**Gender Analysis Report**

**Amplifying Holistic Empowerment and Development through Sustainable Food Production and Environmental Conservation**

**FRIENDS IN DEVELOPMENT (FIDE)**

**June 2023**

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**ii. Abbreviations/Acronyms**

|  |  |
| --- | --- |
| **ASDP** | Agricultural Sector Development Programme |
| **CBO** | Community Based Organization |
| **CEDAW** | Convention on the Elimination of Discrimination against Women |
| **CSO** | Civil Society Organization |
| **CVA** | Capacities and Vulnerabilities Analysis |
| **DCDO** | District Community Development Officer |
| **FBO** | Faith Based Organization |
| **FGD** | Focal Group Discussion |
| **FIDE** | Friends in Development |
| **GBV** | Gender Based Violence |
| **KII** | Key Informant Interview |
| **LGA** | Local Government Authority |
| **NGO** | Non-Governmental Organization |
| **NSGD** | National Strategy for Gender Development |
| **SADC** | Southern African Development Community |
| **SPSS** | Statistical Package for Social Sciences |
| **SWOT** | Strengths, Weaknesses, Opportunities, and Threats |
| **TMA** | Tanzania Meteorological Authority |
| **ToR** | Terms of Reference |
| **VICOBA** | Village Community Bank |

# 

# iii. EXECUTIVE SUMMARY

This report covers gender analysis in Ayasanda, Duru and Riroda Wards located in Babati District, in Manyara Region, Tanzania conducted from 09 to 15 May 2023, aimed at identifying gaps and opportunities, and to provide guidance on how to address the causes of gender inequalities. The methodology of the study covered a combination of qualitative and quantitative methods of data collection and analysis, involving both secondary and primary data. Data collection methods involved documentary reviews, survey questionnaire, key informant interviews, and focus group discussions, employed to a total of 320 respondents.

The major strategic needs for women were rights to and inheritance of land and adequate involvement in social and family matters. Women claimed that there is a weak cooperation from their partners, explaining that their husbands are lazy and drunk so they leave the farm activities to women. Sometimes husbands use their wives to borrow money from VICOBA, but when it comes to repayment, they become very troublesome. The main interests of the respondents regarding the project were entrepreneurship training, and establishment and empowerment through VICOBA; climate resilient and sustainable agriculture; and promotion of efficient wood stoves for cooking. Regarding gender divisions of labour in agriculture, men predominate in land preparation, tillage, sowing, weeding, keeping the crop from birds and other destructive animals, threshing, and storage. Women, on the other hand predominate in fertilizing/manuring while boys lead in pesticide application. Both men and women equally dominate in harvesting. It is surprising that the participation of men in agriculture is higher than women while girls’ participation is very low.

# Generally, in terms of access to resources there is no significant gender difference. The difference is more in terms of age. Women and men almost have equal access to all the resources, while girls and boys only have access to some of the resources. The control of most households’ resources is under men with an exception of chicken, training and fuel wood. Training is usually given to all people and the nature of participants is determined by the training organizers depending on the purpose of the training. Men are dominating in decision making as neither women mentioned to make decisions alone nor involved in decision making with consultation of their husbands. However, in several cases decisions involve both husbands and wives (jointly). Rape has been a recurring violation of human rights especially for girls in the study area. The influencing factors for division of roles, access to and control over resources, and decision making were culture, family and socialization; economic and political factors; poverty; religion and bio-social factors.

Some of the constraints to women participation in projects were customs and traditions which are in favor of men than women, and some development workers in the project area who are gender blind, and as such they do not take into account the different roles and responsibilities of women. The main opportunities are massive efforts being made to change people mentality, through education and media campaigns towards gender equality, and the presence of VICOBA which enable women to liberate themselves economically and be able to own their own money.Both women and men in their different groups mentioned the lack of good cooperation between couples as a factor preventing their opportunities in life. Moreover, women specified that the patriarchal system denies them from many of their rights in many areas. Climate change and environmental degradation have greatly affected women and men, the main impact being food shortage due to fewer rains. The motivation factor is the presence of an environmental committee at each village government which encourages people to plant trees, and if you are found guilty of cutting trees or making charcoal, you are fined.

Women felt to be vulnerable in agriculture because however hard they work, they already know that the produce will be sold by their husbands and the income acquired will hardly benefit them. To a large extent, men are the ones who participate in community works. The study explored the strengths, weaknesses, opportunities and threats to improve women’s and girls’ participation in decision making regarding agricultural practices, food security and nutrition, gender equality, empowerment of women and girls, and climate change adaptation. The outstanding strength was that a woman has patience in the problems caused by disasters or the effects of climate change compared to a man; a weakness that men run away from their families when there is a shortage of food, making women increasingly burdened; an opportunity for women to acquire agricultural capital through loans they get from their respective groups, private companies and the government; and a threat that oppressive traditions and customs make women unable to raise their voice even when they are abused in the family.

The study also found that the project can bring backlashes and even gender-based violence in the families if and only if it interferes with the existing traditions and customs of the people. Participants emphasized that the project should ensure good communication and transparency about all the intended activities. For smooth running, elders and religious leaders in the community should be informed of the project. These have a potential to advise men that women's participation is for their advantage also, because the benefits attained are for their families, men being part. In bringing about gender equality, the project could involve some men and boys in some of women's activities, especially in VICOBA and other productive activities. This will gradually bring them together and even discuss other various things including violence against women. The number of men and boys should, however, be small compared to that of women.

It was finally concluded that deep-rooted gender biases and discriminatory practices threaten the equal participation and equitable outcomes for men and women across the outcomes of the project. Yet it is promising that gender relations and norms are always in a state of change. As such a gender action plan was developed based on the key gender issues affecting women, for gender-responsive actions to be taken. Finally some recommendations were provided including: supporting women to engage on income generating activities, petty trading and other small scale informal sector activities while giving a special attention to destitute women; collaboration with other actors in addressing gender issues; organizing gender equality training of couples; ensuring equal access to information, training and skills development; etc.

# 1.0 INTRODUCTION

# 1.1 Background Information

This gender analysis report is for the three wards of Ayasanda, Duru and Riroda located in Babati District Council in Manyara Region, Tanzania. As Friends in Development (FIDE) was about to embark on “Amplifying Holistic Empowerment and Development through Sustainable Food Production and Environmental Conservation” project, there was an expressed need for conducting gender analysis so as to provide an understanding of existing gender inequalities, including the intersection of gender-based discriminations with other inequalities/discriminations based on aspects of ethnicity, social class, age, health, (dis)ability, sexual orientation, marital status, religious beliefs/spirituality, and others, and their causes in the project context. The direct beneficiaries of the project are the poor adult populations of the above mentioned three wards with a bias towards women. The analysis was conducted from 09 to 15 May 2023. It involved documentary reviews and collection of both quantitative and qualitative primary data.

Babati District is situated between latitudes 3o - 4o South and longitude 35o - 36o East. Babati District is one of the seven districts of Manyara Region. It is situated in the Rift valley of Northern Tanzania, some 172 km south of Arusha City. The district population is made up of quite diverse ethnic groups, which include the dominant Iraqw tribe, Rangi, Fyomi, Mbugwe, Maasai, Barbaig, Waasi, Gorowa and mixture of other migrants from nearby regions of Dodoma, Singida, Tanga and Kilimanjaro. According to the 2022 National Population and Housing Census, the population of Babati District Council was 375,200 distributed as indicate in table 1.

**Table 1: Population Distribution by Sex and Ward**

|  |  |  |  |
| --- | --- | --- | --- |
| **Council/Ward** | **Both Sexes** | **Male** | **Female** |
| Babati District Council | 375,200 | 192,091 | 183,109 |
| Ayasanda Ward | 6,288 | 3,223 | 3,065 |
| Duru Ward | 12,609 | 6,466 | 6,143 |
| Riroda Ward | 12,337 | 6,276 | 6,061 |

# The legislative and regulatory framework governing Tanzania's promotion of gender equality is based on the 1977 Constitution of the United Republic of Tanzania (Articles 12 and 13) which guarantees equality between men and women and supports their full participation in social, economic and political spheres. The constitution was amended in 2005 to increase women’s participation in the National Parliament and local authorities. This is in addition to various national policy and strategy documents. The most notable of these is the Women and Gender Development Policy of 2000 aimed at ensuring that the gender perspective is mainstreamed into all policies, programmes and strategies. The country is a signatory to major international commitments to achieving gender equality, including the Convention on the Elimination of Discrimination against Women (CEDAW), the Beijing Declaration and Platform for Action, and the SADC Protocol on Gender and Development. Besides these, a number of strategies and guidelines have also been developed including the National Strategy for Gender Development (NSGD) of 2008 highlighting major issues of concern to gender equality while exposing the challenges ahead; and the National Strategy for Mainstreaming Gender in Climate Change (2013).

# The Government ensures financial inclusion and access to credit for women through directing all Local Government Authorities to set aside 10% of their revenue collection for purposes of funding loans free of interest to registered groups of Women (4%), Youth (4%) and Persons living with Disabilities (2%). The Police Gender and Children's Desks was also opened in 2008 so as to encourage increased reporting on sensitive issues related to gender, including sexual violence and rape. The Tanzania Development Vision 2025 also articulates the desire to eliminate all forms of inequalities and discrimination including gender-based discrimination.

Some of the actors with mandate and capacity relevant for issues linked to gender equality and women’s rights in the study area include organizations like “Ujamaa Community Resource Team” which facilitates the establishment of the women’s rights and leadership councils and capacity building on better land use as well as management of VICOBA; “KARIM” foundation which provides loans to women’s groups; “Hand in Hand” which provides entrepreneurship training to women and youth; “COSITA” responsible for women empowerment through agro-ecology; and “WADE” which raises voice in condemning acts of sexual violence.

# 1.2 Gender Analysis Purpose

# This gender analysis is intended to identify gaps and opportunities, and to provide guidance on how to address the causes of gender inequalities, from an intersectional perspective, during implementation, to ensure for women and girls the same access to the project’s benefits as for men and boys, as well as to allow for the project to effectively promote gender equality and women empowerment in the intervention area.

# 1.3 Gender Analysis Objectives

The gender analysis intends to achieve following objectives:

(i) Examine the differential needs and interests of women and men, girls and boys in the target communities in relation to gender, age and other relevant factors and how dominant social norms and power dynamics play out.

(ii) Understand who has access to and/or control over land and productive resources and food security, as well as information regarding human rights, gender equality and their possible violations and other relevant issues such as decision making, among women, men, girls and boys, and households.

(iii) Understand differential vulnerability, barriers, and constraints faced by women and men of different ages as well as their differential knowledge and experiences in relation to agriculture, human rights and general gender equality concerns,andin consideration of climate change and environmental degradation/loss of biodiversity*.*

(iv) Explore strengths, weaknesses, opportunities and threats to improve women’s and girls’ participation in decision making and policy formulation/review regarding agricultural practices, food security and nutrition, advancement of human rights and gender equality, empowerment of women and girls, and/ or climate change adaptation, environmental and biodiversity conservation.

(v) Explore how to mitigate the risk of backlashes and violence that women and girls may face because of their empowerment and involvement in project implementation and governance and how to engage also men and boys for gender equality.

(vi) Identify programming opportunities, strengths, gaps, and recommended action plan for fine-tuning the project intervention catering for the needs and interests of women, men, boys, and girls and to enhance project effectiveness.

# 2.0 ANALYSIS METHODOLOGY

# 2.1 Study Design and Respondents

The methodology of this gender analysis covered a combination of qualitative and quantitative methods of data collection and analysis, involving both secondary and primary data. The exploratory study design was used as it helps to gain background information about the general nature of the study problem. Key respondents included but not limited to women; men; Ward Executive Officers, Community Development Officers, Social Welfare Officers, and Agricultural Extension Workers in each ward; FIDE staff; and District Community Development Office (DCDO).

# 2.2 Sample Size and Sampling Strategy

The total sample size required for the analysis was computed making use of the formula:



Where,

n = the sample size

N = the population size (total number of people in the three wards)

e = the acceptable sampling error

A 95% confidence level and p = 0.5 are assumed. A margin of error (acceptable sampling error) = +/- 5% (or 0.05).

Based on the population size of 31,234 in the three wards, computations using the above formula lead to a sample size of 394.94 which is approximately 395. In other words, the study was supposed to cover 395 people. The study covered all seven (7) villages in the three wards. Random sampling was used to select 10 households from each village. As such 70 households were sampled for the questionnaire. A purposive sampling was used for qualitative methods (interviews and FGDs). For interviews an expert sampling type of purposive sampling technique was used as the analysis required gleaning information from individuals that have **particular expertise.** For FGDs a homogeneous purposive sampling technique was employed as it aims to achieve a homogeneous sample; that is, a sample of women and men whose units share the same (or very similar) **characteristics**or**traits** (e.g., a group of people that are similar in terms of age, gender, background, occupation, etc.). Each FGD comprised 8 to 12 participants.

# 2.3 Data Collection and Analysis Methods

Methods used to collect data included document reviews, survey questionnaire, key informant interviews (KII), and focus group discussions (FGDs). Documentary review was done using project documents and other information from the district council. Further information was collected from the ward offices. A checklist was developed as an information collection tool. The survey questionnaire was used to collect primary quantitative data from the selected households in the project area. A semi-structured questionnaire was developed as data collection tool. The questionnaire sought background information, areas of cultivated land, crops grown, decisions on crops grown, constraints observed on plants grown, livestock kept, use the money generated from cash crop sale, the ones deciding on how to use the money, wife’s freedom to use the income and resources that the household generate, wife’s participation and negotiation in decision-making inside the household, the ones responsible for different expenses in the household, violations regarding human rights or gender equality and other relevant issues among women, men, girls and boys, and households occurring in the society, etc.

Key informant interviews gathered primary data with purposely selected focal persons. They included Ward Executive Officers, Community Development Officers, Social Welfare Officers, and Agricultural Extension Workers in each ward. The interviews mainly gathered information on how to mitigate the risk of backlashes and violence that women and girls may face because of their empowerment and involvement in project and how could the project also engage men and boys for gender equality. Similarly, KIIs were conducted with the DCDO in mapping of actors with mandate and capacity relevant for issues linked to gender equality and women’s rights in the area of the project intervention, incl. stakeholders relevant for referrals and CBOs, NGOs, etc. FIDE staff were as well involved in KIIs.

The FGDs analysed gender activity for the target crop; access to and control over resources for women, men, girls and boys and in terms of age, ethnicity, socioeconomic conditions, religious beliefs/spirituality and disabilities; factors which influence the differences in the gender division of labor, access, and control; and the impact of an intervention on respondents’ life. Others included vulnerability, barriers, and constraints faced by women and men of different ages; and exploration of strengths, weaknesses, opportunities and threats to improve women’s and girls’ participation in decision making and policy formulation/review. Focus group discussions were conducted differently with homogeneous groups of women and men.

As regards data processing and analysis, for the questionnaires, data were edited for consistency and proper recording. The information was then punched in the computer using Statistical Package for Social Sciences (SPSS). The descriptive analyses were done using SPSS computer programs employing frequencies, percentage, mean and measures of variations. For qualitative data, content analysis was used involving thematic exploration of the interconnections among themes.

# 2.4 Limitations

The following limitations were noted in this study:

1. Most of the information was gathered through qualitative methods which are by nature not generalizable. As such, some of the information found might not stand for the whole of Babati District.
2. According to the Tanzanian culture, it is not pleasant to inquire about the tribes of your respondents. It has been, therefore, difficult to determine some of the gender inequalities based on aspects of ethnicity. As such, it is not certain if all ethnic groups were represented when reporting the results.
3. Many discussions were taking place in different groups of women and men. Considering that male and females have different interpretation (feeling) from the perceived gender issues, it will be difficult to know what the truth is in one issue where they have different descriptions, something that reduces the reliability of the information.

# 3.0 FINDINGS

For the several methods employed in data collection, a total of 320 respondents were covered as indicated in table 2.

**Table 2: Number of respondents involved in the gender analysis by sex and method**

|  |  |  |  |
| --- | --- | --- | --- |
| Methods | Frequency | | Total Participants |
| **Female** | **Male** |
| Household Questionnaire with Parents | 58 | 12 | 70 |
| FGDs on roles, access and control, and influencing factors | 40 | 40 | 80 |
| FGDs on gender problems, needs and vulnerabilities | 40 | 40 | 80 |
| Group Discussions on SWOT analysis | 40 | 40 | 80 |
| Interviews with LGAs on backlashes and GBV | 2 | 6 | 8 |
| Interviews with FIDE staff | 1 | 0 | 1 |
| Interviews with DCDO in mapping for actors | 0 | 1 | 1 |
| TOTAL | **181** | **139** | **320** |

# 3.1 SOCIO-DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

A semi-structured questionnaire was administered to 70 households randomly selected. The socio-demographic characteristics which were considered important to the study included: sex, age, marital status, level of education and occupation. These characteristics were relevant to the study because they determine the functional roles of the individuals. Of the 70 people interviewed in the households 17.1% constituted males and 82.9% female. Not that there were more female respondents with the desired selection characteristics but this emanated from the fact that very few males were present in the randomly sampled households during the interviews. Most demographic studies show that sex determines the responsibility of the individual for the economic wellbeing of the household. In most cases, women relative to men are disadvantaged in accessing society’s economic resources and opportunities in Tanzanian societies.

Majority of the respondents (63.0%) were in the age groups of 32 to 51 years. The minimum and maximum age of parents was 21 years and 72 years respectively. Mean age was 46.1 years with standard deviation of 12.7. Age is an important demographic factor when determining economic status of households. Most of the respondents (40.0%) were married followed by those who were single (31.4%). Widowed respondents constituted 11.4% while separated were 17.2%. Implied in this finding is that the extent of separation in the area is remarkable and this might have some implications for women.

Most respondents (65.7%) had primary education as their highest level of education followed by a significant number (17.2%) who had never gone to school and all are female. While 11.4% had secondary education, only 5.7% had tertiary education. This is an indication that there is illiteracy in the area and especially for female. The main occupation of most respondents (68.6%) was farming. A significant proportion (22.9%) was engaged on businesses, while few (8.5%) were mainly involved on other activities. None had livestock keeping as the main occupation. In other words, out of the households mainly engaged on farming, 88.6% were also keeping livestock. The occupation of people could determine the livelihood level of community members in that particular location and could be used to determine division of roles between male and female.

Some 83.0% of the respondents owned their own farms, with an average of 2.2 acres per household. Among these households, 7.1% owned less than an acre, 72.3% owned between 1 and 3 acres while 20.6% owned 4 to 5 acres. Out of the interviewed households, 37.0% were renting land, an indication that the community does not have sufficient farms. Similarly, 74.3% of the households had a homestead area averaging ​​0.7 acres, which is also used for growing various plants. Plants grown in homestead include pulses, okra, shade and fruit trees, bananas, vegetables, pumpkins, cassava, beans and sweet potatoes; while major crops grown in cultivated/rented land are mainly maize, pigeon peas, sunflower, beans, lablab and groundnuts. The main constraints observed on crops are pests, drought, and banana diseases and livestock raids. Main livestock kept are cows, goats, sheep, chicken, ducks and pigs. Generally, the district does not experience severe food shortages, although farmers do not benefit much from the farming enterprise as they are obliged to sell most of their produce soon after harvest at low prices due to lack of storage facilities and the involved storage costs; and the pressing households’ needs for money to meet other domestic necessities.

The decision on the plants that should be planted in the farms and even in the homestead, to a large extent (55.8%) is made jointly. That is, a husband and wife make shared decisions. Yet, in some circumstances, the husband makes decision to a greater extent (32.4%) compared to the wife (11.8%).

# 3.2. DIFFERENTIAL NEEDS AND INTERESTS OF WOMEN AND MEN

## 3.2.1 Needs of women and men

In order to unfold the differential needs and interests of women and men in the project area, as the first step different groups of women and men were encouraged to identify problems in their community (especially those related to climate resilient; sustainable agriculture; food security; entrepreneurship; efficient wood stoves; and environmental conservation). They were then asked to discuss each problem as to how it affects women and men, and then the respective desired needs for getting rid of them. The facilitators then classified the needs for both women and men as practical or strategic as indicated in table 3. It should be noted that the information provided by women was also relatable to girls while the information gathered from men was as well applicable to boys.

**Table 3: Practical and strategic gender needs for women and men**

|  |  |  |  |
| --- | --- | --- | --- |
| PRACTICAL NEEDS | | STRATEGIC NEEDS | |
| Women | **Men** | **Women** | **Men** |
| i. Capital for income generating activities  ii. Access to safe drinking water  iii. Efficient wood stoves  iv. Tree nurseries/Fuel wood  v. Organizing meetings/training at time convenient for both men and women | **i**. Income generating opportunities  **ii**. Access to dips for controlling ticks  **iii**. Access to inputs for farming  **iv**. Timber/fruit trees for planting at the homestead  **v**. Access to fodder for domestic animals | **i**. Rights to land inheritance/ownership  **ii**. Increased participation in decision-making in the household  **iii**. Adequate involvement in social and family matters  **iv. Combating of violence against women**  **v**. Empowerment on income generating activities including training on entrepreneurship  **vi**. Improved access over resources and better legal rights  **vii**. Increased accessibility to credit and financial services | **i**. Empowerment on rainwater harvesting for agriculture and livestock  **ii**. Increased access to savings and lending services through incorporation to VICOBA which are usually run by women  **iii**. To get rid of the fertilizer problem, by being trained on making of compost manures |

## 3.2.2 Main gender constraints and solutions

The analysis sought the main gender constraints regarding agriculture, environment, entrepreneurship, and household chores faced by women and men in the study area and how they could be resolved.

**(i) Constraints**

For agriculture, men claimed that, being the main actors in agriculture, they receive very little cooperation from women. On the other hand, women have also claimed that there is weak cooperation from their partners (men), explaining that their husbands are lazy and drunk so they leave the farm activities to women. Sometimes, incase if the children do not go to school, then they help their mothers in farm activities. Further, women uttered that they are not involved in the sale of farm produce. Men are the ones who go to the markets for selling while women stay at home. This is based on existing traditions that do not give rights to women because men claim that they are the owners of the farms, so they have rights to everything that is on the farm.

In terms of environment, the only constraint found was that women do not take part in tree care at the homestead, especially watering, claiming they are too busy. This was complained about by men. As regards entrepreneurship, women fail to repay loans as one man narrates:

"*We have found ourselves involved in debt disputes due to a woman joining VICOBA*

*without involving her husband, and then takes a loan that you also don’t know how she*

*made use of it, so we as men are very much affected as they ultimately fail to repay the*

*loans and hence we have to settle those loans as our houses are on the verge of being*

*auctioned*".

On the contrary, it was also revealed that sometimes husbands use their wives to borrow money from VICOBA, but when it comes to repayment, they become very troublesome and thus a stumbling block to the efforts of their wives. Further, it was found that some men forbid their wives to participate in entrepreneurship training, whether it takes place in the village or outside the village. Finally, everything is left for women as regards household chores. Men do not participate at all as one woman in Duru Ward explains: "*if a man is found washing utensils or clothes, is like humiliating him or he will be considered to be dominated by a woman*".

**(ii) Solutions**

Following solutions for the above constraints were provided by the participants: The project in collaboration with village governments should conduct sensitization meetings at village level that encourage couples to plan together on the use of money earned from the sale of crops. Women should be encouraged to actively participate in environmental activities. For example, planting trees is very important because in the future it will help them to easily access firewood and thus reduce the workload they currently have. Women also need to be transparent when they join VICOBA and especially when they take loans. Further, the project should ensure that when VICOBA are established, the husbands should be informed in case their wives take loans. This is because when you lend money to a woman without involving her husband, you create discord in the family.

Promotion of men participation in household chores is a gradual process. Men need to be involved in projects that are aimed at empowering women. If men engage with women to participate in peer-to-peer learning, it will help reduce various forms of traditional masculine superiority and resultant behaviors that discriminate against and sabotage women. Specific public educational campaigns that focus on redefining men and women’s roles in the family should be considered as well, as the family is the basic institution from where gender biases emanate. Meanwhile media could be used to sensitize the awareness of women’s rights in Babati District at large and to eradicate harmful cultural practices. The media has been identified as having the unique capacity to convey messages and to influence massive groups within communities.

## 3.2.3 Interests in the Project

Discussions showed that provision of entrepreneurship training, and establishment and empowerment through VICOBA, are very helpful in strengthening the lives of project beneficiaries in these years of economic hardship. Similarly, in agriculture they will learn about climate resilient and sustainable agriculture, and stop their traditional agriculture which does not help them at this moment of challenges of climate change which has made them to suffer a lot and especially in providing the necessities for their children. Women on the other hand, are very interested in the project's aspect of promoting efficient wood stoves for cooking. They said that they hope to get those efficient stoves, and hence use less firewood, asserting that it will reduce the burden of going far to collect firewood and thus they will have time to spend with their partners and, consequently, their marriages will be strengthened. All in all, in Babati, there are various traditions and norms that contribute to harassment and oppression of women especially on division of roles. For example, as regards the division of responsibilities, mothers have a great burden. It is, however, a bit exceptional in Ayasanda Ward as women are totally responsible for collection of firewood but men in most cases do fetch water and take care of cattle by taking them out for grazing.

# 3.3 GENDER DIVISION OF LABOR IN AGRICULTURE

The study examined the roles of women, men, girls, and boys in crop production and management by a thorough analysis of primary data collected in the study area through group discussions. To reflect the relative contribution of each group, a total of ten points were allocated to the four groups on the basis of their relative participation in each activity. A key evidence of this analysis is that male farmers in the study area contribute more significant to crop production and management than their male counterparts, unlike in many areas in Tanzania, where women do most of the farming activities. In particular, regarding maize production which is both the main food and cash crop in the area, men predominate in land preparation, tillage, sowing, weeding, keeping the crop from birds and other destructive animals, threshing, and storage. Women, on the other hand predominate in fertilizing/manuring while boys lead in pesticide application. Both men and women equally dominate in harvesting. It is surprising that the participation of girls in agricultural activities is very low. They participate a little in pesticide application, weeding, threshing and storage (figure 2).

There is no special market for farmers to sell the produce in the project area but the brokers follow the produce in the farms or in the homes of the farmers. In most cases the husband is responsible for selling. They sell using buckets (with volume of 20 liters). They estimate that 6 buckets are equivalent to one sack of 100 Kilograms. Before selling, however, the couples discuss how much should be sold and how much should be left for the family's food.

In the overall maize production, it was found that weeding is very tiring according to the participants at Ayasanda ward because it requires a lot of attention, because if you do the wrong weeding, you end up with meager yield, as maize requires proper weeding in order to thrive. Similarly, planting seeds is a difficult task as it requires expertise and takes a long time, especially considering the spacing for row to row and plant to plant. Proper spacing is important for maximizing the yield of maize.

Participants at Riroda Ward were of the opinion that the most difficult activity is digging of trenches to prevent water from entering the fields and washing away the plants, because during the rainy season water flows from the mountain to the farms. This activity is very tiring because it takes a long time as the ditches have to be wide and long so that they have the ability to stop the flowing water during heavy rains. On the contrary, participants at Duru Ward said that harvesting is the most difficult period because it takes long time and sometimes there is rain and if it rains the wet condition causes rotting of maize, thereby increasing the post-harvest losses. In order to speed up the process people have to use laborers, which is also very costly.

# 3.4 ACCESS AND CONTROL OVER RESOURCES

Women’s equal access to and control over resources is indispensable for the attainment of gender equality and empowerment of women and for just and sustainable economic growth and development. Longstanding inequalities in the gender distribution of resources have placed women at a disadvantage comparative to men in their capability to participate in, contribute to and benefit from broader processes of development. The analysis assessed the gender differences existing in the households with regard to access and control over the selected resources. Access refers to the opportunity to make use of a resource while control is the power to decide how a resource is used and who has access to it. The analysis focused on land, fertilizer, seed, oxen, sheep/goat, chicken, dairy cows, agricultural equipment, training, credit, water, food, and fuel wood resources. These resources are essential at the household level and are required for human survival and wellbeing. Access and control profile helps in determining power relations and interests.

## 3.4.1 Access to resources

# The study found that in the project area, both women and men have access to all the above listed resources, except credit which only women had access to. The credit accessed by women is a special revolving fund established by the Tanzanian government for the Local Government Authorities (LGAs) to assist women, young people, and people with disabilities who are unable to obtain loans from financial institutions due to a lack of collateral. LGAs have been carrying out this legislative mandate since 1993.

# Conversely, girls and boys showed to have access to land, sheep/goat, chicken, dairy cows, food, and fuel wood resources. In addition, boys have access to fertilizers. This has been the case because boys are in most occasions the ones who clean the livestock sheds, and then they carry the manure produced by the animals and take it to the farms. The results also imply that girls and boys have no access to seeds, oxen, agricultural equipment, training, and credit.

# These results show that in terms of access to resources there is no significant gender difference. The difference is more in terms of age. In other words, women and men almost have equal access to all the resources, while girls and boys only have access to some of the resources. Besides equal access on utilization of resources between women and men, there is a slight difference in some few resources. For example, the main users of fuel wood are women because they are the ones who are involved in cooking, while men are mostly involved in spending money. Even if a woman sells vegetables at the market, she should take the money home so that together with the husband share for expenditures, though that does not happen if the man sells maize.

## 3.4.2 Control over resources

Out of all the resources listed under the section of access to resources above, women have control over chicken, training and fuel wood only. At Duru Ward, it is the man who has the authority over the livestock. No one can sell livestock without the father's permission. It was further stated that even if a woman leaves her home with a cow when she gets married, the cow will still be owned by her husband. It is only in few areas at Riroda and Ayasanda Wards where a woman can have a control over chickens, but for the rest of the places in the project area, a woman cannot sell the chickens without the consent of her husband even if the chickens were bought by the woman since they were chicks. Training is usually given to all people and the nature of participants is determined by the training organizers depending on the purpose of the training. With this logic, men fail to exercise their powers so they are all exposed in a state of equality. Regarding firewood, women remain the main controllers as they are the main users because they are the ones who are involved in cooking. Moreover, men have no interest with the firewood.

As for the rest of the resources, the control is under men. Even though the constitution and Village land Act guarantees that women, just like men have the right to land and other productive resources, many of them are still left out due to tradition and cultural practices. Although in the previous section it was found that women have access to credit, yet most married women cannot obtain loans without informing or searching permission from their husbands. On the contrary, men can obtain loans without informing their wives. All these denies women rights. Indeed, a man can take a loan using land, or house belonging to the family as collateral without even informing his wife.

To address this challenge that restrict women from their right to control of natural resources, especially land, some civil society organizations in Babati District and elsewhere in Tanzania conduct village public sensitization dialogues aimed at empowering vulnerable groups on their right to land and other productive resources. Discussions showed that women in the project area see control or ownership of land as fundamental to their economic development. Since women are the food producers, land is an important resource upon which farming is taking place. It is only in few women headed households where women control land and other resources.

# 3.5 DECISION-MAKING ON BENEFITS

In the study area, the money that is generated from cash crop sale is used for many purposes but for most households, main uses were routine household expenditures (32.1%). Others included school fees (for private schools) and scholastic materials (28.6%); to make preparations for the new coming farming seasons (26.8%) and in particular, purchase of seeds, fertilizer or even renting a farm; purchase of livestock (5.3%); construction of new buildings (1.8%); health service expenses (1.8%); investing in VICOBA (1.8%); and other minor expenses (1.8%). When asked on who decides on how to use the money generated from cash crop sale, most respondents (56.5%) indicated that it is both husbands and wives (jointly). A significant proportion (30.4%) showed that it is husband alone, claiming that he is the one with authority and the judge of the household. Few (8.8%) indicated that it is the husband but with consultation of the wife while 4.3% said that decisions on big issues are made by the father, but small issues are made by the mother. These different views are summarized in figure 3. All in all, husbands (men) are dominating in decision making as neither women mentioned to make decisions alone nor involved in decision making with consultation of their husbands.

When female respondents were asked on the extent to which they agree on how the money is spent,

half of the respondents (50.0%) were in agreement maintaining that expenditures are according to the mutual agreement from the two parties (husband and wife), while the remaining 50.0% were not in agreement providing several lamentations as follows:

*“I have no authority to refuse since he has the final say; I have no objection because*

*he is used to uttering defamatory words like - after all you did not come with a farm*

*from your place when I married you, don't command me you're just a visitor … etc.;*

*I don't have any freedom, I'm under him; as a wife, I'm only satisfied with how the*

*money is spent, even though with a bent neck; I have nothing to do because my husband*

*is the head of the house"*

Decision-making by men has gone beyond the boundary, as it even interferes with the freedom of their wives to use the income and resources that they generate themselves. For instance, one women who was involved in her personal business was forced to surrender all the income to her husband. She only occasionally used to secretly deposit her money on VICOBA. Further, she once raised broilers, but after sales her husband took all the money and dictated how they should be spent. Another woman alleged that even if she has a freedom to use the income and resources that she generates that should happen with her husband's permission.

Female respondents were further asked on how they participate and negotiate in decision-making inside the household. Again, there were varying responses as some showed that couples discuss together on various household issues and reach an agreement; others indicated that they often do not discuss as according to their traditions women do not make household decisions. Others maintained that they are to some extent involved in making decisions pertaining to their children’s school affairs only but not on other household issues. In general, it seems that in the household women participate in decision making on petty issues only, as one respondent’s words can sum it up:

*“Whatever he says is final because he is a man, so I participate as a mother in making*

*decisions on few and minor issues only, otherwise the rest is the husband's responsibility.*

*If he is not there I have to call or wait for him”*

In uncovering persons involved in various expenses in the households, the analysis considered children education, clothing, health care, daily food items, and agricultural inputs as examples. Generally, it was disclosed that men are more involved followed by men and women jointly, and finally women, although the last two categories do not differ much (figure 4). It can, therefore, be concluded that, apart from men being the main actors in making household decisions, they are as well the main actors in covering main households’ expenses.

The study was also interested to reveal other violations regarding human rights or gender equality and other relevant issues among women, men, girls and boys, and households occurring the study area. Following were the violations gathered:

Incidences of drunkenness and especially for men which are very common in the area lead to insults, beatings and humiliation of women by their husbands. This has resulted in few separations of couples or divorces. Similarly, sometimes children are being beaten by their drunken fathers without even a basic reason. Young men are also affected by alcoholism and this makes them thieves so as to get money for drinking. On the other hand, drunken mothers are several times being raped by young men.

Indeed, rape has been a recurring violation of human rights especially for girls as one mother from Ayasanda ward narrates:

"*My daughter was attacked by a gang of youths at night and beaten when she*

*was defending herself from being raped. When I went to rescue her after hearing the*

*commotions, I was badly beaten and my arm was broken. The village government*

*could not assist me on this and I had to report to the police station where I was*

*given RB but the youths have run away and until now they are nowhere to be seen*"

Conversely, another mother complained that her son has been suspended from his studies by an adult mother and they were currently living together and he is being sexually exploited. Sodomy is also another crime which exists in the project area though to a lesser extent. Of recent, there is a man with speech and language disability who was sodomised. The culprits have been arrested and the case was ongoing. Though the situation is not very much alarming, measures to address sexual abuse need to be undertaken.

Many girls miss their right to education by being expelled from school due to being pregnant. There are also many cases of early pregnancies. Some children also lack their right to education due to parents, especially men, stressing to them that they do not have money to cater for their secondary education and thus convincing them to do everything possible to ensure that they fail the secondary entrance exam. Male children are told not to be upset because they will inherit their parents' property and female children are told not to worry because they will get married. It was also found that there are many cases of genital mutilation of young girls. The mothers claim that they underwent the same process, and they should do it for their children to protect their marriages and it is also part of their traditions.

# 3.6 FACTORS INFLUENCING GENDER INEQUALITY

This section is specifically responding to why gender division of roles, access to and control over resources are the way they are, or what are the influencing factors. Among others, following factors were found:

**(i) Culture, family and socialization**

Some cultural beliefs and customs have propagated gender imbalances, one example being the traditional ways of socializing girls and boys. Through the family, and particularly in the performance of household chores, certain roles have been seen more as women's and girls’ work. For example, a male child since his childhood has been banned from entering the kitchen because kitchen work is not for men. In the same way, jobs like fetching water, looking for firewood, raising children have been associated with women and girls only. The concept becomes so familiar to such an extent that upon maturity, the male child, understands beyond doubt that these jobs are for women and girls. Yet, much less attention is paid to how this laborious task affects women and girls.

Conversely, boys are assigned roles which are highly valued and are prepared for being decision-makers. This has led to a condition where men dominate in decision making at household and community level as well as being in control of family and community assets. Certainly, women end up in a subordinate position with limited powers and the roles they play in the development process are not fully cherished by the society. Some traditional practices which are perpetuated by cultural orientation, initiation ceremonies and payment of bride price tend to make men feel superior over women. As a result, women become submissive and obedient to men even when they are physically or sexually abused.

**(ii) Economic and political factors**

The economic position of women in the society is one area where discrimination against them manifests. The role of women in economic activities is often underestimated because most of women work in the informal sectors, usually with low productivity and incomes, poor working conditions, with little or no social protection. Moreover, the denial of women’s inheritance and land rights has made their economic participation considerably constrained. Politics is increasingly becoming commercialized. More and more money is needed to participate in politics. Women lack access to and ownership of productive resource, limiting the scope of their political work.

**(iii) Poverty**

Due to poverty women are made to depend on men, especially in rural areas where people depend on subsistence agriculture in which the produce is under the control of men, while women become the sole provider of everything at household. Extreme poverty affects women because they do not have as many opportunities as men to engage on productive work, or own property. Girls start missing out on opportunities to reach their full potential at a young age. Families living in poverty often decide to allow their daughters to enter into child marriages. Unpaid labor is another contributor to extreme poverty that holds women back. In poor communities like in the project area, it's not that women don't work enough. They do loads of work. It's just not paid for compared to men who are engaged on productive work. This in turn propagates gender inequality. Moreover, poverty is associated with drinking of low quality and cheap alcohol which results to domestic physical violence, women being the mostly affected.

**(iv) Bio-socio factors**

The biological nature of the female has been evoked as a factor hindering their involvement in difficult issues. Their roles as mothers and wives have also been culturally influenced and predetermined. Expectation thus is for them to be gentle, providing care for their husbands and children. On the other hand a lot of women have come to see themselves as people who must be provided for and maintained all the time. This situation is deeply rooted in the socialization process of the girl child.

**(v) Religion**

Religion both Christian and Islam is male-oriented. Most Christian denominations and all Islam denominations are led by males as heads leaving women in low responsibilities. The scriptures in both religions are translated in the way to perpetuate male dominance and female subordination where males are given the status of household heads while females are required to be submissive to their husbands. Through religion females are made to believe that they are second to males as they were created from male’s rib so they should respect. The term “respect” is misused in which to show the extent of respect women are required to be submissive which on the other hand results into inequalities.

# 3.7 CONSTRAINTS AND OPPORTUITIES TO WOMEN PARTICIPATION IN PROJECTS

The matrix below (table 4) presents the external opportunities and constraints to increasing the involvement of women in development projects and programs. These are based on the following influencing factors: community norms and social hierarchy, institutional structures, economic and political factors, and legal parameters.

**Table 4: Constraints and opportuities to women participation**

|  |  |  |
| --- | --- | --- |
| **Influencing Factors** | **Constraints** | **Opportunities** |
| Community norms and social hierarchy | Customs and traditions such as inheritance and ownership of resources are in favor of men than women | Massive efforts are being made to change people mentalities, through education, media campaigns and goal-oriented campaigns towards gender equality |
| Institutional structures | Some development workers in the project area gender blind, and as such they do not take into account the different roles, responsibilities, capabilities, needs and priorities of women and men | Presence of NGOs and CBOs in the project area that provide various training for women including vocational training and life skills |
| Economic factors | Lack of collateral deters women from accessing loans for active engagement in productive activities | The presence of VICOBA enables many women to liberate themselves economically and be able to own their own money |
| Political factors | There is low political will in the villages in addressing gender discrimination, especially that most leaders are men | The government's leadership in the wards and villages strongly encourages women's participation in agricultural and entrepreneurship activities through the campaign and the political slogan of "Wanawake Tunaweza" (*women are capable of doing*) |
| Legal parameters | Women's limited understanding of the laws that protect them, such as the law on land ownership | The recently enacted by law requires that if a man wants to sell the farm, his wife and children must be present when the contract of sale is signed, otherwise the Ward Executive Officer won’t endorse that contract. Therefore, once the land belongs to the family, the man does not have the opportunity to sell it without the consent of the whole family |

# 3.8 VULNERABILITY, BARRIERS, AND CONSTRAINTS FACED BY WOMEN AND MEN

This section portrays vulnerabilities, barriers, and constraints faced by women and men of different ages in relation to agriculture, human rights, gender equality, climate change and environmental degradation. The information was collected through discussions with different groups of women and men in the project area. It is unanticipated that both women and men in their different groups mentioned the lack of good cooperation between couples as a factor preventing their opportunities in life. Similarly, both men and women showed to be rarely involved in community activities involving hired experts in their localities such as digging wells, etc. This prevents them from acquiring the necessary skills so as to be able to carry out their own development activities independently in the future. Moreover, women specified that the patriarchal system denies them from many of their rights in many areas.

Climate change and environmental degradation have greatly affected women and men, the main impact being food shortage due to fewer rains as natural forests have been destroyed. Additionally, women said that following the lack of food some men were also running away from their families and thus increasing the severity of the problem. Yet, there is a belief that the lack of ample harvest or the lack of rain is caused by someone in the community or violation of traditions as one participant tells:

"*Your neighbor has cultivated and got bumper harvest but you harvested nothing, here*

*we believe that he has done superstitious things to your farm.* *Similarly, we believe that*

*someone has cut down some traditionally not allowed trees while making charcoal that is*

*what has led to this curse that we lack rain*".

As regards motivation, there is an environmental committee at each village government. The committee always encourages people to plant trees, and if you are found guilty of cutting trees or making charcoal by this committee, you are fined or even imprisoned. This has been very effective in the move to conserve forests. When describing the ways in which men and women in the community are physically or materially vulnerable, a group of men insisted on the issue of not being successfully in agriculture, that is, when you spend a lot of money on agriculture but you get very meager harvests as one group had the following to say:

"*You cultivated a farm, you spent much money and yet your family lacks food, because of*

*low harvest resulted from drought. You, as a man, you become physically vulnerable because*

*you depended on the farm but you harvested nothing. At the same time your wife has generated an income from VICOBA, so she is well off. It is in this situation that the saying ‘you don’t even deserve to be a sauce’ really applies*”.

Women also felt to be vulnerable in agriculture because however hard they work, they already know that the produce will be sold by their husbands and the income accrued will hardly benefit them. Usually the husband is the one who has the opportunity to own the land, although the woman is involved if there is an issue involving sell of land. Nevertheless, besides the fact that use and ownership of land is in accordance to the existing traditions, if a woman seriously follows the legal procedures, she can still get the opportunity to own the land.

The level and quality of participation of women and men in community works is very different. To a large extent, men are the ones who participate in community works. For example, as of the moment this analysis was done, in the village of Endanachan there was a water project initiated by the government where men were involved in digging ditches and laying pipes. Likewise, if there is livestock theft, men are the ones who go to the forests to help find the livestock. It was also unfold that the participation of women depends on the type of activity. For example, women participate highly in celebrations and funerals, but for paid activities, men are often the ones to participate. They include trainings and seminars where the participants are paid allowances.

Women have shown that they have great ability to decide on and face social and family challenges, but they are not given a chance. For example, in Hoshan village, women said that they were the main managers of farm activities, stressing that they were the ones who lead the houses even though men are the heads of households. Men felt that they would be able to cope with life if they were to be provided with more training in modern agriculture, because at the moment they lacked skills on how to cope with the effects of climate change and deal with destructive insects. On the other hand, women were of the opinion that they have the same ability and a greater scope than men. It's only because of the patriarchy system that they don't participate in decisions or various things; otherwise they would have shaped their lives differently.

## 3.8.1 Capacities and Vulnerabilities Analysis

Capacities and Vulnerabilities Analysis (CVA) is based on the idea that people respond to problems according to their various strengths and weaknesses. CVA analysis was conducted in the project area involving women and men. Generally, it was found that women are more vulnerable than men in terms of physical or material resources; organizational structures; and motivational positions as indicated in table 5.

**Table 5: CVA matrix**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | **Capacities** | | **Vulnerabilities** | |
| **Men** | **Women** | **Men** | **Women** |
| Physical or material.  What productive resources, hazards and skills exist? | They have the ability to own resources, especially land, and they also have the opportunity to participate in various trainings | They have much potential in life but they are not given opportunity to practice it | Lack capital to promote their agricultural and other productive activities | The existing traditions deprive them of rights to own resources, especially land. They are also not much involved in various training opportunities except at VICOBA. Women with disabilities are hardly ever involved. |
| Social or organizational.  What are the relationships between people? What are their organizational structures? | They have enough time and ability to participate in community activities because they are rarely engaged on household chores | They have great ability to participate in community activities, but the community or their husbands mainly involve them in celebrations and funerals | Lack of structures to rectify the imitations of the patriarchal system has made men to become lazy and drunkards, and hence unable to even afford thoroughly taking care of their families, leave alone productive activities | There is a lack of institutions in the area which intervene on various issues faced by women in the project area. Women with disabilities are even more vulnerable because apart from not being included in the society, they are still segregated by even their fellow women |
| Motivational or attitudinal.  How does the community view its ability to create change? | As they own resources and have authority to make decisions, they are recognized as the ones with the greatest ability to bring developments to their households or even to the community | They are perceived as unable to bring about developments as they do not own resources. As such, they look like visitors in their own community | They get poor cooperation from their wives due to their behavior of not involving them in various matters | Men and the society in general involve them very little in various social matters. Traditions and customs/patriarchal system do not give women the opportunity to participate in social or community activities |

# 3.9 STRENGTHS, WEAKNESS, OPPORTUNITIES AND THREATS (SWOT) ANALYSIS

The SWOT analysis is derived from the discussions with groups of women and men. The discussions explored strengths, weaknesses, opportunities and threats to improve women’s and girls’ participation in decision making regarding agricultural practices, food security and nutrition, gender equality, empowerment of women and girls, and climate change adaptation. The analysis will allow the project to find the best match between environmental/external trends (Opportunities and Threats) and internal capabilities (Strengths and Weaknesses) as summarized in appendix 5.2.

# 3.10 MITIGATING THE RISKS OF BACKLASH AND GENDER-BASED VIOLENCE

Backlash is a reaction by those who hold positions of power to attempt to change the status quo by those in less powerful positions (Dasra, 2019). GBV is deeply rooted in the social and cultural fabric of societies, across all continents and countries. In trying to challenge these underlying gender and social norms without considering and engaging all of the stakeholders involved, there is a strong risk of resistance in the form of more violence and backlash. In exploring how to mitigate the risk of backlashes and violence that women and girls may face because of their empowerment and involvement in project implementation, interviews were conducted with Ward Executive Officers, Community Development Officers, Social Welfare Officers, and Agricultural Extension Workers at ward level. One male interviewee from Ayasanda ward was of the opinion that the project can bring backlashes and even gender-based violence in the families, if it will interfere with the existing traditions and customs of the people, as he explains with a stereotypedrepresentation:

*"In a village setting, and especially for a Gorowa tribe, a woman wakes up*

*in the morning and knows her duties at home: she will clean the house, get the*

*children ready for school, clean the livestock sheds, prepare the father's clothes*

*(if he is employed) and prepare breakfast. All these are being done while the man is*

*still asleep. When the man wakes up he has to take breakfast and go to his duties.*

*Now, if the project is going to interfere with this system, there will be an opposition".*

Additionally, he said that achieving gender equality in rural areas is very difficult, considering that even the government has failed in its endeavor for the implementation of 50% representation of women in leadership positions, which is long past due. In the case of Duru ward, it was indicated that the backlashes could occur though not on a large scale. Participants emphasized that the project should ensure a good communication and transparency about all the intended activities. They said that men are not that much difficult, they just need more education. They stressed that if the government joins hands with civil society organizations and religious institutions, men could easily change and become supportive to gender equality. Similarly, in Riroda Ward it was pointed out that there will not be any backlashes because men have started to change even though it is for some few roles. For example, nowadays men accompany their wives to the clinic, something that was completely inexistent. It was insisted that it is only education required for men to change. Moreover, it seemed that backlashes could not happen because in the project area, for a large percentage, women are the ones who work for longer hours as opposed to men, and they are also the ones who feed the families.

It was revealed that there is a possibility to reduce the backlashes and violence that women and girls may face because of their empowerment and participation in the project by using informed elders in the village or within the community. These have a potential to advise men that women's participation is for their advantage also, because the benefits accrued from the project is for their families, men being a part. It is also possible to use religious leaders, because they are powerful in promoting gender issues. Many people believe that everything a religious leader articulates is true and should be respected. Another way is to continue providing education to the community on the importance of the project to women and girls while neglecting the few men who will be trying to raise opposition, because at the end they will definitely give up. In other words, those who will follow will become ambassadors for convincing those who resist.

In bringing about gender equality, the project can involve some men and boys in some of women's activities, especially in VICOBA and other productive activities. In so doing, men and boys will gradually get used to mixing with women in performing same roles and might even discuss the importance of the project to both of them. This will gradually bring them together and even discuss other various things including violence against women. The only thing to make sure is that the number of men and boys should be small compared to that of women. Alternatively, the project may utilize the opportunity of village meetings to convey gender equality education. This is the forum where you can find many men. Any gender expert or any government or traditional leader prepared in advance may use few minutes to provide a message of gender equality.

# 3.11 GENDER ACTION PLAN

Some of the key gender issues affecting women, identified by the analysis included lack of land ownership; limited access to agricultural information and training; lack of capital to embark on productive activities; discriminatory cultural practices; and climate change which poses a number of challenges, by exacerbating natural resources scarcity and increasing their work burden. The gender action plan, therefore, provides entry points for gender-responsive actions to be taken. In addition, specific indicators to measure and track progress on these actions at the activity level are outlined.

**OUTCOME:** Genderequitableagricultural production and food security in Ayasanda, Riroda and Duru Wards enhanced, and particularly for women farmers and their families

|  |  |  |
| --- | --- | --- |
| **OBJECTIVE** | **ACTIONS** | **INDICATORS** |
| 1. Increased access and ownership to land for women farmers | 1.1 Promote women’s awareness of land ownership rights via sensitization outreach | # of sensitizations conducted  # of new land titles issued to women |
| 1.2 Engage traditional leaders, village leaders and village courts in land rights discussions and awareness-raising | # of leaders attending community land rights discussions |
| 1.3 Develop and distribute leaflets to improve women’s and men’s awareness of women’s land rights | # of leaflets developed and distributed |
| 2. Promoted gender responsive, climate-smart agricultural technologies, particularly for women farmers | 2.1 Identification of gender-responsive climate smart technologies e.g. climate smart irrigation usable by women | # of technologies identified |
| 2.2 Disseminate information about technologies identified, especially among women and women’s organizations | # of information, education and communication (IEC) materials disseminated |
| 2.3 Provide women and women’s groups access to post harvest technology, i.e. storage and food preservation | # of women and women groups accessing post-harvest technologies |
| 2.4 Promote the use of climate smart agricultural equipment by women, i.e. solar irrigation equipment | Climate smart equipment adopted by women |
| 3. Improved access to extensions services with respect to gender | 3.1 Conduct sensitization seminars on gender-sensitive extension services among agricultural extension workers in the three wards | # of agricultural extension workers sensitized |
| 3.2 Establish community agricultural information centers to enable women farmers to access agricultural information | # of community agricultural information centers established |
| 3.3 Develop and implement Training of Trainers/Lead farmers for women farmers in agriculture extension services | # of women trained as lead farmers in agriculture extension services |
| 3.4 Initiate Farmer Field Days so as to enhance the capacities of women especially in improved technologies and practices | # of farmer field days organized |
| 4. Increased access to loans among women farmers | 4.1 To advocate for preference of rural women smallholders in the loans given to women and other groups from the district council | # of women in the project area received loans from the district council through project efforts |
| 5. Empowered women and men on the binding cultural norms inhibiting women from control over resources and participating in decision-making | 5.1 Convene traditional leaders, religious leaders and local government leaders in the project area for a sensitization seminar so as to enlist their support on the need to abandon cultural norms that discriminate against women | # of participants sensitized  # of actions taken to address the undesirable cultural norms |
| 5.2 In collaboration with relevant NGOs in Babati District, conduct awareness-raising campaigns in the project area to dismantle some of the binding cultural norms that discriminate against women. | # of awareness-raising campaigns conducted |

# 3.12 SUMMARY OF MAIN GENDER ISSUES

1. **The fact that men are more powerful in the community, this becomes a hindrance to the advancement of women**. The customary laws have given men more power, hence making the system both patriarchal and inequitable. This has led to widely differing access to resources and decision-making processes, which is partly the reason why women’s advancement remains low. Though women provide major labor input to many economic activities, varying from informal employment to self-employment, yet they lack control and decision on whatever they earn.
2. **Lack of land ownership by women constraints agricultural productivity**. Women seldom own the land they cultivate, and they own less land than men when they do own land. Land rights are vital not only in Babati but in Tanzania at large because of the predominance of agriculture in the livelihood of people, the significance of agriculture to rural poverty reduction, and the importance of land ownership in providing collateral for credit access. The Tanzania National Land Policy (2016) provides strong statements on equal access to land for both women and men. However, the draft policy only guarantees women’s access to land but is completely silent on their rights to own land or make decisions on land and the produce coming from it, allowing the coexistence of the customary tenure which limits the position of women to own land especially at grassroots levels.
3. **Limited women’s access to training opportunities and extension services downgrades their agricultural skills**. Women indicated that most projects implemented in their areas, tend to be oriented towards crops traditionally grown by men. Timetables take no account of women's chores such as looking after children, cooking, cutting wood and fetching water. Though existing social attitudes try to encourage women and girls to receive education, men and boys have an added advantage when it comes to access because they are not subject to home chores, pregnancies, etc. Moreover, in some localities, cultural or religious factors play an important part in preventing women from receiving training. Trainers and agricultural extension agents are mostly male and thus may not speak to, or get close to women. This is especially true in areas dominated by Muslims.
4. **Existence of gender violence negatively affects health and well-being of the victims, and in turn interferes with their agricultural activities.** Although men and boys have also been victims of gender violence, it is women and girls who are frequently subject of physical, sexual and psychological abuse. The situation is worse for women with disabilities. While laws exist to protect women and men against gender violence, their enforcement has been inadequate. The newly established Police Gender and Children desk has assisted greatly in limiting gender violence and providing legal protection to the victims. This initiative is, however, not yet available to and known by most people due to limited publicity and lack of resources for the desk to effectively cover the whole country. Indeed, according to the Tanzania GBV Assessment (2022), 40% of all women aged 15-49 years have experienced physical violence, while 17% have experienced sexual violence. Of women aged 15-49, 44% have experienced either physical or sexual violence by an intimate partner.
5. **Inadequate involvement of women in decision making regarding the use of money from the sale of commercial crops deters them from agricultural activities**. Discussions with women showed that despite their major labor contributions to agricultural production, men control and make decisions for nearly all cash income. Whether due to cultural norms or the threat of physical harm, women find it difficult to disagree with the situation. Women with disabilities are more affected because they are marginalized both as women and as people with disabilities. They are abused by both people with no disabilities and men with disabilities. Households headed by women with disabilities find it very difficult to meet their needs.

# 4.0 CONCLUSION AND RECOMMENDATIONS

# 4.1 Conclusion

As patriarchy system dominates in Babati District, women have stereotypically held a less privileged position relative to men, and thus attempts at gender equality involve intensive efforts in favor of women’s empowerment. Predominantly, gender inequality is reinforced by social norms. Acceptance of male authority over women is taught both implicitly and explicitly in homes since childhood. Recognizing gender differences and working toward equality where possible are fundamental sustainability issues which can contribute significantly to the project achievement. Identifying the unique differences in interests and needs of women and men in agriculture, food security and climate change mitigation and adaptation responses has the potential impact of increasing productivity, reducing hunger and poverty and reducing gender inequality, ultimately leading to the livelihood security in the project area.

The gender analysis findings described above reveal that, deep-rooted gender biases and discriminatory practices threaten the equal participation and equitable outcomes for men and women across the outcomes of the project. At the same time, the gender analysis reveals that gender relations and norms are always in a state of change. Since gender relations stem from the interaction between women’s and men’s roles in society, and roles and relations are social constructs, they can, thus, change. This presents a need for entry points for positive change and transformation of rigid and harmful gender norms.

# 4.2 Recommendations

In view of the major findings and conclusion, the following recommendations are proposed:

# The project should support women to engage on income generating activities, petty trading and other small scale informal sector activities. These activities yield low profits despite the amount of time spent in carrying them out, but in rural areas it is something. Moreover, the project would facilitate the formation of women farmer groups so that they can benefit from rural community based agricultural programmes like Agricultural Sector Development Programme (ASDP).

# There is a need for the project to give a special attention to destitute women and especially women with disabilities as they are the most affected in rural areas. This could be done through provision of entrepreneurship training and providing startup capital or materials. The government has been trying to support this group through implementing some social welfare schemes but there have been no visible successes.

1. The project should facilitate the collaboration and strengthen the coordination of Non-Governmental organizations, the private sector, CBOs, the church and other civil organizations working with the women in agricultural sector in Babati District. There are a number of institutions involved in poverty alleviation programmes including addressing agriculture and gender issues in the district, but their impact is not felt because of disintegration of their effort and absence of a coordination mechanism.
2. FGDs showed that all women and a substantial number of men agree on the importance couples’ equal access and control over resources as well as equality in decision making. There was also a common desire expressed across all groups for greater training on gender equality. This provides a positive entry for the project to intervene on this by organizing gender equality training of couples who are/or one partner is involved directly in the project. It is important that the facilitators internalize and understand degrees of participation (from gentle pushing to equal bargaining power) and that they be prepared to negotiate dialogues and to respond confidently to fears about loss of power or women becoming “too empowered.” It is important not simply to condemn men, but to offer transformed, positive norms and roles that men and women can both relate to. To do this effectively will take a highly skilled set of facilitators and deep engagement with some of the male change agents who display a greater willingness to be inward-looking and to challenge rigid gender
3. There is a need for the project to ensure that women and men have equal access to information, training and skills development regarding the project. For instance, since women have more work-loads compared to men, the project should encourage women to come up with convenient time for the trainings. On the other hand, the project trainers should strive to be flexible in order to conduct training in the time that is suitable for women. Likewise, appropriate channels should be used for conveying information to women. In line with this, the project should train more women paraprofessionals in agriculture and environment who could become a springboard to train other women. Further, the project should facilitate and promote appropriate training incorporating gender studies for extension workers so that they can work more effectively with female farmers.
4. The project should promote the improvement of food storage techniques to ensure availability of adequate food throughout the year. This is because most households often run out of food due to selling in bulk during the harvest season, something which mostly benefits men. Improved food storage does not only ensure food adequacy but it is also contributory in achieving gender equality and women’s empowerment as it is labor-saving. The project can train farmers on how much loss is associated with improper storage management and how these losses can be minimized through the use of different improved storage techniques. Similarly, farmers should understand the costs and benefits accrued to various storage techniques so as to enable them make informed decisions on what types they prefer.
5. It is recommended for the project to advocate for creation of village woodlots, to be managed by communities, especially by women, so as to bring fuel wood nearer to the users following the anticipated increased usage of efficient wood stoves for cooking. This would greatly reduce the time that women would spend looking for firewood and thus focus on other productive activities. Meanwhile, the project should facilitate participation of women in domestic and commercial forest for fuel wood.
6. Reliable accessible and accurate weather information is required to inform climate change planning. The project could liaise with Tanzania Meteorological Authority (TMA) and provide climate information to farmers through mobile phones. Both men and women found climate information services beneficial for strategic farm decision making such as when to begin land preparation, when to plant and which crop to select.
7. Promote learning platforms: There is a need for the project to promote platforms on exchange of good practices and case studies with other projects/organizations focused on gender-responsive climate change elsewhere in the country.
8. Cultural practices and beliefs are established within people’s minds, hence, the project should advocate for the local governments in the project area or Babati District at large to introduce programs in collaboration with the NGOs and CBOs that target elders who in this study seem to embrace patriarchal culture to convince them to change their attitudes toward woman and girls. Elders are important people who are most trusted with the people in the clan such that they easily pass practices from one generation to another. If these people join the government and voluntarily understand the importance of gender equality they will use their influence in their clans to change the mindsets of their people.
9. This analysis has found that gender inequality is caused not only by cultural practices and beliefs, but also influenced by drunkenness. The project should advocate for the local government in the project area to devote much effort to fight illegal liquor which not only result to gender inequality as revealed by this study but also is disastrous to human health.
10. The Village Social Welfare and Child Protection Committees could be used to address sexual violence including sodomy. They are highly acceptable and are able to respond immediately to any sexual violence concerns. In case of any obstacles, they can report such cases directly to the higher authorities such as Police and Social Welfare department. People and especially youth have opportunities to speak out and express their views on violence to these committees. Meanwhile, specialized court branch to speed up the process of sexual offences should be established at ward level

# 5. APPENDICES

# 5.1 Tools used during the gender analysis exercise



**5.2 SWOT Analysis**

