

Applying a Women’s Perspective or a Gender Perspective in the Work with IP and NRM – Information and experiences

Systematized version of the IGNARM Survey

Contents

Introduction.....	1
Systematising	2
1. Constraints and problems experienced	4
Answers.....	5
2. Positive and negative lessons learnt.....	7
Answers.....	8
3. Characteristics and roles of IP men and women.....	11
Answers.....	11
4. Advise	14
Answers.....	14
Concluding remarks	16
Annex 1	17
Proposal for key thematic areas to discuss during the workshop, September 20 th – 24 th , 2004: ...	17

Introduction

In late 2003 and early 2004 the five counterpart organisations, WWF, IWGIA, KULU, DIIS, and Nepenthes sent out two questionnaires to their respective networks. The purpose was to gather general information on the field emerging at the intersection between indigenous peoples, gender and natural resource management, and hear about other organisations’ experiences.

The first questionnaire was divided in four sections dealing with issues related to the areas of work of the five IGNARM organisations and to the core themes of our survey:

1. Issues related to indigenous peoples (IP)
2. Issues related to gender
3. Issues related to natural resource management (NRM)
4. Issues related to documentation of experiences

The second questionnaire included four qualitative questions that dealt with the interviewed organisations’ work and experiences within the following topics:

1. Constraints and problems experienced in applying a women’s perspective and/or a gender perspective in the work with IP and NRM, both within IP communities/organisations, within the organisations’ field and management staff as well as within governmental sectors.

IGNARM

Network on Indigenous people, gender and natural resource management

2. Positive and negative lessons learnt of the experience with IP, gender and NRM.
3. Characteristics and roles of IP men and women in the management and ownership of natural resources, that projects/programmes should respect and/or take into account.
4. Advice on the best way to secure gender/women's perspectives in activities related to IP and NRM.

Approximately 287 copies of the first questionnaire were sent out to collaborating NGOs, some researchers and a few institutions around the world. Contact was also taken to other projects/initiatives working within the same area of interest. KULU also invited organisations, institutions and researchers around the world through newsletters and network list servers to request the questionnaire by e-mail. This resulted in 88 requests. 67 out of the 287 questionnaires were answered.

Some of the organisations that replied to Questionnaire no.1 showed a strong interest in the issue, while others indicated that the combination of the three areas did not have a strong focus within their work.

Each organisation within the IGNARM network has systematised the information provided by the answers it received to Questionnaire no.1. These individual systematisations can be seen on the IGNARM's web site www.cdr.dk/genderres.

64 copies of Questionnaire no. 2 were sent out to organisations working with indigenous men and women as well as with natural resource management. Six of these organisations had not previously received Questionnaire no.1. The organisations were from the following countries:

Africa: Cameroon, Nigeria, Namibia, South Africa, Kenya, Tanzania and Uganda
Asia: Azerbaijan, Pakistan, Mongolia, China, Nepal, India, Malaysia and Thailand
The Pacific: The Philippines, Indonesia (West Papua), Solomon Islands and New Zealand
México/Central America/
Caribbean: México, Belize, Nicaragua, Costa Rica, Honduras, Panama, Central America (WWF), Dominica, and St. Vincent
South America: Guyana, Suriname, Columbia, Ecuador, Peru and Chile
North America: Canada
Europe: Norway, United Kingdom, The Netherlands, Switzerland and Italy.

17 out of these 64 organisations answered back. Some answers were received after a few reminders, and some organisations explicitly referred to lack of time and work load for not responding, underlining that it was not due to lack of interest.

It should be noted that the answers to Questionnaire no.2 were of a very varying quality and thoroughness. It seems that the more thorough the answers, the more experience the organisations had with the integration of all three issues. However, it might be the case that the answers that seem to include little information and experience have not been able to transmit the real experience of the organisation in question.

Systematising

IGNARM
 Network on Indigenous people, gender and natural resource management

The following is a systematising of all the answers received.

	WWF	IWGIA	KULU	Nepenthes
Number of returned questionnaires 1/questionnaires 2	22/11	22/1	19/4	2/1
Percentage of responding organisations working with IP	100	100	74	100
Percentage of responding organisations working with NRM	100	68	84	50
Percentage of responding organisations working with gender aspects	80	82	74	100

The five organisations within the IGNARM network have each their own perspective and work focus within the three core themes. However, it seems that the answers received by each of them very much follow the same lines of interest and focus. E.g., most organisations within the IWGIA network (working on indigenous peoples' rights) and the KULU network (working on women's rights) also have a strong focus on NRM (68% and 84% respectively).

On the other hand, in the case of the WWF network only 27% of the organisations working with IP confirm including IP rights in their work, while 40% work with gender/women's rights. Only two of the organisations (13%) mention having gender/women's issues as a special focus in their work.

Within the IWGIA answers, 72% claim to have gender/women's issues as a core area and 82% mention that they have a gender strategy. This may not necessarily mean having a written, formally adopted and institutionalised strategy, but should perhaps be understood in a much broader sense as an implicit way of working.

Still, very few organisations seem to combine the three themes IP, gender and NRM in their work, although many express a need for doing so. It should also be mentioned that at least two international conferences¹ have been held recently where these themes were addressed, something which indicates a growing interest for the area.

Many organisations working with NRM involve training and education. Within the WWF system 87 % of the answers work with training/education, followed by the KULU network's 68% and IWGIA 55%.

¹ The Second Worldwide Symposium on Gender and Forestry, August 1 – 10, 2004 in Arusha, Tanzania. And Baguio Declaration of the 2nd Asian Indigenous Women's Conference, March 8th, 2004, Baguio City, Philippines. Homepage: www.tebtebba.org/tebtebba_files/gender/aiwcdec.html. Baguio

Though many organisations seem to include the gender dimension in their work, only few do it in a systematic way or based on a gender strategy, and very few use gender disaggregated data. This applies even within the KULU network and even though most organisations say that strategies are important tools.

Some answers showed confusion of what is meant by gender disaggregated data and gender versus women's issues. The WWF answers show that 80% include gender/women's aspects in activities with NRM and 87% include the same in activities with IP. Nevertheless, no written or electronic documentation of experiences with NRM, IP and gender has been forwarded. There thus seems to be a general need for tools and strategies in this area.

Regarding documentation, very little has been forwarded to the network, although many organisations mention that they do have written documentation on the three issues together. From the material forwarded, it often appears that in reality only two of the three issues are included or that one of the issues plays a very small role. It is not known why so few organisations actually forward the material that they claim to have.

For further information about the answers received by each IGNARM organisation and a complete lists of the indigenous groups involved, please go to our homepage www.cdr.dk/genderres.

In the following, each section starts with an overall analysis of the answers received to the four questions presented in Questionnaire No.2, followed by a list of the various answers given by the different organisations. Not all answers are included in order not to duplicate information. However, some answers will already have been presented in the overall analysis and may thus appear twice in the text.

1. *Constraints and problems experienced in applying a women's perspective/ a gender perspective in the work with IP and NRM - within IP communities/organisations, within the organisation's field staff and management staff and within governmental sectors.*

Constraints and problems experienced were divided into three categories: a) within IP communities and organisations, b) within field and management staff, and c) within governmental sectors. There seems to be a general agreement, that culture and cultural differences play an important role, and that Western concepts of gender cannot be applied directly to indigenous cultures. Tools are needed for perceiving another culture, for approaching indigenous women, who most often are shy and do not participate in the decision making processes in their communities, and perhaps even for approaching indigenous men with gender issues. Organisations that have some of these tools and put them into practice state that they have been very useful.

Constraints are generally met within all three categories although in varying degrees depending on the indigenous groups, the staff's interest and the national context. Some organisations meet resistance to gender approaches both within the indigenous groups, the staff and government officials, whereas others (few) state that the problem seems to be more the lack of knowledge than actual resistance. One organisation mentions that indigenous women are doubly invisible for being both women and indigenous.

Many IP do not see gender analysis as being important, and therefore their organisations may find that NGOs working with a gender perspective are intrusive or bullying. Indigenous women are poorly represented in IP organisations, which often are driven by male-dominated views, and women's perspectives may thus not be deemed of importance or interest.

Concerning field and management staff, a general statement when speaking about using a gender perspective is that there is a lack of training, tools, techniques, and understanding in general of the issue when working with indigenous people. There may also be difficulties in accepting knowledge and leadership from women, even on gender issues. The work may be hampered by the difficulty of finding professionally qualified indigenous and non-indigenous women as project fieldworkers. A few organisations state that staff resistance is not a problem or that the problem is not opposition but rather lack of practice.

Another problem mentioned is that IP's interests and those of the state are often in conflict with each other. States are usually interested in the exploitation of natural resources or in nature conservation, and both impinge on IP's traditional use and management of resources. Even land titling programmes which usually only benefits indigenous men may contribute to break up traditional and more equal gender practices and cause new discrimination against women. The state may also impose patriarchal laws and codes. State programmes do not entail gender analysis, policies and training and it is suggested that money be set-aside for this. A general problem seems to be a lack of confidence in women leadership, and lack of women within the decision-making bodies at state level.

Answers

1. Constraints and problems experienced in applying a women's perspective or a gender perspective in the work with IP and NRM, both within IP communities/organisations, within the organisation's staff and management staff as well as within governmental sectors.

a) within IP communities and organisations:

- The interpretation of a "women's perspective" and a "gender perspective" varies according to culture as well as according to gender and age.
- The general perception is that women cannot have a voice in NRM. NR are primarily controlled by men.
- Influence of patriarchal norms and values. IP men are usually sceptical towards projects, which emphasize women's participation.
- There exists an indigenous culture of non-accumulating wealth or resources.
- Although indigenous women often work within agriculture, fishing, and their homes, play a reproductive role, and take care of the children, they are excluded from the decision-making process and do not enjoy the same rights as their men.
- Promoting roles for women outside their traditional and assigned roles, can be an added burden to already busy lives. This is even more so in the case of single mothers, e.g. whose husbands are migrant workers.
- Boys and men benefit from most of the education opportunities.
- Lack of awareness of gender differences.

- International NGOs working with a gender perspective run the risk of being perceived as intrusive or bullying by the IP organisations.
- Some indigenous organisations may still be driven by male-dominated views and thus, women's perspectives may not be deemed of importance and interest.
- IP women are poorly represented in IP organisations.
- Conflicting interests between IP management of NR and state interests of exploitation and ownership of natural resources.
- Environmental protection continuously infringing upon the rights of IP. "Ecological development" of NR usually transferred to state agencies or entrepreneurs.
- IP hesitate or fear putting pressure on the government.

b) within field and management staff:

- Lack of a common understanding of what gender and gender perspectives entail causes problems and misunderstandings between field staff and informants, as well as between women.
- Lack of continuous gender training of staff in NGOs.
- Under the harsh realities that women confront in IP communities, field and management staff find it difficult to identify an entry point.
- Lack of tools, techniques and entry points to help IP women to organize according to their constraints.
- Disagreements among NGO staff on the importance of gender considerations - male-dominated Western societal views still prevail in some NGOs.
- Professional male staff in NGOs or indigenous field promoters have difficulties in accepting professional female staff / indigenous female promoters as equally competent, even regarding gender issues.
- Sometimes difficult to find professionally qualified indigenous and non-indigenous women as field workers in projects.
- Staff does not oppose but has little practice within gender and women's issues.
- No problem.

c) within governmental sectors:

- Different understandings of gender concept and ignorance of indigenous traditions. Patriarchal laws and codes imposed by the state and the dominant society.
- Entrenched male-dominated views at governmental levels, fear of altering status quo. Lack of women's participation at all levels of the government sectors.
- Government sectors are not opposed but lack practice and knowledge.
- Lack of money to conduct gender-based analysis within governmental programmes and policies and for training of staff.
- Lack of confidence from governmental officials towards female leadership in forest management programmes.
- Male decision makers may not take female NGO staff seriously.

- Militarism and violations of human rights in IP and rural areas.
- Government sectors tend to focus on capacity building of local field promoters and these are always men.
- Problems with time schedules, contacts, attitudes and relationship with the government machinery.
- Discrimination within land tenure systems.
- Strict enforcing of forest preservation regulations conflicts with indigenous women's tasks/interests (e.g. gathering fire wood, medicinal plants, wild fruits and roots, etc).
- Promotion of agricultural farming has caused debts and losses and driven IP to intensify the gender division of labour in household production.

2. Positive and negative lessons learnt from the experience with IP, gender and NRM.

Lessons learnt were divided into the following categories: a) Organisational strategy and approach, b) Project/programme guidelines, methodology, techniques, and tools, and c) training and capacity building. The general impression is that organisational strategies and approaches including gender strategies are useful tools for promoting gender awareness and increase women's participation in planning and implementation so that unnecessary tensions can be lessened or avoided. It is also demonstrated that through targeting indigenous women a project's effect may flow deeper into the communities, e.g. as is the case of income generating activities.

Different tools and techniques can promote a high degree of participation among local women, and tools can help understand and document many of the community practices. FAO mentions SEAGA (Socio-economic and Gender Analysis Training programme), but also states that gender training should be followed by concrete tools, a clear organisational mandate, and resources to carry out the mandate.

One organisation has experienced that the indigenous women themselves have become more articulate in their roles and gained more access to scientific knowledge. But "negative lessons are that indigenous women continue to be the victims of human trafficking". This indicates that knowledge is not enough, changes in practice are needed too. As one organisation states: Gender training should transform communities and inspire change, not only pass on knowledge and awareness.

A rights based approach is mentioned as a useful tool for promoting ownership in NRM and for achieving changes in social, political and environmental spheres. Another tool mentioned is the training of IP women to collect or facilitate the collection of oral stories as a way of developing collective capacity in problem solving and mutual support.

Capacity building and gender training of staff are seen as necessary, as only a few staff members (generally women) at present have gender competence. Leadership training and capacity building of staff, counterparts, IP organisations, and government officials would be useful. One organisation was pressed by the donor to implement gender training and only later realised how useful it was.

However, strategies and guidelines are not enough. They should be monitored and evaluated throughout the project and not just at the end of it. Applied cultural practice and a bottom-up approach at all stages of the process are very important.

Answers

2. Positive and negative lessons learnt of the experience with IP, gender and NRM.

a) Organisational strategy and approach (Is the definition of organisational strategies and approaches useful for promoting gender or women's aspects at the practical level in project/programme activities related to IP and NRM? In which way and why?):

- Organisational strategies are not really useful for promoting gender or women's aspects. They may evolve, change over time or may be interpreted differently by staff.
- However, organisational strategies can provide a framework at the outset, but it should be monitored and evaluated throughout the project.
- Organisational strategies are useful but most experience is derived from applied cultural practice in the right moment.
- Organisational strategies can be very useful for promoting gender and women's aspects, i.e. show in practice that women are just as capable as men to implement forest management programmes or targeting skills training for women to put less pressure on some natural resources.
- Deliberate planned attempts to create gender awareness and to introduce and increase women's participation in every phase of planning and implementation and process.
- Besides understanding the situation, strategy planning is necessary in order to involve women and ensure a gender perspective so that unnecessary tension could be lessened or avoided. And it should be in line with the organisation's strategy and approach.
- Organisational strategies in favour of gender aspects can put some gender balance into the situation by giving priority to projects that enhance opportunities for indigenous women. For example: experiences in the Solomon Islands show that benefits from income-generating projects targeting indigenous women flow deep into the communities.
- A rights based approach is useful for promoting participation and ownership in natural resource management and for achieving changes in the social, political and environmental spheres.
- Indigenous women issues do not get priority. Therefore there is a need for gender sensitised organizational strategy among the IP organizations to improve the position of indigenous women. This will definitely help to promote the practical programs related to IP or NRM.
- Strategies and approaches form consensus and guarantee that women will officially participate in all activities and at all levels of implementation.

Experience:

- We undertook a participatory action research through training indigenous women activists as oral story collectors and organizers. We attempted to enhance their ability in defining the problems and actions among women in the IP community. As a follow up to the oral story collection project, we set up night schools in nine villages. They became umbrella organizations by recruiting activists and developing various programmes according to the needs put forward by the indigenous women who participated in the night schools. In the programme of

experimental fields, we encouraged indigenous women to form small groups in developing collective capacity in problem solving and mutual support. Through developing activists and small groups in various projects in relation to the night school, we attempted to involve more indigenous women to participate in identifying needs, devising solution and taking decisions.

b) Project/programme guidelines, methodology, techniques and tools? (Are they useful? Why? How? Please specify your experience and enclose copies if possible)

- Important to have these, but it is critical to monitor and evaluate their usefulness throughout the project and not just at the end of it.
- A bottom-up approach is more beneficial for the project in order to involve indigenous peoples at all stages of the process as well as NGO field staff.
- Methodologies and techniques should be adapted to/developed within the indigenous and cultural context, i.e. what makes more sense for the communities and promotes participation from all participants (men and women). Also include considerations for individuals and the community. PRA techniques and tools are useful as well as opportunities for reflection and documentation of experiences.
- Important to consider gender training also for indigenous men.
- Manuals can be useful in providing guidelines and case-studies for working with different sections of communities, e.g. looking at knowledge distribution in societies, and also power relations.
- Different tools and techniques can promote a high degree of participation among grassroots women.
- Tools can help to understand and document many of the community practices related to natural resource management.
- Free Prior and Informed Consent needs to be applied in our programmes and policies designed for the sustainable natural resource management in Mountain regions of Nepal.
- The Experience with setting-up the SEAGA (Socio-economic and Gender Analysis Training programme) of the FAO (see http://www.fao.org/sd/seaga/index_en.htm). There are many problems and potentials. I was, however, gender trainer at the FAO for five years, and gender training can be very effective but not if gender training is only implemented without concrete tools and a clear organisational mandate as well as resources to carry out the mandate.
- In terms of indigenous women themselves, they have become more articulate regarding their roles and have gained more access to technical knowledge.

Experiences

- Yes, tools are useful– Otherwise gender aspects would be overlooked for example – Unless our government deliberately introduces the rule that there should be reserved seats for women in the Panchayat (Indian institution similar to a local council) there would hardly be any women's representation in the Panchayats. Before, women were never allowed to sit in Panchayat. In the village NRM Committees we shall also require a rule of a 50% quota reserved for women. Otherwise it would remain men's domain as before. First we establish women's committee, and then we empower them through training and providing information, and make them capable of sitting with men raising questions, then elect the common NRM committee with 50% seats reserved for women. In the executive committees of our organisations men take up 33% of the seats.

- We have adopted oral story collection as a participatory action research to involve indigenous women as oral story collectors and organizers. Before the collection of oral stories, we trained activists from each village and discussed with them the kinds of issues that troubled them most in their villages. After identifying the issues, we worked with them to achieve a deeper understanding of the issues through recognizing the need to look at the impact of the problems on individuals and families. Through these exercises in identifying the problem, we can involve the local indigenous women to develop a checklist of questions that allows for a closer empathetic/ sympathetic understanding of those issues and individuals in their village. Such involvement can enhance the participation of indigenous women in defining problems in their community and stimulate their initiative in facing these challenges. The initiatives, however, can easily be frustrated by the scope and seriousness of problems beyond their abilities and ours to help.

c) Training and capacity building. (Are gender training and capacity building of staff, counterparts, IP organisations, governments etc. useful? In what way and why? Please specify your experience.):

- It is essential to develop a common gender understanding and approach among all persons involved in the projects and to ensure that “Western” concepts of gender equality are not imposed on the IP communities. Work should be done with community members to ascertain what their concept of gender equality is and make sure that project staff work on the basis of that.
- Training (gender and other types) should transform communities and inspire change, not only pass on knowledge and awareness.
- All staff persons in NGOs should receive gender training and capacity building – this is not the case at present. Typically only a few staff persons have gender competences (normally female staff) and that is not satisfactory.
- Capacity building is a key part of conservation action. It is important that those involved in conservation of natural resources recognise how gender aspects influence e.g. knowledge, decision-making, interests in different natural products etc.
- It is important to promote the opportunity for both IP men and women to make their own decisions regarding the relationship between all members of the ethnic group to which they belong and identify themselves.
- Lack of education and technical knowledge regarding the proper use of resources has further marginalized indigenous women and made them economically more dependent upon men. Therefore there is a lack of indigenous women leaders involved in decision-making processes regarding natural resource management and conservation.
- Empower us, indigenous women, to exercise our life skills, in health, education and decision-making and to play important roles in our families, communities and the indigenous peoples movement.
- Carry out gender sensitivity programmes within indigenous communities and organizations.
- The role and perception of women should not follow stereotypes and women who are qualified and experienced should be selected as leaders.
- Exposure visit should be provided for the indigenous women to gain the experience from others.

3. Characteristics and roles of IP men and women in the management and ownership of natural resources, that projects/programmes should respect and/or take into account.

There is a strong variety in IP management and ownership to NR according to culture, geography, and type of NR etc. In some communities only men have ownership rights to NR, in others NR are equally owned by the community leading to collective access, and in yet others the ownership is said to belong to only God who has given his people equal rights and obligations to use and protect the NR.

Often women's use of NR is more related to domestic work area whereas men tend to use NR for hunting, fishing and income generating activities. But this is far from always the case, and it is important that projects and programmes take these differences into account. The importance of working with both men and women within NRM is several times pointed out. As one answer claims: To develop a joint responsibility between men and women for the conservation and sustainable management of natural resources is another way of achieving long-term environmental impact.

Several answers note the strong knowledge that IP women have about natural resources, habitat, uses etc., a knowledge which is often neglected in decision making within the community, or by government officials as well as by development projects. This is due to women not taking part in decision making. On the other hand, nature conservation regulations may often inhibit only men's income generating uses of NR. This may force the men to take jobs outside the communities and thus change the daily routines of the communities at many other levels.

A consequence of not having ownership to land may be lack of access to bank loans, to high yielding crop varieties, and to farming extension work. This may also undermine the traditional knowledge that women possess about agriculture and NRM.

Some answers indicate that the problems lie in state ownership to NR rather than in gender differences in ownership. The state may even give ownership of land only to men in spite of traditional tenure systems and thus deprive the women of traditional rights.

Answers

3. Characteristics and roles of IP men and women in the management and ownership of natural resources, that projects/programmes should respect and/or take into account.

a) Gender characteristics and roles in management of NR. (Do indigenous men and women relate differently to natural resources? How? Why? What are the consequences? Do indigenous men and women have different roles within the management of natural resources? How? Why? What are the consequences?):

- There are significant gender differences regarding how women and men relate to the management of natural resources, but it varies greatly according to geography, culture, type of natural resources etc.
- In some cultures the women have a more indirect relation to the NR, i.e. related to use rights, whereas in others they may have control and manage NR directly.
- Women play a central role in providing the families' nutrition, health and income needs through fishing, indigenous agriculture, collecting water and firewood, gathering medicine plants in the forest and natural medicine products from marine resources, as well as converting natural resources to products for sale in local and global markets. Supporting IP women might easily result in a well-managed environment and in social and economic well being for the community.
- Men are responsible for hunting – women are responsible for cooking and deciding what should be hunted. Awareness activities to discourage the hunting of particular species should be targeted towards both men and women and sometimes also children.
- Women are often much more concerned about the long-term sustainability than men. Men feel much more threatened by outside interventions.
- Women consider forest as their “Mayke”(Parents house). Men have the right and access to property other than natural resources. Whereas women don't have any such right they fully depend on the natural resources.
- In our project sites, indigenous women are more related to natural resources in securing subsistence, such as firewood, vegetables and fodder for the household's domestic animals. Men tend to strive for resources in developing commercial agriculture for cash income, commercial logging, and fruit plantations.
- Indigenous women have historically played and continue to play, a fundamental role in the conservation, protection and the sustainable use of the forests, biological diversity and the maintenance of ecosystems. Our elders and our sciences foretold of the severe impacts of the exploitation and destruction of biodiversity.
- Roles in ownership are unequal due to the different roles and decisions given to men regarding ceremonies, hunting and gathering. The type of knowledge given to each gender is also a factor, which creates different roles both inside and outside of the community.
- **Problems of Indigenous women regarding natural resources management**
 - Indigenous women's contribution to natural resource management is neglected.
 - Indigenous women have no control over land and other resources.
 - Indigenous women are not involved in decision-making process for natural resource management and conservation.
 - Indigenous women lack education and technical knowledge on proper use of resources
 - Indigenous women benefit economically less from natural resources, since men control the marketing of the production.

Examples

- The strict enforcement of natural preservation regulations has not seriously affected the access of indigenous women to resources of domestic consumption, but significantly affected the access of indigenous men in obtaining cash income. Even though men and women recognized the need to protect their environment, they both condemned that natural preservation regulation made their living miserable. As a result, men and youngsters left their families to search for jobs

elsewhere, so that they can earn cash to cope with inadequate food production, education and medical expenses of those left behind, etc.

- In rural areas, indigenous women have much knowledge about forest resources such as firewood, fodder and medicinal herbs because women are the main collectors of these products. They have an indigenous knowledge about forest resources and its efficient use. Indigenous women exploit several different forests and numerous areas within the forests. They travel from low hills to high forests as far as a six hours walk above their village. During spring and autumn indigenous women go to the lower forests, visiting higher forests in the winter, not only to collect firewood, fodder, food and herbs- which are almost solely a women's responsibility, but also to cut *nigalo*, a kind of bamboo, for men in the village to work with. Thus, rural indigenous women know how to identify a species, know its name, its uses, geographic location, and in general they know about the availability and the conservation of the natural resources.

b) Gender characteristics and roles in ownership of NR. (Do indigenous men and women have the same access to ownership to natural resources? Please specify how, why and the consequences?):

- Usually, IP men and women do not have the same access to ownership to natural resources, but it varies from IP group and kind of natural resources.
- Yes, IP men and women have the same access to ownership, but the differences lies in the specific activities that they carry out in relation to specific natural resources. To develop a joint responsibility between men and women for the conservation and sustainable management of natural resources is another way of achieving long-term environmental impact.
- Natural resources are equally owned by the community, so the access to land, forest, marine and fresh water resources is collective.
- Different traditions for patrilineal or matrilineal ownership, and even for particular clan ownership, but many others might have rights to use the resources. Different rights of usage allow varying degrees of participation in decision-making processes affecting natural resources. In addition, there is not a comfortable fit between constitutional law and customary law.
- In some cases, women are entitled to keep the money from sales of wild medicinal plants and mushrooms, while men are entitled to keep the money from sale of timber.
- Natural resources are very important for women. Because they don't have access to other resources. So women should get rights to natural resources.
- The aggressive move of the central government in protecting environment again is continuously infringing the rights of IP in owning and accessing natural resources in their ecology, while the 'ecological development' of natural resources is usually transferred to state agencies or entrepreneurs sponsored by the state.
- Mountain (i.e. indigenous) women's lack of control over productive resources means they cannot raise collateral for bank loans, and hampers efforts to improve or expand their farm activities and earn cash incomes.
- Since women often lack access to land or other collateral, extension services bypass women.
- This marginalizes the role of women in agricultural production systems by emphasizing high-yielding crop varieties to which women have little access.
- This also undermines the traditional knowledge women possess about agriculture and resource management.

Example

- There are special areas in NR ceremonies where women are denied access. The justification is the traditional culture's subordination of women. For example, in certain cultures it is believed that menstruation, the knowledge of women, and such, cannot allow women to pray for the work of the god. Inevitably the traditional view is usually accepted.

4. Advise on the best way to secure gender/women's perspectives in activities related to IP and NRM.

A general advice given is always to build activities on the existing culture, actions and ways. To be sensitive. To be guided closely by the reality met. Close relationships to both IP men and women. And always follow up upon training and activities. In terms of production activities, follow up on the whole market chain, not just on the IP activity. Use "Western" perspectives to build on to IP perspectives, but don't impose them. And when "Western" knowledge is applied, to monitor that it does not have unexpected negative side effects.

The importance of women's equal access to land, ownership, and control over NR is especially mentioned. Just as ownership to land and access to NR are preconditions for most development issues among IP, women's equal ownership to land and access to NRM seems an often forgotten precondition for sustainable development. Other organisations say that IP culture should not be changed too much in the name of development, which makes it a tight-rope walking based on each particular IP.

It is important to increase women's access to decision-making roles. Train women as decision makers but without infringing upon the men. Lobby for more women in decision making bodies both within IP organisations, governmental institutions and project staff.

No specific guidelines are mentioned nor included in the material received, although some organisations have experience with certain methodologies and some have gender strategies. Much of the advice given could as well be applied for improving women's rights and participation in general, but the strong focus on cultural issues, i.e. always to understand, respect and build on to the IP culture, makes the recommended methodologies different. Above mentioned methodologies such as collecting local stories are particularly useful for oral, indigenous cultures where women may be shy and not used to participating in general community decision-making spheres.

Answers

4. Advise on the best way to secure gender/women's perspectives in activities related to IP and NRM.

4. According to your experience what is the best way to secure gender/women's perspectives in activities related to IP and NRM? (What advice could you share with us with a view to secure both indigenous men and women's knowledge, relationship to natural resources and involvement in NRM project/programmes?)

- Ask them. Work with the IP organisations, design projects aimed at depicting the full width of NRM, both traditionally, in modern relations and in a “Western” perspective as well as an IP perspective. Use the resources inherent in IP organisations, they have great capacity and interest in having their traditions documented. The challenge is to do this while respecting different traditions and points of view. Traditional knowledge is central in developing sound management of natural resources, but in order to be visible it must be documented and challenged.
- Ensure that development/assistance programs are culturally sensitive i.e. that increased opportunities do not result in altered dynamics in households which results in increased domestic violence, etc.
- Understand their knowledge, traditions and cultural practices from their perspective before making any plans of interventions. Include as many IPs as possible from the specific ethnic groups in the teams.
- Never try to convince them that they should take part in developmental programs, as the IPs are vulnerable. If you do it their self-esteem is hurt and they will never cooperate. Do the reverse, and boost their self-esteem and convince them to help others with their magnanimity.
- Build on actions that are already under way and outline new priorities and strategies for future actions mainstreaming professional responsibilities for all staff at all levels and secure ongoing capacity building and professional development.
- Increase women’s access to decision-making roles, increase educational opportunities for both women and men ensuring support for childcare while attending school and providing incentives for women to further their education. Accept that it is a long process.
- There is a need of gender sensitisation training among IP’s organisations, governments in order to protect gender sensitive policies and measures to empower women as equal partner with men, especially in terms of women's equal access of land, ownership and control over natural resources.
- Secure funding for gender training.
- Training and capacity building in terms of gender and other project issues must consider all key players along productive chains, from the moment when the resource is harvested or hunted to the moment when it is consumed or marketed.
- NRM is closely tied to land rights and tenure is important for NRM to succeed. The very foundation of rights to livelihood and life of IPs is their rights to the land. It may be that IPs in some areas may not respect women’s rights or that discrimination among themselves result in human rights violations. The merger of both Western ideas and IP knowledge systems could benefit conservation. More studies in this regard are needed.
- The role of women in natural resource management urgently needs to be highlighted both at the local and governmental levels. Through intensive capacity building especially designed to secure increased participation of women, as well as the active integration of women into other capacity building courses and participatory diagnostics being undertaken in indigenous communities, it will be possible to increase their participation in decision making and secure the integration of a gender perspective into natural resource management projects.
- [Our organisation] has analyzed the lessons learned, over the last 6 years regarding applying a gender perspective. The practical conclusion was that the association’s strategy must be adjusted.
- Continuous interaction with both men and women after winning their confidence is a way to promote gender equality.

- IP think natural resources are gods' gift. They never thought of making a business out of it, but thought as care takers. This ideology should be promoted. Land, water, forest or energy should not be subjected to the market, and controlled by the "powerful" only.
- The capacity of organizing among indigenous men and women is an important condition for NRM to be effective and to meet their needs.
- Involve indigenous women in more tree plantation, land consolidation, environmentally favourable farming system, multipurpose afforestation on marginal land, community participation and cash crop production.
- Provide education on efficient energy use practices, use of improved stove and renewable energy technology.
- Provide formal and informal education to make them aware of the importance of conservation of natural resources.
- Lobbying, advocating and raising awareness GOVT. INGO's, NGO's and Media.
- Research and Documentation.

Concluding remarks

It can be concluded that a need exists for further guidelines and tools in applying a women's perspective or a gender perspective in the work with IP and NRM. Concrete tools are needed which can be expressed not just as intentions in strategy papers but applied in practice from the initial approach to an indigenous community through project implementation to the final evaluation process. Tools seem to be needed at all levels of project implementation by IP themselves as well as by NGOs and government officials. Most of all the guidelines should be able to encompass the very different cultures and realities that indigenous peoples live throughout the world.

The IGNARM network has promoted screenings on experiences in applying a women's perspective or a gender perspective in the work with IP and NRM in six regions: Africa, Asia, the Pacific, Central America including Mexico and the Caribbean, South and North America and Europe. All the screenings are available on the Internet at our homepage: www.cdr.dk/genderres. Four indigenous people will visit the IGNARM network in Denmark in September 2004 to discuss needs and tools and give recommendations for further elaboration of tools. The themes selected for these discussions can be seen in Annex 1. By late 2005 these tools are expected to be available in printed form and on the Internet.

Annex 1

Proposal for key thematic areas to discuss during the workshop, September 20th – 24th, 2004:

1. Benefits from a gender and IP sensitive natural resource management

- a. How do we get the message across to NGOs, indigenous communities, indigenous leaders and decision makers in general that integrating indigenous peoples, gender and natural resource management is beneficial both for the communities, the men and women that are member of these communities and for the natural resources?
- b. What are the actual benefits for the natural resources when including gender and indigenous perspectives in natural resource management?
- c. In which way does the indigenous family benefit from a gender oriented natural resource management (i.e. relationship between men and women, economic benefits, cultural benefits, self esteem and status within the community, other issues)?
- d. What are the benefits for NGOs and government structures?
- e. What are the limitations to achieving a gender orientation in activities related to indigenous peoples and natural resource management?

2. Gender and IP sensitive methodologies:

2.1 Entry Strategies:

- a. How should indigenous women's organisations be supported in order to enhance the gender aspect in general and in natural resource management in particular?
- b. How can we best contact women in a community and get them interested in establishing a dialogue that can inform about their needs, their interests, their knowledge, the constraints they face, etc.?
- c. What would be the best strategies/methodologies to apply in order to include both indigenous men and women from the very start of an activity?

2.2 Training:

- a. Training is mentioned many times, but what kind of training is needed, what should be the result of this training and which capacities should it help the trainees to obtain? What should indigenous men learn? What should indigenous women learn? What should men and women in the NGOs learn? What should male and female staff in governmental structures learn?
- b. It is also mentioned that training alone is not enough and that follow up measures are also needed. What kind of follow up measures are needed ?
- c. What would be the benefits of the training of men and women at the community level, within indigenous organisations, within NGOs and government structures and how should the training be organized in order to appeal to and effectively involve both men and women?

2.3. Participatory methodologies:

- b. How can the use of participatory methodologies help and promote the inclusion of gender and indigenous perspectives in natural resource management activities?
- c. What kind of participatory methodologies (PRA and others) are more suitable for facilitating processes of change in attitudes and practices?

3. *Decision making mechanisms:*

- a. What is the best way to promote gender aspects in decision making (i.e. to establish a constructive and respectful dialogue and collaboration) at different levels such as:
 - (i) between men and women at community level (roles/responsibilities, knowledge on natural resources, economic benefits)
 - (ii) between indigenous organisations and NGOs (democratic and cultural aspects)
 - (iii) between indigenous organisations, NGOs and government structures (democratic, legal and cultural aspects)
- b. what happens to women in communities when men leave for migrant work? in terms of work load as well as in terms of decision-making power. Are the men left back still the ones in control?
- c. How can we best include gender and indigenous aspects in advocacy work related to natural resource management?

4. *Legal aspects:*

- a. A critical issue for most indigenous communities is their collective right to land and the right to access, use and control the natural resources on this land. When such rights do not exist, it affects both men and women, as well as the natural resources since there is a danger that they will be (over) exploited by outsiders.
 - (i) How should this issue be addressed in a way that ensures that both indigenous men's and women's needs and interests are taken into account in a land reform or any other land and resource related legislation?
- b. When such collective rights do exist, indigenous women are sometimes not taken into account because decisions as to the allocation of land, use and control of resources are taken on the basis of customary laws and practices.
 - (ii) Should this issue be addressed? and if yes, how?
 - (iii) How do gender insensitive territorial rights for indigenous peoples affect men, women and the natural resource management?

5. *Gender and IP sensitive Project Cycle mechanisms:*

- a. How should the concept of gender and the idea of involving women in a project cycle (from identifying, planning, to implementing, monitoring and evaluation activities) be introduced in a community?
- b. Are certain strategies /methodologies /arguments more useful for making men and women understand the importance of involving both men and women at all levels of the project cycle as well as identifying the benefits that can be drawn from it?
- c. What aspects and what mechanisms are important when designing and formulating a project that wants to integrate indigenous peoples, gender and natural resource management ?
- d. The gender aspect is often perceived as donor driven – what mechanisms do we see to assure local ownership of gender and indigenous oriented activities?

IGNARM

Network on Indigenous people, gender and natural resource management

- e. Is the issue of short term benefits versus long term impact in natural resource management projects important to indigenous men and women? If yes, why and how should this issue be handled?
- f. What are the needs and mechanisms for follow up measures in relation to gender oriented natural resource management activities with indigenous peoples?
- g. The value of organisational gender strategies and policies is questioned in some of the organisational questionnaire reports. What are the usefulness of gender policies and strategies for indigenous peoples and natural resource management? Are they worth the effort in terms of the practical implications of these for indigenous men and women and for the natural resource management?