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GENDER ANALYSIS OF THE HIMA
PROJECT, ZANZIBAR - SUMMARY

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BACKGROUND AND METHODOLOGY

Men and women have different roles with regard to forest management. The introduction of REDD (Reduced Emissions from Deforestation and forest Degradation) raises a number of issues with regards to gender equality such as: the space for women and men to equally participate in decision-making; access to available resources and opportunities; right of access to productive resources; and mechanisms for equitable sharing of forest products as well as the potential financial benefits from forest conservation.

This analysis sought to identify the gender issues with regards to Community Forest Management and REDD and make recommendations for the implementation of the HIMA programme. It comprised a literature review of the legal and policy framework in Zanzibar, followed by field work in Pemba and Unguja. Information was collected through focus group discussions and key informant interviews, and feedback meetings were subsequently held to validate findings.

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

- (i) Promote a pro-poor gender equitable approach to community forest management in Zanzibar;
- (ii) Pilot carbon financing for REDD;
- (iii) Provide forest dependent communities with secure property rights, equitable rewards for providing ecosystem services and other livelihood benefits;
- (iv) Inform the priorities of Zanzibar in national REDD strategy

The project covers 40 community forests in seven districts of Unguja and Pemba islands, each of which has a Shehia Conservation Committee. It is implemented by CARE in partnership with Department of Forestry (DFNRNR) and 3 umbrella organizations of SCCs – JECA, SEDCA and NGENARECO.

POLICY CONTEXT

Zanzibar is an autonomous part of the United Republic of Tanzania, consisting of two main islands, Unguja and Pemba. It has a total area of 2,654 square kilometers with a population of 1.2 million, 68% rural. The population grows at the rate of 3% annually.

Despite the increase in GDP and policy reforms, poverty levels have not changed significantly over the years. In Zanzibar's poorest district 74% of people live below the basic needs poverty line, and 33% below the food poverty line. When we talk about the poor in Zanzibar, we are mainly talking about women and children. Nearly half (48%) of the children in Zanzibar live below the basic needs poverty line.

The overall development vision of the island according to Zanzibar Vision 2020 is the reduction of absolute poverty in Zanzibar, including the provision of opportunities for women and equal opportunities for disadvantaged groups. The Draft **Gender Policy** of Zanzibar states that gender equality is central to human development and suggests the need to strengthen institutional frameworks for effective implementation of the policy.

Among the objectives of the Zanzibar **Agriculture Policy** of 2002 is to promote gender equality in agricultural development. Other provisions with an important gender dimension include recognizing the increasing need for energy resources particularly for cooking, and promotion of the registration of land by women.

The Zanzibar **Forestry Policy** contains a social goal of strengthening the role of forestry in alleviating poverty, increasing equity in resource management, and embracing the concept of community forestry. While it promotes active engagement of communities in managing forest resources, it is not explicit on women's participation in that process.

Zanzibar's **Land Act** provides the legal basis for three tenure systems: public land owned solely by the State; private land (including 3 acre plots provided by Government) owned by individuals; and the right of occupancy given by the Government. In practice, land is governed by customary law, and the right of women to own land is inhibited by illiteracy, lack of awareness, and cultural practices such as polygamy which reduce their chances of inheriting land.

Tanzania has developed a draft **National REDD strategy**, currently under revision, which also applies to Zanzibar. It proposes that there should be a fair and transparent benefit sharing mechanism that is known by all stakeholders.

Zanzibar has a strong focus on promoting girl's **education** in order to close the gap that exists between females and males. However, this is faced with several challenges including poor implementation of policies, patriarchal social cultural attitudes, poor enrolment and retention of girls at secondary and tertiary levels, and other socio-economic factors. The low numbers of girls in education has an impact on their opportunities to enter into the decent job market, to understand their rights, to seek redress and to participate in decision-making at community and other levels.

FIELD FINDINGS

GENDER ROLES

Communities have a very distinct set of expectations of who does what in the community and at the household level.

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

Gender roles are similar in both islands, with a stronger influence of tradition in Pemba. Women are fully responsible for the reproductive roles (cleaning the household, cooking, fetching water and caring for the children). The girl child is expected to participate for learning purposes. Women also have productive roles as they are expected to join their spouses in cultivation activities during the day, until the evening when they rest or attend Madrassa (religion classes).

Men are mainly engaged in productive activities for the first seven hours of the day, after which they rest or play football. Men are recognized as the bread winners in the family and therefore their primary role is to ensure that there is food in the household.

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

Apart from helping the mother with household chores, girls attend school. Boy children have more time to study than girls and this contributes to the low performance by girl children. Men believe it is more important for girls to do housework than go to school because it prepares them for matrimonial life. Girls are allowed to go to school particularly because of the government effort to ensure compulsory attendance, but they get limited support for their education needs compared to boys.

Household roles are replicated when it comes to community roles. Women participate actively in funerals and weddings, cooking, cleaning, and preparing children. Men on the other hand have a more decision-making and planning role, and provide the resources for the social events.

Particularly in Pemba, engagement in community forest management is minimal for women, and men are more involved in the Shehia Conservation Committees. Women in Unguja participate equally and do all work that men do, including security work. Men are responsible for preparing the area for cultivation (clearing the forest) and to some extent, actual cultivation of food crops. Women plant trees and other crops as well as harvesting.

ACCESS TO LAND

Men are more likely to own land because of the options available to them: inheritance, purchase, and leasing for agriculture. Women on the other hand only own land when it is inherited, although they have limited control over it, particularly when they get married. In most cases, women are forbidden to sell inherited land by their brothers or male members of their families, although

legally they do have a right to dispose of the property if they so wish. Many women are not aware of this right.

Few women have resources to purchase land. Furthermore women believe that they cannot own land on their own. Many do not know the procedures for purchasing land and do not know whom to ask for information.

Most women also do not lease land because most of them do not have resources to pay for the hard labour, such as clearing. Moreover whatever is harvested from it is not equally shared between men and women, although it is the woman who is likely to do more labour. Women think that the lease system in a context of patriarchy promotes inequality, because it pushes women to depend on their husbands to access a patch of land.

While men argued that women normally do not attach economic value to land, women explained that they prefer to invest in jewelry because they cannot take land with them upon dissolution of a marriage.

ACCESS TO FOREST

Access to forest resources is mainly determined by the village forest committee (or Shehia Conservation Committee), who are responsible for issuing a license to access the basic resources such as firewood, plots of land for cultivation, logs and beekeeping.

In principle men, women, boys and girls all have access to forest resources. However, women have less time to spend for forest based activities due to their reproductive roles. In Pemba women only use the forest to get firewood for domestic and medicinal purposes. In Unguja, women also make their income from selling firewood which they use for personal and household needs. Girls and boys spend minimal time spent in forests.

The process for accessing the forest resources is not straightforward and, given the cultural practices and beliefs, constitutes a barrier for women to have access to some of the valuable forest products.

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

BENEFIT SHARING

At the household level

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

Often, the man will know about how much the woman has made, but the woman would not be allowed to know how much the man has made nor ask for that information. In many cases women will not have full control of the products of their own labour. In a classic case of inequality in distribution, three wives of one man decided to lease land and paid for the license, but they had no control over the income.

However, there was a caution that the money made from forest resources is not sufficient for household savings.

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

In general, women get less when resources are being distributed within the household. Some men do not give their wives any income from agriculture despite women’s participation in cultivation. Men feel that after the harvest and the sale of crops, their sole responsibility is purchasing food for the household; the rest of the household needs should be addressed by the women.

Not in all cases that men provide money for food. Typically where a man has three wives, he would only provide food temporarily at the time he visits. Afterwards, the wife is supposed to cater for her own food and other needs as well as the needs of her children until the spouse visits her again.

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

At the village level

The section of the forest allocated for regular use is accessible by a license issued by the Shehia Conservation Committee (SCC). It is mainly men who take licenses for business purposes (charcoal and wood for furniture). In such cases women often use the opportunity to farm their husband's leased land for food purposes.

Because of the limited access, particularly to logging, men indicated that they are not in support of SCC's work. Likewise, women do not like being restricted to getting two bundles of firewood per day. In some areas the youth have decided to rebel and ignore the bylaws, entering the forest and cutting the firewood without a license.

People have complained that the system of sharing benefits (i.e. the proceeds of the licenses and fines for illegal logging) is not clear and at times seems to be unfair. So far, the earnings have been destined for a variety of purposes, such as improvement of water supply, school buildings, a mosque, or rehabilitating of villager's home. However, the experience is that plans of how the funds will be used are not always followed, and this also has a gender dimension. For example if the plan was to build a dispensary, the money could go into reading Maulid or buying footballs. These decisions are made by the SCC and the development committee often in a non-transparent manner. Women are most likely to be unaware of these decisions, much less contribute to them.

KNOWLEDGE OF REDD & CARBON

Beyond the Shehia Conservation Committees, few other village committee members or leaders in the areas visited knew about REDD. They have not discussed issues of distribution of the carbon credits but believe that it will be used by village government to improve livelihoods in the village. Similarly, the HIMA project is not well known among community members – in one focus group, only 1 out of 10 women knew about HIMA.

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

Generally, expectations are high and people, mostly men, have already started measuring the woods to collect data for determining the potential carbon stocks. However, how the future income will be distributed among community members is not clear. For others, the project creates confusion as there are no viable alternatives to cutting trees. One community has expressed

frustration because they have been stopped from using forest resources but have not been given a viable alternative by local government or the project.

The local government leaders and leaders of civil society organizations have not had training on gender. In such circumstances, it is difficult for villages to plan their REDD activities in gender-

sensitive way, and difficult for HIMA to promote transforming gender relations in forest management.

PARTICIPATION IN PUBLIC DECISION-MAKING

Villages have made advances in terms of equal representation in forest management groups. In some of the committees, representatives are elected through a democratic process at a village meeting - good practice that is in advance of other committees at Shehia level. Women do attend public meetings in large numbers although they are not so articulate in such meetings. Nevertheless women's active participation in public space has been increasing as a result of a series of development interventions over time.

Although there has been quite an improvement compared to ten years ago where there were no women represented in local structures, lack of confidence, low self esteem and cultural beliefs continue to constrain the participation of women in local governance. Women commonly have to get permission from their spouses before they can participate in any activity or meeting; and in committees it is usually the men who finally decide who does what.

The factors that influence participation of women in public decision-making are inter-related and mutually reinforcing, and include:

Poverty: Because they are poor, women's social position is inferior. This marginalization has pushed them out of the political sphere, and, given limited time, they choose to participate in productive work rather than in politics.

Religion: Religious beliefs are interpreted to require women to occupy private spaces and not have public interactions with male members of the community. Most women themselves believe that speaking in front of men is considered offensive by the Muslim religion and their spouse.

Culture: A woman who is submissive is considered well mannered and brings honour to her family and her husband. There are men who do not allow their wives to participate in public decision-making, including study tours or activities that involve long time travel outside the community. Women's greatest fear is that they risk divorce when they make decisions that are against their spouses' wishes.

Leadership: Shehas do not put enough emphasis on women's participation in public decision-making. Many local level leaders themselves are very restrictive of women participating in decision-making bodies and if a woman is persistent, they would not give her an opportunity to speak.

Education: Many girl children get married before they complete secondary school, and below the age of 18 years. A low level of education is perceived as a barrier to participation.

Self esteem: Women lack self confidence and feel inferior, even when they have the basic levels of education. Although women's inputs are more valued now than a few years ago, they have still not had enough opportunity to strengthen their capacity and confidence to participate in public decision-making.

WOMEN'S PARTICIPATION IN SAVINGS AND LOANS GROUPS

Village Savings and Loans (VSL) groups are dominated by women members. There are two kinds of group: one that deals with small businesses such as gardening or animal rearing, while the other deals with savings and loans only. The groups are organized, have structured leadership and are working well. These groups have helped women with alternatives for income generation, socialization, building of business skills and other opportunities. For some women, it is also a survival mechanism as they can to borrow for basic necessities. Many remain members precisely for the reason that they can approach the group for temporary loans.

Such women's groups have been a catalyst to the social and economic advancement of women, yet have also met with high resistance from men. It was reported that some men remove their spouses from the groups (particularly if there are other men in the group). Men fear disrespect from their

"Women think that they will be disrespected if they speak in public...when we ask them to participate in meetings, they say, you go, you were chosen to represent us....they show no interest in environmental management"
- woman SCC member

wives once they have financial power and it is reported that women who become economically powerful are vulnerable to gender based violence. Accordingly the men are invited by the women members to act as a support group and to guide the women in group management.

VSL groups pose a challenge in the context of the HIMA project. The VSL groups were supposed to facilitate households to increase their income without using or with minimal use of the forest. But training was not provided on how they could achieve this and thus the links between the work of VSL groups and conservation were not well established.

As a result, the groups are cutting firewood for sale as the only way to get money to buy shares. Women are cutting as many as five bundles of firewood per day to buy shares in VSL groups and these groups are gradually being joined by men who can see the benefits. It is clear that there was minimal coordination between HIMA and the WEZA and WAGE projects under which many of these VSL groups were created.

In some of the groups, there have been conflicts, coordination of members is weak, accounting systems are not functioning and they are operating without business skills. Many of the small businesses themselves are not sustainable. The approach taken to strengthen the economic capacity of women and women groups has not taken into consideration a market for the products, capacity of the women to produce, nor innovation.

There are lessons here for the training promoted by HIMA to make energy saving stoves. Although women report that the stove saves a lot of firewood, there has been insufficient support for the production, distribution and sale of these stoves.

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

GENDER IN LOCAL FOREST GOVERNANCE

The tendency for leadership in Zanzibar to be dominated by older males as opposed to women or youth cuts across government structures, community committees and NGOs/CBOs. This lack of involvement has not only limited opportunity for participation in decision-making, but is also likely to result in lack of ownership of important decisions about forest management by young men and women.

The main structure with power to influence the management of forest resources at village level is the Shehia Conservation Committee in collaboration with the village government (Shehia Committee). However, although they have been trained on a number of aspects of environmental management, SCCs have not been trained on gender equality and as a result, their work is not gender sensitive.

NGOs, SCCs and local government in general do not have any measures in place to ensure that women have the same access and benefits from forest resources as men. Furthermore, the leaders of NGOs and SCCs are not aware of their responsibility to generate views and voices of women in the management of natural resources.

Within the NGO JECA, when positions for leadership are announced, it is men who often turn up to pick up the forms, with women showing little interest. That is why within the organization the top leadership is all male. They have tried to balance representation in higher structures, thus the executive committee is made up of an equal number of men and women from each of the 9 member Shehias. Despite this emphasis on ensuring equal numbers of men and women in decision-making bodies, limited effort has gone into empowering women and transforming the social and gender relations at Shehia Level.

Among the roles of the forest management committee is to make bylaws, using inputs from community members through village meetings. Women attend these forums, but since they have limited knowledge about the issues and are not mobilized to take active participation, they lack confidence. Therefore bylaws are generally gender blind - for example, they do not distinguish between firewood for domestic use and for sale. Women members of the committees stated that their participation could have been more effective if they had undergone basic training on the legal and policy framework and expectations from a project such as HIMA. It seems that not even male members have been trained in these skills.

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

PRACTICAL AND STRATEGIC GENDER NEEDS

Women	Men
<ul style="list-style-type: none"> - Reproductive health education and services - Access to clean water - Working gear for when they patrol the forests - Vocational training e.g. beekeeping, soap making, gardening - Training on better agricultural methods - Capital for group businesses and individual businesses - Marketing for products - Support to form self help groups for income generation - Increasing access to forest resources - Adult literacy and entrepreneurship classes - Education on leadership and governance - Increasing awareness on their rights 	<ul style="list-style-type: none"> - Skills on furniture making, beekeeping, - Entrepreneurship training - Farming technology e.g tractors - Capital for small businesses - Better tree seedlings

Women in Unguja and Pemba both require strategic interventions and have practical needs. They do need clean water and better health services. Yet they also demand significant strategic interventions that can transform gender relations in favour of women. Economic empowerment is crucial in order for them to move out of poverty and gain time for other social roles. They also stated that they need skills, literacy classes, and other interventions that empower them through knowledge regarding their rights to forest resources, participation and ownership of productive assets.

Men's needs were mainly geared towards productive purposes. Boys' and girls' needs were mainly focusing on alternative opportunities, resulting from the lack of options after completing secondary school, and, in the case of girls, to counter the risk of early marriage. Both boys and girls expressed a need for more knowledge on reproductive health. Significantly, although they also lack knowledge on environmental management and their role as young people in decision-making on conservation, this did not feature in their list of needs.

Girls	Boys
Vocational training Entrepreneurship training Funds to continue education after secondary school Life skills and confidence building courses Sex and reproductive health and rights knowledge	Entrepreneurship training Loans for businesses Employment opportunities Modern facilities for bee keeping Own land for cultivation Funds to continue education after secondary school Sex and reproductive health knowledge

ANALYSIS and RECOMMENDATIONS

PROMOTING LIVELIHOODS

HIMA has undertaken important start-up activities, including building capacities, undertaking studies and establishing community forest management agreements (COFMAs). However, in the words of one respondent: “...there is need to change the HIMA approach...when we say we are conserving the forest, we will not be successful until we say we are able to focus on the livelihoods of people so that they can turn their attention from depleting the forest to conserving the forest.”

The savings and loans projects supported by CARE in the past have done tremendously well in increasing the financial capacity of women and men and in building the confidence of women to participate in decision-making in savings and loans groups; but it has also led to greater invasion of the forest. People need to be offered an alternative.

Recommendation 1: It is important for HIMA to increase resources for income generation activities for women, in ways that do not place further demand on the woman’s time or increase women’s workload. This implies also addressing the domestic division of labour. Interventions should look into opportunities for women to reinvest their incomes so that they expand their asset base and gradually move out of poverty.

Recommendation 2: HIMA should help women overcome the barriers to owning land and educate them on how they can use land as an asset to generate income and diversify their livelihoods. Ownership of land increases the options for women to generate income other than by cutting wood. This is likely to give more women an incentive to participate in conservation and take an interest in decision-making about forest resources.

Recommendation 3: HIMA should encourage and support investments in fuel saving stoves. These have multiple benefits: they reduce the time spent for domestic work, they help women cope with increasing scarcity of firewood, and for some it can offer an income generating opportunity.

Recommendation 4: HIMA ought to explore possibilities of supporting men with income generation training particularly when they are categorized as poor and marginalized. Income generation activities for men and young people are also scarce in Unguja and Pemba.

Recommendation 5: HIMA should harmonize its strategy on livelihoods with projects such as WEZA/WAGE to seek interventions that both benefit women and conserve the forest.

EFFECTIVE WOMEN’S PARTICIPATION

HIMA’s own Monitoring Framework states one of the objectives as to *ensure that there are empowered women who are active on forest management actions*. There have been measures to ensure representation of women and men in committees, but little has been done to build capacities

of women to effectively participate in decision-making structures. The result is that there are a number of women in committees, but actual participation is still limited.

Recommendation 6: HIMA needs to work more explicitly on women's empowerment to improve the quality of women's participation in forest management. Alongside this, it is important to also work with men in the process to promote changes in their beliefs, attitudes and practices.

Recommendation 7 : HIMA should organise women-only study tours for all women in SCCs to learn about each others' work. One of the best ways for women to learn is from each other. Specifically, women in SCCs in Pemba should be taken to visit Unguja. As well, women from both Unguja and Pemba need to learn how to effectively play out their role in REDD, and a field visit to a mainland location where women have been engaging effectively with REDD should be explored.

It is important to engage the men in planning for such visits and ensure that such interventions will not result into risks of violence for women.

GENDER CAPACITY AT COMMUNITY LEVEL

The CoFM guidelines, under which SCCs are established, provide for vulnerable groups to be identified and helping them participation in negotiating community forest management agreements. This provides an entry point for discussion of gender issues, but more specific guidance is needed to encourage SCCs to incorporate gender in planning, budgeting and strategizing. NGOs have so far been playing a critical capacity building role; if they are enabled to assist committees and communities in addressing critical gender issues they are likely to create a foundation for change in gender relations.

Recommendation 8: HIMA should develop gender mainstreaming guidelines to guide the the current work of SCCs and the formation of future committees.

Recommendation 9: HIMA needs to develop checklists of gendered practical and strategic needs to identify the areas on which it will facilitate capacity building. The checklists will increase the potential for the achievement of other gender equality goals such as equal participation and benefit sharing.

Recommendation 10: HIMA should further support the institutionalization of gender in partner institutions, through training, developing tools for gender mainstreaming, skills in gender analysis and planning, implementation, monitoring and evaluation. This can be done in collaboration with other CARE projects such as WEZA and WAGE to ensure building of synergies and harmonized approaches in working with communities.

INFORMATION AND KNOWLEDGE ABOUT REDD

Knowledge about REDD is extremely limited, which threatens the ownership and sustainability both of the project and also for the bigger agenda of forest conservation. The majority of people do not know what REDD is, what it requires from them, nor about potential benefits such as the carbon

credits. The only people who seem to know something about HIMA and REDD are the members of SCCs, and even then understanding varied widely between individuals.

This has led to high expectations regarding the possibilities for financial gains to community members from conserving the forest (carbon credits). Although men and women are both affected by this lack of information, women have less information due to their limited involvement in local level governance.

Recommendation 11 : HIMA must provide communities with more information about REDD.

This should be done not only through community meetings, but also using theatre, art, songs, poetry and other cultural methods of disseminating information. It should be done where women attend in large numbers and or through specific meetings for women; and also through interventions that particularly target the youth, as they do not attend the village meetings in great numbers.

WORKING WITH CHILDREN AND YOUTH

Both Pemba and Unguja have vibrant youth populations yet they do not participate in decision-making on forests. An opportunity is being missed to educate and empower a new generation that will conserve the forest rather than use it in an extractive manner, as at present. Participation in decision-making structures such as SCCs is critical in order for the youth to be their own mobilizing force in promoting changing attitudes and practices and in discussing alternatives.

Recommendation 12: HIMA should explore ways of engaging the youth councils and school Barazas in discussions about environmental conservation and REDD. Interventions for boys and girls should address the specific knowledge needs of each group and ensure that capacity is built for youth to actively participate in local governance regarding REDD. In order to balance cultural constraints, it is also important to develop a specifically tailored empowerment programmes for girls.

Retention in primary and secondary education for girls is one of the root causes of poverty, and illiteracy limits women's participation in forestry management. While it may be outside HIMA's strict mandate to address school retention and drop-out rates for girls, it is certainly within the long-term interest of forest conservation to do so. It also fits with the strategic priorities of CARE Tanzania.

Recommendation 13: HIMA/ CARE Tanzania should explore how to promote girls' education by making linkages with government or other projects that provide access to education by girls in the forest communities in Zanzibar.

BENEFIT SHARING

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

is not clear how decisions regarding use of the income gained from forest through fees and fines are reached, how much is spent nor to whom the SCC is accountable.

Introduced in this context, REDD is likely to perpetuate inequality in Zanzibar. The risk is that the few with access to knowledge might use the opportunity to establish mechanisms for sharing forest benefits, including future carbon credits, to the exclusion of the rest of the community, particularly women.

Recommendation 14: HIMA needs to undertake a study of how the current income from forest is used for the benefit of all community members. This will highlight gender distribution issues as well as provide input into how the resources can be better managed for the future.

This will inform the discussions HIMA should have with communities on how the benefits of forest conservation (including but not only payments for carbon) should be managed in the best interests of all members in the community, including women and girls.

Recommendation 15: HIMA should discuss with communities how to spread benefits to the poorest. Particular consideration needs to be given to people who live in basic needs poverty – those who people do not have assets to sell nor savings for use in times of emergency. In this case, resources from forest income could be used to facilitate access to healthcare or any other prioritized need.

MAINSTREAMING GENDER AND REDD

Gender will be truly mainstreamed within HIMA when it is no longer seen as a special issue but cuts across all its activities. This is gradual process, requiring HIMA to champion gender in REDD at every opportunity. HIMA needs to take action to address gender weaknesses in the current REDD architecture through organized forums, lobbying and advocacy meetings with policy makers. HIMA staff should also be participating in gender forums as well as forums on poverty reduction at national and local levels to establish and strengthen partnerships, networks and linkages with like-minded organizations.

Recommendation 16: HIMA should establish a forum for dialogue between community and government on REDD and ensure that gender issues are on the agenda in all discussions. Through this forum this report should be disseminated, and further strategies of strengthening gender equality in forest management should be explored. The forum should meet at least twice a year to discuss the progress of implementation of the HIMA project, particularly on how it is impacting on gender relations.