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GENDER ANALYSIS OF THE HIMA PROJECT, ZANZIBAR

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*“The views expressed in this report are those of the author and do not necessary reflect the opinion or position of
CARE Tanzania”*

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ACRONYMS

ASDP	Agriculture Sector Development Programme
CBO	Community Based Organization
CEDAW	Convention of Elimination all Forms of Discrimination Against Women
COFMA	Community Forest Management Agreement
COPE	Complementary Primary Education
CRC	Convention of the Right of the Child
FGD	Focus Group Discussion
HBS	Household Budget Survey
HIMA	<i>Hifadhi ya Misitu ya Asili (HIMA)</i>
JECA	Jozani Environmental Conservation Organization
JOCDO	Jozani Credit Development Organisation
KII	Key Informant Interview
MACEP	Marine and Coastal Environmental Programme
MKUZA I and II	Mkakati wa Kukuza Uchumi na Kupunguza Umaskini Zanzibar (Poverty Reduction Strategy Paper)
NGENARECO	Ngezi Vumawimbi Natural Resource Conservation Organization
NGO	Non Governmental Organization
REDD	Reduced Emissions from Deforestation and Forest Degradation
SCC	Shehia Conservation Committee
TASAF	Tanzania Social and Action Fund
PADEP	Participatory Agriculture Development and Empowerment Project
PESACA	Pemba Saving And Credit Association
VSL	Village Savings and Loans Group
WAGE	Women's and Girl's Empowerment
WEZA	Women Empowerment in Zanzibar

PART I: BACKGROUND AND METHODOLOGY

This is a gender analysis of the HIMA programme implemented in Zanzibar, Tanzania. The objective is to identify the gender issues with regards to implementation of Community Forest Management and REDD (Reduced Emissions from Deforestation and forest Degradation); outline areas of intervention that will improve gender mainstreaming and propose recommendations for a way forward. The methodology of the assessment generated mostly qualitative data.

Men and women have different roles with regard to forest management. It is said that men are mostly involved in extracting timber and non timber forest products for commercial purposes. Women on the other hand, gather forest products for family based needs such as food for the family or fodder for livestock. REDD brings in an interesting dimension to community forest management practices. A project such as HIMA provides an opportunity for women to move out of poverty and thus address the gender gap in poverty levels. Literature shows that financial flows for greenhouse gas emission reductions from REDD can reach up to b\$30 billion a year (UN REDD, 2009). However, with the introduction of REDD, there are a number of issues that come to the fore with regards to gender equality particularly in terms of access, benefits, ownership and roles and responsibilities.

It is therefore important to look into the current gender relations in community forest management, in particular the space for women and men to equally participate in decision-making, access to available resources and opportunities, right of access to productive resources, mechanisms for equitable sharing of forest products as well as potential financial benefits from forest conservation.

DESCRIPTION OF THE PROGRAMME TO BE ASSESSED

THE GOAL AND OBJECTIVES

The goal of the HIMA project is to reduce greenhouse gas emissions from deforestation and forest degradation in Zanzibar and in doing so, generate carbon income as an incentive to conserve the forests. Specific objectives are the following:

- (i) To promote pro-poor gender equitable approach to community forest management in Zanzibar;
- (ii) Pilot carbon financing for reduced emissions for deforestation and forest degradation (REDD);

- (iii) Provide forest dependent communities with secure property rights, equitable rewards for providing ecosystem services and other livelihood benefits;
- (iv) Inform the priorities of Zanzibar in national REDD strategy

The project is implemented through a series of activities that will achieve five key results as outlined in the M&E framework.

PROJECT KEY STAKEHOLDERS

The project is designed to be implemented by the following key stakeholders:

- CARE International Tanzania (Zanzibar office)
- 16,600 rural households (99,000 men, women and children) living adjacent to the forests
- 7,000 households in Zanzibar town and townships
- 49 Village Conservation Committees (VCCs)
- 3 umbrella organizations of VCCs – JECA, SEDCA and NGENARECO
- Department of Commercial Crops, Fruits and Forestry
- Department of Environment
- 59 Shehias authorities
- Patrol teams

The project is implemented in 40 sites in seven districts of Unguja and Pemba islands of Unguja, including 27,650 ha of forest comprising 22,650 ha of upland forest and 5,000 ha of mangrove forest in Unguja and Pemba Islands.

PURPOSE OF THE ANALYSIS

The main purpose of the analysis is to establish the status of gender mainstreaming and women empowerment in the project context. In particular, identify the gender gaps in relation to community forest resource management basing on REDD. Specific objectives are the following:

- To explore and identify underlying causes of poverty and their linkages to gender inequality in Zanzibar and identify key gender issues;
- To evaluate the efficiency of HIMA's interventions with respect to gender equality and equal benefit sharing, identifying risks and opportunities;
- To establish proper mechanism for gender mainstreaming in HIMA planning, monitoring and evaluation system;
- To build capacity of CARE Tanzania, in particular HIMA's staff on gender analysis methodologies and tools;

- To recommend strategic measures and action plan for improving gender mainstreaming and women's empowerment in the HIMA project.

METHODOLOGY

The analysis was undertaken in four Shehias in Zanzibar. Two Shehias in Pemba (Msuka Gombani and Chanagweni Mkoani) and two in Unguja (Kibuteni and Kitogani). The Shehias were selected based on their poverty levels (high poverty levels), presence of CARE partners and geographical locations (in areas where HIMA was working, Community Forest Management Areas and areas where there were other CARE projects such as WEZA and WAGE).

GENDER ANALYSIS FRAMEWORKS

In order to undertake a comprehensive analysis that responds to the different needs of the project, it was important to combine the frameworks of analysis, therefore the Harvard Framework, Caroline Moser Framework and selected key questions from the CARE Gender Analysis Framework were used. The following elements guided the analysis:

- Activity profile/division of labour
- Gender roles/division of labour
- Access and control of productive assets
- Decision-making and Public participation
- Identification of gender needs - Strategic and Practical gender needs

Area of focus	Assessment Questions
Activity profile/division of labour	<p>a) Who does what work and why, when? – what are the cultural/religious underpinnings?</p> <ul style="list-style-type: none"> ◦ Production of goods and services ◦ Reproductive role ◦ Community work/activities/organization <p>b) What is the value of the labour that women, men, boys and girls do? What result of the labour is translated into income?</p> <p>c) What is the outcome of the division of labour?</p>
Benefit sharing	<p>a) What are the mechanisms for benefit sharing and who has determined these mechanisms?</p> <p>b) Who benefits from what products of the forest?</p> <p>c) Are there mechanisms for sharing the carbon credits? What is the</p>

	<p>mechanism and how does it meet the rights of women, men, girls and boys?</p> <p>d) Who has access to social services such as education? health?</p>
Gender roles/division of labour	<p>a) What has determined who does what? Culture? Household? Religion?</p> <p>b) What is the role of women, men in community forest management committees?</p>
Access, control and ownership of productive assets	<p>a) Access and control of productive resources (Who controls what productive resources?)</p> <p>b) such as:</p> <ul style="list-style-type: none"> o Land, equipment, labour, capital, credit, education and training <p>c) What is the understanding of the communities regarding the land tenure?</p> <p>d) Who has access to what products in the forest?</p> <p>e) Who owns and controls the products from the forest?</p> <p>f) What is the nature of land conflicts in the area? How are these conflicts dealt with?</p>
Decision-making and Public participation	<p>a) Who participates in decision-making at the household? Shehia? Community groups? When? Whose interest?</p> <p>b) How do women participate in decision-making? (eg. Attendance, providing their feedback and opinions, taking action etc)</p> <p>c) Who participates in local politics? Why?/why not?</p>
Identification of gender needs - Strategic and Practical gender needs	<p>a) What are the women's strategic needs? Are they addressed by the project? How?</p> <p>b) What are the women's practical needs? Are they addressed by the project? How?</p> <p>c) What are the risks? Opportunities? Obstacles?</p>
Capacity building	<p>a) Who has had access to capacity building opportunities such as training?</p> <p>b) How have women, men, boys and girls benefited from capacity building activities (share specific examples)</p> <p>c) What institutions in the area are supporting women's empowerment? Which women are benefiting? What are they benefiting?</p>
Knowledge about REDD and benefits	<p>a) Who has sufficient knowledge about REDD? What do women, men, boys and girls know?</p> <p>b) Is the concept of 'benefit sharing of carbon credits' known to women? Men? Boys and girls?</p>

**Governance and
Women empowerment
initiatives**

- a) Do committees make bylaws? What is the focus of the bylaws? What is the role of women in making bylaws?
- b) Do CoFMAs make plans? what is the focus of the plans? what are the roles of women, men, girls and boys?
- c) How are the groups formed and what role do women, men, girls and boys have?

METHODS OF ANALYSIS

The analysis was conducted through a series of methods based on the objectives of the analysis as follows.

Literature review of the legal and policy framework from a gender perspective –the purpose was to analyze the gender dimensions, gender equality issues and gender disaggregated data to establish various issues that impact on gender relations and REDD including demographic information, causes and consequences of poverty, causes of vulnerability, risks and opportunities. The review sought to establish cultural norms and values related to gender and link it to poverty levels/cases; gaps and challenges related to gender relations in forest management; and establish trends and changes in policy, legislation and status of women from a policy and legal perspective (for the past ten years) including changes in development indicators, gender equality interventions in health, education, social welfare, employment (formal and informal). A review of the policy, legislation, strategies including MKUZA and other policies, CARE documentation, project documentation was done. From the literature review, *Interview tools* which included In Depth Interviews (IDI) tools with policy makers, Focus group Discussions Guides and Case Study outlines were developed to guide the gender analysis.

The target group for this methodology was the CARE project staff, CARE Gender Advisor and Project Gender Focal Point, project leadership and staff, central and local government staff, partner NGOs provided input into the draft documents.

Focus Group Discussions to assess gender mainstreaming in HIMA. The purpose was to analyse the extent to which gender issues are addressed in the project context in accordance with project document, CARE International Gender policy, Zanzibar Gender Policy and Strategy; analyze extent to which practical and strategic gender needs of women, men, girls and boys are addressed in the project; analyze of extent to which women and men equally benefit from the project, participate in decision-making. Six Focus Group Discussions were undertaken in each of the areas and members differed according to age and gender (men, women, youth, children between the age of 10 years to 18).

The target group for the Focus Group Discussions was men, women, CBO members (women groups), a group of young girls and boys and a group from Shehia Conservation Committees and Shehia Committee. Based on areas of inquiry and the tools of analysis, methods included a Trend analysis, day time use analysis, Access and control profile, mapping of key stakeholders and institutions. Each of the Focus Group Discussions consisted of not less than 10 respondents.

Key Informant interviews to establish the gender gaps. These were undertaken with key informants from community, government, project partners, project managers, project beneficiaries through an open ended questionnaire. At central government level, officials from Ministry of Gender, Ministry of Environment, Ministry of Local Government were interviewed. At Shehia level, Key informant interviews were undertaken with local leaders, leaders of NGOs/CBOs, women leaders in women groups, leadership of Shehia Conservation Committees and other influential people such as the Shekh and Imams.

Observation was done particularly when information was not readily available. The interview team was obliged to document issues that were not being discussed but seemed to be pertinent issues to include in the report.

Feedback Meetings with CARE staff. Feedback meetings were undertaken with CARE staff (in Zanzibar, Dar es Salaam and Norway) during the duration of the analysis. A few CARE interns participated in data collection. CARE staff contributed and participated in the finalization of the interview tools, inputting in the literature review and mapping of the key issues, in undertaking KII, FGD and documenting case studies in the field, in discussing the draft reports and providing inputs.

For some of the CARE staff, the opportunity to participate in this analysis enlightened them about the gender issues concerning gender and REDD in Zanzibar. It was an opportunity to learn from communities and to learn how to apply the gender analysis framework and tools. The exercise is expected to improve reporting on gender, increase capacity to undertake gender analysis and strengthen capacity to monitor achievement of gender results.

Validation Workshop to validate findings of the analysis. A validation workshop was undertaken towards the end of the exercise with stakeholders from the four Shehias, government staff in relevant departments, NGO representatives, CBO representatives and representative women and men from community level.

DATA PROCESSING AND ANALYSIS

Results of the interviews and focus group discussions as well as case studies generated information on the key focus areas. This information was triangulated to ensure consistency of messages, compared from a gender perspective as well as differences in geographical locations and tabulated to determine the cause and effect relationships.

PART II: LITERATURE REVIEW

THE SOCIAL ECONOMIC AND POLITICAL SITUATION IN ZANZIBAR

Zanzibar is an autonomous part of the United Republic of Tanzania. Zanzibar consists of two main islands, Unguja and Pemba. It also has other smaller islands many of which are not inhabited.¹ It has a total area of 2,654 square kilometers with a population of 1.2 million. The Island is divided into 5 regions, 10 Districts and 303 Shehias. In terms of population distribution, 32% live in urban areas and 68% reside in rural areas. The population grows at the rate of 3% annually. The drivers of economic growth are agriculture (including fisheries and forestry), tourism, trade and manufacturing.² Coconuts, cloves, chilies, copra and seaweed are grown for export while fishing is an important economic activity.³ The lead sectors include services and tourism. Among the supporting sectors include agriculture which includes forestry, accounts for 30% of the GDP contribution and 75% of the foreign exchange earnings. It is said that almost 70% of the population derives its livelihood directly or indirectly from agricultural activities.

Professor Mbelle (Humphrey, 2004) describes the economy of Zanzibar as having passed through four critical phases, the first is the 1964 -1980 where Zanzibar had good economic performance; then came the 1980 -1987 when the government tried some local home grown measures to address the economic crisis; in 1988-1993, initial phase of reforms based Breton Woods Institutions guidance; and the rest of the period from there is referred as the period of continuous reforms.⁴ This is indeed evidenced by a number of reforms that have been undertaken in all sectors, political, economic and social.

These stages are important in understanding what the country has been through in terms of addressing the social and economic conditions. Since 1964 the Zanzibar government has addressed poverty by designing programs in health, education, water and sanitation as well as shelter. Access to these services was free; however, the services have not been sustained. With the weakening of the economy in the 1970s, the government failed to sustain the programs.⁵

¹ Serikali ya Mapinduzi ya Zanzibar, (2007); Mkakati wa Kukuza Uchumi na Kupunguza Umaskini Zanzibar (MKUZA), Zanzibar. The other islands include Uzi, Kojani, Shamiani, Kisiwa Panzi, Fundo and Tumbatu

² Khamis Mussa Omar, "Zanzibar Growth Strategy 2006-2015", in Moshi Humphrey P.B., Mbelle, Ammon V.Y, (ed), (2008); Research and Consultancy Center, Dar es Salaam and Zanzibar

³ Revolutionary Government of Zanzibar (2007): Zanzibar Statistical Abstract, Office of Chief Government Statistician, Zanzibar

⁴ Moshi Humphrey P.B., Mbelle, Ammon V.Y, (ed), (2004); Zanzibar: the Challenges of Globalization and Poverty Reduction, Dar es Salaam

⁵ Moshi et al (ed.), *Zanzibar: The Challenges of Globalization and Poverty Reduction*, Economic Policy Workshops, Ministry of Finance and Economic Affairs and President's Economic Policy Advisory Unit, 2004. Article written by Mbele (2008); the economy began to fail in the 1970s and Zanzibar was forced to borrow from Breton Woods Institutions leading to major reforms in the economy, though there were some macro level changes, many of the drivers of the economy were not performing well.

In 1988, when Zanzibar began economic reforms with the goal of sustainably reducing poverty it began a process that was to change the future of the Islands for a long time. In 2002, Vision 2020 was formulated; the government spelt out the objectives of eradicating absolute poverty and developed the first Zanzibar Poverty Reduction Plan and other plans to support the implementation of Vision 2020.

Despite the reforms and the relative increase in GDP⁶ which currently stands at 6.7% growth per annum, the poverty rates in Zanzibar are still extremely high.⁷ Most important is the fact that poverty levels have not changed significantly over the years despite the increase in GDP. According to an assessment on Most Vulnerable Children undertaken in 2009 in Zanzibar, Micheweni, located in north Pemba Island, is the poorest district with 74% of the people living below the basic needs poverty line and 33% below the food poverty line. Wete district follows with poverty rates of 71% living below the basic needs poverty line and 24% below the food poverty line. From the Demographic and Health Survey of 2004, children living below the basic needs poverty line are 28% (82,581) while those living below the food poverty line are 72% (291,543).⁸

Although The Poverty Reduction Strategy Paper (MKUZA II) predicts the percentage of people living below the basic needs poverty line to have marginally declined from 43.7% in 2004 to 38% in 2009, there are still high levels of poverty.⁹ There is however no information on the gender dimensions to the reduction of poverty. Evidence shows that the decline of poverty is mainly in rural areas, mainly Pemba while poverty in urban areas has slightly increased. In comparison, Pemba has continuously suffered more poverty levels than Unguja.

MKUZA II is geared towards strengthening gender equity and equality as well as promote women's empowerment. It further aims to reach the most marginalized populations including women, widows, youths, orphans, elderly, and people with disability, PLHIV, and neglected children.

GENDER DIMENSIONS OF POVERTY IN ZANZIBAR

All over the world women experience poverty differently compared to men because of the socio economic, cultural and sometimes biological factors which result in different responsibilities and ensuing rights and benefits. Poverty is experienced more severely by women due to their social and cultural positions which result in roles that marginalize their contribution to economic growth and household income (ADB 2005).

When we talk about the poor in Zanzibar, we are mainly talking about women and children. With regards to children, nearly half (48%) of the children in Zanzibar live below the basic needs poverty

⁶ National GDP was 189,500 in 1990; 255,600 in 2000-2004; and 395,700 in 2005; 462 in 2006; 517 in 2007; 639 in 2008; and 728 in 2009; see Revolutionary Government of Zanzibar, Office of the Chief Government Statistician, Zanzibar Statistical Abstract, 2009

⁷ The objective of the Zanzibar Growth Strategy 2006-2015 is to realize high growth that is pro poor. The growth is intended to benefit the poor. Thus the framework for addressing poverty is in existence, the issue is to what extent does the framework address the needs of households and therefore child labour

⁸ Mhamba Dr., (2009): Situation Assessment of MVC in Zanzibar, Ministry of Health and Department of Social Welfare, Zanzibar,

⁹ Revolutionary Government of Zanzibar, (2010), The Zanzibar Strategy for Growth and Poverty Reduction: 2010-2015, Zanzibar

line.¹⁰ Almost 50% of the under five children in Zanzibar suffer from malnutrition and one out of every five children is severely malnourished (ADB, 2005). Many of the poor children reside in rural areas (55%) compared to urban areas (41%).¹¹

Some of the important achievements in Zanzibar in terms of gender equality include (as part of the United Republic of Tanzania), ratification of several key international, regional and national instruments and Conventions on gender equality and women's empowerment. These include the Universal Declaration of Human Rights and the Bill of Rights, the Convention of the Elimination of All Forms of Discrimination Against Women (CEDAW), the Convention of the Rights of the Child (CRC), the Beijing Platform For Action, ILO key gender equality Conventions including Discrimination in Employment and Occupation (C. 111) and Equal Remuneration (C. 100). Regional commitments the Declaration on Gender Equality in Africa, African [Banjul] Charter on Human and Peoples' Rights, adopted June 27, 1981, OAU Doc. CAB/LEG/67/3 rev. 5, 21 I.L.M. 58 (1982), entered into force Oct. 21, 1986: [excerpts] ,Declaration on the HIV/AIDS Epidemic at the XI International Conference on AIDS and STDs in Africa, 1999 , Women's Declaration and Agenda for a Culture of Peace in Africa Adopted at the Close of a Pan African Conference in Zanzibar, 1999 ,Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa, and a Declaration of Heads of State of the Southern African Development Community of 1997.

The government of Zanzibar has raised the representation of women in the House of Representatives from 10% to 30%, and has sector specific policies that address gender issues including the population policy, the agriculture and livestock policy as well as the education policy (Humphrey, 2004).

NATIONAL POLICIES

VISION 2020

The overall development vision of the island according to Vision 2020 is the reduction of absolute poverty in Zanzibar. Poverty is not just a result of the lack of income, but manifests itself in accessibility to basic needs, including food, shelter, adequate clothing and social security. Juma Mwapachu sums it up by saying that poverty reduction is synonymous to empowering people to manage their lives and have a stake in the development process (Humphrey, 2004).

Among the challenges outlined in the vision as priority areas to address including the creation of provision of access to opportunities by women and the creation of equal opportunities to disadvantaged groups. Strategies to address some of the challenges are outlined in the National Gender Strategy and other documentation. This is line with the current conceptualization of poverty reduction that outlines which emphasizes on the need for growth to address inequalities.¹²

¹⁰ The basic needs poverty line in Zanzibar was set at 21,383 per capita/per 28 days using the HBS 2004/05. See Repoa, NBS and UNICEF, (2009), Childhood Poverty in Tanzania: Deprivations and Disparities in Child Wellbeing, Dar es Salaam

¹¹ It is important to note however that poverty in Zanzibar is increasing acquiring an urban face, and Pemba which was regarded poorer than Unguja is slowly gaining speed. See Revolutionary Government of Zanzibar, (2010), The Zanzibar Strategy for Growth and Poverty Reduction: 2010-2015.

¹² See Ammon Mbele and Humphrey Moshi, Zanzibar, Overcoming the Challenges of Poverty Reduction, 2008. Other factors include managing the macro economy, linking the macro economy to the micro economy and ensuring a functioning incentive framework for the micro economy

This has also been underscored in the Zanzibar Growth Strategy, the Tanzania Mini-tiger Plan, Property and Business Formalization Programme (PBFP) and the Business Environment Strengthening in Tanzania (BEST).

The biggest challenge has been the financing of these sectors, the domestic resources have not been adequate to support the budget, thus the bulk of the budget has been financed by donors through various mechanisms, including projects, basket funding and General Budget Support.

TABLE 1 SOURCE: RGOZ (2008): SUMMARY OF THE ESTIMATED RESOURCE REQUIREMENTS FOR THE GROWTH SECTORS (2005-2010) IN US MILLION

Growth sectors	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
Agr.	19.2	18.3	20.4	20.7	22.0	23.5	26.0	27.6	26.0	27.4
Tourism	151.0	0.7	7.9	12.7	12.2	9.9	4.3	4.2	4.1	3.9
Trade	168.6	558.0	9.0	2.8	2.8	2.4	2.4	2.4	2.4	2.4
Manuf.	14.2	48.8	5.2	4.7	10.7	10.1	1.5	1.7	1.7	1.7

ZANZIBAR AGRICULTURE POLICY

Among the objectives of the Zanzibar Agriculture Policy of 2002 is to promote gender equality in agricultural development and production in order to ensure that women have equitable access to and control over productive resources including land, water, credit and extension services as well as promotion of sustainable use of natural resources. The policy sets out to achieve a number of outputs including the improvement of production, grading and processing of agricultural products as well as increasing productivity in agricultural sub sectors. It aims to reform agricultural marketing and pricing, as well as introduce new and more efficient technology in agriculture indicating potential growth and transformation of the agricultural sector. The policy provides as follows on environmental issues

"The current state of the environment is a matter of concern. There are serious environmental problems. These include decline in soil fertility, deforestation for fuel wood, charcoal and poles and destruction caused by excessive use of fire. Other problems are degradation caused by CAREless quarrying and improper disposal of industrial and domestic wastes, and use of destructive fishing practices such as dynamiting" (Zanzibar Agriculture Policy, 2002).

The Zanzibar Agriculture Policy promotes environmental sustainability and promotes a shared responsibility and participation in productive and reproductive roles by men, women, girls and boys as well as the need to balance population needs with natural resources utilization. It promotes equal access to credit facilities for agricultural activities and improving agricultural technology for rural women who are the major producers by 70% yet less than 20% own productive resources. The policy recognizes increasing need for energy resources particularly for cooking and proposes to introduce energy saving technologies by increasing incomes for citizens so to afford alternatives such as fuel.

The policy links the environmental problems with a number of problems including lack of awareness about conservation issues, high population growth and use of agro chemicals in agricultural activities. In terms of increasing security for women, the policy provides that the

government will promote land ownership by all Zanzibaris, particularly because land tenure issues are not clear to majority population. The policy emphasizes secure property rights for agricultural producers through land registration and titling and promotes the registration of land by women.

NATIONAL FORESTRY POLICY

The National Forestry policy addresses sustainable management of forests in Zanzibar, it targets protection, conservation, reduction of deforestation and strengthening the role of forest in alleviating poverty by increasing equity in resource management and utilization. The policy also aims to promote economic development in meeting the demand for forest product and in creating income. Generally, the implementation of the policy is not effective, particularly on the aspects of Community Forest Management and women's participation in the management and control of forestry resources.

Evidence reveals a high level of deforestation in Zanzibar (in excess of 1% per annum), challenges in CoFM approach and high illiteracy rates that inhibit access to information regarding rights and responsibilities. While communities continue to use the forest for many domestic and economic activities, there is already evidence that there are great potentials for the reduction of carbon dioxide emissions of about 3 to 4 million tonnes over 30 years (CARE, undated) if deforestation and forest degradation is efficiently addressed. There are obvious challenges and fears associated with the application of the REDD strategy, including loss of forest products where there are no alternatives, loss of places for traditional or cultural rituals; land grabbing and lack of incentives associated with land tenure and management. The loss of these opportunities has to almost equal the benefits of applying REDD strategies.

NATIONAL GENDER POLICY

Both Tanzania Mainland and Zanzibar are in the final stages of completing revised gender policies. The current National Gender Policy is guided by several principles, including the equality principle, that all persons are equal and entitled to recognition and respect for their dignity. Affirmative action for categories of groups such as women is not promoted as a way of promoting gender equality but the policy realizes that empowerment of women is central to the success of gender equality interventions, thus specifically outlines that gender mainstreaming should not replace initiatives geared at empowering women specifically as a target group. This means that Gender and Development (GAD) and Women in Development (WID) approaches should be used in promoting gender equality to the same extent.

The Draft Gender Policy of Zanzibar further states that institutionalization of gender equality is important for all actors and central to human development and thus accentuates the need for implementing the mainstreaming strategy in processes, structures, institutions, and ensuring that gender mainstreaming processes are adequately funded. The gender policy suggests the need to strengthen institutional frameworks for effective implementation of the policy. The Women Protection and Development Policy elaborates that ministries, departments and agencies have a responsibility to empower women and mainstream gender in plans and budgets.

THE LAND POLICY AND LAND ACT

The Land Policy of 1992 is a landmark development in terms of women's rights to access, own and control landed resources. Although there has not been any study to measure the overall impact of the Law for women, and evaluate if the law has facilitated greater access by women, having this provision in the law is a positive step towards ensuring that more women will have greater access to land.

Land tenure in Zanzibar is a mixture of tenure systems. Land Act No. 12 of 1992 recognizes three types of land tenure systems. These are: public land designated as state land and owned solely by the Government; private land (including 3 acre plots provided by Government to vulnerable and extremely poor households) owned by individuals and; the right of occupancy given by the Government. While the Land Act provides the legal and appropriate basis for all three tenure systems, customary laws exist. In general terms, there have been challenges in terms of access to land by women because of lack of information and high illiteracy rates (ADB, 2005). It is estimated that women who head households are substantially less educated compared to male heads of households (21% and 56% respectively (Porter, 2011) ¹³.

Effective policy and implementation of land laws as well as the realization of rights of women to owning land is inhibited by particularly cultural practices for example, breakdown of marriages, conflicts, and polygamous marriages which further reduce the chances of female spouses inheriting land from their spouses. When with her parents, a female child will inherit half of what the male children get. Later on in life, she is likely to release the land to her brother because of family pressure. Despite these obstacles, a significant majority of women in rural areas seem to have greater access to inherited land compared to any other type of land tenure.

Table 3.1: Results of 1994 Survey of Women's Access to Rural Land in Zanzibar

Main Land Tenure	Description	Number of Women Accessing this Land Tenure	% of 275 Respondents
Public Land	Cleared	68	25%
	Allocated	26	9%
Private Land	Jointly inherited or Wakf (land given as gift)	154	56%
	Individually inherited	46	17%
	Bought	19	7%
	Gift	18	7%
Granted Land	(Re) allocated TAP (piece of land from government)	17	6%
	Use of TAP after death of husband/parents	13	5%
Sub Land Tenure			
Borrowed Land	Borrowed from husband	66	24%
	Borrowed from others	126	46%
Squatted Land	Squatted	10	3.6%

Source: Porter, 2011

¹³ Dr. Raewyn Porter (2011), Gender and Land Report, RGoZ

EDUCATION

In Zanzibar, the primary enrolment rate is fair for both girls and boys and shows marginal improvement compared from 2005 -2007 (0.99 in 2005 to 1.01 in 2007). The biggest challenge is the retention rate and the high dropout rates particularly for girl students at primary and secondary levels. This affects poor children from rural areas more than it does children in urban areas. According to the HBS of 2006, only 74% of the children in rural areas are in school compared with 90.3% in urban based schools.

Zanzibar has a strong focus on promoting girl education in order to close the education gap that exists between females and males. However, education is faced with several challenges including poor implementation of policies and other commitments, patriarchal social cultural attitudes, poor enrollment and retention of girls at secondary and tertiary levels of education and social cultural and social economic factors.¹⁴ The low numbers of girls in education has further impacted their opportunities to enter into the decent job market; many are also illiterate and unable to take effect of opportunities that arise, including understanding their rights, seeking redress and participating in decision-making at community and other levels. It is reported that women do not normally report cases of gender based violence because of their limited knowledge of their rights, gender issues and high illiteracy rates.

WATER AND SANITATION

Up to 2008 there is evidence that coverage of water services expanded to cover 80% of urban areas and 60% rural areas. The highest coverage is in Kaskazini District in Unguja 96.5% and the lowest is in Kaskazini District in Pemba 68.7%. Reforms to improve provision, access and safety of water and hygiene practices have been undertaken, with many projects supported by donors. About 73% of the households use pit latrines and 22.4% use modern toilets. Sewerage infrastructure is mainly urban based.

GENDER AND THE ENVIRONMENT

There have been profound changes in the general governance of forests in developing countries and the reason has been to make forest management more sustainable. The main indicators in these changes are reflected in governance by communities rather than the state and thus the promotion of community based approaches, women's involvement in decision-making and improvement of accountability. Changes are also reflected in the opportunities to address gender inequity in terms of knowledge, participation in decision-making at household and community level, ownership and control of resources and better financial management including prioritization of pro poor empowerment programmes in the forestry sector.¹⁵

¹⁴ RGoZ, (2008), Five Year Strategic Plan (2008-2012), Ministry of Labour, Youth, women and children Development, Zanzibar

¹⁵ Ester Mwangi et al, (udated), Gender and Sustainable Forest \management in East Africa, and Latin America

Nevertheless, experience shows that women continue to be disadvantaged by insecure access to property and lack of property ownership rights, rights to forest and tree resources. Ownership of resources is minimal though they are the biggest producers and users of the environment. Benefit sharing is unequal and they are marginalized when it comes to opportunities to benefit from these resources. Women are subject to discrimination and male dominance in the service provision sector, including credit and technology, and limited space in decision-making at household and community levels. Marginalization in decision-making is often hidden in the rules governing community groups, social barriers, division labour.

GENDER AND GOVERNANCE

POLITICAL LEADERSHIP

The Zanzibar Government is governed by the House of Representatives under the Revolutionary Government. Participation of women in decision-making has been highlighted as a key pillar in achieving gender equality since the adoption of the Nairobi Forward-Looking Strategies for the Advancement of Women in 1985 and later the Southern African Development Coordination Conference (SADCC) protocol that promotes 50% leadership by women. Participation of women in politics and other political processes is still much of a concern for Zanzibar.¹⁶ In 1995 nine seats were allocated for the representation of women (13.6% of the total). In 2003, a revision of the constitution effected change in the percentage of women in Parliament by increasing the special seats in the House of Representatives from 20% to 30%. This change also affected other levels of leadership including the councilors (30%). The aim is to ensure a representation of women by 40% by 2015. There has not been an evaluation of the impact of affirmative action or whether it has been able to result into expected changes. Adding to the numbers of women in leadership is just one step towards promoting participation; interventions for empowering them to participate effectively are imperative.

There has been progress in representation of women in Parliament in Zanzibar. In 1995, 37 seats were allocated women nominated by the President referred to as the 'special seats'. These are seats that are designated for women nominated leaders in political parties to represent their party in Parliament. Each political party with Members of Parliament has a percentage of the special seats depending on number of elected Members of Parliament. This system was put in place to ensure a certain percentage of women Members of Parliament as an affirmative action to promote gender equality. Irrespective of this development, the numbers are still low and this is a phenomenon in many developing countries (African Women Agency and Decision-making, 2009). However, women who occupy special seats have no constituency that they represent and are therefore paid less than their elected counterparts, have limited space of reaching the community and have less opportunities than their elected counterparts.

TABLE 2 REPRESENTATION OF WOMEN IN DECISION-MAKING POSITION IN ZANZIBAR

Years	2000	2006	2007
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¹⁶ RGoZ (2011), The Zanzibar National Gender Policy (Final Draft), Zanzibar

Positions	Male	Female	Total	Percent Women	Male	Female	Total	Percent women	Male	Female	Total	Percent women
Members of the House of Representatives	60	19	79	24	61	18	79	23	60	18	78	23
Ministers	11	1	12	8	9	4	13	31	11	3	14	21
Deputy Ministers	4	1	5	20	5	1	6	17	4	1	5	20
Principal Secretaries	11	1	12	8	14	1	15	7	11	1	12	8
Deputy Principal Secretaries	7	2	9	22	8	2	10	20	7	2	9	22
Regional Commissioners	5	0	5	0	5	0	5	0	5	0	5	0
District Commissioners	9	1	10	10	9	1	10	10	9	1	10	10

GENDER IN AGRICULTURE AND FORESTRY

Approximately 98% of economically active rural women are engaged in agriculture. Apart from other responsibilities, women are responsible for crop production and domestic work. According to cultural traditions, women are also responsible for livestock related activities including milking, marketing and processing. 74% of the agricultural enterprises labour force is women; they work in shoreline fisheries; they are also responsible for food preparation, fetching, harvesting, transportation and storage activities. Some of these responsibilities they implement with their male counterparts, but most of it is done by women. Decision-making at the household level is male dominated in all farming activities. Though women are the main producers, they have a minimal share of the benefits. They have limited access to production resources and less control over the proceeds of their labour (Raewyn, 2011).

There have been initiatives to engage women in agricultural productivity given the food security situations and malnutrition levels, an example is the Farmer Field Schools which aims to upgrade the farmers knowledge about farming. However, the high level of illiteracy among women farmers has inhibited their effective participation because the training curricula and methodology are not aligned to the needs of these women (ADB, 2005). On the other hand, there is increasing evidence

that there is an increasing number of women who are becoming literate, earning higher incomes and becoming less dependent on their spouses (Soud M. Juma et al, 2011).

Credit facilities for agriculture-related activities have been extended to farmers and fishermen through development projects or privately run institutions. About 70% of the beneficiaries of the credit institutions such as Pride Africa are women but men are becoming more interested in these groups because women seem to be managing them well. Women are reported to engage in sensitization, organized groups, regular meetings and be committed to repayment (repayment rate is about 99%). But the credits come with difficult to meet conditions such as the promotion of technology which may not in all cases be affordable or of benefit to farmers. Experience shows that women are not as eager to use new technology in farming because of lack of education, knowledge and lack of structures to promote their participation and feedback regarding the technology (ADB, 2005). Therefore, women prefer small loans managed in groups. Interest rates are also high, it ranges from 24%-30%. Likewise, government provides credits which are sometimes regarded as grants by particularly male farmers. In general, credits have not been successful because of the approach that has been used, not responsive, not gender sensitive, and the lack of advice on the utilization of credit facilities. Other agriculture credit facilities are not offered.

GENDER AND REDD IN ZANZIBAR

Tanzania is a party to the UNFCCC and is committed to implementing the responsibilities of national states as pronounced in the Convention. As a follow up to the Convention, Tanzania has developed a draft REDD strategy which is undergoing review.

In Zanzibar, there is no Environmental Policy or Climate Change Strategy to provide the policy and legal framework for REDD. Thus reference is made of the draft REDD strategy that is being coordinated by the Vice President's Office in Dar Es Salaam.

The Zanzibar Forestry Policy of 1999 has three main goals: social, economic and environmental. The social goal is geared towards strengthening the role of forestry in alleviating poverty and increasing equity in resource management and utilization. The economic goal aims at promoting economic development by utilization of forest products and at the same time create income and increase revenue. The environmental goal is to conserve forest resources and sustain the environment. The policy promotes active engagement of communities in managing forest resources. It embraces the concept of community forest which according to the policy refers to the *involvement of communities as key actors* in planning and implementation of forest programmes. The policy does not provide for the distribution or management of the carbon credit benefits resulting out of REDD+.

Zanzibar recognizes the importance of gender mainstreaming in REDD; this has been highlighted by government officials and also raised in other studies (CARE, 2010). The following are some issues raised;¹⁷

¹⁷ CARE, "What is Mainstreaming Gender in REDD"? Cop 16 side event Presentation Cancun, 29th November 2010

- ✓ Cultural resistance as well as real risks to women being in the forest
- ✓ Many VSLs currently rely on wood-cutting as a main source of petty cash income
- ✓ Gender awareness of Village Conservation Committees
- ✓ Involve women in the practical activities around REDD (biomass monitoring, village land zoning, forest patrols, woodlot management)
- ✓ Improve participation of women in VCC
- ✓ Incorporate women's needs and opinion in land use plans
- ✓ Promote environmentally sustainable sources of fuel wood
- ✓ Take CARE of household energy needs
- ✓ Monitor differential impact on men and women
- ✓ Women's voice in, access to and control of funds emanating from forest resources and how they are used at a local Level
- ✓ Legal empowerment of women legal rights, access to recourse mechanisms, power to regulate activities of men
- ✓ This is parts of legacy left to the next generation – need to involve girls & boys

ACCESS TO BENEFITS

According to the policy, community forests are supposed to provide benefits such as fuel and other essential goods, food production, employment and income. Specific activities to raise income can range from growing tree nurseries, forest based handicraft, non wood forest products and bee keeping. The national REDD strategy goes further to require a mechanism for benefit sharing and this is important given the fact that the nature of benefits may have differing values financially and socially. For example if women harvest products that are of less value than men, then they are getting benefits that are of insignificant value over time. On the other hand, women may be active participants in production; for example, studies show that women are involved in gathering of fuel wood, fruits, leaves for making baskets, gums and medical products and other products (CARE, undated), but it is not clear how the financial benefits are used within the household once the products are sold. It is not clear how the REDD+ carbon credits will be distributed within groups and households.

Training to enable them to manage the forests effectively and benefit from its resources is something that can enhance access to benefits. This is also underscored in the policy, and includes marketing skills and linking producers to markets.

In terms of REDD, the kinds of outcome benefits that must be equitably shared include knowledge and the financing that arises or is the outcome of participating in forest conservation (carbon credits). In terms of knowledge, the process, benefits, systems and institutions that manage the REDD+ process must be transparent and known by the communities, including their share of what is likely to be the financial benefits of forest conservation. The Draft National Strategy proposes a fair and transparent payment mechanism or benefit sharing mechanism that is known by stakeholders, including a clear understanding of the determinants of gains and losses, rewards. At national level this needs to exist and in order to ensure equity, it is important that it is gender sensitive. It acknowledges that currently there is no clear mechanism to ensure equal cost/benefit sharing for many community management projects.

Since the project is two years old, it is not realistic to look into the outcome of the process but it is critical to assess the process itself to ensure that it is gender sensitive. However, the agreements can be looked into, to determine who gets what, the benefit sharing mechanisms, coordination mechanisms and perhaps propose more equitable ways through which the benefits can be shared.

OWNERSHIP AND CONTROL OF RESOURCES

Among the interventions packages that can improve security to benefits, livelihoods and survival are ownership and control of resources. Already it is clear that women have less access to public land and greater access to private land (through inheritance) compared to men. The issue in this case is what kind of land ownership applies in HIMA areas and to what extent does the tenure guarantee security of control and livelihoods. The following issues are important to look into:

- The nature of land tenure and mechanisms for ensuring security of tenure for communities managing forests, from a REDD+ perspective, key land tenure issues for forest carbon projects must include implications of tree tenure and tree tenure and use rights.
- Even if men and women cannot own land, can they own the products from forests? The literature already shows that women do not have ownership rights over products of their labour because of the social cultural conditions and have limited access to forest resources.
- The nature of land conflicts, including causes of conflicts, outcome and impact on men and women. Where and how land disputes are finally determined and in whose favor can give an indication of the power relations in the community.

The National Forest Action Plan of Zanzibar acknowledges the complexities of land ownership in Zanzibar. The current tenure systems in both Tanzania mainland and Zanzibar are seen as a disincentive for CoFM and REDD+ and thus contribute cause for high levels of deforestation (Draft REDD Strategy, 2010). Government ownership of natural resources such as forestry does not guarantee absolute right by communities over the landed property nor the products of forestry. More importantly is the need to highlight the nature of distribution of benefits from forest resources, to determine percentage of women's and men's shares. The current land ownership framework provides that government owns land in collaboration with communities (REDD+ Strategic Plan, 2010). Land tenure rights and ownership of forest areas, agriculture land and ownership of trees within the household compound determines who makes decisions regarding use, management, disposal and benefits accruing from the land. For REDD+ projects it is important for these issues to be demystified.

PARTICIPATION IN DECISION-MAKING

Evidence shows that at household level in Zanzibar, women participate in decision-making to the same extent as men; however the final decision maker is the man (CARE, undated). However, it is not clear what kind of issues women decide about, whether its access to social services such as education for children and health services for the household, finances, use of assets etc. It is important to understand the dynamics and power relations in decision-making and how these further impact on benefits, control and ownership of process and results of processes. Already, it is

clear that when it comes to formation of community forest management groups, women are not as active, neither are they involved in planning or strategizing.

WOMEN'S EMPOWERMENT INITIATIVES IN FOREST MANAGEMENT

Implementation of the HIMA project within the framework of REDD+ requires sufficient capacity to not only protect, utilize and sustain forest resources but to make informed decisions regarding management as well as benefit sharing issues. Within a context where illiteracy rates of women are high and attendance and retention rates are low for girls, it is important to establish capacity to meaningfully participate in decision-making. The mechanisms to enhance women's participation and capacity to effectively participate in the management of forest resources must be looked into. The REDD+ strategy provides the need to ensure that communities have a clear understanding of the pertinent issues regarding CoFM and REDD+.

PART III: FIELD FINDINGS

DIVISION OF LABOUR

GENDER ROLES

In Pemba, the communities have a very distinct set of expectations who does what in the community and at the household level. Women are fully responsible for the reproductive roles (cleaning the household, cooking, fetching water and caring for the children). They are assisted by their daughters or female members of the family. Women are also responsible for productive roles as they are expected to join their spouses in cultivation activities after they are done with their morning reproductive roles. They later return to households to continue with household chores until evening around 4 pm where they rest, kneed or attend Madrassa (religion classes).

"Male children are more intelligent and that is why they must be educated, girl children always fail... they must fail....after all, once someone wants to marry her, the parent has to give her away.....".

FGD, Men

Apart from helping the mother with household chores, girls attend school and after school they get time to play and rest, and occasionally help the mother with some household chores. The girl child is expected to participate in reproductive roles for learning purposes. In a FGD with men, they believe that female children have a far important role in participating in reproductive role than in attending schools because they prepare for matrimonial life in the near future. In any case, girls are allowed to go to school particularly because of the government effort to ensure compulsory attendance. However, girls get limited support for their education needs compared to boys although men admitted that in general, when girl children make it through Secondary School, they become a success story. They pointed out that what is needed in their communities is promoting access to education by girls.

Men are mainly engaged in productive activities and this is for the first seven hours of the day, after which they rest or play football or in a few cases, go back to agricultural activities, fishing or herding. Men are recognized as the bread winners in the family and therefore their primary role is to ensure that there is food in the household; that is their primary responsibility.

Boys are engaged in productive roles from an early age. When they wake up in the morning after prayers, they attend to herds for a few hours before going to school. After school, they generally rest and play football. Occasionally they bring the herd home.

Although girls have playing time, they often have no games of their own to play, boys on the other hand, have play grounds and soccer balls. Football is mainly seen as a sport for boys and men rather than women and girls. Likewise, it is said that boy children have more time to study compared to girl children and according to the youth, this highly contributes to the low performance by girl children. Most of the girl children drop out at 10th grade, boys go through to 12th grade. When girls drop out either because parents have failed to meet their education needs or when they get pregnant, they are immediately married; very few are taken on to vocational training.

One interesting fact from the FDGs is that both girls and boys are allowed to go to school in the morning. Therefore, there is no discrimination in terms of access to education but there is discrimination in terms of who is supported to attend school. Boys tend to get more material support as well as time for studying while girls are often engaged in reproductive roles after school children are generally not engaged in child labour, the work they do at the household is mainly chores and assisting the parents with productive roles.

Community roles are also very distinct; women are more active in reproductive roles at community level. They are expected to participate actively in funerals and weddings and take part in preparation of meals and cleaning during funerals; preparing children for events such as holidays and providing support for families surrounding the neighborhood during social events. Men on the other hand have a more decision-making and planning role, they are expected to provide the resources for the management of social events and to organize and plan for funerals and undertake the role of burials (in accordance with Muslim religion). Boys and girls are expected to follow suit: girls support their mothers while boys support their fathers.

A typical day in Msuka magharibi is as follows:

TABLE 3 TIME USE AT HOUSEHOLD LEVEL - MSUKA MAGHARIBI PEMBA (FDG)

	Women	Men	Girls	Boys
5:00 – 7:00	Prayers Cleaning and getting children ready for school	Prayers Leave for farming/fishing/sleep	Clean the household Fetch water Leaves for school	Herding Fetch water/sleeping
7:00 – 10:00	Washing Farming/knitting/firewood	Farming/fishing	School	School

10:00 – 1:00	Cooking Cleaning Prayers	Farming/fishing		
1:00 – 4:00	Eat Cleaning Knitting Attend religion classes	Prayers, eat and rest	Eat Cleaning Leaves for classes (religious)	Eat Play football Leaves for classes religious
4:00- 7:00	Knitting for domestic use (mats and hats)	Football/bao To pick herd	Play/occasionally fruit picking in forest	Play/or look for forest fruits
7:00 -10:00	Prepares buns for breakfast Prepares beds for children	Attends religion classes Drinks tea Rests	Attend religion classes Sleep	Attend religion classes Sleep

DIVISION OF LABOUR IN FOREST CONSERVATION

Engagement in community forest management is minimal for women compared to men. Women use the forest to get firewood for domestic purposes and medicinal purposes while men use it to get firewood for sale, beekeeping and logging (although a large portion of logging is done by outsiders). Girls and boys are not engaged in forest based activities; their roles are mainly based at the household level, with minimal time spent in forests. In a KII with an NGO it was mentioned that it is men who mostly participate in forest conservation activities. Even when something urgent comes up, it is the men that respond to calls by SCC earlier compared to women. Women participate in preparing seedlings and planting. Male boys have time occasionally, including Saturday and Sunday to visit the forest and pick up fruits, which they sell. Girls are not involved in forest management activities.

In general, boys and girls participate minimally in the management of forest resources although they can be a powerful actor. The only activity that boys are engaged in is fruit picking, which they do during weekends or after school hours. Boys are able to make some income out of this activity.

In Unguja, the division of labour in forest areas is based on social construction. Thus women and girls mainly participate in reproductive roles, although they also participate in productive roles for both domestic and commercial reasons. Men and boys on the other hand are more involved in productive work. Apart from attending school, boys are also responsible for making charcoal and chalk. Women stated that they do most of the domestic work, so they get very tired and this contributes to their limited engagement in productive work.

TABLE 4 TIME USE AT HOUSEHOLD LEVEL – KIBUTENI, UNGUJA

	Women	Men	Girls	Boys
5:00 – 7:00	Prayers	Prayers	Clean the	Herding

	Cleaning and getting children ready for school Washing dishes	Leave for farming/fishing/herding	household Fetch water Leaves for school	Fetch water/ farming
7:00 – 10:00	Washing Farming/knitting/firewood	Picking coconut/cloves; brick making/ Farming/fishing	Breakfast School	Breakfast school
10:00 – 1:00	Cooking Cleaning Prayers	Farming/fishing		
1:00 – 4:00	Eat Cleaning Knitting Attend religion classes	Prayers, eat and rest	Eat Cleaning Playing classes (religious)	Eat Herding Leaves for classes religious
4:00- 7:00	Knitting Cleaning children Cooking evening meal	Prayers Bringing the cattle home Drink coffee Football	Play Resting	Play/resting
7:00 -10:00	Rest and watching TV Prayers Drinking tea	Praying Sifting cloves Resting	Prayers Resting Revision of studies Watching TV	Attend religion classes Prayers TV Revision of studies

Both women and men participate in conservation of forest in Unguja. Men are responsible for cleaning the forest/preparing the area for cultivation (clearing the forest) and to some extent, actual cultivation of food crops. Women plant trees and other crops as well as harvesting. Women participate equally and do all work that men do, including security work.

ACCESS, CONTROL AND OWNERSHIP OVER PRODUCTIVE ASSETS

In Pemba, all land is owned by government/state on behalf of citizens, but villagers are apportioned land for use. Land can be individually owned through inheritance or through purchase.

Land ownership relations between men and women in Pemba are not equal. Men are more likely to own land than women because of the number of options available for men to access and own land. Apart from land from inheritance, they can purchase land and they can lease land for agriculture. Women on the other hand, only own land when it is inherited although there are indications of changing attitudes among women, and some are beginning to purchase land. In addition, according to FDG with men, few women own land obtained from inheritance, and despite ownership rights, they have limited control over the land, particularly when they get married. It is

the men who have control over their spouse's land. This means that women cannot dispose of their property without the permission of the male spouses.

It was pointed out in Msuka that women are more likely to own movable assets such as cattle compared to men who are mostly the owners of land. Likewise with landed resources in the forest. In principle, women and men have equal access to land in the forest as well as forest products, as outlined in the bylaws provided by the forest management committees, but control and ownership as well as genuine access is questionable. Most women do not lease land; it is the men who do this. It was pointed out in a FDG with women that part of the reason women do not lease land is because whatever is harvested from it is not equally shared between the men and women, although it is the woman who is likely to do more labour. Women also pointed out that it is expensive for women to lease land because most of them do not have sources of income to pay for the hard labour, such as clearing for planting and harvesting.

Men argued that women normally do not attach economic value to land, that women prefer gold ornaments to land because they do not culturally purchase land as an asset. The women explained in a FDG that they purchase jewelry because they can always move with their movable valuables, but they cannot move with the land upon dissolution of marriage. Women in a FDG stated that when they are divorced, they only leave with movable assets, such as furniture and jewelry, but they would not move with things such as cows, cars or certificates of ownership of land. It is important to note that most women do not have the financial capacity to purchase land even if they wanted to. Women in Changaweni stated that if they had financial capacity, they would purchase land.

"Women are easily satisfied. Once they get married, they concentrate on accumulating gold ornaments, they do not buy land. It is the men who purchase land" FDG, Men

Although children can inherit land from their parents, they have no control over it. Focus Group Discussions with women indicate that men have ownership rights and benefit more from forest resources compared to women. Likewise, men own bigger portions of land compared to women because the nature of land tenure and gender relations gives men a greater chance of owning land.

ACCESS, OWNERSHIP AND CONTROL OF FOREST RESOURCES

In Pemba, access to forest resources is mainly determined by the village forest committee, they are responsible for issuing a license to access the basic resources such as firewood, plots of land for cultivation, logs and beekeeping. The license is purchased at varied prices depending on the agreement reached with community.

In terms of access to forest resources, men, women, boys and girls in principle all have access to forest resources. However, women have less time to spend for forest based activities due to their reproductive roles. Likewise, women have less control of forest resources. For example, in a focus group discussion with men, men pointed out that both men and women have access to land for using it, but the difference is that women do not have full control over the land or forest products. It was also pointed out by women in Unguja, that while the women participate in cultivation, they do not own the products emanating from their labour.

TABLE 5 EXTENT OF OWNERSHIP OF INCOME FROM LAND AND OTHER SOURCES (PEMBA)

	Access	Ownership	Control
Women	Has full access to income from her personal property. No access to resources from joint property or male's property	Own only if inherited land or self purchased land	Do not control land even if inherited
Men	Have full access	Do not own the land belonging to a woman	Have full control over all land, owned by man or woman in the household
Boys	Have full access	Can inherit land, but will not have any control over it until adult age	-
Girls	Have full access	Can inherit land, but will not have any control over it until adult age	-

TABLE 6 ACCESS, OWNERSHIP AND CONTROL OF INCOME FROM FOREST RESOURCES (PEMBA)

	Access	Ownership	Control
Women	Does not make income from forest resources (compared to women in Unguja who have access to firewood for income generation)	-	Limited control over income from forest resources at household level
Men	Have access to forest resources and makes some income (honey)	Fully owns the income from the resources and controls it	Has full control over income. When the husband dies, his paternal family takes control of the landed resources and other productive resources
Boys	Have full access to products of the forests and can make income from fruits	Fully owns the income and	Spends income according to their wishes without interference from parents
Girls	Does not make any income from forest resources	-	-

In Unguja, individuals can own land through inheritance or purchase. Inherited land is often clan land and cannot be disposed without permission from the clan. Therefore, one can only use it for productive work (ie one does not have title over it). Likewise, it was pointed out in a discussion with women that in most cases, women are forbidden to sell inherited land by their brothers or male members of their families, although legally they do have a right to dispose of the property if they so wish. Many women are not aware of this right.

A FGD with women indicates that a few women who have tried to follow up with village government to ask for a certificate of occupancy have not succeeded. The reason for lack of assistance is not clear. One of the associated problems with regard to formalizing inherited land is the belief that inherited land cannot be fully owned by an individual and the issue of unclear borders. It is most often not clear where the borders are and this has in the past caused conflicts over land.

Women in Pemba can own purchased land, however there are limitations due to lack of resources to purchase land. Few women have resources to purchase land. Another reason that limits women's power to purchase is the belief among women that they cannot purchase land. As explained in a KII with a member of the Shehia committee, although everyone has equal access to purchase land as long as they approach the village government and follow the procedures, women who own purchased land are fewer compared to men because women think they cannot own land on their own, and that it is the male spouse who should own land. The woman can be given a small portion for use by her spouse, but not own it. There is also a large number of women who do not know the procedures for purchasing land and do not know who to ask for information. As pointed out in the FDG with women, some have shown interest in owning land but do not know the procedures.

Women think that the lease system promotes inequality in a context of patriarchy because it pushes women to depend on the man. There are no affirmative action measures for groups that cannot afford the cost for leasing and since many of those who cannot afford the cost are women, they are forced to depend on their husbands to access land.

In Unguja, forest resources consist of firewood, land for cultivation, honey, medicine and fruits. Women make their income from selling firewood and they use this income for personal and household needs. On the other hand, income made from farm land is shared but favoring the man, as indicated in a FGD with women. In Kitogani, women mentioned that often, the man will know about how much the woman has made, but the woman would not be allowed to know how much the man has made and cannot ask for that information. It is not in all cases that women will have full control of the products of their labour. In a classic case of inequality in distribution, three wives of one man decided to lease land and paid for the license, but they have no control over the income and use of monetary resources.

If someone wants to lease a piece of land for use in the forest, they have to get permission/license from a local government committee. Experience shows that it is mainly the men who ask for the license. Women have not really engaged themselves into serious farming because of several reasons. One is that they cannot afford to pay for the license. Secondly, women claim that when they cultivate, they do not get an equal share of the benefits accruing from their effort because it is the man who sells and distributes the income. The third main reason is that apart from not being able to afford the license, clearing the land, cultivation and other activities take a lot of time and energy and women do not have that time. They also cannot hire workers to work on the land because they cannot afford to pay them. So they decide to take a piece of land from that which the man rents. Women are given a small portion of the rented land for their own production. Money earned from what is grown in this part of the land is often the woman's, and the man has no share unless the woman decides so; this is also the case in Pemba. There is also a feeling among men that women feel that it is the responsibility of men to lease and provide food for the family and the woman should only work on the piece of land if she decides to do so. An NGO leader pointed out that many of the women are not aware that this opportunity is available to them on equal basis because they have continuously shown limited interest in meetings concerning forest conservation.

Interestingly, some of the male respondents stated that women do not want to license land because marriages are unstable resulting in Talak (divorce decree given by a husband). They fear that if they lease and leave their marriage before they harvest, they will leave the land and all its produce to another woman. Thus for them, it is a disincentive to lease land when they are married. An NGO representative pointed out that for the young girls, conservation activities are really not their activity and people will be surprised for example to see a young girl carrying a hoe going to the field.

TABLE 7 EXTENT OF OWNERSHIP OF INCOME FROM LAND IN UNGUJA

	Access	Ownership	Control
Women	Have no access except through the man Has full access to income from her portion. No access to income from land	Own only if inherited land or self purchased land	Do not control land
Men	Have full access but have to purchase license	Land belongs to village government	Have full control over all produce from the land
Boys	Have full access	Can inherit land, but will not have any control over it until adult age	-
Girls	Have full access	Can inherit land, but will not have any control over it until adult age	-

TABLE 8 ACCESS, OWNERSHIP AND CONTROL OF INCOME FROM FOREST RESOURCES IN UNGUJA

	Access	Ownership	Control
Women	Makes income from selling firewood	Owens proceeds from the sale of firewood	Has full control over her income
Men	Makes income from logging, honey, firewood	Fully owns the income from the resources and controls it	Has full control over income
Boys	Makes income from firewood	Fully owns the income and	Spends income according to their wishes without interference from parents
Girls	Does not make any income from forest resources	-	-

BENEFIT SHARING

The community in Pemba to some extent depends on forest products for survival, but the products benefit mainly men. Men use forest resources for income generation; they harvest firewood for sale, logs for furniture making and to a limited extent honey. Men are engaged in many more of the activities in forest use compared to women. Production of honey is low because they have not been trained on how to produce honey; likewise, the population harvesting honey is small. In the same tone, there are no women groups from which women can join and obtain mutual benefits from using the forest.

Benefits from the forest are indicated on the following table. Note that it is not all groups that benefit equally:

TABLE 9 BENEFITS FROM FOREST RESOURCES AND WHO BENEFITS (PEMBA)

	firewood	Logs	Honey	Medicine	Fruits	Ropes
Men	Sell for money	Sell for furniture making (makes money)	Sell for money	Domestic use	-	Construction
Women	Domestic use	-	-	Domestic use	-	-
Girls	-	-	-	Domestic use	Domestic use	-
Boys	-	-	-	Domestic use	Sell for money	

Respondents in a KII with leaders at Shehia level pointed out that women are far disadvantaged in terms of benefiting from forest resources. Women mostly use the forest products for

household consumption while the men use the products to generate income and as indicated by women, this income is often not shared equally at the household. This income is usually controlled by the man who determines how to spend it without consulting with his spouse or children. A part of that income is used to purchase food for the household and a small share is given to the spouse for her personal use. The rest of the income is kept and spent by the man for his own personal needs.

However, there was a caution, that the money made from forest resources is not sufficient to make savings, and that is why communities around forest areas have remained in poverty. It is also important to note that the process for accessing the forest resources is not an easy one and given the cultural practices and beliefs, the process is a barrier for women in accessing some of the valuable and money making products.

“Accessing these resources is not easy, for some of the products such as honey or picking firewood, we get permission from the Sheha, but for others, such as cutting trees for logs or firewood, you have to get permission from the Department of Environment, it takes three days. A form has to be filled out, it costs 2,000/-. Then one has to get the license, which costs 3,000/- per tree...after the harvest of firewood, hiring a cattle driven wagon costs 4,000/- to take you to the selling point. There, you sell the firewood at a cost of 12,000/- per bundle. All the income is taken at the household and it is often not sufficient....”

In Mkoani, Changaweni village (Shehia), the section of the forest allocated for regular use is accessible by a license issued by the forest management committee. The cost of a license is 2,500/- for logging and 500/- for one bundle of firewood. It is mainly men who take licenses for business purposes (charcoal and wood for furniture). According to FDG with women, women are engaged in too many reproductive activities to have time for business. Licenses are paid for even if firewood is obtained from a tree in one's own farm; communities still have to pay for its use. People have complained about the system but no action has been taken. A local NGO also indicated that the system of sharing benefits is not clear and at times seems to be unfair. They proposed a system that is understood by all users and emphasized that trees in unrestricted areas should be accessible to members of community at no cost. Communities were however told that they will benefit from carbon credits from forests. This process is not clearly understood by women in particular.

Women pointed out that generally, women have greatly reduced use of forest resources because they do not earn sufficient income from the products. Instead, they have shifted their attention to clove growing; earlier on it was growing of cassava, but cassava has been invaded with rodents. Nevertheless, cloves are only harvested once a year and the finances earned from cloves are not sufficient to take the family through the year. In addition, not all people have clove farms and

therefore even this opportunity is not open for everyone. Others who do not have land are hired as laborers for picking cloves at 2,000/- per pish; one can pick at least 5-10 pishes a day if the clove is available. The casual labourers are likely to be poor people who do not have land. The income earned is spent within two months and is not able to cover all costs for food, clothing and school needs of children. Thus there is still need to have alternative sources of income.

Recently, the government provided farm lands (approximately 3 acres to very poor families for clove cultivation). In addition, there are projects geared towards improved cultivation of cloves. At the moment, the central government is planting seedlings for cloves and is distributing them to farmers, thus encouraging people to form groups so that they can benefit from free seedlings. Yet there are more people in need of farms for clove cultivation but do not have alternatives.

Men and women stated that they do not have bank accounts because they do not have savings. If someone falls sick in the family, money is borrowed from a neighbor, the same applies to food and other household needs. They also pointed out that even when their children pass to move on to higher education, they do not have resources to pay for their education requirements. One of the participants indicated that it is better to do a party to wed a child than pay for their educational needs, stating that it is very expensive. In fact some of them stated that some parents wish that their children could fail, so that they are not forced to look for resources to take them through school, though ideally, every parent wishes they had the financial capacity to take their children through school, both boys and girls.

In Changaweni, men pointed out that they have realized that educating a girl child is important and these days, girls are not wed at an early age. At the moment the pass rate for girls is higher compared to boys because boys drop out of school and move out of the district looking for jobs, either going to Dar es Salaam, Unguja or other islands. The elderly men (as decision makers in the household) let them go because when they make it, they contribute to household income. Some of the children have built modern brick houses for their parents. Most of them leave at 16-17 years. When girl children fail, they get married.

"Men from Kibuteni are very strict, if you ask them anything about how they plan to spend the money they get from farming in the forest, they get angry and can do something bad.... So many women fear their husbands...when we are given our little share, we keep quiet" KII woman leader

In Unguja, women get less when resources are being distributed within the household. In a KII with women leaders, it was pointed out that some of the men do not give their wives any income from agriculture despite women's participation in cultivation. Men feel that after the harvest and the sale of crops, their sole responsibility is purchasing food for the household; the rest of the household needs should be addressed by the women. Women state that they cannot complain because the men are stern. Even though they get access to firewood, they can only make two trips a

day since the forest is located far from their residence and they are preoccupied with reproductive roles. This means making income is restricted.

A woman participant in a validation workshop pointed out that it is not in all cases that men provide money for food. She elaborated that where a man has three wives, he would only provide food temporarily at the time he visits the wives. After a visit, the wife is supposed to cater for her own food and other needs as well as the needs of her children until the spouse visits her again.

"The income I make from the farm is used to purchase food for the household, my wives are expected to use their income to meet other needs of the households, such as school fees for the children and clothing" KII Male Community Member

In an interview with the leadership of SCC in Kibuteni, the local leader explained that the license is issued mainly for two purposes, one is to cultivate food and the other is to cut poles for construction. Men use the license for logs, which they sell and women often use the opportunity to farm into their husband's leased land for food purposes. Women also benefit from selling firewood, while men benefit from beekeeping. Because of the limited access, particularly to logging, men indicated that they are not in support of SCC's work. Likewise, women do not like them because getting firewood is also restricted to two bundles per day. The youth have decided to rebel and ignore the bylaws, entering the forest and cutting the firewood without a license. This has a great impact on conservation work by the SCC and further undermines the objectives of the HIMA project regarding deforestation.

The license for farming purposes is sold at 3,000/- for one acre; 5,000/- for a trip of logs; and at 1,000/- for honey. Therefore it is the men who use this opportunity more because they have the financial means to afford paying for licenses. Women have wanted to do beekeeping but have failed because they do not have the appropriate skills through they have heard of an expensive technology used by ZABA (Zanzibar Bee Keeping Association) but have not had the opportunity to approach them for training.

Men invest their income into purchasing land while women spend it on food, clothing and other consumables, but not investments. Women also purchase jewelry under the belief that when they are divorced, they can easily take their jewelry and leave. However, it is important to note that vulnerability of women increases when they are widowed or divorced due to lack of assets for productive labour. In fact in Pemba and Unguja, women depend on their spouses land to meet daily food needs.

Where there are no viable alternatives, people break the laws and invade the forest at night when there are no guards

There are bigger challenges regarding management of forest resources by the local government. In a KII with

JECA, there is a concern among community members, men and women that the forest is being invaded by communities from Makunduchi who have cleared their forests. Illegal logging is done and though sometimes action is taken, measures to address these weaknesses are not emphasized. For example, the SCC in Kibuteni caught people from Makunduchi cutting down trees and took them to court, but reportedly, no action was taken in court. Likewise in Kitogani, people from Charawe were caught but the court let them go.

Earnings made by the village governments through sale of licenses are used for development activities at the village. However the use of these funds, though targeting community, has not been transparent.

TABLE 10 BENEFITS FROM FOREST RESOURCES AND WHO BENEFITS (UNGUJA)

	Firewood	Logs	Honey	Land
Men	Sell for money	Sell	Sell for money	Cultivate and sell
Women	Sell for money	-	-	Cultivate mainly food crops
Girls	-	-	-	-
Boys	Sell for money	-	-	-

"People think that the money from the conserving the forests will be here tomorrow...for them, it's a business and they want to see the profits soon...carbon credits, we are in the darkness regarding this!!" KII JECA male leader

KNOWLEDGE ABOUT CARBON CREDITS

In Unguja, SCC leaders point to the fact that a large percentage of the men and women know about REDD. But apart from the SCC, no other committee in the Shehia in Kibuteni and Kitogani knew about REDD. When asked about what it means, some of the members could give a vague explanation of what it is, indicating the need for more in-depth knowledge

dissemination. They have not discussed issues of distribution of the carbon credits but believe that it will be used by village government to improve livelihoods in the village. They also realize that even without the credits, there are advantages that they take note of, and it is these advantages that they want to focus on, for example, they stated that they used to get salty water now they are getting clean unsalted water.

The HIMA project is not well known among community members. In a FDG with women in Kibuteni, only 1 out of 10 women knew about the HIMA project. This was also confirmed by a JECA and environmental NGO with membership of 9 SCCs. A KII with one of the leaders explained that they have only been able to reach the SCC with knowledge about REDD and have not yet planned to

reach communities. According to him, REDD is a complicated issue, he felt that there are still things that are quite unclear and this makes it difficult for them to impart knowledge to community, he feels that the process of ownership has not been transparent and this has made the implementation of the HIMA project difficult. For example, people want to know how will the carbon credits be calculated? How will the funds be distributed? He had no answers to these difficult questions. He emphasized the need for this information to be clear from the beginning in order to avoid doubt and misunderstandings.

Generally, the expectations are high and people, mostly men, have started measuring the woods to determine the potential benefits or carbon stocks (during the FGD and KII with NGOs, it seemed that only men were trained on how to measure, but this may be because at the time, women had not joined SCC). Those that have been trained already know how much will be due as benefit from carbon credits to communities. However, how the resources will be distributed among community members is not clear. For others, the project brings confusion as there are no viable alternatives. In a KII with another member of JECA, the community has expressed frustration because communities have been stopped from using forest resources but have not been given a viable alternative by local government or the project. It is a crisis even for communities living on the shores of Unguja, as they have been denied fishing through coastal projects that prevent unsustainable fishing practices. Thus communities are now moving to the forests for survival. During the night, they invade the forest and cut down trees for firewood and logs while at the same time, forest communities also invade the forest at night when there are no guards to cut trees for firewood and logging.

In the opinion of the NGO leader, the HIMA project had gathered momentum in the beginning, but has slowed down therefore impacting on gains made so far, as there are now questions of how communities move forward. There is need to impart knowledge to communities regarding REDD and the role of HIMA in promoting REDD and this needs to be a continuous and empowering process. The local government leaders and leaders of civil society organizations have not had training on gender. Due to this lack of knowledge, gender sensitive planning is weak thus impacting on their work in terms of facilitating transformative changes in gender relations in forest management.

In Pemba, interviews with men, women, children and community leaders indicated limited understanding of the concept of climate change and REDD. In an interview with village leaders, it was apparent that some of the local government leaders such as the Shehas, religious leaders and other leaders apart from leaders of SCC did not understand the meaning of COFMAs and their implications. Leaders in the Shehia Conservation Committees knew the basics about the concept but did not have an in-depth understanding of the concepts. They also did not understand what it entails in terms of sharing funds gained from carbon credits. A KII with an NGO leader showed that the concept of benefit sharing of carbon credits is still unclear even to civil society as it is something that they have not discussed in environmental management meetings.

UTILIZATION OF EARNINGS FROM FOREST RESOURCES

The community mostly uses the forest products to make income, particularly men and women in Unguja, although a substantive part of the products from the forest provides food and medication, particularly for Pemba residents. In Pemba the problem seems to be with foreigners, and people outside the forest communities having greater access to forest resources. In Pemba, foreigners use chain saws to cut trees. A participant in a validation workshop reported that trees are slowly disappearing and the local communities, men and women are not benefiting from these activities. The participant pointed out that it is the young people that are responsible for deforestation in Pemba. He felt that there was lack of seriousness on the part of Shehia government to monitor deforestation and forest degradation implying the need to actively engage local government in the monitoring of REDD.

Since income paid to access resources is paid to SCC, the income is used for development purposes as identified by SCC. However accountability structures are unclear. Likewise, who determines how the resources should be used is not clear. In an interview with NGO leaders, it was made clear that income generated from the Jozani forest is split between government and communities in Unguja (80% community and 20% government). However, according to the NGO leader, the community has been getting 50%. Follow ups as to why this agreement has changed has not been made. Out of this 50% which is given to JECA for distribution, JECA distributes 10% of the income to 9 villages for projects such as schools, water and health interventions; the remaining 40% is given to owners of land considered part of the reserve through their coalition known as UWEMAJO. Most of the members are low income.

From their experience, plans of how the funds will be used are not always followed, the NGO leader explained that this is a major problem and it also has a gender dimension. When the resources are obtained, plans usually change. For example if the plan was to build a dispensary, the money will go into reading Maulid or buying footballs. These decisions are made by the SCC and the development committee.

Processes, procedures and strategies/plans highlighting how these resources are utilized and supervised are not clear. Plans are subject to change without consultation with community members.

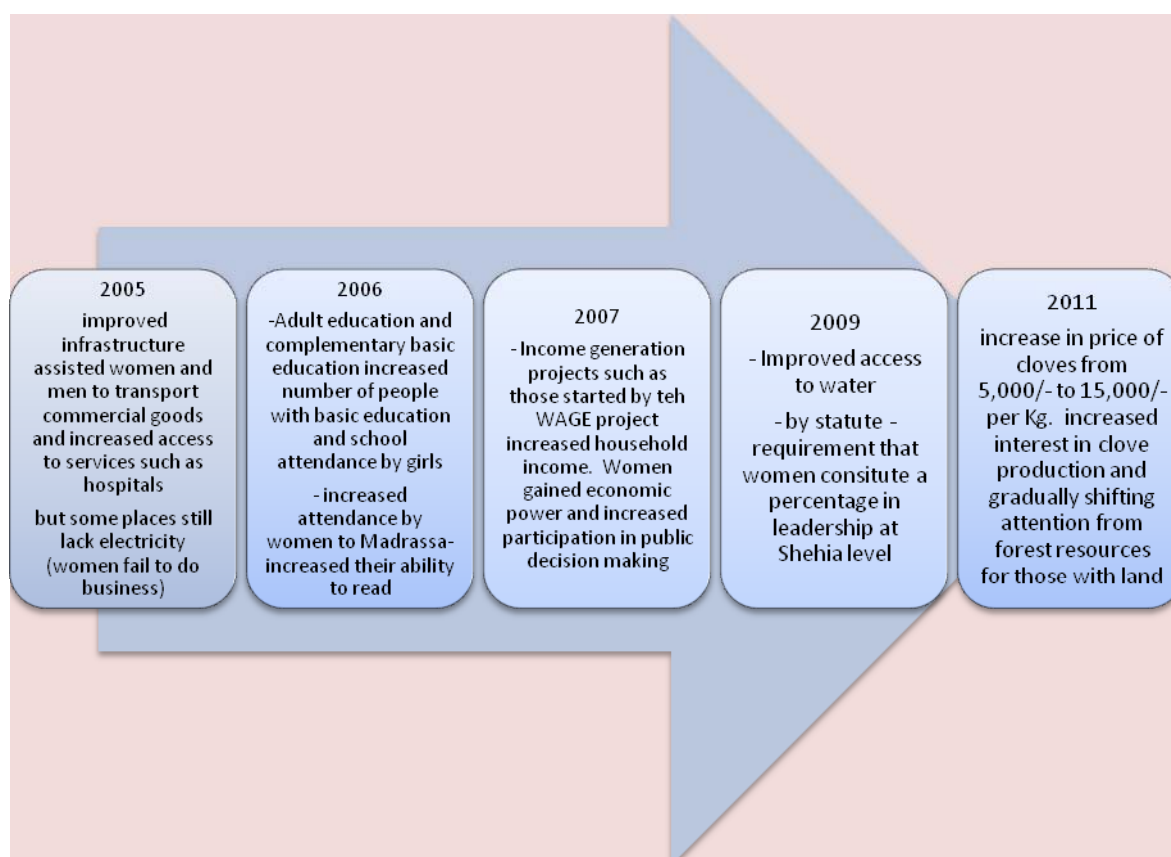
MEANINGFUL PARTICIPATION IN PUBLIC DECISION-MAKING

The villages in Pemba have made advances in terms of equal representation in forest management groups. In some of the committees, representation is fair and representatives are elected through a democratic process at a village meeting. This is a good practice as it is mainly seen in forest management groups compared to other committees at Shehia level. Findings from KII reflect that women do attend public meetings in large numbers although they are not as articulate in meetings due to cultural beliefs. FGD with women indicated that active participation in public space is a recent development and has evolved through a series of development interventions in the district.

Recently, the price of cloves has increased and the result of this increase is evidenced in improved livelihoods of communities. FGD with women and men revealed that with the increasing prices, communities are able to build better houses and increase household assets. This change in prices

however has not impacted on the economic status of women as women still do not control the income from cloves. Women get a small share of the income from cloves; men on the other hand get the lion's share. They cited the following developments over the past 10 years:

TABLE 11 DEVELOPMENTS THAT HAVE IMPACTED ON PARTICIPATION OF WOMEN IN PUBLIC DECISION-MAKING- PEMBA



However, overall representation of women in local governance is weak; women do not participate because of a number of reasons including lack of confidence, low self esteem and cultural beliefs. Over the years, they have not had political space or empowerment activities. The representation of men and women in local governance in Msuka Gobani locations is as follows:

TABLE 12 GENDER REPRESENTATION, SHEHIA COMMITTEES- - MSUKA GOMBANI

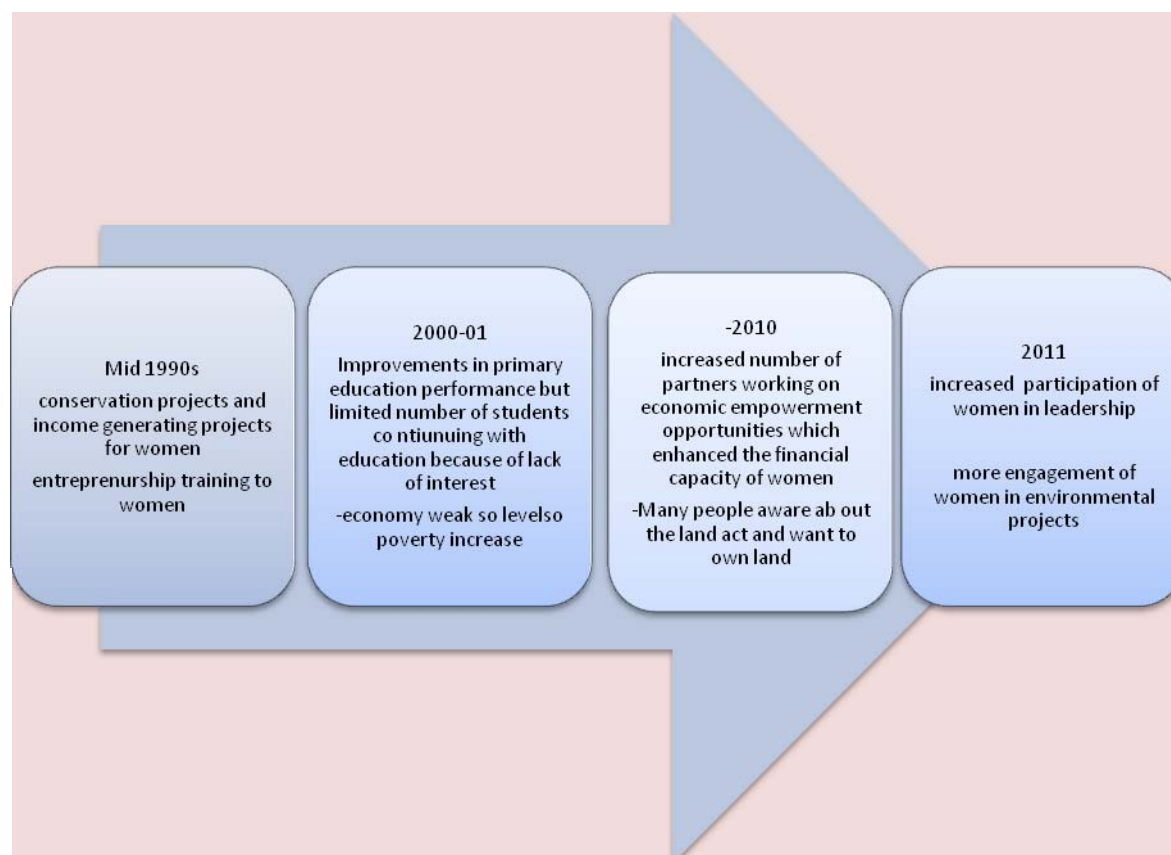
Committee	Total members	Women	Men
1. Sheha's committee	20	8	12

2. Land committee	15	5	10
3. security committee	10	-	10
4. COFMA committee	5	-	5
5. VSL Committee	5	3	2
TOTAL	55	16	39

In general, the numbers of women participating in local public decision-making structures in Pemba is low, as can be seen from table 6. A KII from the Department of Forest Resources indicated that women are fewer compared to men in decision-making process because of cultural factors. However, this is quite an improvement compared to ten years ago where there was no woman leader in local government, but even with this change, women have to get permission from their spouses before they can participate in any activity or meeting. According to a KII with a local government leader, women do only selected activities as members of the committees, for example, most of them would not do forest patrols. It is the men in the committee who finally decide who does what in the committees, although they often consult with women members.

In Unguja, women do participate in local governance, but participation is limited. Women who have already been elected into office often lack the confidence to actively take part in the decision-making processes. As pointed out by a respondent woman in a KII that the main problem is that women experience fear because their spouses do not want them to participate in public decision-making. A KII, woman from an NGO stated that the problem is with the overall governance as well as attitudes of men as in most cases, there is no equal participation, many of the decision-making processes do not consider the views of women. She highlighted that the Participatory Agriculture Development and Empowerment Project (PADEP) slightly succeeded in bringing changes in gender equality, because it was emphasized throughout the programme implementation.

TABLE 13 DEVELOPMENTS THAT HAVE IMPACTED ON PARTICIPATION OF WOMEN IN PUBLIC DECISION-MAKING - UNGUJA



In Kibuteni efforts were made to ensure that women participate in all committees, thus there is a woman in high level decision-making structures in every committee. Although this has been successful in ensuring adequate representation of men and women in committees, especially because if members do not attend meetings they pay a fine of 500/-, women still do not actively participate in decision-making.

FACTORS INFLUENCING PARTICIPATION OF WOMEN IN PUBLIC DECISION-MAKING

POVERTY

In an interview with an NGO in both Unguja and Pemba, it was pointed out that women are the poorest compared to men. Because of high poverty levels, women's social position is inferior. This has continuously affected their participation in local governance as marginalization has slowly

pushed them out of the political sphere, they do not see public participation as a key role and given the limited time to spend on other activities, they participate in productive work rather than participate in politics.

RELIGIOUS INFLUENCE

In a FGD with men, men indicated that religious beliefs have contributed to limited participation in public decision-making. Men believe that the Muslim religion requires women to occupy private spaces and not have public interactions with male members of the community.

A KII with a Muslim religious leader in Changaweni revealed that the Islamic influence is strong in Pemba and that many of the government policies on gender are not in harmony with the Islam religion which declares that a woman is the property of the man. A woman in a FGD adds to this assertion by stating that women are owned by men. The religious leader thought that this belief and attitude is the greatest challenge for a gender equality intervention in the community. In principle, before a woman can participate in public events, she has to get permission from her spouse, but she ought to have fulfilled her productive roles, but more importantly is the fact that she would seem to be shaming her spouse if she liberally spoke in a public meeting.

Most women in the FGD believed that Muslim women should not speak in front of men, it is considered offensive by the Muslim religion and their spouses.

CULTURAL BELIEFS

The other barrier to participation of women in forest management in Pemba seems to be cultural beliefs that women are not supposed to be active participants in public meetings. A woman who is submissive is considered well brought up, well mannered and brings honor to her family and her husband. Men are not comfortable when their spouses speak in public and they make this clear to their spouses. One example was given by the spouse of a male Sheha. There was an opportunity to travel to Unguja for an environmental exchange visit. Being one of the conservation committee members, the wife volunteered to go. The Sheha refused because he did not want his spouse to be exposed to other men. Instead, he chose a widower to go to the exchange visit.

"How can men look at a woman when she is teaching? men cannot do that!!"

In Unguja, the SCC in Kibuteni South indicated that culture has greatly contributed to minimal participation of women in leadership. Although the SCC undertook several awareness raising activities to mobilize women to join into the SCC, there was minimal response. The reason is culture which requires women to be silent in front of men because if they speak, they are regarded as undisciplined or have no values. In this SCC, out of 10 members, there are only two women.

These women in the SCC are said to actively participate in decision-making. However, because of their limited number, it is unrealistic to conclude that they influence decisions of the committee.

Women think that they will be disrespected if they speak in public, it is important to mobilize women to participate...when we ask them to participate in meetings, they say, you go, you were chosen to represent us....they show no interest in environmental management"

**KII woman member of
Village Conservation
Committee**

ATTITUDES OF LOCAL LEADERS

Some of the local level leaders are not gender sensitized and they apply the parity of membership because they are required to follow government guidelines, not because they believe in gender equality. In a FGD with a village committee, members mentioned that the leaders themselves are very restrictive of women participating in decision-making organs and if a woman is persistent, they would not give her an opportunity to speak. An example was provided by a woman in an FDG, when women leaders were not involved in making a decision about an investor who wanted to purchase land for a dispensary and a school, because the Sheha did not allow them to participate.

The development plans that have been developed to support conservation activities are not gender mainstreamed. Plans are gender blind. For example, there are activities such as awareness raising, education to groups, planting of trees that do not target specific groups.

LACK OF SELF CONFIDENCE AND SELF ESTEEM

A KII with a village leader indicated that women lack self confidence and self esteem. They feel inferior, even when they have the basic levels of education. Although one of the male respondents stated that women's inputs are valued now more than a few years ago, their level of participation is ranked low by all respondents, including women themselves. This may be because over the years women have not had the opportunities to strengthen their capacity to participate in public decision-making.

There are cases where the active participation of women has made a difference, for example in Msuka Magharibi women decided to follow up issues of access to water up to the point of the Shehia Council and managed to secure installation of pipes for water. As clearly pointed out by the Sheha in Changaweni, the demands raised by women in public meetings focus on basic needs such as water and health. Women have shown minimal interest in management of forest resources. He

emphasized that mass awareness programmes on environmental management and the role of women are needed. He cited an example of a literacy programme where many women benefited but had to stop because they had to spend more time on production. More important is establishing mechanisms where women can own, control and benefit from forest resources. The current setup is a disincentive to women who are already spending a lot of their time on productive labour but gain minimally from their labour.

In a KII with women members of SCC, the women pointed out that there are specific sessions where women are given an opportunity to ask questions, but they fail to do it, often leaving one or two women to ask the questions. This highlights the need to emphasize on specific sessions for women, sessions that will ensure that they are provided with sufficient space and an opportunity to express their views and opinions and contribute to firm decisions regarding environmental and other development issues in their Shehias.

LACK OF EDUCATION

It was pointed out by an NGO leader in Unguja that part of the reason the participation of women is low is their low levels of education. He highlighted that girl children drop out of school at a very young age; sometimes at the age of 10 years a girl child already knows who her spouse will be. Plans for marriage are made as early as then. Many girl children get married before they complete their secondary education and below the age of 18 years. Parents also look forward to marrying off their daughters and there is little interference from the schools. It is said that it is not many children who drop out now, but the problem is still there and it is very cultural. The government is currently undertaking campaigns against early marriages but they still have to grapple with the fact that the quality of education is low.

RESISTANCE FROM MEN

In Unguja, according to a KII with a leader of JECA, there are men who would not allow their wives to participate in public decision-making including study tours or activities that involve long time travel outside the community. The Shehas do not seem to put enough emphasis on the issue of women's participation in public decision-making.

In addition, it is believed by women that men are jealous and thus restrictive of their wives movements, particularly when it involves travel outside the Shehia. A participant in a validation workshop stated that it was difficult for women participant in the WEZA project to go to study tours. Project managers later realized this limitation and decided to engage men, by assuring them that their spouses were gaining knowledge. Women could not make their own independent decisions fearing that they would be divorced and as a result, some of the businesses failed.

WOMEN'S PARTICIPATION IN SAVINGS AND LOANS GROUPS

Women's Savings and Loans Groups are dominated by women members, for example the Tumaini Group in Msuka Magharibi had 13 female members and 3 male members. Women attend in good numbers and they are all obliged to participate in activities. However, businesses are not mushrooming in Pemba, women need more capacity building interventions as well as opportunities for income generation.

In Unguja, women have succeeded to form their own groups and the groups seem to be making a difference in terms of increasing their capacity to earn income. While in these groups, women participate actively in decision-making although they often have a few male members. There are two kinds of groups: the first is a group that deals with small businesses such as gardening or animal rearing, while the other groups deal with savings and loans. The vegetable and animal rearing groups are more common. The objective of the groups is to assist women in generating capital that will facilitate a loan and savings scheme. In the meantime, all their sales are deposited as capital, but members are allowed to take small loans on condition that they return them. The groups are organized, are structured with leadership and are working well. These groups have also helped women in providing them with alternatives for income generation, socialization, building of business skills and other opportunities. For some of the women, it is also a survival mechanism as being members of the groups, they are allowed to borrow for health needs, food, school fees and other basic necessities. Many of the women hold on to the groups precisely for the reason that they will approach the group for temporary loans.

Although women's groups in Unguja have been a catalyst to the social and economic advancement of women, men seem to have high resistance to these groups. It was reported in a FGD with women that men remove their spouses from the groups (particularly if there are other men in the group); men also fear disrespect from their wives once they have financial power and therefore command their wives not to attend the meetings. FDG with men confirmed that once a woman joins these groups she becomes so economically empowered that she demands her independence and this threatens the men. Men also stated that when their spouses are exposed to other men, they are likely to have sexual affairs with them. A woman in a validation workshop indicated that women who become economically powerful are vulnerable to gender based violence. It is therefore critical to highlight this fact. The men in the groups are invited by the women members to act as a support group and, as stated by one of the women members of a group, to guide the women in managing the groups.

Another challenge faced by women's groups in both Pemba and Unguja is the lack of skills to run businesses and group management, thus they are unable to keep records of the sales, demand accountability or report on progress. In a FGD with one of the groups in Unguja, the treasurer did not keep any records of the sales but was required to give updates every month. Because of the lack of records, it is difficult for the rest of the group to follow up and track income and expenditures. The treasurer is also responsible for selling the proceeds and keeping the income

from the proceeds. Likewise, they lack capital so most of them can only operate in groups, though some women did indicate readiness to do business individually. For those that have tried to do it on their own, the business is not reaping profits - they are only able to survive but not make savings. As one of the women group member in Unguja said, *"It's a hand to mouth business since the capital is small; it however helps me with my households needs"*

The Savings and Loans groups in Unguja are functioning but with great challenges and questions regarding their relevance in the context of the HIMA project. The objectives of these groups were to provide an alternative to using the forest products (such as cutting firewood for sale) by using other sources of income. The VSL were supposed to facilitate households increase their income without using or with minimal use of the forest. But training was not provided to these groups on how they can achieve this and thus the links between the work of groups and conservation were not well established. As a result, the outcome is that the groups are destroying the forest because the only way to buy shares is to sell firewood and get money. Feedback from the validation workshop indicated that women cut trees because this is the most convenient and sure way to make fast money. Women are cutting as many as five bundles of firewood per day to buy shares in VSL groups and these groups are gradually being joined by men because they seem to be lucrative. It is clear that there was minimal coordination and joint planning between the WEZA and HIMA projects.

A KII interview with a JECA representative criticized the approach of VSL groups and questioned their sustainability. He pointed out that the businesses themselves are not sustainable; after every short while, the money is distributed among the members for consumption; no investments are made individually or jointly. In some of the groups, there have been conflicts, coordination of members is weak, accounting systems are not functioning and they are operating without business skills. The approach taken to strengthen the economic capacity of women and women groups has not taken into consideration many factors, including a market for the products, capacity of the women to produce, and innovation. In a KII with a government leader, training for women by both NGOs such as JECA and projects such as WEZA have only been successful to a small extent. He gave an example of the fact that in the mid 1990s' JECA had trained women on a trade and tried to link them with a market; later on, the WEZA project took the same group of women and trained them on a similar trade. So there was a group of women who knew one trade, the result being that they started competing among themselves and there is no market. Likewise, HIMA has used the same approach, and the result at the moment is that these products are cheaper in town than they are in rural areas. Another NGO leader expressed his frustration when he mentioned that the aim of JECA was to start IGA groups with the objective of increasing the ability to increase household income and at the same time reduce dependency on the forest. Progress was good until the project ended. Later on, another IGA project was initiated, this time led by JOCD. The main goal of that project was to generate income, irrespective of depletion of forest resources and as a result, women saw this as an opportunity to exploit forest resources in order to generate income to buy shares. His conclusion was that JOCD has been a counterproductive intervention in terms of forest conservation.

The Savings and Loans groups were trained by HIMA on energy saving stoves but this was not successful since the groups have to purchase the soil to make the stoves. Since the soil is not within the vicinity, it has to be transported and this is expensive. As

With fuel saving stoves, she uses two bundles of firewood per month. Before that she used two bundles of firewood per week.

a result, not many women have embarked on making these stoves despite the many advantages that it has. In the whole of the Shehia in Kitogani, only three people are using the stoves, mainly the effort of one woman who was trained on how to make them, on her own initiative, and made stoves for others. She used about 7,000/- to make the three stoves.

According to the woman, the stove has made a huge difference as it saves her a lot of firewood and spends less time fetching firewood for cooking. She stated that an example is that if she uses the stove, she uses two bundle of firewood for one month, compared with two bundles for one week for a person using ordinary means of cooking. The other women that were trained are still using old means of cooking and therefore use of firewood has not changed. There was no information about the use of these stoves for women in Pemba.

GENDER REPRESENTATION IN LOCAL GOVERNANCE

In terms of representation of men and women in Pemba, the following tables depict the representation and age of women and men who participate in community forest management.

TABLE 14 REPRESENTATION OF MEN AND WOMEN IN FOREST MANAGEMENT COMMITTEE (MSUKA MAGHARIBI)

Position	Sex	Age
Sheha	F	45
Assistant Sheha	M	62
Secretary	M	45
Members	M	40
	M	38
	M	38
	M	40
	M	42
	M	45
	M	54
	M	60
	F	36
	F	42
	F	40
	F	46

TABLE 15 TOP LEADERSHIP OF SHEHA COMMITTEE AT CHANGAWENI

POSITION	SEX	AGE
Changaweni Counselor	M	47
Sheha	M	52
Secretary	M	52

TABLE 16 TOP LEADERSHIP OF AN ENVIRONMENTAL NGO (NGENARECO)

POSITION	SEX	AGE
Chairperson	M	38
Vice Chair	M	-
Treasurer	M	-
Assistant Treasure	F	-
Secretary	M	-
Assistant Secretary	M	-
Members	M (9) F (3)	-

Top level leadership in Pemba is still dominated by older males compared to females. This cuts across government structures, community committees and NGOs/CBOs. It is also apparent that young people do not participate in these committees.

Likewise, in Pemba, Shehia leaders who are not in the community forest management committee know little about HIMA or REDD. Because they have not been involved since the beginning of the project, they feel that the forest management committee is more engaged than the village government. They were however informed that the money obtained from carbon credits would be used to enhance village livelihoods and thus be used for development. So far, the earnings obtained from forest resources (either through charging licenses or capturing illegal loggers) is used for a number of purposes, including improvement in water quality and access; building a nursery school, mosque, rehabilitating of villager's home, rehabilitation of a bridge, construction of a primary school classroom and other village uses.

In terms of gender representation in Unguja, the following tables depict the representation and age of women and men who participate in community forest management.

TABLE 17 GENDER REPRESENTATION, SHEHIA COMMITTEE- UNGUJA SOUTH, KIBUTENI

Committee	Total members	Women	Men
1. Security committee	15	5	10
2. Health committee	12	5	7
3. Development committee	13	3	10
4. COFMA committee	25	10	15
5. VSL Committee	5	3	2
TOTAL	55	16	39

The reality is that the committees in Unguja are still dominated by men compared to women which raise a number of issues regarding initiatives undertaken to promote the participation of women in decision-making.

TABLE 18 TOP LEADERSHIP IN AN NGO - JECA, KITOGANI

POSITION	SEX	AGE
Chairperson	M	Above 30yrs
Vice Chairperson	M	Above 30yrs
Secretary	M	Above 30yrs
Assistant Secretary	M	Above 30yrs
Treasurer	M	Above 30yrs

Compared to Pemba, participation of women in leadership in Unguja is slightly higher and this is because of the advocacy campaigns to mobilize women's participation in decision-making undertaken by government and civil society organizations. However, the challenge of physical presence without genuine participation is haunting the achievement of gender equality in management of forest resources. According to a KII with a JECA representative, participation of women in public decision-making is still low, and there is a lot of room for improvement. Within JECA, positions for leadership are announced and members are encouraged to take application forms but it is men who often turn up to pick up the forms, with women showing little interest. That is why within the organization, the top leadership is all male. They have tried to balance representation in higher structures, thus the executive committee is made up of an equal number of men and women from each of the 9 Shehias.

ROLES OF IMPORTANT DECISION-MAKING BODIES

The main structure with power to influence the management of forest resources at village level is the Shehia Conservation Committees in collaboration with the village government (Shehia Committee). It is the Sheha that is the final decision maker regarding village resources, including village forest resources. That is why it is important to target Shehas and committee members in

awareness raising programmes. A participant in a stakeholder workshop indicated that in areas where deforestation is not allowed, Shehas usually tell their communities to seek firewood from forests in another location.

Findings from KII with leaders of NGOs and environmental committees in Pemba show that the environmental committees are quite influential at Shehia level. They have been empowered by the HIMA project and other initiatives, thus conversant with the issues and trusted to take action. However, although they have been trained on a number of things regarding environmental management, they have not been trained on gender equality and as a result, their work is not gender mainstreamed. NGOs, SCCs and local government in general does not have any measures or strategies in place to ensure that women have the same access and benefits to forest resources as men. Focus and emphasis have been placed on ensuring equal numbers of men and women in decision-making but limited effort aiming at empowering women and transforming the social and gender relations at Shehia Level. Therefore, the leaders of NGOs and SCCs are also not aware of their responsibility to generate views and voices of women in planning and management of natural resources for purposes of transforming gender relations in environmental management.

Among the roles of the forest management committee is to make bylaws. The local leadership in collaboration with the conservation committee and community members through village meetings discuss and provide inputs into the bylaws. The women attend the forums, but since they have limited knowledge about the issues and are not mobilized to take active participation, they lack confidence. Therefore bylaws are generally gender blind. The conservation committees have not yet developed implementation plans and therefore difficult to determine if the specific needs of men, women, boys and girls will be addressed as they design and implement the plan. Women members of the committees stated that their participation could have been more effective if they had undergone basic training on what legal and policy framework and expectations from a project such as HIMA. Feedback from FGD with SCC evidence that even men members in the committees were not trained in these skills.

In Unguja, the most important decision-making structure at community level is the Shehia government and its committees. With regards to forest conservation, the SCC are still a powerful force at community level, although they have limited control over the youth who have decided to pay no attention to their authority. This is a result of non-involvement of young women and men in decision making. The lack of involvement has not only limited opportunity for participation in decision-making, but it is likely to result in lack of ownership of important decision about forest management by young men and women. SCCs are also challenged by invaders from other localities since they have limited resources to ensure comprehensive fencing of forest resources for protection or continuous guarding.

Women's groups can be quite a powerful influential force particularly for women. These groups can be instrumental in educating other women on issues of environmental conservation and management if they are facilitated to do so.

HOUSEHOLD DECISION-MAKING

Generally, household decisions are made jointly in both Unguja and Pemba; however, it is the men who often make the final decisions regarding important investments, participation in forest management and other decisions that relate to the productive and reproductive roles. For example, it is men, who decide if their spouses should enroll in education, participate in local governance, participate in income generation activities and local meetings. This is also true socially, it is the fathers who decide whether girls should get married or not, this is particularly the case in Pemba.

In Unguja, a woman is consulted mainly when a major decision has to be made. In this case, if the woman does not agree with the spouse, she risks being divorced. In a FGD with women, women's greatest fear in Unguja is the fact that they risk divorce when they make decisions that are against their spouses' wishes and given the poverty level of women, there is high dependence levels of women both materially and intellectually.

OPPORTUNITIES FOR GENDER EMPOWERMENT AND CAPACITY BUILDING

Opportunities for gender empowerment and capacity building exist in Pemba. A number of organizations have undertaken activities to build capacities in various fields including economic empowerment, training on conservation, mentoring and supply of equipments. KII interviews with NGOs indicate that the HIMA project has contributed to increased capacity of environmental management but there are knowledge and information gaps that still exist for example those that relate to REDD, gender equality in forest management. The village committee pointed out that there are about four organizations in Msuka Magharibi that undertake capacity building activities; these are the Ministry of Education (provides financial support, training and mentoring); WAGE (provides financial support and training on income generation); PESACA (provides training in tree conservation); and NGENARECO (provides training on income generation and forest conservation)

In Unguja, capacity building activities have been undertaken for both men and women comparatively more often than Pemba. Projects that have been implemented include the MACEP project which purchased boats for males, CARE International for environmental conservation and TASAF for livelihood projects. These however have been ranked differently by men and women. Groups were asked to list organizations that were providing services in their areas. After mentioning the organizations, they had to rank them and provide a reason for the ranking. In a FGD with men in Kitogani, men ranked income generation projects poorly compared to other livelihood projects. The ranking ranged from 1-poor, to 5- very good. The following was ranked by men in a FGD:

TABLE 19 RANKING OF SERVICE PROVIDERS BY MEN IN KITOGANI (1- LEAST, 5- BEST)

Institution	Rank	Reason
TASAF	5	- Built houses for teachers
JECA	4	- Business skills received well and used
ASDP	4	- Educated community groups on best agricultural practices
PADEP	1	- Did poorly on the goat project
Bank	1	- Loan system/procedures not clear
MACEMP	2	- Gave a boat that did not work; did not consult community during planning and implementation of project
Women's Vegetable/animal rearing groups	-	-

The service provider that seemed to have a greater impact for men is the TASAF project because it built houses for teachers (men appreciated tangible results that benefit all community members). Men in Unguja ranked all income generation projects poorly, but this is also because they did not have sufficient information regarding their operations. Men were not beneficiaries of PADEP or Bank loans (Billions from Kikwete) nor do they participate in income generation groups, something which is a gap. An assumption was made by projects that men do not need income generation activities, but this is highly debatable for Pemba where men are also very poor. It is crucial therefore to do a CAREful analysis of levels of vulnerability of women and men and to design income generation interventions that respond to the needs of both men and women. It was however pointed out in a validation workshop that men are income poor, but they are still socially and politically more powerful than women, even when they are economically poor.

TABLE 20 RANKING OF SERVICE PROVIDERS BY WOMEN, KITOGANI

Institution	Rank	Reason
TASAF	4	- Built houses for teachers
JECA/JODCO	4	- Loans that are easily accessible
COPE	4	- Builds entrepreneurship capacity of women
PADEP	3	- The project did well in the beginning but died
Bank	1	- Increased poverty levels; grace period is only 1 month; interest up to 30%; harassments as announcements made in radio and other public media
Women's Vegetable/animal rearing groups	5	- Reduced food expenditures at households; improved health status of children

Women in Unguja ranked Bank loans poorly because they felt that the procedures for accessing the Kikwete loans were not clear nor were they favorable for poor women. A few had tried accessing them but failed. They felt that the interest rate was too high and the grace period for repayment

was small given the fact that most of their businesses were agricultural and they had to have a grace period of at least three months to realize profit from their businesses.

TABLE 21 RANKING OF SERVICE PROVIDERS BY WOMEN IN KIBUTENI

Institution	Rank	Reason
ASSP	4	- Educated them on agriculture
PADEP	4	- Helped communities increase incomes
JOCDO	5	Provides loans
SACCOS	4	Provide loans
WEZA	5	Links to financial services
TASAF	3	Have not done much to change situation in community
HIMA	3	Hasn't started

Women in Kibuteni ranked the institutions that provide loans highly compared to other service providers indicating the importance of this service to them. Compared to men, women see loan providing institutions as more important than any other intervention. In fact the men's group did not mention institutions providing loans as service providers.

GENDER PRACTICAL AND STRATEGIC NEEDS

FGD with men, women, boys and girls and KII with leaders highlighted the following as the practical and strategic gender needs:

Pemba	
Women	Men
<ul style="list-style-type: none"> - Reproductive health education and services - Water in selected areas - Female members of forest management committees lack working gears when they patrol the forests. - Education on leadership and governance to enable women effectively lead in local governance structures - Vocational training in various areas such as beekeeping, soap making, gardening and links with markets. - Adult literacy and entrepreneurship classes - Capital for group businesses and individual businesses - Support to form self help groups for income generation purposes - Increasing access to forest resources 	<ul style="list-style-type: none"> - Skills on furniture making, beekeeping, - Entrepreneurship training - Farming technology e.g tractor - Capital for small businesses

Unguja	
Men	Women
<ul style="list-style-type: none"> - Support with farming technology such as tractors - Provide better tree seedlings - Capital for business and business training 	<ul style="list-style-type: none"> - Economic empowerment - Marketing for products - Increasing awareness on their rights - Access to clean water - Training on better agricultural methods - Facilitate formation of efficient women groups - Water health related services

Women in both Unguja and Pemba require far more strategic interventions than practical needs. They do however need clean water and better health services. Reproductive health services are missing in Changaweni although door to door services are provided for infants and pregnant mothers. Reproductive health knowledge or information is needed for women in Changaweni and Unguja areas. Women in Msuka Magharibi indicated that they access reproductive health information and they have health services nearby (3 kilometers from the village).

Women spend a significant amount of time looking for safe and clean water. For example in Mtuwaliwa village, water is unsafe for drinking; in Kwachangawe village the infrastructure is there but there is no water; in Kitogani, the quality of water is poor and unsafe for consumption. Likewise, lack of water diverts their attention from productive roles.

Various interventions are required to transform gender relations for women. Women in both Unguja and Pemba indicated that economic empowerment is crucial in order for them to move out of poverty and gain time for other social roles. They also stated that they need skills, literacy classes, and other interventions that empower them through knowledge regarding their rights to forest resources, participation and ownership of productive assets.

Men's needs were mainly geared towards empowering them to effectively participate in production. They indicated a need to be empowered with facilities for productive purposes (agriculture related) as well as capital and knowledge to effectively engage in income generation activities.

Pemba	
Boys	Girls
<ul style="list-style-type: none"> - Entrepreneurship training - Loans for businesses - Employment opportunities - Modern facilities for bee keeping 	<ul style="list-style-type: none"> - Reproductive health education - Vocational training - Entrepreneurship training - Education fund to enable continuation of

<ul style="list-style-type: none"> - Own land for cultivation - Education funds to allow boys to continue with education after secondary school 	<ul style="list-style-type: none"> education after completion of secondary school - Life skills and confidence building courses
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Unguja	
Boys	Girls
<ul style="list-style-type: none"> - Vocational training - Entrepreneurship training - Sex and reproductive health knowledge 	<ul style="list-style-type: none"> - Support for educational needs - Sex and reproductive health and rights knowledge - Vocational training for those completing secondary or for drop outs

Boys' needs were mainly focusing on alternatives to education opportunities. This results from the fact that when they complete Secondary school, they often have no further educational opportunities. In Pemba, boys move away from their homes in search of employment in Unguja or Tanzania mainland. Some have gone as far as the far Dubai. Their parents often do not know where their children have gone, or what they are doing. Girls on the other hand are at risk from early marriages if they graduate without options for further education or vocational training and the lack of this option further marginalizes them into poverty and deprivation. In both Unguja and Pemba, sexual and reproductive health knowledge seemed to emerge as important for young boys and girls. In general they also lack knowledge on environmental management and conservation and their role as young people in decision-making, conservation activities and benefit sharing.

PART IV: ANALYSIS OF THE MAIN ISSUES

PROJECT DESIGN ISSUES

There are several issues with regard to the project design and implementation that must be assessed as part of this study in order to evaluate the extent to which the project addresses gender concerns in Zanzibar. These are obtained through project documentation as well as project implementation, monitoring and reporting.

In terms of implementation, the project has undertaken important activities to kick start the project, including establishing SCCs, building capacities of SCCs, undertaking baselines and a series of studies to establish current practices and situations in terms of forest management and REDD, and are in the process of establishing agreements (COFMAs). There are however, challenges that arise from the beginning of the project as explained by one of the respondents in a KII with NGO leaders.

“ ...there is need to change the HIMA approach...when we say we are conserving the forest, we will not be successful until we say we are able to focus on the livelihoods of people so that they can turn their attention from depleting the forest to conserving the forest....” NGO Leader, Unguja

There have been measures aimed at ensuring gender equality, such as ensuring representation of women and men in committees, but there has not been interventions to build capacities of women to effectively participate in decision-making structures. The result is that there is a number of women in committees, but actual participation is still limited.

The HIMA Monitoring, Evaluation and Learning Framework provides as one of the objectives to *ensure that there are empowered women who are active on forest management actions*. This is something that is greatly required for this project and should be a prioritized intervention. Other objectives of the project also need to reflect gender concerns.

SCCs have been established but they lack guidelines of operations that require them to consider gender in planning, budgeting and strategizing, thus their bylaws have blanket provisions. Provisions for example in the Kitogani agreement (Forestry Technical Paper No. 127), almost every provision prohibits women and men from accessing forestry resources, although it is true that both women and men depend on these resources for their livelihoods. The options for utilization of resources are very narrow. Although HIMA is working on a more realistic framework that allows communities to use sections of the forest for livelihood purposes, it is critical to revise the bylaws that have total restrictions to use of forests without alternative. In Pemba, it is the women that have been mostly affected by such bylaws.

INFORMATION AND KNOWLEDGE ABOUT REDD

Knowledge about REDD is extremely limited although there is knowledge about the impact of climate change. Thus there is little or no link between climate change and the role of a project such as HIMA and this raises the issue of ownership and sustainability for the project but also for the bigger agenda of forest conservation. Feedback reveals that consultation with communities regarding HIMA and their involvement in general has been limited. In addition, the details of REDD, including its potential benefits such as the carbon credits are not known. People did not even seem to know what REDD is, let alone what the concept entails. Although men and women are greatly affected by this lack of information, women are likely to have less information due to their limited involvement in local level governance and the fact that they often say that it is 'okay' if the men know and make important decisions on their behalf.

The only people who seem to know something about HIMA and REDD are the members of SCCs. However, some of the committee members did not have a clue of what the concept entails while others could elaborate very well what it meant. Respondents in Pemba Msuka stated that in the HIMA project, communities were involved mainly in tree planting. No mass awareness activities were undertaken regarding HIMA and REDD.

VULNERABILITY OF THE GIRL CHILD

According to the findings, girls are vulnerable to early marriages, denial of their rights to education and lack access to forest benefits particularly in Pemba. Girls also do not participate in decision-making structures and are treated as inferior, thus socialized to undermine themselves. This process of marginalization impacts on their self esteem and self confidence. When they grow up to be women, they are likely not to participate in decision-making.

Girls have less access to school compared to boys, particularly in parts of Pemba. This has a lifelong effect on the development of the girl and continuous deprivation and exclusion from the social mainstream gradually marginalizes the girl from development. In terms of forest management and conservation, the girls, who later become a key asset in terms of forest conservation, benefit less from that labour. CARE Tanzania has embarked on literacy programmes to address the current gap between men and women, but this should be seen as an interim measure. Efforts should now be geared towards promoting access to quality education by girls as a means of preparing them for their future role in forest management and conservation.

Attendance to Madrassa classes can potentially influence the girl to accept a lower social status. While this may not be the intention of religion, gender biased education processes, teacher's attitudes and religious beliefs can reinforce existing gender inequalities. Girls attend Madrassa classes on a daily basis.

ACCESS AND OWNERSHIP OF PRODUCTIVE RESOURCES

By and large, women own less productive resources compared to men and this has affected their ability to move out of poverty as well as power to make important decisions regarding their lives and to participate in local governance. Women can inherit land but they cannot control it; a few women have managed to purchase land, but these are very few, and the majority are too poor to purchase land. The lack of ownership restricts their ability to benefit from forest resources or potential carbon credits.

Evidence shows that access to land for lease is limited for women, largely due to their inability to exploit this opportunity. Leasing land demands time, energy and sometimes resources, and women's time are already limited by reproductive roles and limited income as a result of limited income generation opportunities. But more importantly, a mechanism that will guarantee equal access and equal benefits for women and men is lacking. The current bylaws promote exclusion rather than inclusion with regards to access to forest resources.

Women also do not attach much value to land as an asset, as they fear leaving their husbands with the land in case of dissolution of marriage. This has mainly contributed to their limited knowledge about their rights of ownership. In order to effectively address the poverty levels of women, it is important to ensure changes in economic structures so that women have equal access to resources, opportunities and any other service that can impact on their social and economic status. In Zanzibar, poverty is manifest in many forms, including lack of incomes, lack of productive resources, social exclusion and limited access to decision-making. REDD requires a clear strategy to empower all those within the forest resources to own and control resources in a sustainable manner and in a manner that will ensure the achievement of climate change goals.

BENEFIT SHARING OF FOREST RESOURCES

The mechanisms for sharing forest resources are not clear to the community, SCCs and civil society organizations. For many of the communities, this mechanism does not exist nor has it been discussed. There is limited knowledge among the key stakeholders such as the SCC regarding this concept and its impact for men, women, boys and girls. Already, there are groups that know something, but these are few, the majority of the community does not know what it means. The risk here is that the few might use the opportunity to discuss the mechanisms to the exclusion of the rest of the community, which may later result into conflict or lack of incentives to conserve the forest, particularly for women who are marginalized in terms of access to information.

The current setup is that men are the main beneficiaries of forests although it is both women and men that are responsible for caring and conserving the forest resources. Men have greater access, ownership and control of forest resources and they are also represented in larger numbers in

decision-making structures. This is likely to perpetuate inequality in environmental management in Zanzibar. There is potential for women, men, boys and girls to benefit equally, but this is obstructed by the bylaws which are mainly made by men, cultural beliefs and practices and the gender roles, which limit women's participation in productive work.

The income gained from forest through fees and fines is often used for community development but the process is not transparent. Likewise, it is not clear how decisions regarding its use are reached, how much is spent and to whom the SCC accounts regarding the use of these resources. Likewise, evidence reveals that decisions are made by SCC alone, without adequate participation of community members, local government and central government. As a result, the investments may not be that relevant. For example, in Unguja, a day CARE nursery was built but has not been used to date because government policy requires all government primary schools to have nursery schools, so all children are now taken to government nursery schools in both Pemba and Unguja.

PARTICIPATION IN DECISION-MAKING

Ensuring equal participation of men and women in decision-making and equal political, economic and social participation will strengthen democracy and harmonious management of natural resources. Evidence shows that although numbers of women have increased in decision-making structures, there is still a problem of genuine participation. Women do not discuss issues in meetings, they agree with decisions reached by their male counterparts. Women do not participate because of various reasons related to cultural upbringing but the main reason is the lack of opportunities for governance related capacity building. The participation of women in local governance is fairly a new endeavor in Zanzibar that must be nurtured and supported comprehensively if there is to be authentic participation of women in local governance. So far, there are some good practices of institutional practices and culture that have promoted the increased participation of women. For example, some of the environmental NGOs have gone that extra mile to motivate and encourage the participation of women in decision-making. This needs to be promoted in local structures such as SCCs and Shehia Committees.

Intra-household decision-making is something that needs to be discussed with communities. Although women contribute to production in farms, they are not benefiting equally from the income that results from their labour nor are they allowed to make critical decisions regarding use of the income. Since the income is from forest resources, measures for addressing this gap are important, but more importantly, it must be discussed with men and women in communities.

The participation of youth in decision-making is completely lacking. As a result young boys and girls in Unguja are highly involved in deforestation for income generation while young girls in Pemba are not benefiting from forest resources. Participation in decision-making structures such as SCCs is critical in order for the youth to be their own mobilizing force in promoting changing attitudes and practices and in discussing alternatives, but the SCCs have marginalized and excluded young girls and boys in decision-making. The youngest person in these committees is above the age of 30 years. Both Pemba and Unguja have a vibrant youth population; the youth have potential to substantively participate if the opportunities are available. There is great potential for the project

to engage youth councils, school councils (Barazas) and children's councils in innovative ways that stimulate interest in REDD.

CREATE SYNERGY, SAVE THE FOREST AND CAPACITATE WOMEN!

Feedback from Unguja reveals great success from income generation projects supported by CARE Tanzania, but the result is that in order to generate income, communities have turned to forest destruction (deforestation), something which is counterproductive. CARE Tanzania needs to learn from its projects, learn the challenges, lessons, achievement and most importantly how each project complements the other and adds value to the overall CARE goal in Tanzania. Although the WAGE project has done tremendously well in increasing the financial capacity of women and men and in building the confidence of women to participate in decision-making in savings and loans groups, it has also led to greater invasion of the forest.

Income generation projects are pertinent for women and many women in FGDs have ranked institutions providing this service highly, which means it is achieving the stated objectives of moving women out of poverty. However, the challenges regarding income generation projects are immeasurable, related to the limited capacity of the women groups to manage, limited group management skills, lack of markets for goods, conflicting objectives with other development project and deforestation.

Use of firewood as major source of energy will continue to deny women sufficient time for productive work and will continue to deplete forest resources According to a study by Matthew Owen (2011), use of firewood for domestic use is high compared to any other source of energy. Alternative means need to be sought to save the forest. Below is a table from that study depicting the amount of depletion.

TABLE 22 AMOUNT OF ENERGY USE FOR DOMESTIC PURPOSES IN ZANZIBAR (ADOPTED FROM A STUDY TACKLING THE ENERGY DRIVERS AND DEFORESTATION IN ZANZIBAR, 2011)

	Rural	Urban	Overall
Firewood	93.2%	47.1%	75.5%
Charcoal	5.1%	44.5%	20.2%
Kerosene	1.0%	4.5%	2.4%
Electricity	0.4%	2.7%	1.3%
Other	0.2%	1.0%	0.5%
LPG	0.1%	0.2%	0.1%

DIVISION OF LABOUR

Women bear a disproportionate burden managing household and production roles and thus minimizing their time to engage in work that could move them out of poverty. Women have limited access to economic resources, particularly in Pemba, and access to credit is limited. Means of easing time spend in reproductive roles such as energy saving stoves have not been adequately facilitated, and thus women walk long distances to fetch firewood and spend a lot of time cooking. Likewise, women use old technologies in farming which limits time use for productive roles which in the end impacts on their incomes. Men on the other hand have more time for productive roles and thus greater opportunities to make income compared to women.

While men and women have distinct roles in forest conservation, boys and girls are inactive and excluded from this role in Pemba. In Unguja, young boys and girls are highly involved in deforestation activities because their role in forest conservation has not been clarified to them. Alternative opportunities for income generation are few or nonexistent, for example in Pemba where boys travel to other locations in search of jobs or income generation opportunities.

SOCIAL PROTECTION FOR THE EXTREMELY POOR

Findings from the study indicate that there are people who live in basic needs poverty and they can hardly afford health CARE. In a FGD with men, men declared that they live in debt, either borrowing food from shops or borrowing money from friends for health needs. They stated that once a member of the family falls ill, there is no fallback position except to borrow money. It is also important to note that in some cases, people do not have assets to sell and since their economic engagement in forestry is limited, there is limited income for them to make savings and use in times of emergency. In this case, resources from forest can be used to facilitate access to healthCARE or any other prioritized need for communities living around the forest.

PART V: RECOMMENDATIONS

RECOMMENDATIONS: LITERATURE REVIEW

POTENTIAL FOR POVERTY REDUCTION THROUGH REDD

Poverty, particularly basic needs poverty is rampant. Poverty also has a gender dimension, with more women likely to be poor than men because of the cultural, social economic and political factors. Although women are poor, they contribute significantly to production but reap minimal benefits. Within the CoFM through REDD, issues of levels of poverty and whether the project has potential to change the status quo can be looked into. Particularly the opportunities for women, men, boys and girls; the obstacles to development for women, girls and boys and the interventions those are likely to bring sustainable changes to their livelihoods.

Development financing of the sectors has been problematic, with many of the strategies under MKUZA I that had direct implications on gender equality not funded. Some of these strategies have a direct implications on forest management and successful application of the REDD strategies if followed through. There may be a need to revisit the strategies and explore how far the government plans to implement them either through the new MKUZA or through other strategies.

Potential for REDD exists if concerted efforts are applied to ensure that communities have alternatives to forest products that they are likely to miss if the REDD strategy is applied. Tree products have been used for construction, firewood, rituals and other needs. There is need to explore the impact of the loss of these opportunities for men and women and the existing alternatives for men and women.

CAPACITY TO MAINSTREAM GENDER

It is acknowledged that the capacity to mainstream gender in processes, structures and institutions is limited and there is need to build that capacity before the gender policy can be implemented. It will be important to assess capacity with regards to gender mainstreaming in the community forest management groups, whether women and men have a clear understanding of the concepts of gender and the processes of gender analysis and gender mainstreaming. This will be a key area to look into even in local government offices (Shehias) to establish capacity to ensure that village resources are equitably managed in accordance with the policies and strategies.

OWNERSHIP OF PRODUCTIVE RESOURCES

The existence of land laws does not guarantee full access in an equitable way. Women have less access to land tenures that are accessed through purchase; they have greater access to land accessed through inheritance from parents. Limited access to landed resources has great implications for the survival and livelihood of many women and children in Zanzibar given the high levels of malnutrition and poverty. It is the only asset that has potential to shift poverty levels. The study needs to look into the types of tenures that women in forest areas have and whether the tenures are likely to secure their livelihoods and survival in a sustainable way. This means going beyond access to use (rights to use), but more towards ownership and control.

PARTICIPATION OF WOMEN IN GOVERNANCE

There is increased representation in political bodies by women, through measures by government to increase the number of women in political bodies (Parliament and Councils). Despite this increase, there is still a gap between men and women represented in political space. Further, the nomination and selection criteria of women who occupy special seats has not been a transparent process, thus it is not clear whether it is based on competence. Further analysis into the impact of the work of women at local government level with regards to environmental management is necessary including ownership and control of resources.

PARTICIPATION AND EMPOWERMENT OF BOYS AND GIRLS

The youth must be engaged in environmental governance at all Shehias. Their limited involvement in the management of natural resources risks their future engagement in environmental conservation. The project, HIMA should explore ways of engaging the youth councils, youth groups and school Barazas in discussions about environmental conservation and REDD. Interventions for boys and girls should address the specific knowledge needs of each group and ensure that capacity is built for youth to actively participate in local governance regarding REDD. Efforts should be made to use existing structures such as the School Barazas, youth councils and school councils.

EMPOWERMENT OF WOMEN

In general, women have great potential to move out of poverty if facilitated to undertake effective income generation activities. However, support must be multi-targeted, aiming to improve their literacy, knowledge on rights and responsibilities, entrepreneurship skills, economic empowerment etc. lessons from VSLs can be learned and replicated for CoFM group members that are using forest products for income generation.

SPECIFIC INTERVENTIONS FOR THE GIRL CHILD

Retention in primary and secondary education for girls is problematic despite the various interventions that have been undertaken by government and nongovernmental actors. Girls leave school early to get married, but many end up poor and destitute particularly if they are coming from a poor background. Participation in forestry management is highly limited

if the populations are illiterate, thus measures to improve school retention and reduce school drop outs for girls may be necessary for a project like HIMA. Where integration of this recommendation in the HIMA project is not possible, HIMA should seek collaboration with projects that can address this gap. This also includes education on reproductive rights for women and girls.

ENGAGE SHEHAS AND SCC IN BUILDING COMMUNITY CAPACITY TO ADDRESS REDD

The HIMA project must put emphasis on the participation of local level governance on issues concerning forest management and conservation. The Shehas, Sheha Committees and other committees at local government level have immense influence over communities. They also have negative attitudes against gender equality and therefore need to involve them specifically in empowerment activities.

EMERGING REDD+ ISSUES

- a. Need for women to have access to information regarding REDD+ and the benefits that accrue from it (carbon credits). Women in the CoFMAs should be recipients of information and should be facilitated to empower other women in villages about their rights and responsibilities regarding REDD.
- b. HIMA acknowledges weaknesses in terms of gender in national REDD documentation but needs to take action to address these weaknesses through organized forums, lobbying and advocacy meetings with policy makers or any other activity that will stimulate discussions about the gender related gaps particularly in the draft national REDD strategy.
- c. Women's empowerment initiatives have been widely undertaken in Zanzibar, but given the magnitude of gender inequality, much is still needed. The project needs to have women's empowerment components to ensure that the women who participate in the forest management are empowered to do so. However, it is also important to engage the men in all women empowerment interventions to promote change in beliefs, attitudes and practices.
- d. The high expectations raised by HIMA regarding possibilities for increased financial gains to community members conserving the forest need to be managed. The COFM guidelines should be used to educate men, women, boys and girls in different forums to ensure participation and understanding of the issues, particularly on the minimum standards required for forests to qualify as quantified emissions reductions.

GENDER SPECIFIC RECOMMENDATIONS

RECOMMENDATION 1: ALTERNATIVE INCOME GENERATING ACTIVITIES FOR WOMEN

Income generation activities are essential for women living in both Unguja and Pemba . However, it is important for HIMA to increase resources for income generation activities for women. Before this is done, HIMA should discuss the types of income generation activities that will not further place demand on the woman's time or increase women's workload. Women have reproductive roles that consume much of their time, although they have some time for productive labour. Intervention should be able to sustain the income of the women, livelihood of households as well as conservation of the forest. Interventions such as vegetable growing and other smaller business initiatives have potential if sufficient technical support is provided for groups. Given the high malnutrition rates, income generation activities that are geared towards agriculture production have the potential yield many benefits. Linkages with agriculture extension officers are important to ensure that the produce can be marketed. Likewise income generation activities should ensure that women are provided with seed varieties and inputs such as fertilizers, pesticides and weed killers. Lessons from agriculture based income generation activities can be learned from other institutions implementing such interventions.

The income from income generation activities must be geared towards empowering women economically as well as socially. Interventions should look into opportunities for women to reinvest their incomes so that they expand their asset base and gradually move out of poverty. Investments can also be made in technology that reduce the time spent for domestic work, such as fuel saving stoves which can save them from long trips to the woodlands and long hours of cooking. It is recommended that HIMA collaborate with other CARE projects such as REMA to promote use of energy saving stoves as an income generation activity. If this is done, it is likely to increase income for women and at the same time, reduce deforestation.

Income generation activities for men and young people are completely lacking in Unguja and Pemba while there are groups of marginalized and poor men and young people. It is therefore crucial for HIMA to explore possibilities of supporting men with income generation training particularly when they are categorized as poor and marginalized.

RECOMMENDATION 2: WOMEN SPECIFIC STUDY TOURS FOR WOMEN

Study tours should be organized for all women in SCCs and they should aim at empowering them with knowledge about how women in other SCCs are doing their work. Initiatives such as study visits within Zanzibar, particularly in ensuring that women in SCCs in Pemba are taken to Unguja to learn about what women in Unguja are doing, will be beneficial and contribute to empowerment of women in Pemba. As well, women from Unguja and Pemba need to learn how to effectively play out their role in REDD. A field visit to a location where women have been successful in implementing

REDD should be explored since HIMA is implemented in 10 districts in Tanzania. However, as a point of caution, given the current gender relations, where women can be denied opportunities for self advancement by their spouses, it is important to engage the men in planning for such visits and ensure that such interventions will not result into risks of violence for women.

RECOMMENDATION 3: SUPPORT FROM HIMA TO ENERGY SAVING STOVES FOR WOMEN

The energy saving stoves have been a liberating intervention in terms of reducing the women's workload as well as saving the forest from continued deforestation. Interventions to continue support for particularly this activity should be considered. More importantly, education on the benefits of such stoves should be imparted to women through women's groups and women in such groups should be supported to own such stoves.

RECOMMENDATION 4: GIRL CHILD

Initiatives specifically targeting girls should be undertaken to ensure that they get financial and any other support for their education (from Primary to Secondary) and are assisted with their practical and strategic needs, such as vocational education when they complete their secondary education. HIMA's role can be to facilitate linkages with government projects or other projects promoting access to education by girls to ensure that girls in the forest communities are reached with such opportunities. Likewise, through awareness creation on promoting gender equality in forest management, HIMA should promote support for girl's education, linking this to sustainable future management of forest resources by men, women, girls and boys. Empowerment processes through awareness raising for sustainable management of forest resources should be targeting groups that have been marginalized.

In order to balance the formal and religious education, it is also important to impart knowledge on the rights of children to all children, but particularly girls, due to their vulnerability which tends to have long term impact on their ability to effectively participate in local governance. Content of training should include provisions on the Law of the Child Act (Act no. 6 of 2011), Convention on the Rights of the Child, CEDAW and basic rights as outlined in policies and national legislation. Life skills should also be included in the package for training and should include information on reproductive rights, rights to participate and confidence building. They should also learn about REDD and their role in the process of implementing the HIMA project and beyond as well as the social, economic and political functioning of society and decision-making processes at community and national levels. Basically, this amounts to specifically tailored empowerment programmes for girls. Methods of imparting this knowledge should be agreed with the girl children themselves, including the timing and venue.

Evidence reveals that to a large extent girls face sexual violence when they are exposed to early marriages or early sex leading to pregnancies and dropping out of school. The Zanzibar Strategy on Elimination of Violence Against Children of 2011-2015 outlines as one its strategies the need to engage teachers in dealing with the problem of violence against children. The HIMA project should seek collaboration with the Ministry of Health and Social Welfare and see how this plan can be

supported in districts where the project is implemented. In particular the project can focus on educating teachers on their role of eliminating violence against children, following up on the attendance, performance and retention of girl children in school, involve them in empowerment programme for girls and any other area that girl children need knowledge in.

HIMA should consider supporting girls specific forums such as girls environmental clubs in schools and communities and linking these with the SCC. Likewise, it can support girls' participation in national environmental events and HIMA activities.

RECOMMENDATION 5: ACCESS AND OWNERSHIP OF PRODUCTIVE RESOURCES

Women needing land, including women who have the ability to purchase land, should be facilitated to do so by SCC and local government (Shehia). Ownership rights of land will ensure that women are able to directly benefit from forest resources in their own land. In addition, in Pemba where trees within residential areas are also counted as trees for conservation, clear demarcation of land is necessary for purposes of guaranteeing ownership rights. Ownership of land is likely to increase incentives for women to participate in conservation and increase their interest in decision-making regarding use as well as benefits of forest resources. Where tenure relations are not clear, ownership, control and rights to benefits are likely to be vague and can potentially result into conflict over resources or lack of incentives in conservation. SCC can play a role in mobilizing women to purchase land, register it and own certificates of occupancy. Before this is done, awareness raising campaigns should be undertaken for women in community through village meetings, educational entertainment ("edutainment") or women specific discussion forums. Men should be involved in the awareness campaigns and where possible, be encouraged to support their spouses. The religious leaders can be involved in this process as influential leaders to influence the thinking and attitudes of particularly men regarding property ownership by women.

Women should be educated on their rights to own land legally and, using case studies, should be educated on how they can use land as an asset to generate income, sustain livelihoods by diversifying and using REDD related opportunities. Further, women should be facilitated to invest in agriculture for purposes of sustaining food security and increasing income. Opportunities and potential for this exist in Pemba and Unguja. In Pemba, seedlings for cloves are provided free of charge if one has land to plant cloves. With the increasing global prices of cloves as well as a ready market in Pemba (with motivating prices for farmers), there is an incentive and an opportunity for women to actively engage in clove planting to gain income.

RECOMMENDATION 6: BENEFIT SHARING

Benefit sharing mechanisms must be made clear to communities through community meetings and emphasis on gender equality in terms of fair access should be made. Since discussions are under way to discuss the systems nationally, communities must be kept abreast of the process and their views (women, men, boys and girls) must be given paramount importance in national level discussions. HIMA should begin the process of generating ideas and discussions regarding benefit sharing with communities and as far as possible, avoid top down approaches that may be

counterproductive and decrease ownership. Further, HIMA needs to undertake a study or an audit of how the current income from forest resources (earned through fines imposed on those who break the law or fees paid to access resources in the forest) are used for the benefit of all community members. An audit will highlight gender distribution issues as well as provide input into how the resources can be better managed for the best interest of all members in the community, particularly the most marginalized members such as women and girls. The nature of investments that need to be made from forest resources can additionally be discussed with women, men, girls and boys to determine use that responds to the needs of each group.

HIMA needs to undertake sensitization to communities to address inequalities in terms of access, control and ownership of forest resources and the roles of women, men, boys and girls in equally participating in conservation as well as sharing the benefits. Women should have as much access as possible to products that can generate income such as beekeeping.

In order for women to fully benefit from forest resources and move out of poverty there is need to increase opportunities for women to engage in benefit sharing discussions. This requires that their capacity to provide constructive input regarding equitable benefit sharing mechanisms be strengthened. Additionally, their capacity to continuously participate in local governance in making decisions that affect their welfare and resource allocation is important. Promotion of gender equality should move beyond mere numbers in committees, but actual constructive participation of women in matters concerning forest management and equal benefit sharing by women and men, girls and boys.

The current bylaws may be inhibiting access to forest resources by women. Women should be encouraged to take pieces of land for cultivation and be facilitated to identify modern means of farming that will consume less time and will utilize less efforts. Costs related to leasing of land for women should be reconsidered and if possible, removed for some time so that women can have greater access to forest resources.

By laws should be amended to allow greater access to forest resources by women, including reducing fees or total removal of fees for women for some time so that all groups can benefit from resources.

Men and women should be trained on various skills depending on their needs. Most have indicated an interest in beekeeping, but there are many other innovative economic activities that they can do to generate income from forest resources without damaging the state of the forest. Innovative income generation activities should be explored, and lessons and good practices of sustainable use of forest resources can be learned from other parts in Tanzania or outside the country.

RECOMMENDATION 7: PARTICIPATION

More efforts should be directed at increasing numbers of women in SCC in Pemba and in particular ensuring that women in SCC are empowered to participate. Tailor-made training sessions are needed on impact of power relations to men's and women's vulnerability to exclusion and marginalization in forest management, benefit sharing and decision-making; impact of

environmental decisions on gender and class; gender budgeting and planning concepts and the potential of gender knowledge in transforming gender relations. Likewise, special tailor made courses on democracy, governance and organizational management should be undertaken, and where possible, confidence building sessions as well as specific sets of skills should be imparted to all women participating in SCCs, including advocacy, budgeting, planning, lobbying, negotiating, investigating/research.

Women in decision-making structures have not grasped their role and the role of other women in society with regards to forest management and more specifically, in the HIMA project and REDD. Measures need to be undertaken to educate women by using other means apart from seminars and workshops.

RECOMMENDATION 8: CREATE SYNERGY AND SAVE THE FOREST

CARE should re-evaluate the projects such as WEZA/WAGE in light of the objectives of HIMA and seek strategies to harmonize both interventions in a way that will benefit women and the goal of forest conservation. In doing so, managers of both projects should discuss how these two projects or similar projects can complement the work of HIMA. Because WEZA has been wound up, it is pertinent to link up with the groups that were established by that project and educate them about environmental conservation and REDD. There is a possibility for expansion and growth of these groups and thus risk of increased deforestation activities if no intervention is undertaken to address this issue.

Re-assessing income generation projects should in particular assess their relevance to the HIMA project and the context in general, covering markets, capacity to manage businesses, and group management. HIMA should provide the needed technical expertise to strengthen better management of the income generation groups, particularly increasing their levels of awareness on forest management and role in participating in decisions regarding forest conservation.

RECOMMENDATION 9: DIVISION OF LABOUR

Information should be provided on availability and benefits of vocational training and entrepreneurship training and provide seed capital for group businesses as well as individual businesses. In doing so, caution should be taken to make certain that women are not overburdened and that simple but appropriate technologies are applied to ease their reproductive and productive roles. Roles of boys and girls in forest management in Pemba and Unguja (from their distinct dimensions) should be explored, young men and women should be engaged in specific roles in forest management. These can be further explored with communities, particularly with young men and women themselves. Men and boys should be encouraged to participate in reproductive roles through use of edutainment. Likewise, Imams and Shekhs can be mobilized to educate men through religious classes to promote men's participation in reproductive roles in accordance with the Moslem religion.

RECOMMENDATION 10: IMPLEMENT COFM GUIDELINES

The COFM guideline is a document that provides the legal framework for the management of community forests. Findings from the study reflect limited implementation of the ideals engulfed within the COFM guidelines. For example, the guidelines recognize the need to empower the marginalized and facilitate their participation. The COFMA provide that the most vulnerable should be identified, and this has not been done; and furthermore that the rules and plans should be designed in a way that provides special privileges to these groups - this is also something that has not been done. It is recommended that all SCC identify the most poor and vulnerable individuals living around forest areas and ensure that these individuals are consulted in deciding issues of forest management as well as benefit sharing. Measures should be taken to ensure that the groups have free access or privileges that allow them to have equal access to forest resources. HIMA should facilitate this exercise.

RECOMMENDATION 11: STRENGTHENING GENDER MAINSTREAMING AT COMMUNITY LEVEL

HIMA needs to develop capacity building checklists based on gender practical and strategic needs. The checklists will increase the potential for the achievement of other gender equality goals such as equal participation and benefit sharing. HIMA should strengthen the capacity of NGOs to effectively address gender issues in forest management and raise the gender and REDD profile in communities. NGOs have so far been playing a critical capacity building role, if they are enabled to assist committees and communities in addressing critical gender issues they are likely to create a foundation for change in gender relations. HIMA should further support the institutionalization of gender in partner institutions, this includes training, developing tools for gender mainstreaming, skills in gender analysis and planning, implementation, monitoring and evaluation. This can be done in collaboration with other CARE projects such as WEZA and WAGE to ensure building of synergies and harmonized approaches in working with communities.

In consultation with community based groups and environmental NGOs such as JECA and NGARENECO, HIMA should develop guidelines to guide and empower women in savings and loans groups on subjects such as environmental conservation, gender equality, planning and participating in decision-making. Gender mainstreaming guidelines to guide the work of SCC should be developed to guide the formation of future committees and the current work of SCCs.

RECOMMENDATIONS FOR THE HIMA PROJECT (GENERAL)

RECOMMENDATION 12: INFORMATION ABOUT HIMA AND REDD

HIMA must strengthen ownership and sustainability of the project by engaging communities more systematically and continuously and empower them with information and knowledge about REDD and the HIMA project. This should be done through community meetings, edutainment such as theatre art, songs, poetry and other cultural methods of disseminating information. It should be done where women attend in large numbers and or through specific meetings for women but also through interventions that particularly target youths as youths do not attend the village meetings in great numbers, nor do they show an interest in conservation activities. This information can also be taken to school level where at the moment in Pemba, policies encourage boys and girls to attend. Through these meetings and awareness raising sessions the results of this report should be disseminated to community members and discussions among community members be encouraged for purposes of generating sustainable solutions to the problems.

RECOMMENDATION 13: SOCIAL PROTECTION FOR THE EXTREMELY POOR

Village health savings scheme to cater for the needs of community members in Pemba and Unguja should be initiated. Income made from forest resources either through fines or payment for services can be invested in activities to improve the health status of communities living around the forest as well as ensure access to health services by the most poor and marginalized groups in forest areas. Discussions regarding how best health schemes can be managed by communities can be undertaken by Ministry of Health, local government and SCCs. Such discussions should ensure the full participation of women and agreed mechanisms should be gender sensitive, responding to the differing needs of men, women, girls and boys. There are several ongoing health community based insurance schemes that are implemented in Tanzania. It is important to take note of what is viable and feasible for communities in Zanzibar. The schemes can be quite revolutionary in terms of guaranteeing better health for both men and women particularly in Pemba.

RECOMMENDATION 14: MAINSTREAMING GENDER AND REDD IN HIMA DISCUSSION FORUMS

HIMA should establish a forum for dialogue between community and government on REDD and mainstream gender in terms of equal representation as well as putting a permanent agenda of forest management and gender issues in all discussions. Through this forum this report should be disseminated and further strategies of strengthening gender equality in forest management should

be explored. The forum should meet at least twice a year to discuss the progress of implementation of the HIMA project, particularly on how it is impacting on gender relations.

HIMA staff should also be participating in gender forums as well as forums on poverty reduction at national and local levels to establish and strengthen partnerships, networks and linkages with organizations implementing interventions that will contribute to the overall goal of the project.

MECHANISMS FOR GENDER MAINSTREAMING IN HIMA

Area	Proposed Interventions	Proposed Mechanism
Planning	<ul style="list-style-type: none"> - Involve women and men at community level in planning using appropriate approaches (separate groups to get specific needs of each group) - Engage youth in forest conservation (boys and girls) - Address the practical and strategic needs of girl children - Ensure sufficient budget for monitoring of gender impact 	<ul style="list-style-type: none"> - Disseminate findings of the gender analysis study to all SCCs and communities - develop a pool of gender disaggregated data for planning purposes - design interventions to increase participation of youth in forest conservation - revise budget to increase resources for monitoring work of SCC
Management and Supervision	<ul style="list-style-type: none"> - Continuous technical support to SCCs (increased visits to determine their problems and how they address them) - Ensure that the project has the expertise for alternative income generation projects, fuel saving technologies, marketing of products, - Participate in national forums on social protection and clearly link mechanisms to reduce vulnerability and poverty of communities living in forest areas - Organize meetings with policy makers to lobby for changes in the draft National REDD strategy (addressing the gender gaps) - Use findings from the Gender Analysis report to improve management of the project 	<ul style="list-style-type: none"> - Mainstream gender in the current structure and ensure a permanent agenda on gender and forest management (a forum for dialogue between community and government for REDD)- ensure equal number of men and women and youth – meet at least twice a year - Regular reporting of participation in MKUZA, social protection interventions and updates on interventions to reduce vulnerability to poverty - Review implementation strategy to improve gender related aspects in the project using recommendations from the report - Improve reporting on progress towards gender equality in red using specific case studies from COFM areas
Implementation	<ul style="list-style-type: none"> - Undertake specific activities aimed at 	<ul style="list-style-type: none"> - Capacity building checklist, based on

Area	Proposed Interventions	Proposed Mechanism
	<p>empowering women economically and politically</p> <ul style="list-style-type: none"> - Undertake specific interventions to ensure participation of women and equal benefit sharing - Facilitate ownership of land by women - Design tailor made courses for economic empowerment depending on needs of women, men, girls and boys - Implement awareness and support programmes that will reduce use of forest resources - Design specific interventions for girl children, such as empowerment to participate in SCCs, solicit views regarding environmental management and benefit sharing - engaging communities in discussions around gender roles to challenge some of the traditional stereotypes and barriers to women's participation - engaging men in women empowerment and gender equality interventions - Provide sufficient technical and financial support to SCCs to follow up on gender specific issues/interventions - Work closely with NGOs/CBOs, particularly build their capacities in identified areas of relevance to gender and REDD - Promote cross learning in Zanzibar and outside among women in leadership in Pemba and Unguja - Design innovative interventions that will boost youth employment but reduce utilization of forest resources - Work closely with DFNRNR to determine best ways to curb invasion of forests and engage women in planning and strategizing - Build capacity of partners and SCCs and women's groups to effectively mainstream gender 	<p>identified training needs for communities (gender mainstreamed) and NGOs to strengthen capacity to address institutional gender equality and gender issues at community level</p> <ul style="list-style-type: none"> - Follow up implementation of COFMA - Consultation with VSLs through JOCDO and PESACA on needed training interventions - Develop guidelines to guide women's groups and checklist (savings and loans as well as small businesses eg. How to manage, how to save, how to re-invest, records, women's rights, links to environmental conservation, etc - Checklist of interventions for girl children (relate to decision-making in environmental management) for example consider girls environmental clubs, support to girls participation in national environmental events - Link project with other projects implemented by CARE and other organizations, particularly those that promote self employment - Develop gender training materials for key stakeholders
Monitoring and Evaluation	<ul style="list-style-type: none"> - Develop specific indicators targeting transformative changes for women, men, girls and boys 	<ul style="list-style-type: none"> - Review log MEL to reflect a gender mainstreamed project that responds to current project

Area	Proposed Interventions	Proposed Mechanism
	<ul style="list-style-type: none"> - Empower SCCs and Umbrella NGOs (JODCO, PESACA, NGENARECO, JECA, SEDCA) to monitor gender progress in forest management at community level and document progress - Empower local government to monitor progress of gender equality in forest management and REDD - Quarterly monitoring with documentation of results for women, men girls and boys - Monitor impact of income generation projects for women - Review project log frame and indicators to ensure that they are in line with actual situation of men, women, girls and boys as outlined in the report. For example: <ul style="list-style-type: none"> o Quality of participation of women members in SCC and local governance o Equitable benefit sharing mechanism o Increased ownership of land by women o Increased ownership of forestry products by women o Number of VSL group educated on REDD o # of boys and girls participating in SCC (decision-making structures) o # of women leaders in SCC empowered with knowledge on gender, democratic governance, effective participation o Men and women aware of REDD (concept and benefits) o # of interventions targeting girls and women for purposes of increasing participation in REDD 	needs