



The United Republic of Tanzania

SIGI  
TANZANIA



# Social Institutions and Gender Index

## SIGI Tanzania Qualitative Report





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May 2021



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The SIGI Tanzania Qualitative Study 2021 was conducted by the supervision of the National Bureau of Statistics (NBS) and The Office of the Chief Government Statistician (OCGS), Zanzibar, in technical and financial support from UN Women Tanzania and technical support OECD Development Centre. The survey was funded by the Embassy of Ireland, Tanzania and from Women Count program of UN Women.

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# Abbreviations and acronyms

<b>DHS</b>	Demographic Health Surveys
<b>DP</b>	Development partners
<b>FGD</b>	Focus Group Discussion
<b>GBV</b>	Gender based violence
<b>IDI</b>	In-depth interview
<b>IP</b>	Implementing partners
<b>IR</b>	Inception Report
<b>KI</b>	Key Informant
<b>KII</b>	Key Informant Interview
<b>MOHCDGEC</b>	Ministry of Health, Community Development, Gender Elderly and Children
<b>MOHSW</b>	Ministry of Health and Social Welfare
<b>MOHZ</b>	Ministry of Health of Zanzibar
<b>NBS</b>	National Bureau of Statistics
<b>NSGD</b>	National Strategy for Gender Development
<b>OCGS</b>	Office of the Chief Government Statistician
<b>OECD</b>	Organisation for Economic Co-operation and Development
<b>RA</b>	Research Assistant
<b>SDG</b>	Sustainable Development Goals
<b>SDP</b>	Service Delivery Points
<b>SIGI</b>	Social Institutions and Gender Index
<b>SP</b>	Service Providers
<b>SRH</b>	Sexual reproductive health
<b>SRHR</b>	Sexual reproductive health and rights
<b>TOR</b>	Terms of Reference
<b>UN</b>	United Nations
<b>WHO</b>	World Health Organization
<b>WRA</b>	Women of reproductive age
<b>YFS</b>	Youth Friendly Services



# Glossary

## Equality

Equality is a systemic approach and effort that aims to ensure that everyone gets the same opportunities or same outcomes in order to enjoy full, healthy lives. It intends to promote fairness and justice among the various sub-populations and individuals in a particular society (Kawachi, 2002<sup>[1]</sup>; Braveman, 2003<sup>[2]</sup>; Loewenson, 2007<sup>[3]</sup>).

## Inequality

Inequality is a situation that prevails when equality is missing. Inequality happens when fairness and justice among the various sub-populations and individuals in a particular society are absent when such sub-populations and individuals strive to access services or care to attain their healthy lives (Kawachi, 2002<sup>[1]</sup>; Loewenson, 2007<sup>[3]</sup>).

## Gender

Gender is a socially constructed definition of women and men. It is not the same as sex (biological characteristics of women and men) but rather gender is determined by the conception of tasks, functions and roles attributed to women and men in society and in public and private life. It involves the socially-constructed roles of and relationships between women and men (WHO, n.d.<sup>[4]</sup>).

## Gender equality

Gender equality is the state in which access to rights and opportunities is unaffected by gender. Gender equality is achieved when women and men enjoy the same rights, opportunities and or outcomes across all sectors of society, including economic participation and decision-making, and when the different behaviours, aspirations and needs of women and men are equally valued and favoured (WHO, 2012<sup>[5]</sup>).

## Gender analysis

Gender analysis refers to the variety of methods used to understand the relationships between men and women, their access to resources, to health and other social services and their activities; and the constraints they face relative to each other. It examines the differences in women's and men's lives, including those which lead to social and economic inequity for women as well as analysing the underlying causes of these inequities and applies this understanding to policy development and service delivery with the aim of achieving positive change for women and men (Plan International, 2017<sup>[6]</sup>; WHO, n.d.<sup>[4]</sup>).

## Masculinity

Masculinity refers to a set of attributes, behaviours, and roles associated with men and boys. These are characteristics that are traditionally thought to be typical of or suitable for men. It is distinct from the definition of the biological male sex, as both women and men can exhibit masculine traits (Cambridge dictionary, 2020).

## Adolescents

Individuals in a period of life with spanning age between 10 to 19 years (MOHSW, 2011<sup>[7]</sup>; UN DESA, 2015<sup>[8]</sup>).

## Youth

Individuals in a period of life with spanning age between 15 to 24 years (United Nations, 2013<sup>[9]</sup>; MOHSW, 2011<sup>[7]</sup>)

## Young people

Individuals in a period of life with spanning age between 10 to 24 years. Adolescents and youths are inclusively grouped as young people (United Nations, 2013<sup>[9]</sup>; MOHSW, 2011<sup>[7]</sup>)

## Social institutions

Social institutions encompass formal and informal laws, social norms and practices. Social institutions shape women and men's access to rights and opportunities, as well as behaviours and beliefs. Some are conducive to women's empowerment and gender equality; others are obstructive (OECD, 2019<sup>[10]</sup>).

## Social Institutions and Gender Index (SIGI)

The SIGI is a unique cross-country measure of discriminatory social institutions that are formal and informal laws, social norms and practices that restrict women's and girls' rights, access to empowerment opportunities and resources. It looks at the gaps that legislation, attitudes and practices create between women and men in terms of rights and opportunities (OECD, 2019<sup>[10]</sup>).

## Sexual and Reproductive Health Rights

Sexual and reproductive health rights refers to a quality framework for improving the provision and use of health services, including a defined set of sexual and reproductive health services for adolescents that ensures obligations of the country health system to serve this group of the population to meet their special needs, priorities and demands. SRHR includes also a friendly atmosphere when adolescent seek sexual and reproductive health service from delivery points and in the manner they interact with service providers (MOHSW, 2011<sup>[7]</sup>; WHO, 2012<sup>[5]</sup>).

# 1 Introduction

## 1.1 Background and methodology

The SIGI Tanzania country study is conducted by the OECD Development Centre, in partnership with UN Women Tanzania, the National Bureau of Statistics (NBS) and the Office of the Chief Government Statistician (OCGS) of Zanzibar, and in close collaboration with the Ministry of Health, Community Development, Gender, Elderly and Children (MOHCDGEC) and the Ministry of Labour, Empowerment, Women and Children. The SIGI Tanzania country study aims to improve the rights and well-being of women and girls in Tanzania and to advance gender equality through the elimination of discrimination in social institutions. The purpose of the project is to build robust evidence on gender equality focusing on social norms and practices and to support national partners in strengthening national statistical and analytical capacities. Similarly, the SIGI Tanzania country study aims at integrating the evidence into future policies targeting gender equality and women's empowerment.

In the context of the 2030 Agenda for Sustainable Development, and the achievement of the 17 Sustainable Development Goals (SDGs), UN Women's flagship programme initiative *Making Every Woman and Girl Count* (MEWGC) aims to trigger a radical shift in the availability, accessibility and use of data and statistics on key aspects of gender equality and women's empowerment. Through the MEWGC global programme, UN Women Tanzania provides high quality technical support and advice to NBS in Mainland Tanzania, to OCGS in Zanzibar and to other relevant stakeholders and partners, with the aim of strengthening the production, accessibility and use of gender statistics.

To build a robust, evidence-base analysis of discriminatory social norms, attitudes and practices and generate the required data, two approaches were employed, namely a household survey and a qualitative assessment. The qualitative assessment was conducted using qualitative methods of data collection. The information collected complements and assists the interpretation of data and findings collected from the household survey. This report provides a description of how the SIGI qualitative assessment was conducted and the key findings that were captured. It also describes the approach, the processes, the methods and activities involved in conducting the qualitative assessment of the SIGI Tanzania country study.

### Background of the SIGI Tanzania country study

As part of the SIGI Tanzania country study, a comprehensive situational analysis on social institutions and gender analysis was conducted by reviewing available literature. A background paper was produced to provide a situational analysis of social institutions in the country. The present qualitative assessment draws itself on several parts of the background paper of the SIGI Tanzania country study.

### ***Social institutions play a key role in shaping women and men's opportunities***

The literature review of the background paper has confirmed that gender inequalities are a product of a complex societal history through a survival and economic development struggle. The well documented and widely known gender inequalities did not just emerge but are a result of perpetuated social norms and

practices, which are so embedded in societies that sometimes individuals in societies become unconscious to notice and act against.

Routine **practices** are sometimes taken for granted and become normalised. As a result, and in the long run, they tend to be **customised** and turn into societal **traditions**. It is important also to note that individuals internalise norms in their early childhood but also throughout their entire life. Traditions are naturally easily spread and when they are widespread across several societies, they become part of life and hence the societal **culture**. Cultures carry with them customary laws, social norms and practices with different perspectives on how women and men relate. Importantly, not all customary laws, social norms and practices discriminate against women. Some are conducive to women's empowerment and gender equality (gender-equitable) while others are obstructive (e.g. patriarchal or restrictive). Usually, this process takes a long time to happen and, in many cases, spans over several generations. Because of this long-term evolution, interventions to respond and address their effects also require significant efforts and take time to show results.

While most people are born either male or female (biological sex), the adolescence period is crucial in shaping their future. Since childhood, appropriate behaviours for women and men (gender norms) are taught – including how they should interact with others of the same or opposite sex within households, communities and workplaces (gender relations) and which functions or responsibilities they should assume in society (gender roles) (WHO, n.d.<sup>[4]</sup>). A number of factors, including income, education, age, ethnicity, sexual orientation and place of residence, become important determinants of how individuals lead their lives and interact with other people of their own and opposite sex. These factors may also have a bearing on other domains of men's and women's lives, such as their health and their socio-economic status (MOHSW, 2011<sup>[7]</sup>).

### ***What is the SIGI Tanzania?***

The SIGI Tanzania country study applies the global SIGI conceptual framework to the national level with the aim to strengthen national policy making by focusing on the root causes of gender inequalities (Box 0.1). The objective is to provide policy makers, civil society and the development community with a deeper understanding of how discrimination against women play out at the national and the sub-national level, putting the spotlight on the effects of discrimination on gender inequalities, poverty and the marginalisation of women. The SIGI Tanzania country study aims to unveil the prevalence of discriminatory gender norms and practices in Tanzania, to provide evidence to support the elaboration of gender transformative policies, and to make recommendations for the possible way forward in addressing these issues.

### Box 0.1. The Social Institutions and Gender Index (SIGI)

#### What is the SIGI?

The OECD Development Centre's Social Institutions and Gender Index (SIGI) is a unique cross-country measure of discriminatory social institutions, that are formal and informal laws, social norms and practices that restrict women's and girls' rights, access to empowerment opportunities and resources. It looks at the gaps that legislation, attitudes and practices create between women and men in terms of their rights and opportunities.

The SIGI covers four dimensions, spanning major socio-economic areas that affect the life course of women and girls: discrimination in the family, restricted physical integrity, restricted access to productive and financial resources, and restricted civil liberties.

#### A global tool with different levels of analysis

[At the global level](#), the SIGI Global Report provides in depth analysis and evidence-based policy recommendations on what should be a comprehensive legal framework and gender-transformative policies to help countries achieve SDG 5. The SIGI is an official source of data for the monitoring of progress of SDG 5.1.1.

[At the regional level](#), SIGI Regional reports provide detailed analysis of how discriminatory social institutions affect regional development, and offer pathways for governments to maximize the multiple benefits of gender equality for their development strategies.

[At the national level](#), the SIGI country studies constitute a "compass for achieving SDG 5". This analysis is undertaken adapting the global SIGI framework to national specificities to produce unique new data on discriminatory social institutions at the sub-national level and assist in the design of recommendations to support more effective policies to tackle the root causes of gender inequality. SIGI country studies have been already produced developed in Uganda and Burkina Faso, and are currently undertaken in Tanzania and in Côte d'Ivoire.

### Where does Tanzania stand?

Globally, women continue to be marginalised in various ways, including gender-based violence (GBV), whereby 31% of women have been survivors of lifetime intimate-partner violence globally (OECD Development Centre/OECD, 2019<sup>[11]</sup>). In Tanzania, data show that 42% of women has experienced intimate-partner physical or sexual violence in their lifetime (OECD Development Centre/OECD, 2019<sup>[11]</sup>). Sex corruption (sextortion) is becoming common in workplaces and in education, health, politics and justice system sectors. Women continue to spend three to eight hours searching for water while pregnant mothers in some rural areas are required to carry water and kerosene to dispensaries or health centres during delivery. Overall, Tanzanian women spend 3.7 times more time performing unpaid care and domestic tasks than men do (OECD Development Centre/OECD, 2019<sup>[11]</sup>). Tanzania has also witnessed growing patriarchal, religious and traditional influences, which tend to undermine women's and girls' empowerment and rights.

Tanzania has progressive constitutional clauses that prohibit discrimination based on sex and the government has enacted laws that prohibit gender-based discrimination; however, the implementation of the laws have yielded limited impacts in the recent years. Nonetheless, Tanzania's current Constitution articles 9, 12, and 13 provide that all human beings are equal before the law and are entitled without any discrimination to protection and equality before the law. Tanzania has also developed and implemented its own National Gender Framework in Tanzania and National Strategy for Gender Development (NSGD).

Tanzania's 2008 NSGD seeks "to ensure equality of all its citizens and, in particular, gender equality and gender equity" (Government of Tanzania, 2008<sup>[12]</sup>). The Government of Tanzania recognizes that women's advancement and achievement of gender equality are a matter of human rights and a condition to social justice.

Internationally, Tanzania has joined other countries around the world to ratify a number of international declarations and conventions that call upon the elimination of gender-based inequalities and set aside strategies to intervene. Tanzania has also participated in the development, implementation and monitoring of regional and sub-regional instruments aiming for the same goal as the global conventions. Despite all these efforts and in spite of a number of successes and progress that have been made, several indicators show that the issues related to gender inequality still persist. Although Tanzania has in place legislation that criminalizes various forms of violence against women and girls, the national legal, policy and institutional frameworks are nonetheless still not fully conducive to the promotion of gender equality and women's empowerment. Human rights issues in Tanzania are numerous. These range from various forms of physical and sexual violence to discriminatory attitudes and/or tolerance towards violence to human and children's rights violations to under-reported barriers to child survival and development (URT 2016).

Strong and deep discriminatory practices – such as child marriage, unequal sharing of household responsibilities, challenges related to property ownership during divorce and inheritance as well as discriminatory social norms and practices favouring sons over daughters – still prevail. In this regard, additional efforts towards the elimination of all forms of gender inequality and discriminations, as strategized by the 2030 Agenda for Sustainable Development and as called upon by the Sustainable Development Goal (SDG) 5,<sup>1</sup> are required. To support Tanzania in its efforts towards the ambitious objectives set by SDG 5, significant investments in gender statistics are necessary to ensure evidence-based policies are devised, to assess the impacts of these policies to hold the accountable policymakers and governments to deliver on these commitments. Robust indicators and quality data are of critical importance and will determine whether policy efforts have been successful and whether the goals and targets have been achieved. This forms one of the core objectives of the SIGI Tanzania country study and this qualitative assessment is tailored to compliment the SIGI Tanzania household survey.

## Goal and objectives of the SIGI Tanzania qualitative assessment

### ***Main objective***

The main objective of the qualitative assessment is to complement and contribute to the interpretation of the quantitative component of the SIGI Tanzania country study, a regionally-representative household survey. The qualitative report aims to explain why some of the gender inequalities and discrimination are happening with regards to Tanzanian cultural and socio-economic contexts.

### ***Specific objectives***

The specific objectives of this assignment are

1. To conduct a qualitative assessment and generate qualitative data guided by the SIGI conceptual framework through Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs).
2. To carry-out high-quality qualitative analysis from the collected data and draft a qualitative report to complement the quantitative information collected through the SIGI Tanzania household survey.
3. To strengthen NBS/OCGS capacity in qualitative data collection and analysis.

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<sup>1</sup>Achieve gender equality and empower all women and girls (United Nations, 2016<sup>[13]</sup>).

### **Scope of information coverage**

The approach and methodology for conducting the gender assessment exercise was guided by the analytical framework presented in Annex A. This framework provided the areas of focus and specific issues to explore during data collection. Tools for data collection, analysis and interpretation of the data were tailored to this analytical framework. Areas of focus included:

- Household decision-making process
- Gender roles and division of labour between paid and unpaid care and domestic work (men's vs women's responsibilities)
- Sexual and reproductive health and rights, including sexual education
- Child marriage and early pregnancy
- Son's preference and devaluation of girls
- Violence against women, including Female genital mutilation (FGM)
- Secure access to land

### **Methodology of the SIGI Tanzania qualitative assessment**

The methodology for conducting the SIGI Tanzania qualitative assessment was pre-determined by UN Women, NBS, OCGS and the OECD Development Centre. The methods included FGDs and KIs. FGDs included community members of various demographic groups, including:

- Women of reproductive age (WRA) aged 20-49
- Women aged 50+
- Adolescent girls aged 15-19
- Men aged 20-49
- Men aged 50+
- Adolescent boys aged 15-19

KIs were conducted with political/administrative leaders, religious leaders and influential persons, all drawn from the selected sites. KIs were used to collect information on gender responsiveness of systems and social institutions including women and adolescent girls' participation in community decision-making processes, women/girls status in relation to decision making at household level as a result of values held by social institutions, ownership of resources and women empowerment activities. They were also asked about men's involvement and roles as well as the availability of places where adolescents would be able to receive social and psychosocial services.

Three regions – Dodoma, Shinyanga and Zanzibar (Unguja) – were selected (Figure 1). Three studied sites (one per region) were randomly selected among the Enumeration Areas (EAs) included in the SIGI household survey. All FGDs and KIs participants were drawn from the clusters and villages selected:

- Lunguya in the region of Shinyanga;
- Mazengo in Dodoma; and
- Domoni in Mjini Magharibi (Zanzibar).

**Figure 1. Sites selected for the SIGI Tanzania qualitative assessment**

A detailed description of the methodology of the SIGI Tanzania qualitative assessment as well as the selection of sites can be found in Annex B.

The assessment team was able to conduct 92% of all planned interviews in Dodoma, Shinyanga and Zanzibar. Table 1 provides a summary of all interviews by types of interviewees and by geographical coverage.

**Table 1: Summary of FGDs and KIs covered**

Method	Category of study participants	Dodoma and Shinyanga		Zanzibar		Total
		Planned	Achieved	Planned	Achieved	
FGD	Adolescent girls (15-19)	2	2	1	1	3/3
	Adult women (20-49)	2	2	1	1	3/3
	Older women (50+)	2	2	1	1	3/3
	Adolescent boys (15-19)	2	2	1	1	3/3
	Adult men (20-49)	2	2	1	1	3/3
	Older men (50+)	2	2	1	1	3/3
Total FGD		12	12	6	6	18/18
KII	Village Executive Officer / Sheha	2	2	1	1	3/3
	Community Influential Person (1 Man + 1 Woman)	4	4	2	2	6/6
	Religious leader (1 Muslim + 1 Christian)	4	3	2	2	5/6
	District Cultural Officer	2	1	1	1	2/3
Total KII		12	10	6	6	16/18
Total interviews		24	22 (92%)	12	12 (100%)	34/36 (94%)



## 1.2 Perceptions of how a man and a woman should be

Many gender inequalities find their roots from the perceptions of people on how they expect a man or woman to be. These perceptions, which also originate from societal norms and customs, express themselves when women and men interact in their daily lives. These collective perceptions form the basis of many other dimensions of gender equality that are discussed in the following sections of the report. The present section describes what was found during the SIGI Tanzania qualitative assessment on perceptions of how a woman and a man should be.

### Key findings

- Community perceptions of how a woman/girl or man/boy should be were similar across all study sites.
- Some key informants indicated that community expectations on how a man/boy or a woman/girl should behave, appear and act are rooted in norms, traditions, customs and culture and passed over from one generation to another.
- There is little difference between women and men (or urban and rural individuals) from the studied communities in their perceptions on how a man/woman should be, with only the exception of a few individuals.
- The perceptions and descriptions of how a man or woman should be as provided by majority of study participants suggest that there is gender inequality for many life aspects.

The assessment found similar perceptions of how women and men should be and how they are expected to appear, behave and act. There was no difference in these perceptions between Zanzibar and Mainland Tanzania, or between rural (Shinyanga) and urban (Dodoma) communities. Communities expressed similar expectations towards being a man or a woman. Women and men are socialised, from their childhood, about how they should act as men/boys or women/girls and how they should relate to their own and opposite sex.

According to the FGD with women aged 20- 50 years and adolescent girls aged 15-19 years from Mazengo ward in Dodoma and from Lunguya ward in Shinyanga, a man is expected to be someone strong, confident and masculine who should automatically take leadership of the family.

*"Men are naturally born leaders and they should always demonstrate their leadership in a family"*

[Participant, FGD with women aged 50+, Shinyanga]

In addition, a man was defined as someone able to impregnate a woman:

*"If you are unable to impregnate a woman, your manhood is questionable, you become a worthless man. In fact, manhood lies in this ability and that's why boys who have not attained maturity are never called men! They are called children, same name as we call girls of the same age. They are all children."*

[Participant, FGD with men aged 50+, Dodoma]

A man was also described as the final decision maker in a family, someone that the whole family depends upon in terms of leading the family socially, economically, culturally and in every aspect of life. In Shinyanga, a man was described as someone who can also have multiple partners without this being questioned; can acceptably drink alcohol; and can go home at late hours or sleep outside the home without provoking questions, including from his partner/wife.

Conversely, a woman and/or a girl is expected to be clean, humble, beautiful, tolerant, submissive, someone who can give birth, a family caretaker, someone who can cook and conduct all the household activities and must show respect to men and her community.

*"A woman is the family maker, she gives birth and increases her husband's family size; she is the one who is responsible for child caring and her family because if you will leave your husband with the children they will end up being street children."*

[Participant, FGD with women aged 20-50, Dodoma]

The analysis showed that, with women, there was only few differences between the description of a woman and that of a girl, as well as what they were expected to be. Most of the descriptions for women were also applicable for adolescent girls. This is slightly contrary to the description of men as compared with adolescent boys.

*"To be an adolescent girl you should be clean, being in a proper dressing code, helping in household chores, have respect to men and your elders and be a girl with good manners. A girl should also be a hard worker, respectful to others but most importantly to her husband and in-laws."*

[Participant, FGD with women aged 20-50, Shinyanga]

Similar descriptions of women and men were also given during FGDs and KIIs with interviewees in Zanzibar. Participants from FGD with adult women (20-50 years old) in Unguja pointed out that women should be responsible for taking care of the children from the moment a woman is pregnant to the time she gives birth and that the father should be responsible for providing for the family in terms of food, clothing, education and all other basic needs in life. Table 1.1 summarizes how women and men from the studied communities perceive how a man/boy or a woman/girl should be.

**Table 1.1. Perceived descriptions of what it means to be a man/boy or a woman/girl by sex of participants**

Dodoma		Shinyanga		Unguja (Zanzibar)	
Men	Women	Men	Women	Men	Women
<b>How should a man be like</b>					
Strong	Strong	Strong	Strong		
Confident	Confident	Confident		Confident	Confident
Masculine	Masculine		Masculine		
A leader of the family	A leader of the family	A leader of the family	A leader of the family	A leader of the family	A leader of the family
Final decision maker	Final decision maker	Final decision maker	Final decision maker	Final decision maker	Final decision maker
Able to impregnate a woman		Able to impregnate a woman			
	Can go home at late hours	Can go home at late hours	Can go home at late hours		
	Can sleep outside the home	Can sleep outside the home	Can sleep outside the home		
		Can have multiple	Can have multiple	Can have multiple	Can have multiple

		partners	partners	partners	partners
		Can drink alcohol	Can drink alcohol		
				Bread winner	Bread winner
				Provides for the family	Provides for the family
				Protects the family	Protects the family
					Influences the family culturally, socially and economically
<b>How should a woman be like</b>					
Clean	Clean	Clean	Clean	Clean	Clean
Humble	Humble	Humble	Humble	Humble	Humble
Beautiful	Beautiful	Beautiful	Beautiful	Beautiful	Beautiful
Tolerant	Tolerant	Tolerant	Tolerant	Tolerant	Tolerant
Submissive	Submissive	Submissive	Submissive	Submissive	Submissive
Able to give birth	Able to give birth	Able to give birth	Able to give birth	Able to give birth	Able to give birth
Family caretaker	Family caretaker	Family caretaker	Family caretaker	Family caretaker	Family caretaker
Can cook well	Can cook well	Can cook well	Can cook well	Can cook well	Can cook well
Conducts all the household chores	Conducts all the household chores	Conducts all the household chores	Conducts all the household chores	Conducts all the household chores	Conducts all the household chores
Respectful to men and to the community	Respectful to men and to the community	Respectful to men and to the community	Respectful to men and to the community	Respectful to men and to the community	Respectful to men and to the community
					Oversees and protects husband's property
<b>How should a boy be like</b>					
Strong	Strong	Strong	Strong	Strong	
Masculine	Masculine	Masculine	Masculine	Masculine	
Hard working	Hard working	Hard working	Hard working	Hard working	
Respectful to adults and elders	Respectful to adults and elders	Respectful to adults and elders	Respectful to adults and elders	Respectful to adults and elders	Respectful to adults and elders
Assist father in heading the family	Assist father in heading the family	Assist father in heading the family	Assist father in heading the family	Assist father in heading the family	Assist father in heading the family
Leads the family/households in the absence of the father	Leads the family/households in the absence of the father	Leads the family/households in the absence of the father	Leads the family/households in the absence of the father	Leads the family/households in the absence of the father	Leads the family/households in the absence of the father
Smart	Smart			Smart	
Intelligent	Intelligent			Intelligent	
Free to make own decisions					
		Acceptable dressing code			Acceptable dressing code
				Firm in decisions	
					Observes prayers
					Faithful and honest to parents
<b>How should a girl be like</b>					
Clean	Clean	Clean	Clean	Clean	Clean
Humble	Humble	Humble	Humble	Humble	Humble
Beautiful	Beautiful	Beautiful	Beautiful	Beautiful	Beautiful
Tolerant	Tolerant	Tolerant	Tolerant	Tolerant	Tolerant
Submissive	Submissive	Submissive	Submissive	Submissive	Submissive
Can cook well	Can cook well	Can cook well	Can cook well	Can cook well	Can cook well
Conducts all the household chores	Conducts all the household chores	Conducts all the household chores	Conducts all the household chores	Conducts all the household chores	Conducts all the household chores
Respectful to adults and elders	Respectful to adults and elders		Respectful to adults and elders		
Proper dressing code	Proper dressing code	Proper dressing code	Proper dressing code	Proper dressing code	Proper dressing code
		Family caretaker			
		Takes over in absence of mother			
			Fertile	Able to give birth	Able to give birth
			Hard working		

These perceptions and attitudes are deeply rooted and embedded in all the communities visited during the assessment. They form part of the day-to-day life and define what it means to be "a good and responsible man or woman". Any deviations from these attributes provoke social sanctions in the form of lack of respect or recognition. In some of the FGDs, participants with different opinions were criticised and accused of pretending to live like Western societies (i.e. acting like people from Europe and America). For example, when a young man participating to a FGD with adolescent boys in Lunguya village (Shinyanga) said he believed that a good man is the one who stands for his wife, supports and helps her all the time, and does

not differentiate any task at home as feminine or masculine, the group roared up and one adolescent boy stood up and said:

*"Who are you trying to impress? Not in this village! The demarcation of what makes a man a good man and not are very clear and we all know it. It is not about what you do to support your wife. It is about what you bring home to care for your wife and family. Leave what is done by Wazungu (the Whites) in Europe right there; we are not yet there!"*

[Participant, FGD with adolescent boys aged 15-19, Shinyanga]

It should be noted that there were little differences between women and men in how the different communities define what it means to be women and men or boys and girls. While in each community a few women and men voiced slightly different opinions, most men and women, girls and boys concurred with the generalised and normalised descriptions and perceptions of how a woman or a man should be. Restrictive perceptions and expectations of manhood and womanhood lead to several types of impacts for women and girls in their communities, including valuing and treating girls and boys or women and men differently. As presented in the following sections of the report, these perspectives encourage the normalisation of many practices which perpetuate gender inequality between men/boys and women/girls, including restricted access to education, child marriage, GBV as well as denial of inheritance and barriers to land ownership for women.

## 1.3 Discrimination in the family and household responsibilities

### Household shared responsibilities

#### Key findings

- Findings from FGDs with women and men as well as girls and boys suggest that the sharing of household responsibilities in studied communities is governed by the traditional division of labour that is determined whether one is a man or a woman.
- In the studied communities, division of roles based on sex is considered as normal and acceptable by all community groups: women and men as well by community leaders and religious leaders, to the exception of some Muslim leaders.
- KII with one Muslim leader revealed that, Islamic faith contradicts this traditional division of labour and sharing of household roles in favour of women despite the fact that such knowledge/reflection is not widely promoted.
- All community groups involved in the study acknowledge that, as a result of unequal sharing of household roles, women's heavier workload is detrimental to their health and wellbeing. Adolescent girls in particular are more affected than older women with regards to their academic progress.

The previous section exploring the perceptions of how a man and a woman should be lays the ground for what should be expected in terms of how families and households in the studied community share household responsibilities. In all studied sites, regardless of the urban-rural split or Zanzibar versus Mainland Tanzania, women carry out most of the household activities. It is very rare and uncommon to find a man or a boy doing household activities, especially those that society or the community define as feminine (e.g. cooking or doing dishes – see Table 1.1).

A few exceptions exist where some men would support their families with activities such as fetching water using bicycles or washing their own clothes (Table 2.1). During FGD sessions with women and adolescent girls from the three different study sites, it was reported that most of the household-related activities are expected to be performed by the women and girls, although a few men were said to support and help their partners. In a FGD with adolescent boys in Dodoma, one of the adolescent boys said:

*"When a boy is involved in household chores and seen by other people, they are likely to ask: 'Is he living with a step mother?' This is because it is not normal for a boy to do the household chores."*

[Participant, FGD with adolescent boys aged 15-19, Dodoma]

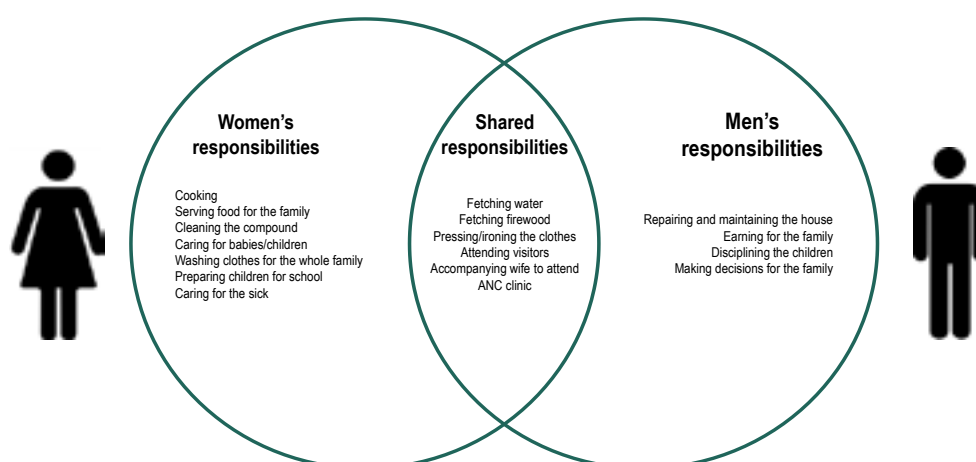
In a FGD with elderly women from Dodoma, one of the women from the group said:

*"There are some work that both women and men can do together, like construction works, but women role will be to fetch water and cook for the labourers; this is because women cannot do a masculine work because they are women."*

[Participant, FGD with women aged 50+, Dodoma]

Figure 2.1 presents some of the shared responsibilities reported from various FGD sessions from all three sites.

**Figure 2.1. Observed shared household responsibilities**



Using a standardised daily timeline, FGD participants were asked to self-report the household tasks that men, women, girls and boys carry out. It was found that, girls start at an early age to support their mothers with domestic chores. As they grow up and turn into women, they follow the same path as their mothers, carrying out the majority of household chores. Table 2.1 summarises the key findings from this standardised daily timeline for the three studied sites.

**Table 2.1. Division of daily household work between women and men and between boys and girls**

Time	Women	Men	Girls	Boys
05:00-08:00	Clean Wash utensil and prepare breakfast	Sleep up to 7 am. Wait for tea / food if it is available. If not, go straight to the farm / business / work	Help their mothers with cleaning and preparation of breakfast Prepare to go to school	Prepare to go to school
08:00-12:00	Farm	Farm / business	School / farm	School / farm
12:00-14:00	Preparing lunch and those who are farmers back home to prepare lunch, (if she prepared lunch in the morning, then she remains in the farm)	Farm / business / work	School Those out of school farm Out of school helping their mothers in lunch preparation	School Out of school farm Out of school resting and waiting for lunch
14:00-16:00	If she returned to prepare the food in the afternoon, then she will also fetch water, prepare food, and some they go to VSL groups.	Return home for lunch or remain at the farm and return later or go directly to the bar.	Return from school and help their mothers with household activities	Return from school and rest
16:00-18:00	Prepare dinner, fetch water, work on the vegetable garden	Rest	Help their mothers with domestic activities	Play / rest

A Muslim leader in Dodoma highlighted that Islam has clearly stipulated how household responsibilities should be shared. The Sheikh said:

*"To be honest, in Islam, all that today is seen as woman's or wife's responsibilities at home are actually man's responsibilities. God instructs men to get married to women in order to attain peace of heart and mind and for the sake of sustaining human kind reproductively while ensuring that women's rights are preserved. God further instructs men that women should be taken care of by making sure that their needs are attended and met: they are provided with water to use, wash their clothes, and cook for them and all that! If men are unable to do this for their wives, they are required to hire housemaids for the wives to do that on their behalf. It is unfortunate that today women are beaten because they were late to cook or did not wash their husband's clothes. These were not their responsibilities! It is all vice versa!"*

[Muslim Religious Leader, KII, Dodoma]

There are mixed feelings among women themselves on how this excessive workload at the household level is perceived. Some women, influenced by norms and customs which persist over generations, assume these roles to be theirs and are happy to carry them on without complaint or reservation. These norms and customs were a common reason given by most of the participants as a justification to the division of roles based on sex. Most of them simply pointed out that they replicated what they previously saw and adapted when they grew up and become adults. There is little questioning of the various gender inequality dimensions that are observed in communities. Some women expressed feeling embarrassed if they see a man doing "what is perceived to be feminine household roles". This perception of women feeling shy and embarrassed when seeing a man doing what is supposed to be a woman's role was shared by the majority of women from all three study sites.

At the same time, 10 out of 16 women from FGD with women and adolescent girls conducted in Dodoma believed that the strict distinction and divide of men's versus women's roles is old fashioned and that the era of marking such distinctions between what a man and a woman can do are over. This group believed that families that have men supporting their wives/partners have observed more balanced happiness and family joy since the woman/wife becomes less stressed with work and benefits from more time to interact with the rest of family members in many ways. However, other women still believed that this is not normal. They sometimes feel that such wives or women have "charmed" their husbands and they consider that these women who argue against sex-based division of roles have bad manners. The difference between these two perceptions and opinions may be associated with some basic social and demographic differences between the two groups of women. The majority of women who argued in favour of less distinction between men's and women's roles came from urban Dodoma and were younger, while most women of the other group who believed in sex-based division of roles came from rural locations and were older of age.

The multiple household roles that women and girls undertake were perceived by some study participants to impact women in many ways. One of the adolescent girls from Zanzibar pointed out that girls get very limited time to study and rest due to the multiple tasks they undertake at home, and even the generalised assumption of poor performance of girls in their studies can be associated with the fact that they lack time to study or rest:

*"Sometimes it's hard to be a girl because all the activities in the household will be done by you, Most of our mothers are not employed and they spend the whole day staying at home; surprisingly you will go home from school and find your mother waiting for you to cook, fetch water and do any other household chores without help from her or a brother! Sometimes, I think and wish it would have been better if I were a boy."*

[Participant, FGD with adolescent girls aged 15-19, Zanzibar]

In conclusion, in exploring how household roles are shared, the assessment finds that the traditional division of labour based on sex also dominates how household responsibilities are shared between women

and men and between girls and boys. Both women and men agree that women's workload attributable to household responsibilities is greater than that of men.

## Gender roles and division of labour

### Key findings

- Findings from FGDs with men indicate that men feel and assume responsibility of being the bread winners of their families and that, while a woman can participate in productive roles, it is an obligation for a man. This opinion was equally shared by almost all men across the three study sites.
- Unlike women from rural communities who seem to accept their position as second to men in productive roles, urban women voiced up their concern regarding taking on more responsibilities and contributing more to family bread winning than what was traditionally the case in the past.
- Nonetheless, men, women, community leaders and religious leaders all agree that while women and girls take part in almost all the domestic activities and participate at the same time to productive roles, men concentrate more on productive roles than on non-productive roles, which are mostly domestic.
- Majority of key informants, and especially religious leaders, pointed out that customs and norms contribute significantly to the observed pattern of gender roles. Some women and men pointed out that while some couples in urban settings have men who would not mind assisting their wives/partners with domestic roles, in rural areas, men taking part in domestic roles are subject to mockery by others.
- The pattern of division of gender roles in the studied communities were said to change for the better over time. Women increasingly get opportunities to engage in productive roles, as well as political and administrative platforms, with a significant appreciation and recognition from men.

Interestingly, it was found difficult during the fieldwork to get FGD participants and key informants differentiate between domestic shared responsibilities as discussed in the previous section and overall gender roles with emphasis on productive and non-productive responsibilities. There was always an overlap of the two. The overall picture painted by the majority of women and men involved in the study was that the woman is responsible for household tasks and duties while the man has to earn the bread for the family.

There was a similar description of gender roles across all three study sites. Women and men, boys and girls, the young and elderly had the same description of how gender roles are prescribed to men, women and adolescents. The same description of gender roles was also provided by community and religious leaders.

There was a clear link made between domestic and family-related activities and women and girls (e.g. household cleaning, food preparation, cooking, ensuring the food is on the table, childcare and ensuring that all members in the household have access to health services, fetching water, etc.). However, productive activities away from home were not necessarily for men alone. This means that while women are fully responsible for household chores as well as caring for the children and the whole family, both women and men participate in most productive activities (farming, fishing, petty business and formal employment). This division of labour was perceived by most of the participants to be unequal, despite the fact that it was normalised and considered acceptable.



In all studied communities, girls – unlike boys – had no time to play or for recreational opportunities, except during religion holidays. During FGDs with women and adolescent girls in Zanzibar, women and girls reported to undertake most of the household activities all day through. Girls are expected to assist their mothers with household chores after school while also attend Islamic classes (*madrassa*). Men were said to engage in productive activities, usually for half of the day; thereafter they would rest. After school, boys would be allowed to rest or would go out to play (Table 2.1).

The findings above were very similar to the ones found and reported in Dodoma and Shinyanga. For instance, findings from Shinyanga showed that women spend approximately six to ten hours in farming activities, and this would depend on the family arrangement. If a woman prepared lunch in the morning, she would then carry it to the farm. Otherwise, she would return home earlier to get time to prepare food for the family. She would only break for lunch and would then continue working for the rest of the day. Both girls and boys would be helping their mother. After farm activities, a boy would be allowed to play or go out while a girl would focus on household chores.

In Dodoma, different household arrangements were found in relation to division of roles. In some families, men were commonly reported to be the bread winners, doing most of the productive non-farming activities. On the one hand, in households where women are housewives, gender roles were easy to identify. Men would leave their homes in the morning and would be expected to leave behind an amount of money estimated to be enough to cover the family needs for the day. The wife would go to the market, buy groceries, cook, clean the house, care for young children, prepare the children for school, wash clothes, clean dishes and prepare food for the husband when he comes back. A woman would be expected to sit by the husband when eating. Majority of the community members, both men and women, would consider a woman who serves food and then leave her husband to eat alone to undertake other activities as disrespectful and not loving. Conversely, regardless of how light or heavy his work was, a man would have all the time he needs to rest after work. Majority of the community members would consider a man who helps his wife with house chores as stupid, not a real man and would characterise him as “bewitched”.

*“In our neighbourhood, majority of women are housewives; they are not employed, only few are teachers and nurses and most of those who are employed are from other regions. They are responsible for all household chores and that is what is expected from a good wife. I, for example, would not like to get married to a working woman or an educated one because we shall start arguing about who does what. Our culture and religions have clearly defined who should be doing what.”*

[Participant, FGD with men aged 20-50, Dodoma]

On the other hand, in households where both the man and the woman work and that are considered educated (i.e. where a member has achieved at least secondary education or a professional training and work as a teacher, nurse or civil servant for instance), the situation is different. Women and men would collaborate, and they would jointly contribute as household’s bread-winners from their paid work. At the same time, men from such educated households or families are more likely to support women in unpaid work – including household chores – than in households or families where women and men are less educated. Moreover, perception of the man is different. Neighbours and other community members living close by to families that are considered educated would consider the close partnership of couples (e.g. a man helping his wife with household chores) as “just fine”. Conversely, in instances of a similar behaviour from men from less educated families, the man would be considered as “being controlled by his wife”.

As far as gender roles related to participation in society are concerned, FGD participants and KIIs reported having witnessed changes over time with many women taking part in political and administrative roles.

*“There are so many women when compared to 10 to 20 years ago who are now leaders across all levels of the governance system, both politically and administratively.”*

[Sheha, KII, Zanzibar]

Based on the results of the KIIs, data suggest that women are more involved in political and administrative roles in Zanzibar and Dodoma than in Shinyanga. Yet, during several FGD sessions across all three studied sites, women pointed out that although women are increasingly holding different political positions – from village to national level – most of them still face many challenges in order to be able to hold senior positions, or even to find a job in the formal employment sector. Some of the reasons given to explain women's limited opportunities in the formal employment sector included lack of education and the existence of a patriarchal system that undermines women's ability to work in certain sectors that are perceived to be only appropriate for men, such as construction and private companies.

In some FGD sessions, some women explained that it is difficult for them to be self-employed or to run large businesses because they are unable to obtain large loans or to get sponsorship. A majority of them are engaged in small-to-medium-sized businesses (e.g. selling fish, snack and vegetables) because they lack the necessary capital to start larger businesses.

*"If some of us were educated enough to get employed, we would make savings from our salaries which we would then use as business capital to run sizable and recognisable entrepreneurship."*

[Participant, FGD with women aged 20-50, Shinyanga]

## Decision-making processes

### Key findings

- All of the three sites were found to have communities characterised as patriarchal.
- Women and men from the three study sites were of the same opinion that decision-making processes, both at household and community levels, are male-dominated.
- All religious leaders indicated that it is not sinful for women to take part to decision-making processes related to the family as far as the decisions are for the wellbeing of the family.
- All women and men from the studied communities, as well as the community leaders, indicated that involving girls and boys in decision making about household income and expenditure, school /education matters or other aspects of day-to-day life is of lesser importance.
- Conversely, religious leaders emphasised the need and obligation of involving girls and boys in making decision about their marriages – indicating that it is an instruction from God that there must be consent to any marriage.

The assessment found that all studied sites were patriarchal. Most women and girls from these communities, regardless of whether they were rural or urban, believed that men/fathers/husbands are the final decision makers. Men automatically assume household headship, which gives them the authority to make decisions on behalf of the rest of the household members on every matters, including expenditure or income, education, family planning and marriage of children.

Findings from Shinyanga indicated that men are the decision makers on expenditure and income generated from farming activities. They have access to the markets and are the ones who make the decisions regarding the sale of crops in the household. After the sale, men will spend the money without necessarily involving their wives/partners or grown-up children who participated in the farming and harvesting activities.

*"It is common here to find a man selling all crops harvested, sometimes without leaving behind even a backup stock and he may end up using the money for things only known to him. As women, we rarely question that because if done, you will be regarded as a very disrespectful wife."*

[Participant, FGD with women aged 20-50, Shinyanga]

Yet, some women appear able to make their own decisions regarding the income generated from various petty businesses (e.g. vegetables from gardening, selling snacks and small fish), regardless of whether they are married or single. Participants from a FGD with women aged 20-50 years in Dodoma mentioned that some women who have their own small businesses decide on the use of their money: they can buy household items and food, hence contributing to meeting household needs. However, when it comes to buying large things such as assets (e.g. land) or participating in Village Savings and Loans Associations (VSLAs), some women are doing it secretly.

*"Such decisions are hard to table and have an agreement with your partner. Even when you come to a collective decision, there is a fear of the husband to take advantage of the benefits and gains coming from the loans."*

[Participant, FGD with women aged 20-50, Dodoma]

Regarding sexual and reproductive health rights, adolescent girls from a FGD in Shinyanga pointed out that their father decide on their marriages by finding their future husbands and making arrangements for the bride price. The mother will only be informed and wait for her share if the family agrees. According to FGDs with women aged 20-50 years in Shinyanga and Dodoma, men are the final decision makers on the use of family planning. If the husband agrees, then the wife would go ahead and use contraception. However, if the husband refuses, then the wife would not use it.

*"Leave alone suggesting the use of condoms to your partner which is seen as a taboo and considered as a sign of being not honest in a marriage or relationship, proposing for family planning is a very hard task for a woman to her partner. The outcome of such discussion is very unpredictable and one may end up being beaten up."*

[Participant, FGD with women aged 20-50, Dodoma]

Overall, in all studied communities, the list of things for which the final decision maker at the household level is the man is long. It includes decisions on investments, children's education, the type of food to eat and cook at home, who can go out as well as when and why. It is also the husband who decides whether a girl should be enrolled in school, a wife should participate in a saving group or should attend local meetings, etc.

Although the population in Dodoma is a more cosmopolitan one, study participants held the same opinion as those from the communities in Shinyanga. With few exceptions, participants from Dodoma also placed women in a secondary place when it comes to decision making. As described in other sections of the report, a woman who is vocal, educated, wealthy, and hence empowered to participate in decision-making processes, is seen as a threat to marriage. Many men from the FGDs admitted that they would not get married to such an empowered woman. Similar observations were made in Zanzibar.

Various FGDs and KIs highlighted that some exceptions exist with some families where both women and men make joint decisions concerning their children's education.

Across all three studied sites, girls and boys were reported to be less involved – if not simply not allowed – to decide on anything because they are considered to still be children and still depend on their parents to make decisions on their behalf. However, there was some room for boys to make their own decisions, especially after puberty, but not for girls. In Zanzibar, a non-married young woman would not be expected to even decide to live alone away from her parents. Only when she marries would she be allowed to leave

home, or in very specific and exceptional situations such as getting employed away from the town where her parents live.

Interview with religion leaders from all three sites revealed a certain degree of agreement on the common practices reported above regarding decision making. They all indicated that, while couples and society as a whole should observe women's rights, men should still be the leaders except in a few exceptional situations such as when the man has travelled, a woman is widowed and/or when the woman is single and lives alone. In Shinyanga, a woman aged around 30 years would be expected to obey her younger brother (even if he is 18 years old) and abide by what he decides if their parents are not around.

Interviews with community leaders indicated a conflict of interest for many of them with regards to many of these aspects of decision making. Many of them expressed "what and how it should be" but with an apparent tone of saying so because of the obligations they have as local government leaders. For instance, when asked if he would be ready to marry and live with a broad-minded woman, empowered, able to demand equal decision-making power on household income, expenditures and equal rights to reproductive health, one of the village executive officer answered no. Religious and community leaders showed little difference in their perspectives on decision-making processes and equal rights between women and men. It was apparent that, similarly to community members and local leaders, the opinions of religious leaders were influenced by the normalisation of the embedded practices, traditions and customs of their communities.

## Child marriage and early pregnancy

### Key findings

- Child marriage and teenage pregnancy are still prevalent in Dodoma and Shinyanga where bride price and other associated gifts during weddings were perceived to encourage child marriage but not necessarily teen pregnancy.
- Adult women and men were concerned that young girls' exposure to unfiltered generalised information on sexuality that is readily available on internet – especially through the use of smartphones –, together with pressure groups and poverty, are linked to teenage pregnancy.
- Majority of the community and religion leaders estimated that child marriage and teenage pregnancy are on the decline due to government concerted efforts.
- More men than adult women from Zanzibar perceived that child marriage and teenage pregnancy are almost at the point of elimination in the Isles. This opinion was not equally shared with women.

Child marriage was not found to be a big issue in all studied communities. There was a coincidental agreement by all study participants that child marriage used to be a huge problem in the past but is declining as of now due to several efforts by the government. This view was also supported by all religion leaders who were interviewed in the course of this assessment.

*"As much as I know, there is no a single religion leader who will facilitate marriages involving children – meaning a girl who is either a pupil/student or is below 19 years of age. That will be sending yourself to jail!"*

[Christian Religious Leader, KII, Dodoma]

However, in Shinyanga and Dodoma, child marriage was said to still exist and to take place at a small scale. According to FGDs with women aged 20-50 years and adolescent girls aged 15-19 years from

Shinyanga and Dodoma, child marriage in the community was said to be caused by teenage pregnancy<sup>2</sup>, peer pressure, girls' desire to get money to buy small items and poverty in the household.

*"In our community there are a large number of girls who are getting married at a young age, sometimes as early as from 13-15 years old, and this happens because of poverty in our families. A girl decides to get marriage so that she can provide something to her family; if we had well-off families, we would not have gotten married early. The teenage pregnancy is also a big problem, especially among poor families; girls have no other options than dating with different men so that they can get money and provide something to their families and be able to get their needs like buying new clothes, shoes, mobile phones and food and this results to teenage pregnancy."*

[Female Community Influential Leader, KII, Dodoma]

During the various FGD sessions, study participants differentiated between early pregnancy when it occurs when the young girl is married (in a case of child marriage) from early pregnancy out of wedlock. Early pregnancy happening to a wedded teenage girl was perceived to be less of a problem and was rarely classified as teenage or early pregnancy. This is the reason why the majority of the participants identified bride price as a problem leading to early marriage but not necessarily contributing to teenage/early pregnancy. To them, teenage pregnancy is when an unmarried school-aged girl becomes pregnant.

*"Bride price can be a motivation for child marriage influenced by our parents who usually benefit from the bride price but not for teenage pregnancy that happens before marriage. Girls are not trapped into teenage pregnancy from getting the bride price. We are all married but no one here has her husband paid whole of the bride price; girls want freedom and good life so they leave home and go live with men hoping that they may get a good life."*

[Participant, FGD with women aged 20-50, Dodoma]

Some participants in Shinyanga reported that "some mothers encourage child marriage as they fear shame of a girl giving birth at home", while in some families girls get married to help their parents reduce the burden of taking care of them due to poverty.

*"Due to family difficulties, parents see it is a burden for a young girl to be home, the easiest way is for a girl to be married because the number of people in the family will be reduced."*

[Female Community Influential Leader, KII, Dodoma]

Findings from interviews with women and men who are Community Influential Leaders showed that, on many occasions, child marriage is associated with forced marriage and parents' desire for bride price. The practice sometimes reaches extremes:

*"Sometimes parents are forcing their daughters to stop their studies; they encourage them to write wrong answers during final primary school national exams or not writing anything on the paper so that they fail the exams. When she fails the parents attain reason for finding her a husband."*

[Male Village Executive Officer (VEO), KII, Shinyanga]

In Shinyanga, parents become very strict with their young girls to make sure that they do not get pregnant before marriage. It becomes very difficult for girls who get pregnant before marriage to get married later in their lives as many men in Shinyanga do not like to marry a girl who has already given birth. Moreover, in

<sup>2</sup> When a teenage girl gets pregnant, parents would like to cover the shame while the man responsible would like to avoid going to court and be sentenced to 30 years in jail – that is the maximum penalty for impregnating a pupil/student or a girl under 18 years of age. The two sides would secretly agree to wed the girl to the man and have him responsible for the care and welfare of the girl.

the eventuality that she ultimately marries, a girl who has already given birth before marriage entails a low dowry.

*"I'm working with MTAKUWA<sup>3</sup> to end violence against women and girls. Like I said, before I started working with this community, it was very challenging here; people used to have lots of expectations on dowry. We are trying to educate the community but more interventions are needed from other people outside of this community."*

[Village Executive Officer (VEO), KII, Shinyanga]

Despite various efforts from the government, in collaboration with other implementing partners, some of the community members still find ways to bypass the government barriers to child marriage. For instance, individuals may choose to opt for traditional marriages rather than formal marriages that involve religious leaders and/or government offices.

*"It has been two years now since I moved to this community; child marriage is a culture here. Girls are not given access to education, they marry at very young age of 13- 15 years. Girls education is not a priority, and school dropout is normal."*

[Muslim Religious Leader, KII, Shinyanga]

In Shinyanga, the value of pride price is tailored to the value of number of cows and, in most cases, it accounts for 10 to 30 cows, each cow being valued at TZS 100 000<sup>4</sup>. There are other associated gifts when a girl is married, including land, renovating houses of girls' parents, motorcycles and bicycles.

Despite the general perception that child marriages and teenage pregnancies are declining, community leaders and some of the elders from Dodoma and Shinyanga showed concerns about the persistence of the two issues; they do not believe that the problem is really declining.

*"This problem has not ended completely. It's difficult to end because still parents have high expectations towards bride price from their baby girls knowing that, when the girls grow up the parents will acquire wealth through bride price such as cows and money."*

[Male Community Influential Leader, KII, Shinyanga]

*"It is very difficult to alleviate this problem because of the law of marriage in our country. The law of marriage allows a girl of 14 years old to get married if they do an agreement between a girl and parents' consent while our policy states that a girl is allowed to get married when she is at the age of 18+. So some people, especially men, believe that they are doing right and legal thing."*

[Village Executive Officer (VEO), KII, Shinyanga]

*Nowadays girls have bad manners<sup>5</sup> due to exposure to technology<sup>6</sup> and pressure groups; even if you send her to school and give her everything she will end up getting pregnant and end up being married. This is a challenge to the whole community. When our girls get pregnant, we have been reporting such cases to the village government office but there is a poor follow up by the government to make sure that girls get their rights. We*

<sup>3</sup> MTAKUWA (*Mpango wa Kutokomeza Ukataili kwa Wanawake*) is a government-led strategy to end violence against women.

<sup>4</sup> TZS 100 000 corresponds to approximately USD 43 as of 1 June 2021.

<sup>5</sup> In this instance, "bad manners" referred to learning about sexuality too early in terms of age in order to digest the information reasonably, hence leading young girls to try sex at an early age.

<sup>6</sup> In this instance, "exposure to technology" referred to exposure to the internet.

*lose hope when we see that a perpetrator who was reported and taken to the police is released. Laws are there and are very clear but corruption is a challenge when dealing with police and village leaders.*

[Community Influential Leader, KII, Dodoma]

*"Local leaders and government officials do not strictly follow up on reported cases (of child marriage and teenage pregnancy) and sometimes parents think that reporting such cases to the village government is like shaming themselves."*

[Participant, FGD with women aged 20-50, Dodoma]

The situation was quite different in Zanzibar. Cases of child marriage and teenage pregnancy were reported to be rare. During FGD sessions with women of different age groups and adolescent girls, women and girls reported that they marry when they reach the age of 18 and above, and that it is not common to find a girl pregnant before she is married. This was confirmed during an interview with a Muslim leader from Zanzibar who said highlighted that all Muslim leaders with mandate to conduct marriage ceremonies had been strictly instructed by the government that girls aged less than 18 or those who are still at school should not marry. Moreover, to marry a man and a woman together, presentation of birth certificates is a requirement.

## Son's preference

### Key findings

- Preferences of sons over daughters exist widely with almost the same view in all three studied sites.
- Different reasons are attached to preferences of sons over daughters, but the dominant patrilineal clans constitute the main reason. Both women and men from all studied communities perceive sons as heirs and perpetuators of clan's name while daughters are known to belong to the families in which they get married when they grow up.
- In Shinyanga, the preferred scenario is described as having a few sons to sustain the clan's name and many girls to bring additional wealth through dowry when they get married. This opinion was shared by all men as well as a few women.
- None of the religious leaders interviewed shared these perceptions. According to them, all children are supposed to be equal and treated the same way in how they are being valued and respected.

The assessment finds that girls and boys are valued differently in the studied communities. A male newborn is celebrated and all the family will be happy. FGD with women aged 20- 50 years in Dodoma unveiled that boys are valued because "in religions (Islam and Christianity) men have been given leadership naturally." Hence, the birth of a boy means that a family or clan leader is born – someone who will extend and sustain the clan's name. In this regard, sustaining and expanding the clan depends on male newborns whereas girls will be taken away and will belong to the family in which they marry. This view was widely shared by almost all participants with a few exceptions.

*"When a girl grows up, she will be married and taken by the family to which she gets married to. The boy will remain to sustain the clan's name. The grandson/granddaughters from my boy are part of my family but those from my daughters do not belong to our clan."*

[Participant, FGD with men aged 50+, Dodoma]

In Shinyanga, women and men expressed different attached values to daughters and sons. FGD with men of all ages indicated that many families would prefer to have both girls and boys in their family. Many said they would prefer to first have a son or two who would be expected to become the leader of the clan and prolong the clan's name, followed by as many girls as possible to add up to the wealth of the clan through dowry when they marry. Interestingly, this scenario was also preferred by most women.

*"Boys are more valued by our parents and this is especially so when there is only one boy in the family. Of course when there is only one girl to the family she will be also valued. Boys are highly valued because even after school you will both go home but when we reach at home he will go directly to sleep and I will go to the kitchen to cook food for him and the whole family."*

[Participant, FGD with adolescent girls aged 15-19, Zanzibar]

Religious leaders did not share the same opinions and perceptions regarding preferences for boys over girls. Both Muslim and Christian leaders advocated against any form of discrimination against girls or any preference of boys over girls. They explained that it is in fact a sin to complain on the child that God has provided to a couple, whether a boy or a girl.

*"In the Holy Quran there is a full chapter talking about women. Most of the verses in this chapter were revealed to the Prophet as warning to the Arabs in those years of darkness who used to kill baby girls immediately when they are born. Since then girls and boys have equally been considered equal and receive equal recognition and value. God decides which sex of a child is bestowed to a couple, and we need to be grateful to God for whatever He provides us."*

[Muslim Religious Leader, KII, Dodoma]

These perceptions of the distinct social roles played by girls and boys were said to contribute to the differences in terms of value attached to sons and daughters, leading to unequal treatment between them. During a FGD with adolescent girls in Shinyanga, participants pointed out that boys are more valued and preferred in the household compared to girls. They gave an example that if a boy fails the Standard 7 or Form 2 national exam, parents will find a way to send the boy to a private school or would find something to keep him engaged, such as providing capital to start a business. Conversely, if a girl fails, no one will bother and she would have to stay at home and sometimes would be forced to marry. Similar accounts were also provided by adolescent girls in Zanzibar in a FGD session.



## Perceptions on girl's education

### Key findings

- Women, men and youth from all studied communities attach less importance to girl's education which is not equally valued as that for a boy.
- In Shinyanga, some extreme examples of disregard for girl's education were reported where some parents would ask their daughters to intentionally fail their school exams so that they do not continue their education and get married.
- Many participants acknowledge that if resources to educate both a boy and a girl are limited, they would give priority to the boy's education. Majority of adolescent girls themselves hold the same opinion; they expressed their willingness to let their brother continue with education if their parents cannot afford for both.
- Community leaders, especially those holding government offices, oppose this perception and promote government's efforts for girls' education

Mixed perceptions were found in relation to the value attached to girls' education. Generally, in the studied communities, it is a challenge for girls to achieve proper education because of social norms. The primary reason is that men, women and youth in these communities believe that an educated girl who reaches advanced levels of education may not necessarily benefit the family and the clan but rather the family into which she will marry. Moreover, confronted with several examples of teenage pregnancies, many parents assume that educating a girl is a waste of time and resources as "girls are likely to end up dropping out from school due to pregnancy." Interestingly, this opinion was also held by some of the women themselves.

*"If you send a boy and a girl to school the boy would finish his studies and study well compared to the girl whose concentration would be on getting married. Majority of girls when they start menstruation lose concentration on their studies and will only concentrate on love affairs"*

[Participant, FGD with women aged 20-50, Shinyanga]

In Shinyanga, women and men reported to have witnessed quite a significant number of school dropouts among girls, which has led some parents and community members to believe that it is useless to send a girl to school because she will not finish her studies. In these communities, some girls have been advising other girls who are enrolled in school to stop attending and get married. Unfortunately, some of the participants of FGD with women aged 20-50 years reported that they had been victims of such advice from their friends and peers.

At the same time, men's attitudes and behaviours also contribute to the magnitude of the problem of girls' dropout from school. In particular, for some fathers who wish to get their daughters married as soon as possible, the length of the educational system is perceived as an obstacle to their wishes and plans. Several examples of parents asking their daughters to make sure that they write wrong answers in exams so that they do not pass onto the next level of the educational system were reported.

*"I remember, last year, there was an NGO called KIWOHEDE. They came to our community and wanted to sponsor girls for vocational training. Our office mobilised girls; all the girls were young mothers and the process was hard, so we managed to get 15 girls who were to be supported. Three of them were prohibited by their parents from taking part in the programme, and seven of them dropped out with no reason."*

[Community Influential Leader, KII, Shinyanga]

Findings from Zanzibar showed very few differences regarding the perceptions of girls' education. The majority of men and a large share of women still believed that women's and girls' roles are to bear children and to take care of the family. Nevertheless, there were several women and men who expressed a different opinion arguing that girls are as important as boys. Some of them argued that there have been several examples of successful girls who went through the ladder to the top of the education path and became successful in their lives.

Generally, except for a few examples highlighting the importance of educating a girl, the present assessment observed a majority of negative opinions regarding girls' education.

## 1.4 Restricted physical integrity

### Violence against women

#### Key findings

- Eleven different types of acts were classified as violence against women and girls with no or very little differences across the different sites studied or between men and women. The most frequent cited act of violence was wife beating.
- Violence against women and girls were reported to happen at home, at school and in the community.
- There was a generalised perception among study participants that awareness of 'no tolerance' over these acts is increasing and many women and girls know where to report acts of violence.
- Community and religion leaders hailed government efforts to respond and address violence against women which include community efforts through MTAKUWA committees (in which they are members) and gender desk at district police headquarters.

The qualitative assessment included a question requiring participants in FGDs to name acts that they would consider to be violence against women. To that end, 11 types of actions considered to be violent acts against women and girls were defined (Table 3.1). For all three studied sites and for both men and women, the same definitions were used and presented during the FGDs.

**Table 3.1. Acts considered being violence against women**

Practice	Dodoma	Shinyanga	Zanzibar
Wife beating	+	+	+
Rape	+	+	+
Forced marriage	+	+	
Discriminatory inheritance distribution	+	+	
Denial of girl's education	+		+
Forceful sexual intercourse even if with wife	+	+	
Men's irresponsibility to take care of their families	+	+	+
Men having affairs / extra marital relationships	+	+	+
Sexual harassment	+	+	+
Verbal abuse	+	+	+
Family abandonment	+	+	+

Women and men confirmed existence of most of these practices in their communities but at different degrees and with different intensities. The most common cited violence against women across all three studied communities was wife beating. Participants from Dodoma reported more types of acts that fit description of violence against women (as described from the community perspective) than in Shinyanga

and Zanzibar. The most cited acts of violence against women in Shinyanga were wife beating and forced marriage.

*"Rape and wife beating are very common in this community, a week cannot pass without hearing of someone beating his wife or hearing of a rape case and if a week passes then tomorrow you will hear another case."*

[Community Influential Leader, KII, Dodoma]

FGD with adolescent girls and boys also revealed some acts common in schools that they consider violence against women. These include bullying, sexual harassment and verbal abuse. Girls complained to be looked down by boys if the boys know that girls are in their menses. Most of in-school acts of violence were associated with boys rather than teachers.

Rape was the most frequently cited act of violence among all other acts in Zanzibar: Both FGD participants and KIIs from Zanzibar indicated that rape involving school-aged girls and boys were very common and frequently reported. Perpetrators of violence against women and children, and especially rape, include fathers/husbands, step-fathers, brothers, school and *madrassa* teachers, family friends and neighbours.

*"Girls and boys from age 2-3, up to 10-15 years, have been raped at home, most often by relatives or close friends to their families. In some cases even fathers themselves. And this is a big challenge to our community. We also have four boys who were raped by their madrassa teacher and one boy was injured but no action has been taken so far."*

[Participant, FGD with women aged 20-50, Zanzibar]

Several reasons were given regarding the various forms of acts considered to be violence against women and reported in these communities. Excessive use of alcohol was associated with wife beating, verbal abuse and forceful sexual engagement. Improper dressing code for girls – women and men complained that modern girls dress up while exposing most of their body parts – was associated with rape and sexual harassment.

*"Sometimes women are the causes; they have to be beaten because they drink alcohol and disobey their husbands."*

[Participant, FGD with adolescent girls aged 15-19, Shinyanga]

*"If you come home late, even if you are late for five minutes, you will be beaten by the husband thinking that you are late because you were seeing another man; and if you delay picking the phone while the husband is at work, wait for its consequences when he comes back home from work: you will be beaten."*

[Participant, FGD with women aged 20-50, Dodoma]

As highlighted in the section on child marriage, desire by some parents to acquire wealth from bride price was associated with forceful marriage, which is a form of violence in itself. Forceful marriage was also said to be used to cover for the shame a girl may bring to the family when she gets pregnant before marriage. In this instance, the responsible man would be forced to marry the girl.

Both FGD participants and KIIs (including community and religious leaders) considered these acts of violence against women and girls unjustifiable. Women thought that men are beating their wives simply to show their manhood and that they are the heads of the family who must be obeyed. Although a few women were of the opinion that, "some women are rude to their husbands and that occasionally they need to be punished in the same way mothers punish their children", this was strongly opposed by the majority of other women. These opinions from women were not firmly confirmed by men participants who indicated that men who beat their wives are influenced by their own habit and attitude, like any other bad habit.

*"Don't tell me that there are people born as thieves: we are all born clean, honest and sincere. We pick our habits and attitudes in the course of our upbringing. No one was born a wife beater but it turns out to be so as a matter of one's self habit",*

[Male Community Influential Leader, KII, Shinyanga]

Most of the participants knew where to report an act considered as violence against women. The most popular place cited was the office of the Village Executive Officer (VEO) present in every village of the country. There was also a reference to the Ward Consultative Council as the second level after the VEO's office. All VEOs and Ward Consultative Councils are linked to the Gender Desk at the District Police Headquarters. Finally, there is the judicial system where final judgments would be made if the lower levels were unable to resolve the matter. Victims and survivors of violence against women would be expected to follow this line of reporting for their cases. However, they would still be attended to even if they jump the first steps and lower levels. In some forms of abuse, such as rape and physical injury, the hospital, as an institution, may be involved to provide medical evidence and treatment to the victims.

Interviews with religious leaders showed that, despite the efforts to preach against acts of violence against women, girls and children, they persist, with increasing rates in urban settings such as the urban area of Dodoma. In addition, some religious leaders from Shinyanga reported to be members of the MTAKUWA committees which work to end violence. The interviewed Muslim leader in Dodoma said that he and his fellow Christian religion leader introduced a special counselling initiative to address the issue of delinquent boys in their localities and help them.

*"When people point fingers to some of our girls and boys in our street, be it associated with rape or prostitution, we call them, sit down with them and talk to them. We help them turn back to being good people, good citizens. People can be rude to government leaders or even to their parents, but there is that feel of good morals when dealing with religion leaders: they listen to us and some of them change",*

[Muslim Religious Leader, KII, Dodoma]

## Female genital mutilation

The qualitative assessment found that acts and practices of FGM appear as if no longer practiced, at least in the communities that were studied. Women and men confirmed that due to very strict disciplinary actions introduced by the government against those engaged in these practices, FGM is no longer a practice in their community. However, some participants hinted out that, such practices may still exist but are performed in very high secrecy.

*"There are rumours that those who still sustain the practice do it in very high secrecy and they involve babies just when they are born. But these are just rumours; we are not seeing these practices now."*

[Participant, FGD with women aged 50+, Dodoma]

## Sexual and reproductive health and rights (SRHR), including sexual education

### Key findings

- Most participants had knowledge of sexual and reproductive health rights.
- Adolescent girls and boys reported to have sufficient access to most sexual and reproductive health services, which were said to be readily available in most of the health facilities within the studied communities.
- Women and adolescent girls indicated that use of family planning and/or contraceptives was limited, not because of a lack of availability but rather because of resistance from men among many of the married couples.
- Many women reported to use contraceptives without having involved their husbands/partners.
- Preference for many children in Shinyanga is also a reason explaining the low uptake of family planning reported.
- Most community and religious leaders as well as a majority of men argued against the use of contraceptives. Religious leaders were very explicit about the topic, suggesting that God has taught man on how to bear children and their upbringing, and that child spacing without the use of contraception should be the way forward.

Women, adolescent girls and boys from all study sites confirmed a readily availability of sexual and reproductive health services in health facilities (dispensaries, health centres and hospitals) located in areas where they live. Particularly adolescent girls and boys displayed an impressive level of knowledge of sexual and reproductive health rights. They said that health facilities provide both services and education on sexuality and reproductive health.

Women's access to family planning services, especially for those living in rural areas, is influenced by traditional decision-making patterns in which men hold the final word on decisions related to all aspects of married life. When women involve their male partners and discuss the use of contraceptives, it is generally men who decide whether a woman can use contraceptives or not. As a result, majority of women reported that they would use contraceptives without their husbands knowing and most women indicated that they were using contraceptives in secret. Most men proudly said that they hold the final word on the decision whether a woman should use contraceptives or not. In Shinyanga, preference for many children undermines the use of family planning as many women and men would like to bear as many children as possible.

In all studied sites, use of some types of contraceptives and condom was perceived as an indication of a woman's dishonesty in her marriage or relationship. This view was held by FGD participants of all ages.

*"A woman who asks her partner to use a condom is definitely a prostitute. A respectful woman cannot initiate the use of condom. It should be a man's responsibility to bring a condom and to suggest its use."*

[19-year-old participant, FGD with adolescent boys aged 15-19, Shinyanga]

Because of the fear of being labelled as a prostitute and the potential disrespect, adolescent girls who would like to protect themselves against unwanted pregnancy would prefer to use injectable contraception or implants that can be secretly administered and can protect them over a long period of time, without having to renew the contraceptive.

Most community and religious leaders as well as the majority of men spoke against the use of contraceptives. During a FGD with men aged 20-50 years in Shinyanga, most participants clearly stated

their opposition to the use of contraceptive. They explained that they do not allow their wives to use contraceptives because “God was not stupid” to bless them with all the children they can have. Religious leaders were very explicit on the topic; they suggested that God has taught human beings how to bear children and their upbringing and the way forward should entail child spacing without the use of contraception. During a KII with a Muslim leader from Zanzibar, the informant relayed religious texts, such as the Quran, that instruct human being on how to bear and care for their children. The text mentions breastfeeding for two to three years as a mean for child spacing.

Availability and access to abortion services is still a challenge. As it is known that abortion is illegal in Tanzania, the majority of women and girls are unable to access post-abortion care because of the fear that one would suspect that they initiated the abortion. However, it was made known to the assessment team that women and girls know that such services are available in public and private health facilities.

Culture, religious beliefs and laws constitute the main barriers in accessing abortion services by women and girls. Most community members, regardless of their sex and age, still believe that abortion is a sinful act. Due to the political situation at the time the study was conducted, and based on advice from official and ethical entities, all questions on abortion as a reproductive right to women and girls were not asked<sup>7</sup>.

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<sup>7</sup> As of 2021, at the time the study was conducted, the Government of Tanzania strictly prohibits any research or conversation on abortion. Official guideline also limit research on family planning and contraceptives. Investigation on these topics was not allowed.

## 1.5 Restricted access to productive and financial resources

### Ownership of land and productive assets

#### Key findings

- Land ownership was found to be dominated by men.
- The situation in Zanzibar is reported to have improved in terms of women owning land and productive assets
- Unlike other scenarios (i.e. where the majority of women accept the status quo such as gender-based division of labour), women reported to be unhappy with being deprived from owning land and other productive assets.
- Community leaders reported that both the Government of the United Republic of Tanzania and the Revolutionary Government of Zanzibar were taking actions towards improving women's rights to ownership of land and productive assets.

The qualitative assessment uncovered the existence of an unequal relationship between women and men regarding the ownership of land and productive assets. While most women talked about these inequalities bitterly, men of all ages talked about ownership of land and other productive assets proudly, claiming that it is the “right of men to own everything on behalf of the family”. This perception of men seeing themselves as the right candidate of the family to own land and other assets was common in all three sites studied. In these communities, men are more likely to own land and other assets than women because of the number of available options for men to access and own land and other assets. Men can purchase land, can inherit it from parents and can lease it for agriculture. Inheritance in particular provides more chances and opportunities for men than for women to acquire land, except in few circumstances when a woman is the only heir from her parents (see also section on inheritance). Some examples of women who were able to own land through purchase or inheritance were provided during the assessment. For instance, some women were said to own land while withholding the information from their husbands/partners because many men would not consent or may even sell the land had they known.

Women mentioned that, usually, a typical woman<sup>8</sup> do not own anything except for a few belongings such as their clothes and household utensils. A few women may possess some assets, especially those obtained from inheritance or that they were able to purchase due to their own income-generating activities.

<sup>8</sup> In this instance, typical women were assumed to belong to low socio-economic class, to have achieved low level of education or no education at all, to come from a rural area and to have limited knowledge of women and human rights



*"A woman has no chance of owning the family assets; if she gets a chance to own assets then there are no men in that family"*

[Participant, FGD with women aged 20-50, Dodoma]

*"All valuable assets are managed by the husband except for widows or single women. Even borrowing something from a neighbour or lending something from your neighbour, something like a bicycle to go to the market, you would be expected to seek permission from your husband."*

[Participant, FGD with women aged 20-50, Shinyanga]

Women widely reported an increased awareness on their rights to land ownership. However, many of them said that not many men have changed to accept that and, as a result, married women are often forced to exercise land ownership in secrecy.

*"Nowadays women are aware of the importance of land ownership and sometimes we listen to the radio and learn. So most of us, if we got the money we would buy the land secretly without our husbands knowing because if they heard or knew they would grab the land and use whatever way they want as if it was theirs. To own land if you have a husband you must do it secretly, and majority they build their own house in secrecy."*

[Participant, FGD with women aged 20-50, Dodoma]

In Zanzibar, an increasing number of women were reported to own land, buildings and large businesses. While male-dominated situations continue to prevail, women expressed a fair level of satisfaction of the government's efforts to improve their conditions and to enable women to own land and other productive assets. However, they said that many women would still ask their husbands to take care of their land/assets on their behalf or would transfer their ownership to their husbands.

*"The government provided a portion of land to the community and the plots were given equally to women and men in the community but still some women gave their portions to men. It's a culture that men own land although nowadays especially in Unguja women buy their own land although majority of them use their husbands' properties to live in and run their living."*

[Participant, FGD with women aged 50+, Zanzibar]

## Access and control over resources and businesses and employment opportunities for women

### Key findings

- Although the situation is changing and improving, women complained to have limited access to financial resources as well as reduced control and ownership of large-scale businesses
- Women also lamented on their lack of ownership of immovable assets such as land that can be used as collateral to access loans from financial institutions. This was cited as a barrier to own and control large businesses.
- More rural than urban women complained to be affected by the situation of lacking access to financial capital and/or formal employment
- Men and community leaders indicated that the barriers to women's formal employment, in both public and private sectors, are not related to the fact that they are women but rather stem from poverty, cultural background, less formal education and limited knowledge and skills.

Beyond ownership of land and other productive assets, women reported to have limited control over financial resources and ownership of businesses. Findings from the qualitative assessment show that the majority of women are more likely to own less valuable assets such as household furniture, utensils and small flocks of chicken. They are also likely to own small-scale businesses such as livestock keeping, small retail shops, homemade detergent-making as well as many other types, including running small restaurants or, more often, working as food vendors. Women lack access to large amounts of capital that would enable them to purchase or lease land for large-scale agriculture or to run medium-to-large-scale businesses. They are also unable to access and acquire bank loans because of their lack of access to immovable assets required as collateral. As a result, they end up accessing small-scale loans, most often from savings and loan associations which are known to target small borrowers.

During a FGD with women aged 20-50 years in Dodoma, participants reported that most women in their locality were engaged in small-scale businesses, in particular selling sardine fish, vegetables and snacks. Some women were also engaged in selling fruits or running small beauty shops and hair dressing salons. Women said that, although there are as many men as women running similar small-scale businesses, most of the large-scale businesses are owned by men.

With regards to formal employment in public and private sectors, most participants indicated that women have less opportunities to such employment compared to men. Several reasons and factors to explain this situation were provided, including the perception that not many women have sufficient education, knowledge and work skills, primarily because of the long-established male domination. Participants referred to the culture of denying girls to attend school, which was common in the past, and contributed to a high number of women with no or low-level of formal education today. Some women said that only few women are currently working as professionals (e.g. medical doctors, engineers, lecturers, teachers, etc.) or engaged in some types of work that in the past used to be perceived as masculine (e.g. construction and mining). Overall, most women are still poor, less educated and less likely to be employed in either the public or private sectors.

The situation in Zanzibar is not very different from that of Dodoma and Shinyanga. Most women are either housewives or engaged in small-scale businesses. Nevertheless, a few women are engaged in middle-to-large-scale businesses.

According to FGD participants (men, women and adolescents), women in Zanzibar are less expected to work in the public or private sectors. Men, and especially husbands, would prefer to have their wives stay at home instead of working. Both cultural and religious beliefs were associated with such practices.

*"In this community, women are not allowed to do any business. It's our culture; women are expected to stay at home, give birth and take care of the husband and family. All family businesses and other productive activities are done by men and boys only."*

[Participant, FGD with women aged 20-50, Zanzibar]

When asked about this practice, a Muslim religious leader confirmed that this phenomenon is sometimes wrongly interpreted; Islam does not prohibit a woman from working or engaging herself in businesses, she only has to do so with the permission of her husband – or parents if she is not married. Such a woman would be expected to observe the conditions of her faith, especially her dignity.

*"Contrary to what people think, Islam urges women to work or engage in businesses [...] and [...] prohibit a man to take away women's earnings from such businesses or employment unless the woman herself willingly offers to provide that to her parents or husband. "*

[Muslim Religious Leader, KII, Zanzibar]

## Distribution of assets during divorce and inheritance

Divorce and inheritance are two areas that were found to be most problematic in the qualitative assessment. In cases of inheritance – following the death of the husband<sup>9</sup> – or divorce – whatever the reasons cited for divorcing –, the consequences and issues arising as a result of one or the other were the same across all three studied sites. Although divorces theoretically only involve the divorcing partners (i.e. the former wife and husband), the distribution of assets, resources and properties acquired by the divorcing parties while they lived together usually becomes a clans' matter. The assessment revealed three possible scenarios:

1. When the woman knows exactly what to expect as her share as far as the distribution of assets and property is concerned. This is usually common in rural areas involving rural women of low socio-economic status and was commonly found in Shinyanga. In this scenario, a woman who divorces or whose husband passes away would leave her husband's home without receiving anything as her share, regardless of how many years she has lived and earned with her husband. In some extreme scenarios, she would be forced to leave behind her children as young as five years old or less. There are instances of divorces during which the parents of the divorced women would also be required to return the cows paid for her dowry. In most cases, there are no strong arguments, discussions or demands from the woman herself or from her relatives because traditions, norms and customs governing divorces are known by all sides and are expected to be complied to.
2. When the woman's socio-economic status or that of the family in which she was born is elevated, and when she is informed and empowered. This scenario is commonly found in urban areas or among couples considered to be from the socio-economic elites. In this instance, a tug of war will emerge between divorcees and relatives from both sides would be involved. In this scenario, the husband would demand the larger share of what was earned during the marriage while the woman would demand equal shares. Rarely do women demand more than their husbands. What the wife gets and what is the share of the husband is normally not pre-determined as it is the case in the

<sup>9</sup> Complications of inheritance were commonly tied to the death of the husband rather than that of the wife. Rarely did the death of the wife result into difficult decisions regarding inheritance.

first scenario described above. Sometimes, the case may end up in court for judgment. This was often reported by study participants in Dodoma.

3. Divorce under Islamic religion where pre-determined calculations of what go to the wife and husband is well established. Under this scenario, couples would go to the Kadhi – i.e. designated Islamic legal elites – to seek support during the distribution of property following divorce or inheritance – in case of the death of one or both spouses in the couple. This was a common scenario in Zanzibar.

In the first scenario above, women and girls, especially from Shinyanga, reported to be denied of their rights to get part of the earned property in cases of divorce or inheritance. In cases of inheritance, the husband's relatives, such as in-laws or uncles, would take the lead in deciding what happens to the property and assets, especially when no children are left behind, or children who are minor of age. During a FGD with women aged 50+ years in Dodoma, almost all group participants condemned an unequal distribution of inheritance.

*“After the death of my husband two children appeared and claimed that my husband was their father, so they were given the inheritance. It was a piece of land and cow. I was shocked. I was left with a house in which we used to live with my late husband. However, the ownership of the house was not prescribed to me but to my son! To be short, after the death of my husband all the property were taken by my husband brother! I was very frustrated, I was helpless and I didn't know what to do! It took me a long time to recover from the shock and start over! God will pay me back!”*

[Participant, FGD with women aged 50+, Dodoma]

From almost all FGDs conducted in Dodoma and Shinyanga, it was made clear by most of the women that during divorce or inheritance, a woman would leave with her few belongings and rarely would she receive any significant and fair share of the distributed property earned during the marriage. The worst-case scenario is when the woman was married while the husband had already acquired most the significant properties such as land, house, cars or investments such as shops or any running businesses. *“You came with nothing here, so you will return to your relatives with nothing”* imitated a 30-year-old woman during an FGD session in Shinyanga while explaining what husbands' relatives would tell the wife who lost her husband. Only the informed and empowered women, or those with access to legal support, would take such divorce and inheritance matters to court to uphold their rights. Many women would let it go and go back to their parents' home to start their lives all over again.

The findings of the assessment in Zanzibar show that distribution of property is most often governed by Islamic principles. The woman's possessions that were either given to her by her husband or earned from her own businesses would not be considered as part of the property to be distributed. Only the property and assets belonging to the husband or jointly owned would be tabled for distribution. During a distribution related to inheritance, all righteous heirs would be included in the distribution. FGD participants had mixed feelings about such distribution: while some of them thought that it was fair and thoughtful, some considered it to be discriminatory. In such distribution, women – i.e. wife and daughters – received far less shares compared to men – i.e. husband and sons. Interview with religious leaders confirmed such unbalanced distributions but hinted out that women are nowadays allowed to seek government support which mandates equal distribution between all parties.

Traditional practices that govern distribution of property and assets during divorces and during inheritance were generally perceived by many women as a denial of their rights. This opinion was also shared by a proportion of men, although not in the same tone as women. Most men justified the nature of the distributions, claiming that men are the perpetuators of the family's and clan's name, carry more responsibilities and have contributed to a larger part of what was earned. They also argued that, in many instances, women get married to their husbands while their husbands already own what is discussed for distribution.

*“The challenge will only occur if the husband inherited the land and cows from his parents. In this circumstance, the woman would not have any rights to inheritance. Instead, all of the property and assets will be distributed to the older son and the mother will have an option to stay with her children and in that way being taken care of.”*

[Male Community Influential Leader, KII, Shinyanga]

Socio-economic and health detrimental effects were cited as consequences of the perceived unequal distributions of assets and property that follow divorces and inheritance.

*“Women are highly affected due to unfair inheritance practices because they are not considered to be part of the distribution of inheritance; two women in our community have run mental (became mentally disturbed), girls would be obliged to marry at a young age when they are left helpless due to unfair inheritance when they lose their fathers - because relatives would have taken away their property. Children's school drop outs are repeatedly reported as a result of the same. “*

[Community Influential Leader, KII, Dodoma]

On various occasions during the interviews, women echoed their lack of voice and insufficient information on where to seek help and from whom after their divorce or husband's death. They pointed out that, although the government introduced a Gender Desk integrated into the Police Department, the desks are only found in district-level police stations and rarely at lower administrative levels. In addition, they questioned the efficiency of these gender desks, lamenting that it is not really helpful as the cases are prolonged for a long time and sometimes bribes are used to weaken women's claims.

*“We don't know those government laws, but in our community, traditionally, it is the in-laws, husband relatives and other older men who will distribute the property after the death of the husband. The case have been reported to the community leader and to us, so what we do is advising them to take their complaint to court. Most have acquired justice but the majority of them agree and later they will remain silent.”*

[Male Community Influential Leader, KII, Dodoma]

## 1.6 Men's roles in gender equality

### Key findings

- There was a consensus from all study participants that men's role is central to gender inequality. Men were associated with all the discriminatory practices that were reported in this report.
- Religious leaders believed that sacred texts and Holy Scriptures are not the source of men's behaviours towards gender inequality; instead, the religious texts support equality and equity. They believed that, somehow, there is an intended misleading interpretation for men's benefit.
- There is a generalised perception that any change towards gender equality should target changing men's behaviour. Religious leaders believed that they should be more involved in gender-related efforts because the required changes are moral and only religion can address them effectively.

In all discriminatory practices described in the assessment, men were found and said to be central to the existing problems encountered (Figure 5.1).

**Figure 5.1. Influence of men on discriminatory practices**

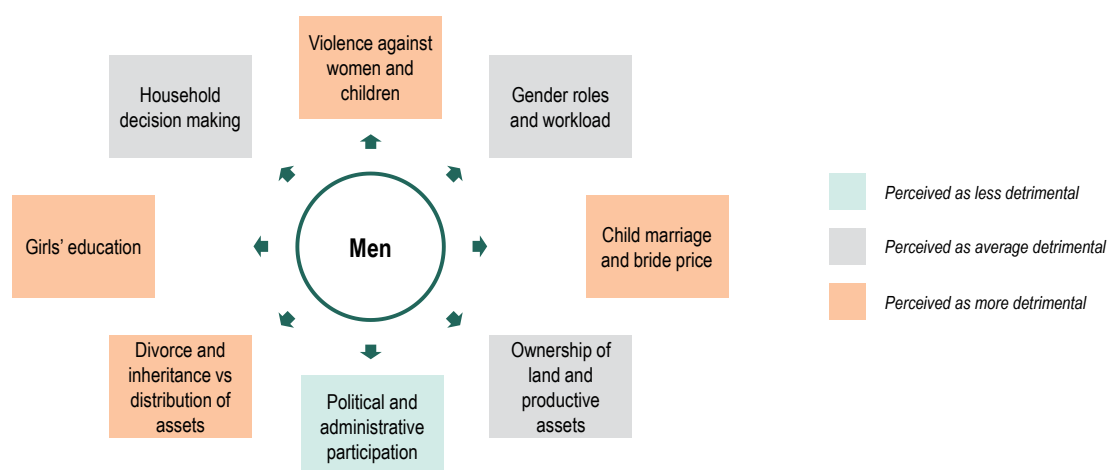


Figure 5.1 lists the various gender dimensions analysed in the present *SIGI Tanzania Qualitative Report* that lead to gender inequality. The assessment found that across all these discriminatory practices, women are either kept in a secondary position (such as in political and administrative participation, gender roles and sharing of household responsibilities) or sometimes not considered at all (such as in decision making,

divorce and inheritance and land ownership). In all these dimensions, men constitute the decisive factor that influence the interplay of societal gender-based relationships to their own benefit.

As such, almost all key informants involved in the study acknowledged the role of men's attitudes and change of behaviour if gender equality is to be achieved. Informants relayed that change should be targeted at the household level and focus more precisely on decision-making practices, which should be "involving and collective".

*"It should start with how we engage our partners in decision making in our homes. Allowing our wives/ partners to know how much we earn, how we spend, on what do we spend, what should be family or household priorities in spending, and so forth. Such practices, when repeatedly done, will empower women; they will feel involved and they can build up behaviour of confidence of making rational decisions, even when husbands are not around."*

[Community Influential Leader, KII, Dodoma]

During an interview with a Christian religious leader from Shinyanga, the role of men in ensuring gender equality was also relayed:

*"Religions do not really discriminate against a woman per se... It is only our interpretation of the spiritual revelations. God gave Adam a partner from his own ribs! How can one then hurt and discriminate his own rib? Women are equally our partners and should not really be left behind in anything that we do. If we leave them behind it means leaving our own ribs behind."*

[Christian Religious Leader, KII, Shinyanga]

During various FGD sessions with men of different age groups, "a passive acknowledgement" of men's role in perpetuating gender inequality (i.e. acknowledging that men were doing wrong things but not being ready to let go of the behaviour right away) was evident. However, none of the participants in the group discussions indicated that they were also part of the problem. Most of them used a third person description and even cited some examples of other men they know in their communities who are known for wife beating or involving less their wives in any sort of decision making, etc.

The perception that men are central to gender inequalities was found in all FGD sessions with women and adolescent girls, across all the studied communities, including in Zanzibar. In Zanzibar, while acknowledging the religious obligations of "women's obedience to their husbands", women pointed out that such obedience should only be complied with when and only if the husband is righteous and fulfils his obligations.

*"Men have not been given the right to abuse us, beat us, deny us sharing their plans that are for the benefit of the whole family; that is not Islam. That is following their own wishes and it is not fair!"*

[Participant, FGD with women aged 20-50, Zanzibar].





## 2 Conclusion

Based on the findings from the assessment, several conclusions can be made.

### Traditional gender roles persist

The sex-based division of labour which is inherited and passed over generations was found to influence what a woman or man, girl or boy should be like. As a result, the rest of one's life becomes pre-defined and pre-determined to the extent that change is very difficult to impose. These normative divisions of labour and determined gender roles form the foundation of a person's attitudes and behaviour that affect all other life aspects and dimensions.

### Social norms are strongly embedded

Customs, norms and culture, rather than religion, influence gender roles. The assessment found very few aspects that could be linked to faith and religious beliefs. In fact, Islam contradicts the traditional gender roles and shared household responsibilities for instance.

### Men dominate decision-making

The cited customs, norms and traditions favour men against women in decision-making processes. As a result, men and boys in the studied communities are more powerful than women and girls. In some cases, younger boys were entrusted to make decision regarding older women. This pattern of decision making disempowers women and girls both at the household and the community level.

### Discriminatory practices exist in all studied sites

Different forms of discriminative practices were found to exist in all studied communities with slight differences in their intensity and severity. Several government efforts responding to such practices were cited and appreciated for their contribution to reduce discriminatory acts and practices against women and girls. Moreover, additional efforts from Non-Governmental Organisations (NGOs) appear to complement the government's efforts. Unfortunately, both the efforts from the government and NGOs have not successfully reached rural communities.

### Few discriminatory practices have been eradicated

So far, only a few undesirable and discriminatory practices have been successfully reduced to an acceptable level. FGM is one critical example. Corruption and heavy bureaucratic systems characterised by long procedures were cited as barriers for women and girls to access and claim their rights without long delays.

## Community and religious leaders are ready to support the efforts to address gender inequality

Community and religious leaders have expressed their readiness and willingness to take part in efforts to address gender inequality. The MTAKUWA initiative offers one of the best examples.

## Efforts are still required to eradicate discriminatory social norms and practices

Generally, a lot remains to be done to improve women's and girls' place in the society represented by the studied communities. As women and girls continue to be considered as second-class individuals in society, other discriminatory practices are easily exercised upon them. For instance, women and girls continue to be victims of child/forced marriage, denial of access of land and ownership of productive assets, violence against women and limited access to some of their sexual and reproductive health services and rights.

## Recommendations

1. **Strengthen leadership in analysing the status of discriminatory practices:** Despite the existing levels of political will and government efforts, leadership in fighting discriminatory practices need to be strengthened. Mapping of levels of discriminatory practices aimed at determining their intensity should be conducted regularly to guide the development of appropriate interventions and the corresponding allocation of resources.
2. **Coordinate actions between NGOs:** NGOs working to reduce and or eliminate discriminatory practices against women and girls should improve their coordination across the three studied sites and work together to optimise the impact of their work. The lower success in rural communities can be overcome if key stakeholders can identify underserved areas and priorities, while avoiding duplication of efforts and overcrowding in the same areas, which leaves other areas unattended.
3. **Run campaigns targeted at youth:** Massive behavioural change campaigns intending to tackle undesirable and detrimental norms, customs and traditions and led by governments should be developed or adapted from across the world to advocate for change and against discriminatory practices. When designing such campaigns, the rural-urban divide should be considered. Behavioural change should be targeted more to the young generation so that future generations are free from detrimental customs and traditions.
4. **Take advantage of technology:** Use of technological advancement should be explored to supplement the current and new efforts in designing innovative interventions that address various forms of discriminative practices. For example, in the Covid-19 context, mass campaigns used for health education on reproductive health rights and sexuality could be replaced with mobile phone embedded messages. This is possible as the use of mobile phones among adolescent girls and boys is high and signal coverage is expanding across the country.
5. **Engage men in gender-transformative interventions:** While many of the existing interventions cited by participants and implemented by the government and NGOs have targeted women, there is a need to also target men as agents of change. Developing men-targeted inclusive interventions was noted to be successful in HIV and AIDS campaigns and the same could also be tailored and adapted in gender interventions.
6. **Improve level of engagement of community and religion leaders in initiatives to promote gender equality:** There is a need to reach a mutual understanding and develop "a common language" with religious leaders and have them as frontline advocates of gender equality.

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## Annex A. Scope of work and analytical framework showing scope of information coverage expected

In order to achieve the objectives of the qualitative assessment, the following activities were conducted in close collaboration with UN Women, NBS/OCGS, and the OECD Development Centre:

- Conduct Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs):
  - Design of the FGD and KII protocols, which included the production of a project plan, determining the number of FGDs and KIIs to be conducted, identifying the participants, selecting the facilitator and choosing the locations.
  - Production of the FGD guide, which included generating the questions and developing detailed scripts for each of the demographic groups.
  - Conduct FGDs and KIIs at the regional level with NBS and OCGS team members.
  - Production of the SIGI qualitative report with NBS and OCGS team members.
- Provide training to NBS and OCGS on qualitative data collection:
  - Prepare the lecture notes for qualitative data collection.
  - Provide joint training to NBS and OCGS.
  - Draft a brief training report resulting from the training of NBS and OCGS staff

Table A A.1 presents the analytical framework and the questions that were developed in order to produce the detailed scripts to conduct the various FGD sessions. Depending on the demographic group surveyed, the analytical framework was narrowed down to the issues of interest.

**Table A A.1. Analytical framework showing scope of information coverage expected**

Parameters	Key lines of exploration
<b>Dimension 1: Discrimination in the family</b>	
Gender-related and women and girls, men and boys specific issues with respect to identity (value), social relations (normative roles, duties, and responsibilities of women/girls and men/boys) and an exploration of the division of labour by sex and age in productive and reproductive work within the household and the community	Key lines of exploration include (but not limited to):
	<b>General issues</b>
	<ul style="list-style-type: none"> <li>• What are the existing gender norms and values associated with being female? What about for being male? How does this vary by age group, particularly between adolescent girls and boys (15-19), young women and men (20-24) and older generations (25-49) and up (50+)? Are women/men/girls and boys valued differently? How so? How about by social, educational, socioeconomic status and urban/rural status, women with or without children?</li> <li>• What do women and men do? Where (location/patterns of mobility) and when (daily and seasonal patterns)?</li> <li>• What does it really mean to be a "real man" or "woman" in this community?</li> </ul>
	<b>Household decision-making process</b>
	<ul style="list-style-type: none"> <li>• In what kinds of decisions do women/ girls in the household participate? Or decide on their own? (Household management, schooling for children/ self, family decision-making, family planning, age of marriage, choosing life partner etc.)</li> </ul>
	<b>Gender roles and division of labour between paid and unpaid care and domestic work (male vs female responsibilities)</b>
	<ul style="list-style-type: none"> <li>• What types of roles do women/ girls or men/ boys play within the local community or broader family networks?</li> </ul>

	<ul style="list-style-type: none"> <li>• What types of positions or sectors do women/ girls or men/ boys occupy at the national level?</li> <li>• How do customs and norms shape women's/ girls' options for productive (paid) work compared with men/ boys? What is the value given to such work?</li> </ul> <p><b>Child marriage and adolescent pregnancy</b></p> <ul style="list-style-type: none"> <li>• What are the understanding and perceptions of community members on overarching legal framework for marriage? How does the framework affect women and men, girls and boys?</li> <li>• To what extent are child marriages common in the respective communities and what are the perceptions related to child marriage? Who are the perpetrators and what could be done to alleviate this practice?</li> </ul> <ul style="list-style-type: none"> <li>• How are household responsibilities shared and why? How do these distribution of household responsibilities affect women and men?</li> </ul> <p><b>Ownership of family assets</b></p> <ul style="list-style-type: none"> <li>• To what extent are divorces are common in the respective communities and why? What are the consequences to women, men and children? How are divorces dealt with respect to distribution of property between men and women?</li> <li>• How are issues of inheritance being dealt with? Who gets what? What are the consequences to women, men and male/female children?</li> </ul> <p><b>Son's preference over daughter</b></p> <ul style="list-style-type: none"> <li>• What practices are common on preference of sons to daughters? Why? How do these social institutions promote/address son bias practices?</li> <li>• What are the community perceptions on investment in education for girls?</li> </ul> <p><b>Recommendations</b></p> <ul style="list-style-type: none"> <li>• What could be done to change the discriminatory norms and practices</li> <li>• Who should be the agent of change</li> </ul> <p>This will cover:</p> <ul style="list-style-type: none"> <li>▶ Gender norms and community perceptions</li> <li>▶ Productive roles: (paid work, unpaid work, self- employment and subsistence production)</li> <li>▶ Reproductive roles (domestic work, childcare, and care of the sick and elderly)</li> <li>▶ Community participation and/or self- help (voluntary work for the benefit of community as a whole)</li> </ul>
Power holders and decision making as a cross cutting issue across three of the four SIGI dimensions including decision making related with discrimination in the family (marriage, divorce, etc.); related to access to productive and financial resources; and related to restricted physical integrity.	<p>Key lines of exploration include (but not limited to):</p> <ul style="list-style-type: none"> <li>• Who among couples decide on fertility preferences (number of children and/or preference for boys or girls)? Why? How does such preference affect women, boys and girls?</li> <li>• What decisions do adolescent girls/women and/or adolescent boys/men participate in? Do women require the permission of a male partner or relative to access a healthcare facility?</li> <li>• What decision making do adolescent girls/women and/or adolescent boys/men usually control (over SRHR, over land ownership, use of household expenditure, use of farm produces, marriage, etc.)?</li> <li>• What barriers/constraints/opportunities do adolescent girls/women and/or adolescent boys/men face? Specifically, the household, community and facility barriers/opportunities women/adolescent girls face in effective decision-making and based on differences in social status and location (married/unmarried, in school or out of school and urban/rural, women with and without children).</li> </ul> <p>This will cover:</p> <ul style="list-style-type: none"> <li>▶ Household level decision-making: (decisions over household expenditure, allocate households resources to pay for health care services, education and marriage of children, visiting relatives etc.)</li> <li>▶ Decision-making relating to SRHR (family size, birth spacing, accessing SRH care including access post abortion care, etc.)</li> </ul>
<b>Dimension 2: Restricted access to productive and financial resources</b>	
Access to and control over land and non-land assets, resources, business opportunities and local support structures.	<p>Key lines of exploration include (but not limited to):</p> <ul style="list-style-type: none"> <li>• What assets/resources/opportunities do women and men of different age groups and adolescent girls and boys have access to? And what barriers/constraints do they face in accessing resources?</li> <li>• To what extent do women and men have the same access to educational and training opportunities?</li> <li>• To what extent do family support and roles help or limit opportunities for training by gender, marital status or parity?</li> <li>• What is your perception of a working woman? How do people in your community perceive and consider such a woman? Is it a good or bad thing?</li> <li>• What are the traditions that determine access to land and assets with respect to a particular society? What is the position of women in accessing land and assets? Why so? Who decide on these traditions? To what extent are these traditions detrimental to women?</li> <li>• How easy for women to secure and access Formal Financial Resources? Who among women are able to access formal financial resources? How does the situation of being able to access financial resources different between men and women? What are the barriers to accessing financial resources? What could be done</li> </ul>

	<p>improve women's ability to secure and access formal financial resources?</p> <ul style="list-style-type: none"> <li>• How does access to formal employment compare between men and women? Which workplace rights are important for (a) women (b) both women and men? To what extent these rights are made available to men and women? What are the barriers to accessing workplace rights? What are the common types of workplace rights that are frequently violated? What could be done to improve compliance to workplace rights especially for women?</li> </ul> <p>This will cover</p> <ul style="list-style-type: none"> <li>▶ Human: ( education, information, knowledge and awareness)</li> <li>▶ Social: (institutions, civil society organizations, social networks including advocacy groups)</li> <li>▶ Financial: (village savings, lending associations, micro-credit/other financial schemes, etc.).</li> </ul>
<b>Dimension 3: Restricted physical integrity</b>	
FGM and other forms of violence against women	<p>Key lines of exploration include (but not limited to):</p> <ul style="list-style-type: none"> <li>• What are the community perceptions on acts of violence? What types of acts are considered as violence against women/domestic violence/rape/sexual harassment/FGM with regards to community context? What are the root causes of these acts? How women are affected from these acts? How does the community respond to such acts? Which social institutions are available to address and support women on violence against them? Why these acts are not ending despite several efforts by different stakeholders including the government? What are the proposals and recommendations to support efforts to fight and address these acts of violation of women and children's rights?</li> </ul> <p>This will cover:</p> <ul style="list-style-type: none"> <li>▶ Violence against women</li> <li>▶ Domestic Violence</li> <li>▶ Rape</li> <li>▶ Sexual Harassment</li> <li>▶ Female Genital Mutilation</li> </ul>
Sexual and reproductive health and rights (SRHR) including sexual education. Assessing needs, priorities and perspectives, the distinct practical needs and strategic interests of adolescent girls/women and adolescent boys/men which, if met, would change their position in society and in relation to SRHR.	<p>Key lines of exploration include (but not limited to):</p> <ul style="list-style-type: none"> <li>• What are adolescent girls/women's and adolescent boys/men's needs and priorities in SRHR?</li> <li>• What are their perspectives on appropriate and sustainable ways of addressing their SRHR needs at the individual, household, peer/community and facility levels?</li> <li>• What are the community perceptions on women's right to abortion services? What are the facilitating factors to availability of abortion services? What are the barriers to accessing abortion services? What are effects of lacking these services? Who are involved in deciding on availability and accessing abortion services?</li> </ul> <p>This will cover:</p> <ul style="list-style-type: none"> <li>▶ Strategic gender and age-based interests requiring changes to existing roles and resources to create greater equality of opportunity and benefit.</li> <li>▶ Experience and views on the systems, services and operations/ management of SRH care.</li> </ul>

## Annex B. Detailed description of the methodology of the SIGI Tanzania qualitative assessment

### Methods of qualitative data collection and target population

The key methods to conduct the SIGI qualitative assessment were pre-determined by UN Women, NBS and the OECD Development Centre. The methods included Focus Group Discussion (FGD) and Key Informant Interviews (KII).

#### *Focus Group Discussions*

FGDs were conducted in all selected sites. FGD participants included community members of various demographic groups, including:

- Women of reproductive age (WRA) aged 20-49
- Women aged 50+
- Adolescent girls aged 15-19
- Men aged 20-49
- Men aged 50+
- Adolescent boys aged 15-19

A total of 8 to 10 participants were selected to participate in each FGD. Except for FGDs with adolescent boys and girls, the content of all FGDs comprised all issues presented in Table A A.1 of Annex A. Content of FGDs with adolescent girls and boys covered more issues classified under the restricted physical integrity dimension.

#### *Key informant interviews*

Using the data collection tools approved by the SIGI Tanzania Technical Advisory Group, UN Women and the OECD development Centre, KIIs were conducted in all of the selected sites with political/administrative leaders at village level, religious leaders and influential persons. KIIs were used to collect information on gender responsiveness of systems and social institutions including women and adolescent girls' participation in community decision-making processes, women/girls status in relation to decision making at household level as a result of values held by social institutions, ownership of resources and women empowerment activities. They were also asked about men's involvement and roles as well as the availability of places where adolescents would be able to receive social and psychosocial services.

For each cluster, key informants included one political/administrative leader at the community/village level, two religion leaders (one Muslim and one Christian) and two influential persons (one woman and one man). A District Cultural Officer was also included among KIIs.

## Sampling approach and selection criteria

### Selection of sites

A purposeful selection of regions for Mainland Tanzania was made based on the findings of the 2015-16 Demographic Health Survey (DHS) and the prevalence rates of four SIGI indicators (Table A B.1). Dodoma region was found to be problematic on all four indicators. Shinyanga displayed by far the highest domestic violence rate but also a significant prevalence of teenage pregnancy. The two regions were hence proposed for the SIGI Tanzania qualitative assessment.

In Zanzibar, Mjini Magharibi was recommended by OCGS as the region to be included from Zanzibar (Figure A B.1).

**Table A B.1. Criteria for the selection of the regions of Mainland Tanzania for the SIGI Tanzania qualitative assessment**

Key gender issue	Region	Prevalence
Domestic violence	Shinyanga	78%
	Tabora	71%
	Dodoma	50%
	Manyara	46%
FGM / Harmful practices	Dodoma	47%
	Manyara	56%
Teenage pregnancy	Shinyanga	34%
	Tabora	43%
	Dodoma	39%
	Katavi	45%
Land and other assets ownership	Dodoma	1.2%
	Simiyu	0.8%
	Mara	1.8%
	Manyara	1.9%

Below the regional level, one district was selected from each region (Figure A B.1).

- In Dodoma, Dodoma urban district was purposefully selected to represent the urban setting of the assessment.
- In Shinyanga, all districts were listed on a piece of paper and a random pick was used to decide which district should be selected. Through this process, Msalala district was selected.
- In Zanzibar, a district of Mjini Magharibi was conveniently selected based on geographical accessibility and upon recommendation of OCGS.

From each district, one ward, and later one village, were selected through a similar process of listing all wards and later all villages and randomly picking one ward/village to be visited (Figure A B.1). All the wards were drawn from the designated Enumeration Areas (EAs) that NBS included in the SIGI household survey. All FGDs and KIIs participants were drawn from the cluster and village randomly selected.



Figure A B.1. Sampling approach of the SIGI Tanzania qualitative assessment

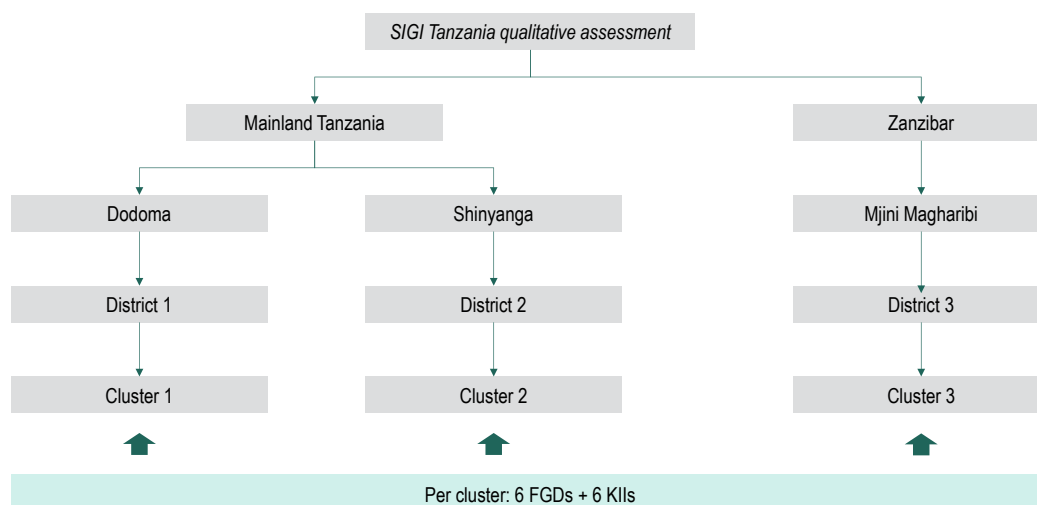


Table A B.2 below presents the final list of communities that were selected and surveyed for the SIGI Tanzania qualitative assessment.

Table A B.2. Selected districts, wards and villages for the SIGI Tanzania qualitative assessment

EA_ID	REGION CODE	REGION NAME	DISTRICT CODE	DISTRICT NAME	WARD CODE	WARD NAME	VILL/MTAA CODE	VILL/MTAA NAME	EA NAME	EA CODE
010533202002	01	Dodoma	05	Dodoma Mjini	332	Chang'ombe	02	Mazengo	Mazengo	002
170403105008	17	Shinyanga	04	Msalala	031	Lunguya	05	Lunguya	Buzima	008
530230302001	53	Mjini Magharibi	02	Magharibi A	303	Kianga	02	Domoni	Domoni	02001

Table A B.3 provides information on the sample size distribution based on the sampling strategy described above.

Table A B.3. Sample size determination

Method	Category of study Participants	Number of KIs/ FGDs per District/Cluster	Total KIs/ FGDs
FGDs	Older Women (20-50)	1	3
	Older women (50+)	1	3
	Adolescent girls (15-19)	1	3
	Adolescent boys (15-19)	1	3
	Adult men (20 -50)	1	3
	Older men (50+)	1	3
Total FGDs		6	18
KIs	Village Executive Officer	1	3
	Community Influential Person (1 Male + 1 Female)	2	6
	Religious leader (1 Muslim+ 1 Christian)	2	6
	District Cultural Officer	1	3
Total KIs		6	18
<b>Total</b>			<b>36</b>

## ***Selection of participants***

Participants for KIIs and FGDs were selected based on specific inclusion and exclusion criteria. Using convenient sample size estimations, participants for KIIs were selected based on their knowledge – inferred by virtue of their positions – of the information the assessment intended to gather. Women and men – both young and adults and from rural and urban areas – who were involved in FGD sessions were also drawn from representative communities based on definitive criteria. These criteria included:

- Participants should be coming from the pre-determined NBS cluster (one cluster could consist of one or several hamlets); these clusters were also visited for the SIGI Tanzania household survey.
- Participants should be residents of the respective community for more than five years;
- Selected adolescents should include both adolescents who are in school and adolescents who are out of school, preferably each category accounting for half of the group;
- Selected adult women and men should include both adults who are married and adults who are not married (including those with children), preferably each category accounting for half of the group;
- Selected participants were identified by their respective community leader. Community leaders were asked to identify participants with an emphasis that they should not come from the same family/household/clan.

## **Data collection tools**

There were three different FGD guides, namely:

- FGD guide for women of reproductive age and older women
- FGD guide for adolescent girls and boys
- FGD guide for adult men and older men

Similarly, there were three different interview guides for KII, namely:

- KII guide with political/administrative leaders
- KII guide with religion leaders
- KII guide with influential persons

The content of all tools was derived from the main analytical framework and the questions presented in Annex A. The original tools were in English, which were later translated into Kiswahili.

## **Fieldwork and implementation of the qualitative study**

The implementation of the qualitative assessment was carried out by Selemani Mbuyita – hereafter called ‘the Consultant’ – in three stages: preparation, data collection and data processing. The selection of FGD and KII participants marked the first stage of the fieldwork plan. The second stage entailed conducting interviews and transcribing the qualitative data. The third stage of the fieldwork included developing analytical plan and thematic matrices, data analysis and interpretation – all guided by the SIGI qualitative assessment analytical framework (Annex A) and study objectives.

### ***Preparation stage***

Detailed key tasks for the first stage are presented in Table A B.4.

**Table A B.4. Implementation plan of the qualitative assessment**

Field implementation plan	Expected deliverable
<ul style="list-style-type: none"> <li>Defining and confirming the assessment coverage with UN Women, OECD and NBS</li> <li>Confirming the assessment design</li> <li>Confirming the sampling approach and sample size</li> <li>Reviewing, adapt and translate (into Swahili) the data collection instruments</li> <li>Finalizing the logistics for conducting the assessment</li> </ul>	<ul style="list-style-type: none"> <li>Refined and finalized methodology and tools, assessment coverage and the logistics</li> </ul>
<ul style="list-style-type: none"> <li>Recruitment of experienced Research Assistant (RA)</li> <li>Training of the RA and orientation of selected NBS staff</li> <li>Pre-testing of the assessment tools through role plays during training and use the experience to refine tools</li> </ul>	<ul style="list-style-type: none"> <li>Trained interviewers and NBS staff</li> <li>Refined tools.</li> </ul>

### ***Data collection, management and analysis***

These two tasks entailed the second and third stages of the field implementation plan and approach. It included conducting interviews, transcribing of the qualitative data, development of analytical plan and thematic matrices, data analysis and interpretation – all guided by the SIGI qualitative assessment analytical framework (Annex A) and study objectives.

#### **Data collection and management**

Data collection was preceded by a one-day training of four Research Assistants (RAs). The training comprised an orientation of the RAs to the concepts of the SIGI, the objectives of the SIGI Tanzania country study, the essence of including a qualitative component in the SIGI Tanzania design and reminders of basics and principles of qualitative research using FGD and KII as methods of data collection. It also included an introduction of RAs to sampling approach, sample size and criteria for identification and selection of study participants.

During data collection, RAs were paired in such a manner that RAs who were men were assigned to interview groups or individuals of fellow men/boys and the same applied for women RAs with women/girls. All FGDs and KIIs were conducted in Swahili without a need for an interpreter. All interviews were digitally recorded using audio digital recorders after the consent of participants. In each interview/FGD, one of the RAs moderated the session while the other one took notes and oversaw the recording.

The same day as the interview, audio coded clips were transcribed into text files and saved as *MS Word* files. The transcribed text also included memo and notes from observations made during the course of the interviews/FGDs.

#### **Data analysis**

Data analysis was conducted using a rolling analysis method. This method entails developing an analytical plan similar to a codebook with main themes, subthemes and specific issues of exploration/assessment. The analytical plan – hereafter called rolling analysis form or matrix (see Annex C for an example) – was used to guide a daily analysis of all data collected in a particular day. Every evening, the four RAs together with the Consultant would convene at a daily evaluation meeting, discussing how data collection was implemented, identifying any drawbacks and potential improvement for the next day and, finally, discussing and summarizing key findings for each interview conducted on that day.

The result of the daily analysis consisted in a summary of key issues coming out of FGDs and KIIs, which were used to develop themes for further analysis of the data. RAs recruited for this work were conversant in qualitative data transcribing, coding and rolling analysis, hence avoiding conducting intensive training on the approach. The NBS staff was also oriented on this approach of conducting rolling analysis for the

sake of building their capacity and for facilitating timely data management. Using the broad themes provided by the SIGI analytical framework, the Consultant reviewed and determined emergent themes/topic and sub-topics that were not covered in the analytical framework and proposed additional codes. The initial plan was to use NVivo 12 software for qualitative data analysis. However, due to time constraint, a manual thematic analysis was used instead. The Consultant prepared this report based on manual thematic analysis and interpretation with a triangulation of the findings with information from desk review whenever applicable.

## Quality assurance

High priority on the quality of outputs was placed in the whole process; it was an integral part of the SIGI Tanzania qualitative assessment. Quality was assured through three basic exertions:

- The Consultant conducted some of the interviews himself with the support of very skilled RAs. The Consultant made sure that high standards of conducting participatory qualitative methods were maintained (e.g. ability to create good rapport with study participants, good communication skills, good listening skills, good note taking skills, etc.).
- Effective training of RAs and NBS staff was conducted by the Consultant to ensure detailed understanding of study objectives, methodology and processes, and output requirements for consistency and completeness. The RAs recruited for the assessment had received several similar training in the past on other assignments in which they participated. However, they, together with NBS staff, were further re-trained on other general aspects related to conducting FGDs and KIIs, including being good listeners, note taking, use of digital recorders, probing skills, transcribing and field report writing. The core topics of the SIGI Tanzania qualitative assessment were also given a special emphasis.
- Close supervision of fieldwork by UN Women (virtually) as well as by NBS and OCGS ensured that data collection was coherently conducted and in a manner that maintained data integrity and completeness. In addition to field notes taken, the Consultant used digital recorders to record interviews whenever consent was obtained to ensure no information is lost.

## Ethical considerations

### *Ethical approval*

The assessment involved a component of collecting primary data and interaction with human subject. An ethical approval was required from a recognized institution with mandate for this task. This protocol and its subsequent tools were submitted to NBS for ethical examination and approval. Similarly, the protocols and tools were also submitted to the President's Office, regional Administration and Local Government (PORALG) for approval of its implementation at the local governments' levels.

### *Informed consent*

At the point of data collection, all key informants were asked for their written consent. An information sheet about the assessment was drawn up in Swahili, explaining why it was being carried out, by whom, and what it would involve. Participants were then asked if they have any questions and whether they agreed to take part in the assessment. Text describing process of asking for consent is included as part of the tool content included in Annex 4a through 4h. Only those who consented were interviewed. Confidentiality of all assessment participants was assured with a slight limitation for the FGD participants. Consent with assessment participants with age below 18 years was made through their guardians/parents. .

## Gender sensitivity and child protection

Gender sensitivity was core to this assessment and was be part and parcel of the overall exercise in executing this assignment. Gender mainstreaming was an integral part of the study protocol to guide all processes and activities. The Consultant ensured that the methodology and the Consulting team formation was gender sensitive. These include ensuring that the study involved both male and female participants and interviewers. The Lead consultant was a male researcher who was assisted by two male and two female Research Assistants. Gender sensitivity was maintained during data collection (e.g. ensuring timing and venue is convenient and safe for all female FGDs) during data processing and analysis, during data interpretation and even during report writing where all the time sex segregations of the reported variables was maintained.

On the other hand, child protection was given a special consideration throughout the various steps of executing this assignment. This was important because some of the assessment participants were considered to be children by law (adolescents below 18 years old). The consulting team familiarized with the basic concept, principles and dos and don'ts for child protection and right. Similarly, during training of RAs and NBS staff, the Consultant included a special topic for training on child protection and disclosure of child abuse.

## Staffing and timelines

### Personnel

The SIGI Tanzania qualitative assessment was led by the Selemani Mbuyita who is an experienced Public Health Specialist and a Gender Expert. Four highly experienced RAs (two women and two men) were identified to meet the requirements of the assignment.

### Timeline

Although the preparations of the assessment were done in October 2020, the qualitative assessment was conducted between 3 and 18 February 2021.

## Results of fieldwork

The assessment team was able to conduct 92% of all planned interviews in Dodoma, Shinyanga and Zanzibar. Table A B.5 provides a summary of all interviews by types of interviewees and by geographical coverage.

**Table A B.5. Summary of FGDs and KIs covered**

Method	Category of study participants	Dodoma and Shinyanga		Zanzibar		Total
		Planned	Achieved	Planned	Achieved	
FGD	Adolescent girls (15-19)	2	2	1	1	3/3
	Adult women (20-49)	2	2	1	1	3/3
	Older women (50+)	2	2	1	1	3/3
	Adolescent boys (15-19)	2	2	1	1	3/3
	Adult men (20-49)	2	2	1	1	3/3
	Older men (50+)	2	2	1	1	3/3
Total FGD		12	12	6	6	18/18
KI	Village Executive Officer / Sheha	2	2	1	1	3/3

	Community Influential Person (1 Man + 1 Woman)	4	4	2	2	6/6
	Religious leader (1 Muslim + 1 Christian)	4	3	2	2	5/6
	District Cultural Officer	2	1	1	1	2/3
Total KII		12	10	6	6	16/18
Total interviews		24	22 (92%)	12	12 (100%)	34/36 (94%)

## Annex C. Example of a rolling analysis form for FGD with women and girls

Table A C.1. Rolling analysis form for FGD with women and girls

Theme	Topics	FGD with women 50+	FGD with women (20 -50)	FGD with adolescent girls (15-19)
Defining boyhood and girlhood	What does it mean to be an adolescent girl or boy			
	Are women/men/girls and boys valued differently? How so?			
	How about by social, educational, socioeconomic status and urban/rural status, women with or without children?			
	What are the community perceptions on investment in education for girls?			
Sharing of household responsibilities and gender roles	How are household responsibilities shared between women and men and between boys and girls? Why?			
Violence against women / adolescent girls and reproductive health rights	Types of acts considered as violence against women or girls/domestic violence/rape/sexual harassment with regards to your community context?			
	Causes of violence of against women/girls and justification			
	Society/community reaction against Violence against women/girls			
	Structures, institutions or organizations available to address and support women and adolescents against violence against them and what they do			
	Women's right to abortion services?			
	Reproductive health rights			
Existence, frequency and reasons for the FGM practices	How common are FGM practices			
	Potential health risks from FGM			
	Why these acts are not ending despite several efforts by different stakeholders including the government?			
Child marriage	To what extent are child marriages common in the respective communities and what are the perceptions related to child marriage?			
	Who are the perpetrators (people involved and encouraging child marriage) and what could be done to alleviate this practice?			
	What is the role of bride price in promoting girl child marriage?			
Reproductive health needs	Reproductive health and needs and rights?			
	Where do you get sexual and reproductive health education?			
	How easy is it for you to get this kind of education/information?			
	Barriers in accessing sexual and reproductive health and right education?			
	Use of condom			
Teenage pregnancy	To what extent is teenage pregnancy a problem in your community? What are the root causes of teenage pregnancy in this community?			
	Kind of girls most affected? (In school vs out of school girls; poor vs better off; very young and grown up adolescents).			
	Perpetrator (people, particularly men who are involved in) of teenage pregnancy			
	Measures taken to address teenage pregnancy?			
Preference of son over daughters	Is there a preference of sons over daughters?			
	Reasons for preference of sons over daughters			
	What are the detrimental effects of such practices			

	What are the community perceptions on investment in education for girls?			
Freedom of movement	Public spaces that are available for girls and boys			
	How do girls and boys navigate public spaces?			
	Where can you go during the day/night?			
	What are risks they face in accessing these spaces?			
	How are risks different between (and among) girls and boys?			
	If there are specific youth-friendly programs in your district?			
	What do they do?			
Access to land / non-land / businesses + Workplace rights	Customs and norms that determine women access to land/assets/resources/opportunities			
	What are household norms on the management of productive assets between men and women?			
	How do livelihood options favour men over women?			
	Who decides on these traditions?			
	To what extent are these traditions detrimental to women?			
	How easy it is for women to secure and access Formal Financial Resources (i.e. a bank account, bank loan etc.)?			
	Who among women are able to access formal financial resources?			
	How does the situation of being able to access financial resources different between men and women?			
	What are the barriers to accessing financial resources?			
	What kind of businesses are women involved with/ How do businesses owned by women differ from those owned by men. How easy/difficult it is for women to own and prosper in big businesses?			
	What are the positive and negative consequences for women who successfully control assets or sizable businesses?			
	What are the positive and negative consequence for men when women successfully control assets or businesses?			
	How does access to formal employment compare between men and women?			
Inheritance	For those who are in formal employment (if any), which workplace rights are important for (a) women (b) both women and men?			
	What could be done to improve compliance to workplace rights especially for women?			
	What prompts discussions about inheritance			
	Laws and regulations guiding issues of inheritance and how property/assets are distributed?			
	Position of women in inheritance			
	How are actually issues of inheritance being dealt with?			
	Who are involved?			
Political voice	Who gets what?			
	What are the consequences to women, men and children following such practices of distributing inheritance?			
	How do women and men compare in their participation to political arena			
	What roles are women taking in various village, district/regional, or national levels of decision-making in institutions including administrative and political roles?			
	How do power dynamics in the household or community prevent or facilitate meaningful participation of women in political forums?			
	Do women support one another across classes or ethnicity?			
	Which social support networks facilitate meaningful participation and leadership opportunities in public forums by women?			





# SIGI

TANZANIA

## SIGI Tanzania Qualitative Report

