SECURING WOMEN'S RESOURCE RIGHTS THROUGH GENDER TRANSFORMATIVE APPROACHES

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Gender analysis to inform the development of gender transformative approaches to enhance women's land rights in **the Gambia**

Full Research Report

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ABOUT THE INITIATIVE

SECURING WOMEN'S RESOURCE RIGHTS THROUGH GENDER TRANSFORMATIVE APPROACHES

In 2020, the International Fund for Agricultural Development (IFAD) invited a consortium of the Center for International Forestry Research and World Agroforestry (CIFOR-ICRAF), the International Food Policy Research Institute (IFPRI) and the Alliance of Bioversity International and the International Center for Tropical Agriculture (CIAT) to work with selected IFAD projects to promote and strengthen women's land rights through the integration of gender transformative approaches (GTAs) in rural development interventions by improving policies, tools and practices.

https://www.cifor.org/wlr
https://www.ifad.org/en/gender_transformative_approaches

INITIATIVE CONTACTS

Acronyms and Abbreviations

CP	Community Profile
FGD	Focus Group Discussion
FHH	Female-Headed Household
GALS	Gender Action Learning Systems
HH	Household
IFAD	International Fund for Agricultural Development
ROOTS	Resilience of Organisations for Transformative Smallholder Agriculture Project
VDC	Village Development Committee
WLR	Women's Land Rights Initiative

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Introduction

The Resilience of Organisations for Transformative Smallholder Agriculture Project (ROOTS) project was engaged as a co-financing mechanism as per the Gambia National Agricultural Investment Plan - Food and Nutrition Security (GNAIP-FNS II, 2017-2026) - to address the government's priority concerns including account deficits, public services, population growth, outmigration of youth, agricultural productivity, climate change and environmental degradation, with the support of the International Fund for Agricultural Development (IFAD). The principle goal of the project is to improve food security, nutrition and smallholder farmers' resilience to climate change in The Gambia, which it targets through three main components:

1. Agricultural productivity and adaptation to climate change
2. Access to markets
3. Project management, institutional development, and citizen engagement

The project supports targeted investments in infrastructure and farmers' organizations, particularly youth and women and other stakeholders along the rice and horticulture value chains. The project targets smallholders, micro-entrepreneurs, and poor rural youth and women, benefitting 40,000 households or 320,000 people. Women are the core producers in the rice and vegetable value chains in this context and so the project targets 80% women, 25% youth, and 10% people with disabilities (reflecting the national average). The project has a Gender and Youth Strategy which employs the Gender Action Learning Systems (GALS) methodology to promote intra-household participatory decision making and future planning. The GALS was piloted in three communities under the ROOTS project: Kanuma, Marakissa and Toniataba.

The project approaches social inclusion through concerted efforts to ensure that women and youth can participate actively and profitably in rice and vegetable production and post-harvest operations by addressing constraints faced by women and youth: leadership and participation in decision-making; access to finance and agricultural services/technologies; access to markets; and access to land and water. Land tenure is a major issue for women in The Gambia where traditional systems prevail to women's disadvantage.

The two main types of land tenure systems in The Gambia are customary (whereby laws state that where a piece of land is cleared by a Kabiloo [a collection of families] the land belongs to the Kabiloo) and formal, consisting of leaseholds and freehold tenures (where ownership rights are granted by the State, generally for a term of 99 years when legally registered by the Attorney General's Chambers). Generally, and especially in rural areas, the perception is that obtaining permission from the Kabiloo head (Alkalou) to develop a plot of land is sufficient for demonstrating ownership over it, however, issues like population growth and interest from developers are making available land more scarce.

Moreover, women are traditionally allocated parcels of their family plots for production, but these are often on poor quality land and they only have access but not control over it. The project supports land access rights for youth and women by pursuing formal tenure for the rice and horticultural plots which are targeted for use by women's groups. Community gardens form the basis for women's collectives responsible for their governance, and which are a continuation of the Nema project: the predecessor of the ROOTS project under IFAD.

This study presents community-level data in Part 1, on experiences and perceptions of land tenure security and its implications in four communities under the ROOTS project to inform gender transformative approaches (GTA) to increasing women's land rights in The Gambia as part of the Women's Land Rights (WLR) initiative from IFAD. The GTAs will be piloted under the project and lessons learned shared under a co-learning process with other WLR country projects. Preceding the data collection and analysis, a socio legal review was conducted in The Gambia by the Alliance of Bioversity International and the International Centre for Tropical Agriculture - the organisation leading the work in The Gambia. The gender data analysis was also followed up with a scoping and validation trip to meet with key stakeholders working on women's land rights in The Gambia. The results of this trip form Part 2 of this report.

Methodology

The gender data analysis comprises interviews and focus group discussions (FGDs) with key stakeholders in four agricultural communities in The Gambia. The communities range in size, are located in different provinces, and have participated in the GALS process as part of the ROOTS programme (table 1).

The interviews included country profiles (CPs) involving 5-8 key informants per community who hold positions of authority and influence. The purpose of these interviews is to gain a better understanding of the community dynamics and structures of leadership. Key ROOTS staff were also interviewed to better understand the project's purpose and objectives, and to gain insight into the gender relations in the target communities. The focus group discussions comprised community members who were involved in the GALS process, who are involved in village development committees (VDCs), and others. The purpose of the FGDs was to better understand community perceptions on land acquisition and tenure security.

The data were analysed qualitatively with some Likert scale questions presented as graphs. The data were collected and analysed in line with guiding questions that present as subheadings throughout this report.

A limitation of this analysis is stakeholder perceptions of land ownership as it pertains to the customary system of land tenure in The Gambia. It is commonplace for the distinction between leasehold land and land allocated by Alkalous to be misunderstood or not understood where rural people often refer to land that they own as that which was allocated by traditional authorities. This is often the result of a lack of awareness of formal titling, the process of obtaining leasehold or freehold tenure and its benefits.

Table 1 Community characteristics*

Characteristic	Dampha Kunda	Marakissa	Toniataba	Yallal
Province	Upper River Region	West Coast Region	Lower River Region	North Bank Region
GALS Implementation Status	2022 New GALS site	2021 GALS Pilot Site	2021 GALS Pilot Site	2022 New GALS site
No of HHs	700	400	240	57
Share of FHHs	30	6	23	5
Main sources of income	Farming, fishing and remittances	Farming	Farming, remittance	Farming

Main agricultural goods produced	Early Millet, Late Millet, Sorghum, rice, Maize, Groundnut, Beans and vegetables	Rice, millet, corn, groundnut, and vegetables	Rice, groundnuts, beans and cassava	Early millet, maize, groundnuts, pumpkin, watermelon, vegetables
Livestock	Sheep, goats, fish	Poultry, sheep, goats, cattle	Sheep, goats, chicken, fish	Cattle, sheep, goat and river fish
Criteria for selecting communities	• Close proximity to Basse town • Irrigated rice • Women are traditionally the key actors in rice production, but men are now extremely active in the use of developed irrigated rice land (evolution of gender roles with land development)	• Close proximity to peri-urban areas • Vegetable value chain, with active participation of women and youths in production • Potentially high pressure on land for agriculture and other uses	• Inland village • Rice value chain (upland and tidal) • Not close to major urban markets (but relatively close to Soma which is on the Transgambia highway) • Potentially low pressure on land as there very little competition with non-agricultural demand for land	• Vegetable value chain • Potential pressure on land due to high livestock population • Potential conflict on land use: crop production vs livestock grazing • Women mainly responsible for managing small ruminants whilst men are responsible for managing cattle

*From Community Profile protocol

As a second step to the analysis, we conducted a validation process carried out through a field visit carried out between 6-15 February 2023. The process had three main parts: consultation with project staff, stakeholder interviews and community sense-making and validation visits. All stakeholders provided feedback on the initial results of the gender data analysis, namely, community suggestions for intervention in their communities to improve women's land rights, and the listed barriers to women's access to and control over land, as well as some sense-making or clarification questions. The final programme for the visit is available in Annex III.

During the first part the ROOTS Head Office staff were engaged in a group discussion around the efficacy of the GALS methodology and the ROOTS programme approach, and the FRAO GALS lead for the ROOTS project provided insight into the GALS implementation process in the ROOTS project communities in a separate interview. Both of these discussions were engaged to provide feedback on the initial findings of the gender data analysis.

ROOTS Field Coordination staff from the North Bank, Lower River and West Coast Regions were engaged in separate group discussions in the field. Each unit provided feedback on the results of the gender data analysis, the implementation of the GALS methodology, and provided insight into the status of women's land rights in the communities where they operate.

Key stakeholders from government, farmer organisations and non-governmental organisations were interviewed for the second part. These stakeholders also provided feedback on the initial results of

the gender data analysis and provided suggestions and insight into the implementation of the initiatives suggested therein. A list of the stakeholders interviewed is in table 2.

Table 2. Stakeholders interviewed during the scoping & validation stage

Type of stakeholder	Name	Position	Organisation
NGO	Omar Badji	Executive Director	Action Aid
Government	Abdoulie Colley	Solicitor General	Attorney General's Chambers Ministry of Justice
Farmer Organisation	Ndaga Jawo	Executive Director	National Women Farmers Association (NAWFA)
NGO	Anna Njie	President	Female Lawyers Association of the Gambia (FLAG)
NGO	Pa Ansu Sanneh	Chairman, Board of Directors	The Association of Non-Governmental Organizations in the Gambia (TANGO)
NGO	Tobaski (Tabu) Njie Sarr	Women's Rights Programme Director	Action Aid
Government		Permanent Secretary	Ministry of Lands and Local Governments
Government		Gender Focal Person	Ministry of Agriculture
Government		Directorate of Gender (Women´s Bureau)	Ministry Children, Gender and Social Welfare
Farmer Organisation		Program Officer	National Women Farmers Association (NAWFA)

The third part was an exercise for community sense-making and validation, where the main trends and findings from the gender analysis were validated with members of the women's garden groups in Kanuma, Marakissa and Toniataba. Details on the process of sense-making and validation can be found in ANNEX V.

In addition to the validation exercises conducted with the garden groups, the village Alkalous from Kanuma, Marakissa and Toniataba villages were interviewed. The Alkalous provided valuable insight into the development objectives of the communities and their personal stances on supporting women's land rights in their communities.

The community scoping and validation trip was conducted in three GALS pilot sites in The Gambia. A limitation of this is that the results can only represent the needs of the communities who participated, but not communities in The Gambia as a whole, nor other ROOTS project sites which have not received GALS training yet, or who are only recent GALS participant communities.

Part 1: Gender Data Analysis

Community contexts

The data study communities range in size (table 1) and all have an ethnic majority of over 90% of the population, even so high as 99.9% in Toniataba (table 2). The communities are all highly dependent on farming as their main source of income generation, and remittance was pointed to in the case of Dampha Kunda and Toniataba (table 1). In all communities except Marakissa, the ethnic minority groups were reported as not being politically active, influential or well-off compared with other groups. Marakissa, which has a majority population of 97% Jola/Karoninka, reported that the majority and the three minority groups were all considered politically active, influential or well-off.

The communities were all selected for different reasons, as outlined in the methodology (table X). In Dampha Kunda it is important to note their proximity to Basse, which is a major market port along the River Gambia. Marakissa is in close proximity to peri-urban areas and the pressure on land is high due to competing land uses, the inverse of which is true for Toniataba. Yallal is the most secluded, and the smallest of the four villages but has a high livestock population which can cause friction between pastoralists and crop producers.

*Table 2 Different social groups in the communities**

Community	Social group	Share of local population	Language	Associated with particular livelihood(s)	Is this group among the better-off group(s)? Yes......1 No...... 2	Is this group among the most politically active & influential group(s)? Yes......1 No...... 2
Dampha Kunda	Jahanka	98%	Jahanka	Farming, remittances and fishing	1	1
	Fulla and Tilibunkas	2%	Fulla, tilibunka (Bambara)	Both do farming but fullas are also engaged in trading	2	2
Marakissa	Jola/ Karoninka	97%	Jola	Farming	1	1
	Mandinka	1%	Mandinka	Farming	1	1
	Fulla	2%	Fulla	Farming	1	1
	Others	1%	Manjago	Farming	1	1
Toniataba	Mandinka	99.90%	Mandinka	Farming	1	1
	Bambaras	Less than 1%	Bambara	Fishing	2	2
Yallal	Fullahs	90%	Fullahs	Livestock and Farming	1	1
	Mandinka	5%	Mandinka	Farming	2	2
	Tilibunka	3%	Mandinka/Bambara	Farming	2	2
	Wolof	2%	Wolof	Farming	2	2

From Community Profile protocol

Community well-being varies between the communities with differing concerns from each. In terms of health and well-being, men in Marakissa rated it the worst among all of the FGD groups (figure 1a). This was comparably rated as *good* to *average* in all other FGDs except for Dampha Kunda women, 75% of whom rated it as *good*, and in Yallal where 25% of women rated it as *poor*. Good health was indicated as a characteristic of a well-off household by women in Dampha Kunda, Marakissa and Toniataba, and by men and women in Yallal (table 3). No FGD rated health and well-being as *very good* in any community (figure 1a).

The economic situation of communities was rated poorest by men in Toniataba (>60% *poor-very poor*), despite more than 60% of women in Toniataba rating it as *good* (figure 1b). Women in Marakissa also rated the economic situation better than their male counterparts. In contrast, women in Yallal and Dampha Kunda reported the economic situation of their community worse than the men did. All groups identified proper clothing and infrastructure as indicators of well-being, stipulating concrete rather than mud or grass as the preferred building tool (table 3). Fencing and clear boundaries around land were also pointed to indicating well-off households in Dampha Kunda and Marakissa by men and women. Men and women in Marakissa and only women in Yallal also mentioned owning land as an indicator of a well-off household, and men and women in Toniataba and Yallal mentioned farming implements.

All FGDs of both sexes mentioned access to personal transportation as being indicators of well-off households except in Yallal (table 3). Access to credit was mentioned by men in Dampha Kunda and Yallal. Good education was mentioned by women in Marakissa and Toniataba and men in Dampha Kunda. Women and men FDGs in Marakissa rated education opportunities in their community the highest of all FGDs (figure 1c).

Finally, food security was rated highest by Toniataba FGDs of all communities (figure 1d) and was listed as a characteristic of well-off households by FGDs in all communities (table 3), though only by men in Yallal and only by women in Dampha Kunda, Marakissa and Toniataba; men in Toniataba listed quality of food available.

Table 3 Characteristics of different types of households in communities*

	Well-Off Households		Worse-Off Households	
	Men FGDs	**Women FGDs**	**Men FGDs**	**Women FGDs**
Dampha Kunda	• Have [comparitively] more assets • Well dressed • Intra-household harmony and peace • Children attend school regularly • Good health	• Good infrastructure (possibly even 2-storey buildings) • Availability of good quality food throughout the year • Receive remittance • Own livestock • Children appear neat, sound and healthy • Can afford medicine	• Poor infrastructure (grass huts) • Poorly clothed • Frequently borrow money from neighbours • No access to credit • Children leave school • Lack respect and trust in the community	• Poor infrastructure (grass huts) • Lack fencing around compound • Poorly clothed • Poor health • Lack quality food • Can not afford medicine • Lack assets (cars, motorbikes, carts, bicycles, etc.)
Marakissa	• Good infrastructure • Fenced compound • Availability of electricity	• Good infrastructure • Well dressed (especially children)	• No remittance • Use a bicycle for transportation • Mud blocks for construction of	• Poor housing • No lunch to children when they go to school • No money to pay

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	• Pump for water, or personal boreholes • Tiled floors, • Decorated house • Receive remittance • Own a vehicle • Well dressed • Owns livestock • Owns land • Orchard (mangoes, oranges, cashew) •	• Household food security – eat good food always • Have furniture • Television available • Good health – sometimes have family doctor • Quality education for their children – pay private teachers •	houses • Open well for water • No electricity in the compound • Open compound (lack of compound fencing) • Low income • Have difficulty in paying committee contributions	medical bills • Sleep on the floor (no bed) • No soap to wash clothes • Stressful all the time • Poor diet • No remittance • Don't own land for production •
Toniataba	• Provide remittance to family in villages • Involved in business • Cement infrastructure • Own motorcycles • Men can afford more than one wife • Education • Well dressed • Good food • Have enough farm implements and labor so they can produce on larger farm areas	• Good infrastructure • Receive remittance • Quality clothing • Children attend school • Able to pay bills and cover costs (lunch, uniforms, books, etc.) • Happy family life • Quality medical attention • Higher crop yields	• Mud infrastructure • Not enough implements and labor to cultivate large areas • Poor quality food • Poor quality clothing	• Poor housing conditions • Food availability is not guaranteed on a daily basis • Children drop out of school due to financial difficulties • Poor quality clothing (no new clothes available) • Limited farm inputs and implements leading to poor yields • Poor health conditions • Poor quality food • Lack of enough land for production • Lack assets (TV, radio, animal-drawn carts, etc.)
Yallal	• Good/nice compound • Farm implements • Have civil servants/migrant workers that send remittance • Own livestock • Have enough food • Healthy • Engaged in commerce	• Receive remittance • Good living conditions • Proper housing and clothing • Employment • Can purchase inputs like fertilizer • Large farms	• Poor infrastructure (grass) • Inadequate food • Lack farm implements • Poor Clothing • Weak financial strength • Family health problems • Always borrowing money • Difficult to educate children	• Poor housing • Poor health • No remittance • Low yields because of lack of inputs • Not engaged in economic activities

From FGD protocol

Figure 1 Poll results of wellness indicators

a)

b)

c)

d)
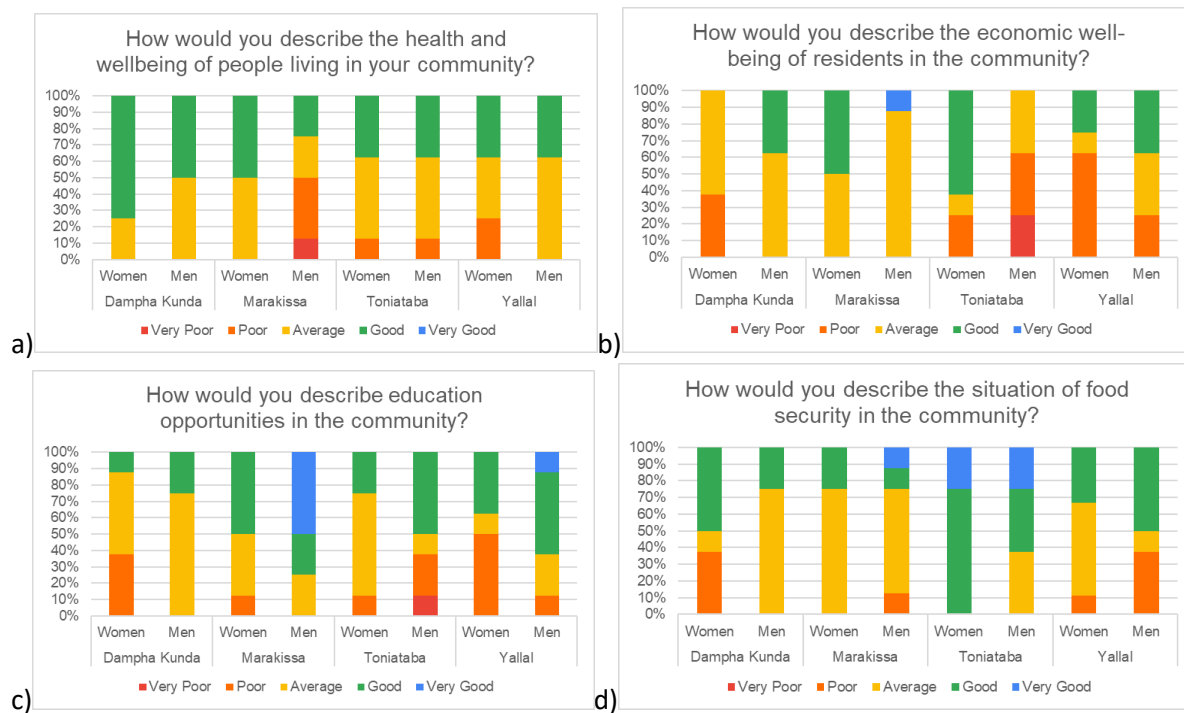
*From FGD protocol

1. What differences are there in the well-being of women and men across the communities? Why?

For FHH and in all communities, widows are the common type of FHH, though households with travelling husbands were specified in Dampha Kunda and Yallal (table 4). In Marakissa, the community profile specified women who work as civil servants in the communities as common FHH types.

All of the community profile respondents listed food security as a major challenge faced by FHHs as well as the ability to afford school fees - though the latter was not specified in Marakissa although insufficient income was listed (table 4). The Dampha Kunda respondent was the only one to mention farming inputs, labour and access to land as a challenge faced by FHHs in particular.

*Table 4 Challenges faced by FHH, in particular**

	What kind of households are female-headed?	What challenges do they face?
Dampha Kunda	• widowed • husband away for an extended period	• food security • school fees • lack farm inputs (e.g., fertiliser) • lack of labour to support crop production - particularly rice and other cereals - in the absence of men • widows cannot directly inherit or own property left by their husbands - only male children have the right to inherit land
Marakissa	• widowed • no adult son present • civil servants posted to community	• food security • insufficient income • reliance on loans • reliance on working children

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		• healthcare
Toniataba	• widowed	• food security • school fees
Yallal	• widowed • husband away for an extended period	• food security • lacking school fees • poor clothing • lack healthcare • poor child welfare

From Community Profile protocol

2. What are the experiences of young men and young women in the communities?

Youth age ranges differ between communities with the oldest threshold being in Yallal, which is also the only community whose community profile respondent stipulated a difference between female and male youth ages where men are considered youths 3-5 years later than women (table 5).

Female youths migrate very little in Dampha Kunda, Toniataba and Yallal and then only to join their husband's community upon marriage. In Dampha Kunda, this is not the husband's birth community but a to where they have migrated for work opportunities. This is especially important as remittance makes up 80% of the community livelihood sources in Dampha Kunda and migration overseas for work is very high among male youths - especially those in the Jahanka ethnic majority. In all communities, male youth migration is very high.

In Marakissa, female youths migrate for work or to continue their education after high school, though less so than male youths, likely as influenced by their close proximity to Banjul. A male community profile respondent noted that this is changing, saying "as a result of our community vegetable garden established by Nema-Chosso, there is now less migration of youths to urban areas to look for jobs," indicating additional potential if youth are incentivised to remain in the community.

Table 5 Characteristics of youth in the communities*

	Dampha Kunda	**Marakissa**	**Toniataba**	**Yallal**
Age range of youth	15-25 years old	14-35 years old	18-24 years old	Women: 15-40 years old Men: 18-45 years old
Do female youths migrate?	No, not many	Less than male	No, only on the grounds of marriage	No, only on the grounds of marriage
Where do female youths migrate?	Join husbands who have migrated	Husband's community (upon marriage) - most of the ones who migrate Some for education or work after highschool (16-19 years old)	Husband's community	Husband's community (15 years old)
Do male youths migrate?	Yes, most young men in the community migrate - especially among Jahanka (ethnic majority)	Yes, more than half of households	No, very few	Yes - especially among Mandinka (ethnic minority)

Where do male youths migrate?	Out of country	urban areas, informally to Europe (18-25 years old)	Overseas or to urban areas	Urban areas or irregular migration to Europe
Notes	youth migration is rated high and remittances contribute significantly to at least 80% of community livelihood sources.	Sometimes women who marry early and have a lot of children are not considered youths anymore before they turn 30		

*From Community Profile protocol

3. Have women's roles in leadership and decision-making changed over time? How? Why?

Women are challenged in terms of their ability to participate in local government in the communities to varying degrees. In Yallal, the only opportunity mentioned was in the VDC where women make up 33% of the council now and 10 years ago. (table 6). In Dampha Kunda, more women are in the VDC now than 10 years ago, and in Toniataba, the situation hasn't changed significantly compared with 10 years ago; women are not involved in the council of elders in either of these communities, though they are active in leadership roles in women's groups. In Dampha Kunda, women's leadership is shifting, as explained by a male respondent in the community profile protocol, saying that *"these women have received training from many projects so they are very influential now."*

Like the other communities, women are active in the VDC in Marakissa, but they also currently make up 25% of the council of elders. 10 years ago, the rate of women in the council of elders was higher at 50%, but the reason for the decline in their population was not explicitly described. A male respondent in the community profile protocol (Community Festival PRO) said that *"there are some women in the council of elders but they do not have much authority. Men have always dominated decision-making on [communal] resources."*

Yallal is the only community where there were no listed positions for women leaders, despite having women's-only groups as their two most important community organisations (table 7), but the garden groups were mentioned as spaces where women can hold leadership positions in the other three communities (table 6). Dampha Kunda and Toniataba specifically listed women's groups as other available areas for women's leadership while Marakissa identified positions in the general public sphere as mobilisers for political parties. Toniataba and Yallal are the only communities where women-only groups are listed among the most important community organisations (table 7).

Table 6 Community governance, decision-making and leadership*

Characteristic	Dampha Kunda	Marakissa	Toniataba	Yallal
Local government – now	Council of Elders VDC	Council of elders headed by Chief VDC	Council of elders headed by alkalo and kabiloo VDC	Council of elders VDC
Local government – 10 yrs ago	Unchanged	Unchanged	Unchanged	Unchanged
Members elected or appointed - Council	Appointed	Appointed	Appointed	
Members elected or appointed - VDC		Appointed	Appointed	Appointed

% of women in local council - now	0%	25%	0%	0%
% of women in local council – 10 years ago	0%	50%		
% of women in VDC - now	40%	50%	5/9 (56%)	5/15 (33%)
% of women in VDC - 10 years ago	20%		70%	5/15 (33%)
Leadership positions for women	Vegetable gardens Women's credit union Women's group	In political parties as mobilizers VDC assistant secretary Garden president	Mother clubs Chairperson of the school Parent association garden president women groups	No
Additional Notes	There have never been women in the council of elders 5 women group leaders in the community	VDC was present 10 years ago but it was recently dissolved - now being restructured		Except for VDC, F respondent says there are no leadership positions for women

From Community Profile protocol

*Table 7 Community organizations**

	Two most important community organizations	What is their primary purpose?	Gender composition of group Women and men 1 Men only or mostly 2 Women only/mostly 3	Received support from outside the community? Yes 1 No 2	Type of membership Voluntary choice 1 Based on religion/ethnicity/caste 2 Required to join 3 Invited 4 Other (specify 5
Dampha Kunda	Kambeng kafoo (Aja Mamasa Jabbi)	Enhance of community development. Serves as entry point for external intervention.	1	1	1
	Youth Development Association	Support community development project / programs. Support the operations of the community water project	1	1	1
Marakissa	Youth sports	Organise football tournament and to run the affairs of the village divisional team	1	1	5
	Festival	promote culture and raise funds for the	1	1	1

		development of their community.			
Toniataba	Women's Group	Mobilizing support for women in the community	3	1	1
	VDC	All issues of community development	1	1	5 Yayah Jammeh gave the Tractor (VDC), FASDEP established the Garden (Women's group), rice thresher and power tiller (VDC)
Yallal	Jokereh Endom	Enhance vegetable production. Community development. Promote agriculture.	3	1	1 (If you are member of the farmer field school is free membership otherwise you pay membership registration fee of D500.00.)
	Kanbeng Kafoo	Promote community development. Support to individual members (cash or kind).	3	1	1 (membership registration fee of D500.00.)

From Community Profile protocol

Existing rights to land and resources

1. What are the main types of land tenure in the communities?

The traditional type of land tenure in the communities is customary, where traditional leaders, the Alkalou, or the council of elders, Kabiloo, allocate land to individuals or families, specifically to male heads of household who then allot parcels for use by female family members. This is the predominant type of tenure in Dampha Kunda and the only type in Toniataba and Yallal, whereas the main type of tenure is private ownership in Marakissa, though the customary system prevails (table 8).

In Dampha Kunda, there is some private ownership which comes from inheritance or by individuals clearing forest or unused land (table 8). A community profile respondent said of the different types of tenure in the community:

"This is different for women and men. Women don't clear virgin land therefore don't own land. Also, women can have access to land belonging to the husband when they get married but they do not own it." - Male Respondent, Dampha Kunda

Table 8 Main types of land tenure and expression of ownership in the communities*

	Types of tenure	How people get access to land	Is this different for women?	What does it mean to own land	How do you demonstrate ownership?
Dampha Kunda	• Mostly customary • Community land • Some individual ownership	• Borrowing • Inheritance • Given by Alkalo • Clear virgin land or forest for farming	• Yes - access but not ownership	• cultivate large areas • more income • community status • economic status	• boundaries (like shrubs) • plant permanent tree crops • concrete poles as boundaries
Marakissa	• Mostly by individual families • Community land • Customary	• Lease • Inheritance	• Yes - men have more power	• can plant anything you want • can plant trees • ability to sell or allocate • can do what you want • control	• tell community members • farm on the land • can settle on it
Toniataba	• Customary	• Given by Alkalou	• Yes - access but not ownership	• other community members recognize ownership • ability to sell, loan or allocate	• title deed
Yallal	• Customary	• Inheritance • Borrowing • Lease • Given	• Yes - access but not ownership	• ability to make decisions • community status • ability to loan or give to others - must be cleared by Kabiloo head • ability to grow multiple crops	• influential at the community level • planting trees • boundaries

From Community Profile protocol and FGD protocol

4. What does it mean to own land? How do people demonstrate that they own land?

In Dampha Kunda and Yallal, CP and FGD respondents listed owning land as meaning having control, status and freedom, and that a good way of demonstrating ownership is to demarcate boundaries and plant trees (table 8). In Toniataba, having documentation and in Marakissa communicating ownership to peers were listed as ways of demonstrating ownership.

5. Who typically owns the land in landholding households?

Ownership of land in the communities is high as identified by the FGDs in Figure 2a. The Yallal women's FGD notes that "t*he land is generally owned by the kabiloo, and it is shared among the households in the kabiloo. So most times individuals do not really own the land.*" In Marakissa, more than 70% of men and more than 85% of women in the FGDs voted that a high number of households

own land, and these numbers were even higher in Dampha Kunda (figure 1a) but this does not disaggregate by the type of ownership (customary vs individual).

Nearly all of the FGDs voted that only men own land, except a notable >60% of men in Marakissa who claimed women can own land individually as well; 100% of their female counterparts stated that only men could (figure 2b). One female FGD respondent voted that men and women could own land individually.

Figure 2 Land ownership*

a)

b)
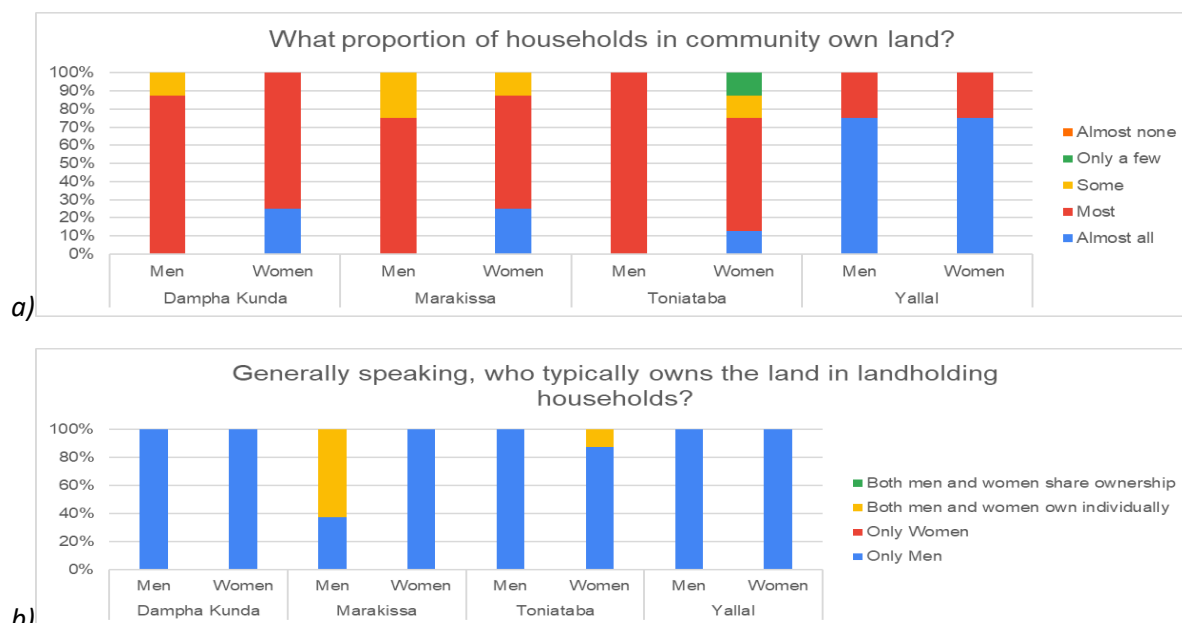
From FGD protocol

6. How do customary systems overlap/interact/conflict with formal tenure systems and institutions (if any)? Does this impact security of tenure?

Customary systems of tenure are respected by the legal system, but little information was given from community respondents in relation to how this looks in practice in the communities (table 9). The WLR socio-political review provides a comprehensive overview of existing policy that would affect how this looks in these communities in theory as part of the socio-legal analysis performed as part of the WLR initiative. The most information gathered in this portion of the project study was that legal systems recognise the customary systems and that this does not apply equally to females and males in Yallal or Toniataba, though no comment was made for Dampha Kunda or Marakissa.

*Table 9 Customary land tenure systems**

	Customary systems are respected	Legal basis for customary rights is respected	National legislation supports local right claims and formalizes them in existing regulations'	Does this apply equally for females and males?
Dampha Kunda	yes			
Marakissa	yes	Yes, courts recognize customary land ownership	Yes	
Toniataba	Yes	Yes, courts recognize customary land ownership		No
Yallal	yes, but the customary and religious systems favour men	Yes, courts recognize customary land ownership	I don't know about this	No

*From Community Profile protocol

Household and individual

Land holdings are smallest in Marakissa, and women's share of these is very small (table 10), generally being plots in the community garden. In Dampha Kunda and Yallal, women can not own land, just access it, and their landholding is smaller size compared with their male counterparts. In Toniataba, women are allocated rice fields for production which they have relative control over. They do not have significant access to uplands where gardening or construction take place.

*Table 10 Household and women landholdings**

Characteristic	Dampha Kunda	Marakissa	Toniataba	Yallal
Typical HH landholding size	10 acres (4 ha)	0.25 ha	Up to 5 ha	4 ha
Max landholding	20 acres (8 ha)	0.25 ha	10 ha	10 ha
Min landholding	2 acres (0.8 ha)	0.15 ha	1 ha	1 ha
Do women have their own land for production?	*Yes - access not ownership*	*Yes - more than half in lowlands, less than half in uplands*	*Yes - only rice fields*	*Yes - access not ownership, about half*
Women typical land size	2-5 acres	very small	1-5 ha	Less than men

*From Community Profile protocol

Women in Marakissa can inherit land, though it is allotted based on Sharia custom at a rate of 2:1 favouring male children. In Dampha Kunda, Toniataba and Yallal, land is inherited by males alone (table 11). Widows access land through their children in all of the communities. Migrants into the community can access land for production but not own it in Dampha Kunda, Toniataba and Yallal, though they can purchase it in Marakissa. This is similar for women who marry into these communities though in Marakissa, women who marry in generally don't own land.

Although in Marakissa women can technically own land jointly and have access to land for production, they don't usually have control over it when it is not owned individually. Newcomers do

not have access to land through ownership in any of the communities except in Marakissa where they are able to purchase land. In Yallal, one female Community Profile respondent (Woman Leader) stated that the *"minority groups (Mandinkas, wolofs and Bambaras). They can only borrow land."*

*Table 11 Women's rights to land under different circumstances**

Characteristic	Dampha Kunda	Marakissa	Toniataba	Yallal
Women can own land/property	No	Yes	No	No
Women can own land / property jointly with husband	No	Yes	Yes	No
Land/property If husband dies?	Inherited by male children		Inherited by male children	Inherited by male children
Land/property if parents die?	Inherited by male children	Inherited by male and female children but males get more (2:1)		
Land rights if born into the community?	access for production but don't own and control land	can own land	allocated rice fields by their households for production	access for production but don't own and control land
Land rights if married into the community?	access for production through husband but don't own and control land	right to use land but generally don't own it	allocated rice fields by their households for production	access for production but don't own and control land
Land rights if migrated into the community?	access for production through landlord or Alkalo but don't own and control land	use borrowed land or purchase	request for land from the alkalo or kabiloo heads but for production only	access for production but don't own and control land
Land rights if widowed?	serve as a caretaker until their male child is old enough to claim ownership	can use land inherited by children	can use land inherited by children	access for production but don't own and control land
Other relevant factors for women's land rights		Women may part-own or have access but not necessarily control	Farm land allocated by sons or husbands for cultivation	Women can access through borrowing or seasonal arrangements renewed each farming period

From Community Profile protocol

7. Have there been changes in how assets (other than land), such as housing, savings or credit, are distributed in recent years? What has contributed to changes?

In all of the communities, assets are distributed based on the Sharia custom of a 2:1 ratio favouring men (table 12). Micro-finance programmes are increasingly targeting women in Marakissa and Toniataba, but in Dampha Kunda and Yallal is more dependent on collateral. A male community profile respondent from Yallal (VDC Chairman) noted that *"men can access credit because they have collateral and savings in the bank. Credit is impossible for women because they don't have savings or current accounts with formal financial institution."*

Table 12 Asset distribution*

	How assets are distributed	Access to credit	Changes over past ten years
Dampha Kunda	2:1 ratio (sharia)	Possible with bank savings - same for women	No
Marakissa	2:1 ratio (sharia) Given to husband in the case of marriage	Micro-finance (Reliance) - women have more access because they are perceived as more reliable	No - just in access to credit
Toniataba	2:1 ratio (sharia) Community assets available to all (e.g., tiller)	Micro-finance (Reliance) - women have more access because they are perceived as more reliable	No
Yallal	2:1 ratio (sharia) Intra-household decision	Possible with collateral	No

*From Community Profile protocol

Communal or collective access

1. How is common or collective land used by residents in communities? How are decisions made about their use?

In Dampha Kunda, FGDs identified communal land as lowland areas for rice production (previously used only by women but now more men are using it), the cattle track (mostly by young men for grazing cattle), community garden (mostly by women for producing vegetables) and the ponds for fishing. In Marakissa, there is a community forest which is used by the whole community. There is also a women's garden and sand mines which are used mostly by men. In Toniataba, there is a community forest and a swamp for producing rice used by the whole community, as well as the women's community garden. In Yallal, there is the women's garden, a cattle track, grazing area and a community forest.

In Marakissa and Toniataba, communal resources are governed by customary authorities, while the GALS authority is responsible in Dampha Kunda (table 13). In Yallal, it is important to note that the VDC governs the unallocated arable land in the community. Some land is disputed by neighbouring villages in Marakissa, likely due to their position near urban and peri-urban areas, but there are no other disputes in the communities.

Table 13 Decision-making and conflict over communal resources*

		Unallocated arable land	Forest	Pasture	Water body or water shed
Dampha Kunda	Does the community own any communal [RESOURCE]?	Yes		Yes	Yes
	Who in the community is able to determine the rules of access and use of its communal [RESOURCE]?	GALS authority		GALS authority	GALS authority
	Is the communal [RESOURCE] challenged or disputed by	No		No	No

	neighbouring villages?				
	Is the communal [RESOURCE] challenged or disputed by other actors?	No		No	No
Marakissa	Does the community own any communal [RESOURCE]?	Yes	Yes	Yes	Yes
	Who in the community is able to determine the rules of access and use of its communal [RESOURCE]?	Customary authority	Customary authority	Customary authority	Customary authority
	Is the communal [RESOURCE] challenged or disputed by neighbouring villages?	Yes	Yes	Yes	No
	Is the communal [RESOURCE] challenged or disputed by other actors?	No	No	No	No
Toniataba	Does the community own any communal [RESOURCE]?	Yes	Yes	Yes	Yes
	Who in the community is able to determine the rules of access and use of its communal [RESOURCE]?	Customary authority	Customary authority	Customary authority	Customary authority
	Is the communal [RESOURCE] challenged or disputed by neighbouring villages?	No	No	No	No
	Is the communal [RESOURCE] challenged or disputed by other actors?	No	No	No	No
Yallal	Does the community own any communal [RESOURCE]?	Yes	Yes	Yes	Yes
	Who in the community is able to determine the rules of access and use of its communal [RESOURCE]?	VDC	Nobody	Customary authority	Customary authority
	Is the communal [RESOURCE] challenged or disputed by neighbouring villages?	No	No	No	No
	Is the communal [RESOURCE] challenged or disputed by other actors?	No	No	No	No

From Community Profile protocol

8. How are men and women represented in governance or decision-making bodies on common property resources? How are they involved in decisions about and caring for these resources?

In terms of decision-making, men are responsible for making decisions about communal land in all the communities, and even though there are women in the Marakissa council of elders, they are dominated in decision-making spaces (table 14).

*Table 14 Decision-making on communal resources**

	Dampha Kunda	**Marakissa**	**Toniataba**	**Yallal**
How are men involved in decisions on communal resources?	*Entirely responsible*	*Decisions made by Alkalo (male) in consultation with council of elders (mostly male)*	*Council of elders, comprising Alkalo and Kabiloo heads are all male*	*Entirely responsible*
How are women involved in decisions on communal resources?	*Not involved*	*Few council of elders members - partly involved but are a minority*	*Not involved*	*Generally, no*
Do women hold positions of authority in caring for local resources	*No, because they lack ownership*	*Yes, in the council of elders but men dominate the decision making*	*No*	*Yes*
Has this changed over 10 years? Why?		*No*		*A woman is now treasurer of the Forest Management Committee*
What administration looks after these resources?	*Council of elders*	*Council of elders and VDC*	*Council of elders and VDC*	*Forest Management Committee*
Is it decentralised?	*Yes*	*Yes*	*Yes*	*Yes*

*From Community Profile protocol

9. Do women hold positions of authority or decision-making caring for local resources? Has this changed over 10 years? Why?

Only one major change in women's involvement in caring for local resources was mentioned and that is that a woman has joined the Forest Management Committee as treasurer in Yallal (table 14). There were no additional details included to suggest her level of influence or decision-making authority.

Attitudes towards women's land and resource rights

The customary system in The Gambia leaves decisions around land and resource use to traditional authorities who are almost always male. Families are traditionally allocated land by the Kabiloo and then women are allocated plots by male family members for production. This covers home garden plots, parcels of family land and rice plots where women may be able to make decisions on what is planted, but decisions on who cultivates what land is traditionally up to male family members. Customary and religious belief determines that men are the stewards of land and responsible for it. The PRO of the Toniataba Women's Garden (female respondent) said *"we are told by the development projects that women and men can have equal rights to land, but our customary and religious beliefs do not agree with that."* This stems not only from Sharia law and custom, but also on prevailing attitudes towards women's trajectories, as described in the following quote:

> *"As you know in a society where men make decisions, it is difficult for women to own land and other resources. Men believe that women will get married in a different family or community, thus she cannot own a land in her paternal community likewise when she's married elsewhere they equally claim that she's not a native and cannot own land but can access it from her matrimonial lineage for farming purposes and maybe if her male children are able to inherit from their father."* - Regional Field Coordinator, West Coast Region (female respondent)

Men are viewed as more stable in terms of their physical location and are therefore better suited to have control over land and resources because their use of them will not change due to marriage. Interestingly, this attitude doesn't seem to have been applied to migratory young men who leave their communities for work or education, which is indicative of its deeply rooted gender association.

Figure 3 shows the results of polls taken during the FGDs describing participants' beliefs regarding women's land and resource rights. The results were mixed but generally people in Marakissa had positive views about women's resource rights. For example, 100% of respondents disagreed with the statement that women are not able to manage land properly (figure 3b). 100% of respondents in Marakissa also agreed that women and men should discuss decisions around land (figure 3i), and most respondents disagreed that men should have more land rights than women (figure 3a).

In Dampha Kunda and Yallal, there were mixed beliefs about women's land rights and involvement in decision-making, but Dampha Kunda erred on the side of conservative for several questions. For example, the men's FGD agreed with the statement that men should have more influence over decisions over land in their household, while the women's FGD disagreed (figure 3c). There was also a high degree of resistance from both FGDs in Dampha Kunda that unmarried women should have rights to land (figure 3f). In Yallal, the women's FGD generally reported more agreement that women should have decision-making control and rights over land than the men's FGD did.

In Toniataba, the FGDs voted against women's resource rights in several cases. For example, almost all participants agreed that men should have more influence over decisions about land than women in their houoseholds (figure 3c), and 100% of men and 50% of women believe that a man should have more rights to land than a woman (figure 3a). Despite 75% of women and 87% of men disagreeing with the notion that women can not manage land properly (figure 3b), 75% of women and men did not believe that women have the necessary knowledge and skills to make decisions about land (figure 3e).
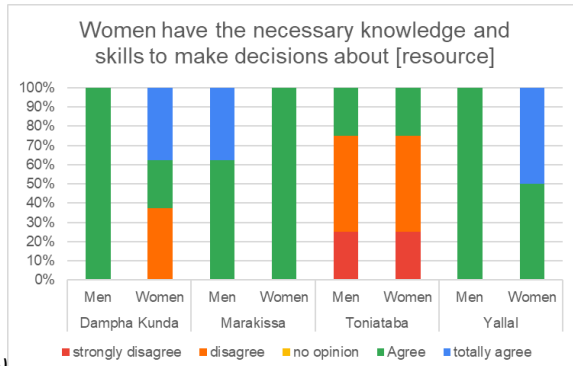
Toniataba is one of the GALS pilot sites and this is reflected in figure 3i when 75% of men and women believe that men should discuss decisions about land with women because these types of discussions have been addressed in the GALS vision journeys. However, in figure 3i, 100% of men believed that women should not speak up in the presence of men, and more than 60% of women agreed with them. This indicates that intrahousehold decision making may have shifted but in public spheres this may not be the case.

Overall, community attitudes and potential resistance can not be taken for granted when entering communities for development purposes. Awareness and sensitisation are an ongoing process, as is evident in Toniataba where in other areas of this study, respondents reported agreement with the progress toward women's resource rights and the GALS process, but this doesn't necessarily translate to all aspects land rights (see figure 3h where 75% of women disagreed that women should inherit land from their fathers in Toniataba). This can have consequences on their level of participation:

> *"It is not unusual to have women and/or men resistance in project participation, which also can be explained by cultural beliefs and traditions, illiteracy and limited awareness. For instance, women would require the expressed permission of their spouses to participate in project activities. Where the spouse does not grant this permission they find it difficult to participate."* - ROOTS Planning, Monitoring and Evaluation Officer (male respondent)

Figure 3 Men's and women's attitudes towards women's land and resource rights, across communities*

e)

Women have the necessary knowledge and skills to make decisions about [resource]

strongly disagree · disagree · no opinion · Agree · totally agree

f)

Unmarried women (separated, divorced, widowed) should have rights to land

strongly disagree · disagree · no opinion · Agree · totally agree

g)

Women should not make decisions about land

strongly disagree · disagree · no opinion · Agree · totally agree

h)

Daughters should inherit land from their father

strongly disagree · disagree · no opinion · Agree · totally agree

i)

Men should discuss decisions about land with women

strongly disagree · disagree · no opinion · Agree · totally agree

j)

Women should not speak up in the presence of men

strongly disagree · disagree · no opinion · Agree · totally agree

*From FGD protocol

GENDER ANALYSIS TO INFORM THE DEVELOPMENT OF GENDER TRANSFORMATIVE APPROACHES TO ENHANCE WOMEN'S LAND RIGHTS IN **THE GAMBIA**

23

Changes in land and resource rights over time

Acquiring land (past, present and future)

1. How do people from this community get access to land?

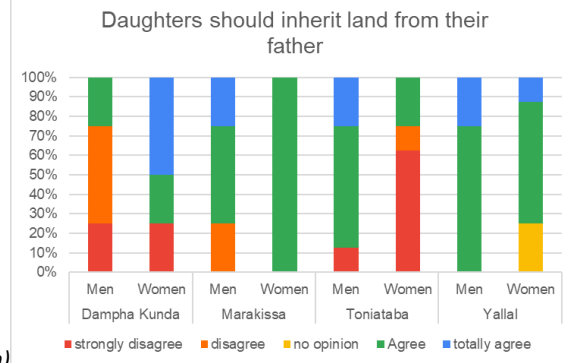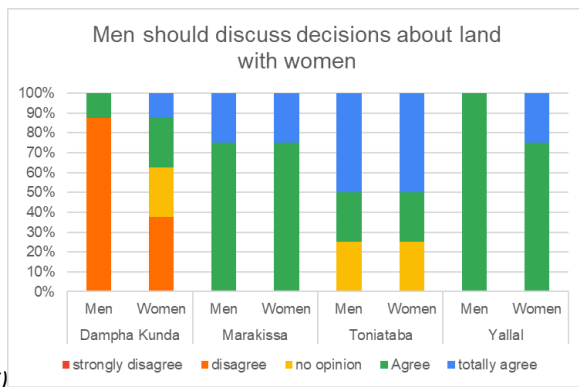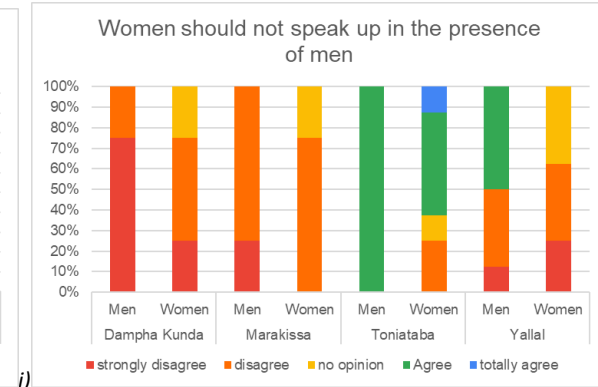The traditional customary system that dictates how people get access to land in The Gambia is for families to bring kola nuts to the Alkalou to request an allotted area for production and construction of their compound. This system is less and less common in communities like Marakissa which is located in close proximity to the peri-urban area surrounding Banjul. The ROOTS Project Director said that *"over time, more and more women are owning land. Due to urbanization, value of land has increased and so they want to secure their land through registration. In the pass, there is no registration, everybody knows who owns which land."* Now, purchasing is the most common way to acquire land in Marakissa, hoever, the Marakissa men's FGD identified that the purchase must still be finalised through the Alkalou, meaning that there is still some influence from the traditional authority. Purchase of land is a new practice in Yallal where the customary system is still dominant, and it is still uncommon in Yallal; two points which were echoed between men's and women's FGDs. In Dampha Kunda, however, purchase was mentioned by the men's FGD and not the women's.

Inheritance was listed as a way that people can acquire land in all the communities (table 15), however, looking back at table 11, this only applies to male children in Dampha Kunda, Toniataba and Yallal, and only by Sharia custom in Marakissa where the land is distributed at a ratio of 2:1 in favour of male children. Inheritance is the main way that people (males) acquire land in Dampha Kunda.

Borrowing land was not mentioned as a way to acquire land in Marakissa but it was in the other three communities. Lease was also listed by the Yallal men's FGD but not much further information was provided in any case of where the land is borrowed or leased from, specifically, just that it is borrowed for production.

Table 15 Community perceptions of how people acquire land (past, present and future)*

	FGD	How people acquired land (past)	How people acquire land (present)	How young men will get land (future)	How young women will get land (future)
Dampha Kunda	*Women*	• Given by kabiloos (colanuts)	• Borrow • Inheritance • Colanuts (rare)	• Inherit • Borrow	• Allocated for production upon marriage (non-ownership)
	Men	• Given by Kabiloo (colanuts) • Borrowing • Inheritance (males) - main way	• Inheritance (males) - main way • Purchase • Borrow • Given for production (non-ownership)	• Inheritance • Purchase • Given by family	• Purchase (difficult)
Marakissa	*Women*	• Inheritance • Loan • Given	• Given • Purchase • Inheritance	• Inheritance • Purchase • Family Land	• Inheritance • Purchase • Marriage
	Men	• Handover upon leaving community • Allocated by	• Purchase - Finalised through Alkalou	• Purchase • Inheritance (from father)	• Purchase • Marriage (owned by husband)

		Alkalou (colanuts)			
Toniataba	*Women*	• Inheritance • Given by Alkalu (colanuts)	• Given to family • Inheritance • Purchase (unusual)	• Inheritance (tradition) • Purchase	• Inheritance (from intervention by GALS, TV, radio and Women's Bureau) • Purchase
	Men	• Inheritance • Given by Alkalou	• Inheritance • Borrow • Purchase (unusual)	• inheritance • Purchase	• Sale • Inheritance (from intervention by GALS)
Yallal	*Women*	• Inheritance (men) • Borrow	• Inheritance • Borrowing • Purchase (new practice)	• Inheritance • Purchase	• Purchase (uncommon - see quote)
	Men	• Inheritance from fathers • Borrow • Given by Alkalou	• Inheritance • Given by Alkalou (less common) • Borrow • Rent • Purchase (new practice)	• Inheritance • Purchase	• Purchase

From FGD protocol

2. How does this differ for women and men? What about newcomers?

Women's and men's means of acquiring land are different in the communities, but a common pattern prevails where men's acquisition of land, whether it is assigned to them as the heads of household by the Alkalou or Kabiloo, inherited or purchased, is assumed while women's acquisition is not. In table 11, it was identified by the Community Profiles that women are able to purchase land only in Marakissa and Toniataba, but this doesn't seem to be the case in practice in Toiataba, and women in Marakissa are left out of decision-making and control over the land they can technically own. In terms of inheritance, this is how women in Marakissa can also potentially acquire land, though at a ratio of 2:1 in the favour of male siblings.

In the future, it was predicted in all communities that purchase and inheritance of land will continue to be the main ways that young men will acquire land in the future, even in Yallal and Toniataba where this is only an emerging practice at present (table 15). There are, however, massive barriers to this in practice that will further disadvantage women from purchasing, or in some cases inheriting land, in these communities.

> *"In the future our young men will continue inheriting land and they can also purchase land. But inheritance by young women will be difficult unless our elders change their beliefs and accept that women have right to inherit land. Maybe some women may have enough money in the future to buy land, but this will be very limited because we do not have economic opportunities like the men."* - Female respondent, Yallal, FGD

The above quote represents a sentiment that was echoed in the Yallal men's FGD where large shifts in mentality and opportunity need to take place before land can be readily inherited or purchased by women.

In Dampha Kunda, prospects for women to acquire land are not very promising, and the women's FGD from this region did not list purchase as an avenue for young people of any gender to acquire land in the future. The barriers are are well illustrated in the following quotes:

> *"In the future getting land will be very difficult bebecause the population is now large and the number of households in the Kabiloos keeps increasing."* - Female respondent, Dampha Kunda, FDG

> *"If changes occur, maybe some [women] can buy land, but I don't think they will have enough money for this."* - Female respondent, Dampha Kunda, FDG

In Toniataba, a promising avenue for increasing women's acquisition of land is in the GALS interventions. This was listed by both the men's and women's FGDs, though it wasn't specified whether this would be at a ratio of 2:1 in favour of men or not as it was listed in respect to inheritance. Currently, women can not inherit land in this community so this would be a big change in any case.

3. How have people's land and resource rights changed over the past 10 years, whether increased or decreased?

In the past in all communities, the customary system of acquiring land through the Kabiloo or Alkalou, or inheriting land, was the main system which governed the acquisition of land. Now, with purchase as an increasingly present avenue for acquisition, and interventions like Nema and ROOTS present in the communities, resource rights are more and more subject to change. Formal documentation of land is also gaining attention because of its importance for development initiatives for security of investments:

> *"Ok as far as am concern, women's access to land have not change much, the only significant difference is that now Ownership Transfer Documentations are more pronounced now than before thanks to the precondition terms for investment by most funding agencies. So most Donors will request that the land must transferred before they can invest."* - ROOTS Field Coordinator, Central River Region South and North, male respondent

In Dampha Kunda and Yallal, the Community Profile respondents stated that there has been no change to land and resource rights over the past 10 years due to cultural barriers (table 16). In Yallal, however, the garden group has made an impact for women.

In Marakissa and Toniataba, changes are reported to have occurred due mainly to the ability to purchase land, and the presence of project training, respectively. A female Community Profile respondent (Group President ROOTS garden) in Yallal pointed out that *"even though we have been trained under the GALS, this is new and the situation may not change in the short term due to tradition and religion."* This means that where cultural barriers are persistent, the presence of interventions does not necessitate change, but as indicated in table 15, these projects have been making an impact in Toniataba on women's land rights and there is more openness.

Table 16 Changes in land ad resource rights over the past 10 years

	Have rights changed in 10 years?	Why?	Has this changed for women
Dampha Kunda	No	• Cultural barriers • The regional area council is not raising people's awareness on land rights	
Marakissa	Yes	• land can be sold and purchased now • no longer gifted • education • extension (Nema, ROOTS)	No
Toniataba	Yes	• project training	Yes "because men already had their rights so the change has come for women"
Yallal	No	• cultural barriers	Yes, because of the garden group

*From Community Profile protocol

4. Do more women own land/property than they did 10 years ago?

One of the main avenues of change over the past 10 years has been due to the introduction of the community garden groups, though this has taken place in different ways and produced different outcomes in the communities. The ROOTS Social Inclusion Officer (male respondent) said that, *"[the situation] has mainly change in the form of access but it terms of control, men still continue to dominate. The conditions of projects requesting for women's control over land resources transfer of tenure have been a major achievement towards women control over land."* As in figure 2b, respondents mostly reported that men own land individually with some exceptions in Marakissa and Toniataba.

The garden groups, which in all communities are mostly populated by women, were supported in registering the land to the group by the Nema project. The individual plots are very small, and in the case of Yallal, the Community Profile respondent (community elder) indicated that the land is poor because *" because most women access land in areas that men don't want to cultivate."* The Yallal community garden is in its very early stages of implementation, so it's too early to make claims on the effect this will have on the community, but as indicated in the FGDs, women do not own more property than they did 10 years ago due to cultural barriers that men and women seem to agree on:

> *"There are no changes, and land ownership is still traditional. Community elders and kabiloo heads (all are men) control access to land here."* - Yallal, Men's FGD

> *"Fatoumatta Touray: These have not been any changes here. The kabiloos are responsible for land allocation and still firmly believe that women should not own or control land and should not participate in any decisions on land issues."* - Yallal, Women's FGD

In Toniataba, extension projects have made a big impression and influenced perceptions and potential for women's land ownership. The men's FGD said that:

> *"Not much change happened on women's control of land in the past. However, community perception has changed a bit due to the gender focus (GALS) that started recently. People in the community are a bit more gender sensitive and more conscious of their women."* - Toniataba, Men's FGD

This is not just due to the GALS and Nema projects, as the Toniataba Women's FGD pointed to further sensitisation through the Women's Bureau which has published radio and television programmes on women's land rights. Even though there has been no marked changes to the amount of women owning land, there are notable initiatives and openness of the community to these changes, and the garden group is also registered as a start.

Dampha Kunda also did not report any major changes to the number of women owning land in the community aside from the community garden, though the Men's FGD did point to a Chinese project which *"supported the development of our irrigation scheme, ploughing services and training. These promoted access to land for rice production for the women."* The Women's FGD did note changes in people's perceptions of women's land rights due to the intervention of projects in the area.

The Marakissa garden group is a unique example because the land was originally given to the garden group by the Alkalou and then when the Nema project intervened, they received support for registration of the garden. The garden beds are controlled by women but men support them with labour. The land is owned by the group which reportedly has plans in place to expand the garden. A Community Profile respondent stated that women buy more land than they did 10 or 50 years ago, and the Women's FGD listed registration of women's land, raised community awareness, and raised awareness of women's land rights among village authorities as the main drivers of change in women's access to land.

Security of land/resource rights

1. Do community members believe that their own land rights are secure?

In Dampha Kunda and Yallal, community members voted that their land rights were overall secure, though 100% of men in Yallal said *very secure* vs 100% of women voting just *secure*. In Marakissa and Toniataba, however, men mostly voted that their land rights were *very secure*, while women FGDs voted their land rights being almost 90% *insecure* or *very insecure* in both cases (figure 4).

Figure 4 Community perceptions of own security of land/resource
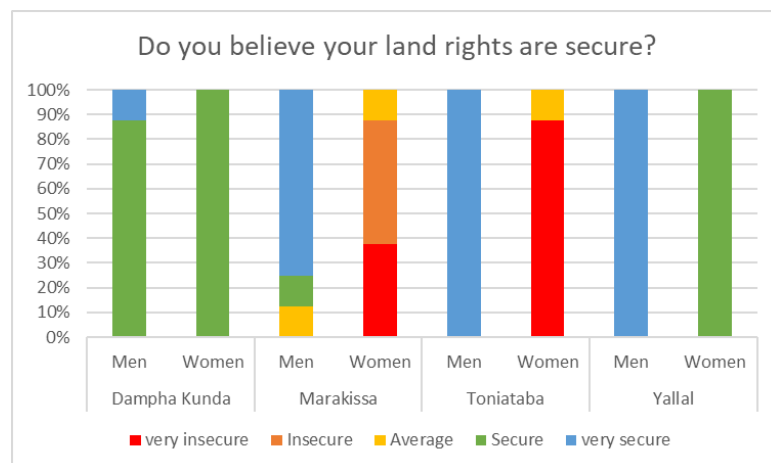
From FGD protocol

2. Do community members believe the land rights of most households are secure?

100% of respondents from all FGDs in Dampha Kunda and Yallal reported that the land rights of most HHs in the community are *secure*.

In Toniataba, 100% of the Men's FGD voted that the land rights in their community are *secure*, while in the Women's FGD, 50% voted *average* and 50% voted *insecure*. In Marakissa, almost 90% of respondents from the Women's FGD voted that the land rights of most HHs in the community are *insecure*, while only 50% of the Men's FGD said that most HHs land rights are *secure*.

Figure 5 Community perceptions of security of land/resource rights for most households in community*
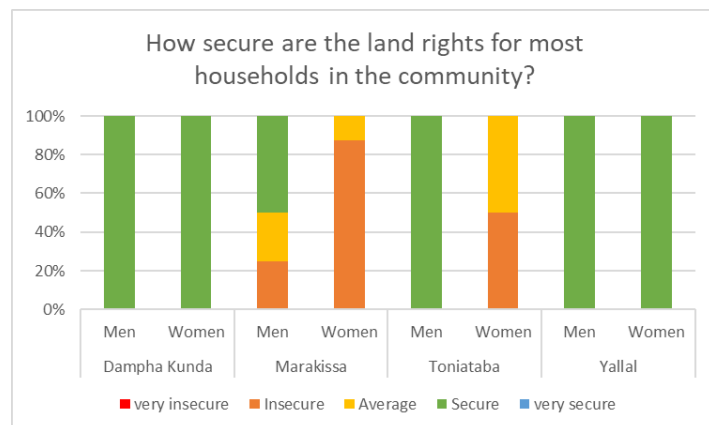
*From FGD protocol

3. Are women's or men's land rights more secure?

In Marakissa, the Community garden president (female respondent) stated that *"once you acquire land, your rights are secured,"* referring to men and women equally. She gave the following examples to illustrate:

> *"Women land ownership is very secured here whether by lending or any other means. My example, the land am cultivating belongs to my husbands it is inherited from their forefathers and I have never heard of family members are claiming for it. For the garden is also secured because it was given to women by the Alkalo."* - Marakissa, Community Profile, female respondent

Despite this claim, 100% of respondents from FGDs in Marakissa, and all of the study communities, responded that men's land rights are more secure than women's (figure 6). Women access land in Dampha Kunda, Toniataba and Yallal by being allocated plots for production, so their access can be easily revoked and is therefore insecure. In Dampha Kunda, the Vice President of the Women's Group stated in the the CP that *"the land allocated to the woman within a family or household is usually subjected to a seasonal review in which the men have the final decision."* In Yallal, the Women Leader (CP, female) said that the only land that is secure for women is the community garden because it is registered and that there is documentation for permanent ownership for the group.

Figure 6 Security of land rights for men and women*

Whose land rights are more secure: men's or women's?
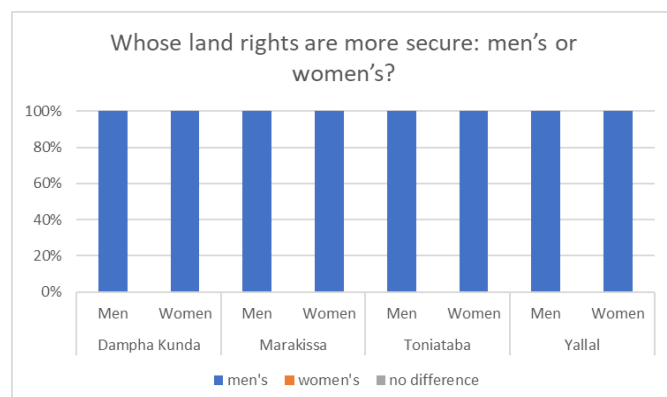
*From FGD protocol

4. What makes land rights secure?

In all of the communities, recognition of ownership from local authorities was mentioned as a way of making land rights secure (table 17), and all communities except Dampha Kunda mentioned leaseholds as being important for security. There is still some misunderstanding of the distinction between ownership based on allocation by traditional authorities and leaseholds, or the impact of the latter. In all communities except Yallal, inheritance was listed as an important factor because of the recognition of the Kabiloo:

> *"Land rights are secure because most the land in the possession to the present owners was by inheritance from grandparents, parents to the present generation. Households inherit land from their respective kabiloos heads. The kabiloo landed properties are further allocated within the kabiloo based on production capacity and individual family sizes."* - Dampha Kunda, CP, female respondent

Additionally, creating boundaries or using the land for construction, cultivation or other use were important points for determining security. This is because land that belongs to the Kabiloo and that is allocated by the Alkalou can be reallocated if it is left undeveloped for a long period of time. This is considered imprisciptible by the CP respondents (table 18).

Table 17 What makes land rights secure?*

Community	Women FGD	Men FGD
Dampha Kunda	• land allocated by kabiloo • recognised by elders • inherited land	• permanent boundaries • witnessed by elders • recognised by kabiloo
Marakissa	• marked boundaries • witnessed by community elders • signed documentation from authorities • planting trees • use of land for farming	• land boundaries • planting trees • fencing
Toniataba	• signed documentation from authorities • boundaries/fencing • leased • some form of construction on the land	• must be land that is inherited in the kabiloo • signed documentation from alkalou • leased land
Yallal	• signed documentation from alkalou/local authority • planting trees • construction	• planting trees • signed documentation from alkalou • leasing • community recognition

	• boundaries/fencing	
Most important factors	• documentation • inheritance • recognition from community and local authorities • clear boundaries • lease agreement • construction or use of the land	

From FGD protocol

Table 18 Extinguishability and imprescriptability of land rights*

	Rights are permanent (extinguishability)	Rights will not change in time (imprescriptibility)
Dampha Kunda	land remains within the kabiloo	yes this is true
Marakissa	family land remains within the family unless sold	Unless sold. Family land cannot be sold without consent of household head
Toniataba	land remains within the kabiloo	we don't sell our lands
Yallal	true, but only for men	again this is true but only for men

From Community Profile protocol

5.   What makes land rights insecure?

For this question, the inverse of the above section was noted in the FGDs where issues like borrowing, a lack of defined boundaries or lack of recognition from local authorities made land rights insecure. In addition to this, the FGDs in all communities noted that conflict makes land rights insecure (table 19).

Table 19 What makes land rights insecure?*

Community	Women FGD	Men FGD
Dampha Kunda	• conflict • disagreements between kabiloo heads • favouratism among elders when allocating land	• government interest for development • not recognised by elders or alkalou • borrowing land
Marakissa	• no construction or infrastructure • no documentation • no marked boundaries • no trees planted • conflict at the family or kabiloo level	• no boundaries • no document provided by the alkalou
Toniataba	• no proper documentation • no boundaries • no lease • community does not recognize ownership	• borrowing • no documentation • ownership is not recognized by community elders • unresolved conflict
Yallal	• no documentation • not recognized by local authorities • borrowing	• left unused for an extended period • no proper documentation • borrowing agreement not witnessed by other members of the kabiloo • conflict within kabiloo
Most important factors	• borrowing land from others • lack of documentation or recognition of ownership by local authorities • lack of boundaries • conflict	

From FGD protocol

Conflicts over land and forest

1. **What kind of conflicts over land (and forest) happen in the communities?**

There are very few conflicts reported by community members in all of the communities with the exception of the men's FGD in Marakissa (figure 7). No additional details were provided by this group on the nature of these conflicts, however, in the CP, the Garden PRO (female respondent) described a conflict of encroachment from a neighbouring community due to unclear boundaries which was settled through dialogue. Overall, boundaries in the communities are very clear (table 20) and this aids in reducing conflict.

Figure 7 Conflicts over land and forest in the community*
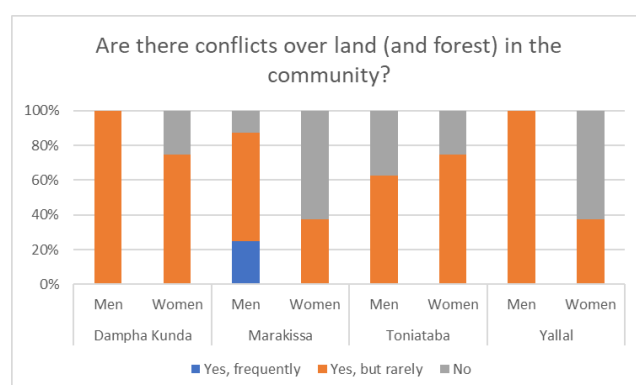
*From FGD protocol

Table 20 Conflicts and boundaries*

	Boundaries are clear	No conflicts within the community	No conflicts with actors outside the community
Dampha Kunda	Yes, lands are well demarcated	We have no land conflicts here	I am not aware of this
Marakissa	Yes, lands are well demarcated	We have very few conflicts	happened only once and was settled through dialogue
Toniataba	Yes, we know which land belongs to which household in the community	Yes	this is also true
Yallal	Yes, all kabiloos know the land that belongs to them	We have never had land conflict here	has never happened

*From Community Profile protocol – all female respondents

2. **If people have conflict involving land or resources, where should they find assistance to resolve their problems? Do men and women access assistance differently?**

The first point of contact for men to seek assistance in resolving conflict is their traditional authority, and only escalates to the district level if they are unable to resolve conflict through this route (table 21). In all of the communities, CP respondents noted that the district council offices are easily accessible.

For women in Marakissa and Toniataba, women can seek assistance from the Alkalou, Kabiloo or council of elders. In the case of Dampha Kunda and Yallal, they are to seek assistance through their

husbands or household heads if they need assistance. This is especially evident in Yallal, where men's and women's FGDs stated the exclusion of women from the conflict resolution process:

"Land conflict involving women is very rare because land is allocated to the women by the men in the household. If there is any conflict they should go to the household head, then the kabiloo head and finally the Alkalou if needed. Their participation in the resolution of the conflict will be very passive." - Yallal, Men's FGD

"The women should go to the men who allocated them the land. It is the men who provide the land to the women so they will discuss among themselves and agree on a solution." - Yallal, Women's FGD

Marakissa and Toniataba are both GALS pilot sites, while the GALS training is a new intervention in the other two communities. This may have influenced the ability for women to seek assistance from traditional leaders as the GALS training opens dialogue between women in the community and their Alkalous.

Table 21 Where should people in the community seek assistance if involved in conflict*

	Where should a MAN seek assistance?		Where should a WOMAN seek assistance?	
	Women FGD	Men FGD	Women FGD	Men FGD
Dampha Kunda	Alkalou - without the involvement of women	Kabiloo head, alkalo, district authority/ chief (as a last resort)	Household head - if needed then kabiloo head and then alkalou	Husband - if he can't solve it then HE can go to kabiloo or alkalou
Marakissa	Alkalou usually but also by Kabiloo - not regional authorities	Council of elders	Alkalou usually but also by Kabiloo - not regional authorities	Council of elders
Toniataba	First to alkalou or village chief, then to district chief if necessary	Kabiloo then Alkalou and council of elders. District chief is the final place to look. Imam in the case of inheritance.	Kabiloo or sometimes council of elders	Kabiloo then Alkalou and council of elders. Imam in the case of inheritance.
Yallal	Head of kabiloo or alkalou	Kabiloo then alkalou. District chief is the final place to look but this has never happened.	To the men who allocated them the land	Household head then kabiloo and finally Alkalou

*From FGD protocol

Opportunities for transforming women's rights to land and resources

1. What do women and men know about their rights to land/resources?

Through the GALS training and other past interventions in the communities, people are learning more and more about their rights. One aspect of this is in joint decision-making – the President of the Women's Garden responded in the Toniataba CP that they *"know now that men and women can sit and discuss."* In Marakissa as well, the Garden PRO attributed changes to people's knowledge about their land rights to the intervention of NGOs. Toniataba and Marakissa are both GALS pilot sites.

In Dampha Kunda and Yallal, knowledge about land rights is overshadowed by religious custom. The Group President of the ROOTS Garden (CP, female respondent) said that *"women have very little knowledge on land rights. Most women still have the firm believe that men own and should control land. This tradition is deeply rooted in the community… [For men,] they only know about what favors them. I am not sure they have the good knowledge."* As new project sites for GALS, this has the potential to shift in line with the pattern seen in Marakissa and Toniataba. The ROOTS Social Inclusion Officer noted that *"they recognise their rights and through the engagement with the project they are gradually exercising their rights through the land transfer initiated by the project."* The land that belongs to the garden group is registered in the group's name, however, women from the communities are not directly involved in this process at present so this could be a good opportunity for raising awareness as the actual process of registering land is not well understood amongst the communities.

2. In what ways do men and women learn about their rights?

The first point of contact for community members to learn about their rights is village authorities. As seen in table 21 with assistance during conflict, local authorities are considered primary points of contact for communities, and this followed a similar pattern for sources for learning about their rights (table 22). Furthermore, in the customary system, Kabiloos are responsible for allocating land and so they are perceived as having the most information about land, as reflected in the following quote:

> *"The kabiloo head makes all decisions about land allocation to households and this is where you need to first go if you need information."* - Dampha Kunda, FGD, Women

Marakissa and Toniataba are GALS pilot sites and have received project intervention and discussions on land rights, and so respondents also mentioned projects and extension officers as sources of information (table 22). Dampha Kunda and Yallal only recently received intervention on collection of the surveys so they had yet to identify the project as being a source for information. Instead, the traditional leaders prevail as the main sources of information, and in Yallal, this was specified as men in general:

> *"The people who know about land rights here are the men, especially the kabiloo heads and the alkalou. It is always wise to go to then if someone needs information about their rights."*
> - Yallal, FGD, Women

Table 22 Ways communities learn about their rights*

Dampha Kunda	Marakissa	Toniataba	Yallal
• Kabiloo head • Alkalou • Council of elders	• Training from TARUD and agriculture projects • Chief at Brikama • Area council • Governor's office • Land owners • Alkalou/ village head • Parents or family members • Village elders • Village Development Committee (VDC) • Projects – External interventions	• Training (ROOTS, GALS) • Agric. Extension Office • Alkalou • Chief • Area Council • village authority • district authority • regional authorities (governor's office) • Kabiloo	• Community elders • Alkalo • District authority chief • men (from women FGD)

From FGDs and Community Profile protocols

3. What formal or informal groups of people are working together to increase land and resource rights in the communities?

All of the communities identified that ROOTS and the GALS process are working toward increasing land and resource rights (table 23). In Yallal, there is some additional intervention from government departments, however, additional information on the scope of this was not provided by the FGDs or the CPs. Additionally, the Yallal FGDs mentioned radio programmes which are broadcasting information on land and resource rights but again did not provide complementary details to support this. Overall, the communities perceive the ROOTS project as interveners in increasing land and resource rights. As seen in table 15, the women's and men's FGDs in Toniataba listed GALS as having an impact on women's ability to inherit land in the future, indicating the potential they perceive the project to contribute to increasing their land and resource rights.

*Table 23 Initiatives that are present in the communities**

Dampha Kunda	Marakissa	Toniataba	Yallal
• ROOTS to support vegetable garden • GALS for adult literacy	• ROOTS	• GALS • Nema project • VDC • ROOTS	• GALS • Forestry Department helping with community forest • Department of parks and wildlife for wetlands • Some radio programmes (not in the region)

From FGD protocol

4. What programs or services have supported community members to increase land control and access in the last 10 years?

In Marakissa and Toniataba, the NEMA project, which was the predecessor of the ROOTS project under IFAD, facilitated the original community gardens which now comprise the ROOTS women's gardens in these communities. The project began in 2012 and was completed in 2020. This was the only project listed in Toniataba in the last 10 years, but in Marakissa there were other supports listed providing inputs, extension and some support with documentation (table 24).

In Dampha Kunda, there has been some support for increasing land control and access related to the rice value chain, including land rights advocacy from the WASDA project (table 24). In Yallal, no previous interventions were listed.

Table 24 Programs or services that have supported community members to increase land control and access in the last 10 years*

Dampha Kunda	Marakissa	Toniataba	Yallal
• Rice Value Chain project - land development • The Wuli and Sanchu Development Association (WASDA) - rehabilitation of rice fields, land rights advocacy for women	• TARUD - land security and control (boundaries and documentation), seed support, sweet potatoes • NEMA - community garden and fencing • Department of Agriculture - extension support and access to fertilizer • United Purpose - seed support	• NEMA - community garden registered	none

*From FDG and Community Profile protocols

5. Community suggestions for initiatives, services or support to improve residents' access and control over land and resources in future

Community suggestions were often very context specific (like support for the cattle track in Yallal), but there were some prevailing suggestions across communities like awareness-raising, support for documentation of lands, and establishing boundaries (table 25). The process of obtaining documentation for land is very bureaucratic and expensive for small-scale producers so supporting them through this process could reduce the barriers that make legalising land inaccessible to them. Most people consider the Alkalou signature to be sufficient documentation, but awareness raising would help them understand the benefits and importance of leasehold.

Table 25 Community suggestions for initiatives, services or support to improve residents' access and control over land and resources in future*

Dampha Kunda	Marakissa	Toniataba	Yallal
• Rehabilitation of rice fields • access to improved seed or other implements • government involvement • Vegetable production; fencing; solar system; etc.; • Diversify crop production, • Soil conservation in the uplands • Tree planting, reforestation • Land rights training for women • Awareness creation	• support in obtaining documents and establishing boundaries • group organisation • training on land rights	• Forums like the GALS training • Resources for training (location, teachers, materials, compensation, food) • awareness among authorities • support for documentation • support for land rights campaigns • support for community consultation with elders of the village about land issues • community awareness raising	• garden project completion from ROOTS • GALS sensitisation • permanent boundaries • support for official recognition of cattle track • awareness raising

for both land rights • Support extension services • Adult literacy programs • Advocacy program on land rights for women. • Legislation at the level of the area Council (regional level) • We just need expert support from the projects			

*From FDG and Community Profile protocols

6. Community suggestions for initiatives, services or support to improve women's access and control over land and resources in future

To support women, advocacy, awareness raising, dialogue, training and support for women's access and control over land were listed as suggestions in all of the communities (table 26). These were mentioned at various scales, like legislation in Dampha Kunda, amongst traditional leaders in Toniataba, and within the community in Yallal. The Group President of the ROOTS garden in Yallal (female respondent) said that *"the knowledge from the GALS will help us to negotiate with the men on land rights."* Increasing dialogue between men and women is a main output of the GALS training and even though GALS is new in the Yallal project site, shifting women's and men's decision-making to be more collaborative is being well-received.

Table 26 Community suggestions for initiatives, services or support to improve women's access and control over land and resources in future*

Dampha Kunda	Marakissa	Toniataba	Yallal
• Advocacy program on women's land rights • Legislation to support women's land rights • Effective training of women on land rights • Intra-household support for cooperation during land allocation • rehabilitation of rice irrigation	• support for women to purchase land • sensitisation and support for women to obtain legal documents • Training on land rights • Support irrigation systems for year-round cultivation • Support to establish permanent fencing	• dialogue • sensitisation • observing law and order • support for women to register land • permanent fencing • raise awareness of Kabiloo heads	• More and continuous GALS training • raise awareness of local authorities • raise awareness of community members (men and women) • support in obtaining documentation • training on land rights for women

*From FGD protocol

Part 2: Scoping & Validation Trip

The scoping and validation was carried out between 6-15 February 2023 through a field visit conducted in three main parts: consultation with project staff, stakeholder interviews and community sense-making and validation visits. All stakeholders provided feedback on the initial results of the gender data analysis, namely, community suggestions for intervention in their communities to improve women's land rights, and the listed barriers to women's access to and control over land, as well as some sense-making or clarification questions. The final programme for the visit is available in Annex III.

Consultation with project staff

ROOTS project staff were consulted to provide background on the ROOTS project, the GALS methodology and community contexts for the three communities that were visited during the community validation activities. The full list of staff participants is available in Annex II.

ROOTS Head Office staff were engaged in a group discussion around the efficacy of the GALS methodology and the ROOTS programme approach, and the FRAO GALS lead for the ROOTS project provided insight into the GALS implementation process in the ROOTS project communities in a separate interview. Both of these discussions were engaged to provide feedback on the initial findings of the gender data analysis.

ROOTS Field Coordination staff from the North Bank, Lower River and West Coast Regions were engaged in separate group discussions in the field. Each unit provided feedback on the results of the gender data analysis, the implementation of the GALS methodology, and provided insight into the status of women's land rights in the communities where they operate.

Stakeholder Interviews

To understand the current situation of women's land rights and past and present efforts to improve women's land rights in The Gambia, key stakeholders from government, farmer organisations and non-governmental organisations were interviewed. These stakeholders also provided feedback on the initial results of the gender data analysis and provided suggestions and insight into the implementation of the initiatives suggested therein. A list of the stakeholders interviewed is in table 2.

Table 2. Stakeholders interviewed during the scoping & validation stage

Type of stakeholder	Name	Position	Organisation
NGO	Omar Badji	Executive Director	Action Aid
Government	Abdoulie Colley	Solicitor General	Attorney General's Chambers Ministry of Justice
Farmer Organisation	Ndaga Jawo	Executive Director	National Women Farmers Association (NAWFA)
NGO	Anna Njie	President	Female Lawyers Association of the Gambia (FLAG)
NGO	Pa Ansu Sanneh	Chairman, Board of Directors	The Association of Non-Governmental Organizations in the Gambia (TANGO)

NGO	Tobaski (Tabu) Njie Sarr	Women's Rights Programme Director	Action Aid
Government		Permanent Secretary	Ministry of Lands and Local Governments
Government		Gender Focal Person	Ministry of Agriculture
Government		Directorate of Gender (Women´s Bureau)	Ministry Children, Gender and Social Welfare
Farmer Organisation		Program Officer	National Women Farmers Association (NAWFA)

Community Sense-Making and Validation

From the results of the gender data analysis (part 1 of this report) a list of barriers to women's land rights and suggested interventions to improve women's access to and control over land was created. These results were obtained from community profile interviews with community leaders and focus group discussions with community members and garden group members. Table 3 shows the combined results of this exercise across the four study communities (Dampha Kunda, Marakissa, Toniataba and Yallal). These results were validated with members of the women's garden groups in Kanuma, Marakissa and Toniataba during the field visit. Details on the three validation communities are in table X, and ANNEX V lists the community participants of this validation exercise and their status as participants in the GALS methodology training.

Table 3. Barriers to women's land rights from the gender data analysis and community suggestions for interventions to improve women's access to and control over land - results consolidated from the gender data analysis.

Challenges	Potential Interventions
• culture/attitudes • inheritance distribution system • customary system • obtaining an Alkalou signature • fragmentation of land • boundary disputes • population growth • lack of finances • obtaining formal documentation	• support for obtaining documents • awareness raising • support for purchasing land • training on land rights • support for irrigation • support for permanent fencing • more GALS training • legislation • intra-household mediation • group organisation • support for consultation with Alkalous • improved seed or implements • planting trees

Table 1. Community characteristics.

Characteristic	Kanuma	Marakissa	Toniataba
Province	North Bank Region (NBR)	West Coast Region (WCR)	Lower River Region (LRR)
GALS Implementation Status	2021 GALS Pilot Site	2021 GALS Pilot Site	2021 GALS Pilot Site
Target value chain	Horticulture	Horticulture	Rice
Number of households in the community		400	240
Number of ROOTS project beneficiaries / of which are women	20 / 17	18 / 14	27 / 22

The validation exercise was conducted in two activities in each community using the challenges and interventions listed in table 3 above, which are consolidated from the gender data analysis. The following are the steps taken in implementing the activity:

Activity 1: Challenges faced by women to access land

1. Show participants the challenges listed in the gender analysis report and ask them what barriers are missing, and what is a barrier for women but not for men
2. Write the challenges that are relevant to the community on cards and place them on the ground
3. Give the group 100 beans and ask them to distribute them onto the cards, placing more beans on the challenges they think are most important/most difficult to overcome, and fewer beans on those that are less important/easier to overcome
4. When they are finished discussing and distributing the beans between them, order the cards from most to least important
5. Ask participants why they decided to distribute the beans this way
6. Take a photo of the cards and recollect the beans

Activity 2: Potential solutions to increase women's access to and control over land

1. Show participants the potential solutions listed in the gender analysis report and ask them what solutions are missing
2. Write the solutions that are relevant to the community on cards and place them on the ground
3. Give the group 100 beans and ask them to distribute them onto the cards, placing more beans on the solutions they think are the most impactful and fewer beans on those that are the least impactful
4. When they are finished discussing and distributing the beans between them, order the cards from most to least impactful
5. Ask participants why they decided to distribute the beans this way
6. Take a photo of the cards and recollect the beans

Figure 1. Members from the Marakissa Vegetable Garden Group discuss the organisation of beans.

Figure 2. Members of the Toniataba Rice Production Group discuss the organisation of beans.

GENDER ANALYSIS TO INFORM THE DEVELOPMENT OF GENDER TRANSFORMATIVE APPROACHES TO ENHANCE WOMEN'S LAND RIGHTS IN **THE GAMBIA**

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Figure 3. Members of the Kanuma Vegetable Garden Group discuss the organisation of beans.

Figure 4. Challenges to women's access to land from the beans exercise in Marakissa.

In addition to the validation exercises conducted with the garden groups, the village Alkalous from Kanuma, Marakissa and Toniataba villages were interviewed. The Alkalous provided valuable insight into the development objectives of the communities and their personal stances on supporting women's land rights in their communities. The village Alkalous also provided background information on the process of obtaining land, their community contexts and the barriers that they face as decision-makers in supporting women's land rights.

Limitations

The community scoping and validation trip was conducted in three GALS pilot sites in The Gambia. A limitation of this is that the results can only represent the needs of the communities who participated, but not communities in The Gambia as a whole, nor other ROOTS project sites which have not received GALS training yet, or who are only recent GALS participant communities.

Community Contexts

From interviews with village Alkalous and discussions with Regional Coordination Unit staff and women's garden groups.

Kanuma

The village of Kanuma is located on the highway leading North to Senegal, and very close to the Gambian North Bank Road which traverses the entirety of the country's northern shore. Kanuma is 5.6 kilometres from the ferry station in Barra that connects with the city of Banjul, and the ferry itself takes about half an hour to forty minutes to cross the River Gambia. The close proximity to Banjul and accessibility of the village are leading to a growing population that is applying pressure on

land in the community. Moreover, many people work in Banjul so migration out of the community for work is an issue especially for engaging youths in agriculture. It is common that husbands of GALS participants are not highly involved implementing household vision journeys because they travel to Banjul for work.

Women in Kanuma usually access land through allocation by male family members, or inheritance where they receive a lower portion (2:1 as per Sharia law) than their male family members, though it is usually their brothers who maintain control over the land inherited by women, who often require permission from their families to sell it.

The role of the Alkalou in Kanuma is to allocate land to individuals and families and to distribute stamps for the legalisation process of land tenure. When interviewed, the Alkalou in Kanuma expressed a lot of enthusiasm for increasing women's access to and ownership over land. He described how population growth means that there are more women who wish to participate in the community gardens, but there is not enough space, especially as the project initially targeted 5 ha but there were only 2 ha available to begin with. He specified that he would do anything to support women as he personally believes they are more hardworking and that women's empowerment will empower the community as a whole. His main goals for the community are threefold: 1) to improve gardens and farmland with improved seeds and inputs and increase production; 2) obtain better access to clean drinking water for the community; 3) improve the electricity in the community. He firmly believes that women's leadership will help the community reach these goals.

Issues of land tenure security in this community stem from overlap between the customary system and the legal system. The Kanuma Alkalou described that in the past, he personally oversaw all land transfers and made a point to visit any plot of land up for transfer. He said that he always had a good understanding of who was purchasing land and why it was being sold. Now, people show up to his compound asking for his signature as a formality to obtain legal documents, and this has led to conflict due to land being sold more than once because he hadn't seen the plot in question. This issue is compounded with the Alkalou's mobility disability, making it difficult for him to change this. When there is a major event in the village, his friend (who is a GALS participant and then garden secretary) helps him travel there. The Alkalou is very motivated to better his community and used to reallocate land that was being left unused, but he now often sees legally owned land left bare and undeveloped for extended periods. He prefers having more of a voice in land tenure decisions so that he can actively improve his community, and he feels that documentation is lessening his ability to do this.

Marakissa

Located in the peri-urban area surrounding Banjul, Marakissa is located in an area with a high population density and easy access to the popular Brikama market 6.7 kilometres away. In Marakissa, it is commonplace for women to own land individually, and the women who participated in the validation exercise had a good understanding of their right to own land and the benefits of doing so. This is primarily related to pressure on land from developers in the West Coast Region and competing needs of families with limited space to go around.

The Marakissa Alkalou is highly involved in settling boundary disputes and allocating land to individuals or families in the community. He expressed his opinion that women should access land

for production through their Sharia allowance (2:1 inheritance favouring male family members), or through groups which he will allocate land to. He believes that women should control resources because they are equally important in society as men are. He is a big advocate of the women's gardens and the GALS process and stated that through the GALS, he built his community a new mosque which his wife participated in, including the physical construction.

The Marakissa Alkalou stated that he is happy to allocate land to women if he is asked. There is a little bit of reserve land in the community he would be willing to allocate to the women's groups. He specifically requested assistance with fixing up the previous garden plot (from the ROOTS predecessor project, the Nema project) which needs a new fence and irrigation system to be useful for women. He also stated that there is land that is usually used by men in the community but women use it during the dry season.

Toniataba

The lowland areas of Toniataba are primarily used for rice production and are cultivated by women who have relative decision-making power and control over them. These rice plots are allocated to women by male family members who are allocated the land by the Alkalou. Women do not have much access to the upland areas where gardening and construction take place, except for through the women's garden or small plots for vegetable gardening allocated by their families. The lowland rice fields are subject to salt and mangrove intrusion and they are very far away from the community.

The Regional Coordination Staff for the Lower River Region reported that there has never been a case of an individual woman requesting to purchase land in the community, and the Alkalou stated that purchasing or selling land just isn't done here. The Toniataba Alkalou is happy to allocate land to women, believing that any woman who has been born or married into the community should have equal access to land. He believes that sensitisation with clans on women's access to land and how they can facilitate it through his support would increase women's access to the upland farming land.

For the community, the Toniataba Alkalou wants to fix or improve the irrigation system, address transportation challenges for people who work in faraway plots, and obtain better fertiliser and equipment for the community garden. Access is a huge issue in Toniataba because the population is more spread out than in the peri-urban areas, but the road network off of the nearby South Bank Road is poorly developed and unreliable.

Community suggestions for transforming women's land rights

From discussions with women's garden groups.

During the community sense-making and validation exercise, community members were asked whether the challenges and solutions to increasing women's land rights listed in the gender data analysis were relevant in their contexts, and to provide details as to their answers. The contexts in which the participants live and work impacted their reasoning for ranking the challenges and solutions the way that they did, highlighting the differences between communities and the imperative to address the needs of individual communities rather than taking a one-size-fits-all approach. Table 5 shows the results of the ranking exercise in the three communities visited. An overarching theme that came from the group discussions was that women are less concerned over their access to and control over land if they don't have the resources to use it productively.

Table 5. Results of the validation exercise - challenges and solutions are ranked from the most difficult to overcome/most effective solutions for their communities. Challenges or solutions which participants perceive as having equal weight are separated by commas.

Community	Challenges	Potential Solutions
Kanuma	• Finances • Access to Credit • Population growth • Husbands • Inheritance, Culture (attitudes) • Documentation	• Finance • More GALS training • Improved seeds and inputs • Fencing/Boundary establishment • Support for irrigation, Credit • Support from husbands • Awareness raising, Group establishment • Legislation • Intra-Household mediation on conflict • Planting trees, Legal support, Support for obtaining documents
Marakissa	• Inheritance • Formalising documents • Finances • Boundaries • Customary system • Population growth • Culture, Fragmentation	• Support for purchasing land • Permanent fencing • Irrigation • Awareness raising • Inputs and implements • More GALS training • Intra-household mediation • Legislation • Support for documents • Support for consulting with Alkalou • Training on land rights • Groups, Planting trees
Toniataba	• Access roads • Farm inputs and implements • Finance • Land development (mangrove invasion) • Salt intrusion • Inheritance • Culture	• Irrigation • Permanent fencing • Training on legal rights, More GALS training, • Support for purchase • Improve market access • Inputs and implements, Groups • Intra-HH mediation, Awareness, Support for documents • Legislation

Kanuma

In Kanuma, participants demonstrated that they had some understanding of the purpose and process of legalising land, but there was little concern over the need to do so. Participants agreed that role of the village Alkalou in land transfer proceedings is sufficient to demonstrate ownership of land, and that it is very uncommon to legalise land in their community. The participants did not feel that there was a lack of enough land to hinder their obtaining land for production, despite ranking population growth as the third most challenging issue, in contrast to the Alkalou's feeling that this was a major challenge to the community as discussed in section 2.1. The participants did, however, agree that the process of legalising land would be challenging, especially in terms of financing the sale and transfer and travelling to the major offices in Banjul. They rated documentation as a lesser challenge, and support for obtaining documents as a lesser solution, because they don't perceive them as necessary when the Alkalou can simply allocate land to them through the customary system.

Participants placed issues like finance for purchasing land, inputs and implements, access to credit, and boundary establishment as the highest-ranking solutions to improving their access to and control over land. Their perception was that if they had enough finance then they could increase their income and invest it toward purchasing additional land, but they struggle to efficiently produce on the land they currently have access to. Having finance to invest in productive practices and increase their incomes is perceived as having the most potential for the transformation of their land rights.

According to the participants, having high income is also a solution to other challenges to their land rights including the attitudes of their husbands and other members of the community. Having finance brings status in the community and being able to demonstrate that they have something to contribute financially to their families would be effective in garnering the support of their husbands to further expand their land and increase their control over it. Without finance, the participants noted that they expect their husbands to become 'jealous' if they have land that they control independently.

There was a lot of debate among the participants over the placement of GALS training because while all participants agreed that it has been transformative in their intra-household relationships and they would appreciate more training, it was a time-consuming process and adds burden onto their days. This indicates that the community is open to exploring gender relations but the time burden on women needs to be considered when approaching them to participate.

Marakissa

Marakissa is challenged by land fragmentation and population growth, and women in the community are not prioritised in decisions around land due to the perception that they are not permanent members of the community in the case of marriage or divorce. For this reason, participants listed inheritance as the biggest challenge to increasing women's land rights, and stated that the number and size of plots they are allocated has a lot to do with their marriage. Purchasing land is very common in Marakissa, with many women already owning land here, and participants rated support for obtaining documents and training on land rights as low-priority solutions because the Alkalou's involvement is generally sufficient. While the Alkalou is happy to sign off on purchases of land for women, participants noted that boundary issues are usually solved in favour of men, and

that decisions on land use in the customary system are made without the involvement of women, though some individual families do. The participants shared that it is common for a man to purposely parcel his land to his female children before his death so that the land will not be challenged when he dies. This is in the case of land that is not formally leased, further underscoring the importance of legalising land in this community.

Participants rated finance for purchasing land, inputs and implements, and development like irrigation and fencing as important solutions because they feel that finance overrides all else and a woman can do whatever she wants if she has the money. Additionally, due to population growth and pressure on land in the peri-urban area, land prices are continually increasing. Further solutions discussed include training and awareness on women's land rights (though they are perceived as one in the same which is why training was rated so low), with participants specifying that this is more important than legislation which is a one-time solution, while culture change is a continuous process.

Toniataba

Availability of land is not an issue in Toniataba, according to the participants, and women have control over the rice fields without the intervention of men. In Toniataba, land is generally not sold but allocated by the Alkalou to households where senior male members allocate land in turn to women for cultivation. Participants noted that in the case of control, women control the lowlands for rice production, but good farming land is found in the uplands under the control of men. The participants expressed a lot of interest in increasing their access to the better quality uplands for farming but they recognized that they need better finance and access to inputs to be able to make good use of it.

The biggest challenge that the participants identified in their community is the lack of good roads and infrastructure for them to reach land that they use for production. Additionally, salt and mangrove intrusion threaten the land that women currently use, calling for more development of potential farming land.

For women in Toniataba, obtaining legal documents is perceived as cumbersome and unnecessary, though participants identified that a regional office for processing documents is located close by. In terms of policy governing land, participants rated legislation as a less effective solution to improving womens control over land because of the time it takes to implement policy while they have everyday problems to address. The participants believe that legislation is a one-time action while finance and inputs are ongoing solutions that can be applied every day.

Participants agreed that the GALS process helped them a lot with capacity building and helped them identify the need and desire to learn their rights better which is why they rated it highly as a solution to increasing women's land rights in line with training on legal rights which was placed in parallel. The participants also identified that women's groups have better opportunities than individual women.

GENDER ANALYSIS TO INFORM THE DEVELOPMENT OF GENDER TRANSFORMATIVE APPROACHES TO ENHANCE WOMEN'S LAND RIGHTS IN **THE GAMBIA**

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Existing initiatives to increase women's land rights

From key stakeholder interviews (table 2).

Policy Level

Gambian policy denotes that it is unlawful to discriminate against women from participating in all areas of society, including land rights. The Solicitor General from the Attorney General's Chambers, Ministry of Justice (MoJ) described the remit of the MoJ as being the office which processes and approves land documents. According to the Solicitor General, the MoJ does not have a specific gender focus, except that they will not discriminate when a woman presents at the office. The MoJ does participate in complaints about discrimination by contacting the regional police to investigate and report back to them for final action. The MoJ does not undertake sensitisation activities on women's land rights, though it did participate in an advocacy campaign in 2015/16 with the National Agency for Legal Aid. The Solicitor General relayed that he believes transformation is possible with more advocacy, awareness and sensitisation, and by simplifying the legal process which is currently very bureaucratic and inaccessible for women - even those with enough money to go through the legalisation process.

The Ministry of Agriculture (MoA) addresses women's barriers to owning and controlling land by participating in agricultural development projects. Their direct gender actions depend on whether the project has a gender component, but they are engaged in several advocacy projects and are involved in project implementation from the start because they provide technical support, advocacy support, finance, and monitoring. Some of the organisations acting in the area were interviewed including the NGOs ActionAid, The Association of Non-Governmental Organisations in The Gambia (TANGO), and the Female Lawyers Association of The Gambia (FLAG). All of these stakeholders have been involved in advocacting for policy reform to strengthen women's land rights in The Gambia[1].

ActionAid has been highly involved in advocating on behalf of women for some time in The Gambia, and have engaged in several land rights campaigns in the past. ActionAid has engaged in several advocacy projects like a campaign for women to engage in conversations with local governments, including Chiefs and district tribunals, which FLAG was involved in. They have also been involved in policy discussions with the Ministry Children, Gender and Social Welfare (MoG) and the Women's Beaureu. TANGO is an umbrella organisation for NGOs and FLAG and ActionAid are both members of TANGO. They engage in national-level dialogue and high-level discussions representing the remit of their member organisations, and synchronise efforts between them to avoid repetition.

The need for policy reform that enables women to participate actively in their right to own land was identified during several stakeholder interviews. During a stakeholder interview with the Permanent Secretary of the Ministry of Lands and Local Governments (MoL), the interviewee described a new policy in development that will make the legalisation process more accessible to women and more transparent. Currently, when land is allocated to individuals or families, people must put in a request to have land legalised and there are some rules (e.g., you have to wait 5 years before you can apply again) that favour wealthier people. The new policy will address issues like this to expand access to more Gambians with a focus on women. The MoL will work closely with the MoG once a draft plan

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[1] It was not confirmed whether any of these organisations have worked directly with the Ministry of Agriculture.

has been created, but this project is in its early stages. The MoG consults the MoL on everything to do with land.

Community Level

ActionAid currently has a project working on access and ownership over land which works at the community level. They also provide support and conduct awareness raising for women to go through the legalisation process through capacity building and supporting credit schemes for women wishing to go through the legalisation process. They are highly involved at the community level and have a great deal of experience working on women's land rights in The Gambia.

FLAG provides free legal advice and representation for women in legal settings. They are highly knowledgeable on the legal context of The Gambia and are keen to partner on further initiatives to strengthen women's land rights.

The National Women Farmers Association (NAWFA) is a key representative of rural women in The Gambia, with a high degree of visibility in even remote areas. They are very active on the ground and are engaged in all issues concerning women farmers, and advocates for their equal rights. One of their focal areas is to advocate for women who are allocated poor-quality plots by their families, as per the trends on the ground. NAWFA intervenes as an organisation in community contexts and in political dialogue and is present all over the country.

Discussion

Land tenure in The Gambia is a complex issue regardless of gender intersections, so designing GTAs has a lot to contend with. On the ground in rural communities, the distinction between formal tenure and Alkalou allocation is ambiguous, leading to a lack of awareness of the benefits of formal tenureship. The ROOTS Project Director pointed out in his interview that *"in the past, there is no registration, everybody knows who owns which land,"* and while this might have been straightforward in the past, population growth is challenging this, especially in peri-urban areas. This was especially evident in Marakissa where the data showed that registration of land is more normalised and awareness of women's land rights is better understood than in the study community's counterparts. Women in Marakissa already commonly own land, but barriers to ownership and control over land are still present. The women's gardens facilitated under the ROOTS programme ensure that the garden's land is registered in the name of the group, however, populations are increasing all the time and space is limited. Moreover, fragmentation and pressure on land will likely lead to challenges regarding space for women to cultivate. Individuals in Marakissa are aware of formal tenure, but the process is bureaucratic and expensive, challenging the women's group's ability to expand to accommodate more members.

In the more rural communities of Dampha Kunda, Toniataba and Yallal, obtaining an Alkalou letter is generally considered sufficient to demonstrate ownership, however, in Gambian law, only formal tenure is indisputable and overrides the Alkalou's stamp. Alkalous are traditionally considered the main decision-makers around land, and are responsible for allocating it, so they hold the ability to reallocate land, especially if they consider another use more beneficial for the community. Land is only truly secure to an individual or group who has formal tenure, regardless of the date an Alkalou's stamp is awarded. Raising awareness among rural women as to their rights and the process of legalising land could increase their land tenure security and ensure that they retain ownership of their land.

The GALS methodology has taken a GTA by facilitating intra-household decision-making and cooperation, and has seen success in transformation in the pilot sites. The ROOTS staff are already capacitated on implementing the GALS methodology in communities so this could be an entry point for integrating a land tenure lens into their activities, building off of challenging gender norms in the project sites. In the initial registration of the women's gardens, the women themselves were not involved in the registration process. Capacitating them on this now and facilitating group vision journeys can foster independence in the women's groups for after the ROOTS project closes.

Advocacy and awareness raising were listed by members of all four study communities as suggestions for initiatives, services or support to improve women's access and control over land and resources (table 26), so this can be built upon to transform gender norms around women and land rights under the project. Traditional leaders are culturally influential in communities and seen as sources of information and advice-giving (table 22) and the ROOTS project currently engages with traditional leaders as primary contacts when entering communities. Engaging and capacitating traditional leaders on women's land rights in parallel with community members (female and male) can contribute to overall transformation of perceptions surrounding women's resource rights. Working with rather than against traditional or religious custom (i.e., Sharia distribution of inheritance) can encourage adoption of GTAs and avoid imposing on cultural heritage.

Advocacy and awareness raising for women's land rights and supporting women and women's groups in obtaining legal documentation for their land are the key entry points for designing GTAs in the communities. These should be implemented in tandem so that women not only understand their rights but can actually implement them independent of the project.

Considerations

- Conduct advocacy and awareness raising campaigns on women's land rights
- Support and capacitate individual entrepreneurs and women's groups in the process of land titling
- Engage Alkalous through gender sensitisation and make them part of the advocacy process
- Include all community members in sensitisation to transform perceptions of women's land and resource rights
- Be cognizant of neighbouring communities in peri-urban areas so as not to unintentionally infringe on the land rights of women who are not part of the project community
- Conduct on-going sensitisation as part of the ROOTS project to continuously challenge discriminatory gender relations

Entry points for piloting gender-transformative approaches

Women's groups are a strong entry point in the communities as stakeholders repeatedly underscored that it is substantially easier and less expensive to register land in the name of women's groups rather than individuals. Moreover, women in The Gambia often move between communities due to marriage, divorce, widowing etc., either to the communities of their husbands or back to the homesteads of their fathers, oldest brothers or another senior male member of their family. By investing in and scaling women's garden groups, the land remains in the care and control of women. Additionally, women are challenged in accessing credit, inputs and implements, and finance to develop their land and women's groups can help mitigate this challenge through savings groups and collective action. The GALS methodology capacitates individuals and families on creating 'vision journeys' to accomplish their goals, and this can be applied at the group level. The gender-transformative pilot could capacitate and support the groups in obtaining the legalization of their lands and provide similar support to individuals interested in entrepreneurship.

Awareness of the process and importance of legalizing land is very low in rural communities so another entry point is to establish mobile legal clinics in partnership with local NGOs to offer free legal consultation and representation as well as raise awareness of women's rights to land. Similarly, awareness campaigns on women's land rights and any policy-level reform that takes place as part of the pilot can be extended to raising awareness of new services among rural women.

The new policy mentioned by the Ministry of Lands and Local Government with consultation from the Ministry of Gender has the potential to strengthen women's access to land. This policy is in its early planning stages so this is an excellent entry point for the pilot to intervene and provide insight from the gender analysis to inform the policy. This could be supported by a multistakeholder platform that connects stakeholders across sectors and scales.

Below are possible pilot ideas at the policy and community level:

Policy Level
1. Influence the new policy being developed by the Ministry of Lands and Local Governments
   - Build a multi-stakeholder platform/dialogue on women's land rights
   - Provide evidence from the gender analysis and the validation trip to support the new policy
2. Establish a committee or task force within the Ministry of Justice to follow up on and support women's land grievances
   - Awareness of the committee can become part of an awareness campaign
3. Use research findings to support advocacy and capacity
   - Capacitate ROOTS staff to be able to communicate findings
   - Work with existing NGOs to use the results effectively

Community Level

4. Provide legal support in communities (i.e., mobile legal clinic)
5. Support and capacitate women's garden groups through the process of legalising land (expansion of existing groups or facilitating groups in new ROOTS communities)
6. Establish a women entrepreneurs programme through the GALS using vision journeys
   - ROOTS field staff should be capacitated on women's land rights so they can properly support farmers and guide them
7. Gender sensitisation training for all ROOTS staff
8. Women's land rights awareness campaign

Gender norms are highly engrained in the social fabric of The Gambia and govern the customary system of land tenure. That being said, communities, their local leaders, and government officials all expressed the desire for transformation during this trip, indicating that there is significant scope and willingness for interventions to take place. Communities should be approached on the basis of their contexts and the relevant factors that impact how women participate in transformative activities, and more insight into communities that have conservative leadership, women Alkalous or who have not participated in the GALS process would be useful in supporting the findings of this trip and the gender data analysis completed prior.

ANNEX I: Community Profile Participants

Sex (Female/male/…)	Age class 1. < 25 years 2. 25-35 years 3. 35-50 years 4. 50+ years)	Ethno-religious group	Position/role in community
Dampha Kunda			
M	4	Jahanka	Deputy Alkalo
M	4	Jahanka	VDC Member
M	4	Mandinka	Kabiloo Head
F	4	Jahanka	Vice President, Women's Group
F	4	Jahanka	President, Women's Group
F	3	Jahanka	Community Member
M	3	Jahanka	GALS Facilitator
Marakissa			
M	4	Jola	Council of elders
F	4	jola	Council of elders
M	4	karoninka	Festival PRO
F	3	jola	Community garden president
M	3	Karininka	VDC Chairman
M	3	Jola	Alkalo/village chief
M	3	Jola	President Sports Committee
F	3	Jola	Garden PRO
Toniataba			
M	4	Mandinka	Alkalou (Village Chief)
M	3	Mandinka	Council of elders
M	3	Mandinka	VDC Chairman
F	4	Mandinka	PRO of Women's Garden
F	3	Mandinka	President of Women's Garden
M	3	Mandinka	
Yallal			
M	4	Fulla	Alkalo/Village Chief
M	3	Fulla	VDC Chairmann
M	4	Fulla	Community Elder
F	3	Fulla	Women Leader
F	3	Fulla	Group President, ROOTS garden

ANNEX II: FGD Participants

Sex	Age	Ethnic group	Position/type of representative
		Dampha Kunda	
F	40	Mandinka	Member of Community Garden/GALS
F	31	Mandinka	Organizer of Garden Committee/GALS
F	37	Mandinka	Member of Community Garden/GALS
F	40	Mandinka	Member of Community Garden/GALS
F	45	Jahanka	Member of Community Garden/Non-GALS
F	60	Jahanka	PRO of Garden Committee/Non-GALS
F	55	Mandinka	Member of Community Garden/Non-GALS
F	58	Jahanka	President of Community Garden/Non-GALS
M	45	Mandinka	Community GALS Facilitator
M	65	Mandinka	Vice Chairperson of VDC
M	70	Jahanka	Kabiloo Head
M	45	Jahanka	Former Ward Councilor
M	50	Jahanka	Community Member
M	35	Jahanka	Community Member
M	87	Mandinka	Alkalo
M	29	Fullah	Youth Leader
		Marakissa	
F	72	Jola	Member of Council of elders
F	40	Jola	PRO of VDC/ GALS
F	37	Jola	Member of community garden
F	70	Jola	Member of community garden
F	40	Jola	PRO, ROOTS Garden
F	42	Jola	Garden Group Secretary
F	56	Jola	Community member
F	50	Jola	Community member
m	72	Jola	Assistant secretary of community garden
m	50	karoninka	PRO, Festival committee
m	39	Jola	President of Festival Committee
m	37	Jola	President of Youths Sports Committee
m	30	Fula	Member of Festival Committee
m	45	Jola	PRO Sports Committee
m	35	Karoninka	Member of Festival committee
M	28	Jola	Member of Festival/Water Committee
		Toniataba	
F	50	Mandinka	Member of community garden/also in GALS team
F	40	Mandinka	Member of community garden
F	45	Mandinka	President of Festival Committee
F	30	Mandinka	President of Youths Sports Committee
F	28	Mandinka	Member of Festival Committee
F	20	Mandinka	PRO Sports Committee
F	50	Mandinka	Member of Festival committee

F	40	Mandinka	Member of Festival/Water Committee
M	37	Mandinka	Member of water management committee/also in GALS team
M	40	Mandinka	Member of GALS team
M	44	Mandinka	Vice President of Forest Committee
M	41	Mandinka	Member of GALS team
M	39	Mandinka	Assistant Secretary, Youth Group
M	52	Mandinka	Council of Elders/Imam
M	36	Mandinka	Member of VDC
M	50	Mandinka	Council of elders
Yallal			
F	38	Wolof	Garden group member
F	42	Mandinka	Garden group member
F	40	Bambara	Garden group member
F	50	Wolof	Garden group member
F	48	Fulla	cashier, Jukeray Endam Group
F	37	Fulla	GALS Team Member/garden group organizer
F	35	Fullah	Garden Group Member
F	40	Fulla	Vice President of Garden group
M	55	Mandinka	VDC Member
M	45	Fulla	VDC Chairperson
M	48	Fulla	VDC Member
M	46	Mandinka	VDC Member
M	62	Fulla	VDC Member
M	41	Fulla	Community Member
M	18	Wolof	VDC Member
M	52	Fulla	VDC Member

ANNEX III: Consultation and Validation Visit Programme

Monday, 6 Feb	- Introductory meetings with ROOTS project staff - Meeting with ROOTS and FRAO
Tuesday, 7 Feb	- Meeting with ROOTS project component leaders - Presentation of ROOTS project background - Presentation of gender analysis initial findings - Discussion of results - Meeting with Ministry of Lands and Local Government - Permanent Secretary - Meeting with Ministry of Agriculture – Gender Focal Person
Wednesday, 8 Feb	- Meeting with association of Non-Governmental Organisations – (TANGO) – Executive Director - Meeting with Action Aid International – Women's Rights Programme Director and Executive Director - Meeting with Ministry Children, Gender and Social Welfare – Directorate of Gender (Women´s Bureau) - Meeting with Attourney General's Chambers - Solicitor General
Thursday, 9 Feb	- Meeting with Kanuma Vegetable Garden members - Community sense-making activity - Meeting with regional coordination unit for NBR - Meeting with village Alkalou
Friday, 10 Feb	- Meeting with regional coordination unit for LRR - Meeting with village Alkalou - Meeting with Toniataba rice production group - Community sense-making activity
Monday, 13 Feb	- Meeting with regional coordination unit for WCR - Meeting with Marakissa vegetable garden group - Community sense-making activity - Meeting with village Alkalou
Tuesday, 14 Feb	- Debriefing with ROOTS staff - Presentation of trip results - Consultation and clarification for next steps
Wednesday, 15 Feb	Meeting with the Female Lawyers Association of The Gambia - President

ANNEX IV: Community Sense-making and Validation Exercise

Based on the results of the gender analysis, a list of barriers to women's land rights and suggested interventions to improve women's access to and control over land was created. The table below shows the combined results of this exercise across the four study communities (Dampha Kunda, Marakissa, Toniataba and Yallal).

Table 1. Barriers to women's land rights from the gender data analysis and community suggestions for interventions to improve women's access to and control over land - results consolidated from the gender data analysis.

Challenges	Potential Interventions
● culture/attitudes ● inheritance distribution system ● customary system ● obtaining an Alkalou signature ● fragmentation of land ● boundary disputes ● population growth ● lack of finances ● obtaining formal documentation	● support for obtaining documents ● awareness raising ● support for purchasing land ● training on land rights ● support for irrigation ● support for permanent fencing ● more GALS training ● legislation ● intra-household mediation ● group organisation ● support for consultation with Alkalous ● improved seed or implements ● planting trees

Table 2. Community characteristics.

Characteristic	Kanuma	Marakissa	Toniataba
Province	North Bank Region (NBR)	West Coast Region (WCR)	Lower River Region (LRR)
GALS Implementation Status	2021 GALS Pilot Site	2021 GALS Pilot Site	2021 GALS Pilot Site
Target value chain	Horticulture	Horticulture	Rice
Number of households in the community		400	240
Number of ROOTS project beneficiaries / of which are women	20 / 17	18 / 14	27 / 22

These results were validated with members of the women's garden groups in Kanuma, Marakissa and Toniataba through Activities 1 and 2 described bellow.

Activity 1: Challenges faced by women to access land

1. Show participants the challenges listed in the gender analysis report and ask them what barriers are missing, and what is a barrier for women but not for men
2. Write the challenges that are relevant to the community on cards and place them on the ground
3. Give the group 100 beans and ask them to distribute them onto the cards, placing more beans on the challenges they think are most important/most difficult to overcome, and fewer beans on those that are less important/easier to overcome
4. When they are finished discussing and distributing the beans between them, order the cards from most to least important
5. Ask participants why they decided to distribute the beans this way
6. Take a photo of the cards and recollect the beans

Activity 2: Potential solutions to increase women's access to and control over land

1. Show participants the potential solutions listed in the gender analysis report and ask them what solutions are missing
2. Write the solutions that are relevant to the community on cards and place them on the ground
3. Give the group 100 beans and ask them to distribute them onto the cards, placing more beans on the solutions they think are the most impactful and fewer beans on those that are the least impactful
4. When they are finished discussing and distributing the beans between them, order the cards from most to least impactful
5. Ask participants why they decided to distribute the beans this way
6. Take a photo of the cards and recollect the beans

Figure 1. Members from the Marakissa Vegetable Garden Group discuss the organisation of beans.

Figure 2. Members of the Toniataba Rice Production Group discuss the organisation of beans.

Figure 3. Members of the Kanuma Vegetable Garden Group discuss the organisation of beans.

Figure 4. Challenges to women's access to land from the beans exercise in Marakissa.

INITIATIVE CONSORTIUM

The Center for International Forestry Research (CIFOR) and World Agroforestry (ICRAF) envision a more equitable world where trees in all landscapes, from drylands to the humid tropics, enhance the environment and well-being for all. CIFOR and ICRAF are CGIAR Research Centers.

Climate change, biodiversity loss, environmental degradation, and malnutrition. These four interconnected global crises have put at stake the wellbeing of our planet for years. Fueled by COVID-19, their impact on agriculture, landscapes, biodiversity, and humans is now stronger than ever. Reversing this negative trend is a challenge, but also an opportunity for bold choices and integrated solutions. Established in 2019, the Alliance of Bioversity International and the International Center for Tropical Agriculture (CIAT) was created to address these four crises, maximizing impact for change at key points in the food system.

The International Food Policy Research Institute (IFPRI) provides research-based policy solutions to sustainably reduce poverty and end hunger and malnutrition in developing countries. Established in 1975, IFPRI currently has more than 600 employees working in over 50 countries. It is a research center of CGIAR, a worldwide partnership engaged in agricultural research for development.

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