

Pepa lya mibuzyo – Kumusanza kwa chisi ca Zambia. Maseseke alimwi anguzu zyakukaka:

Ba Lisa Cliggett, bayi bapati (professor) ba ciiyo cilanga buumi alimwi abukkale bwabantu (Anthropology), ku cikolo cipati na Univesiti ca ku Kentucky okuya ku USA alimwi aba Jon Unruh, bayi bapati (professor) ba ciiyo cilanga nyika alimwi a zilengwa leza (Geography), ku cikolo cipati na Univesiti ca ku McGill ookuya ku Canada mbabakabamba pepa lya mibuzyo eeyi. Ba Lisa aba Jon bakaboola ookuno ku Zambia kuti bazikuvuntauzye amakani ajatikizya kulonga, bulimi alimwi akukkala munyika impya. Balijisene a cikolo cipati ca mu Zambia (Univeristy of Zambia, UNZA) alimwi balizumizigilwe kuli bamwami Chikanta abama simbbuku kuti babuzye mibuzyo eeyie kubantu ku cooko okuno. Ba Lisa aba Jon tabali waano akucita milimo ya lusumpuko na kubelekela mfulumende na tubunga tumwi. Ku Amelika bamayi ba ku zikolo zipati na univesity balavuntauzya kutegwa bazibe buponi bwabantu mumasena amwi kunze kwa cisi ca Amelika. Twaboola kulindinywe katujisi lushomo lwakuti mulaba gwazyba ba Lisa aba Jon kuti bazibe mbuli mbomupona ku cooko ecino ca Zambia.

Tulomba kuzumizigwa kuti tumubuzye kujatikizya bumi bwantu kubusena ooboun alimwi amizeezo yenu ijatikizya bulimi alimwi akubamba nyika. Eeyi mibuzyo ilatola woola lyomwe na obilo. Ba Lisa aba Jon baya kwabelesya makani ngotutabandike aku asanganya amakani azwa kubantu bamwi kutegwa bazibe maumi abantu mubusena oobuno. Izina lyenu liyakugusigwa kumakani ngomutaabane andizwe kutegwa zyoonse nzyotutakanane abe maseseke. Makani abwezegwa kuzwa kubantu banji aya ku vwelenganizigwa kutegwa cita kakonzeki kuziba makani azwa kumuntu na kumunzi umwi. Makani aya kulembwa mumuncini (computer), walo ooyo ba Lisa aba Jon ngobaya kutolelezya ku Amelika. Mapepa aaya ayakuyobolwa mubbokezi likkiigwa mu ngada ikiigwa ookuya ku Monze.

Ba Lisa alimwi aba Jon tabajisi muzeezo wakwaabana makani aaya amfulumende ya Zambia, na ya ku Amelika, nikuba tubunga na bamwi bantu. Pesi nikuba boobo, cilanzeka kuti mfulumende inga ilabazungilizya ba Lisa kuti bayubunune makani aaya. Nkakaambo kaako ncibaya kugusya izina lyenu kumakani atibandikwe, calo eeco cinga cilabayumina bakunze kuti babelesye makani aaya munzila itayandiki kubelezya. Ba Lisa aba Jon bayakulemba malembo amamanino aayo atikakanane makani azulide kutali bwiinguze buzwa kumuntu omwe. Aaya malembo ayakupegwa kubantu bayandisya kuziba maumi abantu mucooko eccino, akuzikolo zili mubusena oobuno alimwi akubavuntauzi bambi omuno mu Zambia aku Amelika.

Imwi mibuzyo ibuzya makani aku gonka na kupanda myuunda, alimwi abantu mbuba ijana nyika alimwi mbuli mbubamba zisaka. Ba Lisa aba Jon mbaamayi ku Amelika, tabayandi alimwi tabalombozyi kujana na kubweza nyika mu Zambia, aboobo mutayoowi kwiingula mibuzyo eeyi nkaambo muyeeza kuti bayanda kumunyanga nyika. Ba Lisa aba Jon balizi kuti bamuzwa kule na bantu batil bana Zambia tabokonzi kuula nyika mumasena alangwa abamami oomuno mu Zambia. Muzeezo wabo ngobakisi mukubzya mibuzyo eeyi ngwakuti baiye mbuli bana Zambia bakkala mubusena obuno mbobaci konzya kujana nyika yakulima bulimi mbuyanda.

Kuti Tiimwalimvwa kabotu na kuli mbonwa nyenaala kukubandika andiswe, inga mwakaka kuti mutole lubazu kukwiingula mibuzyo. Mulanngulukide kwiikak mibuzyo imwi kuti mwayanda, nikuba kukosozya bubandi fumbwa ciindi kakunyina mulandu na kaambo. Pesi mwellede kuziba kuti zyonse ziya kubandikwa ayakuba maseseke alimwi zina lyenu liya kugusigwa ku makani ngomuti abane andiswe.

Kuti mulijisi mibuzyo, inga mwabuzya lino na kubona ba Benard na Silas Mwanankopa mumunzi wa Himbayi, ba ba Timothy Simuzingili mumunzi wa Simuzingili, na ba Elijah Mungeli mumunzi wa Muyandwabantu. Inga mwabajana Ba Lisa na Jon ku Nkandanzovu abusena bwa maaketi kuzwa mumwezi wa March – July 2004, alimwi mu May-September 2005, nikuba kulemba lugwalo kuli: Lisa Cliggett, PhD, Assistant Professor, Department of Anthropology, 211 Lafferty Hall, Lexington, KY 40506-0024, USA.

Do you agree to participate in this research? YES NO

Name: _____

Questionnaire - Southern Zambia – Migration and Environmental Change

Confidentiality and right of refusal:

*Lisa Cliggett, Associate Professor of Anthropology, University of Kentucky, USA and Jon Unruh, Associate Professor of Geography, McGill University, Canada organized this questionnaire. Lisa and Jon have come to Zambia to do a basic **research** project on migration, farming and settling on new land. They have affiliation at the University of Zambia, and permission from Chief Chikanta and local headmen to interview people in this area. Lisa and Jon are not here doing development, or any work for the government or other organizations. In America teachers at University do research to understand how other people live in places outside of America. We have come to you hoping that you will help Lisa and Jon understand the way you live in this part of Zambia.*

We are asking for your permission to interview you about your history in this area, and about your ideas on farming, and managing land. The interview will take between 1 and 2 hours. Lisa and Jon will use the information you shared with us and join it with the information we get from other people, to understand the whole region. Your name will be removed from the information so that everything you share will be confidential. The information collected from many people will be mixed together so that it is impossible to identify any individuals or homesteads. The information from these interviews will be typed into a computer, which Lisa and Jon will take back to America. The actual papers will be kept in a locked box in a locked storage room on a farm in Monze. Lisa and Jon do not plan to share any of the individual information with the governments of Zambia, or the United States, or with any organizations or other people. However, it is possible that a government could force Lisa and Jon to release the information. This is why they will keep your name separate from the information, which makes it more difficult for any outsider to use this information in a way that it was not intended to be used. Lisa and Jon will write final reports (that will discuss the full information, not individual answers). They will give these reports to people interested in life in this region, schools in your area, and to students and other researchers in Zambia and America.

Some of the questions in this survey ask about clearing land, how people get land, and how they keep their chisaka. Lisa and Jon are simply teachers in the United States, and they have no interest or desire to get land in Zambia, so please do not fear answering these questions because you think they want to get land. Lisa and Jon know that it is impossible for outsiders to buy land in customary areas. Their only purpose in asking these questions is to learn about how Zambians living in this area manage to find land for all their farming needs.

If you feel uncomfortable with us talking to you about these things, you can refuse to participate in this survey. You are also free to refuse any particular questions, or stop the interview at any time with no penalty. But please understand that everything you tell us will be kept secret, and your name will be kept separate from the information you share.

If you have any questions, you can ask them now, or contact Benard or Silas Mwanankopa in Himbaya Village, Nkandanzovu. You can also find Lisa or Jon in Nkandanzovu market area during March-July 2004 and May-September 2005, or send a letter to: Lisa Cliggett, PhD, Assistant Professor, Department of Anthropology, 211 Lafferty Hall, Lexington KY, 40502-0024. USA.

Do you agree to participate in this interview? YES NO

Interview Date _____ Interviewer _____ Scheduled: YES NO

Name of Respondent _____

Location of interview: Katengo area: _____ Village: _____

Sample Number _____ Homestead / market / other: _____

1. Basic Demographics- Who lives in this homestead?

<i>Decision Maker Head</i>	<i>Wife 1</i>	<i>Wife 2</i>	<i>Wife 3</i>
First Name	_____	_____	_____
Sex	_____	_____	_____
Date of Birth	_____	_____	_____
Origin Village Chief	_____	_____	_____
Grade level Completed	_____	_____	_____

2. Number of Children: TOTAL / LIVING IN HOMESTEAD / IN SCHOOL:

	Wife 1	Wife 2	Wife 3
	<u>Total / in Hmstd / in schl</u>	<u>Total / in Hmstd / in schl</u>	<u>Total / in Hmstd / in schl</u>
2000-2004 0-5 yrs	____/____/____	____/____/____	____/____/____
1994-1999 6-10 yrs	____/____/____	____/____/____	____/____/____
1983-1993 11-20 yrs	____/____/____	____/____/____	____/____/____
before 1983 20+ yrs	____/____/____	____/____/____	____/____/____

3. Number of *Other Children (relatives and dependents) sleeping and eating most meals in homestead*

	0-5yrs	6-10	11-20
Born during years:	2000-2004	1994-1999	1983-1993
# in homestead	_____	_____	_____
# attending school	_____	_____	_____

4. *Number of other dependents (NOT CHILDREN, ie: sisters, mother, aunt, uncle) – list by relation (ie: 2 unmarried brothers, 2 widowed sisters, elderly mother, etc):*

	<u>Number</u>	<u>Relation</u>
1.	_____	_____
2.	_____	_____
3.	_____	_____
4.	_____	_____
5.	_____	_____
6.	_____	_____

5. **Employment History** List any non farm jobs of any adults (women and men), start with most recent, and include current employment

	<u>Dates of employment</u>	<u>What was the Job</u>	<u>Location of job</u>	<u>Who</u> (wife, son, you)
1.				
2.				
3.				
4.				
5.				
6.				

6. In the last 2 years have you or any adult member of your household (man or woman) held a position that gives you allowances from time to time?

If yes, what was the job _____ Name of organization: _____ Who _____

CANCEL QUESTION

Migration History

7. Do you consider yourself an indigenous person (basigissi) or a migrant (beenzu)?

a. Basigissi **Why?**

b. Beenzu **Why?**

8. What do you consider your children to be, indigenous (basigissi) or migrant (beenzu)?

a. Basigissi **Why?**

b. Beenzu **Why?**

9. Do you have any position in the community of any kind? (example: headman, village committee member)

10. You currently live here. We want to learn about where you lived before moving here. Please tell us about the places you lived before moving here. We will start with the place you lived just before shifting here (include any place outside of current village, and only places you have lived for more than 6 months):

a. What year did you arrive in this village? Year: _____

Prior to living in (current village), where did you live?

	<u>Village</u>	<u>Chief</u>	<u>Range of years</u>
b.	_____	_____	_____
Why did you leave?			
c.	_____	_____	_____
Why did you leave?			
d.	_____	_____	_____
Why did you leave?			
e.	_____	_____	_____
Why did you leave?			
f.	_____	_____	_____
Why did you leave?			

Sources of Income in the household. We want to understand how you make a living in this region. We just want to know what kinds of activities members of your household do in order to get money to purchase things you need. We do not want to know amounts, just the things you do.

Tick all that apply:

11. In the last **2 years** have you or any member of your household made any money from:

Farming: Maize ___ Cotton ___ Sunflower ___ Cowpeas ___
Groundnuts ___ Sweet potatoes ___ garden veg ___
Other cash crops ___

12. Sale of: Cattle ___ Goats ___ Pigs ___ Chicken ___
Other animals (sheep, guinea fowl, pigeons, etc) _____

13. Do you own a shop? YES NO
(if yes, write details – what is sold, what resources were used to start the shop)

14. Are there any other ways that you earn money from time to time:
___piece work, ___selling grass, ___baskets, ___beer making
___carpentry, ___building, ___molding bricks,
___Salaula (used clothing trader) ___fishing ___other

15. Do you own a vehicle? YES NO
If yes, do you run transport? → Yes No

Land

16. Are disputes over land common in your katengo? (either disputes over borders or over ownership)

- a. Very common
- b. Common
- c. Not very common
- d. Never happens

17. Is jumping borders common in your katengo?

- e. Very common
- f. Common
- g. Not very common
- h. Never happens

18. Have you had any disputes over your land since coming to your katengo?

a. Yes – explain:

b. No

19. Are you currently having a land dispute?

a. Yes, -- explain

b. No

20. Are land disputes resolved fairly in this Katengo?

a. Always

b. Frequently

c. Sometimes

d. Almost never

21. Since you have been a part of this katengo, are you aware of any cases where people have been chased from their land?

a. Yes

b. No

22. How many years have you lived in this homestead? _____

23. Have you planted any trees in your homestead? (example: fruit trees, shade trees, windbreak trees, boundary trees).

a. Yes – How many _____ How old are the oldest trees _____

b. No

24. Do you know of any cases where a headman took land back from a migrant (beenzu)

a. Yes – how many cases _____

b. No

25. Do you know of any cases where the neighbors grabbed land from another neighbor?

a. Yes – how many cases _____

b. No – why don't people jump land or grab land? _____

26. Did the village committee officially walk around the boundary and demarcate the boundary?

a. Yes

b. No

27. For each piece of land (cleared and uncleared) that you currently have or use, when did you get it and how did you get it?

a. **Piece # 1 Year received** _____

- i. ___ Land was gotten from a friend or relative's own land
- ii. ___ A relative or friend spoke to the headman or committee on my behalf
- iii. ___ A relative or friend told me where to go find land
- iv. ___ I got it from a headman

b. **Piece # 2 Year received** _____

- i. ___ Land was gotten from a friend or relative's own land
- ii. ___ A relative or friend spoke to the headman or committee on my behalf
- iii. ___ A relative or friend told me where to go find land
- iv. ___ I got it from a headman

c. **Piece # 3 Year received** _____

- i. ___ Land was gotten from a friend or relative's own land
- ii. ___ A relative or friend spoke to the headman or committee on my behalf
- iii. ___ A relative or friend told me where to go find land
- iv. ___ I got it from a headman

28. What job did the headman do in getting your land?

Map Questions

29. On the back of the previous page can we ask you to draw the boundaries of your primary (newest) piece of land? Then we would like to ask you questions about your land.

30. Is your homestead on your land? YES NO
a. IF YES --- draw your homestead on the map.

31. On the map, indicate the dates that your neighbors got their land, along all of your borders. Pointing at each boundary on the map, tell us about your relationship with that neighbor? (have there ever been any boundary problems? Or problems of grabbing trees, or farming produce, etc)

32. Working with your map, what area was cleared the first year (use ///// marks).

33. With your map, what area was planted with crops in the first year (use *** marks)

34. With your map what area was cleared the second year (use >>>> marks).

35. With your map, what area was planted the second year (use ##### marks).

Occupation of Lands

36. How do others in the community know that your land is occupied?

37. Are there other ways that prove that you occupy this land? (**please list all that the respondent can think of**, in order of importance – most important first)

38. Do people in this community feel that they have to clear land to protect it?

- a. Yes
- b. No

39. What is the best way to show that you occupy the land?

40. Was all or part of the land you were given in chisaka? If more than 1 piece of land, lets talk about the newest piece of land

- a. If part, then how much land was in chisaka?
 - i. All of the land was cleared
 - ii. Less than $\frac{1}{4}$
 - iii. Between $\frac{1}{4}$ and $\frac{1}{2}$
 - iv. Between $\frac{1}{2}$ and $\frac{3}{4}$
 - v. Between $\frac{3}{4}$ and all of the land
 - vi. All the land was in chisaka.

41. Is any of your land **currently** in chisaka today? If more than 1 piece of land, lets talk about the newest piece of land.

- a. If part is in chisaka, then how much land was in chisaka?
 - i. All of the land is cleared
 - ii. Less than $\frac{1}{4}$
 - iii. Between $\frac{1}{4}$ and $\frac{1}{2}$
 - iv. Between $\frac{1}{2}$ and $\frac{3}{4}$
 - v. Between $\frac{3}{4}$ and all of the land
 - vi. All the land is in chisaka.

42. Do you know of someone in the community that has lost some of their land?

a. Yes, explain why you think they lost their land? (**good details**)

b. No

43. Is it common for relatives of community members to come to the area and ask for land from relatives already here?

a. Yes

b. No

44. Is all of your land currently cleared?

a. Yes, If yes, how many years did it take to clear the whole land? _____

b. No

45. Are people still asking for land in this katengo?

a. Yes,

i. If Yes are they able to get land? Yes No

1. if they are able to get land:

a. How do they get land?

b. What kind of land do they get? (wet, sandy, good, bad)

b. No – people do not ask for land in this area.

46. Sometimes people clear land but do not plant anything, why do they do that?

47. What have people done when the fertility of their land declines? (please rank the following from most important to least important).

___ Shift to somewhere else

___ Let land rest for several years

___ Add fertilizer

___ Add manure

___ Add soil from an ant hill

___ Crop rotation

___ Would you do something else?

48. How do you indicate to others in the community that you occupy this land?

49. What are the 3 most important places to get fire wood for home cooking?

1. _____
2. _____
3. _____

50. Where do people get wood for building? (**please rank from most important to least important**)

- ___ Their own chisaka
- ___ Someone else's chisaka
- ___ Close to someone else's homestead
- ___ Close to their own homestead
- ___ Grazing land
- ___ Other

51. Which of the following is most important to make your land safe (**You must choose only one**):

- a. Impa,
- b. Clearing land of trees,
- c. Plowing land but not cutting trees
- d. Other _____

52. We would like to read you a story and then ask you some questions:

- a. Mr. Mudenda lives in Maamba and he wants to move to this area to farm. He is able to obtain chisaka land from a headman, and the committee walks the boundary and makes Impas. But Mr. Mudenda wants to continue living in Maamba for another five years.
 - i. What is the best way for him to protect his land from the headman or others trying to take it?

- ii. Do you think it is fair that Mr. Mudenda continues living in town but has a piece of land in this area?

Yes No

53. Here is another story:

- a. There is a land dispute over the ownership of a large piece of chisaka. Both people arrived in 1995 and claim they were given the land from the headman and the committee. One person is related to the chief, and the other is from Gwembe.
 - i. Who do you think will get the land, **and why**?
 1. The person from Gwembe
 2. The person related to the chief

54. Here is another story:

- a. This story is about a dispute over chisaka. One person arrived in 1995 from the Gwembe valley and got land from a headman, and the land was demarcated by the committee. The other person arrived in 2004 and is claiming the chisaka belongs to him. The person who arrived in 2004 is related to the chief.
 - i. Who will get the land **and why**?
 1. The person from the Gwembe valley
 2. The person who arrived in 2004 and is related to the chief

55. Another story:

- a. Two people have a dispute over a piece of land now in chisaka. Both claim they were given the land by the headman and the committee. One person arrived in 1982, and the other arrived last year.
 - i. Who will get the land **and why**?
 1. The person who arrived in 1982
 2. The person who arrived last year

56. Another story:

- a. Two people have chisaka on their land. One person was given land in 1983, the other was given land 2000. New migrants are arriving in the area now, is one of the two people's chisaka more easily given to new migrants?
 - i. Yes
 1. The chisaka of the person who was given land in 1983 – **why**?
 2. The chisaka of the person who was given land in 2000 – **why**?
 - ii. No

Children as part of 'protecting land'

57. Lets imagine that several people have chisaka on their land in this area. Which person's situation makes the chisaka most easily given to other people who desperately need land.

(Rank all of the following situations from most to least vulnerable)

- a. ____ A father has small children and is arguing that his chisaka is being kept for them
- b. ____ A father has grown children who are helping him farm, but are about to get married and want land to farm, and the father is saying that his chisaka is for them
- c. ____ A father has grown children, but all the children have moved to town and none of them want to farm, but the father has said for the last 10 years that his chisaka is for his children.
- d. ____ A father whose children have all died, but he still has chisaka.

58. Indicate which chisaka is more easily taken by the headman to give to others who desperately need land. (The two fathers have chisaka of the same size)
- a. One father has only one child, and is saying his chisaka is for that child
 - b. One father has 7 children and is saying that his chisaka is for these children.

59. What are the other reasons for keeping land in chisaka?

Inheritance We have some questions about the land you currently have. Each of these questions is about the land that is CURRENTLY yours. (if more than 1 piece then talk about the newest piece)

60. Did this land belong to someone else before you got it?
- a. Yes – if yes then who did it belong to. And how did you get the land
 - b. No
61. Did this land come from a relative who died?
- a. Yes – if yes, how did you get it?
 - b. No
62. When people die, land gets distributed in different ways. When you die, what will happen to this land that you currently have? (for example to wife, to children, to mukowa relatives, to headman, to other?)
- a. **If the land does not go to your wives**, how will the wives get access to land for farming?
 - b. **If the land does not go to your children**, how will the children get access to land for farming?
63. Sometimes a father gives his land to his sons. If your sons will use your land when you die, then (choose one of the below)
- a. The land will be divided between the sons,
 - b. They work together,
 - c. There will be a different arrangement? (get details)

64. If more than one person inherits land, how will the land be demarcated between the people who will get the land? (for example between 2 or 3 sons, 3 co-wives, 2 or 3 brothers, etc)
- Committee demarcation
 - Oldest member of group inheriting divides and demarcates
 - Group inheriting negotiates together and demarcates
 - Group inheriting just cooperates and has no need for demarcation
 - Other (like inheritor of Mizimu, etc) _____

65. If a father gives his son land in chisaka, how does the son, the father, and other people in the area know that the land is now for the son?

65. a Do the father and son demarcate the land by themselves?

i. Yes -- If yes, how do they demarcate the land?

ii. No -- If they do not demarcate the land, how do the father, the son and other people in the area know where the boundary is?

Farming Labor We know that one of the biggest problems for farming is labor. We would like to understand how you find enough labor to farm and work on your fields.

66. Who helps clear land (tick all that apply)

- Family members
 Hired labor
 Exchange labor
 Other

67. Who helps farm land (tick all that apply)

- Family members
 Hired labor
 Exchange labor
 Other

68. Information on physical features of homestead (**how many of each**)

House: burnt brick___ mud brick___ wood poles / mud___ grass___ other___

Roof: asbestos___ iron sheets___ grass thatch___ plastic___ other___

Toilet: Zamsafe___ cement slab ___ brick/ dug hole ___ grass hole___ bush___

Number of butala_____ Number of Chinsanza_____

Number of bicycles:_____ Number of radios:_____

Approximate number of cattle: _____

Grinding mill: YES NO Hammer mill: YES NO

Number of Ox carts _____ Number of plows _____

How many of each kind of furniture?

___ stools ___ simple chairs ___ very good local chairs ___ chairs from town
___ simple tables ___ very good local tables ___ tables from town

69. What is your water source for drinking?

___ Borehole ___ River ___ Shallow well ___ Dambo ___ Other

70. Other unique or important buildings, property or things about the homestead:

For Interviewer:

Describe who was present during the interview (# of wives, children, other adults, other)?

Describe tone of interview, problems, impressions, etc.