

How to do

Gender and pastoralism

Pastoral development



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Acknowledgements

This How To Do Note (HTDN) has been prepared by Helen de Jode, pastoral development expert and writer and Fiona Flintan, Senior Scientist, ILRI. Thanks are due to the peer reviewers from IFAD: Antonio Rota, Lead Technical Specialist – Livestock, Harold Liversage, Lead Technical Specialist – Land Tenure, Giulia Barbanente, Consultant – Land Tenure, and Stephen Jonckheere, Senior Technical Specialist – Gender and Social Equity. Thanks also to Annet Mulema, ILRI, Dina Najjar, ICARDA and Renee Bullock, ILRI – all gender experts working with livestock-dominated communities who provided guidance in the development of this HTDN.

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June 2020

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Acronyms

CAHW	Community-based Animal Health Workers
HH	Household
HHM	Household methodologies
HTDN	How To Do Note
IGAs	Income Generating Activities
ILC	International Land Coalition
ILRI	International Livestock Research Institute
RB-COSOP	Results-Based Country Strategy Opportunity Paper
WEAI	Women's Economic Empowerment in Agriculture Index
WELI	Women's Economic Empowerment in Livestock Index
WISP	World Initiative for Sustainable Pastoralism

Introduction

IFAD plays a leading role in supporting rural women engaged in crop, livestock and fisheries production. Gender issues have been integrated within IFAD projects and programmes since 1992 and mainstreamed across IFAD as an organization since 2003. There is now an increased focus on methodologies that can lead to gender transformative change in order to empower women and promote equitable development for men and women.

IFAD's global pastoral development programme recognizes that pastoralists live in often remote and challenging environments and require a specialized approach to livestock development in accordance with their unique cultural and livelihood production systems. IFAD has undertaken a wide range of initiatives to support poor livestock producers, and specifically focused on the needs of pastoralist women who face particular obstacles to access the resources that they need for their livelihoods.

This HTDN complements the [IFAD Toolkit](#) and [HTDN on Pastoralism](#) produced in 2018, which highlights the importance of gender in pastoral production systems. This How To Do Note (HTDN) on *Gender and Pastoralism* builds on this introduction highlighting important issues and tools to use to address them. This HTDN is designed for country programme teams, consultants and technical advisors, with the objective of providing guidance on the designing of projects with gender-sensitive interventions targeted at empowering pastoralist women so as to achieve more equitable development.

This HTDN is divided into two main sections. Section One identifies the issues that particularly impact pastoralist women and related gender issues and highlights the need for greater women's empowerment. It introduces the relevant IFAD policies and publications that have helped broaden understanding of gender issues within pastoralism and brings in lessons learned from other agencies. Section Two provides practical guidance that project developers and others can use for more gender-sensitive interventions with pastoralists. Reference materials, as well as gender-focused tools and checklists that can help in project development, are also provided.

Section 1. Why gender and pastoralism?

1.1 Overview

IFAD and pastoralism

IFAD's holistic development approach recognizes pastoralists as being amongst the most vulnerable and excluded within the rural poor, whilst at the same time seeing the huge potential benefits of pastoralism as a livelihood strategy in drylands and mountain regions (IFAD 2018c). By 'engaging with pastoralists', rather than 'developing pastoral areas', IFAD's holistic approach aims to address the problematic aspects and challenges of the social, economic and political life of pastoral communities. In pastoral contexts IFAD projects should recognize specific issues of scale, issues of flexible tenure and natural resource access, and the existence of customary norms and institutions (IFAD, 2018a).

IFAD and gender

IFAD has a strong focus on gender equality and women's empowerment. The [Policy on Gender Equality and Women's Empowerment](#) (IFAD, 2012a) guides projects to follow a three-pronged approach:

- promote economic empowerment to enable rural men and women to participate in and benefit from profitable economic activities;
- enable women and men to have equal voice and influence in rural institutions and organisations;
- achieve more equitable balance in workloads and in the sharing of economic and social benefits between men and women.

IFAD's [Gender Equality and Empowerment Scaling Up Note](#) (IFAD, 2015) flags IFAD's comparative advantage in gender mainstreaming, and that a key feature of its successful projects is having a well-articulated gender strategy grounded in sound gender analysis. Clear guidance on how to ensure effective gender mainstreaming in IFAD projects is presented in the recent *Mainstreaming Gender Transformative Approaches 2019-25* (IFAD, 2019). In addition, IFAD has produced a large number of useful toolkits for project design, including the HTDN *Poverty targeting, gender equality and empowerment during project design* (IFAD 2017). In line with current thinking, IFAD's focus is on transformative programming within women's empowerment.

IFAD, gender and pastoralism

IFAD's Livestock Position Paper (*Livestock planning, challenges and strategies for livestock development in IFAD*), identifies resource-poor livestock keepers (especially women) and pastoralists as among the main target beneficiaries of IFAD supported projects (IFAD, 2010a). In IFAD's Livestock Thematic Paper: [Gender and Livestock - Tools for Design](#) (2010b) the focus, while not specifically on pastoralist women as livestock keepers, presents many lessons and recommendations that are highly relevant to pastoralist women—including recognizing their role as animal healthcare providers, their issues of personal safety in accessing water and grazing, and recognizing the heavy workload of pastoralist women. Supported by IFAD, in November 2010 the first ever global gathering of women pastoralists took place in Mera, India (see Annex 1), bringing these and other challenges facing pastoralist women onto the global stage.

The IFAD Livestock Thematic Paper [Women and Pastoralism - Tools for Project Design](#) (2012b) explores many of the major themes that impact pastoralist women and restrict their economic empowerment, namely: marginalization, sedentarization, climate change, conflict, lack of voice, health and physical integrity, lack of education and lack of social capital. It also presents valuable recommendations for consideration in project design, including the need to:

- build on women's aspirations and achievements,
- avoid assumptions about women's roles within pastoral societies which can vary widely, and
- allocate project resources to support the creation or strengthening of mechanisms and strategies for men and women to discuss opportunities and constraints to gender equity.

In the recent HTDN *Engaging with pastoralists*, a number of recommendations are also made towards promoting pastoralist women's empowerment, highlighting how:

- women's participation in community and local governance is often limited by patriarchal discourses, biases and norms that define gender roles. Given pastoralist women's role as resource managers, agents of change and development actors, securing their place in decision making processes and enhancing their access to services and market opportunities represent strategic investments in pastoral societies.
- Investing in pastoralist women is also important to reverse certain practices that have an unfavourable impact on them, such as limited recognition of inheritance rights. (IFAD 2018b)

Scope of this How To Do Note

An increasing body of research and project-based interventions are attempting to understand and address the skewed gender power relations that disadvantage pastoralist women. One of the first documents that brought together the large body of literature, *Women's Empowerment in Pastoralism*, was published by the World Initiative for Sustainable Pastoralism (WISP) of the IUCN (Flintan, 2008). The International Centre for Integrated Mountain Development has more recently published a major study of the literature base and their experiences from seven years of research in Bhutan, China and India – *Gender and Pastoralism in the Rangelands of the Hindu Kush Himalayas* (ICIMOD, 2016). What these studies show is that whilst there are major differences in the individual contexts of pastoralist women, many of the challenges they face are broadly similar.

The remainder of this section draws on existing research and experiences on pastoralist women and highlights key challenges to address in a framework that will guide sound project design and implementation. The HTDN takes a gender transformative approach in that the current situation can be transformed into something better e.g. a situation of greater gender equality. Whilst the focus of this HTDN is gender and pastoralism, as the playing field between men and women in pastoralist livelihoods is not equal, there is a deliberate and greater focus on women.

1.2 Pastoralist mobility and gender

Mobility is the key factor that distinguishes pastoralism from other types of agricultural or livestock production systems; for example, in Africa pastoralism, mobility is undertaken to track the best grazing and water sources, to enable livestock to be bought or sold, or when movement is essential to flee drought, disease or conflict (IIED, 2009). Gender is influenced by pastoral mobility and the reasons and dynamics of the movement: i.e. who is moving to where, for what reasons and for how long, and whether there is a short- or long-term mobility pattern.

Gender influences the roles and gender practices in pastoral societies related to mobility, in particular labour practices: in a 'traditional' pastoralist system a household (HH) or family is often split, with men migrating seasonally with the main herd and women left with pregnant, sick, weak or young animals, plus responsibility for caring for the rest of the HH – children, the elderly as well as a farm plot. This is not always the case however, and women also undertake seasonal herding in some locations. Often, they are also responsible for moving and rebuilding the house and all HH possessions. Pastoralist production also depends on opportunities, for example moving livestock to take advantage of feed and fodder availability, and therefore the system as a whole is highly dynamic and requires women and men to undertake unique and different roles and risks. These roles are normally complementary and strengthen the production system. This also depends on complicated and dynamic extended families and social networks that have particular importance during drought when support is given and received between households and even communities.

During the design of projects, the mobility of pastoralists and the impacts that this has on the dynamics within and between pastoralist societies needs to be understood. Assessments need to recognize that pastoralist households and/or pastoralist family groups are complex and dynamic. Often assessments that have been designed for more simple household units such as those found in crop farming areas, may not be suitable for capturing these complexities and dynamics, and rather, an assessment more appropriate for pastoralist communities will need to be developed. This should be undertaken based on local knowledge of the pastoralist communities being studied and whom a project is seeking to support.

1.3 Gender and management, ownership and control over pastoral livestock and production outputs

Pastoralists manage their herds both in terms of types of animals of different sex and ages, as well as types of livestock (e.g. cattle, sheep, goats, camels, llamas). Though pastoralists have always managed their herds, the diversification of livestock types has increased in recent years as it has become riskier to depend on one particular livestock type alone, due to increased incidences of drought, variable rangeland quality and quantity, market accessibility and demand and other factors (Catley et al, 2013). The patterns of change in pastoral areas are complex and non-linear, with a mix of 'push and pull' factors driving sedentarization and diversification (see Livingstone and Ruhindi in Catley et al, 2013).

These changes make herd management more complex and will likely mean a greater role for women and children to share responsibilities with men: high levels of livestock diversification require flexible arrangements in family and homestead composition, and spatially extensive social networks to accommodate the different grazing needs at different times of the year (IFAD, 2018b). Women will usually have responsibility for small stock (sheep/goats) and/or the larger livestock that is kept around the household e.g. milking, sick or young animals, particularly if men are migrating. An increase in small stock may mean that men take over greater control of them, pushing out women who previously were responsible. Across pastoral areas more men now migrate for non-pastoralist related work, meaning many women are taking over traditional 'men's tasks' and often becoming the *de facto* heads of their households i.e. there can be a feminization of livestock keeping. Normally this means that women will also have decision making authority, though this may not always be the case with men maintaining authority over decisions such as sale of livestock despite living at a distance.

Rights to and ownership over livestock, particularly cattle, can be complex, embedded in tradition and custom and strongly negotiated (Flintan, 2008). In many pastoralist communities and particularly in Africa where collective livestock holding predominates, ultimately, livestock is considered to be the property of the clan or other collective authority. Normally every clan member, man or woman, has a right to access clan assets including livestock. Clan authorities can instigate processes of redistribution of livestock from the wealthy to the poor and it is difficult for any clan member to refuse this. On a daily basis livestock is controlled and managed by households. Men are seen to be more responsible and capable in managing livestock and normally they will be the ones involved in decision making related to this – as such women may need to access livestock through their husbands. The use of a bride price still occurs in some pastoral societies, whilst others use dowries for the transfer of livestock on marriage. Both bride price and dowries are embedded in what becomes labelled as 'customary', but both systems have strong negative implications in terms of their perceived 'ownership' over women and their role in reproduction.

In general, livestock is managed in a cooperative and household-beneficial way with men and women (and often children) having different roles and responsibilities. Changes in the environment and/or in the way that livestock is managed can have an impact on women's access to livestock including access to milk – for example if rangelands are degraded close to home then livestock may need to be moved further away, which makes it difficult for women to access the animals for milking. It is normally the man who takes livestock to market and receives the payment – this may make it difficult for women to access the money. An increased commercialisation of livestock can have an impact on women's access to livestock, and unless managed well can make it more difficult. Increased social stratification and uneven wealth distribution, recurring drought and other issues, is forcing some pastoralists out of pastoralism; and with limited opportunities for livelihood diversification this can have negative impacts on the household and social relations, including between men and women.

During the design of projects, the ownership, access and management of livestock needs to be understood as well as trends related to these. This is not only to understand the context in order to guide the design and development of the project, but also to ensure that project interventions do not negatively impact on women's rights, undermine or override them. In terms of support, pastoralist women require project interventions that will allow them to obtain greater control over the system of livestock production. The *Summary of recommendations on entitlements and access to livestock* (see Box 7, IFAD, 2012b) provides a good starting point, including identifying the right institutional arrangements to protect women's access to and rights over livestock.

1.4 Gender and rights and/or access to natural resources

Women and men require access to grazing and water for the livestock that they are responsible for in rangeland areas, as well as a wide range of natural resources for use within pastoralist households, such as drinking water, fuel wood, medicinal plants, wild food and materials for house construction. Rights of access to water, grazing and other natural resources within pastoralist rangelands are governed by pastoralist institutions, usually through communal tenure systems based on patrilineal kinship. These can be complex, of different types, overlapping and dynamic (Flintan, 2008). Some communal tenure systems are breaking down under changing systems of land use and ownership, with adverse environmental and social consequences: though this might be a point for the establishment of more gender equitable management organizations, without the knowledge, respect, or contextual functionality that existed in previous more customary institutions they are unlikely to succeed in the long-term.

Changing systems of tenure following privatization in the rangelands of the Horn of Africa are known to be adversely impacting women—with women missing out on formal title, and fences and barriers forcing them to walk further to access resources, whilst the breakdown of communal support systems leave them highly vulnerable (Flintan, 2011). They have been described as “falling between two stools” i.e. that of customary governance tenure and that of statutory, formal tenure (Adoko and Levine, 2008).

The collective nature of pastoral societies is important for the on-going resilience of pastoralist communities, including for facilitating sharing during drought, for effective management of rangeland resources, and for communication, peace-building etc. Women as well as men benefit from the collective nature of society, where ultimately, the strength of the collective ensures the sustainability of the pastoral system. Women play an absolutely key role in building up the social support networks so important in these collective systems through for example sharing food and household items with other women, with a reciprocal relationship established. However, in order to keep the collective strong, the collective is often prioritized over individuals and their rights. If the collective system is working well then women and other individuals obtain access to resources through it, protected by facilitating customary rules and regulations. However, if the system is not functioning well then women can lose out and be marginalized. Strengthening individual rights, without due consideration of the impact of this on ‘the collective’, can damage the collective which can contribute to a pastoralist system breakdown. As such where possible, the collective should be strengthened including strengthening women’s rights as part of this.

During the design of projects, the often-complex ownership, access and management of land and natural resources needs to be understood including whether they are held, accessed and managed collectively or individually. This is not only to understand the context in order to guide the design and development of the project, but also to ensure that project interventions do not negatively impact on women’s rights, undermine or override them: such rights may not be obvious but rather may be ‘hidden’ and thus if care is not taken, can be easily destroyed. As discussed, an important factor in how successfully women own, access and manage collective land and natural resources is how strong the collective governance body is, including in the protection of women’s rights. If the collective is functioning well and protects women’s rights, it is better practice to strengthen women’s rights through the collective rather than focusing on giving women individual rights outside the collective. This will strengthen the collective at the same time as strengthening women’s rights, and likely have better chance to maintain a sustainable pastoral system.

1.5 Gender and access to markets in pastoralist areas

The processing and marketing of livestock products is vital for sustainable livestock production. Men tend to dominate in the sale of large livestock, whilst women can play a key role in the marketing of small livestock (sheep and goats for example) as well as dairy products. The income raised from dairy products though small can provide an important regular income for purchase of non-livestock-based food items and other. Gaining access to markets to both sell pastoralist products and purchase other food items, remains a particular challenge however for remote pastoral communities. Additionally, women are likely to find it more difficult to travel far away to the larger markets in towns where better prices for livestock and/or livestock products may be earned. Women may also have less experience of bargaining and/or negotiating good prices from buyers and middle-men, though some women can be highly skilled in this regard.

Mobilizing both pastoralist men and women into cooperatives to promote income generation from livestock products can be difficult because of their frequent mobility, widely dispersed population and because they can be less business-oriented than other communities. However, women can be better placed and willing to do this due to their being more likely to be based at the main home and being well-connected to other women. Where pastoralist communities have access to markets and associated infrastructure, in some cases pastoral women have become highly successful in developing local value chains, especially in milk processing (see for example in southern Ethiopia). A great many others however depend on petty trading – selling charcoal and fuel wood, or brewing beer to supplement their income from pastoralist products.

Economic diversification into non-livestock alternatives can result in a range of trade-offs including the empowerment or disempowerment of women, depending on whether the change was a consequence of the loss of livestock, or was a deliberate strategy, and whether or not it is forcing women into undertaking greater workloads. Whilst increasing sedentarization has allowed some pastoralist women to successfully diversify into alternative livelihoods, there are very few opportunities for pastoralist women to compete with men and become successful livestock producers and traders. Many pastoral communities also still rely heavily on non-monetary, informal bartering systems (e.g. in Mongolia). This important aspect of pastoral livelihoods should not be ignored, particularly if development interventions may risk destroying them.

Interventions designed to promote the economic empowerment of pastoralist women are often implemented in crop-farming contexts. By assuming that women have only a marginal role in the pastoral economy, development interventions then contribute to their marginalization in practice (IFAD 2018a). For pastoral women to play strong and empowered roles in vibrant economies dependent on livestock productivity, there is a need to address communication linkages, infrastructure and capacity building in ways that will benefit pastoralist women. Women need access to finance, credit, information and knowledge that is fair, unbiased and harassment-free. Projects should enable pastoral women to become more market oriented by supporting market access, and pro-poor livestock value chains, through improved livestock marketing services such as information on prices and markets. Women should also be provided with training, such as negotiating skills, appropriate technology, credit and access to networks through locally managed credit schemes, and support for running small businesses (IFAD 2012b).

During the design of projects, markets and access to markets (livestock and other) needs to be understood, including any relevant gender issues. Which markets and how women access them needs to be part of this, including the challenges that they face in using them such as lack of cooperatives, skills and capacities, communication channels, finance or other needs. This should form the basis for designing transformative gender-sensitive interventions.

1.6 Gender and access to livestock services, finance and information sources

Livestock extension provision and veterinary services specifically targeted for pastoralists are more limited than in other livestock systems. The advisory and information services that exist are generally provided by men and are mainly designed by men for men. Support targeted at pastoralist women's involvement in livestock production is almost non-existent. Whilst pastoralist men tend to have considerable ethno-veterinary knowledge for managing their herds, and typically deal with diagnosis and the choice of treatment, it is generally women who are responsible for collecting and preparing the various herbs used in traditional remedies. As women also do the milking of animals, they are often the first to notice behavioural changes and other initial signs of disease. Women also tend to be the carers for the young stock and have a good understanding of their disease issues. Gender blind veterinary and extension interventions risk marginalizing women's role in livestock health and their active involvement in production.

Modern technology means that service provision to pastoralist communities no longer needs to be so constrained by distance and cost. Access to mobile financial services for example has ensured pastoralists no longer depend on cash and can access credit as long as they have a mobile phone (something more men than women have). Further, instant access to information on prices, weather systems and pasture conditions supports far more effective decision making. In some places such as East Africa, privatized community-based animal health workers (CAHW) have taken the place of government veterinary systems, providing a valuable community-based system in remote locations, though the numbers of *female* CAHWs is limited.

In the design of projects, in order to promote greater engagement and empowerment of pastoralist women in production it is important to ensure that services, training and outreach activities reach them. This should be based on a capacity or training needs assessment, and an understanding of the best way that women can learn and access services. Whilst it is important to avoid assumptions about separate trainings for men and women, women extension agents are likely to be a more effective means of disseminating information targeted to the roles of women in production. Pastoralist women may be illiterate and training should be adapted to accommodate for this. A multi-dimensional hands-on approach can work best. Interventions that can support women's access to high quality inputs and services, such as breeding and veterinary services, will be important (IFAD 2012b).

1.7 Gender-specific risks for pastoralist women

In pastoralist communities, customary labour arrangements mean women spend considerably more of their time than men on domestic tasks (walking to collect water, fire wood and grass for small-stock, as well as such as cooking and child care) and have limited time for revenue-generating tasks. Time spent walking in pastoral areas can be a high-risk activity with levels of theft, rape and violence seriously impacting pastoralist women. The current drivers of change in rangeland areas including insecurities are creating ever more risks, with fewer and sparser resources (due to climate change and rangeland fragmentation) requiring them to travel ever further. Conflicts in many areas compound the risks.

One of the key dimensions of women's empowerment is addressing the issue of time spent on reproductive tasks, often non-remunerated. A risk often occurring within development interventions is that they do not consider time burdens and add yet more tasks for women. IFAD projects frequently try to address the gender inequalities that see women perform much of the unpaid, time-consuming and least productive work (IFAD 2016). Recommended approaches are to invest in labour saving technologies that genuinely save time, are low cost and low maintenance; and to engage and involve men as much as possible in all stages as their approval is often essential to project success (IFAD 2012b). Labour saving technologies that might help reduce pastoral women's need to access communal natural resources for biomass energy and water, might be fuel efficient stoves, solar pumps/boreholes for drinking water, or alternative housing materials.

In the design of projects, the risks that women face need to be understood, accommodated for and/or where opportunities exist, addressed. Sensitivity will be required not to do harm and/or to make a situation worse for women. One way of addressing such risks is by opening up space for community dialogue on these issues so that they can be discussed by both men and women, and common ground and solutions found.

1.8 Gender and conflict

Conflict can be an innate part of life in pastoral areas whether due to such as cattle-raiding, disagreements between land users such as pastoralists and farmers, or between clans over territory and/or resources. The IFAD HTDN on How to Prevent Land Use Conflicts in Pastoral Areas discusses conflict in depth including tools and processes to use to understand conflicts, and how to avoid them.

It is often assumed that it is only men who instigate and get involved in conflict at a community level. However, though women may not be involved in the physical fighting, they may play a key role in cultivating a culture of conflict in the way that they educate children from an early age and/or whether they encourage their husbands and/or sons to participate in conflict or not. Pastoral women can also play a key role in peacebuilding – not only through educating children and the community in a culture of peace, but also through participating in peace dialogues, crusades, protests and other actions. Women also contribute to this through their social capital building, networking and reciprocal relations sharing resources and food in times of need. Development interventions at least should be developed to 'do no harm' to existing relations between men and women, and/or within or between communities, and at best, developed to build peace within and between men and women, communities and community groups.

In the design of projects, a gender-sensitive conflict analysis should be carried out (see HTDN on How to Prevent Land Use Conflicts in Pastoral Areas) to understand what conflicts exist in the intervention area including 'hidden' or 'latent' conflicts, and/or what potential there might be. The conflict analysis should also identify interventions that could assist in resolving the conflicts and/or in building peace. At the very least, interventions should be designed to not cause conflicts, and a social (including conflict) impact assessment of interventions would help identify any risk of this.

Section 2. Designing gender-sensitive projects in pastoral areas

Overview

This second section of the HTDN *Gender and Pastoralism* provides practical guidance to help ensure that pastoralism projects aiming to address gender issues are better designed.

Detailed advice on designing projects in pastoral areas was included in the HTDN *Pastoralism* using a 21-step framework divided into 5 stages (IFAD, 2018b, page 14: [Framework for designing pastoral projects](#)). Whilst many of these steps are relevant for projects with a focus on pastoralists (including men and women), section one of this HTDN has demonstrated that there are significant gender dimensions within pastoralism that projects need to consider more carefully to promote greater empowerment for women, as well as for ensuring that they are not further disadvantaged by inappropriate interventions.

Although time and resources are always limiting factors, a prerequisite is that projects should always be designed using participatory processes. Both men and women also need to be involved in project formulation in recognition that both genders stand to benefit from its proposed outcomes. The specific aspects in the project design process where gender issues need particular consideration include:

- identifying the need/opportunity for the project;
- identifying/targeting potential beneficiaries;
- undertaking a Gender Analysis of the existing pastoral system;
- determining the project goals and a theory of change in a gender sensitive way;
- identifying gender-sensitive interventions
- establishing a monitoring and evaluation plan.

Further reference materials and case study examples are provided in the annexes.

2.1 Identifying the need and/or opportunity for a project

IFAD supported projects should prioritize gender and transformative approaches to achieving gender equity. IFAD has already established a set of priorities to consider when developing projects that will better support pastoralist women in the short, medium and long term (IFAD, 2010a). This checklist can help in identifying initial project concepts:

- ✓ Understand the basic needs of pastoral women, the threats and opportunities that they face, their roles in pastoral societies and how these roles are changing;
- ✓ Understand how women influence decisions and what natural resources they have greater control over;
- ✓ Look to support women's empowerment, not only in how to enable pastoralists to become more market-oriented, but in particular in how to ensure that women capture the benefits of economic empowerment;
- ✓ Look to support women's access to productive resources (livestock) and main assets (water, land, fuelwood, markets, knowledge), promoting their participation in small-scale dairying and strengthening their role in decision making processes;
- ✓ Look to support income generating activities as a way to enhance women's socio-economic position in the household and empower them to play a greater role in their community. At the same time recognize that because of their extremely heavy workloads, women have fewer opportunities to diversify or maximize their livelihoods.

After a project idea or concept has been formulated, a task list can help to clarify the project context and identify supporting documents and information to demonstrate its relevance. Tasks might include:

1. Identify successful projects that have specifically included pastoralist women to identify lessons learnt from similar ideas and contexts.
2. Familiarize with the existing research on the current challenges and drivers of change impacting pastoralist women. Research is useful for enabling project designers to identify the issues that will need to be considered if projects are to be viable.
3. Identify the proposed project's relevance within the country context and IFAD's priorities. All countries with active IFAD engagement require a Results-Based Country Strategy Opportunity

Paper (RB-COSOP) that includes a section profiling target groups from a gender and youth perspective. The gender analysis within the relevant RB-COSOP should be reviewed alongside national policies focused on targeting gender and addressing poverty reduction e.g. national poverty reduction strategy papers. National policies identifying the legal and political frameworks in place for pastoralist women, as well as national commitments to women/the poor, will be important justifications for the project and action targeting women.

4. Conduct a comprehensive gender analysis and/or undertake a gender analysis of data already collected that can be disaggregated for pastoralist women (and men) in the project context, whilst recognizing that good data sources in pastoralist contexts are often difficult to find.
5. Obtain details on the existing projects, government support and other interventions that are already in place (or are not in place) in the project context including gaps, to further justify its relevance.

2.2 Identifying and/or targeting potential project beneficiaries

IFAD's pastoral development programme specifically targets poor livestock keepers – those who are economically or socially at risk and politically marginalized; particularly rural women, youth and the landless poor, whose animals, at most, provide subsistence or the minimum amount of daily nutrition requirements. (IFAD 2010a). IFAD as an organization also has an established set of principles for targeting project beneficiaries, see Box 1.

Some additional techniques that can be helpful for identifying beneficiaries in a gender sensitive way are:

Identifying women through an area of common interest - the [HTDN on Pastoralism](#) has a list of key questions to use for initial targeting of pastoralists and their representatives. For women it suggests identifying initiatives such as milk-marketing groups as the entry point (IFAD, 2018b page 16). Identifying an existing mechanism or social linkage that already brings a group of women together is a well-recognized targeting strategy in development.

Considering the different ages and status of women - age, status, wealth and education can all have an impact on the status that women have in a community and amongst or between women themselves. In a well-functioning polygamous relationship, women can happily share roles and responsibilities. However, in an unequal relationship where for example the first wife dominates and causes problems for the other wives, the situation can cause harm and negativity. Women often gain status as they get older, so young women can be particularly vulnerable.

Project ideas that are demand driven will self-select their beneficiaries - it is important to ensure that the proposed project follows the aspirations of its target beneficiaries. During the targeting process, consulting with other stakeholders who have regular access to pastoralist women about their on-going needs, for example NGOs or government agencies who support pastoralist women (e.g. healthcare workers), can help validate the goals and targeting of proposed beneficiaries.

Consider issues of scale - it is essential when designing projects with pastoralists to consider issues of scale when identifying the area of proposed impact. Many project interventions target the HH, but issues impacting pastoralist women will vary according to whether the unit of analysis is related to the women as individuals, their immediate household, their wider household or extended family, their community, the relevant resource unit (e.g. area of rangeland accessed for resources), the formal/informal organizations influencing their resource management, or their national/regional level area of mobility.

Box 1: IFAD Targeting Principles

Guiding principles for identifying and reaching the target group should:

- focus on those able to take advantage of opportunities offered – productive poor;
- proactively reach those with fewer assets and opportunities;
- include marginalized groups;
- address gender issues with a specific focus on women; and
- recognize that relative wealth or poverty can change rapidly due to external shocks.

Lessons learned from targeting include that:

- Local level poverty definitions and criteria may be more appropriate and can more accurately capture non-income dimensions of poverty and vulnerability;
- Understanding poverty processes and livelihood systems is crucial;
- Geographical targeting, activities and services must be self-targeted to the poor; and
- Inclusive and empowering methods work best.

Source: IFAD *Policy on Targeting. Reaching the Rural Poor* (2008)

2.3 Undertaking a Gender Analysis of the existing pastoral system

The HTDN *Pastoralism* provides details on how to undertake a *pastoral system gender analysis* based on the Sustainable Livelihoods Framework as part of project design. The four components of the pastoral system gender analysis are identified as livelihood resources, policies and institutions, shocks and trends, and livelihood strategies (see IFAD 2018b page 18). For projects specifically focused on pastoralist women it is suggested that a gender analysis also be conducted early into the design process to determine which aspects of the pastoral system targeted by the project will be strongly influenced by gender and the likely impact on women.

Through a gender analysis it is possible to obtain qualitative information for understanding the different roles of men and women, to identify what resources they have, or they control, to understand what their priorities are, and to uncover the reasons for any gender differences. A gender analysis can also help identify where adverse gender issues are impacting women's empowerment for example. With this information available, projects can be better designed towards ensuring pastoralist women can play more acknowledged and empowered roles supporting the sustainability of the overall pastoral production system. Though explicitly a project may want to address gender imbalances by targeting women, it is still important to understand what men are doing as well i.e. the gender analysis must be directed to both men and women.

Gender analyses are now widely used across most development initiatives to assess the gender context of a project and to identify roles, statuses and inequalities so that they can be incorporated by a project. A Gender analysis is often conducted by means of key informant interviews, focus group discussions, as well as desk reviews, using a wide range of participatory tools. In a pastoralist context, where household members and their livestock assets may not be in the same location, the use of many standard participatory tools is more challenging.

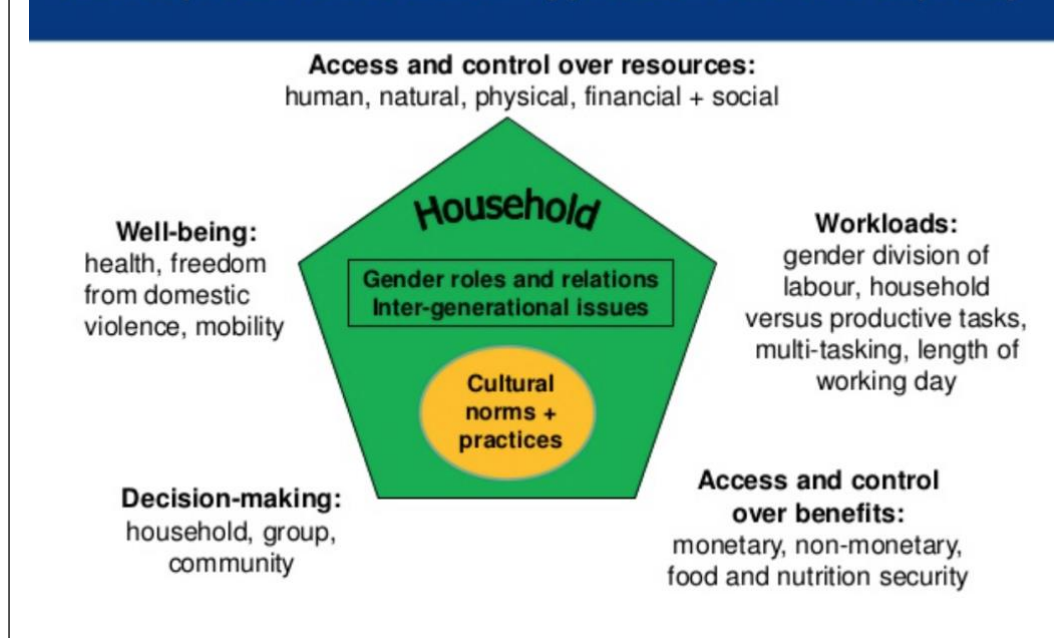
An annotated bibliography that identifies some of the more useful information sources and tools for undertaking a gender analysis focused on livestock production or pastoralism are given in Annex 2 of this HTDN. A number of formal gender analysis frameworks exist that can be used, or a gender analysis methodology can be adapted to the specific context.

Prior to undertaking a pastoral system gender analysis, it is important to be clear about the reasons for information collection as participatory based approaches are very time consuming, and community participants will already have heavy workloads. Based on some of the key issues impacting pastoralist women identified in Section One of this HTDN, a set of broad thematic areas are suggested in Table 1 below for use in planning a pastoral system Gender Analysis. These should be adapted to the specific context of the proposed project and undertaken following a review of the gender analysis toolkit guidance documents referenced in Annex 2.

Table 1. Examples of issues to address in a Gender Analysis in pastoral systems

<i>SLF</i>	<i>Pastoral system requirements</i>	<i>Examples of issues to address in a Gender Analysis</i>
Human assets	Household structure and dynamics Herding, health, domestic or other tasks for pastoralist production Requirements in terms of information and knowledge for example on veterinary care, or alternative income opportunities	What constitutes the pastoralist HH including absent members? What is the daily/seasonal division of labour/workloads? (Productive and non-productive roles) Are there gendered differences in terms of access to services and information?
Economic assets	Livestock resources (species, numbers, production system, herd management) Financial resources (access to capital, income, credit)	What roles do different HH members play in the care and management of livestock? What are ownership and/or access rights? Who has the ability to purchase and sell livestock, and spend the money? What are the gender differences in livestock benefits – income, food, other? Who has access to credit?
Natural assets	Sufficient quality and quantity of natural resources (grazing, water, other) for livestock, plus other resources needed by the HH Sufficient land resources including cropping land where appropriate Effective tenure and governance	What are the different natural and land resources, and who uses, accesses, controls, manages these and how? What are the gendered impacts of land and resource degradation? What trends of land use change are there and what are the gendered impacts of these?
Social assets	Decision making processes (private and public) Skills and capacity for such as leadership Customary or other institutions, social networks for cooperation and for support (for livestock production, trading or survival)	How does gender influence decision making processes in the HH and/or in the community or public arena? What community, customary, social institutions do men and women belong to and what is their role in these? What social networks and/or self-help groups exist and what is role of men and women in these? What role do men and women play in conflict and peacebuilding?
Physical assets	Permanent water points, markets Access to social services	What are the gender differences in terms of access to and management of essential infrastructure? What social services exist and what access do men and women, boys and girls, have to these?

Conceptual framework: Typical areas of inequality



IFAD has produced a webinar series on Gender and Targeting which contains practical tips on how to conduct livelihoods and gender analysis. The figure above presents a conceptual framework of where inequalities may exist in a HH.

An effective gender analysis can identify

- Social relations (normative roles, duties and responsibilities);
- Activities (division of labour within the HH and community);
- Access and control over resources, services and decision making; and
- Gender needs both practical (current), and strategic (what needs to change).
(Pasteur, 2002)

Some examples of participatory tools and what they might usefully achieve are given in Table 2.

Table 2 Gender analysis tools to guide the development of gender-sensitive projects

<i>Theme</i>	<i>Gender analysis tools</i>	<i>What a potential project might be aiming to achieve:</i>
Identifying livestock ownership or access patterns including rights to use, sell, purchase, benefit from	Semi-structured interviews (to identify rights over livestock, the implications, and differing objectives) Income/expenditure pie charts Economic wellbeing mapping Value chain actor key informant interviews Resource benefit analysis	Increased livestock ownership for women or increased access to the benefits that come from livestock (income/status/food security) Supporting potential value chains for generating more income
Identifying the livelihood-based natural resources and assets used/accessed by women	Mobility mapping Resource mapping Seasonal calendars Transect walks Pairwise ranking (to prioritize problems)	Assisting women to have greater access the resources/assets they need Addressing male dominated frameworks blocking access
Understanding and comparing the current livelihood strategies/ workloads of women and men	Unstructured interviews Daily activity profiles Life histories Gender communication profiles Intra-household decision making matrix	Reducing workloads of women Increasing women's knowledge and access to information so they can undertake more effective production tasks
Identifying the social institutions women use to support the pastoral system	Stakeholder analysis Social network analysis Venn diagrams	Supporting mechanisms beyond the HH that women rely on and which could be built up for a project intervention
Understanding the physical infrastructure that women need to access to improve their role in the pastoral system	Social analysis (important for understanding power relations) Community action planning Successes, challenges, opportunities and risk analysis exercises	Improved access to permanent water points and markets Women more engaged in the commercialisation of pastoral production

Additional notes on gender analysis:

As highlighted in Section One of this HTDN, pastoralist women's overall well-being and empowerment is being impacted by drivers of change. Some of the tools selected for the gender analysis should be used to investigate the current context-specific drivers of change that are impacting women either positively or negatively.

A wider stakeholder analysis, that includes all those who have an influence over activities undertaken by pastoralist women, or who have specific knowledge about issues impacting pastoralist women, can provide useful additional information for the gender analysis. These may include: crop-farming communities; public institutions - national ministries, including agriculture, environment, health and education, and local governments; civil society organizations: international and local NGOs; and the private sector: traders, dairy plants, animal health suppliers and service-providers.

There is now considerable research into how to use gender-disaggregated data to provide a quantitative evidence base on gender differences and inequalities. Often termed 'addressing the gender gap,' Annex 2 provides some references and toolkits for how to do this. It should be noted that whilst quantitative information can reveal the disparities, a gender analysis is still needed to explore why the disparities exist.

2.4 Determining the project's proposed outcomes

There is an increasing sense that to address gender inequalities transformative change is what is needed:

The momentum for change needs to be secured by complementary investments in women's empowerment and sensitization with the issue of equitable workloads. Gender transformative approaches encompass both of these elements by enabling women and men, together, to understand how gender inequalities restrict their development, and to create a household vision to improve their lives (ICIMOD, 2016).

Gender transformational approaches can happen at three levels - personal, social and institutional. Transformational gender tools help challenge the ideological, socio-cultural, economic, political and institutional frameworks and structures that create, recreate and maintain gender inequalities. Gender transformation does not simply entail a 'how to' but rather a sustained effort to change attitudes that result in the socialisation of gender equity norms (ILRI, 2013). A state of change to aim for can be identified through such as scenario planning or 'futuring' - here a community defines the future state and then discusses what needs to change and what steps are needed to get there.

IFAD, in cooperation with its partners, is one of the leading agencies pioneering the innovative approach of Household Methodologies (HHMs). This approach seeks to change the persistent pattern of gender inequality. HHMs shift the focus from the individual to the household level, and from things – such as assets, resources and infrastructure – to people, and who they aspire to be and what they aspire to do.

HHMs enable family members to work together to improve relationships and decision making and achieve more equitable workloads. They tackle underlying social norms, attitudes, behaviours and systems that represent the root causes – rather than the symptoms – of gender inequality. HHMs can integrate gender and social justice into a variety of technical interventions, such as value chain development, rural finance or agricultural extension, and can be included in any project regardless of its technical focus. Implementation typically takes between one and three years. Traditional leaders are key for setting the appropriate climate for implementation and acceptance of positive changes to gender roles and relations and other power dynamics (IFAD 2018d). A good example of the application of HHM in Tajikistan can be found in Annex 2.

2.5. Identifying interventions

Interventions that are needed to empower pastoralist women—for example improving income generation, increasing wellbeing, reducing vulnerability, improving food security, and improving access to a more sustainable natural resource base—have been suggested throughout section one of this HTDN.

In the project design process, interventions will need to be aligned to the specific pastoralist context, which may be a remote, unstable, conflict-prone region where mobile or semi-mobile communities face additional challenges of land fragmentation and climate change induced resource loss. Identifying appropriate and feasible project interventions will be a challenge but by exploring different opportunities, identifying alternative intervention options and ensuring flexibility in design – and most importantly looking beyond standard development interventions — innovative project interventions are possible. Box 2 provides some recent IFAD guidance on identifying viable interventions and Annex 3 provides case study examples of projects that have been particularly innovative and/or successful. In most cases the development of a clear gender strategy for guiding how to address gender inequities including women’s empowerment is key.

Box 2 Guidance for identifying viable project interventions

In its 2017 evaluation synthesis report on gender equality and women’s empowerment (GEWE), IFAD identified a number of lessons learned that are useful for defining a project’s proposed interventions:

- a) Interventions directly aimed at transformative changes are more effective than inclusive approaches;
- b) Multiple and complementary activities promoting gender equality and women’s empowerment are more likely to facilitate changes in gender roles and relations;
- c) Concrete measure designed to reduced women’s workloads must be part of project design;
- d) Support to women’s organization can provide platforms for mutual support and interest, in particular in conservative contexts;
- e) Working with men is critical as they are often the gatekeepers of customary practices that can limit women’s access to resources and public spaces;
- f) A rigorous analysis of the socio-economic context is needed for effective strategies to address the root causes of gender inequality and women’s powerlessness;
- g) Cultural sensitivity is required for discussing and promoting gender equality and women’s empowerment with local men and traditional leaders in particular challenging contexts;
- h) Resources for gender-related interventions need to be adequately budgeted and used;
- i) Highly participatory approaches are important for gender-inclusive outcomes;
- j) Measures to protect women from violence are needed;
- k) Promoting unconventional and new roles for women helps in shifting mind-sets and commonly held beliefs. For example, supporting IGAs outside the traditional division of labour or training women as extension workers; and
- l) What gender transformative change means depends on the context: different benchmarks are needed for different contexts, but a good contextual analysis is a general prerequisite.

Source: *Mainstreaming Gender Transformative Approaches IFAD Action Plan 2019-25*

Project design should also take into account:

- ✓ Minimum Standards in Pastoral Areas - see HTDN *Engaging with Pastoralists*.
- ✓ IFAD Lessons Learned documents on how to make a difference for rural women (e.g. *reducing women's domestic workload through labour saving technologies and practices, through water investments*) whilst recognizing that the needs of rural women in agricultural contexts will be different to pastoralist women's needs. For example, the mobility of many pastoralist households means that their need for physical items is limited and the location of water points needs to be aligned with the location of grazing areas.
- ✓ The Mera Declaration from the 2010 Global Gathering of Women Pastoralists in India was produced as a guiding political document and to request support globally in a number of areas. Although many areas are beyond the remit of IFAD funding, it is an important document to take it into account to ensure that project interventions 'do no harm' in other areas. For example, it is important that projects do not assume that girls should remain as working members of the HH but rather, encourage pastoralist girls into formal education. As the Mera Declaration highlights, education is crucial for achieving girls' long-term empowerment—including obtaining more decision making power over their reproductive rights. (See Annex 1 The Mera Declaration).

2.6 Establish a monitoring and evaluation plan

A project's monitoring and evaluation plan defines the system used for tracking and measuring progress, performance and impact. Monitoring is a continuous process that allows the revisiting of the design, planning and implementation of the project to ensure decisions taken and assumptions made are valid, and to review whether corrective actions need to be taken if the project deviates from its plan. Evaluation relates to tracking progress at the higher level of the project logical framework – i.e. the project outcomes – to see if change has been achieved.

For pastoralism projects the Sustainable Livelihoods Framework (see above) is useful for identifying areas in which change should be measured and for developing gender-sensitive indicators to assess change. Indicators are best developed with the participation of project beneficiaries and stakeholders. A first step is to establish a baseline, and then establishing a target or different targets based on the changes that beneficiaries want to see happen. Defining what success will look like is useful for then identifying gender-responsive indicators to monitor the change. Both qualitative and quantitative indicators are important (World Bank, FAO and IFAD, 2009).

This checklist is useful for confirming the right process has been followed in designing the M&E plan:

- ✓ How has the project monitoring been designed to ensure the reliability of feedback mechanisms with respect to differences in gender?
- ✓ Is the data collected gender-disaggregated?
- ✓ How participatory is the project monitoring and evaluation system?
- ✓ What roles do women from local communities and national bodies have in monitoring project progress?
- ✓ Has a system for self-monitoring of resource use by the communities been developed?
- ✓ What role do women have in self-monitoring of resource use?
- ✓ Have the assumptions in the logical framework related to involving women been monitored?
- ✓ Are gender issues being effectively tracked by the project monitoring system?

Further guidance is available within IFAD's *Managing for Impact in Rural Development: A Guide for Project Monitoring and Evaluation* (2002).

For quantitative data monitoring, the **Women's Economic Empowerment in Agriculture Index (WEAI)** is now widely used. Building on the considerable progress made through the roll out of the WEAI, a report in the IFAD/FAO Research Series (19) provides a streamlined approach that reduces the data requirements (IFAD/FAO, 2017). Developed by IFPRI (International Food Policy Research Institute) **WEAI** is an innovative tool that seeks to identify obstacles to gender equality, and may be used to track gender equality and measure empowerment, agency, and women's inclusion in the agricultural sector. It measures the roles and extent of women's engagement in agriculture across five domains of empowerment, and it may be used to compare women's empowerment relative to men within the same household. The five domains included in the WEAI are:

- Production: Sole or joint decision making over food and cash-crop farming, livestock, and fisheries as well as autonomy in agricultural production;
- Resources: Ownership, access to, and decision making power over productive resources such as land, livestock, agricultural equipment, consumer durables, and credit;
- Income: Sole or joint control over income and expenditures;
- Leadership: Membership in economic or social groups and comfort in speaking in public; and
- Time: Allocation of time to productive and domestic tasks and satisfaction with the available time for leisure activities.

In order to identify indicators to measure progress towards women's empowerment specifically in livestock contexts, research recently undertaken in Tanzania has piloted progress towards defining a **Women's Empowerment in Livestock Index (WELI)**. The dimensions of empowerment covered include: (1) decisions about agricultural production; (2) decisions related to nutrition; (3) access to and control over resources; (4) control and use of income; (5) access to and control of opportunities; and (6) workload and control over own time (Gaile, 2018). The research compared women in high-intensity dairy sites with pastoralist women with less intensification. Women with the lowest levels of livestock assets and intensification showed the lowest levels of empowerment, unsurprisingly. The WELI offers a useful framework for quantitative data on empowerment in livestock contexts. Some other possible indicators relevant to pastoralist women's empowerment are given in Box 3.

Box 3: Examples of qualitative indicators of empowerment

Indicator questions to assess empowerment:

To what degree are women aware of local politics, and their legal rights? Are women more or less aware than men? Does this differ by socio-economic grouping, age or ethnicity? Is this changing over time?

Do women and men perceive that women are becoming more empowered? Why is this?

Do women perceive that they now have greater self-respect? Why is this? How does this relate to men's perceptions?

Do women/men perceive that they now have greater economic autonomy? Why is this?

Are changes taking place in the way in which decisions are made in the household, and what is the perceived impact of this?

Do women make decisions independently of men in their household? What sort of decisions are made independently?

Key questions for qualitative analysis:

How have changes in national/local legislation empowered or disempowered women or men (e.g. concerning control over resources such as land)?

What is the role of local institutions (including women's institutions) in empowering/disempowering women/men?

Is the part that women, as compared to men, are playing in major decisions in their locality/household increasing or decreasing?

Is there more acknowledgement of the importance of tasks customarily carried out by women, e.g. child care?

How are women organizing to increase their empowerment, for example against violence?

If employment and education for women are increasing, is this leading to greater empowerment?

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Annexes

Annex 1. The Mera Declaration of the Global Gathering of Women Pastoralists

We, the women pastoralists gathered in Mera, India, from November 21-26, 2010, representing 32 countries, have met to strengthen alliances and forward practical solutions to issues that affect us.

We are part of a world-wide community of pastoralist peoples that is 300 million strong. We pledge that we will continue to live in a way that is environmentally sustainable and protects biodiversity and common resources for generations to come. We will continue to network and share our best practices and lessons learned to build capacity amongst ourselves and the global community.

We experience first hand the leading edge of climate change and its associated problems, and we have much to share with the world about adaptation, mitigation and living sustainably on planet earth. Recently, pastoralists have been increasingly vocal at the international level but, as women, our voices have yet to be fully heard. We have unique and equally valuable contributions to make to our own communities and the global community.

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We will work with men to build strong and equitable pastoralist societies and we will contribute to greater social equality within our families, our communities, our countries and around the world.

We present this declaration as a guiding political document to inform and support the development of pastoralist policies.

We call on governments, governing agencies of the United Nations, other relevant international and regional organizations, research institutes and our own customary leaders to support us and to:

1. RECOGNISE the essential role of pastoralists in global environmental sustainability, including the conservation of biodiversity, mitigation of climate change and combating desertification.
2. ENSURE the equal rights of pastoralist women and recognize their key role in society. This includes the recognition of the work of women pastoralists as a valid profession and as a fundamental component of pastoralism.
3. RECOGNISE pastoralist mobility as a fundamental right.
4. ENSURE and defend pastoral access to resources, including our traditional grazing lands.
5. PROTECT the rights of pastoralists and provide security in nomadic areas including the enforcement of laws that guarantee the safety of women.
6. RECOGNISE pastoralists who identify as indigenous and respect the UN Declaration on Indigenous Rights.
7. MONITOR the development and implementation of policies affecting and protecting pastoralists.
8. SUPPORT the development of an international organization in charge of considering complaints about violations of pastoralist rights. This organization needs the ability to hold countries accountable and should include pastoralist women as members.
9. ADAPT existing legislation to take into account the specificities of pastoralist ways of life and differentiate nomadic and transhumant pastoralism from intensive livestock production.
10. PROMOTE regional policies and treaties that take into account trans-border pastoralism and respect traditional grazing territories and migratory patterns. These are to be negotiated in consultation with pastoralist women.
11. DEVELOP specific policies that promote the sustainability and welfare of pastoral ways of life and the ecosystems we rely on for survival. The policy-making process must include meaningful participation, and consultation, with pastoralist women.
12. DEVELOP legislation that restricts development that harms or threatens pastoralist livelihoods.

13. ALLOW year-round access to grazing lands, including some lands that are currently within wildlife preserves and conservation areas. These grazing spaces are to be established in consultation with pastoralist women.
14. PROMOTE and recognize Indigenous Community Conservation Areas (ICCAs).
15. ENSURE proportionate representation of pastoralist women in all levels of governance.
16. RESPECT the right of pastoralist women to education, both formal and informal, and including secondary education. Provide support to shift perceptions around the full educational needs of girls.
17. DEVELOP accessible and appropriate programmes for pastoralist children to access education. Special emphasis is to be given to pastoralist girl children. These are to be developed in consultation with pastoralist women.
18. DEVELOP mobile facilities that respect pastoralist realities and are in line with the needs of pastoralist women.
19. DEVELOP and implement programmes that support women's health in pastoralist communities. Information and training on health, particularly reproductive health, should be given priority.
20. CREATE and support programmes that promote the economic development and diversify economic opportunities for pastoralist women, including micro-credit financing. These programmes must be developed in consultation with pastoralist women.
21. SUPPORT pastoral women through capacity building, including direct access to markets and training to improve the quality and marketability of their work and managerial skills.
22. SUPPORT training programmes focused on leadership and communication to enable pastoralist women to effectively participate in negotiations in all issues affecting their ways of life.

23. SUPPORT and fund research into new technologies that further improve the efficiency and environmental sustainability of pastoralist ways of life. These technologies should be attuned to the needs and realities of pastoralism and should take advantage of renewable and easily accessible natural resources.

We women pastoralists want our children, and our children's children, to have the tools and opportunities they need to adapt to the realities and changing conditions of the modern world while retaining their traditional cultural legacies and lifestyles.

This is our right and it is by remaining pastoralists that we can be of greatest service to the entire human community.

Annex 2. Annotated references on practical tools for designing projects for pastoralist women

ACDI/VOCA

Gender Analysis, Assessment and Audit Manual and Toolkit

ACDI/VOCA 2012 (88pp)

<http://www.acdivoca.org/wp-content/uploads/2016/07/ACDI-VOCA-Gender-Analysis-Manual.pdf>

This is not specifically focused on livestock or pastoralism but is a useful reference guide on tools and methods for undertaking gender analysis studies, assessments and audits. It goes from how to build a team and how to undertake focus group discussions or key informant interviews, to how to analyse gender analysis findings in order to create recommendations and undertake a stakeholder workshop to presents them. It references a large number of information sources and provides specific gender analysis tools namely:

- 1-Activity profiles
- 2-Examining value chain relationships
- 3-Gender communication profiles
- 4-Daily activity clock
- 5-Value chain actor questionnaires
- 6-Designing semi-structured questionnaires (see p60 for a gender analysis questionnaire specifically for pastoralists)
- 7-Cooperative and farmers organizations - gender
- 8-Successes, challenges, opportunities and risk analysis exercise
- 9-Interaction gender audit survey questionnaire

EU

Mainstreaming gender equality through the project approach

Paper for EU Delegations by Thera van Osch, EU Gender Advisory Services, 2010. (33pp)

https://www.academia.edu/37229395/Mainstreaming_gender_equality_through_the_project_approach_Mainstreaming_gender_equality_through_the_project_approach_Table_of_Content

Provides information tools and skills to promote gender mainstreaming effectively throughout project cycle management. There is a useful table on p8 Engendering the project cycle.

Engendering at the identification stage: stakeholder analysis, problem analysis, analysis of objectives, analysis of strategies.

Engendering at the formulation stage: full-scale gender analysis which then needs to be put into the logframe with resource planning and accountability on gender performance. Gender responsive indicators should also include women in the oversight process.

Engendering at the project implementation stage: unexpected difficulties and circumstances may drive equality to the side lines.

FAO

Understanding and integrating gender issues into livestock projects and programmes: A checklist for practitioners.

FAO 2013. (56pp)

<http://www.fao.org/3/a-i3216e.pdf>

Although not focused on pastoralism (but on small ruminants, the poultry sector and dairy farming) this document provides practical guidance for project design, implementation and monitoring. The Gender Analysis Tips and Tools table is potentially very useful source of suggestions for what to think about for addressing:

- access and control over natural resources
- distribution of labour and tasks based on gender and age
- access to technologies, training and extension services
- access to financial services
- access to markets
- participation and decision making power

Guide to mainstreaming gender in FAO project cycle

FAO 2017. (24pp)

<http://www.fao.org/3/a-i6854e.pdf>

Whilst targeted at FAO projects, and agriculture more broadly, this pocket guide provides clear step by step guidance through the FAO project cycle to explain the importance of gender-sensitive programming. It provides examples of participatory tools, 'How to' tips, as well as case study examples of how using gender analysis and other tools had major impacts on project outcomes. The pocket guide also includes an

explanation on the gender marker – a numerical score given at the project formulation stage on whether a project has gender relevance.

Other Useful FAO Resources

- The Socio-economic and Gender Analysis (SEAGA) programme
The SEAGA approach explores the capacities, vulnerabilities, resources, livelihoods and institutions of the target population. It advises the use of a variety of participatory rural appraisal tools and checklists, organized into three toolkits. Each toolkit includes key questions and related tools for collecting information in a participatory way.
Field level handbook <http://www.fao.org/docrep/012/ak214e/ak214e00.pdf>
- Livestock guide <http://www.fao.org/docrep/012/al205e/al205e00.pdf>
- Project cycle management technical guide <http://www.fao.org/docrep/012/ak211e/ak211e00.pdf>
- Rural households and resources <http://www.fao.org/docrep/012/al206e/al206e00.pdf>

ILRI

Guidelines on integrating gender in livestock projects and programmes

Njuki, J., Waithanji, E., Bagalwa, N. and Kariuki, J. 2013. Nairobi, Kenya: ILRI. (44pp)

<https://cgspace.cgiar.org/bitstream/handle/10568/33425/GenderInLivestock.pdf?sequence=1>

The purpose of this manual is to provide operational guidance to ILRI staff and partners on how to integrate gender into the project cycle in accordance with the gender strategy. The first section covers the key concepts of gender, the rationale for gender mainstreaming in livestock development projects and programs and raises the key issues in gender and livestock development. The second section covers the integration of gender into the project cycle, from problem and context analysis, project design, implementation, monitoring and evaluation. Table 3, page 13 provides useful questions, followed by an analysis of the different types of gender analysis frameworks – Moser, Longwe, Social relations, GAM - gender analysis matrix, CVA - Capabilities and Vulnerabilities Analysis. The list of qualitative and quantitative tools for gender and livelihood analysis (Table 5) has been included within this HTDN.

World Bank, FAO and IFAD

Gender in Agriculture Sourcebook

World Bank, 2009. Washington DC

<http://siteresources.worldbank.org/INTGENAGRLIVSOUBOOK/Resources/CompleteBook.pdf>

Module 14 of the Gender in Agriculture Sourcebook is focused on Gender and Livestock. It applies a gender in Sustainable Livelihoods Approach to livestock programming on the basis that: developing more viable livestock options improves the livelihood and well being of all HH members; understanding gender means their different livelihood needs and priorities can be addressed; social protection can be addressed as building assets reduced vulnerability. Box 14.2 Is potentially very useful as it suggests M&E indicators for gender and livestock projects.

The use of gender-disaggregated data to help tackle gender gaps

In order to better integrate gender into livestock projects is useful to collect and analyse gender-disaggregated data about the social context. There are a range of guidelines available, and although many are focused on agriculture they can provide a conceptual framework and useful tools.

FAO, 2011. Women in Agriculture: Closing the Gender Gap

<http://www.fao.org/docrep/013/i2050e/i2050e.pdf>

USAID. Rubin et al 2009. Handbook on Promoting Gender Equitable Opportunities in Agricultural Value Chains https://pdf.usaid.gov/pdf_docs/pnaeb644.pdf

IFPRI, 2011 Gender, assets and agricultural development programs: A conceptual framework (<https://doi.org/10.2499/CAPRIWP99>)

IFPRI, Alkire et al., 2013 Women's Empowerment in Agriculture Index

<https://doi.org/10.1016/j.worlddev.2013.06.007>

CGIAR (Research Program on Livestock and Fish). Stapleton & Mulema, 2017 Community gender profiles help target small ruminant value chain interventions in Ethiopia

<https://livestockfish.cgiar.org/2016/11/04/community-gender-profiles-ethiopia/>

Source: Jac Davies, Jul 2, 2018. Integrating gender into livestock projects: how data can help

Annex 3. Case studies of IFAD innovative gender and pastoralism projects

1. Community Livestock and Agriculture Project (CLAP), Afghanistan

Different sub-components within this long-term project aim to empower women by targeted inclusion at both organizational and field levels. The ratio of project staff is 68 men to 32 women, above the target set at 75:25. At the field level, women are involved in collaborative and individual activities. Back yard poultry projects have directly supported 13,332 poor women, whilst the integrated dairy schemes and livestock development among the Kutchi sub-components have supported 740 women through inputs for dairy processing and lamb fattening. Both men and woman benefit equally from outcomes at the field level, resulting in food security and livelihood improvement in the targeted provinces and districts. The fact that projects are implemented through community structures (where the presence of female members are ensured) also allows women to play a pivotal role in the process of project selection, procurement and implementation. In addition, in recognition that illiteracy among rural women is major constraint in transferring skills and knowledge, the project has ensured all trainings/extension work be adjusted, for example by providing printed poultry manuals, leaflets, charts, and models using designs with pictures, so as to be easily understandable to illiterate women. Source: Ministry of Agriculture, Irrigation and Livestock (2018), Community Livestock and Agriculture Project CLAP

2. Agricultural Resources Management Project II (ARMP II), Jordan

The increased participation of women in the economic life and development of their communities was an important feature of the approach and design of ARMP II. Among the communities qualifying for this project, baseline analysis showed that some groups (including the elderly, landless and uneducated), were chronically vulnerable to shocks, and that gender roles or gender relations in the more traditional villages were inhibiting the full participation of women in community development and income generating activities. Community development was given prominence as the first component, with improved general living conditions of women included as an outcome, albeit budgeted at only 5% of overall base costs. The project has provided relevant training to more than 9,000 women in dairy processing, fruit and vegetable processing, mushroom cultivation, poultry raising and home gardens. Local Community Committees were founded for women's activities and capacity development. Project evaluations show that it adopted culturally sensitive modalities and demonstrated flexibility in modifying interventions in the light of its operational experience. Gender equity and women empowerment is now rated as more satisfactory than previous.

Source: IFAD (2016), Hashemite Kingdom of Jordan, Agricultural Resources Management Project II, Project completion report, Main report and appendices.

3. Wool and Mohair Promotion Project (WAMPP), Lesotho

Based on information collected during a supervision mission, a targeting strategy was created to ensure that gender would become mainstreamed in all relevant project activities towards improving livelihoods, empowering women, and reducing their workloads. The M&E officer of the project would also take on the role of Gender Focal Point. Whilst Components A (Climate Smart Rangeland Management) and B (Improving Livestock Production and Management) were found to have successfully reached women in terms of training activities, the target of 50% of women involved in rangeland management planning was seen as overambitious given that women were underrepresented in associations. The establishment of new associations (to have at least 30% women) was defined as an opportunity for the project to promote women's participation, including in management committees. Regarding Component C (Wool and Mohair Fibre Handling and Marketing), it was noted that women were involved in classing and recording activities, but shearers were exclusively men. By offering trainings on classing, recording and shearing, the WAMPP managed to achieve an overall balanced participation between men and women.

Source: IFAD (2018) Lesotho, Wool and Mohair Promotion Project, Supervision Report, Main report and appendices

4. Project for the Promotion of Local Initiative for Development in Aguié, Niger

With its sound gender strategy and targeted financing, this project has contributed significantly to improving the living conditions of women. This is a remarkable success in a context where the status of women has remained unchanged or has worsened in terms of their access to education, land, means of production, markets and freedom of decision. Women's representation and their active role in village level decision making bodies was a project priority, resulting in more women than men being part of the local management committee (60% against 40%). Women represented 61% of the direct

beneficiaries of the project and were involved in activities such as small livestock rearing, grain banks, professional training and food crop production, resulting in their becoming socially and financially more independent and confident. All women had access to the grain banks, some 40% benefited from technical training, and 35% of the trainees on demonstration plots were women. The project's professional training has also benefited more young women (70%) than men (30%). Interviews showed that the women appreciated the social recognition they gained within their households and village society, whilst highlighting the project's successes in inducing the change in their status. Source: IFAD (2014), Niger - Project for the Promotion of Local Initiative for Development in Aguié

5. Western Sudan Resources Management Programme, Sudan (WSRMP)

The WSRMP's impact on women has been through social, economic and political empowerment. Investment in capacity building, the institutionalization of micro finance, and investment in water supplies, alternative energy and support for agriculture (natural resources, crops, livestock) have proven important gateways to women's empowerment. Considerable efforts made to strengthen women's positions in community organizations targeted them as the main beneficiaries of activities and ensured that the extension teams were gender sensitive. The findings from focus group discussions underscore the positive changes: some 64% of the responding households believed that the programme had had remarkable impact in terms of increasing women's participation in public life. Women are now beginning to take on new public roles that were once restricted to men, e.g. the management of the water yard and schools by women in the Aba Yazeed community and of the grain mill in Farig Al Bagar. Overall gender mainstreaming contributed to: (i) higher income for women; (ii) an increase in the share of women's contributions to household expenditures; (iii) positive change in food norms; (iv) improved maternal and child care; (v) higher school enrollment (e.g., girls); (vi) women relieved of long hours fetching water and firewood; and (vii) women had more time for themselves. Some women described the most important impact of WSRMP to them as being an increase in household stability and solidarity stemming from their greater power and higher income. Source: IFAD (2017) Western Sudan Resources Management Programme. Sudan. Project Completion Report.

6. Butana Integrated Rural Development Project, Sudan

At the onset of the project, in relatively conservative rural Butana, involving women was complex as they would not be allowed to leave their house, would be too busy with fetching water, were not interested or were un-used to participating in any public activity, and men would even refuse to allocate land for irrigated women gardens. Village women now participate in meetings far away from their homes, express themselves confidently, take leadership positions in the Village Development Committee and Networks, and are economically empowered. Men appreciate the newfound empowerment of women and their enhanced role in decision making at home and outside. The prerequisite set at Mid-Term 'to ensure that women have access to water' was successful, simply because women save a lot of time when there is a close source of water. Through the project women have expanded their access to and control over productive assets –savings, common land, knowledge and technologies related to fodder storage, home gardens, water and range management. Women have constituted 64% of beneficiaries in the extension and training programmes so far, and 99% of VSCG membership. With credit from VSCGs women run petty trade in bakery, vegetables, hay bales, goat milk cheese, etc. The participation of women in procurement committees, fodder cultivation, conservation and hay storage, women group farms, amongst other areas, has provided for a dynamic process at the village level.

Source: IFAD (2019) Butana Integrated Rural Development Project. Supervision report.

7. Livestock and Pasture Development Project I and II (LPDP I and II), Tajikistan

One component of this project is aimed at enhancing the nutritional status and increasing the incomes of women from poor households, especially women headed households in the project districts. Despite the fact that livestock is a key factor in the livelihoods of the small farming households in the project districts, there are many households who are too poor to own any livestock. The project provided different packages tailored for the most vulnerable members of the rural community i.e. poor women and women heads of households, including: (a) poultry packages; (b) bee keeping packages; (c) small ruminant packages; and (d) livestock processing and marketing activities. Each wool and dairy Women's Income Generation Group (WIGG) also received packages of equipment, with WIGG members contributing 5% of the cost of the package in cash. The supervision mission showed successes in terms of income generated, although the wool WIGGs needed to strengthen their






marketing skills and improve product quality in order to operate as business groups on a sustainable basis. It was recommended that a marketing expert from the region, specializing in wool products, expand and reinforce the groups' linkages with buyers, provide hands-on training on product development, enable the members' access to resources on design and quality improvements, and organize study tours for them to learn from comparable best practices. For phase II of this project, additional efforts were identified as necessary to maximize women's empowerment benefits from WIGGs, and the incorporation of other gender sensitive project tools. Whilst 30% of all Pasture Users Union boards comprise women, women's participation is not strong. There was recognition that income diversification through the WIGGs could be further strengthened, and the LPDPII gender strategy, whilst clearly articulating the pillars for women's empowerment, also needed to be strengthened. The methodologies and achievements of the first Gender Action Learning System/HHM (Household methodologies) experience in Kyrgyzstan, known to have contributed to women's empowerment and overall project effectiveness, was noted as an opportunity for an exchange tour. Sources: IFAD (2017), Republic of Tajikistan, Livestock and Pasture Development Project, Supervision report, Main report and appendices. IFAD (2019), Tajikistan, Livestock and Pasture Development Project II, Mid-term Review, Main report and appendices.

8. Mongolia Project for Market and Pasture Management Development (PMPMD)

Under sub-component 1 - Women's Groups - business management trainings were conducted with 951 people (822 women) leading to the drafting of 233 business plans amounting to MNT 3.5 billion (USD 1.33 million). Sewing (13%), dairy processing (27%), vegetables growing and processing (23%) and others such as services (37%). Technical trainings were provided to 287 people, of whom 253 were women, on: vegetable (hygiene, sanitation, innovative salad making and pickling, nutrition); dairy (quality control, conservation and hygiene, yoghurt making, use of separator), and sewing (pattern, design, sizing). The creation of around 700 Women's Groups (approximately 5,200 women), together with financial services for their activities, support to access markets, and provision of various trainings to develop their technical, financial and managerial skills, led to the increased economical role and importance of women. This has also been recognized by *soum* authorities which are co-financing the rehabilitation of work and market places. Under the pasture management and climate change component of the project though, the participation of women could still be improved: through the traditional division of labor among households with regards to herding, women have more opportunities to undertake micro-businesses that can be supported under the market development component either as members of WGs or as suppliers to existing MSEs or cooperatives. Source: IFAD (2019), Mongolia, Project for Market and Pasture Management Development, Supervision Report, Main report and appendices



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