Background
Women's land and property rights are determinants of their social status, economic well-being, and empowerment. However, in most Sub-Saharan Countries, access and control of land as a resource hinge mainly on the prevailing socio-cultural norms alongside the existing legal statutes.

Gender differences in land access, control, and utilization persist. In Tanzania, most women are dependent on land, which is under the customary land tenure system. Research has shown that in Tanzania, customs, patriarchal systems, norms, laws, and policies privilege men's rights to property ownership and reinforce gender inequalities. The customary tenure systems are patriarchal as land ownership is vested in men, and women can only access and utilize land resources indirectly.

through their spouses or male relatives. Harmful norms and perceptions of community members towards women’s rights remain a challenge.\textsuperscript{4} The exclusion of women from decision-making and inheritance processes on land persists due to customary practices, lack of legal knowledge, and social norms that hinder women’s realization of land rights in Tanzania.\textsuperscript{5,6,7} However, the gender differences in women’s land and property rights are not homogeneous across the country. Pastoralist women are disproportionately affected by the insecurity of land tenure.\textsuperscript{8}

The constitution of the Republic of Tanzania (1977) upholds equality before the law and promotes ownership and inheritance of land and property by women. This is explicit in the Village Land Act (VLA) of 1995, which gives the Village Land Committee, Village Council, and Village General Assembly power to allocate plots to individuals. However, it 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, protects rights of inheritance, and the Mortgage Financing Act 2008 guarantees spousal consent in land/property transactions. The Land Acquisition Act, cap 118 provides for documentation of land while the Court (the land dispute settlement) Act, 2002 guides on management procedures of land disputes. Despite the enshrinement of these rights in law, customary practices, the lack of legal knowledge and social norms hinder their realization in Tanzania.\textsuperscript{9} Customs, patriarchal systems, norms, laws, and policies privilege men’s rights to land and property ownership and reinforce gender inequalities.\textsuperscript{10,11} There are social and indeed political sensitivities on land inheritance and succession rights in Tanzania. However, solving such inequalities requires understanding the [customary law] and family based on kinship ties. Pastoralist women are [more likely to be] disproportionately affected than men by the insecurity of land tenure due to their general vulnerability as a discriminated group.\textsuperscript{12} However, evidence shows that: (a) there are men who are not ready to transform patriarchal systems to allow women to own land, (b) most men are not aware of women’s rights and hence continue to violate them, and (c) negative attitudes and perceptions of community members towards women’s rights are still a big challenge.\textsuperscript{13,14}

Despite progressive legal protections to women’s land and property rights, disenfranchisement of these rights, more

\begin{itemize}
\end{itemize}
so among women, persists. Contributory factors to these inequalities entail the existing customary laws and lack of knowledge among the duty bearers and the or under-representation of women in land management structures exists due to the patriarchal society and practices that associate women with children. Hence, they remain 'voiceless' in the land discourse.

There has been little evidence on the role of systematic curricula such as the Securing Your Family's Future (SYFF) Men course in advancing women's land and property rights. Deficit knowledge exists on the role of men as champions of change in securing women's land and property rights.

This brief discusses lessons learned from an evaluation undertaken by the International Center for Research on Women (ICRW) of the SYFF for men course implemented in Tanzania.

Overview of the study

This study sought to assess changes in knowledge, attitudes, self-efficacy, future intentions, and perceptions of peer norms related to women's land and property rights among male participants in the Securing Your Family's Future (SYFF) course in Tanzania.

About Securing your Family's Future (SYFF): A course for men

The Secure Your Family's Future (SYFF): A course for men, is an interactive gender transformative course for men aimed at changing behaviors and mediating social norms related to women's land and property rights, including ownership, decision-making on land management and, broader community on the existing legal frameworks and poor enforcement of the legal statutes. Limited land inheritance. Lori Rolleri consulting undertook the development of this course in partnership with the Kenya Legal and Ethical Issues Network on HIV & AIDS (KELIN), the Pastoral Women's Council in Tanzania, and the Uganda Community Based Association for Child Welfare (UCOBAC) in Uganda. The course is taught in a series of six two-hour sessions over three to six weeks. It uses various interactive teaching methods, including storytelling, role plays, and group discussions, to impart information, clarify values and beliefs, change peer norms, and teach skills related to gender equality and women's land rights.

In Tanzania, this project was implemented in a predominantly Maasai community in the Ngorongoro District of Arusha Region in Northern Tanzania. Ngorongoro district is the largest of the seven districts that form the Arusha region. This district has three divisions (Ngorongoro Conservation Area Edition 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
(NCA), Sale, and Loliondo), 21 wards, and 40 villages. The NCA division of the district is a protected area and a world heritage site. It forms part of the Serengeti landscape and hosts the Ngorongoro crater (a volcanic caldera), the Olduvai gorge (a historic site), and the Lake Natron. This rich landscape offers significant natural resources to the community and the government, which has implications for land rights.

**Course implementation**

Prior to implementing the course, PWC and pastoral communities in Ngorongoro District’s five (5) villages assessed prevailing social norms that dissuade women's land rights. The findings from this assessment informed the development of a theory of change logic model to guide the development of multiple social norms interventions. In addition, this assessment contributed immensely to the design of the SYFF for men course. The identified norms are illustrated in Table 1. In total, 100 men participated in this course.

**Evaluation scope and methodology**

The purpose of this study was to assess changes in knowledge, attitudes, self-efficacy, future intentions, and perceptions of peer norms related to women’s land and property rights among participants in the Securing Your Family's Future (SYFF) course. The evaluation of the SYFF Course for Men consisted of baseline data collection and monitoring of the significant change stories. Twenty (20) participants were interviewed at baseline to obtain in-depth insights into their individual knowledge, attitudes, self-efficacy, and future intentions related to land ownership, management, and inheritance. A participatory evaluation using the Most Significant Change technique was undertaken jointly by ICRW and PWC to assess changes observed across four domains of change: land allocation practices, land utilization practices, peer norms, and gender roles. In

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Table 1 Prevailing Social Norms

<table>
<thead>
<tr>
<th>Village</th>
<th>Prevailing social norms on women's land rights</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irkeepusi</td>
<td>• Domestic violence and disinherittance of women and girls.</td>
</tr>
<tr>
<td></td>
<td>• Exclusion of women from decision making at all levels and in ownership of livestock.</td>
</tr>
<tr>
<td>Oloirobi</td>
<td>• Women excluded from ownership of livestock and decision making at all levels</td>
</tr>
<tr>
<td>Irmisigiyo</td>
<td>• High incidence of domestic violence</td>
</tr>
<tr>
<td></td>
<td>• Women not allowed to own and manage livestock</td>
</tr>
<tr>
<td>Samunge</td>
<td>• Women excluded from decision making and ownership of land and property</td>
</tr>
<tr>
<td></td>
<td>• Girls do not have inheritance rights from their fathers</td>
</tr>
<tr>
<td>Kirtalo</td>
<td>• High incidence of domestic violence and violation of girls’ rights to education and marriage</td>
</tr>
<tr>
<td></td>
<td>• Women excluded from land and property ownership and in decision making at all levels</td>
</tr>
</tbody>
</table>

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15 End line data collection was not undertaken in Tanzania due to the COVID-19 pandemic
total, four (4) male course participants in each of the five villages, eight (8) spouses of the SYFF men, and five (5) community leaders per village.

Key Findings

At baseline, we established the following:

Knowledge and enforcement of land laws: While the national laws have specific safeguards related to women's land rights, we in this study established that the male participants were more knowledgeable of the customary laws and conveyed by the elders. Limited knowledge of national land laws exists, which further disadvantages women. While the customary laws play a key role in safeguarding inter-generational land tenure, they limit women's rights to own land. This position is due to patriarchy - dominance of men in land management committees, limited participation of women in decision making at household and community level, and land allocation vested in traditional leaders or village councils who prioritize customary provisions.

Attitudes towards women's land rights: Deep-rooted norms on masculinity constrain opportunities of women. Respondents reported that men's attitudes and the privilege bestowed upon them by culture influence their control behaviors over women and girls. They also contribute to inequitable decision-making on matters of land – allocation, use, and acquisition. Most men believe that ownership of land is customary and a preserve of men.

"The challenge is that in the customs, women have no rights (mandate) on land, and only having male children gives them power. Their [women's] identity is tied to the "men", without which women do not even seem to exist"

Inequitable attitudes exist in the community. Contributing factors to this include the perception that women are seen to have lesser capacities compared to men. Women are considered as children to be instructed, are uneducated, and cannot manage land even if given.

"Women in the custom are like our "kids," and therefore you have to take care of kids/children"

"Women are thus considered migratory. They can leave you, love another man and go to the other man, and cannot then be held as reliable. They can't clear the bush, cannot secure the cattle boma, they are also weak and cannot manage land"
However, some men were found to have equitable attitudes by which they allowed their wives and daughters to participate in discussions on land allocation and use. We established in this study that land ownership is equitable only within a couple of respondents who have registered their land and have customary titles or title deeds which show co-ownership.

**Self-efficacy:** In this evaluation, self-efficacy was defined as respondents’ ability (or inability), once knowledgeable and positively disposed towards women’s land rights, to engage in positive behaviors related to land ownership and management. At baseline, a few men (3) had already equitably divided or owned land equitably with their wives, sons, and daughters. Nearly all respondents owned some form of land. Most of these men owned their land individually, particularly if they had inherited the land. Of the minority of men who stated that they owned their land jointly, few had title deeds formalizing this co-ownership. Instead, most men who stated that they co-owned land with their wife expressed the opinion that because they were married, living together, and had children, the land that belonged to them also inherently belonged to their wife because it would be the property of their children in future:

“We decided where to stay and build a home. Now we are staying in one of the parcels we own, and what is mine is my wife’s.”

Respondents did indicate the presence of certain community criticisms of those who co-own land with their wives, such as the perception that the man was being “controlled by a woman,” making them “weak:”

“My peers believe a woman is like customs goods such as sugar which I can buy from the shop and use it as I can so she cannot own or inherit my land. I jointly own land with my wife and jointly make decisions concerning land use with her. I have faced criticism from relatives and peers over-sharing issues related to land ownership with my wife.”

Respondents’ current behaviors related to land management were generally more gender-equitable than those related to land ownership. Most men jointly make decisions on land management with their wives, even in cases where the land is owned solely by the man. For those men who engage their wives in decision-making on land management, there is an underlying belief that the land and properties belong to everyone in the family, and thus, decision-making should be broader. However, as was the case with land ownership, respondents reported that they make the final decisions related to the management of their land:

“I own this piece of land jointly with my wife. Joint ownership means that we are staying together with her, but she does not have decision-making power herself. She can just offer suggestions, but any final decision comes from me as the man.”
However, some men expressed no reservations in strictly adhering to gender-inequitable customary practices in their household:

“Ownership, inheritance, purchasing, transferring, or selling, decision making on the use and proceeds of land is the right given to a man. My family follows roles as determined by culture.”

**Future intentions:** This study defines future intentions as respondents' decisions related to land rights that will affect their children in the future. The study found that of the 19 men interviewed individually who own land (one did not comment on wills), only seven (7) had wills. The three wills that are inequitable are those where the men have intentions to only provide (or have given) inheritance rights to only men/boys in the family, while those considered equitable (3) falls in two different categories: (in) The intention (or the action) to inherit is through the wife, who holds the land in trust for both the male and girl child or (ii) where the intention or action gives (has given) the land directly to both the male and the female child/members of the family. The decision to make these wills is a discussion involving both parents and the eldest son in certain cases. The involvement of the eldest son is based on culture, which gives him the right to own the family land and later divide it to the other male siblings.

Men who had inequitable plans for the inheritance of their land strongly operate within the customary conception that only men/boys in the family should inherit the land. These statements illustrate this:

“I plan to bequeath the land I own to my son as per Maasai traditions. I have one son in the family others are daughters.”

“I have not made any plans for the inheritance of my land. However, in our custom, my eldest son will inherit the land...I don't think my land will be safe if I give it to a woman [...] maybe only if I do not have sons.”

“I know according to our tradition the male child is the one to inherit my land. The female child, according to our tradition, is not allowed to inherit the land because she will be married to the other family.”

These men intend only to provide inheritance rights to their sons, either by bequeathing land to their wives to hold in trust for only male children in the family until they come of age or by directly bequeathing land to the sons.

**Peer norms:** This study defines peer norms as those related to land rights held by participants in the SYFF for Men course, as opposed to existing social norms within the broader community. Peer norms were at baseline assessed in FGDs using values voting activities on the topics of land ownership, land management, and land inheritance.

In four of the five focus groups, most participants believed that land ownership should be gender-equitable for both men and women. Men who endorsed this opinion believed that many men in their community already co-owned land with their wives and that this behavior was not only common but acceptable.
In three of the five focus groups, most participants agreed that women should have the right to manage land with men equitably. In these discussions, participants perceived community agreement with this perspective and indicated that the benefits of joint land management included reduced misunderstandings and conflicts between partners. Participants reported that most men involve their wives in land management decisions, even in polygamous marriages. However, they specified that women are not allowed to make land management decisions unilaterally, while men can and often do:

"Most men will involve their women in whatever decision they make on the use of land. However, women have no right to decide on their own, and especially in polygamous marriages where a man has to decide on the use of land for each of his women to avoid unnecessary conflicts."

In the other two focus groups, most of the participants felt that only men should make decisions on land management, in agreement with traditional gender norms (men are the heads of the family) and customary practice. They also endorsed the harmful perspective that women are unable to make good decisions related to land management:

"Even when both [partners] sit to make decisions together, the final say is made by the man, because women can make inappropriate decisions, and can only be allowed to decide when they get the permission from their husbands."

Findings from the Most Significant Change evaluation

Through the Most Significant change stories, ICRW and the Pastoral Women's Council (PWC) assessed the impact of the course by documenting the changes observed in the lives of the SYFF for men course participants with a focus on the following behaviors (Table 2):

<table>
<thead>
<tr>
<th>Men's Behavior Change</th>
<th>Land Management Structure (LMS) Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Fathers allocate land to daughters (regardless of marital status) as they do to sons.</td>
<td>• In pastoral communities where land is communal, land management structures ensure gender quality in LMS membership</td>
</tr>
</tbody>
</table>
Men's Behavior Change | Land Management Structure (LMS) Change
---|---
• Men (husbands and partners) include women as joint owners of the land  
• Men (husbands, fathers) bequeath women (wives, daughters) land in their wills (inheritance).  
• Men (husbands) seek women's consent before selling family land  

• Land management structures include women's priorities (e.g., agriculture, grazing, etc.) in land use plans.

<table>
<thead>
<tr>
<th>Village</th>
<th>Domains</th>
<th>Number of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Irkeepusi</td>
<td>Gender roles</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Social norms change</td>
<td>3</td>
</tr>
<tr>
<td>Oloirobi</td>
<td>Land and property utilization</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Social norms change</td>
<td>2</td>
</tr>
<tr>
<td>Irmisigiyo</td>
<td>Land and property utilization</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Social norms change</td>
<td>2</td>
</tr>
<tr>
<td>Samunge</td>
<td>Land and property allocation</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Social norms change</td>
<td>1</td>
</tr>
<tr>
<td>Kirtalo</td>
<td>Social norms change</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Land and property utilization</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 3 Distribution of MSC stories by village and domain

Most Significant Change Stories by Domain

As a result of the course, it was established that:

• 251 women have been allotted land by their husbands  
• 63 men bequeathed land to their daughters.  
• 51 out of 100 men who received SYFF training were assisted by PWC staff and paralegals to write their wills.  
• 520 pastoralist women have been allotted land by their husbands and village governments

Changes observed after the SYFF for men course

Eleven (11) of the MSC stories presented to the village selection panel fell within the domain of 'social norms change' represented by women's inclusion/participation in decision-making at the household level on land and property transfers and utilization controls. The domain of land and property utilization had a total of 5 cases, which were represented by women gaining rights to use of land, livestock, and proceeds thereof for their own needs and those of the family. The two domains of gender roles and land and
property allocation each had two cases. Land and property allocation was manifested in most part through the writing of wills that enable women (and girls) to enjoy rights of ownership like that of men (and boys), and women being allocated land through the land management structures (LMS). However, there was little evidence of men entering into joint ownership of land with their spouses. Table 4 summarizes some of the notable changes reported through MSC.

<table>
<thead>
<tr>
<th>STORY TITLE</th>
<th>STORYTELLER/ VILLAGE</th>
<th>DOMAIN</th>
<th>WHY STORY IS MOST SIGNIFICANT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Love &amp; peace in the family: 'Bequeathing and branding my spouse's cattle.'</td>
<td>Oltimbau Nuiya/Irkeepusi</td>
<td>Social Norms Change</td>
<td>The value of engaging women in decision-making is already bearing fruit, and how this impacts the family's well-being.</td>
</tr>
<tr>
<td>2. Reducing the burden of women roles: Bending back to create time for women</td>
<td>Lendeipai Sang’au/Irkeepusi</td>
<td>Gender roles</td>
<td>Women are overburdened with roles, which do not give them time and space to do anything else. When these roles are shared, more opportunities are created for women to engage in productive ventures</td>
</tr>
<tr>
<td>3. Equitable utilization and control of property: 'Cattle and a shop for each spouse.'</td>
<td>Moses Olomayani/Irmisigiyo</td>
<td>Land &amp; property Utilization</td>
<td>Male dominance in the control and use of family resources results in family conflict, more so in how it results in a lack of fairness and equity in the distribution of resources. When such power is equally shared so that women have independence in control and use of livestock and property, it improves the family's well being</td>
</tr>
<tr>
<td>4. Inheriting cattle to women and giving them full control and decision-making rights improves family relations</td>
<td>Mbarnoti Tipilit/Oloirobi</td>
<td>Land &amp; property Allocation</td>
<td>Allocating land and livestock to women was unheard of before. Peers would ridicule men who allocated land and livestock to women. However, there is a shift as men, through peer support, men are now bequeathing land and livestock to their spouses.</td>
</tr>
<tr>
<td>5. I wrote a will to include my daughter: 'Securing inheritance rights of the girl-child.'</td>
<td>Gadiel Meyano/Samungetse</td>
<td>Land &amp; property allocation</td>
<td>The community has seen women (including the girl-child) and widows dispossessed of their properties (land and livestock) and chased away because they do not have a culture of writing wills. This practice is no longer</td>
</tr>
</tbody>
</table>
### Key lessons and recommended action

Women's land and property rights are central to their economic empowerment. Advancing women's land rights is a development agenda. Land is not only a factor in food production but also provides security for women and their households.

<table>
<thead>
<tr>
<th>STORY TITLE</th>
<th>STORYTELLER/VILLAGE</th>
<th>DOMAIN</th>
<th>WHY STORY IS MOST SIGNIFICANT</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Empowering the girl-child with land ownership rights: Righting the wrongs of culture.</td>
<td>Emmanuel Legishe/Samunge</td>
<td>Land &amp; property allocation</td>
<td>Men, as per the existing culture, are socialized to treat women harshly and with disrespect. The course imparted on men the value for harmony in relationships and respect for women and the girl-child. Some of the course participants did influence their peers and local leadership on matters of land and property. The participants also cited a reduction in cases relating to conflict within their families.</td>
</tr>
<tr>
<td>7. So, she has better ideas than me! Joint decision making and land ownership for married daughter</td>
<td>William Ngerusa/Samunge</td>
<td>Social Norms Change</td>
<td>While the norms forbade women's decision-making, Ngerusa involvement of his spouse after SYFF training demonstrated the important contribution of women in their families. This respect inspires more joint decision-making, which values women (girl-child) and men (boys) equally, enabling women to access to land and property rights, they were prior denied-transforming the norms</td>
</tr>
<tr>
<td>8. Love knocks at the door: 'Peace and harmony in the home.'</td>
<td>Spouses of SYFF men (FGDs)</td>
<td>Social Norms Change</td>
<td>Women noted their inclusion in household decision-making efforts by their husbands. Women now have an opportunity to venture into productive activities. The 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 and filled with love.</td>
</tr>
</tbody>
</table>
Contribution by women to decision-making on land acquisition, utilization, and disposal at the individual, household, and community level is key not only from a human rights perspective but also helps address and mitigate existing inequities.

**Knowledge vs. enforcement:** The enactment of laws alone is insufficient to secure women's right to land and property. The existence of these laws should be backed up by interventions that address harmful socio-cultural norms and customary norms that continue to perpetuate negative masculinity on land allocation, use, and allocation. The bridge between formal and cultural norms and their application to enhance women's rights include:

- Continuous advocacy for the representation of women in community and national land management committees. This will serve to amplify the voices of women and girls during policy formulation and implementation of laws to safeguard the rights of women to land and property.
- Building capacity of the local land management boards on the existing land laws and their role to protect women (more so widows) from disinheritance. These boards can also serve as support structures for women to claim their rights to land and property, settle land-related disputes.
- Create platforms through which community traditional and religious leaders can raise awareness about women's rights to land and other productive resources. Different platforms should be tailored to the various audiences and norms being addressed.

**Land ownership initiatives:** Efforts exist to promote formal individual or joint tenure to advance women's land and property rights in Africa. Such initiatives could help women attain security of tenure, especially widows or divorces. However, this may not apply to women in pastoral communities where land is communal. In addition, there is a need to address the barriers associated with titling, such as prohibitive costs and bureaucratic administrative costs. In addition, household power dynamics ought to be assessed to not increase women's vulnerability to abuse and subjugation of their rights. Tailored interventions are paramount in working with men and women from different communities to promote and safeguard the rights of women to land and property. In addition, customary land tenure systems continue to exacerbate women's economic insecurity due to the power and control over land that vests with the men.

Protecting WPLR in collective land requires their participation in local governance structures. There is, therefore, a need to engage with the local leadership to facilitate the involvement of women as officials on land management councils.

**Male engagement in norm change:** Prevailing customary laws, social practices, norms, and power structures within communities and households continue to restrict women's access to and control over land and the proceeds thereof. Hence need
for interventions that address the harmful social and gender norms. Men's engagement in gender transformative land and property rights discourse could amplify their voices in challenging the negative impact of existing norms that hinder the advancement of women's rights to land and property. Men can also serve as agents of change in championing policies and interventions that address inequalities in women's land and property rights at various levels. **Possible entry points for male engagement in this discourse include:**

- Convening workshops with and for men to enlighten them on the rights of women and girls to land and property. These workshops could provide dialogue forums for men to showcase successes from the lives of positive male deviants who are championing the rights of women to land and property.
- Identifying, documenting, and sharing success stories of men who have allocated land and property to women and empowered them with opportunities to engage in decision making at the household level on land acquisition, use, and disposal.
- Identify the influence men’s reference groups (the people whose opinions about women's land rights matter to them) have on the opinion men have about women's land rights. There is a need for land discourse actors to establish and verify men's reference groups to inform efforts to change norms.

**Intersectional and Intergenerational engagement:** To attain holistic norm and behavior change in advancing women's land rights, there is a need to target men, women, and youth. Multiple pathways are necessary to reduce the vulnerabilities women face on land matters. A homogenous approach to WLPR is not the solution. It is important to understand how different policies, legal frameworks, customary practices, age, gender, religion, and education all intersect and how these differ for men and women, boys, and girls. We therefore recommend:

- Consider targeted interventions by age, gender, and sex to address intergenerational perspectives on women land rights.
- Interventions targeting women should encapsulate the diversities among women – by relationship status, type of marital union (polygamous or monogamous), education, religion, children, among others. In certain communities in Tanzania, in the case of polygamous marriages, older wives (or those most loved by their spouse) tend to marginalize the rights of the younger co-wives or those with no children (or of preferred sex).
- Develop transformative interventions targeting boys and young men to facilitate intergenerational norms change.
Conclusion

The attainment of women's right to land and property calls for a holistic approach addressing the existing social and gender norms that perpetuate inequalities between men and women. An understanding of how norms on land and property rights evolve serves to aid in what approach is suitable to addressing harmful norms from a contextual lens. One such initiative is securing your family's future intervention tailored to transforming norms and changing behaviors to advance women's land rights. However, a curricular-based intervention does require time for follow-up post-training for implementors to observe meaningful change.

Acknowledgment: This study was made possible with financial support from the Wellspring Philanthropic Fund. We acknowledge the support received from Lori Rolleri Consulting and the Securing Your Family's Future (SYFF) implementing partners and course participants from Kenya, Uganda, and Tanzania