of Lake Chilwa. The lake is fed by a number of rivers and is periodically connected by a swampy channel to Lake Amaramba, from which flows the Lujenda River, a major tributary of the Ruvuma River. The main rivers include the Lifune, Chitundu, and Mpili rivers. The lake has islands including Big Chiuta, Small Chiuta, Njiriti, Nthambalale, Nanyowe, Likanye and Phiri la Nsatsi.

Artisanal fishers on Lake Chiuta operate using either dugout or plank canoes for both subsistence and commercial fishing. The main fish species caught include *Oreochromis shiranus* (Makumba), *Tilapia rendalli* (Chilunguni), *Clarias gariepinus* (Mlamba) and *Barbus paludinosus* (Matemba). In terms of fishing gear, fishers mostly use traps, gill nets and long lines.

Background

Until the early 1990s, several fishers from Lakes Chilwa and Malombe migrated to Lake Chiuta for residential fishing. These migrant fishers were using seine nets locally known as Nkacha as opposed to gill nets that were used by the local fishermen. The use of seine nets with 1/4" size caught even the juvenile Makumba fish. The use of seine nets by migrant fishers created other social problems. The seine nets destroyed other fishing gear used in the lake by the local fishers. It is also alleged that since the fishers had to spend longer hours in the lake during fishing, there was contamination of water from faecal waste. This posed a health hazard as the local people around the lake use its water for drinking and other domestic uses. Another setback was that the migrant fishers had an advantage of selling their fish at low prices from their large catches as compared to local fishers whose catches were smaller from the use of gill nets. The quantities and size of fish from the lake started dwindling. This became a great concern to the local fishers whose livelihood heavily depended on the lake. During this time, there were no fisheries laws governing exploitation of fish resources in Lake Chiuta. Though the local fishers critically disfavored the use of seine nets, the migrant fishermen still felt safe as they were aware that they could not be evicted by the Fisheries Department. It was also alleged that the migrant fishermen bribed some traditional chiefs around the lake in order for the chiefs not to support the idea of evicting them.

Community Action

In 1995, some local people decided to do something on their own without the consent of the traditional chiefs in an attempt to address the prevailing problem. They formed a pressure group with the intent of evicting the migrant fishers who were using seine nets. The pressure group bypassed their traditional chiefs and lobbied for support from the Fisheries Department and the police. In the same year (1995), 300 fishers were forced to leave Lake Chiuta and since then the ban on the use of seine nets at Lake Chiuta has been upheld. There are, however, still some problems with fishers from Mozambique who still think that the by-laws on the type of nets to use in Lake Chiuta only apply to Malawians and are not binding to them. The local Malawian fishers still do the policing and apprehend Mozambican fishers found using illegal nets. In one case, three Mozambican fishers were apprehended and their nets confiscated. They were fined MK2000.00 each for using the banned nets and the nets were only given back to the owners after payment of the fines. There is great tension between Malawian and Mozambican fishers regarding fishing activities on the lake.

After the eviction of migrant fishers from the lake in 1995, the Fisheries Department advised the fishers to form Beach Village Committees along the lake to consolidate and strengthen the local people's involvement in fishery management and law enforcement. There are currently 10 BVCs and 2 Village Riverine Committees (VRCs). The BVCs normally meet twice a month and they discuss various issues such as fisheries regulations, Nkacha fishers, conflict resolution and law enforcement. The fisheries extension staff also disseminate their extension messages through BVCs. The prevailing fishing regulations set by the BVCs on the lake include the following:

- Only gill nets with a minimum mesh size of 2.5" should be used.
- Complete ban on use of seine nets (Nkacha).
- The fishing gear of migrant workers should be inspected by the BVCs before they can operate in Lake Chiuta.

Lake Chiuta fishers, unlike in other lakes do not implement open and closed fishing seasons. The lake is open throughout the year since there is assurance that juvenile fish Kasawala (immature chambo of less than 15cm) are not netted and, therefore, have a chance to grow. The system is, in other words, self-regulating in terms of availability of fish. The other unique factor is that BVCs at Lake Chiuta are independent of any influence from the traditional chiefs, which is not the case with BVCs on other lakes. Njaya et al. (1999) reported that during the time the Nkacha fishers were being evicted in 1995, the pressure groups (now BVCs) made their position very clear in the presence of Traditional Authority Kawinga and all concerned subordinate chiefs, fisheries officers and District Commissioner from Machinga: the authority to deal with all fisheries resources on Lake Chiuta should be given to them and land issues should be dealt with by local leaders. Since then, BVCs at Lake Chiuta settle disputes and impose fines on offenders without the involvement of the chiefs. In order to broaden the co-management base, the BVCs initiated the formation of the Lake Chiuta Fisheries Management Association. The major roles of the association are to oversee the operations of the BVCs and settle disputes brought to this higher level. The association is generally believed to represent interests of both the Fisheries Department and the fishers through the BVCs. However, the set-up and roles of the association open the door for conflicts of interest considering that its membership includes members of BVCs.

Lessons Learned

The scenario at Lake Chiuta highlights a bottom-up approach where the local people experienced problems with the use of Nkacha and the communities themselves initiated finding a solution to the problem. Since the problem caused by Nkacha fishers was first recognized by local fishing communities themselves, the BVCs are likely to be sustainable as it is the communities themselves leading the enforcement and monitoring of the fishing activities on the lake. This augurs very well for the Fisheries Act (1997), which puts a strong emphasis on community participation in the management of fisheries resources. It also provides a lesson that sometimes local leaders can be deterrents to community participation through corrupt practices. Empowerment of the communities can therefore assist in overcoming or preventing favoritism and bribery in development work.

Location

Lake Chiuta is in Machinga District about 150km from Zomba town. Traditional Authorities Ngokwe and Chikweo share the lake. To get to the lake, you turn north at Liwonde trading centre taking the Ntaja road. You pass through Ntaja and turn east at Nsanama trading centre. From the Nsanama junction, it is approximately 30km to the lake. There is a Fisheries office (Njewa) manned by a Fisheries Assistant. However, any appointments for the visit to the lake can be channeled through the Zomba District Fisheries Office at Phone No. 524 888/096 or write to Box 206, Zomba.

Reference: F.J. Njaya, S.J. Donda & M.M Hara. Fisheries Co-Management Study: Case of Lake Chiuta, Malawi. Paper presented during the International Workshop on Fisheries Co-management held in Panang, Malaysia 23-28 August, 1999

BWANJE ENVIRONMENTAL RURAL DEVELOPMENT ORGANIZATION (BERDO)

BERDO is a locally initiated community-based organization (CBO) with grassroot structures that are a basis for empowerment and sustainability. Bwanje Valley under Sharpevale EPA was fortunate enough to have a dynamic and pro-active Forestry Assistant Francis Nkungula who after being exposed to participatory principles in community development has worked with the communities as a way of handing over the stick of development to them. Mr Nkungula has facilitated bottom-up operational processes in Bwanje whereby decision-making is vested in the community members themselves. This process has attracted several donors to support community-based projects. The demand for proper coordination of activities and management of donor resources prompted the need for the formation of a community-based organization called Bwanje Environmental & Rural Development Organization (BERDO). The mission of BERDO is to assist local people by working alongside them with their active participation in the struggle towards fulfillment of their basic needs. BERDO serves as a link between local community needs and various potential donors. It operates in line with most donors' emphasis on making sure that any assistance is channeled straight to the communities at grassroot level. BERDO has repeatedly demonstrated the potential of this approach by successfully carrying out self-driven project activities.

Institutional Structure

The structure of BERDO is built upon several local committees, each coordinating specific activities in natural resource management, agriculture and food security and community health. Each committee comprises about ten members. The organization is registered under the Malawi Trustee Act 5:03 and has a ten member board of Trustees.

The different categories of committees in the structure play specific roles geared towards achieving BERDO objectives. The Lower Ganya Natural Resource Management Committee was instituted with authority from Traditional Authority (TA) Ganya. TA Ganya is kept well abreast with what is going on within BERDO and has the full support of the organization. The Local Monitoring Committee, which is composed of local people, is charged with the responsibility of making follow-ups to ensure that communities under respective committees are doing what was planned. The findings of the monitoring team are reported straight to Lower Ganya main committee. In case of reported slackness, Lower Ganya Main Committee summons the concerned committee and its communities for a review of the situation. This operational process ensures that there is self-evaluation of progress made in the community as well as mapping of future plans for the betterment of the community.

Impact

The self-help spirit of local community members of BERDO and the grassroots coverage are already drawing the attention of donors. Since 1994, BERDO has received development assistance from the American Embassy, Peace Corps, MAFE, European Union (Social Forestry Project) and COMPASS towards supporting natural resource management activities. COMPASS offered a grant of close to US \$13,000 to support 10 villages in afforestation programmes. These villages managed to raise and transplant close to 0.5 million seedlings. With the supervision of the Local Monitoring Committee each village took responsibility of managing its own nursery. Some representatives from the groups under this grant activity received training in participatory monitoring techniques and simple financial accounting procedures as a way of strengthening the local capacity. With additional support from other donors, BERDO expects to raise over 1.5

million seedlings in 2000/2001. Currently BERDO covers three EPAs of Sharpevale, Bilila and Manjawira encompassing a total of 130 villages. The members of BERDO are residents of Bwanje Valley and have been living and working in their communities with a true conviction of the need of developing their communities.

The achievements of BERDO have so far been very evident. Driving along the Salima road one easily sees several homestead and communal woodlots. During discussions, the local people are very confident and logical in their presentation on the objectives of BERDO – a clear indication of grassroot empowerment. It is a place where the Village Natural Resource Committees are effectively operational. BERDO members still make use of indigenous knowledge and skills for most of the activities like protection of indigenous forests and local tree-seed collection. BERDO is well recognized and receives great support from local leaders, other NGOs and district departments working in Ntcheu. The numerous examples of success stories under BERDO attract visits by different categories of people (farmers, government officials, politicians, extension workers) from different communities and districts.

Challenges

Despite these wonderful success stories, BERDO faces some challenges. BERDO aspires to evolve into a fully-fledged NGO, having a secretariat with permanent staff that would effectively co-ordinate activities and solicit funding. Currently, all members work on a voluntary basis and there is fear that the momentum of the activities can fail to be sustained in the event that the present government staff who are guiding BERDO are transferred. Capacity building assistance is also sought by BERDO, especially on Organizational Development and Financial Management.

Location

BERDO is located in Ntcheu district under Traditional Authority Ganya along the Balaka-Salima road. It is located 30 km from the Balaka junction on the way to Salima. The place is accessible all year round though some villages where activities are taking place can only be accessed in the dry season. BERDO doesn't have a telephone. Phone messages can be channeled through the Ntcheu District Forestry Office. The postal address is: BERDO, Box 4, BWANJE; Contact person : Mr Francis Nkungula.

MATINDI YOUTH ORGANIZATION – DETERMINED TO SHAPE ITS OWN DESTINY

Background

Malawi has a young population with half its citizens being under 16.5 years of age. Since the government's introduction of free primary education in 1995, there has been an exponential increase in children attending school from around 1.9 million to over 2.9 million. However, the tertiary education system can only accommodate slightly over 3000 students a year, leaving the majority of graduates without opportunities for further education. Job opportunities for secondary school leavers are currently very slim. This situation leaves youths trapped in a hopeless situation driving them to drug and alcohol abuse, theft, early marriages, pregnancies outside marriage and proneness to HIV infection. Realizing this scenario, the youth in Matindi village came together and organized themselves into a group to venture into productive activities. It is said that an active mind is a healthy mind hence the youth's involvement in community development activities would keep their minds active and healthy.

The Matindi Youth Organization

The Matindi Youth Organization (MATYO) was formed in 1998 through the initiative of the youths themselves. The organization is governed by an elected board of Trustees and managed by a ten member executive committee. It comprises of 25 youths (8 young women), most of whom have attained secondary school qualifications. The organization operates in four broad areas:

- AIDS education and counseling
- Natural resource management
- Democracy and human rights
- Promotion of gender equality

The executive is headed by the elected president (youth) who plays the principal role of networking the group to other organizations. For a long time the youth group had the drive to do what was stated in the objectives but lacked the start-up resources to facilitate the implementation. It was only two years later that the Community Partnerships for Sustainable Resource management (COMPASS) came to their rescue with grant funding totaling MK116,000.00 (US\$2525) for establishing a tree nursery. The objective of the nursery was to involve the youth and community members in the planting of fruit trees and indigenous trees as one way of fighting environmental degradation. With this assistance, the youth group managed to raise over 21,000 fruit trees (mangoes, guavas, avocado pears & citrus) and over 9000 seedlings of indigenous trees. The work at the nursery was done by the youth themselves with technical assistance provided by Blantyre ADD staff (Horticulture), GTZ-Horticulture and the Forestry Department (tree establishment). The nursery site now serves as a demonstration area for the communities around. Some elderly men and women from surrounding villages sometimes volunteer to assist the youth with some work at the nursery after being aroused by the determination shown by the youth. The outstanding performance of this nursery and the dedication and coherence shown by the youth have attracted visits to the site by government officials, Members of Parliament, extension workers, the media and other farmers from distant places. During one such visit, a Cabinet Minister volunteered to become the Patron of the organization after being impressed with what the Matindi youth is doing. The youth have also been recognized and are invited to attend various training activities to enhance their capacity in their operational areas. Fruit tree propagation is a very specialized operation, which is not easily

mastered. Through training and coaching assistance offered by horticulture staff from Blantyre ADD, the grafting and budding at their nursery is done very professionally such that the quality of grafted seedlings at this nursery compare favourably with those found at research stations.

The seedlings from the nursery are being sold to surrounding communities with a provision for cost recovery and a small profit. Some NGOs have bought several thousands fruit tree seedlings from Matindi for distribution to other farmers. Some seedlings have been used for establishing a central orchard that is serving as a demonstration site for the community for conservation of natural resources as well as a source of scions for future propagation work. There are already plans to intensify fruit- tree propagation by the youth using funds generated from the sale of seedlings. The youth have also been exposed to woodlot establishment and management techniques; organizational development and community-based participatory monitoring through the facilitation of COMPASS. The group is now well empowered to the extent that they are able to make their own linkages for soliciting funding. The youth are now in the process of building their organization into a fully-fledged NGO and have already linked with CABUNGO for technical assistance in organizational development. The youth also hosted a counterpart group from Nkhota-kota – the Chisoti Youth Organization and exchanged experiences on the challenges the youth are encountering. Other networks have been developed with youth organizations in the USA, Netherlands, Mozambique and Zimbabwe. Matindi Youth Organization is registered under the National Youth Council of Malawi.

Lessons learned

The achievements of the young men and women at Matindi provide an indication that the youth have much to contribute towards the development of the country. What is crucial is to offer support that can facilitate establishment of programmes for the youth that would optimize their physical and intellectual capacities. If well organized and supported, the youth can consolidate their efforts in a productive way and hence alleviate the problems they are currently encountering. The government, donor community and others should join hands to assist the youth become productive citizens of Malawi. A word to the youth: they shouldn't ask what the country will do for them but rather ask what they will do for the country.

Location

Matindi Youth Organization (MATYO) is located at Matindi Trading Centre, twenty-five km from Blantyre City along the Zalewa road. The group is in the area of village headman Maleule, Senior Chief Kapeni in the north-east of Blantyre District. The organization has an office along the road and can therefore be easily reached. Their postal address is: Matindi Youth Organization, P.O. Box 240, Lirangwe. Contact persons: Francis Kalonga (President) and Jones Mwalwanda (Project Officer)

THE AFTERMATH OF PARTICIPATORY RURAL APPRAISAL (PRA) IN CHILING'OMA COMMUNITY

Though some Development activists are currently encountering weaknesses in the effectiveness of Participatory Rural Appraisal (PRA) in empowering communities, Chiling'oma community has benefited a lot from the PRA process that was conducted in the area. Currently, Chiling'oma has a vibrant Natural Resource Management Committee determined to control soil erosion, protect river banks from erosion and siltation, planting and protecting trees to regenerate woodland in the catchment areas. All this drive emerged after a PRA was conducted in 1997 through collaborative efforts by CURE, Energy & Mining, and RUFA. Though the initiators of the PRA had their own motives, the activity was a landmark in the lives of people of Chiling'oma. They started viewing development in a different perspective. During the PRA exercise, the community identified a list of problems that included soil degradation, soil erosion, and depletion of wood resources. The community then developed workplans and formed a committee to facilitate the implementation of activities for addressing the problems they had prioritized. Three committee members (Chairman, Secretary & Treasurer) were accorded an opportunity to join the PRA team during a presentation of their findings related to community participation in Lilongwe to different development stakeholders. A video on the activities and outcomes of the PRA was viewed during the meeting and the Chiling'oma representatives gave first hand clarifications wherever necessary related to what was captured in the video. Action Aid (Malawi) responded favourably to the request for support expressed at the same meeting and followed up by drilling a borehole for water supply, supplied tree and fruit tree seedlings for community members to plant and supplied vetiver grass for control of erosion. From that time, the tempo of development of Chiling'oma community remained very high despite a lack of donor support to strengthen their efforts. The community on its own has created a Village Forest Area around Kankhome catchment, which is a source of the Mkombezi River. The Mkombezi River used to flow throughout the year but now runs dry in the dry season owing to the effects of deforestation of the catchment. The community has set up rules and regulations regarding the protection of the Village Forestry Area. Among others, the community as a whole is responsible for policing the forest area – any transgressors are brought before the chief for disciplinary action. The VFA has some features that the community feels can be developed for eco-tourism with the help of external expertise and funding. In addition, the community has planted indigenous trees along the Mkombezi river such as *Azizelia quanzensis* (Msambafumu) which conserve water; established homestead woodlots; has built the Chiling'oma Model Clinic and is working with agriculture staff on land husbandry practices. The Chiling'oma Natural Resource Management Committee has a strong constitution that was developed by all members of the community. As part of local capacity building, some members of Chiling'oma attended a Training for Transformation and horticulture course which was organized by RUFA and funded by COMPASS. The trainees have linked the group to the Horticulture Officer of Rumphu RDP and other fruit farmers around Mzuzu City and there is considerable zeal for fruit farming in the area.

The community now feels strongly that it can handle development projects competently without the involvement of NGOs. They are totally against donors channeling aid to them through NGOs. It has been realized that some NGOs have been using the community's organization and commitment for soliciting donor funding without either using the funds to implement the projects in the community or using the sourced funds as was proposed. This is why the community has decided to look for donor agencies that can directly fund development activities in the villages.

Lessons Learned

Chiling'oma is a model site for community organization, commitment and involvement in advancing development work in their area, especially on natural resource management. Chiling'oma also represents a classic example of the working cooperation between the committee members and traditional leaders. The Chiefs are very supportive of the efforts exerted by the committee in implementing self-sustaining development agendas. The PRA process, indeed, empowered the community to have confidence in themselves and help them shed the deeply rooted dependency syndrome. The dislike for opportunistic NGOs is an indication of empowerment and self-determination by the community to shape their own destiny.

Location

Chiling'oma NRMC comprises of 9 villages under two senior village headmen: Chiling'oma and Chankhauta. Chiling'oma village is situated along Mzuzu/Karonga tarmac road 65km from Mzuzu. The community is under Chief Mwankhunikira in Rumphu District. The group can be accessed at any time of the year. The contact address is Chiling'oma Research Group, Box 20, Mzokoto, Rumphu and the contact people are: SGVH Chiling'oma or Mr. Bonface Nyirenda (Committee Chairman).

BRIQUETTES AS AN ALTERNATIVE SOURCE OF FUEL – NDIRANDE WOMEN BRIQUETTE PROMOTION GROUP

Introduction

In Malawi, 90% of the population depends on fuelwood for domestic energy. Electricity supply is mostly localized in the urban areas but is still not affordable to the majority of city dwellers. Along the main road between the two major cities, Blantyre and Lilongwe, one sees large piles of charcoal filled sacks that are sold to urban dwellers. This activity accounts for large-scale deforestation of natural woodlands. Charcoal selling is illegal in Malawi but the government is not enforcing this law rigorously because of lack of provision for affordable alternative sources of fuel that the communities can use.

Ndirande Women Briquette Promotion Group

Briquettes offer an alternative source of energy that can substitute for charcoal and hence help to mitigate rampant deforestation. This energy source is being utilized by a group of 270 women in a squatter township called Ndirande in Blantyre City. The group was formed in 1998 and has a committee of 17 members co-ordinating production units of three sections of Ndirande (Makata, Matope and Gamulani). There are ten production units in each section, each managed by a section committee of ten members. Ndirande is the biggest squatter location in the city. Ndirande Mountain, which is within the city boundary close to Ndirande location, is now bare as a result of massive deforestation by residents of the location for supply of fuelwood. The government declared Ndirande Forest a protected area but in the early 1990s, the community encroached into the reserve cutting down the trees for supply of fuelwood. All trees have now been cleared from the mountain and the residents of Ndirande are encroaching on other protected and customary areas to find wood and make charcoal. In trying to mitigate this problem, COMPASS (Community Partnerships for Sustainable Resource Management in Malawi) is supporting a group of women in Ndirande to help them raise public awareness among residents in the township on the use of briquettes as an alternative source of fuel. This was a response to recognition of the scarcity of fuelwood and the acute deforestation of Ndirande Mountain.

The women make briquettes using waste paper. The paper is collected from offices and industrial sites. This activity also assists in waste management in the city. To make briquettes, the raw material is soaked, pounded and compressed into cylindrical blocks. The blocks (briquettes) are then dried before being used to provide fuel for heating. Briquettes have proven to generate adequate calories for cooking. Women are able to cook any food including beans using briquettes. Experience by the women shows that one can cook beans with a maximum of 8 briquettes and this translates into a cost of around MK14.00 to MK16.00 compared to approximately K20.00 to K24.00 when charcoal is used. The technology involved in briquette making is simple. It requires low maintenance, uses readily available raw materials, and is easily adapted to local conditions. Depending on availability of waste paper, the women are able to produce around 300 briquettes a day. The women have been conducting displays and encouraging the community to use briquettes in an attempt to conserve fuelwood and money. It is hoped that when awareness is raised and people start using briquettes for heat energy, the problem of deforestation will be reduced. The challenge ahead is to change the attitude of the people and encourage them to start using briquettes instead of charcoal or firewood as fuel.

The women can be contacted any time through COMPASS, Phekani House, Glyn Jones Road, Private Bag 263, Blantyre: Tel./Fax: 622 800.

SUSTAINABLE BEE-KEEPING ACTIVITIES IN TAMBALA VILLAGE, T/A NYAMBI IN MANGOCHI DISTRICT

Background

The majority of rural people in Malawi depend on natural resources to sustain their livelihoods. Owing to lack of economic opportunities for generating income, many people resort into harvesting natural resources to raise income. This, in turn, results in significant degradation of the resource base, which eventually affects the same resource-poor people whose production and consumption are largely dependent on the natural resources. It is also true that most communities have little capacity to manage natural resources effectively owing to lack of necessary skills and knowledge, and lack of funds with which to implement natural resources management interventions. Government, donor agencies and NGOs are now targeting local communities with alternative Income Generating Activities (IGAs) in an attempt to enhance conservation and management of natural resources. In this vein, the UNDP/GOM 5th Country Programme in 1993 incorporated the Wildlife Utilization component in the overall programme with the objective of assisting the government of Malawi to promote the management of natural resources by smallholders in a sustainable and participatory manner, which increases productivity and income generation in an environmentally friendly way. The Wildlife Utilization Programme targeted communities around protected areas, National Parks, Wildlife Reserves and Forest Reserves, which represent almost 21% of the total land area of the country. One of the sites that was targeted was Tambala village, T/A Nyambi in Mangochi District.

Identification of Income Generating Activities (IGAs)

The approach of the project was to involve the communities in the identification of wildlife species that can generate income for local people. During the appraisal meeting with the community, people of Tambala opted for bee keeping as their IGA, taking advantage of the proximity of Mangochi Forest Reserve. To facilitate capacity building and supervision, interested members of the community were advised to organize themselves into bee-keeping clubs. Two clubs (Koche and Namatutu) of 10 members each were formed. Ironically, Koche club had women members exclusively while Namatutu had only male members. This was the case at the time of formation because experience by the members was that when men and women collaborate as a group, usually it's the women who do all the manual work. This prompted the women to decide to form their own club. Following the sensitization and orientation sessions, the UNDP project through the Department of Parks & Wildlife provided 10 Malawi Standard Hives and 3 bee suits to each club. Later on, the clubs were trained in construction of low cost beehives and as a result of this intervention; each club managed to add 5 more hives to the original number supplied by the project. The hives were hung in the Forest Reserve close to the village. Initially, the beehives were issued on loan with the arrangement that the clubs would pay back the cost with cash from the sales of honey. This never worked, however, as the members gradually started breaking the agreement by not paying back the loan. Eventually, the project turned the beehives into a grant but continued building the capacity of the members to realize benefits from bee keeping.

Sustainability of the activities

UNDP support ceased in 1999 and since then, there has been little or no government interaction with the club members or community. Despite the government's withdrawal of supervisory support, the bee-keeping activity is still going on. This is because the members are still motivated by the benefits they are receiving. The project also played an important role of

building capacity of club thus instilling confidence in the members to continue the activities on their own even after the phasing out of the project. During the life of the project, there were several training activities conducted to enhance the knowledge and skills of the group in bee keeping, emphasizing the use of locally available materials. Among other activities, the project was engaged in:

- Mounting demonstrations on environmentally friendly techniques for bee keeping and honey harvesting; for example, stressing the use of Malawi standard hives and low cost hives instead of tree-bark hives that are destructive to trees.
- Cross-farm visits organized to facilitate learning and sharing experiences among beekeepers.
- Training members in leadership skills and group dynamics
- Marketing of bee products. The members were exposed to techniques in honey and wax processing, separating honey from wax, bottling honey and using labels to make the product more attractive.

The club members still have savings accounts from honey sales. The dropout rate from the clubs is very low compared to other related activities. The members are able on their own to monitor the flowering calendar of the vegetation in the area as a guide on when to harvest the honey. With proper timing, the clubs are able to harvest around 20-30kgs of honey from each hive. The clubs have now secured a market for honey sales with neighboring consumers unlike in the past when the Department of Parks & Wildlife used to take the honey for sale in Blantyre. There is still a problem in that the available market is not enough to absorb all the honey being harvested. The bee keeping activity has again greatly contributed to preserving vegetation for production of flowers, which are the main source of pollen from which these bees make honey.

Lessons learned

Most often, project activities collapse after funding ceases. This is not the case with the bee-keeping programme in Tambala village. The possible reasons for this could be: first, the participatory nature in which the activities were introduced in the community. The community became involved at the outset by identifying an activity that would assist in addressing their needs. Second, from the start, the project built capacity of the implementers and facilitated the farmer-to-farmer exchange visits. Cross-farm visits were organized in such a way that they visited other bee-keeping clubs that were performing well. The capacity is evidenced in the competence and confidence of the members in carrying out bee-keeping management practices. Consequently, they are able to generate income from the activity, which keeps them motivated. Thirdly, the separation of women and men to operate in separate clubs may have induced active participation and competition between the clubs. Under this arrangement, participation is not hindered by other cultural interference related to relationships between men and women. Possibly, this could be another avenue of facilitating participation of women at the community level.

Location

Tambala village is in Mangochi District, 53 km east of Mangochi town past Namwera Trading Centre. The road passes through hills and becomes muddy during the rains and, therefore, a 4-wheel drive vehicle is recommended. Any arrangements for the visit to the two clubs can quickly be co-ordinated by contacting the Regional Parks & Wildlife Office (S) (Attention: Mr. Chinguwo) at Tel: 651 617; 650 119; Box 5599, Limbe.

MBOWE SUSTAINABLE ECO-FARMING PROJECT (MSEP)

Introduction

Sustainable Eco-farming is associated with the ability to maintain successful production and management of resources for agriculture to satisfy the economic and social human needs while enhancing the quality of environment and conserving natural resources. The principles of Eco-farming therefore hinge on farming practices that are environmentally friendly, that provide for basic food requirements and enhance the quality of life for the farmer and the community as a whole. Mbowe Sustainable Eco-farming Project (MSEP) embraces ideals of permaculture where co-existence of enterprises with nature is upheld with the view of maintaining output at a level almost equal to or greater than its historical trend. Permaculture is a term coined by Bill Mollison and David Holmgren in the 1970s as a land use system that strives for sustainable lifestyle centred around harmonious integration of human dwellings, micro climate, annual and perennial plants, animals, soils and water into stable communities. Farming systems and techniques commonly associated with permaculture include agroforestry, swales, contour plantings, soil and water management, hedgerows and windbreaks, aquaculture, intercropping and polyculture. Gardening and recycling methods common to permaculture include “edible” landscaping, companion planting, sheet mulching, chicken tractors, herb gardens and composting.

Origin of the project

The Mbowe project is the brainchild of Mr. Herrings Kachali, a Civil Engineer in the Department of Works and Supplies based in Mzuzu. Out of his curiosity in farming, Mr. Kachali started communicating with a permaculture practitioner, a Ms. Macjan in South Africa, on organic farming. This association linked Mr. Kachali to the Permaculture Movement in Malawi that helped him to attend a two weeks training course in Permaculture held at Ekwendeni Lay Training Centre in 1996. The Facilitator at this course identified enormous potential in Mr. Kachali through his interest and commitment to course activities. He was among the two best participants who were later recommended for a 9 months advanced course in permaculture that was held in Australia. The knowledge and skills gained in permaculture inspired him to identify a place 17km from Mzuzu City where he could actually practice permaculture. He started by digging 15 small fishponds for fish farming and practiced organic farming on fields around the fishponds. The impact of Mr. Kachali's influence in Mbowe on permaculture quickly became evident. Surrounding communities and donors were attracted to permaculture initiatives taking place in the area. In 1998, DANIDA came in with funding to the tune of MK2.3 million for the expansion of activities and construction of a Permaculture Training Centre, which has a capacity for accommodating up to 42 participants. With this funding, the project trained 13 farmers in permaculture drawn from 6 villages who eventually became Village Inspectors of permaculture activities in their respective villages. Presently, there are 90 farmers who are participating in the programme. The affected villages are Kafwanda, Lwafwa, Mulongozi, Elija, Kavikita and Kondamzimu. The main activities are centred on providing sustainable income generation and food security to the rural households in Mbowe. Each activity is linked to specialist inspectors from government or NGOs whose role is to offer technical advice related to a given activity. In addition to consolidation of the existing fishponds, DANIDA's funding has again assisted 26 farmers to start fish farming. The fishponds were stocked with free fingerlings from the project ponds that are for demonstration to farmers. The technical inspectors on fish farming are the Department of Fisheries and International Centre for Living Aquatic Resources Management (ICLARM). The Episcopal Church of the USA is supporting the dairy farming initiative for income generation and supply of manure for organic farming. So far 20 farmers have been issued with heifers with the arrangement that the first female calf will be given back to the project for

redistribution to other farmers in the target villages. Farmers are also expected to give back $\frac{1}{4}$ of the daily milk produced per cow to the project as a source of income for the project. Any subsequent calves born from the cows will be kept by the individual farmers. The dairy farmers are inspected by the Veterinary staff on a demand-driven basis. Other classes of livestock kept include rabbits, broilers and layers.

Food security activities, in general, apply ecological methods of production like soil building practices, biological pest control, water harvesting, organic seed storage and preservation, agroforestry and compost making.

Another group of farmers is implementing small-scale businesses under the funding from Trickle Up of the USA. Thirty-five farmers have so far each been awarded a grant of US\$50 to start up a business for income generation. Trickle Up is targeting up to 700 farmers with this grant facility by year 2002.

Management

The project is run by a management committee selected from within the community by the community members themselves. It is governed by a 10-member board of trustees, which comprises 6 Village Headmen from impact villages and 4 local influential members in the society. The daily running of project activities is co-ordinated by a Project Manager who is based at the project site. Three members (Chairman, Treasurer and Secretary) are signatories to the project account to ensure transparency and accountability. Deloitte and Touche further audit the accounts.

Challenge

With the growing number of activities, the project is faced with management challenges. There is a felt need to strengthen supervision efforts within the project to cope with the increasing demand from local people for project services. This is intended to be done through training more farmers from surrounding villages who could become Village Inspectors. The project is also planning to incorporate small-scale irrigation activities.

Networking

The project is extending training services to other organic clubs around Mzuzu namely Msongwe, Lusangazi, Mbawemi, Senzang'oma, Kadikechi and Herbs and Spice Club of Mzuzu. The project is also networking with some international organizations such as:

- SOG of Australia Volunteers and Yankee Permaculture of USA – provide literature on organic farming
- Forest Project (USA) – provides information on issues related to environment.
- Voices of Canada – advocate issues related to sustainable living.

Lessons learned

Most smallholder households in Malawi are poor and therefore can not afford conventional inputs like fertilizers for agricultural production. As part of the Structural Adjustment Programme, the government removed subsidies on inputs rendering prices too high for the majority of rural farmers. The adoption of permaculture practices offers a viable alternative to increased agricultural production. Permaculture incorporates sustainable agriculture practices and

land management techniques that would only require peoples' abilities and commitment. People take responsibility of production for themselves and within their means, gaining more control of the available natural resources with positive steps towards achieving a sustainable future. The Mbowe project is therefore demonstrating practical examples of sustainable agriculture practices for income generation and attainment of food security that can be adopted by both large and small-scale farmers.

Location

Mbowe Sustainable Eco-farming Project is located 17km from Mzuzu City along the Mzuzu/Lilongwe road. The road to the site branches to the left after 14 km from Mzuzu on your way to Lilongwe. The site is approximately 4km from the junction. The junction is next to Mbowe dam along the same side of the tarmac road. It is generally advisable to use a 4 wheel Drive vehicle because of the nature of the roads and terrain at the project site.

The contact person is Mr. Herrings C. Kachali who can be contacted using this address: Mbowe Project, P.O. Box 9, Mzuzu. Tel. 835 225. Mr. Kachali can also be reached at Works Regional Offices in Mzuzu during working hours.

KAPUKWA VILLAGE MANAGES ITS OWN INDIGENOUS FOREST

Introduction

The rate of deforestation in Malawi is alarmingly high, estimated at 2.3% per annum. This magnitude of deforestation is attributed to a number of factors such as agricultural expansion, using wood for curing tobacco and charcoal production. Much of the current deforestation occurs in indigenous forests and woodland on customary land. As forests on customary land disappear, there is more encroachment into the protected areas such as forest reserves and National Parks. Owing to high levels of poverty, people use natural resources as a source of livelihood. Therefore, rapid forest loss is impacting greatly upon the poorest and vulnerable who depend most of these resources.

Kapukwa Forest – The Eden of Kapukwa village

Kapukwa village in TA Kabudula in Lilongwe District has all along considered indigenous forest as the lifeblood of every generation in the village. The village has managed to withstand various pressures for cutting down trees for tobacco farming. The village is bordered by a commercial tobacco estate and the effects of this estate on deforestation are clearly evidenced on other neighboring villages. However, all the generations, Kapukwa village has continued conserving and managing the forest resources in the nearby forest through customary practices. It is reported that conservation of what is now called the Kapukwa forest estimated at 1.6 hectares in size was initiated by ancestors to serve as a hiding place when nature calls. In other words, the bush served as toilet for the village. As the surrounding area became increasingly bare owing to deforestation for tobacco farming, the intended usefulness of this forest became variably pronounced. The indigenous trees preserved in the forest became examples of biodiversity for the younger generation. It eventually became the norm in the village not to invade the forest even after the public health program of using pit latrines in the village was widely adopted. In addition to this indigenous forest, Kapukwa village preserves another forest, which is used as a graveyard. A visitor would easily mistake the Kapukwa forest as a graveyard considering that most existing pockets of indigenous forests found close to villages in Lilongwe District are conserved for that purpose. Both the Kapukwa forest and the graveyard are under the management of the village headman. Cutting trees and setting bush fires in this forest are strictly prohibited except when the headman authorizes to cut some trees to cater for social functions especially during funerals. Parallel to this conservation process, every household in the village is encouraged to establish individual woodlots that would supply trees for construction, sale and other domestic uses. No indigenous trees in the village can be cut without the consent of the Village Headman. The headman is also always appealing to his people to learn to leave whatever trees are currently available for regeneration. Through these initiatives, the village is like “Eden” in the middle of extensive bare land. Even dwelling houses in the village are built under indigenous trees and none are allowed to fell them on their own accord.

The Forestry Department has eventually come in the village to strengthen the capacity to undertake forestry activities. A VNRM has been created to monitor and encourage other forms of community forest conservation and afforestation. The department assists the community with tree seeds and polythene tubes for afforestation programs.

Lessons learned

Every society has interesting traditional resource management systems, including protection, production and conservation practices, which have been validated over time. Conducting an analysis of the society’s background in conservation should therefore be the basis for initiating

natural resource management systems. The introduction of modern forestry innovations should conform with the traditional systems appropriate to that environment.

Another observation is that regulations on natural resource conservation under the proponent of traditional leadership are strictly adhered to over time, as is the case with Kapukwa village forest. The development of by-laws should therefore incorporate most traditional systems and regulations that were used by the ancestors in their natural resource conservation efforts. Whenever VNRMCs are developing by-laws, a deliberate effort should be made to ensure that traditional leadership plays a central role in their development and enforcement.

Location

Kapukwa village is along the Lilongwe – Nsalu road next to Gwirize estate. It is 12 km from Lilongwe to Gwirize estate where you branch for another 3 km to reach Kapukwa village. The physical address for the village is: Kapukwa village, c/o Mchoka FP School, Box 198, Nsalu, Lilongwe. An alternative address is Kapukwa village, Box 59, Nsalu.

TRADITIONAL HERBALISTS IN MALAWI TAKE STEPS TO PROTECT INDIGENOUS MEDICINAL TREES

Introduction

In Malawi, medicinal plants and traditional medicine have long been the basis of traditional health care, especially in remote areas where modern health facilities are inadequate. There is a long-standing dependence on traditional medicines because they are affordable, reliable and constitute people's heritage. Malawi has a long and impressive list of medicinal plants that are increasingly endangered owing to deforestation. Therefore, the future of medicinal plants (in Malawi) depends on positive steps taken to protect and conserve the forest resources.

International Healers Council of Malawi

Traditional herbalists in Malawi are equally disturbed by the alarming rate of deforestation of indigenous trees since their trade hinges on the availability of trees and herbs. To advance the interests of traditional healers in Malawi, a council called International Healers Council of Malawi (IHCM) was formed. The council, realizing the immediate threat deforestation poses to their vocation, resorted to protecting available indigenous forests. In addition to afforestation, herbalists are of the opinion that protecting indigenous forests from destruction would offer a long-lasting solution to the problem. With this in mind, the council bought approximately 4.8 hectares of indigenous forestland in Mwanza District to serve as a herbal botanic garden. The botanic garden was officially opened by the Minister of Natural Resources in 1996. During the official opening, the Minister planted a Sausage tree (*Kigelia africana*), a widely used medicinal tree whose roots and leaves cure ailments ranging from venereal diseases to insanity. The herbal garden is safeguarded by the chairman of the Mwanza branch, Mr. Bindula Chiduleni, a traditional healer himself who had to relocate himself from Neno to occupy a house adjacent to the botanic garden. The garden is heavily guarded by Bindula from charcoal producers, livestock and even fire. Even Bindula's cattle and goats graze in other areas outside the botanic garden. Traditional healers seeking to obtain herbal medicine from the forest have to seek permission from Bindula who further advises them on how to extract the roots or bark from a single tree to avoid killing it.

Every year, the council plants more medicinal trees on patches of bare ground within the botanic garden. The herbal species are supplied by Forestry Research Institute of Malawi (FRIM) following close consultation with the traditional healers. Some of the medicinal tree species found in the botanic garden include: Mtumbu (*Kirkiana acuminata*), Nthuzi (*Flacourtia indica*), Chipembere (*Xeromphis obovata*), Nsenjere (*A. glaberrima*), Mfula (*Sclerocarya caffra*), Fusa (*Veronica adoensis*), Mwabvi (*Erythrophleum suaveolens*), Mbawa (*Khaya nyasica*), Naphini (*Terminalia sericea*), Msambafumu (*Azizelia quanzensis*), and Mombo (*Brachystegia boehmii*).

Lessons learned

The increased rate of deforestation threatens the availability of medicinal plants. All stakeholders therefore have responsibilities regarding the future development and conservation of forests in general and endangered medicinal plants in particular. Cultivation and sustainable utilization of medicinal plants by traditional healers should be considered together with the involvement of local communities as partners enjoying medicinal benefits.

Location

The botanic garden is found along the Blantyre – Mwanza road in Chapita village, TA Mluli in Mwanza District. The garden is adjacent to the road 13 km from Mwanza town centre. The site can be visited at any time since Mr. Bindula Chiduleni is always at the site. Appointments for the visit can also be made through the Council's President, Mr. Grant Chipangula at Box 30150, Chichiri, Blantyre 3 or through the Mwanza District Forest Office, Box 88, Mwanza, Tel: 432 236.

THE FELT NEED IS A PRECURSOR TO SELF-MOBILIZATION – THE CASE OF CHANKHONDO WOMEN’S GROUPS

Introduction

In all societies, men and women have different responsibilities for the tasks necessary for the survival and development of the community. However, within existing divisions of labour, responsibility for the maintenance of the household falls largely on women’s shoulders. The women’s roles include gathering fuel and water, processing food, caring for children, nursing the sick and overall management of the household. For a Malawian woman, the forest is the source of products vital to the household economy – firewood for cooking and heating. Women’s lives are therefore the most seriously affected by environmental damage and the shortage of forest products. As forest products become scarce, the burden of a woman and her family become even greater. Hence the women’s roles as users and preservers of forest areas are crucial to the success of any afforestation or conservation program.

Women’s Groups in Chankondo Village, T/A Kalolo

The importance of trees to a woman and her household is exemplified by the positive steps being taken by women groups in Chankondo village to bring back the depleted forest resources through implementing afforestation activities. In 1995, a group of 15 women in the village grouped together to undertake homecraft activities. In the process, the group realized the need to incorporate afforestation activities to curb the problem of fuelwood scarcity for use during homecraft demonstrations. The women approached the forestry staff based in the area for tree seeds and advice. They eventually established and managed their own nursery such that at the beginning of rains, they shared 400 seedlings each to plant in their backyards. This development aroused the interest of other women in the village such that 50 more women registered with the group. Realizing that the women were too many for one group, the newly interested women were advised to form their own group while the old group would provide backstopping advisory services. The birth of the new group created some competition between the two groups resulting in improved commitment of members from both groups towards nursery work. In the subsequent year, another group of women in the same village registered some interest in joining the two groups in their afforestation activities and they were also advised to form a new group making a total of three women groups in the same village. Interestingly, all the groups operate cooperatively and their tree nurseries are adjacent to each other; using the same water source and tools. The three groups meet on the same days and work jointly in activities like pot filling and seed sowing but caring for the seedlings is the responsibility of individual groups. When seedlings are ready for sharing, all three groups gather together and witness the sharing of the seedlings group by group.

The commitment and cooperation displayed by these groups have attracted interest from other institutions wanting to work with them. The Development Office of Nkhoma Synod of the CCAP church has come in to revamp the homecraft program for the same women while the agriculture staff have targeted the women with tobacco quota allocation and the Sasakawa Global 2001 program.

Over the four years that afforestation activities have been implemented in the village, men did not come forward to assist the women. Later, when the men expressed interest in working together with the women groups, the women refused and advised them to form their own group. As expected, the men’s group didn’t last long. It disbanded at nursery establishment stage

because of a lack of commitment and frequent dropout of members. Being a matrilineal system, it is also suspected that men are not motivated to plant trees because they don't have total control over the land and assets around the home. Land and property, under the matrilineal system belong to the woman. Men are often uncertain of how long they will stay in the village. Hence there is a demotivating factor for them to invest time and effort in village projects.

The Forestry Department through the ADB-funded Lilongwe Forestry Project has assisted in building the capacity of these women to effectively carry out their afforestation program. The project organized three farmer-to-farmer exchange visits to Salima, Dedza and Nambuma to expose them to successful practices in afforestation. The project also drilled a borehole in the village to provide a stable supply of water for the tree nurseries.

The strength of the three groups rests on the cooperation that exists among them. Since their formation, there has been no dropout of members; instead more have been joining. This stability is attributed to the strong, consistent leadership displayed by the senior chairlady for all three groups, Mrs. Gertrude Yakobe, who strongly believes that leadership should be by example and not just giving orders. The women also try as much as possible to keep the village headman informed of their activities and seek his support. Whenever the groups are meeting or are going for any training activity outside the village, the village headman is informed accordingly. The village headman was also involved in the exchange tours and this approach has motivated the traditional leadership to support the women's activities.

The women generate their own funds through growing a wide range of crops in the club's garden for sale and also do paid labour on other people's gardens. The money raised is used for buying food, which they eat when engaged in nursery work. In addition to planting, some seedlings are sold to the public at a price of K5/seedling for income generation. The women of Chankondo are envied by other women in neighboring villages. Some committed women from these villages are already crossing from their villages to work together with Chankondo women's groups.

Lessons learned

- ◆ Group cooperation is the backbone of effective collaboration and group progress. Good leadership plays a central role in attaining cohesion among group members and builds their commitment to group work. Capacity building efforts for groups should therefore concentrate on leadership and group development training during the early stage of group formation.
- ◆ Since the impact of deforestation has profound effects on the lives of women, targeting women is crucial to the success of any afforestation or forest conservation program.
- ◆ Afforestation and forest conservation initiatives require a high endowment of assets to be successful. The participants should be encouraged to use mostly their available tools. Any external assistance should be provided for procurement of basic tools such as wheel barrows, shovels, slashers, hoes and watering cans to beef up what the community has sourced on its own. Heavily financed community programs jeopardize the sustainability of the initiatives.

Location

Chankondo village is in Nsalu, T/A Kalolo in Lilongwe District. It is approximately 43 km from Lilongwe City to Nsalu Trading Centre and Chankondo village is 4 km south of Nsalu Trading Centre. Anybody keen to visit the women's groups could make arrangements with either Nsalu

Extension Planning Area (EPA) office in Nsalu or the Lilongwe Forestry Office, Box 1269, Lilongwe, Tel: 752 322.

YOUTH MOVEMENT TOWARDS ENVIRONMENTAL REHABILITATION IN NKHOTAKOTA: THE CHISOTI YOUTH ORGANIZATION

Introduction

Malawi like other countries in the world is challenged with high rates of unemployment. The capacity of the economy to absorb the potential workforce is limited. This situation is much more critical with the youth that have failed to reach the level of tertiary education. In many cases, lack of employment opportunities frustrates the youth and they eventually indulge in immoral behavior such as beer drinking, smoking, vandalism and other social evils. All these incidences portray a loss of hope in life by the youth. The scenario is approached differently by the youth around Sani Hill in Nkhotakota District. A group of over 20 youths aged from 15 – 29 decided to come together and form Chisoti Youth Organization. This group serves as a platform for initiating development programs in the area thus making the members productive.

Chisoti Youth Organization

Chisoti Youth Organization operates in Nkhotakota District and was registered with the National Youth Council of Malawi in 1999. The main aim of the organization is to promote environmental conservation in the District. This is being pursued by carrying out several rehabilitation activities around Sani hill. Other programs running in parallel include increasing public awareness of population control, HIV/AIDS, gender sensitization, democracy and human rights. The youth have divided themselves into sub-committees for each of the above programs. At the end of the month, they all meet to share experiences for the month and plan activities for the next month. In areas where there has been little progress, the youth reorganize themselves to beef up efforts for a special task. One classical example is that Chisoti youths have demonstrated self-styled commitment of working together as a team in rehabilitating a bare hill that has been subject to deforestation by surrounding communities for a long time. The vision of the youth has been to demonstrate to their parents that the hill can be brought back to its original shape and that the surrounding communities should be sensitized to appreciate the importance of natural resource conservation. Through this demonstrated zeal by the youth, COMPASS strengthened their capacity with funding to the tune of K150, 000.00 to carry out afforestation activities. The group used the funds for mobilizing communities to work together towards reforestation, conducting training programs in tree nursery establishment and tree management and local tree-seed collection of various tree species. The group managed to plant 12,000 trees of different species on Sani Hill involving community members. As a way of imparting responsibility, financial disbursements from COMPASS was directly to the youth group. COMPASS reports indicate that grant funds were properly accounted for by the youth and were used for the intended project activities. The system in place is that all members of the youth organization have to assent to all proposed expenditures after verifying that the proposed expenditure is within the scope of work to be done. With confidence generated in community mobilization, natural resource management and financial management, Chisoti Youth Organization moved a step further into propagation of fruit trees. New funding has been secured from COMPASS to raise 80,000 grafted fruit-tree seedlings for sale to the community to help generate funds for sustaining activities initiated by the youth. The organization has a Board of Trustees whose responsibility is to offer guidance and direction. UNICEF has also come in with support for the construction of an office block.

Lessons learned

The contribution of young people is often overlooked by society. At best, the youth are regarded as future leaders. They should therefore be accorded all the necessary support to exercise their leadership and productive potential now. In times of constrained national budgets, youth have to be empowered to develop resources at all levels to support their work. Young people possess unique ideas and insights into issues that affect their lives. Government and donors should capitalize on this and provide opportunities to assist them assume leadership roles, build valuable skills and contribute to the highest levels for their own benefit and that of the society they serve. The Chisoti Youth Organization is a classic example where motivated rural youth can become advocates and resources for sustainable development in their respective communities. The youth can be active and sustainable agents for implementing environmental rehabilitation programs. Building their capacities and supporting their initiatives will enhance the ability to shape a better future. Problems facing the youth would be minimized if they were kept busy doing productive work. Chisoti Youth Organization have already established networks, cooperation and collaborative working relationships with other youth programs in Malawi such as the National Youth Council.

Location

Chisoti Youth Organization is situated along the Salima – Nkhotakota road, about 10 km south of Nkhotakota town. They have an office building constructed with funding from UNICEF at Sani Trading Centre. The youth are organized with leadership portfolios of sports, discipline, library, projects, finance and general management. Contacts can be made to the President of Chisoti Youth Organization, Box 6, Sani. Nkhotakota. Telephone message can be relayed through the Nkhotakota District Forestry Office at 292 253.

NJOBVU CULTURAL VILLAGE LODGE IN BALAKA DISTRICT: AN ECOTOURISM VENTURE

Introduction

Malawi faces acute problems of natural resource degradation owing to poverty, which is rampant in rural areas. People exploit natural resources as a survival mechanism for provision of food and income. Ecotourism can therefore offer a viable way of encouraging the sustainable nature-based tourism that can generate income for the rural communities. Other benefits of ecotourism for rural communities include preservation of cultural traditions, conservation of the natural environment and maintenance of social, cultural and religious values. In remote rural areas with limited development, ecotourism ventures can improve the quality of life, raise self-esteem and the well being of rural people. Sustainable ecotourism with positive social and cultural outcomes can be achieved through community involvement in the planning and management of community-based tourism.

Malawi's importance in ecotourism can not be underestimated, as the country possesses a tremendous cultural and environmental diversity. An initiative of ecotourism in Malawi has thus evolved through the establishment of Njobvu Cultural Village Lodge in Balaka District.

Njobvu Cultural Village Lodge

The Department of National Parks & Wildlife has recently adopted a policy of involving communities surrounding protected areas in collaborative management so as to realize mutual benefits between the communities and Park Authorities. Such an approach has led to the establishment of Natural Resource Committees whose primary role is to create links between the Park Authorities and local communities in the management of wildlife in the parks. Njobvu Natural Resource Committee was therefore formed alongside other NRCs around Liwonde National Park. As a way of generating income as well as educating the local people about the importance of conserving Liwonde National Park's resources for tourism purposes, a Njobvu Cultural Village Lodge was launched. The idea of establishing a Lodge was initiated with guidance from Mvuu Camp (a privately owned Tourist Lodge), which is less than 10km from the village across Shire River. The intention of the Mvuu Camp Management to initiate the Lodge was to provide an ecotourism experience for local people as well as to assist them in raising funds for community development. The Lodge was built and is managed by Njobvu NRC with representatives from nine villages that border Liwonde National Park. The Lodge offers day and nighttime experiences typical of a traditional Malawian rural village. The lodge has buildings constructed with a traditional touch. The dwellings and other buildings are made of mud and the roofs are thatched. The interiors are decorated with drawings depicting wildlife and traditional dances to reflect a typical traditional home. Sanitary structures such as toilets and bathrooms bear a local design and presentation. The Lodge also sells a variety of locally made curios and carvings.

The activities at the Lodge include taking visitors for a walk or bicycle ride through the village to observe traditional way of life. Activities that will be seen including pounding, cooking, traditional doctors, weaving baskets and so on. After their return to the Lodge, they are served with traditional meals such as *nsima* with pumpkin leaves (pumpkin leaves spiced with groundnut flour) or *nsima* served with cooked and dried mice. They are sometimes also served with locally brewed sweet beer locally called *thobwa*. For overnight stays, traditional dances are performed for the guests in the evenings. Accommodation is offered either on beds made from hide strings or

just on a mat laid on the floor - in both cases with or without a mattress depending on the visitors choice. All these services are for a fee of US\$50. Whatever is realized from tourists at the Lodge is distributed with 40% for development work in the nine villages, 25% for members working at the Lodge; 20% for buying food items for the Lodge; and 15% for Lodge development. In order to ensure that there are no monetary disputes, Njobvu NRC formed the Lodge Committee to administer and manage funds raised from the project.

What more needs to be done?

Eco-tourism as an enterprise is not well developed in Malawi compared to other countries in the SADC region such as Namibia, Botswana and Zimbabwe. Njobvu Cultural Lodge is a pioneer venture in the community-based tourism sector. Njobvu Lodge has the potential of generating financial benefits to poor communities and also helps to improve the conservation of natural resources around Liwonde National Park. However, the hindering factor faced by Njobvu Lodge Management Committee is lack of training in ecotourism expertise such as financial and business management skills and marketing. The committee also lacks grants or loans for further enterprise development. The committee running the Lodge has never had any exposure to ecotourism ventures and no parallel program has been initiated for capacity building. There is also a need for the government to create an enabling environment that would induce and support community-based tourism such as Njobvu Cultural Village Lodge as a young and emerging industry. The government could also assist the Lodge by lobbying for private sector support and patronage of the community-based tourism enterprises and facilitating the development of partnerships between the private sector and communities.

Something worth keeping in mind with regard to the development of ecotourism is the social and cultural impact it might bring to the rural communities. Frequent visits to the village by tourists can have undesirable effects on the life of local residents. Ecotourism can have a negative impact on the social and cultural environment of the rural villagers in terms of changes in local value systems, individual behaviour, family relations, community organization and structures, traditional ceremonies and their way of life. Development of ecotourism should therefore strive to minimize the undesirable effects on the society and cultural of the people in the community.

Location

Njobvu Village Cultural Lodge is located in Ligwangwa village on the western border of Liwonde National Park, about 12 km from Ulongwe on the Blantyre-Mangochi road and 24 km from Liwonde town. The road to the Lodge is easily passable in the dry season but, in the rainy season, a four-wheel vehicle is essential. There are no telephone facilities at the Lodge. For those interested in visiting the Lodge, reservations should be channeled through this address: Liwonde National Park, P.O. Box 41, Liwonde. Tel. 542 308 or can write directly to the Lodge Management at this address:

The Chairman,
Njobvu Cultural Village Lodge
C/o Kafulafula F.P. School
P.O. Box 148
Ulongwe
Balaka

TSOGOLO LA ANA ORPHAN CARE COMMUNITY-BASED ORGANIZATION

Introduction

“Tsogolo la Ana” in literal translation means “Children’s Future”. As the name denotes, Tsogolo la Ana’s primary focus was to attend to the plight of orphan children resulting from the high incidences of HIV/AIDS. It is estimated that about 18% of the population of Malawi is HIV-positive. Some 500,000 have died in the past decade and another million will die in the next one. There are currently close to one million AIDS orphans in the country: this represents about 10% of the total population. The Community-Based Organization was formed in 1996 under the initiative of a local villager by the name of Stazio Anastala whose conviction was that even without financial resources, orphans could still be helped socially, morally and psychologically. Members of Tsogolo la Ana work on a voluntary basis and they started operating in Changoima village with basic programs such as:

- ◆ Sensitizing orphans on the importance of going to school as primary school education is free in Malawi;
- ◆ Attaching orphans to local tradesmiths for vocational skill training in carpentry, tinsmithing, sawing and other relevant skills; and
- ◆ Religious education and general moral counseling.

In the course of undertaking these activities, the spirit of self-driven community efforts became enshrined in the community members of Changoima. Other members of the group with special skills started exercising their knowledge and experience in initiating new community development programs in the community. The services of a community member, Mr. Oscar Chilemba who was once a Development Facilitator for Evangelical Lutheran Development Program - ELDP (an NGO) surfaced in areas of project proposal development and community mobilization. With his exposure to community development approaches with ELDP, he led Tsogolo la Ana to develop a project proposal for combating environmental degradation faced by the community. The project proposal was titled: Changoima Community-Based Natural Resources Project, which was eventually funded by COMPASS after assessing the group’s commitment and motivation to participate in community-based development activities.

Project focus

Though the initial project focus was on guinea fowl rearing, a feasibility study revealed that the group had no basic knowledge of guinea fowl rearing. Realizing this weakness, COMPASS organized an exchange visit for thirteen (13) people to Kam’mwamba (one of the COMPASS CBNRM best-practice sites) in Mwanza District with the objective of providing the group with first hand exposure and hold discussions with their counterparts who have for a long time practiced guinea fowl rearing. The visiting group comprised of Tsogolo la Ana committee members, a Group Village Headman and a Village Headman. After the exchange visit, the group modified the proposal to include other activities observed during the visit to Kam’mwamba. Therefore, in addition to guinea fowl rearing, the proposal incorporated other natural resource management activities such as bee keeping and the making and promoting of fuel- efficient stoves. The thirteen members acted as trainers of other members of the community such that twenty-five villages were targeted for the project activities from the four villages whose representatives were involved in the exchange visit. The project funding enabled the purchase of 25 guinea fowl for distribution to selected farmers with the arrangement that the first recipients would give back to the project two guinea fowl eggs for redistribution to other farmers. Within the first year of launching the project, there were 275 guinea fowl owned by 125 households in

the 25 targeted villages. The funding was also used for making 35 beehives, 32 of which were colonized within six months from the time of hanging. The beehives are hung in the neighboring forest to discourage people from cutting down of trees. There has also been a reduction in the use of fuel wood after having made 1665 fuel-efficient clay stoves thus reducing the problem of deforestation.

This is a symbolic success story of environmental rehabilitation activities undertaken by a community-based organization and propelled by its members. With the confidence gained in these activities, Tsogolo la Ana Orphan Care Group has now embarked on an afforestation and soil conservation program covering up to 30 villages. People in the surrounding villages have been motivated by the tangible evidence of successful programs initiated by the Orphan Care Group. Currently, more than 2000 people are participating in tree nursery work such that over 473,000 seedlings have been raised in readiness for the 2001/2002 planting season. Tsologolo la Ana is working collaboratively with government forestry and agriculture staff as technical service providers as there are no NGOs operating in the area. The afforestation and soil conservation activities are implemented in villages within 10 to 20 km of Changoima village. The program involves establishing individual woodlots and village woodlots on customary sites designated by the local chiefs, constructing contour ridges and reclaiming gullies on people's land.

Lessons learned

Communities have a wealth of local opportunities that need to be explored before any development activities are initiated. It is therefore necessary to assess and analyze the communities' strengths and opportunities and guide them in making their own decisions about the type of NRM activities to undertake that can generate benefits. External support should be tailored at building the capacity of community groups to have control over planning, decision-making and ownership of the project concept and thereby build commitment for achieving the desired outcome. As indicated earlier, Tsogolo la Ana has committed and motivated development members that are capable of facilitating projects in the area. The community members themselves originate the projects and the support from COMPASS simply assisted in boosting performance of the intended programs. Tsogolo la Ana started small and kept on adding more programs as they gained confidence. Any development support to a community should be in congruence with what the community has been doing on its own and is capable of doing. Overloading the system would be a donor-driven syndrome that can result into collapse of activities after external support ceases.

The multiplier effect after the group visited Kam'mwamba communities is a clear testimony that farmer-to-farmer exchange visits are an effective adult learning tool in CBNRM activities. It is therefore important to organize an exchange visit for communities that would like to undertake activities that have already been tackled elsewhere so that they gain confidence from the onset. This approach is a viable and preferable alternative to residential training.

Location

Tsogolo la Ana is located at Changoima village in Chikwawa District. The village can be reached either via Mwanza using the Thambani road or via Chikwawa through Chapananga. The roads to the village are mostly impassable during the rainy season because of frequent washing away of the bridge across Chapananga River. The roads become muddy and slippery during the rains. The village is about 138 km from Blantyre through Chapananga (78 km from Chikwawa) in the west of Chikwawa District. Contact Address is Tsogolo la Ana Community-based Organization, Changoima Trading Center, P.O. Box 52, Chapananga. No telephone facilities are available.

COMPASS Publications

Document Number	Title	Author(s)	Date
Document 1	COMPASS Year 1 Work Plan	COMPASS	Jul-99
Document 2	COMPASS Small Grants Management Manual	Umphawi, A., Clausen, R., Watson, A.	Sep-99
Document 3	Year 2 Annual Work Plan	COMPASS	Dec-99
Document 4	July 1 - September 30, 1999: Quarterly Report	COMPASS	Oct-99
Document 5	Training Needs Assessment: Responsive Modules & Training Approach	Mwakanema, G.	Nov-99
Document 6	Guidelines and Tools for Community-Based Monitoring	Svendsen, D.	Nov-99
Document 7	Policy Framework for CBNRM in Malawi: A Review of Laws, Policies and Practices	Trick, P.	Dec-99
Document 8	Performance Monitoring for COMPASS and for CBNRM in Malawi	Zador, M.	Feb-00
Document 9	October 1 - December 31, 1999: Quarterly Report	COMPASS	Jan-00
Document 10	Workshop on Principles and Approaches for CBNRM in Malawi: An assessment of needs for effective implementation of CBNRM	Watson, A.	Mar-00
Document 11	January 1 - March 31, 2000: Quarterly Report	COMPASS	Apr-00
Document 12	Thandizo la Ndalama za Kasamalidwe ka Zachilengedwe (Small Grants Manual in Chichewa)	Mphaka, P.	Apr-00
Document 13	Njira Zomwe Gulu Lingatsate Powunikira Limodzi Momwe Ntchito Ikuyendera (Guidelines and Tools for Community-based Monitoring in Chichewa)	Svendsen, D. - Translated by Mphaka, P. and Umphawi, A.	May-00
Document 14	Grass-roots Advocacy for Policy Reform: The Institutional Mechanisms, Sectoral Issues and Key Agenda Items	Lowore, J. and Wilson, J.	Jun-00
Document 15	A Strategic Framework for CBNRM Media Campaigns in Malawi	Sneed, T.	Jul-00
Document 16	Training Activities for Community-based Monitoring	Svendsen, D.	Jul-00
Document 17	April 1 - June 30, 2000: Quarterly Report	COMPASS	Jul-00
Document 18	Crocodile and Hippopotamus Management in the Lower Shire	Kalowekamo, F.	Sep-00
Document 19	Cost-Sharing Principles and Guidelines for CBNRM Activities	Moyo, N.	Sep-00
Document 20	Workplan: 2001	COMPASS	Nov-00
Document 21	July 1 - September 30, 2000: Quarterly Report	COMPASS	Oct-00

Document 22	Opportunities for Sustainable Financing of CBNRM in Malawi: A Discussion	Watson, A.	Nov-00
Document 23	Framework for Strategic Planning for CBNRM in Malawi	Simons, G.	Nov-00
Document 24	Kabuku Kakwandula Ndongomeko ya Thumba Lapadera la Wupu wa COMPASS (chiTumbuka version of the COMPASS Small-grant Manual)	Umphawi, A., Clausen, R. & Watson, A. Translated by Chirwa, T.H. & Kapila, M.	Dec-00
Document 25	COMPASS Performance and Impact: 1999/2000	COMPASS	Nov-00
Document 26	October 1 - December 31, 2000: Quarterly Report	COMPASS	Jan-01
Document 27	COMPASS Grantee Performance Report	Umphawi, A.	Mar-01
Document 28	January 1 - March 31, 2001: Quarterly Report	COMPASS	Apr-01
Document 29	Natural Resource Based Enterprises in Malawi: Study on the contribution of NRBEs to economic development and community-based natural resource management in Machinga District	Lowore, J.	Apr-01
Document 30	Proceedings of the First National Conference on CBNRM in Malawi	Kapila, M., Shaba, T., Chadza, W., Yassin, B. and Mikuwa, M.	Jun-01
Document 31	Natural Resource Based Enterprises in Malawi: Action Plans	Watson, A.	Jun-01
Document 32	Examples of CBNRM Best Practices in Malawi	Moyo, N. & Epulani, F.	Jun-01
Document 33	Media Training for CBNRM Public Awareness	Kapila, M.	Jun-01
Document 34	April 1 - June 30, 2001: Quarterly Report	COMPASS	Jul-01
Document 35	Strategic Plan for CBNRM in Malawi	CBNRM Working Group	Oct-01
Document 36	Workplan: 2002	COMPASS	Oct-01
Document 37	July 1 - September 30, 2001: Quarterly Report	COMPASS	Oct-01
Document 38	COMPASS Performance and Impact: 2000/2001	COMPASS	Dec-01
Document 39	Coordination of CBNRM in Malawi: Financing Options	Watson, A.	Jan-02
Document 40 (draft)	Performance Monitoring for CBNRM in Malawi	CBNRM Working Group	Jan-02
Document 41	October 1 – December 31, 2001: Quarterly Report	COMPASS	Jan-02
Document 42	COMPASS Field Level Training Impact Evaluation	Moyo, N.	Feb-02
Document 43	COMPASS Grantee Performance Report: 2001	Umphawi, U.	Apr-02
Document 44 (draft)	COMPASS Assessment: 2001	Sambo, E., Carr, S., Omambia, D. & Moore, T.	Apr-02
Internal Report 1	Building GIS Capabilities for the COMPASS Information System	Craven, D.	Nov-99

Internal Report 2	Reference Catalogue (3 rd Edition)	COMPASS	Feb-02
Internal Report 3	Workshop on Strategic Planning for the Wildlife Society of Malawi	Quinlan, K.	Apr-00
Internal Report 4	Directory of CBNRM Organizations (3 rd Edition)	COMPASS	Feb-02
Internal Report 5	Proceedings of Water Hyacinth Workshop for Mthunzi wa Malawi	Kapila, M. (editor)	Jun-00
Internal Report 6	COMPASS Grantee Performance Report	Umphawi, A.	Jun-00
Internal Report 7	Examples of CBNRM Best-Practices in Malawi	Moyo, N. and Epulani, F.	Jul-00
Internal Report 8	Software Application Training for COMPASS	Di Lorenzo, N.A.	Sep-00
Internal Report 9	Directory of COMPASS ListServ Members (2 nd Edition)	Watson, A.	Feb-02
Internal Report 10	Introductory Training in Applications of Geographic Information Systems and Remote Sensing	Kapila, M.	Feb-01
Internal Report 11	COMPASS TAMIS Grants Manual	Exo, S.	Mar-01
Internal Report 12	Review of Recommendations of the Lake Chilwa and Mpoto Lagoon Fisheries By-Laws Review Meeting	Nyirenda, K.	May-01
Internal Report 13	End-of-Term Evaluation of the Coordination Unit for the Rehabilitation of the Environment (CURE)	Sambo, E. Y.	Oct-01