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Gender equality and social inclusion baseline analysis for the LONG FALLOWS Project, Lindi Region, Tanzania

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ABSTRACT
CONSULT
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Resonating Results

This report was prepared by: Professor John Jeckoniah of
Abstract Consult and Advisory

On behalf of the project: LONG FALLOWS: Lengthening Of swidden Natural-forest re-Growth cycles through Farmer Action, Learning and Leadership Opportunities for Well-being and Social-inclusion

Project Goal: To enable people, nature and climate to thrive from the restoration of degraded East African Coastal forests through improved governance, capacity and knowledge.

Project Summary: Long-fallow swidden agriculture and agroforestry underpin millions of farmers' livelihoods and provide climate, biodiversity and soil ecosystem services in agricultural landscapes. There is a global decline in long-fallow swidden agriculture, contributing to environmental degradation and increased livelihood vulnerability. Taking a research-to-action approach, the project will work with farmers in degraded Tanzanian landscapes to generate evidence and develop innovative technical approaches that integrate sustainable forest management with long-fallow swidden agriculture and agroforestry. Through socially inclusive farmer-led research-to-action, institutional capacity-building and ecosystem-services business development, project learning will deliver more sustainable land management options relevant to millions of small-scale farmers.

The project is a partnership project between the [Tanzania Forest Conservation Group](#), the [Community Forestry Network of Tanzania](#) (MJUMITA) and the [University of Leeds](#).

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Executive summary

This Gender Equality and Social Inclusion (GESI) situation analysis was undertaken to evaluate the current status of gender equality and social inclusion in land and natural resources governance and agriculture with a focus on integrating Community-Based Forest Management (CBFM), swidden agriculture, and agroforestry practices, in rural Nachingwea District, Lindi region. It explored the opportunities and barriers or challenges faced by different genders and marginalized groups in accessing and benefiting from CBFM, swidden agriculture, and agroforestry initiatives for people of different genders, ethnicities, religions and other signifiers of difference. The findings contribute to the design, and implementation of the research to action and set benchmarks for the evaluation of the LONG FALLOWS project, it proposes Short Measurable Achievable Realistic and Time bound (SMART) indicators to monitor the project's impact on GESI and associated risks.

The GESI analysis employed qualitative methods and techniques to collect relevant data required for the designing of the research to action as guided by the Terms of Reference (ToR) for this work. The data collection was preceded by a one-day capacity-building workshop to key project stakeholders including the staff of relevant departments in the Nachingwea District Council, the Tanzania Agricultural Research Institutes (TARI) and the Tanzania Forestry Research Institute (TAFORI). After the capacity building the consultant engaged the researchers from TARI and TAFORI in the data collection from three project villages to gain hands-on experience of undertaking GESI analysis in the project activities. In the assessment of the status of inclusivity and exclusivity, this consultancy applied the Asian Development Bank (ADB) model to the Leave No One Behind (LNOB) Framework. The methods for data collection included: document review/desk study, Focus Group Discussions (FGDs) and Key Informants' Interviews (KIIs). Six (6) FGDs, 2 groups per village in three villages were conducted, and to ensure effective participation of the participants in each village, one group was for male and the other group was for female participants. The qualitative data collected through FGDs and KIIs were analyzed using ethnographic content/thematic analysis with a constant comparison technique. This is a qualitative research method that blends in-depth and contextual insights. The constant comparison techniques are applied for discovering emergent patterns.

The analysis of data for this situation analysis found that:

- The division of labor in productive activities is influenced by gender. Social and cultural beliefs rooted in patriarchal values determine how men, women, and youth participate in and benefit from these activities
- There is no equality in the access to and control of resources and property. Control over and access to resources is affected by gender, social and cultural setup and the extent of inclusivity in decision-making. Men tend to decide for women on which economic activities to engage in, and men make most from the decisions on the use of intra-household assets and incomes.
- The gender division of labour constrains women more than men as they perform different roles and tasks at different times, with women striving to strike a balance between reproductive work within the household and productive work daily.
- Overall, women are engaged in so many productive and reproductive activities, including care, works; they work longer hours and most of their work is not recognized or registered; and they also have fewer benefits from income accrued from their household revenues.
- In all the surveyed villages some cultures and traditions are practiced, they serve to train young boys and girls through *Jando* and *Unyago* and socialize them to behave in a particular manner consistent with the social expectation as they grow into young adults. These social and cultural practices instill the patriarchal cultural values in which women are subordinated and lower women's agency.
- Migrants from other tribes and villages (the Barabaigs, Sukuma and Mbulu) who are pastoralists and agro-pastoralists are considered socially excluded groups. They are rarely included and / or participate in the village decision-making processes. Some women, young boys and girls (those aged below 18 years) living with their parents are considered vulnerable especially if their parents or spouses constrain their participation in decision making.
- The social inclusion/exclusion is based on pastoralists' tribes and livelihood practices adopted as they live away from the village mostly in the village forest or nearby forest in search of good pastures for their animals.
- The language barrier is another reason for pastoralists' social exclusion as they find it difficult to engage with villagers who don't speak their languages and live most of their life in the forest hence missing some important social services such as school and health services.

- Some women, boys and girls are considered vulnerable because their access to, and control of, resources including those accrued from the household level and CBFM may depend on the head of the household who are mostly men.
- There are many challenges for the marginalized and the socially excluded people which are associated with their lack of access to and control of resources including land and forest-based resources; power relations are believed to be the cause of most of the challenges.
- There are opportunities for enhancing Gender Equality and Social Inclusion by capitalizing on social and cultural practices from other tribes such as self-help groups for both farming among Sukuma tribes.

Conclusions

Based on the findings presented for this study; the following conclusions are made:

- The level of knowledge about GESI is low among the villages/community. This may affect participation in the LONG FALLOWS project as well as the benefits derived from their participation in project activities.
- A low level of knowledge about GESI (the level differs among partners) may hinder the integration of GESI issues in the project design, implementation and monitoring and evaluation phases of the project.
- Agricultural production is the mainstay of the people's economy. In all the three villages surveyed, livestock keeping and mining activities are emerging as important economic activities.
- Shifting cultivation is a common practice in the surveyed villages due to the availability of fertile land, there is no use of inorganic fertilizers, and the local knowledge on the ability of the land to regain fertility if left to fallow for 4 to 5 years. The increasing canopy cover of cashew trees is also a factor in the shifting cultivation.
- Shifting cultivation is commonly practiced in all villages; however, the longevity of the fallow; and whether the fallow is left with or without some trees differs across the village. Some villagers leave permanent crops like cashew-nuts to demonstrate tenure.
- Both men and women in the three surveyed villages rely on land and forest resources to derive their livelihood, there is a gendered pattern in the division of

labour in accessing the benefits from the village forestry and in the products harvested from the village forest/CBFM; overall men are benefiting more than women.

- Women, men and youth (boys and girls) have access to land but control over land falls under men. Women and youth may acquire land but their requests have to be approved by their spouses for married women as well as parents or guardians for youth.
- The patriarchal system is still common and popular in all the villages surveyed, in which men dominate in decision-making on all important matters within the household and at the community level and have control over property.
- The patriarchal system is slowly changing over time and there are changes in gender roles including men's involvement in some household activities that were previously considered female activities.
- Women's participation in leadership roles is generally low. Both men and women have negative attitudes towards women's participation in leadership roles. The level of women's political empowerment is generally low, hence, even women do not support their fellow women's movement into leadership roles and positions.
- There are some social and cultural norms and practices which limit women's participation in some agricultural practices. These social norms and cultural practices are reinforced through initiation ceremonies that both boys and girls attend i.e., *jando* and *unyago* (the initiation ceremony for boys and girls respectively).
- Migrants from other villages and tribes including the pastoralists and agro-pastoralists are considered both marginalized and socially excluded groups in some village decision-making forums and or activities.
- Women, boys and girls are considered marginalized groups; mainly due to a lack of control over important resources such as land as well as less participation in decision-making and lack of influencing power on decisions made at household and community levels.
- The socially excluded minorities especially the pastoralists do not have a working knowledge of the swidden agricultural practices and this poses a risk of invading the fallow farms to feed their livestock.
- The socially excluded and marginalized groups present opportunities as well as

challenges for enhancing gender equality and social inclusion within the integration of CBFM, swidden agriculture, and agroforestry

- The social and cultural practices help identify practices that empower women and marginalized groups e.g., social cohesion and complementarity on new farming knowledge and practices which can be adopted in the swidden model.
- There are sociocultural norms that disadvantage women by locking women within household chores and subsistence farming. Hence, women are viewed as instruments of wealth through marriage.
- Weak enforcement of bylaws or village plans aiming at improving inclusivity in the access to and control of resources and adherence of land use plans affects pastoralists who are considered non-residents in the villages.

Recommendations

Given the findings of this survey and the conclusions made, the following issues are recommended to be the focus of the main research phase given the project objectives:

- There is a need for more capacity building and raising awareness among project stakeholders regarding the importance of GESI integration into CBFM, swidden agriculture, and agroforestry initiatives.
- There is a need to have tailor made awareness and sensitization to build the knowledge among project partners; the general training provided to partners at the district level may not equally benefit farmers or may be difficult for them to understand.
- During the selection of 16 farmers per village to participate in the project, the focus was to get representation from various social groups such as women, men, the poor, people with income, the disabled and young people. During the implementation of the project, the focus should be on looking at the actual participation of these groups in making decisions about the use and management of natural resources at various levels of decision-making (from household to village level). It is also necessary to look at their participation in the implementation of natural resource management strategies, including their participation in committees responsible for governing natural resources such as Village Natural Resource Committee (VNRC) and Village Land Use Management Committees (VLUMCs)
- During the project implementation, it is necessary to look at norms, traditions and cultures that are obstacles or opportunities for various social groups to participate in

the use or managing the natural resources available in the village. In addition, the project should focus on the level of impact (people affected) or opportunities (people benefited) of those norms, traditions and cultures

- It's essential to ensure social inclusion in the research process, including considerations of sex, ethnicity, disability, and wealth class/status.
- The project should explore the knowledge about fallows from the pastoralist perspectives, which indicates the potential source of conflict of land use. While farmers wait for the fallow to regain fertility pastoralists and agro-pastoralists consider this to be an open grazing area
- There is a lack of clarity on the optimum fallow period practiced about the longevity of the fallow and whether and why some trees may be left in the fallow farm, this may impact on the land ownership rights by women and youth
- The project implementation apart from targeting more women, should also engage men or at least inform them, they have frequently been referred to as barriers to women's livelihood improvement and empowerment outcome.
- The project should devise the means of empowering the vulnerable and marginalized groups (e.g. migrants, minorities and people of other tribes) to be included in the project interventions to increase their representation in decision-making bodies at all levels, including the local level.
- To overcome the social-cultural norms: there is a need to:
 - Educate men on the critical role women play in the agro-economy and encourage them to advocate for women's ownership of land and other assets of production. Empower men through gender transformative activities and messages to recognize women's workload and encourage a more equitable division of labour and decision-making.
 - Develop specific awareness creation sessions and hold dialogue meetings with elders and opinion shapers so that they become change agents and champions for challenging the existing retrogressive cultural practices and perceptions.
 - Identify and showcase couples who share power and decision-making within the home to act as role models and champions of more equitable relationships Engage on demystifying barriers caused by negative cultural beliefs and traditional practices and their impact on economic growth within families and communities

- There is a need to improve the participatory approaches in the preparation and enforcement of bylaws or village plans aiming at improving inclusivity in the access to and control of resources and adherence of land use plans that affects pastoralists and agro-pastoralist who are considered non-residence in the villages. In order to improve social inclusion, the LONGFALLOW project should enhance and capitalize on the district council initiatives to increase access to resources especially land to non-native agro-pastoralist. This can be achieved through capacity building to village leaders on enforcement of land use plans as well as national policies that assure equal access to land by every citizen

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List of abbreviations and acronyms

ADB	Asian Development Bank
AMCOs	Agricultural Marketing and Cooperative Society
CBFM	Community-Based Forest Management
CBO	Community Based organizations
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CGIAR	Consultative Group on International Agricultural Research
CRC	Convention on the Rights of the Child
DAO	District Agricultural Officer
DCDO	District Community Development Officer
DFID	Department for International Development
EAC	East African Community
FCDO	Foreign, Commonwealth and Development Office
FORVAC	Forestry and Value Chains Development Programme
GESI	Gender Equality and Social Inclusion
IIED	International Institute for Environment and Development
KII	Key Informant Interview
LGA	Local Government Authorities
LNOB	Leave-No-One-Behind
LONG FALLOWS	Lengthening of Swidden Natural Forest Re-Growth Cycle through Farmers Action, Learning, and Leadership Opportunity for Wellbeing and Social Inclusion
MCDI	Mpingo Conservation and Development Initiatives
MJUMITA	Mtandao wa Jamii wa Usimamizi wa Mimitu Tanzania
MNRT	Ministry of Natural Resources and Tourism
NGOs	Non-Governmental Organizations
OP	Operational Priorities
PFM	Participatory Forest Management
PLUM	Participatory Land Use Management
SMART	Specific, Measurable, Achievable, Relevant, and Time-Bound
SSA	Sub-Saharan Africa
SUA	Sokoine University of Agriculture
TAFORI	Tanzania Forestry Research Institute
TARI,	Tanzania Research Institute
TAWA	Tanzania Wildlife Management Authority
TAWIRI	Tanzania Wildlife Research Institute
TFCG	Tanzania Forest Conservation Group
ToR	Terms of Reference
UNDP	United Nations Development Programme
UoL	University of Leeds
URT	United Republic of Tanzania
VEO	Village Executive Officer
VLUMC	Village Land Use Management Committees
VLUP	Village Land Use Plan
VNRC	Village Natural Resource Committee
WEO	Ward Executive Officer
WWF	World Wide Fund for Nature

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I extend my acknowledgement to all the respondents in the three villages surveyed. The active participation of the research assistants from TARI and TAFORI enabled to receive valuable information required for this assignment. We received all the logistical assistance needed and we enjoyed the warm hospitality from different people in the field. While I acknowledge with thanks all those who availed information to me, I am however solely responsible for any errors or omissions of interpretation, oversights and any other lapses that may be found in this report.

1.0 Introduction to the LONG FALLOWS project and the Consultancy

With funding from UK International Development from the Foreign, Commonwealth, and Development Office, managed by the International Institute for Environment and Development (IIED), the Tanzania Forest Conservation Group (TFCG) is collaborating with the Tanzanian Community Forest Conservation Network (MJUMITA) and the University of Leeds (UoL) to implement the project 'Lengthening of Swidden Natural Forest Re-Growth Cycle through Farmers Action, Learning, and Leadership Opportunity for Wellbeing and Social Inclusion (LONG FALLOWS)'.

1.1 Project Goals

The project goal is to enable people, nature and climate to thrive from the restoration of degraded East African Coastal forests through improved governance, capacity and knowledge. The project has three major outcomes:

- i. **Outcome 1.** Increased evidence of the trade-offs to people and nature of integrating long-fallow swidden agriculture and agroforestry with Community-Based Forest Management (CBFM), is applied to enhance small-scale farmers' livelihood resilience, well-being and sustainability.
- ii. **Outcome 2.** Innovative toolkits linking the following, forest restoration and carbon markets are being used in ways that benefit small-scale farmers, biodiversity, and climate.
- iii. **Outcome 3.** Multi-stakeholder dialogue enhances the governance context for land restoration through an integrated CBFM – long-fallow swidden and agroforestry model and enhances GESI.

1.2 Background to the consultancy and purpose of Gender Analysis

The LONG FALLOWS project aims to deliver positive impacts on social inclusion with a focus on reducing inequalities linked to gender, age, ethnicity, disability, and other socially constructed categories. GESI issues will be considered across all project activities; in the framing of the research-to-action; and the project team's composition and skillset. Patriarchal cultural and social norms are common in rural Tanzania, particularly about land and natural resources. As in other parts of Sub-Saharan Africa (SSA), the marginalization of women and other groups undermines CBFM and land restoration (Chigbu 2021). Religion, ethnicity, age and health status also determine power relations. Natural resources management can affect these relationships positively or negatively, with impacts on gender relations having attracted

the most research (Jeckoniah, 2020). Given the spatial heterogeneity of Tanzania's GESI dynamics, a flexible, context-specific approach is proposed.

Therefore, at this inception period, the project aims to undertake a GESI situation analysis to understand opportunities and barriers to participation for people of different genders, ethnicities, religions and other signifiers of difference. After completing the GESI analysis, through Outcome 1, research will explore GESI dimensions affecting access to the benefits, governance, and monitoring of an integrated CBFM-swidden model. Additionally, the project will build the capacity of 168 village leaders, 15 District Officers, 4 Researchers and 14 CBO leaders on GESI. Under Outcome 2, toolkits will integrate GESI dimensions. Under Outcome 3, GESI will be a key issue for stakeholder dialogue whilst ensuring marginalized voices are included. Across all outcomes, the project will build stakeholder knowledge and capacity to address GESI in forest land restoration and management. GESI-related risks will be monitored.

The purpose of gender analysis is to identify and address gender inequalities by:

- acknowledging differences between and among women and men, based on the unequal distribution of resources, opportunities, constraints and power;
- ensuring that the different needs of women and men are identified and addressed at all stages of the policy/project cycle;
- recognising that projects can have different effects on women and men;
- seeking and articulating the viewpoints of women and men and making their contribution a critical part of developing projects;
- promoting women's participation and engagement in community, political and economic life; and
- promoting better informed, gender-responsive and effective interventions.

1.3 Objective of the consultancy

Specifically, this consultancy aimed to:

- Evaluate the current status of gender equality and social inclusion in land and natural resources governance and agriculture with a focus on Community-Based Forest Management (CBFM), swidden agriculture, and agroforestry practices, in rural Nachingwea. This should include qualitative and quantitative information, drawing on data for Nachingwea from national datasets and should reflect on factors driving

inequality at different scales: national, regional and local.

- Identify and analyze the barriers and challenges faced by different genders and marginalized groups in accessing and benefiting from CBFM, swidden agriculture, and agroforestry initiatives.
- Explore opportunities for enhancing gender equality and social inclusion within the integration of CBFM, swidden agriculture, and agroforestry, including identifying practices that empower women and marginalized groups.
- Develop recommendations for integrating GESI considerations into project planning, implementation, monitoring, and evaluation processes, including policy and practice recommendations aimed at promoting equitable participation and benefits for all stakeholders.
- Propose strategies for capacity building and raising awareness among project stakeholders regarding the importance of GESI and how it can be integrated effectively into CBFM, swidden agriculture, and agroforestry initiatives. This should consider recommendations relevant to capacity building for local government, village leaders, and researchers from TARI and TAFORI.
- Propose Specific, Measurable, Achievable, Relevant, and Time-bound (SMART) indicators to monitor the project's impact on GESI and associated risks, as outlined in the project logical framework and risk matrix

2.0 Literature review

2.1 Gender Equality and Social Inclusion (GESI)

In this consultancy, the World Vision approach was adopted, where GESI is understood as a multi-faceted process of transformation. The goal of GESI is to remove barriers and increase access, decision-making and participation of the most vulnerable. It requires creating enabling environments for all to engage in and benefit equally from development interventions (World Vision, 2021; World Vision, 2023). The social inclusion aspect seeks to address inequality and/or exclusion of vulnerable populations by improving terms of participation in society and enhancing opportunities, access to resources, voice and respect for human rights. It seeks to promote empowerment and advance peaceful and inclusive societies and institutions. The gender analysis was also informed by the European Commission (2001) in which GESI is defined as *'the study of differences in the conditions, needs, participation rates, access to resources and development, control of assets, decision-making powers, etc., between women and men in their assigned gender roles'*. This consultancy adopted the comprehensive approaches to GESI by ADB (2012) in which GESI analysis is understood as the identification of the excluded and vulnerable in the project and the systematic examination of (i) their conditions (experienced social, economic, and political issues), (ii) the barriers to their access to and control over social, economic, and political resources, assets, and opportunities, (iii) their collective agency and capacity and (iv) the initiatives—particularly envisaged in projects, and activities. In the ADB model, it is further argued that, to address these issues and barriers, the agency of those involved in the project should change to enable them to develop their capacity to identify opportunities and act towards realizing them. On the other hand, the consultancy reviewed and incorporated the DFID approach to GESI analysis which advocates for the uses of the three pillars (understand for action, empower for change, and include opportunities) of the Leave-No-One-Behind (LNOB) Framework of the former Department for International Development or DFID (now Foreign, Commonwealth and Development Office or FCDO) of the Government of the United Kingdom in examining issues and initiatives (Herbert, 2019).

2.2 Social Inclusion

The World Bank defines social inclusion as a process of improving the terms on which individuals and groups take part in society in improving the ability, dignity, and opportunity of those disadvantaged based on their identity. *"In every country and or location context,*

some groups confront barriers that prevent them from fully participating in political, economic, and social life. These groups may be excluded not only through legal systems, land, and labour markets, but also through discriminatory or stigmatizing attitudes, beliefs, or perceptions. The disadvantage is often based on social identity, which may be across dimensions of gender, age, location, occupation, race, ethnicity, religion and disability among other factors. This kind of social exclusion robs individuals of dignity, security, and the opportunity to lead a better life” (World Bank, 2023). As guided by the ToR for this work, the GESI analysis sought to uncover how gender, age, religion, ethnicity and disability/health status may hinder individuals from benefiting from the opportunities in the CBFM context.

Lindi Region, and Nachingwea district in particular, has received many agropastoralists from other regions. A large number of animals moved into Lindi region following the eviction order of the government from the Ihefu wetlands in 2006/2007 (Mwamben et al., 2014; URT, 2019). Following this migration of livestock to the district, land use conflict was anticipated. To mitigate anticipated conflicts between farmers and pastoralists, Participatory Land Use Management (PLUM) plans were developed in many villages, including Kilimarondo village which was covered in this survey. However, the land use plans were not inclusive in their development. The pastoralist tribes e.g. the Barabaig and Sukuma were not engaged fully and the existing plans are not implemented due to lack of enforcement.

The Participatory Village Land Use Plans (VLUP) were anticipated among other things to increase inclusivity and co-existence by the pastoralists and agro-pastoralists. However, by-laws proposed for protecting PLUM plans were not enacted as well as not followed due to lack of law enforcement. The allocated grazing areas under village land use management were for communal use and not for pastoralists alone. The pastoralists, although allowed to own plots in the settlement units and possessing areas for cultivation, cultivated and made their settlement in the grazing lands because the grazing land units were located very far from the centre of the village. Following this situation, some farmers continued also to cultivate in the grazing units by arguing that they have been cultivating in the areas for a very long time (Mwamben et al., 2014).

2.3 Fallow/Swidden Agriculture and Livelihood

Small-scale farmers in many tropical developing countries practice swidden agriculture. The

viability of swidden agriculture, in the long run, depends crucially on the length of the fallow period; hence, this period must be chosen optimally. Swidden farming has been blamed for the degradation of tropical forests, where it is widely used. However, when the cropping period is short and the fallow period long, the system is ideally suited to the environment, allowing the regeneration of the forest and improvement of the biodiversity which has a chance to enter into carbon marketing (Russell, 1988). But this requires a low population density. When this is exceeded, the fallow must be shortened, resulting in loss of forest through grassland invasion, or of the soil itself through erosion or laterization (Russell, 1988). Despite the salience of swidden agriculture in tropical developing countries, there is some controversy about the merits of this kind of agriculture. On the one hand, researchers such as Dove, Southgate (1990), and Pearce and Warford (1993) have criticized this kind of agriculture. In particular, these researchers have pointed out that slash-and-burn agriculture is environmentally destructive because the land-clearing activities of shifting cultivators are directly linked to massive and deleterious tropical forest deforestation. However, this disregards swidden agriculture's deliberate fallow period and conflates swidden with slash and burn practices. Nevertheless, a second group of researchers including Peters and Neuenschwander (1988) and Dufour (1990) have claimed that under some circumstances, swidden agriculture based on long fallow periods can be an ecologically and economically sustainable practice in tropical forests.

The impact of the swidden agriculture model on livelihood outcomes lacks a conclusion in the literature. According to Dressler et al. (2017), more households engaging in swidden agriculture and has transformed the practices from swidden to intensification had increased overall income at least in the short period of time, but these benefits came at significant costs such as reductions of customary practice, socioeconomic well-being, livelihood options, and staple yields. Examining the effects of transitions away from the swidden to the intensification practices on soil properties revealed negative impacts on soil organic carbon, cation-exchange capacity, and aboveground carbon. Taken together, the proximate and underlying drivers of the transitions from long fallow system to alternative land uses, especially intensified perennial and annual cash cropping, led to significant declines in pre-existing livelihood security and the ecosystem services supporting this security. The findings of Dressler et al. (2017) suggest that policies imposing land-use transitions on upland farmers to improve livelihoods and environments have been misguided; in the context of varied land

uses, swidden agriculture can support livelihoods and ecosystem services that will help buffer the impacts of climate change in Southeast Asia. However, there is a paucity of literature especially in the project area on the type of fallow being implemented and how long it takes for people to re-use the fallow farms. It is also not clear on the amount of carbon sequestration that can be produced in the fallow whether it meets the minimum standard required in the carbon trade.

2.4 GESI analytical framework

According to ADB (2012; 2018; 2023) the GESI analytical framework can be applied to two main components: (i) GESI analysis at the national and (ii) GESI analysis at the program or project level to define the GESI features. In both components, the GESI analysis is guided by the results framework for the operational priorities as defined in the project document for the specific GESI context. In the assessment of the status of inclusivity and exclusivity, this consultancy applied the ADB model of the Leave No One Behind (LNOB) Framework, and the analysis adopted practical tips: Identify women and the excluded and vulnerable groups who are not accessing services, resources, and assets or enjoying development benefits equally to others and the reason for their exclusion from access to these services, resources, assets, and opportunities and review laws and policies that address their barriers. In this approach, it was envisaged that GESI outcome and output would be used in the preparation of the performance indicators and targets in the design and monitoring framework, set the baseline data of these indicators and targets, determine the program/project's gender categorization, and design the action to research plan.

3.0 Policy context including a summary of how GESI is addressed in relevant national policies

The socio-economic development of Tanzania is dependent on the full utilization of its human resources, both women and men. The society realizes that the continued marginalization and under-utilization of women who constitute more than 50.58 per cent (URT, 2022) of the population is a major obstacle to the rapid socio-economic development of the country. The Government has taken measures to address gender concerns in the Constitution of the United Republic of Tanzania, macro and micro policies, strategies and programmes.

The government of the United Republic of Tanzania is committed to ensuring gender equality. It has established several frameworks that require the integration of gender and women empowerment. The Constitution of the United Republic of Tanzania 1977 and that of Zanzibar of 1984 stipulate the need for gender equality and women empowerment. The Tanzania Development Vision 2025 and Zanzibar Development Vision 2050 also highlight the need to integrate gender equality and women empowerment. The Third National Five-Year Development Plan (FYDP III) 2021/22 to 2025/26 and Zanzibar Development Plan (ZADEP) 2021-2026 place achieving gender equality and women empowerment among the key priorities of the government. The Ministry of Community Development, Gender, Women and Special Groups in Mainland Tanzania and the Ministry of Health, Social Welfare, Gender and Children in Zanzibar are the Ministries responsible for all matters related to gender and women's empowerment. These ministries have policies, strategies and action plans for gender equality and women's empowerment, to be implemented jointly with other sectors. It is also the mandate of these ministries to coordinate the implementation of the national policies on gender equality and women empowerment with the support of gender focal points (GFPs) or committees that have been established in all Ministries, Departments and Agencies (MDAs), regional secretariats, and councils and institutions.

The Constitution of the United Republic of Tanzania endorses gender equality and equity and guarantees the full participation of women and men in social, economic and political life. The Government is also implementing international commitments as enshrined in the United Nations Charter and on the Human Rights Declaration (1948), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) (1979), the Convention on the Rights of the Child (CRC) (1989), Beijing Declaration and Platform for Action (1995),

AU Solemn Declaration on Gender Equality and the Protocol to the African Charter on Human and Peoples Rights on the Rights of Women (2003), World Summit 2005 Resolution on Gender Equality and Empowerment of Women, Policy on Women and Gender Development (2000), SADC Declaration on Gender and Development (1997), Addendum on Prevention and Elimination of Violence Against Women and Children (1998), and the East African Community (EAC) Treaty (1998).

The Government has also established mechanisms for gender policy formulation, coordination, monitoring and evaluation of implementation of gender development policy, gender mainstreaming programmes and plans. The mechanisms include the establishment of a Ministry responsible for gender development, and setting up Gender Desks in Ministries, Independent Departments, Regional and District Authorities. Therefore, GESI is well supported in the Tanzania context of laws and policies. Despite efforts to implement these Declarations and Conventions, gender imbalances still exist in various aspects and there is relatively less focus on inclusivity.

The conflict over resource uses among farmers and agro-pastoralists are ever increasing partly due to the failure of poor enforcements of existing policies and lack of participatory policy development processes. Among the reasons for the escalating conflict is related to their lack of inclusive involvement in decision making platforms in villages and districts where these conflicts usually occur (Shao, 2008). Shao further argues that the conflicts are caused by the ill-devised policies and poor implementation of such policies. Therefore, the existing policies may catalyze, instead of reducing, conflicts (Lane and Pretty 1990). There are many policies in Tanzania (*National Land Policy (1997), Section 7.3, subsection 7.3.1 emphasize on the security of pastoralist land rights. Grazing Land and Animal Feed Resource Act (2010), Part III provide the overall guidance and management of grazing land by pastoralists. National Livestock Policy (2006) the policy provides overall guidance on the practices of the livestock keeping and promotes co-existence of livestock keepers and agro pastoralists.* To mention but are few that, among other things, provide for inclusion of pastoralists. However, some policies lack specific focus on inclusivity of pastoralists. Implementation of some policies is hampered by the overlap from one policy to another e.g., the Village Land Act 1999 which assures equal access to land by both men and women, at the same time the policy recognizes the customary land rights in which women are not favorably considered in the customary allocation of land rights.

Poor participation in decision making, in many villages, has affected pastoralists. Pastoralists are now classified as a highly vulnerable group, who should be carefully handled under the Village Land Act implementation, due to threats from farmers who tend to disregard this mode of production (National Land Use Planning Commission Guidelines 2011). Most public policies do not actively support adaptation mechanisms that allow sustainable development of rangelands and are generally hostile to pastoralism (Shem, 2010). Generally, there is little representation of pastoralists in decision making bodies. This situation is attributed to a number of factors including low awareness about the importance of engaging in governance issues among pastoral communities and discrimination against them by some government officials and members of other communities (Kipobota, 2013). Pastoralists are also considered socially excluded in many development initiatives including access to education and health services due to their transient lifestyles through constant migration, and the harsh environment and poor means of communication.

Lindi is among the regions with the largest percentage of female-headed households. The percentage for Lindi is only preceded by Singida, Mwanza and Iringa regions (URT,2019). Hence, Lindi is an appropriate region to analyze gender dynamics and social inclusion. Nachingwea District strategic plan indicates that there are initiatives to enable people from diverse background including previously non-resident or immigrant backgrounds to participate in development activities. The strategic plan has allocated land for the needs of different communities such as pastoralists. This is reflected in the ninth objective of the district strategic plan (Nachingwea District Strategic plan 2023/24 – 2027/28) (URT, 2023).

4.0 Approach and Methodology

4.1 Approach

Given the technical nature of the assignment; and as guided by the ToR, the GESI analysis was visualized to be an open, participatory, transparent learning process for all stakeholders / beneficiaries involved in the project. The GESI analysis employed qualitative methods and techniques that enabled the collection of relevant data and information to help in better designing the research to action as envisaged in the ToR for this work. The data collection was preceded by a one-day capacity-building workshop to key project stakeholders including the staff of relevant departments in the Nachingwea District Council, the Tanzania Agricultural Research Institute (TARI) and the Tanzania Forestry Research Institute (TAFORI). The capacity-building workshop aimed at introducing project partners to Gender Equality and Social Inclusion (GESI) and the inter-disciplinary research methods in GESI. After the capacity building the consultant involved the researchers from TARI and TAFORI as the core research team to implement data collection in the three project villages to help them have an ownership of the project context as they further participate and integrate GESI issues in other project activities.

4.2 Geographical scope

The GESI analysis was carried out in LONG FALLOWS project villages in Nachingwea District, Lindi Region involving three villages: Namatunu, Kilimarondo and Kiegei B.

4.3 Methodology

Therefore, this GESI analysis used a combination of the following methodologies:

4.3.1 Document review

The consultant accessed and reviewed relevant documents published and grey literature as well as documents from the project. The document review was conducted to learn from the best practices in GESI analysis as implemented in other contexts to contribute meaningfully in designing and informing research to action in the GESI context. The document review focused on extracting district, project document, regional and national data and statistics which are relevant to the GESI such as population and socioeconomic profiles as reflected by the national datasets such as the census, household budget survey and education-related data, and local government reports. The project documents reviewed include the project proposal, which has the detailed plan of the project including the expected project outputs

and the outcomes, and the Household Budget Survey (URT, 2019). The analysis of the desk study provided evidence that may serve as the benchmark at the beginning of the project.

4.3.2 Focus Group Discussions

Focus group discussions were the main method for data collection and were used to obtain qualitative and in-depth information about the prevailing levels and status of gender equality and social inclusion in land and natural resources governance and agriculture with a focus on community-based forest management (CBFM), swidden agriculture, and agroforestry practices, in rural Nachingwea. The FGD was also used to explore how GESI dimensions may affect access to the benefits, governance and monitoring of an integrated CBFM-Swidden model.

The FGD involved farmers, agropastoralists, pastoralists women (Plate 1) and men (Plate 2). The focus group discussion was used to collect information on the prevailing level of livelihood so that it can be used later as a benchmark for comparison. Focus group discussions were arranged for males and females separately.



Plate 1: FGD session with women in Kiegei B Village held on 24.04.2024



Plate 2: FGD session with men in Kiegei B Village held on 24.04.2024

3.3.3 Key Informant Interviews

Key informant interviews were used to elicit specific information from technical experts in the area including the community leaders, influential village stakeholders such as leaders of pastoralist organizations, community/village leaders, wards and villages executive officers, Community Development Officers, village and ward extension officers and religious leaders. To assess the extent of inclusivity and exclusivity the KIIs were also conducted on those considered to be marginalized or socially excluded and it involved an interview with male and female pastoralists, leaders of pastoralists and representatives of the migrants to this village and people considered not residents to the villages.

4.3.4 Data Analysis and Reporting

The qualitative data collected through FGDs and KIIs were analyzed using ethnographic content / thematic analysis with a constant comparison technique (Braun and Clarke, 2006; Krippendorff, 2004). This is a qualitative research method that blends in-depth and contextual insights. The constant comparison techniques are applied for discovering emergent patterns. Data analysis using this technique involves breaking down and organizing the bulk of qualitative data into emerging themes consistent with the survey objectives, thereafter comparison of the emerging themes from the discussion enables the consultant to conclude

from the individual and group responses of the respondents as guided by the key informants and the focus group discussion checklist. The qualitative data captured through focus group discussion and key informants' interviews were transcribed verbatim using the constant comparisons techniques. A report is hereby generated reflecting important findings obtained from the primary and secondary data analysis and presented in the agreed format as guided by the ToR.

5.0 Results and Discussions

5.1 Findings from the Capacity Building Workshop

5.1.1 Stakeholder Analysis in the LONG FALLOWS Project

The analysis of the stakeholders in terms of their integration into the LONG FALLOWS project revealed that the following institutions had high interest: TAWIRI, TAWA, FORVAC, Beekeeping groups, NGOs (WWF and MCDI). On the other hand, the Community-Based Organizations (CBOs) and Livestock keepers had a low interest. Forest users (those harvesting different forest products), large-scale farmers, famous people and politicians had high interest and high influence (Plate 3).

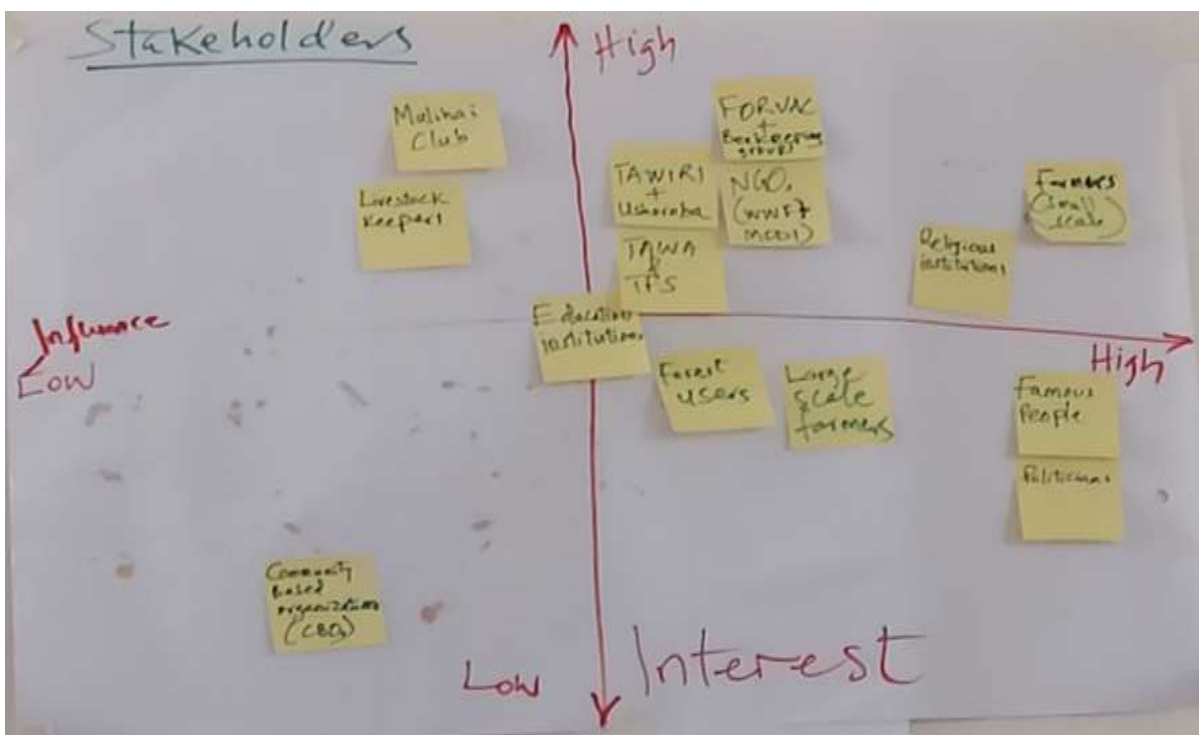


Plate 3: Mapping interest and influence of stakeholders in the Long Fallows Project

5.1.2 Risk analysis

The following risks were identified in the project context: institutional (change in leadership / office bearers in the LGA), which poses a change in political will to project implementation, political conflicts, the conflict between farmers and pastoralists/agropastoralists, changes in economics (Micro and macro level), climate change and variability and public health issues. All the mentioned risks were reported to have a low potential impact on project implementation except for conflict which was indicated to have higher potential and change in economic conditions were evaluated to have medium potential for impact on project implementation. The likelihood of these risks happening was high for conflict and medium for

economic change respectively (Plate 4).

RISK DESCRIPTION	POTENTIAL IMPACT	PROBABILITY
8. SoGal, Culture	Low	Low
9. Other In-Growth socio-political events	Low	Low
RISK ANALYSIS		
RISK DESCRIPTION	POTENTIAL IMPACT	PROBABILITY
1. Institutional - Mabadiliko ya Sheria au Sera za Umma ka maliasili	Low	Low
2. Political	Low	Low
3. Conflict - Wafugaji Vikiwili Limo - Madini - Wanyama Pari (Famba)	High	High
4. Economics	Medium	Medium
5. Climate Change - Ukwame, M	Low	Low
6. Natural Disaster	Low	Low
7. Public health	Low	Low

Plate 4: A display of risk analysis in the Long Fallows Project

5.1.3 Gender Equality and Stereotypes

Before the training, participants were requested to reflect on and present the status of gender equality and the common gender stereotypes in their working environment and reflect on their own experiences of gender stereotypes. The evaluation of their responses revealed that there is no gender equality from different backgrounds of home and work-related experiences. Such attitude may impact negatively on the implementation of the project. Hence, a need for capacity building on GESI. Among the common gender stereotypes was the belief that there are different but rigid gender roles, several myths were reported about changes in gender roles and power relations. In most instances, they felt that there is no crossover or sharing of roles even if it is not a sex-specific role. Some activities or behaviours that were not expected to be undertaken by men include cooking, washing, collecting water, going to the market to buy groceries, and applying women's hairstyles. Men were also expected to be hard-working, doing masculine work, breadwinners of the family and engaged in farming especially when clearing the forest for new agricultural land.

On the other hand, women were not expected to do some of the jobs or exhibit behaviours which were considered appropriate for men only. They were expected to: cook, wash and do

all the household chores, and remain home all the time taking care of the children, sick and the elderly. Women were not expected to do masculine work including hunting/fishing, opening up a forest (for virgin land), playing football, and climbing trees. Women were also not expected to travel or move around e.g. attending markets or training without the permission of the household head (husband). The gender analysis of these stereotypes reveals the traditional gender distribution of resources and rights/power in which men have an upper hand and women are marginalized.

5.1.4 Social inclusion/exclusion

The discussion in the plenary revealed that women and very poor people, pastoralists, agro-pastoralists, migrants from other villages and people of tribes from other areas are more likely to be excluded from benefiting from the natural resources endowment in the area and the CBFM. They are usually not involved in the governance of the natural resources and they rarely participate in village meetings that discuss important agendas for the use of resources including land and forest-based resources. Even with access to village land, they are treated differently from the rest of the villagers for example in all three villages surveyed land is still available and distributed for free from the village government but the migrants to these villages who are also from other tribes have to pay some money before they are given a piece of land i.e. Tsh 20 000/= per acre.

Generally, migrants to the villages in the Nachingwea District are vulnerable, especially if they are from tribes that have no origin in the district whereby they may be excluded from accessing some resources including land. Women and youth on the other hand are vulnerable to exclusion. While women have access to land, their control over land is limited by their lack of ownership rights. Only the names of the head of household (the majority are men) are formally recognized as owners. When the household sells crops e.g., cashew nuts, sesame and pigeon peas (the common cash crops in the district) which are sold through Agricultural Marketing and Cooperative Societies (AMCOS) only men's names are registered. Bank accounts for receiving the money from the crops sold also go through the same channels. Men usually misappropriate the family income accrued from the sales of crops. Youths also face the same barriers as women although in some areas they are allowed to farm on their plots and own their income. Nonetheless, the sale of all crops through AMCOS goes through the head of the household.

The lack of social inclusion by some gender categories as described above poses a potential risk to the practices and sustainability of swidden agriculture as well as sustainable use of the community-based forest management (CBFM) resources and benefits. In most instances those who are socially excluded in the planning for the use of natural resources at the village level, equally using the natural resources including land for grazing their animal as well as cultivation of some crops. The social exclusion of the pastoralists and agro-pastoralists results in low or lack of knowledge about long fallow/swidden agricultural practices which is a big risk to the operationalization and the sustainability of the swidden agricultural practices.

5.2 Findings from villages surveyed

5.2.1 Kiegei B Village

5.2.2 General context and gender equality

In Kiegei B Village, two FGDs were conducted for men and women respectively. The discussion in the two FGDs revealed the following

- Ethnic Groups in the village: The ethnic groups present in the village include Ngindo, Makua, Konde, Sukuma, Barabaig, Mwera, Hehe, Chagga, Mbulu. The Ngindo ethnic group are residents and constitute the majority in the village; it was estimated that about three-quarters ($\frac{3}{4}$) of the village population is from this dominant tribe.
- These different tribes in the areas have different cultural backgrounds which contribute to the family and marital stability, for example, the Konde tribe were blamed for having unstable marital patterns contributing to several marital breakdowns while the dominant Ngindo tribes were hailed for having relatively stable marital arrangements. The marital stability amongst Ngindo tribes was related to some taboos which were reported during FGDs with women:

“... our daughters are taught during the initiation/right to passage ceremony to be obedient to their husbands and take a low profile...” (Women FGD, Kiegei B Village).

In the same vein, another woman added:

“...our daughters are taught during unyago that they shall never betray their marriage nor share the secrets of the challenges they are going through...” (Women FGD, Kiegei B Village).

In contrast to this submissive culture among the dominant Ngindo tribes, the representatives from Makonde tribes thought that such submissiveness among the Ngindo contributed to their relatively low level of empowerment. They emphasized by saying:

"...in our Konde culture women fight for their rights in their marriages, we are ambitious for more development outcomes and we want to exercise our freedom of choices including our share of income from the sale of crops..." (Women FGD, Kiegei B Village).

On the other hand, a discussion with men over the cultural differences based on the tribes brought a different dimension on which, regardless of tribal difference, men expected their wives/spouses to be submissive to men, remain home, continue to receive orders and obey their husbands they emphasized:

"... it is from our cultural norms that Women are required to stay home and take care of the children while men go out and work hard for the family... women are requesting for the changes against our social and cultural norms..." (Men FGD, Kiegei B Village).

The two scenarios narrated above show that social and cultural differences based on tribal differences may promote harmony among families and societies, or be the potential sources of conflicts and marital breakdown.

- Religious: Muslims are the dominant religious group accounting for about three-quarters ($\frac{3}{4}$) of other religious groups including the different denominations of Christian protestants and Roman Catholics. The existing religious group in the village has never become a source of conflict or mistreatment. People of different religious affiliations enjoy the co-existence of different religious affiliations and sects.
- The main economic activities in the village include: agriculture (cash and food crops, mining (gold and other gemstones), livestock keeping and small/petty businesses (e.g., food vending for women and girls as well as motorcycle taxis (*bodaboda*) for youths), charcoal production, carpentry and masonry. The main cash crops in the village are cashew nuts, sesame/simsim and pigeon peas. All these crops are marketed through Agricultural Cooperatives and Marketing Organizations (AMCOS).
- Men and women are engaged in all production activities. However, men are more engaged in the marketing of these crops as their names and bank accounts are registered on behalf of the whole family and all the transactions are done via these registered names.
- Shifting cultivation is the most dominant agricultural practice. The shifting cultivation/fallow is undertaken for several reasons including the availability of plenty of lands suitable for crop production, the belief that fallow practices enable the soil to regain its fertility without the use of inorganic fertilizers and hence become productive

after being left for several years (between four to eight), fallow practices are also used to enable the cashew nut tree to grow with less disturbances hence reserve the land for future cashew nut expansion or mixed crop farming.

- The following practices are used as one form of agroforestry practice during the fallow period the grass that grows between cashew nut trees serves as a cover for the cashew trees, the fallow enables them to continue the cultivation of both cash and food crops without the use of inorganic fertilizers. The KIIs confirmed the reasons mentioned for the adoption of the fallow agriculture:
“... farmers in our areas have adopted shifting cultivation/fallow as they don’t use inorganic fertilizer to improve the soil fertility rather, they believe fallow practices enable the soil to regain fertility...” (KII with VEO Kiegei B)
- Although men are over-represented in the Village Natural Resources Committee (VNRC) that is responsible for the governance of the use of natural resources, there was a consensus that gender consideration has been taken into concern as there is participation of people from all gender groups in the committee

5.2.3 Access to and control of resources

Access and control of resources and property is a major challenge to the realization of gender equality and social inclusion. Control over and access to resources is affected by culture, literacy, and location. Men tend to decide for women on which economic activities to engage in, and men make most of the decisions on the use of intra-household assets and incomes.

Women have subordinate roles and are marginalized from autonomous decision-making and control of resources. At the family level, men generally are considered to be the primary breadwinners and they are in charge of decision-making authority. They set priorities and determine the distribution of resources. In general, women are not able to make independent spending decisions and even sometimes must get permission from their husbands to take their children or themselves to a health clinic for treatment.

Despite women working hard to earn household income, they are perceived to be financially dependent on men who control household spending decisions. Boys and girls have the least power and rights within the household and society because of their young age and gender bias that subject them to unfair treatment in which most of their decisions have to be approved

by their parents or guardians.

This survey, apart from these general issues described above, found that:

- Land and forest resources are the most important resources in the village. In the past, people in the village were acquiring land for free through clearance of forest or inheritance (from the family). However, in 2014, following the preparation of the Village Land Use Plan, land acquisition was made through allocation by the village government. Nevertheless, this means of land acquisition is rarely used by residents. It is mainly applied by non-residents (people from outside the village).
 - As guided by national policies on access to land, land in the village belongs to the government. The decision to access it is made through the village council. In the scenario where people inherit land from their family, the decision on who inherits land is usually made by the head of the household who are mostly men.
 - Both men and women have equal access to village land. However, women and youth must ask permission from the household head who, in turn, submits the request to the village land use committees. It is not common in the village for married women to request a separate piece of land. Only unmarried and divorced women may apply for land in their names.
 - In the traditional practices of land acquisition (inheritance), men have a perception that women cannot own land, have poor decision-making skills, are not stable, and can be easily tempted to sell it to people from other tribes or other villages. Hence, women have less chance to own land allocated through elder's councils. Women can still own land allocated by the village government if they are living singly or their husbands approve their request which rarely happens.
 - Women can apply and be allocated land by the village government. However, married women should seek consent from their husbands.
 - Access to village land by immigrants is controlled by the village government and they must submit a formal application to request land. If they are successful in their application, a fee of Tsh 20,000/= per acre applies.
 - In many households in the village, land is owned by men. Women are considered weak and part of the men's property hence, cannot own land. This is rooted in the culture of ethnic groups which does not allow them to own land.
- “...*how can a property own another property?* (Elder in the Men's, FGD in Kiegei B village)

- Men and women have access to the village forest but must follow the procedures and guidelines for harvesting forest resources, as established by the VNRC.
- Both boys and girls are allowed to own land in this village. They can apply to the village government to be allocated a piece of land. Albeit, this has to have the consent of their parents and or guardians.
- Men's and women's interest in the forest differs and this reflects different products that they collect / harvest. Men collect the following products: honey and construction materials (Ropes, Timber, and Poles). Women access the forest to collect mushrooms, firewood, minyaa (raphia or weaving materials), and wild fruits. Both men and women harvest medicinal plants. Charcoal is harvested by men.
- The control of forest resources from the village forest (Village Land Forest Reserve - VLFR) is governed by by-laws.
- Illegal access to the forest could lead to fines (rule breakers), and the forest reserve is far away thus hindering accessibility. The VNRC members emphasized that they have been given the mandate to protect the village forest:
 "...We are ready to be involved in the activities for protecting and conserving the forest reserve...we get assistance in protecting the forest from the district especially when we need police to evict encroachers..." (VNRC member in Men FGD-Kiegei B village).
- The lack of control of land and forest resources among the marginalized groups makes them less active in the practices of the long fallow as well as in the process of agroforestry. One needs to have control of the land resources before he or she can make a decision e.g., to follow the piece of land or engage in agroforestry practices.

5.2.4 Gender division of labour

Women and men perform different roles and tasks at different times, with women striving to strike a balance between reproductive work within the household and productive work that they work daily. In this survey, it was further reported that.

- The discussion with men and women in the FGDs revealed that there is a clear division of labour which is also based on the differences in gender roles which are consistent with their social and cultural beliefs as well as the masculinity and femininity divides. Hence, there are men and women activities undertaken in the agricultural production. For example, men are engaged more in the preparation of the new farms by clearing large trees (*kukata usenge*), house construction, charcoal-making, transportation

(bodaboda) and selling crops. Women are also engaged in the preparation of the farm and other production activities. On top of that women are expected to undertake the following activities: collection of thatching grasses, cooking, cleaning house and utensils, fetching water, and taking care of the children and elderly or sick people in their household.

- Roles/responsibilities that are linked to the community-based forest products available in the village forest. For women these include: collection of weaving materials (*Minyaa*), mushrooms, medicinal plants, and wild fruits. For men, these include: beekeeping and collection of honey; logging, lumbering (timber), thatch grass, and charcoal making. The analysis of the gender roles and activities undertaken in the CBFM areas and forest resources indicates that it is an extension of the gender division of labour in which, due to the masculine nature of the harvesting forest-related products, women may not equally benefit. Socially excluded people such as pastoralists and agro-pastoralists have no opportunity to benefit from harvesting forest-related products. They are not engaged in the management practices of the village forest and they may not be aware of the bylaws set to protect the forest.
- Roles in the family: For women: cooking, family including children care, collection of firewood, cutting grasses, fetching water, and cleaning utensils (Generally women do domestic work). For men: farm preparation, searching for income (funds), mining activities, repair, labourer, transportation via motorcycle (famously known as Bodaboda),
- In recent years there have been many changes in the division of jobs for livelihood activities where women are doing some of the activities previously believed to be men's activities and vice versa. Some of the reasons provided for such change in the distribution of gender roles were the transformation in the traditional gender roles amplified by economic hardship and access to information about what is being practised elsewhere. Men and women have different explanations for such changes as described in the two quotes below:

"... Women nowadays want to compete with men...they have to do everything that we used to be doing for them..." (Men FGD-Kiegei B village)

Women on the other hand objected to the view by saying:

"... if you want your freedom you have to reduce dependence on men.... this includes being able to do all the production activities yourself..." (Women FGD-Kiegei B

village)

In the same vein, one elderly man added:

“... nowadays we are seeing so many single mothers...who will do these activities for them? unless they have some money to hire the men’s labour...” (Men FGD-Kiegei B village).

- In all the women and men FGDs after a long discussion, it was unanimously agreed that, comparatively women are doing more work than men do, when all the productive and care works are taken into consideration. Men have more time for leisure activities while women continue doing other reproductive roles which are not paid for. It was further revealed that women spend more hours working than men do. Such a view was confirmed by both men and women in the FGDs and KIIs:

“... if you are married men do not help out in the household chores...you go farming together and when you return home, they do nothing more and expect you to have time and energy to continue with all other household chores...” (Women FGD-Kiegei B village).

"... yes, we do some of the hard work e.g. clearing the bush for a new farm that also women participate...they continue doing other activities at home including caring for ourselves...they do more work than we do..." (Men FGD-Kiegei B village)

“... only when you tell men that household chores are also works is when they understand that women do more in their household than themselves...” (Men FGD-Kiegei B village)

- To date, both men and women collect firewood, make charcoal, and fetch water. A reason for the change is life due to economic experienced nowadays as compared to the distant to the past.
- The discussion with men and women revealed that due to the difference in the gender division of activities men and women have differences in income between men and women. While this difference was obvious it was interesting to know the impact of such differences when women have a higher income than men, men feel that their wives ignore them as they can fulfil their needs. In this context, men don’t want women to earn more income than them.
- Based on the existing traditional gender division of labour women and youths and the marginalized migrants do not contribute to deciding the practices of swidden agriculture, and agroforestry initiatives.

5.2.5 Gender equality

- The discussion with men and women in all the FGDs and KII on the status of gender equality revealed that it does not exist. This attitude was partly a reflection of participants understanding of gender equality and the social and cultural orientation to gender equality. Even after a detailed explanation of what is entailed in gender equality, the answers were not different. They insisted:
 - “... this is a good discussion on equality...but from our social and cultural background we can never be equal or enjoy any development outcome equally...some serious work has to be done...” (Women FGD-Kiegei B village)
 - “... we need to be careful with these equality issues...our women, when given room to practice on these equality issues,...they completely turn down our rights and feel it is time for men also to suffer...” (Men FGD-Kiegei B village)
- On the aspect of gender equality; men are in fear of being questioned or asked to have participatory planning for household welfare. Men do not expose their income but women have to do so. Women are not happy with this situation, although they have less influence towards changing this behaviour. They claim that it is not fair at all. In traditional norms, men are supported to keep all money earned in the family. Women to be involved in economic activities should ask permission from men. But men are free to be engaged in any activity. When men feel that they are wrong they please women with gifts / rewards.
- “...Men need to be educated regarding gender equality... we are currently being used as their labourers...” (Women FGD-Kiegei B village).
- As women's income increase and surpass that of men, it usually results in unstable marriages. Women acquire more confidence, and can even require men to participate in doing some domestic work like cleaning houses and fetching water, among other things. It was further reported that such women's behaviour contradicts their deeply held traditional practices which prescribe what men can and what they are not expected to do e.g., men do not cook, women cannot drive motorcycles or be involved in *bodaboda* business, women are supposed to be engaged in domestic work unlike men, women are not allowed to do construction works, hunting is for men, and fetching water is not done by men. Youth, both men and women, are involved in all activities meant for them. Youth are not allowed to practice rituals without the presence of elders.

- Women's participation in leadership roles is generally low, this is partly due to poor support from their household and community at large which is influenced by the common gender stereotypes on women's engagement in leadership roles.
- Some of the common misconceptions or stereotypes amongst men include the perception, it is commonly believed that "... women have more responsibility especially domestic work so participating in leadership could prevent them from fulfilling their normal responsibilities...." (Men FGD-Kiegei B village)

"...Men feel that men are ideal being leaders (traditionally)..." (Men FGD-Kiegei B village)

Because of these beliefs, women are discouraged from becoming leaders. Nevertheless, women are highly engaged in leadership roles and some of them appear to be among the strong leaders in women's groups and community groups including the village community banks (VICOBA).

"... we have good qualities to save as leaders...but we lack support to help us get into that leadership roles...even our fellow women do not support us..." (Women FGD-Kiegei B village)

- The inequality in leadership roles amongst women was also explained by the lack of incentives amongst women and social and cultural attitudes towards women leaders traditionally it is believed that leadership is a man's role and women venturing into such roles is an additional role which is not necessary. Women emphasized that:
 "...venturing into the leadership roles beyond women groups such as VICOBA to community leadership roles it like...going at war with men... some of us have good skills and leadership talents...when we challenge men's in their leadership roles instead of responding they turn it personal..." (Women FGD-Kiegei B village)
- Gender inequality is also supported by the patriarchal system in which males control all major and important decisions. This situation is more likely to change as more men are engaged or informed of different women-empowering initiatives being undertaken.

The key informant's interview with the village executive officer further confirmed that there are some changes in the power relations between men and women and in most instances the rigidity to change is associated with a low level of knowledge and awareness.

"...when given opportunity some women can be good leaders but they lack support from their spouses and the general community, especially among men..." (Ward Executive Officer (WEO)- KIIs Kiegei B)

- When men were asked whether women could be good leaders, they gave responses

that showed low levels of women empowerment among men. Such as lack of confidence, limited education and exposure, and many things (traditional gender roles), generally not supported by culture and tradition.

5.2.6 Culture and traditions and their impact on equality

- The discussion with men and women in the FGDs and the KIIIs revealed that there are no harmful traditional practices in Kiegei B and the nearby villages. However, it was reported that, in the culture of some immigrants to the village, there is a harmful practice such as female genital mutilation (FGM) among the Barabaig women who are now living close to their village.
- In Kiegei B village there is an initiation / right-of-passage practice where young boys and girls are taken into the initiation training and cultural practices. The trainings are undertaken in the isolated nearby forest. Young boys and girls are trained on the social and cultural values of their tribes and what is expected of them as they grow up into young women and men popularly known in the area as *Jando* (for boys) and *Unyago* (for girls).
- In the training of young boys among other things, they are oriented to be aggressive, and leaders of their families which introduces the male dominance perceptions. As they grow up into young men they feel that they are superior to their female counterparts. On the other hand, girls are trained and socialized towards their traditional roles and management of household chores as they are being prepared to be better and responsible mothers in the context of existing social and cultural backgrounds. They are also taught or oriented towards being submissive and obeying their husband as well as taking good care of their marital relationships. Such training and orientation result in women failing to take an active role in the access to and control of resources including their participation in income generation activities, being too dependent on men and less participation in leadership roles.
- Some benefits of these social and cultural practices include cohesion and social stability in the community including the practices of higher standards of moral ethics as considered acceptable in their area.
- The social and cultural practices have been also reported to affect women negatively as they are oriented to being too submissive to men and are expected to remain home with less engagement with external contact including attending to distant markets.
- The social and cultural practices undertaken by boys and girls may pose a potential

barrier to women and girls in raising their agency, hence making it difficult to introduce changes and make youths (boys and girls) active change agents for livelihood improvement using the resources provided for in the CBFM and the potential benefits from adopting Swidden agriculture, and agroforestry initiatives.

5.2.7 Social Inclusion/Exclusion

In Kiegei B village, immigrants from other tribes (the Barabaigs and Sukuma) who are also pastoralists and agro-pastoralists are considered an excluded group. While some women, young boys and girls living with their parents especially those from pastoralists are considered vulnerable. They are considered excluded as they live away from the village mostly in the village forest or nearby forest in search of good pastures for their animals. They miss some important communications that require their participation. They only visit and mix with other members of the village when they come into the village to seek some services e.g., attending health services, selling their products e.g., milk or when they visit the village to buy some groceries for their homes. The causes for their lack of social inclusion are diverse for different groups e.g., the Barabaig have some language barriers and they cannot easily mix up with others. The agro-pastoralists especially the Sukuma are partially excluded only on the fact that when they have large flocks, they need large pieces of land and hence they have to live away from the village to have ample space for grazing. The brief discussion with the Barabaig women some aspects of exclusion they emphasized by saying:

"...we don't know what our husband talked to with village government officers, we are not part of the meeting and we were never told of any issue that may affect the interest of farmer or ourselves...we come to attend some services here and go back to our home away from here..." (KII with Barabaig Women in Kiegei B).

Some women and youth are considered vulnerable because their access to and control of resources including those accrued from the household level and the CBFM depends on the heads of the household who are mostly men. This may counteract their initiatives including investment in land for which they don't have a clear ownership right, this may be a barrier for them to practice swidden agriculture or agroforestry. Women in the FGD explained by saying: "...we have limited participation on the decision on how fallow should be practiced in terms of timing of the shifting and what should be planted on the fallow farm..." (Women FGD-Kiegei B village).

"...apart from VICOBA where we have full control of our money.... we are not sure on what

amount of money our husbands receive from the sales of our crops through AMCOS....” (Women FGD-Kiegei B village).

5.2.8 The socio-economic characteristics of the socially excluded population

The population that is considered to be experiencing social exclusion are the minority mainly pastoralist migrants to the villages and their number could not be readily ascertained during this survey. The majority of them do not formally report to the village government, only when they need some social services and in the management of conflicts. Given that they travel with many cattle, it was anticipated that they would not settle down in the village as they require large areas of land for grazing. In terms of their access to basic services, apart from living far away from where these services are provided, they don't face any discrimination on the basis of their tribe. There is equal access to health and education. The only problem they face in accessing health and education services is the long distance they have to cover to reach the villages, especially during the rainy season. There is a school and a dispensary that provides services for all including the pastoralist.

5.2.9 Barriers and Challenges Faced by Different Genders that are Marginalized or Socially Excluded

- The main challenge for the marginalized and the socially excluded people is the access to and control of resources, especially land. Although they have access to land, they don't have the user rights to that piece of land that they are using.
- The power dynamic among pastoralists and agropastoralists is higher both in their family and household mostly due to the patriarchal systems and as determined by the social and cultural norms.
- In terms of formal and informal policies, programs that enforce compliance on the access to and control of resources, the general guidelines on the village land use policies are being used.
- There is a challenge to the weak enforcement of the land use plans where some areas in the villages that have been reserved for agro-pastoralists are being invaded by farmers and vice versa causing endless conflicts between farmers and agro-pastoralists.
- Women and young boys and girls refer to men who are head of household as hindering their effort to empower themselves to have their voices heard more in the decision making and in the access to and control of resources as well as allow them to

accumulate resources that help in building their capabilities.

5.2.10 Opportunities for Enhancing Gender Equality and Social Inclusion

There are some opportunities identified which can be used to enhance gender equality and improve inclusion. Several avenues were presented during FGDs:

- There is an opportunity for cooperation between different groups considered marginalized and excluded such as learning from good norms from other tribes e.g., knowledge on managing crop diseases from other tribes,
- Learn from other groups on better farming practices,
- Learn from the cooperation and self-help groups e.g., emulating the best practices of self-help groups among Sukuma people, and
- Women and men are open to some transformation in power roles and dynamics which would improve the freedom and increase women's participation in decisions and engage in income-generating activities as well as sharing of the income accrued from household production without affecting the power and position of men as the head of household.

5.3.1 Namatunu Village

5.3.2 General context: Production activities

The following ethnic groups are found in the village: Ndonde, Mwera, Yao, Barabaig, Ngindo, Ngoni, Sukuma, Matambwe, Konde, Makubu, Makonde, Makua, Gogo, Nyakyusa and Ndendeule. Ndonde is the dominant ethnic group in the village making up between 80% and 90% of the total population followed by Mwera and Makua.

5.3.3 Economic activity

As it is in many villages in Tanzania, agriculture is the main economic activity. Shifting cultivation/fallow is commonly practiced in the village. There is no use of inorganic fertilizer, due to the belief that the soil is fertile and the fallow system allows the soil to regain its fertility without the application of inorganic fertilizers. However, some farmers are not happy with the fallow system as it is labor-intensive, and they would be happy to use other conservation measures to restore fertility without necessarily having to start a new farm after every 4-5 years used for fallow. They reported that depending on the fertility of the soil some fallow can take up to 8-12 years. Over such a long fallow period there is a possibility that people may encroach the area on the claim that the fallow has been abandoned.

The major crops cultivated in the area include cashew nuts, pigeon peas, maize, millet, rice, beans, cassava, ground nuts, simsim/sesame, bambara nuts/stone nuts, mung beans (*choroko*), and sunflower. The main cash crops in the area are cashew nuts, sesame and pigeon peas. The cash crops grown are considered male crops and their marketing is controlled by men whose names are registered in the AMCOs and bank accounts used to receive the money. Other food crops grown in the village are considered women's crops especially when they are meant for household consumption. However, in case such crops acquire good market value, men usually step in and exercise control on when to be sold and men also determine the price of the crops.

The economic activities undertaken in the village have a gender dimension. Depending on the nature of the activity and the level of drudgery and masculinity required some activities are undertaken by men while others are done by both sexes. In the village, the activity of opening up a new farm which involves cutting down big trees is the men and male youth although women help out in cutting down some branches or pulling the small branches away from the main farm. All other activities such as sowing, weeding, harvesting, transportation of harvested crops, and scaring of birds and animals from the farms are undertaken by both men, women and young girls and boys. Other economic activities in the village include small/petty businesses e.g. food vending, local brew making, tailoring, masonry, house construction, bicycle and motorcycle repair, mining, transportation (*bodaboda*) (for boys), and savings and credits popularly known as Village and Saving Banks (VICOBA). Livestock keeping is another economic activity which also has gender dimensions. Women are expected to handle and own small livestock such as chicken, Guinea fowl, ducks, doves and goats. However, even for small animals mentioned above, when their number increases the control shifts to men. On the other hand, the ownership of other big animals such as goats, pigs, cattle, donkeys and other animals is held by men. In the pastoral and agro-pastoral communities living around the village, all the decisions about animals belong to men save for the animal products such as eggs and milk which are under the control of women and are meant to generate income that is used only to serve the family needs.

The village harvests different products from their village forests and the products harvested from the forest also differ by gender for example women collect firewood, mushrooms, thatching grasses, weaving materials (*Minyaa/Miyaa*) and medicinal plants. Men on the other hand depend on the forest for building poles, ropes, bamboo, honey, wildlife / bushmeat,

charcoal, timber, fishing, mining and medicinal plants. Overall, there is gender inequality in the participation in the economic activities undertaken by men and women in the village. While there is equal participation in many activities men derive more of the benefit than women.

5.3.4 Gender equality and division of labour

The discussion in the FGDs and KIIS revealed that, generally men and women do not enjoy equality in the access to and control of resources. It was further revealed that men have an advantage in accessing and controlling important resources in the village such as land, compared with women. While access to land was not a serious concern given the abundance of land in the village, only women living singly or divorced had control over their land. Married women may be engaged in discussions over the use of land, especially during the production season, as men depend on their labour but after harvesting and in the selling of crops men dominate decisions on how the money accrued from their production will be used.

“... men in our village value us and show love only during peak production season because we are their labourers...they change their mindset immediately after harvesting...” (Women FGD- Namatunu village).

In the same vein, another woman added:

"... because we sell our crops using a warehouse receipt system...our decision making and power ends when the crops get into the warehouse/storage... there we are not sure on the sale and money received..." (Women FGD- Namatunu village).

The level of inequality was also reported to be low in terms of the gender division of labour and participation in productive activities. While men were reported to be doing difficult/masculine work such as clearing the new farms, it was generally agreed that women on average do more work than men.

“...when all productive (e.g. farming) and reproductive works (e.g. household chores and care activities) are taken into consideration it is true that women work harder and longer hours than men do...” (Men FGD- Namatunu village).

Women emphasized further that, women's work is not considered work only if it is paid for, otherwise, women do more work that is not visible nor recognized by men.

"...men in this village only consider something to work only when it is paid for..." (Women FGD- Namatunu village).

Another aspect of inequality in the village was related to women's participation in decision-making over income accrued from agricultural production. Women indicated that they are not properly engaged in the marketing processes of their crops. While they are actively involved in all production processes they are partially excluded in the selling and receiving of the money from AMCOs. They emphasized:

"... when we send our crops to the warehouse only the names of the men and their bank accounts or phone numbers are recorded..." (Women FGD- Namatunu village).

"... although the names and weight of the crops stored or sold through the warehouse receipt system are displayed in village notice boards...it is difficult to control the money that goes into men's pocket...we end up discussing the leftovers..." (Women FGD- Namatunu village).

Men accused women of lacking the skills to prioritise important issues in their household. Men indicated that they must show leadership of the household by controlling the decision on the expenditure of the household income.

"...you should make sure that your wives have bought their needs before you ask them to participate in the discussion or decision of how the money has to be used... they may end up buying useless things..." (Men FGD- Namatunu village).

Men were also blamed for interfering with women's affairs including putting some limitations on their movement and requiring them to have their consent or permit. Women complained:

"...we don't have freedom of movement to participate in forums/groups that we consider important without the consent or permit of our spouses..." (Women FGD- Namatunu village).

The survey revealed further that there is gender inequality in participation in leadership positions and roles. While it was generally agreed that women can also make good leaders, women do not contest different leadership positions such as in the village. Social and cultural beliefs and orientations hinged on the patriarchal system were mentioned as the barrier to women's participation in leadership roles. Women clarified this further by saying:

"... it is difficult in this village for a woman to be elected as a leader...even fellow women will not support you just because they have been socialized to believe that leadership in men's role...) (Women FGD- Namatunu village).

In the discussion with men FGDs, they further confirmed women's view on the leadership

attitude. They referred to women's lack of confidence to pursue leadership positions which implicitly is a reflection of men's and women's perception of women's roles in leadership positions and the overall level of women empowerment in the social and political spheres.

"...if supported further women can be good leaders even in the community...they are managing well their leadership roles in their groups and in the saving and credit groups why not at community levels?) (KIIs WEO, Ward Councilor and Extension officer-Namatunu Village)

Regarding community perception of women's leadership roles, the Ward Councilor thought that the community attitude towards women's engagement in leadership roles is slowly changing and there is a bright future for women's engagement in leadership roles at the community level.

"...we are working with women in the committee of different development projects including VNRC... I believe in few years to come we will have more women leaders..." (KIIs Ward Councilor Namatunu Village).

Therefore, the overall low level of women's participation in the leadership roles in their household and the community is among the barriers to their participation in the decision-making over land and natural resources governance. Likewise, their decision on how swidden agriculture and agroforestry have to be practised is constrained by male dominance. However, through their participation in the village committees on the practices the community-based forest management (CBFM), they do contribute their ideas which are positively considered and taken into action by the village government.

5.3.5 Access to and control of resources

In the village, access to land is assured for every resident. Men and women can acquire land through the village government on the established procedures. Before, the establishment of formal procedures for land allocation in the village, everyone was free to go into the forest and open up their farms. However, in recent years (from 2007) when a village land use plan was prepared, everyone in the village requiring a piece of land has to apply to be allocated the land through the village land use committee. The land is provided for free; however, immigrants from other villages and tribes are charged a small fee of Tsh 20,000/= per acre. While youth and women are also allowed to own land it is not common for married women to request a piece of land in their name. Youth also have to apply for land through their parents

or guardians. The Village Land Use Management Committee (VLUMC) is responsible for coordinating the allocation of village land. The village has a Village Land Use Plan that was prepared in 2007. It was supposed to be revised in 2017 but was not done. It is planned to be revised in 2027.

The control of all valuable resources (including land) in Namatunu village is under the responsibility of men. Save for the household whose head is a woman. Therefore, while there may be discussion on how long a fallow has to last as well as whether perennial crops such as cashew nut trees will be planted in the particular piece of land before it is left to fallow depends on men's decisions.

"... we are the ones involved in opening up new farms... we have to decide how and when to leave the farm on fallow and start a new farm..." (Men FGD- Namatunu village).

Therefore, governance of the natural resources and agricultural practices in community-based forest management (CBFM), as well as how swidden agriculture and agroforestry are practised depend on men's decisions.

The most common barrier for women and youth to participate in the management of the CBFM and swidden agriculture is related to the patriarchal system in which they have fewer decision-making powers. Women's barriers to active participation in the management of CBFM and swidden agriculture are further explained by their low level of agency and over-dependency on men. On the other hand, youth were blamed for having apathy to agriculture. As reflected in the men and women FGD's:

"... nowadays boys and girls have high apathy for participating in agricultural activities... they want to live a better life but do not want to engage in the primary productive activities in the farm..." (Men FGD- Namatunu village).

"... both boys and girls in our village do not want to be involved in the drudgery work of farming...they want quick money with less work...they want to be engaged in bodaboda, food vending and hairstyle making... to end money...who will produce food to feed them...?" (Women FGD- Namatunu village).

5.3.6 Culture and traditions and their impact on equality

The village has several traditional practices, including initiation traditional ceremonies for boys (*Jando*) and girls (*Unyago*). *Jando*, a practice for men, teaches respect for parents and social relationships. It is conducted when boys are between 6-7 years old. Boys stay outside

the homestead for 3 to 4 weeks where they receive teachings on disciplines, how to live with people, cooperation with other people, good language to people etc. *Unyago* is a similar practice for girls. Girls are taken far from home for 3 to 4 weeks to receive teachings on ethics to live with people and marriage. In the past, girls were taken to *Unyago* at an older age but now it is done at the age of 6–7 years. These cultural practices prepare boys and girls to be better fathers and mothers as per their social and cultural values in their traditions. The boys and girls are also introduced / oriented to some of the taboos in their tribes and communities. Most of them relate to upholding good moral standards, while some others go beyond that and relate to the use of resources. Some of these social and cultural practices have negative impacts on child development. During the focus group discussion with women, it was revealed that young children are told about marriage issues, especially for girls when they are still young and eventually, they may start engaging in risky sexual behaviour which may lead them to contract diseases especially the sexually transmitted diseases and HIV and they may drop out from school. These social and cultural practices pose the risk of strengthening some gender stereotypes in the community for example the attitude that women cannot be good leaders. They can also contribute to a lower level of agency amongst women and girls as they learn about these differences in community perception about men and women.

Male children are taught how to manage the family to their socially constructed standards and this contributes to strengthening some gender stereotypes about women; while some cultural aspects are told to young boys e.g., good moral standards they should be told about equality and inclusivity issues so that they grow believing that women are an equal partner to community development and they should not always look down at women participation in decision making.

5.3.7 Social Inclusion/Exclusion

In Namatunu village, women girls and boys are considered vulnerable. Their vulnerability is related to among other issues their lack of control over resources. The social and cultural practices in the village do not allow married women to request land from the village government. Youth, both girls and boys as for women group, are vulnerable because they don't own land and their access to and control of resources provided for in the CBFM is mediated by their parents or guardian and finally by the village government. Hence, they have less influence in the decision over the use of land and other natural resources in the village forest. In the practice of fallow/swidden agriculture, their level of participation depends on

whether they have their piece of land, otherwise, it depends on the decision of the head of household. Although women and youth do participate in agricultural activities in their households; they have little or no influence on the decision of marketing arrangements of the crops produced. They are also not engaged in the decision on the use of income accrued from household production.

"... until when you establish your plot and or get married you can make a final decision over the plot or income accrued from agriculture production... before that, you are one of the properties of your father/guardian..." (Youth voice in the Men FGD- Namatunu Village).

Women further explained their vulnerability in their effort to lift themselves out of poverty as being constrained by men in the patriarchal system. They reported that:

"...if you are married your chance to improve your livelihood status depends on the awareness of your spouse...if you are lucky to have one that you plan together the chances are higher...unfortunately the majority of men in our village do not recognize women's ideas in improving our wellbeing...they are happy to see women are submissive and marginalized..." (Women FGD- Namatunu Village).

The barriers for women, girls and boys on the access to and control of resources, assets, and opportunities available in the village include the social and cultural construction of power dynamics in which men are favored over women. The barriers to livelihood improvement among boys and girls relate to the attitude of men towards women's engagement in agricultural production and the harvest of forest resources from the village land forest reserve. Due to the lack of improved technology for agricultural activities; youth have apathy for participating in these productive activities, they prefer to be engaged in activities that have less drudgery and quick wins such as motorcycle driving or horticulture activities that do not take longer to bring the expected output/money.

While women and youths are considered marginalized in the village, they are also the reliable source of changes in livelihood in the village as they are a reliable workforce for agricultural production. Youth are an energetic and most productive segment of the village population while women are the ones who shoulder most of the productive work and care activities at home, hence if their access to and control of resources and their agency and capability is improved, they can significantly bring changes by addressing the barriers for their economic

and livelihood improvement.

In Namatunu Village, the Barabaig and Sukuma migrants are considered to be socially excluded in the village. The nature of their livelihood activities contributes to their social exclusion. They live a nomadic lifestyle shifting from one place to another and from season to season. They own large herds of animals and they cannot live within the village. However, some Sukuma people have settled in the village and are practicing agro-pastoralism and live as other villagers. They only live in the forest nearby villages and graze their animals in the village forests including the farms left for fallow. Due to the ongoing conflicts between the farmers and the pastoralists and agro-pastoralists over resource use, they are not liked by village farmers and they don't easily mix with them. During the KIIS, it was clarified that the tension between the farmers and the pastoralists is increasing because of the failure to enforce the village land use plans where both farmers and pastoralists keep on encroaching into the area that was reserved for pastoralists and farmers respectively:

“... we have ample land to enable both farming and pastoralist activities to be conducted without sparking conflicts, the only problem is that pastoralists graze into the farmlands including the fallows and at the same time farmers have invaded the pastoralist reserved area for farming activities...” (KIIS- Extension Officer- Namatunu Village).

“... there have been incidents of conflicts between pastoralists and farmers in our village even after the establishment of the grazing land in Matekwe and Kilimarondo villages, including preparations for the water pond for livestock keeper...” (KIIS- WEO- Namatunu Village).

Another aspect of the lack of social inclusion among the Barabaig and Sukuma migrants is their social exclusion in the village government. Hence, lack of participation in the decision-making making including those that affect their livelihoods. For example, among the Barabaigs, when they establish a good grazing area they just settle down and do not report to the village office or inquire about the existing land use plans for the area. Unlike Sukuma people who are agro-pastoralists, they usually seek advice and guidance from village offices. Comparatively, among the Sukuma and Barabaigs migrants, Sukuma people easily interact with many villagers and it was learned that they have even introduced new crops in the area and new farming technology i.e., the use of draught animals in farming and sweet potato production which was not popular in the area.

Among the Sukuma and Barabaig migrants, the power relations and dynamics are very clear and consistent with other pastoral communities where women have subordinate and submissive behaviours towards men. Women do not engage in the decision making and they are not informed on what the village wants or does not want. Even in the worst scenario, when there is a clash between farmers and pastoralists, women are not involved. The language barrier for Barabaigs was mentioned to be among the barriers that contribute to their exclusion. The Barabaig women interviewed in this survey confirmed this observation. They said:

"... in our traditions, it is men only who go out and meet people for discussion about our wellbeing...so we don't know whether they attend village meetings or not..." (KIIS- Women Bailbaigs- Namatunu Village).

However, the Barabaig women did not feel excluded based on their tribe as they have never been mistreated, based on their background, sex or tribe.

"... we enjoy receiving all social services e.g. hospital and school from the village, we sell our milk and other products and buy some groceries from them...they also buy from us..." (KIIS- Women Bailbaigs- Namatunu Village).

They added:

"... even during the dry season when our husband moves away with the cattle and we are left alone in our homes with kids we have never been mistreated or discriminated based on our sex or tribe..." (KIIS- Women Barabaigs- Namatunu Village).

About whether the exclusion/vulnerability contributes to the inequalities in terms of human development situation among different groups, women and youth have the lowest status on the human development index in terms of access to education, housing and health status. However, there are no statistics either in the village or the district on the pastoralists status of development given the mentioned proxy indicators. It is well reported in other literature elsewhere in Tanzania that pastoralists, although they may have valuable assets such as a large number of cattle, given their nomadic way of life don't develop other capital and assets in their areas. Hence they are more likely to be grouped in the lowest socio-economic status.

"... they are so rich and so poor at the same time... if you count their cattle, they are rich but if you visit their homes, they live like any other poor person...their access to social services such as health and education is also poor" (KIIS- Ward Councilor and extension office- Namatunu Village).

The Sukuma people face partial exclusion as they don't live as pastoralists per se rather they keep their livestock and engage in farming activities as well. This model of livelihood while improving inclusivity, poses another challenge as their cattle frequently trespass into farmer plots and feed on the fallow farms hence disturbing the following arrangement of farmers of which they are not aware. During the men FGDs a representative from livestock keepers emphasized the prevailing level of knowledge about the fallow practices and grazing land:

"...farmers sometimes blame us for grazing on their lands...but we only take cattle where there are no farmer crops..." (Pastoralist representative Male FGD- Namatunu Village).

This quote clearly shows the lack of knowledge on fallow from the pastoralist perspectives, which indicates the potential source of conflict of land use. While farmers wait for the fallow to regain fertility pastoralists and agro-pastoralists consider this to be an open grazing area. Concerning their social exclusion in their participation in the decision-making forums in the village, pastoralists on their part explained that it is a lack of communication that contributes to the exclusion. They are sometimes not informed on time over what is going on or planned for them.

"...we only visit the village when we have issues e.g. purchase of groceries or sell our products...more often than not we are not engaged nor informed on what we are expected to be doing..." (Pastoralist representative Male FGD- Namatunu Village).

On the same note, the village leader VEO emphasized that they must report to the village office and be given some procedures to be followed:

"... they should not wait for the village government to look for them to register into the village..." (KII with VEO- Namatunu Village).

5.3.8 Opportunities for Enhancing Gender Equality and Social Inclusion

- Immigrants have brought several changes to the village, including the introduction of some new petty businesses similar to what is sold in urban areas e.g. cosmetics and hairstyle-making *urembo*.
- The Sukuma people have introduced a new farming technology which was not practiced in the area i.e., the use of draught animals in farming which is a labor-saving equipment and can increase the production and reduce the drudgery engaged by both men and women in production activities.

- There was an establishment of VLUP in 2007 that provides grazing land for livestock keepers. If its enforcement is well managed, there could be more inclusion of the marginalized groups which provides room for better management of the CBFM and the sustainability of the fallow practices in the area.
- Sukuma in the village mainly do farming and own draught animals, it offers complementarity with other farming activities and can be an opportunity for inclusion and sustainability of the swidden farming practices.
- The village government have never met with the Barabaig to discuss their presence in the village. If both parties undertake proactive roles towards having a synergistic approach to community development there is a chance for the reduction of the farmer header conflict, better understanding and the practices of swidden agriculture and its sustainability.

5.3.9 Barriers and Challenges Faced by Different Genders and Marginalized Groups

- There is weak enforcement of the district land use plans for grazing land that has been set aside in Matekwe and Kilimarondo villages, which exacerbates the exclusion of the marginalized groups in the community as the clashes between farmers and herders continue to be frequent.
- The ever-inflowing cattle in the village without proper reporting for further planning are more likely to exceed the land carrying capacity and destroy the land ecology and agroforestry initiatives for the village as there is no proper infrastructure for livestock like water sources and is not sufficient for more than 1000 cattle, which are owned by pastoralists.
- Lack of knowledge among pastoralists and agro-pastoralists about fallowing may spark new conflicts as pastoralists graze into fallow farms, considering that the farms have been abandoned.
- Barabaig are grazing their livestock on farmland, which is causing conflicts with farmers in the village. More than 10 people were injured by being beaten by Barabaig using a stick.

5.4.1 Kilimarondo village

5.4.2 Context, economic activities and gender division of labour

The tribes that inhabit the village include Ndonde, Mwere, Makua, Sukuma, Barabaig, Mbulu, Konde, Ngoni, and Yao. Approximately 90% of the village population is Ndonde, followed by

Mwera and Yao, among others. The Ndonde tribe who are also the residents of the village are believed to have more social cohesion than other tribes including strong marital unions. Christians are the most populous in the village making up to 80% of the village population. The Christian denominations include Anglican, Seventh-Day Adventist, Roman Catholic and the Tanzania Assemblies of God (TAG). Monogamy is the common type of marriage which reflects the religious affiliation of Christian followers who constitute the majority. This differs significantly from the first two villages of Kiegei B and Namatunu where most of the villagers were Muslims. Of all ethnic groups, Barabaig, Sukuma and Mbulu are considered immigrants, minorities and socially excluded from the village in some aspects including participation in the village leadership roles.

Agriculture is the main economic activity and the crops grown include maize, millet, ground nuts, cassava rice, beans, sweet potatoes, groundnuts, simsim/sesame, millet, Bambara nuts, mug beans, velvet beans, cashew nut, and sunflower. Cashew nut, Sesame and pigeon peas are the main cash crops also considered men's crops; their marketing procedures are managed by men because they attract more funds to the family. Other economic activities include livestock keeping, small business, Timber harvesting, charcoal making, masonry, crushing stones for sale, transport (*bodaboda*), and mining.

Men and women are also involved in harvesting forest products from the village forest. They collect mushrooms, thatch grass, firewood, poles, bamboo, weaving material, medicinal plants, clay soil for making pots, wild fruits, and charcoal. Men collect timber, honey, poles, bamboo, medicine, and charcoal.

Shifting cultivation/fallow is popular in the village due to the availability of fertile land suitable for crop production and the belief that if the soil is left to fallow for 5-6 years it will regain its fertility without the application of inorganic fertilizer. The typical fallow period in the village varies greatly taking as long as up to 15 years; the common range is between 4-10 years.

There exists gender division of activities between men and women although some changes in gender division of labour have been reported. Within the household, women are expected to do farming, cooking, fetching water, washing clothes, taking care of the children, collecting firewood, and preparing food. Men on the other hand are engaged in, land preparation by clearing forests (cutting trees), constructing huts for livestock (livestock sheds), transporting

using motorbikes (bodaboda), and protecting crops in the field from wildlife at night. Some changes in gender roles have been reported in which men are now participating in the collection of firewood, collection of edible mushrooms, cooking and helping in taking care of the children, especially in health-related aspects which used to be typically women's roles. Women also due to difficulties in life and due to the increasing number of female-headed households are now been engaged in previously men-dominated jobs e.g., charcoal making and in the preparation of farms by cutting down trees.

5.4.3 Gender equality, Access to and control of resources

The access to and control of all important resources in the village falls under the men's leadership. The social and cultural practices have been blamed for reinforcing a patriarchal system in which men have the final say in decision-making over resources. However, women are allowed to have control over small animals such as chickens, ducks, and doves as well as milk and eggs; the control of all other big animals e.g., pigs, goats, cattle, donkeys etc follows under the head of the household who are usually men.

The patriarchal system has been part of the old way of life in the village. It was revealed that some men fear disclosing their income status as women might interfere with the plans for the economic development made by men. In the recent past when the mobile money and banking system was not popular in the village, men used to store their money from trusted friends, especially the old men and only went to take it when there was a need for some necessary expenditures.

“...we have been told that in the past when a man got the money from the sale of crops, he looked for an honest old man to safely keep the money for him...” (Men FGD-Kilimarondo Village).

A woman in their FGD commented:

“...our men are stealing from our effort... they pretend to love us during peak production seasons but when the crops are sold and money gets into their pockets... they disappear and some return home when all the income has been spent...” (Women FGD-Kilimarondo Village)

The above quote shows that men, for different reasons do not jointly decide the family income with their spouses. Most men in the village do not trust the decisions made by their spouses, especially on investment and expenditure plans. They sometimes consider their wives as one of their properties and they limit their movement. Women in their FGDs confirmed such

limitations on their freedom and movement.

“... men in this village are still too traditional you have to request for a permit to visit different places... we have been pressing hard on this and we see some changes...” (Women FGD- Kilimarondo Village).

Women further explained that the rigidity to change amongst men is a lack of education and exposure. Women are receiving a lot of training aiming at increasing their agency and empowerment and they are far ahead of their husbands in terms of social empowerment. Therefore, future project interventions in the area, apart from targeting more women, should also engage men or at least inform them.

“... through our groups, we receive some training about our rights, expansion of our freedom and capability for livelihood improvement...our husbands are left behind on this and they are dragging us...” (Women FGD- Kilimarondo Village).

While women's participation in leadership roles is still low, women feel motivated to take on leadership roles but the general attitude towards women's participation in leadership roles is still low. Women are referring to the emerging changes in leadership roles where most of the government officials in the area are both men and women (government employees). They commented:

"...the changes in men and women's attitude towards women leaders are happening...we see many women leaders including our president...soon we will be competing in these posts where men are the majority...” (Women FGD- Kilimarondo Village).

There is a strong belief that women can be leaders, as reflected in the current village government leader.

“...as you see the chairperson and village executive officer are both women and perform above average in their duties...” (Women FGD- Kilimarondo Village).

Women's activities include agriculture, fetching water, washing clothes, charcoal making, farm security, and small businesses such as tailoring. Men engage in agriculture-related activities (*kukata usenge*, farm preparation, weeding, harvesting, etc.), transportation (*bodaboda*), quarrying (mining), lumbering, charcoal making, farm security, honey harvesting, brick making, house construction, and farm security. Men are primarily responsible for security on the farms.

5.4.4 Social and Cultural Practices

In Kilimarondo village there are traditional practices regarding the right to passage from childhood to young adults. The dances and ceremonies are held differently for boys and girls *Unyago* for girls and *Jando* for boys. Through these traditional ceremonies, they are being trained on ethical issues as they prepare to live and serve as adults in their society. Issues covered in such initiation ceremonies include: managing their own family, marital relationships and expectations for boys and girls, respect for elders and other members of the society, and cooperation/collaboration. There are three stages of *Unyago* practiced in the village for girls: (i) before puberty, (ii) after puberty, and (iii) before marriage. All these aim at imparting age-specific knowledge of what society expects them to live and behave such as being tolerant to their husband, keeping family secrets, and obeying men. They are also informed about the taboos that exist in their tribes in villages such as:

“...there are some areas in the forest that are restricted and they should not cross over such areas...”

The mentioned social and cultural practices were envisaged to increase social cohesion especially strengthening marital union. However, the findings from the FGDs for both men and women revealed that gender-based violence is on the increase. The perpetrators of gender-based violence are both men and women, the trend is changing now that women are becoming the perpetrators of gender-based violence.

“... the past all the cases we received of violence; men were the perpetrators of the recent we are receiving cases in which women are the cause of the violence...” (KII Village Chairperson- Kilimarondo Village).

Some social and cultural practices were meant to protect the environment for example youth were told that some tree species were not allowed to be cut down.

“... we were told that it is a taboo to cut down “*mlelabhana*” when clearing the farm...” (Youth representative- Male FGD- Kilimarondo).

5.4.5 Social inclusion

In Kilimarondo village the migrant tribes of Sukuma and Barabaig are considered socially excluded in the village. The social groups that are marginalized and or may face discrimination include women, boys and girls, the poor and old men. The Sukuma and Barabaigs are socially excluded as they derive their livelihood from their large group of

animals. The animals are considered to be a threat to farmer's crops and disrupt their following farming practices. The pastoralists and agro-pastoralists graze their animals in the village forest surrounding the village but frequently they also graze on farms left to fallow. Hence, they are socially excluded by the majority of the villagers from the competing interests which leads to the conflict related to resource use.

"... we have the land use plan in which pastoralists have been allocated a piece of land for grazing their cattle but they are grazing in our fallow farms...we don't want to see them in our village..." (farmer, Male FGD- Kilimarondo village)

But the representative of the pastoralist commented that:

"... we are also receiving farmers who encroach on the area reserved for pastoralists...so enforcement of the village land use plan is key..." (Representative of the pastoralists- Male FGD- Kilimarondo village)

In the same vein, the leader of the pastoralist further explained that social exclusion does not benefit anyone and it misses the synergy that would be provided by the co-existence of the farmer and agro-pastoralists. He explained:

"... we have a lot of resources to share and or exchange between the two groups..." (KII with Pastoralist leader- Kilimarondo Village).

"...pastoralists are socially excluded because of the missing links between the village governments...now that we have a formal organization, we are going to improve the communication and help the government solve the misunderstandings harmoniously..." (KII with Pastoralist leader- Kilimarondo Village).

Women, boys and girls and the poor may belong to the marginalized group and or face discrimination due to the social and cultural practices under patriarchal systems where the decision over resource use is made by men. The freedom and autonomy of girls and boys on the land ownership and control of income accrued from their household is constrained by the fact that when they are still living with their parents or guardian, they are considered kids, even if they are above 18 their access to have their land from the village have to be approved by their parents or guardian.

"...we feel marginalized as second-class citizens because they require permission from our spouse to allocate us land... (Women in the Women FGD- Kilimarondo).

The village land use committee have prepared a strategy to enable the socially excluded or

marginalized group to have access to, and control of, land in which the girls and boys may acquire land by seeking support/consent from their parents and guardians. Migrants may also acquire land through the village government but they have to pay a small fee of Tsh 20 000/= per acre.

5.4.6 Opportunities for Enhancing Gender Equality and Social Inclusion

- The Sukuma people have introduced a new farming technology which was not practiced in the area i.e., the use of draught animals in the village some have started to do farming using draught animals.
- There was an establishment of VLUP in 2007 that provides grazing land for livestock keepers. This has the potential to reduce the conflicts over the land and increase inclusion and gender equality.
- The establishment of the pastoralist associations at the district level which have branches in the village is expected to minimize the conflicts by ensuring the enforcement of the village land use plans.
- The Sukuma people have introduced some crops (e.g., sweet potatoes) that are very important for food security, especially during the lean years.

5.4.7 Barriers and Challenges Faced by Different Genders and Marginalized Groups

- The weak enforcement of the district land use plans for grazing land in Matekwe and Kilimarondo affects the pastoralists whose grazing land is invaded by farmers as well as farmers whose fallow farms are being converted into grazing land.
- The declining grazing land as farmers practice shifting cultivation and leave their farms to fallow yet pastoralists are not allowed to graze into farms left to fallow bringing more misunderstanding and conflicts.
- Lack of knowledge among pastoralists and agro-pastoralists about fallowing may spark new conflicts as pastoralists graze into fallow farms, considering that the farms have been abandoned.

6.0 Conclusions and Recommendations

6.1 Conclusions

Based on the findings presented for this study; the following conclusions are made:

- The level of knowledge about GESI is low among the villages / communities. This may affect participation in the LONG FALLOWS project as well as the benefits derived from their participation in the project activities
- A low level of knowledge about GESI (the level differs among partners) may hinder the integration of GESI issues in the project design, implementation and monitoring and evaluation phases of the project
- Agriculture production is the mainstay of the people's economy. In all the three villages surveyed, livestock keeping and mining activities are emerging as important economic activities.
- Shifting cultivation is a common practice in the surveyed villages due to the availability of fertile land, there is no use of inorganic fertilizers, and the local knowledge on the ability of the land to regain fertility if left to fallow for 4 to 5 years. The increasing canopy cover of cashew trees is also a factor in the shifting cultivation
- Shifting cultivation is commonly practiced in all villages. However, the duration of the fallow; and whether the fallow is left with or without some trees differs across the village. Some villagers leave permanent crops like cashew-nuts to identify that the field farm is owned by someone
- Both men and women in the three surveyed villages rely on land and forest resources to derive their livelihood. There is a gendered pattern in the division of labour in accessing the benefits from the village forest and in the products harvested from the village forest/CBFM. Overall men benefit more than women
- Women, men and youth (boys and girls) have access to land but the control over land falls under men. Women and youth may acquire land but their requests have to be approved by their spouses for married women as well as parents or guardians for youth.
- The patriarchal system is still common and popular in all the villages surveyed, in which men dominate in decision-making on all important matters within the household and at the community level and have control over property.

- The patriarchal system is slowly changing over time and there are changes in gender roles including men's involvement in some household activities that were considered female activities.
- Women's participation in leadership roles is generally low. Both men and women have negative attitudes towards women's participation in leadership roles. The level of women's political empowerment is generally low, hence, even women do not support their fellow women's movement into leadership roles and positions.
- There are some social and cultural norms and practices which limit women's participation in some agricultural practices. These social norms and cultural practices are reinforced through initiation ceremonies that both boys and girls attend i.e., *jando* and *unyago* (the initiation ceremony for boys and girls respectively).
- Migrants from other villages and tribes including the pastoralists and agro-pastoralists are considered both marginalized and socially excluded groups in some village decision-making forums and or activities.
- Women, boys and girls are considered marginalized groups, mainly due to a lack of control over important resources such as land as well as less participation in decision-making and lack of influencing power on decisions made at household and community levels.
- The socially excluded minorities, especially the pastoralists, do not have a working knowledge of the swidden agricultural practices and this poses a risk of invading the fallow farms to feed their livestock.
- The socially excluded and marginalized groups present opportunities as well as challenges for enhancing gender equality and social inclusion within the integration of CBFM, swidden agriculture, and agroforestry
- The social and cultural practices help identify practices that empower women and marginalized groups e.g., social cohesion and complementarity on new farming knowledge and practices which can be adopted in the swidden model.
- There are sociocultural norms disadvantage women through locking women within household chores and subsistence farming. Hence, women are viewed as instruments of wealth through marriage
- Weak enforcement of bylaws or village plans aiming at improving inclusivity in the access to and control of resources and adherence of land use plans affects

pastoralists who are considered non-residence in the villages

6.2 Recommendations

Given the findings of this survey and the conclusions made, the following issues are recommended to be the focus of the main research phase given the project objectives:

- There is a need for more capacity building and raising awareness among project stakeholders regarding the importance of GESI integration into CBFM, swidden agriculture, and agroforestry initiatives.
- There is a need to have tailor made awareness and sensitization to build the knowledge among project partners. The general training provided to partners at the district level may not equally benefit farmers or may be difficult for them to understand.
- During the selection of 16 farmers per village to participate in the project, the focus was to get representation from various social groups such as women, men, the poor, people with income, the disabled and young people. During the implementation of the project, the focus should be on looking at the actual participation of these groups in making decisions about the use and management of natural resources at various levels of decision-making (from household to village level). It is also necessary to look at their participation in the implementation of natural resource management strategies, including their participation in committees responsible for governing natural resources such as Village Natural Resource Committee (VNRC) and Village Land Use Management Committees (VLUMC)
- During project implementation, it is necessary to look at norms, traditions and cultures that are obstacles or opportunities for various social groups to participate in the use or managing the natural resources available in the village. In addition, the project should focus on the level of impact (people affected) or opportunities (people benefited) of those norms, traditions and cultures
- It is essential to ensure social inclusion in the research process, including considerations of sex, ethnicity, disability, and wealth class/status.
- The project should explore the knowledge about fallowing from the pastoralist perspectives, which indicates the potential source of conflict of land use. While farmers wait for the fallow to regain fertility pastoralists and agro-pastoralists consider this to be an open grazing area
- There is insufficient information on the optimum fallow period practiced about the

longevity of the fallow and whether and why some trees may be left in the fallow farm, this may impact on the land ownership rights by women and youth

- The project implementation apart from targeting more women, should also engage men or at least inform them, they have frequently been referred to as barriers to women's livelihood improvement and empowerment outcome.
- The project should devise the means of empowering the vulnerable and marginalized groups (e.g. migrants, minorities and people of other tribes) to be included in the project interventions to increase their representation in decision-making bodies at all levels, including the local level.
- To overcome the social-cultural norms: there is a need to:
 - Educate men on the critical role women play in the agro-economy and encourage them to advocate for women's ownership of land and other assets of production.
 - Empower men through gender transformative activities and messages to recognize women's workload and encourage a more equitable division of labour and decision-making.
 - Develop specific awareness creation sessions and hold dialogue meetings with elders and opinion shapers so that they become change agents and champions for challenging the existing retrogressive cultural practices and perceptions.
 - Identify and showcase couples who share power and decision-making within the home to act as role models and champions of more equitable relationships.
 - Engage on demystifying barriers caused by negative cultural beliefs and traditional practices and their impact on economic growth within families and communities.
- There is a need to improve the participatory approaches in the preparation and enforcement of bylaws or village plans aiming at improving inclusivity in the access to and control of resources and adherence of land use plans that affects pastoralists and agro-pastoralist who are considered non-residence in the villages
- In order to improve social inclusion, the LONGFALLOWS project should enhance and capitalize on the district council initiatives to increase access to resources especially land to non-native agro-pastoralist. This can be achieved through capacity building to village leaders on enforcement of land use plans as well as national policies that assure equal access to land by every citizen.

7.0 Indicators for monitoring GESI in the LONG FALLOWS Project

As guided in the ToR for this assignment on the indicators for monitoring and evaluation purposes; the following SMART and gender sensitive indicators have been developed and are presented in Table 1.

Table 1: Gender sensitive indicators for the project

SN	Project Outcome	Indicators	Baseline	Planned/Target (2027)
1	Increased evidence of the trade-offs to people and nature on integrating long-fallow swidden agriculture and agroforestry with CBFM, is applied to enhance small-scale farmers' livelihood resilience, well-being and sustainability	Outcome indicator 1.1 Number and percentage of women and men actively participating in CBFM-swidden integration through consultations, planning, workshops, committee meetings and training opportunities (data disaggregated by age, minority/tribes or social group).	0	168 village leaders, 45 farmers and 15 District Officers trained on integrating CBFM and swidden agriculture and GESI by End of Project (EoP)-2027
		Outcome indicator 1.2 Number of men, women and marginalized groups participating in the locally-led research-to-action to scale up the integrated CBFM-Swidden	0	Research completed by year 2
		Outcome indicator 1.3 TFCG partners (TARI & TAFORI) use a Multi-stakeholder dialogue approach to guide the locally-led research design, research-to-action in the CBFM-swidden model	1 training on GESI	TARI and TAFORI research trained on GESI, locally-led research design, research-to-action by end Y2, and the CBFM-swidden model by 2027
		Outcome indicator 1.4 Number of women and men (LGA and village leaders) received capacity-building training on upscaling integrated swidden models and CBFM ie. the GESI dimensions of 'farmers' livelihood resilience, well-being and sustainability'	0	25 staff from LGAs and 168 village leaders
		Outcome indicator 1.5 The number of men, women and youth benefiting from improved access to forest ecosystems and services and products and climate change finance	0	7,500 beneficiaries in the three project villages
		Outcome indicator 1.6 Number of women and men (or women's groups) benefiting from LONG FALLOWS -related: e.g.,	0	7,500 beneficiaries in the three project villages

SN	Project Outcome	Indicators	Baseline	Planned/Target (2027)
		Carbon credit schemes		
		Outcome indicator 1.7 Women's and men's attitudes changed toward disempowering, gender norms with relevance to CBFM-swidden.	Negative attitude	Increased knowledge and changed attitude towards women, social and cultural norms
2	Innovative toolkits linking fallowing, forest restoration and carbon markets are being used in ways that benefit small-scale farmers, biodiversity, and climate	Indicator 2.1 Number of women, men and from marginalized groups actively participating in the participatory co-development of the three tool kits for farmers and extension officers on the integration of CBFM-swidden	0	Three tool kits developed in English and Swahili by the end of Project 2027
		Indicator 2.2 Number of women, men and socially excluded and marginalized groups participating in the development and testing of the tool kit to integration of CBFM-swidden	0	Three tool kits developed in English and Swahili by the end of Project 2027
		Indicator 2.3 Number of men, women and marginalized/excluded groups benefiting from resources and benefits provided by CBFM-swidden integration	0	Climate finance of ~US\$ 0.25 million secured to sustain interventions
3	Multi-stakeholder dialogue enhances the governance context for land restoration through an integrated CBFM – long-fallow swidden and agroforestry model and enhances GESI	Indicator 3.1 Number of men and women from MJUMITA leaders and their networks trained on the CBFM-swidden model and GESI	0	14 MJUMITA leaders trained on the CBFM–Swidden model and GESI
		Indicator 3.2 Number of men and women policymakers whose knowledge has improved and are supportive of the CBFM-Swidden model	0	At least 30 policymakers are knowledgeable about the CBFM-Swidden model
		Indicator 3.3 Number of men, women, youth and marginalized groups participating in the local and national multistakeholder forums to translate research into action	0	At least three multistakeholder workshops (two local and one national)

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Annexes

Annex 1: KIIs Guide questions

- i. Are there differences in men's and women's access to land, natural resources governance and agriculture in the village? What are the drivers?
- ii. What barriers and constraints do women and young farmers face in accessing and benefiting from land, and natural resources provided for in the CBFM?
- iii. Are there any governments or organizations that are involved in providing services (taking gender and age into account, ethnic groups) and seek to address gender and age-related constraints in accessing the opportunities in the land, and natural resources?
- iv. Are there ethnic groups that have less access to services, resources, assets, and opportunities due to their (as a group) income status, geographic location, level of education, and/or social norms/stereotypes?
- v. What are (i) the barriers to the disadvantaged groups' access to services, resources/assets, and opportunities and (ii) their collective capacity (organized action and networking)?
- vi. What are the barriers to gender equality in access to and control over resources and opportunities and the collective capacity of women?
- vii. Do the policies consider the needs of people whose disadvantage is due to multiple and intersecting conditions and characteristics?
- viii. What are the informal rules and norms that govern the inclusiveness of operations of government and private service institutions?
- ix. What masculinity issues and other factors keep men, families, and communities from recognizing the equality and inclusion rights of women/girls
- x. How do cultural and social norms affect different groups (men, women, girls, boys, and others) in accessing CBFM and resources? If so, how? Does this vary by ethnic group?
- xi. Are there certain attitudes, behaviours or practices by leaders/traditional elder councils that encourage or discourage men, women, boys and girls from participating in the access and use of land and natural resources governance and agriculture
- xii. Are there any national or local laws that facilitate or prohibit women's and men's ability to access the use of land and natural resources governance and agriculture in the context of CBFM and agroforestry practices

Annex 2: FGDs Guide questions

Domain: Gender roles, responsibilities, and time use

- i. What are men's and women's respective responsibilities in the use of land, natural resources governance and agriculture
- ii. Do women and men have equal access to land, natural resources governance in agricultural production?
- iii. Apart from agricultural production are there any informal sector activities people derive livelihood from? If so, what are they, and who is typically managing those activities (women, men, girls, boys, ethnic or social minorities)?
- iv. Are there gendered divisions of labour within agricultural productions and other economic activities?

Domain: Cultural norms and beliefs

- i. Are there cultural norms or practices that affect women's and men's in accessing and benefiting from CBFM, swidden agriculture, and agroforestry resources?
- ii. How do cultural and social norms affect different groups (men, women, girls, boys, and others) in accessing CBFM and resources? If so, how?
- iii. Are there social or cultural stereotypes that affect women and youth to participate and benefit from natural resources in CBFM? What are they?
- iv. Are there acceptable/unacceptable cultural/social norms or practices that affect women's and men's access to and benefit from the use of natural resources? [For example, cultural norms limiting women's mobility, or male cultural norms that expect men to be "strong" and make all final decisions?]
- v. Do male and female role models exist to promote gender equality, female empowerment, and an end to violence against women and girls, including sexual harassment?
- vi. How does the level of unpaid caretaking and household work of women and girls limit their time participating in CBFM-related activities?
- vii. Do social norms hinder women from moving independently in public spaces? How do these norms impact women's ability to participate in training, vocational, educational, or other capacity-building programs?

Domain: Access to and control over assets and resources

- i. Who has access to and control of land and natural resources governance and agriculture? How? Why?
- ii. Are there certain attitudes, behaviours or practices by leaders/traditional elder councils that encourage or discourage men, women, boys and girls from participating in the access and use of land and natural resources governance and agriculture
- iii. Can language or illiteracy act as a barrier to access to and control of land and natural resources governance and agriculture?
- iv. Where are women most present in the CBFM and natural resources product value/supply chain (supply, production, processing, transportation, or trade)?
- v. What decision-making and leadership roles and opportunities do women take on in the land and natural resources governance and agriculture?

- vi. What constraints do female, youth, or minority group farmers face in the use of land and natural resources governance and agriculture

Domain: Patterns of power and decision-making

- i. Who controls and has power over the use of land and natural resources governance and agriculture with a focus on community-based forest management (CBFM), swidden agriculture, and agroforestry practices?
- ii. What leadership roles do women play in CBFM, swidden agriculture, and agroforestry?
- iii. At the community level, who controls and has power over the use of land and natural resources governance and agriculture with a focus on community-based forest management (CBFM), swidden agriculture, and agroforestry practices
- iv. What stereotypes affect women's ability to take on leadership positions in CBFM, swidden agriculture, and agroforestry practices
- v. How does the lack of co-responsibility in households affect women's ability to participate and take on leadership positions at CBFM?
- vi. What role does gender-based violence play in women's and men's decisions to protect themselves or their families in the participation and use of natural resources or opportunities in the CBFM?

Domain: Laws, policies, regulations and institutional practices

- i. Are there any national or local laws that facilitate or prohibit women's and men's ability to access the use of land and natural resources governance and agriculture in the context of CBFM and agroforestry practices
- ii. Are there restrictions on how products from CBFM are harvested and sold/used? What are those restrictions?
- iii. Do laws and regulations guarantee women access to land and natural resources governance and agroforestry practices?

Appendix 3: Question for the Social inclusion subsection (For both FGDs and KIIs)

Questions for general analysis

- i. Who is excluded and vulnerable?
- ii. Why are they excluded and/or vulnerable?
- iii. What are the barriers to their access to services, resources, assets, and opportunities?
- iv. What are their resources and capability in addressing their issues and removing the barriers?

Questions for all types of project beneficiaries

- i. What are the different groups in the program area (concerning, ethnicity, age, disability, and other dimensions.)? What is their population disaggregated by gender, social identity, age, disability, and other relevant variables?
- ii. What are the power dynamics between different groups, and which groups of people experience exclusion and vulnerability in the area? Who has control over what resources?
- iii. Which social groups within the project area have better human development indicators than others? And why?
- iv. Which groups within the villages have the poorest human development indicators? Is this due to personal and social characteristics that intersect with each other? If so, which characteristics?
- v. What is your view about the exclusion/vulnerability and human development situation of groups according to their human development situation?) (i) gender; (ii) disability, (iii) social identities (ethnicity, and religion); (iv) sexual and gender identities; (v) geographical location; (vi) income status; (vii) old age; (viii)disadvantaged youth and (ix) migrant?
- vi. What is the level of access to basic services (like health, education, sanitation, clean drinking water, clean fuel, information and communication technology (ICT), mobile, and banking services) for each of these groups?
- vii. What barriers does each of these groups experience in improving their (i) assets and capabilities (i.e., health, education, income-earning capacity); (ii) voice and ability to influence decisions, and (iii) make service providers accountable (i.e., ability to claim rights, question service providers for accountability).
- viii. In what economic activities does each group primarily engage? What are the economic activities available to this group? What is the quality of such opportunities?
- ix. What barriers exist for women and other excluded groups in terms of skill levels, mobility, and social norms?
- x. What is the dominant gender or social division of labour?
- xi. What are the specific discriminatory social practices that each of these groups experiences at the family and community levels and in accessing services provided by the state and projects?
- xii. What is the status of the representation of this group in different decision-making forums at sub-national and national levels?
- xiii. Do you have easy access to basic services (like health, education, sanitation, clean drinking water, ICT, mobile, and banking services)?

- xiv. Are there any barriers you experience while accessing these services? What are these barriers? And what do you think are their reasons?
- xv. Are efforts made to include you in decision-making forums at national and subnational levels?