HOUSE OF CHIEFS

Gender Guidelines for Traditional Leaders in Management of Natural Resources in the Chiefdoms

March 2021

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ACRONYMS

7NDP	Seventh National Development Plan
ADVANCE	Agricultural Development and Value Chain Enhancement
CAADP	Comprehensive Africa Agricultural Development Programme
CAMFED	Campaign for Female Education
CBNRM	Community-Based Natural Resource Management
ccGAP	Climate Change Gender Action Plan
CFMG	Community Forest Management Group
CRB	Community Resource Board
CSO	Civil Society Organization
DNPW	Department of National Parks and Wildlife
DWA	District Women's Association
ESSP	Education Sector Strategic Plan
FAO	Food and Agricultural Organization of the United Nations
GBV	Gender-Based Violence
GDP	Gross Domestic Product
GMA	Game Management Area
GRZ	Government of the Republic of Zambia
HFO	Honorary Fisheries Officer
HIV	Human Immunodeficiency Virus
HoC	House of Chiefs
IJERT	International Journal of Engineering Research & Technology
ILRG	Integrated Land Resource Governance Program
IPV	Intimate Partner Violence
JMG	Joint Forest Management Group
MoAC	Ministry of Agriculture and Cooperatives
MEWD	Ministry of Energy and Water Development
MNDP	Ministry of National Development Planning
MoCTA	Ministry of Chiefs and Traditional Affairs
MoG	Ministry of Gender
NAIP	National Agricultural Investment Plan
SADC	Southern African Development Community
SGDI	SADC Gender and Development Index
UNDP	United Nations Development Programme
USAID	United States Agency for International Development
VAG	Village Actions Group
WARMA	Water Resource Management Authority
WASHE	Water Supply, Sanitation, and Hygiene Education
WUA	Water Users Association
ZCRBA	Zambia Community Resource Boards Association

FOREWORD

The Government of the Republic of Zambia recognizes the important role that Traditional Leaders play in national development and in complimenting government's efforts in addressing gender equality and promoting a just society. Traditional Leaders live with people and are closely in touch with the everyday issues that our communities face. For this reason, government, through the National Gender Policy of 2014, mandated Traditional Leaders to champion gender equality. These Gender Guidelines for Traditional Leaders are because of the desire by the House of Chiefs to provide guidance and coordination in response to gender equality by the Traditional Leaders.

The House of Chiefs was established to coordinate the operations and contributions of our Traditional Leaders to national development processes. This is within the general frameworks of the Zambian Constitution, government policies, and legal frameworks that have been put in place. The development of the Gender Guidelines for Traditional Leaders will therefore support an effective, efficient, and well-coordinated gender equality response in the chiefdoms, contribute to sustainable national development, and at the same time will assist in promoting commitment and accountability among the Traditional Leaders. This is in line with government's aspirations contained in the Vision 2030 on inclusive development and economic growth.

By putting in place these Guidelines, the Traditional Leaders will be able to track and monitor their own contribution and progress to the national vision on gender equality. The main objective of the Guidelines therefore, is to support the Traditional Leaders with measures that can be adopted in administration of the chiefdoms to address gender equality in different areas, particularly in the management of land, the bulk of which is customary and associated with it are the various natural resources.

The government will continue to facilitate a strong partnership with our Traditional Leaders to achieve gender equality. I have no doubt that these guidelines will provide adequate support to our Traditional Leaders to ensure that no one is left behind in our national development efforts. I wish to call upon all the 288 Traditional Leaders to take advantage of this guidance and actively implement measures in the chiefdoms that will promote gender equality.

Hon. Lawrence J. Sichalwe, MP
Minister of Chiefs and Traditional Affairs

March 2021

PREFACE

The House of Chiefs contributes to the national development process through coordinating and fostering a stronger link between the government and the people through the Traditional Leaders. Historically, Traditional Leaders have power over customary land and play an important role in fostering inclusive and sustainable development at the local level. Various policies and strategies recognize the role of Traditional Leaders in development and in promoting gender equality and have been part of the implementation of strategies such as the Campaign Against Child Marriages and Gender-Based Violence, the National Action Plan on Climate Change, and the advancement of empowerment programmes. There is potential therefore for Traditional Leaders to do more.

The House of Chiefs have therefore developed the Gender Guidelines for Traditional Leaders on the management of natural resources, taking into account their role and mandate in the governance and development of processes of the country to provide support to the Traditional Leaders on how to address issues of gender equality in their chiefdoms. The main thrust of the Guidelines will be to provide Traditional Leaders with generic measures that can be adapted to their local context and enhance their contribution to gender equality. Measures in various areas include a focus on the chiefdom policies, governance, social cultural issues, empowerment of women, gender-based violence, and on knowledge management. The Guidelines will also help the House of Chiefs to track and monitor their common contribution to the national agenda on gender equality and periodically report on that.

The House of Chiefs will continue to facilitate increased involvement of the Traditional Leaders in the implementation of measures that will enhance the quality of life for all our people; women, men, and children. In this regard, I implore all our Traditional Leaders to use these guidelines to come up with interventions that will promote the rights of women and the wellbeing of our people and remain committed to building a society where everyone is able to realize their full potential. This includes discarding the negative traditional practices and building on positive practices to promote a just and fair society.

I have no doubt that the measures proposed in these Guidelines, if well implemented, will greatly benefit our chiefdoms and help us live our mandate as gender champions. I wish to call upon all the Traditional Leaders to take ownership of these Guidelines and actively participate in the implementation and monitoring of gender equality actions in the chiefdoms.

The House of Chiefs and indeed on my own behalf would like to express gratitude to the immediate past Chairperson of the House of Chiefs, His Royal Highness Chief Kaputa, who chaired the Gender Sub-committee and ensured that the Gender Guidelines

for Traditional Leaders became a reality. His guidance to the process ensured that the Guidelines took into account the expectations and desires of the traditional leaders. His dedication and commitment to the process demonstrates the importance the House of Chiefs attaches to issues of gender equality.

HRH Chief Luembe
Chairperson
House of Chiefs
Ministry of Chiefs and Traditional Affairs

March 2021

ACKNOWLEDGEMENTS

The development of these Gender Guidelines for Traditional Leaders was led by the House of Chiefs and involved a consultative process with various stakeholders. I would like to commend all stakeholders who participated in the process for their untiring commitment to the process and finalization of the Guidelines. In this regard, I would like to thank the Traditional Leaders on the Gender Sub-Committee who were tasked to oversee this process for their efforts and guidance and for ensuring its conclusion. I also wish to acknowledge the Ministry of Gender for their contribution and valuable technical guidance. I am also grateful to the Non-Governmental Organization s' Coordinating Council for their input.

My special appreciation goes to the USAID Integrated Land and Resource Governance Program (ILRG) for their financial and technical support to the process of formulating the Gender Guidelines for Traditional Leaders.

I would be failing in my duty if I do not acknowledge and express special gratitude to His Royal Highness Chief Kaputa who led the process and put in his energy and commitment to ensure the development of these Gender Guidelines for Traditional Leaders. His personal commitment to the process was exemplary and motivated others that he worked with.

Lastly, I would like to thank the management and staff of the Ministry of Chiefs and Traditional Affairs and the House of Chiefs who in various ways facilitated the formulation of the Guidelines. It is my sincere hope and appeal that this collaboration continues during implementation to ensure that our Traditional Leaders are championing gender equality and that no one is left behind in fostering development of our nation.

Yande P. Mwape
Permanent Secretary
Ministry of Chiefs and Traditional Affairs

March 2021

GLOSSARY OF TERMS

Terminology	Implied Definition
Access	Have an opportunity to use a resource: material, financial, or human.
Affirmative Action	Special measure aimed at creating state of equality between women and men, deliberately implemented to elevate the status of women.
Benefits	Economic, social, political, and psychological retributions derived from the utilization of resources, including the satisfaction of both practical needs and strategic needs.
Control	Have the authority or power to make decisions regarding the use of a resource.
Culture	The total way of life for a group of people with distinct ideas, beliefs, and norms, which characterize their way of life and relations in a chiefdom or society.
Cultural Practices	Functional roles and rituals, which are culturally determined and may be assigned to the sexes.
Empowerment	The process of gaining access to and control over resources and developing one's capabilities with a view to participating actively in shaping one's own life and that of one's community in economic, socio-cultural, political, and religious terms.
Gender	Attributes and opportunities associated with being male and female, and the socio-cultural relationships between women and men, and girls and boys, as well as the power relations between different groups of women and different groups of men. These attributes, opportunities, and relationships are socially constructed and learned through socialization processes.
Gender Analysis	A systematic gathering and examination of information on gender differences and social relations to identify, understand, and redress inequities based on gender.
Gender Awareness	Consciousness of the fact that women, men, girls, and boys have different roles, responsibilities, and needs.

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1   The definitions are mainly adapted from the definitions in the Zambian National Gender Policy (2014).

Gender-Based Violence	All acts of violence perpetrated against women, men, girls, and boys on the basis of their sex, which causes or could cause them physical, sexual, psychological, emotional, mental, or economic harm, including the threat to take such acts or undertake the imposition of arbitrary restrictions on or deprivation of fundamental freedoms in private or public life. These acts are premised on one's sex or gender and have their roots in the visible or invisible power imbalances arising from gender roles. This includes any physical, mental, emotional, social, or economic abuse against a person because of that person's gender and includes sexual or psychological harm or suffering to the person, threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.
Gender Disaggregated Data	Collection and separation of statistical information by sex/gender to enable comparative analysis.
Gender Discrimination	Systematic, unfavorable treatment of individuals on the basis of gender, which denies them rights, opportunities, or resources.
Gender Equality	Denotes women having the same opportunities in life as men, including the ability to participate in a public sphere. This may require equipping women with skills that will enable them to perform at par with men.
Gender Equity	The process of being fair to women and men to achieve gender equality or bridge the gender gap. Gender equity calls for differential treatment between women and men to address gender inequalities. It is about justice and fairness in the treatment of women and men to eventually achieve gender equality of women and men, and to compensate for the historical and social disadvantages that prevent women and men from sharing a level playing field. It calls for specific measures that address the imbalance.
Gender Gap	The difference created over time in any area of life between women and men in terms of levels of participation, access to resources, rights, power and influence, remuneration, and benefits.

Gender Imbalances	Inequalities which exist between women and men and are not related to sex roles.
Gender Inequality	The disparity between individuals due to gender.
Gender Relations	The relations of power between women and men that usually tend to disadvantage women. In most communities this is accepted as being "natural," yet they are determined socially and do change over time.
Gender Roles	Functional responsibilities that are assigned by society and influenced by cultural, political, religious, or economic situation and vary from place to place or within cultures and change over time.
Gender Sensitive	Takes into account the impact of policies, projects, and programmes on men, women, boys, and girls and tries to mitigate the negative consequences thereof.
Gender Stereotyping	Portrayal of socially assigned gender roles which are viewed as "normal" and "natural."
Intra-household Resource Distribution	Manner in which different resources that are generated in the family or household are accessed, controlled, and distributed among the different household members.
Joint Holding	Two or more people on an undertaking or business.
Joint Ownership	Ownership of property such as land that is shared by two or more people. In cases of matrimonial joint ownership, it is when husband and wife co-own land, properties, business, etc.
Poverty	A state of being insufficient in productive resources and income to ensure sustainable livelihood; access to and control over basic needs such as food, clothing, shelter, and social services like education, health care, water, and sanitation.
Resources	Resources are means and goods, including those that are economic, which include land, equipment, tools, and finances.
Traditional Leader	A person appointed to position/throne/stool of leadership by virtue of ancestry lineage based on the custom and traditions of the chiefdom. She or he is mandated to regulate and control relationship and social behavior of people in the chiefdom and to oversee or superintend over the natural resources in the chiefdom.

Traditional Practices	Acts that are performed by people repeatedly and that become part and parcel of one's day-to-day life and are actually subsets of the mainstream society.
Women's Empowerment	The transformation of gender power relations through creating awareness of women's subordinate position and building their capacities for change. It is not about women taking over control and powers of men but rather the process of sharing power.
Women's Rights	Recognition of women's rights as human rights. These include social, economic, and cultural rights.

1.0   INTRODUCTION

Zambia faces both high levels of poverty and inequality. Over half (54.4%) of the population is poor, earning less than $1.90 per day and living below the poverty datum line (Central Statistics Office, 2016). According to the Seventh National Development Plan (7NDP), overall income poverty has been reduced but inequality remains high (GRZ, MNDP, 2017). There are high income and gender inequalities. While 20% of Zambians share more than half of the total national income, extreme poverty remains pervasive in rural areas. High levels of poverty were the main concern for the traditional leaders in the consultative process leading up to the development of the 2017–2021 7NDP, themed "Accelerating development efforts towards Vision 2030 without leaving anyone behind." The plan endorsed the concept of combining ideas and concerted efforts to attain development in the chiefdoms. The 7NDP responds to the development challenges by advancing a transformative approach that considers the link between culture and development. The intention is to confront and remedy negative traditional beliefs and practices, and at the same time uphold positive cultural traits. Achieving these aspirations require partnerships and collaborative effort of stakeholders to move development in a manner that enhances social cohesion and unity, and reposition culture to become a bedrock of national development.

Traditional leaders are the custodians of culture and are close to the people. They, therefore, play an important role in the development agenda of Zambia. From pre-colonial times to date, traditional leaders have been part of the national governance system. Working through the House of Chiefs, traditional leaders have a constitutional mandate (Article 169) to initiate and advance socioeconomic development at local levels as well as support strategies for the implementation of the 7NDP. One of the goals of the government under the social and economic agenda is to reduce gender inequality. Gender disparities are a persistent form of inequality in Zambia, existing in all spheres of society: social, economic, and political. At the social level, persistent discriminatory cultural and social norms prescribe roles and power relations between women and men and continue to shape power dynamics and interactions between individuals and institutions. There are variations in cultural beliefs and practices based largely on the type of kinship (patrilineal or matrilineal). However, expected male dominance and women's subservience cuts across kinship systems, tribes, and ethnicity. Society's expectations of women's role in households and communities is caregiving, while men are expected to be breadwinners and play a decision-making role. These expectations affect women's choices, freedoms, and capabilities. At economic and political levels, women lack the resources and are often excluded from important decision-making fora. As a result, women lag behind in decision making, representation, and access to resources, and are often particularly affected by poverty and violence. According to the 7NDP, there are few women in decision-making positions at all levels of society in Zambia. At the national level, women's representation in the National Assembly is at 16.9%, far below the parity provided for in the Gender Equity and Equality law of fifty-fifty. At the community level, leadership in community governance structures is male dominated, and at the household level, women remain excluded from most decision making. Zambia ranks 9th out of 15 countries on the Southern African Development Community (SADC) Gender and Development Index (SGDI) of 2019 (Gender Links for Equality and Justice, 2016). The country has recorded some

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improvements around women's participation in governance but is still below average score in terms of performance.

In natural resource management, social cultural barriers continue to disadvantage women. Cultural norms and traditional practices marginalize women, limiting their ability to manage natural resources around them sustainably. Women are often absent in management of the resource and face barriers to their inclusion in governance systems, decision making, and benefit sharing related to natural resource management. Despite women and men having different roles in the utilization of natural resources, and experiencing the impact of natural resources differently, women's unique perspectives are often ignored. By marginalizing their role, contribution, and rights, valuable indigenous knowledge that women possess about natural resources is missed when promoting strategies for sustainable utilization and management. Systematic gender integration in environmental conservation and management has the potential to create positive impacts on poverty alleviation, natural resource management, and the empowerment of women.

Gender equality is an important policy issue of the government, intended to be advanced through affirmative action, empowerment of women, and gender integration in development processes at all levels. By provision of the Zambian Constitution, men and women have equal rights and the National Gender Policy formulated in 2014 (GRZ, MoG, 2014) sets out strategies for addressing gender inequality. The National Gender Policy positions traditional leaders as champions of gender equality in fostering development in their chiefdoms. In addition, the Anti-Gender Based Violence Act enacted in 2011 bans any form of gender-based violence (GBV), and the Gender Equity and Equality Act of 2016 domesticates the International Protocols on gender equality. Zambia is a signatory to a number of international agreements on gender equality that have played a part in shaping the country's laws and policies on gender equality: the United Nations Convention on Civil and Political Rights, the Convention on the Elimination of All Forms of Discrimination Against Women ratified in 1985, the Protocol to the African Charter on Human and People's Rights on the Right of Women in Africa of 2003; and at regional level the SADC Protocol on Gender and Development of 2008. However, Zambia's dual system of the law allows statutory and customary law to operate side by side, and as such, rights which

women enjoy under statutory law may not necessarily be observed under customary law, thereby leaving women exposed to discriminatory cultural practices. The emphasis on the role of traditional leaders is therefore aimed at putting in place measures and activities that promote positive cultural traits and address negative cultural practices detrimental to the development of the nation.

The House of Chiefs (HoC) is aware of the centrality of traditional leadership to achieving gender equality and its mandate to champion action at chiefdom and national levels. Since the launch of the National Gender Policy in 2014, the HoC, through individual chiefs, has worked with different stakeholders to advance gender equality in their chiefdoms. In the past, traditional leaders have been instrumental in the Campaign Against Child and Early Marriages and the establishment of the One Stop Centers to deal with GBV issues, and collaborated with the Ministry of Gender to implement the Agricultural Development and Value Chain Enhancement (ADVANCE) project focused on promoting

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economic empowerment strategies for women. It is with this background that the HoC has embarked on development of the Gender Guidelines for Traditional Leaders. As a governance tool, the Guidelines are intended to provide direction on addressing gender inequalities in the management of chiefdoms, based on the mandates of traditional leaders on various issues and with specific focus on natural resources. The Guidelines provide broad direction and are expected to be contextualized during implementation by various chiefdoms or based on ethnicity and customs. It is a tool that is meant to guide and bring together efforts of different traditional leaders in monitoring their contribution to the national agenda of promoting gender equality.

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2.0 WHY GENDER GUIDELINES FOR TRADITIONAL LEADERS?

Traditional leaders in Zambia command respect and control over land and natural resources. The bulk of these natural resources is hosted on customary land and jurisdiction; for instance, Zambia's National Parks and 36 game management areas (GMAs) are all within customary land and the jurisdictions of the chiefs/chieftainesses. Traditional leaders are widely honored, respected, powerful, and influential among their subjects. In addition, as gatekeepers of the community, they hold stewardship for the chiefdom in all matters pertaining to tradition and local cultural values. They have the powers to persuade communities and subjects to support and act in a manner that ensures sustainable utilization of natural resources. In relation to community-based natural resource management (CBNRM), traditional leaders as custodians of natural resources have multiple roles in the management captured under different pieces of legislation. The law empowers traditional leaders to provide guidance and support to natural resource management and conservation in their chiefdoms. They also hold indigenous knowledge on cultural aspects regarding CBNRM and can influence community use and management of natural resources. Traditional leaders can play a key part in changing negative cultural norms and promote women's rights. Recognizing this fact, the National Gender Policy mandates that traditional leaders champion gender equality.

A number of traditional leaders are already working to empower women within the traditional systems of their chiefdoms and among the subjects, and have adopted and spearheaded gender-sensitive and affirmative actions in the management and administration of their chiefdoms. There are some successful chiefdom gender initiatives in Zambia that traditional leaders initiated and spearheaded such as the Campaign Against Child and Early Marriages, One Stop Centers to deal with GBV issues, and ADVANCE project. Traditional leaders in some chiefdoms have championed development that includes gender equality integration in development processes and empowerment of women to participate in decision making and leadership positions of the chiefdom structures. These Gender Guidelines are intended to further equip and support the capacity of traditional leaders to implement gender innovations and bring about positive change.

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3.0   THE OBJECTIVE OF THE GENDER GUIDELINES

The main objective of the Guidelines is to provide a reference document for traditional leaders on integrating gender in the management of various aspects of development interventions in a chiefdom, with particular focus on land and natural resource management. By developing the Gender Guidelines, the HoC intends to strengthen the role of traditional leaders in promoting gender equality, addressing negative cultural norms and practices, and protecting the rights of women. The Gender Guidelines, as a governance instrument for chiefdom management, bridges the legal, policy, and cultural norms and traditions to achieve development aspirations.

The Guidelines were developed by a Gender Committee of the HoC with technical support from the Ministry of Chiefs and Traditional Affairs (MoCTA) the Ministry for Gender (MoG), and the USAID-funded Integrated Land and Resource Governance (ILRG) Program. The Gender Sub-Committee of the HoC identified six areas of guidance: chiefdom policies, governance structures and systems, socio-cultural issues, women's empowerment and human rights, GBV, and knowledge management of the chiefdom. The Guidelines provide measures that can be implemented under seven themes: land, forestry, wildlife, water resources, climate change, agriculture, early child marriage and education.

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4.0 MEASURES TO PROMOTE GENDER EQUALITY IN CHIEFDOMS

Gender Champion, Natural Resource Management, North Luangwa Game Management Area, Zambia. Credit: Kutemba Sakambuta, ZCRBA

Addressing women's participation in CBNRM and chiefdom administration requires answering three critical questions:

1. What is the current practice in the chiefdom in terms of women's participation in decision making at various levels?
2. What are the constraints and opportunities for equitable women's participation in decision making?
3. What strategies can traditional leaders promote to improve the involvement and participation of women in decisions of the chiefdom?

The measures suggested below should be implemented by the Chiefs and Chieftainesses to contribute to an equitable society and to the development of their chiefdoms.

4.1 LAND

A household of Sitivini Village in Chipata District holding customary land certificate. Credit: Clement Chirwa, Chipata Land Alliance (CDLA)

Customary land administration: Customary tenure systems are generally unwritten and without formal documentation. They are guided by traditional rules passed on orally from generation to generation, and access and ownership to land under customary tenure is dependent on kinship systems i.e., matrilineal and patrilineal arrangement [Hall, Murombedzi, Nkonkomalimba, Sambo & Sommerville, 2017]). However, rules and institutions vary across chiefdoms and sometimes even within ethnic groups, and despite the kinship line, matrilineal and patrilineal systems do not necessarily provide women with significant land rights. Even where customs have shifted to favor family units (e.g., in terms of property inheritance), customs have still not allowed control and ownership by women. Traditional institutions are responsible for promoting land rights of women; however, they operate under restrictive customs and traditions that often leave it to individual and family practices and customary inheritance (Veit, 2012).

Constraints to women access and ownership of land: Most of the land in Zambia is held under customary tenure administered by traditional leaders, and less on state tenure. Land is the primary resource to both women and men, especially in rural areas, as it is a basis of livelihoods and settlements. However, access, control, and ownership of land for women is limited under both state and customary land administration. Under customary land administration, men dominate decision making and control of land. Women have limited participation in land allocation processes and mostly have access to land through male relatives (i.e., father, husband, brother, or son [Veit, 2012]). Implementation of the Gender Equity and Equality Act of 2015's gender equity provisions of 50% allocation of

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land to women is perceived to apply only to state leases. Constraints to women's access to and control of land also include traditional norms and practices that restrict rights over land to men and the existing obstacles in the land administration processes themselves, and their failure to provide security of tenure. Because they are not often part of the land administration processes, women—especially widows and single women—usually do not get the best parcels of land for farming, such as land that is fertile and in close proximity to surface water.

In some instances, women—especially in matrilineal setups—are given access to land for use for settlements and agriculture while unmarried, but this is assumed to be temporary. The cultural practice around marriage for some traditions requires a woman to shift to the man's village and have access to the husband's land while others require men to shift. In both instances, control of land remains with the man, either a husband or male relative. For agriculture, women's access to land is usually of poor location and size; women tend to be provided with land that is not near complementary resources such as surface water, is smaller in size, and is often unfertile—restricting their level of production. Women also do not have sufficient access to grazing land such that even when they own animals, they keep them with their male relatives and tend to focus on small livestock such as goats and chickens.

In some instances, affordability is also a challenge for poor women to access land, whereby to obtain a piece of land they need to pay homage to the chief; though small it could be beyond the abilities of most rural women and enough to discourage access and ownership of land. Men's fear of losing land in the event of divorce or death is another aspect behind women's limited ownership of land. Many men are afraid to allow a widow/divorcee to keep the land where she was living because it is extended family land, and they believe that the woman will remarry and the new husband will come to stay with her and the land then goes to the new husband. Another limiting aspect is that women in some traditions are not allowed to represent themselves in mediation or arbitration in relation to land, and instead are represented through their male relatives. This tends to disadvantage them, as these women are not allowed to sit or speak in the presence of men and must sit at the back and just listen.

Access to land for women has many benefits. Global evidence has established that if women had the same access to productive resources such as land, there would be significant increases in agricultural output in the immediate term, and social and economic gains in the long term that can contribute to poverty reduction (FAO, 2020). Ownership of land also empowers women by restructuring the power imbalances that often prevent women from taking full control of their lives and predisposes them to a higher risk of GBV (e.g., if a woman tries to push and is the first to acquire ownership, she is likely to be at higher risk). Land tenure insecurity and/or land pressure also increase women's vulnerability to other forms of GBV, including domestic violence or intimate partner violence (IPV). GBV can also be used as a tool to control women's access to land and more broadly to maintain existing power dynamics. GBV is widely prevalent and tolerated in society, a reflection of negative and deeply rooted cultural beliefs that give women low value and status and increase their vulnerability. One in two women (47%) believe GBV by a husband is justified (Central Statistical Office, Ministry of Health, and ICF International, 2014).

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Policy context: Zambia's laws and policies provide for the land rights of women in line with the anti-discrimination standards contained in the international protocols, to which Zambia is a signatory. By provision of the Republic of Zambia's Constitution, men and women have equal rights, and the National Gender Policy of 2014 gives strategic direction to end discriminatory practices. Among other things, the policy empowers traditional leaders to champion gender equality at the community level and in their chiefdoms. The Gender Equity and Equality Act of 2015 domesticates the international protocols on gender equality. However, the dual system of the law allows statutory and customary law to operate side by side and hence makes it possible for women to enjoy rights under statutory law that are not necessarily observed under customary law. The recognition of property rights under the constitution, however, means individual rights against the deprivation of property are to be protected for all women and men. Traditional leaders can play an important role

in promoting/enforcing land rights of women by addressing these land-related gender inequality issues:

4.1.1   Chiefdom Policies

1. Analyze traditional practices on land allocation in the chiefdom and the impact on land rights for women and what needs to change to promote women's land rights. This can be followed by holding meetings with the traditional leadership in the chiefdom to review and improve access and ownership of land by women.
2. Put in place chiefdom rules supporting women's access to land and facilitate the implementation of quota systems for proportionate allocation of land to women and men, including the youth and young women.
3. Declare policy statements (chiefdom by-laws) that ban discriminatory practices in the chiefdoms by chiefs/chieftainesses and indunas/head-persons against women in allocation of land.
4. Ban land grabbing from widows and/or forcing widows to marry a husband's relative to continue to have access to land.
5. Establish rules and guidelines for allocation of land to women, youth, and orphans and among vulnerable families.
6. Advocate for the land rights of women, youth, and vulnerable groups in the traditional leadership system.
7. Discourage use of biased and negative traditional expressions (idioms) that disempower women with regard to property ownership.
8. Lobby government for gender-sensitive land-related policies and laws that promote equal access/sharing of land in families.

4.1.2 Governance

1. Include more women as leaders in the land management committees of the chiefdom by nominating women to local land governance bodies in arbitration of land disputes.
2. Establish quotas for proportions of female and male representation in the land adjudication structures.
3. Build capacity of chiefs, chieftainesses, indunas/headpersons in land rights

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with particular emphasis on empowering women, youth, and other vulnerable persons.

4. Monitor the operations of councils of indunas and headpersons in the chiefdom on land allocation to women and men.
5. Ensure gender-balanced chiefdom land governance systems are in place to deal with gender-related land disputes in the chiefdom.
6. Ensure/enhance increased representation of women in the traditional governance structures.

4.1.3 Social-Cultural Issues

1. Ban negative cultural practices to land inheritance and promote positive practices.
2. Create and support induna/headpersons' dialogue forum on changing negative cultural norms and practices.
3. Educate men and sensitize them on the rights of women, youth, and other vulnerable persons to enjoy the benefits of land ownership, to include positive cultural policies.

4.1.4 Empowerment of Women

1. Allocate more parcels of land directly to women, girls, youth, and other vulnerable groups for agriculture activities.
2. Support joint allocation of land and promote joint holding under customary land tenure.
3. Document parcels of land especially land held by women and girls to ensure gender equality in land allocation women.
4. Facilitate sensitization focused on women's rights to access land using community meetings, radio, and drama.
5. Create gender-friendly desk at the chiefdom to promote easy access to the chief for both women and men to disseminate information on available services to women and men.
6. Promote gender-sensitive agriculture training opportunities, access to farming equipment and credit facilities.

4.1.5 Gender–Based Violence

1. Implement zero tolerance to land grabbing from widows, widowers and orphans.
2. Create awareness on property rights of women.
3. Create awareness on equal property rights among subjects and indunas/headpersons on what constitutes and strategies to end GBV in relation to land and ensure that GBV is addressed in the chiefdom in line with the GBV Act.
4. Promote positive learning between village traditional leadership in dealing with gender related land disputes through exchange visits, sharing of information and promote performance incentives championing land rights.

4.1.6 Knowledge Management

1. Mapping and documentation of land ownership/holding in the chiefdoms by

size, name, age, gender and marital status.

2. Document cases of GBV related to land and actions taken.
3. Document cases of land conflict and dispute, according to, resolution and gender.
4. Periodically monitor land records of land allocation by headpersons by gender.
5. Implement annual reporting and monitoring of land allocation to women and men.
6. Document land for women and men and keep record to minimize land disputes.

4.2   FORESTRY

Land cleared for agriculture production. Credit: USAID

Community participation in forest management and gender considerations:
Following the principle of gender equality advanced by the National Gender Policy of 2014, community participation in forest management means that all community members participate fully in forest management and benefit equally from forest resources. Women, men, and youth should enjoy equal rights and participation in all activities related to forest management, including governance, capacity building, financial and material support, and sharing of benefits. It entails increasing awareness and sensitization of local communities on the effects of deforestation and forest degradation on the natural resources, and related negative impacts on people's livelihoods, encouraging the adoption of harvesting techniques that ensures sustainable use of the forest resources.

Women and men play different and distinct roles in forestry and forestry-related activities and use forestry products differently, hence they contribute to forest degradation and deforestation differently. Women are primary users of the forest and have specific roles, rights, and responsibilities that shape their knowledge and experience of the forest uniquely, and influence their relationship and interests regarding forestry. In Zambia, women rely on forest resources for firewood, collection of medicinal herbs for family care, and goods such as mushrooms and caterpillars that can be sold to markets (Nathan et al., 2017). Men generally use forests for income generation purposes and tend to focus on profitable timber and non-timber forest products. The USAID study on gender and forest management found that men mostly worked on the three highest value products: charcoal, timber, and honey (Giesecke, 2012).

Similarly, in terms of deforestation impacts, women and men have different experiences. Deforestation is linked to droughts, flash flooding, inconsistent rainfall, depletion of water

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resources, and decreases in arable land, which place a disproportionate burden on women (Nathan et al., 2017). Resource scarcity not only affects women's ability to earn income but forces them to travel long distances to access the forest, which causes them to lose time and increases exposure to GBV risks. On the other hand, there is evidence that when women earn increased income from the sale of forest products, power dynamics within the household can be affected, increasing the risk of some forms of GBV such as domestic violence and IPV (Kiplesund & Morton, 2014).

Though women depend on forest, the forestry sector lags in providing opportunities for women to participate equally in forestry management (FAO, 2007). The dominance of men and absence of women in forest management and decision-making processes is evident at national and community levels. Participation of women in community governance bodies such as community forest management groups (CFMGs) is hampered by several factors, including discriminatory cultural norms and practices that prescribe leadership roles to men. Overcoming cultural restrictions, changing gender norms, and allowing women into governance leadership roles requires affirmative action. The lack of women's involvement means communities and the nation at large lose out on important knowledge and skills necessary for sustainable forest management. Evidence from countries in Africa, Asia, and South America suggests that increasing the participation of women in forest management has a positive correlation with forestry outcomes. Improved security of women's property and forest access rights, as well as women's participation in community forest committees brought valuable traditional knowledge and increased enforcement of rules, regulation of illegal activities, and dispute management. The conclusion was that women and men have valuable and complementary expertise that need to be shared and used to promote sustainable forest management (Giesecke, 2012). Women particularly have an important, unique role and perspective on forest management, and their involvement can lead to better, sustainable outcomes for communities and forestry conservation efforts.

Policy context: Zambia's forests are a bedrock of the economy, contributing about 5.2% of the national GDP (Government of the Republic of Zambia, 2014). Forest products make a significant contribution to rural livelihoods, benefiting people and in turn creating a decline in the resource base. The National Forestry Policy highlights factors contributing to deforestation, such as unsustainable harvest practices; the increasing demand for forest land for agriculture, settlements, and other land uses; and the expansion of mining operations. These are compounded by the fact that the communities who live within or in proximity to the forests do not participate in their management and receive minimal benefits.

The government recognizes the challenges of deforestation and degradation and have produced policies and strategies including the incentive-based mechanisms for motivating local communities to participate effectively in sustainable forest management. The National Forestry Policy of 2014 devolved part of the management of the forest to communities, embracing the principles of empowerment, equity, justice, rights, and community and private sector participation. Gender equality is therefore a fundamental principle to achieve sustainable management and utilization of forest resources. The Policy seeks to promote gender mainstreaming in all aspects of forestry management, stating that "Equality among women, men, and youths in sustainable forest management is important as all need to benefit from the forest resources" (Government of the Republic of

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Zambia, 2014). The aims of the policy framework are to ensure equitable and sustainable forms of natural resource management by promoting property rights of communities to protect and preserve the forest. The Forest Act of 2015 provides avenues for community participation in forest management by establishing structures for honorary forest officers, CFMGs, a forest development fund, and joint forest management groups (JMGs). CFMGs are formed by members of the surrounding villages and have the power to control, use, and manage forests in a chiefdom once the forests are registered (Government of the Republic of Zambia, 2015).

The role of traditional leadership in forest management: Traditional leaders play an important role in recognizing CFMGs and encouraging people to join them, and are empowered by the Forest Act of 2015 in the management of forests on customary land (Government of the Republic of Zambia, 2015a). The National Forest Policy defines the role of traditional leaders in the administration and management of forest estates within the area of their jurisdiction, stating that "they shall provide land for plantation establishment, local community woodlots and set aside forest for different purposes in collaboration with the local authority; and shall enforce by-laws" (Government of the Republic of Zambia, 2014). Traditional leaders can address women's inclusion and gender issues in forest management by:

4.2.1 Chiefdom Policies

1. Document the differences in knowledge, roles, and responsibilities of women, men, and youth in the chiefdom necessary for forest conversation.
2. Develop gender-sensitive, local-level rules and regulations to facilitate effective management of forest resources.
3. Establish how women, men, and youth use the forest differently in the chiefdom and how they should bring unique knowledge and expertise to community forest management.
4. Establish locally initiated incentives and benefit-sharing mechanisms at the local/community level that benefit women and men equally.

4.2.2 Governance

1. Support the establishment of a gender-balanced chiefdom committee to collaborate with stakeholders on the formation of CFMGs and to ensure gender representation.
2. Enforce a quota system to increase inclusion and representation of women in CFMGs to promote women to take up leadership roles in the committees.
3. Promote awareness within the traditional leadership (among indunas/headpersons) on the socioeconomic benefits of women inclusion in sustainable forest management and impacts of deforestation and forest degradation on women.
4. Advocate among the traditional leadership for increased representation of women in forest management processes, trainings, seed capital, technology, and services.

4.2.3 Social-Cultural Issues

1. Create awareness in the chiefdom and among community members on the leadership and decision-making roles of women to participate in forest management.
2. Establish committees of male champions and female role models to support women's role in CFMGs.
3. Facilitate and support Induna/headpersons dialogue forum on changing negative cultural norms and practices in forest use and management, and to promote positive ones. Negative norms can include views that women's use of forest, their knowledge, and roles in forest use/management are inferior, practices that restrict women physical access to certain parts of forest; practices that prevent women's participation in public speech and decision-making; restrictions on women accessing employment opportunities in the forest sector; norms that preclude women from engaging in certain income-generation activities related to forest-resources; and norms that enable and perpetuate GBV.

4.2.4 Empowerment of Women

1. Ensure equity for women, youth, and other vulnerable groups in forest resource tenure and in benefit sharing from forest resources.
2. Support development of forest programs tailored to the ways women, youth, and persons with special needs use forest resources, including targeted support systems for capacity building, seed capital, and technology development.
3. Promote access to forests, products, and services for women, men, youth, and other vulnerable groups.
4. Ensure that activities and investment in the forestry sector target and empower women effectively, particularly in forest product value addition and market linkages.
5. Promote the participation of women in the forest extension services.

4.2.5 Gender-Based Violence

1. Raise awareness on GBV risks related to forestry, including when women walk to and from the forests and when increased income from forest products and services affects household power dynamics.
2. Establish wood lots near dwelling places to reduce distances covered by women and girls when looking for firewood and food products in the forest and minimize the risk of GBV.
3. Establish gender-balanced dispute resolution mechanisms in the chiefdom that are able to deal with gender disputes related to forest products and forest-related disputes.
4. Promote learning between village traditional leadership and the communities on the positive and negative cultural norms contributing to GBV in the chiefdom, and facilitate elimination of negative cultural norms.

4.2.6 Knowledge Management

1. Document gender and age disaggregated data on the composition of women in CFMGs and overall community forest management processes.
2. Document economic activities related to forestry in the chiefdom for women, men, and other vulnerable populations.
3. Document forest-related offences by age, sex, and actions taken.
4. Build the capacity and ability of headmen/indunas, women, men, and other local leaders to monitor and manage their forests sustainably.

4.3   WILDLIFE

Warthogs, South Luangwa National Park, Zambia. Credit: Matt Sommerville (ILRG)

Threats to wildlife and gender considerations: High poverty levels, demand for agricultural land, and human-wildlife conflict are largely the main factors behind the threats to biodiversity and sustainable management of wildlife. Because communities have no ownership rights to wildlife, and rarely see the economic benefits from wildlife protection, they are often not heavily engaged in sustainable management.

In GMAs, women—because of the gender roles played at the household level—are the most vulnerable to human-wildlife conflicts and are likely to experience impacts on livelihoods more than men. For instance, in the case of human wildlife conflict resulting in field or crop damage, the loss is borne more heavily by women who work the fields. On the other hand, the closer interaction with the wild give women unique knowledge that is beneficial to wildlife management. Men have the decision-making role and often make decisions around family settlement, which results in habitat encroachment and contact with wildlife.

In terms of illegal practices and offenses such as trading and poaching, gender relations and needs are an integral part of the problem. For instance, poaching is a male-dominated practice, but the nutritional and income demands often managed by women at the family level influence men's poaching activities. USAID's gender assessment of the wildlife sector (Malasha & Duncan, 2020) found demand for protein in the diet for families pushed illegal trade in game meat. Further, gender stereotypes and the cultural values and beliefs attached to wildlife products by women and men encouraged illegal trade in wildlife products. Women's involvement in the illegal trade of wildlife products

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was found to be largely in the local markets and at a small scale. At the commercial level, which is male dominated, women are increasingly employed to traffic products. Women's limitations included lack of information and tactical skills required for illegal trade, and the mobility constraints due to household responsibilities and time. Compared to men, women often did not have the connections required to engage in the illegal wildlife trade, which usually works in alliances, and makes it complicated and harsh for women. Department of National Parks and Wildlife (DNPW) records in one district found only men were involved in poaching, but three out of 10 convictions on the illegal sale of game meat were women. In search of livelihoods, women faced greater danger of attack from wildlife than men. The risk of abuse also increases when women face situations that require male support (e.g., guarding and keeping away animals from their fields or escort to the field/forest).

Women's participation in community resource boards and village action groups: Gender differences also exist regarding natural resource benefits, impacted largely by the absence of women's representation in leadership positions in community wildlife governance structures. The Wildlife Act of 2015 establishes mechanisms such as community resource boards (CRBs) and village action groups (VAGs), with the intention to ensure stakeholder participation, accrual of socioeconomic benefits of wildlife to local communities, and as an incentive to women and men to protect wildlife resources. However, men tend to dominate community management (Government of the Republic of Zambia, 2015b). Analysis of the composition of CRB membership for 2018 found that out of 76 CRBs in the central, eastern, northern, and western regions that form the 16-person National Executive Committee, only four were women (ZNCRBA Statistics,2020). Women's representation is low at the VAG level as well. In part, few women have the confidence (or qualify) to stand for elections but the few that do also have a low chance of being elected due to a number of factors, primarily the strongly held cultural belief in communities that leadership is for men.

Women are also challenged in terms of resources and time to campaign for elective positions. The election process, although transparent, is complex and expensive, and this discourages most women from standing for election (Malasha & Duncan, 2020). Once elected, women face additional pressures to balance family responsibilities and leadership duties, and often struggle to have their views heard in male-dominated community structures. Women that take up leadership positions in VAGs and CRBs are often perceived negatively and in some instances subjected to suspicions of being prostitutes or insubordinate to their husbands for being found in the company of men, and thus risk violence at the household level.

Employment of women as Community Scouts: In a similar manner, cultural factors make access to employment for women difficult. CRBs are responsible for community resourcing of GMAs, which creates employment opportunities for community members. CRBs employ community scouts to carry out natural resource monitoring, policing, and protection. Very few women are employed as community scouts, due to discriminatory beliefs toward the hiring of women. Cultural beliefs that women are not strong were dominant in the wildlife sector at the national and community levels, and the lack of equity was evident in recruitment and operations in wildlife management. However, once recruited, women perform well in their positions and progress through promotions.

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Policy context. Sustainable management of wildlife is of great importance in Zambia as it contributes to balance the ecosystem and offers benefits to communities and the nation through revenue generated from tourism. However, sustainable management of wildlife depends on participation of the communities who live near wildlife habitats. Historically, local communities managed the wildlife in their areas and had traditional systems and practices related to when and what wildlife species to harvest. As a result, the national policy recognizes traditional knowledge of women and men in the management of wildlife and the important role played by communities. The Wildlife Act No. 14 (GRZ, 2015b) and the National Parks and Wildlife Policy (GRZ, 2018) incorporates equitable access and fair distribution of economic and social benefits and empowers local communities and traditional leaders to protect and manage wildlife. Equitable and effective participation of local communities considers the interests and needs of all community members—women, men and youth—and the Act seeks to promote equality of women, men, and youth. Traditional leaders can contribute to the promotion of women's participation and address gender inequality in community wildlife management by:

4.3.1 Chiefdom Policies

1. Ensure that the concept of community participation of members of thechiefdom is broadly understood, especially the inclusion of women in thesustainable management of wildlife.
2. Enact chiefdom by-laws that promote gender equality and address the plight of women in terms of access, benefits, and risks in relation to wildlife in thechiefdom. This can be done by producing a set of rules to address genderequality in communities and minimize the risks that women face in relationto wildlife management.
3. Promote effective participation of women, men, youth, and other vulnerablegroups in community wildlife management efforts by developing a systemfor ensuring women's representation in community structures in thechiefdom.
4. Develop community mechanisms for promoting women's inclusion incommunity management of wildlife resources and fairness to ensureeveryone in the community benefits equally from the resource throughCRBs and VAGs.

4.3.2 Governance

1. Targeting CRBs, advocate for the implementation of a quota system in the CRB constitution to promote inclusion of women and other marginalized groups in CRB committees.
2. Promote awareness within the traditional leadership (among chiefs/chieftainesses/indunas/headpersons) on the effects of cultural and gender norms on the development of the chiefdom and on the socioeconomic benefits and effects of women inclusion in wildlife management.
3. Ensure the functioning of CRBs and VAGs with the participation of women.
4. Advocate among the traditional leadership (indunas and headpersons) for increased representation of women in the VAGs and CRBs.
5. Advocate for accountability systems for CRB resource sharing that attends to the needs of women and other vulnerable persons in the community (e.g.,

projects that address the immediate and long-terms needs and interests of women).

4.3.3 Social-Cultural Issues

1. Create awareness in the chiefdom and among community members on the leadership and decision-making roles of women to participate in CRB and VAG structures.
2. Appoint indunas/headpersons and build capacity to spearhead and champion change in negative cultural norms and practices disadvantaging women's participation in leadership.
3. Facilitate all indunas/headpersons in the chiefdoms to have dialogues on changing negative cultural norms and practices in communities with respect to wildlife management.
4. Targeting men in the chiefdom, create awareness in communities on the leadership and decision-making roles for women.

4.3.4 Empowerment of Women

1. Promote equity for women, youth, and persons with special needs in benefit sharing from wildlife resources in the chiefdom by supporting mechanisms that are pro women.
2. Monitor benefits targeted at women and youth in sharing of wildlife revenue by the CRBs and advocate for CRBs to report on activities promoting gender equality.
3. Promote and support women's livelihood programs in the chiefdom to address special needs of women, reduce the risks for women and promote wildlife conservation.
4. Promote collaboration among relevant stakeholders to support women's employment in wildlife management.

4.3.5 Gender-Based Violence

1. Create awareness among traditional leadership in the chiefdoms on dealing with gender concerns in land encroachment in GMAs and relocation of families.
2. Promote awareness on various forms of GBV.
3. Establish mechanisms for sharing of game meat in the chiefdom for women and men to deal with risks of violence faced by both over the share of hunted game meat and to ensure safety of women, men, and children.
4. Establish community mechanisms for the chiefdom to minimize the risk of physical harm to women in GMAs.

4.3.6 Knowledge Management

1. Document gender-disaggregated data on the participation of women and men in VAGs and CRBs and carry out gender analysis of community based natural resources management.
2. Keep a record of individuals' involvement in illegal wildlife activities in the chiefdom by age and sex.

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3. Document cultural and traditional gender norms and practices and their impact on women's participation in community wildlife management in communities on annually basis
4. Keep record of changes in negative cultural gender norms and practices and changes in women's participation in community wildlife management in communities.
5. Document gender-disaggregated data on women employed from the community to advance women participation in community wildlife management.

4.4   WATER

Women and girls collecting water at a community borehole. Credit: USAID

Community participation in water resource management and gender considerations:
Community participation involves a consultation process of female and male users to result in a more acceptable, user-friendly, and sustainable service. It is the same approach used on global platforms such as the 1992 Dublin International Conference on Water and the Environment which explicitly recognizes the central role of women in the provision, management and safeguarding of water. In Zambia, although women culturally play an important domestic role in water use and supply at the household level, management of water resources have tended to overlook women's participation in decision making and responsibilities in the productive domain. Community consultations on water happen through water user associations (WUAs), established to represent user interests. However, where the Water Resources Management (WARMA) have advance formation of these community structures, for instance in the Kafue Sub-Catchment Area, the WUAs have tended to be male dominated. Designed in a stepwise fashion, the complex process of forming the WUAs can be a disadvantage to women without affirmative action. The traditional leaders, however, play a role of mobilizing communities to participate, often done through the chief's councils and the headmen, which could influence women's participation.

Gender considerations in water management has many benefits. Women and men are the keepers of different indigenous knowledge that has proved beneficial in identifying locally

suited interventions, and the involvement of both can ensure that water infrastructure and systems are responsive to the needs of women who are the major users of water. By considering women's and men's demands, expectations, experience, knowledge, and involvement, water infrastructure can be used more widely and optimally, maintained, and sustained. Water scarcity has social and health impacts at the household level. Women often shoulder the burden of water collection and expend considerable time and energy away from productive endeavors to search for water. Evidence shows that in Africa, women shoulder 90% of the work gathering water and wood for the household and for food preparation. Girls under 15 years of age are twice as likely to carry the responsibility of collecting water as boys of the same age (UNDP, 2006). In the event of water-borne diseases, women are usually responsible for caring for the sick. In addition, the effects of climate change such as drought, floods, and uncertainty of rainfall affect women more than men due to the roles and responsibilities at the household level. Scarcity of water increases risks and vulnerabilities to GBV for women and girls, such as sexual harassment/assault while gathering water.

There are also gender social-cultural issues associated with water. In some cultures, drawing water provides women with an opportunity to converse with each other and discuss issues that concern them away from the homestead where such conversation would be perceived differently. Taking animals for grazing and water points also has significant cultural meaning to young men. Understanding the gender roles and social differences related to water usage in a chiefdom can lead to designing more effective and sustainable interventions.

Policy context: Zambia's 2010 National Water Policy embraces integrated water resources management principles as a basis for addressing water resource challenges (GRZ, MEWD, 2010). Integrated water resource management promotes a coordinated approach to management of water, land, and other related resources to maximize economic and social benefits in an equitable manner. The Water Resources Management Act No. 21 of 2011 established WUAs at the community level, mandated to promote community participation in water resource management and ensure gender integration in decision-making processes related to water. In WUAs, as one of the governing water resource management bodies, the Act states, "there shall be equity between both gender in accessing water resources and particular women shall be empowered and fully participate in issues and decisions relating to the sustainable development of water resources and specifically in water use." The Act also recognizes the embracing of traditional practices in customary areas to water resource management. Traditional practices include the cultural and religious considerations around water resources that communities have depended on for survival. In addition, it gives traditional leaders a role in promoting and policing methods of resource utilization and conservation by the subjects. The 2020 National Water Supply and Sanitation policy also recognizes the participation of community-based structures such as the water supply, sanitation, and hygiene education (WASHE) committees in the management of water services. Using the authority and mandate that traditional leaders have in water resource management, they can contribute to the socioeconomic wellbeing of the chiefdom by increasing the participation of women and addressing the needs and interests of women in the following ways:

4.4.1 Chiefdom Policies

1. Analyze the traditional practices in relation to water and methods of resource utilization and conservation by women and men in the chiefdom to ensure that subjects use water more effectively and sustainably.
2. Ensure women's representation in the WUA and WASHE structures in the chiefdom.
3. Work with District Women Associations (DWAs) to support and organize cooperatives of women farmers in the chiefdoms to strengthen voice and representation of their interest in relation to water use.
4. Promote basic sanitation facilities in a chiefdom.

4.4.2 Governance

1. Ensure participation of women in water resource management in the chiefdom and their full inclusion in the decision-making structures.
2. Establish chiefdom committee that is gender representative to deal with disputes related to use of water, monitor water quality, and ensure water resource conservation in the chiefdom.
3. Collect women's views, create awareness about the water rights of users and communities, and promote representation of women's interests.
4. Advocate for the representation of women in WUAs and WASHE groups.
5. Develop chiefdom mechanisms for access to water and sanitation facilities for vulnerable persons.
6. Monitor the WUA and WASHE operations in representing the interests of women and other vulnerable groups.

4.4.3 Social-Cultural Issues

1. Collect information on traditional gender roles and interests in relation to water and the gender social-cultural issues in the chiefdom to inform decisions around water resources.
2. Adopt gender norms and practices that address discriminatory practices that limit women's and men's chances to access vital water resources and can hinder women's water use, access, or management.
3. Encourage communities on use of practices of water collection that can encourage men's participation.
4. Build the understanding among chiefs/chieftainesses/indunas/headpersons on water as a basic right and the role of women in water resource management.
5. Ensure priority for water is given to women and for domestic use in balancing the competing demands for water at the community level.
6. Ensure the participation of women in community decisions regarding water collection points to reduce the workload and distance for women and girls.

4.4.4 Empowerment of Women

1. Promote the involvement and employment of women in the operations and maintenance of water infrastructure in the chiefdom, ensuring gender balance in employment opportunities.

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2. Promote women-focused training opportunities in water resource management.
3. Facilitate access to resources for increased women's participation in water-based economic activities, especially fish farming and gardening.
4. Support gender equity in allocation of water for farming/gardening activities in the chiefdom.
5. Minimize the cost of accessing water for women and girls, particularly vulnerable women and girls.

4.4.5 Gender-Based Violence

1. Promote establishment of water collection points near the community.
2. Reduce the risks of GBV for women tasked with water collection.
3. Ensure safety of water points by putting in place long-term mechanisms that lessen water pollution and gender-related conflicts.
4. Create awareness about various forms of GBV among the subjects in the chiefdom and practices that deter girls from accessing water points.

4.4.6 Knowledge Management

1. Map water collection points accessible to women and men in a chiefdom and sanitation facilities.
2. Document water use (for domestic and commercial purposes) and levels of representation in the decision making at all levels of stakeholders.
3. Disaggregate by gender the participation of women in water structures at all levels in the chiefdom.
4. Document gender social-cultural issues associated with water resources and share information with development actors that come to work in the communities.

Forest cleared for agriculture. Credit: USAID

Gender consideration in dealing with climate change: Climate change affects women and men in different ways. Women are often at the frontline with respect to climate change impacts and hit hardest by the negative consequences. The effects of climate change have resulted in the drying up of the water bodies and led to women walking long distances in search of water. On the other hand, because of the roles they play in society, women possess important traditional knowledge, experiences, skills and expertise necessary for communities to mitigate and adapt to climate change. Their capacity and skill as agents of change, once accepted and utilized alongside men, can help communities to build and prepare to cope with climate change. In terms of climate change hazards, women often feel the effects most severely because they lack the means to cope with disasters. In agriculture, the effects of climate change increase the vulnerability of poor women as women often have weak adaptive capacity and limited livelihood alternatives compared to men, who have access to work opportunities outside of agriculture. Women's traditional role of taking care of the family and tend to the household limit options for women to work outside their locality. It also places a huge burden on women who must work harder to provide resources for their family in the event of climate change impacts. Economic activities of women can also be impacted by the effects of climate change. Rural livelihoods and women's income that is often dependent on harvesting and sale of forestry products—such as caterpillars forest tubers, roots, wild fruits and mushrooms—is reduced in the event of climate change effects. In terms of social effects, as communities face climate change, new relationship challenges emerge that increase women's vulnerability to GBV. In some cases, the effects of climate change results in parents marrying off young girls to alleviate economic hardship (ICRW, 2016).

Traditional roles assigned to women are also a contributing factor to the threats of climate change. Women play a dominant role in ensuring food security of a household and are engaged in subsistence agriculture, that contributes to deforestation. Demand for production of wood fuel for domestic use is one of Zambia's contributing factors to deforestation. The majority of charcoal production is led by men, but the demand emanates from family need for charcoal at household level.

Policy context: Global climate change models predict that Zambia will experience increasing temperatures, longer dry periods, more intense rainfall, and increased storm events over the next 20 to 30 years (Mwitwa, 2018). The National Policy on Climate Change of 2016 recognizes Zambia's vulnerability to adverse impacts and provides a framework for responding to climate change issues. One of the key objectives of the policy is to engender climate change interventions and address gender equality and equity issues by implementing gender-specific measures and increasing the participation of women and youth in climate change programs. To implement the policy objective on gender, the government formulated the Climate Change Gender Action Plan (ccGAP) in 2015. The ccGAP acknowledges the role of traditional leaders as key to the implementation of gender equality in many sectors to address the effects of climate change. Further, climate change is one of the pressing issues affecting chiefdoms, and to support communities effectively, it is important to address gender-specific contributing factors, vulnerabilities, adaptation, and mitigation. Traditional leaders can play a role by implementing the following measures in their chiefdoms:

4.5.1 Chiefdom Policies

1. Collect information on traditional practices that affect climate change in the chiefdom that includes an analysis of climate change in relation to gender (roles, responsibilities, benefits, and needs of women and men).
2. Set up rules regarding prioritization of women and children in the implementation of disaster responses in the chiefdom.
3. Build a knowledge base on gender and natural resource management linkages to climate change specific to the local context of the chiefdom.

4.5.2 Governance

1. Promote women's participation and representation in climate change-related committees at the community level to ensure women's perspectives are incorporated in planning and implementation of climate change and natural resource conservation measures in the chiefdom.
2. Establish mechanisms for supporting women's participation in decision- making processes/structures related to climate change in the chiefdom.
3. Ensure the participation and involvement of both women and men in identifying and implementing climate change-prevention programs and activities.
4. Involve indunas and headpersons to conduct awareness-raising campaigns on alternative sources of energy in communities and promote concerted action on climate change mitigation.

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4.5.3 Social-Cultural Issues

1. Work with stakeholders to facilitate awareness among women, men, and youth in the chiefdom to discuss linkages between natural resource management, climate change, and gender.
2. Mobilize traditional leaders in the chiefdom to help break stereotypes and negative cultural beliefs related to some of the natural resources.
3. Prioritize vulnerable women and other marginalized groups in accessing and responding to and managing disasters.
4. Carry out community meetings to sensitize women and men towards more sustainable management practices.

4.5.4 Empowerment of Women

1. Enhance rural women's livelihood opportunities in forest products that promote environmental conservation.
2. Address women's economic vulnerabilities in the context of climate change and develop locally based approaches to increase income opportunities for women (e.g., women focused caterpillar farming, beekeeping cooperatives, mushroom harvesting).
3. Promote access by women to training opportunities related to climate change implemented in the chiefdom, particularly opportunities that require a skill that can enable women to gain employment.
4. Promote/introduce initiatives for women for the production and use of sustainable and alternative sources of energy in the chiefdom. such as fuel-efficient stoves or agroforestry to meet food and fuel-wood needs at the household level.

4.5.5 Gender-Based Violence

1. Advocate for consideration of the rights of women and girls in managing and mitigating the impacts of climate change in the chiefdom.
2. Facilitate community sensitization on the impact of climate change on gender roles.

4.5.6 Knowledge Management

1. Document the differential gender impacts of climate change in the chiefdom.
2. Facilitate timely dissemination of weather information with a focus on both women and men to enhance preparedness. For the benefit of women, information packages can be translated into local languages.

4.6 AGRICULTURE

Community members going to their fields at Kambunyula Village in Chipata District. Credit: Clement Chirwa, Chipata Land Alliance (CDLA)

Gender considerations in agriculture: Agriculture is the mainstay of the rural economy, contributing an average of 9.7% annually to the GDP and comprising 76% of the women's agricultural labor force (GRZ, MNDP, 2017). The majority (60.2%) of Zambia's female population is based in rural areas and many depend on agriculture production for livelihoods (FAO, 2018). Gender disparities characterize the agriculture sector, and despite the key role of women in agriculture and food production, cultural, social, and legal impediments have continued to disadvantage them and limit productivity. While women make essential contributions to the rural economy, they have less access to agricultural assets, inputs, services, knowledge, technology, and markets compared to their male counterparts. This is more so for single and young women and those who are widowed. The gender assessment of the sector (FAO, 2018) found that fewer women compared to men own agricultural land, largely due to cultural norms that restrict land ownership to men and limited financial means for women.

Under customary practice, land is allocated by chiefs/headpersons who mostly allocate land to men by virtue of their role as head of the family. Women have limited participation in the land allocation processes, although men provide land to women through gifts and inheritance. As a result of these practices, men dominate agriculture land ownership with women having access to land usually through male relatives: a father, husband, brother, or son. In instances where women own land, it is often a smaller plot, and in some traditions, they are allowed to cultivate their land only after working the husband's land. According to Zambia's ccGAP the average female-headed household farm in Zambia is 0.6 hectares

smaller than those of male-headed households (GRZ, MoG, 2016). This lack of access to land limits women's productive potential, which negatively impacts household income and women's ability to be economically independent. According to the 2018 national labor force survey, women provide much of the agricultural labor (64.4% compared to 36.6% for men) and are twice as likely as men not to be paid for their work (35% versus 16%) (CSO, ,2018). Women are also more likely to use labor-intensive farming methods (39%) such as a conventional hand and hoe tillage system, compared to men (31%) who are more likely to have access to mechanized and ox-drawn machinery.

Further findings of the FAO gender assessment (FAO 2018) show that unlike men, women tend to focus on crops of nutritional value to the family while men go for high income earning crops, mainly for sale. Apart from being involved in the food production, women more than men are involved in food preparation and processing but largely remain excluded from decision making in the food supply chain. In food processing and value addition, women were found to have limitations in accessing processing technologies. Decisions on sale of harvest are often made by men who also have greater access to markets. Women fail to access better markets due to limited access to transport and market information. When involved in marketing, women's products tend to be marketed locally due to mobility constraints and often for lower prices. Women have limited access to distant markets because they bear a disproportionate share of household and caring responsibilities and risk GBV when travelling long distances.

In terms of livestock, gender norms and stereotypes are often linked to livestock ownership. Besides social status and economic value associated with ownership of livestock, particularly for rural families, livestock also contributes to improved livelihoods. Families that own oxen have more benefits in terms of agricultural productivity than those that do not. Ownership of livestock is also associated with a family's improved nutrition status. In some parts of the country, ownership of large livestock such as cattle is a symbol of a man's social prestige. Women are more likely to manage small livestock such as goats and chicken compared to men (FAO, 2018). Grazing and watering of cattle is often done in distant places, limiting the role primarily to men. Women tend to have less livestock than men, kept for household consumption usually, whereas men often have livestock for commercial transaction. As a consequence, men are able to obtain much greater income from livestock and fisheries than women.

In terms of governance, community-organized agricultural groups such as cooperatives and farmers' associations tend to be dominated by males. Generally, women are not represented equally in decision-making processes, and they often miss out on benefits derived from belonging to such groups, such accessing inputs, extension trainings, and markets.

Policy context: Zambia is a signatory to the Comprehensive Africa Agricultural Development Programme (CAADP) and launched the first National Agricultural Investment Plan (NAIP) in 2013 to guide agricultural investments effectively and attain agricultural growth. The National Agriculture Policy framework acknowledges gender equality and is intentional about promoting small-scale agriculture, which women mostly practice (GRZ, MoAC, 2012). The policy includes strategies for integrating gender, improving access to productive resources and services for women, and adapting sustainable agriculture

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technologies. Several gender gaps exist in the agricultural sector and the progress toward gender equality has been slow as women continue to face challenges of unequal access and control over productive resources, unpaid labor, drudgery, and limited participation in community groups and markets. Traditional leaders are a key stakeholder and have a role to support gendered perspectives of women and men in agricultural processes that have a bearing on productivity and sustainable development for their chiefdoms. Traditional leaders can play a role in engendering agricultural processes and increasing the participation of women by:

4.6.1 Chiefdom Policies

1. Set up rules to ensure that there is equitable distribution of productive land between women and men.
2. Develop chiefdom agricultural development strategies.

4.6.2 Governance

1. Promote affirmative action for leadership in agricultural groups in the chiefdom ensuring equal representation of women and men and promoting women-led agricultural/livestock groups.
2. Facilitate linkages with service organizations and promote effective gender-sensitive service provision on agriculture.
3. Establish mechanisms for increasing women's participation in agricultural processes or groups in the chiefdom such as marketing and access to equipment and service provision.

4.6.3 Social-Cultural Issues

1. Engage traditional leaders (chiefs/chieftainesses, indunas, headpersons) in land rights discussions to promote awareness of women's agricultural land ownership rights.
2. Promote dialogue on sharing of household and care-giving responsibilities so women have more time to learn new agricultural skills and can engage in high-earning agricultural tasks.
3. Engage men in the chiefdom to adopt cultural norms and practices that address male dominance and exclusion of women from participating in some of the agriculture activities.
4. Select and train men in the chiefdom as role models that can champion gender equality.
5. Create awareness on the rights of women and promote their fair share of roles and responsibilities in agriculture production. Hold chiefdom field days where female role models can showcase their agricultural produce.
6. Create awareness on the importance of livestock ownership and management for women.

4.6.4 Empowerment of Women

1. Promote gender-responsive, climate-smart agricultural technologies, particularly for female farmers.

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2. Promote agriculture land certification for women.
3. Promote positive mindset awareness among female farmers to build their confidence to engage in agriculture for business.
4. Promote the establishment of women's livestock association/clubs to increase opportunities for women to own livestock.
5. Provide linkages for women to access post-harvest technology.
6. Identify opportunities for women in the chiefdom to be trained in leadership, technology, and agriculture methodologies that are less labor intensive.
7. Put in place mechanisms for women to have access to farming input and productive resources in the chiefdom.
8. Set up rules regarding use of family income from agriculture production by men to protect women from losing their share and impose sanctions on families that discriminate against women.
9. Lobby government for increased national agricultural budget, particularly to promote gender-related activities. When new agricultural programs, promoted by the government, international organizations, or civil society organizations (CSOs) are implemented in the area, lobby for the inclusion of women in activities such as agricultural extension training, receiving inputs, etc.
10. Promote market linkages for female producers of agricultural products.

4.6.5 Gender-Based Violence

1. Create awareness on women's rights.
2. Create awareness on GBV and build understanding of the different dimensions of GBV related to economic emancipation of women in the chiefdom.
3. Establish and strengthen linkages between the chiefdom and service support organizations such as Victim Support Units to provide support to women that experience GBV due to income gained out of agricultural sales.

4.6.6 Knowledge Management

1. Document gender-disaggregated information on agricultural activities in the chiefdom.
2. Periodically conduct livestock census in the chiefdom and keep a record of livestock ownership, type, and the owner's gender.
3. Document gender roles and responsibilities of men and women in the chiefdom and use it to promote gender awareness.
4. Collect information on farming activities, roles, and responsibilities for women and men in the chiefdom.
5. Map out available grazing land and watering points in the chiefdom, distance, and accessibility by subjects.

4.7   FISHERIES

Fishing camp, banks of Luangwa River. Credit: Matt Sommerville (ILRG)

Gender consideration in the fisheries sub-sector: As in many other countries, men traditionally dominate the Zambia's fisheries sub-sector. Small-scale fishing is often a high-risk activity for women, and because it requires a high degree of mobility, it is closely linked to a masculine identity. Men generally occupy the roles of boat owners, fishers, and retailers and because they have the resources, are able to participate in deep water fishing. As women have limited access to resources (such as boats) and mobility to fish away from the shore, the is role is also invisible. In aquaculture, involvement of women and ownership of aquaculture tools is low and women are limited to use of traditional fishing methods. Men have more access to modernized and mechanized fishing equipment and are able to harvest variety of fish. Despite lack of control, women remain involved and work at different stages in the fishing value chain. Women usually hold undervalued roles such as fish processors and traders. Further, the fisheries industry and fishing communities are often associated with social problems around alcohol consumption, violence (including GBV), risk-taking sexual behavior, and high rates of sexually transmitted diseases, including HIV. Female fish traders need to negotiate directly with fishermen, which exposes them to a high risk of sexual exploitation and violence, a practice commonly known as "fish for sex." In terms of fish farming, women are limited by lack of capital and skill. Migration is a common livelihood strategy in a fishing community, and has underlying consequences on the health social and economic wellbeing of women and children. As families relocate to fishing camps, children are often forced to drop out of school. Most of the fishing camps are malaria-infested areas and located far from health centers.

Responding to the challenges of the fisheries sub-sector requires adopting both

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environment-friendly and inclusive participation practices. This entails promoting and supporting men and women engaged in harvesting and pre-and post-harvest operations to contribute with their unique knowledge, perspectives, and needs.

Policy context: Fish comprise more than 53.4% of animal protein in the Zambian diet and the fisheries sub-sector, which includes capture and aquaculture. Fisheries contribute 1.24% to the Zambia GDP. The key challenges affecting the growth of the fisheries sub-sector in the country include inadequate access to inputs and finances, low investment in skills and knowledge, and the lack of sustainable and inclusive fisheries management. The Fisheries Act (Government of the Republic of Zambia, 2011) provides the legal framework for community participation in fisheries management through the appointment of honorary fisheries officers (HFOs) and fisheries co-management structures (i.e., fisheries management committees and zonal and village management committees). Members of the local riparian fishing communities form the co-management structures. The functions of a committee are to promote and develop an integrated approach to the management and sustainable utilization of natural fisheries resources in a fisheries management area. The Fisheries Act also provides for the establishment of a Fisheries and Aquaculture Development Fund. The Act states that the Fund shall be applied for the purposes of developing the fisheries and aquaculture sector and facilitating a community-based approach to fisheries management and development. Above all, one of the applicable principles outlined in the Fisheries Act is "the need to achieve to the extent practicable a broad and accountable participation in the decision-making processes."

To take measures to improve sustainability and inclusivity in fisheries, the government is developing a National Fisheries and Aquaculture Policy. The draft policy aspires to ensure inclusiveness in sustainable management of fisheries resources and development of aquaculture. Among the principles embraced in the draft National Fisheries and Aquaculture Policy include equity, community and stakeholder participation, respect for human rights and justice for all, recognition of land tenure systems, sustainable development, and transparency and accountability. The policy will seek to promote gender integration in all aspects of sustainable fisheries management and aquaculture development.

The role of traditional leadership in fisheries management: Traditional leaders play an important role in providing leadership and guidance in the management of fisheries resources as well as aquaculture development in their respective chiefdoms. The Fisheries Act No. 22 of 2011 provides for a representative of the Chief to be part of the Fisheries Management Committee. The Act further provides that "where a fisheries management area covers two or more chiefdoms, each Chief shall nominate a representative to the committee." The proposed draft policy recognizes the important role that chiefs play in the governance of fisheries resources within their respective jurisdiction. Further, chiefs are also critical in providing access to water resource and mobilizing communities for developmental projects and in addressing the gender issues of the sub-sector.

Traditional leaders can address women's inclusion and gender issues in sustainable fisheries management by:

4.7.1 Chiefdom Policies

1. Ensure gender integration is an integral part of the local fisheriesdevelopment strategies of the chiefdom.
2. Support adoption of specific chiefdom policies to address GBV risks forwomen, men, and vulnerable youths.
3. Encourage and support the development of appropriate technologies thatare important to support fishing techniques that can be applied by women.
4. Secure equitable and socio-culturally appropriate tenure rights to fisheryresources, fishing, areas and adjacent land for women.
5. Set up chiefdom rules to restore, conserve, protect, and co-manage localfisheries resources and ecosystems.

4.7.2 Governance

1. Recognize and support the role of women in small-scale fishing.
2. Ensure inclusion of women in fisheries zonal and village management committees.
3. Advocate for accountability and transparency in the management of fisheries resources and equitable sharing of benefits between women and men.
4. Involve women in local dispute committees related to tenure rights of small-scale fishing communities and mechanisms in place in a chiefdom to resolve disputes in a timely, affordable, and effective manner.
5. Increase awareness on the nutritional benefits of eating fish and promote mechanism that makes fish consumption a reality for many households in the chiefdom.

4.7.3 Social-Cultural Issues

1. Promote learning between village traditional leadership on negative cultural norms contributing to GBV in the chiefdom.
2. Put in place mechanisms that ensures effective management of fisheries resources, but also minimizes the effects on women and children among the fishing communities.
3. Promote access to schools, and health and education facilities in fishing communities, recognizing the importance of children's wellbeing and education for their future.

4.7.4 Empowerment of Women

1. Support the development of women-focused schemes for savings, credit, and insurance among the fishing community.
2. Ensure inclusive, non-discriminatory practices so that fishers, processors (who are mostly men), and fish traders (mostly women) have a fair return from their labor and contribution to the fisheries resource management.
3. Ensure equity for women, youth, and persons with special needs in benefit sharing from fisheries resources in the chiefdom.
4. Promote and support alternative livelihood programs in the chiefdom to reduce the risks for women and promote fisheries conservation and aquaculture development.

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5. Work in collaboration between chiefs, fisheries management committees, and other relevant stakeholders to support women's employment in fisheries management.

4.7.5 Gender-Based Violence

1. Raise awareness on GBV risks related to fisheries, noting that women are key players in the processing and trading nodes of the fish value chain, and how increased income from fish trade affects household power dynamics.
2. Promote awareness on various forms of GBV in the fishing industry.
3. Identify and address "fish for sex" practices existing in the chiefdom.
4. Ensure gender-balanced dispute resolution mechanisms in the chiefdoms are in place and able to deal with gender disputes related to fish and fishery products.

4.7.6 Knowledge Management

1. Make available relevant information necessary for chiefdom small-scale fisheries and sustainable management.
2. Document knowledge, cultural practices, and technologies of small-scale fishing communities in the chiefdom.
3. Lobby and advocate for funds to support participatory fisheries research and investigate gender relations in the chiefdom.
4. Develop a simple local monitoring and evaluation system to assess the impact of rules, policies, and actions for improving gender equality in fisheries sub-sector.

4.8   MINERALS AND MINING

Woman collecting soil to pan for gold. Credit: Southern Africa Resource Watch (SARW)

Gender considerations in the minerals industry: Historically, women have been less represented in the mining and minerals sector in Zambia due the social and cultural norms that disallowed women to work in the mines based on the belief that women could not manage the manual work involved. The study by the International Journal of Engineering Research & Technology (IJERT) found that the most significant challenges faced by women were under-representation and stigmatization in terms of roles and opportunities, due to gender, poor education, and lack of professional skills (Phiri & Chileshe, 2015). According to the research, the other reason that made female labor unattractive to the mines was the provision of additional housing and feeding costs associated with married labor. However, with more women coming through the education system and with the advancement in technology, the recent past has seen an increase of women in the predominantly male space of the mining sector. Women have been able to take up more jobs in most areas of the mining industry. The perceived feminine characteristics such as being assiduous, regular, dependable, hardworking, and trustworthy have also been a contributing factor (Phiri & Chileshe, 2015).

Though modernization of mining practices has made it easier for women to do the same work as men, employment opportunities and leadership have continued to favor men, and women still tend to bear a disproportionate share of social costs or benefits (Mining for Zambia, 2020). In terms of the effects of pollution, women shoulder the burden of providing care to sick family members. The IJERT study also found that poverty drove women to seek employment in the small mining sector. Women are engaged in the small-

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scale and informal mining sector to provide for their families, where they work under harsh conditions. The majority of women, assisted by children, work mostly in artisanal mining activities like stone crashing, sand quarrying for construction, and soil sifting for precious metals. This is done informally, and in most cases, illegally. Women also have limited skills in the extractive industry and tend to use rudimentary tools that have an impact on their health and wellbeing. Operations by women and children in the quarrying industry is done without protective clothes, which exposes them to health hazards like silicosis due to inhaled dust from stone breaking and to a high risk of accidents. The quarrying activities of women are also limited by lack of finances to access modern tools and machines. In the salt extraction industry for instance, women lack appropriate salt pans and value-added equipment and packaging.

Policy context: The Mines and Minerals Development Act No. 11 of 2015 regulate mining sector operations, complimented by the other pieces of legislation in land and wildlife. The Mines and Minerals Act provides for consultation with the community and traditional leaders to give written consent to mining rights in the chiefdom before the start of any mining operations. The intention of the Act is to secure the accrual of mining benefits to the local communities, and as such, mining companies are increasingly working to make women an integral part of skills development and employment opportunities. Part of the objective of the mining policy for Zambia is to facilitate the empowerment of Zambians to become owners/shareholders in the mining industry.

Traditional leaders can contribute to gender integration in the mines and minerals sector by:

4.8.1 Chiefdom Policies

1. Develop chiefdom policy for granting mining rights that includes benefits to communities, women, men, and children.
2. Establish mechanisms to encourage mining companies to develop a participatory and collaborative approach to mine planning development and decommissioning, taking into account the needs and concerns of local communities in the chiefdom.
3. Set up guidelines for the chiefdom to ensure mining companies meet acceptable safety, health, and environmental standards for the benefit of the community.
4. Create awareness on the environmental impacts of mining activities (including mining that involves sand and stones for construction, including building roads) in the chiefdom.

4.8.2 Governance

1. Establish mechanism for monitoring healthy and safety of women engaged in the mining activities in the chiefdom.
2. Ensure that environmental impact assessments consider the effects of mining on the livelihoods of women.
3. Monitor mining companies' gender integration plan and report on access to skills training and employment for women in the mining activities in the chiefdom.

4. Facilitate gender sensitization within the traditional leadership structures of the chiefdom on the increasing role of women in the mining sector.
5. Put in place mechanisms for mining companies to support training of women from the local communities through the provision of bursaries, in-house training, and apprenticeships

4.8.3 Social-Cultural Issues

1. Ban discriminatory practices based on the belief that women are not fit for mining jobs and promote equal employment opportunities based on qualification and skill in the chiefdom.
2. Set age and activity limits for participation of children in the mining and extractives sector.
3. Facilitate identification and documentation of women artisanal miners as role models.
4. Facilitate dialogue on positive traditional norms and practices that facilitate women's participation in mining and promote them in the communities.
5. Facilitate dialogue to discard superstition surrounding women's participation in mining.

4.8.4 Empowerment of Women

1. Work with the mining companies and all other stakeholders in the mining sector to promote skills training for community members with particular focus on women.
2. Facilitate access to finances and machines for small-scale mining for women to effectively participation in the extractive industry, value addition and marketing.
3. Work with the mining companies to ensure social responsibility addresses the needs of women.
4. Establish chiefdom-based Environmental Protection Fund for all mining companies in the chiefdoms to contribute to for the empowerment of the local communities.
5. Promote women's associations to pull resources together and increase opportunities to access technology for women involved in mining and the extractives industry in chiefdoms.
6. Publicize available geological minerals information in the chiefdom and facilitate women 's participation in mining activities as mine owners through the provision of land to conduct mining activities.

4.8.5 Gender-Based Violence

1. Ensure all mining companies in the chiefdom have HIV/AIDS and GBV policies in their business operations before granting mining rights.
2. Review mining operations in the chiefdom for any health, HIV/AIDS, and GBV risks with particular focus on women.

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4.8.6 Knowledge Management

1. Gather gender-disaggregated information on women's and men's activities in the mining and extractives sector.
2. Document GBV forms in the chiefdom attributable to mining activities.
3. Facilitate documenting of land for mining by type and benefits to the community by gender.
4. Document and disseminate information to raise awareness on safety, health, and environmental risks to small-scale miners.

4.9   CHILD AND EARLY MARRIAGE

Women aspiring community leaders for Mukungule CRB, North Luangwa Game Management Area, Zambia. Credit: Kutemba Sakambuta (ZCRBA)

Causes and consequences of child and early marriage: Child and early marriage is caused by the complex interaction of poverty and gender inequality. Though the practice affects both girls and boys, child marriage impacts girls disproportionately. Studies show that among 15-19-year-old adolescents, 16.5% of girls are married compared with 1% of boys, and among the married 20-24-year-olds, 31.4% of women married before the age 18 compared with only 2.2% of men (Population Council, United Nations Population Fund, and Government of the Republic of Zambia, 2017). Early pregnancy is a major social and health issue, strongly associated with high maternal and child mortality rates, life-long health complications, and low birth rate and child malnutrition. Child marriage is also linked to school dropouts and lower education, productivity, income, and wealth indicators, impacting the wellbeing of families and perpetuating poverty. Child marriage usually includes big age gaps between spouses, reinforcing unequal power dynamics that disadvantage women and contribute to domestic violence and other forms of GBV.

Child and early marriage and natural resource management: Evidence shows that child and early marriage is often used as a coping mechanism in times of crisis (Mann, Quigley & Fischer, 2015). Crises due to climate change and poor management of environment and natural resources have led to livelihood stresses in rural areas such as droughts and floods, which lead to loss of land, crops, livestock, livelihoods, and homes. This exacerbates poverty, food insecurity, and limited access to education, and forced migration, which in turn drives child and early marriage. Economic hardship leaves families with fewer options such that they can resort to marrying off daughters for money and lessen the number of mouths to feed. For a poor family, bride price can ease the financial strain and save on the demands for education support. A study in Zambia found that economic hardship forced parents and guardians to marry off children for short-term

benefits and children entered marriage to escape challenging economic and material circumstances in poor homes and as an opportunity to meet basic needs (Mann, Quigley & Fischer, 2015).

At the same time, the pressures related to land and natural resources can lead to child and early marriage, and women and girls who enter marriage as children have additional constraints to their rights to access and control land. Child marriages are often not registered officially, so women have limited legal protections and recourse for secure land tenure. In addition, early marriage can contribute indirectly to the challenge of deforestation. For instance, the World Bank study on drivers and strategies for deforestation in Eastern Province established that the threat of forest encroachment for agriculture land was associated with family expansion through marriage (Walthum, Seebauer & Carodenuto, 2016). As young family members married, families were pushed to expand their farming land and activities. Addressing child marriage not only protects the rights of children, especially girls, but also supports the responsible management of land and natural resources.

Policy context: Zambia ranks amongst the top 20 countries in the world with high rates of child and early marriage, with 42% of women and 4.2% of men aged 20-49 married before age 18. Prevalence of child and early marriage is higher in rural areas (Central Statistics Office, Ministry of Health, and ICF International, 2014). Due to dual system of law in Zambia, the legal marriage age of 21 prescribed under the Marriage Act is often not binding under customary law. Under customary law, especially in rural areas, the age of marriage is often defined to coincide with puberty, particularly for girls.

The Government of Zambia has committed to end child marriage and launched the 2016-2021 National Strategy on Ending Child Marriage. The strategy embraces a multi-sectoral and holistic approach to, among other things, tackle the causes and the consequences of child marriage and to facilitate positive change in prevailing negative attitudes, behaviors, beliefs, and practices.

The strategy recognizes traditional leaders as key stakeholders to fight child marriage, including the following statement, "I commit myself to fighting—up to my last ounce of energy—all those forces that hide their evil and immoral intentions and practices under the banner of 'traditions and culture' so that you, our children, can flourish in your God-given right to be children and enjoy this special stage of your life."

Traditional leaders can contribute to the fight against child marriage by:

4.9.1 Chiefdom Policies

1. Build awareness of child and early marriage and teenage pregnancies in the chiefdom. This can be done with CSOs working on ending child marriage by producing content that can be used through meetings, community radio, and drama.
2. Support training of traditional leaders in the chiefdom in harmonizingtraditional practices to the legal provision prohibiting child and earlymarriage and prevention of teenage pregnancies.

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3. Advocate and lobby for harmonized age limits for marriage under state andcustomary law.
4. Formulate/update by-laws to address child and early marriage and teenagepregnancies in the chiefdom, taking into consideration the age of legalmarriage in Zambia.
5. Set up rules and guidelines regarding puberty and initiation ceremonies forgirls and boys that protect the rights of children with gender equality.

4.9.2 Governance

1. Set up gender-balanced chiefdom committee to deal with issues ofchildren's rights, including child marriage and teenage pregnancies.
2. Provide training to traditional court officials in the legal provisions thatprohibit child marriage.
3. Establish mechanism for supporting children being withdrawn fromunderage marriages including the promotion of community-based nurseryfacilities.
4. Identify role models among women and men in the chiefdom to championthe fight against child marriage and teenage pregnancies in thecommunities.

4.9.3 Social-Cultural Issues

1. Review social cultural issues associated with child and early marriages andengage the subjects on dialogues to change negative practices (i.e.,focused dialogues on the negative impacts of child marriage for women andgirls and for families and communities more broadly).
2. Create awareness among traditional institutions such as indunas,headpersons, Alangizi on traditional practices that undermine the rights ofchildren.
3. Encourage songs and stories that highlight the negative effects of childmarriage, especially during traditional ceremonies.
4. Engage traditional leaders (indunas, headpersons) as custodians oftraditions and customs to reform customary marriage law.
5.I dentify and promote positive traditional and cultural practices thatcontribute to reducing teenage pregnancies and ending child marriages.

4.9.4 Empowerment of Women

1. Initiate community-based social protection programs in the chiefdom tokeep girls in schools.
2. Facilitate removal of girls from child marriage and support the return of such girls to school, taking advantage of the school re-entry policy and legal provisions.
3. Promote the importance of education for both boys and girls equally in the communities.
4. Promote access to life skills training opportunities for girls and boys in the chiefdom.
5. Promote initiatives for the empowerment of out-of-school youth.

4.9.5 Gender-Based Violence

1. Advocate for the rights of women and girls in the chiefdom and sensitize

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the subjects to discourage negative practices such as marrying off girls for economic reasons.

2. Ban and discourage puberty and initiation rites of girls and boys involving sexual practice.
3. Enhance/establish coordination with schools, health, Victim Support Unit, and other service providers in reporting early child marriage incidences to the chief/chieftainess (e.g., child being taken from school or a child being taken for ante natal). This can be done within the framework of the Chiefdom GBV Secretariat.
4. When an imminent child marriage is identified and reported to the induna or chief, develop strategies to speak to the families involved to understand the motivations behind the decision and offer support to avoid marriage. Emphasize sensitizing men in the family about the negative effects of early child marriage.

4.9.6 Knowledge Management

1. Document incidences of early child marriage and teenage pregnancies involving boys and girls below 18 years in the chiefdom.
2. Document the reasons for cases of child marriage for girls and boys and use findings to support families experiencing pressures to marry their children off and to inform strategies to raise awareness against the practice.
3. Document cultural practices in the chiefdom that do or have the potential to infringe on the rights of girls and boys or cause harm.
4. Record vulnerable households at high risk of marry off children and perpetuating early child marriage incidences of teenage pregnancies.

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4.10 EDUCATION

A partially finished secondary school. Credit: USAID

Gender concerns in education: Zambia has high illiteracy levels, ranking 13 out of 14 countries for literacy and numeracy by the Southern and Eastern Africa Consortium for Monitoring Education Quality (SACMEQ, 2007). In rural areas where poverty is high, girls have fewer chances of receiving an education, hence the high illiteracy levels in the rural areas. Studies show that 1 in every 2 females (49.8%) is illiterate as compared to 2 in every 5 males (39%) of the same population. Many girls in Zambia miss the opportunity to get an education due to existing gender disparities that also have a rural and urban dimension. Enrollment rates for girls lag behind boys due the lesser value placed on a girl's education. The traditional view that investing in the boy child is more profitable than investing in the girl child remains quite profound, hence girls are prepared for marriage before education. It is believed that girls will get married and be taken care of by their husband generally, but the boy will marry and need to provide for his family. After leaving school girls also faces challenges in accessing skills training mostly due to poor grades. This further impacts their ability to get well-paying jobs.

Intrinsically, poverty is linked to most of the challenges that girls face to stay in school. In the face of difficult economic situations where families have to make choices on who gets the education and who stays home to support the family's economic activities, girls are disadvantaged as often boys get the preference for education. The deep-seated cultural norms and gender roles for girls play a part in girls missing school to take care of household chores at home. A study by Campaign for Female Education (CAMFED) found that the poverty situation of families leads to girls, more often than boys, dropping out of school particularly in rural communities. Girls are further disadvantaged by the

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poor and unfriendly user infrastructure in the education system as girls get forced to miss school during menstruation due to the lack of water and proper toilet and sanitation facilities in schools. Studies show that girls are absent for up to 4 days every month due to menstruation, missing hours of learning and affecting performance (Mann et al ,2015). Poor performance increases the chance of a learner to drop out of school. More recently, there has been progress in advocacy for free sanitary pads for girls but psycho-social and health support in many schools generally remains weak. Teenage pregnancy is prevalent in Zambia, leading to girls dropping out of school. Despite the school re-entry policy, stigma and the economic situation in families make it difficult for the girls to return to school, pushing girls to take the option of early child marriage. Out of the over 10,000 girls who get pregnant annually, less than half return to school. Most of the schools do not have adequate support for girls to actually return to school, although there are opportunities to link with other policy initiatives that works for girls, such as the social protection policy.

Policy context: The Education Act of 2011 and the Educating our Future Policy (1996) governs Zambia's education. The policy's aspiration is articulated further in the 2017 - 2021 Education and Skills Sector Plan (ESSP), specifically giving four overriding themes of efficiency, quality, access, and equity. The policy choices and actions are aimed at addressing barriers to education and ensuring that no citizen is denied education on account of poverty, location, age, gender, or disability. In the 7NDP, the Government of Zambia prioritized education as a critical development strategy for the attainment of socioeconomic and cultural transformation.

Zambia has implemented the universal primary education policy, making primary education free of fees and easily accessible to all. Though the policy has increased enrollment rates, access is still a challenge to many. Children from poor families still experience difficulties in meeting other education-associated costs, such as school uniforms and transport to remain in the education system. Households spend on average ZMW 1,558 annually on education per child (Central Statistics Office, 2016), an amount that is not easily affordable for most poor families. In addition to these direct costs, there are also opportunity costs for withdrawing children from school such as agricultural labor, collection of firewood, household chores, and other economic activities (e.g., harvesting caterpillars or fish). Children from poor and rural households are particularly impacted, especially girls. Evidence shows that 29.8% of girls and 31.1% of boys from the lowest household income quintile fail to attend school at primary level, compared to 14.6% of girls and 13.3% of boys in the richest quintile (ZDHS, 2019). This scenario is similar at the secondary school level. The disparities are a result of high poverty levels and fewer more spread apart schools in rural areas. According to UNDP's Human Development Indicators, the mean years of schooling for girls is 5.8 years compared to 7.3 for boys, showing higher dropout for girls (United Nations Development Programme, 2019). Illiteracy levels among parents is another factor leading to low access to education for rural children, by placing less value on education for the short-term benefits that can be realized from their labor. The literacy rate is 70.2% in the adult population, with illiteracy much more pronounced in females than males (Central Statistical Office\, 2010). Traditional leaders can contribute to promote access to education for girls and boys by;

4.10.1 Chiefdom Policies

1. Create awareness in the chiefdom on the government's free education policy.
2. Support the re-entry policy among subjects and ensure children withdrawn from marriages are put back in schools.
3. Set up rules and guidelines against the practice of using girls and boys for economic activities that lead to them missing and in some cases dropping out of school.
4. Ban traditional practices that keep girls in inferior and undervalued positions.
5. Facilitate review of content of traditional initiation ceremonies to keep progressive cultural and traditional practices and discard negative ones.
6. Lobby government to put up dormitory facilities for girls in vulnerable communities to curb the problem of teenage pregnancy and early marriages.

4.10.2 Governance

1. Develop mechanisms to provide guidance and counselling to families refusing to send their children to schools and for girls under the school re-entry program.
2. Set up chiefdom-based mechanism for scholarships and bursary schemes for orphans and vulnerable children.
3. Identify chiefdom role models among young people in the chiefdom to champion the value of education.
4. Ensure the involvement of women in the chiefdom, through clubs or groups, to champion the empowerment of girls and young women and bring men on board to support these initiatives if they are to succeed.

4.10.3 Social-Cultural Issues

1. Review social-cultural issues associated with withdrawal of children from the education system and engage the subjects to change negative practices.
2. Review social and cultural environment shaping young people's sexual behavior, with specific attention to teenage pregnancy and child marriage.
3. Create awareness in the chiefdom on mechanism for dealing with school dropout of children to support family activities.
4. Discourage cultural practices regarding the participation of children in traditional activities that encourage sexual practices.
5. Promote positive moral values to be practiced in schools in the chiefdom.

4.10.4 Empowerment of Women

1. Promote initiatives in the chiefdoms to support families to invest in the children's education.
2. Promote establishment of chiefdom-initiated income-generating programs by families to support school needs of orphans and vulnerable children.
3. Promote initiatives in the chiefdom to empower women to produce sanitary wear so that it is easily accessible to girls going to school.
4. Promote community-based early childhood learning initiatives.
5. Promote access to life skills training opportunities for girls and boys dropping out of school in the chiefdom.

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4.10.5 Gender-Based Violence

1. Advocate for a safer school environment for girls in schools and promote the involvement of boys in gender and the importance of protecting their sisters and mothers at an early stage.
2. Ban puberty and initiation rites of girls and boys involving sexual practice.
3. Collaborate with other stakeholders working on GBV and learning from what is being done in other chiefdoms.
4. Facilitate establishment of youth-friendly desks, based on traditional initiatives, in chiefdoms.

4.10.6 Knowledge Management

1. Document incidences of school dropouts and actions taken by gender.
2. Document cultural practices infringing on the rights of girls and boys to education and action taken.
3. Record vulnerable household at high risk of dropping out of school.

GENDER SUB-COMMITTEE MEMBERS

HRH Chief Kaputa chaired the Gender Sub-Committee

The former Chairperson of the HoC from 2019 to 2020; he also chaired the Gender Sub-committee. A mining engineer by profession, Chief Kaputa brought his years of experience in mining and chiefdom administration to the development of the Gender Guidelines, particularly in the mines and minerals section. Chief Kaputa is of the Tabwa people of Kaputa District, Northern Province, and has a passion for uplifting the welfare of people, particularly the vulnerable in his chiefdom, and has encouraged his people to grow cassava for commercial purposes, allocating land to women to economically empower them to participate in cassava growing. He has also promoted the participation of women in leadership in his chiefdom by appointing women to hold decision-making positions, including having a female to act on his throne when he is not in the chiefdom.

HRH Chief Katyetye

An educationist by profession, Chief Katyetye of the Twambo people of Isoka District, Muchinga Province brought a wealth of knowledge and experience in chiefdom administration to development of the Guidelines. He is passionate about environmental issues, entrepreneurship, and the empowerment of women. An entrepreneur himself, he has set up cooperatives in his chiefdoms to empower women and men and in conservation farming. He contributed significantly to the development of the agriculture and environment sections of the Guidelines. He believes in empowering women and appointed women to decision-making positions in his chiefdom.

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HRH Chieftainess Mkanda

TA teacher by profession, Chieftainess Mkanda of the Chewa people of Chipangali District in Eastern Province is passionate about education, particularly educations for girls. As a champion of women and child rights, she has implemented a policy in her chiefdom that ensures that women and orphans have access to land through inheritance and land documentation. She believes land records are the only way to secure land rights for women and children, and contributed significantly to the development of the sections on land and child and early marriage of the Guidelines.

HRH Chieftainess Mupanshya

A community advocate for sexual and reproductive rights of women, Chieftainess Mupanshya of the of the Soli people of Rufunsa District in Lusaka Province brought a wealth of traditional knowledge to different issues in the development of the Guidelines. She believes in women leadership, has appointed women indunas in her chiefdom, and sees herself as a role model of female leadership. She is also passionate about fighting child and early marriages and teenage pregnancies

HRH Chief Mphuka

A teacher by profession, who belongs to several other developmental committees, Chief Mphuka of the Chikunda people of Luangwa District, Lusaka Province brought a wealth of knowledge and leadership to the development of the Gender Guidelines and contributed immensely to the development of the land and fisheries sections of the Guidelines. Patron of a Development Committee of his Chiefdom, Chief Mphuka has championed the rights of women, especially land rights, and is documenting land rights for women in his chiefdom.

HRH Chieftainess Muwezwa

An educationist by profession and member of the Muwezwa Ila Royal Establishment, Chieftainess Muwezwa 1 of Itezhi tezhi District in Central Province brought her teaching and leadership skills to the development of the Gender Guidelines. She has a wealth of knowledge and experience in natural resource management and empowerment of women. She is part of various developmental committees and played an important role in shaping the community-based natural resource management policy for Zambia. She is Chairperson of the Itezhi-tezhi Empowerment Trust that addresses developmental issues and the plight of women in the chiefdom and the district. Chieftainess Muwezwa led the development of the section of the Guidelines on fisheries.

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