



# **MOST SIGNIFICANT CHANGE STORIES FROM SECURING YOUR FAMILY'S FUTURE: COURSE FOR MEN**

Lessons from Tanzania

November 2021

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# Acronyms

<b>ICRW</b>	International Center for Research on Women
<b>MSC</b>	Most Significant Change Stories
<b>PWC</b>	Pastoral Women's Council
<b>SYFF</b>	Securing Your Family's Future
<b>VLA</b>	Village Land Act
<b>WLPR</b>	Women Land and Property Rights

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## 1. Introduction



## 1.1 Context of women and land property in Tanzania

The Constitution of the Republic of Tanzania (1977) upholds equality before the law and promotes women's ownership and inheritance of land/property. The Village Land Act (VLA) of 1995 gives the Village Land Committee, Village Council, and Village General Assembly powers to allocate plots to individuals. However, this Act also promotes the customary right of land that grants occupancy rights. The Law of Marriage Act, 1971 promotes joint ownership of land or property by couples and protects inheritance rights, and the Mortgage Financing Act 2008 guarantees spousal consent in land/property transactions. The Land Acquisition Act, cap 118 provides for land documentation while the Court (the land dispute settlement) Act, 2002 guides management of land-related disputes.

Despite these rights being enshrined in law, customary practices, lack of legal knowledge, and social norms hinder the realization of these rights in Tanzania (Slavcheska et al., 2016). Customs, patriarchal systems, norms, laws, and policies favor men's land and property ownership rights and reinforce gender inequalities (Kisambu, 2017; Dancer, 2017). Social and political challenges are associated with land inheritance and succession rights in Tanzania; addressing these would require understanding how customary law is practiced and that kinship ties lie at the heart of family land management practices (Dancer, 2017). Pastoralist women are likely to be disproportionately affected by land tenure insecurity due to their general vulnerability as a discriminated group (Daley, 2011). More generally, Daley (2014) found that some men are not ready to transform patriarchal systems to allow women to own land. Most men are not aware of women's rights and therefore continue to violate them. Kisambu (2017) also notes that community members' negative attitudes and perceptions concerning women's rights are still a big challenge to women's land and property rights.

Few interventions have sought to transform men's attitudes, self-efficacy, intentions, and perceptions of social and peer norms focusing on women's land and property rights. In this regard, approaches that engage men with the intent to transform peer norms around land allocation and land use while fostering women's equal access to land and property rights are ground-breaking.

## 1.2 Overview of the Securing Your Family's Future: A Course for Men

In 2018, a pilot course, Securing Your Family's Future (SYFF): Transforming Peer Norms about Women's Land Rights—A Course for Men was developed by Lori Roller Consulting, Inc in collaboration with the Pastoral Women's Council (PWC) (Tanzania), KELIN (Kenya), UCOBAC (Uganda) and the International Center for Research on Women (ICRW). This course is a curriculum-based intervention designed to change peer norms about women's land rights among men in local communities. The curriculum, which comprises six sessions,

was piloted with 100 men in Ngorongoro District, Tanzania, by Lori Roller and PWC in 2019.

### SYFF : A Course for Men

**Session #1:** Course introduction and introduction to land rights

**Session #2:** Gender Boxes

**Session #3:** Joint decision making

**Session #4:** Successful family and land rights

**Session #5:** What Men can do to assure equitable land rights

**Session #6:** Being a force for change

Figure 1. SYFF for men course curriculum

Before the training, a social norms assessment jointly conducted by PWC and representatives of the pastoralist communities in five villages of Ngorongoro district identified the predominant social norms in the different villages which the SYFF course for men sought to respond to (see Fig 2).

The Theory of Change illustrated below guided the course implementation and evaluation.

The Key behavioural outcomes anticipated through this course include:

#### Women's behaviors

- a. Women acquire (through purchase, gifts, or inheritance) and register land in their name

#### Men's behaviors

- b. Fathers allocate land to daughters (regardless of marital status) as they do for boys
- c. Men bequeath women (including daughters) land in their wills
- d. Men (husbands) seek women's consent before selling family land (and property)

#### Land Management Structures (LMS) behaviors

- a. LMS assure gender equality in LMS membership
- b. LMS include women's priorities (e.g., agriculture, grazing, etc.) in land use plans

This report highlights the reflections from the participants and the local communities on the impact of the SYFF course for men.

<sup>1</sup>In 2020, a separate curriculum for women was also piloted by Lori Roller, PWC and UCRT in Longido district targeting 100 women from 5 villages, however, this intervention is not a subject of this MSC evaluation.

<sup>2</sup>Three of the five villages selected for SYFF interventions are part of the Ngorongoro Conservation Area (NCA) where inhabitants are not allowed to own land thus: Irkeepusi, Oloirobi and Irmisigiyo.



#### IRKEEPUSI VILLAGE

1. Domestic violence & disinheritance of women & girls.
2. Exclusion of women from decision making at all levels and in ownership of livestock.

#### IRMISIGIYO VILLAGE

1. Rampant domestic violence.
2. Women not allowed to own and manage livestock.

#### OLOIROBI VILLAGE

1. Women excluded from ownership of livestock and decision making at all levels.

#### SAMUNGE VILLAGE

1. Women excluded from decision making and ownership of land and property (predominantly Sonjo).
2. Girl-child do not have inheritance rights from their fathers.

#### KIRTALO VILLAGE

1. Rampant domestic violence and violation girls rights to education and marriage.
2. Women excluded from land and property ownership and in decision making at all levels.

Figure 2. Dominant inequitable social norms and related practices by village



#### Intervention activities

Social norms assessment  
Message development  
Social norms change activities  
Capacity building



#### Intermediate behavioral outcomes

Cluster #1. Beliefs, attitudes & norms about gender equality including women land tenure.

Cluster #2. Beliefs, attitudes, norms and self efficacy to navigate formal & customary laws and systems related to securing land tenure.

Cluster #3. Beliefs, attitudes, norms and self efficacy for Women's meaningful inclusion/participation in land management structures.



#### Behavioral outcomes

Women's behaviors  
Men's behaviors  
Land management structures' behaviors



#### Goal/Impact

Increased women's access to, use, ownership and control of, and decision making about land

Figure 3. SYFF Theory of Change (ToC)











## 2. Overview of the Most Significant Change Evaluation Approach



## 2.1. The MSC evaluation and approach

Most Significant Change (MSC), as an evaluation approach, is a participatory (indicator-free) and iterative approach of systematically collecting, documenting, analyzing, and communicating significant stories of change in social phenomena (Davies & Dart, 2005).

Through this technique, PWC, with technical assistance from ICRW, sought to identify the most significant changes associated with the training program, Securing Your Family's Future (SYFF): A course for men in Tanzania.

## 2.2. MSC evaluation purpose and objectives

This participatory exercise sought to engage the local implementing partner (PWC) and the local communities to assess shifts in knowledge, beliefs, attitudes, self-efficacy, perception of norms, and intentions 19 months following the SYFF course for men.

Specifically, this MSC had three objectives:

1. Build the capacity of PWC on the use of MSC as a participatory evaluation technique
2. Identify the most significant changes (shifts) in the norms of participants, families, and community within and beyond the domains highlighted
3. Understand contextual realities that serve as enablers or barriers to women's land and property rights in the Ngorongoro district

## 2.3. MSC domains

The evaluation used the following criterion that involves broad domains that the course intended to impact as a standard for the assessment. The five domains of interest in this exercise were:



Figure 4. The MSC domains assessed

These domains were the themes around which the stories were collected and assessed.

<sup>3</sup>In this MSC, the social phenomena of interest were men's peer norms around women land and property rights



### 3. The MSC Evaluation Process



## Overview

We applied the following steps in implementing the MSC evaluation process to identify the notable changes in the project.

### **Step # 1: Mapping of the audience**

SYFF community facilitators and PWC, in consultation with community leaders, sought to map and identify those who would share their reflections on this training and their availability for the MSC processes. The following respondent groups were mapped, and their location and availability were verified: men who participated in the SYFF course per target village, spouses of the male course participants, and community leaders.

### **Step # 2: Training of PWC staff on MSC**

ICRW, through In-Depth Consulting, facilitated the MSC training for PWC staff. The training sought to build capacity on MSC evaluation and methodology and its practical application with communities. The training sessions covered the MSC technique and its application. A total of 13 participants, including 10 PWC management and field staff, two-story recorders (one male and one female), and one videographer, completed the training.

### **Step # 3: Collection of stories**

This process of gathering firsthand testimonials was undertaken in five villages, where four male course participants were interviewed per village. In addition, focus group discussions were conducted with select spouses of the SYFF male participants (not spouses of the four men whose stories were also captured), and with community leaders in each village.

### **Step # 4: Field vetting Panel**

In The field team formed a vetting panel consisting of three to five members - one SYFF participant, one spouse of course participant, the village chairperson, and one traditional leader [laigwanak] in each village. The vetting panel listened to the stories collected. Through a voting process, they identified a story that best represented the significant change per domain level, then went further to select and vote for the story representing the most significant change in the whole village, explaining the reason for their choice. In total, the field vetting panel in each village reviewed four MSC stories. In addition to 4 participants, the panel also decided to interview a community facilitator.

Of the 20 MSC stories presented to the village vetting panel, 11 fell within the domain of “social norms change,” which denotes women’s inclusion in decision-making on land and property allocation and utilization at the household level. The domain on land and property utilization had a total of five cases, represented by women gaining rights of control and use of land, livestock, and resulting proceeds for their individual and family needs.

The two domains of gender roles and land and property allocation had two cases each. For the former, changes were manifested in men and women jointly performing gender roles at the household level, and changes for the latter were demonstrated in writing of wills that enable women (and daughters) to enjoy equal ownership rights similar to men

(sons) and in the allocation of land to women through the land management structures (LMS). Little evidence emerged from the stories where men entered into joint land ownership agreements with their spouse.

1. Respondent’s mapping
2. PWC staff training on MSC
3. Field collection of stories
4. Field vetting of stories
5. Staff selection of case studies

Figure 5. MSC process



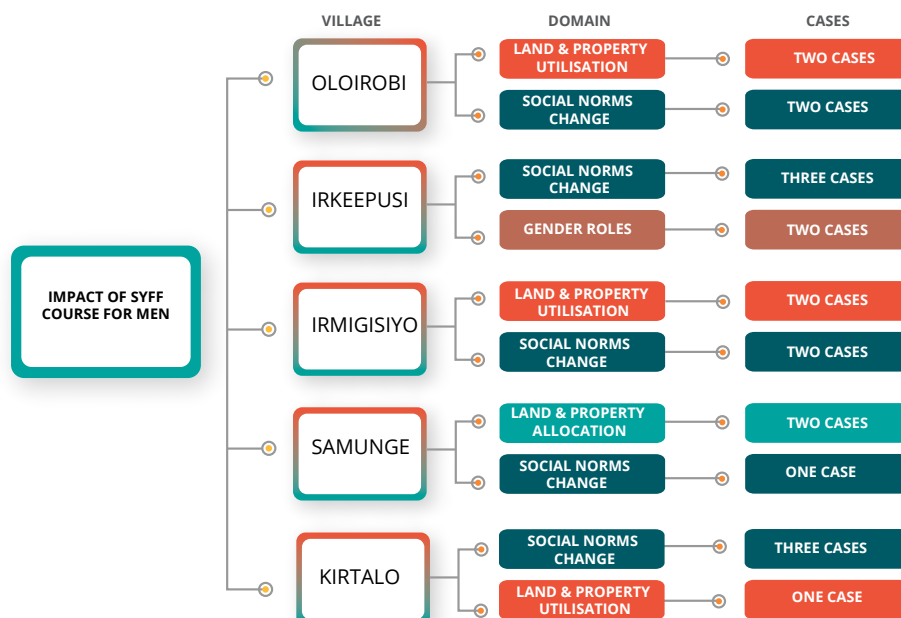


Figure 6: Distribution of MSC stories collected by villages and domains

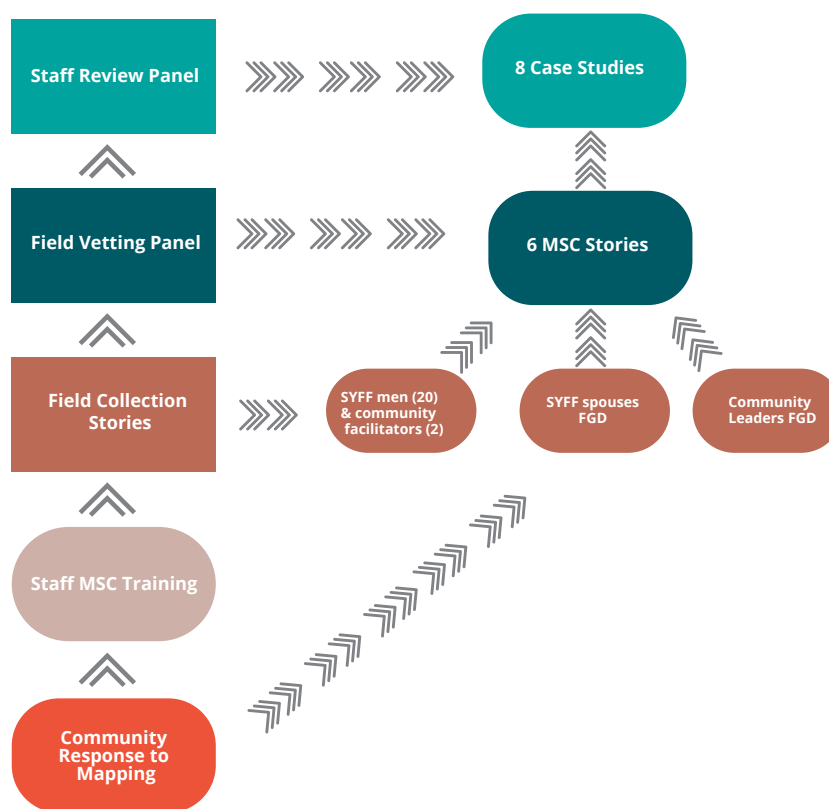


Figure 7. The MSC process as applied

#### Step # 5: Staff review panel and process

Upon completing the village-level vetting of the stories, another panel composed of PWC staff and the MSC evaluation consultant reviewed all the MSC stories selected per domain. This panel agreed on eight case studies that demonstrate the impact of the SYFF course on women's land and property rights. Of the eight case studies, seven were stories collected from SYFF men.

#### Case studies identified and why most significant:

The PWC staff review panel identified 8 case studies representing the impact of this course. Table 1 below illustrates these case studies, the storyteller, and the village and captures the reasons why each case study was considered most significant.

A detailed narrative of the case studies is contained in a separate report (Visit the ICRW website).

Figure 7. above summarizes the whole MSC process and its outputs.

## Table 1: Synopsis of the Case Studies from Course Participants

STORY TITLE	STORY TELLER/ VILLAGE	DOMAIN	WHY STORY IS MOST SIGNIFICANT
1. Love & peace in the family: "Bequeathing and branding my spouse's cattle."	Oltimbau Nuiya/ Irkeepusi	Social norms change	The value of engaging women in decision-making is already bearing fruit, with positive impacts on the family's well-being.
2. Reducing the burden of women roles: Bending back to create time for women	Lendeipai Sang'au/ Irkeepusi	Gender roles	Women are overburdened with daily tasks, which do not give them time and space to do anything else. When these roles are shared, women have more opportunities to engage in productive ventures.
3. Equitable utilization and control of property: "Cattle and a shop for each spouse"	Moses Olomayani/ Irmisigiyo	Land & property Utilization	Male dominance in controlling and using family resources, which typically leads to inequitable distribution of resources, results in family conflict. When such power is equally shared so that women are able to control and use livestock and property, the family's well-being improves.
4. Bequeathing cattle to women and giving them complete control and decision-making rights improves family relations	Mbarnoti Tipilit/ Oloirobi	Land & property allocation	Allocating land and livestock to women was unheard of before, and men who did so faced ridicule by their peers. However, this long-held norm is shifting as men, through peer support, are now bequeathing land and livestock to their spouses.
5. I wrote a will to include my daughter: "Securing inheritance rights of the girl-child"	Gadiel Meyano/ Samunge	Land & property allocation	The community has seen women (including the girl-child) and widows dispossessed of their properties (land and livestock) and chased away with no legal recourse because they do not have a culture of writing wills. With the introduction and increasing acceptance of creating wills, this dispossession is happening less frequently in the lives of some of the course participants.
6. Empowering the girl-child with land ownership rights: "Righting the wrongs of culture"	Emmanuel Legishe/ Samunge	Land & property allocation	Traditional cultural norms socialize men to treat women harshly and with disrespect. The course helped men understand the value of harmony in relationships and respect for women and girls. Some of the course participants influenced their peers and local leadership on matters of women's/girls' rights to land and property. The participants also cited a reduction in conflict within their families
7. "So, she has better ideas than me!" Joint decision making and land ownership for married daughter	William Ngerusa/ Samunge	Social norms change	Though prevailing norms forbade women's decision-making, Ngerusa came to appreciate the value of involving his spouse after SYFF training and the important contributions that women offer to their families. This respect inspires more joint decision-making, which values women/girls and men/boys equally, enabling women to access land and property rights previously denied to them
8. Love knocks at the door: "Peace and harmony in the home"	Spouses of SYFF men (FGDs)	Social norms change	Women noted their inclusion in household decision-making efforts by their husbands. Women now have an opportunity to venture into productive activities. Joint decision-making also inculcates a gendered lens in addressing issues, which reduces gender discrimination and conflict in the home. These changes create an environment where women are valued and respected, thus building a harmonious family filled with love.





## 4. Lessons and Influencers of Peer Norms



## IN THE PASTORALIST CULTURE, NORMS THAT DISCRIMINATE AGAINST WOMEN (AND GIRLS), EXCLUDE WOMEN FROM DECISION MAKING

### 4.1 SYFF course outcomes

#### i. Two significant SYFF outcomes in the “Other” domain of the MSC assessment

Neither the SYFF project’s Theory of Change nor any of the MSC four domains in this assessment included changes in violence against women or women’s engagement in political leadership. Violence against women was one of the issues identified in the social norms assessment of villages prior to the SYFF course. Core norms in the pastoralist culture perceive women as children and as enemies of patriarchy. These norms condone violence against women, from physical violence to denying them agency by excluding them from decision-making and generally disenfranchising them of their human rights. While this was not prominently featured in the evaluation domains, this assessment found that increased inclusion of spouses in decision-making fosters love and harmony, builds respect, and strengthens men’s valuing of women and their contribution to the family, which has significantly reduced violence against women.

Women also confirmed that social norms changes had furthered respect for women and girls at the household and community level. As a result, women have expanded their spaces for participation in political leadership at the community level. A PWC report (May 2021) indicated that 71 women were elected into leadership positions, including village government/ council, sub-village leadership, and village land committees.

See figure 8 below.

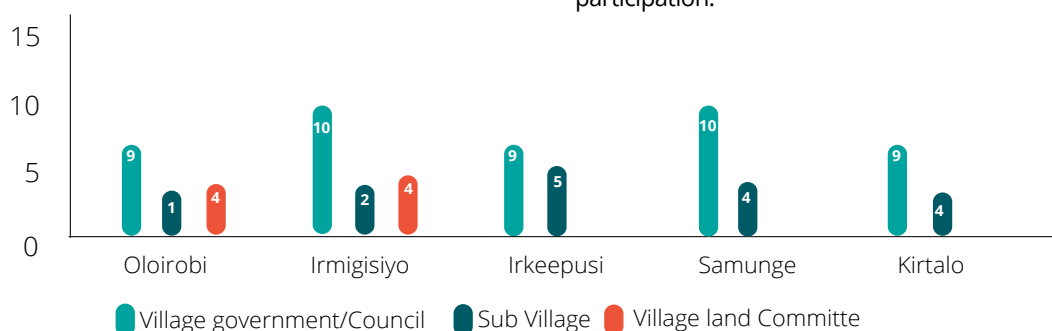


Figure 8. Women in elected to leadership positions

Source: PWC report, May 2021

#### ii. The SYFF male course participants lessons

Men acknowledged that portions of the SYFF curriculum came to them as a total surprise. The key new takeaways are presented in their testimonials in the figure below, but the biggest three new lessons that emerged pertained to 1) equal rights for women/girls and men/boys on land and property ownership, 2) the possibility of peace, love, and harmony within the family (a man, spouse, and children) and 3) the fact that women have value are worthy of respect, and they play important roles in family and community.

### 4.2 Contextual influences on SYFF impact

In addition to the MSC evaluation’s findings on reported changes that directly resulted from men’s participation in the SYFF course, the respondents also identified some of the contextual influences that may have contributed to changing norms on women’s land and property rights. These include:

#### Education:

MSC evaluation participants recognize the role of education in changing social norms in the community. The participants noted that some of the changes could be attributed to their engagement in various formal and informal education and community sensitization campaigns which have introduced them to new ways of thinking about traditionally held cultural norms.

#### Religion (faith):

Religion (especially Christianity and Islam) was lauded as important in inculcating values, such as love, respect for each other, equality, and morals. These values have significantly influenced social norms at the community level. They bring people together and encourage people to treat each other equally and respect and love one another.

#### Development and enforcement of legal frameworks on exposure has women and children rights:

The existence of laws and policies in Tanzania that safeguard the rights of women and children have seen the criminalization of harmful practices common in the pastoralist communities, such as female genital mutilation, child marriage, and gender-based violence. In addition, community-level structures and civil society organizations are playing a critical role in empowering communities on women’s rights, especially concerning land and property rights, economic rights, and rights to political participation.

**"The girl-child having equal treatment like the boy child in inheritance rights to land and property(including cattle) whether they are married or not"**

(Emmanuel Legishe, Gadiel Meyano (Samunge), Kaayai Mengoru, Kitende Lomoyani (Oloirobi) Kinyanjui Kimeraiyo (Kirtalo) & Moses Olomayani (Irmisigiyo)

**"That peace, love and harmony can actually exist between a man, woman and children at the household level"**

(Simel Oltertoi (Irmisigiyo), Lendeipa Sangau, Mengorki Alashula, Oltimbau Nauiya, Tumati Maura(Irkeepusi)

**"Understanding and experiencing that women can also make right decisions, even better than men!"**

(William Ngerusa, Patatita Makko (Kirtalo) , Ndipaai Makanga (Irmisigiyo)

**"Knowing that a woman has value, is worth of respect and an important person in the family and community"**

(Ololing'o Sung'e (kirtalo), John Olendukai, Simel Oltertoi (Irmisigiyo), Oltimbau Nauiya, Tumati Mara (Irkeepusi, Kashu Ngaitati (Oloirobi)

**"Writing a will that gives my daughter equal inheritance rights to land and property ownership like men/boys"**

(Gadiel Meyano (Samunge)

**"Feeling guilty that we have been treating our women [and girl-children] unfairly and like slaves!"**

(Lendeipa Sangau (Irkeepusi), Samuel Legishe (Samunge)

**As a Community Facilitator, "knowing that I can train other men and influence their norms about women rights in the community, while still retaining the respect as a man!"**

(Mbiti Timan-Kirtalo, Samuel Kuya -Irkeepusi









## 5. Recommendations



What may appear to many as subtle changes are significant to both men and women in the communities assessed in this MSC evaluation. The evaluation has found that the inclusion of women in decision-making at the household level strengthens communication in the family and, more broadly, is an entry point to greater transformations in social norms that discriminate against women and girls.

The actions and interactions noted among men who participated in the SYFF course and their families foster an environment of love, respect, and harmony. This dynamic was found to be critical in consensual decision-making and positively influencing actions and practices of men at the family, peer, and community level to support women's rights to land and property, embed principles of gender equality, and reduce violence against women and girls.

Those who participated in this learning and evaluation exercise recommended the following:

- Pilot a similar course for community leaders to extend the positive shifts in cultural norms that are now being seen among SYFF men
- Strengthen interventions for women to engage in decision making (at household and local level) to foster sustainability of all impact domains
- Engage with community leadership structures to champion for more land allocations to women



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