

Gender Survey of Tea and Spices Farming Communities in Korogwe and Bumbuli, Tanga region



Final Report – Prepared By DecisionBridge Ltd

30 October 2023

TABLE OF CONTENTS

| | |
|--|-----------|
| DISCLAIMER | 2 |
| ACRONYM | 3 |
| LIST OF TABLES AND FIGURES | 4 |
| EXECUTIVE SUMMARY | 5 |
| PART 1 – BACKGROUND | 7 |
| 1.1 – INTRODUCTION | 7 |
| 1.2 – SURVEY OBJECTIVES | 7 |
| 1.3 – GENDER ISSUES ASSESSED | 8 |
| PART 2 – METHODOLOGY | 9 |
| 2.1 – APPROACH | 9 |
| 2.2 – DATA ANALYSIS, INTERPRETATION AND PRESENTATION | 9 |
| 2.3 – LIMITATIONS | 10 |
| PART 3 – BASELINE FINDINGS | 11 |
| 3.1 – DEMOGRAPHIC CHARACTERISTICS..... | 11 |
| 3.2 – COMMUNITY LIVELIHOOD ACTIVITIES..... | 13 |
| 3.3 – LEADERSHIP AND DECISION MAKING | 19 |
| 3.4 – DOMINANT SOCIAL NORMS, BELIEFS AND PRACTICES..... | 23 |
| PART 4 – CONCLUSION AND RECOMMENDATIONS | 25 |
| 4.1 – CONCLUSION | 25 |
| 4.2 – KEY GENDER ISSUES | 25 |
| 4.3 – INCLUSIVE GROWTH FOR WOMEN FARMERS IN THE TEA SUBSECTOR..... | 26 |
| 4.3 – MONITORING PLAN | 27 |
| PART 5 – ANNEX | 30 |
| 5.1 – SURVEY QUESTIONNAIRE | 30 |
| 5.2 – GUIDE – FOCUS GROUP DISCUSSION | 37 |
| 5.3 – KIIS GUIDE – KEY INFORMANT INTERVIEW..... | 41 |
| 5.4 – LIST OF FGD AND KIIS PARTICIPANTS | 45 |
| PART 6 – CONSULTANT ADDRESS | 47 |

DISCLAIMER

This report is being submitted to Kazi Yetu Limited as a deliverable of the contract to conduct gender survey of the tea farming communities in Korogwe and Bumbuli districts, Tanga region.

The report presents key gender issues of the tea producing communities in project areas. It is a reference for planning and implementing the Bloomberg Philanthropies' funded Her Money Her Life (HMHL) Project in phase 2.

Information used to produce this report was gathered from different sources and stakeholders. Therefore, any errors, omissions and misrepresentations in the report remain the responsibility of the consultant and not of the Kazi Yetu Limited.

© DecisionBridge Ltd, October 2023.

ACRONYM

| | |
|--------|---|
| AMCOS | Agricultural Marketing Cooperative Sociaty |
| FGD | Focus Group Discussion |
| HMHL | Her Money Her Life |
| KIIs | Key Informant Interview |
| LGA | Local Government Authority |
| SSTC | Sakare Specialty Tea Company |
| TASAF | Tanzania Social Action Fund |
| TBT | Tea Board of Tanzania |
| TORs | Terms of Reference |
| TSHTDA | Tanzania Smallholder Tea Development Agency |
| VEO | Village Executive Officer |

LIST OF TABLES AND FIGURES

| | |
|--|----|
| Table 1: Sex of farmers surveyed in each village | 10 |
| Table 2: Percentage of respondents engaged in livelihood activities | 12 |
| Table 3: % of labor allocation across farming activities | 13 |
| Table 4: % of labor allocation in livestock keeping activities | 13 |
| Table 5: Ownership structure of the common household assets in % | 15 |
| | |
| Figure 1: Achievements against evaluation/review methods adopted | 8 |
| Figure 2: Final decision maker on household income | 17 |
| Figure 3: % of leadership position between men and women | 18 |
| Figure 4: % of women participating in decision making processes | 20 |
| Figure 5: Community Perception of women with Economic Activities, in % | 22 |
| Figure 6: Community Perception of women with Politics, in % | 23 |
| Figure 7: Community Perception on acceptable behaviors and pactices | 23 |
| | |
| Textbox 1: Key demographic characteristics of the 170 farmers surveyed | 10 |
| Textbox 2: Women leadership in village government in seven villages surveyed | 19 |

Executive Summary – Gender Survey of Tea and Spice Farmers in Tanga region

Introduction

- In October 2023, Kazi Yetu Tanzania Limited commissioned gender baseline survey for the HMHL project implemented jointly with Caritas International in Tanzania, Tea Board of Tanzania and Smallholder Tea Development Agency.
- The purpose of the survey was to gather gender gaps and issues to use in informing the implementation of phase 2 HMHL project. The survey interviewed 170 farmers (96 women and 74 men) from seven villages in Korogwe and Bumbuli districts.

Findings

- Farming was the predominant livelihood activity in the communities surveyed. 170 (100%) respondents interviewed mentioned farming as their primary livelihood activity. Livestock keeping and petty trade ranked second and third in the list of livelihood activities.
- Women were the primary source of labor in farming, contributing 39% of labor in the main farming activities. In contrast, men contributed 28% and household members together did contribute 33% of the farming labor.
- 52% of 170 respondents interviewed were dissatisfied with the current division of labor in farming. Of these, 53% were men and 47% women.
- Social construction of roles between men and women subjects women to long list of tasks than men. All tasks considered light in the communities are the responsibilities of women.
- Men own and control 52% of household assets in the communities surveyed, giving them an enormous power and influence over the households. 48% of 170 respondents felt that men's ownership and control of large part of the household assets are justified. Of these, 45% were women and 55% were men.
- At the time of this survey, men owned 54% of farming land in the area compared to 43% for women. Despite this, communities are transforming regarding land ownership. Unlike in the past, girls can now own and retain a piece of family land even after being married.
- Communities tolerate and encourage men's control over household assets and resources to fulfil traditional role of heading the households and furthering families' lineage.
- Men make final decision on how household's income should be used. Thus, while women do more of the farming activities, income the household generates as a result is controlled by men. Farming is the primary source of households' income in the project areas.
- 89% of 36 chairpersons of the social groups in the communities were men, 78% of group secretaries were men and, 56% of group treasurers were women.

Executive Summary – Gender Survey of Tea and Spice Farmers in Tanga region

- As in the social groups, men occupy key leadership and decision making positions in the village government. 100% of chairpersons in seven villages surveyed were men and, 86% of village executive officers were men. More women were found in the membership of the village council, whereby 45% of the 175 members in seven villages were women.
- Traditionally, community members in project areas expect women to be docile, remain indoors and submissive to men, the factors which diminish their leadership potential.

Recommendations for achieving inclusive growth for women in HMHL Phase 2

- Create awareness of the communities on the local traditions, beliefs and practices that fuel gender inequality, gender based violence and women exploitation and discrimination. The community sensitization meetings and gender equality messaging can be applied.
- Work with influential people, i.e. community leaders, religious leaders, village government officials, cultural leaders etc. to address culture, beliefs, and practices which undermine women in the social, economic and political processes.
- Bolster women participation in the leadership and decision making processes by building their capacity in public speaking and in grasp of the key development challenges relevant to them.
- Create awareness of the women farmers on the available financial services, products and service providers which they can tap for their own development purposes.
- Work with the government and private sector actors to influence innovation of the financial services and products that align with the circumstances and conditions of women farmers in rural areas.
- Leverage 10% of LGA's funding to benefit more women farmers through building the capacity of women farmers in basic business skills, writing of project proposals for funding and, monitoring and technical support to women farmers.
- Build the capacity of farmers' representative organizations (AMCOS) to bargain a better deal for tea farmers, including women farmers.
- Establish group of gender champions in the communities to drive gender equality, women empowerment and inclusive growth interventions in project areas. Use existing structures in the communities such as village councils, village government committees, social groups and religious institutions etc to identify individuals passionate with the gender equality and inclusive development processes.
- Facilitate linkages of women tea farmers to affordable credits to fund farming activities.

PART 1 – BACKGROUND

1.1 – Introduction

Kazi Yetu, which is a social enterprise incorporated in Tanzania in 2018 has been co-implementing Her Money, Her Life (HMHL) project since December 2021. HMHL is a two year project (December 2021 – November 2023) which seeks to improve economic independence of women farmers and promote increase in productivity, quality, production level and establishment of the mixed farming for smallholder tea subsector in Tanzania. The project which is funded by Bloomberg Philanthropies is implemented in collaboration with CARE International Tanzania and strategic partners including the Tea Board of Tanzania (TBT) and Tanzania Smallholder Tea Development Agency (TSHTDA).

As part of HMHL project, a specialty tea demonstration factory has been established as Sakare Specialty Tea Company Limited (SSTC). SSTC is intended to provide training to the farmers participating in the project and other cooperatives on low-cost tea processing technology. Kazi Yetu, CARE and strategic partners have been supporting the establishment of SSTC and once the factory is fully installed, it will train farmers on the management of SSTC as a cooperative and provide marketing support to the processed tea from the factory. The SSTC's employees and farmers will predominantly be women.

While phase one of the HMHL project's sub-agreement between CARE and Kazi Yetu ends in October 2023, the second phase which kicks-off thereafter will focus on increasing the participation of women farmers in the decision making across tea and spices value chains in Tanga region. This is considered necessary to improve women economic independence and active role in production, processing and sales of the tea in the region. However, in order to increase women participation in the tea value chain, it is crucial to understand factors which constrain women participation to the economic activities in the project areas. Available evidence indicates that gender stereo types, dominant norms and cultural beliefs have been the stumbling blocks to women economic empowerment in many parts of Tanzania.

Kazi Yetu therefore commissioned a gender baseline survey of the communities growing tea and spices in Korogwe and Bumbuli districts. The purpose was to gather gender inequality issues and practices which promote and or undermine women economic empowerment in the region.

1.2 – Survey Objectives

The main objective was to gather gender gaps, constraints, issues and opportunities for women in tea and spices farming in the project areas. The purpose was to gather evidence based data to use in developing gender sensitive implementation of HMHL phase 2.

The specific objectives of the gender survey were to produce information on:

1. Gender inequality issues affecting women and different livelihood options and opportunities for tea farming communities in the project area identified,
2. Baseline data to use to inform planning of phase II project interventions and activities,
3. Men and women (gender champions) to work with in addressing gender issues identified,
4. Monitoring Plan with key gender indicators to use in assessing project success and,
5. Recommendations on inclusive growth of women smallholder farmers in the tea subsector.

The scope involved field visits to communities in Korogwe and Bumbuli districts to conduct face to face interview with tea and spices farmers. Also, discussion sessions were held with groups of farmers and key persons (informers) in project areas to obtain deep understanding of gender issues in these farming communities. In addition, review of project documents and reports were undertaken as part of the baseline information collection.

1.3 – Gender Issues Assessed

| Theme | Issues Assessed |
|--|---|
| Demographic Characteristics | <ul style="list-style-type: none"> ➤ Age, sex, marital status, household size, level of education. ➤ Trend of household heads in the 2 districts. |
| Livelihood Activities in the Communities | <ul style="list-style-type: none"> ➤ Main livelihoods activities the community members engage in as part of income generation and family support. ➤ Division of labor among household members. ➤ Ownership and control of household assets and income. |
| Leadership and decision making | <ul style="list-style-type: none"> ➤ Position of women and men in the leadership of the local government and community social groups and systems. ➤ Participation of women and men to decision making processes and systems at the local level. |
| Gender norms, beliefs and practices | <ul style="list-style-type: none"> ➤ The dominant norms, beliefs and practices which undermine equality between women and men in the communities. |

The final report is therefore being presented to Kazi Yetu project team as a body of reference to use in developing gender sensitive implementation of HMHL project phase 2.

The report is organized in eight (8) chapters, which include 1) background to HMHL project, 2) methodology, 3) demographic data of the respondents surveyed, 4) livelihood activities in the communities and role of women in them, 5) leadership and decision making in the communities, 6) dominant social/gender norms, beliefs and practices in the communities and, 7) conclusion and recommendations on inclusive growth for women farmers. The monitoring plan is the final chapter 8 in the report.

In chapters 4 –7, specific recommendations are made on gender equality strategies for phase 2 of the HMHL project and metrics or indicators to use in measuring their achievement.

PART 2 – METHODOLOGY

2.1 – Approach

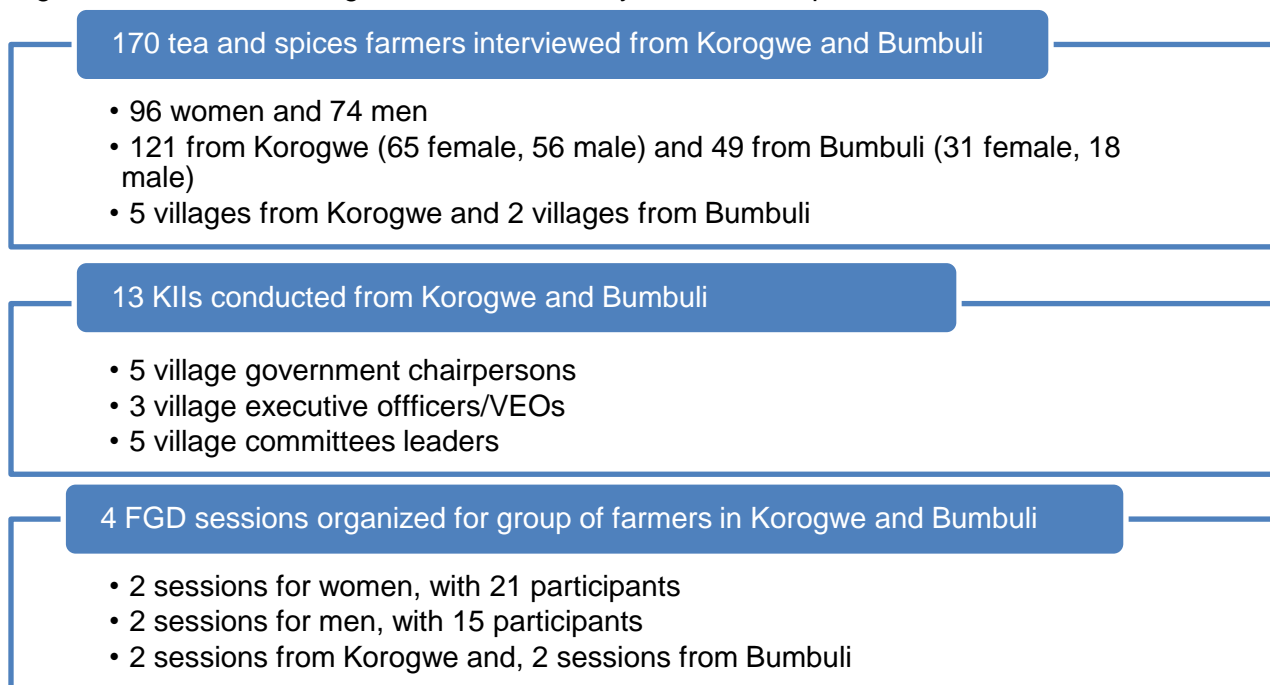
This survey adopted mixed methods approach, involving quantitative and qualitative methods of baseline data collection.

Quantitative – Survey was conducted with 170 farmers, 49 from Bumbuli and 121 from Korogwe districts. This sample size was obtained by applying statistical formula ($n^1 = N/(1 + Ne^2)$) on the farmers' population of 1615 provided in the Terms of Reference (TORs). The distribution of sample size between two districts was proportionate, resulting to large number of farmers being drawn from Korogwe district. The selection of the villages visited was determined by i) proximity to Sakare tea factory, ii) ethnic majority in seven villages and, iii) logistical convenience.

Interviews were conducted using a well-designed questionnaire. The questionnaire was Swahili translated and administered by well-trained data enumerators.

Qualitative – 4 FGD sessions were organized, involving separate sessions for women and men to provide opportunity to the participants to freely discuss gender inequality issues which affect women's efforts to economic independence in the communities. In addition, in-depth and semi-structured interviews were conducted with persons knowledgeable of the intersection of gender and economic issues in the project communities.

Figure 1: Achievements against baseline survey methods adopted



2.2 – Data Analysis, Interpretation and Presentation

¹ n = sample size; N = sampling frame or population and, e = error margin

The information was analyzed to establish baseline status on key gender issues around women and men from the tea farming communities in Tanga region.

The quantitative data were imported into SPSS and analyzed to produce descriptive statistics on gender issues among tea/spices farmers in the project areas. Content analysis of qualitative data transcribed from FGD and KIIs summaries was conducted. Triangulation of all data points (secondary, quantitative and qualitative) was done to increase validity of the survey findings.

2.3 – Limitations

The following were the main challenges faced during implementation of the gender survey.

- 1) Social Issues – Field visits encountered a number of community processes, including funeral services, market days and Tanzania Social Action Fund’s organized community meetings.
- 2) Project dossier – Limited information which explains in detail HMHL project– i.e. development challenges it is addressing, theory of change and its underlying assumptions, interventions to be implemented and, expected results to be seen for the successful project implementation.
- 3) Limited internet connectivity in some communities surveyed which hindered use of electronic tool for data capturing and transfer.

PART 3 – BASELINE FINDINGS

3.1 – Demographic Characteristics

In this subsection, we present demographic data of 170 tea and spice farmers interviewed. The textbox below present sex, age, marital status and education level of the farmers interviewed.

Textbox 1: Key demographic characteristics of the 170 farmers surveyed

- Sex – 56.5% (96) were female and 43.5% (74) being male farmers.
- Age – 52 years was the mean age of the farmers surveyed. The youngest farmer was 20 years old and oldest being 88 years old.
- Marital status – 76.5% were married couples and 2.4% were single. In addition, 3.5% were divorced while 17.6% were widow/widower at the time of baseline.
- Education – 78.8% attained primary education, 14.1% uneducated and 6.5% had secondary education. Only one farmer reported to have college education.
- Household size – The average household size was 6 persons. The lowest household size was 2 persons and the largest size being 12 persons in the household.
- Status in the household – 121 farmers (71.2%) reported to be the head of households.

3.1.1 Sex

56.5% of the 170 respondents were women and 43.5% being men. As such, more women were surveyed than men, which was consistent with the project's goal of contributing to attaining the economic independence of women working in the project area. In October, about 1810 farmers were already recruited and working with Sakare Specialty Tea Company Ltd (SSTC). Of these, 280 were women, working particularly to pluck tea leaves for the factory to process.

Table 1: Sex of farmers surveyed in each village (Bumbuli and Korogwe), n = 170

| S-N | Village | District | Male | Female | Total |
|-----|-------------|----------|------|--------|-------|
| 1 | KwemashaiT | Bumbuli | 19 | 10 | 29 |
| 2 | Mayo | - | 14 | 8 | 22 |
| 3 | Vuje | Korogwe | 10 | 8 | 18 |
| 4 | Mheza | - | 8 | 10 | 18 |
| 5 | Bungu | - | 19 | 12 | 31 |
| 6 | Bungu Msiga | - | 23 | 18 | 41 |
| 7 | Ngulu | - | 3 | 8 | 11 |
| | | Total | 74 | 96 | 170 |

3.1.2 Age

52.8 years was the mean age whereby the youngest respondent was 20 years old and oldest 88 years old. As such, there was significant variation in the age of individuals engaged in tea and spice farming.

Gender analysis of age across 170 showed that women had relatively low mean age compared to men. The mean age for women interviewed was 51 years old while for men was 55 years old. The youngest female tea farmer interviewed was 20 while the youngest male farmer being 28. As such, while young women engage in farming early as 20 years old, young men start to do so 8 years later. This means that at earliest age, young men tend to shy away from farming, which corroborates evidence in the literature that the little and seasonality nature of agricultural returns discourage young people from participating in the sector.

3.1.3 Education

78.8% of 170 farmers interviewed completed primary education, 14.1% were uneducated and 6.5% had completed secondary education. Only 1 (0.58%) respondent had a college education. As the data shows, farming remains the predominant livelihood activity among less educated individuals in the project areas. This is consistent with national trend documented in the 2022 national census and in the annual economic survey the government publishes every year.

3.1.4 Marital Status

Married individuals accounted for 76.5% (130) the largest proportion of 170 farmers interviewed. In addition, 2.4% of 170 farmers were single, 3.5% divorced and 17.6% widow and or widower at the time of the survey. The youngest married woman was 24 years old, four years below the earliest married young man (28 years old). Many single women said to have lost their spouses than men, an indication of different longevity between men and women in Tanzania.

3.1.5 Household Size

Average household size was 6 persons in project areas, which was slightly higher than national average of 5 persons. The minimum household size was 2 persons and the maximum was 12.

Female headed households had the large sizes than those households headed by men. Large household sizes dampen poverty eradication efforts among families with large household sizes than in those with lean sizes. 55% of 96 women interviewed were the head of their households.

Factors exacerbating single-parenthood or female-headed families in the communities included 1) separation, 2) death of spouse/husband and, 3) failure to attract life-mate.

3.2 – Community Livelihood Activities

3.2.1 Introduction

This section presents findings in relation to livelihood activities community members undertake, division of labor among household members, ownership and control of household assets and, decision making on the use of household income.

3.2.2 Communities Livelihood Activities

Farming is the predominant livelihood activity in project areas, reported to be the main livelihood activity by 170 (100%) farmers interviewed. Both commercial and food crops are grown whereby in Korogwe, tea is the predominant commercial crop. According to farmers, tea is a commercial crop which has kept afloat the economies of communities for long period. In addition, cardamon and ginger are grown for income generation and household's own consumption.

The food crops community members grow are banana, corn and beans. However, sufficiency in food production is not attained because sizeable number of households reported to source food from outside regions – i.e. Ruvuma, Mbeya and Iringa.

Apart from farming, community members do engage in livestock keeping and petty trade as a strategy to diversify livelihood options.

Table 2: Percentage of respondents engaged in livelihood activities

| Livelihood Activity | Total | % Female | % Male |
|-------------------------------------|-------|----------|--------|
| Farming (Commercial and Food crops) | 170 | 100% | 100% |
| Livestock Keeping | 68 | 49% | 51% |
| Petty trade – Kiosks/Dukas | 41 | 63% | 37% |

Finding Insights:

1) Avocado and sisal are emerging as the competitive commercial crops in the project districts. Most farmers interviewed were contemplating entering into these two crops. Like tea, avocado is also a lifetime commercial crop but with greater returns than what farmers get from tea. Due to surge in demand for environmentally friendly storage sacks, the need for sisal for production of storage sacks has been on the rise. As a result, private sector players have entered into sisal business, engaging in contract farming with farmers and also initiating large-scale sisal farms in the areas.

2) Harvesting tea leaves is the role of women in project areas, both in large commercial farms owned by Mohammed Enterprises Tanzania Limited (MeTL) and in the farmers' individual plots of tea. Both historical and gender segregation of duties explain why women do more of tea leave harvesting than men. In terms of history, European settlers who introduced tea recruited more women than men. Since then, it has been common to believe that women do well in plucking green tea leaf compared to men. In terms of gender, communities hold the view that all light tasks should be allocated to women. Because plucking green tea leaf is perceived to be a light task, it is expected that harvesting tea is the woman's task. This notion has since become a norm in the

communities, subjecting women to a series of endless tasks considered to be light for women to perform.

3) As the commercial crop with income potential, tea has attracted large private sector players in the field. Mohammed Enterprises Tanzania Limited own large tracks of tea farms in Korogwe. In these farms, community members work as casual laborers especially in harvesting tea leaves from the company's tea farms. Over 90% of the casual laborers in these farms are women (FGD sessions).

4) Every season, Ministry of Agriculture convenes a stakeholders meeting to discuss and set the price of tea. In this meeting, the government works with stakeholders to agree on the minimum price per kilogram of tea. In Jan 2023, Tshillings 340 was the minimum price which was later pushed to 366 shillings by Minister of Agriculture; Mr. Hussein Bashe. The stakeholders involved are the Ministry of Agriculture, private companies (buyers), Tea Board of Tanzania, and AMCOS in the tea subsector and, Tanzania Smallholder Tea Development Agency (TSHTDA).

Despite an elaborate price-setting mechanism and involvement of the government, the farmers interviewed felt that the pricing model is not very clear and it is exploitative. According to them, the price set doesn't integrate full costs the farmers incur as part of tea production process. The buyers often drive price-setting process while farmers through their representative organizations (AMCOS) remain price takers with no real bargaining power. Most farmers had the opinion that the price doesn't cover production costs the farmers incur every growing season.

For a long period, the price of tea has remained stubbornly low, knocking off individual farmers and in particular, women's efforts to crawl out of poverty. As the returns from tea production continue to be low, incentives to venture into other livelihood options is gathering traction. For instance, 366 shillings for a kilogram of tea the farmers received in this season was just a slight increase of 16.5% from 314 shillings paid to farmers for four consecutive years (2019 – 2022).

5) Due to limited supply of the organic tea leaves, the specialty tea factory recently installed in Bungu division is yet to attain its full operational capacity. Sakare AMCOS is therefore planning to expand production of organic tea in its 19.5 hectares farm. The AMCOS is planning a nursery of tea seedlings and incentivize farmers to initiate production of organic tea in the new farms.

3.2.3 Division of labor among Household Members

As reported in 3.2.2 above, 100% of the respondents were farming, 40% were livestock keepers and, 24% were doing petty trade in the communities. The tables below present gender analysis of the division of labor among household members in farming and livestock keeping.

Table 3: % of labor provided by family member main farming activities, n=170

| Farming Activities | Mother | Father | Daughter | Son | All |
|----------------------|--------|--------|----------|-----|-----|
| Farm clearance | 39 | 33 | 1 | 2 | 25 |
| Soil digging/cutting | 35 | 31 | 2 | 3 | 30 |
| Seed planting | 36 | 26 | 1 | 2 | 35 |
| Weeding | 38 | 24 | 1 | 2 | 35 |
| Harvesting | 38 | 23 | 1 | 2 | 36 |

| Farming Activities | Mother | Father | Daughter | Son | All |
|---|-----------|-----------|----------|----------|-----------|
| Transporting produce home | 39 | 26 | 1 | 3 | 31 |
| Sale of farm produce | 49 | 31 | 2 | 2 | 15 |
| | | | | | |
| Overall, (all activities combined) | 39 | 28 | 1 | 2 | 30 |

Table 4: % of labor provided by family member main livestock activities, n=170

| Livestock Activities | Mother | Father | Daughter | Son | All |
|---|-----------|-----------|----------|----------|-----------|
| Collecting/preparing fodder | 39 | 33 | 0 | 1 | 27 |
| Feeding livestock | 35 | 32 | 0 | 2 | 30 |
| Constructing shade | 25 | 55 | 0 | 3 | 16 |
| Vaccination/treatment | 33 | 52 | 0 | 1 | 14 |
| Protect against thieves/predators | 27 | 55 | 0 | 4 | 14 |
| Sale of live/slaughtered livestock | 31 | 51 | 0 | 1 | 16 |
| | | | | | |
| Overall, (all activities combined) | 32 | 46 | 0 | 2 | 20 |

Finding Insights:

1) Women contribute to about 39% of the total labor inputs needed in farming, against 28% for men. Of the remaining 33%, household members together contribute 30% and children contribute 3% (Table 3). In comparison to men, women contribute to the large proportion of labor inputs in seven farming activities. Because of this, farming in these communities remains largely the activity of women. Specific activities in which men do contribute fairly well are farm clearance, soil digging and spraying of the tea trees to control plant diseases.

2) Unlike farming, livestock keeping is largely controlled by men, as men contribute 46% of the labor inputs needed in six activities under livestock keeping. In contrast, women contribute 32% while household members together contribute 22%. While men do contribute more to livestock keeping activities, FGD sessions revealed that this is only for large animals – such as cow, goats, sheep etc. Local chicken, which are found in almost all households in the communities are kept mostly by women and children.

3) In overall, 52% of 170 farmers interviewed were dissatisfied with the current division of labor in farming as presented in table 3 and table 4 above. In comparison, while 57% of men said to be dissatisfied such division of labor, 43% of women were equally dissatisfied. As such, more men felt that the current division of labor between men and women in farming was not fair. According to the men interviewed, women did provide much labor inputs to the farming than men. In contrary, few women felt the same, whereby only 43% of 96 women interviewed in this aspect said such division was unfair. Gender inequality and patriarchy in the communities play a key role in allocating more labor to women than men.

In terms of livestock keeping, 75% of 68 livestock keepers were satisfied with division of labor between men and women. While 76% of men said they were fine with the current practice, 74% of women said the same. As such, the feeling of the men and women around division of labor

between in keeping the livestock was relatively the same. That means, in keeping the livestock, most community members endorse the existing division of labor between men and women.

4) A range of factors perpetuate unfair division of labor between men and women. The factors mentioned were: a) local tradition which requires women to do endless jobs perceived to be light among wasambaa community, b) patriarchy – men tend feel they are needed to do few jobs but with big payoff compared to what women do, c) increasing women headed households due to growing divorce rates in the communities, spouse deaths and unplanned pregnancies.

Three recommendations made to address unfair division of labor in the communities were:

1. Increase gender equality awareness campaign in the farming communities in project areas.
2. Facilitate access of the women to affordable credit to fund farming operations/activities.
3. Address local traditions and practices that exacerbate divorce and unplanned pregnancies.

3.2.4 Household Assets and Income – Ownership and Disposal

This section presents the findings on livelihood assets household own, ownership structure and decision making on the use and disposal of the assets and income among household members. Because livelihood assets is one of the critical factors of economic independence, the analysis focused much on the extent to which women do own, access and use the livelihood assets for productive purposes.

Livelihood assets play critical role in sustaining the household members. In particular, access to and use of assets and other productive resources is fundamental for economic empowerment of women and men in the communities. According to sustainable livelihood model, assets help to smoothen household consumption in different periods. Therefore, sustainable households are those which buildup the livelihood assets during good times and deplete them during hardship periods. Thus, assets are one of strategies households use to hedge against livelihood shocks.

Table 5: Ownership structure of the common household assets in the area, in %

| Asset | Asset Quant | Ownership, in % | | |
|------------------------------|-------------|-----------------|--------|-------|
| | | Mother | Father | Other |
| House | 170 | 22 | 58 | 10 |
| Cow | 70 | 29 | 69 | 4 |
| Goat | 87 | 30 | 67 | 3 |
| Hand hoe | 165 | 50 | 40 | 10 |
| Land | 168 | 43 | 54 | 3 |
| Chicken | 119 | 61 | 32 | 7 |
| Mobile phone | 137 | 45 | 42 | 13 |
| Panga | 153 | 49 | 45 | 6 |
| Chairs | 112 | 43 | 49 | 8 |
| Overall, all assets combined | 131 | 41 | 52 | 7 |

Finding Insights:

1) In overall, men own and control 52% of the household assets in the communities surveyed, against 41% for women (table 5). Due to greater control over assets, men wield an enormous power and influence on the households.

In particular, men own most of the houses, livestock (cow, goat) and land than women in the communities. All these are critical assets households need to hedge against different episodes in its lifetime. With significant size of livelihood assets under them, men bear the responsibility to ensure that households are sustainable and, have the capacity to manage livelihood shocks that occur in life.

2) Women, by contrast, own more hand hoe and chicken. Women owning more hand hoe than men are consistent with them being the primary source of labor to farming activities. It supports the findings in 3.2.3 above that women provide most of labor inputs to farming than men.

3) 48% of 170 respondents felt that men owning large part of household assets are justified. Of these, 45% were women and 55% were men. According to them, the ownership is justified by the roles men take in running the households. Being the head of the household doesn't come on a silver plate, it means responsibility to ensure that the household is fed, protected, wealthy and capable to navigate turbulence times in its lifetime. Therefore, as long as men will continue to head households as it is expected by local tradition and also are able to deliver the roles above, ownership of the of household assets by men will remain rational.

4) 45% of 96 women interviewed justified men owning much of the household assets, meaning, they agreed with notion that because men are the natural household leaders, they have the right to control household resources on behalf of all members.

The FGD session with women revealed more perspectives on why men should own big part of household resources than women. First, women are considered to be generally biased towards people they are biologically related. Second, African tradition which require married women to move to the families of their spouses endangers the welfare of the remaining family members. As part of strategies to ensure that households are sustainable, societies tolerate men's control over large part of household assets and resources. It is like an insurance policy for the rest of household members.

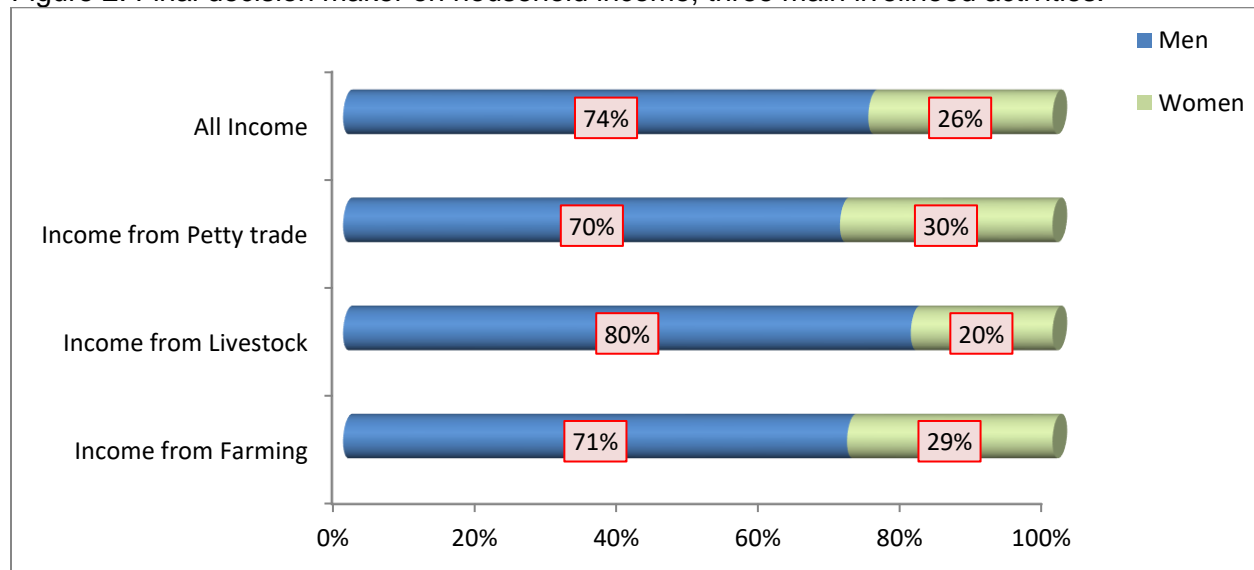
Furthermore, African men have a traditional duty to continue the family's lineage. As such, men control over household resources/assets is tolerated and considered part of such sacred duty.

5) Although men continue to control large part of the household assets, the evidence exists that communities are transforming. Land, which is the primary household asset in the area has seen some transformation in the access and ownership of it. The community members interviewed supported equal access to land for both men and women. This is despite the fact that at the time of this survey, men owned 54% of all land in the area compared to 43% for women. The changing communities' perspectives towards equal access to land are attributed to the efforts of different development actors. Caritas International is very popular in these villages and gender equality drive in land that is taking hold in these areas is attributed also to Caritas interventions.

As part of the above transformation, unlike in the past, girl children now have the right to own a piece of family land. According to FGD participants, the girls are allowed to keep such family land even when they marry off to other families and move outside the community. It is a fallback position to them when life turns its ugly face – death of spouse, divorce or ill-health. In these events, a married girl can freely return back and use such piece of family land for settlement.

6) In terms of the household’s income generated from three main livelihood activities, men have dominant role in deciding how such income is used. Figure 2 next page summarizes findings:

Figure 2: Final decision maker on household income, three main livelihood activities.



3.2.6 Chapter’s Summary of Findings and Recommendations

- 1) Men control over the household assets, resources and income is justified based on traditional role of men as household heads. In sustaining the households, men need resources to do so.
- 2) The local tradition which encourages married women to move to the families of their spouses is a welfare threat to other family members and limit women’s control over household assets.
- 3) Women are considered biased towards household members they relate with biologically. This notion undermines women’s potential to own large part of the household assets.
- 4) Although men control household assets, evidence exists that communities are transforming in support for equal access and ownership and other livelihood assets of the household.
- 5) In phase 2, efforts to ensure equitable access and ownership of productive assets should be prioritized. Indicators to use in assessing the success of this goal include; i) % ownership of livelihood assets and other productive resources among men and women, ii) proportion of community members (men and women) with positive view of men control over household assets and other productive resources and, iii) average number of livelihood assets/resources owned between male and female headed households in the communities.

3.3 – Leadership and Decision Making

3.3.1 Introduction

In this chapter, analysis is provided on community's leadership and decision making processes. It is widely believed that equality between men and women is sustainable when women have the seats on the leadership and decision making systems in the communities. It is through these seats that women can influence the planning, budgeting and implementation of the issues which affect their socio-economic and political positions.

It is on the above basis that this baseline survey intended to establish trends in the communities regarding women participation in the leadership and decision-making processes.

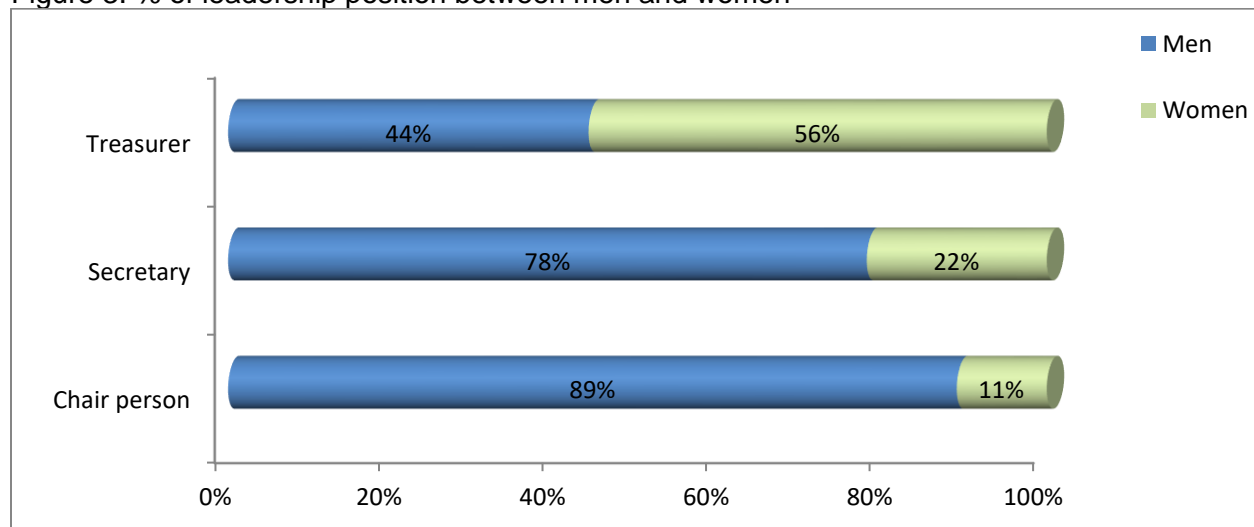
3.3.2 Leadership to Social Groups in the Communities

61% (103) of 170 respondents interviewed reported to belong to various social groups. Of the 103 farmers who were members of the social groups, 59% (61) of them were women and 41% men. As such, more women belonged to the social groups than men in these communities.

According to the farmers, social groups are formed for a variety of reasons. Most of them are self-help in nature, intended to provide backup support to members in times of need. In the villages visited, a range of social groups existed, including but not limited to 1) skilled based farmers groups, 2) vicoba groups, 3) economic groups; 4) interfaith groups etc. Ten (10%) of the Local Government Authority (LGA)'s empowerment fund has been a very important factor for the formation of economic groups at the local levels.

Thirty-six (36) social groups were identified in seven villages visited during gender baseline survey. Figure 3 below presents gender analysis of three positions – chairperson, secretary and treasurer of the social groups in the communities.

Figure 3: % of leadership position between men and women



Finding Insights:

1) In comparison, women are treasurers than chairpersons and or secretaries of social groups. In exploring why such trend, FGD participants revealed that women are trusted with money than men. According to them, it is very seldom to find a woman squandering the wealth of a group or a household. Women are good at keeping resources and financial assets intact even during the times they face financial challenges of their own. This gives them a score to lead this role.

2) In contrast, men are unscrupulous spenders and often struggle to keep funds un-spent. They are bogged-down with endless responsibilities, all of which drain from the same pocket. Like in the other Islamic communities, men in these communities are polygamous in nature. This puts pressure on their spending habits when trying to meet living expenses of the households men maintain as part of their larger families.

3) In addition, because local traditions bestow household's leadership on men, men uses that to argue their powers to lead in other fields as well. With most women not vying for top positions, men get away with the notion that they are the natural leaders in all other aspects of life. From KII sessions with village government leaders, it is seldom for women to stand up and contest for leadership positions. Most of those women heading treasury positions were directly appointed by group leaders and or members and, didn't contest on their own.

4) Traditional culture partly explains why women do seldom stand up and contest. In addition to the Islamic doctrine, women in project areas are traditionally expected to be docile, in-doors and less aggressive, features that put them at odds with the need to stand up and fight for equality in the leadership positions and other dimensions of social life.

3.3.3 Leadership of the Village Government

Textbox 2: Women leadership in the village government in seven villages surveyed

- Village Chairperson – 100% (all seven) chairpersons were men in the villages surveyed
- Village Executive Secretary – 14% (1) VEO was a woman out of seven (7) positions.
- Village Committee Chairperson – 24% (5) committees were women of 21 positions in the seven (7) villages surveyed.
- Village Committee Secretary – 33% (7) committees were women of 21 positions in the seven (7) villages surveyed.
- Village Committees Members – 43% (45) members of three village committees were women out of 105 positions in the seven villages surveyed.
- Village Council Members – 45% (78) of 175 village council members were women in seven villages.

Finding Insights:

1) As in the social groups, men lead in top leadership positions in the village government. The chairpersons of seven villages surveyed were men (100%), six out of 7 (86%) village executive secretaries were men and only one woman was the village executive secretary (VEO).

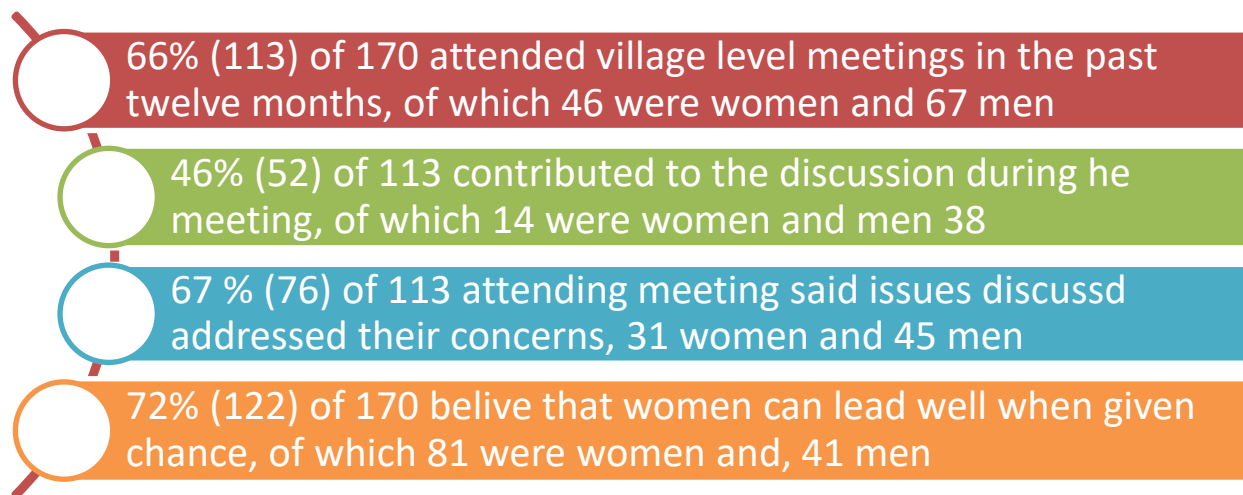
2) More women were found in the membership of the village council, whereby 45% of the 175 members in seven villages were women. According to KIIs with village government officials, affirmative policy is what brings sizeable number of women into this village governance body. In forming the village council, it is a policy requirement to strive to achieve equal number of women and men members in the village council. As such, women make their presence in this a very important governing body in the village through affirmative policy.

3) Overall, the findings show that women are yet to seize top positions at the local government. At the core of this trend is the patriarchy perpetrated through traditions of the local traditions which model women to be submissive to men's leadership and authority. It is until recently and, after the efforts by different development actors to push for the gender equality, women have started to show own interest for positions in the local government leadership. A change in the women's mindset is evidently taking place in the communities, though at a slow pace that will take a while before full gender balance of the local government leadership can be realized.

4) In addition, in-adequate exposure and education were mentioned to erode the confidence of women to stand up and contest for leadership positions on their own. It was said that before the development interventions which gathered pace in the recent years, most women did not attend school, leaving them with intergenerational illiteracy to date. It is only recently that educating the girl children has gathered momentum, after Caritas International and other development actors' efforts to promote girl education as a tool for women economic empowerment.

3.3.4 Participation to Decision Making Processes

Figure 4: % of women participation in the decision making processes in the communities.



Finding Insights:

- 1) The findings show that men are active in all domain, attending the village level meetings in big numbers and, also do contribute to the discussion more than women. In terms of relevance, most men agreed that issues discussed addressed their concerns more than women.
- 2) For those who didn't attend the meeting in the period, men mentioned lack of prior notification and interference with other priority matters at the time. However, for women's side, two critical factors mentioned included lack of interest and busy schedule of the household activities.
- 3) Women who attended but didn't contribute to the discussion said they lacked confidence in front of people and, also had nothing to contribute in the meeting. On contrary, men mentioned limited time to allow everybody who intended to contribute to contribute by saying something.
- 4) The findings above show sharp disparity in the perspectives of women and men to engage in the processes that lead up to decision making on important issues in the communities.

3.3.5 Chapter's Summary of Findings and Recommendations

In order to bolster women participation in the leadership and decision making processes, more awareness is needed on gender equality in the leadership and decision making positions. Such awareness program should go hand in hand with building the capacity of women in public speech making and, in the grasp of key development challenges relevant to them. The community sensitization meetings and gender messaging can be among the strategies to create such awareness.

Indicators that could be used to assess achievements in the women leadership and decision making include, among others:

- 1) Number of women in the key leadership and decision making positions at local government and community structures.
- 2) Proportion of women who stand up to contest for leadership and decision making positions at the local government and community levels.
- 3) Percentage of the community members who have faith and belief in women leadership and decision making.
- 4) Number of women who attended the local government level meetings and also contribute to the discussion.
- 5) Perception of women on their own leadership and decision making – women leadership and decision making index.

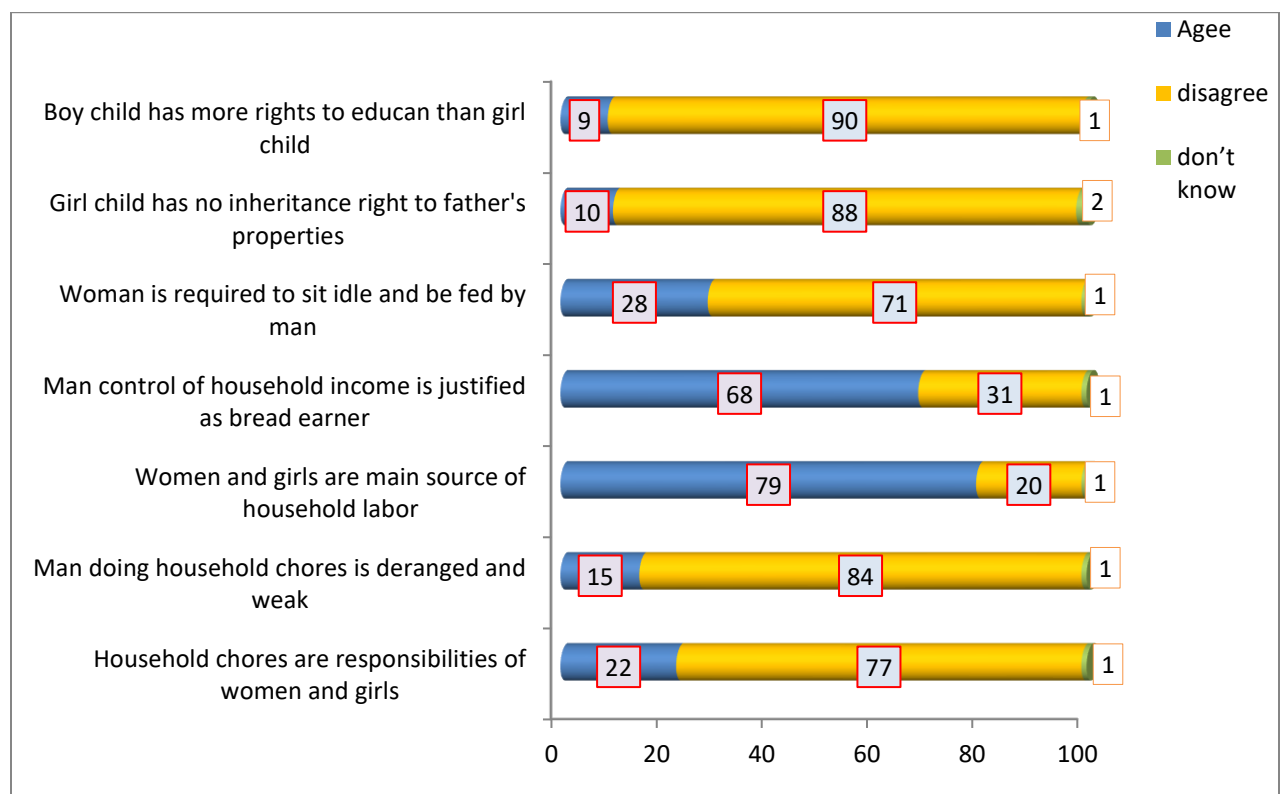
3.4 – Dominant Social Norms, Beliefs and Practices

3.4.1 Introduction

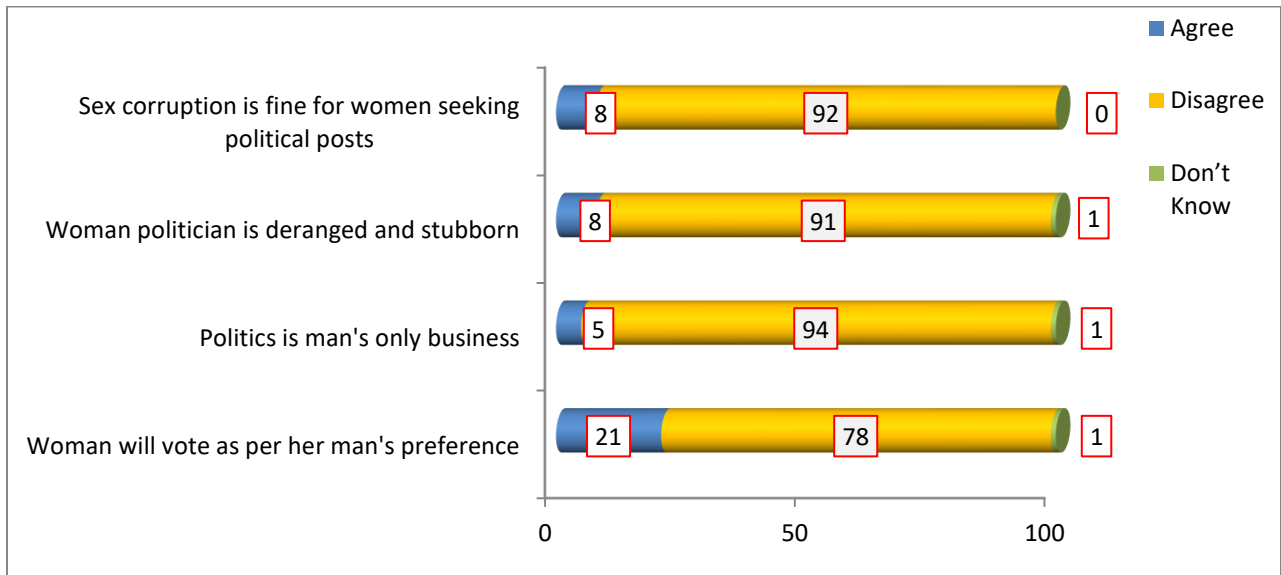
This section presents findings on the dominant norms, beliefs and practices in the communities surveyed. These issues interact with other factors to promote and/ or undermine efforts to attain women leadership, decision making and economic independence.

To gather this insight, the participants were asked to register their positions in relation to gender inequality issues/practices in Tanzanian society. These issues/practices were assessed in three areas – including economic, political and social. The findings are presented in the figures below.

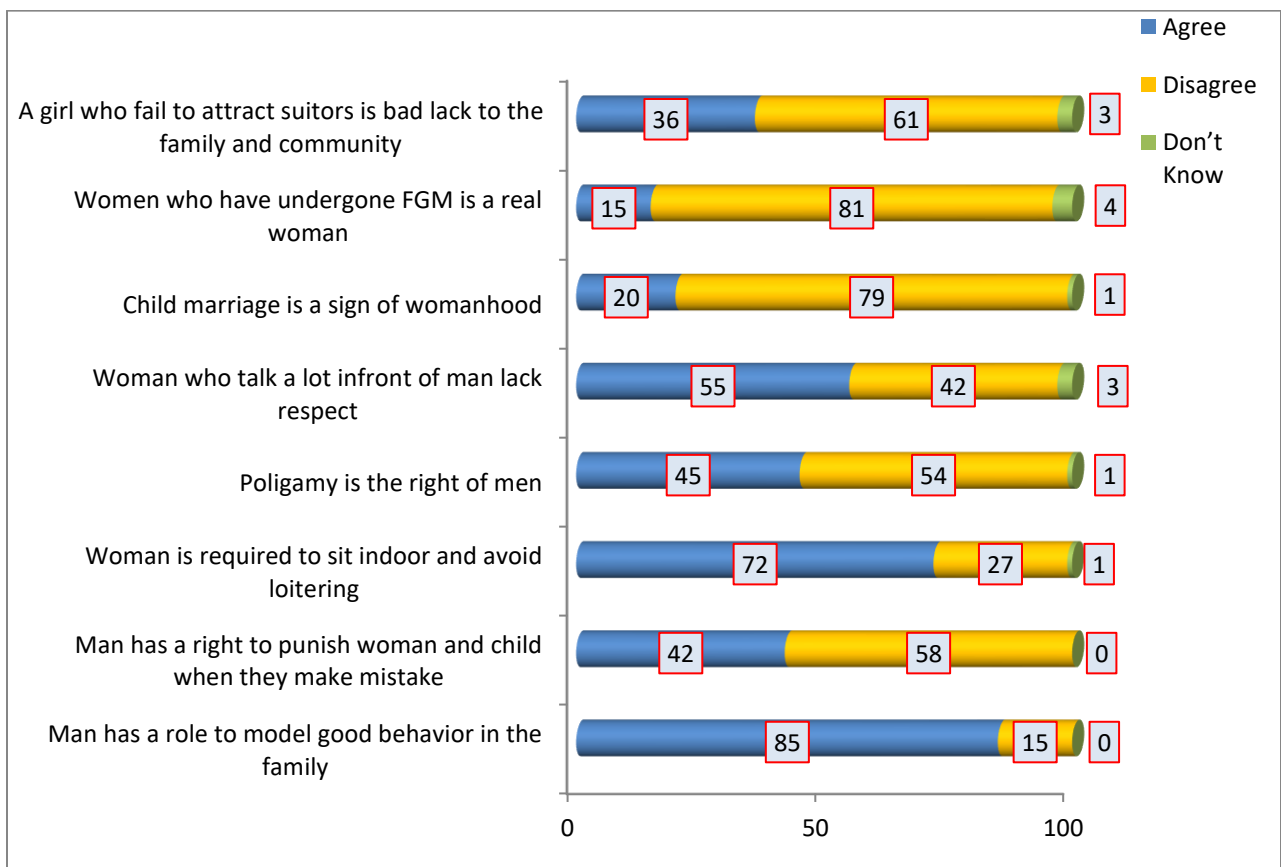
3.4.2 Figure 5: Community's Perception of women with Economic Activities in %, n =170



3.4.3 Figure 6: Community Perception of women with Politics in %, n =170



3.4.4 Figure 7: Community's Perception on Behaviors and Practices in %, n = 170



PART 4 – CONCLUSION AND RECOMMENDATIONS

4.1 – Conclusion

Generally, gender inequality is still a development challenge in project areas. The dominant norms, beliefs and practices which constrain efforts of women to attain social, political and economic independence continue to be present in the communities. However, while this is the general outlook, the communities have not remained static. Evidence gathered showed that community members are transforming, both in terms of mindset, outlook and practices towards greater gender equality in the future.

In particular reference, was the growing recognition among community members that both men and women need to have equal access to use and ownership of land. This is because land is the primary factor of production in the communities surveyed. Also, equal distribution of household labor has potential to improve since more men were sympathetic to women workload in the households.

While men lead, women are coming up in the leadership and decision making processes in the communities. Sizeable proportion of women leaders were evident in second and third leadership positions, a signal that increase in women representation in leadership positions in communities in the future is real.

4.2 – Key Gender Issues

- 1) Farming is the predominant livelihood activity in the communities surveyed. Women provide the primary source of labor in farming in these communities.
- 2) Social construction of roles between men and women subjects women to long list of tasks than men. All tasks considered light in the communities are responsibilities of women.
- 3) Division of labor among household members is made by men. Also, men make decision on how household income should be used. That means, while women do a lot of farming activities, the income the household generates as a result is managed and controlled by men.
- 4) Communities tolerate and encourage men's control over household assets and resources to enable men to fulfil traditional role of heading the households and furthering families' lineage.
- 5) Men lead in the top leadership positions (chairperson and secretary) of the social groups and village government positions. Women occupy most of the treasurer positions due to timidity with unscrupulous spending.
- 6) Traditionally, local communities in project areas expect women to be docile, remain in-doors and be submissive to men, the factors which diminish their leadership potential.
- 7) Traditional norms which require married women to relocate to the spouses families contradict women ownership and control of household resources.

4.3 – Inclusive Growth for Women Farmers in the Tea Subsector

To achieve inclusive growth and gender equality, 9 recommendations are made for the phase 2 of HMHL project implementation.

- 1) Create awareness of the community members on gender equality and local traditions and practices that exacerbate gender inequality, gender based violence and women exploitation. Sensitization meetings and gender equality messaging in the communities can be the tools.
- 2) Work with eminent persons (community leaders, religious leaders, local government officials, traditional/cultural leaders etc) in the communities to address the dominant norms, culture, beliefs and practices which undermine participation of women in the social, economic and, political processes. As part of this, work with village governments to endorse community based bylaws to contain gender inequality and unwanted practices in the communities.
- 3) To bolster women participation in the leadership and decision making processes, building the capacity of women farmers in public speaking and in grasp of the key development challenges relevant to them will be necessary.
- 4) Efforts should be made to provide financial literacy education to women farmers. This should include creating awareness of the women farmers on the available financial services, products and service providers which they can tap for their own development purposes.
- 5) A mechanism should be developed to work with government and other relevant stakeholders to influence the financial service providers (i.e. banks, microcredit firms) to innovate the financial services and products that align to the real circumstances and conditions of women farmers in rural areas.
- 6) Leverage 10% of LGA's funding to benefit more women farmers in project areas. To achieve, women farmers should be supported to i) identify project ideas, ii) acquire basic business skills such as record keeping, savings and marketing techniques, iii) write project proposals as part of the application for LGA's 10% funding, iv) routine followup, review and monitoring to ensure that the funds obtained are properly allocated and returns are maximized.
- 7) Build the capacity of farmers' organizations (AMCOS) to bargain a better deal for tea farmers, including women farmers. This should be done to ensure that the price paid covers production costs and a small profit markup for tea farmers in the project areas.
- 8) Establish the group of gender champions in the communities to drive gender equality, women empowerment and inclusive growth interventions in the project areas. The existing structures in the communities, i.e. village government councils, village government committees, social groups and the religious institutions can be used to identify individuals who are passionate with gender equality and inclusive development processes.
- 9) Facilitate linkages of the women tea farmers to affordable credits to fund farming activities.

4.3 – Monitoring Plan

Table 6 below presents HMHL project indicators and data collection plan to assess project success in the future.

| Thematic Area | Indicator and Baseline | Method/Tool for data collection | When to Collect the Information | Actors to involve in data collection |
|----------------------|--|--|---------------------------------|--|
| Change relations | % of young people involved in the tea farming | Survey of tea farmers in project areas | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS |
| Change relations | % ownership of livelihood assets and productive resources among women and men. | Survey of community members | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |
| Transform structures | Proportion of community members with positive view of men/women control over household assets and other productive resources. | Survey of community members | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |
| Change relations | Average number of livelihood assets/activities owned between men and women headed households in the communities. | Asset Count among farmers | Six Months | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |
| Transform structures | Proportion of community members with negative view of the social norms, beliefs and practices that condone gender inequality and women exploitation. | Survey of community members | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |

| Thematic Area | Indicator and Baseline | Method/Tool for data collection | When to Collect the Information | Actors to involve in data collection |
|----------------------|--|--|---------------------------------|--|
| Build agency | Number of women in the key leadership and decision making positions at local government and community structures. | Interview with LGA officials at the village level Review of LGA's office bearer records | Annual | Kazi Yetu, Caritas International, Sakare AMCOs |
| Build agency | Proportion of women who stand up to contest for leadership and decision making positions at the local government and community levels. | Review of records from LGA, Political Parties, Social Groups and, Farmers Organizations | Six Month | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |
| Transform structures | Percentage of the community members who have faith and belief in women leadership and decision making capacity. | Survey of community members | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |
| Build agency | Number of women who attend the local government level meetings and also contribute to the discussion. | Interview with LGA officials Survey of the community members | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |
| Build agency | Number of women who to contribute to the discussion during meetings. | Survey of the community members Interview with LGA officials | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |

| Thematic Area | Indicator and Baseline | Method/Tool for data collection | When to Collect the Information | Actors to involve in data collection |
|----------------------|---|---------------------------------|---------------------------------|--|
| Transform structures | Perception of women on their leadership and decision making potential – women leadership and decision making index. | Survey of community members | Annual | Kazi Yetu Ltd, Care International, Sakare AMCOS, Local Government Authorities, Women Groups, Social Groups |

5.1 – Survey Questionnaire

DODOSO LA WANAJAMII KIJIJINI

UTANGULIZI

Ninaitwa _____ kutoka taasisi ya Utafiti na Tathmini ya DecisionBridge iliyoko jijini Dar es Salaam. Taasisi yetu imepewa kazi ya kukusanya taarifa za awali (baseline) kuhusu uhusiano uliopo kati ya JINSIA na UCHUMI KWA KINAMAMA NA VIJANA wa eneo/kijiji hiki.

Taarifa hizi zitatumika katika kupanga na kutekeleza mradi wa kijamii unaoitwa PESA YAKE, MAISHA YAKE (HER MONEY, HER LIFE). Mradi huu inalenga kuwawezesha kinamama na vijana kujikwamua kimaisha na kushiriki katika shughuli za kiuchumi. Mradi unatekelezwa na kampuni ya Kazi Yetu Tanzania Ltd ikishirikiana na Bodi ya Chai Tanzania (Tea Board of Tanzania) na wakala wa Usitawishaji wa Chai kwa wakulima wadogo wadogo Tanzania (Tanzania Smallholders Tea Development Agency). Mradi inatekelezwa katika tarafa ya Bungu wilaya ya Korogwe na Tarafa ya _____ wilaya ya Bumbuli.

Kama utaniruhusu, nitakuuliza maswali machache na kurekodi majibu yako. Zoezi hili litachukua muda kati ya dk 30 hadi 60.

Taarifa hizi ni za siri na zitatumika tu katika kupanga utekelezaji wa mradi, bila kumtambulisha mtoa taarifa (confidential).

1. SEHEMU YA KWANZA – TAARIFA ZA AWALI ZA MSAHILIWA

| S/n | Taarifa | Chaguo | Jibu |
|-----|--|--|-------|
| 1.1 | Jinsi | 1 – Mwanamke (Female), 2 – Mwanaume (Male) | |
| 1.2 | Umri | | |
| 1.3 | Kijiji | | |
| 1.4 | Wilaya | | |
| 1.5 | Hali ya Ndoa | 1 – Married, 2 – Single, 3 – Divorced, 4 – Widow | |
| 1.6 | Kiwango cha Elimu | 1-Sijasoma, 2 – Msingi, 3 - Sekondari, 4 – Chuo cha Kati, 5 – Chuo Kikuu | |
| 1.7 | Je wewe ni mkuu wa kaya/familia? | 1 – Ndio, 2 – Hapana | |
| 1.8 | Idadi ya watu wanaoishi katika kaya/familia yako | 1- Wanaume----- 2- Wanawake ----- | Jumla |
| | | | |
| | | | |

2. SEHEMU YA PILI – TAARIFA ZA USHIRIKI KATIKA SHUGHULI ZA KIUCHUMI

2.1 Je shughuli zako kuu mbili za kukuingizia kipato ni zipi?

| Shughuli | Chaguo | Jibu |
|--------------------|---|------|
| Shughuli ya Kwanza | 1 – Kilimo/Farming, 2 – Ufugaji, 3 – Biashara/Business, 4 – Ajira ya ofisini/Office employment , 5- Nyingine (taja)/Other | |
| Shughuli ya Pili | 1 – Kilimo/Farming, 2 – Ufugaji, 3 – Biashara/Business, 4 – Ajira ya ofisini/Office employment , 5- Nyingine (taja)/Other | |

2.2 Je, mgawanyo wa kazi ukoje ndani ya familia yako katika kufanya shughuli hizo?

(Tiki panapohusika. NB. Kazi moja inaweza kufanywa na watu kadhaa ktk kaya)

| Aina | Kazi | Mama | Binti | Baba | Mvulana | Wote |
|----------|--|------|-------|------|---------|------|
| Kilimo | Kuandaa shamba (kufyeka) | | | | | |
| | Kulima, kutifua udongo | | | | | |
| | Kupanda | | | | | |
| | Kupalilia | | | | | |
| | Kuvuna | | | | | |
| | Kusafirisha mavuno kutoka shambani kuleta nyumbani | | | | | |
| | Kuuza mazao | | | | | |
| | | | | | | |
| | Kazi | Mama | Binti | Baba | Mvulana | Wote |
| Ufugaji | Kukata majani/kuandaa chakula cha mifugo | | | | | |
| | Kuwalisha au kupereka mifugo malishoni | | | | | |
| | Kuwajengea boma | | | | | |
| | Kudhibiti wezi na wanyama wakali | | | | | |
| | Kuwapa chanjo | | | | | |
| | Kuuza mfugo | | | | | |
| | | | | | | |
| | Kazi | Mama | Binti | Baba | Mvulana | Wote |
| Biashara | Kuandaa bidhaa ya kuuza | | | | | |
| | Kusafirisha bidhaa kwenda sokoni/kutafuta wateja | | | | | |
| | Kuuza bidhaa | | | | | |
| | | | | | | |

2.3 Je, kwa maoni yako unadhani huu mgawanyo wa kazi ndani ya familia yako ni sawa? (Rejea majibu aliyotoa kwenye swali namba 2.2 hapo juu).

| Aina | Kazi | Sawa | Sio sawa | Sijui |
|----------|--|------|----------|----------|
| Kilimo | Kuandaa shamba (kufyeka) | | | |
| | Kulima, kutifua udongo | | | |
| | Kupanda | | | |
| | Kupalilia | | | |
| | Kuvuna | | | |
| | Kusafirisha mavuno kutoka shambani kuleta nyumbani | | | |
| | Kuuza mazao | | | |
| | | Sawa | Sio sawa | Sijui |
| Ufugaji | Kukata majani/kuandaa chakula cha mifugo | | | |
| | Kuwalisha au kupereka mifugo malishoni | | | |
| | Kuwajengea boma | | | |
| | Kudhibiti wezi na wanyama wakali | | | |
| | Kuwapa chanjo | | | |
| | Kuuza mfugo | | | |
| | | | Sawa | Sio sawa |
| Biashara | Kuandaa bidhaa ya kuuza | | | |
| | Kusafirisha bidhaa kwenda sokoni/kutafuta wateja | | | |
| | Kuuza bidhaa | | | |
| | | | | |

2.4. Ni sababu gani zinazobabisha kukosekana kwa usawa ktk mgawanyo wa hizo kazi? (Toa sababu kwa kazi 3 zilizoonekana mgawanyo wake wa kazi sio sawa)

- i)
- ii)
- iii)

2.6 Je, unapendekezo gani kuleta usawa katika mgawanyo wa kazi? (Toa pendekezo kwa hizo kazi 3 ulizoorodhesha hapo juu)

-
-
-

2.7 Je, ni mwanafamilia yupi mwenye mamlaka ya mwisho kuamua nani afanye kazi gani katika familia? 1- Mama, 2–Baba, 3–Binti, 4-Mvulana, 5 Wote_____

2.8 Je, kwa maoni yako unadhani ni sababu zipi zinaperekea huyo mwanafamilia kuwa na mamlaka ya juu kuamua mgawanyo wa kazi ndani ya familia?

- i)
- ii)
- iii)

2.9 Je, nani ndani ya familia ana maamuzi ya mwisho juu ya jinsi ya kutumia pesa zilizotokana na mavuno ya mazao, biashara, mifugo au shughuli nyingine? (Tiki panapohusika. NB. Uamuzi unaweza kufanywa na watu kadhaa kwa pamoja)

| Pesa zilizotokana na | Muamuzi wa mwisho jinsi ya kutumia pesa hiyo | | | | |
|------------------------|--|------|-------|---------|------|
| | Baba | Mama | Binti | Mvulana | Wote |
| Mavuno | | | | | |
| Ufugaji | | | | | |
| Biashara | | | | | |
| Ajira | | | | | |
| Shughuli ingine (taja) | | | | | |

2.10 Je, nani anamiliki mali zifuatazo ndani ya familia yako? (Tiki panapohusika. NB. Mali inaweza kumilikiwa na watu kadhaa kwa pamoja au kwa kiasi/idadi fulani)

| Mali za Familia | Idadi ya Mali | Mmiliki (kwa idadi au kiasi anachomiliki) | | | |
|------------------|---------------|---|------|-------|---------|
| | | Baba | Mama | Binti | Mvulana |
| Nyumba | | | | | |
| Ng'ombe | | | | | |
| Mbuzi | | | | | |
| Nguruwe | | | | | |
| Kondoo | | | | | |
| Kuku | | | | | |
| Bata | | | | | |
| Baiskeli | | | | | |
| Runinga | | | | | |
| Redio | | | | | |
| Simu ya mkononi | | | | | |
| Pikipiki | | | | | |
| Gari | | | | | |
| Trekta | | | | | |
| Jembe la mkono | | | | | |
| Jembe la ng'ombe | | | | | |
| Panga | | | | | |
| Shamba | | | | | |
| Viti | | | | | |

2.11. Je, kwa maoni yako unadhani umiliki upi sio sawa, sababu ni nini na, nini kifanyike kuleta usawa (Chagua sehemu tatu alizosema umiliki wake sio sawa)

| Umiliki usio Sawa | Sababu | Nini kifanyike kuleta Umiliki ulio sawa |
|-------------------|--------|---|
| | | |
| | | |
| | | |

1. SEHEMU YA TATU - USHIRIKI NA UONGOZI KATIKA HARAKATI ZA MAENDELEO KIJIJINI

3.1 Je, wewe ni mwanachama wa kikundi chochote cha kijamii hapa kijijini? (kama vile ...vikundi vya kusaidiana, vikoba, saccos n.k) 1 – Ndio, 2 - Hapana _____

3.2 Kama ndio, kikundi chenu kinaitwaje? _____ kina wanachama wangapi? _____

3.3 Hebu nitajie viongozi wa kikundi chako kwa cheo na jinsia yao (Tumia jedwali lifuatayo hapa chini)

| Cheo | Idadi | Wanawake | Wanaume |
|------|-------|----------|---------|
| 1. | | | |
| 2. | | | |
| 3. | | | |
| 4. | | | |
| 5. | | | |
| | | | |
| | | | |

3.4 Je, wewe umewahi kugombea nafasi yoyote ya uongozi katika kikundi, chama cha kisiasa, serkali ya kijiji na vitongoji vyake? 1 – Ndio, 2 – Hapana _____

3.5 Kama jibu ni HAPANA, ni kwanini hujawahi kugombea nafasi ya uongozi?

3.6 Je, una amini kuwa mwanamke anayo uwezo wa kuongoza akipewa nafasi ? 1 – Ndio, 2 – Hapana _____

3.7 Kama jibu ni HAPANA kwenye 3.6, ni kwanini una amini hivyo?

3.8 Je, umewahi kuhudhuria mkutano wa serikali ya kijiji au mkutano mwingine wowote ndani ya kipindi cha miezi 12 zilizopita? 1 – Ndio, 2 – Hapana _____

3.9 Kama jibu ni HAPANA kwanini hujawahi kuhudhuria ?

3.10 Kama jibu ni NDIO, je ulichangia mada au maoni katika mkutano huo? 1 Ndio, 2. Hapana _____

3.11 Kama jibu la swali namba 3.9 ni HAPANA, ni kwanini hukuweza kuchangia mada kwenye mkutano?

3.12. Je, ukirejea kumbukumbu yako siku ulipohudhuria mkutano, kuna mwanamke yoyote alinyanyua mkono na kupewa nafasi ya kuchangia mada/maoni? 1- Ndio, 2- Hapana _____

3.13 Kama JIBU ni HAPANA kwenye swali namba 3.10, unadhani ni kwanini wanawake hawakuweza kuchangia mada kwenye mkutano? Taja sababu kuu tatu kwa maoni yako.

1. _____
2. _____
3. _____

4. SEHEMU YA NNE – IMANI, MILA, TAMADUNI NA TARATIBU ZILIZOZOELEKA KATIKA JAMII KUHUSU JINSIA

4.1 Nani anawajibika kufanya kazi zifuatazo katika familia yako (Tiki panapohusika. NB. Kazi moja inaweza kufanywa na watu kadhaa ktk familia)

| | Kazi za Nyumbai | Mama | Binti | Baba | Mvulana | Wote |
|----|------------------------|------|-------|------|---------|------|
| 1. | Kupika | | | | | |
| b) | Kuosha vyombo | | | | | |
| c) | Kulisha mifugo/kuku | | | | | |
| d) | Kulima | | | | | |
| e) | Kuvuna mazao | | | | | |
| f) | Kukusanya kuni | | | | | |
| g) | Kuchota maji | | | | | |
| h) | Kufua nguo | | | | | |
| j) | Kusafisha nyumba | | | | | |
| k) | Kumhudumia mgonjwa | | | | | |
| l) | Kuogesha/kulisha mtoto | | | | | |

4.2 Nini maoni yako kuhusu dhana hizi zifuatazo katika jamii? Tiki panapohusika

| s/n | Dhana | Nakubali | Nakataa | Sijui |
|-----------------|--|----------|---------|-------|
| 4.2.1 Uchumi | Shughuli za ndani ya nyumba ni shughuli za wanawake na mabinti | | | |
| | Mwanaume anayefanya shughuli za ndani ya nyumba ni mwanaume dhaifu/hafai | | | |
| | Wanawake na mabinti ni chanzo kikuu cha nguvu kazi ya familia | | | |

| s/n | Dhana | Nakubali | Nakataa | Sijui |
|-----------------------------------|---|----------|---------|-------|
| | Mwanaume ni mtafutaji mkuu wa familia kwahiyo anayo haki ya kudhibiti na kuamua matumizi ya kipato na mali za familia | | | |
| | Mwanamke anatakiwa kukaa ndani na kulishwa na mwanaume | | | |
| | Mtoto wa kike hana haki ya kumiliki mali za baba yake | | | |
| | Mtoto wa kiume ana haki zaidi ya mtoto wa kike kusomeshwa | | | |
| | | Nakubali | Nakataa | Sijui |
| 4.2.2 Siasa | Mwanamke atapiga kura kulingana na matakwa ya mume/bwana wake | | | |
| | Kufanya siasa ni mambo ya wanaume pekee | | | |
| | Mwanamke anayeingia kwenye siasa ni yule aliyeshindikana, mkorofi na aliyekengeuka | | | |
| | Kuombwa rushwa ya ngono ni sawa kwa mwanamke anayetafuta cheo cha kisiasa | | | |
| | | Nakubali | Nakataa | Sijui |
| 4.2.3 Tabia na imani ktk jamii | Mwanaume ana wajibu wa kudhibiti tabia nzuri ndani ya familia | | | |
| | Mwanaume anayo haki kumuadhibu (kumchapa) mwanamke au mtoto anapokosea | | | |
| | Mwanamke anatakiwa kukaa ndani ya nyumba muda mwingi, sio kuzurura kila kona | | | |
| | Mwanaume anayo haki ya kuoa wanawake wengi | | | |
| | Mwanaume mwenye wake wengi ni mwanaume rijali (mwenye nguvu za kiume) | | | |
| | Mwanamke anayeongea sana mbele ya mwanaume ni mtovu wa nidhamu na asiyekuwa na heshima | | | |
| | Ndoa ya utotoni ni ishara ya ukamilifu kwa mwanamke | | | |
| | Mwanamke aliyeketwa ni mwanamke mkamilifu | | | |
| | Binti anayeshindwa kupata mchumba na kuolewa ni mkosi kwa familia na jamii yake | | | |

====MWISHO====

5.2 – Guide – Focus Group Discussion

| |
|--|
| MUONGOZO WA MAJADILIANO NA WANAJAMII - FGD |
|--|

UTANGULIZI

Ninaitwa _____ kutoka taasisi ya Utafiti na Tathmini ya DecisionBridge iliyoko jijini Dar es Salaam. Taasisi yetu imepewa kazi ya kukusanya taarifa za awali (baseline) kuhusu uhusiano uliopo kati ya JINSIA na UCHUMI KWA KINAMAMA NA VIJANA wa eneo/kijiji hiki.

Taarifa hizi zitatumika katika kupanga na kutekeleza mradi wa kijamii unaoitwa PESA YAKE, MAISHA YAKE (HER MONEY, HER LIFE). Mradi huu unalenga kuwawezesha kinamama na vijana kujikwamua kimaisha na kushiriki katika shughuli za kiuchumi. Mradi unatekelezwa na kampuni ya Kazi Yetu Tanzania Ltd ikishirikiana na Bodi ya Chai Tanzania (Tea Board of Tanzania) na wakala wa Usitawishaji wa Chai kwa wakulima wadogo wadogo Tanzania (Tanzania Smallholders Tea Development Agency). Mradi inatekelezwa katika tarafa ya Bungu wilaya ya Korogwe na xx wilaya ya Bumbuli.

Kama mtaniruhusu, nitawauliza maswali machache kuhusu masuala ya jinsia na maendelo. Majadiliano yatachukua kati 45 hadi saa 1.

Habari hizi zitakuwa siri kati yako na sisi na hazitolewa kwa mtu yeyote, kwa namna yoyote na kwa matumizi mengine.

1. SEHEMU YA KWANZA – TAARIFA ZA AWALI ZA WASHIRIKI

| S/n | Jina | Jinsia | | Namba ya Simu | Kijiji |
|------|------|--------|----|---------------|--------|
| | | Ke | Me | | |
| 1.1 | | | | | |
| 1.2 | | | | | |
| 1.3 | | | | | |
| 1.4 | | | | | |
| 1.5 | | | | | |
| 1.6 | | | | | |
| 1.7 | | | | | |
| 1.8 | | | | | |
| 1.9 | | | | | |
| 1.10 | | | | | |

2. SEHEMU YA PILI – TAARIFA ZA USHIRIKI KATIKA SHUGHULI ZA KIUCHUMI

2.1 Je shughuli gani kuu za kujikimu/kuingiza kipato mnazofanya hapa kijijini?

2.2 Hebu fafanueni zaidi jinsi hizi shughuli zinazofanyika, kuanzia mwanzo hadi mwisho. Kwa mfano, kama ni kilimo kazi gani zinakwepo kuanzia mwanzo mpaka unapovuna?

2.3. Katika kufanya kazi hizo? Nani anafanya kazi gani kati ya wanafamilia? Huo mgawanyo wa kazi ukoje? Nani anagawa hizi kazi kwa wanafamilia?

2.4 Je kina mama wanapewa kazi gani katika hizo? Unadhani huu mgawanyo wa kazi ni sawa? Ni nini inasababisha mgawanyo huu kuwa kama kilivyo?

2.5 Baada ya shughuli hizi kwisha na kipato kikapatikana, ni nani kati ya wanafamilia anaamua jinsi ya kutumia hicho kipato kilichopatikana? Unadhani hayo madaraka ya kuwa muamuzi wa mwisho amepata wapi?

2.6 Je ni mali za aina gani zinamilikiwa na familia nyingi hapa kijijini (waulize wataje)? Kati ya wanafamilia, ni nani anakuwa anamiliki hizi mali? Kuna sababu gani za kumfanya huyo mwanafamilia kumiliki mali nyingi/zote kuliko wengine?

2.7 Je, nani kati ya wanafamilia ana maamuzi ya mwisho kuhusu matumizi ya hizi mali? Yaani nani kati ya wanafamilia mwenye mamlaka ya mwisho kuuza, kutoa kama zawadi, kumilikisha wanafamilia wengine mali hizi ? Unadhani mamlaka haya yametokana na nini hasa?

2. SEHEMU YA TATU - USHIRIKI NA UONGOZI KATIKA HARAKATI ZA MAENDELEO KIJIJINI

1. Je kuna vikundi vya aina gani vya kijamii katika kijiji hiki? (waulize wataje)

a. Uongozi ndani ya vikundi hivi ukoje? Kati ya wanawake na wanaume, viongozi wengi ni kina nani? Kwanini viongozi wengi ni wanawake? Wanaume? Ni cheo gani kinaongozwa zaidi na wanawake? Wanaume? Unadhani ni sababu gani mgawanyo wa uongozi uko hivyo?

b. Je mnaamini mwanamke anayo uwezo wa kuongoza katika vikundi, vyama vya siasa au serikali ya kijiji? Kama mna imani hiyo ni sababu gani zinazozuia wanawake wengi kujitokeza na kugombea uongozi wa hizo taasisi?

2. Je safu ya uongozi wa serikali ya kijiji hiki ikoje? Wanawake wangapi wako katika nafasi ya Mwenyekiti, Katibu Mtendaji, Mwenyekiti wa kamati za serikali ya kijiji? Mtunza hazina wa kamati za serikali ya kijiji? Wanachama wa kamati za serikali ya kijiji?

3. Mnadhani uwakilishi wa wanawake katika uongozi wa serikali ya kijiji ni sawa? Kama sio sawa, ni sababu gani wanawake wameshindwa kushika vyeo hivyo kijijini?

c. Kati ya wanaume na wanawake, ni kina nani ni wahudhuriaji wazuri wa mikutano ya maendeleo ya kijiji? Ni sababu gani zinazosababisha hicho kundi kuhudhuria kuliko nyingine?

d. Je wanawake wanapata fursa ya kuchangia mada, mawazo, hoja katika mikutano ya maendeleo ya kijiji? Tunadhani ni kwann wanawake wengi sio wachangiaji katika mikutano ya hadhara za kijiji?

4. SEHEMU YA NNE – IMANI, MILA, TAMADUNI NA TARATIBU ZILIZOZOELEKA KATIKA JAMII

4.1 Tuna maoni gani kuhusu dhana hizi zifuatazo katika jamii? (Waambie wanyoshe mikoni, hesabu, jaza idadi ya **wanaokubali**, **wanaokataa** na ambao **hawajui**)

| s/n | Dhana | Nakubali | Nakataa | Sijui |
|-----------------------------------|--|----------|---------|-------|
| Uchumi | Shughuli za ndani ya nyumba ni shughuli za wanawake | | | |
| | Mwanaume anayefanya shughuli za ndani ya nyumba ni mwanaume dhaifu/hafai | | | |
| | Wanawake na mabinti ni chanzo kikuu cha nguvu kazi ya familia | | | |
| | Mwanaume ni mtafutaji mkuu wa familia kwahiyoy anayo haki ya kudhibiti na kuamua matumizi ya kipato na mali za familia | | | |
| | Mwanamke anatakiwa kukaa ndani na kulishwa na mwanaume | | | |
| | Mtoto wa kike hana haki ya kumiliki mali za baba yake | | | |
| | Mwanaume ni mtafutaji mkuu wa familia kwahiyoy anayo haki ya kudhibiti na kuamua umiliki wa rasilimali za familia | | | |
| | Mtoto wa kiume ana haki zaidi ya mtoto wa kike kusomeshwa | | | |
| Siasa | Mwanamke atapiga kura kulingana na matakwa ya mume/bwana wake | | | |
| | Kufanya siasa ni mambo ya wanaume pekee | | | |
| | Mwanamke anayeingia kwenye siasa ni yule aliyeshindikana, mkorofi na aliyekengeuka | | | |
| | Kuombwa rushwa ya ngono ni sawa kwa mwanamke anayetafuta cheo cha kisiasa | | | |
| Tabia, imani, mazoea katika jamii | Mahitaji ya kimwili (tendo la ndoa) ya mwanamke yanadhhibitiwa na mwanaume | | | |
| | Mwanamke anatakiwa kutiia amri na matakwa ya mwanaume katika kufanya tendo la ndoa | | | |
| | Mwanaume ana wajibu wa kudhibiti tabia nzuri ndani ya familia | | | |
| | Mwanaume anayo haki kumuadhibu (kumchapa) mwanamke au mtoto anapokosea | | | |
| | Mwanamke anatakiwa kukaa ndani ya nyumba muda mwingi, sio kuzurura kila kona | | | |
| | Mwanaume anayo haki ya kuoa wanawake wengi | | | |
| | Mwanaume mwenye wake wengi ni mwanaume rijali (mwenye nguvu za kiume) | | | |

| s/n | Dhana | Nakubali | Nakataa | Sijui |
|-----|--|----------|---------|-------|
| | Mwanamke anayeongea sana mbele ya mwanaume ni mtovu wa nidhamu na asiyekuwa na heshima | | | |
| | Ndoa ya utotoni ni ishara ya ukamilifu kwa mwanamke | | | |
| | Mwanamke aliyeketwa ni mwanamke mkamilifu | | | |
| | Binti anayeshindwa kupata mchumba na kuolewa ni mkosi kwa familia na jamii yake | | | |

====MWISHO====

5.3 – KIIs Guide – Key Informant Interview

| |
|---|
| MUONGOZO WA MAJADILIANO NA WADAU - KIIs |
|---|

UTANGULIZI

Ninaitwa _____ kutoka taasisi ya Utafiti na Tathmini ya DecisionBridge iliyoko jijini Dar es Salaam. Taasisi yetu imepewa kazi ya kukusanya taarifa za awali (baseline) kuhusu uhusiano uliopo kati ya JINSIA na UCHUMI KWA KINAMAMA NA VIJANA wa eneo/kijiji hiki.

Taarifa hizi zitatumika katika kupanga na kutekeleza mradi wa kijamii unaoitwa PESA YAKE, MAISHA YAKE (HER MONEY, HER LIFE). Mradi huu inalenga kuwawezesha kinamama na vijana kujikwamua kimaisha na kushiriki katika shughuli za kiuchumi. Mradi unatekelezwa na kampuni ya Kazi Yetu Tanzania Ltd ikishirikiana na Bodi ya Chai Tanzania (Tea Board of Tanzania) na wakala wa Usitawishaji wa Chai kwa wakulima wadogo wadogo Tanzania (Tanzania Smallholders Tea Development Agency). Inatekelezwa katika tarafa ya Bungu wilaya ya Korogwe na tarafa ya _____ wilaya ya Bumbuli.

Kama umeniruhusu, naomba nikuulize maswali machache kuhusu mambo ya jinsia na maendelo. Majadiliano yatachukua kati dakika 25 hadi 45.

Habari utakazotoa zitakuwa ni siri na hazitatolewa kwa mtu mwingine kwa namna na kwa matumizi mengine.

2. SEHEMU YA KWANZA – TAARIFA ZA AWALI ZA MSHIRIKI

| S/n | Jina | Jinsia | | Cheo | Namba ya Simu | Kijiji/Kata/Wilaya |
|-----|------|--------|----|------|---------------|--------------------|
| | | Ke | Me | | | |
| 1.1 | | | | | | |

2. SEHEMU YA PILI – TAARIFA ZA USHIRIKI KATIKA SHUGHULI ZA KIUCHUMI

2.1 Je, kama mdau wa eneo hili (kijiji, kata, wilaya), unadhani ni shughuli gani kuu wananchi wanajishughulisha nayo kuingizia kipato?

2.2 Kwa uelewa wako na uzoefu wako wa kuishi katika eneo hili, unadhani ni shughuli gani zinafanywa zaidi na wanawake na wanaume?

2.3 Je, kina mama wamebobea katika kufanya shughuli gani hasa ktk harakati za kuchangia uendeshaji wa familia zao?

2.4 Unadhani ni kwann kina mama wanajishughulisha zaidi na hiyo shughuli kuliko zingine?

2.5 Je kwa uzoefu wako wa kuishi hapa, kuna mtizamo gani kwenye jamii hii kuhusu wanawake kujitafutia kipato? Je wanawake wako huru kujishughuliza na uzalishaji mali?

2.6 Je, kuna mila gani zinazokwamisha kina mama kushiriki kikamilifu katika kujitafutia kipato? Kwa maoni yako, unadhani hizi mila zina maantiki/faida yoyote?

4. SEHEMU YA TATU - USHIRIKI NA UONGOZI KATIKA HARAKATI ZA MAENDELEO KIJIJINI

- Ushiki wa wanawake katika harakati za uongozi ukoje katika eneo hili (kijiji,kata, wilaya?)
- Je, kwa maoni yako, unadhani wanawake wana uwakilishi wa kutosha katika serikali ya kijiji? Kata? Au Wilaya?
- Kama hawana uwakilishi wa kutosha, ni sababu gani zinapelekea wanawake kutoshika nyadhifa za uongozi? Je, ni mila na desturi gani zinazozuia wanawake kushiki kuongoza serikali ya kijiji chao na taasisi zake?
- Ukiwa kama kiongozi wa kijiji/kata, hebu nipatie orodha ya wanawake viongozi kwa vyeo vyao, linganisha na orodha ya wanaume kwa vyeo vyao. Unaweza kutumia chati hii hapa chini.

3.4.1 Serikali ya Kijiji (taja kijiji)

| S/n | Cheo | Idadi | Jinsia | |
|-----|-----------------|-------|--------|----|
| | | | Ke | Me |
| 1 | Mwenyekiti | | | |
| 2 | Katibu Mtendaji | | | |
| | | | | |

3.4.2 Kamati za Serikali ya Kijiji (taja kamati na kijiji)

| S/n | Cheo | Idadi | Jinsia | |
|-----|------------|-------|--------|----|
| | | | Ke | Me |
| 1 | Mwenyekiti | | | |
| 2 | Katibu | | | |
| 3 | Mhazini | | | |
| 4 | Mjumbe | | | |

3.4.3 Serikali ya Kata (taja kata)

| S/n | Cheo | Idadi | Jinsia | |
|-----|--------|-------|--------|----|
| | | | Ke | Me |
| 1 | Diwani | | | |
| 2 | | | | |
| 3 | | | | |

3.4.4 Kamati za Serikali ya Kata (taja kamati,na kata)

| S/n | Cheo | Idadi | Jinsia | |
|-----|------------|-------|--------|----|
| | | | Ke | Me |
| | Mwenyekiti | | | |
| | Katibu | | | |

| S/n | Cheo | Idadi | Jinsia | |
|-----|---------|-------|--------|----|
| | | | Ke | Me |
| | Mhazini | | | |
| | Mjumbe | | | |

4. SEHEMU YA NNE – IMANI, MILA, TAMADUNI NA TARATIBU ZILIZOZOELEKA KATIKA JAMII

4.1 Je, una maoni gani kuhusu dhana hizi zifuatazo katika jamii? (Msomee ili aseme **anakubali, anakataa au hajui dhana yenyewe**)

| s/n | Dhana | Nakubali | Nakataa | Sijui |
|-----------------------------------|--|----------|---------|-------|
| Uchumi | Shughuli za ndani ya nyumba ni shughuli za wanawake | | | |
| | Mwanaume anayefanya shughuli za ndani ya nyumba ni mwanaume dhaifu/hafai | | | |
| | Wanawake na mabinti ni chazno kikuu cha nguvu kazi ya familia | | | |
| | Mwanaume ni mtafutaji mkuu wa familia kwahiyoy anayo haki ya kudhibiti na kuamua matumizi ya kipato na mali za familia | | | |
| | Mwanamke anatakiwa kukaa ndani na kulishwa na mwanaume | | | |
| | Mtoto wa kike hana haki ya kumiliki mali za baba yake | | | |
| | Mwanaume ni mtafutaji mkuu wa familia kwahiyoy anayo haki ya kudhibiti na kuamua umiliki wa rasilimali za familia | | | |
| | Mtoto wa kiume ana haki zaidi ya mtoto wa kike kusomeshwa | | | |
| Siasa | Mwanamke atapiga kura kulingana na matakwa ya mume/bwana wake | | | |
| | Kufanya siasa ni mambo ya wanaume pekee | | | |
| | Mwanamke anayeingia kwenye siasa ni yule aliyeshindikana, mkorofi na aliyekengeuka | | | |
| | Kuombwa rushwa ya ngono ni sawa kwa mwanamke anayetafuta cheo cha kisiasa | | | |
| Tabia, imani, mazoea katika jamii | Mahitaji ya kimwili (tendo la ndoa) ya mwanamke yanadhhibitiwa na mwanaume | | | |
| | Mwanamke anatakiwa kutiia amri na matakwa ya mwanaume katika kufanya tendo la ndoa | | | |
| | Mwanaume ana wajibu wa kudhibiti tabia nzuri ndani ya familia | | | |
| | Mwanaume anayo haki kumuadhibu (kumchapa) mwanamke au mtoto anapokosea | | | |

| s/n | Dhana | Nakubali | Nakataa | Sijui |
|-----|--|----------|---------|-------|
| | Mwanamke anatakiwa kukaa ndani ya nyumba muda mwingi, sio kuzurura kila kona | | | |
| | Mwanaume anayo haki ya kuoia wanawake wengi | | | |
| | Mwanaume mwenye wake wengi ni mwanaume rijali (mwenye nguvu za kiume) | | | |
| | Mwanamke anayeongea sana mbele ya mwanaume ni mtovu wa nidhamu na asiyekuwa na heshima | | | |
| | Ndoa ya utotoni ni ishara ya ukamilifu kwa mwanamke | | | |
| | Mwanamke aliyeketwa ni mwanamke mkamilifu | | | |
| | Binti anayeshindwa kupata mchumba na kuolewa ni mkosi kwa familia na jamii yake | | | |

====MWISHO====

PART 6 – CONSULTANT ADDRESS

| | |
|---|---|
|  | <p>2040 Block H, 2ndFloor GdB House, Tegeta, P.O. Box 77692 Dar es Salaam, Tanzania Tel. +255 0767105027; +255 0683094002; +255 788524242 Email: info@decisionbridge.co.tz Website: www.decisionbridge.co.tz</p> |
| Consultant | <p>Joseph Abila, Consultant- Research, MEL,RBM Joseph.abila@decisionbridge.co.tz/ mikaelabila@gmail.com</p> |