



**PASTORALIST FORUM ETHIOPIA**

# **Promoting Gender Mainstreaming within Pastoral Programs and Organizations**

## **A GENERIC GUIDELINE**

**Prepared by PFE in partnership with  
Oxfam Great Britain (OGB)**

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## **ABBREVIATIONS**

<b>CEDAW</b>	<b>Convention on the Elimination of all forms of Discrimination Against Women</b>
<b>CBO</b>	<b>Community Based Organizations</b>
<b>CSO</b>	<b>Civil Society Organization</b>
<b>EGLDAM</b>	<b>Ye Ethiopia Goji Limadawi Dirgetoch Aswegaj Mahiber</b>
<b>EM</b>	<b>Early Marriage</b>
<b>FGM</b>	<b>Female Genital Mutilation</b>
<b>GAD</b>	<b>Gender and Development</b>
<b>GBV</b>	<b>Gender-Based Violence</b>
<b>GDP</b>	<b>Gross Domestic Product</b>
<b>GNP</b>	<b>Gross National Product</b>
<b>HIV/AIDS</b>	<b>Human Immuno-Deficiency Virus/Acquired Immune Deficiency Syndrome</b>
<b>HTPs</b>	<b>Harmful Traditional Practices</b>
<b>IFAD</b>	<b>International Fund for Agricultural Development</b>
<b>MBA</b>	<b>Marriage by Abduction</b>
<b>MDG</b>	<b>Millennium Development Goal</b>
<b>NAP-GE</b>	<b>National Action Plan for Gender Equality</b>
<b>NCTPE</b>	<b>National Committee on Traditional Practices of Ethiopia</b>
<b>NGO</b>	<b>Non-Governmental Organization</b>
<b>MOWA</b>	<b>Ministry Of Women’s Affairs</b>
<b>OGB</b>	<b>Oxfam Great Britain</b>
<b>OPC</b>	<b>Oromia Pastoralist Council</b>
<b>PCM</b>	<b>Project Cycle Management</b>
<b>PFE</b>	<b>Pastoralist Forum Ethiopia</b>
<b>SNNPR</b>	<b>Southern Nations and Nationalities Peoples Region</b>
<b>ToR</b>	<b>Terms of Reference</b>
<b>UN</b>	<b>United Nations</b>
<b>VAW</b>	<b>Violence against Women</b>
<b>WAs</b>	<b>Women’s Associations</b>
<b>WAOs</b>	<b>Women’s Affairs Offices</b>
<b>WHO</b>	<b>World Health Organization</b>
<b>WID</b>	<b>Women in Development</b>

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## 1. INTRODUCTION

**G**ender equality is a basic human right, and closing the gender gap is a key to achieving many development objectives, however development practitioners and advocates concerned with achieving gender equality are often constrained by the lack of information to justify targeting limited resources toward closing the gender gap. One of the fundamental reasons to achieve equality of women and men in development is its political and moral nature in which discrimination on the ground of sex is considered as violation of universal human rights. The second motive is economic in which gender-specific discrimination against women acts as a brake on social and economic development. Hence, ensuring gender equality remains a vital means to enhance equitable participation and representation of women and men in decision-making processes that affect their lives and livelihoods. This can be achieved through improving women's access to and control over fundamental assets; strengthening their decision-making role in community affairs and representation in local institutions; protecting them from gender-based violence; enhancing their well being and, securing their entitlement to basic public services.

However, majority of both government as well as non-government development actors working in the pastoralist areas have failed to address gender issues adequately due to many impacting aspects as: lack of understanding of their dynamics and manifestations; a lack of capacity and shared experience; and, lack of coordinated actions to deal with the entrenched inequitable relations that continue to exclude women from many development opportunities and decision-making processes. As a result women remain marginalized, overburdened and undervalued, and project and development goals of 'gender equality' remain illusive and unachievable.

Interventions designed for women largely consist of ad hoc and unconnected self-standing projects, which, if continued will remain gender neutral and ineffective in delivering benefits to women. In addition to lack of capacity at the regional and sub-regional levels, the development plans for women have failed to be demand-driven and therefore could not be recognize substantial variation across regions. This has resulted in women being 'disconnected' from development interventions with little control over development or possibility of initiating change themselves. Particularly in pastoral areas, few organizations, if any, have prioritized and given the adequate time and resources necessary to support a concentrated focus on gender issues in a sensitive, participatory, non-conflicting and comparative manner (SOS Sahel Ethiopia 2004).

With the above premises, PFE has initiated the preparation of the **Generic Guideline for Promoting Gender Mainstreaming within Pastoral organizations and Programs**<sup>1</sup> with the intention to narrow the prevailing gap in pastoral development and rights resulted from lack of a practical guideline to promote gender equality in pastoral development programs. Highlights on conceptual and practical framework of gender are included to build up common understandings on gender and issues related to the design, implementation, and effectiveness of development projects. In addition, explanations are also given on applicable gender concepts, factors contributing to gender inequality, and organizational issues that are critical to effective realization of gender equality. Given that preventing and combating gender-specific discrimination is a key issue in process of gender equality promotion, issues of gender-based violence are incorporated in the document. Wider coverage is given to the topic that deals with gender mainstreaming in context pastoral development, as means of addressing critical subjects of gender in project management.

### *Purpose and objectives:*

The purpose of this guide is contributing to attainment of gender equality mainstreaming and empowerment of women in the process of pastoral development interventions. This gender guideline further aims:

- ☆ *To sensitize PFE member and partner organizations and improve their understanding on the general concerns of gender and related development issues.*
- ☆ *To present on the critical issues of gender-based discrimination influencing the pastoralist women from achieving equal to men at social, economic and political spheres, so that they can provide due attentions during development planning.*
- ☆ *To explain how the social constructions in the community influenced gender roles, access to, and control over natural and human resources, and play role in shaping the existing imbalance of gender power relationships.*
- ☆ *To elucidate on the gender-based violation, which is the widely spread human rights violation that perpetrated in various forms, in relation to how ending it contribute to the success of sustainable pastoral development.*

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<sup>1</sup> This guideline was developed in partner with Oxfam Great Britain under the project Strengthening National Pastoral Policy Advocacy, which is being jointly implemented as of July 2006.

- ☆ *To highlight key gender issues to be considered at each stage of the project management, so as to promote gender mainstreaming and emphasize the achievement of gender equality in the process of pastoral development.*

### ***Preparation of the Guideline:***

The present guideline is generic in its nature, and PFE has deliberately avoided development of a 'blueprint' type of instrument for gender, in order to fulfill its purpose. The manual is designed for technical personnel, non-governmental organizations (NGOs), as well as other development practitioners who face the task of addressing gender issues in development projects. Since, gender equality is a basic human right and many disparities in development outcomes arise from gender differences, gender issues should be addressed in development, the document targets wider users including project managers, officers, gender focal persons, or coordinators, etc, with responsibility of facilitating effective gender mainstreaming for the attainment of sustainable development.

During preparation of this guideline, PFE has employed desktop review as main source of information, in addition to its own practical experiences and of pastoral actors like Oxfam GB and SOS Sahel Ethiopia. The draft document was revised in consultation with the Oxfam GB Gender Program, and through the consultative meeting which was carried out with PFE member and partner organizations as well as Ministry of Women's Affairs (MoWA) and Ministry of Federal Affairs (MoFA), and applicable topics were incorporated as per their prolific comments in order to further enrich the manual.

The generic gender guideline consists of the following five sections:

- ⇒ Section 1: introduces the objectives of the genetic gender manual, objectives as well as purposes, and provides a brief background to the preparation of this working paper.
- ⇒ Section 2: examines introduces conceptual overview of gender in terms of critical issues relating to social constructions division of sex-specific roles, gender and development, and issues of gender disparity in social leadership.
- ⇒ Section 3: presents details of gender-based violence against women and girls relating to their contribution to existing inequality, with suggested approaches on intervention.
- ⇒ Section 4: focuses on gender mainstreaming as means of attaining gender equality with key issues to be considered in various phases of development project.
- ⇒ Section 5 and 6: presents references and summary of gender concepts, respectively.

## 2. CONCEPTUAL OVERVIEW OF GENDER

**K**ey gender concepts are precisely explained under this topic, in order to improve the perceptions on the general concepts of sex and gender, or how gender roles and gender-based divisions of labor among pastoralists is affected by, and in turn shape existing gender power relations. This is to indicate sources of existing gender inequality in the society, mainly reflected in differences regarding the ownership rights, participation in politics, community decision-making processes, access to education, gainful employment, interference in public affairs, etc.

### 2.1. SEX AND GENDER

The distinction between sex and gender is the subject of much discussion, and many academics and development experts adopted more precise definitions of the two expressions in gender and development approach, as indicated below.

**Sex** is *a natural attribute* helping us identify a person as male or female. Sex differences are biologically based categories and innate, concerned with the distinction among men and women, however mirrored by gender and related cultural attribute. Such disparities are the same throughout the human race, where only women bear and breastfeed children, while only men produce sperm and have moustache.

**Gender** refers to *a social attribute* ascribing some characteristic and modes of behaviour to the female and others to the male sex, resulted from the interplay of cultural, religious, values and similar factors. It describes all the socially given set of qualities and expected roles, activities, and responsibilities connected to being a female or a male in a given society, as opposed to the fact of human biology - sex. While, gender differences arise from the socially constructed relationship between women and men, sex differences, on the other hand, are biological and instinctive. Hence, our gender identity determines how we are perceived, and how we are expected to think and act, which is often mistaken for natural differences between the sexes (or considered as God-given phenomena).

Even though, publishes mostly concentrate on showing natural sex differences, studies revealed that there is typically a large overlap between women's and men's abilities as sex differences are generally small, and are unlikely to hold true for all kinds of people in all kinds of situations. Studies exposed that women and men are similar in their general intelligence, learning ability, memory, concept formulation, reasoning, problem solving, and creativity.

### 2.1.1. Sex-Typing

Sex-typing is the process of acquiring 'sex-appropriate' preferences, skills, personality attributes, behavior and self-concept. During childhood sex-typing influences children's behavior wherein girls and boys differing in their play activities as well as belief in masculinity and femininity. According to social learning theory, the child develops both gender identity and gender role through a learning process that involves modeling, imitation, and reinforcement. In other words, children learn which behavior is 'gender-role appropriate' by observing and imitating adult and peer models that is readily available and perceived as powerful, nurturing, and similar to the self.

Of the aspects that shape sex-typing, **family** is the primary source of influence for preschool children with both parents and siblings playing great role in developing gender-roles to their children by reacting differently to male and female infants. Furthermore, they develop sex-typed interest to their children by providing boys and girls with different kinds of toys, in addition to encouraging 'sex-appropriate', and discouraging 'sex-inappropriate' behaviors. **Peers**, forming "all-girls" and "all-boys" groups also encourage sex-typing behaviors through segregating the sexes and heartening different playing. **School** structures also persuade sex-typing, for instance by reflecting gender-power dominance whereby men teachers direct decision-makings, impacting future behaviors of boy and girl students differently; teachers giving different attention for boys and girls; and, exposing students to stereotyped representations of men and women through showing labeled pictures and stories in the book.

Additionally, **media** promotes sex-typing through books composes of the stereotyped stories most likely viewing achievement behavior by a boy, but not a girl, which have lasting effect on the later development of their success patterns. Televisions typically under representing women and misrepresenting them in only limited roles - performing traditionally accepted activities (as nurses, secretary, typist, etc) and on lowest work positions (e.g. cleaner); demonstrating women generally dependent, weak and less confident, and relatively less educated. On the other hand, women are rarely represented in leadership position as decision makers, especially in dramas. Besides, both males and females know that they are supposed to be different kinds of creatures, while the mystery about femininity and masculinity is sex-typing.

### 2.1.2. Gender Stereotype

Gender stereotype is the psychological features that people believe to be associated with the personal attributes of women and men. Attributable to the socially shared

beliefs, people assign definite qualities and characters to individuals based on their membership to the female or male sexes. The attitudes are cognitive that refer to our thoughts and attitudes that may have little correspondence with the real world. Expectations are important in stereotyping because they produce errors in attention, interpretation, recall and conclusion. Furthermore, stereotypes influence gender disparity in which people believe that men and women are substantially different on a number of characteristics, where men are considered to be higher in agency or self-interest, while women are considered to be higher in communion and concern for others.

Generally, due to cultural influences, many expressions and proverbs are used in different languages to represent women in stereotyped and more negative terms. Within the pastoral groups, the stereotyped proverbs represent women typically as inferior, passive, dependent, slow, weak, and repulsive positions. For instance, some of the proverbs used by pastoralists in Oromia region contain like: '*Dubartiin/nadheen beekaa deettii malee beektuu miti*', to mean women only bear intelligent but they are not clever, to perpetuate practices of weakening women's capacity<sup>2</sup>.

## **2.2. GENDER ROLES AMONG PASTORALISTS**

Gender roles refer to expected duties and responsibilities, rights and privileges of females and males that are shaped by society. Resulted from the differences in attitude towards sexes, different roles are assigned to female and male influenced by learning in the process of **socialization**<sup>3</sup>. The roles are stereotyped and reflected in the different rights, activities, attitudes and behavior of women and men that are influenced by religion, economy, cultural norms, and values as well as the political systems.

Gender roles are justified and normalized in different ways, internalized by children through the process of sex-typing, where children learn/adapt the skills they have to develop and the way they are expected to act. Because children are born without knowing how humanity works, the world is interpreted or explained to them by the people with whom they live. This may be done deliberately, by telling them what people expect from them, or else they learn how to act simply by reacting to what is around them. Since, the way gender is interpreted and the roles people are expected to play are defined by the culture and values with which they live.

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*2 More stereotyped proverbs and saying that are used by different pastoralist groups could be further included in various pastoral areas, as these only shows some examples from Oromo pastoralists.*

*3 Socialization means the way in which we learn to fit in with the people around us as we grow up – we are influenced by them to think and behave as they do.*

Among the pastoralist groups, gender roles vary from one culture to another, in different ethnic groups and within society, according to age, social class and ethnic/religious affiliation, like in most communities. Attributable to the interplay of social, economic, religious and other factors, the gender roles determine what kind of clothing is appropriate for both females and males, it also decides on the amount of food necessary for each; the type of work they should perform; the time and the type of place they are supposed to be at; the type of groups they can join; etc. In most cases, boys are supposed to be tough and physical games, while girls are encouraged to be quite, sweet, gentle, and look pretty. Additionally, it is considered to be appropriate for women to eat less, slowly, and take a small bite at a time, while men are encouraged to eat more, faster and take big morsel at each go. Indeed, in most rural areas of Ethiopia, mothers take it as their responsibility to feed their husband first, their sons second, their daughters next and at last for themselves. In resource-poor households, this may mean that females go without or have only little food.

However, the gender roles or set of behaviours being socially defined as appropriate for one's sex, rather than innately determined, change over time through conscious social action, including public policy. This is evident in that things considered inappropriate for men as well as women of earlier generations are accepted and practiced by both sexes these days.

In the process of development project management, it is necessary to consider realignment of roles and responsibilities which are typically based on stereotypical, societal images, due to the fact that men and women have different needs and priorities, face different constraints and contribute to growth and development in different ways. Thus, in course of data gathering action in relation to promoting gender equitable development, emphasis needs to be given to analysis of different gender roles in society.

### **2.2.1. Gender Based Division of Labour**

Gender-based divisions of labour are a sex-based division that involve assigning some roles to women and others to men as designed through the socialization process, and varies from one society and culture to another. The gender-specific distribution of labour is not a mere assignment of task based on natural distinction, even though the "rationale" for the divisions seems to be the natural differences that exist between the two sexes. However, these differences are only flimsy excuses, which are based on an imbalance of power between the genders in any given society.

According to these socially ascribed gender roles have made women primarily responsible for the tedious, repetitive, tiresome, time-consuming and non-economically rewarding activities such as: preparing food, milking, fetching water (mostly from far places), collecting firewood, etc. Moreover, their responsibilities for more of never ending and time consuming activities of supporting mainly replenish their labor force and tied women to the household and its immediate surroundings. On the other hand, this has limited their access to outside information in addition to constraining their interaction with external environment. Conversely, men are made to be accountable for mostly seasonal activities, which allowed them to predominate in the public spheres, and have time to engaged economically rewarding activities. As a result, they benefited from the gender division and their dominance in gender power relations is maintained.

Accordingly, married women pastoralists are the household managers, but subordinate to men who serve as the family head and represent the household to the outside world. Men do play the role of strategic decision-making in the livestock production, while women carry on a day-to-day management and retain primary responsibility for dairy related activities. Male adults manage the herd and make decisions in council for the community, while young men are responsible for herder tasks involving long distance herding and defense of the family and its herd. Thus, gender relations in pastoral society are skewed in favour of men, like in most societies. Accordingly, different values are ascribed to the tasks of women and men.

*Although this concept [the gender based division of labor] seem to suggest that men and women simply perform different tasks, it hides the fact that men's task are usually considered as truly human ones (that is, conscious, rational, planned, productive), where as women's task are seen as basically determined by her nature. The sexual division of labor, according to this definition, could be paraphrased as one between "human" and "natural" labor. Furthermore, this concept also obscures the fact that the relationship between male ("human") and female ("natural") laborers or workers is a relationship of dominance and even of exploitation (Moore and Rickel, 1980).*

## **2.2.2. Triple Roles of Women**

### *i. Productive Activities*

Productive activities are the works done by both men and women to generate income or subsistence. Such activities are mainly recognized as work by individuals as well as societies and often merited for generating revenue or returns, and most commonly included in the national economic statistics like GDP/GNP.

Similar to other societies, among the pastoralists too, women are engaged in different forms of productive activities as: marketing of diary products; herding, watering and selling small stock; making and selling mats and other handicrafts (e.g. wooden vessels and utensils); petty trade and other forms of small enterprise (tea shop); cleaning and repairing pond catchments as well as corrals; bee keeping; poultry activities; etc...

### *ii. Reproductive Activities*

These are domestic activities of women and girls that encompass the burdens involved in caring and maintenance of the household and its members, such as: bearing and rearing children; processing and preparing food; building and maintaining shelter/huts; cleaning huts and its surroundings; serving food and drink; caring for sick family members; collecting water for people and calves; milking goats and cattle; making milking mats and vessels; sterilizing and storing the milk implements; churning milk to make butter; getting forage for calves; caring for young animals; taking animals to water; removing ticks from livestock; managing pack animal; processing milk and its products; gathering firewood; going to market; grinding grain; gathering wild foods; etc. These time-consuming and tedious activities are identified as the cause of back pain among women and miscarriage among pregnant women.

These domestic activities with physical workloads are regularly considered to be the 'exclusive responsibilities' of females. Albeit the performances are very necessary for livelihood, they are rarely considered to have equal value and reward in the same way as productive work. Since reproductive roles are usually unpaid and are viewed as non-economic and usually excluded from the national accounting systems (GDP or GNP), yet such cases obscure or under-value women's contribution to the society as well as state economy. The fact that women take care of such activities on the other hand created necessary condition for men to be active in community decisions, in addition to giving them the opportunity to involve in creative, self-enhancing, and materially rewarding deeds.

### *iii. Community Activities*

Community activities among pastoralists include the activities required to ensure the provision and maintenance of collective scare resources, such as water, pasture, health care, education, etc. They also involve actions carried out to hold social and cultural events, such as, weddings, funerals as well as religious feasts that are mostly done

willingly. Though both women and men participate in such activities, women's part is mainly related to catering, which is the continuation of their work at home.

Nevertheless, community activities are vital in pastoralism – a system of intricate modes of social organization and patterns of culture. Within the social institutions, pastoral men dominate in councils that make public decisions, while women who are usually excluded from such important gatherings can somehow influence these decisions only in an indirect way (through their husbands or sons). Older women, who past child-bearing age have some authority relative to the younger ones, as they can devote more time to community affairs. Again widows as a household heads have moderately greater managerial and strategic roles in the society than married women in general.

### **2.3. ACCESS TO, AND CONTROL OVER RESOURCES**

Access can be defined as the opportunity to use resources without having the right to decide on the produces/output and the exploitation methods. While Control indicates the power or full authority to decide on how resources and outputs of the resources are used, having access to them as well. Within the pastoralist system, control of resources is determined by local customs predominantly controlled by men.

Shaped by ideological, religious, ethnic, economic, and social determinants, gender differences affect the distribution of resources between men and women. When the gendered allocation of resources within the society is considered, it is valuable to look at the existing difference on access to, and control over resources relating the pastoral women and men. In the system, even if women do much of the work related to livestock production, men have the final decision about when to sell or slaughter the animals. As indicated above, women are fully engaged in household chores, yet control over household assets other than milk and it's by-products is exercised by men in patriarchal fashion. Likewise, men have the rights to possess livestock - the main factor of production, and control over gifts of animal that women may received from relatives as part of the family herd. On the other hand, women have only access to the livestock products through processing and marketing dairy products as their "traditional" role. With regard to the communal assets, pastoral women are responsible for constructing and maintaining water schemes in addition to providing water for the family and young animals, whereas men exercise control over the water points.

Where pastoralist women supervise the activities of girls living with them, men have overall control of the labour available within the household. By and large, women sell milk products and control the proceeds, while men control the proceeds from the sale of large stock (such as cattle and camels). Such unfairness in access to resources and

control over them has both economic and social consequences that should get emphasis by the development actors towards achievement of gender equality, as key element in planning to exterminate existing intense poverty. Concerning the administrative position, men make the major decisions concerning the production strategies and disposal of ruminants and equine livestock, whereas women make the day-to-day decisions regarding milk off-take; management of calves, goat kids and lambs, and derive their cash income from sales of dairy products and possibly poultry.

## **2.4. GENDER NEEDS**

### **2.4.1. Practical Gender Needs**

Practical gender needs in general refer to those needs related to the necessities of daily life. They tend to be basic, immediate or short-term needs, such as the needs for food, clothing, shelter, potable water, income, labor saving devices, health and educational facilities and the like, which are shared by men and women of all age categories. Addressing such needs of pastoralists through provision of specific inputs: supplying food; constructing water points, and/or nearby animal and human health centers; provision of improved cooking stoves, credit services, honeybee, etc, can improve the living condition<sup>4</sup> of pastoral women as well as men. Meeting such needs cannot confront women's subordinate position in the society, and alter their traditional roles and imbalance of gender power relationship. Hence, it is useful for pastoral development planners to consider how these needs can be met in a way, which has transformatory potential of challenging gender relations through empowerment of both women and men for change.

### **2.4.2. Strategic Gender Needs**

Strategic gender needs are related to disadvantaged positions of women that resulted from oppressions and subordination, in relation to resources ownership, decision-making power, and access to education and other social benefits, etc. These needs are long-term needs and thorough, as they are directed at transforming the skewed power relationship between women and men. Some of the women strategic needs include: the right to resources ownership; proper implementation of their human rights (e.g. the rights to inheritance); the right to use opportunities of making strategic decisions; having equal access to education and other basic services; freedom from violence against women and girls; getting rid of discrimination; shared responsibility of raising children;

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<sup>4</sup> The term **condition** describes the immediate, material circumstances in which women and men live, related to their present workload and responsibilities.

the rights of physical movement; etc. Men also have strategic needs in transforming their gender roles without being influenced by social factors, like to be able to freely take part in child-care; share other household chores as their task, etc.

Addressing such needs improves the **position**<sup>5</sup> of women in the society by renovating the gender power relationships. Above all, this requires gender sensitivity of the development actors, who strive towards well being of all. In dealing with sustainable pastoral development issues, focus should be meeting the strategic needs that have long-term effect on pastoralists' livelihood. For instance, securing livestock ownership rights for pastoral women can improve their self-esteem and respect in the household and community along with corresponding shift in responsibilities and decision-makings, besides benefiting them economically. This could be achieved through raising gender consciousness of the pastoralist community, social institutions, and other stakeholders and partners, in addition to increasing women's self-confidence; enhancing education facilities; promoting the realization of legal rights of women, etc.

## **2.5. GENDER AND LEADERSHIP**

Since issues surrounding people's attitude to gender virtually affect every aspect of women's lives from pre-birth to death, the process socialization has imprisoned women from early childhood, by preventing them from getting schooling, skills, opportunities, as well access to external information and economic benefits. Such the cases have aggravated their deprivation of basic human rights; lack of access to basic human needs; denial to fair allocation of livestock and other resources; lack of inheritance right; and, suffering from the socially accepted gender-based violence.

Among the pastoral communities, gender differentials persist at all levels, as can be reflected from the social indicators, such as unequal power relationships, different expected duties and responsibilities, imbalanced rights and different privileges of males and females. Consequently, there is an accepted predominance of male influence in economic, social and political affairs and have managerial powers in all levels. On the other hand, involvement of women and girls can not in any case attend public meetings and any kind of gatherings. As a result, they have limited right to voice their concern; express their views, opinions, wishes and desires. Furthermore, females' subordination is reinforced through religious creeds and customary laws of the communities.

One of the major factors influencing women's subordinate to men is the gendered customary institutions, which facilitates women's exclusion from clan hierarchies, and recognition of descent only through the male line. Mainly due to the marriage

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<sup>5</sup> The concept of **position** describes the place of women in society relative to men.

transactions, the social status of women transfer from the clan they were born into the clan of the husband, because of the widespread dowry payment carried out in animal heads among majority of the pastoralist societies. The impression of 'loss of clan identity' has direct contribution to women's lower status in the society which is heavily reflected on legal status of pastoral women, wherein they are considered not only as property of their husband but also to become "social properly" of their husband's clan. Among Afar pastoral groups where paternalistic cross-cousin marriage, Absuma (where the bride and bridegroom are children of sister and brother, respectively) male prevalence in decision-making is not challenged. Therefore, they are deprived of property ownership rights, denied of participation in 'traditional' leadership, made to have limited rights to decision-making on issues critical to their livelihood.

On the other hand, the pastoralist women play a part in community affairs, mainly in conflicts resolution, rituals and religious activities and celebrations. For instance, the Oromo pastoral women sometimes play an active role to solve not only family disputes but also inter-clan. If two clans are engaged in endless and reciprocally overwhelming war, the Boran housewives may step forward and appeal conciliation, operating as mediators between the fighters, through their gender-based solidarity groups (called *Siiqqee*), which assist the female members to defend themselves against mistreatments. In addition, the Afar women also play a role in resolving the frequent flare-ups of conflict between the Afar, the Issa and Somali, while the negotiation process is completed with the religious rituals. On the initiative of the elders from the aggressor's sides three women are represented and sent to the other side to negotiate, however, the easiest way to control the conflict would have been representing women in the clan elders' council, which is the highest authority to keep peace in the clan and arrange self-defense.

## **2.6. GENDER AND DEVELOPMENT**

The concept of gender has shown progression as often described in evolution of development policy and planning from the so-called welfare approach, to one which prioritized equity, then to efficiency, and to the one that advocated women's empowerment as its goal, which finally initiated the gender equality approach. Primarily, the WID (Women in Development) approach was implemented by means of the strategies focusing to address women's practical gender needs with the aim to include them in development projects to improve their efficiency and livelihoods through enhancing their income and skill.

The GAD (Gender and Development) approach emerged as a reaction to the failure of women-only programmes under the WID. This attitude focuses on understanding the gender relationships considering various factors that determine how women and men

might participate in, benefit from and control project resources and activities differently. Thus, the endeavor of pastoral organizations needs to focus in addressing strategic gender needs of pastoralists in which project activities take gender specific concerns into account. Furthermore, the attempt should be to apply the policy of “gender equality” concept, by integrating gender issue into “mainstreaming” pastoral development projects, which focuses on provisions of equal rights, equal obligations, equal opportunities and equal power for both pastoral women and men.

Moreover, the concern of gender equality is central to the attainment of development goals in the process of poverty reduction. They play a prominent role in the United Nations Millennium Development Goals (MDGs), which have been commonly accepted as a framework for measuring development progress. Of the eight goals, four are directly related to gender: achieving universal primary education, promoting gender equality and the empowerment of women, reducing infant and child mortality, and improving maternal health. Gender also plays an important role in goals related to reducing poverty and eradicating hunger; combating HIV/AIDS, malaria, and other diseases; and ensuring environmental sustainability. Given these linkages, it is difficult to see how it would be possible to meet the MDGs without addressing gender issues.

### **The concepts of Gender:**

**Descriptive:** refers to the socially ascribed differences between men and women which are changeable and vary with class, caste, ethnicity, religion, age, and with time.

**Analytical:** refers to the socially constructed power relationship between men and women in which women are subjugated to men.

### 3. GENDER-BASED VIOLENCE IN PASTORAL CONTEXT

#### 3.1. GENERAL OVERVIEW

Generally speaking, women and men of all age categories are victims of violence and human rights infringements, however specific cases of these violations are committed almost solely against women and girls. It was following the adoption of Convention on the Elimination of all forms of Discrimination Against Women (CEDAW), approved by the UN in 1979, that the issues of gender were given recognition. It states that “Discrimination against women shall mean distinction, exclusion, or restriction made on the bases of sex which has the purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedom in the political, economic, social, cultural, civic or any other field”. It clearly recognizes that gender equality and women’s empowerment are essential for addressing the central concern of poverty and insecurity, and for achieving sustainable, people-oriented development.

Violence against women (VAW) is a rampant human rights violation in almost all countries. For a long time, gender-based violence (GBV) against women and girls was not even perceived as a relevant problem, let alone as a human rights violation. It was not until the Vienna World Conference on Human Rights that women’s rights were recognized as human rights. As per Article 1 of the UN Declaration on the Elimination of Violence Against Women, proclaimed by the UN General Assembly in its resolution of 1993, the term “violence against women” is defined as: “Any act of gender-based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

Today, due in large part to the efforts of intervening organizations and the evidence provided by research, including that of WHO (World Health Organization), VAW is recognized as a global concern, as one of the most pervasive violation of human rights in all societies. Thus, it is a major threat to social and economic development. This was recognized in the Millennium Development Goals (MDGs) Declaration of 2000, in which the General Assembly of UN resolved “to combat all forms of violence against women and to implement the CEDAW.

Many forms of VAW adopted by WHO include: **Physical violence** means a woman has been: slapped, or had something thrown at her; pushed, shoved, or had her hair pulled; hit with a fist or something else that could hurt; choked or burnt; threatened with or had weapon used against her. **Sexual violence** means a woman has been: physically

forced to have sexual intercourse; had sexual intercourse because she was afraid of what her partner might do; or forced to do something sexual she found degrading or humiliating. Though recognized as a serious and pervasive challenge, **emotional violence** does not have a widely accepted definition, but includes, for example, being humiliated or belittled; being scared or intimidated purposefully. **Inter-partner violence** (also called “domestic” violence) means a woman has encountered any of the above types of violence, at the hands of an intimate partner or ex-partner; this is one of the most common and universal forms of violence experienced by women. The various forms of violence against women stems from unequal power relations - gender inequality, which is the root cause, society’s insistence on controlling women’s sexuality, and the importance of women in protecting family “honour”.

Gender-based violence is perpetrated at many different levels. These include:

### **3.2. VIOLENCE AGAINST WOMEN PERPETUATED AT FAMILY LEVEL**

Physical, sexual and psychological violence occurs in the family, including female genital mutilation, battering, sexual abuse of female children in the household, virginity related violence, child preference in relation to social services, food prohibition, and violence related to exploitation. Most of these abuses are perpetrated by very close, intimately related people, often the husband. However, the plight of these women and girls frequently goes unnoticed, because in many different ways in most cultures throughout the world they are treated with less regard and widely tolerated.

The most common forms of VAW and girls in the pastoral areas occur under the pretext of tradition and culture. During childhood devaluation of girls commonly results in harmful traditional practices that perpetrated at family as well as community levels, such as female genital mutilation, inhibition of girls’ education, early childhood marriage, battering, food inhibitions, and marriage by abduction, etc. The following are some of the violence against women and girls mainly harmful traditional practices carried out among the pastoral groups in our country, which are seriously affecting the well-being of women and girls.

#### **3.2.1. Female Genital Mutilation**

##### **3.2.1.1. Description**

Female Circumcision (FC), Female Genital Mutilation (FGM), or Female Genital Cutting (FGC) are overreaching terms used for several different practices that involves the partial or total removal of the external female genitalia and/or other injury to the female genital organs whether for cultural, religious or other non-therapeutic reasons. The term

FC is often seen as an understatement due to its analogy to male circumcision. Without making judgments on the consequences of male circumcision, female circumcision represents a serious violation of a girl's health and human rights, where the most minimal form can affect her well-being in a negative way. To denote the damage inflicted, activists (mainly from Africa) and international development discourse use the term mutilation. FGM, which is a social and cultural practice of great antiquity, is a deeply rooted traditional practice in most of the cases; however it is a form of violence against girls and women that has serious physical consequences which adversely affect their health. Furthermore, it is a reflection of discrimination against women and girls.

### 3.2.1.2. Types of FGM

In 1995, the World Health Organization (WHO) recommended a standard typology of FGM, which is a broad framework, designed to encompass both common and rare procedures. Accordingly, the WHO's classification of the different types of FGM are indicated as:

- **Type I – excision of prepuce, with or without excision of part or the entire clitoris.** This type is also referred to as Clitoridectomy to indicate the partial or total removal of the clitoris. In our country the term “sunna” is also used by the Muslim societies for the removal of the prepuce - tip of the clitoris.
- **Type II - excision of the clitoris** with partial or total excision of labia minora.
- **Type III - excision of part or all of the external genitalia** and stitching/narrowing of the vaginal opening.
- **Type IV – Infibulation:** The word infibulation is derived from the Latin word “fibula” which means a lock. The operation involves removal of the clitoral hood, the clitoris, the labia minora (inner lips), the labia majora (outer lips) and the stitching together of the two sides of the vulva, leaving a very small hole to permit the passage of urine and menstrual flow. This most severe and hurting operation in our country is mostly done using a knife, a razor blade or a piece of glass. The procedure involves suturing together, using like acacia thorns and threads, of the labia majora after the surface has been scraped to produce a raw surface. The legs of the girl are tied together immediately after the operation, and she is immobilized for several weeks until the wound of the vulva is closed, except for the small opening that is created by inserting a splinter of wood or bamboo.

**De-infibulation:** Is the reverse of the process of infibulation and involves cutting through the scar of the previous operation to enlarge the vaginal opening. This is

usually performed on the wedding night, where the groom has to open his bride often using a double-edged dagger or any sharp instrument with the need to gain penetration into the genital organ. It also performed whenever there is a need for any vulva opening during delivery, which typically leads to continue bleeding and rupture of the vulva through anus that ends in causing fistula.

**Re-infibulation:** This is a process wherein a previously de-infibulated vulva is re-sutured. Re-infibulation is performed for various reasons as: when an unsuccessful primarily infibulation in a young girl; a re-suturing of the vulva of a woman in the immediate postnatal period; for widowed and divorced women who are planning to remarry; and, in some tribes each time the husband goes for journey. The raw edges are also stitched together again to make a small posterior opening, almost the same size as that which existed before marriage as to create the illusion of virginity, for the reason that a tight vaginal opening is culturally perceived as more pleasurable to men.

Due to the extent of both the initial and repeated cutting and stitching, the physical, sexual and psychological effects of infibulation are greater and longer lasting than other types of FGM. As the infibulated women are repeatedly opened and closed in connection to childbirth, they commonly suffer from reproductive health throughout their adult lives. Within the pastoral community where the practice is relatively higher, it has brought a lot of misery to the pastoral women and girls during and after the operation. In addition to the troubles during delivery resulted from the scars created limiting stretching of vulva, the instruments used for the operation are normally shared among the victims, which on the other hand increase the risk of infectious diseases including HIV/AIDS.

- **Type IV – Unclassified**

This involves the process such as: piercing or incision of the clitoris and/ or labia; stretching of the clitoris and/or labia; cauterisation by burning of the clitoris and surrounding tissues; scraping (angurya cuts) of the vaginal orifice or cutting (gishiri cuts) of the vagina tissue; introduction of corrosive substance into the vagina to cause bleeding or herbs into the vaginal opening with the aim of tightening or narrowing the vagina; any other procedure that fall under the definition of FGM.

### **3.2.1.3. Prevalence**

It is estimated that more than 130 million girls and women worldwide have undergone female genital mutilation, while each year nearly 2 million more girls are at risk. FGM is practiced in 28 countries across sub-Saharan Africa from Sudan and Somalia in the east to most of the countries in the west, concentrated along the Nile valley from Egypt in the north to Ethiopia, Uganda and Kenya in the south. The prevalence among

countries range from 5% in Uganda and Democratic Republic of Congo, to 89% (Sudan) and less in almost fourteen counties, 90% in Ethiopia and Sierra Leone, and nearly 94, 95, and 97% in Mali, Eritrea, and Egypt respectively, up to 98% in Somalia and Djibouti<sup>6</sup>

Except in Gambella, FGM is prevalent throughout the regions of Ethiopia, without making any distinction among followers of different religions. The age of occurrence and the type of operation varies depending on the ethnic groups. Regarding its prevalence in the pastoral areas, apart from some of groups residing in SNNPR (e.g. Mursi), majority of them practice FGM. According to the NCTPE (now called EGLDAM) survey, preponderance of the pastoralists inhabiting in Afar, Somali, Oromia, and in SNNPR (Dasenech) are referred to as strong hold, due to much higher prevalence level among these ethnic groups. Majority of the pastoralists inhabiting in Oromia region and those ethnic groups in SNNPR perform the FGM Type I and II.

The most rigorous type of FGM - infibulation is prominent in Sudan, Somali, and Djibouti. It is also practiced in small scale in parts of Ethiopia, Egypt, Eritrea, Mali, Gambia as well as Burkina Faso. In Ethiopia, it is practiced in Afar, Somali and parts of Benishangul Gumuz regions, as well as Harar and Dire-Dawa. With regard to the occurrence the pastoral areas, infibulation is common in Somali and Afar pastoral regions, and some of the Oromos settling in close proximity with these groups. In Afar, the practice of infibulation, according to a senior clan leader, goes back to the Turkish invasion of the Red Sea coast in the early 15th century.

According to the clan leader the purpose of the infibulation was to protect women from rape and impregnation by the invaders. Others say it was introduced by the Egyptians along with the 'mushroom style' haircut and sandals that are typical of the Afar in Ethiopia.<sup>7</sup> Since the malpractice is performed through suturing process, the victim girls suffer from inability to freely pass urine as well as menstruation (known as Dysmenorrhoeal), in which many of them enter into shock. The complexity frequently causes kidney pain, heart attack as well as other related diseases and infections.

#### **3.2.1.4. Motives**

FGM tend to be justified among others by the following reasons: The prevailing beliefs of controlling female's sexuality, to preserve the virginity of young girls as well as fidelity during marriage, an alleged medical advantage of genital cutting, the belief that female circumcision as religious obligation, and/or the desire to adhere to customary traditions.

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<sup>6</sup> The figures were taken from a Table contained on the book, *Old Beyond Imaginings Ethiopia Harmful Traditional Practices*, by NCTPE (National Committee on Traditional Practices of Ethiopia), Addis Ababa 2003.

<sup>7</sup> Unpublished reports from Dehab; on the Afar leader and Asmelash CARE on the Egyptian myth.

For the mobile Afar pastoralists, the underlying reason for continuation of FGM is to prevent rape, while for Dasenech pastoral group; FGM is as mark of cultural identity. Some of the pastoral groups mention reasons like conformity to traditional requirements, to suppress women's sexuality, and to promote hygiene, due to the traditionally inculcated values of the practice such as cleanliness/purity from dirt (known as *nejassa*).

### **3.2.1.5. Health complications**

All types of FGM are irreversible and can lead to a range of psychological and physical complications, most serious and long lasting. Some of its consequences, especially for infibulation, also result from the damage resulting in scarification and loss of elasticity of these tissues, and the blemished external genitalia are apparently subject to higher tear/lacerations during delivery and severe pain during intercourse, the first in particular. The acute risks include severe pain; haemorrhage; urine retention; infection and possibly the risk of HIV/AIDS transmission; delayed healing processes; abnormal cicatrisation; infection of tetanus; diminished sexual satisfaction; pain during intercourse; fistula (due to artificial opening); and death. Above all, the consequences of FGM are not just harmful but grave.

### **3.2.1.6. Human rights and Legal Instruments**

The human rights framework rests on international agreements between nations on the protection of the fundamental human rights of the human being. Based on these agreements, FGM offends various human rights of women and girls, civil and political rights, as well as social and cultural rights. Most importantly, it is endorsed as gross violation of the human rights of women and girls to security and liberty, to life and bodily integrity, as well as to the reproductive health.

The MDGs and the UN Children Summit 2002 have set Goal to eradicate FGM by 2010, where the plan places FGM within a perspective of human rights and poverty reduction. Additionally, the Protocol of the African Charter on Human Rights of Women in Africa includes an article on Elimination of Harmful Practices that urges member states to ban any form of FGM and stresses government responsibility in prohibiting and condemning the practice.

The Ethiopian government, as a signatory to the CEDAW affirmation as well as other related International and Regional agreements, has proclaimed legal protection towards the violations of women's reproductive, economic, social and political rights on its constitution. Additionally, on the revised 2005 Penal code it criminalized female genital mutilation, and laid that the punishment of imprisonment for not less than three months

or a small fine, while infibulation is punishable by imprisonment from three to five years. This is a positive indicator in the fight to eradicate FGM, as passing of law and enforcing it include sending a clear message to society that FGM is a violation of fundamental rights of girls and women. Furthermore, the law is also an important tool in advocacy and education.

### **3.2.1.7. Intervention approaches/strategies**

The issue of addressing FGM in the pastoral areas requires selecting of effective strategy for the choice of appropriate entry point, based on the living conditions and systems of the target community. A comprehensive approach that orients community can be used through addressing all aspects of the pastoral development, taking the gender questions as well as the social, political, legal, health and economic growth aspects of the pastoral communities in to consideration. Seeing that FGM is very often practiced out of the respect for the society's traditions and to preserve conformity, the decision to stop mutilating girls is partly individual one but primarily a question of social change. For that reason, the effort to overcome FGM can thus happen more easily where the entire community has taken up the issue and decided on a common basis following a process that actively involves the men and women, elderly, youth, as well as minority groups in consensus-based learning and decision-making, in view of the fact that enabling social rather than individual change is a very promising strategy.

Some of the pastoral actors in Somali regional state are trying to shift the FGM practice from Infibulation to 'Sunna' – cutting the tip of clitoris, as per the resistance from some groups of the religious leaders that considers the act as 'halal'. Even though, Muslims explicitly practicing FGM give their reasoning as an Islamic injunction, it is not subscribed in the 'Qur'an' as a religious instruction. Religious scholars in most of the cases confirm the practice to be out of the Islamic religion, and not known in most of the Arab countries like Saudi Arabia with exception to Egypt, Yemen and Oman. This shows the need to select the most effective strategies, as wide-ranging community based approach in which the target group is allowed to discover and define their own problems through their own indigenous institutions and religions. The religious 'Imams' and/or 'traditional' or clan leaders can be main actors in the process of its eradication, so that they condemn FGM based on its non-religious origin and far-reaching harmful effects.

### **3.2.2. Woman battering**

The battering of woman within a household appears to be the most prevalent gender-based violence against women, which takes the form of verbal and physical abuse. A 'battered woman' is a woman who is beaten by her husband, because for infractions

such as meal was not ready on time or the taste is not good, she becomes subject to the fighting. In most of the cases, such kind of 'domestic violence' is habitually given less seriousness compared to those committed outside. As beating is seen as 'disciplining' and a man who beats his wife is not excluded or stigmatised by the community. On the contrary, his actions are endorsed by his male relatives. The concept that 'women need to be beaten up to behave' and that this is the sole role of her husband is very strong in most of the societies. The batter systematically uses physical violence as 'punishment' for failing to do his bidding, economic subordination, threats, isolation, and a variety of other behavioural controlling tactics to ensure she does what he wants her to do.

Even if such violent experiences are amongst the socially accepted norms among pastoralists, they have negative impact on women's physical and mental health, and severely undermine their self-esteem and self-worth. Since, most women who are beaten might suffer from beatings every week, which are severe enough to 'leave marks on their body and cause pain for several days'. Globally, one-third of all cases of suicide among women and 60 percent of all female murder victims are linked to domestic violence.<sup>8</sup> As well, children growing up in an abusive environment are more likely to either become perpetrators by repeating the behaviour of adults, or victims of the violence.

### **3.2.3. Parental Sex preference**

Son preference is a worldwide phenomenon although the degree and the manifestation vary. As a result, gender discrimination starts at birth, where the birth of a baby boy is received with joy and applause while less ululates is provided during birth of a baby girl. Sex preference in the early days of the girl has severe impact on how she perceives her position in the society. This form of discrimination in some cultures takes a violent form such as the lack of access of girls to food, education and health care. The consequences of the sex partiality among children involves inclination for boys and negative attitude towards girls results in inhibiting girls from building self-confidence, while boys are exposed to a variety of stimuli and social situations helpful in the developing of their cognitive abilities.

As a consequence, girl's enrolment in education at all levels is by far lower than boys in the pastoralist areas similar to most rural areas of our country, influenced by parents' sex preference causing attachments of more importance to boys' education than girls. In addition, female's education is hampered mainly by the sexual division of labour, which confines girls to household activities; early marriage; the unfavourable societal

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<sup>8</sup> Ending Violence against Women and girls; GTZ, 2003

attitude towards girls' education; and, by restriction on their physical movement in relation to the distance of the school from their homes. Moreover, the very limited or non-existent number of female models in the pastoral areas has hindered girls' aspiration to a better life. As a result, the intellectual development and prospects of girls are restricted that causes loss of their self-possession and sense of worth.

#### **3.2.4. Incest**

Incest is a sexual abuse occurring within the family, although most often perpetrated by a father, stepfather, uncle, brother or other male in a position of family trust. As with sexual abuse, incest is accomplished by physical force or coercion. This kind of gender-based violence occurs worldwide, and takes on added psychological aspect of disloyalty by a family member who is supposed to care for and protect a girl child.

#### **3.2.5. Marital rape**

Marital rape is any unwanted sexual act by a spouse or ex-spouse, committed without permission and/or against a person's will, obtains by force, or threat of force, intimidation, or when a person is unable to consent. These are a worldwide violence that are considered by the victim as degrading, humiliating, painful, and unwanted sexual activities.

### **3.3. VIOLENCE AGAINST WOMEN PERPETUATED AT COMMUNITY LEVEL**

The second milieu is violence occurring within the general community. In the process of mainstreaming gender it is crucial to identify the violence tolerated by the entire community. Tackling such inhuman acts on females can benefit the entire community development, due to women's contribution to their family often spending their income on the survival; health and schooling of their children play a crucial role in reducing poverty as a whole. Additionally, it assists goodness of the coming generations, since children who experience domestic violence are more often sick and perform worse in school than the other children. VAW thus has direct impact on the development opportunities of families and of society as a whole. Some of such violence occurring in the community incorporates:

#### **3.3.1. Inhibition of inheritance right**

Among most of the pastoralist communities, customary rules determine the individual rights over control of natural as well as human resources, customary rules enforce low regard to women by undermining their human rights in the society. Due to manipulations of these mostly discriminatory customs that determine the rights over control of

resources, women's rights are usually undermined, and reflected in inhibition of their rights to property ownership, inheritance of common properties, control over fundamental assets, benefits from divorce, etc. as a result, pastoralist women usually denied the right to own livestock, which is the main factor of production, while its ownership has a paramount value and determines the economic fabric of pastoralism. While women only have the right to use livestock products, the money obtained from sales of cattle, dairy products and other kinds of household utensils in the community, control of livestock assets and benefits is a prime responsibility of men.

Due to unfairness in gendered allocation of property and economic roles, women lack equal opportunities in livestock ownership without a male guardian. According to the customary laws of Boran pastoralists for instance, women cannot inherit the property of their natal parents. This is strictly adhered to and it is a *Gadaa* rule that inheritance to property goes through male line alone. If the family has only daughters and no sons, the property is transferred to the clan, whereas in the Afar and Somali regions, inheritance is determined according to Islamic laws. Most commonly, for married women property is under the control of men; in case the husband dies his family controls the property. Women do not inherit cattle from their father, only widows who had sons inherit property; those who gave birth to girls do not have the right to inherit.

### **3.3.2. Marriage by abduction and rape**

Marriage by abduction, also called marriage by kidnapping or capture is a widely spreading practice in the pastoral regions. MBA is a serious problem in SNNPR, Oromia (in general), Benishangul Gumuz and Afar<sup>9</sup>. In Afar the practice complicates with *Absuma*, which is a cross-cousin customary marriage. MBA is known as *Kelita*, a type of marriage that allows a person to marry an *Absuma* of another person if he doesn't have his own *Absuma*, which means his uncle doesn't have daughter or his *Absuma* refuses him or dies, etc. In such cases, he can marry *Absuma* of another person by abducting her and the process ends with negotiation, paying at least twelve cattle to the prearranged *Absuma* of the girl.

Additionally, MBA can be carried out as a forced marriage that involves any situation in which women and girls are coerced, enticed, induced or tricked into marriage. This form of violence commonly involves rape where the attack is committed by vigour, or by threat of force, such as that caused by fear of violence, duress, detention, psychological oppression or abuse of power, etc. Forced marriages are sometimes used to justify the sexual exploitation of children and rape, especially young girls. In most of the cases, MBA happens when a girl goes to fetch water, collect fuel wood, attend school or in any case she is alone. If she resists, she is forcibly dragged or carried on the shoulder of the

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<sup>9</sup> As indicted from the survey result conducted by NCTPE in 1997, to identify occurrence level of MBA in Ethiopia.

abductor or his group who more often than not heavily beating, causing numerous physical and psychological sufferings to her. Furthermore, victims of marriage by abduction and rape risk infection with sexually transmitted diseases including HIV/AIDS.

### **3.3.3. Early and childhood marriage**

Early marriage involves the marriage that takes place when the girl is below 18. The tradition of marrying daughters at an early stage is common among pastoralists, alike in most parts our rural areas. Childhood marriage is regularly made through agreement by the parents and also happens by making a child girl to grow with family of the in-laws' home to be looked by her mother-in-law, in order to prepare her for future life.

The harmful effects of early marriage include: maternal mortality, high incidence of Verso -vaginal fistula, prolonged labour, higher rate of stillbirth, psychological trauma, early pregnancy, loveless marriage often ending in divorce, and vulnerability to HIV/AIDS as well as violence. On the other hand, there is little awareness on these harmful consequences of early marriage in most of the pastoral areas, where the survey conducted by NCTPE confirms showing 36% and 39.6% of awareness in Afar and Benishangul Gumuz regions, respectively. However, early marriage violates human rights contained in the Convention on Child Rights, CEDAW as well as other human rights instruments, as rights of girl children to health, survival and development, education, and protection from sexual and other forms of exploitation.

### **3.3.4. Polygamous marriage**

Polygamous marriage involves a union of one man with more than one woman. In this case, a man marrying more than one wife or temporarily wives leads to insecurity of women and facilitating the spread of HIV/AIDS. Even though, it is illegal in most of the countries, polygamous marriage is frequent type of marriage particularly among wealthy pastoralists, and a man can have as many wives as he wants as far as he has cattle for dowry payment.

The practice is common among the pastoralist groups, however the mostly pronounced pretexts for polygamous marriage are: it is religious – as a cover; means to ease the burden of work by single woman, sign of wealth or as symbol of status, as to increase the number of children, etc. Similar to other pastoralists, polygamy is common among wealthier Somali men who own large herd sizes. In such households lactating cattle and camel are divided between the wives and more lactating livestock are allocated to the senior wife. When sons get married they are provided with household items and their own animals so that they begin independent.

### **3.3.5. Marriage by inheritance**

Marriage by inheritance takes place when a brother of their deceased husband exploits widows as a 'second wife' wherein the possessions of the widow's family and any children become the property of her in-laws. Marriage in inheritance again occurs through a man marrying a sister-in-law when his wife dies.

The practice is frequent in the pastoral areas, most often to inhibit the inheritance right of the widowed women, wherein widows are retained by the husband's clan and made to be inherited by brother of the deceased husband, who controls her property. Due to the fact that marriage transactions transfer the social status of women from the clan they were born into the husband's clan, pastoralist women are totally excluded from the kinship hierarchies and become a sort of 'social property' of the husband's clan. Additionally, owing to the dowry payments mostly paid in heads of cattle, and for instance, in case of Nuer pastoralists contributed by male relatives, married women are considered as communal property. Therefore, they are inherited as the clan's property in addition to have limited rights to property share in the case of inheritance or divorce.

### **3.3.6. Dowry payment**

As indicated in previous section of the manual, issues related to dowry payment in marriage has direct impact on women's life. Dowry payment is a powerful factor of wealth redistribution for majority of the pastoralist groups practicing exogamous marriage, and involves giving away a daughter for marriage in return for cattle. The dowries often paid in animal heads are accumulated with the contribution of the whole family and the extended kinship, among the wealthy as well as middle-class pastoralists. In some tribes, the necessity of accumulating the bride wealth pushes the young men to raid their neighbours.

The fact that bride price is the most respected among the obsolete practices still affect the status of the women harshly in their prime age and the living situation of pastoralist women in most communities. As a result of such the social constructions prevailing among the pastoralists, women are deprived of property ownership rights, given lower rank in the communities, are denied of control over fundamental assets in the household as well as community level; given marginal benefits from divorce and inheritances of common properties, limited involvement in the clan lineage, etc. For instance, Hamar pastoralist women live in challenging situation due to huge bride wealth paid to their family (in animal heads) during marriage, in case they lose livestock while herding that could be eaten by wild animals, they are compelled by their husbands' to repay taking from their parents. In addition, age discrepancy in marriage, which is also harming the life of many women, is common HTP among pastoralists that

is encouraged due to existence of bride wealth. In this case, wealthy old men can marry teen-age girls simply because the habitual regulation permits them the right to dispose of huge livestock resources that enable them to pay the bride price for marriage.

### **3.3.7. Sexual harassment**

Sexual harassment is behaviour of sexual nature unwelcome to the one to whom it is addressed, which has become a condition of work and which creates a climate of hostility, humiliation or intimidation. This is again worldwide violence that may assume the form of physical contacts, remarks and jokes with a sexual connotation, unwelcome invitations, and exhibitions of pornographic material of physical aggression.

Sexual violence is an overreaching term used to describe any violence, physical or psychological, carried out through sexual means or by targeting sexuality. It includes rape and attempted rape, and such acts forcing a person to strip naked in public, mutilating a person's genitals or a woman's breasts, and sexual slavery. When they reach reproductive age, girls and women are in danger of sexually assaulted, which can result in unwanted pregnancies and sexually transmitted diseases. Girls run these risks on the way to school, to market, as well as water and fuel wood collection. In the pastoral areas this is one of the major reasons why parents do not send their daughters to school, which in most of the cases are located in far places from their residence. Due to school's vulnerability related to such challenges as sexual harassment, abduction and rape, pregnancy, etc, parents lack motivation to send girl children to school. This causes girls' lower enrolment rate, by far higher drop outs, and out-of-school students.

### **3.3.8. Lip plates**

This is in which women wearing huge clay for protection and marriage ability. In some cases the hole is so big that it can pass through the head of the woman. In some of the pastoral areas in SNNPR, even though such the cases also concern men, the practice is highly observed on women.

### **3.3.9. Virginity testing**

This happens in order to present a girl as a virgin during her marriage day, and she is subject to pressure and put under control both by her family and societal norms. However, a man is free and never made to suffer any of the above. A woman found to be virgin on her first night of marriage is seen as respectable person while one suspected to have lost her virginity is shamed and rejected. In most of the pastoral localities, the rejected bride is forced to go back to her own family. The main reason of infibulating a

girl in the areas where the practice is undergone is to keep her virginity, which shows how the consequence is harming the life of many women and girls.

### **3.4. ADDRESSING GENDER-BASED VIOLENCE**

In the process of ending VAW the interventions should principally consider the strategies or approaches to be employed. The following recommendations are suggested for effective breaking out of the vicious circle.

- ◆ *Attempts to women's empowerment should prioritize addressing the gender-specific violence and access to females' education, as a key en route for all MDGs. Since education is central underpinning to alleviating poverty and attain sustainable development, as a means to enhance their capacity and empowerment.*
- ◆ *Realizing the cross-cutting issue of gender mainstreaming by promoting the concerns and interests of pastoral women in all policies, practices, projects, as well as social, economic and political decisions, where the key concern must be preventing and combating GBV. Since, prevention and reduction of violence improves prospects for social development.*
- ◆ *Following approaches of publicizing and organizing around particular cases; legal awareness work for women, community as well as law enforcing bodies; through the process that entails both women and men in consensus based learning and decision-making.*
- ◆ *Making the health impacts of the HTPs (FGM, EM, GBV, etc) and their negative consequences on women and girl's physical and psychological healthiness clear to both women and men pastoralists through awareness-raising, for attainment of attitudinal and behavioural change of the community. It is recommended that a collective approach be taken by the non-government development agencies in which one organization at least takes responsibility for working with women's organizations like WAOs or WAs, in addressing issues related to HTPs, as women also play roles in perpetuating the harmful practices.*
- ◆ *Developing community awareness on the burdens and social costs that VAW and girls imposes on the health system, livelihoods, community advancement, social development, etc.*

- ◆ *In combating pastoral poverty, underlining the reciprocal relationship between sustainable poverty reduction and structural improvements in the social, legal and economic status of women.*
- ◆ *Promoting inclusion of women into the pastoral indigenous Elderly councils that play a very important role in arbitrating conflicts that arise at the households and community levels; through creating their awareness on gender issue, women's rights, the merits of including women in the arbitration council and other related topics. This would enables the councils to better access relevant information on women's problems, as victim women seeking advice and arbitration are more open to elder women than to men; and also improves the involvement of women in the critical decisions made concerning issues of divorce, inheritance, domestic violence, etc.*
- ◆ *Encouraging active networking amongst like-minded organizations operating in the areas would join forces to access women to informal and formal justice; support the local authorities to formulate legislation that safeguard women and children's rights; enhance the exchange of experiences; improve coordination, and increase the overall impact of the intervention.*
- ◆ *Persuading women's inclusion in the community politics and decision-making in all affairs. As recommended in the elderly councils, incorporating women's in the community gatherings (like clan meetings) would progress their voice in the community decision-making processes.<sup>10</sup> This again opens a door for building up their awareness on gender issues in addition to developing their leadership skills in the public sphere.*

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<sup>10</sup> A good experience of Save the Children USA can be shared, where through follow-up meetings by their Gender Advisor in Walensu (Arero woreda of Borana zone), they enabled the attendance of women on the monthly meeting (called *Kora*), who are now actively participating and contributing to the community's affairs..

#### 4. GENDER MAINSTREAMING

Gender mainstreaming is a process of ensuring that all of our work, and the way we do them, contribute to gender equality by transforming the imbalance of power relationship between women and men. Gender mainstreaming in pastoralism involves bringing gender perspectives into account – giving due consideration to what pastoral women and men do, the resources and decision-making processes they have access to, as well as the power connection existing among them. Therefore, concerned development actors should consider realization of gender equality, as a means to attain sustainable development in pastoralism.

There is a general consensus that gender equality refers to both the recognition that women and men have different needs and priorities, and the fact that women and men should 'experience equal conditions for realizing their full human rights, and have the opportunity to contribute to and benefit from national, political, economic, social and cultural development'. As the term gender does not refer to either of the sexes, it rather entails the inclusion of both, and mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. Hence, with the ultimate goal to achieve gender equality, it is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated.

The process of mainstreaming gender in pastoral development involves:

- ☞ Recognizing the links between poverty and gender inequality among pastoralists.
- ☞ Assessing the different implications of pastoral development, humanitarian as well as advocacy activities, for women and men.
- ☞ Designing project objectives based on findings of gender analysis to ensure human rights of the pastoralist women and attainment of gender parity.
- ☞ Devising strategies and systems to ensure that the different concerns, experiences and capacities of women and men fundamentally shape the way pastoral development projects and advocacy works are planned, implemented, monitored and evaluated.
- ☞ Setting mechanisms for monitoring and evaluating progress on gender equality in pastoralism.

#### **4.1. Gender Mainstreaming in Organizations**

As indicated above, the process of achieving sustainable pastoral development leads to the call for organizations to 'mainstream' gender, which is essential to ensure integration of gender concerns into every aspect of the organization's priorities and procedures. Since, gender equality and women's empowerment are both objectives of, and instruments for, poverty reduction, internal policies and practices of the pastoral organizations should reflect their commitment to accelerate gender parity, by changing organizational structures, ways of planning, and resource allocation. The development actors should consequently base their work on a common understanding that gender equality is a key to overcoming poverty, human rights violations, and conflict among the pastoralists.

Gender mainstreaming does not mean mainstreaming of women and women alone in the programs and structure of organization, but it is a strategy, a process, a method/s of bringing about change within the organization where we work, the communities where we work in and the issues that we work on, by focusing on the aspect of gender equality. A commitment to ensure that women's as well as men's concerns and experiences thus remain integral to the design, implementation, monitoring and evaluation of all legislation, policies and programmes so that women and men benefit equally and inequality is not perpetuated. Gender mainstreaming therefore concerns the staffing, procedures, and culture of the development organizations as well as their programmes and it forms part of the responsibility of all staff, as integral part of development decisions and interventions.

Hence, pastoral organisations should:

- ⇒ Set up organizational gender-sensitive policy and develop goals and strategies for working towards gender equality.
- ⇒ Ensure existence of staff gender balance, especially at leadership or decision-making position.
- ⇒ Make the organizational position on gender clear to their staff members, partners, and other stakeholders.
- ⇒ Support and strengthen its gender approach through providing effective staff training on gender sensitivity, to reinforce staff's capacity on gender analysis and planning.
- ⇒ Assign a gender focal point/unit to take responsibility of monitoring gender activities throughout their intervention.
- ⇒ Ensure resources allocation to gender equality work, practice of keeping organizational data disaggregated by sex, and facilitation of collaboration with like-minded external groups like WAOs (Women's Affairs Offices) as well as WAs (Women's Associations) in their project areas.

## **4.2. Gender Audit**

### **4.2.1. What is Gender Audit?**

An audit is classically an accounting term, which is employed to assess typical practices, accounting norms and procedures followed by a particular organization, in order to provide suggestions for further improvement of the systems. A gender audit following similar procedures examines the existing reality of various dimensions of an organization from a gender perspective, so as to point out the strengths and weaknesses of the organization, present findings, and makes recommendations for further enhancement. The process would assess the ways and means by which the organization has created conditions conducive to gender equality in different aspects of its structure as well as its culture and environment.

However, the distinction is vague for some organizations currently using the term audit for what previously they would have called an evaluation, a gender evaluation was defined as a 'technical assessment', whereas an audit went beyond this to include 'personal and institutional biases' in the culture of organizations that prevented gender equality aims being taken forward. In addition, gender evaluation focuses on assessing input indicators like the number and proportion of female beneficiaries and number of activities carried out, and at operational level thus lacks of effective, consistent and systematic monitoring and evaluation of the gender mainstreaming outcomes and impacts. Whilst, participatory gender audit further differentiates impact indicators, combining insights from feminist and GAD theory and practice with new insights on organizational cultures.

Of the gender equity organizational principles, paternity leave is an example of amending organizational norms to be more gender impartial. Now paternity leave is being formalized in several organizations in the development sector, thereby recognizing and encouraging the fact that men too play an essential role in parenting and taking on additional responsibilities and functions within their homes. This is also one way of acknowledging shifting traditional roles, obviously showing the fact that change in a gender context must clearly address the needs of both men and women if the change is to be beneficial and sustainable.

### **4.2.2. Participatory Gender Audit**

A participatory gender audit, a most recent methodology to gender auditing, is an assessment tool and process that can be implemented by organizations to distinguish how gender issues are addressed in their programming portfolio and internal practices. As a learning process, it enables organizations to assess, learn from and improve their working custom on mainstreaming gender. Moreover, participatory gender audit

emphasizes self-assessment of whether, and to what extent, the organization has created conducive conditions and standards to promote gender parity and women's empowerment.

Generally, organizations have an established norms and procedures, structures, policies and practices that are an integral part of their functioning that could be informally practiced or formalized through official administrative procedures. These organizational systems that could be termed as gender-biased, gender-fair, gender-neutral or gender-blind may have evolved without deliberate organizational philosophy or long-term strategy behind them. Hence, the audit would assess and analyze all these various dimensions of the organization from a gender perspective and then offer its findings and recommendations for further improvement. In line with this, the gender audits previously undertaken leads to further steps towards mainstreaming gender impartiality through the recommendations facilitating to creation of instruments like a gender unit, gender focal point, etc, within the organizations for promotion of a gender fair work cultures.

Furthermore, the pastoral development actors need to strengthen capacity on gender inside their organizations through institutionalizing gender mainstreaming at home before exporting it to other stakeholders and partners. They need to practice what they preach, with the understanding that promoting gender equality and women's empowerment for "target groups" without addressing the same within their organizations would only lead to gender neutral outcomes. Hence, practice of gender mainstreaming within the entire organization is a means of enhancing participatory gender audit and documentation of gender fair practices, some of them including: safety in relation to travel services (allowing women in cases of working late to use safe local travel), accommodation (providing flexible lodging allowances to ensure the safety of women staff, e.g. when traveling alone, etc); flexible working hour for pregnant and those with young children; breaking down gender stereotyping practices (e.g. appointing male secretaries and receptionists); flexibility in provision of short leave (up to two hours/day recognizing women's need to attend to other family commitments), and so on.

#### **4.2.3. The Gender Audit Process**

In conducting a gender audit the requirements include a clear understanding of the organization's framework, the different components (vision, mission statement, policies and procedures, programmatic activities, etc.), structures, processes and functions comprising it. Gender audit therefore requires an analysis of the gender dynamics of the organization, and an analysis of how and to what extent is gender equity reflected in all its components. Therefore, clarifying on issues related to policy, goals, and associated

strategy against which gender issues are being evaluated is necessary. The process also involves identification of appropriate indicators (quantitative or qualitative) to assess progress in gender mainstreaming, which includes: measurement of the implementation of gender mainstreaming strategy in terms of integration of women's as well as men's concerns throughout the development process; and, extent of outputs and impacts of the specific activities aimed at empowering women.

The gender audit is not at all to be viewed as a one-time process that would finalize with the production of a report, but effective follow up strategies have to be developed to ensure that the suggestions generated are converted into plans, which are closely monitored and evaluated at each applicable level. Its methods are designed to assess the ways and means by which the organization can promote open process of critical reflection for social transformation and allow participants' full involvement and self-reflection to create a sense of ownership over the process.

Thus, the following step-by-step processes remain essential in auditing gender.

### **One: Commitment from the top leadership**

As the issues to be covered are attitudinal and value-laden, and the audit may raise questions on some of the norms and values that form an integral part of the organization's cultures, the decision requires a great deal of sensitivity and tact. Therefore, to substantiate and corroborate the process there must be honesty to the different perceptions, opinions and findings of the audit and the top leadership should openly make a commitment to gender equality and the promotion of gender sensitivity process before initiating the process, and facilitate a discussion with staff outlining the steps of the entire process.

### **Two: Identifying internal coordinators/focal point (s)**

In the selection of a facilitator, three different options could be: a team of persons from within the organization; an external team of facilitators; and a combination of people from within and from outside the organization. Keeping the balance of men and women in facilitating a team, the individuals' experience of and commitment to working on gender issues; understanding of organizational framework and analytical skills and abilities; and, an overall understanding of the organization and the cultural specificities within which it operates, could be some of the requirements. On the other hand, it is sometimes useful to also appoint an external facilitator, who is not involved in organizational dynamics as well as other routine issues, as the very fact that the facilitator is not from the organization immediately provides an element of neutrality to the analysis of processes, facts and perceptions.

### **Three: Conducting the audit**

Planning the audit would include defining all the tasks to be undertaken in the process with explicit mention of the expected outputs, timeframe and the person responsible for each of the task. Finalizing the methodology and developing a concrete communication plan also forms a part of the preparation.

**A- Communicating the audit plan:** A plan comprising list of the key actors, the activities to be undertaken and the timeline for each activity needs to be developed in advance before initiating the actual data collection for gender auditing so that the process does not get diluted in absence of timely follow-ups. There should be follow-up communication from different levels, and review of the documents and finalization/analysis of the questionnaire by the facilitators/team.

**B-The tools:** The different methods used in data collection are:

- 👉 **Secondary review:** A review of documents, vision/mission statements, publications, annual/previous review reports, funding proposals gives preliminary information regarding the organization's identity, strategy, programmes, structure, gender policy issues, etc.
- 👉 **Gender audit questionnaire:** A questionnaire is designed to assess the range of understanding, attitudes, perceptions and reported behavior among the staffs. Responses to the questionnaire act as a crucial source of data and serves as a baseline of perceptions on the status of gender equality in the organization's programmes and processes. It also supplements findings of the secondary review and would form the basis of the interviews and focused group discussions. Depending on size of the organization, the process would involve everyone in smaller organizations, and representatives from all levels, departments and programmes of the organization otherwise.
- 👉 **Individual interviews:** With ensuring a gender balanced portrayal of facts and perspectives, individual interviews are important sources of information available to learn about the vision of gender equality and get recommendations to build on strengths and address remaining challenges. It should take place with representatives from different levels and programmes.

👉 **Group discussions:** In addition to helping to draw information relating to the “what and how” aspects of gender, like the individual interviews, group discussions would also elicit responses towards integrating gender in different components of the organization and its programmes.

**C- Analysis:** The analysis of the data obtained from these tools would focus on assessing whether gender has been integrated in each of the components and also perceived by the staff members. The data provided by the staff must be interpreted in ways that are easily understood by others. The findings would need to identify the organizational changes that are required for improving gender mainstreaming in each of the components. It is, therefore, necessary that the analysis bring out recommendations for action and follow-up, on ways to improve upon the facilitating factors and overcome the hindrances of gender mainstreaming.

#### **Four: Gender audit report**

The report of the audit would include: objectives and the scope of the audit; outcomes of the analysis of the different components of the organization; insights into factors that facilitate as well as those which constrain gender mainstreaming; recommendations towards promoting and strengthening the gender equality initiatives of the organization; and, an executive summary of the findings and recommendations.

### **4.3. GENDER ANALYSIS**

Gender Analysis is a practical instrument used to achieve gender mainstreaming. It refers to a systematic way of looking at the different impacts of development on women and men. Furthermore, in the process it requires separating data by sex, and the understanding of how roles are divided and valued in a given community. Gender analysis is an effort helps to realize how the issues of gender relate to the development processes, involving the application of a set of questions and tools that are to be integrated in all steps of project management.

In the process of every effort to pastoral development it is imperative to always ask how a particular activity, decisions or plan will affect women pastoralists differently from men, as the analysis is based on the fact that women and men play different roles in society, connected with different problems, different needs and priorities. Therefore, gender analysis should be applied at all stages of the development process, and it should be a key requirement in the process of: needs identification, baseline surveys, research, reports, monitoring and evaluations as well as other impact assessments carried out.

### 4.3.1. Frameworks of Gender-Analysis

The gender-analysis frameworks are practical instruments used in mainstreaming gender into organizational culture, structures, and activities. In the process of assessing and promoting gender issues within the pastoral interventions, the frameworks are designed to help users integrate a gender analysis into situation analysis, planning, monitoring and evaluating impacts of development achievements. It is essential for pastoral development as well as advocacy organizations to clarify their gender-specific objectives and strategies, so as to explain the 'why' and 'what' they are trying to achieve, before they can make informed choice on the 'how', in terms of the frameworks they endorse.

Hence, instead of opting to create new frameworks, it is suggested to use existing tried and tested gender-analysis frameworks, to plan work that can be done to confront subordination of the pastoralist women.

Some examples of the frameworks include:

#### *The Harvard Analytical Framework*

Harvard Analytical Framework/Gender Analysis Framework was one of the Frameworks designed to demonstrate existence of economic case for allocating resources to women and men, and aims to help planners design more efficient projects and improve overall productivity. It does this by mapping the work of men and women in a community and highlighting the key differences. Its shortcomings are that it doesn't address the critical issue of gendered power relations.

This Framework has four interrelated components, these are:

1. **The Activity profile:** identifies all relevant productive, reproductive as well as community tasks and gives a clear picture of the gender based division of labor by addressing the questions: Who does what? When? Where?
2. **The Access and Control profile:** distinguishes the Resources and Benefits used to carry out the work identified in the activity profile. It indicates who has access to resources and control over their use. Benefits realized from household (and community) production and use of resources are also identified and listed.
3. **The Influencing Factors:** are factors that influence the relationship between women and men. The influencing factors can be analyzed from secondary information or the factors, which affect the gender-differentiation identified in the

above profiles. This tool helps to identify different impacts of the pastoral social constructions, in addition to indicating internal as well as external constraints and opportunities that need to be considered in planning development actions.

4. **Checklist for Project-Cycle Analysis:** incorporate sets of questions that are designed to examine an area of intervention from gender perspective, using gender-disaggregated data and capturing of the various effects of social change on women and men. The questions are designed and presented in the gender checklist to be requested throughout the project management cycle.

### *People-Oriented Planning Framework*

This was developed from Harvard analytical framework, adapted to the use in refugee situations. It is a profile that uses activity analysis as well as the analysis of use and control of resources. Its central purpose is to ensure that there is an efficient and equitable distribution of resources and services; however it fails to look at gender power relations between men and women.

### *The Caroline Moser Framework*

This was developed as a component for realization of the WID challenges that resulted in shift to GAD. It looks at practical and strategic gender needs, identifying the triple role of women, even though it ignores the gender power relations.

### *The Social Relations Framework*

This tool looks at power relationships between genders, and is used to identify women's participation in decision-making as well as their socio-political position compared to men's. It looks at social division of labor and the power relations, and undergoes analysis institutions and has existing gender inequalities in the distribution of resources, responsibilities and power.

The remaining gender analysis tools include: The Social Construction Framework; Socio-economic and Gender Analysis Framework; The Gender Analytical Matrix; The Capacity and Vulnerability Framework; The 'Web' for Institutionalizing Gender; and Women's Equality and Empowerment Framework.

### **4.3.2. Gender-Disaggregated Data**

Gender-disaggregated data is sex-differentiated information gathered—via questionnaires, observations or other techniques that reveal the different roles and responsibilities of men and women. Having data differentiated by sex is extremely important to being able to assess the impact of a project on women separately from its impact on men.

In implementing pastoral development projects, unless the data collected and analyzed are gender-disaggregated, it will be impossible to fairly predict impacts of project performances. For effective project impact assessment in pastoral interventions, development actors should use collective household model, where information is disaggregated by sex recognizing that individuals within households have different preferences. On the other hand, if unitary household model, which assumes single decision maker in the household, is implemented impression of the project on certain household members, often children or women, can't be forecasted.

## **4.4. GENDER AND PROJECT MANAGEMENT**

As previously mentioned, gender mainstreaming is about changing what we do and how we do it in order that all our work promotes gender equality. This does not entail separate women's projects, or even women's components within existing project activities, rather it necessarily requires attention be given to gender perspectives as an integral part of all activities across the project management phases.

In any development course, the issue of gender equality is part of the process that is essential in understanding the core components of poverty and its reduction. Moreover, the imbalance of gender power relation among pastoralists in terms of resource sharing as well as ownership requires integration of basic gender concepts into development plans in the progression of poverty alleviation. Since, pastoralist women are the most marginalized groups in the society, in terms of uniformly sharing benefits from any development interventions and in influencing the decisions made in favor of their underlying conditions and needs.

*The poverty reduction agenda, in particular, would benefit from paying attention to gender issues. Simulations from comparable studies using nationally representative samples from Egypt (1997) and Mozambique (1996) have shown that mothers' education is crucial to poverty reduction. In Egypt, increasing mothers' schooling from "none" or "less than primary" to "completed primary schooling" reduces the proportion of the population below the poverty line by 33.7*

*percent. Similarly, increasing by one the number of adult females per household that have completed primary schooling in Mozambique leads to a 23.2 percent decrease in the proportion of the population living below the poverty line. In both of these country studies, female education had a much larger impact on poverty than other factors, including male education (Agnes and Bonnie, 2005).*

As part of project cycle management, PFE encourages the use of Logical Framework Approach (LFA) with the need to improve effectiveness of pastoral development projects and programs. LFA is a tool or rather an open set of tools – for project planning and management, where its application contribute to improve project design, performance, in addition to facilitating project administration.

The key gender issues to be considered in mainstreaming gender across the project phases are described below according to the logical project management/LFA.

#### **4.4.1. The Analysis Phase**

For successful achievement of development outcomes, it is valuable to emphasis gender when gathering and analyzing data during problem identification that also should include culture-specific information on gender roles and inequality. During needs assessment in pastoral development, gender indicative information can be gathered on the following topics: wealth and assets of men and women, income and risk profiles, activity profile, livestock ownership by women and men, education and health services, participation in community decision makings, and so on. In using the LFA, the following gender indicative tools can be applied during the analysis phase.

#### **Stakeholder Analysis:**

- ✧ Examine gender roles of pastoralists and relations in terms of the distribution of power and resources.
- ✧ Ensure gender analysis is included in the project analysis phase to determine the position of pastoral women in the project environment.
- ✧ Identify the different perspectives of pastoralist women and men on poverty issues and barriers to women's development (e.g. unequal access to resources, opportunities and decision-making power).

- ✧ Examine perceptions, potentials, realities and aspirations of both sexes through gender-disaggregated data, by involving women, men, boys and girls as sources of information.
- ✧ Identify gender roles and contributions to pastoral economic development and management, along with constraints to women's economic empowerment.
- ✧ Establish the existence and nature of gender policies among collaborating agencies and the government.

### ***Problem analysis:***

- ◆ Identify the different levels of poverty issues on pastoralist women and men.
- ◆ Distinguish and analyze the social, economical, political, and environmental factors constraining women from economic empowerment.
- ◆ Ensure active involvement of women, men, girls and boys from pastoral groups in the identification and analysis of needs at household level - avoiding unitary household modeling.
- ◆ Identify obstacles to women's access to, and control over natural, economic and basic social resources, and analyze the contributing factors (internal and external factors).
- ◆ Articulate the priority problems of each gender and classify them, as practical or strategic gender needs.
- ◆ Secure inclusion of gender analysis, indicating the links between poverty and gender disparity.
- ◆ Disaggregate all information by gender, age and any other relevant factors.
- ◆ Examine status of women in the project area, ability to exercise their legal human rights in relation to the influencing factors/social constructions.
- ◆ Ensure determining cause and effect relationship between levels of constraints and effects of gender inequality.
- ◆ Examine the influencing factors to gender disparity, identify external constraints and opportunities that should be considered during project planning.

### ***Analysis of Objectives:***

- Make sure that findings of the gender analysis have formed bases for identification of potential solutions in the project objectives.
- Secure that objectives are set from the identified gender perspective problems.
- Ensure that the objectives are specific on how the project intends to improve boys compared to girls and women compared to men from among the pastoralists.
- Examine solutions to the gender problems in pastoral context are assessed, and prioritized based on the constraints and needs already determined.
- Confirm objectives are set to address non-economic barriers to women's livelihoods (such as literacy, health, self-confidence, participation in decision-making, and protection from gender-based VAW).
- Ensure the project has aim to increase women's access to, and control over livestock resources, and thereby address economic roles and practices of pastoralist women.

### ***Strategy Analysis:***

- Ensure findings of the gender analysis form the bases for identification of possible results and selection of strategies to be followed by the project.
- Make certain that selected approaches will address the interests of all stakeholders by gender, age, etc.
- Examine the influencing factors determining gender inequality in pastoral society analyzed to identify entry points and options for change.
- Confirm the gender concerns included in the analysis of problems, stakeholders and objectives make a base for selection of relevant strategies.
- Make sure consultation with different age and gender categories in prioritizing problems, choosing and designing project strategy.

#### 4.4.2. The Planning Phase

The planning phase is where the main outputs of the LFA or results of the Analysis Phase are presented on a format called log frame matrix. In planning phase, gender findings of the analysis phase are presented and indicated in the overall objectives formulated, and reflected in the activities and budgets scheduled. Here, solutions to the problems are identified, assessed, and prioritized based on the constraints and needs already determined and the resources available to the implementing agency. In this way, the components of the project are presented in the logical framework matrix and eventually constituted in preparation for implementation.

In the process of pastoral development, omitting gender considerations in the project planning phase leads to problems in implementation, as it affects such aspects as the relative priority given to the needs and solutions, the choice among different approaches to a particular problem, the gender balance of project staff, and the involvement of different stakeholders as participants.

#### **Process**

- ✧ Confirm the outcomes of the situation/gender analysis are addressed in the project planning, and representation of pastoral women in the process.
- ✧ Verify that overall objective is formulated, activities are planned, and budget lines as well as resources are allocated and scheduled from gender perspective.
- ✧ Ensure that project objectives and strategies that addressed the gender issues are properly presented in the log frame matrix.
- ✧ Ensure the representation and active participation of pastoral women and men in the planning process, and check that their gendered interests are reflected in the decisions made.
- ✧ Confirm that indicators are gender specific and formulated in a participatory manner, for the project purpose, outputs and inputs.
- ✧ Make sure that planned activities consider the gender workload distribution and potential contributions of different gender and age categories, in pastoral production system.
- ✧ Ensure objectives and strategies are designed to ensure gender-equality.

- ✧ Identify whether the project aim to reduce discrimination against women, and it is planned to ensure equal right to pastoralist women and men, and the intended activities are going to be monitored.

#### **4.4.3. Implementation**

Effective project implementation is the test of good program design. At all levels of pastoral development implementation, the project objectives must be linked to budgets, activities, and timelines, with clear identification of the persons responsible for purposes of accountability. Throughout this process, ongoing monitoring and evaluation are so critical to improving project performance. Monitoring the project operation plan benefits the pastoral developments, by opening room for revision of the plans and informing adjustments to the implementation. The process can therefore result in a redefinition of working objectives; in addition to also accessing self-monitoring that should certainly be considered by the target groups.

#### **Process**

- 👉 Certify targets of the project are intended towards achieving improvements by gender, changing the stereotyped attitude as well as prejudice of the pastoral society towards females.
- 👉 Ensure appropriate participation of both sexes in the project implementation and technical packages.
- 👉 Confirm pastoralist female beneficiaries are involved in the management of the project as actively as male counterparts, focusing on equivalence in numbers and positions.
- 👉 Make sure that men understand the reason why the project is increasing participation of pastoral women in decision-making and support it.
- 👉 Ensure pastoralists (men and women) have equal access to project information, resources and opportunities to carry out their responsibilities.
- 👉 Make sure that gender awareness trainings are conducted for staff members and other stakeholders, so as to raise consciousness about social construction of gender in the pastoral production system.
- 👉 Monitor selection of data collection methods, to have scope for gender-disaggregated information.

- ☞ Confirm women's participation doesn't merely increase their workload, but means their active involvement in decision-making in managing the project activities, in addition to having equal pay for work of equal value.

#### **4.4.4. Monitoring and Evaluation**

Monitoring, as an ongoing inspection of project performances, creates information that is the basis for explaining the state of implementation. Monitoring should always be properly prepared to focus on the qualitative aspects of social changes on gender related issues - as human benefits accruing from the implemented activities, instead of limiting itself looking at what was planned and what was achieved with regard to physical activities only. Thus, monitoring should consider separate data on how female and male community members have fared in each intervention or activity (e.g. how many were involved, how they were involved, what options do they have on their involvement, etc.). It should also check and detect whether any of the pastoral concern interventions has had negative effects on women in comparison to men.

In the process of implementation, activities of monitoring and evaluation must be treated as routine information gathering, through the reporting systems established for gathering sex-disaggregated data on a regular basis. The availability of accurate baseline information that included gender analysis and a properly studied beneficiary group before and after the intervention is crucial for impact evaluation to be successful in identifying the positive and negative impressions in terms of gender equality.

#### **Process**

- ⇒ Ensure gender impact indicators are identified to monitor the project-planned activities from gender perspective.
- ⇒ Evaluate the different impacts the project may have had on pastoralist men and women, in addition to the imbalance of power relations between them.
- ⇒ Ensure gender balance of staff on project evaluation team, along with inclusion of assessing impact on gender relations on the evaluation's ToR.
- ⇒ Evaluate pastoralists (women and men) equal participation in decision-making processes at household and community levels.
- ⇒ Ensure pastoral men and women's equal access to, and control over livestock resources, in addition to access to basic social services.

- ⇒ Monitor the incidence of pastoral women and girls suffering gender-related violence.
- ⇒ Assess the progress on women pastoralists' empowerment in terms of basic resource ownership, economic improvement, developing confidence, self-esteem, capacity for leadership and self-organization, etc.
- ⇒ Make sure assessment of changes on gender stereotypes and discriminatory attitudes towards women and girls in the pastoral society.
- ⇒ Ensure the process of M&E has shown positive and negative impacts of the intervention on pastoralist men and women.

#### **4.4.5. Gender Responsive Indicators**

Using gender-sensitive indicators are promoted to in pastoral development to illustrate contributions of women and men in different aspects of social life. This is carried out through the use of qualitative as well as quantitative gender responsive indicators, which are parameters of change or of results, indicating the extent of project achievements, in addition to providing basis for performance measurement and project monitoring and evaluation. In pastoral context, gender indicators measure how far and in what ways the development initiatives have met their gender objectives and achieved results related to gender equality among pastoralist communities. They should therefore fit to the project objectives, designed in each stage of the intervention, include both quantitative as well as qualitative indicators, and must be sex-disaggregated.

Through the process of strengthening gender equality in the process of pastoral development, five broad dimensions of gender responsive indicators, in which change can potentially occur, are illustrated below. For each of these dimensions possible indicators are suggested. Consequently, the gender-sensitive indicators that are used to measure development impacts on gender equality include: changes in the balance of women and men access to resources and decision-making, incidence of gender-based violence, discrimination against women, women's empowerment, and sensitization of men and women to the need to strengthen gender equality.

#### **1. Empowerment of pastoralist women**

The process of women's empowerment means that pastoralist women acquire the power to think and act freely, exercise choice, and fulfill their potential as full and equal members of pastoral society in their respective community. Generally, empowerment implies ownership of economic resources; entitlement to social services (education and

health); accessing knowledge and information; and being involved in leadership and decision-making. In the process of empowering pastoral women, it is not to encourage separate projects for women, but it indicates improving the ability of pastoralists to analyze and shape the socially constructed gender relations in order to transform the existing power relationships between them. Additionally, it is essential to ensure equitable access to, and control over livestock and public resources for both sexes, to secure equitable participation in household, community and national decision-making spheres.

### **Indicators**

- Has pastoralist women's self-esteem and self-confidence to influence social processes, increased?
- Is pastoralists' attitude in addressing social construction improved and enabled women to exercise their capacity for leadership?
- Have pastoralist women's capability to involve in eliminating gender-based violence against women and girls, like FGM, Early marriage, etc, increased?
- Have pastoralists equally involved in the elimination of gender discriminations in pastoral society and enabled to work towards shared responsibility of household work, on reproductive health, family planning, etc?
- Have gender stereotyping in women's economic activities reduced and their economic empowerment enhanced?

## **2. Women's equal participation in decision-making**

Gender responsive indicators should measure the achievement of equal participation of women and men in decision-making concerning public and private spheres. It should also indicate their equal involvement in the process of project execution.

### **Indicators**

- Do pastoralist women enjoy greater participation in the processes of community decision-makings in situations where they were previously disenfranchised?
- Has the influence of women on decision-making in the project increased in relation to that of their male counterparts?

- Have pastoralist women's family decisions (e.g. no. of children to bear, type of contraception, children's education) increased at household level?
- Have the traditional social barriers to equitable participation of pastoralists in community decision-making reduced?

### **3. Access to, and control over resources**

Under this, the gender indicators should assess whether women and men have achieved more equal access to and control over economic and natural resources and basic social services.

#### **Indicators**

- Have pastoralist women's access to, and control over livestock and other economic resources (household finances, equipment, other assets) increased?
- Do pastoralist women share the workload more equally with men and have more time for them?
- Do pastoralist women and girls have access to health services on an equal basis with men and boys, and according to their gender-specific needs (e.g. reproductive health)?
- Do girls enjoy equal access to schools with boys? Has the school environment becomes safer for girls and the curriculum less gender stereotyped?
- Have women's capability to involve in eliminating legal programmatic barriers to equitable resource access and control of assets, increased?

### **4. Gender-based violence against women**

The gender sensitive indicators should measure the incidence of gender-based violence against women and girls, and percentage of women and girls suffering. The indicators also measure whether activity of assessing the practice of violence against women is implemented, monitored and documented throughout the programme cycle.

#### **Indicators**

- Has the number of pastoralist girls suffering from FGM (Infibulation) reduced?

- Do the pastoral community's attitude and beliefs of considering FGM as a religious obligation changed, and mother's convinced to stop the practice?
- Has the project led to a decrease in violence against women, or has it caused or exacerbated violence, or the fear of violence?
- Has the number of women suffering personal incidents or threats of violence in the community or household been affected?
- Has shifting gender roles have made women more vulnerable to sexual exploitation, domestic violence and rape?
- Has gender based vulnerability of women and girls to harmful traditional practices, like FGM, abduction, and others, decreased?
- Do fewer women and girls suffer gender-related violence?
- Do many victim women and girls access legal services and protected from violence?

#### **4. Gender stereotypes and discriminatory attitudes**

Here the gender indicators should assess whether gender stereotypes and discriminatory attitudes towards women and girls been challenged and changed.

##### ***Indicators***

- Do men and women better understand how unequal power relations between them have discriminated women and kept them in poverty?
- Are women's unpaid reproductive household chores and caring work better valued?
- Have changes in the traditional gender division of labor occurred with men taking on more households and caring work?
- Is greater value is attached to girls' education?
- Where violence against women is the accepted norm, is this increasingly rejected by the public, especially by men themselves?
- Are more men taking action to tackle discrimination against women?

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## 6. ANNEX SUMMARY ON GENDER DEFINITION AND CONCEPT

### Sex:

Sex is a natural attribute helping us identify a person as male or female. A male person biologically differs from a female. This is evident in that while males have mustache, women do not; while women have big breasts that may produce milk, men do not; they also differ in their reproductive organs and their roles in child bearing. Being a male or female is, therefore, natural phenomenon that we cannot change (exception being through surgery) since the two sexes are born different.

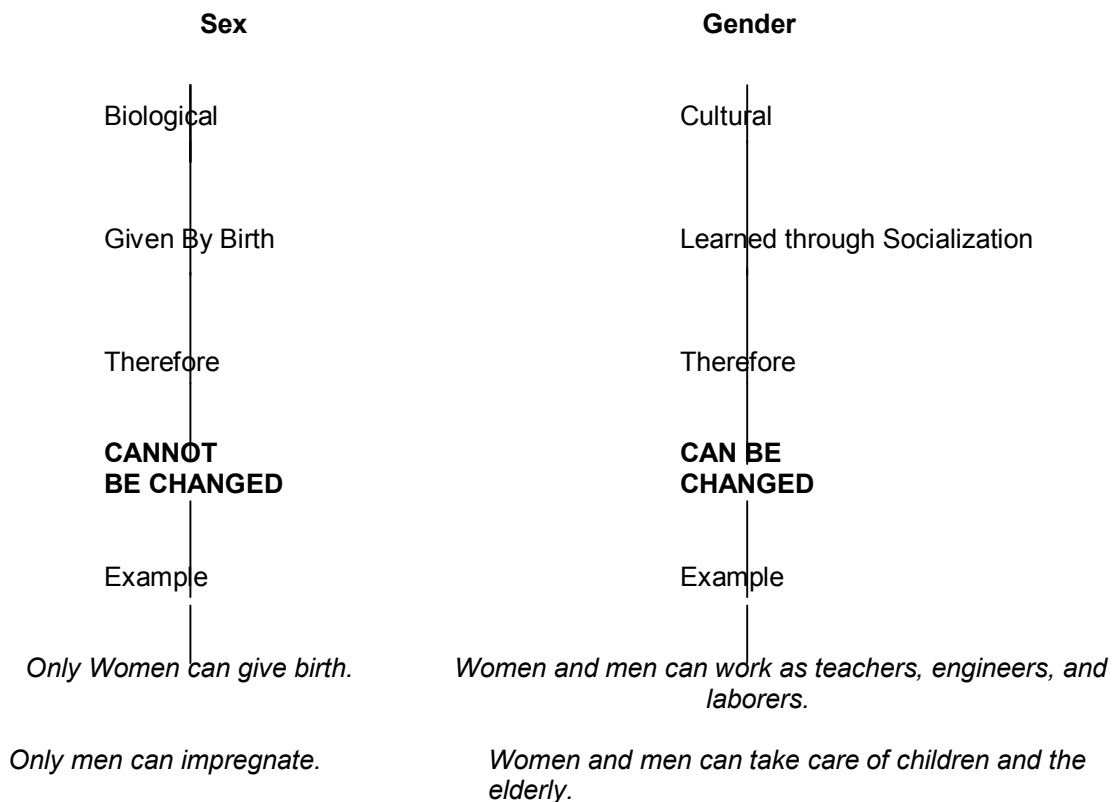
### Gender:

Gender is a social attribute ascribing some characteristics or norms and modes of behavior to the female and other to the male sex. The gender of a person is determined by the society and by its way of upbringing children. Gender is, therefore, the result of the interplay of culture, religion, and similar factor of a society. It refers to historically defined identities, roles and behaviors of different groups such as men-women, girls-boys, old men-old women, etc. the female and male sexes are socialized into being one of these groups. The differences among these groups brought about by socio-cultural factors are often mistaken for natural differences between the sexes or considered as God-given phenomena.

### Gender roles:

Gender roles - refer to the expected duties and responsibilities, rights and privileges of men and women, girls and boys, etc. that are specified by the socio - religious and cultural factors. The interplay of these factors determines what kind of clothing is appropriate for the female and for the male sex. It also decides on the amount of food necessary for each, the type of work they should perform, the time and the type of place they are supposed to be at, the type of grouping they can join, etc.

### Sex Versus Gender



**Sexism**

This is when people stereotype, discriminate against or show prejudice against other people because of their sex. It is generally used to describe an attitude of behavior of a person or institution, which degenerates or unfairly disadvantages families.

**Sexuality**

This is the dimension of a human being that has to do with sexual feelings, behavior and relations. It is inter-relationships between potential or actual sexual partners.

**Sexual Division of Labor**

This is the way work is allocated and valued according to whether it is performed by women or men. It has been shown that women are the most exploited workers as a result of the sexual division of labor.

**Sexual Harassment**

This is unwanted sexual attention that intrudes on a person's integrity. This includes requests for sexual favors, unwelcome or demeaning remarks, gestures or forcing. It is a form of discrimination and is about an abuse of power.

**Socialization**

This means the way people are taught to accept and perform roles and functions that society gives them. Women and men are socialized into accepting different gender roles from birth. Establishing different roles and expectations for men and women is a key feature of socialization in most societies.

**Stereotypes**

It is based on prejudices and fears about certain social groups usually seen as inferior to the dominant group. Individuals are then judged according to their group identity.

**Male Chauvinist**

This refers to men who regard women as being inferior and treat them with no respect.

**Patriarchy**

This is a social system that is based on beliefs of men's superiority, which give them the major decision-making power. Patriarchal means the power of the fathers or the father's rights.

**Gender Equality**

This concept is based on the premise that women and men should be treated in the same way mainly due to the fact that we are all human beings and thus, have equal rights and obligations.

**Gender Equity**

This refers to fairness to both genders in the assignment of duties/ responsibilities/ leadership roles, etc in making opportunities available and rewarding individuals for equal work.

**Gender Sensitivity**

This refers to the ability to perceive existing gender differences, issues and inequalities and incorporate these into strategies and actions. It means being aware that there are biological and gender differences between men and women. It also means that men and women from different parts of the world are gendered in different ways. Gender sensitivity means building a critical edge to counter the gender oppression that one may have been socialized into.

**Gender Gap**

This is when one gender is not represented or is totally absent. It means unequal participation of women and men in socio-economic and political activities.

**Gender Analysis**

This is primarily concerned with cultural dimensions of women's and men's roles and relationships and particularly how these variables impact on the process of sustainable development. This process means that at every level of analysis, the gender variables are taken into consideration. Gender analysis integrates quantitative and qualitative analysis. The two types of analysis help us to get a comprehensive picture of the social reality of a given situation. This knowledge enables us to plan with women and men, boys and girls, in mind.

**Gender Disparity**

This is a situation where there is no level playing field for all genders to excel and is usually based on gender bias. Gender disparities occur due to factors such as unequal accessibility to production resources, social attitudes, cultural differences, educational attainment and disproportionate participation in decision-making, both at political and economic levels. To bridge these gaps, sectoral policies and programs need to incorporate specific targets for both men and women, based on socio-economic indicators derived from appropriately gender desegregated data.

**Gender Responsive**

This is action focused, that is carrying out activities that incorporate full representation and participation of all genders. It is behaving in a manner that shows that one welcomes all gender.

**Gender Bias**

This is any form of discrimination directed toward a given gender usually based on a socio-cultural background.

**Gender Blind**

This is the inability to recognize that gender is a key determinant of one's life choices and situations/ levels of development in given societies.

**Gendering**

This is the process by which females and males learn and act out the different qualities that society considers "natural" for them. Each culture defines for its members what it means to be a boy or girl, a man or woman. It decides for example, who goes to war, who looks after children, who does heavy construction work and who does commercial or subsistence farming. Society prescribes different activities and characteristics for boys and girls, men and women and this has a bearing on opportunities and choices that men and women make for their lives. These may come to be perceived as natural, by the people concerned.