

**THEOLOGICAL PERSPECTIVE ON GENDER ROLES IN AGRICULTURAL  
PRODUCTION RESOURCE ACCESS TO BANANA SYSTEMS  
IN BURUNDI**

**by**

**David Onyango Wadhala**

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## **STUDENT'S DECLARATION**

This thesis is my original research work and to the best of my knowledge it has not been presented for the award of any degree in any university.

**Rev. David Onyango Wadhala**

Signature..... Date.....

This thesis has been submitted for examination with the approval of these supervisors.

**1. Dr. Nikobari Siméon (Ph.D.)**

Signature..... Date.....

**2. Mr. Benjamin Wambua Mutua (MA. Com)**

Signature..... Date.....

## **DEDICATION**

This thesis is dedicated with respect and love to:

My beloved wife: Mrs. Susan Akinyi Onyango and our children; Aloice, Eunia, Vibbert, Kirkpatrick, Bates and Mercy.

My beloved parents: Mother Pascalia Atieno and Japuonj Matthias Leo Wadhala.

## ABSTRACT

The study investigated among others, the level of the church involvement and intervention in agricultural activities and its role in enhancing agricultural production resource access in banana systems based on gender, thus improving livelihoods of the majority of the inhabitants through increasing their income levels, health status and natural resource base.

After collecting and analysing data, the researcher found out answers that fit and satisfy the purpose of this study. Contrary to common hypothesis that there is no church intervention in agricultural activities in Burundi, this study exposed some level of church involvement in agricultural activities. It also revealed a high level of people without formal education of which women are the most affected , high unemployment in the country that has left both female and male headed households in rural areas with no other option but to depend on agriculture as their main source of livelihoods, significant gender differentiation in household in terms of labour, some constraints associated with land resource that affect women, mostly widows right to use and control over land and high presence of child labour of which the girl child is mostly affected.

The researcher suggests that the church should do more to help the people contribute towards reducing poverty in Burundi through, facilitating integration of both women and the marginalized and enhancing sustainable agricultural production in rural communities. It should intensify the training of people to desist from the traditional mentalities and religious negative beliefs in order to understand the need for improved food security, which is crucial for Burundi. The government and its development partners should evaluate their approach to gender issues in the country and take or pursue the corrective measure where necessary, particularly on gender access to agricultural production resources in order to improve food security in the country.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

ACT	Action by Churches Together
Agric	Agriculture
CBO	Community-Based Organizations
CGIAR	Consultative Group on International Agricultural Research
CIALCA	Consortium for the Improvement of Agriculture-Based Livelihoods in Central Africa.
CEPGL	Communauté Economique des Pays des Grands Lacs.
CNEB	Conseil National des Eglise du Burundi
DGDC	Directorate General for Development Cooperation
FAO	Food and Agriculture Organization of the United Nations
FBOs	Faith Based Organizations
FHH	Female Headed Household
FGD	Focus Group Discussion
GDP	Gross Domestic Product
GPS	Geographical Positioning System
IARCs	International Agriculture Research Centres.
IDPs	Internally Displaced Persons
IRAZ	Institute de Agronomie et Zootechnique.
IITA	International Institute of Tropical Agriculture
IRAZ	Institut de Recherche Agronomique et Zootechnique.
ISABU	Institut des Sciences Agronomiques du Burundi.
LWF	Lutheran World Federation
MHH	Male Headed Household
MI-PAREC	Ministry for Peace and Reconciliation under the Cross

NARS	National Agricultural Research Systems
NGOs	Non-Governmental Organizations
PRA	Participatory Rural Appraisal
Std.D	Standard Deviation
UEA	Université Espoir d’Afrique

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## **CHAPTER ONE**

### **RESEARCH PROBLEM**

Warnings have been sounded by Food and Agriculture Organization of the United Nations (UNFAO) through the major states media that the world will soon face a global famine and hunger related problems. To avoid it, they urged for proactive country based policies and careful planning. They also advised that food production need to be increased by 70% as soon as possible. Such warnings were received with mixed feelings. For some people, the information appeared boring and unnecessary. Most Christians viewed it as a reminder of the strategy as it happened in the story of Joseph recorded in the Old Testament in the ancient Egypt (Genesis 41: 28-36). This story though happened many years ago present a learning lesson regarding the arrangements of functions and plans for food security for the future. Planning is a responsibility, not an option. Whoever fails to plan is bound to fail. Joseph was able to save a nation from starvation by translating God's vision and plan for Egypt into practical action.

For more than decade of civil strife, Burundi was left impoverished and has since been experiencing food insecurity, political instability and economic stagnation. This is precisely what the Lutheran World Federation (LWF) Burundi annual Report for (2007/8, 3), mean by reporting that over 80% of the population in Burundi still lives below the poverty line. High poverty levels, especially among the rural poor, continue to pose a great and major threat to the already fragile process of peace building, reconciliation and democracy.

## **Problem Statement**

Over the past 100 years, Burundi has relied heavily on an agro based economy which is predominantly characterized by agricultural and pastoral activities. The farmers produced various kinds of subsistence crops and cash crops. However, through cultural, customs, belief systems, this perpetuated and encouraged gender disparities in role taking in attempting to escalate agricultural production. They relegated women to mere farm workers and household keepers than giving them rights of access to agricultural production resources that would provide incentives to maximize agricultural productivity. They were expected to subordinate themselves to the customs and traditional practices governing the relations between them and men. Most of the practices were unjust, discriminatory and humiliating (Burundi country Assessment report 2008, 83). With the coming of democracy, this exploitation has been criticized by political leaders, government officials, opinion leaders, development agents and other stakeholders in the agricultural production systems. The church which is estimated to have contact with over 70% of the entire population of Burundi appears to have ignored the participation in gender related issues. Her leadership assertively remarked that they cannot participate in the political matters. However, this kind of thought helps in creating confusion in the understanding of the complexities of gender differences in many households. This leads to social injustice to mankind which is ungodly. Hence it calls for the need to investigate gender roles and its contribution to agriculture based livelihoods in Burundi.

For the church as a spiritual and formidable organization cannot be left behind in the quest for empowering the vulnerable, marginalized and displaced people to realize self reliance by developing intervention strategies which will enable people to take direct control of their livelihoods and reduce human suffering and poverty. The respect for and recognition of women's human rights has made significant advances worldwide and in Burundi in particular according to Article 29 in the 2005 Constitution of the Republic of Burundi,

women have been allocated over 30% of positions in all sectors of life and levels . While much has been achieved, there remains a considerable amount of input to be accomplished. There is need to increase the understanding .of the opportunities and constraints women face in the context of farm and household decision making. In particular, there is need to establish the implications of gender disparities on women’s labour contribution to farming activity, women’s farming income share and control, and female farming operators’ access to productive inputs. This is exactly what one foreign observer Nigel Watt concluded. He emphasized that the damage being caused by gender issues can no longer be overlooked. In his own words, “Tradition discriminates against women in Burundi more than the law, but their marriage and inheritance rights are not equal. He argues that, they are under-represented in all professions. They have problems obtaining credit and more women than men are illiterate” (Watt 2008, 175). All these may have implications on the productivity of various enterprises in which women provide labour. There is, therefore, need to assess existence of gender disparities in resource access particularly in agricultural enterprises since agriculture forms the backbone of the economy in Burundi. Few studies have addressed and documented this issue. This is the gap that the current study aims to address by assessing existence of gender disparities in agricultural production resources access to banana based systems as well as decision-making at the farm level in Burundi and the contribution of the church in encouraging resource access. Bananas constitute a primary food crop and cash crop providing year-round income and food security (CIALCA Progress report 2008),

### **Purpose of the Study**

The purpose of this study was to determine the theological perspective on gender roles in the agricultural production resource access to banana-based systems in Burundi. It investigated among others, the level of the church involvement and intervention in agricultural activities and its role in enhancing agricultural production resource access in banana systems based on gender thus improving livelihoods of the majority of the inhabitants through increasing their income levels, health status and natural resource base.

### **Objectives of the Study**

1. To investigate the level of church involvement in agricultural activities, particularly in the banana enterprise and agricultural production resource access based on gender in Burundi.
2. To determine the nature of gender differentiation in household livelihood strategies in Burundi and the factors that influences the differentiation, if identified.
3. To investigate differential access to agricultural production resources between female and male headed households, in terms of land, labour, capital (off-farm income and credit access), and education.
4. To investigate gender roles in terms of management and decision making of banana enterprise activities.

### **Research Questions**

This research study was guided by the following questions:

1. Is there existence of gender differentiation in household livelihood strategies in Burundi and what are the factors that influences the differentiation, if identified?
2. What is differential access to agricultural production resources between female and male headed households, in terms of land, labour, capital (off-farm income and credit access), and education?

3. What are the determinants of gender roles in terms of management and decision making of banana enterprise activities?
4. What is the level of church involvement in the enhancement of agricultural activities, particularly the banana enterprise and agricultural production resource access based on gender in Burundi?

### **Assumptions**

The research was guided by the following assumptions:

1. Given that God supports not only the equal value of men and women, but also virtual inter changeability of gender roles, it was assumed that if this support was acknowledged in all dimensions seeking to contain the already prevailing phenomenon-gender differentiated, there would be increased production in the banana-based system.
2. It was also assumed that the out come of the study will be a reference point for improving agriculture- based livelihoods of the small holder farmers in Burundi.

### **Delimitations**

Considering the complexity of gender differentiated impact on farm and household decision making, it was not possible for the researcher to carry out this study in all the possible areas of the topic; instead, it was limited to determining, investigating, comparing and describing the effects of the gender differentiated phenomenon on productivity in the banana-base system. The study dealt with, 500 households in the three provinces of Burundi. The sample included 200 households in Gitega province, 200 households in Kirundo province, and 100 households in Cibitoke province.

The study conclusions was limited to the effects of gender differentiated impacts on farm and household decision making on productivity of banana-based system.

### **Limitations**

The researcher was incapacitated by language barriers. The author does not have a good command of Kirundi and French which are predominantly the languages used in Burundi. There was also a limitation in the side of financial resource capacity.

### **Generalization**

Considering that the study focused on three provinces in Burundi, namely Gitega, Cibitoke and Kirundo, generalization of the findings was therefore limited. Due to the fact that the three provinces are not unique, there was a likelihood that the findings should reflect what happens in the entire country.

### **Significance of the Study**

The proceeding discussion presents the significance or importance of the study,

1. It sought to investigate the common hypothesis that there is no church involvement in improving agriculture-based livelihoods in Burundi. It attempted to address the gap in knowledge that there is church intervention in improving agriculture-based livelihoods.
2. The study was important in that it sought to unearth the role of government partners and church in approaching the issue of improving agriculture-based livelihoods in Burundi through enhancing income, health and the natural resource base of smallholder farmers. It is important to mention that the study highlighted how to promote community empowerment for long term sustainability of food security.
3. The result of this study sought to assist the church, the government and its development partners to evaluate their approach to gender issues in the country and pursue the corrective measure where necessary, particularly on gender access to agricultural production resources.

4. It sought to keep the church and society informed about the danger of food insecurity and its impact on the physical and spiritual lives of the people not forgetting the challenges of repatriation and reintegration of returnees and Internally Displaced People (IDPs) from refugee camps.
5. The study sought to acquaint the farmers and households on how virtual interchangeability of gender roles can influence and increase their productivity of agriculture-based system.

### **Definitions of Key Terms**

#### ***Theology***

Etymologically the word is derived from two Greek words Theos, (θεός), God, and logos (λόγος) a discourse and originally signified a discourse about God (Wiley 1946, 15). In the words of Bernhard Anderson (1999, 3), theology is faith seeking understanding, standing within the circle of faith, a theologian articulates, and elaborates the faith of the believing and worshipping community so that members of the community, or other interested, may understand who God is, God's relationship to the world and all that is in it, and the unfolding purpose of God from creation to consummation.

#### ***Church***

The Greek word for "church" is *ekklesia*, which means an assembly. In Acts 19:39, 41, it is used for a large group of people. But among Christians, the word *ekklesia* came to have a precise meaning: all who believe in Jesus Christ. For example, the first time that Luke uses the word, he writes, "great fear seized the whole church" (Acts 5:11). He does not have to explain what the word meant, for his readers were already familiar with it. It meant all Christians, not just those who happened to be there on that particular occasion. "The church" mean all Disciples of Christ. It refers to people, not to a building (Morrison 2001, 110).

The church is one of the most fundamental realities of the Christian faith. The doctrine of the church is often called ecclesiology. Scripture presents the church as the people of God, the community and body of Christ, and the fellowship of the Holy Spirit. Jesus described himself as a shepherd, and his disciples as sheep (Matthew 26:31); his mission was to seek lost sheep (Matthew 18:11-14). He described his people as sheep that must be fed and cared for (John 21:15-17). Paul and Peter used the same analogy, saying that church leaders should be shepherds of the flock (Acts 20:28; 1 Peter 5:2). According to New dictionary of Theology (1988, 141), the church may be defined as local, so that only the local church is the church proper and broader gatherings can be only associations of churches or of Christians. On the other hand, the church may be defined as universal, so that the local church is only a portion of the church, a part of the whole. In Burundi in particular according to the Lutheran World Federation (LWF) Burundi annual Report for (2007/8, 3), this portion of the church is more than 70% of the total inhabitants that are in need of food security and better living standard.

### ***Gender***

Note, when writing or speaking it is important to use language that includes both men and women equally, i.e. according to Oxford English dictionary; man and mankind have traditionally been used to mean all men and women. Many people consider the use of these terms discriminates against women and prefer to use humanity, the human race, human beings or people.

### ***Poverty***

Many people think of poverty as simply a lack of income. Others extend the concept to lack of education and health facilities. However, as highlighted in the World Development Report (2000, 1), Nobel Prize winner Amartya Sen, now emphasize a much broader approach. To him poverty is also lack of voice, empowerment and good governance. In Exodus 22:22-27

God said, “You must not exploit a widow or orphan. If you exploit them in any way and they cry to me, then I will certainly hear their cry. My anger will blaze against you...” God insisted that the poor and powerless be well treated and given the chance to restore their fortunes. We should reflect God’s concern for the poor by giving and helping the less fortunate than ourselves.

### ***Theological Perspective***

Means seeing things from God’s point of view or standpoint thus, the Historic Christian Faith in Jesus Christ that has been passed down to us through the centuries by the fathers and mothers of the Church is crucial for the life and witness of the Church today. According to United Theological Seminary (2009), the Bible, the creeds, the sacraments and the writings of great teachers are means by which we enter more fully into the life of the Triune God. The Cultivation of Holiness: The life-changing power of the Holy Spirit, who leads us to become the people God created us to be. Yet holiness is not simply about personal transformation; it is about living out the redemptive Gospel message in a broken and sinful world. As John Wesley, the founder of the Methodist movement, once said, “The gospel of Christ knows no religion but social, no holiness but social holiness.”

Ecumenical Theological Education: Theological education is at its best when a broad array of perspectives is represented in the classroom. Thus while honouring our Wesleyan heritage; we are an intentionally ecumenical community. The different traditions of Christian faith have much to learn from one another, even in those areas in which there is sharp disagreement

### ***Farming***

According to Oxford English dictionary, farming is the business of working on or managing a farm in order to grow crops or keep animals. It is a family business in which both husband and wife are involved. Little lasting good will be achieved in farm development

programs unless the rights, needs and abilities of women are taken into account. Women have a major contribution to make to society; they have so many valuable gifts. The households have a responsibility to struggle against the elements in order to provide food, clothing, and shelter for themselves. Farming is pivotal to the livelihood of rural population in most countries of Africa.

### ***Banana-Based Systems***

Most of the farming at the household level in Africa occurs in systems, encompassing several agricultural enterprises either through monocropping or intercropping. In Central Africa, particularly in the CEPGL region, the banana enterprise forms an important component of the farming system with other enterprises including beans, cassava and potatoes. For this reason, the systems have been referred to as banana-based systems.

### ***Participatory Rural Appraisal (PRA)***

Participatory Rural Appraisal is one of the many approaches used in qualitative research, which emerged in the late 1970's. It is a way of learning from, and with community members to study, analyze, plan, implement, monitor and evaluate constraints and opportunities and make learned and timely decisions concerning development activities. According to Simon Adebo (2000, 10) there is a general feeling that getting data is a complex process such as formal survey, questionnaire, analysis, etc. Although there is some truth in this statement, data can also be collected from simple methods, such as talking to the people, walking through the community, observation etc. This module was included in the study to collect data from the communities view points and find out their future strategies for improving the agricultural production.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

The Biblical Scriptures, which forms the foundation of Christianity and many other written documents, have presented impressive ideas relating to gender roles and differences over the past century. Proposing and criticizing the society in regard to their involvement in the on going gender problem and debate, the misgiving about the complex issue of the phenomenon-gender differentiated is very clear. Setting up of gender roles when talking about what seem more clearly to be learned or socialized is what generates more attention among many people. In this section, the researcher examined critically recent concepts that relate to the church involvement in development in general and gender differentiated impacts on farm and household decision making and effects on the productivity of banana-based system in particular.

#### **Church and Development**

##### **Purposes of the Church**

Christ has built his church, given his people gifts and leadership, and he has given us work to do. What are the purposes of the church? God has called us that we “may declare the praises of him” who called us “out of darkness into his wonderful light” (1 Peter 2:9). God seeks people who will adore him (John 4:23), who will love him above everything else (Matthew 4:10). Everything we do, whether as individuals or as a congregation, should be for his glory (1 Corinthians 10:31). We are called to “repeatedly offer to God a sacrifice of praise” (Hebrews 13:15). Teaching is another purpose of the church. It is at the heart of the Great Commission: “teaching them to obey everything I have commanded you” (Matthew 28:20). Church leaders should teach, and members should teach one another (Colossians 3:16).

We should encourage one another (1 Corinthians 14:31; 1 Thessalonians 5:11; Hebrews 10:25). Small groups provide an outstanding setting for this mutual ministry. The early church was commended because they “devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2:42). Ministry is a major purpose of the church. Paul writes, “As we have opportunity, let us do good to all people, especially to those who belong to the family of believers” (Galatians 6:10). Our first obligation is to our family, and then to the church and then to the world around us. The second-greatest commandment is to love our neighbours (Matthew 22:39). This world has many physical needs, and we should not ignore them (Morrison 2001, 111). *Ecumenical Movement*: It is believed by its advocates to be the only agency by which a truly representative council of the church's universal may be convened. Such council will accomplish the decomposition and the resurrection of the one church; it will also claim all Christians irrespective of national, racial or cultural origins and backgrounds, though respecting fully their local disciplines and liturgical traditionalism (The New Encyclopaedia Britannica 1981, 294). This implies that, For Protestantism, Orthodoxy, and Catholicism; each confession should preserve what is good in its own tradition, but it should overcome its sectarian limitations and accept what is good in other confessions (Kung 1988, 59).

### **The Role of Man and Woman**

The observation concerns the role of man and woman in creation. God placed Adam and Eve on earth. He placed them in the Garden of Eden. He gave them the privilege to enjoy the Garden and all its products. He said, “Behold I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food” (Gen.1:29). God, the heavenly Father made it clear to our first descendants that agriculture is the main source of livelihood for humanity. Both Adam and Eve had specific responsibilities given to them by God. They were to ‘subdue’ the earth and have ‘dominion’

over it (Gen.1:28). In other words, they were expected to improve what was already available and put by God. God the creator of all things addressed the question of gender roles at the time of creation. He gave specific commands to both Adam and Eve. First, they were to have children; they were to fill the earth with the people (Gen.1:28). Secondly, they were to have dominion over the earth and subdue it (Gen.1:28). Thirdly, they were to till the earth and keep the Garden (Gen.2:15). Fourthly, man was to name the animals (Gen.2:19). Fifthly, they were forbidden to eat of the tree of knowledge of good and evil (Gen.2:16; 17). These commands are significant. They reveal to us God's intention for nature and livelihood.

All of God's commands to Adam and Eve seemed to be secular. They were concerned with what they should while on earth. The commands reveal that people should use the earth for the benefit of mankind. They also suggest that God expects Adam and Eve to work together and maintain the earth which God created in a perfect condition. The earth was 'good'. Moreover, when man was created, God said that it was 'very good'.

However, in our contemporary world, it appears that everything has been turned upside down. Land is no longer as 'good' as it used to be and the issues of gender differences are actively affecting nearly every aspect and corner of human life including agricultural sector. Despite all the commands to our descendants, according to McGuire (1987, 98) for example, the religious legitimating of women's roles is actually very similar to the religious legitimating of other cast systems. Religion is in many occasions used to legitimate the existence of social inequalities. Women in most cases are generally excluded from access to agricultural production resources, power and socioeconomic status available to men. The notion that house work is 'women's work' exemplifies women's cast status. A woman, no matter how great achievement she has in art, business, or scholarship, the society still expects that she remains responsible for domestic work. Such gender role expectations have socioeconomic implications on the human race. It inhibits social mobility in all aspects of

livelihood.

### **Comparison with Traditional Beliefs**

Awad observes that, a range of distinctions among men and women are largely grounded in traditional beliefs, religious identities and political power, not forgetting agricultural productivity (Awad 1995, 22). This is because there is hardly any recognition of rural women's rights over land and forest resources which are particularly critical for the current increasing number of female heads of rural households.

The limited access to credit and extension services is the second area that affects women's capacity to maintain control over land and productivity. Lack of secure land rights curtails the poor women's access to credit and extension services. The latter is very, necessary for providing continuity in productive activities. The third important factor is that the poor of the poorest have no access to microfinance institutions which play a key and increasing role in many developing countries by providing access to credit and saving facilities for individuals with secure property rights (Freeman 2000, 118). Significantly, access to credit facilities provides financial capital to farmers for purchasing farm inputs which enhances production rates in agriculture. Access to extension services by farmers promote good agricultural practices and provide information about new technologies.

Fourthly, the phenomenon- gender differentiated has greatly affected agricultural productivity in the sense that men have shifted or abused the biblical command of the sovereign God (Genesis 1:27-28) such that dominion became domination. This is despite the fact that, throughout the Christian scriptures, God treats this special partnership seriously. God forms and equips men and women for various tasks which aim at honouring Him... Man gives life to woman; woman gives life to the world. Each role carries exclusive privileges. This assertion perpetuates gender equality.

Fifthly, limited access to education erodes women headed households' capacity to be

in control over agricultural productivity. This is largely because most women headed households are relatively poor since there are limited alternatives to family income supplements. Several studies such as Awad (1995) 'turning capabilities into entitlements' have shown that women as compared to men have limited access to education, labour market, secure job, fewer assets, and less access to land, capital and technology.

Perhaps the best challenge of household co-partnership in the operation of the farm is that, the wife could carry on the farm if death or disability over took the husband. Otherwise, in most 'traditional' family structures, that, generally affect farm and household management, the phenomenon-gender differentiated, is a problem yet to be solved. Moreover, according to Lutheran World Federation (LWF) Burundi Annual Report ( 2007, 3) in Burundi like other countries in Central Africa, the number of women headed households are on the rise due to the 1990s conflict that resulted into a large number of massacres, more so men, leaving behind many desperate widows with alarming sufferings. Therefore, there is need for the Church and society to enhance their capacity in order to be more agriculturally productive.

### **Complicated Questions**

#### **Identity and Marriage**

Leeuwen observes that people need to know whether certain behaviours, feelings and thoughts are part of the normative package, and if so whether we ourselves are behaving, feeling and thinking according to the standard ( 1990, 20). This is more so in discriminating women, i.e. when typewriters were first invented, they were considered much too complicated for the women to operate.

#### **Parenting and Equality**

Another area that raises questions about sex and gender is that of parenting. If we find it difficult to pin down what it means to be a woman and man ourselves, how much more complicated it becomes when we take on the task of turning children into adult men and

women who are secure in their own gender identities (Leeuwen 1990, 22) The Bible supports the equal value of men and women in exercising their gender roles. Finally, there is for many people the most sensitive issue of all: the question of equality (or perhaps, more accurately, *justice*) between the sexes and what that means.

### **Rural Women's rights over Land**

The recognition of rural women's rights over land is more crucial because, women have more limited access to alternative sources of livelihood for instant to wage employment. Another reason is that, women's rights over land and forests tend to be more insecure and derived. The lack of secure land rights further curtails the women's access to other inputs, especially credit, necessary for carrying out productive activities. The limited access to credit and to extension services further erodes women's capacity to maintain control over their land (Awad 1995, 22).

*Women's land rights*, like men's land rights, are affected by the socio-economic status of the household in a given society. But, in addition, women's rights are determined by the lines of gender authority and subordination within the household and community in specific cultural settings. Women's access to land is limited, derived and insecure. Land rights are closely tied to inheritance and marriage customary laws. Customary laws usually vests rights of land allocation in certain men of landholding group like lineage. Women drive rights of access and use by virtue of their relationship to these men mainly as wife, though also as mother.

### **Whole Families**

In Africa, as indeed in other parts of the world families are not 'whole'. All too often, one partner or the other has to work- or study away- from home. Where there is a pattern of migrant labour, men can be found working and living in hostels and camps (Batchelor 1993, 102), sometimes at a great distance from their families; in some situations, wives are lucky if

they see their husbands for more than three weeks, once a year. Cultural reasons, such as polygamy, as well as economic, can lead to women being left to support the family alone. This in turn affects farm management and activities.

Farmers as a group are largely ignored by social researchers, and farm women are perhaps the most neglected group of all. To begin with, the farm is a family business in which both husband and wife are involved. Little lasting good will be achieved in farm development programs unless the rights, needs and abilities of women are taken into account. Women have a major contribution to make to society; they have so many valuable gifts. The sad thing is, that men all too often do not listen enough to women or take their viewpoints seriously, as result, society is undermined (Freeman 2000, 117). The households have a responsibility to struggle against the elements in order to provide food, clothing, and shelter for themselves .

Farming is pivotal to the livelihood of rural population in most countries of Africa. The growth of agricultural production in Africa has been sluggish or even negative since the 1960s. Land tenure is clearly but one factor that is viewed as having contributed to this poor performance (Barrowclough 2000, 1), and in most cases little consideration is given to women's role as agricultural producers or as agricultural labourers in decision making.

### **Household Decision Making**

Women are, for example, generally far more sensitive than men to the inner 'pulse-beat' of the community. They are able to sense what is going behind the scenes; they often know more accurately what the genuine felt needs of the people are. They therefore need to be included in decision making process (Batchelor 1993, 103). A United Nations report claims: The extent to which women are free to make decisions... may be the key to future not only of the poor countries but of richer ones too (State of the world population report, United nations 1989).

### **Women-headed Households are more Vulnerable to Poverty**

Women-headed households are particularly vulnerable to poverty because they often carry a higher ratio of non-workers to workers than do other households. As compared to men, women have limited access to labour market, less chance of getting a good-paying, secure job, lower wage earnings, fewer assets, lower education, narrow range of technical skills, and less access to land, capital and technology. Women's reproductive and domestic responsibilities are generally perceived to be their primary function. Therefore, reinforces structural barriers to their land and productive assets; and restricts their time and mobility for productive work. Women face unequal access to productive resources and services although they are largely dependent on self-employment for which land, capital, And labour are critical. Women's work tends to be undervalued-perceived as work that is of low importance.

## **God's creative work was not complete until He made Woman**

He could have made her from the dust of the ground as he made man. God chose, however, to make her from the man's flesh and bone. In so doing, according to Life application study Bible NLT (2004, 8) we observe that, He illustrated for us that in marriage man and woman symbolically are united. This is mystical union of the couple's hearts and lives. Throughout the Bible, God treats this special partnership seriously. God forms and equips men and women for various tasks, but all these tasks lead to the same goal- honouring God.

### **Theology of Poverty**

#### **The Idea of Poverty Reduction**

In this section, the researcher examined critically concepts that relate to the biblical Scriptures that emphasized the need for involvement in poverty reduction and development in general .under the following headings: The Idea of Poverty Reduction, the Business of man and woman according to the Bible and God and Widows

The idea of reducing poverty and facilitating integration and sustainable development in households at the time of creation is seen and stated in the Scriptures. For example, in Genesis 1: 29 the third part of the sixth day's work which was not any new creation, but a gracious provision of food for all flesh, Psalms 136:25. According to Matthew Henry's commentary on the whole Bible, the same God that made human being and lower animals, thus took care to preserve both, Psalms 36:6 ( 1999, 6-7). Food provided for man and woman must be vegetables and fruits, including corn and all the products of earth. All those agricultural produce were more pleasing to the taste and more strengthening and nourishing to the body- that is to say, as they were made out of the earth, so they are maintained out of it.

### **The Business of man and woman according to the Bible**

In Genesis 3:19, the business of human being is stated in God's command to Adam and Eve. God commanded them, "in the sweat of your face shall you eat bread until you return to the ground, for out it you were taken for dust you are, and to dust you shall return". According to Adam Clarke commentary on the whole Bible in one volume (1967, 23), man and woman their business shall henceforth become toil for them and they shall go on with it in the sweat of their face. Meaning that-

The labour is our duty which we must faithfully perform; we are bound to work it is part of our responsibility which idleness daringly defies. That uneasiness and weariness with labour are just duty which we must patiently submit to and not complain of since they are less than our iniquity deserves. We observe that human life is full of miseries and calamities which very much embitter the poor remains of his/her life, its pleasure and delights, some people never eat with pleasure (Job 21:25), through sickness or melancholy; all even the best have the cause to eat with sorrow and sin; and all even the happiest in this world have allays to their joy; troops of diseases, disasters, and death in various shapes entered the world with sin and still ravage it. We observe that it is not good for us by inordinate care and labour, make our responsibility heavier than God has made it; but rather study to lighten our burden through being obedient.

Why was all knowing God the Almighty so concerned by giving land to man and woman from the very beginning of mankind?

In Genesis 12:7 according to NIV study Bible (1995) we observe that, God appeared to Abraham probably in a vision and spoke to him interesting and comfortable word: "To your offspring I will give this land." The same promise is repeated in Genesis 15:18, "To your descendants I have given this land, from the river of Egypt to the great Euphrates." Here a rehearsal of the grant of the land is done, meaning the charter is sealed and delivered and

cannot be disannulled. In Matthew Henry's commentary on the whole Bible (1999, 41), it is noted that God promises are gifts and are so to be accounted. Interestingly, God specifies the boundaries hereby of the land to be given, and then for the greater certainty as is usual in such cases He mentions in those tenure and occupation of those land now were.

### **God and Widows**

The book of Ruth in the Holy Scripture is a good example of the story of God's grace in the midst of difficult circumstances. It shows that God is at work in the world and want to use us to bring people to him. We also see God's care and protection over the lives of Widows. His supreme control over circumstances brings widows, Naomi and Ruth safety and security. In Ruth 1: 8-9, according to Life Application study Bible, NLT (1995, 398) we observe that, there was almost nothing worse than being a widow in the ancient world. Widows were taken advantage of or ignored. They were almost always poverty stricken. God's law, therefore, provided that the nearest relative of the dead husband should care for the widow; Naomi had no relative in Moab, and she did not know if any of her relatives were alive in Israel. As a widow Naomi had experienced severe hardships.

She left Israel married and secure; she returned widowed and poor. Naomi and Ruth could only look forward to difficulty times, but when Naomi heard the news about Boaz, her hope for the future was renewed (Ruth 2:20). In his own words MacDonald William in his Believers Bible commentary (1995, 290-292), "Ruth showed high moral character by being loyal to Naomi her mother in-law who was also a widow, by her clean break from her former motherland and customs, and her hard work in the fields. Boaz showed integrity in his moral standards, his honesty, and by following through on his commitments as a redeemer." He was a man of his word and sensitive to those in need. Boaz not only did what was right, he also did it right away.

## **CHAPTER THREE**

### **METHODOLOGY**

The methodology used for this research included the research design, population and sample, data collection procedures, data analysis procedures and measurements of variables. This study was predominantly quantitative. The qualitative research approach was incorporated in order to make proper conclusions.

#### **Research Design**

This study combined comparative, exploratory and descriptive research skills. In comparative research, the implicit or explicit differences was examined i.e. gender differences whereas exploratory and descriptive research skills were employed to examine the phenomenon from many points of views- looking for new ideas and insights which explained what is happening and how the variables were related.

The study was done in the three provinces in Burundi namely Cibitoke, Gitega and Kirundo. IITA - CIALCA is operating and focuses on research for the future development of agricultural activities with an aim of establishing sustainable food security in the region. The questionnaires and interview contents were developed, pre-tested and validated using a pilot study before they were used in data collection.

#### **Population**

Population is defined as 'the aggregate of all cases that conform to some designated set of specifications' (Nachmias and Nachmias 1996, 179). The study was carried out in Gitega, Cibitoke and Kirundo provinces and the population included a total of 500 households. The population studied included the heads of the sampled households.

### **Sample and Sampling Procedures**

According to Mugenda, sampling refers to the process of selecting a number of individuals for the study in such a way that the individuals selected represent the larger segment of the entire population in the study area. From which they are selected from (Mugenda 1999, 10). The following steps were used when selecting people through stratified random sample method:

- The population was identified according to mandate areas where CIALCA is operating. The population was also listed according to the defined strata or sub-groups.
- The goal of employing stratified random sampling was to achieve desired representation from various sub-groups in the populations (Mugenda 1999, 47).

This was done so that subjects were selected in such a way that the existing sub-groups in the population were more or less included in the sample. This implies that the selected sample would consist of two or more sub-groups for example, men and women farmers. The population was divided into groups using a given criteria and then a given number of cases were randomly selected from each population sub-group. The variable used for stratification was sex of farmers in order to get the required size of each stratum or sub-group in the sample.

### **Faith Based-Institutions Baseline Survey Sample**

In view of the need to investigate the common hypothesized belief in most religious organizations that there is no church involvement in improving agriculture-based livelihoods in Burundi, faith based organizations were also included in the sample. A list and telephone numbers of 97 active faith based institutions in agricultural related activities and non-agricultural activities was obtained from the Ministry of internal affairs in Burundi before the

commencement of faith based-institutions baseline survey sampling (see appendix 2). A stratified random sampling was employed and 30 faiths based- institutions were obtained.

The stratified random sampling technique was employed because of its advantage of ensuring the inclusiveness of all sub groups within the study area. The characteristics and responses of those selected reflect the parameters of the total population of the provinces from where those subjects were selected. 500 households were selected as part of the study sample in Gitega, Cibitoke and Kirundo provinces.

### **Participatory Rural Appraisal (PRA) Action Sites**

PRAs were conducted in nine action sites in different communes across the IITA\_CIALCA mandate areas and 135 participants were involved. Table 1 shows the number of action sites and farmers that participated in the PRAs. The mandate was selected based on the following decisive factors:

- High level of poverty and environmental degradation associated with low food and nutrition security.
- High potential for increased agricultural productivity.
- Existence of agricultural activity and development networks.
- Good and potential access to local and regional market.

From Table 1 below, the participants were selected based on social setting, age group and sex. Each and every action site had 15 participants. Opinions and views were collected using a PRA interview guide or checklist. The number of female farmers is more than the number of male farmers. The logic behind this is because the study is focused on the issue of equal opportunities for both women and men. Important part of a PRA is its techniques and methods innovated for field data collection and analysis. The data is collected and analyzed using tools

which help representation of realities in unusual form. The tools help to observe facts on the diagrams lead to best estimates; indicate people's preferences and priorities etc.

**Table 1: PRA Participation Exercises on the Sites.**

Province	Commune	Zone/colline	Number of action sites	Number of participating farmers			
				Men Per Action site	Women Per Action site	Per action site	Total
Cibitoke	Mugina	Muyange	3	11	4	15	45
		Musovu		11	4	15	
		CDF-Women		0	15	15	
Gitega	Mweya	FMC-women	2	0	15	15	30
		EML-widow		0	15	15	
	Giheta	Ruhanta	2	10	5	15	30
		Korane		10	5	15	
	Mutaho	Nyangungu	2	10	5	15	30
		Murimbo		8	7	15	
<b>Total</b>			9	60	75	135	135

### Focus Group Discussions (FGDs)

This is a method of discussing a particular issue with a selected group of people. The method was used to obtain opinions of a specific population or group. In most studies, it is used to get first hand information from the marginalized groups.

In the focus group discussions, male and female respondents were separated as a strategy of letting each one to express their opinions freely. Figure 1 show, how the female farmers of Mutaho commune in Gitega province were given an opportunity to express their views freely concerning land issues and other related household issues affecting agricultural based systems during a FGD exercise without intimidation. The same criteria were also applied to male farmers Mutaho commune.



**Figure 1: Separate Female Farmer's Insight Meeting at Mutaho Commune in Gitega Province during PRA exercise (the two men seen in the picture are researchers)**

### **Subjects**

The intended subjects for this study included male and female household farmers. The key informants were drawn from faith based organizations (FBOs). The subjects were interviewed using questionnaires and an interview checklist respectively.

### **Research Instruments**

The research instruments used in this study included questionnaire and an interview guide for the PRAs.

### **Questionnaires**

The items in the questionnaire were developed and designed to address specific objectives, research questions of the study. These were handed over to thesis supervisors Dr. Nikobari Siméon and Mr. Benjamin Wambua Mutua for approval. They were then subjected of discussion in meetings held with scientist from CIALCA before going for field work. Such

discussions helped to identify the probable gaps in the questionnaire. A pre-test of the questionnaire was done and after, the author went to collect data from the aforesaid provinces in Burundi.

### **Questionnaire for Faith Based-Institutions**

The objective of developing the questionnaire for faith based organizations (see appendix 3) was to investigate church involvement in improving agriculture-based livelihoods in Burundi and to investigate interventions the church is involved in as regards agricultural production resource access and if these interventions are gender based.

### **Questionnaire for Baseline Study**

The main objective of the baseline study was to collect data to enable the building of the farmer typologies based on the presence of specific production units or access to resources. The data collected was also used in the comparative and descriptive research study on church intervention in improving agriculture-based livelihoods. The baseline surveys were carried out at the household level in each action site using questionnaire. The questionnaire (see appendix 5) covered a range of topics which included household demographics, membership to church group, women group, farmer group, household farming activities and decision making and outputs.

### **Focus Group Discussion Checklist**

Training on PRA techniques was done before the author actualized the investigations. The PRA tools used in the research included Venn diagrams, mapping, transect walks, secondary data analysis, seasonal calendar analysis, timelines/trend analysis, pair wise ranking, and community interviews, and triangulation. These methods and tools were used to collect data from the communities view points and find out their future strategies for improving the agricultural production. The checklist used in the PRAs is in appendix 7.

### **Validity and Reliability of Research Instruments**

In his discussion of the eight primary strategies to check the accuracy of the findings, Creswell (2003, 196) said that validity is an essential element to the gathering of the data and for an instrument to be valid it must be reliable. In this study it implied that the instruments measured what the researcher investigated. Particularly, certain technique was applied repeatedly to the same object and if the result was found to be the same each time, then the Instrument was accepted as reliable. The researcher employed triangulation using more than one technique/source of information to crosscheck answers, that is comparing and complementing information from different sources or gathered in different ways.

### **Data Collection Procedures**

The researcher used questionnaires and interview schedules to collect data required to meet specific objectives of the study. Structured questions had categories with responses, where the interviewer checked the respondent's response. Primary and secondary data was obtained. The information obtained from the subjects in the sample constituted some of the sources of primary data. The journals, publications, research articles, books and other sources provided secondary data.

In figure 2, the author shows how a FGD session with separate group of female farmers was conducted at the Free Methodist Church women group at Mweya in Gitega province. During this exercise, methods and tools for PRA were used such as Venn diagrams, seasonal calendar, matrix scoring, key informant interviews, observations, and institutional mapping. Those methods and tools were used to test the availability and needs of the agricultural activities in faith-based institutions. According Adebo Simon (2000, 9), PRA is a preferable method because:

- They use holistic and iterative approach for farming systems analysis and development. Involve of all farmers in research and investigated farmer decision-making criteria for adopting a new introduction.
- They linked development efforts to real felt problems of the people and worked within the capacity of farmers and their resource endowment.
- They used many classical techniques of extensive survey and field experimentation.



**Figure 2: PRA women Focus Group Discussion (FGD) at Mweya Free Methodist Church (the man seen in the picture is the researcher).**

### **Data Descriptions**

Data analysis relates to real procedures that were employed during data collection. The design method that facilitated the analysis was mixed method. Creswell observed that, mixed research method focused on collecting and analyzing both quantitative and qualitative data in a single study (2003, 10). During final analysis, descriptions, statistical studies, charts and tables were employed to compare the data collected from the action sites, baseline survey and key informants from faith-based institutions.

## CHAPTER FOUR

### RESEARCH FINDING AND ANALYSIS

In this chapter the results of this study are presented, interpreted and discussed in relation to research questions outlined in chapter one. The study was mainly conducted at Cibitoke, Gitega and Kirundo provinces.

#### Presentation of Demographic Information

##### Distribution of the Subjects

Table 2 presents the percentage distribution of male and female respondents in Cibitoke, Gitega and Kirundo provinces. The Percentage distribution shows the true picture of the distribution of gender in a sample for a specific gender of the respondents across the mandate areas where CIALCA is operating. In other words, this percentage gives a record of the number of male and female respondents interviewed during the baseline survey. In this study, frequency distribution revealed that there were 50.5% males as compared to 49.5% females sampled in Cibitoke province. Kirundo had the highest distribution of 60.5% male respondents compared to other mandate areas in Burundi.

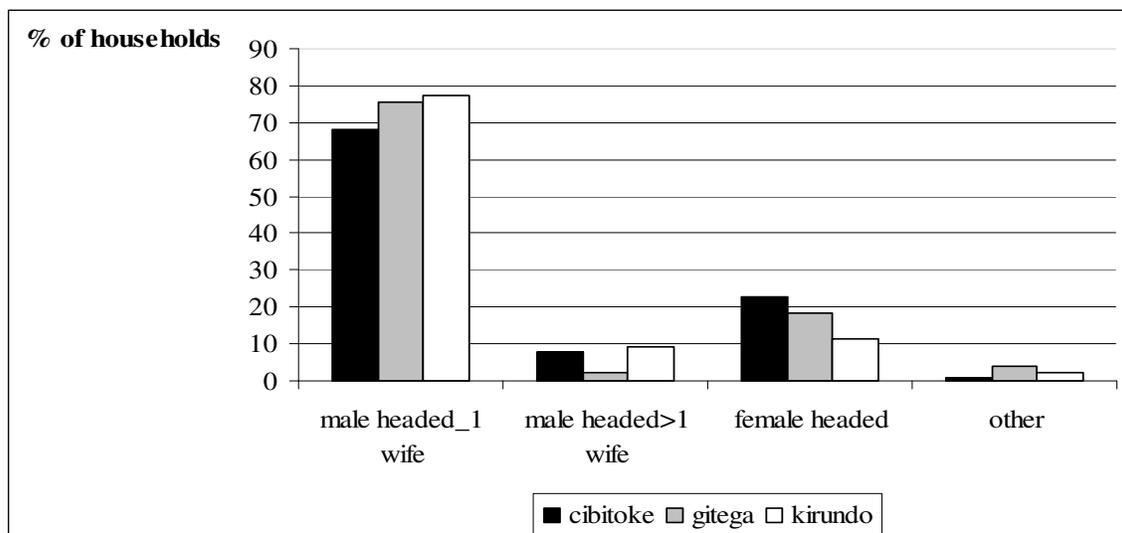
**Table 2: Percentage of Respondents' Gender of the three Provinces**

Province	Gender of Respondent				
	Male		Female		n=494
	Freq.	%	Freq.	%	n
Gitega	104	52.5%	94	47.5%	198
Cibitoke	51	50.5%	50	49.5%	101
Kirundo	118	60.5%	77	39.5%	195

### Distributions of Household Types

Figure 3 presents percentage distributions of household types of the sampled population in Cibitoke, Gitega and Kirundo provinces. The results from the survey indicate that there are more FHH- widows in Cibitoke province of Burundi, which is 22.77% compared to 18% in Gitega and Kirundo 11.28%. Marginally, more polygamous households are found in Kirundo 9.23% than Cibitoke 7.92%. Gitega province recorded the least proportion of 2.02% of polygamous households.

The rise in the number and proportion of FHH in Cibitoke province is closely associated with more than a decade of civil strife in Burundi. This was established during PRA exercise conducted in Mugina. For instance, Julie Nzirubusa, 35 years old a returnee widow living in Musuvu village. Her husband died on the fighting ground during the civil strife. When she was repatriated in 2004, she was rejected by her husband's relatives. *"I had no other choice than returning into exile in Tanzania. I stayed in Mtendili refugee camp in Kibondo for two years,"* she said. Nzirubusa repatriated again in 2006, but decided to go to Roman Catholic Church where she thought she could get a place and settle with her four children.



**Figure 3: Household Type percent Distributions during Baseline Curvey**  
**Gender Differentiation in Household Livelihood Strategies**

The author presented the question about the existence of gender differentiation in household livelihood strategies in Burundi and the factors that influence the differentiation, if identified? Statistically;

The researcher presented the hypothesis as follows:

$$H_1 \mu_1 \neq \mu_2$$

This means that there is no significant difference in the livelihood strategies of male and female headed households in the population of Burundi.

Table 3 presents independent variables used in the analysis to investigate the existence of the level of gender differentiation in household strategies which included occupation of respondents such as, farming, commerce, salaried job and self employment. The results from the study indicate that 95.71% of the respondents are involved in farming activities as their main source of household livelihoods. 1.43% of the sampled population remarked that they are on salaried jobs, underlining the traditional importance of agricultural activities in the life of Burundians living in rural areas. The responses confirmed the key informant's view that many people in Burundi are involved in agricultural activities as their main source of livelihood.

**Table 3: Frequency and Percentage of Occupation of Respondent**

occupation of respondent	Frequency	%
Farming	469	95.71
commerce/trade	5	1.02
salaried jobs	7	1.43
Craftsman/self employed	2	0.41
other (specify)	4	0.82
not applicable	3	0.61

Total 490 100

### Pair wise Ranking of the Main sources of Livelihoods

Table 4 presents the pair wise ranking of the main sources of livelihoods among the rural poor in Burundi. The respondents listed and ranked by order of the importance of the main sources of livelihoods. (See appendix 8 for details). Agriculture was ranked as the most important source of livelihood in all the study areas. Other sources of livelihoods with minimal impacts on the rural poor include salaried employment, craftsmanship, and trade.

**Table 4: PRA Pair wise Ranking**

Site	No, of Participants	Ranking 1= Most important 5= Least important				
		Agric	Livestock	commerce	Art crafts	Salaried job
Muyange	15	1	2	3	4	5
Mugina (Musovu)	15	1	2	3	4	5
CDF-women	15	1	3	2	4	5
Mweya-women	15	1	2	3	4	5
EML-widows	15	1	2	3	4	5
Giheta (Ruhanta)	15	1	2	3	4	5
Giheta (Korane)	15	1	2	3	4	5
Mutaho (Nyangungu)	15	1	3	2	4	5
Mutaho (Murimbo)	15	1	2	3	4	5
Total	135					

### Other Sources of Household Livelihoods Other than Agriculture

Table 5 presents the involvement of household members in contribution to income. Results from the baseline survey indicate that 3.42% of husbands and 2.35% of their spouses are involved in permanent off-farm employment compared to 93.16% who are not involved. This implies that most households depend on farming activities as their main source of income in the Cibitoke, Kirundo and Gitega provinces. This can be replicated to all regions within the country. This remains a research question.

**Table 5: Percentages of Other Sources of Household livelihoods Other than Agriculture**

Member of household Involved	household member involved in work part-time off-farm	Household member involved in permanent off-farm employment	household member involved in petit commerce	household member involved in other source of income 1
	%	%	%	%
None	77.9	93.16	80.1	96.55
Husband	16.31	3.42	14.39	2.22
Spouse	4.94	2.35	3.84	0.99
Other adults	0.64	0.43	0.72	
Children	0.21	0.64	0.96	0.25

### Differential Access to Agricultural Production Resources

This section attempts to present a discussion on the factors that determine access to agricultural production resources based on the gender reality. These resources include land, labour and education.

#### Labour

The result shows that 95.71% of the respondents reported that they depend on agriculture as their main source of livelihood. This is an indicator that farming is the backbone of the Burundi economy Table 6 presents descriptive statistics for independent variables used in this analysis. The means and standard deviation are presented separately for household types. The household types include male headed household (MHH) with one wife, MHH with more than one wife and female headed household (FHH). The variables of the household characteristics include males and females who are on farm full time, part-time and off-farm activities, but are either less than 18 years or 18 years and above.

**Table 6: Number of People working on and off- farm based on Household Type**

Variable	Male headed, 1 wife (370)		male headed > 1 wife (30)		Female head widowed (81)		other (no13)	
	Mean	Std.D	Mean	Std.D	Mean	Std.D	Mean	StD
M full time on-farm (no) <18yrs	0.1	0.3	0.1	0.3	0.2	0.6	0.2	0.4
M full time on-farm (no)>18yrs	0.8	0.6	0.7	0.6	0.2	0.4	0.5	0.6
M part-time on-farm (no) <18yrs	0.2	0.6	0.3	0.7	0.2	0.6	0	0
M part-time on-farm (no)>18yrs	0.2	0.7	0.2	0.5	0.2	0.5	0.2	0.4
M off-farm (no) <18yrs	0.6	1	0.6	1	0.5	0.7	0.1	1
M off-farm (no)>18yrs	0.2	0.6	0.3	0.9	0.3	1.1	0.4	1
F full time on-farm (no) <18yrs	0.6	1	1	1.2	0.7	1	0.5	0.9
F full time on-farm (no)>18yrs	0.5	0.7	0.7	0.9	0.5	0.9	0.5	0.9
F part-time on-farm (no) <18yrs	0.2	0.6	0.6	1.2	0.3	0.6	0.08	0.3
F part-time on-farm (no)>18yrs	0.9	0.7	0.9	0.8	0.8	0.6	0.5	0.5
F off-farm (no) <18yrs	0.05	0.3	0.1	0.4	0.1	0.1	0	0
F off-farm (no)>18yrs	0.02	0.1	0.03	0.2	0.1	0.6	0.2	0.4

Source: Baseline survey data

As shown in Table 6 for household type members who are less than 18 years and are full time working in the farm, the average number of males in MHHs with one wife is 0.1 compared to 1 females of the same age category who are working in the farm full time. The results show that in Cibitoke, Gitega, and Kirundo provinces, there is employment of the girl child than the boy child in full time farm work. These results confirm what was reported by Awad et al (1995, 32). They found out that when a family can ill afford the release of labour of both sons and daughters, girls are often kept at home to assist their mothers in household and agricultural task. On the other hand, the ratio of males and females who have reached the working age and participating in real farm work is 0.2 compared to 1. These differences indicate that boys do not assist their widowed mothers as compared to girls especially in farming activities. Farming enhances the ability of the household head to recognize the advantages and challenges of farming. This qualifies the need for critical evaluation of

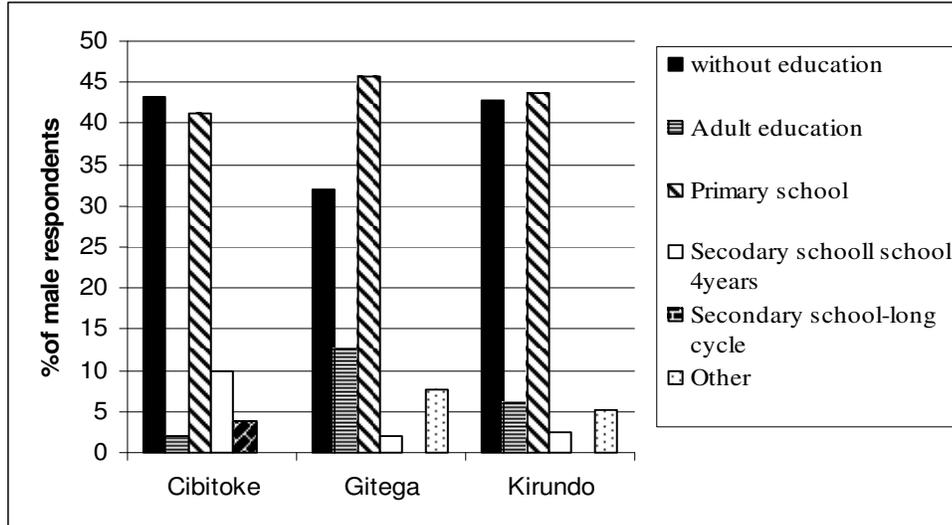
household production needs which include time spent on farm work and agro based resources.

The proportion of gender differentiations studied reveal that a minimal number of females of the same age category are involved in off-farm activities as compared to males. Lower mean values for both FHHs and MHHs of the same age category for off farm activities implies that the majority of households depend on farming activities as their main source of livelihoods in Cibitoke, Gitega, and Kirundo provinces.

#### Education

The proportion of the level of formal education of respondents varies across the mandate areas as shown in figure 4 and 5. The highest percentage of respondents without formal education is in Cibitoke province followed by Gitega and Kirundo provinces respectively. Gitega has the lowest percentage of both male and female respondents without formal education. Across the three study sites, the proportion of female respondents who have no formal education is higher than male respondents. Figure 4 indicates that male respondents from Cibitoke province have secondary level of education as compared to Gitega and Kirundo province. However, Gitega province has the highest proportion of 45.63% of male respondents with primary level of education.

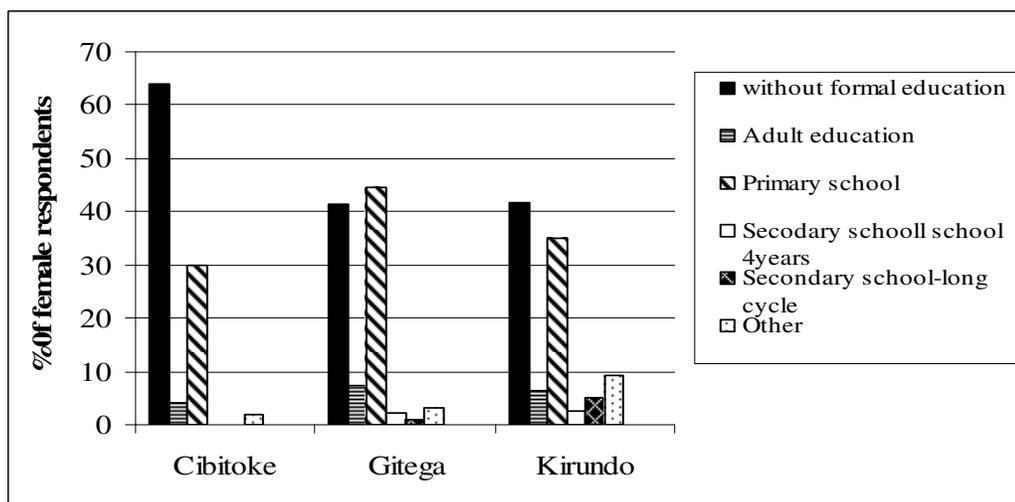
### Education Level of Male Respondents



**Figure 4: Percentages of Education Level for Male Respondents**

About 32% of the respondents interviewed in Gitega province are without formal education as shown in figure 4 above male respondents from Cibitoke province have the highest literacy levels as shown by relatively high proportions of primary and secondary level education. According to the study results, about 43% of male respondents in the study areas have no formal education.

### Education Level of Female Respondents



**Figure 5 Percentages of Education Level for Female Respondents**

Figure 5 above shows the levels of education of female respondents in the three provinces where the study was conducted. Cibitoke province has the highest proportion of female respondents (64%) with no formal education. In terms of secondary school level of education Cibitoke is the least of all the three provinces with all the female respondents interviewed having no secondary level of education. Gitega with 44.68 % has the highest proportion of female respondents having primary level of education

#### Comparison

The results show that the level of education of female respondents in the study areas is low if compared to that of male respondents. Cibitoke is leading with 64% of female respondents having no formal education. However, there is relatively high proportion of female respondents having secondary level of education compared to male respondents in Gitega and Kirundo provinces. Education enhances the ability of an individual to perceive and conceptualize the effects of employing modern agricultural technologies and inputs. Along with that, education also influences the depth and richness of social networking and developed skills in relating to others in terms of agricultural productivities and effective contribution to household development. If this hypothesis is true, then household heads that have more schooling in study areas will have a higher opportunity of raising agricultural productivity.

These findings conform to what Awad et.al (Awad 1995, 32) indicate that improved educational levels have been shown to raise productivity in peasant agriculture as better educated household farmers are more willing to innovate and better able to absorb information on new techniques of production.

## Land

During PRA exercise conducted in nine action sites across the mandate areas employing focus group discussion (FGDs); the research sought to find out whether widows would inherit their late husbands' land/plots. When responding to the question: "Was a widow without a son allowed to inherit her husband's land after his death? What of today?" In all the nine action sites there was same story that, a widow was at the mercy of family elders who sat and deliberated her fate if she was without son or daughter she was sent away from the family. However, at present the story has changed to some extent, in that if a widow is without a son or daughter she is allowed to inherit a portion of her late husband's land on condition that she has legal marriage certificate other wise there is no any other option, but to be sent a way. Interestingly this did not apply to men. These results compare to those reported by Nigel Watt (2008), in which he pointed to the fact that the damage being caused by gender related issues can no longer be overlooked. In his own words, "Tradition discriminates against women in Burundi more than the law, but their marriage and inheritance rights are not equal..." (Watt (2008, 175)

## Financial Capital

Table 7 below shows the proportion of households with access to various sources of credit in Gitega, Kirundo and Cibitoke. The proportion of households with access to formal sources of credit is insignificant in all the three provinces, forcing the few who are yearning for financial sources to rely heavily on informal sources of credit from family and friends. Gitega, Kirundo and Cibitoke recorded a proportion of slightly more than 20% who are relying on friends and around 10% relying on family. In most cases credit from family and friends is particularly important for start-up capital. However, this system frequently channels benefits to the lender, not the borrower.

**Table 7: Proportion of Households with Access to Various Sources of Credit**

Source of Credit	% of Households		
	Gitega (n = 198)	Kirundo (n = 195)	Cibitoke (n = 151)
Family	12	10	12
Friends	26	22	23
Savings/credit group	2	3	11
Money lenders	0	2	1
Traders	4	5	2
Government	0	1	0
NGO	0	1	0
Bank/MFI	1	2	3
Farmer group/associations	0	0	0

The study revealed that the major sources of income are family and friends. This is the logic behind African family which is more socially oriented than individual.

### **Gender Roles in Terms of Management and Decision Making**

What are gender roles in terms of management and decision making of banana enterprise activities?

**Table 8 Percentage of Female and Male Activity in the Management and Decision Making of Banana Enterprise**

Activities	Management			Harvest			
	Male	Female	Both	Male	Female	Both	Other
Banana beer	37.06	34.52	28.43	21.63	48.6	29.52	0.25
Banana dessert	45.03	27.15	27.81	19.19	58.14	22.09	0.58
Cooking Banana	35.69	36.58	27.73	16.76	52.65	30.29	0.29
Fresh beans	35	35	30	8.33	83.33	22.58	
Grain beans	24.77	38.29	36.94	6.36	59.77	33.64	0.23
Green beans	22.58	29.03	48.39	12.9	64.52	22.58	

As shown in Table 8, the results from the survey carried in the three provinces indicate that 45.03% of male respondents in the households are involved in the decision making on the management of activities related to cultivation of banana dessert as compared to 27.15% of their female counterparts. On the other hand, there is relatively high proportion of 58.14%

female respondents reported involved in the harvesting task of banana dessert compared to 19.19% male respondents. The proportion of male and female respondents in the management of cooking bananas is almost the same, but women are reported more involved in the task of harvesting cooking bananas than men. In the larger legumes farming in the banana-based systems, female respondents are more involved in the decision making of the management and harvesting of beans. There is relatively the highest proportion of 83.33% female respondents in the harvesting of the fresh beans in comparison to only 8.33% of their male counterparts.

The above percentage differences suggest that women are the dominant operators in the task of harvesting of bananas and beans in the banana-based systems. These results compare to PRA focus group discussion carried out across nine action sites in the mandate areas, which found that women supplied most of the labour inputs in farms. This corresponds to women's traditional role as small scale farmers in rural areas.

### **The Level of Church Involvement in Agricultural Activities**

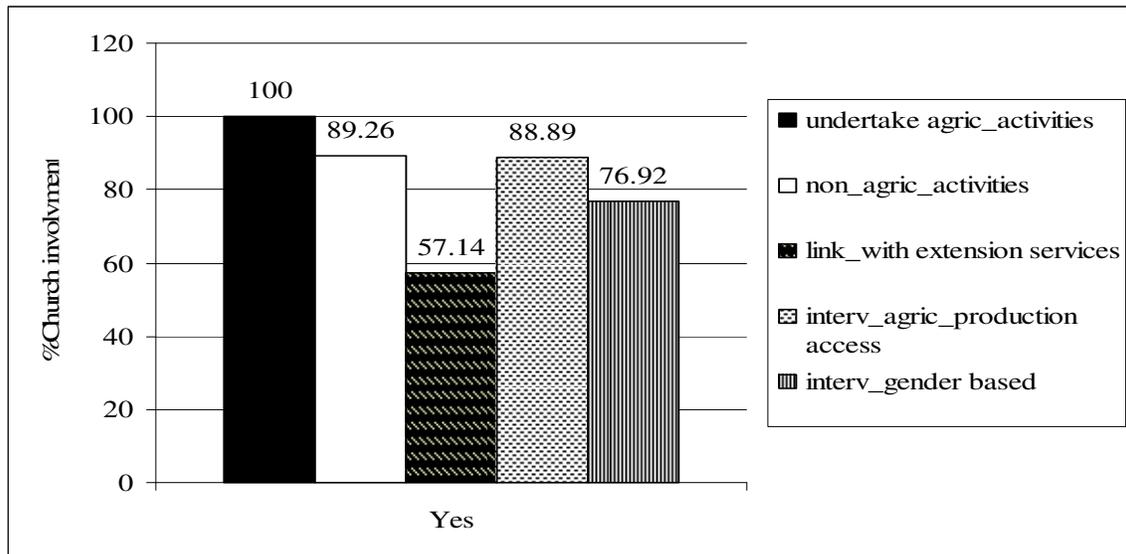
The data was gathered from 30 faith based institutions in Burundi which was randomly sampled from a list of 97 faith based institutions.

#### **Church Involvement in Agricultural Activities**

Figure 6 presents the proportion of faith-based institutions which are involved in various kinds of agricultural and non- agricultural activities in Burundi. Regarding the level of church involvement in undertaking agricultural activities in Burundi, the key informants interviewed from all faith-based institutions and groups affirmed that they are involved in agricultural activities compared to 89.26% of the key informants who affirmed that they intervene in non-agricultural agricultural activities.

These results compare to those findings from the baseline survey and PRA focus group

discussions across the three mandate areas which revealed that agriculture is the main source of livelihood in Burundi. Regarding linkages with agricultural extension service providers, 57.14% of the faith-based institutions interviewed affirmed that they have linkages with extension service providers in comparison to 42.86% which have no linkages with extension service providers. In terms of interventions based on gender, 76.92% of the key informants interviewed attested that their intervention in agricultural activities is gender based.



**Figure 6: Presentation of Percentage Level of Church Involvement in Agricultural Activities**

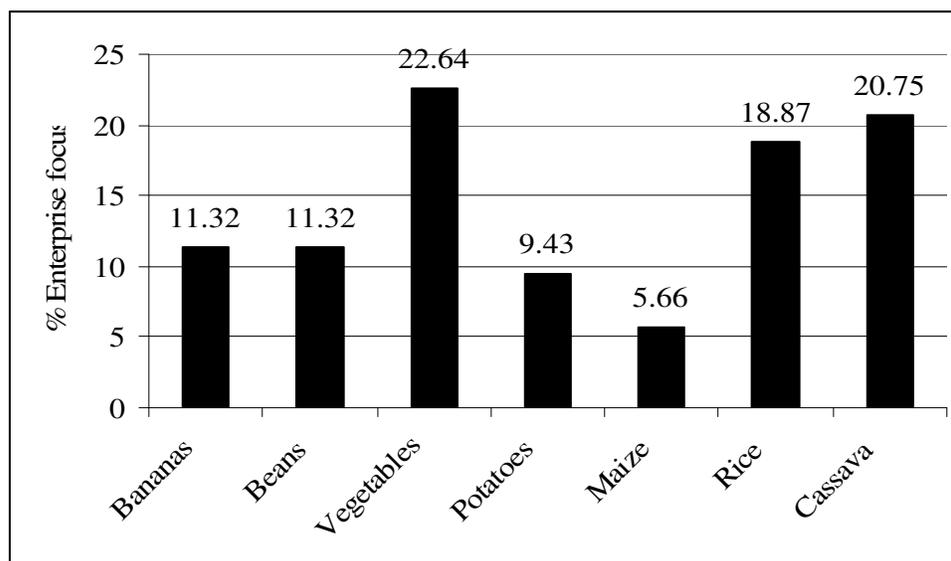
When responding to the question. “Do you undertake any agricultural related activities in your faith based institutions?” The response from all the FBOS was affirmative. As shown in Table 9, there were 64% responses from FBOs which indicated that they intervene through cultivation. They listed their farm enterprises focus as beans, cassava, sweet potatoes, bananas, maize, vegetables, and fruits. They also indicated the communes or zones of their focus. Only 1.35% of the faith-based institutions directly intervene through teaching their members the need for using modern agricultural technologies and concerns about food security in the country. The same percentage was also shown as concerns the provision of seeds and giving advice to the members on the need to use hybrid seeds for better yields.

**Table 9: Percentage of Agricultural Activity Undertaken by Faith Based-Institutions**

Agricultural activity	Freq.	%
Seeds	11	14.86
Advisory services	13	17.57
Seeds/advice	1	1.35
Teaching/food security	1	1.35
Cultivation	48	64.86
Total	74	100.00

#### Enterprise Focus

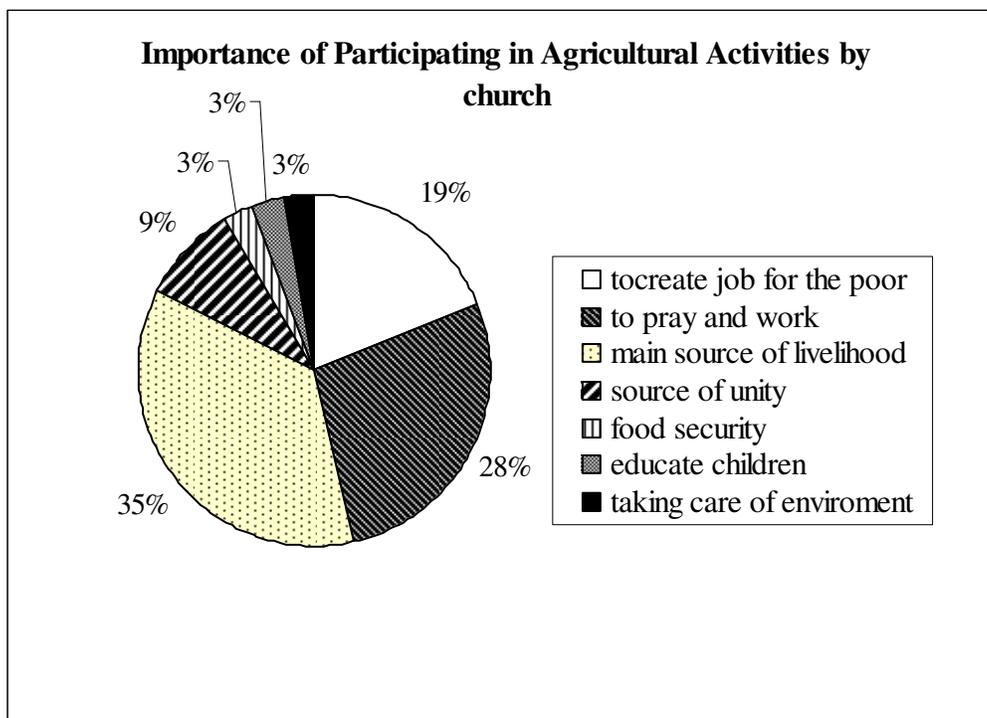
Figure 7 shows that 22.64% of the FBOs focus on vegetables in their interventions, while bananas and beans are focused on by 11.32%. According to the results of the interview, maize with only 5.66% is the least focused crop in Burundi by faith-based institutions. Generally, the results show that the enterprise of focus by faith-based institutions is far below the average with all the enterprise focused on falling below 25%. This is an indicator of the low level of church intervention in undertaking agricultural related activities in Burundi. It implies that the involvement of the church in contribution towards food security and poverty reduction is very low.

**Figure 7: Percentage of the Crops Focused by Various Faith-Based Institutions**

### **Importance of Participating in Agricultural Related Activities by Church**

Figure 8 presents the proportion of key informants' responses concerning the importance of participating in agricultural activities by the institution is faith-based. 35% of the key informants interviewed affirmed that agriculture is the main source of livelihoods for the majority of their members in Burundi while 19% attested that agricultural activities create job opportunities for the majority of the poor living in rural areas. Regarding spiritual and physical obligation of Christians, 28% of the key informants stated that prayer and work are responsibilities which each and every Christian must fulfil in response to God's command.

A proportion of 9% said that agriculture enhances peace and unity because where there is no food security there is all kinds of sin and crimes. For instance, Rev. Levy Ndikumana of Friends Church in Gitega said, *"We realized the need for young people to live in peace with one another after the civil strife in Burundi that left thousands of people dead; but we cannot claim to live in peace without food security. That is why what we started as a youth association in the church later became an organization known as Ministry for Peace and Reconciliation under the Cross (MI-PAREC) and we are involved in agricultural activities in more than 20 communities in Burundi. The church has a duty in the Bible to participate in agriculture, because in Genesis 2: 15, God commanded Adam and Eve to cultivate the land in order to get food from it and take care of environment"*



**Figure 8: Importance of Participating in Agricultural Activities by Churches**

According to the findings even though faith-based institutions recognized the importance of participating in agricultural related activities, only a small proportion of 3% attested that it provides food security in Burundi. It revealed a low level of the church's involvement in creating awareness concerning food security in Burundi. In contrast, 46.94% of key informant responses indicated that they have linkages with National Agricultural Research Systems (NARS) in Burundi as presented in table 5, and 34.69% attested that they have linkages with Non-Governmental Organizations (NGOs).

**Table 10: Responses of Linkages with Agricultural Extension Service Providers**

Service Providers	Freq.	Percent
National Agricultural Research Systems (NARS)	23	46.94%
Non-Governmental Organizations	17	34.69%
Associations	9	18.37%
Total	49	100.00%

The above contrast implies that the church is over relying on relief support than initiatives that can improve food security in Burundi. Bishop Noé Nzeyimana of National Council of Churches of Burundi (CNEB) said during the interview that, *“Our Churches need to contribute towards reducing poverty and facilitating integration and sustainable development in rural communities more so in agricultural sector and this we can only achieve if we have closer link with extension service providers that are more practical and meaningful.”*

#### Land Issues

According to figure 7, the majority of the key informants (88.89%) responded that they are carrying out interventions to promote agricultural production resource access. However, in table 11, 50% of the total responses of the key informants indicated that they intervene by providing rental land to church group members. 20% reported that they assist the poor in developing their land. The results revealed the extent to which faith based institutions response to the plight of the poor farmers access to land in the society is low the fact that implies that the land issue which affect women headed household and the marginalized people has been overlooked by the faith based institutions.

**Table 11: Responses of Faith Based Institutions Intervention on Land Issues**

Intervention	Freq.	Percent
Provide rental land	10	50.00
Assist the poor to develop their land	4	20.00
Provide land for Church group	6	30.00
Total	20	100.00

#### Financial Capital interventions

According to table 12 which presents the financial resource base, a proportion of 60%

responses from key informants indicate that they intervene by providing small financial support to church groups. The results further revealed that 26.67% of the responses show that financial capital for intervention to promote agricultural production come from members' contributions and only 13.33% attested of the existence of micro credit services for the poor in their churches. The low percentage of responses as revealed by the findings indicates the provision of credit services has been overlooked. The result of the 60% provision of minimal capital to church group members is also an indicator of situations where the poor in the church are faced with restricted access to formal credit. They, therefore, rely heavily on informal sources of credit from family and friends and traditional moneylenders during emergencies but also for routine consumption needs.

**Table 12: Responses of Faith Based Institutions Intervention on Financial Capital**

Intervention	Percent
Provide small capital	60.00
Micro credit	13.33
Members contributions	26.67
Total	100.00

#### Agricultural Inputs

Concerning the interventions carried out to promote the use of agricultural inputs to increase crop production as presented in table 8, 14.26% responses from key informants indicate that they intervene by providing vegetable seeds to church group members. The results further show that 42.86% of the responses indicate the existence of distribution of legume seeds to both church groups and individual members. This finding revealed the level of church interventions in promoting the cultivation of legumes which is generally below the average.

**Table 13: Responses of Faith Based Institutions Intervention on Agricultural Inputs**

Intervention	Percent
Provides seeds to groups	14.29
Provides seeds to groups/individuals	42.86
Buys seeds	42.86
Total	100.00

#### Intervention on Promotion of Education

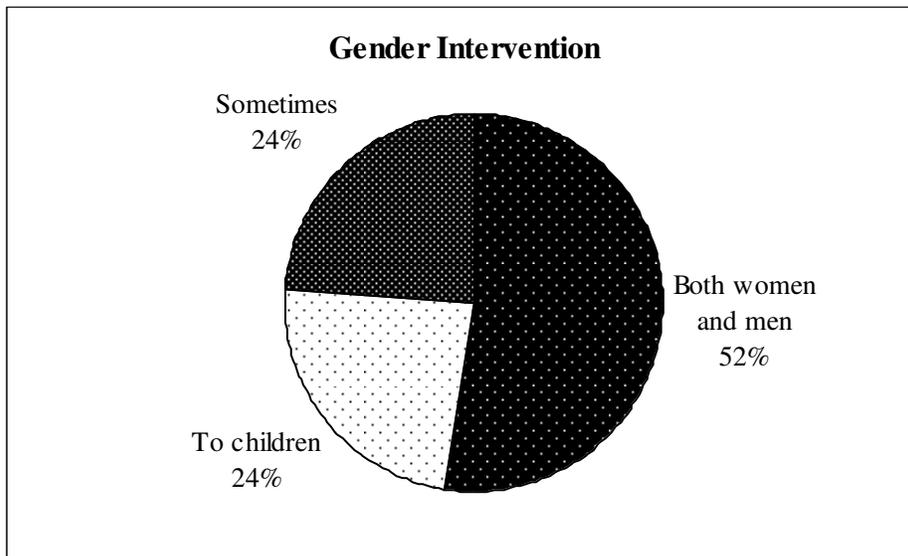
Table 14 presents the level in which faith based institutions intervene in promoting agricultural production through education. 25% of the key informant responses indicate the promotion of education through offering sponsorship. 43.75 % of key informant responses confirm that FBOs intervene by promoting adult education while 31.25% of responses confirm that the intervention is done through building of schools. Through schools, many people can be exposed to different skills, good agricultural included. The principal asset of the poor is said to be labour. Awad et al. (1995, 32) reported that increasing the productivity of labour through improving education, agricultural production among the rural poor can be enhanced. This finding revealed that there is the level of church intervention in education as a means of promoting agricultural production in Burundi.

**Table 14: Responses of Faith Based Institutions Intervention on Education**

Intervention	Freq.	Percent
Promote education/sponsorship	4	25.00
Adult education	7	43.75
Build schools	5	31.25
Total	16	100.00

## Gender Interventions

Figure 9 shows that 52% of the responses affirmed that FBOs actualize their intervention on agricultural production without discrimination while 24% assertively remarked that sometimes they disregard it. As regards children inclusion in agricultural activities through incentives, 24% of the respondents attested that they involve children regardless of their gender.

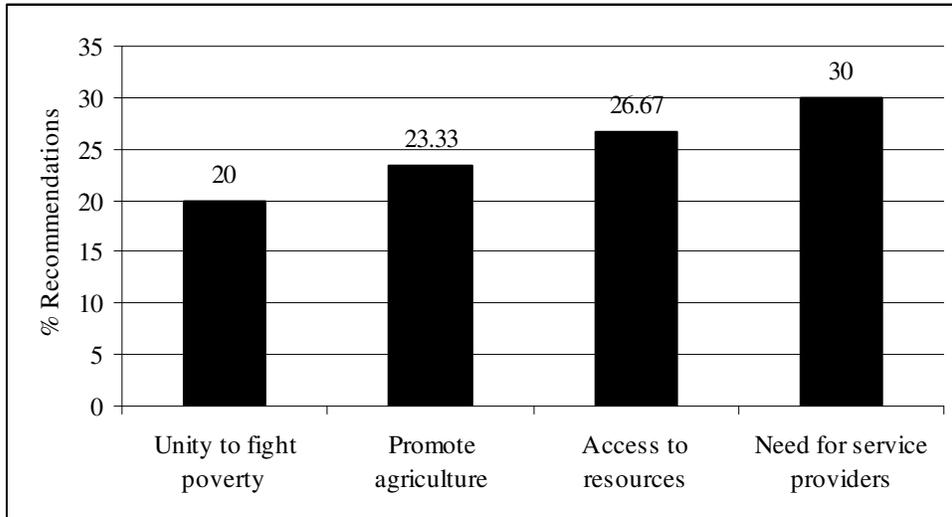


**Figure 9: Percentage of Church Intervention on Gender Basis**

### Recommendation on Improving Agricultural-based Collective Action

Figure 10 presents recommendations from key informants on how to improve agricultural-based collective action in faith-based institutions. According to results, 30% of key informants suggest that there is need for collective action as pertains to the improvement of agricultural activities in Burundi. This can be an appropriate strategy for putting in place plans for food security. This calls for participation of the government, NGOs, training institutions and the farmers in attempting to provide a secure food situation in Burundi. The results show that 20% of key informants recommend that there is need for a unified approach by the stakeholders as a strategy for fighting poverty in Burundi. 23.33% suggest that there is

need for church inclusion in the development and designing strategies for food security for the future. 26.67% recommended that the church needs to be involved in resource allocation to eradicate gender imbalance in decision making as regards the former.



**Figure 8: Recommendation on Improving Agricultural-Based Collective Action in Faith-Based Institutions.**

## **CHAPTER FIVE**

### **CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS**

At the completion of this study the following summary, conclusions, implications, and recommendations were made.

#### **Summary**

This research presents the results of the study of Theological perspective on gender roles in agricultural production resource access to banana-based systems in Burundi. The study was carried out in Gitega, Cibitoke and Kirundo. The overall objective of the study was to investigate the level of the church involvement and intervention in agricultural activities and its role in enhancing agricultural production resource access to banana based systems to Burundian women, thus improving agriculture- based livelihoods of the majority of the inhabitants through enhancing their income levels, health status and natural resource base. The study also determines the nature of gender differentiation in household livelihood strategies in Burundi and the factors that influences the differentiation. As mentioned, an additional objective was to investigate differential access to agricultural production resources between female and male headed households, in terms of land, labour, capital and education.

The study findings revealed the importance of participating in agricultural activities by faith based institutions, all the key informants interviewed attested that they undertake agricultural related activities and 35% affirmed that agriculture is the main source of livelihoods for the majority of their members in Burundi while 19% attested that agricultural activities create job opportunities for the majority of the poor living in rural areas. Regarding spiritual and physical obligation of Christians, 28% of the key informants stated that prayer and work are responsibilities which each and every Christian must fulfil in response to God's

command. Over 40% of key informants from faith based institutions reported having linkages with National Agricultural Research Systems (NARS) in Burundi, whereas 34.69% attested that they have linkages with NGOs. Concerning church's intervention to promote agricultural production resources access, only 11, 50% of the total responses of the key informants indicated that they intervene by providing rental land to church group members. This implies that the land issue which affect women headed household and the marginalized people have been treated lightly by the faith based institutions.

### **Conclusions**

After careful analysis of all the data collected from both primary and secondary data, the answers to the objectives and the purpose of this study were found. The theological perspective of gender roles was determined. It was discovered that gender roles was commanded by all knowing God the almighty from the very beginning of humanity. The study established that there is some level of church involvement in agricultural activities, but it has done so little in terms of enhancing of food security in Burundi. This is contrary to common hypothesis that there is no church intervention in agricultural activities in the country.

The recommendations collected from the key informants from faith-based institutions are timely against the background of high inflation that has pushed the prices of food beyond many households in Burundi; more so women headed households (FHHs). The study further revealed high level of unemployment in the country that has left both female and male headed households in rural areas with no option but to depend on agriculture as their main source of livelihoods. This dependence of both male and female headed house holds on agriculture as their main source of livelihoods has revealed an insignificant gender differentiation in household livelihood strategies in Burundi among the poor living in rural areas. However, the study revealed that there are some constraints associated with land resource that affects

women, mostly widow's right to use and control over land, because land rights in Burundi are closely tied to inheritance and marriage customary laws which favour men than women. The study further, revealed that a widow without a son or daughter in Burundi has no place in her late husband's family for she has no any other option but to be sent away. Interestingly, despite all the Scriptural teachings a bout gender role, the study revealed that the church seemed influenced by marriage customary laws on land issue hence its silent.

In terms of labour distributions in the household the research revealed that there is high presence of child labour in Cibitoke, Gitega, and Kirundo of which the girl child is more employed full time on farm in both male and female headed households than their male counterparts. These differences also indicate that sons of this age category assist their mothers and widowed mothers less than their daughters of the same age category on the farm labour activities. The women still faces an uphill in Burundi in education sector because the research generally revealed that, across all the three mandate areas in Burundi, the proportion of females who have no formal education is higher than their male counterparts.

Regarding gender roles in terms of management and decision making of bananas enterprise activities the research revealed that there is insignificant presence of difference between females and males in most households in terms of management of the bananas enterprise activities. However, the women are the dominant operators in the task of harvesting of bananas and beans in the banana-based systems.

The study was important in that it sought to give an in sight to the government partners and church on how to approach the issue of improving agriculture-based livelihoods in Burundi through enhancing income, health and the natural resource base of smallholder farmers.

Another important area is promoting community empowerment for long term sustainability of food security.

### **Implications**

The implication is that the church, the government and its development partners should evaluate their approach to gender issues in the country and take or pursue the corrective measure where necessary, particularly on gender access to agricultural production resources. It also implies that there is need for the church to keep the society informed about the danger of food insecurity and its impact on both their physical and spiritual lives.

### **Recommendations**

There is need for the church to contribute towards reducing poverty and facilitating integration and sustainable development in rural communities more so in agricultural sector through having linkages with agricultural service providers instead of relying on food aid to assist their members.

Since the church is composed of the majority of the inhabitants in Burundi, it should be in the fore front to enhance the income, health and natural resource base of smallholder farmers; through promotion of access to land and other assets, investing in human capital i.e. focusing on training, creating awareness of financial resources for the poor, such as, focusing on credit and extending social protection to widows, marginalised and vulnerable communities in Burundi.

The church should come up openly and campaign for the promotion of gender equality to enable female heads of households have equal rights to land as male heads; as part of enhancing food security and poverty reduction in Burundi, female headed household should be accorded preferential consideration. Since the church consists of the majority of the people living in rural areas and towns, there is need for NGOs, Government and its development partners to make a strong linkage with it in order to increase food security in the country.

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## APPENDICES

### Appendix 1

Onyango Wadhala David,  
 Bachelor of Arts Degree,  
 Department of Bible and Theology,  
 Université Espoir d’Afrique,  
 P.O. Box 238,  
 Bujumbura,  
 Burundi.  
 E-mail: wadavidonyango@yahoo.com

Dr. Emily A. Ouma,  
 Socio-Economist, CIALCA,  
 CIALCA Project,  
 C/o ISABU,  
 B.P. 795,  
 Bujumbura.  
 10<sup>th</sup> April, 2009.

#### **RE: A letter of Introduction**

Madam,

I am an undergraduate student at Université Espoir d’Afrique pursuing a Bachelor of Arts Degree in Bible and Theology. I am doing my research on the **“Theological perspective on Gender roles in Agricultural production resource access to Banana systems in Burundi.”** I intend to complete this study by carrying out my research through your organisation; following my successful participation in your interviews held at our university on 3<sup>rd</sup> December, 2008. Therefore, your approval will be of great importance to enable me accomplish this study. Above all I promise that, the collected information will be treated with absolute confidentiality and will only be used for this research finding.

I remain Madam, hoping my humble request will meet your favourable consideration. Thanking you in advance.

Yours faithfully,

.....  
 Onyango Wadhala David

### Appendix 2

## LISTE DES EGLISES AGREEES AU BURUNDI

Nom et Prénom	Confession Représentée	Lieu de Travail	Tél.
1.GIRUKWISHAKA Floribert Joshua	Eglise du salut en Christ	KINANIRA II MUSAGA	79933669
2 ;BIRAVA Joseph	EVS	MUTIMBUZI	79944741
3 .NYANDWI Avit	Eglise de Béthel au BURUNDI	Kinama	7955054
4. BIGIRIMANA CHRISTOPHE	Eglise de l'unité du Sainte Esprit au BURUNDI	NgagarQ9	79981019
5 .HABONIMANA Evariste	Centre des Miracles	Ngagara Q9	79914332
6. NDAYISHIMIYE Baptiste	Africa gospel Church BURUNDI	Makamba Rutana et Kamenge	77769428
7.Rév Pasteur SINDAYIKENGERA DOMITIEN	New Vision Church	Musaga	79377331 77794430
8. Rév Pasteur Manassé BIGIRIMANA	Eglise Evangélique Réformé au Burundi	Musenyi » BUBANZA »	79584502
9.SINDAYIGAYA Thomas	Eglise Ministère lumière de la parole au BURUNDI	Gitega	75848942
10. Odas BIZABISHAKA	Eglise des Disciples de JESUS CHRIST	Gikungu Bujumbura	79235122 77774163
11.Rév Pasteur Brigitte BARAGUNZWA	Chrétiens pour la paix des Nations »CPN »	Kigobe	79950684
12.NYABENDA Daniel	Ministère Chrétiens pour le développement »MCD »	Rohero I	79956261
13. Jean Paul SIMBAVUMBERE	Ministère Winner YOUTH	CIBITOKÉ 6ème Av » Bujumbura »	
14.Patrik HARERIMANA	CRI	Cibitoke Bujumbura	78885389
15. NZISHURA Simon	Eglise/PCU/UECB	Gihosha	79946551
16.NDAYIZEYE Léonice	Ministère de la puissance de l'Evangile »M .I.P.E.V »	Jabe	79978753 77905656
17.HENRI-KONGOL	GO .SA . GOLGOTHA « VIE »	Bwiza	79955355
18. Marcel M	Eglise P . <b>JÉSUS-Christ est le chemin</b>	Buyenzi	79983749
19Rév PASTEUR MPAWENEYO	<b>E. E .A .C</b>	Bwiza- Av Université No 20	77750735

20. MPAWENIMANA Simon	Emanueli « NYAMUTENDERI	Bujumbura	78827271
21. ITOKO Ernest	Eglise Evangélique de Reveil « E.E.R »	Dorsale n°28	79475165
22. Rév. Origène TSHIBANGU	Eglise FEPABU Imana Nziza Hozavian	CIBITOKI	79998540
23. Rév. MAPAMBA Clément Claver	Eglise Moralien d'unité Fraternité Holinest	Kinama	79901458
24. RUSIMBI Apollinaire	Burundi Mamin	Bujumbura	78849974
25. BAKANIBONA M. Chantal	Eglise Laodicée du Burundi « ELABU ».	Kinama	79956821
26. HAKIZIMANA Jean Bosco	Eglise Pentecôte de Jérusalem au Burundi	KANYOSHA	77732521
27. NDAYEGAMIYE Manassé	Eglise du Nazaréen Internationale Burundi	CIBITOKI	79909206 77735703
28. NZEYIMANA Noé	CNEB	BUJUMBURA	22227841
29. Côme MANIRAMBONA	Ministère du Feu Evangélique du Burundi	BUJUMBURA	78860538
30. Jérémie NDAYISHIMIYE	New Life Church	ROHERO I.	79955314
31. Rév.GAHUNGA	Eglise Chrétienne pour la Réconciliation du peuple de Dieu « E.C.R.P.D »	RUZIBA	79313651
32. Rév. Téléphore NTASHIMIKIRO	Eglise Pentecôtiste Unie	ROHERO	78870107
33. BOSEKA Siméon	Burundi Parobles Christian Church	ROHERO	78806808
34. NDEKATUBANE Yussuf	COSUBU	BUYENZI 20 <sup>ème</sup> av.n°36	79727474
35. MUZURI Alexis	Eglise de Pentecôte du Réveil en Afrique	NGAGARA	79582770 22273150
36. NIYONGABO Patrick	Eglise du Bon Berger	NGAGARA Q.3	77700394
37. NTIBANYIHA Mathias	Word of life Church	ROHERO	79931357
38. Jérôme NSABIYUMVA	Eglise de l'unité du saint Esprit du Burundi	Avenue des Etats- Unies	77756557 22247905
39. NDIBUTSWE Michel	Eglise Evangélique Charismatique	NGAGARA Q.9	79334001
40. NSENGIYUMVA Rémy	Eglises Emmanuelle du Burundi	GIHOSHA	79981090
41. MUGANUZA Fabien	Eglise MARANATHAN FAITH ASSEMBLES OF BURUNDI	KAMENGE	79914765

42. BIZIMANA Fidel	Eglise Evangélique des amis au Burundi	GITEGA	79990907
43. Paddy MUSORE	Eglise de la Trinité	KIBENGA	79930876
44. ALAO A Samson	Eglise Chrétienne	ROHERO I.	79592203
45. NDUWIMANA Emmanuel	Eglise Chrétienne Racheté de Dieu	ROHERO I.	22273224
46. KATIHABWA Michel	PAOG	BUJUMBURA	79952670
47. Rév. Pasteur NDUWIMANA Manassé	Eglise Hosama des Amis de la Lumière	BUJUMBURA	78829912 22250768
48. Pasteur NDAYISHIMIYE Apollinaire	Communauté des Eglises de Pentecôte au Burundi « CEPBU »	BJUMBURA	22223466 77750132
49. Jean Bosco SINDAMBIWE	Eglise Chrétienne du Réveil (CCERBU)	MUTAKURA	79924367 22227301
50. Rév. KAJABIKA	Eglise Zion Temple au Burundi	NGAGARA Q 4 Ex. Laiterie	22236031 79922975
51. Mgr Elie BUCONYORI	Eglise Méthodiste Libre	National	77705959 22223486
52. Rév. Edmond KIVUYE	Eglise vivante de Jésus Christ du Burundi	National	79943939 22219998
53. BISHOP RUTOZITA	Repr .Lég. de P.J.J.B	BUJUMBURA	79978955
54. NDAGANO Timothée	Eglise du Christ pour le Réveil Spirituel	BWIZA	79918757
66 Rév. Etienne NAHIMANA	FECABU	ROHERO II	22255708 79258313
Nom et Prénom	Confession Représentée	Lieu de Travail	Tél.
56. Pasteur CANKWA Déo	Eglise Emmanuelle de BWIZA	Bwiza 3 <sup>ème</sup> Av.N°76	79976154
57. BIGIRIMANA Déo	Eglise Union en Jésus Christ	GATUMBA	79955652
58 Rév. pasteur BIZIMANA Jean	RECONCILIATION CHURCH AU BURUNDI	BWIZA-JABE	79958463
59. Rév. MBBERABAGABO Manassé	Eglise Messianique pour la guérison des Ames au Burundi	NYAKABIGA-KIGWATI	79954153
60. Mgr NGOYAGOYE Evariste	Eglise Catholique	BUJUMBURA	79922285
61. Rév. Pasteur SIMBANANIYE	Eglise Vivante	BUJUMBURA	78832975
62. Mgr. Bernard NTAHOTURI	Eglise Anglicane du Burundi	Diocèse MATANA	79924595
63. Rév. Emmanuel NSAGANIYE	Eglise Baptiste Libre	KAYANZA	77730643
64. Rév. RUSIMBI Jean Berchmans	Eglise KIRUBANGUTSE au Burundi	BUJUMBURA	79924180 22213348
65. Mgr Blaise NZEYIMANA	Eglise Catholique Vicair Général de GITEGA	GITEGA	77760765 22402160

66. Rév. Etienne NAHIMANA	FECABU	ROHERO II	22255708 79258313
67 Mgr. Nestor MISIGARO	Eglise Episcopale	RUTANA	79935319
68. Rév. MANIHANKUYE Jean Bosco	Christian life Assembly (C.L.A)	KANYOSHA	79981999
69. Rév. NAHISHAKIYE Oswald	Eglise Evangélique de serviteur de Dieu	KANYOSHA	79997631
70. Pasteur Léopold DISI	Eglise Victory Churches of Burundi	MUTANGA NORD	79949059
71. Rév. INDEPENDENCE Callixte	Eglise Chrétienne de Pentecost du Burundi (ECPBU)	KINAMA	79972565
72. Rév. Pasteur NDIKUMANA Pascal	HIGHISTEET CHURCH OF GOD	KANYOSHA	77830034
73. Rév. Pasteur Athanase HAKIZIMANA	RHEMA CHURCH BURUNDI	KAMENGE	77780291
74. Rév. Pasteur NDIMUBANDI Gilbert	Eglise Amour de Dieu au Burundi	KAMENGE	79268710
75. Rév. Pasteur SEMUHANUKA Daniel	Eglise VMOJA UNITE CHURCH AU BURUNDI	CIBITOKI	79904769
76. Rév. Pasteur BARANDEREKA Melchior	Eglise Evangélique Fausquaie	Rohero Av. RUYIGI	77789706
77. Rév. MINANI Léonidas	Communauté des Eglise-Bonne Nouvelle au Burundi	KINAMA	79977530
78. Pasteur Boniface Akalo	WELL OF SALVATION CHURCH	CIBITOKI	79458347
79. Pasteur Denis NSEGO	Christian Churches of good du 7ème jours	KAMENGE	79940441
80. Pasteur Jethron NSABIYAREMYE	Eglise Adventist du 7 jour	KIRIRI	77746851
81. Pasteur BARANYIZIGIYE Uzzier	Eglise Adventist du 7 jour	BUGANDA- CIBITOKI	79740213
82. Pasteur Martin NSENGIYUMVA	Eglise Adventist du 7 jour	GITEGA	77778657
83. Pasteur Uzziel HABINGABWA	Eglise Adventist du 7 jour	KANYOSHA	77735424
84. Pasteur NTIGUMA Laubert	Eglise Adventist du 7 jour	Bujumbura Secteur Nord	77731783
85. Mgr Nzoyisaba Justin	Eglise Méthodiste Unie du Burundi	ROHERO	77786620
86. Rév. Pasteur Isaac BIMBENDA	Union des Eglise Baptistes du Burundi	ROHERO	79926946 22235764
87. Rév. CIZA Samuel	META	BUJUMBURA	79339524

			22238724
88. MBESHIMINWE Déo	Goshen holy Church	BUJUMBURA	79973161
89. Vital HABONIMANA	Ministère de Réveil et de la Restauration des Nations	BUJUMBURA	79573561
90. NDAYISHIMIYE Athanasé	Eglise Emmanuel	KAMENGE	77750618
91. Rév.NIYITUNGA Eric	Eglise COSHEN HOLY CHURCH	BUTERERE	79470956
92. Rév.Jean Bosco NSABIYOGOMA	Burundi MANMIN HOLINESS CHURCH	KIBENGA	77750618
93. NGENDABAYIKWA Béatrice	Eglise Goshen	BUTERERE II	79470356
94. MUKESHIMANA	Eglise Jésus Christ Glory temple	MUTAKURA	
95. MATEGA Purcheline	Jésus Christ Glory temple	MUTAKURA 1 <sup>er</sup> av .N°13	79974008
96. Salvator NDUWAYO	Eglise Evangélique	MUTAKURA	77795890
97. NGANDI AGUOCHA	Redeemed Christian Church of God	ROHERO I. Av. de France	22273224

### Appendix 3

*Consortium for the Improvement of Agriculture-based Livelihoods in Central Africa (CIALCA) in Collaboration with Université Espoir D'Afrique au Burundi*

## THEOLOGICAL PERSPECTIVE ON GENDER ROLES AND AGRICULTURAL PRODUCTION RESOURCE ACCESS IN BANANA SYSTEMS IN BURUNDI

### QUESTIONNAIRE FOR FAITH BASED-GROUPS

1. Do you undertake **any agricultural related activities** in your faith based institutions?  
[ \_\_\_\_ ] 1 = Yes 2 = No
2. If yes, which activities, enterprises and in which regions?

Agricultural activities	Enterprise (s) focus	Communes or zones of focus
1.		
2.		
3.		
4.		
5.		

3. Do you also undertake some **non-agricultural** related activities? [ \_\_\_\_ ]  
1 = Yes 2 = No
4. Which **non-agricultural activities** do you undertake?

Non-agricultural activities	Communes or zones of focus
1.	
2.	
3.	
4.	
5.	
6.	

5. What is the importance of participating in agricultural related activities yet the institution is faith- based?

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6. Do you have any linkages with agricultural extension service providers? [ \_\_\_\_ ]  
1 = Yes 2 = No

7. If yes, what are the extension messages and the service providers?

Extension message	Tick (√) where appropriate	Name of extension service provider
1. Soil conservation	[ _____ ]	_____
2. Water management	[ _____ ]	_____
3. Use of inputs and application rates	[ _____ ]	_____
4. Sourcing of germplasm and seeds	[ _____ ]	_____
5. Mulching	[ _____ ]	_____
6. Others (specify) _____	[ _____ ]	_____

8. Do you carry out any interventions to promote agricultural production resource access?

[ \_\_\_\_\_ ] 1 = Yes 2 = No

9. Please indicate the interventions carried out to promote the following agricultural production resource access?

- a) Land \_\_\_\_\_
- b) Financial capital \_\_\_\_\_
- c) Agricultural inputs:
  - i) Seeds/germplasm \_\_\_\_\_
  - ii) Organic fertiliser \_\_\_\_\_
  - iii) Inorganic fertiliser \_\_\_\_\_
- d) Promotion of education \_\_\_\_\_

10. Are these interventions gender based (targeting men and women)? [ \_\_\_\_\_ ]

1 = Yes 2 = No

11. If yes, how do you actualize the interventions based on gender? \_\_\_\_\_

\_\_\_\_\_

12. What ways can you recommend on improving agricultural-based collective action in faith-based institutions?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## Appendix 4

*Le Consortium pour l'Amélioration de la subsistance basée sur l'Agriculture en Afrique Centrale (CIALCA) en Collaboration avec l'Université Espoir d'Afrique au Burundi*

### LA PERSPECTIVE DE LA THEOLOGIE SUR LES ROLES ET L'ACCES DU GENRES AUX RESSOURCES DE LA PRODUCTION AGRICOLE DANS LES SYSTEMES BANANIERS AU BURUNDI

#### QUESTIONNAIRE POUR DES BASER-GROUPES DE FOI

1. Entrenez-vous des activités à caractère agricole dans vos institutions à base de la foi ?  
[ \_\_\_\_ ] 1 = Oui 2 = Non
2. Si oui, quelles sont ces activités, dans quelle(s) entreprise(s) et dans quelle(s) région(s)?

Activités agricoles	Dans quelle culture intervenez-vous?	Communes ou zones d'intervention
1.		
2.		
3.		
4.		
5.		

3. Entrenez-vous aussi des activités à caractère non- agricole? [ \_\_\_\_ ]  
1 = Oui 2 = Non
4. Si Oui, quelles sont ces activités à caractère non agricole?

Activités non agricoles	Communes ou zones d'intervention
1.	
2.	
3.	
4.	
5.	
6.	

5. Quelle est l'importance de participer aux activités à caractère agricole alors que l'institution est basée sur la foi ?

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6. Avez-vous des liens avec des services de vulgarisations agricoles? [ \_\_\_\_\_ ]  
1 = Oui 2 = Non 7. Si oui, quels sont les messages vulgarisés et quels sont ces services des vulgarisateurs agricoles?

Message vulgarisé	Cochez (√) les cases correctes	Nom du service vulgarisateur
1. Conservation des sols	[ _____ ]	_____
2. Gestion des eaux	[ _____ ]	_____
3. Utilisation des intrants et les doses d'applications	[ _____ ]	_____
4. Approvisionnement ou provenance des germoplasmes et des semences	[ _____ ]	_____
5. Paillages	[ _____ ]	_____
6. Autres (spécifiez)	[ _____ ]	_____

8. Vous menez des interventions pour promouvoir l'accès aux ressources de productions agricoles? [ \_\_\_\_\_ ] 1 = Oui 2 = Non

9. S'il vous plaît indiquez les interventions que vous menez pour promouvoir l'accès aux ressources de production agricole suivantes:

- a) Terre \_\_\_\_\_
- b) Capital financier \_\_\_\_\_
- c) Intrants agricoles :
  - i) Semences/Germoplasmes \_\_\_\_\_
  - ii) Fertilisants (Engrais) organiques \_\_\_\_\_
  - iii) Engrais minéraux \_\_\_\_\_
- d) Promotion de l'éducation \_\_\_\_\_

10. Est ce que ces interventions affichent un caractère **genre** (si elles ciblent les hommes et les femmes)? [ \_\_\_\_\_ ]

1 = Oui 2 = Non

11. Si oui, comment vous actualiser les interventions basées sur le genre? \_\_\_\_\_

12. Quels sont les moyens que vous pouvez recommander, pour la promotion de l'action collective à caractère agricole dans des institutions à base de foi? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## Appendix 5

### *Consortium for the Improvement of Agriculture-based Livelihoods in Central Africa (CIALCA) in Collaboration with Université Espoir D'Afrique au Burundi*

#### Livelihoods Baseline Questionnaire

No:
-----

#### Section 1: Introduction

- 1.1. Name of the interviewer: \_\_\_\_\_
- 1.2. Date of the interview: \_\_\_\_\_
- 1.3. Time of the beginning of the interview: \_\_\_\_\_
- 1.4. Data GPS latitude/longitude degrees [*supervisor*]: \_\_\_\_\_

#### Section 2: Identification of the household and the site of study

- 2.1. Name of the respondent: \_\_\_\_\_
- 2.2. Sex of the respondent [*1 = male; 2=female*]: \_\_\_\_\_
- 2.3. Territory / province (BU): \_\_\_\_\_
- 2.4. Commune / Community (BU): \_\_\_\_\_
- 2.5. Zone (BU): \_\_\_\_\_
- 2.6. Locality / Grouping / hill (BU): \_\_\_\_\_
- 2.7. Village / sector (BU): \_\_\_\_\_

#### Section 3: characteristics of the household

3.1. Type of household [*1 = headed by a man having one wife; 2 = headed by a man having more than one wife; 3 =headed by a woman, widow; 4=others (specify) ]:*

3.2. Residence of the head of the family [*0=non –resident; 1=resident*]: \_\_\_\_\_

If none resident, to indicate the residence [*2=other village; 3= elsewhere (to specify)*]:

3.3. Principal occupation of the respondent in term of time spent [*1=agriculture; 2=commerce; 3 = salaried work; 4 = craftsman; 5=other (to specify) ]:* \_\_\_\_\_

3.4. Principal occupation of the spouse [*1 = agriculture; 2=commerce; 3 = work salaried work; 4 = craftsman; 5=other (to specify) ]:* \_\_\_\_\_

3.5. Age of the respondent: \_\_\_\_\_

3.6. Level of formal education of the respondent [*1=no formal education; 2 = adult elimination of illiteracy; 3= primary school education; 4= secondary school – 4 years; 5= secondary – long cycles; 6=other (to specify) ]:* \_\_\_\_\_

If the answer = 1, is there any other member of the household who can read and write [*1=yes; 0=no* ]: \_\_\_\_\_

3.7. What is the number of people residing in your household?

\_\_\_\_\_

3.8. Please specify by category of age

<b>Category of Age (years):</b>	0-5	6-17	18-59	> 59
<b>Male</b> [ to add a number ]				
<b>Female</b> [ to add a number ]				

3.9. How many male children are at school? \_\_\_\_\_

3.10. How many female children are at school? \_\_\_\_\_

3.11. How many people in your household are working in and outside the farm?

<b>Category of Age (years):</b>	Less than 18 years	Equal or more than 18 years
Male – full time in the farm [ to add a number ]		
Male – partial time in the farm [ to add a number ]		
Male – out of the farm [ to add a number ]		
Female – full time in the farm [ to add a number ]		
Female – partial time in the farm [ to add a number ]		
Female – out of the farm [ to add a number ]		

3. 1 2. Are you member of a group of the farmers or a local association in this village?

<b>Name of the group or association</b> [include traditional institution ]	<b>Are you a member</b> [ 1=Yes; 0=No ]	<b>Which is your position in the Members of</b> [ 1=member of the committee; 2 = simple member ]	<b>For how long have you been a member of this group</b> [ to add NR of years ]
Members of farmers group (to include cattle)			
Members of credit and saving			
Members of women group			
Members of the Church group			
Members of mutual aid			
Association HIV/SIDA			
Mutual insurance company of health			
Members of young people			
Committee of the parents/ management committee			
The Council of village (administration of the territory, sector.)			
Other:			
Other:			

3.1 3. Have you participated in some collective actions during the last 12 months? [1=yes; 0=no]: \_\_\_\_\_ If the answer = 1, to fill out the table.

<b>What was the activity?</b>	<b>How much time</b> [add a number]?	<b>How many people</b> <b>took part in it</b> [add a number or range]?
Agricultural work [[underline the type of activities: reaping, sowing, weeding, harvesting, fighting anti- erosion. other(specify) _____]		
Marketing of the agricultural produce		
Maintenance of the roads, markets and other public places		
Other:		

3. 1 4. Which are the other sources of income (other than agriculture) for your household during the last 12 months?

<b>Source of income</b>	<b>Household member</b> <b>involves</b> [ 1= respondent; 2=spouse;; 3=others adult; 4=children; 5=other (to specify) ] [ to add one more number if necessary ]	<b>Revenues during the last</b> <b>12 months</b> [ in local currency ]
Part time off- farm		
Permanent off- farm		
Small business or petit commerce		
Handcraft industry		
Pensions/Retired		
Other:		

3.15. Do you obtain incomes from the following products? (To check if these products were already quoted S)

	<b>Do you plant these crops?</b> 1=Yes 2=No	<b>Who decides on management</b> [ 1=myself; 2=united; 3=both; 4=others (to specify) ]	<b>Who manages harvest</b> [ 1=myself; 2=united; 3= both; 4=others (to specify) ]	<b>Total production in the season</b> <b>decrite</b> [ to specify local units ]	<b>Weight per unit</b> [ kg per local unit ]	<b>Percentage of the production sold</b> [ 1 ]	<b>Selling price per unit</b> [ local currency per local unit ]
Beer-banana							
Desert-banana							
Cooking-banana							
Plantain - banana-							
bitter cassava-tubers							
Sweet cassava-tubers							
Cassava-leaves							
Fresh-bean							
Grains-bean							
Bean-leaves							
Greens-bean							
Groundnut-grains							
Soya-grains							
Cowpea-grains							
Cowpea flowers							

[ 1 ] 1 = nothing; 2=1-25%; 3=26-50%; 4=51-75%; 5=76-99%; 6 = all ]

## Appendix 6

*Consortium for the Improvement of Agriculture-based Livelihoods in Central Africa (CIALCA) in Collaboration with Université Espoir D'Afrique au Burundi*

### Livelihoods Baseline Questionnaire

No:
-----

#### Section 1: Introduction

- 1.1. Nom de l'intervieweur: \_\_\_\_\_
- 1.2. Date de l'interview: \_\_\_\_\_
- 1.3. Temps du début de l'interview: \_\_\_\_\_
- 1.4. Données GPS degrés latitude/longitude [*superviseur*]: \_\_\_\_\_

#### Section 2: Identification du ménage et le site d'étude

- 2.1. Nom du répondant: \_\_\_\_\_
- 2.2. Genre du répondant [*1=homme; 2=femme*]: \_\_\_\_\_
- 2.3. Territoire/province (BU): \_\_\_\_\_
- 2.4. Commune (BU): \_\_\_\_\_
- 2.5. Zone (BU): \_\_\_\_\_
- 2.6. Localité/colline (BU): \_\_\_\_\_
- 2.7. Village/secteur (BU): \_\_\_\_\_

#### Section 3: caractéristiques du ménage

- 3.1. Type de ménage [*1= dirigé par l'homme ayant une femme; 2= dirigé par l'homme ayant plus d'une femme; 3= dirigé par la femme, veuve; 4=autres (spécifier)*]: \_\_\_\_\_
- 3.2. Résidence du chef de la famille [*0=non-résident; 1=résident*]: \_\_\_\_\_  
Si non résident, indiquer la résidence [*2=autre village; 3=ailleurs (spécifier)*]: \_\_\_\_\_
- 3.3. Occupation principale du répondant en terme de temps dépensé [*1=agriculture; 2=commerce; 3= travail salarié; 4=artisan; 5=autre (spécifier)*]: \_\_\_\_\_
- 3.4. Occupation principale du conjoint [*1= agriculture; 2=commerce; 3= travail salarié; 4=artisan; 5=autre (spécifier)*]: \_\_\_\_\_
- 3.5. Age du répondant: \_\_\_\_\_
- 3.6. Niveau de l'éducation formelle du répondant [*1=pas d'éducation formelle; 2= alphabétisation adulte; 3=école primaire; 4=école secondaire- 4 ans; 5=école secondaire – cycle long; 6=autre (spécifier)*]: \_\_\_\_\_  
Si la réponse = 1, il y a t-il un autre membre du ménage qui peut lire et écrire [*1=oui; 0=non*]: \_\_\_\_\_

3.7. Quel est le nombre des gens résidant dans votre ménage ? \_\_\_\_\_

3.8. Veuillez spécifier par catégorie d'âge?

<b>Catégorie d'Age (années):</b>	0-5	6-17	18-59	>59
<b>Hommes</b> [ajouter nombre]				
<b>Femmes</b> [ajouter nombre]				

3.9. Combien de garçons vont à l'école ?  
\_\_\_\_\_

3.10. Combien de filles vont à l'école ?  
\_\_\_\_\_

3.11. Combien de gens de votre ménage travaillent dans et en dehors de la ferme?

<b>Catégorie d'Age (années):</b>	Moins de 18 ans	Egale ou plus de 18 ans
Hommes – temps plein dans la ferme [ajouter nombre]		
Hommes – temps partiel dans la ferme [ajouter nombre]		
Hommes – hors de la ferme [ajouter nombre]		
Femmes – temps plein dans la ferme [ajouter nombre]		
Femmes – temps partiel dans la ferme [ajouter nombre]		
Femmes – hors de la ferme [ajouter nombre]		

3.12. Etes-vous membre d'un groupe des fermiers ou d'une association locale dans ce village?

<b>Nom du groupe ou association</b> [inclure des institutions traditionnelles]	<b>Etes-vous un membre</b> [1=Oui; 0=Non]	<b>Quelle est votre poste dans le groupe</b> [1=membre du comité; 2=simple membre]	<b>Pour combien de temps êtes-vous membre de ce groupe</b> [ajouter nr d'années]
Groupe des fermiers (inclure bétail)			
Groupe de crédit et épargne			
Groupe des femmes			
Groupe de l'église			
Groupe d'entraide			
Association HIV/SIDA			
Mutuelle de santé			
Groupe de jeunes			
Comite des parents/Comite de gestion			
Conseil de village (administration du territoire, secteur..)			

Autre:			
Autre:			

3.13. Avez-vous participé dans des actions collectives pendant les 12 derniers mois ? [1=oui; 0=non]: \_\_\_\_\_ Si la réponse = 1, remplir le tableau.

<b>Quelle était l'activité?</b>	<b>Combien de fois [ajoutez nombre]?</b>	<b>Combien de gens y ont participé [ajoutez nombre ou gamme]?</b>
Travail des champs <i>[souligner le type d'activité: fauchage, semis, sarclage, récolte, lutte anti-érosive, autre-spécifier: _____]</i>		
Commercialisation des produits agricoles		
Entretien des routes, marchés et autres places publiques		
Autre :		

3.14. Quelles sont les autres sources de revenu (autre que l'agriculture) pour votre ménage durant les 12 derniers mois?

<b>Source de revenu</b>	<b>Membre de la famille impliqué</b> <i>[1=répondant; 2=épouse; 3=autres adultes; 4=enfants; 5=autre (spécifier)]</i> <i>[ajouter plus q'un numéro si nécessaire]</i>	<b>Revenus durant les derniers 12 mois</b> <i>[en monnaie locale]</i>
Travail temporaire hors ferme		
Emploi permanent hors ferme		
Petit commerce		
Artisanat		
Pensions/Retraite		
Autre :		

3.15. Obtenez-vous des revenus des produits suivants ? (Vérifier si ces produits ont déjà été cités)

	<b>Avez-vous planté ces cultures ?</b> <i>1=Oui 2=Non</i>	<b>Qui décide sur la gestion</b> <i>[1=soi-même; 2=conjoint(e); 3=tous les deux; 4=autres (spécifier)]</i>	<b>Qui gère la récolte</b> <i>[1=soi-même; 2=conjoint(e); 3=tous les deux; 4=autres (spécifier)]</i>	<b>Production totale dans la saison decrite</b> <i>[spécifier unités locales]</i>	<b>Poids par unité</b> <i>[kg par unité locale]</i>	<b>Pourcentage de la production vendu</b> <i>[1]</i>	<b>Prix de vente par unité</b> <i>[monnaie locale par unité locale]</i>
Banane-bière							
Banane-dessert							
Banane-cuire							
Banane-plantain							
Manioc-tubercules amères							
Manioc-tubercules douces							
Manioc-feuilles							
Haricots-frais							
Haricots-grains							
Haricots-feuilles							
Haricots-verts							
Arachides-grains							
Soja-grains							
Niebe-grains							
Niebe-feuilles							

*[1] 1=rien; 2=1-25%; 3=26-50%; 4=51-75%; 5=76-99%; 6=tout]*

## Appendix 7

*Consortium for the Improvement of Agriculture-based Livelihoods in Central Africa (CIALCA) in Collaboration with Université Espoir D’Afrique au Burundi*

### THEOLOGICAL PERSPECTIVE ON GENDER ROLES AND AGRICULTURAL PRODUCTION RESOURCE ACCESS IN BANANA SYSTEMS IN BURUNDI

#### CHECKLIST FOR THE FOCUS GROUP DISCUSSIONS

##### Section 1: Occupation/Income sources

5.1. What are your main sources of livelihoods? (List and rank by order of importance)

5.2. If agriculture is the main source of livelihoods, name the principal crops of your farm?

List principal crops (by order of importance)	Objective of production
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	
11.	
12.	

5.2. What are the principal banana varieties that you have been cultivating in your farm during the last 5 years? (Trend analysis).

5.3. Does the community still value the traditional gods?

1.4. If yes, do you offer any agricultural products as sacrifices to these gods?

1.5. If yes, who are involved and at what stages? (Discussion).

##### Section 2: Access to agricultural production resources

###### Land:

2.1. What is (are) the common land tenure systems practiced in this zone/sous colline?

2.2. Are there any constraints associated with the land resource? (List and rank-pair wise ranking).

2.3. Was a widow without a son allowed to inherit her husband’s land after his death? What of today? **Labour:**

2.4. What is your common source of labour for farming activities?

2.5. Any labour hiring?

2.6. If yes, for which kind of activities and for how long? (Seasonal calendar).

2.7. Do you have access to agricultural extension services/advice? If yes what is (are) the sources and what are the extension messages?

###### Financial capital:



## Appendix 8

### Participatory Rural Appraisal (PRA)

Results from the PRA focus group discussions conducted in nine action sites in different communes across the mandate areas involving 135 participants.

#### PRA Pair wise Rankings

##### Muyange

	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	3	2
Small business				Small business	Small business	2	3
Art crafts					Art crafts	1	4
Salaried job						0	5

##### Mugina

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	3	2
Small business				Small business	Small business	2	3
Art crafts					Art crafts	1	4
Salaried job						0	5

## Mugina (CDF women)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Small business	Livestock	Livestock	2	3
Small business				Small business	Small business	3	2
Art crafts					Art crafts	1	4
Salaried job						0	5

## Mweya (FMC-women group)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	3	2
Small business				Small business	Small business	2	3
Art crafts					Art crafts	1	4
Salaried job						0	5

## Mweya (widow)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	3	2
Small business				Small business	Small business	2	3
Art crafts					Art crafts	1	4
Salaried job						0	5

## Giheta (Ruhanta)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	2	2
Small business				Small business	Small business	3	3
Art crafts					Art crafts	1	4
Salaried job						0	5

## Giheta (Korane)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	3	2
Small business				Small business	Small business	2	3
Art crafts					Art crafts	1	4
Salaried job						0	5

## Mutaho (Nyangungu)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Small business	Livestock	Livestock	2	3
Small business				Small business	Small business	3	2
Art crafts					Art crafts	1	4
Salaried job						0	5

## Mutaho (Murimbo)

Source of livelihoods	Agriculture	Livestock	Small business	Art crafts	Salaried job	Score	Rank
Agriculture		Agriculture	Agriculture	Agriculture	Agriculture	4	1
Livestock			Livestock	Livestock	Livestock	3	2
Small business				Small business	Small business	2	3
Art crafts					Art crafts	1	4
Salaried job						0	5

**Results**

Ranking 1= Most important

Site	Agriculture	Livestock	Small business	Art crafts	Salaried job
Muyange	1	2	3	4	5
Mugina (Musovu)	1	2	3	4	5
CDF-women	1	3	2	4	5
Mweya-women	1	2	3	4	5
EML-widows	1	2	3	4	5
Giheta (Ruhanta)	1	2	3	4	5
Giheta (Korane)	1	2	3	4	5
Mutaho (Nyangungu)	1	3	2	4	5
Mutaho (Murimbo)	1	2	3	4	5