

ASSESSMENT OF GENDER ISSUES IN PARTICIPATORY FOREST MANAGEMENT

STUDY REPORT TO THE MEMA Projects

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1.0 INTRODUCTION

1.1 Background Information

The aim of the Participatory Forest Management Project as outlined in the project document is to introduce and promote community based natural resources management that provides long-term environmental benefits by safeguarding the future existence of selected natural woodlands in Iringa Rural District as well as to direct benefits to the rural communities in line with the government policies. The development objective is therefore to contribute to sustainable utilisation and management of natural woodlands to the benefit of the environment and improvement of the livelihood of poor rural communities in Iringa Rural District.

It is expected that, by enhancing the village authorities over the revenues derived from the forest products and wildlife, both men and women of different ethnic and socio-economic backgrounds will benefit. Major activities include training of villagers regarding natural resources management and relevant new policies; demarcation of forest areas and development of management plans; development of markets for products from the woodlands; gender awareness training and training on management of funds at village level. Training is directed at different groups of villagers and in particular to natural resource management committees operating under the auspices of the village councils.

The project acknowledges that both men and women are dependent on a sustainable use of the natural resources from which they earn a living, but the ways in which they access, utilise the resources and the ways in which degradation of the land and other natural resources affect them, may differ. Furthermore, according to the existing customs and norms, women have no rights to land and have no equal access and control to income and resources. Culture has also made it difficult for women to speak up in public meetings or in a presence of men therefore posing a key obstacle to women's full participation in formal decision-making bodies. All these have affected the way women benefit from the natural resources. It is important that a detailed analysis is done to understand the existing gender relations in order to strategize and facilitate equal access by both men and women to various types of resources or benefits accrued.

It has therefore been decided as a guiding principle that since women and poor sections of the rural communities are particularly dependent on forest products and other natural resources for their livelihood, sustainable management of the natural woodlands must include safeguarding of the interests of these groups.

In order to achieve this, a gender specific study was planned as a basis for formulating locally adapted strategies on how to ensure full consideration of gender aspects and poverty orientation in project supported activities. This study is a response to that.

1.2 Objective of The Study

The aim of the study was to critically assess and analyse the gender issues in the draft Participatory Forest Management Plans (PFMP) so as to enable the Natural Resources Authorities and the communities involved to obtain a detailed understanding of the gender aspects pertaining to Participatory Forest Management as well as to provide facilitators and managers with advice and recommendations on how to ensure that gender issues are properly addressed.

1.3 Organisation of the Report

The report is organised in four sections. The first section gives the background of the project and the study. Then methodology and approaches used are presented in the second section followed by results and observations. The results section is the major part of the report explaining the gender issues around the social categories of the community, in household set-up, in how people value the forest, and how they utilize it. More importantly, the chapter presents key findings on gender issues around general forest management and conservation as well as on the participatory forest management plans developed by the local communities. Recommendations are given parallel with presentation of findings and opinions of the researcher are also included in the discussion of the findings. Activity schedule is then presented at the end of the report as Annex 1.

2.0 METHODOLOGY AND APPROACH

Three levels of assessment were done to have a full and clearer picture of the gender situation surrounding the forest as a resource. Those were:

- ~~2.0~~ Individual level – mostly on issues of perception, attitude, observation and experience.

- ~~2.0~~ Household level – to understand gender relations in terms of ownership, access, control, decision-making and distribution of roles, workload, income and other benefits. Also to understand the joint and separate livelihood objectives of household members and how they bargain and strategize to meet these objectives. Then try to link them with the community orientation.

- ~~2.0~~ Community level – structures, power distribution, decision-making process and how men and women are involved, limited/constrained. What is the position of men and women in the community, what are their roles, how are they perceived by and how they perceive other members of the community, etc.

2.1 Key questions and areas of concern

During the diagnosis, among others, the following key areas were assessed and screened for gender sensitivity.

1. The Value of the forest (how men and women value the forest)
2. Benefits generated by the forest (economic, nutritional gains, distractions etc.)
3. Using the forest (who does what in the forest)
4. Management of the forest (regulations, procedures, conservation activities, leadership etc.) and
5. Empowerment process (training, seminars etc.)

2.2 Sampling and data collection

2.2.1 Primary data

For each village in the project area, various groups were met for discussion and interviews. The selection of interviewees was in line with the levels described in the beginning of section 2.0. In most cases various participatory approaches were used to collect the intended information from the groups while formal interviews using a checklist was done to individual interviewees.

The following focus groups were interviewed.

1. Five village government committees,
2. Five Natural Resource Management committees,
3. Ten groups of randomly selected women
4. Ten groups of randomly selected men
5. One group of male and female youths
6. Twenty randomly selected households representing different types of households (i.e. female headed, monogamous and polygamous)

Each project zone had a minimum of one representative in the sample. A random selection was done to get 10 villages, one village committee per zone, and one Natural Resource committee per zone. A separate balloting was done to have a zone and further a village from which a group of female and male youths was met. So the list of selected villages and committees were as follows:

The sample Villages were:

Udekwa, Makuka, Itagutwa, Magome, Mkulula, Kitapilimwa, Migoli, Lusinga, Ikengeza, Isele.

Interviewees representation

?? Village committees: Udekwa, Itagutwa, Magome, Mkulula and Makuka.

?? Natural resource committees: Kitapilimwa, Migoli, Ikengeza, Lusing'a, Ifuwa.

?? Groups of men and women: Udekwa, Makuka, Itagutwa, Magome, Mkulula, Kitapilimwa, Migoli, Lusing'a, Ikengeza, Ifuwa (2 from each village i.e. 1 for men and 1 for women).

?? Group of male and female youths: Ikengeza.

?? Household interviews: Udekwa, Makuka, Itagutwa, Magome, Mkulula, Kitapilimwa, Migoli, Lusing'a, Ikengeza, Isele. (2 households from each)

Timing

First round: From each of the ten villages, a group of men and a group of women were identified and two sessions were ran separately in a day and this made a total of 10 days.

Second round: One committee meeting was held per day per village and was combined with a minimum of 2 household interviews. This made a total of 10 committee meetings and more than 40 individual interviews depending on the number of wives available in polygamous households and number of monogamous households picked for the sample. Ten days were used.

One day was spent on a meeting with a group of male and female youths.

2.2.2 Secondary information

Project documents and copies of the draft PFMPs were reviewed for further understanding and clarity. The report on the socio-economic base line study, which was done in December 1999, was very useful in giving an overview of the situation in the sample villages.

3.0 OBSERVATIONS AND FINDINGS

This section presents the main findings of the study based on the five main areas presented in section 2.1. The section starts by presenting observations and issues learned about household structure and set-up that may be of interest to the project. The aim is to show only issues that may affect or influence project's performance.

3.1 Social Categories and Household Set-up

3.1.1 Household Structure and Set-up

All types of households were found in the sample area and those include: (i) the normal monogamous type with one wife and the husband as a permanent resident; (ii) partial monogamous where the husband stays in another village or town but comes home only once in a while; (iii) polygamous with co-wives co-residing; (iv) polygamous with co-wives living in separate compounds; (v) single female headed which includes widows, divorced, separated and unmarried; and (vi) single male headed which includes widowers, divorced, separated etc. However, the last type is not very prominent in sampled area since men tend to marry soon after widowhood, separation or divorce. On the other hand, polygamy was found to be practiced widely in all the villages visited.

In monogamous and polygamous households the husbands were found to head the families and are the ones owning, controlling and making important decisions over properties and income. As in many cases, women make very few decisions and have only partial access and control over valuable resources. This affects their ability to access and utilise the forest, or even influence decisions on village planning and more importantly on the PFMPs.

With regards to polygamous households, it was revealed that just like single women, women in polygamous households face a number of problems that need to be considered by the project. It was mentioned in four villages that,

women married by polygamous men have a lot of disadvantages as they usually find themselves in a very challenging situation. Such women are sometimes required to behave like wives in both types of monogamous households, sometimes like single mothers and yet, all the time behave like wives in polygamous households where they have to maintain their relationships with the husband and the co-wives.

Women in polygamous families prefer to be treated as heads of separate and independent households when it comes to receiving support. The same feeling was expressed by the interviewed polygamous men who said that the wives are just many households under one roof because in (planning) allocating resources, distributing inputs/outputs/benefits and solving children's problems things are usually handled per wife.

Women also pointed out that although the control and ownership of important resources like land, cattle, houses etc., can be centralized, the main task of fulfilling most of the household requirements depends on individual wives' efforts. Therefore external support and skills should be given to individual wives instead of banking or relying on husband's transfer of skills. They also mentioned it clearly that co-wives cannot efficiently share knowledge among themselves.

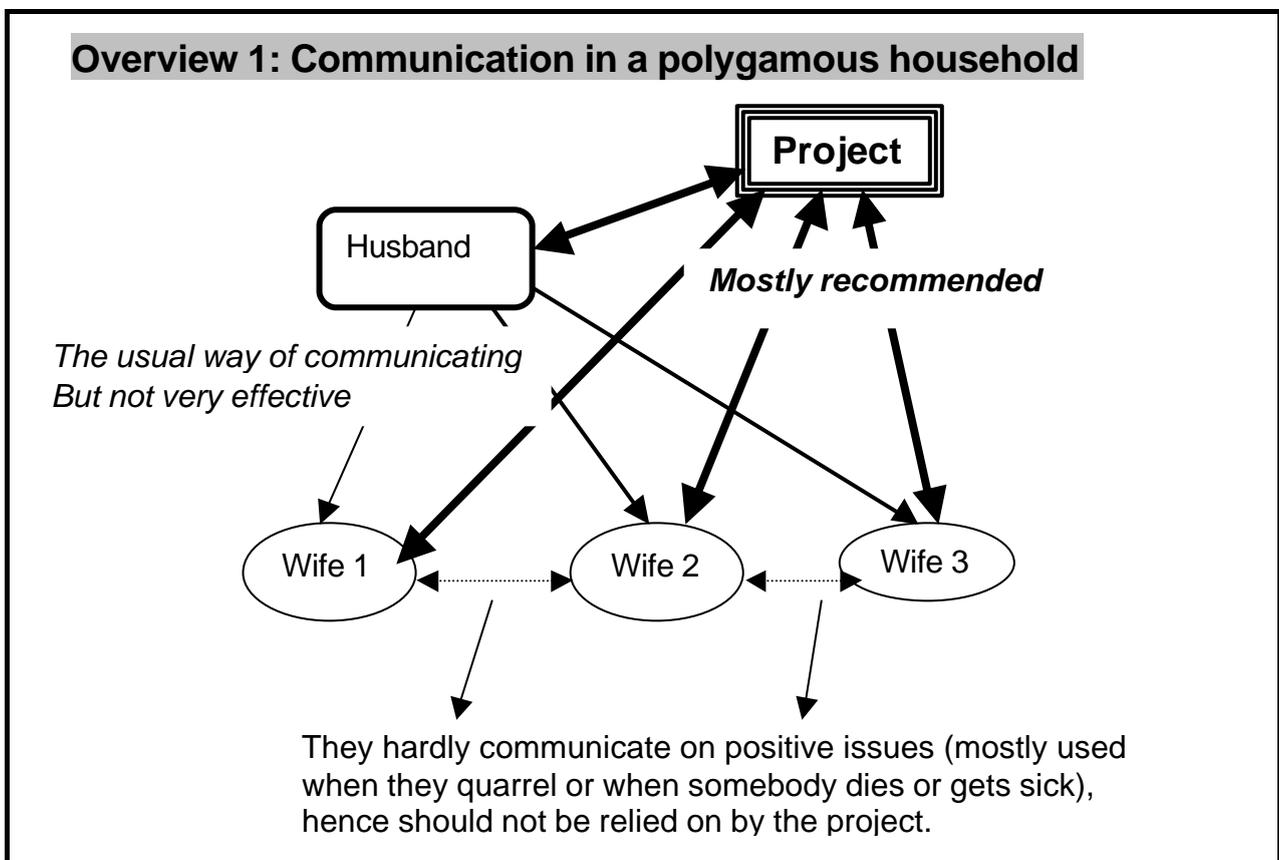
Another concern raised by women married by polygamous men was that, unlike in monogamous couples, there is a constant pressure for the husband to make/sustain equality among the wives in terms of resources, income, general welfare etc. This somehow distorts and disturbs individual wives' efforts i.e. if one wife works harder and therefore earns more, other wives may blame the husband for providing more to that particular wife. Husband's reaction to such blames might not be very fair to the hardworking wife and might de-motivate her. For example, he may decide to share some of the gains with other wives, or he may decide to stop his financial assistance to her, or even try to block some of her efforts.

3.1.1.1 Communication in polygamous households

As mentioned in the previous section, poor and non-effective communication was found to be one of major issues that need consideration from the project to ensure that women in such households are not excluded from the empowerment programs.

The study found that, in polygamous households there is more than one line of communication depending on the number of wives. Most polygamous men interviewed mentioned that, the wives are operating as individual entities though headed by one man. The line of communication between husband and individual wife was found to be the main and the one that is functional. It was surprising to note that in majority of such households the line of communication between and among wives is very faint or not existing at all except in very important issues like deaths or other family ceremonies. In most cases this line is activated by quarrels.

The implication of this situation to the project is on household representation in training, seminars and other empowerment activities. Important questions that one can be asked are; if the husband attends, will all women get an effective feedback? Will women needs and interest be represented? On the other hand, if one wife represents others, will information get properly communicated to other wives? Etc. All the polygamous men interviewed confirmed this doubt and they unanimously said that, if all wives cannot attend then it's better the husband attends on behalf of the wives. One polygamous man in Makuka said that "It is better I attend all seminars on behalf of my family rather than sending one wife because there is no peaceful communication between and among wives."



The study also found that, there is a communication gap between polygamous husbands and their nursing wives during the first three to five months after delivery. The women complained that, when they just deliver husbands tend to stay away from them and concentrate on visiting and communicating with other wives. This implies that, such women stand a big chance of missing important information delivered in such periods if only the "husband-to-wife" channel is used and relied on. Men should therefore be sensitised against this tendency.

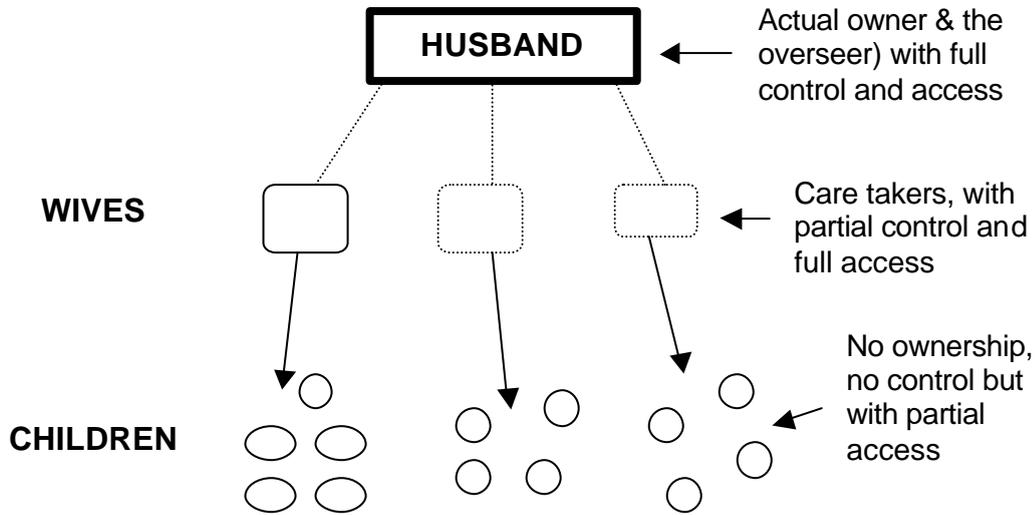
3.1.1.2 Property ownership and transfer of ownership

According to culture, men own important resources like land, houses etc. However, it was learnt from the interviews that the situation is changing and more women own such properties. All in all, the situation is still not good to the majority of women.

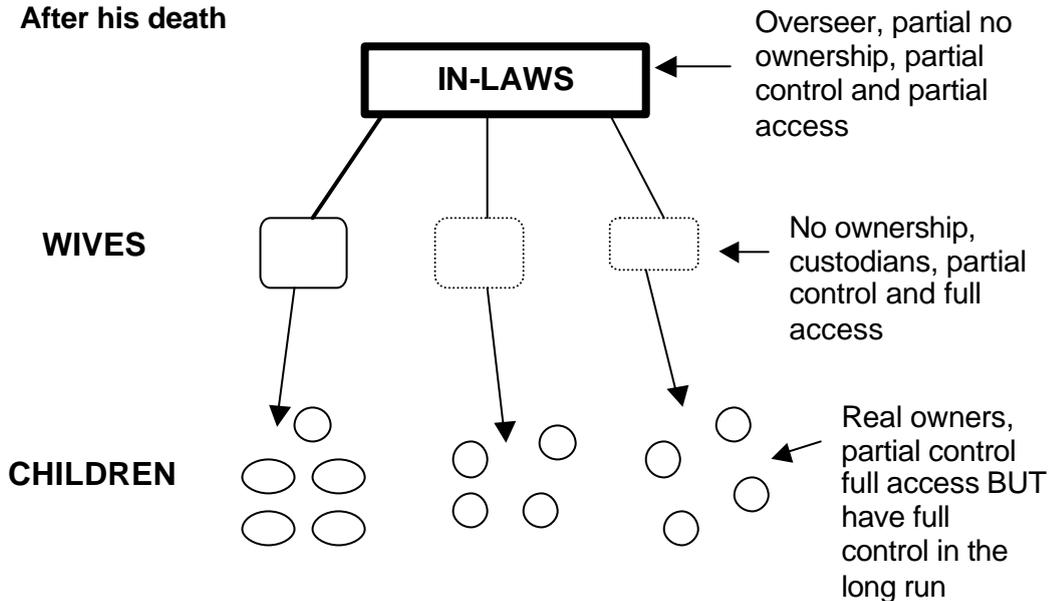
When a husband dies, all his properties are distributed among his children and relatives and the widow remains as a custodian of what is distributed to the children. If she decides to re-marry, she will have to leave everything to her in-laws (relatives of the late husband) and move to the new husband's house. In polygamous households, the distribution is done per wife. In case the widow had no child with the deceased, she will be instructed to leave everything to the in-laws including beehives, trees, land, fishponds etc., and she goes back to her parents. This denies married women the rights to benefit from long-term investments like trees etc.

Overview 2: Property ownership, control and access before and after husband's death

Before the husband dies



After his death



3.1.1.3 Income and property control at household level

It was learnt from most villages that women have significant powers in controlling what they earn as individuals but not on what they produce collectively with their husbands. This was further found to justify what most women mentioned of their tendency to have separate income generating activities like selling local brew, pastries and vegetables etc., because this is the only money that they control and have freedom to spend without informing their husbands. However, some men tend to withdraw themselves from financial obligations once they see their wives making money.

Results also show that, in each household, husbands and wives have both personal and collectively owned properties and these are differentiated when either of them dies. When they were asked to explain how a woman acquires personal properties, men said. “ If a woman earns money from small business like selling firewood, brewing local beer, selling *maandazi* etc., and she spends it on buying something like a plate or a spoon, the items will be hers and when she dies the husband will give them out to his relatives for distribution.” On the other hand, it was clearly mentioned by the same group of men that married women have very little freedom to buy valuable items like radio, furniture, etc., without involving the husband. This implies that, women can only own small things like kitchen items and clothes.

It was learnt that couples can have separate business and income where husband and wife do not communicate on what they earn or spend. In such cases one part suffers the burden of caring for the family and usually it is the woman because they are normally the ones staying close to the children and are forced to supply them with enough food, health care and clothing.

3.1.2 Teenage Motherhood

There are a lot of teenage single mothers who have no resources and they rely on the forest to take care of their children. Such young women normally stay with their parents and they work very hard to please their parents. Some parents allocate land to such mothers to cultivate crops and they work in both farms, i.e. theirs and those of their parents.

The study found that, these are normally excluded in selection of people to attend various training and based on their low status in the community they do not participate in any decision making body. They usually don't attend meetings, even when attending they do not talk and are never elected as leaders or members of committees.

Although they are under pressures to be economically productive they do not have the means including self-confidence, security, resources, time and skills. They are completely taken for granted by the community. For example there is one 17 years old lady in Itagutwa village who has 2 children with different men. She stays with her parents who are very old and she has to take care of them. She got a plot from her father and now she cultivates both plots including that of her parents. She cooks and provides for the family.

According to her, life is not all that easy because whatever she tries she faces a lot of challenges and competition with the older members of the community. The community excludes her in decision-making processes because of her age but includes her when it comes to community responsibilities (i.e. doing community voluntary jobs etc.) because she is already a mother. Therefore, she is trapped somewhere between childhood and adulthood. Although she knows how to make baskets, “milulu” plants are not available anymore and she has no time and money to go to the nearby villages to fetch them. She makes local beer but she sometimes get problems to compete with older women and she loses.

The important finding here is that, there is a tendency to exclude young mothers in village plans, maybe because of their unclear position in the society. On the other hand, such individuals are expected by the society to be able to raise and care for their children while they have no access to the necessary means and resources. Unfortunately, to such individuals, the forest is the most accessible and immediate source of income, and any restriction to its use has a very big impact on their lives and those of their children. Therefore, it is important that the project ensures that such mothers are reached by its support programs like training, credits, etc.

3.1.3 Single men living with children (widowers)

Although this is a very rare scenario in Tanzania, but the study found that the rural people have a feeling that this will soon become common given the rate of infection of HIV/AIDS. It is likely that more men and women will opt not to re-marry after one of their spouses dies as a result of fear of contracting the disease.

This type of household was observed in Ifuwa village. The man was widowed in 1993 and was left with 4 children and the eldest was only 8 years. Since the children were too young, he decided not to remarry but raise the children all by himself.

The following were observed:

- ✍️ He does all the work in the house most of which he claims not to have been doing before e.g. collecting firewood, fetching water, cooking, etc.
- ✍️ The eldest daughter does not go to school so as to help him with housework. When he goes farming, he puts food on the fire and children look after it.
- ✍️ As a widower he has less economic opportunities compared to widows who can make local brew, sell pastries, food etc. Based on their culture if he brews or sells food nobody will buy from him. Moreover, he has less time to do other male oriented productive work like head-loading, cutting timber, casual labour etc.

Therefore it is important to recognise the difficult situation that such people live in and accord them all the necessary and possible favours when it comes to credit facilities, training, etc.

A sensitisation to the community to accept such people in the community can be useful because he is currently considered unusual and the community negatively conceives him. He can hardly be accepted as a leader.

3.1.4 Status of youths in the community

The definition of youths was not very clear to most interviewees. Some people think that the category is best defined by age while others feel that the social status of a person describes it more. All in all it was clearly acknowledged that, some youths are socially caught between childhood and adulthood and hence find themselves in very difficult situation.

When a child of seventeen completes standard seven, the society considers him as an adult and a youth who can be independent and can even decide to marry if he manages to raise the dowry and build a house. Such young men and women begin to shoulder certain responsibilities like caring for their old parents and meeting their own basic needs like food and clothes while they don't have resources that can make them productive. Since there is no more chance for continuing with further education, such youths immediately set their minds towards adulthood and majority find themselves married just a year after completing primary education. This puts a lot of responsibilities on their shoulders something, which increases their need for productive resources like land, skills and cash.

Unfortunately, the society does not prepare them very well in terms of allocating enough resources to the youths. For example, in some villages no land is allocated to anybody who is under eighteen. However, any primary school leaver, regardless of whether or not is above eighteen is supposed to be involved in the community work and is entitled to pay fine if cannot attend. Worse enough such youths are not elected as leaders and are not called in meetings and are not entitled to vote for the village leaders.

Although some parents allocate small pieces of land to such youths, the ability to utilise that land is very small in terms of buying inputs required in crop production. Therefore, most of them find the forest as the readily and cheap resource at their disposal to make themselves productive. This implies that, closing the forest or restricting its use has a lot of repercussions to such youths and alternatives have to be sought. For example after closing the forest, youths in Ikengeza village left for Morogoro region to look for jobs in Mtibwa and Kilombero sugar companies where they are employed as cane-choppers. Unfortunately, many of them have returned with HIV infection.

It is very important to projects to have some special strategies to address youth's problems because they are the ones who use the forest more. Majority of artisans and woodchoppers are youths who need cash to meet their leisure and clothing requirements and they have very few alternatives. The project can concentrate on imparting skills needed to explore other production activities. Unfortunately, village leaders do not select youths to attend seminars and training since most training e.g. on beekeeping, fish farming is associated with people who already have resources and have the ability to carry out the activity.

The situation for the female youths is slightly different as they mostly rely on getting married immediately after finishing standard seven or go to the city/towns and get employed as housemaids. Immediately when they have babies female youths are considered to be adults but their status in terms of leadership or ability to air opinions is not known and remains at low profile like those of children.

3.2 Gender Perceptions in Valuing the Forest

Both men and women acknowledge the value of the forest to their daily lives. All groups of men and women could easily mention all what they can get from

the forest regardless of whether it's men or women who benefit. However, the deeper analysis revealed that women valuation is on survival grounds while that of men is more on economic gains.

Men look at the forest as a resource that can be exploited commercially to sustain their lives and those of their dependants. They want to own and utilize it to make themselves productive. On the other hand, women look at it as a source of daily requirements needed to accomplish their responsibilities/roles and where possible make a little money to buy other requirements, which cannot be found in the forest. It is from the way they value the forest that men and women utilize, conserve and manage the forest. Another implication is that, any measure to limit the accessibility to the forest means limited survival to women and to men a challenge to explore other economic means.

From the way they value the forest, women feel that men should be more responsible in managing and protecting the forest because they are the ones who make heavy utilization unlike themselves who just collect dry firewood, thatch grass, mushrooms and "*milulu*" for basket making. To them, this has very little harm or no harm at all to the forest. This is what women said, "After all we don't fell any tree! All the big trees are cut by men." Therefore, they don't mind if only men sit down and make regulations on how to control what people harvest from the forest. Although this is not a very healthy attitude, the important message for the project here is to see how it can facilitate the process of making women benefit as much as men from the forest.

On the other hand, the way men value the forest as the source of their economic productivity makes them more aggressive in following up and plan on how best the forest can be managed. They are keen on criticizing regulations and plans because they know they will be affected more. At the same time this makes them overlook women in the planning. To both men and women, women are passive users of the forest and are hence taken for granted.

Therefore, it is important that both men and women are enabled to benefit from the forest if the management plans are to be participative and owned by all members of the community.

3.3 Gender Relations, Concerns and Division of Roles in Forest Utilization

As described in the previous section, both men and women use the forest and they depend on it for their living. However, the way they use it is different.

This section will try to highlight some of the important observations in relation to gender relations and division of roles in utilizing the forest. The discussion is per activity or benefit.

3.3.1 Firewood collection

Firewood collection for household consumption is mostly done by women while both men and women collect for selling. Collection for family use is done once or twice a week and daily for business. The basic uses of firewood

include cooking family food, warming water, heating houses, brewing local beer, boiling drinking water (but most women mentioned not to afford to boil drinking water), drying fish (mostly men), and roasting bricks,

Fetching firewood for domestic use is a routine job to women and the only assistance that they occasionally get comes from their school going children. In some areas, young men assist by using donkey carts. In most villages visited, firewood collection involves long walking of up to four hours for a return trip. Unfortunately this routine does not stop when they fall pregnant and they resume to it just two to three weeks after delivery.

One important issue that came from the interviews is on firewood collection and demand during the rainy season. Majority of women except in Magome and Lusing'a where firewood is easily available from the personal wood lots, find themselves in a pressure to have firewood reserved for the rainy season. This need has to be considered when making the PFMP particularly on how and when firewood should be collected. Furthermore, they wonder how the arrangements will be in case it rains heavily in a day fixed for firewood collection that all women could not afford to get out and go to the forest. According to them, the regulations should be flexible if alternative sources of energy are inaccessible to them.

The following strategies were found to be used by women to have firewood reserves for the rainy season:

- ☞☞ Cut trees from personal lots. In this case women hire men to cut trees if they don't have husbands or male relatives to assist. Unfortunately, during this time labor is very expensive because of the increased demand for farm activities and worse enough, a lot of money is needed for crop production, i.e. for ploughing, buying seeds, fertilizers etc.)
- ☞☞ They go to the forest and cut old and/or dried trees (will they have to pay? What are the possible implications in terms of affordability? Can all afford especially the old couples, widows and single mothers?).
- ☞☞ Sometimes they don't have enough time to make the reserves since the preparatory period coincides with farm activities. Therefore, some women continue collecting small loads for daily use.

It is therefore important that women are contacted before in-acting any regulation about firewood collection. Fixing days forces them to either make extra visits to the forest during the last months of the dry season or stop children from going to school and collect firewood to build up the reserves.

3.3.2 Bee-keeping and honey collection

Honey is liked a lot but it's only men who can harvest it due to several reasons including lack of courage and skills among women. As a result, women rely on men to access honey although they are the main users. During the study both men and women mentioned the following issues:

- ☞☞ People like honey for eating with ugali, sweetening porridge, brewing local beer, as a medicine etc., and its women who prepare all these items.

✍✍ If a woman has no husband or a male relative, she has to buy honey, and it is usually expensive.

✍✍ Currently, most beehives are owned by men and have full access and control unlike women who don't have even the beekeeping knowledge. This just like in many other sources of income and resources.

✍✍ The cost of acquiring a beehive is too high for most people especially for women. You need money to buy timber, pay the "fundi" etc.

✍✍ The demand for honey is very high and it fetches good price.

✍✍ More training is needed on bee keeping and women have showed interest.

3.3.3 Charcoal burning

Both men and women agreed that charcoal burning is hazardous to the environment as it involves cutting fresh trees and burning/heating the soils/land. However, women feel that charcoal burning has more to do with men. The arguments put forward by women were as follows:

?? Not many women burn charcoal

?? Women don't use charcoal, as they can't afford the stoves. Moreover, there is a lot of firewood around

?? Most men do not share the income obtained from the business with their families.

The following reasons were also mentioned for having more men than women as charcoal burners:

?? In some areas it is a good business and women cannot compete

?? Women have no skills on how to select suitable trees for burning charcoal

?? It is a tiresome work requiring spending a lot of time in the bush which cannot be done by women

?? Men have more time to do it as they can do it throughout the year even during cropping season as they can leave the farm duties to their wives.

?? Transportation to the market is very difficult and it involves a lot of walking or bicycle riding and movements in awkward hours.

Younger men are more involved in charcoal making than others because of lack of resources and means for carrying out other economic activities. They have no land as it is mainly owned by older people and have no cash to venture into other economic activities. Therefore, the forest is the cheapest alternative at their disposal.

It's only in Migoli where women were found to be involved in charcoal making. Sometimes they buy in bulk from burners and sell in smaller portions.

3.3.4 Fruit collection and use

Mostly women and children are keen on picking wild fruits from the forest. However, some men and especially young men also collect and eat the fruits. Women said that the fruits are oftenly picked for domestic use because there is no market for them. Therefore, exploration of their market is very important

to them because by the time they are ripe in the forest the food reserves are empty and the farm work is at its peak. So the demand for cash is normally very high at that particular time. The peak season for most fruits is between October–December when the farm work is also at its peak i.e. field preparation (ploughing) and people eat them while working in the fields.

The collection is mostly done when fetching firewood due to the long distance to the forest. Even children can hardly access fruits because of the distance unless their mothers or elder brothers and sisters pick and bring them home. However not much can be collected and carried together with a load of firewood. So there is under utilization of the wild fruits especially in areas where the distance to the forest is long.

The common varieties mentioned include:

“*Ubuyu*” which is used to flavour porridge and for chewing (mostly by children)
“*Ukwaju*” also for flavouring porridge and making juice (season October – December).

“*utundwa*”, “*Uwata*”, “*Udavi*” and many others some of which according to the women can be mixed to make juice or brewed into beer e.g. “*Udavi*” can be mixed with “*Ukwaju*” into a beer.

Possible actions to be taken

1. Training (probably after research) on possible uses of the wild fruits to come up with various products could be well received by women. Collaboration with Food Science Department of Sokoine University of Agriculture can be very useful (e.g. Msc. Students can be requested to do research on that).
2. Facilitate/help them to explore market opportunities for different varieties as well as to seek information on different products that can be made out of the fruits. For example, some of these fruits like “*ukwaju*” and “*matutusa*” are already in the market in Iringa town. This can be an income generating option for women.

3.3.5 Using “*Milulu*” and other products for baskets and mat making

Mats and baskets are widely made in the sample villages mostly for the local market although there are some people who have explored the outside market up to Iringa town. Mats are mostly made by men and some men in Ifuwa and Udekwa mentioned to be exchanging mats with dogs in Ilula (60 km away). Dogs are very important in the two villages in guarding farms against destructive wild animals. One woman in Udekwa mentioned that it is very difficult to get a dog and they some times pay up to Tshs. 10,000/- for a puppy.

Baskets are mostly made by women, often during the night if they have sources of light or in the afternoon depending on the season and intensity of farm activities. The most preferable period is between April and June before the long rains start. They mostly rely on the local market i.e. selling to their fellow women or depend on orders from fellow villagers (women) who migrated to Ilula and exchange with “*khanga*” and “*vitenge*”. Some women

also sell in the local auctions (known as “*minada*”) and majority depends on their husbands in fetching the outside market. It was learnt from women that some men do not allow their wives to go to Ilula to sell crops or buy household items on the argument that it is too far. But surprisingly, the same men quickly instruct their wives to take sick children or relatives to hospitals in the same places (Ilula) without worrying about the distance. So this confirms that men are just keen to control whatever women earn.

The availability of “*Milulu*” is already a problem in some areas like Ifuwa. Some people are now planting them in their plots in the valleys and sell them to others. There was a request from women to be facilitated to get seeds.

3.4 Gender Issues Around Forest Management and Conservation

3.4.1 Attitudes towards forest conservation and PFMPs

It was found that both men and women are positive about forest conservation and they both know that if forest is not protected or conserved it will be destroyed and they will all be affected. Women in Magome mentioned that, “It is not necessary to know who exactly did what to vandalize the forest, but just knowing that the forest is being miss-used and then act accordingly is a big step”. They therefore proposed to have more of protection-oriented strategies than policing. The women in Magome and Lusing’a pointed out that, if people are not careful, introduction of permits may cause more hazards to the forest since more permits means more money which is badly needed by the village governments. Therefore, they proposed that efforts should be put on awareness creation to make people understand the importance of protecting the forest and village leaders should make sure that there is always a balance between income gained and levels of forest use.

The following points were raised on what the PFMP should look at:

- ✍✍ Stop and control rough tree felling
- ✍✍ Control corruption in the permit issuing system
- ✍✍ Issuing permits should consider the threshold forest harvesting level i.e. should consider leaving enough trees and not just collecting money.
- ✍✍ Permits should not be issued to many people at a time and without controlling and monitoring what they do in the forest after getting the permits.
- ✍✍ The number of permits issued should be in line with conservation efforts since more permits means more money and may mean more deforestation.

Women mentioned that the following activities do not harm the forest and hence need no permits:

- ✍✍ Picking vegetables and mushrooms
- ✍✍ Collecting ropes and threads,
- ✍✍ Collecting thatching grass for home use, (this is not regular and can be done only once in a year or two. Furthermore, more people are now going for corrugated iron sheets).
- ✍✍ Collecting “*Milulu*” for making sleeping mats and baskets for whatever reasons.
- ✍✍ Collecting firewood from dry and fallen trees.

Women think that it is not wise to make people pay for collecting such products especially because they have no reliable sources of income. However, they clearly pointed out that any activity in the forest that involves cutting a fresh tree, regardless of whether or not it is for home use like cutting a tree for making a hand hoe arm, timber for furniture or construction poles for personal houses, should be paid for. This is how they put it “whenever a tree has to fall down, something must be paid”.

The question of free permits and those involving payment was a bit unclear to some people and there was a fear that the two might give a room for corruption. The issue is whether both are written permits, and if yes, then the difference between the two should be clear and visible even for the illiterate to understand. For example, in some villages, they currently ask for a permission to go to the forest to collect vegetables and ropes but they normally don't get anything written. Then how will people differentiate a person with a permit from the one without? They find this important because to them, getting to the forest in the afternoon is the bigger problem than leaving the forest late in the evening with a bag of medicine since patrols are normally carried out in the afternoon.

Some women say that they don't feel bad about asking for a permit, but if they are asked to pay anything or too much they will just stop going and as far as they know, collecting vegetables has no effect to the forest. Women also raised a concern on locating vegetables and mushrooms in the forest. Women in Magome said that the two products do not grow everywhere in the forest but on specific areas where one has to know for easy and fast picking. Unfortunately, not all women know these places and are sometimes scared to go and look for them for fear of getting lost in the forest. They therefore propose that, the NRC should be collecting information on where each product is located either from the people entering the forest for various reasons or during their routine patrols in the forest. This information can be disseminated to the whole community. The women said that, they sometimes spend too much time looking for mushrooms and in often times they end up getting very little or nothing at all. This is not very good considering the long walk they have to make to the forest and more worse if they have to pay something for a permit.

Other important points raised about the PFMPS are:

1. The village plans were made during the crop season and therefore most of the people were busy in the fields and they had no feedback from those who attended. There was a general picture from almost all the villages visited that majority of the villagers are not aware of the plans. As for those who attended the planning meetings, the whole idea is not very clear to them. The situation is even worse to women except to those few who are members of the NRCs.
2. There is a general consensus that permits are important if the forest has to be protected. However, women think that care should be taken not to make it a men's affair by having them as sole people approving the

permits because they will assume that they are the ones who need them more. Therefore, women should be made part of the system to balance the situation.

3. On the other hand, and as explained in the previous sections, there is a fear among women that the permits may cause more damage to the forest if not handled properly. They said that, before the introduction of permits people were a bit cautious and afraid of using the forest but now in the name of permit they do more harm. The following example was given to stress the point: currently, there is no permit for making charcoal but only levy is paid according to the amount of charcoal produced. Now women are asking, how will somebody know the amount of trees used to make that charcoal? If charcoal is to be controlled, payment should be made per tree used and not per bag made. According to the women, if this is done, the cost of burning charcoal will be high and people will quit the business and opt for a different economic activity. There was a feeling that, currently there is more incentive to make charcoal than cultivating crops.
4. Awareness raising and training to the committees on the value of forest and important measures/points in forest conservation is very important. Since even with the permits, some people can be hazardous to the forest. So it is essential that they change their attitudes.
5. To get a permit needs money and some members of the community cannot afford, especially women and youths, who have just finished standard seven and are starting to become economically active. Some of the interviewees mentioned that, it would be better if a provision is made for someone to pay after making money out of the forest product. For example, a woman may only afford to pay after selling a basket made out of "*milulu*" and not before. Parallel to this provision, it was proposed that the NRC should come up with a strict and careful system to screen for people who really need such a handling. For example, it was argued that, in some villages like Magom, raising 100 shillings in a day is very difficult, especially to women and they therefore find some of the agreed rates too high.
6. Women are afraid of entering the forest for fear of rape or animal attack. Some women mentioned that they are just scared for no specific reasons. This makes them think that it is men who will gain more if they are made to utilize the forest. However, they acknowledge that if their men benefit they also benefit indirectly. This has implications on who gains when the rules are unjust or the management system is not functioning properly since it may only benefit men.
7. Men feel that this situation can favor women, since most leaders are men and can easily be convinced or bribed by women. On the other hand women feel that this can be more favorable to men as they can easily talk and convince their fellow men.

8. Rich people may benefit more as they will be in a better position to bribe leaders. The most disadvantaged people will be single mothers, widows and youths who have just completed standard seven and have no resources.
9. When discussing about the existing permit delivery system, the following points came up:
 - ?? Both men and women agreed that the existing system is men oriented since most of the people responsible are men and most of the activities that require permits are carried out by men.
 - ?? It was learnt that in some villages, the whole process is handled by one person and once he is out everything stops.
 - ?? People are willing to pay and they see the logic but the system has to be transparent and well organised.
10. Women need to be facilitated to form economic groups to explore the forest as much as men so that they can see the importance of being involved in planning.
11. There is concern from women that, it is not easy for women to attend all the meetings organized in the village if they are not informed well in advance, and if they are not held at times convenient to them. So they suggested the organizers of such meetings especially those concerning forest conservation etc. should take into consideration that women are prone to miss meetings due to many social reasons, e.g. child sickness, a visit from an in-law etc., and see how they can help women in getting information delivered in their absence. Basically, timing of events like training, seminars, sensitization sessions etc., should be strategic and notification should be given to all people well in advance and wherever possible people should be consulted for advice and proposals.
12. People do not understand the value of paying levy or dues related to harvesting the forest because they don't believe that the money will trickle down back to improve their lives. Therefore, their main concern is not whether or not they should pay levy, but rather how the collected money will be spent.
13. The forest related levy has already some negative effects on people and the following is foreseen if the collection and management of funds is not convincing:
 - ~~SA~~ People will get home very late in the night when trying to hide from the collectors and this is very unhealthy to their lives as well as to their relationships with spouses. However, this situation makes life too competitive to women. Women cannot afford to stay till late to escape levy. In case this happens women will be paying more levy than men or quit all activities that are very demanding in terms of tax.
 - ~~SA~~ Prices of charcoal and firewood and other forest products will increase.
 - ~~SA~~ Existence of unjust situation as some leaders will be corrupt and help few people to escape and create unfair situation in terms of prices and economic gains.

14. Living on firewood is not a very feasible venture because selling prices are too low. As a result people will opt for sneaking and collecting secretly, or quit the business. Most likely women will automatically go for the second option, as they will not be able to survive with the first option. This will have a negative impact on their lives since most of them are depending on selling firewood and majority also buys firewood for brewing and its increase on price will drastically affect their profit.
15. Some men and women think that it will be wise if the introduction of levies and other dues on using the forest could wait until there is good business for the products or when alternative economic means have been well established. The points mentioned to support this argument were mainly on the fact that people still need the forest for their livelihood and as long as they don't have other means they will continue to use the forest illegally and this will do more harm. Therefore, it is important that conservation activities like planting trees parallel to the introduction of activities like livestock production, beekeeping, fish farming, vegetable production and others are intensified. This will increase the villagers' capacity to pay for the dues and at the same time reduce their dependency on the forests. Another worry was, as long as the villagers are poor they will not be able to pay other government taxes implying low income to the village government. As a result the forest levies will be the main if not the sole source of income to these villages leading to concentrating on giving permits without considering the forest situation.
16. Planning fixed days for firewood collection is not well received by women. For example, MCH days in Makuka fall on every 25th day of the month (except when it falls on Sunday or Saturday) regardless of other activities in the village. Now if this falls on the day planned for firewood collection, what will women do? How will they compensate for the lost day? will they be allowed to go to the forest on the next day? Such and other events both at personal and community level may interfere with the program and since firewood is very important, people have to be allowed to collect when in need. However, a good number of women agreed that having two days per week would still be reasonable because if you miss one you will still have a chance in the same week.
17. Training on which tree to cut for which purpose should be given to all villages. Women claimed to be ignorant of this as it is considered less important to them. To most of them "cutting trees is a men's work!"
18. According to the study findings, it is men who cut trees for roofing, cut trees for timber, make charcoal, hunt, clear land for cultivation etc., and women have to hire and pay men when in need of such services if they don't have male relatives to rely on. Now the question is, what will be the woman's position when she asks for a permit, pay for it and then hire some men and leave them in the forest to cut the identified trees for her? This is a very important point because sometimes felling a tree may take up to two days plus one day for carrying them home. During all this time,

the woman will have to continue with her other duties at home. By doing so, the men in the bush may cut more trees than the identified without her knowledge and according to the regulations she is responsible for the damage.

- Another similar problem was mentioned by a widow in Ikengeza who said that, single women rely on men to estimate amount of wood needed for any activity like roofing, making a chicken shed, silo, wooden bed for drying maize etc. Usually, it is from these estimates made by the hired man who will actually do the construction the amount of fee for a permit is determined. According to this woman, there is always a risk that some men will take an advantage and make high estimates and once the woman has paid for the permit, they cut and take the excess wood for their personal use without her knowledge. This makes such men benefit by having wood without paying!! Therefore, the woman proposed that the NRC assist in doing proper estimations.

19. Women in some villages had no clear information on the procedures to follow to get a permit to access the forest as they hardly have any activity that requires a permit. They therefore stressed on the importance of having a transparent and well-known village administrative systems in relation to permits and related funds. The operations should also not be entrusted to an individual, as this will increase chances for corruption. Furthermore, when that person is not around people will have no access to the services.

20. There was another concern from both men and women on how to accommodate illiterate people however few they are, in the whole system. The idea is to have regulations and operations that can make them understand the permits and be able to prove what is written on the permits they ask for. There was one proposal from women that, those who can't read and write should be required to come with relatives or children to help them.

3.4.2 Forest protection

3.4.2.1 Wild animals protection

There was a general negative attitude towards the regulation against hunting wild animals. The animals disturb villagers and they don't see why they should not kill them.

For example in villages like Magome, Ifuwa, Udekwa and others people and especially women are forced to move to their farms which are close to the forest to protect crops against wild animals like wild pigs, monkeys, etc. This is done immediately after planting i.e. December.

The study found out that during this period i.e. from planting to harvesting women and children stay in the fields during the day and the husbands take over in the night. As for the unmarried women or whose husbands are out of the village, they do it day and night.

The following problems were mentioned in relation to the above problem:

1. Staying out during the night subjects them to diseases like malaria, pneumonia, and other effects like snakebites, animal attack, etc. The risks are even higher to women and babies who have to stay with their mothers. It is important to note that in villages like Magome women guard the fields day and night because their husbands are always out of the village for economic reasons.
2. Women in polygamous families have little time to rest since their husbands cannot easily help them to guard the fields. On the other hand, such men also face similar problems, as they always have to make rounds to their wives' fields.
3. When an unmarried woman falls sick and has nobody to replace, she either loses the crops or is forced to hire someone to do it and this costs money.
4. Elder children, especially sons do not sleep well as they also have to assist their parents in chasing animals. As a result they don't concentrate well in classes when they go to school the following day.

3.4.2.2 Protection of water sources

It was explained by the villagers that in areas where conservation of water sources has been advocated and practiced, they were advised not to clear bushes from a radius of about three meters to the water source. According to these villages the small plots in the low lands (locally known as *vinyungu*) are owned by women and it is mostly what they harvest from these plots that they really control. Therefore, apart from reducing the size of the plot, rats have been hiding in the bushes surrounding the water sources and destroy crops in the nearby plots. It was therefore urged by women to have an advice on how to control the rats, as they are not allowed to clear the bushes.

Apart from this problem, the knowledge and approaches towards water source conservation have been appreciated by both men and women.

3.4.2.3 Bush fire control

A lot of sensitisation has been done and the study found out that both men and women are well aware of the problem and what they are supposed to do. However, it was learnt that the problem is still prominent and bush fires are still caused every now and then. In such cases an announcement is normally given and all villagers are supposed to participate in extinguishing it. Unfortunately, not many women get out and this has almost been conceived as a men's work.

In the contrary, more women than men attend training on how to control bush fire. During the interview it was conceived that men are confident that they already know enough on how to control it and they are good at it. This makes them not very keen in attending such training. On the other hand, women feel that they need to get skills on how to control it, as they can't act once it happens and this justifies their good attendance to bush fire control training.

In relation to bush fire control regulations, the study found out that, before one gets a permit to set fire in the fields one has (i) to prepare fire lines (locally

known as “*bagi*”) and get them approved by the village leaders then (ii) organise six men to help in controlling the fire. The second condition may cost single women a lot of money, as they have to hire and pay the men. The situation is a little better in villages where this is done communally. However, women who can’t help other people in controlling the fire (because it’s only men who are trusted by the committee) face a moral obligation to those who help them.

One controversial issue which was found to be unresolved regarding the above procedure is whether or not the person has to be fined or taken to court if he/she causes bush fire after fulfilling all these conditions, i.e. .in case the fire goes beyond the planned area. And if she/he is to be fined, who is then supposed to pay? Is it the old woman that asked for the permit, or the 6 men?

3.4.2.3 Tree planting

The following issues were observed:

1. In most villages both men and women are involved in tree planting although in most cases women and children are responsible for watering. Decisions on where to plant trees are made by men and ownership is still a problem to those in the land-less categories like women and youths.
2. Nurseries are planted during the dry season and is mostly done by men. Women are charged with watering responsibilities. This is a heavy task with water scarcity during this period and given their already heavy workload in the household.
3. In some places seeds are brought by a Project and interested people have to fill in application forms. Majority of women do not fill in the forms for fear of committing themselves i.e. they think that by filling in the forms you commit yourself to a certain obligation which they are not sure to have the capacity to accomplish. Therefore, there is a need to sit with them and clarify the procedures. Some men take advantage of this fear to dominate the activity.

Division of roles in preparing tree nurseries

Selection of plots for nurseries – men

Preparing nurseries – men

Planting – men

Watering – women and children but in some areas men do - they say it requires skills and care to water nurseries and men can’t trust women and children

Transplanting – men and women

Cutting trees for preparing nurseries – men

Selling – men

Ownership – men

So it is important to see how women can be involved in the whole process besides attending training. Men dominate because of the money issue and women come in as labourers. It is good to note that trees are a permanent cash crop considered as a man’s crop! This is justified by the fact that, both

men and women are equally involved in planting communal trees (like in empty patches in the forest) where there is no individual direct control and benefit. The same pattern of male dominance appears in other economic activities like bee keeping and fish farming. Therefore, attention should be paid on how to involve women and make them adopt and benefit from a new activity or technology.

It is also important to pay attention on the resources needed in tree planting. In certain areas like Migoli the needed resources like water, fertilizer, seeds and labor are easily available while in other areas like Ikengeza they are very scarce. Sometimes, the accessibility to a certain resource can be easier for men than for women, for example land. This should be taken into consideration as well when advocating or training on tree planting.

3.4.2.4 Fish farming

This is mostly done by men as it involves a lot of money in the beginning.

- One needs to have a plot suitable to fish farming (women do not own land)
- One needs to make the pond (women have to hire men)
- Purchase of fish seedlings – also needs money
- Purchase of inputs for feeding and protecting the pond, and
- Time/labour for routine care – women’s time is already tied to routine household roles.

The project should see how individual women could be trained on fish farming and those who are interested should be facilitated in meeting the above mentioned requirements. Sometimes it may require sensitising them to form economic groups in order to get into such activity.

General community sensitisation is also needed to empower women so that they are able to control and own the ponds as well as the benefits accrued from the activity.

3.4.2.5 Use of contour bands

The bands are found to be useful in mountainous areas like Magome. A significant number of women mentioned not to use them due to the labour involved. So it is important that a household approach is used in sensitising them towards helping each other in farm work. Otherwise, the technology may overload women. This is because in many areas in Iringa, farm activities are mostly done by women.

3.4.2.6 Use of fuel saving stoves

Despite the fact that the technology aims reducing firewood consumption and time spent in collecting firewood, women have not adopted them especially in areas where firewood is not a big problem. The reasons mentioned include:

- Raw materials (mainly the pieces of clothes) are not very much available as compared to firewood.
- The cookers are slow and women are more concerned with saving time than firewood. They will appreciate if the technology will be both time and fuel saving.

- Some have not understood the technology very well. Some think it needs a heavy construction and a big kitchen space.

3.4.3 Resources needed in forest management activities

Various resources were found to be very important in implementing forest management activities. Some of these resources are more accessible to men than to women while on the other hand specific activities are mostly done by women who have no resources. Therefore, it is advised that, the project checks on the type and level of resources required by any intervention or activity and whether or not both men and men have access or control over those resources.

In performing certain activities like planting trees in open areas in the forests, men expect women to perform while they have less time. Therefore in such a case men should b sensitized to relieve women since men have more time etc. On the other hand, when a new activity is introduced, e.g. Bee keeping or fish farming, assessment of the resources required may lead the project into having a specific strategy to help women who have no resources to get the important resources like skills, capital etc., and enable them to carry out the activity, or else men can be sensitized to allow and enable women to do the activity.

The following is a list of basic resources mostly required in forest conservation and management activities:

Time

Women were found to have less time for other duties outside their chores while men have ample time to rest. Therefore, whenever an activity is planned it is important that, women are consulted to see when is the most appropriate time to their ensured participation. However, whenever possible, men should be willing to assist women with some of the household chores to allow women to attend to other activities.

Labour

This is linked to time. An activity which is labour intensive and communal (no direct benefit to an individual) is usually left for women while men go for capital intensive duties with direct benefits to an individual. Men can easily assign other duties to their wives like crop production and get themselves involved in another activity, which will give them an income. Unfortunately this is not easy for women.

Skills

In many cases women form the majority of the unskilled population due to less exposure and time to participate in training and seminars. So it is important that, the project makes a deliberate strategy to reach women when providing certain skills to the community. It is important to note that, women are not doing certain activities simply because they have no skills and once they are trained they perform very well.

Awareness and opportunity

This is also linked to the above though to the level of awareness and encouragement. Some activities go on without women's knowledge on its value and benefits. It is therefore out of sheer ignorance that women are excluded. Some women lack even the opportunity to know what is happening leave alone getting the skills and the opportunity to try. Therefore it is the duty of the project to make sure that, women are made aware of the values and effects of various aspects and activities in relation to forest management and utilization and then give them the opportunity to explore it.

Physical resources like:

Manure – request from livestock keepers

Seeds – Supplied by donor

Water – Scarce – a problem to women and children. Sometimes they have to buy.

Physical resources are important and it is important to check on the accessibility of the needed resources to men and women before recommending it to the community.

3.4.4 Village management and administration

3.4.4.1 Gender issues in village leadership

Weak administrative systems were observed in most of the sample villages especially in Migoli, Makuka and Ikengeza. This has made people to lose hope and trust on any activity that require supervision and management through the village government. The most crucial problem mentioned by men was lack of regular village meetings where everybody has time and opportunity to propose, advise, criticize and query the implementation of village plans. The villagers in Makuka mentioned that, they want to have regular meetings with their leaders and not waiting until there is a visitor coming. For example, the last village assembly in Makuka was held in 1999 and they have never had an opportunity to discuss about financial matters (Mapato na matumizi).

This problem is somehow common to all villages because of corruption and lack of transparency in management of funds and training opportunities handled by the leaders. By not conducting meetings leaders reduce villagers' power over them. Such situations create a lot of stress and fear among women leaders who are often passive in such governments. Women in Makuka and Ikengeza said that, "Being a women among corrupt men in leadership can be a big problem as you can be blamed for things which you didn't do. They squander money and you won't even know how. But in the end the whole committee is blamed". This is one of the reasons that makes women stay aloof from leadership posts.

More complaints were around financial management and since most of the PFMPs will involve collection and allocation of funds, people showed a specific concern on how difficult it will be to have the plans successfully implemented if the existing village administrative systems and strictures are not improved especially on transparency, good governance and power

distribution. As a result of people lacking confidence on the village management teams, people tend to have less motivation to protect the forests particularly on areas where money is involved. For example, it was mentioned in one village that, they still do not receive receipts when they pay any levy but they get letters instead. This does not prove to them that such money does reach the intended pocket. To a larger extent, this makes them doubt if the money to be collected as per PFMPs will be spent accordingly for the benefit of the whole community and not for the benefit of a small group of individuals.

Therefore, seeing how village incomes received from other sources is spent, people have a lot of doubts on whether or not they will benefit from the forest levies: This is what they say, “They collect levy from local brew, local markets (minada), cattle, fish, etc. But we don’t know how the money is spent. It is possible that the money is spent to develop the village but as long as we are not informed we have a right to have our doubts.”

In general, villagers feel that although leadership training were given to the village leaders, the skills gained are not translated into actions. Therefore, the project should see how follow ups can be made after such training to reinforce changes in the way leaders perform has been provided. This is important because, villagers have clearly pointed out that, if the leadership becomes strong, they will be ready to manage and protect the forest.

It is important to note that, if women are to be involved in the village leadership structure, the system has to be fluent and transparent to enhance women empowerment and encouragement. Working within corrupt systems makes women more scared of being leaders and it undermines their capacities in people’s mind.

Another worry is on reinforcement of laws and regulations in relation to implementation of PFMPs. Women feel that current system is dominated by men and is generally weak and irrational.

The following summary of problems observed by both men and women on village government performance was raised in all the 10 villages:

1. Leaders attend meetings, seminars and training but they do not give any feedback to their people.
2. Only short notice is given through the hamlet leaders when leaders call for general meetings. This causes low attendance since the hamlets are quite distantly apart.
3. Selection of participants for training is done by leaders and in most cases they select people they relate to, know or whom they like most.
4. Financial reports are not given by the village government and there is no hope that the collection that will be made out of PFMP’s will be of any use to the general public.
5. In some villages people are already demoralised to attend meetings and the situation is more serious to women.
6. There is a general observation that people have no problem with paying for using the forest but rather their major concern is on how the collections will be spent.

3.4.4.2 Why women are not elected to be leaders

The following reasons were mentioned in all villages:

1. Men have no confidence in women. Women struggle to contest but are not voted for. Sometimes, men fight against women leaders. History shows that men have been more detrimental to the village than women and in some villages, the few women who have been elected as leaders have been good. People appreciate that, but men fight against such women to disprove people's positive feelings towards women leaders.
2. Women have no confidence on their fellow women; hence they don't vote for them. Women fear their fellow women more than men in being elected leaders. Even if the husband allows his wife to become a leader, she will still fear to face her fellow women.
3. Individual women have no confidence on themselves hence they don't apply or aspire.
4. Women have many responsibilities and they don't want to have more work. Specifically, the workload hinders the possibility for women to become hamlet leaders as the post involves a lot of movements, supervision and follow-ups. Consequently, in all the 10 villages visited, where there are more than 40 hamlets, only two women were found to be a hamlet leader. This is an important observation because, the hamlets are closer to the people and therefore majority women can be reached at this level. This implies that it is necessary that women are represented in the village government by being hamlet leaders.
5. Another point, which men raised on what makes women not to be elected as leaders, is linked to the above point on workload. Female members of the village government do not attend meetings continuously as they sometimes have to come late, leave early or not attend at all due to several reasons.
6. Women's position in the society is still very low and people have negative attitudes towards female leaders- they are gossiped around.
7. Women leaders may miss support from their co-wives (underground anti-movements) and the situation can affect her performance. On the other hand, her husband may fear to cause imbalances in the house once he listens to the wife who is a leader as the other wives may feel that he is too submissive to her because she is a leader. As a result, some polygamous opt not to listen to them (wives who are leaders) or decide not to allow them to be leaders.
8. Leadership entails controlling people's behavior and women find it difficult when it comes to controlling men. For example, if a husband beats his wife the first step is for the wife to report the problem to the hamlet leader and this can be in the middle of the night. In many cases, the hamlet leader has to keep the wife in her or his house until morning.

In such cases, if the accused husband is drunk and the leader is a single woman or her husband has traveled, the situation might be very difficult and the following may happen:

- a) The leader may be scared to keep the wife and may tell her to move out of the house and face the husband. In that matter the victim may be badly harmed.
- b) The leader may decide to protect the victim and the husband may harm the leader.
- c) The leader may fail to handle the case and may call for help from the neighbors.

For such reasons, some people do not vote for women to become hamlet leaders and even women do not aspire for such posts.

9. Some husbands do not allow their wives to be leaders for personal reasons. Furthermore, women leaders are affected by marriage relationships and are sometimes forced to reveal office secrets to their husbands in order to keep their marriages. For example, in case there is a meeting outside the village, the chairperson has to ask permission from husbands on behalf of the female members.

10. Some women leaders oppress their fellow women once elected and this experience makes other people not to vote for women.

11. In some villages leadership is tailored towards a certain clan (this operates informally) and it is inherited through a male line.

12. Most educated people are men and people were used to elect men because throughout the past women had no education and although the number of educated women has increased, what remains is the culture and habit of seeing men as leaders.

Another observation lies on the economic categories of the community. The study established that, high levels of poverty among the villagers in the sample area contribute to the imbalances in power distribution and consequently causing gender imbalances. It was found out that, in areas where majority are poor, the few who are relatively better off, or are more educated become leaders (for example members of the village councils are those with shops, big farms, local restaurants etc.), and since most of the poor are women and especially single women, they are hardly elected to be leaders.

3.4.4.3 Why women do not talk in meetings

Although both men and women agree that women's attendance in meetings has improved in the recent past, women in some areas like in Migoli and Makuka are not responding well in attending meetings. To some extent this is caused by culture and history. However, individual attitudes and demotivation from husbands, bias handling in meetings where women are not listened to, heavy workload and responsibilities, wrong timing of meetings, lack of information about the meetings etc., still play a big role. Of all the reasons

mentioned above, women were particular on how husbands can make their wives attend or not attend meetings. For example, one woman reported to a hamlet leader for being beaten by her husband because she was attending too many meetings and left unaccomplished duties at home. From this example, women pointed out clearly that, if all men would want their wives to attend meetings, it would have been so. This was based on the fact that, men are more accessible to the information and can facilitate their wives to attend.

In some villages like in Migoli, women are passive participants in meetings and they normally do not attend general meetings therefore, sensitization is needed.

Another observation was on women's passive participation in meetings at all levels. Despite the efforts made to include them in various committees and decision-making bodies, they are yet to be actively involved. For example, in some villages like Magome, women's attendance to meetings is higher than that of men but they don't actively participate. One example was given in Magome that, sometimes they have 50 women and 30 men in a meeting but only 2 women will talk.

When discussing the problem with both men and women in separate groups, several reasons were mentioned ranging from personal, household and community level factors. The main points raised were as follows:

- ☞ Women are shy to talk in public. Even when given a chance to speak they hardly do it. They are just not used to talking in public. Therefore, attitudinal changes are very important to women so that they become actively involved in the decision-making processes in the village. The study found out that women are more scared of their fellow women rather than men when trying to be actively involved. Gossips and negative attitudes towards active women from their fellow women block women empowerment.
- ☞ Women have less interest on what goes on in the village administration. They care less on what happens with the money they pay as tax. They know men will take care of everything.
- ☞ Some argue that lack of education and confidence make women not talk, however, it was interesting to note that literacy level among men and women is very high in most villages visited.
- ☞ Culture and tradition make women fearful in expressing personal feelings and ideas in front of people and especially in front of men. This was proved by the fact that, migrated women were found to be relatively more confident as they have fewer ties with community's history and culture.

3.4.4.4 Women in the Natural Resource Committees

The villagers see the major role of the NRC as that of protecting and guarding the forest. The role of planning and educating the community on forest

protection is not well considered by the majority. As a result, the women's presence in the committees is a bit vague. For example, it was learnt that women are included in the committees because it is a voluntary job and it had been instructed like that. Otherwise it wouldn't have been easy to find them in the committees. It was mentioned in one village that, men are happy to have women in the committees to witness what they do to female culprits so that men are not accused of rape. On the other hand, the female members said the same thing by mentioning that they cannot do any thing like running after a culprit as they sometimes go with babies on their back. Therefore, the role of NRC should be well elaborated and expanded to protecting, advising, managing and coordinating forest management and conservation activities and not only confined to patrolling and guarding the forest.

There is a strong feeling among the interviewed villagers that, without paying something to the NRC members and forest guards there will be no commitment and corruption may increase. This is based on the fact that, these activities involve a lot of opportunity costs in terms of time, labour and productivity. Therefore, the motivation to keep the job by being effective should be there. One village proposed that the project could assist in paying these people at the beginning then leave it to the villages once the income sources have stabilized. It is believed by the community that female NRC will at least be benefiting unlike now when they have double responsibility and some of them are forced to stop their elder daughters from going to school and leave them behind looking after young children when the mother goes to patrol the forest.

Some NRCs in the villages have fixed a day in a week when all those who requested for permits will go to the forest while accompanied by elected members of the NRC. This decision was made because of the long distance to the forest and the fact that it is not easy to control what the permitted people do in the forest if everybody goes on her/his own. Moreover, daily follow up is difficult especially by female NRC members.

3.5 Gender Issues in Empowerment and Capacity Building Activities

3.5.1 Issues regarding women empowerment

Women empowerment in relation to forest conservation and utilization should be given a priority in the project plans. In all the 10 villages visited, women were found to have less voice and with less skills and resources. This is mainly due to culture and traditions and therefore what is mostly needed is to change the negative attitudes towards women. On the other hand, women should be encouraged to accept new responsibilities and allow themselves to behave differently in front of men.

The following should be noted when planning for women empowerment:

- ?? Women are not free to talk in front of men although men try to make them talk.

- ?? Women discourage each other, as they do not want another woman to be more powerful than themselves. As a result, there are very few women

who accept to be leader regardless of weather they are willing to vote for them.

- ?? In utilizing the forest women rely on men in many ways and therefore women feel to be less powerful. Therefore, as an empowerment strategy, women should be assisted to be able to utilize the forest with less dependency on me.
- ?? Women are not used to meetings where they can advise, challenge and criticize each other. Although men are also not used to meetings, women have less confidence. To empower women, they should be made used to speaking openly in public. In line with this, men feel that women have no confidence because they are not used to attending meetings and they therefore propose that there should be many meetings for women and female facilitators should mostly go to encourage women.
- ?? Women need skills and training on various aspects even more than men since they have been less exposed to different things. Therefore, they should be targeted more.
- ?? Women interest, limitations, constraints and obligations should be considered when planning, conducting and facilitating any empowerment activity to ensure that they benefit as much as men.

3.5.2 Training

Training is a very important aspect of empowerment, and it is therefore very important that the community is represented and gets informed. Contrary to this, the study found out that, selection of people to attend training in the study area, is normally done by leaders and majority of people and especially women are excluded. Furthermore, those who attend do not give feedback to other community members. It is therefore, advised that all villagers are informed of the training and ensures that a democratic selection is done via the hamlet leaders. Furthermore, after the training feedback should be given to the rest of the community.

The following points have been noted during the study

1. Selection of participants to attend training is currently not clear and it only favors few people who are leaders or related to the leaders.
2. The selection should be more open and women should be encouraged to attend.
3. Feedback should be provided to the whole community after each training.
4. Women are ready to receive training on any issue, as they are eager to be enlightened. Therefore there should not be any training that is considered to be specific for men only-.
5. There should be more women-only meetings on areas where they are weak or ignorant.
6. Information about general/village meetings should be given in such a way that everybody could access it. For example, currently leaders in some villages use letters or posters to inform about a meeting while a large

number of people cannot read or write. Some interviewees proposed that ten cell leaders should be used to inform everybody in their areas.

Based on the above findings, it is proposed that, a more gender conscious approach should be introduced in the project in order to make training more effective and useful to both men and women. This implies that, all training/development activities should be conducted in a gender sensitive way by asking and responding to the following questions:

Preparing a session.

- What are the important gender facts needed before planning a successful and gender sensitive session?
- What is the proper timing, venue etc., that will make both men and women attend?
- How should the information about the meeting i.e. dates, venue, time etc., be conveyed? How can this be best negotiated to get both men and women proposals? Etc.?

Deciding on the content

- What should be trained /facilitated /discussed?
- Is the topic relevant to both men and women?
- Is it relevant to the community in question?
- What gender issues and gaps can be discussed around that topic?

Selecting approaches to be used

- How to facilitate rather than teach so that all participants are carried aboard?
- How to empower rather than command
- Bottom-up vs. top-down.
- How to involve everybody? e.g. Giving time to breastfeeding mothers, helping the illiterate, the old with sight and hearing impairment, helping the slow thinkers etc.
- How to facilitate the process of reducing passive participation of women or of the youths etc?

Selecting training materials

- Select materials suitable to all groups, i.e. to men and women, literate and illiterate, young and old etc.
- Use materials which are easy to understand and with direct reflection of the intended message. Powerful materials and tools like video, case studies, pictures etc should be encouraged.
- Materials should depict gender sensitivity and correcting existing gender problems in the community
- Should allow repetitive mode of learning and suitable to adult learning.

Choosing and handling the target group

- Decide which type of group is more suitable to which session; understand when it is more effective to work with women only, men only or a mixed group.
- Avoid dominance – especially male dominance

- Acknowledge differences and limitations of mixing calibres e.g., mixing men and women, young and old, rich and poor, literate and illiterate and act accordingly.
- Discourage passive participation.

Reporting

- Report the activity,
- The processes that went through,
- Observations and issues emanating from discussions,
- Evaluation by and of the participants
- General assessment on the key achievements of the session.

Monitoring

- Monitor progress and impact of the session
- Collect feedback
- Share feedback with community,
- Monitor changes in gender relations – “community response” to what was discussed
- Facilitate discussion on the progress made in achieving the objectives of the training,

Therefore, in order to have gender well included in the project activities, one should avoid including gender as an independent subject during the training sessions but rather consider it through any session. Gender sensitisation and awareness rising should be reflected in all topics/issues addressed to the community. This implies that, gender should only appear as a subtopic within a topic. If this is done, women empowerment will be achieved to a significant level.

3.5.3 Project’s contact with community

Majority of women can easily be reached by the project if it operates at the hamlet (sub-village) level. The hamlets are closer to the people and therefore easier to reach women. However, since this requires more resources, the project is advised to make sure that women representation and feedback mechanism involves more women as much as possible.

It was learnt from the discussions that, working with leaders at village level brings very little impact to some hamlets especially those which are far from where the village governments seat. The tendency has always been for the leaders to contact mostly those, which are close and easier to reach especially because most of the directives from the project reach the villages very late due to transport and communication problems. This is compounded by the fact that, certain hamlets are too far apart and the leaders have no reliable means of transport to visit all the hamlets before the deadlines.

It was also learnt that, whenever, certain women have been identified by leaders as aggressive and outspoken, the tendency is to select them every time when there is a need to include a woman. Therefore, if the contact is not done at hamlet level, not all women’s capacities (outspoken abilities) will be observed and utilized. Furthermore, it is easier to empower more women if

training and other capacity building activities are organised at hamlet level since limitations to women's participation like time, distance to the venue etc., and continuity of discussions and impact due to personal (man to man or woman to woman talks) contact will be easily sorted out. This is stressed because it was learnt by the study that some women do not have any information of what is happening in the village offices.

Moreover, majority of people and especially women mentioned to have more trust and confidence on the hamlet leaders, as they know them better and they see their daily conduct. These are the people whom they can easily talk to and advice. To some women, the village leaders are too high on the ladder and they don't know them well as they live in other areas. This was a valid argument because some leaders just win the votes because they belong to the bigger hamlet with more people but unknown to some villagers of a hamlet in the peripheral.

3.6 Economic Activities As a Means to Forest Management

3.6.1 Women and income generating activities

As explained before, women rely on the forest mostly for getting their basic needs or inputs needed to fulfill their responsibilities. Therefore, they do not make a lot of income from the forest. However, they substantially rely on what their men raise from selling forest products. Therefore, if women are to be empowered not to rely heavily on the forest, two things should be considered:

1. To give them alternative to the inputs they get from the forest e.g., alternative to fuel wood, thatching grass, water sources, protein sources etc.
2. Give them economic power to buy the alternatives as well as to be able to meet their needs without harvesting the forest.

Number one is a question of seeking technology alternatives and their transfer while number two talks about introducing or improving sources of income available for women. In this case, issues of knowledge, financial capacity, access and control of resources play a vital role. Therefore, when thinking or preparing such sources of income, women should be consulted before hand and see what preparations are needed to make them benefit.

The study found that, while polygamous men are forced to give freedom to their wives to do business, as they find themselves not capable of providing for the whole family, majority of monogamous men still restrict their wives to be involved in business activities. However, men agree that, women need to be empowered to have their own sources of income to supplement what men provide. In all villages, women were found to have separate economic activities like local brewing, selling pastries or food, selling firewood etc., from which they get money to support their families. However, most of the activities done by women give very little income due to lack of capital and skills.

Women need exposure and skills on various aspects of development. They are not yet aggressive enough in starting and operating profitable enterprises as they lack resources like land, cash, premises, time, confidence etc. Therefore, it is important that whenever an economic activity is thought, the

level of resources required should be looked into and women should be assisted to acquire them. Women economic groups have been found in some villages like in Migoli and Udekwa and the project can start from there by assisting them to be formally recognised by the responsible authorities and link them with credit sources and continue to support them by giving advice and capacity building in terms of training.

On the other hand, men should be educated against constraining women when they try to become economically productive and should learn to support and encourage them instead. Husbands with economically productive women should not leave all the financial obligations to their wives but rather see how they can work and plan together.

Women in the low lands were found to be more aggressive in doing business and other economic activities than those in the mountains possibly because the land in the lower areas is much drier and hence have fewer opportunities for producing crops, which are regarded as women's crops like sweet potatoes, vegetables, beans, peas etc. Therefore, women in the mountains get more money from such crops than those in the lowlands. However, women in the mountains were found to have more voice and power as far as household negotiations on financial matters are concerned.

3.6.2 Youths and income generating activities

The study found out that, forest is a very important resource and source of income to many youths in the villages visited. After they complete standard seven, male youths are expected to be productive and contribute to what they spend at home. In some extremes, such youths are expected to be independent. This is a very bad situation to them mostly because, they are resource less and the chances for further education are very slim. On the other hand, female youths consider marriages as the most important alternative for them to acquire status and get access to resources such as land.

Therefore such youths, and especially male youths use the forest to get cash either through selling forest products or being employed by another forest user like timber cutting, loading logs from the forest, selling firewood etc. Some use the cash obtained to start a business or get a fare to go to urban areas and get a job. In some villages, youths utilize the forest to raise money for paying dowry and buy land from the village. Therefore, closing the forest may have a very big implication to such people.

It is therefore important that, economic activities are designed to suit the needs and abilities of the youths by discussing with them and designing specific programmes targeting them. The study found out that, those youths have vast of ideas on what they can do as an alternative to exhausting the forest if they get a support from the village or from any outsider. For example, they clearly mentioned that, they don't own land and therefore do not own any produce that they can sell to get money. According to them they just help their parents to cultivate crops and it is their parents who sell and spend the money. This implies that, after harvesting they have no work and no money

and this is when they are forced to go the forest and do what they can to get money.

A strong need for vocational type of training on various fields like simple mechanics, timber work, tailoring, radio repairing, beekeeping, bicycle repairing, metal work, vegetable gardening, fish farming, art crafts etc., was felt during the study. Such skills can be very useful to youths and can help them to make their lives outside using the forest. However, in doing this emphasis should be put on assisting them to have the basic resources needed by either sensitizing them to join into groups then get credit facilities or mobilize parents to give them access to the required resources.

3.6.3 Strategies used by men and women to mobilize resources for starting economic activities

It was found that some informal groups do exist in villages like Migoli where 5 to 10 people collect money from each other and give it to one person to buy household items or increase business capital. There are some groups where members subscribe up to Tshs. 25,000/- per month and give to one member about 100,000 shillings. The membership of these groups was found to be variable, however, it mostly involved people doing similar business activities or those with similar economic power. All groups observed were of mixed sex. The entrance and exit of members to such groups is open. These groups can also be good entry points for the project on formation of credit schemes or economic groups.

Another strategy found is informal lending where people borrow money from fishermen, pit-sawyers etc., or borrow household items like soap, kerosene, match boxes etc., from shops. The lending mostly depends on public relations and mutual trust as no interest is charged. This kind of lending is more common among women and business people.

In Migoli it was found that, it is very common for fishermen to borrow money from people who buy fish from them and these are mostly women with a promise to give fishes equivalent to the money lent. This was found to be bringing problems to some women, as they can't force the fishermen to pay back. Sometimes the same men may decide to sell all the fishes to other fish smokers in order to get money because giving fish to the person that you owe money means getting no money after selling. And this is the reason most fishermen prefer to borrow from women who exert less pressure on them.

The study also found out that, women make independent decisions on matters related to their business and therefore, a married woman can decide to lend money to anybody without informing her husband. However, some husbands do not allow their wives to travel outside the region or village for business. Such women therefore rely on businessmen to transport their loads to Mbeya or Iringa. It was learnt that, where husband and wife are both involved in fish business, the wife will do all the smoking work and the husband will do the marketing in the outside markets. This makes women to lose control of some of the income. Therefore, some men act as barriers to

women when it comes to exploring outside market potentials (recall basket making in Ifuwa and Udekwa).

Local brewing is normally arranged such that each woman gets the opportunity to sell. However, in some villages like Migoli, everybody decides on her own and in most cases some women do not make good profit.

3.6.4 Important gender relations in economic activities—with an example from fish business

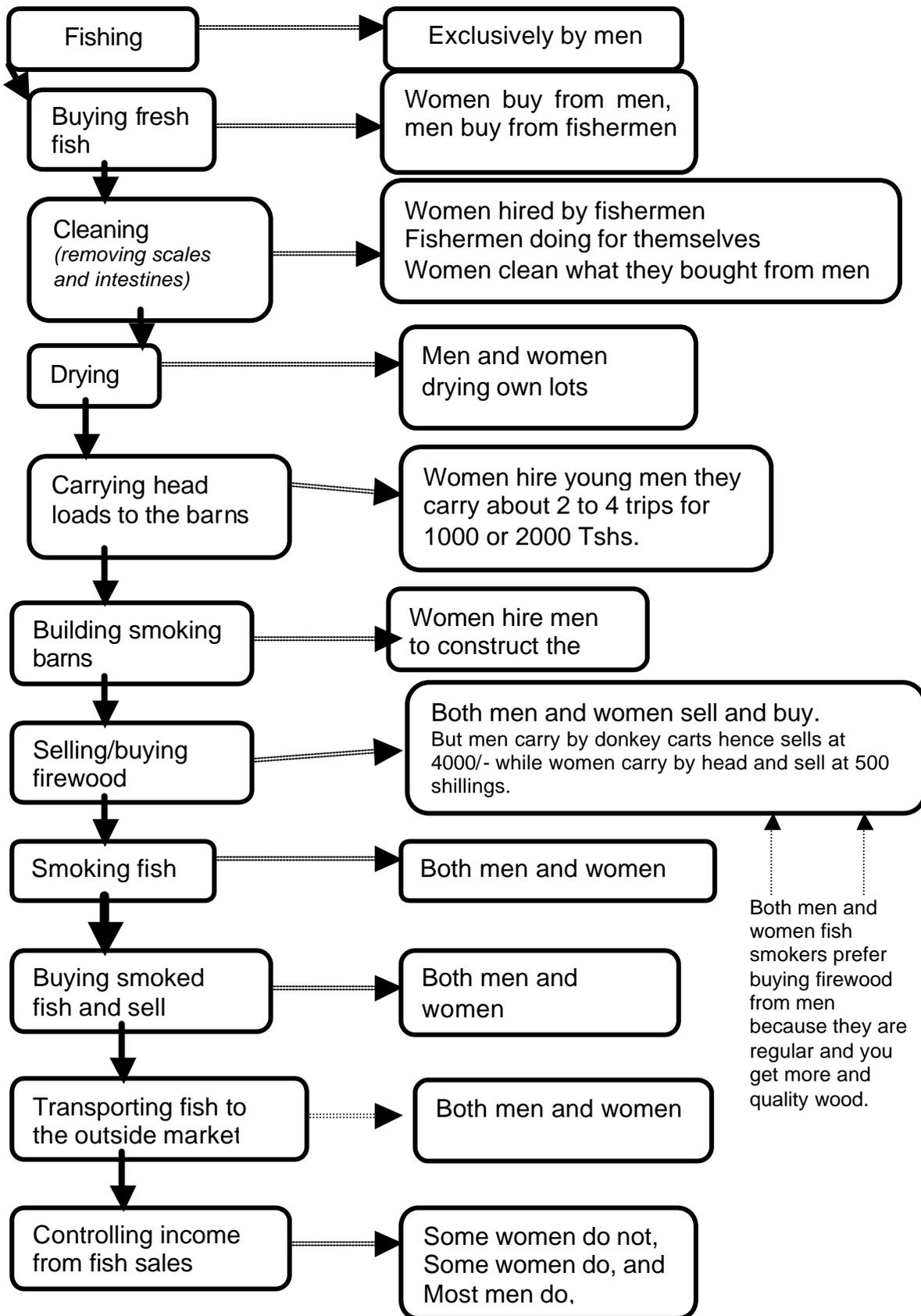
Fishing is exclusively done by men although some women assist in preparing baits for fishing. The study observed some important relationships between men and women in fish business within the communities surrounding the Mtera dam that need to be considered when planning any intervention. From these relationships, it was established that, women couldn't do without men if they are to benefit from fish business; while men can do everything without women. This makes women to be too submissive to men. The relationships observed are as presented in the overview 3: presented below.

In order for a woman to do long distance business on fish, she needs to be attached to certain men. It is difficult for a woman to access lorries, to bargain transport charges and to find a buyer in another region etc.; maybe a group of women may do/help.

This is just an example of how women can be dependent or related to men in certain economic activities. Understanding of such relationships is very important when trying to come up with ideas on how to empower women through specific economic activities. For example, if you give credits to women as a way of increasing their capacity to enter into fish business, and if men are not pleased with the approach, they may refuse to sell fish to the women or may increase the buying price.

On the other hand, women empowerment may be achieved through breaking their dependency on men or increase their capacity to work with men.

Overview 3: Gender relationships in fish business



3.7 Other Important Observations

3.7.1 Family planning

Short spaced pregnancies hinder women's participation in many development activities. Unfortunately, husbands do not allow their wives to use contraceptives on the grounds that it will make them have extra-marital affairs.

When women are pregnant men do not help them with tasks like firewood collection or fetching water. This makes women very tired and unhealthy. When they are about to deliver, some women collect firewood as a reserve and this should be looked into when fixing days for firewood collection. However, men should be sensitized to help their wives to collect firewood. Sometimes female relatives help but only for a short time.

Some women claim to be making porridge for their babies on their way to or from collecting firewood when they have nobody to stay with their babies at home. Men agreed that they are normally not ready to stay behind with small babies when their mothers leave to collect firewood. Some men beat their wives when they found out that the wife had left a baby behind when she went to collect firewood.

3.7.2 Household workload distribution

Men should be sensitized to be responsible with their families and share the workload performed by women. For example when women are pregnant men rely on their female relatives than on themselves. On the other hand, when children have to attend to hourly injection doses husbands do not go. For example, in Makuka, women travel about 11 Km to Izazi for health services and men do not assist even when children have hourly injection doses where women travel that distance twice or thrice a day. The children remaining behind rely on wild fruits, as there is nobody to cook for them.

Due to the nature of their responsibilities and distances to be covered when performing such duties, women spend more time working than men and hence have less time to engage themselves in educational activities like training seminars etc., or even participate on other business ventures or leadership and administrative activities in the village. Furthermore, men's work are seasonal hence not boring while those of women are monotonous and throughout the year.

These facts should be taken into consideration when planning or educating the communities.

3.7.3 HIV AIDS

Closing forests or restricting its use makes people look for other sources of income, which are not available in the villages. Therefore, many people especially men (young and old) and young girls, move outside the villages looking for jobs, and they come back infected with HIV and they infect others. Therefore, women feel that, if sources of income are established in the villages as an alternative to using the forest, fewer men will move to other villages and leave their wives behind. Women were even more concerned with the youths who are sexually active and have no resources that can be

used to make money right in the villages. As a result they find going to the urban centers as the only alternative available for them where they can be employed. Unfortunately they come back with HIV infection.

On the other hand, some villagers feel that, if business on forest and other products expands, there will be more interactions with outsiders and hence increase the chances of spreading HIV infections. Women also fear that, when men have more money they will be tempted to have more wives and increase the chance of contracting the disease. At the same time, women feel that, if the forest business will be left to benefit only men, women will use sex to get the money from them and hence increase the rate of infection in the villages. Therefore, it has been proposed that, extensive sensitization and awareness raising on the effects, symptoms and control of HIV should be made in all villages especially against the customs that increase the chances of spreading the disease like polygamy, men separating themselves from their breastfeeding wives for too long (note, it was learnt from all the villages that, women are not allowed to use contraceptives and in order to avoid pregnancies husbands stay away from their wives for a period of about 6 to 24 months after a baby is born. Some men and women mentioned to be doing this for even up to three years).

It came out clearly that, if women and especially female youths are empowered economically, they will be more independent and will not rely on men to have money for their families and other personal needs. This was mentioned because it featured clearly (especially in Migoli) that, most women give sex to get money from men.

Annex 1

ACTIVITY SCHEDULE

DATE	PLACE	ACTIVITY	NO. OF INTERVIEWEE
25 July	Iringa	Proposal development and methodological approach dev.	
27 July	Iringa	Discussion with Ms. Sarakikya on selection of villages to be included in the sample. Selection was also done. Finalisation of the proposal.	
30 July	Iringa	Inception meeting with MEMA and staff	
31 July	Travel to Migoli		
1 Aug.	Migoli	Meeting with 2 separate groups of men and women in Migoli village	34 women, 23 men
02 Aug.	Makuka	Meeting with 2 groups of men and women	26 women, 32 men
03 Aug.	Mkukula	1 group of men and a group of women	14 women, 22 men
04 Aug.	Ikengeza	1 group of men and 1 group of women	15 men, 12 women
06 Aug.	Kitapilimwa	Postponed to 1 st September due to burial in the village. Left for Magome	
07 Aug.	Magome	Discussion with a group of men and a group of women	17 women, 19 men
08 Aug.	Lusinga	Postponed due to farmer's festival. The village hosted the district festivals. Left for Udekwa	
09 Aug.	Udekwa	Discussion with groups of men and women	26 women, 32 men
10 Aug.	Ifuwa Left for Iringa	Postponed to 9/9/2001. There was no preparation and all the key leaders were on safari.	
11 Aug.	Itagutwa	Discussion with 1 group of men and 1 group of women	18 men, 10 women
24 Aug.	Left for Lusinga		
25 Aug.	Lusinga	Discussion with men and women	36 women, 41 men
26 Aug.	Return to Iringa		
01 Sept.	Kitapilimwa	Postponed – no transport was arranged.	
03 Sept.	Kitapilimwa	Discussion with men and women	18 women, 12 men
04 Sept.	Kitapilimwa	2 nd round 3 households 1 polygamous HH, 1 widow, 1 monogamous HH	4 wives, 1 widow 2 husbands
08 Sept.	Ifuwa	Discussion with men and women	22 women, 27 men
09 Sept.	Left for Migoli		
10 Sept.	Migoli	Meeting with village government + 3 HH	4 men, 1 women
11 Sept.	Makuka	Village government	5 men, 1 woman
12 Sept.	Mkukula	Discussion with NRC and 4 HH	1 woman, 6 men: 2 hus. 3 wives, single woman
13 Sept.	Ikengeza Left for Ilula	A group of men and a group of women 3 HH- 2 poly, 1 widow, 1 mono,	15 men, 16 women 7 wives, 1 widow, 2 hus.
14 Sept.	Udekwa	Village government and 3 HH: 1 widow, 1 mono: 1 single female	2 leaders only: 2 wives; 1 hus: 1 female divorcee
15 Sept.	Ifuwa. Left for Magome	4 HH: 2 poly; 1widow; 1 divorced; 1 mono NRC committee:	3 hus; 8 wives; 1 widow; 1divorcee;
16 Sept.	Magome	Village gvt 4 HH 1 single man; 1 widow; 1 poly: 1 mono	12 men, 4 women 1 man, 2hus, 4 wives
17 Sept.	Lusinga	Village gvt – 2 HH	2 women, 3 men
18 Sept.	Ikengeza	Group of male + female youths	18 men, 21 women
22 Sept.	Itagutwa	Village government + 3 HH	3 women, 15 men
24 Sept.	Data synthesis	Data synthesis 2 days	
26 Sept.	Report writing	Report writing Five days	