



**THE JOURNEY TO A BETTER TOMORROW:
LAND, CLIMATE CHANGE AND GENDER
EXPERIENCE FROM THE FIELD**



Tanzania Natural Resource Forum
Jumuiko la Maliasili Tanzania

Introduction:

Ardhi Yetu Programme (AYP Plus) is a national land rights advocacy programme that consolidates on-the-ground interventions, while integrating resilience and adaptation.

AYP plus utilizes and builds upon the CSO capacity, national forums and joint advocacy platforms developed during the first phase of AYP, to support the overall objective that; active communities and civil society advocate for an inclusive and transparent land sector, strengthening the land tenure security and resilience of small-scale farming and pastoral communities particularly women.

The project works with three strategic partners (Tanzania Natural Resource Forum (TNRF), Land Rights Research and Resources Institute (LARRRI/HAKIARDHI) and Parakuiyo Indigenous Community Development Organization (PAICODEO).

The Project is funded by CARE Denmark through CARE International in Tanzania and covers 10 districts namely Iringa Rural, Chemba, Kiteto, Simanjiro, Kilolo, Mufindi, Morogoro, Kilombero, Mvomero and Kilosa districts.

The program speaks to the vision of strong and vocal communities being the owners of their own localized solutions to security and resilience.

Resilience is a critical new component, introduced in line with

understanding that climate resilience depends on sustainable land and natural resource management.

The specific objectives of AYP+ are:

1. Community: Communities are able to manage drivers of risk (climate change, natural resource governance, land access and gender), and hold local government to account

2. Civil Society: Strong networks of like-minded CSOs have the capacity and available platforms, to hold the Government and Private Sector to account on responsible, climate resilient, and inclusive land policies and actions.

3. Government/Private Sector: A transparent and responsive Government (at both local and national level) is engaging small-scale farmers and pastoralists in climate sensitive land dialogues.

AYP's focus on community, is integral to ensuring that national, Civil Society driven advocacy campaigns and policy dialogues, have their foundations in community voices, actions and realities.

The programme takes the opportunity to strengthen the focus on gender equality and women's empowerment, by integrating specific and sustainable gender transformational activities and aligning with the 2030 Sustainable Development Goals.



Background

Over 75% of Tanzanians live in rural areas, and over 75% derive their livelihoods from agriculture and/or pastoralism.

Agriculture remains a dominant sector of the Tanzanian economy, generating 25% of GDP and supporting up to 80% of livelihoods.

Over 90% of economically active women in Tanzania engage in agricultural activities, producing about 70% of national food requirements.

And according to government records, pastoralists also play a dominant role in the country's economy, with pastoralists and agro-pastoralists rearing 98% of the country's 21 million cattle and 22 million small-stock, and producing most of the milk and meat consumed nationally (URT 2011).

For both small-scale agriculture farmers and pastoralists, land is the backbone to achieving a sustainable livelihood. Despite their heavy contribution to

The majority of women especially in rural areas do not have the right to inherit, access, own land, and or make decisions over land and its produce which is consequently detrimental to their economic survival and social existence.

both the economy and food security of the country, small-scale farmers and pastoralists particularly women are frequently excluded from decision making processes regarding land, decreasing their ability to develop resilient livelihoods.

The majority of women especially in rural areas do not have the right to inherit, access, own land, and or make decisions over land and its produce which is consequently detrimental to their economic survival and social existence.

This norm contributes to women's poverty, and greatly hinders production potential with less than 50% of the population taking part in development processes.

Access and control over productive resources including land by women and communities will contribute to their food security. For women, land is an essential resource to their sustenance, economic empowerment and struggle for equity and equality.

Land in Tanzania is categorized into three—Village Land (70%), Reserved Land (28%) and General Land (2%) (It's important to note that these numbers might not necessarily represent the actual percentages on all three categories).

The village land is what supports the livelihoods of 80% of the population; it is owned under customary tenure systems, and thus the importance of customary tenure cannot be underestimated.



The Journey: Learning from the People

For more than five years, Ardhi Yetu Programme through its partners (HAKIARDHI, Tanzania Natural Resources Forum (TNRF), AND PAICODEO) has been working with communities to advocate for land rights, gender equality and climate change adaptation.

AYP's main goal is to ensure that national level advocacy, policy dialogues, and campaigns are driven by community voices, actions and realities.

This report documents individual and collective efforts by project beneficiaries, particularly women. Their experiences and voices are vital in shaping the program interventions towards achieving its goal while taking into consideration community perspectives so as to realize meaningful changes.

The report also gives insight to the programme and its partners how communities (individually and collectively) are handling land disputes, gender issues particularly gender based violence, and/or adapting to climate change. It helps to better understand and appreciate cultural differences and perspectives on land ownership, titling processes and gender complexities related (or not) to property ownership.

The report also highlights the success of women's collective efforts in reducing gender based violence, eviction, and water scarcity. Their stories underscore the significance of local knowledge and experience in addressing climate change and adaptation.

AYP and its partners acknowledges the community voices, experiences, and willingness to share their life experiences.

Land Rights

Land conflicts have been on the increase over the past few years in Tanzania. Scarcity of land and competing priorities over the use of land resources have exacerbated the situation.

Though the government, in collaboration with different stakeholders, has come up with different mechanisms to address land based challenges they remain unsolved for the most part. Different studies and cases indicate a decrease of village land, while other categories of land such as general and reserve land continue to increase.

These changes directly or indirectly heighten tensions between land users. Conflicts are major impediments to land rights for small producers particularly women. In most cases land conflicts are between individuals, villages, villages against investors, and in the case of game reserve conflicts between villages and local government.

One of the AYPs' objectives is to work with the different stakeholders to address land conflicts and find lasting solutions by engaging with communities and decision makers. The AYP plus programme has documented existing conflicts and the resolution mechanisms put in place by communities with support from partners to address the conflicts.

The following is an account of cases and testimonials that highlight the voices and experiences of communities with land conflicts and how they are addressing the issues.

Land Disputes & Conflict Resolution

The faces of Eviction

One of the consequences of land conflicts, particularly of marginalized groups, is eviction. The semi-sedentary lifestyle that pastoralists have in the recent past adopted has resulted in the need for a permanent dwelling from which the women can raise their children and take them to school while the men migrate with the livestock in search of pasture.

In most cases when we hear eviction especially of pastoralists we think of animals and people who are homeless. For most people, when you talk of pastoralists, their perception is of people who never stay in one place, people who have no sense of home and who define family different from everyone else.

However, when you work with pastoralists you learn that they want to have a place they can call home, a place to raise their children and take them to school. They still want to move their cattle looking for pasture but maintain a place they can always call home.

The AYP programme has established that for pastoralist communities' eviction largely impacts on women, children and other vulnerable groups. This is particularly so for pregnant and lactating mothers, the elderly and the sick.

Working with pastoral communities and hearing stories from women, men and their experiences has helped the programme and its partners to understand that eviction is beyond properties.



The many faces and emotions of eviction

It's about women who are pregnant and have to walk kilometers in the forest to find a new home, women with toddlers, older people whose feet can no longer move, women who are menstruating with no proper facilities, people who are sick, women who are expected to care for the kids and other properties during eviction, Families that sleep under trees for months trying to figure out their next home or place to settle temporarily before being evicted again.

Children from evicted families are exposed to diseases, and lack access to basic service facilities such as schools and health centers. Often the communities have to bribe corrupt officials to buy more time and/or avoid eviction.

This has led to fear and uncertainty among community members who run away every time they see a vehicle thinking it's evictors coming to evict them. The fear of unknown, uncertainty, and fear of losing what they call home, are stories so common among pastoralists and small farmers especially those who live close to game reserves.

A field visit to Wami Sokoine, Mvoremo District, by the AYP programme team and partners in August 2019, to discuss issues on land, climate change and gender noted that community members from Ranchi had been evicted from their

homes since January 2019.

Villagers reported that they have been living there for over 12 years, and believed the area was designated by the village authority. Recounting the story of Amina Msendekwa, leader of the women group said, "when we received the eviction notice, we went to see the Regional Commissioner who gave us 20 days for preparation to leave the place although initially we were given seven days by the District Commissioner.

Surprisingly, we were evicted before the 20-day deadline." Community members were not happy with the way eviction was undertaken. Anna Almas narrates: "we were forced to sleep under a tree fearing to remain in the village as anything bad could have happened to our families."

Most of the evicted community members have since been had to live with their relatives and others are hosted in churches.

Some of the children and elderly from the evicted homes took shelter at the Pastor's house which he'd vacated to accommodate them. However, the house did not have adequate space forcing most children to seek shelter in nearby churches. The situation has exposed the children and vulnerable community members diseases such as malaria and pneumonia.

"My house and everything was destroyed. I had bought 300 poles each costing 5000 tshs to build a better house. Evictors burned everything including my house and the poles to ashes. I was left with nothing and I cannot afford to build the similar house or buy other poles for construction" says Esther Julius one of the victims of eviction in Ranchi hamlet in Wami Sokoine village.

"I had just finished preparing lunch when I saw your vehicle coming. I didn't think twice, left my food started running away thinking it was the government people coming to evict us"
A villager from Shamba la Saba Ijia.

Stories like Esther and others are common among pastoralist communities and in some cases farming communities living nearby reserves. Evictions happen for different reasons including to allow for investment projects and for the protection of flora

and or fauna to name a few and the impact on pastoralist communities is in most cases beyond their capacity to address.

These stories highlight the need for practitioners, the government and

other stakeholders to pay attention to evictions and their effect on the social and economic rights of the communities as this could easily become a drawback to the realization of the Country's vision of becoming a middle income country by 2025

ARDHI YETU PROGRAMME PLUS IMPLEMENTATION APPROACHES IN ADDRESSING LAND RIGHTS, DISPUTE RESOLUTIONS, AND CLIMATE CHANGE ADAPTATION AT COMMUNITY LEVEL

The programme implementation approach includes the use of Land Right Monitors, Loose Coalitions of farmers and pastoralists, Community Lead Paralegals, Women Groups, and District Level Multi-Stakeholders Forums.

Land Right Monitors (LRMs):

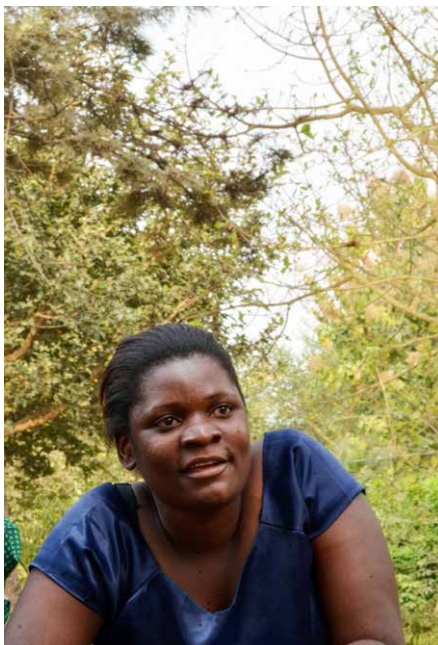
These are individuals (men and women), democratically elected by community member in villages at project implementation sites and trained on land rights, gender, and climate change so as to assist the community members in matters related to the same.

Also the LRMs are responsible for formation and coordination of village level discussion platforms on land and climate change matters thus ensuring there are ongoing debates on land matters at the village level.

So far the programme has 128 LRMs who have handled more than hundred (100) conflicts related to land since 2015. Catherine Lunyungu LRM from Kimande village said she has supported 6 widows between 2018 and 2019 on land rights issues; and she's now coordinating a tree planting campaign aiming at making sure that by December 2019 every house in Itunundu has at least 2 trees planted.

LRMs reported on the impact of training by partners. For instance; Augustino Sungura (LRM) said "before training, I never took land rights seriously. Honestly I was never bothered by women not owning land or any other property, that's not something I even thought about. It was just never an issue to me.

After the training, I was aware of so



many issues that I took for granted, and started to understand that it was my responsibility to be part of the advocates of rights".

Narrating a case study, Sungura added; "Mwanahawa was in a polygamous marriage, when her husband married a new wife he neglected her and took away her farm leaving her and the children with only ¼ of the farm.

When she heard about TNRF and the land rights training, she immediately started to attend classes whilst fighting for her land. With the help from LRMs, village leadership, and the police Mwanahawa was given a new piece of land to farm."

Kletus Luvanga, mentioned the training really helped him and other community members, saying for him, he is now living in peace with his neighbors including his brother whom he was fighting over a piece of land for many years.

During the meeting, some of the participants acknowledged how they'd benefitted from the training, noting that , land related issues have changed in Itunundu, with equal representation in decision making and property ownership- 50/50 as they famously call it.

Previously the men in Itunundu were against ownership of land by women quoting that this was their main source of livelihood, however follow the trainings thw men are now more accommodating of women to own or inherit land from their families or spouses.

The men have also changed their attitudes towards women and their engagement in economic activities". Innochensia Kidunye one of the beneficiaries said," after our father's death, my brother refused for me to own part of the land our father left, we became enemies and said some awful things to each other.

We later attended classes on land rights, after the training my brother agreed to share the piece of land our father left. I was given 1 ½ acres of land and we now live in peace."

These case studies stress on the importance of community derived solutions to their challenges. LRM are selected community representative whose confidence has been enhanced through capacity building on necessary knowledge and skills on legal issues especially land conflict resolutions, climate change adaptation and resilience.

Their contributions are key to ensuring sustainability of the goals and objectives of the programmes and ownership of issues by community members beyond the programme cycle.

Loose Coalitions of Farmers and Pastoralists.

Farmers and pastoralists loose coalitions are platforms formed to discuss various challenges facing their communities including resolution of land based conflicts.

The loose coalition plays a vital role in bringing together pastoralists and farmers on one table to address their grievances and ways to overcome the challenges.

For example, one of the members said; 'In Itunundu village, conflicts between farmers and pastoralists were common and in some cases people lost their lives.

After a long history of fighting we both

decided to come up with a platform that includes both groups to resolve some of the conflicts, and that's why we have had successes.

For instance, in 2016 one of the farmers (Fidelis Ngalowoka) was killed by a pastoralist, and to both groups that was a wakeup call, we had to do something and that's how "jukwaa" (platform) was born'.

The two sides decided to discuss and agreed on the modalities to handle conflicts in their communities. It was agreed for pastoralists to be contributing to social services in the village and in return they can graze their cattle in the farms after harvest.

Both sides reached a consensus and now they have built classrooms that is used by both farmers and pastoralists children from contributions made by pastoralists as one of the agreement.

One of the farmers in the room said,

'Before training, I used to see cattle and pastoralists as my enemies, but now I look at them differently'.

Supporting the argument made by other participants, Samato (a pastoralist) said; "after training and working together on the platform, we started to look at each other as a family and not enemies.

Itunundu village now has a building which was built through our contribution. As I'm talking now, we have one classroom almost completed". In total in Itunundu there are 5 classrooms contributed by pastoralists.

The Itunundu village chair said, "there are about 20 children from the Maasai pastoral communities and 50 from the Sukuma Pastoral communities attending to these schools".

The negotiation between farmers and pastoralists is done entirely between the communities without the intervention of the village leadership.

Upon agreeing on the contributions to be made, a committee comprising, of both farmers and pastoralists, is formed to manage the finances and building projects.

The committee can only save for three years unless the villagers decided otherwise. The current committee's term is coming to its end this year 2019.

An accountant is selected by the community to manage the finances and ensure accountability of the resources.

The amounts to be contributed are pegged on the amount of pasture made available to the pastoralists by the farmers be it rain-fed or through irrigation.





For example the agreed upon contributions for 2017-2019 were as follows:.

- 2017 6,000,000 tshs
- 2018- 3,000,000 tshs
- 2019-2,500,000 tshs

The decline in the agreed amounts is due to the drought that has continued to be experienced in the areas over the past few years.

District Multi-stakeholders' Forums (DMF).

DMF are dialogue platforms established at district level with representatives from village, ward, division and district levels.

The multistakeholders platforms are co-organized by CSOs, CBOs, and respective districts. The dialogue at district level is built by initial dialogues at the very low level of community groups, village, ward and district level.

District level dialogues are essential due to the nature and diversity of stakeholders involved. It is at the district level where dialogues can widely involve decision makers, influencers and community members directly or through their representatives.

Land Use Planning (LUP) Contribution to Improved livelihoods

Land use planning, if carried out in a participatory and inclusive manner, is one of the tools or process that helps reduce land related conflicts.

It helps communities understand how much land resources they own, how best they can utilize the resources available in their communities and those shared with other communities.

If properly managed it makes the land management and administration process easier on both users and decision makers. In addition to reducing conflicts,

the importance of LUP is also expected to help improve people's economic livelihood and support women's land ownership and decision making.

Discussions between the AYP team and the communities in Kilolo, where the Land Use Planning process was undertaken drew mixed responses from the men and women regarding the usefulness of these plans in improving their livelihoods.

Most women thought the process helped them have their own piece of land with their names on it.

This was important to them as they could then make decisions regarding what to do with the land, and they also felt secure should anything happen to them, their spouses, or parents.

Land was a symbol of identity and freedom especially in a culture where women were not considered owners of properties but renters.

GENDER: EQUITY AND COMPLEXITIES

Benefits of owning land or any other properties

One of the emerging question both locally and globally is the value-add of title ownership to the community. Some cases and studies argue that land ownership should not be based on piece of paper, but rather on how the process and the title itself supports community's economic and social improvement.

In responding to this question and overall tenure security process, Theresia and other others have this to say;

Theresia; "first there's freedom in deciding what to do with the land, you can rent it to people, join financial groups, and even use it as a collateral to get a loan from the bank."

Maimuna Mtete adds, "Now I can take care of my kids and my family on my

side without needing to kneel to my husband for money.

I can farm by myself, sale, get money, and decide what I want to do with my money. I can even decide to build a house in my plot, I can rent my land, the benefits are endless."

Women Land Ownership & Decision Making

"Even If I decide to buy my own land, in my culture my husband owns me and my properties.

Me and everything that I have belongs to my husband, because I'm part of his property" says Hamida Juma from Zambia village.

Hamida's statement resonates with so many other women living in Zambia and beyond.

Most women recognized that owning

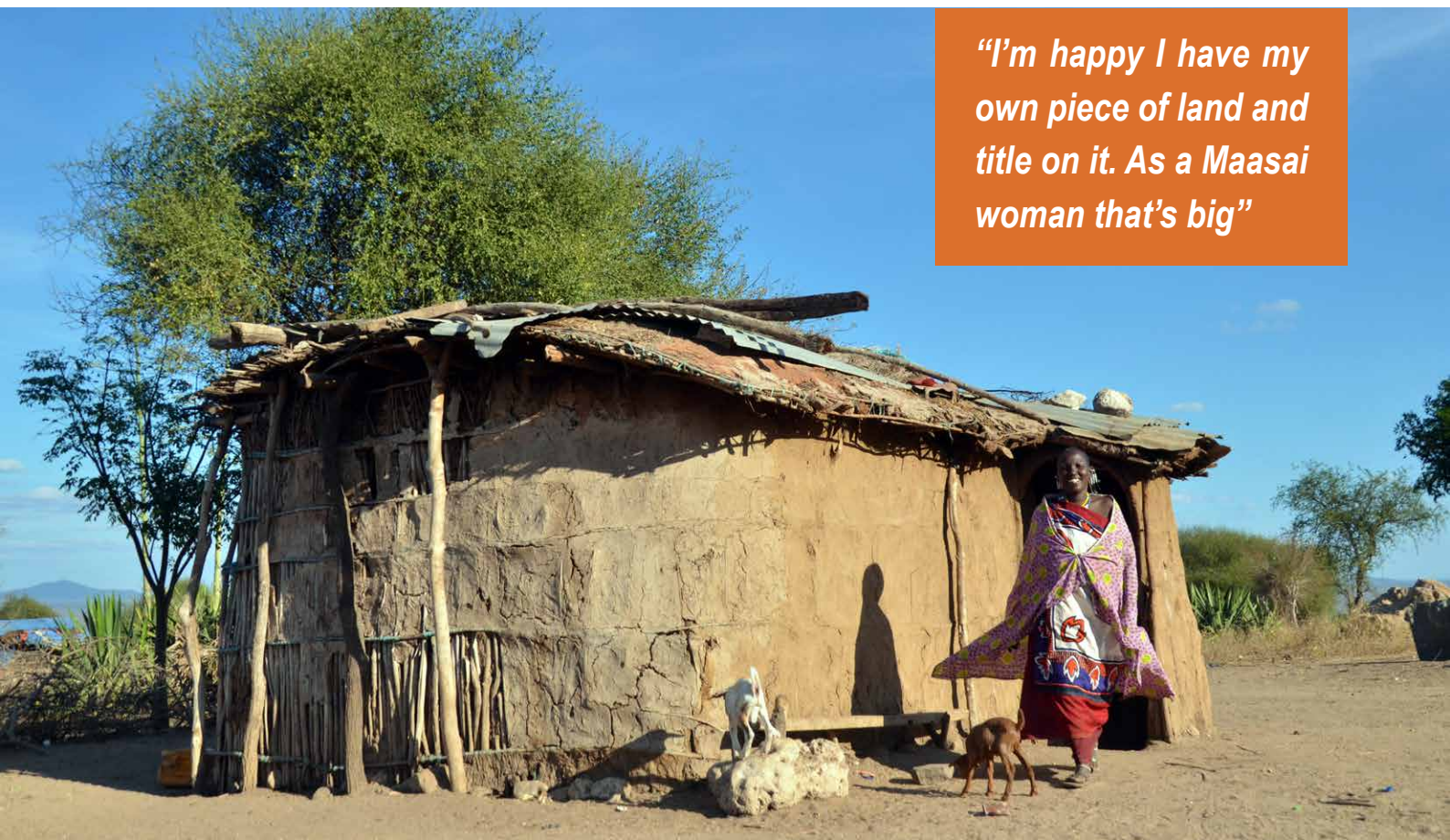
land was their right and should not be negotiated with marriage, while in other communities women admitted that marital status affects women's right to make decisions over land and property ownership in general.

However, all the women acknowledged that land ownership by women was a powerful tool to both economic and social liberation; as Paulina Lazaro one of the women with a land title, asserts,

"I'm happy I have my own piece of land and title on it. As a Maasai woman that's big"

Sabina Daniel, Loonderkes village says; It's important for a woman to have her own property apart from marital properties.

Men sometimes cannot be trusted especially when they have no money because they will sell anything.



"I'm happy I have my own piece of land and title on it. As a Maasai woman that's big"

My husband and I have a family farm, and I also own two other plots of land which were given to me by my family.

My greatest wish is to have a title on them as it will help me decide if I want to build a house or use the plot for other purposes like for grazing my cattle.

It just feels good and I will be able to give my land to the kid who is taking good care of me now or likely to take care of me in my old age. “In our culture, a woman with children is more likely to inherit property compared to a woman

with no children.

If widowed with no child, you might leave with nothing.” ... “If the children are young, the other male relatives control the properties on their behalf, because land in Zambia village belongs to men” Mariam Omary and Mariam Mandia, respectively.

Winfrida Humba

‘Initially in my community, women used to live like slaves, they had no home, they could not inherit from their fathers

family nor in their husband’s.

We are thankful now things are changing, and most men are becoming aware of these issues’, says Winfrida Humba. In narrating more on her story, she adds;

“After 27 years of marriage my husband now know he can’t take decisions alone or sell any of our properties without my consent.

If he decides to marry again that’s his business, but not take any of our



property to his new wife, he knows that”. So I really do not stress over these issues.”

Shaban Kodi echoing Winfrida says; Nowadays men do not just wake up and decide to give away our properties to anyone without their wives’ consent. We get nothing if we don’t ask for permission from our spouses.”

Adding from a different perspective

Inochencia John from Itundunundu village articulates that “In case of divorce, a wife (divorced) will take half (1/2) of the properties and decide whatever she wants to do with them including marrying a new husband, likewise the husband retains half and also can decide on what he wants to do with the property including marrying a new wife.

When a woman has no kids, the

property will still be divided into half based on the wife’s contribution to the marriage and properties acquired.”

Another woman echoing her experience as widow said, “... sometimes, it’s better to be divorced than to be widowed.

Widowhood is hell, that’s an experience you don’t wish even for your worst enemy” (ukiwa mjane moto wake hausemeki).

Men's perspective on women property ownership

Hussein Danda: *"In my opinion female children are better at taking care of their parents than male children. With girls, as a parent, I'm sure that I have someone who will take care of me in my time of need. In my family everyone has his or her own piece of land including my daughters. Therefore, even if I die today no one from my family side will get anything, I only have 4 acres for myself and that's it, everything else is owned by my children and wife"*

Shaban Kodi: *"when a girl child gets properties or anything from her husband or anywhere, the first place she takes the property to will be her parents, but I can't say the same for male children. These two are different".*

Decision making, Property Ownership and Gender Based Violence (GBV)

Experiences from the field showed that there is a close linkage between decision making, property ownership and gender based violence.

For instance, most of the communities we visited where women had no decision making powers, could not speak in front of men, and or did not own properties, the prevalence of GBV was higher compared to villages where women were free to air their views without fear, and were involved in property ownership decisions or owned properties.

Some of the women in areas with high level of GBV were free to talk about these cases when men were not around, and they clearly linked their situation with their inability to engage in decision making processes or owning anything that gives them power or some of form of identity.

In other areas women refused to talk about these cases. For instance, pastoralist women (most) were reluctant

to talk about domestic violence although they hinted that it was common especially when their men came home drunk. Martina Thomas (not her real name) from Loolera said, "Yes we are beaten, but it will make no difference even if we talk about it because you will not be around to help when it happens, so we would rather keep quiet, and let life continue"

Gender based violence especially on women has many faces and many causes, community members including women try to find reasons as to why they were beaten even when there's absolutely no justification.

Sabrina Timothy (not her real name), a mother of seven from Loonderkes said, "we spend more time at water wells due to water scarcity during dry season. It is common to spend a whole day or night at the well.

When we come home late, from the wells, the husbands beat us because they don't believe that we spent all the

time at the wells."

In this village men beating women is common and the women have found ways to try and protect each other when they can. For instance, one of the women during the group discussion said; "In order to save each other from our husband's beatings, women decided that whoever gets water first helps the other women to cook and milk the cows".

In other instances, the women will ask their husbands to speak to their fellow men not beat their wives when they come home late from the well. (need a picture here)

Some of the women said as much as they knew domestic violence is inhumane, there's nothing they can do. Penina Adam (not her real name), a mother of nine supported by other women recounted;

"What can we do, we just cry, go to our kids' room and sleep. We cannot leave

our kids, so we just have to bear the beating. Men in our community can beat you anywhere, there's nothing to be scared off, they are men after all, they can just beat us.

When our men get angry sometimes they will beat everyone regardless of whether they are their wives or not. Our men can beat you even when you're pregnant with no repercussion."

Mary Fadaina (not her real name) a mother of eight on her side added that, "If a woman decides to report, her defense will depend on who is the village chair, If the chair is Maasai forget about it because he is probably beating his wife or wives at home too, but if a village chair is Mswahili (Non Maasai) then at least one can get help."

Gender based violence is used by

the men as a means to suppress women's decision making power. It stifles women's voice and agency and their ability to make decisions over ownership and use of property.

Patricia Tengayo (not her real name) narrates; "I used to rent land, cultivate, do all the work in the farm, sell my goods, and then when I got the money my husband would beat me until I give



him all the money.

He would spend the money on alcohol and other women. When he came home drunk he would beat me again. There was nothing I could do because in Maasai culture divorce is not an option.

Later on I became clever and started to hide some of the money. I no longer told him about my plans, he still beats me, but doesn't get all my money.

"there is no difference anyway because if your husband beats you and you

run to your parent's house you get another beating (milanga-fimbo) from their parents or other family members so we have nowhere to run to." Lucia Kagangina

For instance, "a man can decide to get a new wife without involving his wife, and the wife's duty is to make sure when she hears her husband is bringing a new wife, calls her friends to help her prepare meals for her husband and the new wife.

She is not allowed to question because if she does she might get beaten

(Milanga inakuhusu)" Dorothea Tumaini (not her real name)

However, gender based violence like any other gender issues is complex. How this is handled is not homogenous, for instance; women in Shamba la Saba hamlet have accepted it as a normal social norm even though they also acknowledge that its inhuman.

On the other hand, women from Lukolongo village had a different rejoinder to GBV.

However, in some villages women are



more aware of their rights and are less likely to experience gender based violence.

Factors that influence this include access and ownership to land and other properties, decision making at a family level, marital status, age and religion. For women in these communities also have more voice and are able to express their needs, likes and dislikes.

Happiness Mlongela (not her real name) says, “No one can dare to beat me, if my husband does, I will take him to court.” Another woman added, if my husband tries to beat me, I will tell him ‘try me and you will find yourself in jail’ he will get scared and disappear.”

Accounting on her experience, Alestina (not her real name) says “My husband used to come home drunk and beat me. One day I said enough is enough and reported him to police station, since then he has never tried that nonsense again.”

Bi Matilda Mtaita (not her real name), a ward Tribunal member had this to say; “Women in this village do not condone beating, so we have so many women especially the young ones coming to ask for divorce when their husbands lay their hands on them. They just cannot take that.

Divorce is one of the serious problem

we are facing, for example, on August 22nd, 2019 we approved 3 divorces. Most of the divorces are due to domestic violence. In most cases, it is women who initiate the divorce process regardless of how the husband feels.

We also have few cases where husbands have come asking their wives to divorce them because they can no longer live with them.”

Theopista Mlela (not her real name) - Ng’ang’ange village; domestic violence has really decreased, women are becoming more aware, they can ask for support or even divorce.

A man cannot beat a woman in public,

if he tries, all women will unite and beat the hell out of him”.

Responding to husbands beating wives and other women in public, the group of women were dumbfounded “...that’s impossible unless he wants to die,” remarked Faida Mgonga from Ng’ang’ange.

It was noted that, women who make decisions over properties, are also able to air their views freely are more likely to make decisions over sexual and reproductive health and how many kids they can have.

Women in Shamba la Saba revealed that they could not make decisions on when and how to have conjugal relationship with their spouses.

They said traditionally, it was not on a woman’s disposal to decide when to have sex with her spouse.

Men will choose when and how, and a woman’s responsibility is to oblige to the man’s interest. On the contrary, women in Ng’ang’ange had this to say on the same issue;

Jane (not real name) an elderly woman in her 60s said, “I decide when and how to have sex not my husband. If my husband dares to force himself on me, he will regret he ever did that.

I’m the only one who understands my body. I know when I’m ready, tired, or just don’t feel like doing it. This is my body and only I know how it functions”

Women in Itundunu said, “I know what

my body needs, that’s why if I have a husband who has excuses all the time I know he is no longer interested in me, I either ask for divorce or figure out an option on how to handle the situation, but I have to be in the plan as well not just him”.

The discussions with women proved the link between women’s decision making, property ownership and poverty, GBV and SRH.

The less decision making women had the more likely they were to be poor and vice versa., Culture and religion played a great role too, in some cases culture and religion were used as a strengthening tools for women and in some cases was a weapon to dominate over women and girl children.



Women Groups : Strength in Collectivism

AYP in collaboration with PAICODEO trained over 100 representatives of women groups in pastoralist communities in Morogoro and Manyara.

The trainings were a result of capacity need gaps identified by the women at the start of the programme implementation.

The groups highlighted among other things; entrepreneurship skills, women rights related to land and conflict resolution, and climate change.

After the training these women formed groups of 25 women and each of them have or had a business idea.

Some of the women in return trained other women within their respective villages and the women have now identified business opportunities/income generating activities to engage in and complement their current activities.

There are over 20 women groups in Manyara and Kilosa, and Mvomero districts, below is a account of a few sampled groups and their respective enterprises;

Name of the group	Village	IGA	Income generated	Description/future plan
UMAZA (25 members)	Zambia	Farming sunflower	4,000,000	Expanding their business from farming to poultry
Baraka (25 members)	Loolera	Bead works/ Making Maasai clothes (Orkaraha) Farming Village Community Banks	380,000 Contributes 5,000/ week/member	
Enyora (26 members)	Farming Livestock keeping	2cows		Did not harvest anything due to weather change Planning to buy goats
Naisula (20 members)	Sokoine	Poultry	Had 100 chicken	They have lost everything during the eviction process including their chicken which was their capital.
Nawang'ani (22 members)	Sokoine	Poultry Livestock keeper	30 chicken 1cows and 6 goats	They sale goats and cow's milk to generate income.



Discussions with the women groups clearly revealed that the women had big dreams and wanted to make a difference in their lives and that of their families.

They understood though that this would only be possible if they worked collectively and not individually.

For instance; In Maasai culture, women ownership of cows or properties is possible and easier through voluntary groups than individually. In groups they have freedom, independent of male control, to buy r cattle, produce bead work, do farming and small-scale businesses.

The group business empower women to cater for multiple needs and responsibilities such as taking care of their children – paying school fees, medical expenses, and other small emergencies without depending on their husbands, or waiting for approval from male figures in their lives.

Most of the women we spoke to, apart from depending on milk and farming to support themselves financially also were renting farms (collectively in groups) for business farming (because most could not own land individually), engaged in poultry and other livestock trade as a source of income.

In other cases, these women made bead artefacts and Maasai clothes and accessories to support themselves financially.

These women regardless of their efforts faced similar challenges, the main being capital, access to market and water.

Capital: In order to address the issue of access to financial capital for their businesses, the women groups had agreed on contributions by each member either weekly or monthly depending on the groups' rule.

The money contributed then was used to

either rent group farms (accessible to all members) or to buy cows, goats, chicken for trade by the group members.

Their savings ranged from 500,000 Tshs to 3 million depending on how long the group saved.

Though the amounts saved seemed dismal, the women had hope that with time the savings would grow and their collective investment would greatly improve their economic wellbeing.

A major setback to their farming activities was the impact of climate change and variability.

For example, most of the women rented farms some up to 5 hectares, but due to drought conditions had very poor harvests. Some of the groups especially the women in Sokoine were evicted and lost their homes and everything so used their saving to start a new life.

These events explain how uncertain and unsustainable their capital and investment is. Most of the savings helped them to take care of basic needs and emergence rather than for investing in economic activities.

Market: Market access remains a key challenge to most of the women we spoke to.

For example, the pastoralists women were only able to market their goods locally to other community members restricting the growth of their businesses.

They requested to be linked to market events, forums, and any market opportunities that would enable them to expand their businesses.

Water Scarcity linked to Climate Change:

Water scarcity due to climate change impacts such as droughts has led to enhanced time poverty for women as they have to spend many hours in search of water.

As such they have less time to spend on income generating activities. As mentioned in the sections above, low rainfall and scarcity of water for irrigation leads to low production of crops.

Most of the group members we spoke to had rented farms and planted either beans, maize, sunflower but ended up with very little harvest.

They also cited lack of access to climate information and when available both the indigenous and TMA weather forecasts were unreliable.

Climate Change: Traditional Weather Forecasting

Climate Change is one of the serious threats to communities in Tanzania especially the marginalized and vulnerable communities such as pastoralists and farmers particularly women.

An assessment was undertaken under AYP to understand better how communities were coping with climate related impacts.

The study mainly focused on community access to weather information and specifically on traditional weather forecasting.

Below is an account of some of the traditional weather forecasting methods.

The information gathered on these methodologies will help identify best ways of integrating scientific and traditional knowledge of weather forecasting information.



Weather forecasting indicators in Maasai communities

INDICATOR	DETAILS
Beginning of the rain season	
Stars	There are 8 stars called ngakwa but mostly sighted stars are six, and the closer they are to each other the more likely rain will fall. Kileken (kimondo/ asteroids); when it moves from the east to the west implies the start of the rain season.
Sun and moon	When the sun and/ or the moon makes an outer ring (boma) during dry season
Goat small intestine	When they slaughter a goat, part of small intestine with fluid like bubbles indicates rain season is coming
Male goat (he-goat)	Male goat makes a lot of noise in the night
Cattle	When they refuse to get out of the boma
Termite mound (kichuguu)	Moisture on the mound
Trees (Oltepes (Migunga), Oiti (kikwata), Orng'aroji and Omame)	Flowering of these trees
Heat	Extreme heat at night
Bird (Ormunguk)	Loud sound indicates the start of the season.
Clouds	Clouds looks like zebra/with Zebra like patterns
End of rain season	
Smog	Cow dang with smog Smog from human mouth in the morning
Sun and moon	Outer ring around sun and /or moon
Ostrich (mbuni)	When it make a loud sound like a lion in the night
Hyena	Hyena when gives a long and loud sound

Weather forecasting indicators in Nguu communities

Beginning of rain season	
Clouds	Clouds (normally 2 small clouds) on the north side shows rain (moderate) so it's safe to start farming.
Butterflies (Makunguza/ vipepeo)	April butterflies (makunguza) moving from west to east means there will be floods where they are heading to
Stars (kilimila)	Stars (kilimila) coming together in December when the sun is high
Trees (miombo and mango trees)	Flowering of Mango trees Flowering of Miombo trees
End of rain season	
Clouds	If two clouds are sighted and one cloud is bigger than the other indicates there will be a dry year.

Weather forecasting indicators in Sandawe communities

INDICATOR	DETAILS
Beginning of the rain season	
Frog (chura mweupe wa nchi kavu)	Loud sound produced by a small white frog found on the roof of soil roofed mud houses indicates that it will rain throughout the night.
Ants (Th'suu)	When appears indicates rainy season is approaching
Sun	
Trees (Arange)	When its seeds ripe is an indicator that it will rain.
Birds	When "Tool" makes loud sounds indicates that it must rain in three days. "Dudumizi", when makes a loud sound indicates that it will rain, however, nowadays it might make sound and may not rain.
Termite mound (kichuguu)	Moisture on the mound indicates the start of rain season
End of rain season	
Trees (Arange)	Flowering, it indicates the end of rain season.

How they use the traditional forecast to adapt to Climate Change:

To adapt to climate change, community members said, during dry season or if they see signs of dry season they normally separate male goats from female goats to make sure that they do not mate.

Since, unlike cattle the goats are not able to walk long distances in search of water and pasture, they have to identify close by places where the goats will graze and access water throughout dry season.

Information on possible dry season and hunger is passed at a meeting with the village leadership.

One of the community members said, climate change was not only affecting their social lives but also their economic livelihood because they could not afford to have more goats, and in some cases even the ones they have dies due to lack of water that they depend on.

They continued to say, for pastoralists

who solely depend on cattles as a source of income, the impact cannot be measured.

Irrigation scheme to support farming activities:

An irrigation scheme has been set up to support crop production during the dry season. However, the challenge is that during heavy rains the irrigation infrastructure is affected and often breaks down leaving the farmers vulnerable should a dry spell be experienced thereafter.

The existing irrigation infrastructure does not have adequate capacity to draw large amounts of water for irrigation.

Strategies to address the challenges posed by Climate Change

The community members are often engaged to clean the scheme and take care of the infrastructure. During

dry season or when there's little water, community members are advised to plant drought tolerant crops.

Using both scientific forecasts and traditional knowledge helps the community get better prepared.

The knowledge is even more useful now that Climate change is more evident.

There's an intergeneration transfer and exchange of knowledge from elders to the young ones.

One of the community members said, "Climate Change is God's plan, so there's nothing they can do to control things but at least they can get prepared on how to adapt and manage situations and aftermath of extreme rain or drought season".

The Magic of Culture

AYP and its partners intend to study how

cultural norms impact lives of both men and women.

The following testimonials take into account the experiences of the Maasai and Hehe among other tribes on how their culture and tradition define

division of labor (social roles), property ownership and other cultural aspects most important to their lives.

Division of Labor

The Maasai

In Loornderkes village; division of

labor between men and women is very distinct. Men are responsible for buying food for household, looking after cattle and protecting the community. Women do household chores, take care of children and elderly and the calves at home. Expanding on the roles of men



and women, Sabina Daniel said; “men buy maize and that’s it, and women make sure maize is pounded, and accompaniments for the maize or ugali is our responsibility.”.

Paulina Lazaro another group member added, “looking at how division of labor is done in our culture, women, do more compared to men, men provide the basics and we figure out how the family will survive”.

The Hehe

Mistedy Kipingi a Hehe traditional leader of Ng’ang’ange village provides a

narrative on social roles in their culture; “In our culture, a man builds a house, and once the house is built, it automatically belongs to his wife and her children, whereas a woman does household chores, take care of the kids and the elderly at home.”

Complementing on what the traditional leader said, Agnes Kihwele adds; “when it comes to farming activities, men prepare the farms, and we both do farming.”

Property Ownership

The Maasai

When a child is born either male or female gets a cow, goat, or lamb. When a girl gets married she might take half of the cattle with her, because it’s expected that at her husband’s home she will also be given cattle of her own.

However, on ownership narrative, women and men have different perspective.

Most women thought they only looked after the cattle but not own or make decisions over them, while men still considered that ownership (Laigwanan-look for his name)

The Hehe

Traditionally, the Hehe are monogamous, any other wife (s) are recognized as friends to the husband.

When a husband marries a second wife, it's assumed he is using the property from his first marriage to pay for the bride price.

It is therefore assumed that, the first wife marries the new wives and all of them are considered her wives too

When the husband dies first, the kids from the second marriage are officially introduced to the first wife if she is still alive.

Other wives or family cannot claim properties from the first wife, everything belongs to her and the children.

If the first wife dies first, and the husband decides to marry another wife, he will not be allowed to bring the second wife into the first wife's house unless she had no kids of her own.



Creativity in the Maasai Orkaraha (Dress)

One of the most captivating things learnt was the Maasai Orkaraha (dress). Both men and women own few pieces of clothes and use them for many years without buying or making new ones. They believe them having only few pieces of clothes is climate change friendly and do not add to more damages to the already complicated situation. Orkaraha serves different purposes depending on the need, occasion, or weather, said the Maasai women we spoke to.









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