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# USAID TUHIFADHI MALIASILI GENDER, YOUTH, AND SOCIAL INCLUSION IN BIODIVERSITY CONSERVATION AND NATURAL RESOURCE MANAGEMENT IN TANZANIA: A RAPID ASSESSMENT

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## ACRONYMS AND ABBREVIATIONS

ADS	Automated Directives System
CCA	Chem Chem Association
CCRO	Certificate of Customary Right of Occupancy
CDCS	Country Development Cooperation Strategy
COCOBA	Community Conservation Banks
CSO	Civil society organization
DFID	Department for International Development
DHS	Demographic and Health Survey
FGD	Focus group discussion
FGM	Female genital mutilation
GBV	Gender-based violence
GYSI	Gender, youth, and social inclusion
IIED	International Institute for Environment and Development
IPV	Intimate partner violence
IYF	International Youth Foundation
JGI	Jane Goodall Institute
KII	Key informant interview
LGA	Local Government Authority
LTA	Land Tenure Activity
MCCN	Mwambao Coastal Community Network
MJUMITA	<i>Mtandao wa Jamii wa Usimamizi wa Mitsu Tanzania</i> (Community Forest Conservation Network)
NGO	Nongovernmental organization
NRM	Natural resource management
NTFP	Non-timber forest products
PECCA	Pemba Channel Conservation Area
PES	Payment for ecosystem services
PROTECT	Promoting Tanzania's Environment, Conservation, and Tourism
PWD	Persons with disabilities
STEP	Southern Tanzania Elephant Program
SRH	Sexual and reproductive health

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TAWLA	Tanzania Women Lawyers Association
TFCG	Tanzania Forest Conservation Group
TNC	The Nature Conservancy
TNRF	Tanzania Natural Resources Forum
TPW	Tanzania People and Wildlife
USAID	United States Agency for International Development
VICOBA	Village Community Bank
VSLA	Village Savings and Loans Association
WHO	World Health Organization
WMA	Wildlife Management Area
WYPWDF	Women, Youth, and People with Disabilities Fund
YIC	Youth in Conservation

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## EXECUTIVE SUMMARY

USAID Tuhifadhi Maliasili (“Preserve Natural Resources” in Kiswahili) is a five-year activity (2021-2026), funded by the United States Agency for International Development (USAID), that aims to address threats to animal movement and biodiversity in Tanzania. USAID Tuhifadhi Maliasili will incorporate a series of interventions that support and strengthen the capacity of national and local government and civil society for biodiversity conservation and natural resource management (NRM). In designing interventions to achieve these objectives, USAID Tuhifadhi Maliasili will systematically incorporate opportunities for empowerment and engagement of women, youth, and other groups historically excluded from conservation efforts.

This rapid assessment – consisting of a rapid desk review, key informant interviews (KIIs), and focus group discussions (FGDs) – presents gender, youth, and social inclusion (GYSI) factors affecting biodiversity conservation and the preservation of natural resources in Tanzania. The assessment identifies and presents opportunities, challenges, and potential approaches to achieving equitable and inclusive involvement of women, youth, and excluded groups – such as pastoralists, farmers, persons with disabilities, and the elderly – in the USAID Tuhifadhi Maliasili Activity. Findings from this assessment were used to inform the Activity’s overall *Youth Engagement Strategy* and *Gender Equality and Women’s Empowerment and Social Inclusion Action Plan*.

The table below presents a high-level summary of the findings of this rapid assessment.

### SUMMARY OF BIODIVERSITY AND CONSERVATION ISSUES, GYSI IMPACTS, AND POTENTIAL RESPONSES

BIODIVERSITY/ CONSERVATION CHALLENGE	POTENTIAL GENDERED IMPACTS	POTENTIAL IMPACT ON YOUTH AND OTHER EXCLUDED GROUPS	POTENTIAL GYSI-RESPONSIVE STRATEGIES
Establishment of conservation area/wildlife management area (WMA), restricting land available for agriculture or pasture	<ul style="list-style-type: none"> <li>Less land available for agriculture or pasture, affecting both income-earning opportunities (primarily men) and subsistence (primarily women)</li> <li>Female-headed households most vulnerable to land expropriation</li> <li>Scarcity of natural resources holds potential for increase in household or communal conflict, possible GBV</li> <li>Less available land might contribute to accusations of witchcraft against widows and older women and to “wife inheritance” practices</li> </ul>	<ul style="list-style-type: none"> <li>Land access for youth even more scarce than usual, since youth usually have to wait to inherit land</li> <li>Increased rural-urban migration by youth (especially young men) in search of livelihoods</li> <li>Scarcity and poverty lead to increase in child marriage</li> </ul>	<ul style="list-style-type: none"> <li>Land tenure security initiatives (Certificates of Customary Right of Occupancy [CCROs]), with priority to women, youth, and other excluded groups, to leverage synergies with USAID and other organizations working on land tenure security</li> <li>Alternative income-generation opportunities that enhance conservation (e.g., beekeeping/honey production, agroforestry, conservation agriculture), with priority to women and youth</li> <li>Establishment of savings and enterprise groups among women/youth/excluded groups, such as Community Conservation Banks (COCOBA), encouraging both individual and group enterprise</li> <li>Local private sector opportunities for non-agricultural employment and small business marketing, with priority to women, youth, and other socially excluded groups, building on synergies with existing youth livelihood initiatives</li> <li>Payment for ecosystem services approaches</li> </ul>



BIODIVERSITY/ CONSERVATION CHALLENGE	POTENTIAL GENDERED IMPACTS	POTENTIAL IMPACT ON YOUTH AND OTHER EXCLUDED GROUPS	POTENTIAL GYSI-RESPONSIVE STRATEGIES
Expansion of settlements into forests or grasslands  OR Conservation area restricts use of forest/grassland	<ul style="list-style-type: none"> <li>• More time needed for women and girls to collect fuelwood or water results in less time for productive activities</li> <li>• Greater risk of sexual assault with longer treks to fetch fuelwood and water</li> <li>• Women lack buy-in to conservation efforts due to lack of secure land tenure, scarce resources, reliance on natural resources for subsistence, and time poverty</li> </ul>	<ul style="list-style-type: none"> <li>• Girls skip or leave school due to greater household chore burdens</li> <li>• Youth lack buy-in to conservation efforts due to lack of secure land tenure, overriding interest in short-term economic benefits, and livelihoods</li> </ul>	<ul style="list-style-type: none"> <li>• Fuel-efficient cook stoves</li> <li>• Improved water source close to villages</li> <li>• Protection for women and girls during collection of firewood and water</li> <li>• CCROs with priority to women, youth, and other excluded groups</li> <li>• Awareness-raising with families and communities, building on success of work with school children</li> <li>• Integrating educational outreach with initiatives that have direct economic benefits, with priority to women and youth</li> </ul>
Increased human-wildlife conflicts with the establishment of conservation area or WMAs	<ul style="list-style-type: none"> <li>• Destruction of cash crops and livestock (men), and loss of income</li> <li>• Destruction of food crops and livestock (women), loss of food security, and some income</li> <li>• Increased time spent guarding fields and chasing off wildlife</li> <li>• Heightened fear for physical security</li> </ul>	<ul style="list-style-type: none"> <li>• Youth and children may be tasked with chasing away wildlife, affecting school attendance</li> <li>• Youth may engage in illegal killings of wildlife, poaching, or logging for income</li> <li>• Young women hired as rangers are not accepted by community members</li> </ul>	<ul style="list-style-type: none"> <li>• Establishment of buffer zones through land-use planning processes and use of environmentally friendly approaches (e.g., beehive buffers)</li> <li>• Recruiting and training youth as guards or rangers, with particular attention to female youth, while also protecting women from risks of GBV</li> <li>• Sensitizing community to reconsidering gender roles, accepting females as rangers or scouts</li> </ul>
Loss of medicinal and food crops in natural environment due to loss of biodiversity  OR Lack of access to forest and natural resources due to conservation rules	<ul style="list-style-type: none"> <li>• Decreased dietary diversity and increased hunger (larger effects on women and girls)</li> <li>• Fewer options in traditional health care</li> <li>• Women bear greater burden in taking care of sick and elderly</li> <li>• Erosion of traditional knowledge about plants and natural ecosystems</li> </ul>	<ul style="list-style-type: none"> <li>• Decreased availability of natural resources to supplement income</li> <li>• Erosion of traditional knowledge about plants and natural ecosystems</li> </ul>	<ul style="list-style-type: none"> <li>• Replanting initiatives or establishment of tree nurseries</li> <li>• Payment for ecosystem services approaches</li> <li>• Take steps to preserve traditional knowledge and practices about conservation</li> <li>• Promote income-generating opportunities using forest products (e.g., mushrooms, wild fruits), cultivated in villages, where possible</li> </ul>

BIODIVERSITY/ CONSERVATION CHALLENGE	POTENTIAL GENDERED IMPACTS	POTENTIAL IMPACT ON YOUTH AND OTHER EXCLUDED GROUPS	POTENTIAL GYSI-RESPONSIVE STRATEGIES
Local decision-making structures governing conservation issues are not inclusive or participatory	<ul style="list-style-type: none"> <li>• Decisions dominated by older men and elites, who have different interests from women</li> <li>• Although women are represented in village bodies, they are often not in leadership positions</li> <li>• Poor attendance at community meetings by village women, and women rarely speak up for themselves</li> </ul>	<ul style="list-style-type: none"> <li>• Youth underrepresented in community decision-making structures</li> <li>• Youth rarely attend or speak up in community meetings/fora</li> <li>• Occasional conflict between youth and village adults/elders</li> <li>• Low participation and representation of excluded groups (e.g., pastoralists, persons with disabilities)</li> </ul>	<ul style="list-style-type: none"> <li>• Scheduling meetings at times and places convenient for women and youth, and encourage their participation</li> <li>• Leadership training for women, youth, and other socially excluded community members</li> <li>• Adoption of village by-laws to encourage minimum participation and leadership of women, youth and other excluded groups in decision-making related to NRM.</li> <li>• Adoption of national guidelines to require a minimum share of women, youth, and other excluded groups in structures governing natural resources</li> <li>• Skills training and confidence-building among women, youth, and other excluded groups</li> <li>• Mentorship and other supports for women, youth, and other excluded groups who aspire to leadership (e.g., childcare during meetings, providing access to persons with disabilities)</li> <li>• Forge partnerships with local women, youth, or social inclusion groups that promote inclusive governance, leadership training, mentorship</li> </ul>
Conservation field is dominated by men	<ul style="list-style-type: none"> <li>• Women in communities do not see themselves reflected in conservation initiatives</li> </ul>	<ul style="list-style-type: none"> <li>• Youth and other excluded groups might not see themselves reflected in conservation initiatives</li> </ul>	<ul style="list-style-type: none"> <li>• Internships, apprenticeships, and field opportunities for conservation professionals (e.g., program leaders, researchers, policy experts, trainers), with priority to women, youth, and other excluded groups</li> <li>• Hiring policies in national and local conservation groups take extra steps to hire women, youth, and other traditionally excluded groups</li> </ul>

## BACKGROUND AND INTRODUCTION

Approximately 40% of the land area and 6.5% of the marine area in Tanzania are under formal protection, meaning there are regulations in place to preserve the environment and wildlife (*National Biodiversity Strategy and Action Plan, 2015-2020*). The country has suffered serious loss of its ecosystems over recent decades due to deforestation, expansion of settlements into forests, negative human-wildlife interactions, and climate change, resulting in adverse consequences not only for the environment but also for Tanzania's economy, which is heavily reliant on agriculture. The rural poor, including women and many youth who lack access to land and other assets, are heavily dependent on natural resources for subsistence as well as for livelihoods; thus, they have the most to lose from the loss of biodiversity<sup>1</sup> (Kumar & Yashiro, 2014). Though Tanzania has demonstrated strong commitment to biodiversity and wildlife habitat protection through its laws and policies, the capacity of institutions responsible for conservation and sustainable natural resource management (NRM) – both public and private – lags, due to resource constraints, corruption, lack of coordination, and competition for resources (USAID, 2021a).

USAID Tuhifadhi Maliasili (“Preserve Natural Resources” in Kiswahili) is a five-year activity (2021-2026), funded by the United States Agency for International Development (USAID), that aims to address threats to animal movement and biodiversity in Tanzania. USAID Tuhifadhi Maliasili will incorporate a series of interventions that support and strengthen government and civil society capacity for biodiversity conservation and NRM. The Activity has three objectives: (1) develop institutional capacity among private and public stakeholders, (2) grow private sector engagement in NRM and biodiversity conservation and build the capacity of the public sector and civil society; and (3) strengthen the policy and regulatory framework to create an enabling environment for conservation and NRM (USAID, 2021b). These interventions together will reduce threats to biodiversity in Tanzania while moving Tanzanian institutions further toward self-reliance.

In designing interventions to achieve these objectives, USAID Tuhifadhi Maliasili will systematically incorporate opportunities for empowerment for women, youth, and other groups historically excluded from conservation efforts. The Activity operates under the broad USAID goal to “support Tanzanian youth to contribute effectively to their country’s long-term prosperity,”<sup>2</sup> as outlined in USAID’s 2020-2025 Country Development Cooperation Strategy (CDCS) (USAID Tanzania, 2020). In the NRM sector, USAID Tanzania supports programs with a primary emphasis on engaging and empowering youth, as well as leveraging state institutions and non-state actors, to protect biodiversity. Furthermore, as part of its support to sustainable governance of conservation, USAID Tuhifadhi Maliasili will address the different roles, resources, and power of men and women in order to promote gender equality and women’s empowerment in achieving objectives and results.

The USAID Tuhifadhi Maliasili Activity follows the implementation of the five-year USAID Promoting Tanzania's Environment, Conservation, and Tourism (USAID PROTECT; 2015-2020) project. USAID Tuhifadhi Maliasili will build on and expand gender, youth, and social inclusion (GYSI) approaches started during USAID PROTECT implementation. Though USAID PROTECT did not initially include youth as project beneficiaries, it initiated youth engagement efforts and also started tracking

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<sup>1</sup> “Biological diversity,” or diversity in plant and animal species present in an environment.

<sup>2</sup> The USAID CDCS defines youth as those in the 15-35 age group, consistent with the Tanzanian government's definition.

women’s participation in the project in 2018 (RTI International, 2020). During the last two years of implementation, the project targeted women trainees in training institutions, involved women in activities, leveraged the power of women in the media, and reached women in 20 districts with initiatives designed to build their knowledge and capacity to understand their role in conservation. To engage youth, the project also trained a cadre of NRM professionals and engaged youth and children in environmental education initiatives in schools through classroom lessons, storybooks, television broadcasts, and wildlife conservation days. While PROTECT tracked the reach of GYSI activities, additional indicators measuring outcomes related to GYSI were not monitored or evaluated.

The purpose of this rapid assessment, consisting of a rapid desk review, key informant interviews (KIIs), and focus group discussions (FGDs), is to:

- Identify the impact of wildlife protection on women, youth, and other historically excluded groups;
- Examine GYSI issues that potentially impact conservation for NRM and wildlife protection;
- Identify opportunities and challenges for the Activity to more equitably reach and benefit women, youth, and other excluded groups;
- Begin to identify potential nongovernmental partners that might enhance the Activity’s ability to engage and benefit women, youth, and historically excluded groups; and,
- Add to global knowledge and understanding of opportunities and challenges to engage and protect women, youth, and excluded groups in NRM and wildlife protection.

The findings from this assessment informed the USAID Tuhifadhi Maliasili Activity’s *Youth Engagement Strategy* as well as a *Gender Equality and Women’s Empowerment and Social Inclusion Plan* for the Activity.

## **METHODOLOGY AND ANALYTIC APPROACH**

This rapid assessment began with a desk review, which drew upon literature available primarily online with additional, unpublished resources provided by USAID Tuhifadhi Maliasili staff and other organizations located in Tanzania. The review gathered resources from a range of online search engines and portals, including Eldis Global Development Scholar, Science Direct, Google Scholar, USAID Natural Resource Management and Development Portal, Biodiversity Links, and USAID Development Experience Clearinghouse.

Search terms used included “women,” “gender equality,” “youth,” “social inclusion,” “wildlife protection (or management),” “conservation” “biodiversity,” “natural resource management,” “community-based conservation,” and “tourism” (among others). Search terms were used in

combination with geographic terms to identify resources from Tanzania and from the six wildlife corridors<sup>3</sup> in which USAID Tuhifadhi Maliasili will be implemented:

- Kwakuchinja Wildlife Corridor – connecting Tarangire–Manyara ecosystems;
- Tarangire-Simanjiro Plains – dispersal area for the Tarangire National Park;
- Kigosi-Moyowosi-Uvinza corridor – connecting Kigosi Moyowosi complex and Ugalla complex;
- Nyerere-Selous-Udzungwa corridor – connecting Nyerere Selous and Udzungwa Mountains National Park;
- Amani-Nilo Corridor – forest corridor connecting Amani and Nilo Nature Forest Reserves; and,
- Pemba Channel Conservation Area (PECCA) – marine corridor in Pemba isle.

Documents published in the last 10 years were selected for inclusion. Documents reviewed and included in the report are listed at the end of the report (Annex 1). Documents were selected for inclusion from:

- Project documents, reports, and evaluations from USAID-funded activities and other implementing organizations;
- Research presented in peer-reviewed, open-source publications on GYSI issues in wildlife protection, conservation, biodiversity, and tourism in Tanzania;
- Primary data presented in government demographic and population reports;
- Relevant policy documents and policy reviews; and,
- Grey literature produced by national and international governmental bodies, including ministries of the Republic of Tanzania, and nongovernmental organizations (NGOs).

To supplement findings from the rapid desk review and to fill gaps identified during the course of the desk review (see Limitations below), 14 KIIs with representatives from NGOs and civil society organizations (CSOs) in Tanzania were conducted from August 23 – September 23, 2021. Groups were selected based on earlier association with PROTECT as well as relevant organizations identified during the course of the desk review (see Annex 2). Using snowball sampling – a sampling technique where existing interviewees recruit additional interviewees from among their networks – the initial KIIs led to the names and suggestions for other Tanzanian organizations that were active in relevant sectors. The list of organizations interviewed is in Table 2 below and includes a brief description of each organization and the corridor(s) where the organization works.

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<sup>3</sup> Put simply, wildlife corridors are areas connecting different wildlife habitats. See the 2009 Wildlife Corridors in Tanzania report for detailed information about how wildlife corridors are defined (p. 6). <http://www.wildlife-baldus.com/download/TAWIRI%20WCS%20WildlifeCorridors%20TZ.pdf>

Through discussions with stakeholders, FGDs were also held with community groups from September 16 – September 21, 2021. A total of four FGDs were held with community members from Kwakuchinja corridor (three FGDs: one each with women, men, and youth [mixed gender]) and Nyerere-Selous-Udzungwa corridor (one FGD: three individuals of mixed gender and age).

Interviews were conducted in English and Kiswahili, the local language, while FGDs were conducted in Kiswahili. All participants provided either written or verbal consent to be interviewed, which was recorded by the interviewer. The KII and FGD questionnaires and consent forms are included in Annex 3.

**TABLE 1. INTERVIEWS AND DISCUSSIONS COMPLETED**

GROUP	KII*	FGD	SEX: FEMALE	SEX: MALE	AGE: YOUTH (10-29 YEARS)	AGE: ADULT (30+ YEARS)
Stakeholders	21*	–	10	11	0	21
Community members	–	16	8	8	6	10
Total	21	16	18	19	6	31

\*While KIIs were completed with 14 organizations, five interviews included multiple individuals from that organization.

**TABLE 2. LIST OF ORGANIZATIONS INTERVIEWED**

NAME	DESCRIPTION	CORRIDOR(S)
Chem Chem Association (CCA)	Philanthropy branch of private sector enterprise Chem Chem Safari, which works to support community development, address human-wildlife conflict, promote anti-poaching, and conduct research. <a href="http://www.chemchemsafari.com/philanthropy">http://www.chemchemsafari.com/philanthropy</a>	Kwakuchinja, expansion to Kigosi-Moyowosi-Uvinza
Jane Goodall Institute (JGI)	Implements conservation programming, including USAID-funded projects, to promote awareness raising, land use planning, and sustainable NRM. <a href="https://www.janegoodall.org/our-work/where-we-work/tanzania/">https://www.janegoodall.org/our-work/where-we-work/tanzania/</a>	Kigosi-Moyowosi-Uvinza
Kwanini Foundation	Collaborates with communities to raise awareness of natural resources and wildlife and promote conservation. <a href="http://kwaninifoundation.org/">http://kwaninifoundation.org/</a>	PECCA
Mtandao wa Jamii wa Usimamizi wa Misitu Tanzania (MJUMITA) (Community Forest Conservation Network)	Network of community-based organizations involved in participatory forest management; provides capacity building, knowledge exchange, and advocacy and awareness raising. <a href="https://mjumita.or.tz/">https://mjumita.or.tz/</a>	Amani-Nilo Corridor, Kigosi-Moyowosi-Uvinza
Mwambao Coastal Community Network (MCCN)	Promotes sustainable resource management and livelihoods in coastal communities and environments. <a href="https://mwambao.or.tz/">https://mwambao.or.tz/</a>	PECCA
PAMS Foundation	Advances wildlife and environmental protection through awareness raising, training rangers and game scouts, and collaboration with government stakeholders. <a href="https://pamsfoundation.org/">https://pamsfoundation.org/</a>	Kwakuchinja

NAME	DESCRIPTION	CORRIDOR(S)
SeaSense	Works with coastal communities protecting marine wildlife and habitats through training, education, and employment. <a href="http://seasense.or.tz/">http://seasense.or.tz/</a>	PECCA
Southern Tanzania Elephant Program (STEP)	Elephant conservation program in southern Tanzania implementing elephant protection, conducting monitoring and research, promoting human-elephant coexistence, and advocacy for elephant protection. <a href="https://stzelephants.or.tz/">https://stzelephants.or.tz/</a>	Nyerere-Selous-Udzungwa
Tanzania Forest Conservation Group (TFCG)	Preserves forest biodiversity through capacity building, advocacy, research, community development, and protected area management. <a href="http://www.tfcg.org/">http://www.tfcg.org/</a>	Amani-Nilo
Tanzania Natural Resources Forum (TNRF)	Member-driven organization focused on improving governance and accountability in the natural resource sector through knowledge sharing, providing a platform for dialogue, facilitating relationships, and building organizational capacity. <a href="https://www.tnrf.org/en">https://www.tnrf.org/en</a>	Kwakuchinja, Tarangire-Simanjiro
Tanzania People and Wildlife (TPW)	Engages communities in wildlife protection and conservation, natural resource stewardship, restoration of land, and sustainable livelihoods. <a href="https://africanpeoplewildlife.org/tanzania-people-wildlife/">https://africanpeoplewildlife.org/tanzania-people-wildlife/</a>	Kwakuchinja, Tarangire-Simanjiro
Tanzania Women Lawyers Association (TAWLA)	Collaborates with stakeholders to promote a legal and policy environment supportive of the needs of women and children. <a href="https://www.tawla.or.tz/">https://www.tawla.or.tz/</a>	Tarangire-Simanjiro
The Nature Conservancy (TNC)	Conserves wildlife corridors and promotes land rights and benefits for local communities. <a href="https://www.nature.org/en-us/about-us/where-we-work/africa/tanzania/">https://www.nature.org/en-us/about-us/where-we-work/africa/tanzania/</a>	Kwakuchinja, Tarangire-Simanjiro, Amani-Nilo, PECCA, Kigosi-Moyowosi-Kigosi-Moyowosi-Uvinza
Youth in Conservation (YIC) ( <i>Vijana na Uhifadhi</i> )	Promotes youth involvement in the sustainable use of natural resources through awareness raising activities.	Nyerere-Selous-Udzungwa

To analyze information obtained through the desk review and the KIIs, this report relies upon a framework for examining gender relations and gender-related constraints and opportunities according to the five domains set forth by USAID in its approach to gender analyses in Automated Directives System (ADS) Chapter 205: access to and control over resources and assets; gender division of labor and roles; socio-cultural norms, beliefs, and practices; laws, policies, and institutional practices; and decision-making and power dynamics (USAID, 2017). Although USAID has established a youth policy as well as guidance for conducting cross-sectoral youth assessments, it does not offer a comparable analytical framework for youth. For this reason, the authors of the assessment chose to apply the five gender domains to examine differences for youth and other excluded social groups when relevant. This approach does not preclude addressing key priorities for youth inclusion in USAID’s assessment guidance and youth policy but instead incorporates those priorities within the same five domains used for gender analyses.

## LIMITATIONS

The review encountered several limitations, chief among them a general paucity of information that directly addresses the intersection between GYSI issues, on the one hand, and issues related to wildlife protection and management or related biodiversity concerns in Tanzania, on the other. This intersection is very rarely explored. Most literature available falls into one of several categories, each of which lacks a crucial link to the desk review's scope:

- Broad GYSI issues in Tanzania (without specific reference to wildlife protection or related biodiversity or conservation issues);
- Biodiversity conservation and NRM issues in Tanzania (with little or no discussion of gender, youth or other social inclusion dimensions); or,
- GYSI dimensions of biodiversity, conservation, or NRM in a broad, conceptual way (without specific reference to Tanzania).

Scant empirical findings linking GYSI, biodiversity, and NRM in Tanzania exist and are often limited to localized case studies or surveys, making it difficult to generalize to the broader population. Furthermore, existing literature predominantly focuses on gender issues, with very little attention to youth or other social inclusion issues. Key information gaps related to women and youth include detailed information on the impacts of conservation on women and youth and the implementation status of GYSI protections in national and local policies. KIIs with local partners in Tanzania and FGDs with community members in the Activity's corridors helped to address some of the gaps from the literature review.

It is important to note that the rapid desk review attempted to identify sources of information about the situation of excluded groups beyond women and youth in relation to biodiversity conservation and NRM – for example, persons with disabilities (PWD), orphans and other vulnerable children, the elderly, or ethnic minorities. However, the rapid desk review did not identify available resources discussing social inclusion in the context of conservation and NRM. There is a strong need for researchers, local partners, and program implementers to look holistically at the social impacts of efforts to protect biodiversity and sustainably manage natural resources. KIIs and FGDs provided supplementary information on socially excluded groups.

Although the desk review discovered that many government entities and NGOs in Tanzania are conducting biodiversity conservation and NRM programs or projects that prioritize the inclusion of women or youth, information documenting the outcomes or impacts of such projects is rarely publicly available. This is consistent with an overall gap in documented best practices or detailed case studies of approaches that respond to the particular needs of Tanzanian women, men, and youth in a variety of cultural and institutional settings.

The assessment team followed all local COVID-19 guidelines and USAID requirements relating to travel and the size of gatherings to protect the safety of staff and participants. These precautions prevented the assessment team from holding in-person KIIs or FGDs with participants, and it limited access to communities living in the six wildlife corridors. To overcome these challenges, the team engaged with field-based organizations to facilitate the recruitment of FGD participants and organize a meeting location to hold virtual interviews. FGDs were limited to four or less people to enable safe 'social distancing' for all participants. When possible, video calls were used for virtual KIIs and FGDs to build rapport and help participants feel more comfortable during the interviews. Additionally, efforts were made to hold FGDs separated by age and gender. Only one FGD could be



held with community members in the Nyerere-Selous-Udzungwa corridor; this FGD included both women and men and adults and youth. The interviewer ensured the women and youth were purposefully included when asking and answering questions.

## **SUMMARY OF RELEVANT GENDER, YOUTH, AND SOCIAL INCLUSION FINDINGS FROM THE RAPID ASSESSMENT**

The protection of wildlife and conservation has broad impacts on the livelihoods and well-being of populations living close to major wildlife corridors in Tanzania. At the same time, the practices and activities of the population have an impact on the wildlife and ecosystems, positive and negative. But the impacts in both directions differ for men and women, and girls and boys (Bechtel, 2010). Men and women depend, to varying degrees, on natural resources for their livelihoods as well as their daily needs, yet they have unequal access to resources and opportunities to manage those resources, and they are differently affected by restrictions or strains on natural resources. This is also true to some extent for youth, who have unequal access to resources and opportunities, particularly female youth. Overall, since women tend to have lower social, economic, and political status than men, and youth have lower status than adults, they tend to suffer more from the negative impacts of biodiversity loss as well from restrictions imposed to preserve biodiversity and wildlife, exacerbating existing inequalities.

Below is a summary of the key GYSI findings from the assessment, with particular attention to those that have direct bearing on biodiversity and NRM in Tanzania. Additional background information for each section is available in Annex 4.

### **ACCESS TO AND CONTROL OVER ASSETS AND RESOURCES**

As a result of their lower social status and lack of power in communities and households, women, youth, and other excluded groups, like pastoralists and PWDs, tend to have less access than adult men to productive resources, including land and technology, financial assets and income, and education and information. Moreover, their restricted access to land, forests, and other natural resources can result in overuse of the natural resources they can tap, accelerating environmental degradation and habitat loss. See Annex 4 for additional background information.

**ACCESS TO LAND.** Women and youth experience much more limited access to land in Tanzania, which is a fundamental obstacle to their ability to participate in and benefit from biodiversity and NRM efforts. Men not only are more likely to hold land than women, but they also hold larger plots (MoHCDGEC, 2016). Only 9% of women hold land alone, compared with 30% of men (MoHCDGEC et al., 2016). Most landholders<sup>4</sup> hold land jointly with their spouse, although most landholders seldom possess formal Certificate of Customary Rights of Occupancy (CCROs), Tanzania's version of a land title (MoHCDGEC et al., 2016; Chan, 2016). Although land laws passed in 1999 provide for women's right to land tenure and to obtain CCROs in their own name, the laws also recognize customary practice. This allows discrimination to continue, particularly in inheritance, with male patriarchs or heads of families citing customary law to transfer land to male heirs (Duncan,

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<sup>4</sup> Land rights in Tanzania are based on a system of public ownership, while individuals and communities have land-use rights and can be designated as landholders (Persha & Patterson-Stein, 2021).

2014; Chan, 2016). As a result, women are much more vulnerable to dispossession of land upon the death of their husband or separation/divorce (MoHCDGEC, 2016; Badstue et al., 2020). Though evidence reviewed did not enumerate how often this happens, inheritance-related disputes were found to be the second most common type of dispute as part of the recent USAID-funded Feed the Future Tanzania Land Tenure Assistance Activity (Persha & Patterson-Stein, 2021).

Like women, Tanzanian youth in rural areas face high barriers in access to land for a variety of reasons: delayed ownership of family land as inheritance is dependent on the death of family members; prevailing beliefs that youth still living with their family are a source of free labor for family agriculture activities; lack of access to finance to purchase land; land use conflicts; inadequate youth participation in land governance decision-making; and long processes for obtaining CCROs (Mrisho, 2020). Communities note that many youth view conservation programs as having a negative impact on their ability to inherit land (Women FGD in Kwakuchinja). Young women continue to suffer from customary practices that discriminate against their right to inherit land, since it is assumed that they will access land to use (not necessarily to control) through marriage (Chan, 2016). All these barriers serve to discourage youth from investing in agriculture (KII with YIC). They also encourage rural-urban migration (KII with YIC).

Due to differences in land tenure security as well as unequal access to other resources, conservation and wildlife management efforts can have unintended negative effects on women, youth, and other excluded groups. A recent review of large-scale land transfers in Tanzania found that the establishment of Wildlife Management Areas (WMAs) has resulted in evictions and displacement of smallholder farmers and conflicts over boundaries (Bluwstein et al., 2018). WMAs have also led to reconcentration of control to tourism investors, national and international conservation organizations, and local political elites. Female-headed households (often widows or divorced women) are particularly vulnerable to WMA interventions that reclaim or control land use decisions, presumably because they usually lack the formal CCROs as well as the economic resources and political bargaining power to defend their interests in local decision-making establishing WMAs.

Similarly, another study found a correlation between the establishment of WMAs in the north of the country and women's increased uptake of *kibarua* (casual unskilled labor, such as weeding or harvesting others' plots), which generally affected the poorest women who have less access to land or other assets (Homewood, Nielsen, & Keane, 2020). Thus, although the economic costs of establishing WMAs for communities are partially balanced by payments to villages for infrastructure or improved health/education services, these benefits accrue to the community rather than to affected individuals, who are often members of excluded groups.

Women and youth lack secure land tenure, which suggests that they may have less incentive to invest in the sustainable use of natural resources, since they are motivated to maximize immediate returns, and they lack resources to invest in practices that might take years to generate a payoff.

**ACCESS TO INCOME AND FINANCE.** Participation in paid and unpaid labor among women in Tanzania is heavily concentrated in agriculture (70%) and informal employment (22%); women comprise as much as 70% of unpaid workers in the agricultural sector (MoHCDGEC, 2016). Even though women in Tanzania are increasingly engaged in self-employment, their monthly income is significantly less than that of men who are also self-employed (NBS et al., 2018).

Many conservation initiatives have attempted to encourage alternative income-generation strategies that also conserve natural resources in fragile agroecological zones. However, a recent study looked

at the adoption rates of such income-generating strategies – such as beekeeping, terrace farming, and agroforestry – in Tanzania’s Uluguru Mountains and found that female-headed households were considerably less likely to adopt such strategies, because they tended to have less access to land and capital, which would make investment in these strategies possible and worthwhile (Kadigi, 2021). It is likely that the same logic would apply to most youth.

With limited control over household income and expenditures, women might have neither the incentive nor the opportunity to participate in activities that generate income. In general, married women have quite limited say over the use of household income, even money that they might earn, because their husbands maintain control (Leavens & Anderson, 2011). For example, less than half of married women in Tanzania (46%) report that they have either sole or joint decision-making power over major household purchases (MoHCDGEC et al., 2016).

Interviews with local partners in Tanzania indicate that many women and some men belong to Village Savings and Lending Associations (VSLAs) and Village Community Banks (VICOBAs), which provide informal savings and credit to members. Some conservation groups have created Community Conservation Banks (COCOBAs), similar structures that aim to foster conservation-friendly small business opportunities (KIs with JGI, CCA, YIC). Such groups promote collective action and contribute to the well-being of women and youth (MoHCDGEC, 2016), laying the foundation for other initiatives to promote greater economic welfare.

**ACCESS TO EDUCATION AND INFORMATION.** Women’s lower literacy levels as well as their heavy domestic workload suggest they are less likely to benefit from initiatives to educate, raise awareness, or mobilize communities to conserve the natural environment, unless deliberate steps are taken to address their time and literacy constraints. While gender parity exists at the pre-primary and primary levels in Tanzania, gender differences rise sharply when moving to secondary and higher education; 72% of boys transition to secondary school, compared with 64% of girls (MoHCDGEC, 2016). The adult literacy rate is higher for males (83%) than for females (77%) (MoHCDGEC et al., 2016).

The limited opportunities for women and youth in gaining and controlling income, as discussed here, have implications for income generation or payments for ecosystem services (PES) interventions, which offer payments to community members in exchange for activities that protect the environment. Their opportunity to participate in these interventions is also influenced by their access to information and educational status. Unless deliberate steps are taken to ensure that women and youth benefit equally from such approaches – by both gaining greater income and controlling that income – interventions could exacerbate existing gender and age inequalities.

## **ROLES, RESPONSIBILITIES, AND TIME USE**

As elsewhere in Sub-Saharan Africa, rural women in Tanzania are primarily responsible for unpaid domestic work, such as care of family members, growing food crops for subsistence, and supplying the energy and water necessary for maintenance of the household. Between their wide range of domestic, caregiving, and productive responsibilities (e.g., those related to generating income), women tend to experience considerable time poverty. Gendered divisions of labor also affect young men and women, with young women less likely to complete secondary school as they are drawn to work in the home. Women also experience constraints on mobility, due to domestic and childcare responsibilities, fear for their physical safety, lack of access to resources, and restrictions on mobility imposed by spouses. See Annex 4 for additional background information.

**DIVISION OF AGRICULTURAL LABOR.** Rural men are primarily responsible for productive work, growing cash crops, or raising livestock for sale in the market (Duncan, 2014; MoHCDGEC, 2016). However, women are also actively involved in the production of cash crops, working as unpaid labor on husbands' or family members' land, particularly when men migrate for off-farm employment. Therefore, while both men and women devote considerable time and labor to cultivating natural resources, men tend to reap the benefits due to their control over resources.

Because women cultivate household food crops and contribute to raising livestock, they can be disproportionately affected when wildlife destroy crops and attack small livestock, resulting in losses in food security and income for local households. Such events also require even more of their limited time, and sometimes that of youth or children, to protect crops and livestock by chasing them away or erecting barriers such as thorn bushes (Homewood, Nielsen, & Keane, 2020; KII with TFCG, TPW). Many studies consulted for this review pointed to the rising economic costs resulting from increased wildlife-human contacts after the establishment of WMAs in different regions of Tanzania, as well as people's heightened fear for their own physical security (Hariohay & Røskaft, 2015; Homewood, Nielsen, & Keane, 2020; Noe, et al., 2015; Sosiyo, 2016). Negative human-wildlife interactions can sometimes lead to retaliatory killings of protected wildlife (Hariohay & Røskaft, 2015).

**RELIANCE ON NATURAL RESOURCES.** As part of their household responsibilities, women and girls in rural Tanzania collect water as well as firewood for domestic use, and occasionally for sale. These responsibilities often consume considerable time that might be otherwise devoted to income generation or to attending school. Yet the establishment of conservation areas can render tracts of land off limits for firewood or water collection, forcing women and girls to spend even more time and energy collecting these items for subsistence or for sale. In fact, a study of nearly 1,000 married women across 42 villages in six WMAs throughout Tanzania identified loss of access to firewood as one of the three top concerns associated with establishing the WMA – after fear for their own physical safety and fear of loss of livestock to wildlife (Homewood, Nielsen, & Keane, 2020).

Rural women often depend on open access to natural resources for income generation, e.g., selling charcoal or firewood, using firewood to cook or brew alcohol, weaving baskets from grasses (Bechtel, 2010). This can lead to overexploitation of natural resources, which in turn pushes women into deeper poverty as natural resources grow scarcer. Communities noted that many women need education about how their income-generating activities, like basket weaving using grasses (*Minyaa*), can influence the preservation of those resources (Youth FGD in Kwakuchinja). The situation is similar for youth. For example, an interview with a youth conservation group revealed that, lacking alternative means of income generation, young men in the Iringa region often cut down trees to produce charcoal, which contributes to deforestation (KII with YIC). This underscores the importance of identifying alternative income generating activities for women, youth, and excluded groups that do not have negative impacts on the environment.

**ROLES IN CONSERVATION.** Interviews indicate that conservation is often male dominated, particularly in ranger, game scout, and forest monitor roles, as these roles are considered to be “men's jobs” (KII with PAMS Foundation; JGI). There has been increasing acceptance of female rangers amongst other rangers, yet this acceptance has not been extended into communities (KII with PAMS Foundation, YIC). Female rangers also face heightened safety and security concerns, and there may not be appropriate bathing facilities for female rangers in the field (KII with PAMS Foundation, TNRF). However, female rangers can play an important role in disseminating conservation information to women; for example, in Pemba, female marine rangers meet with women to encourage women to collect fewer shells from the beaches (KII with Kwanini).

Similarly, PWDs are engaged in conservation in limited ways, with one partner noting that persons with disabilities are not included in conservation patrols but are included in meetings focused on conservation (KII with TFCG). Holding activities at sub-village levels (closer to communities) also eases barriers for the elderly and PWDs to overcome barriers to meeting attendance (e.g., lack of accessible transportation) (KII with MJUMITA).

Since conservation is seen as a male dominated field, many women are not aware of the benefits of conservation (Women FGD in Kwakuchinja). Women in Kwakuchinja noted the need to raise women's awareness about the value of conservation and preservation of resources, including community-level benefits (e.g., schools built as a result of conservation activities) and individual-level benefits (e.g., alternative livelihoods, access to higher quality natural resources). In these communities, women use the phrase "*Tunatunza mazingira ili yatutunze*" (We are taking care of the land so that it takes care of us) to emphasize these benefits.

The prevention of illegal wildlife trafficking and hunting is key to the preservation of biodiversity in Tanzania. Although the desk review uncovered no evidence that women in Tanzania participate directly in illegal wildlife hunting, it is possible that some women derive income from the sale of bushmeat obtained by men. One study found that women living west of Serengeti National Park strongly encourage men to hunt illegal wildlife, motivated by an interest in protein consumption as well as income from the sale of bushmeat (Lowassa, 2012). This behavior serves to reinforce illegal hunting practices despite disincentives from laws, policies, and conservation programs. Indeed, one local partner observed that youth's interest in generating immediate income led them to engage in illegal activities such as hunting, poaching, and timber trade (KII with TNRF).

The extent of rural women's roles in private sector employment is unknown. However, one local partner pointed out that private sector employers take advantage of women's lower social status and hesitancy to advocate for themselves by paying them less than they deserve (KII with TPW). Another partner noted that women who collect octopus in shallow waters are given lower prices from buyers compared to men who fish them from the deep sea (KII with MCCN). Thus, women encounter discrimination in business dealings.

One source noted that the tourism sector employs more than 400,000 Tanzanians as tour guides, drivers, waiters, cooks, and receptionists, the majority of whom are youth (Sengezener, et al., 2020). Yet the desk review did not uncover other empirical trends in employment or business creation for men, women, or youth. However, some sources suggest that rural women in Tanzania might face barriers to formal employment in tourism, due to restrictive social norms that dictate tourism is not an appropriate industry for women (Bradford et al., 2019; Mrema, 2015; KII with STEP). In addition, tourism is not designed to include PWDs (e.g., vehicles and hotels are not equipped to accommodate physical disabilities, there are no tour guides who could serve deaf or blind individuals) (KII with YIC). Yet tourism opportunities hold great interest for local communities; one 2015 study of villages near Lake Manyara National Park in Monduli District explored perceptions by local communities of the benefits of the tourist sector in the area. Although 60% of local community members appreciated the investments in local services resulting from the national park, they also pointed to lack of access to capital, poor market linkages between the hospitality sector and the local agriculture sector, and, most importantly, lack of community members' voices in tourist planning as obstacles to increased income-generating opportunities (Mrema, 2015).

The desk review found little detailed information about Tanzanian youth's specific roles and responsibilities with respect to biodiversity conservation, or even with respect to their productive and reproductive work. In general, however, youth are unemployed at twice the rate of adults. Rural

youth are unemployed at higher rates than urban youth, and female youth also are unemployed at higher rates than male youth (IYF, 2014; Sengezener, et al. 2020). Moreover, multiple interviews with local partners cited the difficulty of engaging youth in community conservation initiatives, primarily due to their overriding interest in generating income quickly (KIIs with JGI, STEP TNRF, TFCG). Youth rarely see any economic benefit to conservation activities, and many youth have not been exposed at all to wildlife to understand the value of biodiversity preservation (KII with YIC). In some cases, the drive for income leads youth to engage in illegal logging, fishing, hunting, or poaching (KIIs with YIC, TNRF, MCCN). In some areas, youth have started to participate in joint patrols and there are male youth who have become forest rangers (Youth FGD in Kwakuchinja).

## **SOCIAL AND CULTURAL BELIEFS AND NORMS**

Entrenched cultural norms and beliefs about the appropriate roles, behaviors, and aspirations for men, women, boys, girls, and other excluded groups can limit their potential to participate actively in their communities. In general, social and cultural norms confer lower social status on women, as well as upon youth, and undermine their opportunities to access resources and exercise power to make decisions in the household as well as in the community. See Annex 4 for additional background information.

Certain historically excluded groups, such as women or the elderly, often have values, knowledge, and skills that are important to NRM. For example, research on gender relations in coastal resource management in Zanzibar found gender differences in the value placed upon the surrounding ecosystem: women valued the mangroves and coastal forests for their ecosystem function (e.g., erosion control, water storage) and men valued them for income (de la Torre-Castro, 2017). One local partner referred to reliance on elders' experience and understanding to explain the concept of a wildlife corridor to other community members (KII with STEP). Additionally, in Tanga (outside of the Activity's corridors), one partner worked with women to document and preserve their traditional knowledge (KII with MJUMITA). However, this knowledge and experience often goes unrecognized in a cultural context where men are dominant, which relegates the contributions of excluded groups to the sidelines.

Religion also influences gender norms and expectations in many communities. For example, a majority of communities in Pemba are Muslim (KII with Kwanini Foundation). This affects the involvement of women in conservation activities. As such, actors in the region have identified religious leaders as influencers who should be engaged to understand what value of women, youth, and other excluded groups can bring to conservation efforts.

In addition to widespread attitudes that limit support for gender equality, certain cultural practices can confer great harm upon women. For example, elderly women and widows in Tanzania are sometimes accused of witchcraft by their late husband's family, a trope often invoked to justify evicting the widow from the marital land, physically attacking her, and even in some cases putting her to death (MoHCDGEC, 2016). Following an accusation of witchcraft, women can be left landless and impoverished. A related harmful cultural practice is "widow inheritance," a tradition that compels a widow to be "inherited" by being married to a sibling or close relative of her deceased husband (MoHCDGEC, 2016). This practice also often serves as a means for relatives to retain control of the deceased man's land or property. With increasing instances of environmental stress (e.g., drought), women can be put at greater risk of being exposed to these cultural practices.



## LAWS AND POLICIES

Laws, policies, and strategies set societal rules that can help overcome social inequalities by giving explicit priority to those who are historically excluded and can further drive shifts in cultural norms. In general, Tanzania has a strong legal and policy framework promoting gender equality and women's empowerment, though the overall legal and policy framework for the advancement of youth or other excluded groups is less robust. Further laws and policies that promote gender equality have not been adequately translated into practice and lack monitoring and redress mechanisms. See Annex 4 for additional background information.

Gender equality is protected in Tanzania's constitution and upheld in many other laws and policies across a range of sectors. The most important laws for the purpose of this review are the *Land Act of 1999* and *Village Land Act of 1999*, landmark legislation that established gender equality in acquiring and using land. In practice, however, women's rights have been constrained due to the application of multiple statutory, customary, and religious laws as well as the challenges women face in access to justice (MoHCDGEC, 2016). Observers point to limited political will among leaders to prioritize implementation of gender policies, low awareness of gender rights among local government authorities, and lack of capacity for policy implementation (Chan et al., 2016). As a result, the gap between Tanzania's legal and policy framework, which strongly promotes gender equality, and the reality on the ground is quite large.

Several relatively recent reviews of gender – and to a much lesser extent, youth – dimensions in a wide range Tanzania's agriculture and NRM policies and strategies reveal a general pattern of weakness (Acosta et al., 2016; Aura et al., 2017). In general, the reviews find:

- A tendency for the policies or strategies to treat gender and youth as a “cross-cutting” theme with little concrete guidance;
- A mismatch between identified gender constraints and suggested solutions, such that many policy directions are gender neutral; and,
- A tendency to relegate gender-related activities to the NGO sector, which absolves state actors from responsibility for gender mainstreaming.

At least two recent strategies relevant to the NRM sector are more responsive to gender and youth: the *2014 Agriculture Climate Resilience Plan* and the *National Strategy for Youth Involvement in Agriculture, 2016-2021* (Aura et al., 2017; Mrisho, 2020). However, in both cases, there are questions about their harmonization with other policies and about the effectiveness of their implementation.

One recent government program offers a regular source of finance for excluded groups. Since 2017, the Women, Youth, and People with Disabilities Fund (WYPWDF) has been operating at the district level (Sengezener et al., 2020). The fund supports income-generating activities for these three targeted groups by allocating 10% of all revenues collected by local government authorities for the fund: 4% for women, 4% for youth, and 2% for people with disabilities. It also provides loans under favorable terms to these groups. However, recent government audits confirmed that Local Government Authorities (LGAs) are failing to allocate the required funds, there is limited government capacity to administer the funds, and there is inadequate public information on how to access the funds.

## **PATTERNS OF POWER AND DECISION-MAKING**

In Tanzania, it is common for older men to dominate decision-making structures at local levels. Women are excluded from such structures, and their domestic responsibilities and time constraints often prevent them from participating in community meetings or organized initiatives. Gender-based violence (GBV) acts as a means of control and subjugation of women that further reinforces gender inequality. Similarly, youth are generally sidelined from decision-making in the community and the household and lack skills and confidence for effective participation. See Annex 4 for additional background information.

**PARTICIPATION IN DECISION-MAKING.** Research indicates that women and youth often do not effectively participate in community-based conservation decision-making structures (e.g., COCOBAs as described above). Interviews with key stakeholders indicate that women’s attendance in community meetings has generally improved (KII with MJUMITA). Yet, in general, women tend not to speak in public, due to a combination of lack of confidence, lack of information or knowledge, and social norms that uphold men’s dominant role in public fora (Homewood, Nielsen, & Keane, 2020). This is particularly true for women from pastoralist communities who not only are prevented from speaking in public but often prohibited from attending meetings (KII with YIC). Even when women are members of local NRM committees, they rarely occupy leadership positions, with the occasional exception of the Treasurer position, because women are considered more trustworthy than men with money (Killian & Hyle, 2020; KIIs with MCCN, STEP). Conservation partners did note efforts to establish quotas and include women in leadership positions has improved perceptions of women’s status and leadership capabilities in some communities (KII with JGI). In addition, one organization noted a recent shift in seeing more women than men in elected leadership positions (KII with MJUMITA).

A study of forest management in 24 villages in Tanzania’s Liwale District found that despite decentralization of forest governance to local Village Land Forest Reserve Committees and local land use planning committees, women hesitate to raise their voices in such fora, even though restrictions imposed on collecting firewood added significantly to women’s work burden (Killian & Hyle, 2020). Similarly, a survey of about 1,000 married women living in six WMAs throughout Tanzania found that, at most, half of women were aware of the WMA initiatives being carried out in their villages, and, at most, a fifth of women were informed about how revenues from the WMAs were used by the village government (Homewood, Nielsen, & Keane, 2020). Multiple interviews with local partners confirmed that women rarely speak up in community meetings (KIIs with MCCN, PAMS Foundation, SeaSense, TFCG, TNRF, YIC). Further, meetings are often organized at times when women are engaged in specific activities (e.g., preparation of meals), which prevents them from attending (KII with TAWLA).

Women belonging to Maasai communities may face particular challenges in raising their voices in community decisions.<sup>5</sup> Interviews with local partners indicate that Maasai women are often excluded from decision-making and need to seek permission from elders to participate in community activities (KIIs with TNRF, YIC). Young Maasai men can be elected to the leadership of traditional Maasai

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<sup>5</sup> Both Tarangire-Simanjaro and Kwakuchinja corridors contain portions of the Maasailand in Northern Tanzania.



bodies, but they are less well represented in village government decision-making structures that often mix Maasai and non-Maasai community members (KII with TPW).

Tanzanian youth's level of participation and voice in community-based decision-making also appears to be quite limited. One report indicates minimal involvement by youth in local land allocation and land use planning processes, which are responsible for issuing CCROs and designating how land is used within a community (Mrisho, 2020). Interviews with local partners confirmed that youth are excluded from most community-level decision-making related to natural resources (KIIs with SeaSense). However, one partner spoke about success in helping elect youth to village leadership positions such as Village Executive Officers and Village Chairpersons (KII with TNRF). Community members in Kwakuchinja also noted that their village Land Use Committee has female, male, youth, and elder members; and youth participate in other conservation and protection committees (Women FGD in Kwakuchinja, Youth FGD in Kwakuchinja).

Pastoralists are also excluded from much of the decision-making related to land use and conservation due to their migration patterns (KII with TFCG). Local conservation partners note that it is challenging to engage pastoralists in land use planning; this means their needs are not considered in decision-making, which affects their ability to graze cattle and collect traditional medicines and herbs.

**GENDER-BASED VIOLENCE.** The threat of GBV can come from many quarters – in the household, in the community, in schools, and even as a direct result of conservation efforts. The establishment of protected areas can result in restrictions on resource and land use that can negatively affect local gender dynamics and socio-economic conditions. In Tanzania's Mkomazi Game Reserve, the removal of tens of thousands of livestock led to more intra-household conflicts, as men tried to appropriate women's land and income in the face of greater scarcity (Castañeda Camey et al., 2020). Human wildlife contact can also contribute to GBV; for example, in Maasai communities, women are responsible for protecting cattle from wildlife. If protection efforts fail and cattle are harmed, there have been instances of women experiencing violence from their husbands as a result (KII with TPW).

Women are also exposed to risk of violence when accessing natural resources needed for survival, like water, and income-generation activities that are isolated or require traveling long distances alone (KII with YIC, SeaSense). In coastal areas, women engaged in fishing or accessing marine products face risk of harassment, because women wearing wet clothing are perceived to be naked (KII with MCCN). Further, women involved in conservation as rangers, scouts, or monitors face heightened security risks, including risk of sexual harassment and violence, when performing work obligations (KII with PAMS Foundation).

Armed guards and security personnel are sometimes linked to human rights abuses and GBV. For example, in 2013, an anti-poaching effort in Tanzania called Operation Tokomeza ended after only a few weeks due to widespread human rights abuses committed by security personnel, including raping women (Castañeda Camey et al., 2020).

Sexual coercion is not an uncommon practice when women are dependent on men for income. In Tanzania's fisheries sector, the practice of "fish for sex" has flourished as lower fish stocks – resulting from overfishing or restrictions on harvesting – has led to competition among women fish traders for fishermen's daily haul (Bradford, 2019; KII with SeaSense).

## **FINDINGS SPECIFIC TO USAID TUHIFADHI MALIASILI WILDLIFE CORRIDORS**

The desk review, together with KIIs with local partners and FGDs, yielded some information specific to the Activity’s six wildlife corridors and the impact on the conservation efforts of local communities. This information is presented in Table 3.

**TABLE 3. ILLUSTRATIVE ISSUES SPECIFIC TO THE SIX USAID TUHIFADHI MALIASILI WILDLIFE CORRIDORS**

CORRIDOR	ILLUSTRATIVE ISSUES GAINED THROUGH DESK REVIEW, KIIS, AND FGDS
Kwakuchinja	<p>A survey of 250 respondents in three villages near the corridor found that villagers suffered an estimated average annual loss of USD \$154 in crops as well as 2.2 livestock (cattle, goats, and sheep) valued at USD \$106. Such losses led to retaliatory killings of wildlife (Hariohay et al., 2015). Women might be affected more due to their role in food production and small livestock rearing.</p> <p>FGDs with community members in Kwakuchinja highlighted the need to raise awareness among women and youth about conservation and the protection of natural resources (Women, Men, and Youth FGD in Kwakuchinja). Notably, while women and youth felt that women and youth were adequately involved in conservation, men in the community thought women and youth were not involved. Men and youth did not identify any other excluded groups in their communities, while women emphasized the need to both identify and support persons with disabilities in their communities.</p>
Tarangire-Simanjiro Plains	<p>A survey of 209 people living in villages bordering Tarangire National Park found that tourism projects, as well as establishment of WMAs and the subsequent revenue stream to communities, had positive effects on attitudes toward conservation. However, restrictions on access to natural resources, loss of crops or livestock from wildlife, and low level of community awareness about conservation had negative effects on attitudes. 80% of respondents indicated that restrictions had negatively affected their income, but 83% signaled that greater benefits from tourism would increase their support for conservation (Sosiya, 2016).</p>
Kigosi-Moyowosi-Uvinza	<p>One local partner in the corridor highlighted opportunities to engage women through COCOBA, help them to secure CCROs, and promote their representation in Village Land Use Planning Committees. Challenges include (1) difficulty recruiting women to forest and wildlife monitoring groups due to safety concerns and community attitudes resisting women in such roles, and (2) women’s time constraints. Challenges in working with youth include a common desire among youth for quick economic returns, even if it means relying on unsustainable practices, e.g., farming on riverbanks (KII with JGI).</p>
Nyerere-Selous-Udzungwa	<p>One study compared two villages bordering the southern Selous ecosystem, one involved in wildlife protection (Nambecha) through the local WMA and the other not involved (Mgombasi). In Nambecha, 92% of the land was set aside for forest and wildlife conservation, leading to sharp declines in yields of key cash crops and declining soil fertility due to overuse. Promised income-generation opportunities for villagers failed to materialize. By contrast, food and cash crop yields in Mgombasi met or exceeded targets, making the village more food and income secure (Noe et al., 2015).</p> <p>FGDs with community members in Nyerere-Selous-Udzungwa highlighted that women, men, and youth now participate in sustainable agriculture, tree planting, and alternative charcoal production methods (Mixed FGD in Nyerere-Selous-Udzungwa). Youth in particular play a key role in community “environmental cleaning days.” The communities have held seminars and trainings for women’s groups to increase their awareness of conservation practices, but efforts are needed to reach women who are not a part of women’s groups.</p>
Amani-Nilo	<p>A local partner active in the corridor reported that women do not actively participate in conservation initiatives, such as tree planting, because they do not have land tenure to use for conservation, and their domestic responsibilities consume all of their available time. Women’s food crops are regularly raided by monkeys, forcing them to spend time chasing them away; and women and youth do not actively participate in local decision-making relevant to conservation and NRM, rarely speaking up at meetings. Pastoralists also rarely participate because they are often away in search of grazing land (KII with TFCG).</p>
PECCA	<p>A study of 200 fishing households in Zanzibar found that men dominate fish capture in the deep sea and coral reefs, while women glean the coastal area for shellfish with bare hands (allowing them to also fulfill domestic duties). Women also engage in seaweed farming and charcoal-making. Men earned up to five times as much as women from their productive work (de la Torre-Castro, 2017). Other research noted that as competition for fish intensifies with a decline in fish hauls, more women are engaging in “fish for sex” to obtain fish for processing or consumption (Bradford et al., 2019). Local partners in the area noted that neither women nor youth are active in village government and local Beach Management Units, which govern marine resource use and oversee conservation enforcement (KIIs with SeaSense, MCCN).</p>

## PROMISING PRACTICES AND POTENTIAL STRATEGIES FOR OVERCOMING GENDER, YOUTH, AND SOCIAL INCLUSION BARRIERS

Several examples of successful initiatives that directly benefited women surfaced during the rapid assessment, offering inspiration and potential models for other interventions.

- **ENGENDERING LEADERSHIP AMONG WOMEN OF THE MAASAILAND AND PASTORALIST COMMUNITIES.** In the Maasailand, spanning the Tarangire-Simanjaro and Kwakuchinja corridors, the Pastoral Women’s Council of Tanzania works to end the poverty and marginalization of pastoralist and agro-pastoralist women through leadership training, education, and economic empowerment opportunities (MoHCDGEC, 2016). Furthermore, important work is being carried out in the region by Ujamaa Community Resource Team, which draws on the traditional Maasai *enkiguena* (Maasai community meeting) decision-making structure to promote improved governance at the local level. (Goldman & Milliard, 2014). In recognition that the customary system was not gender equitable, the Community Resource Team helped create women's leadership forums in addition to the customary men's forums. The Women’s Forums address issues of women's empowerment (access to land, inheritance rules) and support income-generation projects for women. They have contributed to women's changing roles in traditional *enkiguena* with women more actively participating in and speaking at meetings.
- **REGENERATING THE ECOSYSTEM AND THE RESPECT FOR TRADITIONS IN THE SHINYANGA REGION.** For many years, the Shinyanga region of Tanzania had suffered from severe deforestation and aridity leading to water and fodder shortages, with negative consequences for farming and livestock (Wainaina et al., 2021). Beginning in the 1980s, the government worked to restore the *Ngitili* tradition, or the establishment of reserve areas that would allow natural regeneration. By 2004, approximately 300,000 – 500,000 hectares of *Ngitili* had been restored, which brought multiple economic, environmental, and ecosystem benefits to communities. Women benefited through a steep reduction in the length of time needed to collect fuelwood and water, because these resources became available within the *Ngitili* areas, health improved through better access to traditional herbal remedies, diets diversified in times of hardship through access to wild foods and fruits, and income expanded to meet other household needs. In addition, land rights were strengthened for those who set up and properly managed the *Ngitilis*. All these benefits served as strong intrinsic incentives for community members to continue investment in restoration practices (MoHCDGEC, 2016; Wainaina et al., 2021). One study observed, “high levels of social equity have contributed to the success of the *Ngitilis*... Through respect for indigenous knowledge and skills, participation in decision making, and equity, strong social networks have been formed among the various stakeholders involved” (Wainaina et al., 2021).
- **PROMOTING WOMEN IN GOVERNANCE AND ADVANCING EQUALITY THROUGH LEGAL CONSTRUCTS IN THE PUGU HILLS.** Since 2015, the Tanzania Women Lawyers Association (TAWLA), in collaboration with the International Institute for Environment and Development (IIED), has been implementing a project in Kisarawe District that aims to strengthen women’s participation in land governance through the development of gender-sensitive by-laws (Kisambu, 2016). The by-laws, developed with the full participation of local government and community leaders, promote such changes as gender quotas in leadership of the village council and the village land council, rotating male-female leadership in different decision-making bodies, and quorums for male and female representation in village assembly meetings. To date, TAWLA has facilitated the development of gender-sensitive by-laws in 64 villages in

Kisarawe District and is expanding to villages in other regions of the country. Factors that have contributed to the project's success include strong community buy-in; close collaboration with the district government; the identification of local champions who can influence community attitudes about gender equality; and establishing a mentoring program for women to support them in becoming leaders. A preliminary assessment on the effectiveness of by-laws shows that in many villages women are more present and vocal in village meetings, participate actively, and share their views in decision-making assemblies covering land issues and more. Better still, these women also report that men are now listening (Kisambu, 2016). As part of the project's current phase, TAWLA is looking to scale up and adapt the approach for greater impact in related sectors, such as land-use planning and conservation, throughout Tanzania.

- **ENSURING LAND TENURE RIGHTS THROUGH DIGITAL RECORDS IN IRINGA.** From 2015-2019, USAID/Tanzania's Land Tenure Activity (LTA) helped villages in rural Iringa District and the district land office demarcate more than 70,000 land parcels and register more than 60,000 CCROs, all using digital mobile phone technology (Persha & Patterson-Stein, 2021). A recently completed impact evaluation of the activity used a randomized control trial to measure outcomes, and it found that LTA increased the likelihood that households would have a CCRO by 100%. Among female-headed households, 88% in LTA villages reported having a CCRO, compared with 10% in the control villages. Similarly, 83% of primary female spouses reported possession of a jointly registered CCRO, compared with 13% in the control villages. The evaluation also found that among households that received CCROs, self-reported familiarity with land laws was also higher for female spouses than for the male household heads, likely reflecting LTA's emphasis on awareness-raising around women's land rights. Interestingly, however, the evaluation found that the program had little impact on wives' involvement on decisions related to land use and income from land, their input into other household decisions, their control over income from productive activities, or their comfort in speaking in groups – a result that an evaluator speculated might be due to the time necessary to renegotiate entrenched gender roles after women become more economically secure.
- **ENGAGING COMMUNICATION AND COLLABORATIVE PROBLEM SOLVING AMONG WOMEN AND MEN IN ZANZIBAR.** Since 2018, the IIED has worked collaboratively with local partners in Tanzania and Zanzibar on "Stronger Voices," a project to develop and test an inclusive planning tool for communities affected by climate change (Green et al., 2020). The tool helps participants understand how resources are distributed fairly or unfairly among men, women, and youth in the community, and the different priorities of these different groups. The tool consists of a series of participatory discussion activities and exercises that bring information about livelihoods, gender roles, climate risk, and local priorities together to articulate climate-related challenges and proposed solutions. For example, working with cooperatives in Zanzibar engaged in honey, seaweed, and lime production, the tool discovered that young women were most often left out of decision making and had the least control of resources. Together, cooperatives identified solutions, including investing in new skills and training for young women so they could participate equally. In follow up, the project set up a peer-mentoring scheme for women and youth leaders, and encouraged them to maintain regular communication, share ideas, and engage in mutual problem solving. The tool can easily be adapted for other NRM objectives.

## **OPPORTUNITIES AND CHALLENGES FOR INTEGRATING GENDER, YOUTH, AND SOCIAL INCLUSION IN BIODIVERSITY CONSERVATION AND NATURAL RESOURCE MANAGEMENT**

The above discussion highlights many of the challenges of wildlife conservation and NRM efforts for women and youth in affected communities. Nevertheless, there are also opportunities that can benefit women, youth, and other commonly excluded groups, if intentional efforts are made to identify and respond to them. At the same time, challenges to fully realizing opportunities remain, as many of them are rooted in longstanding unequal economic and social structures.

## **OPPORTUNITIES**

**GREATER PRIVATE SECTOR ENGAGEMENT.** The Tanzanian government and international partners have placed considerable hope in tourism – across the hospitality, transportation, and tour subsectors – for its potential to employ youth, and female youth in particular, as both skilled and unskilled workers, in the process building their capacity for future employment (Mremi, 2015). Still, one market analysis points to a range of market constraints that must be addressed to realize the potential of employment in the tourism sector, including improving the quality of training as well as working conditions for employees (Groenbech et al., 2016).

At present, tourism companies in WMAs dedicate a portion of their profits to supporting community social service programs, generally education and health (Mremi, 2015). But more direct involvement of communities in tourism planning could strengthen market linkages for communities to sell agriculture or artisan products, or to organize cultural events. Women and youth could be prioritized in any community engagement. Recognition could be given to companies who purposefully advance women and youth (e.g., through media engagement, annual awards), and tax benefits or other perks (e.g., preferred location in a cultural event) could be provided for those companies as well.

At the same time, hopes and expectations for the future of tourism must be seriously tempered by the uncertainty brought about by the global COVID-19 pandemic, as well as the growing potential for future pandemics or environmental events that may interrupt commerce and particularly impact the tourism industry. In fact, a recent youth assessment carried out for USAID/Tanzania pointed to the pandemic's significant negative impact on the tourism sector and the resulting unemployment in these sectors and related value chains (food industry, crafts industry, and transportation), many of which have high youth and female participation (Sengezener et al., 2020).

## **PROMOTION OF INCOME-GENERATION ENDEAVORS AND SMALL-SCALE BUSINESSES.**

There is ample room for encouraging the growth of small-scale enterprises among women and youth through a range of interventions: linking women and youth with financing mechanisms that provide low-cost capital, providing free or low-cost training in business or entrepreneurial skills, and improving the telecommunications and transportation services necessary for market access.

The market analysis also identified apiculture and horticulture – two sectors that have high participation by women – as holding great potential for market expansion among youth and women (Groenbech et al., 2016). The market for horticulture is growing, and global demand for honey, beeswax, and other apiculture products has risen sharply. Indeed, honey production among women is already promoted by conservation groups as a sustainable income-generation approach in protected areas. But again, a range of market constraints – limited access to finance for producers, unreliable input supply for both sectors, high post-harvest losses for horticulture, and lack of appropriate processing facilities for apiculture – must be addressed to realize this potential. The analysis outlines detailed recommendations to address weaknesses in the value chains as well as in national and regulatory policy for each market sector, including a recommendation to create public/private sector dialogue platforms to maximize the readiness of the youth workforce.



Promoting collective action among women or youth will allow them to pool financial resources and knowledge, and receive entrepreneurship training and marketing support, boosting their business opportunities. The desk review identified several examples of collective action that hold promise:

- **POOLED FUNDING STRATEGIES.** Creation of informal savings and loans groups through VICOBAAs and VSLAs, or revolving loan funds, can provide women or youth with finance for individual or collective enterprise – and allow married women to set aside savings that usually can't be as easily controlled by their husbands (MoHCDGEC, 2016). Interviews also pointed to the creation of COCOBAAs in some villages, which operate in a similar way, but seek to foster enterprises that promote sustainable use of natural resources. At least one local partner requires 80% of COCOBA members to be women (KII with JGI). Similarly, in the coastal region, one partner established an incentive fund that provides interest-free loans for community members involved in marine conservation activities (KII with MCCN). Similar strategies could be employed with youth and persons with disabilities. Community members noted that collectives for youth or PWDs do not currently exist; and these groups could help them form businesses and mobilize resources (Women FGD in Kwakuchinja; Youth FGD in Kwakuchinja; Mixed FGD in Nyerere-Selous-Udzungwa). The Women, Youth, and People with Disabilities Fund mentioned above also offers grants and loans on favorable terms to these target groups (KII with TNRF; Sengezener et al., 2020).
- **MONETIZE EXISTING ACTIVITIES FOR INCOME GENERATION.** Several KIIs pointed out the potential for adding value to agro-forestry or marine products that can generate economic returns. For example, in the Ugalla Forest, women gather mushrooms from the forest but require training on how to pack and preserve the mushrooms to create an income-generating venture (KII with JGI). Another partner mentioned the possibility of women and youth establishing tree and plant nurseries as a sustainable business (KII with YIC). At times, this will require financial or in-kind donations from private sector organizations to equip women and youth with the skills and equipment required to monetize these activities (KII with Kwanini).
- **ESTABLISH ENTERPRISE GROUPS.** Specialized women's or youth enterprise groups can foster opportunities for business expansion. A study of women's handicraft production for tourist markets in three regions of Tanzania found that women who belonged to handicraft groups that provided loans, business training, and marketing support earned at least double the income of individual handicraft producers (Mkenda & Aikaeli, 2019). Another encouraging development is the establishment of female fisheries collectives, such as the Zanzibar Seaweed Cluster Initiative, which helps women increase their seaweed harvesting and create value-added products from seaweed. In addition, mapping of female fisheries collectives has led to the establishment of the national Tanzanian Women's Fish Workers Association (Bradford et al., 2019; KII with SeaSense, MCCN). In the case of charcoal production, which was traditionally male-dominated, the introduction of sustainable charcoal production has allowed women to become involved due to improved conditions for production (KII with MJUMITA). As a result, women in Kilosa (near the Nyerere-Selous-Udzungwa corridor) have launched a Women Charcoal Producers Association.

**WOMEN AND YOUTH REPRESENTATION IN DECISION-MAKING AND LEADERSHIP TRAINING.** The marginalization of women and youth, as well as other socially excluded groups, in community decision-making points to the need to strengthen not only their knowledge and understanding of the issues, but also their confidence in speaking up at meetings. This is especially true for young women (Youth FGD in Kwakuchinja). There is also a need to build the leadership skills of women and youth to empower them to lay claim to their rights through collective organization within their own communities. A range of local Tanzanian organizations work to

empower rural women or youth to defend their economic and social rights, demand accountability from local leaders, and build leadership skills (see Annex 2). Given the difficulty women and youth face in taking on leadership positions in addition to all other responsibilities, it would be important to provide them with sufficient support and encouragement through mentorship programs, as well as through community efforts to ease some of their domestic responsibilities. At a national level, policies, strategies, and guidelines in various NRM sectors (forests, fisheries, rangelands, wildlife, etc.) should specify a minimum participation level for youth and other excluded groups in relevant decision-making structures at various levels of local and national government, building on existing affirmative action rules for women.

At the same time, however, it is important to be mindful of the risks of backlash, even violent backlash, when efforts to empower women or youth either economically or politically results in shifting social and power dynamics. Program implementers must take precautions to “do no harm” through program interventions. This suggests the importance of cultivating support among those who hold power and respect – for example, current community leaders, traditional and religious leaders, and respected elders – as champions for women and youth, who can help persuade others of the benefits of their empowerment for families and the community as a whole.

**REDUCE NEGATIVE HUMAN-WILDLIFE CONTACTS IN WAYS RESPONSIVE TO WOMEN, YOUTH, AND OTHER EXCLUDED GROUPS.** Solutions to the pervasive problem of wildlife encroachment on villages will have a positive impact on household food security and income while also relieving women and youth of the added responsibility of chasing wildlife away. It is important to note that some local conservation groups are exploring alternatives such as “beehive fencing,” placed in a buffer zone between conservation area and village land, to reduce the movement of wildlife while also benefitting the ecosystem (KII with CCA, STEP). Engaging youth and women from the community in such initiatives is ideal, especially when efforts can also be combined with livelihood opportunities, such as the production and marketing of honey, which STEP facilitates. In addition, several local partners support recruitment and training of youth as rangers or guards, with particular attention to female youth, to carry out wildlife patrols (KII with PAMS Foundation, CCA). Youth in communities emphasized the need to encourage young women to join ranger training programs (Youth FGD in Kwakuchinja). Efforts in this area should expand, particularly if they provide income and skills to youth. At the same time, it is essential to take precautions to protect women from the potential risk of harassment and other safety concerns in these roles. It is also important to shift community attitudes toward female rangers, who are not readily accepted since many villagers assume that men are better suited for the roles (KII with PAMS Foundation, CCA).

**BUILD ON SUCCESS WITH EDUCATION OF SCHOOL CHILDREN.** Although out-of-school youth have often proven difficult to engage in conservation initiatives, several partners pointed to considerable success in engaging youth through school activities, including debate clubs, youth environment clubs, and school programs that train young people in sustainable NRM (KII with JGI, SeaSense, TFCG, TPW). Others combine conservation education with sports and recreation activities (KII with STEP, YIC). There might be ways to capitalize on this success by supporting efforts for children, teachers, and local partners to present their learnings through family and community outreach initiatives. Furthermore, education initiatives should maximize opportunities to link to alternative income generation strategies, so that youth and the larger community can recognize the economic benefits of conservation measures. Finally, it is important that all education and outreach initiatives explicitly work to challenge restrictive social norms that hinder the social inclusion and voice of excluded groups through information, presentations, and media outreach. For that reason, initiatives should take care to portray women, girls, persons with disabilities, and other members of excluded groups in positive roles managing natural resources.

**PARTNERSHIPS WITH EXISTING ORGANIZATIONS FOCUSED ON WOMEN, YOUTH, AND OTHER EXCLUDED GROUPS.** There are untapped opportunities to partner with national and local women’s and youth organizations, as well as other organizations working with excluded groups such as PWDs, which are working to varying degrees at the intersection of women, youth, social inclusion, conservation, wildlife protection, and sustainable livelihoods. These organizations can help identify the unique costs and benefits of wildlife protection initiatives, and they often have tested approaches and strategies for effective engagement. Annex 2 lists some of the women and youth groups that surfaced during the desk review, as well existing conservation organizations that have active programs to engage women or youth.

**PROMOTE MORE WOMEN, YOUTH, AND PERSONS WITH DISABILITIES IN THE CONSERVATION FIELD.** Several local partners pointed to the dominance of men in the conservation field in Tanzania (Klls with PAMS Foundation, TPW). Nevertheless, several are taking proactive steps to recruit, train, and promote women and other members of excluded groups as staff, sometimes with the assistance of development partners. (Klls with PAMS Foundation STEP, TNRF, TPW). They also pointed to training opportunities for women in conservation offered by the Singita Grumeti Foundation (see Annex 2). These recruitment and capacity-building initiatives should be replicated and scaled up across the larger conservation/NRM management field.

## **CHALLENGES**

**THE LACK OF LAND TENURE SECURITY FOR WOMEN AND YOUTH** presents a long-term structural problem that limits possibilities for engaging and benefiting women and youth. In a situation of scarce access to land and other economic and material resources, women and youth have less incentive to commit to restoration and protection of natural resources, since they are often looking for quicker financial returns.

**WOMEN’S TIME POVERTY** will limit their potential for engagement in any conservation initiative. As long as women and girls maintain responsibility for virtually all the reproductive and care work in the home, their opportunities to play a larger role in conservation activities, participate in community meetings and decisions, or engage in alternative income generation activities will be highly circumscribed. This challenge cannot be addressed without more deliberate efforts to engage men to take on a greater share of home and care work, as has been done with some success in many local communities throughout Africa.

**EXISTING SOCIAL NORMS** that uphold patriarchal social relations in the home and in the community will continue to constrain the extent to which women or youth can claim greater rights to benefit from local development. Norms also function to marginalize youth, as well as other socially excluded groups such as PWDs, in economic, social, and political opportunities. They also carry the risk of backlash from men and elders who hold power in response to empowerment of women or youth. This risk makes it imperative to directly involve men and elders in efforts to share both power and responsibility, by persuading them of the larger benefits to families and communities.



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## ANNEX 2: STAKEHOLDER MAP

### NATIONAL AND LOCAL ORGANIZATIONS IN TANZANIA WORKING IN GENDER, YOUTH, AND/OR SOCIAL INCLUSION ON ISSUES RELEVANT TO BIODIVERSITY CONSERVATION AND NATURAL RESOURCE MANAGEMENT

#### CONSERVATION AND ENVIRONMENTAL ORGANIZATIONS

NAME	CONTACT INFORMATION	WORK WITH GENDER, YOUTH, AND/OR SOCIAL INCLUSION
African People & Wildlife and local partner Tanzania People & Wildlife	P.O. Box 11306 Arusha, Tanzania +255 767 172 086  <a href="https://africanpeoplewildlife.org/tanzania-people-wildlife/">https://africanpeoplewildlife.org/tanzania-people-wildlife/</a>	The African People and Wildlife commits to achieving gender parity in leadership and supporting the Tanzanian government to involve more women in the wildlife sector. They aim to drive positive systemic change for women throughout the country and across Africa. The organization is supporting the Women's Beekeeping Initiative within the Tarangire-Manyara ecosystem, which supports women's livelihoods through honey production; the women repay loans through participation in conservation activities.
African Wildlife Foundation	Manyara Ranch P.O. Box 16749 Arusha, Tanzania Tel: +255 754826255 africanwildlife@awf.org  <a href="https://www.awf.org/country/tanzania">https://www.awf.org/country/tanzania</a>	Founded in 1960s, the African Wildlife Foundation runs the Mweka College of African Wildlife Management in Tanzania, which has a particular focus on training and engaging youth in wildlife management, conservation science, policymaking and sustainable enterprise.
EnviroCare	P.O. Box 9824 Kinondoni district, Dar es Salaam Tel: +255 222701507 Email: envirocare_2002@yahoo.co  <a href="http://www.envirocaretz.net">www.envirocaretz.net</a>	Envirocare is a non-profit, organization advocating for environmental justice, human rights and gender equality and equity for all. In the past, Envirocare has worked with communities to promote tree-planting both at household and community level through participatory forest management. Envirocare is currently implementing a one-year project on "Advocacy on Women's Rights and Environmental Justice in Extractive Industries in Tanzania." It also has a project collaborating with Women Environmental Kimeloc Group (WENK) members of the Maasai tribe, to trained and mentored on Milk hygiene and processing.
Lawyers for Environmental Action Team	Mazingira House Mazingira Street Dar es Salaam Tanzania P. O. Box 12605 Dar es Salaam <a href="http://www.lead.or.tz">http://www.lead.or.tz</a> Email: info@lead.or.tz	Lawyers' Environmental Action Team (LEAT) is a non-governmental environmental management and protection organization. LEAT specializes in research activities in natural resources management and governance particularly in land, mining, wildlife, water resources and forests. Moreover, it advocates for legal amendments and policy reforms in environmental protection and natural resources management. LEAT further participates in raising awareness within local communities and with government agencies on good governance practices in environmental and natural resources management.
MJUMITA – The Community Forest Conservation Network of Tanzania	Old Bagamoyo Road, Plot No. 323, Msasani Village P.O. Box 21522, Dar es Salaam, Tanzania +255 784 416 063 <a href="mailto:mjumitaorg@mjumita.org">mjumitaorg@mjumita.org</a>	MJUMITA is a network of over 112 local community-based organizations (with over 15,000 members in the villages involved in Participatory Forest Management (PFM) across Tanzania. MJUMITA fosters forest conservation by using locally available knowledge to sustainably manage the available forests through advocacy, capacity building, good governance and sustainable land use practices

NAME	CONTACT INFORMATION	WORK WITH GENDER, YOUTH, AND/OR SOCIAL INCLUSION
	<a href="https://mjumita.or.tz/">https://mjumita.or.tz/</a>	<p>Through its project “Leading the Change: Civil Societies, Rights and Environment,” MJUMITA formulated and trained four groups of youths and women across the Ruvuma on exploring their locally available resources and deploy entrepreneurial skills.</p>
<p>Oikos East Africa</p>	<p>Haile Selassie Road Plot 165, House N 12 Arusha, Tanzania +255 (0) 787 450 035 contact@oikosea.org</p> <p><a href="http://oikosea.co.tz/">http://oikosea.co.tz/</a></p>	<p>OIKOS East Africa works to promote the protection of biodiversity and the sustainable use of natural resources as tools to fight against poverty and boost socio-economic development. Among its programs, OIKOS has supported the creation of a small-scale cultural tourism program in the Northern slopes of Mount Meru, which is now a community-owned and independently run enterprise, under the umbrella of Tanzania Tourism Board. It also launched the Tanzanian Maasai Women Art non-profit, which builds upon the artistic skills of Maasai women and links them with the international ethnic jewelry market. OIKOS also offers business skills training to women’s organizations.</p>
<p>Singita Grumeti Foundation</p>	<p>enquiries@singita.com T. +27 (0) 21 683 3424 <a href="https://singita.com/">https://singita.com/</a></p>	<p>Singita in partnership with the Grumeti Fund works to restore, secure and safeguard wilderness areas and wildlife in the Serengeti ecosystem. Singita supports neighboring villages economically and socially, through onsite environmental education for school groups, academic scholarships, digital learning opportunities for remote villages, English classes and adult bridging courses – as well as gender empowerment for woman and girls. They also support small and medium enterprise development and livelihoods such as smallholder agricultural cooperatives, that supply their lodges through honey production and local arts and crafts.</p> <p>Notably, the Grumeti Fund’s applied research center, RISE (Research and Innovation for the Serengeti Ecosystem), offers practical training for women in the conservation sector who are looking to gain entry into the field or advance their careers. They bring in small groups of women for intensive instruction in research design, field data collection methods, and data analysis. The training program is coupled with an internship placement program for unemployed participants.</p>
<p>Ujamaa Community Resource Team</p>	<p>PO Box 15111 Olasiti Village Arusha Republic of Tanzania Tel: +255 767 568 444 info@ujamaa-crt.org <a href="http://www.ujamaa-crt.org/">http://www.ujamaa-crt.org/</a></p>	<p>Ujamaa Community Resource Team, working in Tanzanian Maasailand, promotes Maasai leadership forums and Maasai communication, as a means of empowerment, improved resource management and governance in Maasai areas. Among its activities, it promotes Women’s Rights and Leadership Forums at the village, ward and wider district levels, to assist women to collectively address existing threats to their lands; and demand accountable governance and participatory decision making by local elected leaders. They also support women’s income-generating projects.</p>



## WOMEN'S ORGANIZATIONS

NAME	CONTACT INFORMATION	WORK WITH GENDER, YOUTH, AND/OR SOCIAL INCLUSION
Gender Training Institute (GTI)	+255 754 784 050 info@gti.ac.tz <a href="https://www.facebook.com/gtitanzania/">https://www.facebook.com/gtitanzania/</a>	Created by Tanzania Gender Networking Program in 1993 as an autonomous training institution in response to the capacity needs for transformative feminist movement building, policy engagement, and social transformation at all levels.
Maasai Women Development Organization (MWEDO)	P. O. Box 15240, Moshono Area Mandela Road Arusha +255784210839 mwedo@habari.co.tz <a href="https://maasaiwomentanzania.com/">https://maasaiwomentanzania.com/</a>	Since 2000, MWEDO has worked to enhance sustainable equitable and human development for Maasai women through access to education, economic empowerment, maternal health and HIV/AIDS education. In the area of economic empowerment, MWEDO supports activities that promote women and youth enterprise development, strengthen women's land and property rights, and foster sustainable agriculture and livestock development.
Pastoral Women's Council	Postal address: PO Box 72, Loliondo, Arusha Region, The Republic of Tanzania. Office: Sakala, Loliondo, Ngorongoro district <a href="http://www.pastoralwomenscouncil.org/">http://www.pastoralwomenscouncil.org/</a>	The Pastoral Women's Council is a non-profit membership organization that works in northern Tanzania to achieve gender equality and community development through the empowerment of Maasai women and girls. They work in support of education for girls and women, women's economic empowerment, and rights and leadership (human rights, GBV, land and property rights)
Tanzania Gender Networking Program (TGNP)	P.O Box 8921 Mabibo, Dar Es Salaam, Tanzania +255 (754) 784-050 info@tgnp.or.tz www.tgnp.or.tz <a href="https://tgnp.or.tz/">https://tgnp.or.tz/</a>	Since its founding in 1993, TGNP has employed strategies to influence national/sectoral policies, planning and budgetary processes for responding to practical and strategic women's needs: access to maternal health services, access to clean and safe water, girls' education, women's access and control over land, women's access to agricultural inputs, and women participation in extractive industries. Cross cutting themes include reduction of violence against women and children, gender-responsive budgeting, women's participation in leadership and decision making and women empowerment.
Tanzania Women's Chamber of Commerce (TWCC)	SabaSaba Ground, Plot No. 436, Block A Kilwa Road (Temeke), Dar es Salaam, Tanzania 5591 +255 677 070 408, +255 757 823 982 info@twcc-tz.org <a href="https://www.twcc-tz.org/">https://www.twcc-tz.org/</a>	TWCC supports programs to build the capacity of women entrepreneurs to do business in Tanzania and outside it. It connects women entrepreneurs with financial institutions to obtain loans and credit.
Tanzanian Women Fish Workers Association (TAWFA)	<i>No information located</i>	TAWFA was launched by the Ministry of Livestock and Fisheries in April 2019, with donor support. It brings together women fishers and fish workers to raise a united voice in claiming their rights. Within several months, it had 200 group members, reaching up to 6,000 women.



NAME	CONTACT INFORMATION	WORK WITH GENDER, YOUTH, AND/OR SOCIAL INCLUSION
Tanzania Women Empowerment in Action (TAWEA)	South Mwangi - Kizota Area 00255 Kigoma, Tanzania +255 766 975 391 tawea7@gmail.com  <a href="https://www.facebook.com/wtawea/">https://www.facebook.com/wtawea/</a>	Tanzania Women Empowerment in Action (TAWEA) is a local NGO that assists marginalized and vulnerable groups in obtaining social rights and improved public services. Based in Kigoma-Ujiji municipality, TAWEA promotes and advocates for children, youth, and women's rights in Tanzania's Kigoma and Geita regions. TAWEA aims to end all forms of gender-based violence, exploitation, sexual violence, child marriage and child labor by advocating and raising awareness in the community. They are also working on reproductive health education. In 2019 TAWEA conducted a study on land and human rights issues in Kagera-Nkanda and Mvinza villages adjacent to protected areas in Makere South Forest Reserve and Moyowosi Game Reserve, Kigoma.
Tanzania Women Lawyers' Association (TAWLA)	TAWLA House, Plot 33 Ilala Sharif Shamba Tel: +255 222 852856 tawla.information@gmail.com / info@tawla.or.tz P.O. Box 9460 Dar es Salaam  <a href="https://www.tawla.or.tz/key-objective/women-land-rights/">https://www.tawla.or.tz/key-objective/women-land-rights/</a>	TAWLA works in partnership with the Gender Land Task Force, a coalition of organizations working collectively to ensure that policies and legislation are in place to promote the realization of women's land rights. It also trains paralegals to assist women at the grassroots in different districts to realize their rights to access, use, and hold land-use rights. In addition, women land rights issues are mainstreamed in training and awareness-raising for local government authorities, community leaders, land tribunal members and community members through drama and songs, as well as mainstreaming women land access issues in TAWLA radio and television programs.  Recently, TAWLA has been working with the International Institute for Environment and Development (IIED) to support villages to adopt "gender-sensitive" by-laws. So far, it has succeeded in about 130 villages across six districts.
Tanzania Women Leaders in Agriculture and Environment	P.O. Box 76498, Mikocheni Road Dar Es Salaam, Tanzania +255-222700085	This organization has been involved in "Promoting Sustainable Practices to Eradicate Child Labour in Tobacco Umoja" (PROSPER Umoja) from 2018 to 2020 in partnership with Winrock International, and Tabora Development Foundation Trust (TDFT), covering three regions and five districts in Tanzania, including Tabora Region Mbeya Region and Songwe Region.

## YOUTH ORGANIZATIONS

NAME	CONTACT INFORMATION	WORK WITH GENDER, YOUTH, AND/OR SOCIAL INCLUSION
Nyakitonto Youth for Development Tanzania (NYDT)	P.O. Box 890, Kigoma, Tanzania dyouthkgm@yahoo.com Tel: +255765794896, +255782990599.  <a href="http://envaya.org/NYDT">http://envaya.org/NYDT</a>	NYDT works in the Kigoma region. its mission is to be a center of excellence for youth and women and supporting their self-reliance through entrepreneurship, recycling and business as a means to job creation, employment and income generation.
Restless Development Tanzania	Regent Business Park, Wing A, 3rd Floor, Chwaku/New hub Street,	Restless Development Tanzania supports several projects to support female and male youth in Tanzania:  Tutimize Ahadi, "Let's Keep our Promise," is a youth-led initiative that seeks to ensure the Tanzanian government honors its commitment to achieve gender equality by 2030, by monitoring and evaluating government progress on family planning and gender equality.

NAME	CONTACT INFORMATION	WORK WITH GENDER, YOUTH, AND/OR SOCIAL INCLUSION
	<p>Mikocheni A, Dar es Salaam            Tel: +255 22 2773556  <a href="mailto:infotanzania@restlessdevelopment.or.tz">infotanzania@restlessdevelopment.or.tz</a>  <a href="https://restlessdevelopment.org/country/tanzania/">https://restlessdevelopment.org/country/tanzania/</a></p>	<p>Mabinti Tushike Hatamu helps out-of-school girls (age10-19) to defend their sexual and reproductive health rights by increasing their knowledge of, and access to, services.</p> <p>Through a documentary of alumni of the Restless Development program, young people share their stories on how they have been able to reach their potential and use their skills to make a sustainable living while also solve the challenges they face in their communities.</p>
<p>Tanzania Youth Biodiversity Network</p>	<p>Main coordinator: Ghaamid Abdulbasat            Email: <a href="mailto:gybntz@gmail.com">gybntz@gmail.com</a>  <a href="https://www.gybn.org/africa">https://www.gybn.org/africa</a></p>	<p>The Gender and Youth Biodiversity Network Africa aims to bring the voice of young Africans to biodiversity policy arenas, empower African youth and raise the awareness of the values of biodiversity among African people. GYBN Africa has supported the development of 8 national chapters across the continent. In February 2020, the Tanzania Youth Biodiversity Network signed the African Youth Biodiversity Forum Declaration</p>

## ANNEX 3: KII AND FGD TOOLS

### CONSENT TO PARTICIPATE IN A KEY INFORMANT INTERVIEW

**What Is the Research About?** We are asking you to take part in scoping research about challenges and opportunities related to gender, youth, and social inclusion (also known as “GYSI”) affecting the USAID Tuhifadhi Maliasili Activity. This Activity will incorporate a series of interventions that support and strengthen government and civil society capacity for biodiversity conservation in a manner that increases private sector engagement in conservation and natural resource management (NRM), builds the capacity of the public sector and civil society, and strengthens the policy and regulatory framework for conservation and NRM. Through this scoping research, we aim to identify factors influencing (both positively and negatively) women’s, youth’s, and other historically excluded or marginalized groups’ relationships to wildlife and environmental threats, initiatives designed to protect and conserve wildlife and the environment, and opportunities for employment, leadership, and/or professional development in the wildlife, conservation, environmental, and related sectors for women, youth, and excluded groups. You are being invited to participate because we value your unique perspective.

**Who Is Leading the Study?** The person in charge of this study is Dr. Taroub Harb Faramand of WI-HER, LLC. This scoping research is being funded by The United States Agency for International Development (USAID). The interviewers for this study are Joyce Tesha (Interviewer) of WI-HER, LLC; Dr. Stella Mwita (Regional Advisor) of WI-HER, LLC; Maddison Hall (Program Officer) of WI-HER, LLC; and Kathy Selvaggio (Researcher) of WI-HER, LLC.

**Do I Have to Take Part in this Study?** If you decide to take part in the study, it should be because you want to volunteer. There will be no penalty and you will not lose any benefits or rights you would normally have if you choose not to volunteer. Even if you decide to be part of the study now, you may change your mind and stop at any time. If you decide to withdraw before this study is completed, we will delete your responses.

**Who Will See the Information I Give?** The report will not include anyone’s name or identity. You will not be identified in any published or presented materials. We have procedures in place to limit who can connect you/your name to your answers and we will not record your name with your responses. Only the research team will have access to the collected data and all data will be stored on computers with password protection.

**What If I Have Questions?** You may ask questions now or at any time during the interview. Later, if you have questions about the study, you can contact WI-HER at [evaluationandlearning@wi-her.org](mailto:evaluationandlearning@wi-her.org).

**Research Participant Statement and Agreement.** By saying yes to the following statement on this form, you are agreeing to be in this study. *“I understand what the study involves, and my questions so far have been answered. I understand that my participation in this research study is voluntary. I agree to take part in this study.”*

Yes, I am willing to participate.

No, I am not willing to participate.

Name: \_\_\_\_\_

Date: \_\_\_\_\_

## KEY INFORMANT INTERVIEW GUIDE

USAID Tuhifadhi Maliasili

Prepared by WI-HER, LLC

My name is (Name of Interviewer) and I am (Position) at WI-HER, LLC. WI-HER is working with RTI on the USAID-funded Tuhifadhi Maliasili Activity in Tanzania. The Activity will work to develop capacity of institutions and individuals with an aim conserve biodiversity and ensure the sustainable use of natural resources. Our work in this Activity is to help ensure the needs of women, youth, and other historically excluded groups (e.g., persons with disabilities) are fully considered in the Activity and that the Activity's activities produce equitable benefits. We would like to speak with you because of your organization's experience working in these sectors in Tanzania. Today, we are hoping to learn more about your perspective and experience, and any information you can share with us will be extremely helpful.

Before our call, we sent you a consent statement to read and sign. Have you read and agreed to the consent statement?

*[If the participant has not returned the consent statement, the interviewer will read the statement to them and receive verbal consent before proceeding.]*

We will be taking notes during our call, and we would like to record this interview so we can capture all of the details of what you say. Only members of our internal WI-HER team will have access to this recording, and it will be stored without your identifying information on a private, password protected computer. Do we have permission to record our conversation today?

*[The interviewer will receive verbal consent before beginning recording. If consent is not given for recording, only notes will be taken.]*

As a reminder, we will keep the information you provide confidential, and it will not be associated with your name. If you do not want to answer a question I ask, we can stop the conversation at any time.

I have some questions I would like to ask you, but feel free to share anything relevant as it arises. Do you have any questions before we begin?

**We would like to begin our conversation by understanding you and your organization's past experience.**

I. This Activity will be working in six corridors:

- Kwakuchinja Wildlife Corridor\*\* – connecting Tarangire–Manyara ecosystems
- Tarangire-Simanjiro Plains – dispersal area for Tarangire National Park
- Kigosi-Moyowosi-Uvinza Corridor – connecting Kigosi Moyowosi complex and Ugalla complex
- Nyerere-Selous-Udzungwa Corridor\*\* – connecting Nyerere Selous and Udzungwa Mountains National Park

- Amani-Nilo Corridor – forest corridor connecting Amani and Nilo Nature Forest Reserves
- Pemba Channel Conservation Area (PECCA) – marine corridor in Pemba isle

Do you/your organizations have experience working directly in any of these corridors? *If yes: Which one(s)?*

*Interviewer, be sure to focus interviewee’s answers on these six corridors. Probe to ask if their answers apply specifically to any corridor, or if they do not apply to any corridor. Be sure to capture the corridors discussed in the notes for the interview.*

*Interviewer, please explain the following before asking the remaining questions:*

Today we are going to be focusing our conversation on the experiences of women, youth, and other excluded groups. When we talk about excluded groups, we are referring to groups of people who may be purposefully left out or forgotten in our work. Groups who are commonly excluded are persons with disabilities (or “PWDs”), internally displaced populations, migrant groups, pastoralist groups, religious minorities, ethnic minorities, and widows. In the areas where you work, there may also be other groups you know of that are commonly excluded. It will be important for us to understand those contexts and learn more about those groups while we talk today.

*Interviewer, please pause to allow for any questions here before proceeding.*

2. Do you or your organization have past experience working with women, youth, or historically excluded groups in conservation, environment, biodiversity, or related sectors?
  - a. *If yes: Can you tell us examples of activities, initiatives, or interventions with women, youth, or excluded groups? (Be sure to define which excluded group[s])*
  - b. *If yes: Which activities have, or have not, been successful? Why or why not?*

**We would also like to learn about your perspectives on opportunities and challenges for women, youth, other historically excluded/marginalized groups in the wildlife conservation, biodiversity, environmental, and other related sectors.**

3. Do women have unique experiences in relation to wildlife and environment threats? *If yes: What are they?*
  - a. What about youth – do they have unique experiences in relation to wildlife and environment threats? *If yes: What are they?*
  - b. And what about other excluded groups experiences in relation to wildlife and environment threats? *If yes: What are they? (Be sure to define which excluded group[s])*
4. Thinking about initiatives designed to protect/conservate wildlife and the environment, do women have the same experiences and opportunities as men? Why or why not?
  - a. What about youth – do they have the same experiences and opportunities as adults? Why or why not?

- b. And what about other excluded groups? Why or why not? (Be sure to define which excluded group[s])
  - c. *Possible probes:* Are women/youth/other excluded groups involved in training or professional development? Are they included in outreach and awareness raising? Are they employed in these sectors? Are they represented in leadership and decision-making?
5. In your opinion, what are the challenges to including women in conservation activities?
  - a. What are the challenges for youth?
  - b. And what are the challenges for other excluded groups? (Be sure to define which excluded group[s])
  - c. *Required probes:* Are there challenges related to representation in leadership and decision-making? *If yes:* Please describe those challenges and who is affected.
6. Are there any concerns or risks for women, youth, or other excluded groups in the conservation and environmental sectors? *If yes:* What are they and who is affected?
  - a. *Required probe:* Are there concerns about crime related to these sectors (e.g., poaching, violence, human trafficking, gender-based violence [GBV])? *If yes:* How does this affect women, youth, and other excluded groups?

**Next, we would like to discuss your perspective on how women, youth, and excluded groups can be better included in conservation and environmental programming.**

7. What do you think are the most important needs and priorities for women, youth, and other excluded groups to be able more fully engaged in wildlife protection, conservation, and biodiversity activities?
  - a. *Possible probes:* Are there social needs? Are there economic needs?
8. How do you recommend the challenges for women, youth, and other excluded groups could be addressed?
  - a. *Possible probes:* What types of activities could improve their involvement? Do policies or guidelines need to be designed or implemented?
  - b. *Required probe:* Do you have recommendations specific to:
    - The private sector? Please describe.
    - The public sector or government? Please describe.
    - Civil society actors? Please describe.
9. Are there possible opportunities in the wildlife, conservation, environmental, and related sectors for employment, leadership, and/or professional development for women, youth, and excluded groups? *If yes:* What are the opportunities?

- a. *Possible probes:* Are there existing training programs? Are there other activities that could be fruitful for partnerships?

10. How do you recommend strengthening awareness, support, and/or investment in conservation and environmental protection in a way that includes women, youth, and excluded groups?
11. Are you aware of any conservation/environmental policies or guidelines relating to the inclusion of women, youth, and excluded groups? *If yes:* What is the policy? Is it operationalized? Is it effective? Please describe.

**Thank you so much for your time. Before we end our conversation, we want to ask if you are aware of any other actors we should speak with.**

12. Are there other potential partners – either in the private or public sector – in the six wildlife corridors you think we should speak to about the inclusion of women, youth, and other excluded groups? *If yes:* Who are they? Would you be willing to introduce us to them, please?
13. We also believe it is critical to speak with women, youth, and excluded groups in communities affected by and participating in conservation activities. Do you or your organization have regular contact with any community members who could join us for a Zoom or WhatsApp call? *If yes:* Will you be willing to help us arrange for that call with them?

## FOCUS GROUP DISCUSSION GUIDE AND VERBAL CONSENT PROCESS

USAID Tuhifadhi Maliasili

Prepared by WI-HER, LLC

My name is \_\_\_\_ (Name of Interviewer) \_\_\_\_ and I am \_\_\_\_ (Position) \_\_\_\_ at WI-HER, LLC.

Jina langu ni (Jina la muhojaji) na mimi mi (cheo) pale WI-HER LLC.

WI-HER is working with RTI on the USAID-funded Tuhifadhi Maliasili Project in Tanzania.

WI-HER inafanyakazi na RTI kwenye mradi wa USAID wa Tuhifadhi Maliasili, Tanzania.

The Activity will work to develop capacity of institutions and individuals with an aim conserve biodiversity and ensure the sustainable use of natural resources.

Mradi utafanya kazi na kujenga uwezo wa asasi mbalimbali na wananchi ukiwa na lengo la kuhifadhi bioanuai na kuhakikisha matumizi endelevu ya maliasili.

Our work in this Activity is to help ensure the needs of women, youth, and other historically excluded groups (e.g., persons with disabilities) are fully considered in the Activity and that the Activity's activities produce equitable benefits.

Kazi yetu kwenye mradi huu ni kusaidia kuhakikisha mahitaji ya wanawake, vijana na makundi mengine yenye asili ya kutengwa (kama walemavu) wanafikiriwa na kushirikishwa kwenye mradi na kuwa shughuli za mradi zinazalisha faida kwa usawa.

We would like to speak with you because you live in one of the corridors where this Activity will work.

Tungependa kuzungumza na wewe kwa sababu unaishi kwenye kanda ambapo huu mradi utafanyia kazi.

Today, we are hoping to learn more about your perspective and experience, and any information you can share with us will be extremely helpful.

Leo tunatumaini kujifunza mtazamo wako na uzoefu, na habari yoyote uliyonayo, unaweza kutushirikisha na itakuwa ya msaada sana.

*[Review following information from the consent statement here and obtain **verbal** consent from **every** participant.]*

*[Hakiki habari ifuatayo kutoka kifungu cha maandishi ya ridhaa hapo na upate ridhaa ya mdomo kutoka kwa kila mshiriki]*

This assessment is being led by WI-HER, LLC, a woman-owned business in the United States, in partnership with RTI and funding from the United States Agency for International Development (USAID).

Tathmini hii inaongozwa na WI-HER, LLC, kampuni inayomilikiwa na mwanamke kule Marekani, wakishirikiana na RTI na wakipata ufadhili kutoka shirika la misaada ya kimarekani (USAID).



If you decide to take part in the assessment, it should be because you want to volunteer.

Ukikubali kushiriki tathmini hii, itakuwa ni kwakuwa unataka kujitolea.

There will be no penalty and you will not lose any benefits or rights you would normally have if you choose not to volunteer.

Hakuna adhabu yoyote na hautapoteza mafao au haki ambazo huwa unazipata kama hautajitolea.

You are free to choose not to answer a question.

Uko huru kuchagua kutokujibu swali Fulani.

Please feel free to interrupt if something we have said is unclear.

Tafadhali, Kuwa huru kunikatiza kama kuna kitu tulichoongea kisichoeleweka.

Even if you decide to be part of the assessment now, you may change your mind and stop at any time.

Hata kama utaamua kuwa sehemu ya tathmini hii kwa sasa, unaweza kubadili mawazo na kuacha muda wowote ule.

If you decide to withdraw before this assessment is completed, we will delete your responses.

Kama utaamua kujitoka kabla ya kumaliza tathmini, basi majibu yako tutayafuta.

We will be taking notes during our call, and we would like to record this interview so we can capture all of the details of what you say.

Tutakuwa tunaandika maelezo wakati wa mazungumzo yetu ya simu, na tungependa kurekodi majadiliano yetu ili tuweze kuyapata maelezo yote unayoyasema.

The report we write will not include anyone's name or identity.

Taarifa itakayoandikwa haitaandika jina au kitambulisho chochote cha mtu.

We will not share your individual answers and we will not link your name with your responses.

Hatutayasambaza au kuwashirikisha wengine majibu yako binafsi au kuambatanisha jina lako na majibu yako.

Only individuals in the assessment team will have access to the raw collected data and recording and all data will be stored on computers with password protection.

Ni watu walio kwenye timu ya tathmini ndio wanaoweza kuzitumia takwimu na rekodi na takwimu zote zitahifadhiwa kwenye kompyuta ambazo zimelindwa na nywila (password).

The information we record from you today will be combined with information we have gathered from multiple other respondents so that only the full and collective results will be shared as a report.

Habari tutakazorekodi kutoka kwako siku ya leo zitaunganishwa na zile tutakazopata kwa watu wengine kwenye tathmini na matokeo ya ujumla ndio yatakayotumika kuandaa ripoti.

You may ask questions now or at any time during the interview. Later, if you have questions about the assessment, you can contact us through Chem Chem Association or Southern Tanzania Elephant Program.

Unaweza kuuliza maswali sasa au wakati mwingine wowote wakati wa mahojiano. Baadae kama utakuwa na maswali kuhusu tathmini hii unaweza kuwasiliana na sisi Chem Chem Association or Southern Tanzania Elephant Program.

We also must ask you to respect the confidence of the other individuals in this room.

Pia tunaomba kuheshimu usiri wa watu wengine waliopo kwenye chumba hiki.

What your colleagues, family members, or friends share here should not be then shared with others outside this meeting.

Watakachoongea wenzako, wanafamilia wenzako, marafiki kisishirikishwe kwa wengine nje ya kikao hiki.

By saying yes to the following statement, you are agreeing to keep the discussions we have in this meeting to yourself.

Kwa kusema ndio kwa kauli hii, unakubaliana kuyaweka sirini mazungumzo ya mkutano huu kwako mwenyewe.

By saying yes to the following statement, you are agreeing to participate in this assessment:

Kwa kusema ndio kwa kauli ifuatayo, unakubaliana kushiriki kwenye tathmini hii.

*“I understand what the assessment involves, and my questions so far have been answered. I understand that my participation in this assessment is voluntary. I agree to take part in this assessment.”*

*“Ninaelewa tathmini inahusisha nini, na maswali yangu mpaka hivi sasa yamejibiwa. Ninaelewa kuwa ushiriki wangu kwenye tathmini hii ni huru. Nakubali kushiriki kwenye tathmini hii”*

*[Interviewer to record verbal consent from every participant. If any participant does not consent, they will not continue in the discussion]*

*[Mhojaji arekodi makubaliano haya ya idhini ya maneno kutoka kwa kila mshiriki. Kama mshiriki hata kubaliana kwa kutoa idhini, mazungumzo hayataendelea]*

I have some questions I would like to ask you all, but feel free to share anything relevant as it arises. There is no right or wrong answer. We respect your opinion. Do you have any questions before we begin?

Nina maswali ningependa kukuuliza nyie wote, kuweni huru kuelezea chochote kinachohusiana na mada kadiri kinavyotokea. Hakuna jibu la ukweli au uongo. Tunaheshimu mawazo yako. Je una maswali yoyote kabla hatujaanza?

We will be taking notes during our call, and we would like to record this interview so we can capture all of the details of what you say.

Tutakuwa tunaandika maelezo wakati wote wa mazungumzo haya, na tunapendelea kurekodi mahojiano haya ili tuweze kupata kwa kina kile kitakachosemwa.

Only members of our internal WI-HER team will have access to this recording, and it will be stored without your identifying information on a private, password protected computer. Do we have permission to record our conversation today?

Ni wahusika kutoka WI-HER tu ambao watakaoweza kupata hizi rekodi, na zitahifadhiwa bila kuweka taarifa za utambuzi na kuwekwa kwa usiri, kwenye kompyuta yenye nywila (password)

*[The interviewer will receive verbal consent before beginning recording. If consent is not given for recording, only notes will be taken.]*

*[Muhojaji atapokea idhini ya maneno kabla hajaanza kurekodi. Kama idhini haitatolewa kurekodi, basi maandishi ya maelezo ndio yatakayofanyika.]*

As a reminder, we will keep the information you provide confidential, and it will not be associated with your name. If you do not want to answer a question I ask, we can stop the conversation at any time.

Tunakumbusha tu, tutatunza habari zote kwa usiri mkubwa, na haitahusishwa na jina lako. Kama hutataka kujibu swali nitakalouliza, tunaweza kusimamisha mazungumzo muda wowote.

I have some questions I would like to ask you, but feel free to share anything relevant as it arises. Do you have any questions before we begin?

Nina maswali nataka kukuuliza, kuwa huru kuongea chochote kinachohusika kadiri itakavyojitokeza. Je una swali lolote kabla hatujaanza?

*Interviewer, please pause to allow for any questions here before proceeding.*

*Mhojaji, tafadhali tulia kidogo kuruhusu maswali kabla hujaendelea*

**We would like to begin our conversation by understanding a little more about who you are.**

**Tungependa kuanza mazungumzo yetu kwa kuelewa kidogo kuhusu wewe ni nani.**

*Ask everyone to briefly introduce themselves and share any involvement they have had in conservation-related activities or projects.*

*Waulize kila mtu ajitambulisha kwa ufupi na waweze kushirikisha uhusiano walio nao na swala zima la shughuli za uhifadhi au miradi*

**Today, we are going to be talking about preserving natural resources, which is the focus of the USAID Tuhifadhi Maliasili Activity. When we talk about natural resources, we are talking about protecting the environment around us including forests, lands, water,**

oceans, and wildlife as well. We want to understand better communities' unique experiences using and protecting these resources.

**Leo tutaongelea kuhusu kutunza maliasili, ambayo ndio hasa tunachozingatia kwenye mradi wa USAID Tuhifadhi Maliasili. Tunapoongelea maliasili, tunaongelea kuhusu kulinda mazingira yanayotuzunguka ikiwa ni pamoja na misitu, ardhi, maji, bahari na wanyamapori pia. Tunataka kuelewa Zaidi uzoefu wa kipekee wa jamii katika kutumia na kulinda maliasili hizi.**

1. Are women and men both involved in the protection of natural resources and the environment? Please describe.

Je wanawake na wanaume wanahusishwa katika kulinda maliasili na mazingira? Tafadhali elezea

- a. *If not*, what are the differences?

*Kama sio, tofauti ni zipi?*

2. Are youth involved in the protection of natural resources and the environment?

Je, vijana wanashirikishwa katika kulinda maliasili na mazingira?

- a. *If no*: Why are they not involved?

*Kama hapana: Kwa nini hawashirikishwi?*

- b. *If yes*: How are they involved?

*Kama ndio: Wanashirikishwaje?*

3. How could this Activity encourage women to actively participate in the protection of natural resources and the environment? *Interviewer, please probe for specific examples and opportunities.*

*Hii shughuli inawezaje kuwahimiza wanawake kushiriki kikamilifu katika kulinda maliasili na mazingira? Mhojaji, dodosa Zaidi kupata mifano halisia na fursa zilizopo.*

4. How could this Activity encourage youth to actively participate in the protection of natural resources and the environment? *Interviewer, please probe for specific examples and opportunities.*

*Hii shughuli inawezaje kuwahimiza vijana kushiriki katika kulinda maliasili na mazingira? Mhojaji, dodosa Zaidi kupata mifano halisia na fursa zilizopo.*

5. What other groups are commonly excluded in your community? *Interviewer, you can use possible probe(s) to help generate ideas: Persons with disabilities, widows, the elderly, persons living with HIV*

*Ni makundi yapi mengine wanaotengwa katika jamii yako? Mhojaji, unaweza kudodosa Zaidi kusaidia kuzalisha mawazo: Walemavu, wajane, Wazee, wanaoishi na VVU*

- a. How could this Activity encourage excluded groups identified in Question 5 to actively participate in the protection of natural resources and the environment?

Ni kwa njia ipi shughuli hii itawahimiza makundi yaliyotengwa waliobainishwa kwenye swali namba 5, ili wahamasike kujumuika kwenye ulinzi wa maliasili na mazingira?

6. Are there any concerns or potential risks to involving women, youth, or excluded groups identified in Question 5 in conservation or environmental protection?

Je, kuna wasiwasi au hatari zinazoweza kutokea kwa kuwahusisha wanawake, vijana, au makundi yaliyotengwa kama yalivyonyambuliwa kwenye swali namba 5 katika kuhifadhi au kulinda mazingira?

- a. Probe: Are there any concerns or potential risks of violence from their involvement in conservation?

Dodosa: Je kuna wasiwasi wowote au hatari zinazoweza kutokea katika kuwajumuisha kwenye kulinda maliasili?

**Thank you so much for your time. Before we end our conversation, is there anything else you would like to share?**

**Nashukuru sana kwa muda wako. Kabla hatujamaliza mazungumzo, kuna kitu kingine ambacho ungependa kutushirikisha?**

## ANNEX 4: DETAILED DESCRIPTION OF RELEVANT GENDER, YOUTH, AND SOCIAL INCLUSION FINDINGS FROM THE RAPID ASSESSMENT

### ACCESS TO AND CONTROL OVER ASSETS AND RESOURCES

As a result of their lower social status and lack of power in communities and households, women and youth tend to have less access than men to productive resources, including land and technology, financial assets and income, and education and information. Moreover, their restricted access to land, forest, and other natural resources can result in overuse of the natural resources they can tap, accelerating environmental degradation and habitat loss (Bechtel, 2010).

**ACCESS TO LAND AND PROPERTY.** According to the most recent Tanzania Demographic and Health Survey (DHS), 34% of women in Tanzania hold land alone or jointly compared to 37% of men (MoHCDGEC et al., 2016). But unlike men, women are less likely to be sole holders of land: 9% of women own land alone, compared to 30% of men. Men not only are more likely to hold land than women, but they also hold larger plots (MoHCDGEC, 2016).

Although the 1999 Land Act and the 1999 Village Land Act provides for women’s right to land use, they also recognize the dual system of both customary and statutory rights and allow customary rights to inheritance that do not contradict the constitution (MoHCDGEC, 2016). Women are also allowed to get land titles in their own name. In practice, however, discrimination continues, particularly in inheritance, with male patriachs citing customary law to sell or transfer land to male heirs (Duncan, 2014; Chan, 2016). Women are often not aware of their rights under land laws and policies or might be reluctant to pursue their rights, and local institutions have low technical capacity to implement national laws (Badstue et al., 2020; Kisambu, 2016; MoHCDGEC, 2016).

Thus, women are highly vulnerable to dispossession of land upon the death of their husband or separation/divorce (MoHCDGEC, 2016; Badstue et al., 2020). According to a survey of almost 3,000 households over five regions of Tanzania, female-headed households (generally women who are widowed or divorced) were four times more likely to be landless than men (Bluwstein et al., 2018).

Smallholders<sup>6</sup> are encouraged to secure land rights by obtaining formal Certificates of Customary Rights of Occupancy (CCROs), legal documentation that can avert land disputes and land-grabbing and provide long-term land tenure security that encourages agricultural investments (Persha & Patterson-Stein, 2021). Male-headed households are encouraged to jointly register land with their wives, which gives wives equal stake in the land, but also protects a wife from seizure of the land should her husband pass away. Yet progress toward land registration is slow in general, and joint registration is even slower still, with one study noting that less than 12% of CCROs across several districts were registered in both the husband’s and wife’s names (Bluwstein et al., 2018; Persha & Patterson-Stein, 2021).

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<sup>6</sup> The term “smallholder” is defined in various ways, but generally refers to those holding up to 4-5 hectares and for whom agriculture is a major source of income and livelihood.

Due to variations in land tenure and access to other resources, conservation and wildlife management efforts can have unintended negative effects on women, youth, and excluded groups. A recent review of large-scale land transfers in Tanzania found that the establishment of Wildlife Management Areas (WMAs) has led to evictions and displacement of smallholder farmers, conflicts over boundaries, and reconcentration of control to elites, including tourism investors, national and international conservation organizations, and local political elites (Bluwstein et al., 2018). Female-headed households are particularly vulnerable to WMA interventions to reclaim or control land use decisions, presumably because they usually lack the formal CCROs as well as the economic resources and political bargaining power to defend their interests in local decision-making establishing WMAs. Similarly, another study found a correlation between the establishment of WMAs in the north of the country and women's increased uptake of *kibarua* (casual unskilled labor such as weeding or harvesting others' plots), which generally affected the poorest women who have less access to land, livestock, or other assets (Homewood, Nielsen, & Keane, 2020). Thus, although the economic costs of establishing WMAs for communities are partially balanced by payments for infrastructure or improved health/education services, these benefits accrue to the community as a whole, rather than to individuals that may be most affected and who are often members of excluded groups.

Like women, Tanzanian youth in rural areas face high barriers in access to land for a variety of reasons: waiting for the death of family members to realize their inheritance rights; prevailing beliefs that youth still living with their family are a source of free labor for family agriculture activities; lack of finance to purchase land; land use conflicts; inadequate youth participation in land governance decision-making; and long processes for obtaining CCROs (Mrisho, 2020). If youth cultivate family members' land, those relatives may lay claim to some of their profits (IYF, 2014). Young women continue to suffer from customary practices that discriminate against their right to land-use or inheritance, since it is assumed that they will access land to use (not necessarily to control) through marriage. All these barriers serve to discourage youth from investing in agriculture and encourage rural-urban migration.

The lack of secure land tenure by women and youth may prevent them from accessing government agricultural extension services (such as training, new technologies, and supply of inputs, which are typically only offered to landholders) and obtaining credit or technology to improve agricultural production, while also restricting their voice in decision-making both in the home and the community, since secure land tenure not only confers status, but some decision-making structures are limited to primary landholders. It also suggests that women and youth may have less incentive to invest in the sustainable use of natural resources, since they need to maximize short-term returns, and they lack the resources to invest in sustainable practices that might take years to generate a payoff. For example, the TerrAfrica partnership between the World Bank, the African Development Bank, and other donors to scale up sustainable land and water management in Africa found that insecure land tenure, lack of capital, limited farm inputs, lack of access to information – all common problems for women as well as youth farmers – were major barriers to the adoption of conservation agriculture in sub-Saharan Africa (Barnard, 2015).

**ACCESS TO INCOME AND FINANCE.** Employment among women in Tanzania is heavily concentrated in agriculture (70%) and informal employment (22%), percentages that are somewhat higher in both sectors compared to men (63% and 21%, respectively) (MoHCDGEC, 2016). However, it is important to note that this employment figure for women includes unpaid labor, and women comprise as much as 70% of unpaid workers in the agricultural sector. Even though women in Tanzania are increasingly engaged in self-employment, their monthly income is significantly less than that of men who are also self-employed (NBS et al., 2018).



A 2014 survey of 311 Tanzanian youth found that, among youth earning income, their average monthly income was between 100,000-160,000 Tanzanian shillings. However, only 4% reported that their income was sufficient to meet their expenses (IYF, 2014)

An analysis of men's and women's earnings found that men begin earning income at ages 20-24 while women begin at ages 15-19, a difference possibly tied to much lower enrollment in secondary school for girls (NBS et al., 2018). Furthermore, at the early ages of 20-24, 50% of married men's earnings is controlled by both men and their wives but after age 24, men's earnings are mostly controlled by men themselves.

In general, women have limited control over the use of household income, even money that they might earn (Leavens & Anderson, 2011). Less than half of married women in Tanzania (46%) are likely to have either sole or joint decision-making power over major household purchases (MoHCDGEC et al., 2016). Importantly, a qualitative study of four rural communities in different regions of Tanzania discovered that women have much less agency over household expenditure, even if decisions are ostensibly joint. As one woman told the researchers, "Most men do not trust their wife. Even if she is doing business, a man wants to control her money" (Badstue et al., 2020). With limited control over household income and expenditures, women might have neither the incentive, security, nor opportunity to contribute to greater household income.

Many conservation initiatives have attempted to encourage alternative income-generation strategies that also conserve natural resources in fragile agroecological zones. However, a recent study looked at the adoption rates of nature-based income-generating strategies – such as beekeeping, terrace farming, and agroforestry – promoted by a project in villages in Tanzania's Uluguru Mountains (Kadigi, 2021). It found that female-headed households were considerably less likely to adopt such strategies, because they tended to have less access to the land and capital that would make investment in these strategies possible and worthwhile.

Interviews with local partners in Tanzania indicate that many women and some men belong to Village Savings and Loans Associations (VSLAs) and Village Community Banks (VICOBAs), which provide informal savings and credit to members. Some conservation groups create Community Conservation Banks (COCOBAs), similar structures that aim to foster alternative, conservation-friendly small business opportunities (KIs with JGI, CCA, YIC). Such groups promote collective action and contribute to well-being (MoHCDGEC, 2016), laying the foundation for creation of enterprise or other initiatives that promote greater economic welfare for women or youth. Furthermore, in recent years, there has been a rapid rise in the use of mobile phones for savings in Tanzania, but research indicates that adults from poor households, people living in rural areas, young people, farmers, and women were among groups that were less likely to own a SIM card or a mobile phone (Mkenda & Aikaeli, 2019).

The limited income-generating opportunities for women and youth, described in this section, have implications for income generation or payments for ecosystem services (PES) interventions, which offer payments to community members in exchange for activities that protect or restore the environment. Unless deliberate steps are taken to ensure that women and youth benefit equally from such approaches, by both generating increased income and controlling the income they earn, interventions may exacerbate existing gender and age inequalities.

**ACCESS TO EDUCATION AND INFORMATION.** In terms of education, gender parity exists for both enrollment and completion at the pre-primary and primary education levels in Tanzania (MoHCDGEC, 2016). However, gender differences rise sharply when moving to secondary and

higher education; 72% of boys transition to secondary school, compared with 64% of girls. Literacy of youth ages 15-24 stands at 77% (IYF, 2014). The adult literacy rate is higher for males (83%) than for females (77%) (MoHCDGEC et al., 2016). In addition to these gender gaps, young people complain that the current education system does not provide them with practical skills necessary for them to gain employment or run a business (IYF, 2014). Notably, in 2017, the Government of Tanzania banned pregnant girls and young mothers from attending school, and many schoolgirls routinely face forced pregnancy testing (Badstue et al., 2020); this only serves to undermine efforts to close the gender gap in education.

As described below, women's domestic workloads as well as their extreme time poverty hinders their participation in community meetings (Homewood, Nielsen, & Keane, 2020; Killian & Hyle, 2020). Meetings are also often organized at times when women are engaged in specific activities, e.g., preparation of meals (KII with TAWLA). Therefore, they are less likely to benefit from initiatives to educate, raise awareness, or mobilize communities to take action to protect biodiversity and to conserve the natural environment, unless deliberate steps are taken to address their time and literacy constraints.

**ACCESS TO SERVICES.** Only 48% of rural households have access to an improved water source.<sup>7</sup> In 40% of Tanzanian households, it takes 30 minutes or longer to obtain drinking water, a task that falls heavily to women and girls (MoHCDGEC et al., 2016). This problem can be exacerbated by environmental degradation that make sources of clean water even scarcer. In addition, in rural areas, the majority (86%) of households have unimproved sanitation facilities (MoHCDGEC et al., 2016).<sup>8</sup> Lack of easy access to clean water and sanitation facilities adds to women's workload not only by increasing the time and energy needed to collect water but also increasing their care responsibilities for family members who fall ill due to poor sanitation. Access to clean water can also impact girls' school attendance. In fact, UNICEF data for Tanzania showed a 12% increase in girls' school attendance when water was available within 15 minutes, in comparison to more than half an hour away (Castañeda Camey et al., 2020).

Tanzania's high fertility rates, exacerbated by low utilization of family planning services and low accessibility to sexual and reproductive health (SRH) services, are fueling population growth and pressures on land and natural resources. Women in Tanzania have an average of 5.2 children, with rural women having considerably more children (6.0 children) than urban women (3.8 children) (MoHCDGEC et al., 2016). Only 38% of married women use family planning methods, and more than 1 in 5 married women in Tanzania have an unmet need for family planning. Youth report that SRH services, including family planning, are often not youth-responsive – that is, accessible at convenient times and locations, offering confidentiality to youth, staff trained to work with youth, affordable, and well-stocked – which leads some youth to underutilize services (IYF, 2014). Due at

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<sup>7</sup> According to the World Health Organization (WHO), an improved water source is protected from contamination, for example, public standpipes, boreholes, or protected dug wells. [https://www.who.int/water\\_sanitation\\_health/monitoring/water.pdf](https://www.who.int/water_sanitation_health/monitoring/water.pdf)

<sup>8</sup> WHO defines improved sanitation facility as one that likely hygienically separates human excreta from human contact. Improved sanitation facilities include: Flush or pour-flush to piped sewer system, septic tank, or pit latrine; ventilated improved pit latrine; pit latrine with slab and composting toilet. However, sanitation facilities are not considered improved when shared with other households, or open to public use. [https://www.who.int/data/gho/data/indicators/indicator-details/GHO/population-using-improved-sanitation-facilities-\(-\)](https://www.who.int/data/gho/data/indicators/indicator-details/GHO/population-using-improved-sanitation-facilities-(-))

least in part to widespread child marriage, teenage pregnancy is quite high, with 27% of adolescent women ages 15-19 already mothers or pregnant with their first child. (MoHCDGEC et al., 2016).

## **ROLES, RESPONSIBILITIES, AND TIME USE**

As elsewhere in Sub-Saharan Africa, Tanzanian rural women are primarily responsible for the care of their families, and supplying the food, energy, and water necessary for maintenance of the household, while men grow cash crops for sale in the market (Duncan, 2014; MoHCDGEC, 2016). However, women are also actively involved in the production of cash crops, working as unpaid labor on land owned by a husband's family member. As a result of their wide range of domestic, caregiving, and productive responsibilities, women tend to experience considerable time poverty. Women also experience constraints on their mobility, due to the need to stay close to the household because of domestic and childcare responsibilities, fear for their physical safety, and restrictions imposed by husbands (MoHCDGEC, 2016). Lack of safe, affordable transportation also limits women's access to markets (KII with TPW).

Women also contribute to raising small livestock, such as poultry or goats and sheep, for both household consumption and for sale of livestock products such as milk and eggs (Nkuji, et al., 2011). As a result, women may suffer disproportionately from human-wildlife contacts when wildlife destroy crops and attack small livestock, resulting in losses to food security and income for local households, as well as requiring additional time to protect crops and livestock (Homewood, Nielsen, & Keane, 2020; KII with TFCG, TPW). Human-wildlife contacts often intensify in villages that have yielded land for wildlife protection, since allowing land to be undisturbed attracts wildlife. Several studies pointed to the rising economic costs from increased wildlife-human contacts after the establishment of WMAs in different regions of Tanzania, as well as people's heightened fear for their own physical security (Hariohay & Røskaft, 2015; Homewood, Nielsen, & Keane, 2020; Noe, 2015; Sosiyo, 2016). As one study observed, "women [in WMA villages] experience fear, sleeplessness, and exhaustion due to active deterrence of night-marauding wildlife, and distress over perennial hazards to people and livestock" (Homewood, Nielsen, & Keane, 2020). Such negative interactions can sometimes lead to retaliatory killings of protected wildlife (Hariohay & Røskaft, 2015).

As part of their household responsibilities, women and girls in Tanzania collect water as well as firewood for processing and cooking food, drinking, bathing and washing, irrigating home gardens, and watering livestock. These responsibilities often consume considerable time that might be otherwise devoted to income generation or attending school. Yet the establishment of conservation areas can render tracts of land off limits for firewood or water collection, forcing women and girls to spend even more time and energy journeying to collect these items for subsistence or for sale. Indeed, a study of nearly 1,000 married women across 42 villages in six WMAs throughout Tanzania identified loss of access to firewood as one of the three top concerns associated with establishing the WMA – after fear for their own physical safety and fear of loss of livestock to wildlife (Homewood, Nielsen, & Keane, 2020).

Women in forest-dependent communities are traditionally responsible for gathering non-timber forest products (NTFPs) for subsistence and for sale, including plants, medicinal herbs, and other NTFPs, which often have lower monetary value compared to resources that men prioritize, such as timber (Kiptot, 2015). Harvest of wild foods may provide a significant percentage of essential nutrients in the diets of women and children, as found in Tanzania's East Usambara Mountains (Asher & Shattuck, 2017). If women lose access to forest areas because of conservation restrictions, it could deprive them of important food or health remedies and potential income. However, in some cases, the traditional male-female divisions of labor are shifting. For example, men used to dominate

beekeeping when hives were high in trees, but now that beehives are placed lower on the trees, women are increasingly tending to them (KII with JGI).

In general, women in Tanzania spend considerably less time than men on productive activities – 195 minutes per day vs. 342 minutes for men – due to their domestic responsibilities, and they often choose productive activities that allow them to work close to home (MoHCDGEC, 2016). Moreover, rural women often depend on open access to natural resources for their income generation, e.g., selling charcoal or firewood, using firewood to cook or brew alcohol, weaving baskets from grasses (Bechtel, 2010). This could lead to overexploitation of natural resources, which in turn can push women into deeper poverty as natural resources grow scarcer. The situation is similar for youth. An interview with a youth conservation group revealed that, lacking alternative means of income generation, young men in the Iringa region often cut down trees to produce charcoal, which contributes to deforestation (KII with YIC).

Interviews indicate that conservation is often male dominated, particularly in ranger, game scout, and forest monitor roles, as these roles are considered to be “men’s jobs” (KII with PAMS Foundation; JGI). There has been increasing acceptance of female rangers amongst other rangers, yet this acceptance has not been extended into communities (KII with PAMS Foundation, YIC). Female rangers also face heightened safety and security concerns, and there may not be appropriate bathing facilities for female rangers in the field (KII with PAMS Foundation, TNRF). Similarly, persons with disabilities (PWDs) are engaged in conservation in limited ways, with one partner noting that PWDs are not included in conservation patrols but are included in meetings discussing conservation (KII with TFCG).

There was no evidence from the literature reviewed that women in Tanzania participate directly in illegal wildlife hunting. However, it is possible that some women derive income from the sale of bushmeat obtained by men. One study found that women from the Ikoma, Sukuma, and Kurya ethnic groups living in the western area of Serengeti National Park and Grumeti Game Reserve strongly encourage men to hunt illegal wildlife, motivated by an interest in meat for protein consumption well as income from the sale of bushmeat (Lowassa, 2012). Women use a variety of behaviors to stimulate men to hunt and discourage non-hunting, and they show a strong preference for hunters as husbands. These behaviors served to reinforce illegal hunting practices despite disincentives or alternative incentives from laws, policies, and conservation programs. Indeed, one local partner noted that youth’s interest in generating immediate income led them to engage in illegal activities such as hunting, poaching, and illegal timber trade (KII with TNRF). Notably, however, the Maasai people prohibit the consumption of wild meat, so Maasai youth do not engage in this practice (Sosiya, 2016).

The extent of rural women’s engagement in private sector employment or input supply is unknown. However, one local partner pointed out that private sector employers take advantage of women’s lower social status and hesitancy to advocate for themselves by paying them less than they deserve (KII with TPW). Another partner notes that women who collect octopus in shallow waters are given lower prices from buyers than men who fish from the deep sea (KII with MCCN). Thus, women encounter discrimination in these business dealings.

One source noted that the tourism sector employs more than 400,000 Tanzanians as tour guides, drivers, waiters, cooks, and receptionists, the majority of whom are youth (Sengezener et al., 2020). Yet the desk review did not uncover other empirical trends in employment or business creation for men, women, or youth in local communities adjacent to wildlife corridors, game reserves, or national parks. Although globally the tourist industry employs a higher proportion of women and

young people than most other industries (Groenbech et al., 2016), two sources for this desk review suggested that rural women in Tanzania might lack access to formal employment in tourism due to restrictive social norms (Bradford et al., 2019; Mrema, 2015). Moreover, the COVID-19 pandemic has negatively impacted the livelihood and income of those employed in tourism as well as businesses marketing towards tourists, including women and youth (KII with CCA; Sengezener et al., 2020).

Yet opportunities through tourism hold great interest for local communities. One 2015 study of three villages near Lake Manyara National Park in Monduli District used mixed research methods to explore the perceptions of local communities on the benefits of the tourist sector in the area (Mrema, 2015). Tourist hotels and lodges provided employment to 143 people (most of them local community members and 19% of them female) and, through the local conservation agreements, contributed to local community development projects, e.g., schools, dispensaries, clean water. These benefits were appreciated by about 60% of local community members. However, focus groups with youth, women, and elders pointed to lack of access to capital, poor market linkages between the hospitality sector and the local agriculture sector, lack of information from the tourist industry, and, most of all, lack of community members' voices in tourist planning as obstacles to increased income-generating opportunities.

The desk review found little detailed information about Tanzanian youth's specific roles and responsibilities with respect to biodiversity conservation, or even with respect to their productive and reproductive work. However, multiple interviews with local partners cited the difficulty of engaging youth in community conservation initiatives, primarily because of their overriding interest in generating short-term income, which can sometimes serve to fuel rural-urban migration (KIIs with TNRF, TFCG, JGI). In some cases, the drive for income leads youth to engage in illegal logging, hunting, or poaching (KIIs with YIC, TNRF).

More generally, almost 85% of youth in the 15 to 35 age group are available to participate in the labor force (Mrisho, 2020). A national survey found that 71% of 2,500 Tanzania youth reported "lack of jobs" as their main challenge (British Council & DFID, 2016). Youth are unemployed at twice the rate of adults (iYF, 2014). Rural youth tend to be unemployed at higher rates than urban youth, and female youth also tend to be unemployed at higher rates than male youth (Mrisho, 2020).

In a separate survey of youth, 40% of youth in rural areas had been unemployed for a year or longer (iYF, 2014). Many run microbusinesses to make ends meet, although only a tiny share of youth can access microcredit. Young women face particularly high barriers to employment, due to sociocultural norms that favor men for employment. Although agriculture provides the largest number of jobs in the country, many youth lack interest in agriculture, which they perceive as high investment and low yield. Young women expressed higher interest than young men in working in agriculture as well as in tourism.

## **SOCIAL AND CULTURAL BELIEFS AND NORMS**

Certain excluded groups, such as women or the elderly, often have values, knowledge, and skills that are important to NRM. For example, research on gender relations in coastal resource management in Zanzibar found gender differences in the value placed upon the surrounding ecosystem: women valued the mangroves and coastal forests for their ecosystem function and men valued them for income (de la Torre-Castro, 2017). One local partner referred to reliance on elders' experience and understanding to explain the concept of a wildlife corridor to other community members (KII with

STEP). However, this knowledge and experience can often go unrecognized in a cultural context where male dominance in social relations relegates contributions of excluded groups to the sidelines.

Social attitudes and beliefs about men's and women's different roles, men's dominance, and women's subjugation endure in Tanzania, despite some growing recognition of the importance of gender equality. A recent study of gender equality perceptions among 144 men and 144 women in four rural areas of Tanzania (Mogorowi, Medu, Kilosha, and Tanwa) revealed a sizeable gap between men's and women's perceptions (Badstue et al., 2020).

- Some men voiced support for gender equality, because they saw it as enhancing income and productivity (e.g., “both [men and women] are able to participate in farming and productive activities”), while women tended to support it due to a reduction in GBV and more collaboration in the household.
- Women considered gender equality to mean that men should participate more in the household and care work, giving them greater freedom to work on income generation. But men did not make any statements about their willingness to participate in household work.
- Even though men pointed to women's greater “share of family assets” as an indication of gender equality, women indicated that they had very little command over assets. Women indicated that, in the case of separation or death of a husband, most women are left with no assets at all.
- Most men indicated that gender equality was still contingent on men retaining primacy in decision-making in the household and control over household income, including women's income, even if they might “jointly” discuss decisions with their wives.

Gaps between male and female attitudes toward gender equality also persist among youth.

According to a 2016 national survey of more than 2,500 youth, 63% of female survey respondents agreed that women should have as many responsibilities as men (including financial responsibilities), but only 22% of male respondents shared the same opinion (British Council & DIFD, 2016).

Apart from beliefs about gender roles, prevailing attitudes about young people perpetuate notions that youth are inexperienced, lack knowledge and understanding, and “do nothing” (IYF, 2014). Youth in one survey expressed frustration with the lack of respect they tend to receive from adults in their community.

In addition to widespread attitudes that limit support for gender equality, certain cultural practices can confer great harm upon women. For example, elderly women and widows in Tanzania are sometimes accused of witchcraft by their late husband's family, a trope often invoked to justify evicting the widow from the marital land, physically attacking her, and even in some cases putting her to death (MoHCDGEC, 2016). Following an accusation of witchcraft, women can be left landless and impoverished. A related harmful cultural practice is “widow inheritance,” a tradition that compels a widow to be “inherited” by being married to a sibling or close relative of her deceased husband (MoHCDGEC, 2016). This practice also often serves as a means for relatives to retain control of the deceased man's land or property. With increasing instances of environmental stress (e.g., drought), women can be put at greater risk of being exposed to these cultural practices.

Another harmful practice common in some regions of the country is the practice of “widow inheritance,” a tradition that compels a widow to be “inherited” by being married to a sibling or close relative of her deceased husband (MoHCDGEC, 2016). This practice also often serves as a means for the relatives to retain control of the man's land or property.



These differences in beliefs and attitudes, as well as harmful cultural practices, point to the challenge facing efforts to contest the existing balance of power between men and women, as well as between youth and adults, in order to achieve more inclusive and equitable development outcomes.

## LAWS AND POLICIES

Gender equality is enshrined in Tanzania's 1977 Constitution, which has since been amended several times to address various gender gaps. Among other things, the Constitution gives women and men the same rights to conclude contracts, administer property, and choose their own residence and be treated equally in courts of law. Many other laws and policies across a range of sectors uphold women's rights in Tanzania, including:

- The 1998 Sexual Offences and Provision Act, which outlines discipline against perpetrators of violence against women, particularly rape and trafficking in persons;
- The Land Act of 1999 and Village Land Act of 1999, which uphold gender equality in acquiring, using, and owning land;
- The 2004 Employment and Labor Relations Act, which prohibits discrimination in the workplace; and,
- The 2014 Education and Training Policy, which guarantees equal access to education and training opportunities by girls and boys, women and men (MoHCDGEC, 2016).

In practice, however, women's rights have been constrained due to the application of multiple statutory, customary, and religious laws as well as the challenges women face in access to justice (MoHCDGEC, 2016). For example, one source noted that when conflicts arise many villagers still prefer to go to traditional leaders rather than pursue formal dispute resolution procedures; traditional leaders are likely to reinforce customary practices (Chan, 2016). Observers also point to limited political will among leaders to prioritize gender issues, low awareness of gender rights among local government authorities and communities, limited resources available for law enforcement, and lack of capacity for policy implementation. As a result, the gap between Tanzania's strong gender equality legal and policy framework and the reality on the ground can be quite large.

Several relatively recent reviews of gender (and to a much lesser extent, youth) dimensions in Tanzania's agriculture and NRM policies and strategies reveal a general pattern of weakness (Acosta et al., 2016; Aura et al., 2017).<sup>9</sup> Although the policy reviews identify specific gender and some youth gaps for many of these policies, in general, they point to:

- A tendency to treat gender and youth as a "cross-cutting" theme, with little concrete discussion in subsections of the policies or strategies;

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<sup>9</sup> The policies and strategies reviewed include the 1997 National Land Policy, the 1997 National Environment Policy, the 1997 National Fisheries and Sector Policy and Strategy, the 1998 National Forest Policy, the 2002 National Water Policy, the 2004 Environment Management Act, the 2012 National Climate Change Strategy, the 2012 National Climate Change Communication Strategy (2012-2017), the 2012 Water Resources Management Strategic Interventions and Action Plan for Adaptation, the 2013 National Agriculture Policy, the 2014 Agriculture Climate Resilience Plan, the 2015 Climate-Smart Agriculture Framework, and the 2016 National Adaptation Plan.



- A gender focus on women only, with no attention to how men might contribute to closing the gender gap;
- A mismatch between identified gender constraints and suggested policy or strategy solutions, such that many policy directions or strategies are gender-neutral;
- A tendency to relegate gender-related activities to the NGO sector, absolving state actors from responsibility for gender mainstreaming; and,
- A failure to allocate a specific budget for gender- or youth-related activities.

Separately, the desk review examined the *2015-2020 National Biodiversity Strategy and Action Plan* and found no direct mention of youth, and only general attention to women as part of one water-related target. One policy review concluded that the failure to adequately address gender and youth gaps “have the potential to lead to policy inaction and ineffective policy implementation if there is no serious commitment... on the part of the government and all other stakeholders” (Acosta et al, 2016).

However, the *2014 Agriculture Climate Resilience Plan* represents an exception to the weak pattern of gender mainstreaming into natural resource policies. Among other things, the plan aims to identify gender-sensitive, labor-saving, and climate-smart agriculture and water technologies and techniques, establishes a gender and agriculture coordination mechanism between different state bodies, gives priority to women and youth in efforts to build capacity and awareness in local communities, and encourages communities to incorporate gender in their land use planning procedures (Aura, 2017). Yet it is unclear whether these provisions are being effectively implemented.

With respect to youth, the *2007 National Youth Development Policy* lays out an ambitious and progressive set of policies to strengthen education and training relevant to youth employment, engage the private sector to facilitate youth enterprise, promote youth-responsive health services, and facilitate youth participation in decision-making. Nevertheless, the policy has lacked an implementation framework, and has been criticized for lacking adequate youth participation in its original development, lacking sufficient budget, and for gender insensitivity (Sengezener et al., 2020). Moreover, 2015 legislation establishing a National Youth Council to lead policy implementation and build political commitment to youth development was never formalized (British Council & DFID, 2016; Sengezener et al., 2020).

The *National Strategy for Youth Involvement in Agriculture, 2016-2021* recognizes a range of barriers for youth in the sector and seeks to empower youth to participate fully in agricultural development. The strategy pledges the government to ensure access to and acquisition of land for youth and to promote decent work in agriculture. However, the strategy is not harmonized with other land laws and policies, leading to confusion and undermining its effectiveness (Mrisho, 2020). For example, the strategy directs all local government authorities to set aside land for youth groups that are interested in agribusiness, while the governing 1999 land laws are silent on this issue.

One recent government program provides a regular source of finance for excluded groups. Since 2017, the Women, Youth, and People with Disabilities Fund has been operating at the district level (Sengezener et al., 2020) The fund supports income-generating activities for these three targeted groups, by allocating 10% of all revenues collected by local government authorities for the fund – 4% for women, 4% for youth, and 2% for people with disabilities. It also provides loans under favorable terms to these groups. However, recent government audits confirmed that LGAs are failing to

allocate the required funds, limited government capacity to administer the funds, and inadequate public information on how to access the funds (Sengezener et al., 2020).

## **PATTERNS OF POWER AND DECISION-MAKING**

**PARTICIPATION IN DECISION-MAKING STRUCTURES.** Tanzania’s 1977 Constitution was amended in 2004 to guarantee women 30% of the seats in Parliament, 33% of the seats in District and Ward Councils, and 25% in Village Councils (MoHCDGEC, 2016). One study observes that although these affirmative action quotas are largely met at the local level, “women remain under-represented in senior leadership positions and the quality and impact of women’s participation is weak, largely as a result of persisting patriarchal attitudes and practices at both community and household levels” (Chan, 2016).

Similarly, research indicates that women and youth often do not effectively participate in community-based conservation decision-making structures. In general, women do not tend to speak in public, due to a combination of lack of confidence, lack of information or knowledge, and social norms that uphold men’s dominant role in public fora (with occasional exception for older women, or those with high stature in the community) (Homewood, Nielsen, & Keane, 2020). Furthermore, women are often excluded from community land dealings, as these are often viewed as the preserve of men (Kisambu, 2016). However, even when women are members of local NRM committees, they rarely occupy leadership positions – with the exception of the position of Treasurer, because women are considered more trustworthy than men with money (Killian & Hyle, 2020; KILs with MCCN, STEP, JGI). Conservation partners did note efforts to establish quotas and include women in leadership positions has improved perceptions of women’s status and leadership capabilities in some communities (KIL with JGI).

A study of participatory forest management in 24 villages in Tanzania’s Liwale District found that despite decentralization of forest governance to local Village Land Forest Reserve Committees and local land use planning committees, women do not have equal opportunities to raise their voices in such fora (Killian & Hyle, 2020). Thus, women are often excluded from the decisions made about forest management and in the distribution of benefits from the natural resources – even though restrictions on collecting firewood from the forest reserve area had added significantly to women’s work burden. Similarly, another survey of about 1,000 married women over six WMAs throughout Tanzania found that, at most, half of women were aware of the WMA initiatives being carried out in their villages, and, at most, a fifth of women were informed about how revenues from the WMAs were used by the village government (Homewood, Nielsen, & Keane, 2020). Fewer than half of women who knew their representatives managing the WMAs felt able to influence them.

Women belonging to the Maasai community often face particular challenges in raising their voices in decisions. Interviews with several partners indicated that Maasai women are often excluded and need to seek permission from elders to participate in community activities (KILs with TNRF, YIC). In fact, Maasai women are not only viewed and referred to as children by men but they are required to show respect to older men by speaking as if they were children when addressing men (Grabe, 2015). Maasai women historically did not attend community meetings of the Maasai leadership; these days, they attend more frequently, though they often sit separately from men and generally do not rise when they speak, as men do, though the pattern is slowly changing (Goldman & Milliard, 2014). Yet, another study offers an interesting contrast to this general pattern. The study, based upon surveys conducted among 225 Maasai women in northern Tanzania, concluded that landownership among women translated to greater power within women’s marital relationships and less control by their partners, which in turn predicted higher levels of women’s participation at community decision-

making meetings (Grabe, 2015). Young Maasai men can be elected to the leadership of traditional Maasai bodies, but they are less well represented in village government decision-making structures that often mix Maasai and non-Maasai community members (KII with TPW).

The desk review found minimal information about Tanzanian youth's level of participation and voice in community-based conservation decision-making. One report noted minimal involvement by youth in local land allocation and land use planning processes, which are responsible for issuing CCROs to secure land rights (Mrisho, 2020). Interviews with local partners confirmed that youth are excluded from most community-level decision-making related to natural resources (KIIs with SeaSense), although one partner spoke about success in helping youth elected to village leadership positions (KII with TNRF)

Beyond conservation initiatives, however, a broad 2016 survey of 2,500 youth revealed that youth actively participate in many community social or volunteer activities such as clean-up or repair initiatives (British Council & DFID, 2016). But only 17% said they were involved in community decision-making, and only 15% said they felt part of the community because they are listened to and respected. A separate survey of youth pointed both to general barriers for youth participation in community decision-making (e.g., limited education and knowledge, lack of confidence, unwillingness of elders to share power) as well as specific barriers for young women (cultural norms that favor men's leadership and competing priorities due to women's domestic responsibilities) (IYF, 2014).

**GENDER-BASED VIOLENCE.** GBV deserves special mention in the discussion of power relations between men and women. According to the 2015-2016 DHS, four in ten Tanzanian women ages 15-49 have experienced physical violence since age 15 and almost two in ten women (17%) have ever experienced sexual violence (MoHCDGEC et al., 2016). The experience of both physical and sexual violence increases with age and is most commonly perpetrated by the spouse. More than four out of ten ever married women (42%) had ever experienced violence, and three in ten had experienced violence in the past year, usually from a current husband or partner. Attitudes supporting GBV are even more prevalent among women than among men: 58% of women and 40% of men agree that a husband is justified in beating his wife for one of the following reasons: if she burns the food, argues with him, goes out without telling him, neglects the children, or refuses to have sex with him. Both men and women most commonly selected neglecting the children as a justified reason for a husband to beat his wife.

GBV impacts the ability of survivors to achieve their full potential and contribute to the economy: studies in Tanzania show that women experiencing GBV in the form of intimate partner violence (IPV) earned 29% less than those who did not, and this increased to 43% less when the violence was severe (Siles, 2019).

The threat of GBV can come from many quarters – in the household, in the community, in schools, and even as a direct result of conservation efforts. The establishment of some types of protected areas can result in restrictions on resource and land use that can negatively affect local gender dynamics and socio-economic conditions. In Mkomazi Game Reserve in Tanzania, the removal of tens of thousands of livestock led to more intra-household conflicts, as men tried to appropriate women's land and income in the face of greater scarcity (Castañeda Camey et al., 2020). Human wildlife-contact can also contribute to GBV; for example, in Maasai communities, women are responsible to protect cattle from wildlife. If protection efforts fail and cattle are harmed, there have been instances of women experiencing violence from their husbands as a result (KII with TPW).

Women are also exposed to risk of violence when accessing natural resources needed for survival and income generation that are isolated or require traveling long distances alone (KII with YIC, SeaSense). In coastal areas, women engaged in fishing or accessing marine products face risk of harassment because women wearing wet clothing are perceived to be naked (KII with MCCN). Further, women involved in conservation as rangers, scouts, or monitors face heightened security risks when performing work obligations, including risks of sexual harassment and violence (KII with PAMS Foundation).

Armed guards and security personnel are sometimes linked to human rights abuses and GBV. For example, in 2013, the anti-poaching effort in Tanzania called Operation Tokomeza ended after only a few weeks due to widespread human rights abuses committed by security personnel, including raping women, forcing women and men to perform sexual and degrading acts, and murder (Castañeda Camey et al., 2020).

Sexual coercion is not an uncommon practice when women are dependent on men for income. For example, in Tanzania's fisheries sector, the practice of "fish for sex" has become common as lower fish stocks resulting from overfishing or restrictions on harvesting leads to competition among women fish traders for fishermen's daily haul, which in turn contributes to an upsurge in HIV infections (Bradford, 2019).

Violence against children is also disturbingly common, and disproportionately affects girls. According to a UNICEF study, almost three-quarters of both females and males experience physical violence prior to the age of 18 by an adult or intimate partner; 27% of girls and 12% of boys in Tanzania experience sexual violence prior to the age of 18; and 25% experience emotional violence by an adult during childhood (USAID Tanzania, 2020). Such violence can occur in the home, in the community and in schools. However, it is not commonly acknowledged or reported.

As mentioned earlier, child marriage is quite common in Tanzania, with 36% of women ages 25-49 reporting that they were married by age 18, compared with only 5% of men (MoHCDGEC et al., 2016). In nine of Tanzania's 21 regions, more than 40% of girls are married before age 18 (MoHCDGEC, 2016). Female genital mutilation (FGM) is also widespread. These harmful cultural practices, both considered a form of GBV, put girls at considerable health risk, deprive them of healthy personal relationships and rob them of opportunities to learn and thrive before entering adulthood. Child marriage is well known to rise at times of natural disaster, environmental shocks, and economic scarcity (Castañeda Camey et al., 2020), a potential risk for girls in Tanzanian communities that are facing the effects of natural resource degradation.

Therefore, already frequent GBV and violence against children and youth can escalate during time of socioeconomic or environmental stress, conditions that characterize the situation of many communities engaged in wildlife conservation and NRM.