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Market Alliances  
Against Poverty:  
Gender Analysis of  
the Alliances SJ  
Program Area

August 31

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This report was developed within the framework of SDC Funded & Mercy Corps Implemented “Market Alliances against Poverty” program and serves to gender analysis of the meat & dairy value chains with a purpose to further improve Gender Mainstreaming into program interventions during the implementation of the II Phase of the Alliances program.

*The Role of Men &  
Women in Animal  
Husbandry*

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## Introduction:

### ***Background & purpose of this study:***

Alliances SJ is a Swiss Development Corporation funded program, being implemented in the three municipalities (Akhalsikhe, Adigeni and Aspindza) of the Samtskhe-Javakheti region of Georgia. The first phase of program implementation started in November 2008 and runs until December 2011, and focuses mostly on livestock sub-sectors (beef and dairy) and aims to improve livelihoods through five main outcomes: Food Safety and Hygiene, Animal Nutrition, Animal Breeding, Market Access and Terms of Trade and Disaster Risk Reduction (DRR), with Gender, Governance and Information as cross cutting issues.

Gender mainstreaming represents one of Mercy Corps' primary concerns in implementing the Alliances SJ program and, accordingly, several important steps were taken during program implementation to sensitize the program interventions. Sex disaggregated data was collected in every implemented intervention to capture the number of women accessing program supported services. In addition, two studies were carried out within the program frame, entitled "A Summary of the Role of Women in Farming in Seven Villages in the Samstkhе-Javakheti Region of Georgia" in 2009 and "Assessment of Alliances Program from a Gender Perspective" in 2011. The first survey was focused on intra household dynamics and the division of labor whereas the second assessment detailed reproductive roles of men and women, productive roles, decision-making at household and community/local government level in addition to access to and control over resources such as education, property and services. In addition, the survey supported the identification of gender inequalities and needs and led to the development of relevant recommendations to be considered in the implementation of the program activities.

In June 2011, Mercy Corps conducted surveys for the second phase of Alliances SJ in the Akhalkalaki, Ninotsminda and Borjomi municipalities leading to the formation of the program strategy and the proposal for the second phase envisaging expansion of the program interventions in the Akhalkalaki, Ninotsminda and, potentially, Borjomi municipalities. Along with the Focus Group Survey and DRR assessment, one of the main focuses was the **Gender Analysis** of the program area which will become the basis for gender mainstreaming and the gender sensitizing of program interventions. The goal of the Gender Analysis was to analyze the roles of women and men in meat and dairy value chains in addition to making the assessment of household, community and local government level decision-making process; the survey also revealed Gender Inequalities and Needs leading to the identification of recommendations which will be incorporated into program design along with other key findings of the survey.

## **Methodology:**

The main goal of the research was to **conduct Gender Analysis** in dairy and meat value chains in the three municipalities (Akhalkalaki, Ninotsminda and Borjomi) of the Samtskhe-Javakheti region which would become the basis for gender mainstreaming in the second phase of the Alliances program.

The methodology was based upon the **Gender Analytical Framework** and covered its following aspects:

- 1. The gender division of labor (gender roles and responsibilities), including reproductive roles of women and men; productive roles of women and men**
- 2. Decision-making process at household, community and local government levels**
- 3. Women's and men's access to and control over resources**
- 4. Women's and men's gender needs (practical and strategic)**

To achieve the listed objectives, the following methods were utilized:

### **Primary quantitative and qualitative data collection using the following tools:**

- **A questionnaire was developed to conduct individual household interviews to obtain quantitative information on the following aspects:** Reproductive roles of women and men, productive roles of women and men, involvement of women and men in income generating activities and decision-making, involvement of women and men in other income generating activities, access to and control over resources such as education and property; income rates and expenses of women and men. In addition, quantitative data was collated on participation in community and local government matters and decision-making.
- **A qualitative questionnaire was developed to conduct focus groups with the community members** that aimed to uncover women's participation in economic decisions at the household and communities levels and identify women's and men's practical and strategic needs.
- **Key informant interviews with major market players** in the target municipalities such as dairy and meat processors and local government representatives.

**Desk Review:** The report is also based upon the review of documents on gender issues prepared by international organizations and legislative bodies

### **Summary of interviewed communities and key informants:**

A total of 11 field focus group discussions comprising four-to-seven people were held in the three municipalities (Akhalkalaki, Ninotsminda and Borjomi ) of the Samtskhe-Javakheti region. In each community, separate male and female focus groups were organized. Of the nine villages, four were Georgian villages in order to try and capture any potential differences between Georgian and Armenian populations. An open-ended questionnaire was utilized during the discussions which has been

summarized and collated into the relevant sections of the report. Table 1 below summarizes the interviewed communities:

**Table 1: Focus Group Discussions**

Municipality	Community	Nationality	Number of Men	Number of women	Total number of respondents
Akhalkalaki	Diliska	Armenian	7	7	14
Akhalkalaki	Kotelia	Georgian	4	5	9
Akhalkalaki	Khulgumo	Armenian	4	4	8
Akhalkalaki	Baraleti	Armenian/Georgian	4	6	10
Akhalkalaki	Ptena	Georgian	5	7	12
Ninotsminda	Didi/Patara Gondura	Armenian	4	5	9
Ninotsminda	Kulalis	Armenian	4	4	8
Ninotsminda	Mamzara/Dilif	Armenian	6	5	11
Ninotsminda	Didi Khanchali/Khoja beg	Armenian	6	6	12
Borjomi	Akhaldaba	Georgian	6	5	11
Borjomi	Tsaghveri	Georgian	8	7	15
<b>Total:</b>			<b>58</b>	<b>61</b>	<b>119</b>

A total of 173 individual interviews were conducted in Akhalkalaki, Ninotsminda and Borjomi communities which are summarized in the table below:

**Table 2: Individual Interviews**

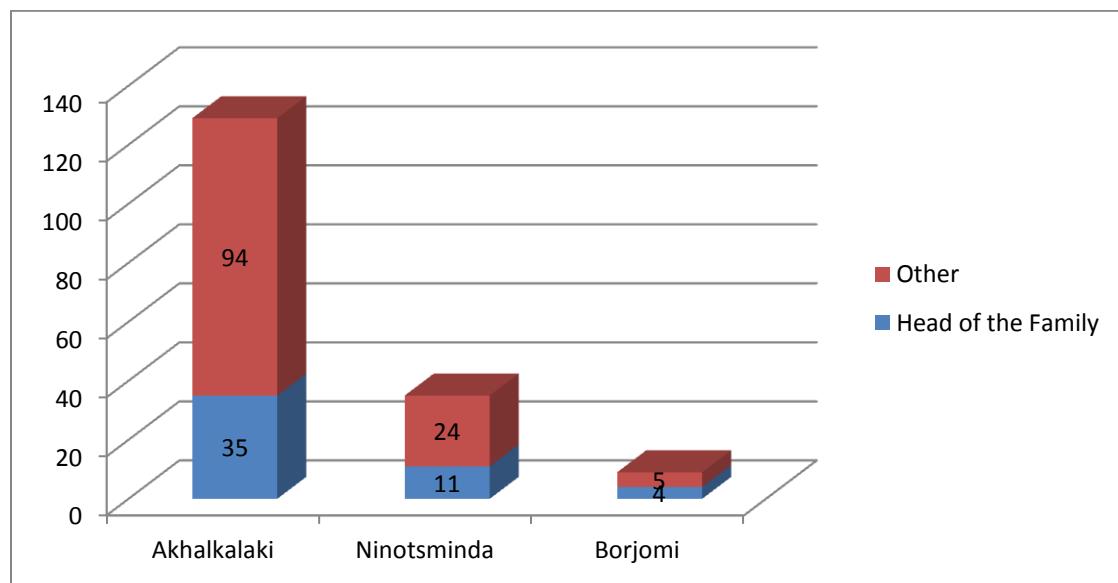
Municipality	Gender		Ethnicity			
	Men	Women	Armenian	Georgian	Greek	Russian
Akhalkalaki	60	69	99	30	0	0
Ninotsminda	19	14	33	0	0	0
Borjomi	4	7	1	10	0	0

In total, 83 men and 90 women were interviewed, of which ten women and 13 men fell under the 18-25 year age group and 30 women and 20 men were 26-40 years old. Further, 46 women and 44 men reported their ages between 40-60 years and only four women and six men indicated their ages to be 60 years and older. Table 3 shows the interviewed men and women according to their age groups.

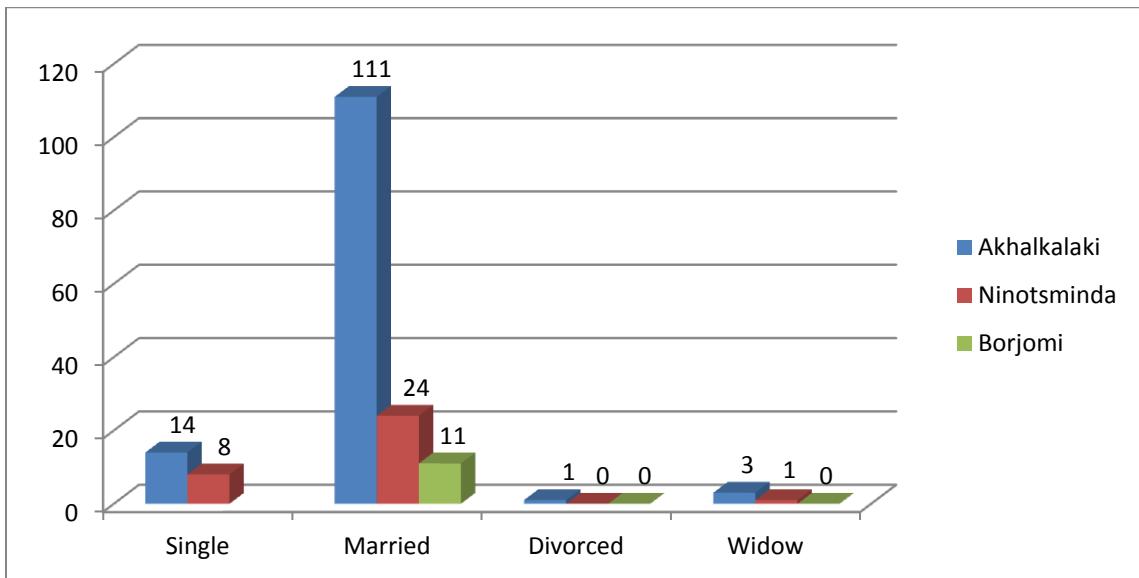
**Table 3: Division According to Age**

18-25		26-40		40-60		60-above	
Women	Men	Women	Men	Women	Men	Women	Men
10	9	24	17	34	30	1	4
0	4	6	3	7	10	1	2
0	0	0	0	5	4	2	0

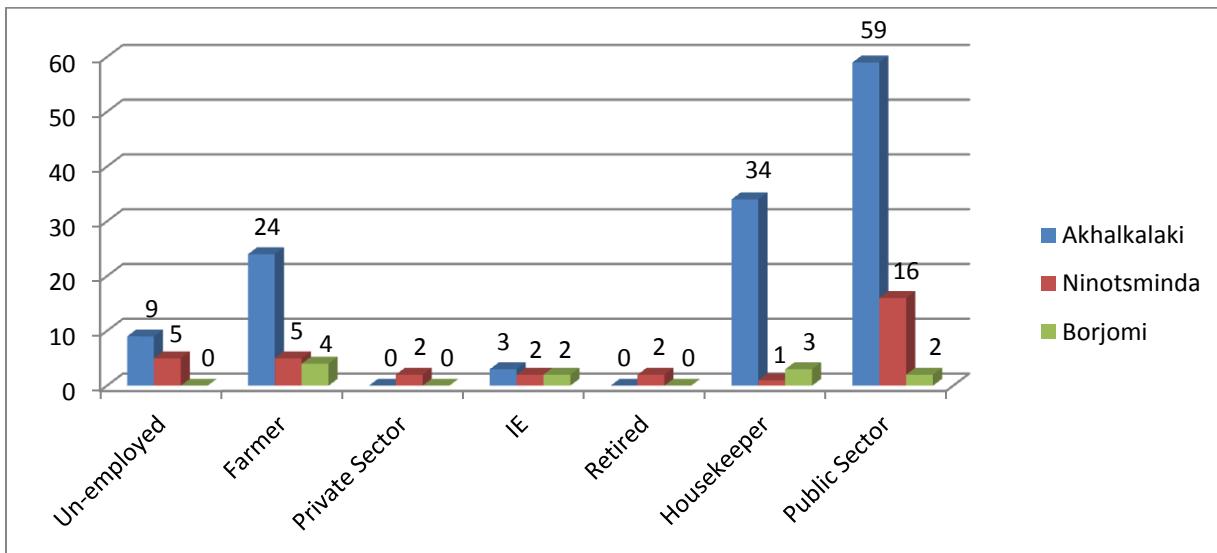
Of the 173 interviewed people, 50 reported that they were heads of the household. The majority of the respondents at 123 people reported that they represented either a wife, daughter-in-law, daughter and son in relations to the head of the family which is noted as "other" in the figure below.

**Figure 1: Representation of the "Status" in the Family**

Out of 173 interviewed people, 22 respondents reported that they were single, 146 interviewees were married, one was divorced and four respondents were widows as is shown in the figure below:

**Figure 2: Marital Status of Respondents**

Of the 173 respondents, 14 applicants stated that they were unemployed although engaged in livestock husbandry at the household level, 33 respondents reported that they were farmers, two people were engaged in private business, seven interviewees were individual entrepreneurs (IE), two people were retired and receiving pensions and 38 people were housekeepers. The majority of those interviewed at 77 persons indicated they were employed in the public sector.

**Figure 3: Current Occupation of Respondents**

Key informant interviews were conducted with the major market actors in the meat and dairy value chains in addition to interviewing local governments of the Akhalkalaki, Ninotsminda and Borjomi municipalities which are summarized in Box 1 below:

**Box 1: A Summary of Key Informant Interviews**

1. LLC “Slaughter House” — Akhalkalaki-based company established in 2010. Slaughters one-to-two cows per week and delivers meat to Akhalkalaki shops. Employs a total of six (four male and two female) people.
2. LLC “LUSAN” — Akhalkalaki-based milk collection and processing factory established in 2000. Produces cheese and markets in Tbilisi. Employs eight (one woman and seven men) people.
3. LLC “ENERGIAAA” — Akhalkalaki-based slaughter house and processing factory functional since 1990; in addition, milk processing facility is available. Produces sausages, meat and cheese. Renovated building with ten ton storage capacity. Employs five people (two are women).
4. LLC “Alpine Milk” is a well established dairy processing company, functional since 2006. Produces “Boiled milk,” “Iris,” butter and oil. Five tons of milk is processed on a daily basis. A total of 30 (15 women and 15 men) people are employed.
5. The Akhalkalaki Service Center was established in 2006 by Mercy Corps and operates independently since 2008. The organization delivers services in AI, hay and fodder production, consultations and trainings. It is well known and trusted by farmers.
6. Representatives of Akhalkalaki, Ninotsminda and Borjomi local governments.

## Policy & Institutional Environment:

*“Gender balance, non-discrimination in every sphere and creation of equal opportunities for men and women is one of the priorities of the Georgian Government. These aforementioned aims are listed in the Georgian Law on Gender Equality Number 2844-IS dated 26 March 2010 and signed by the President of Georgia.”*

In March 2010, the Georgian Parliament adopted the Law on Gender Equality which was thought to be relevant for review in this report. The Law gives the Advisory Council on Gender Equality a permanent mandate to monitor the implementation of national action plans on gender equality, conduct gender expertise of legislative acts, make recommendations and provide annual reports to the Parliament. Other provisions of the Law set forth the goal of eliminating discrimination in labor and employment, education, health and social services, family relations and elections. The document clearly states support and state responsibility to adhere to providing equal rights and freedom of women and men to have (Chapter II, Article 4):

- Equal access to education and free choice of education at all stages
- Legal equity of spouses
- Equal rights and responsibilities towards children

- Support to elimination of violence in family and society
- Free choice of occupation of profession, carrier promotion, vocational training
- Employment in public service based upon profession, skills and qualification
- Equal treatment during performance appraisal
- Equal social security in case of diagnosing illness or disability
- Equal healthcare
- Equal access to information

Article 8 of the Law obliges central and local government authorities and legal entities of public law to ensure equal access to information kept with them or available to them for all persons interested in obtaining public information irrespective of sex as prescribed by the Georgian legislation.

Article 10 of the Law on Gender Equality in family relations is also clear and strictly follows equality principles which earlier were considered as a “private sphere” whilst stating the following:

- In family relations, in marriage and divorce women and men enjoy equal private and property rights, including the right to choose family name, profession and occupation and bear equal responsibilities.
- In family relations direct or indirect limitation or privilege in the rights and obligations based on sex is inadmissible.
- Women and men in the family shall have the equal right to independently make decisions upon the issue of participation in labor and social activities.
- Issues related to child-rearing and other family matters shall be resolved between the spouses together by mutual agreement. Equal opportunities for activities of spouses and child-rearing shall be guaranteed and ensured.
- The rights and responsibilities of spouses in house work shall be equal. The spouses shall have equal rights in ownership, purchase, management, use and disposal of property.
- The spouses shall have equal rights pertaining to leisure activities and participation in all spheres of cultural life.

It is also worth highlighting Article 11 wherein the equal opportunity for participation of representatives of both sexes is ensured in the enforcement of the right to be elected in a representative body. Moreover, women and men can be elected on equal terms and without discrimination.

Finally, it is worth mentioning that Article 13 states that local self-government bodies along with central legislative bodies are obliged to ensure identification and elimination of discrimination based upon sex. The budget, socio-economic development priorities and municipal programs and plans of local self-government bodies are to be implemented in such a way as to exclude any kind of discrimination based upon sex. This Article also indicates that state authorities within their authority are also to provide organizational, informational and other types of support to the local self-government bodies for the

prevention of discrimination based upon sex and protection of universally recognized human rights and freedoms in their activities.

The existence of a gender “demanding” and sensitive state level document provides the Alliances program with additional support to mainstream gender and involve local partners and authorities in the implementation of gender programs aiming at transform offing the existing gender systems and relations at all levels.

## Division of Labor:

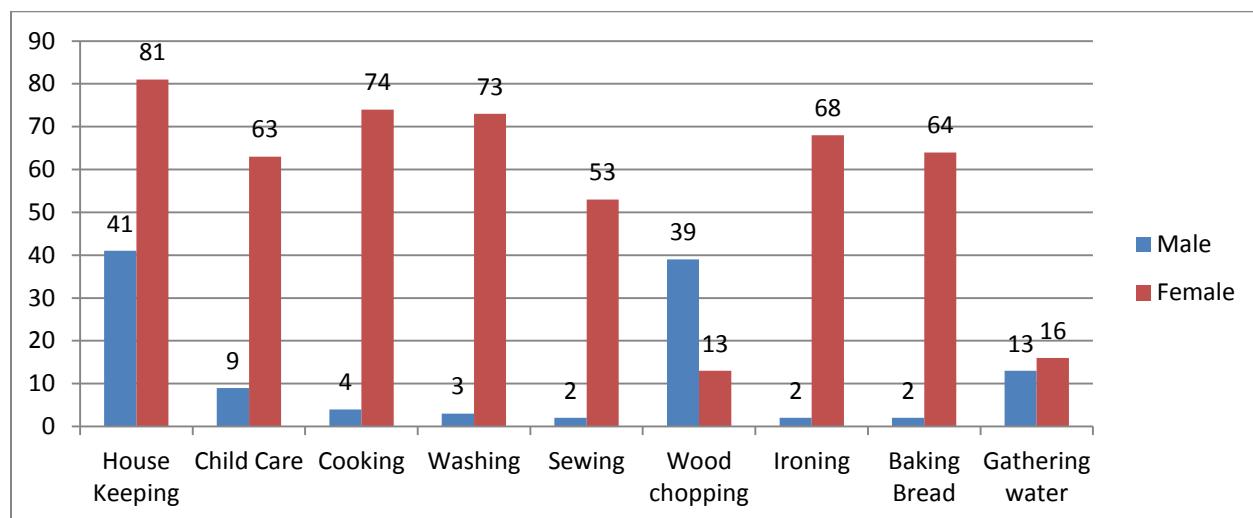
### ***Reproductive Roles of Men and Women:***

Morning for women in the surveyed communities starts very early. Usually, they wake up between 5:00 and 5:30 am and continue their day until 10:00 or 11:00 pm. The first thing women do in the morning is cleaning the cattle shed and sending livestock to pasture. House work starts once the cattle are tended to. The list of responsibilities at home include housekeeping, child care, cooking, washing, sewing, bread baking, ironing and water gathering; sometimes, women will also chop wood if the men are not at home. The list of tasks increases in autumn when women need to preserve vegetables. It is rare when men get involved in house work with the exception of those who are widowers or others who sometimes support their wives.

*“We wake up at 5:40 am, but my husband also gets up with me. To be honest, there is no difference for me, I have the same work load as I had before. Do you know that there are families where men are not at home and women get up at 2:00 or 3:00 am? They need to water their fields.” – Khulgumo, 51, female*

According to the data obtained through individual interviews, women’s work load at home is higher than that of men which is shown in the figure below:

**Figure 4: Involvement of Men and Women in Reproductive Work**



Men in the surveyed communities of target municipalities help their spouses in housekeeping and water gathering. In case when the man is a widower, he does the cooking, washing, sewing, ironing and bread baking in addition to chopping wood for the winter and other housekeeping activities. The majority of women clean house, take care of children, cook and gather water. They bake bread every three-to-four days, do the washing by hand (if a washing machine is not available) and do the ironing. Wood is chopped seasonally. According to men in the surveyed communities, wood chopping takes three-to-five days in a season to get ready for the winter. Women become involved in wood chopping when their husbands are not at home.

According to the obtained data, women in Akhalkaki spend 16.45 hours on average while performing their reproductive roles whereas men spent around nine hours for the same work. It should be noted that some of the work, such as housekeeping, child care, cooking and water gathering, is an every day activity whereas bread baking, washing, ironing, sewing and wood chopping is done every three-to-four days or as and when required. The table below details the type of activities done by men and women while performing their reproductive roles and the time spent on average on each for the activity:

**Table 4: Time Spent by Men and Women on Reproductive Roles**

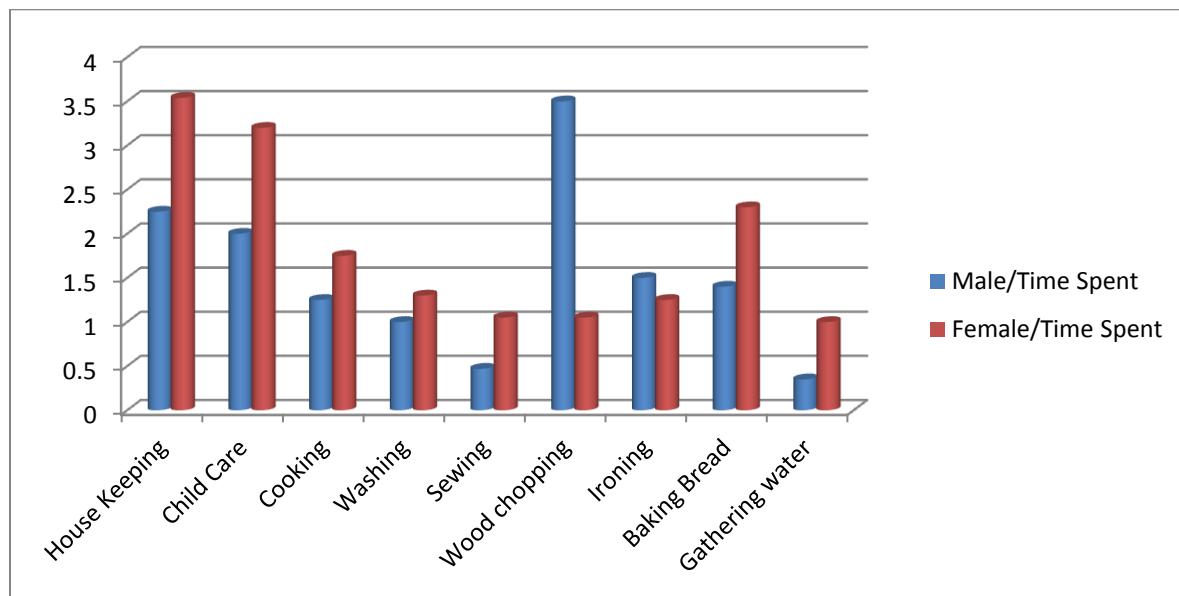
Activity Description	Male/Time Spent (hours)	Female/Time Spent (hours)
Housekeeping/ <i>Every day</i>	2.25	3.54
Child Care/ <i>Every day</i>	2	3.2
Cooking/ <i>Every day</i>	1.25	1.75
Washing/ <i>Every three days</i>	1	1.3
Sewing/ <i>As and when required</i>	0.47	1.05
Wood chopping/ <i>three-to-five days a season</i>	3.5	1.05
Ironing/ <i>Every three days</i>	1.5	1.25
Baking Bread/ <i>Every three-to-four days</i>	1.4	2.3
Gathering water/ <i>Every day</i>	0.35	1

The greatest amount of time is spent on housekeeping work which takes up to 3.54 hours on average per day in the morning and the evening along with child care which needs approximately three hours. On average, 1.75hrs are spent on cooking the meals for the family on a daily basis. As stated above, washing is done every three days and takes approximately 1.30 hours with 1.25 hours for ironing. Bread is baked on average every three-to-four days and takes 2.30 hours of the day. In most of the surveyed communities, the water supply is arranged at home and many women do not gather water although up to one hour every day is required for gathering water for those without a drinking water facility in their yards. Sewing is rarely done but for those women involved, 1.05 hour is typically spent.

Men spent relatively less time on reproductive roles. As stated above, man are rarely involved in house work but widowers, for example, spent up to 2.25 hours on housekeeping, 1.15 hours on cooking, one hour on washing (as and when required), 1.5 hours on ironing, 1.40 hours on bread baking, half an hour on water gathering and 3.5 hours per day for three-to-five days on wood chopping.

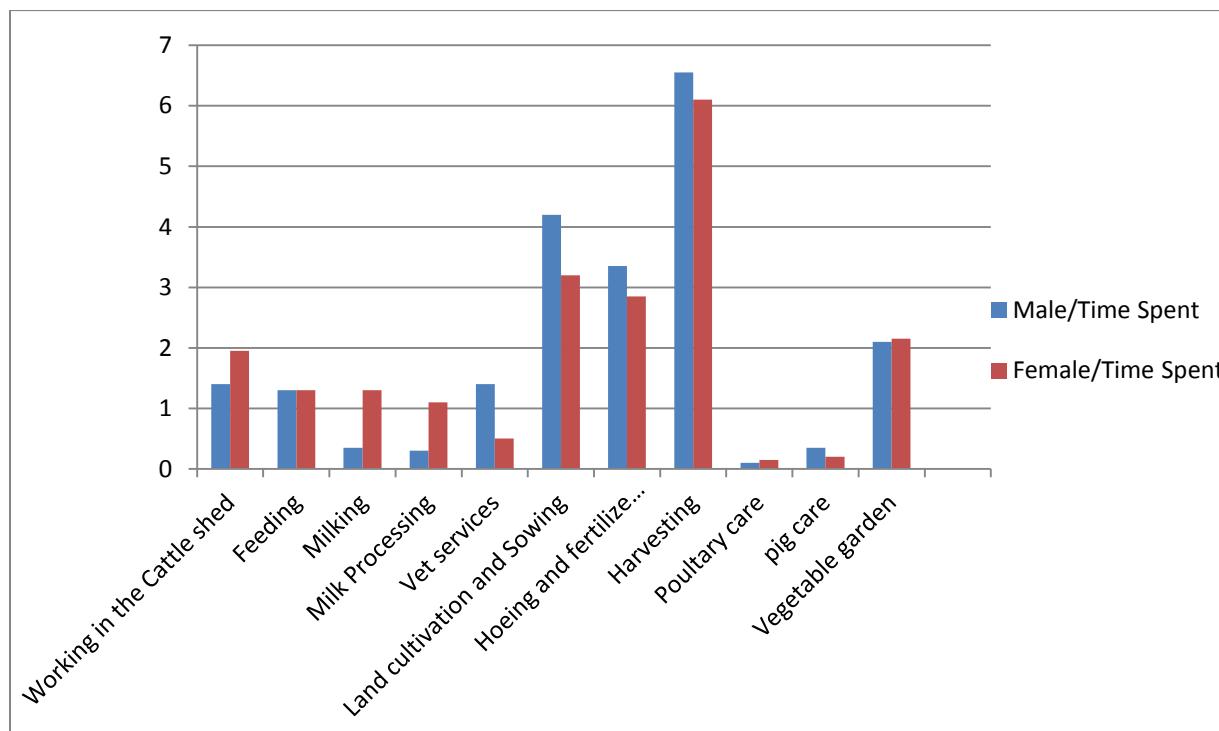
The figure below demonstrates time spent by men and women on the performance of reproductive roles:

**Figure 5: Time Spent by Men and Women on Reproductive Work**



### ***Productive Roles of Men and Women***

Division of labor according to the productive roles differs in relations to the type of work women and men do. Both of them are involved in animal husbandry and land related work. Women work in the cattle shed and feed the animals likewise with the men although milking and milk processing is women's remit. Men get involved in dairy processing only if they are widowers and otherwise rarely support their wives in this activity. Vet service provision to cattle is a man's responsibility although women also contact vets and do injections to save animals if the men are "absent." As for the land cultivation, sowing, hoeing, fertilizer application and harvesting, women and men are equally involved in the work. During the season of the respective work, women go with their husbands to their fields and support them in their work. Poultry and pig care is a women's job in addition to taking care of the vegetable gardens with men only rarely getting involved in poultry and pig care but working equally on the vegetable gardens. The figure below demonstrates the involvement of men and women in productive work and time spent on those activities.

**Figure 6: Time Spent on Productive Work/Animal Care and Land Work**

Women work up to 1.5 hours in the cattle shed every day in the morning and evening. They also feed the cattle which takes approximately the same amount of time. As mentioned above, milking and milk processing is women's remit which requires three hours every day on average (on average 1.3 hours is needed for milking and 1.10 hours for processing depending on the number of milking cows in the family). If men are absent, women get involved in the provision of vet services to their cattle which takes 0.5 hours as and when required. Spring, summer and autumn are especially busy for women since they follow their husbands to the fields and actively engage in land cultivation and sowing taking up to 3.2 hours, hoeing and fertilizer application needing 2.85 hours and harvesting of the yields demanding more time since women spend around six hours in the field on a daily basis. It should be noted that land cultivation and harvesting activities are seasonal and take between 14 and one month during the respective season. Women spent around 2.15 hours on caring for the vegetable gardens upon a daily basis which is also considered as seasonal work.

Men work in the cattle shed on a daily basis and spend around 1.4 hours with 1.3 hours needed for animal feeding. As reported above, men become involved in milking and processing only if they are widowers or single or help their wives which takes around 1.05 hours every day (milking 0.35 hours and processing 0.30 hours). Vet services are not performed every day although men will spend around 1.4 hours on this activity when they are required. Men spent more time on land cultivation and sowing at 4.2 hours, hoeing and fertilizer application needing 3.35 hours and harvesting taking 6.55 hours per day during the respective season. It is only very rarely that men take care of poultry which takes 0.10

minutes for feeding and pig care which requires 0.35 hours. Men are equally involved in taking care of the vegetable gardens and spend 2.10 hours on this task. The table below details the activities done by men and women and the time spent on each of the activities.

**Table 5: Time Spent by Men and Women on Productive Work**

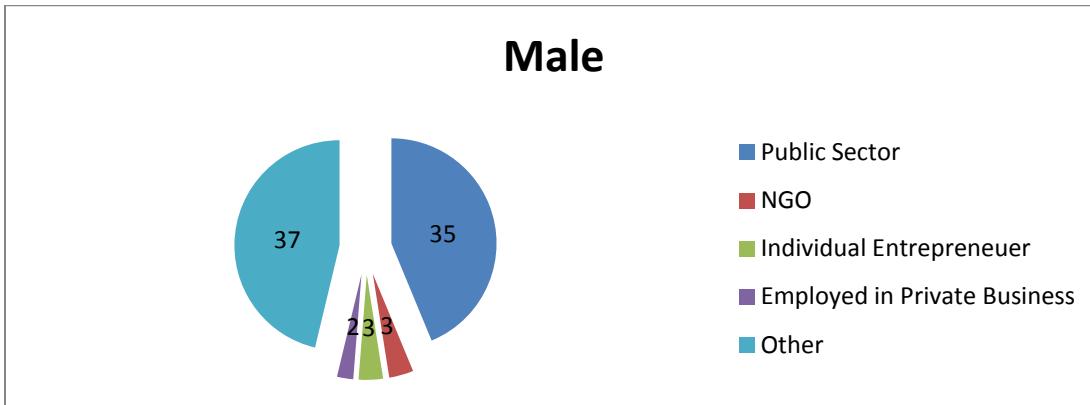
Activity	Male/Time Spent (hours)	Female/Time Spent (hours)
Working in the Cattle Shed/ <i>Every day</i>	1.4	1.95
Animal Feeding/ <i>Every day</i>	1.3	1.3
Milking/ <i>Every day during the lactation period</i>	0.35	1.3
Milk Processing/ <i>Every day during the lactation period</i>	0.3	1.1
Vet Services/ <i>As and when required</i>	1.4	0.5
Land Cultivation and Sowing/ <i>14-1 month in spring</i>	4.2	3.2
Hoeing and fertilizer application/ <i>14-1 month in spring</i>	3.35	2.85
Harvesting/ <i>Up to one month in late summer and autumn</i>	6.55	6.1
Poultry Care/ <i>Every Day</i>	0.1	0.15
Pig care/ <i>Every Day</i>	0.35	0.2
Vegetable garden/ <i>Every day during the season</i>	2.1	2.15

### ***Other Income Generating Activities of Men and Women:***

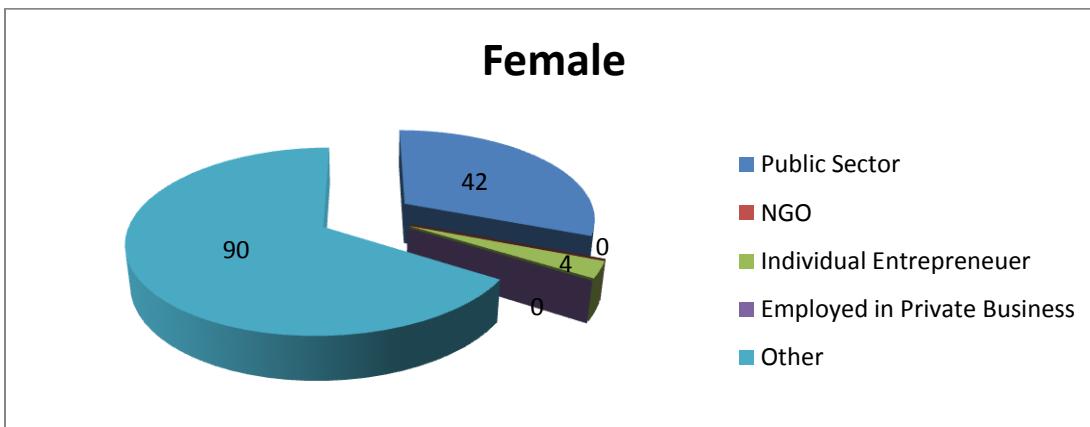
Employment opportunities in the surveyed communities are fairly low. In the Diliska community of the Akhalkalaki Municipality, there was one kindergarten which was renovated by a businessman from this village, who was residing in Russia, and maintained by the local government. In addition to the kindergarten, women were also employed at the village's secondary school. In the rest of the surveyed communities of Khulgumo, Ptena and Baraleti, there were no kindergartens or other employment sources available except for schools

Some of the male respondents in the surveyed communities reported that they were also involved in other income generating work in addition to animal husbandry and potato growing.

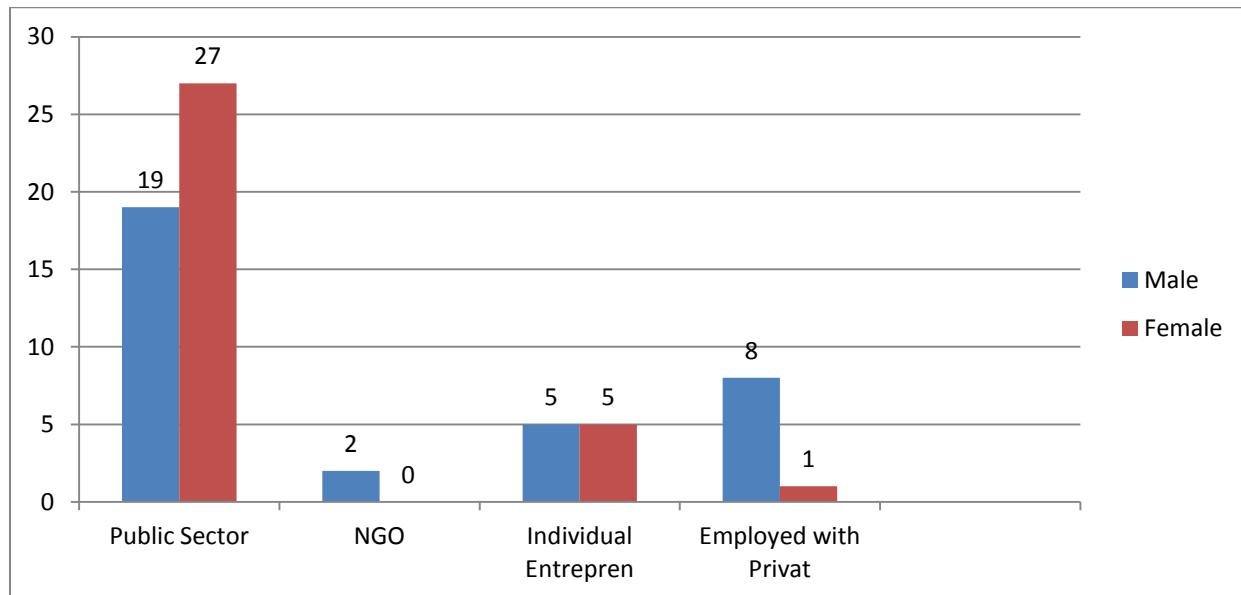
35 men stated that were employed in the public sector, three men stated that worked for a non-governmental organization, three men generated income through individual entrepreneurship and only two men were engaged in private business. Additionally, 37 men, which constitutes 46% of the total interviewed men, were either unemployed or worked as farmers which is expressed in "Other" in the figure below.

**Figure 7: Employment of Male Respondent in Other Income Generating Activities**

Women were less involved in other income generation activities as compared to men. 42 female respondents were employed in the public sector and four women were engaged in individual entrepreneurship. None of the interviewed women was engaged in either a private or non-governmental organization. According to the obtained data, more than 51% of the total interviewed women were either farmers or housekeepers which is noted as "Other" in the figure below.

**Figure 8: Employment of Interviewed Women in Other Income Generating Activities**

Respondents in the interviewed communities stated that the income of the family also depended upon the engagement of their family members in income generating activities. According to the data obtained, 19 men and 27 women were employed in the public sector and only two men were employed by a non-governmental organization. Further, five men and five women were involved in individual entrepreneurship and eight men and one woman were engaged in private business.

**Figure 9: Employment of Family Members in Other Income Generating Activity**

## Decision-Making

### ***Decision-making at household level***

In rural families, larger decisions are usually taken by both the husband and the wife. Women sometimes take larger decisions based upon the needs of the family but it is always with the corroboration of the male head of the family. Woman can buy the goods for family consumption independent of her husband, however, in that she knows best what is required for the household. In most of the surveyed villages, for example, all of the male respondents admitted that money is always kept with the women in their families and that they can spend it independently because they better know the needs of what is required at home.

*"We do not have an understanding that the household budget belongs to either men or women. My wife decides what to buy for the household and I do not control it, I just want my family to be well fed." – Khulgumo, Male, 54*

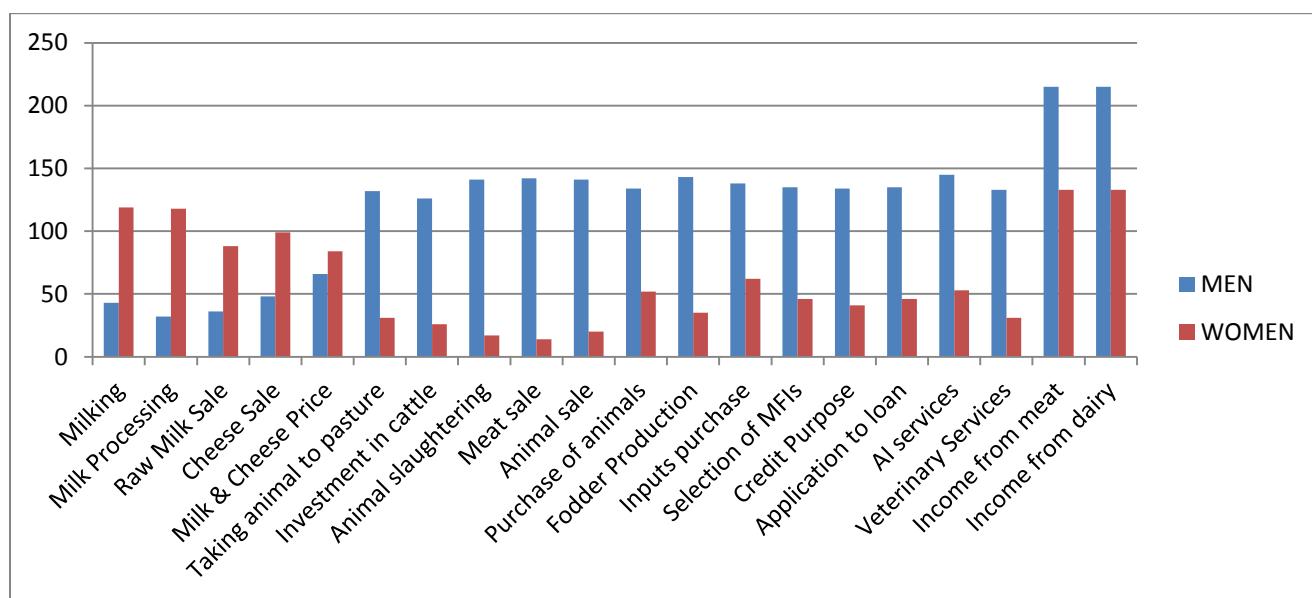
The women's opinion is always prioritized and taken into consideration by men when taking decisions about spending money on family needs and buying needed commodities for the house and family. Men, however, take independent decisions as concerns buying agricultural machinery, vehicles or spare parts for their machinery. As explained by the majority of men, women do not have the knowledge to advise them on this issue and so it is for this reason alone that these particular decisions are made by them. Women, for example, will take decisions concerning the buying of gold or a washing machine.

*"Of course, the man should say the final word on spending money. We always ask our wives what they need and consider their opinions. But if I need to invest in a tractor, I will not ask my wife since she does*

*not know what to buy. As she knows better which gold ring or which washing machinery to buy, she takes lead on that.” – Diliska Community, Male, 53 years old*

The involvement of women in economic decisions at the household level was one of the focuses during the survey. The survey revealed that women's participation in income generating activities is high, especially when it comes to dairy and milk production. Women's participation is extremely high in milk processing and the sale of raw milk and cheese. Work needing physical strength, however, is regarded as men's work and, accordingly, the involvement of men is higher in those activities. According to the data obtained through individual interviews, the participation of women and men in the decision-making process differs as is shown in the figure below:

**Figure 10: Women and Men in the Decision-Making Process**



As observed, it is obvious that female participation in the work and decision-making process concerning dairy processing and the sale of milk products is higher although men are the decision-makers when it comes to investment in cattle, animal slaughtering, meat and animal sale or purchasing fodder and inputs and using and paying for AI and veterinary services. Men also dominate in defining loan purposes, application for credit and the selection of a micro-financing institution. According to both women and men, this trend is explained by the fact that the property is typically registered in the men's name. The decision on the spending of the income from meat and dairy products is made jointly although the final word is typically had by the men.

### **Decision-Making at Community and Local Government Levels:**

According to the data obtained through individual interviews, focus group discussions and interviews with local governments, a fairly low level of participation of women in community or local government matters was observed.

The table below demonstrates the figures for women and men employed in the target municipalities.

**Table 6: Number of Women and Men Employed with Local Governments of Surveyed Municipalities**

Local Government	Number of Women	Number of Men	Total	% of Women
Akhalkalaki Sakrebulo <sup>1</sup>	4	35	39	10.25%
Akhalkalaki Gamgeoba <sup>2</sup>	26	133	159	15.35%
Ninotsminda Sakrebulo	3	32	35	8.57%
Ninotsminda Gamgeoba	22	81	103	21.35%
Borjomi Sakrebulo	7	4	11	63.63%
Borjomi Gamgeoba	31	80	111	27.92%

According to the obtained figures, women make up less than 20% of the population of the Akhalkalaki Municipality. In the *sakrebulo*, women comprise 10.25% and 15.35% in the executive body. In the Ninotsminda legislative body, three of the 35 employees are women which constitutes 8.57% with women comprising 21.35% of the *gamgeoba*. A better picture was captured in the Borjomi Municipality where women surprisingly make up a more than 63% in the *sakrebulo* administration although only 31 women from the total of 111 employees (27.92%) in the executive branch.

In the surveyed municipalities, women as politicians are rarely met. Only the Deputy Head of the *sakrebulo* of the Borjomi Municipality is a woman who tends to be an active politician and involved in the decision-making processes of the local government. In the Akhalkalaki and Ninotsminda Municipalities, women are not employed in senior positions but in positions such as the head of administration or a chief/leading specialist of the local government departments. Women in the management positions, however, are met at schools, libraries and kindergartens. In the Akhalkalaki Municipality, one woman is the temporary Head of a Financial and Budgeting Commission and another woman is performing the duties of the Kartikami Village Representative. According to the Head of Akhalkalaki *sakrebulo* administration, employment of the woman in that position is more formal since her husband is a proxy and performs of the all duties for his wife. It was also reported that political life is difficult and only men can do it. Most of women do not seek to become politicians with “less active women” cited as the reason for lesser women being employed in higher positions.

<sup>1</sup> Legislative body of the local government

<sup>2</sup> Executive body of the local government

The perception of gender equality on the part of the interviewed local governments can be regarded as “gender blind” with none of the local governments aware about the state level documents obliging municipalities in the development of gender sensitive budgets and the implementation of relevant programs. There is no committee within local administrations and women-specific needs are not considered during the budget planning and approval.

### **Community Level Decision-Making and the Participation of Men and Women in Community Issues**

Men always take a dominant role at community meetings. There is a perception within communities that the “man” is the one who has to attend gatherings organized by village representatives and take decisions on issues of local importance.

The data obtained through individual interviews, which was disaggregated according to sex and ethnicity, proved a fairly low participation of women in the community meetings. According to the figures shown below, 67 men (of which 11 were Georgian and 56 were Armenian) participate, whereas only 23 women (of which seven were Georgian and 16 were Armenian) participate in community gatherings. Information obtained through focus group discussions indicated that a woman participates in community meetings only if she is a widow, elderly or “her man” is not at home.

**Table 7: Participation of Men and Women in Community Meetings**

Responses	Do you participate in community meetings?			
	Georgian		Armenian	
	Male	Female	Male	Female
YES/We Attend	11	7	56	16
Informed by village representatives	10	7	53	15
Informed by other farmers	6	6	31	4

Village representatives are key sources of information and organization of community meetings. During the last three years, the Georgian Government initiated the new Village Development Program in which priorities are identified at the community level through the active participation of rural residents with decisions being made accordingly. The village representative informs the population about these meetings through the door-to-door principle and putting up posters in prominent village locations. Information is also provided to women through the publication and dissemination of information at schools, kindergartens (if available) and places where women typically gather. According to the data obtained from individual interviews, 63 men and 22 women received information about community meetings through the village representative whereas 37 males and ten females heard about the news through other farmers.

According to the village representative of the Diliska community, women sometimes attend community gatherings with one particular case when women expressed the need to renovate the school which was considered and later implemented by the local government.

In the village of Baraleti, men admitted that women are passive in attending community gatherings. To their opinion, they do not have “knowledge” and express no interest in community issues:

*“Women are passive. They do not have education and, plus, they are not interested in these issues. If you ask my wife to participate in a community meeting, she will go mad.” – Baraleti, male, 47*

Women in the Baraleti community also think that men’s attendance at the community gatherings is “enough.” According to one of the respondents in this community, husbands forbid wives to appear in areas where mostly men gather.

*“It will be better if they come and express opinions but, in many cases, husbands forbid women to attend community meetings by saying ‘It’s not our business.’” – Baraleti, male, 45*

According to women in the village of Ptena, women do not get involved in community issues, they do not even know when and where these gatherings are taking place even admit themselves that men should take community level decisions.

Once the priorities are identified and a decision is made, it was interesting for the program to know whether or not rural residents received feedback on the selected projects within the communities. 64 men (of which ten were Georgian and 54 were Armenian) reported that they had information about the final decisions made whereas only 23 women (of which five were Georgian and 18 were Armenian) noted that were informed about it.

**Table 8: Number of Respondents Informed about the Decisions Made within their Communities**

Responses	Information about decisions made in communities			
	Georgian		Armenian	
	Male	Female	Male	Female
Number of respondents who answered yes	10	5	54	18

Slightly different but expected information was obtained concerning the awareness about the local government budgeting and decision-making process. Only 17 men and four women had information about local government budgets.

**Table 9: Number of Respondents Informed about Local Government Budgets**

Responses	Information about local government budgets			
	Georgian		Armenian	
	Male	Female	Male	Female
Number of respondents who answered yes	4	0	13	4

### **Governance at household level**

An important part of the survey was to reveal the governance issues such as formal agreements made between farmers and their customers in addition to a description of non-discrimination and equality during market transactions and at household levels. This part of the survey also detailed the participation of the rural population in community and local government matters.

Of the total interviewed people, only four respondents reported that were prescribing written agreements with their customers of whom one was a man and three were women. 64 men and 75 women of the total interviewees mentioned that transactions are made upon a verbal/informal agreement basis. Only 3 respondents of which 1 was a man and 2 women stated that were not equally involved in the production and decision making process.

19 men and 20 women stated that they had access to verifiable sources of information on agriculture and market prices through the television and newspaper with the rest of the respondents, comprising around 88% of the total interviewed people, reporting that they receive information through other farmers, neighbors and relatives.

Ethnicity does not seem to be a problem in the surveyed communities. Only one man and one woman recalled the case when they had problems while conducting market transactions because of being Armenian. None of the Georgian interviewed people noted the same.

Similarly to ethnicity, gender representation also did not affect economic activities. 99% of the respondents stated that they had no barriers while accessing services or buying and selling produce because they represented either male or female groups. Only two women noted that they were discriminated against because they were females however this issue was not further investigated under this assessment.

The responses concerning equality in the production and decision-making process at the household level differed. The table below gives the information according to ethnicity and sex disaggregated data.

**Table 10: Involvement of Men and Women in the Production and Decision-Making Process at the Household Level:**

Respondents answering YES	I am equally involved in the production and marketing.				I am not equally involved in the production and marketing.				I am not equally involved in the decision making process.							
	Georgian		Armenian		Georgian		Armenian		Georgian		Armenian		Georgian		Armenian	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
YES	12	22	52	52	11	21	49	54	0	2	4	5	0	1	0	1

Of the total interviewed respondents, 12 Georgian men and 52 Armenian men reported that they are equally involved in the production of marketing of produce whereas 22 Georgian women and 52 Armenian women stated the same. Of those who reported the equal involvement in the production and

marketing, 11 Georgian men and 49 Armenian men stated that were equally involved in the decision-making process and 21 Georgian women and 54 Armenian women believe that they have an equal voice in the decision-making process at the household level.

Of the total interviewed people, only four Armenian men said that were not equally involved in the production and marketing of products whereas three Georgian women and five Armenian women reported an unequal participation in the production and marketing of produce. Only two women (one Georgian and one Armenian) felt an unequal participation in the decisions made at the household level.

## Access to and Control over Resources:

### ***Education:***

Cultural traditions have a great influence upon rural households. Most of the rural families try to give their male and female children equal access to education. When it comes to a choice, however, the opinions of the respondents within the surveyed communities differ. Some women and men state that their sons are typically the recipients of a higher education. This is explained by the perception that it is the “man” who looks after the family and, accordingly, it is the male member who is the most important. The reasoning behind this trend was found to be the lack of employment opportunities with men typically finding jobs more easily than women. At the same time, however, there are people who think that the “girl” is the most important to get the higher education, reasoning that “if they get a good education, they will most likely get a good job.”

In some of the surveyed communities, women discontinue their education once they get married. The husband’s jealousy and the “family type” were named as reasons for this trend:

*“In our village, there were several cases when a young girl was studying but stopped with her education after she was married because husband was jealous. Sending women for education depends upon the type of family they are born and grown up in.”* – Diliska, 54, male

One of the female respondents of the village of Khulgumo noted that her family was not against an education for their daughter-in-law even though the family doubts engagement of the young woman in income generating works, it is a matter of “prestige” to have an educated daughter-in-law at home. The life of the recently married young woman was described as follows:

*“My daughter-in-law is new. It is just two month since our son married her. She wants to get a higher education and my husband and I are for it. We do not know if she is going to get a job since there are not many employment opportunities in our community. We do not let her enter the cattle shed or go to the field with us. She does housekeeping work. The first thing for her to do is to bring children into this world and raise them. She can get involved in agricultural work after the age of 40.”* – Khulgumo, 52, female

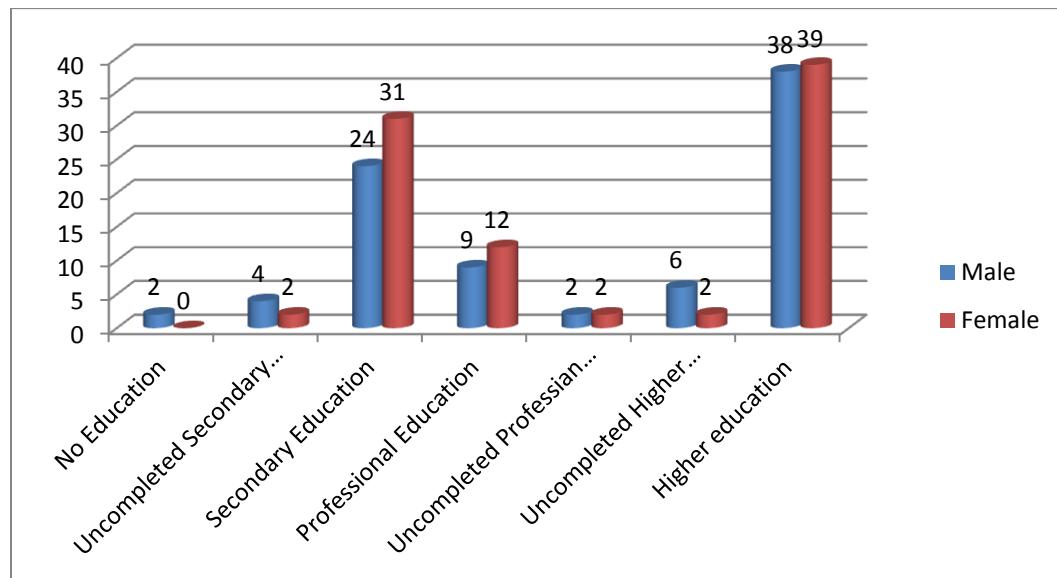
The youth gets an education but without knowing where and how the knowledge can be translated into practice. In several cases, many motivated young people cannot get an education because of the poverty of their family:

*"I was in 5<sup>th</sup> form when I started working in my family. I have a secondary education and later learned stylist work. I wanted to have a good education, since I was studying well in school, but then my father died and my family could not afford to pay for my studies. I plan to work in a beauty salon, perhaps in Akhalkalaki. If my family had money, I would become either a doctor or a teacher and would have found a good job." – Ptena, 21, female*

The data obtained from educational centers showed that the numbers of male and female students are almost equal. The numbers also showed that an almost equal number of girls and boys go to university after high school.

There was no woman in the surveyed communities without an education and only two men in total reported that they had no educational background. Four male and two female respondents noted that they could not complete their secondary education. Of the total interviewed people, 24 men and 31 women had a secondary education. Nine men and 12 women attended professional college whereas two men and two women attended but did not complete it. Six men and two women stated that they could not graduate from university. The majority of interviewed respondents (38 men and 39 women) admitted that they had received a higher education.

**Figure 11: Educational Background of Men and Women**



## **Property**

One of the most important resources in the community is land and real estate property.

Traditionally, parents provide the son with the house whereas the daughter gets married and leaves her parents' home. This tradition is widespread and accepted by both men and women. Accordingly, the land, house and other property is registered in the man's name in most rural households. There are, however, a small number of families in which property is registered in the wife's name but this is mostly an occasion when the woman is a widow.

According to the data obtained through individual interviews, , house, land, car and machinery and other real estate property is owned (i.e., registered) in the men's names. As indicated above, however, widowed women have the right to have property registered in her name. The table below presents the summarized responses:

**Table 11: Ownership of Property by Men and Women and Decision-Making**

Decision-making as concerns the property listed below is the men's responsibility. The male head of the family is the key person who takes decisions about selling, buying, investing or using the property as mortgage. Women take part in the decision-making process although very little participation is noted and the final word belongs to the men.

Property Description	Who Owns				Who Takes Decision			
	Male Responses		Female Responses		Male Responses		Female Responses	
	Men	Women	Men	Women	Men	Women	Men	Women
House	61	6	68	13	61	13	65	13
Land	63	8	70	7	62	13	68	10
Car and Machinery	56	0	67	2	53	4	63	3
Other:	4	0	3	2	6	2	4	1
Other:	4	0	3	2	6	2	4	1

## **Access to agricultural services.**

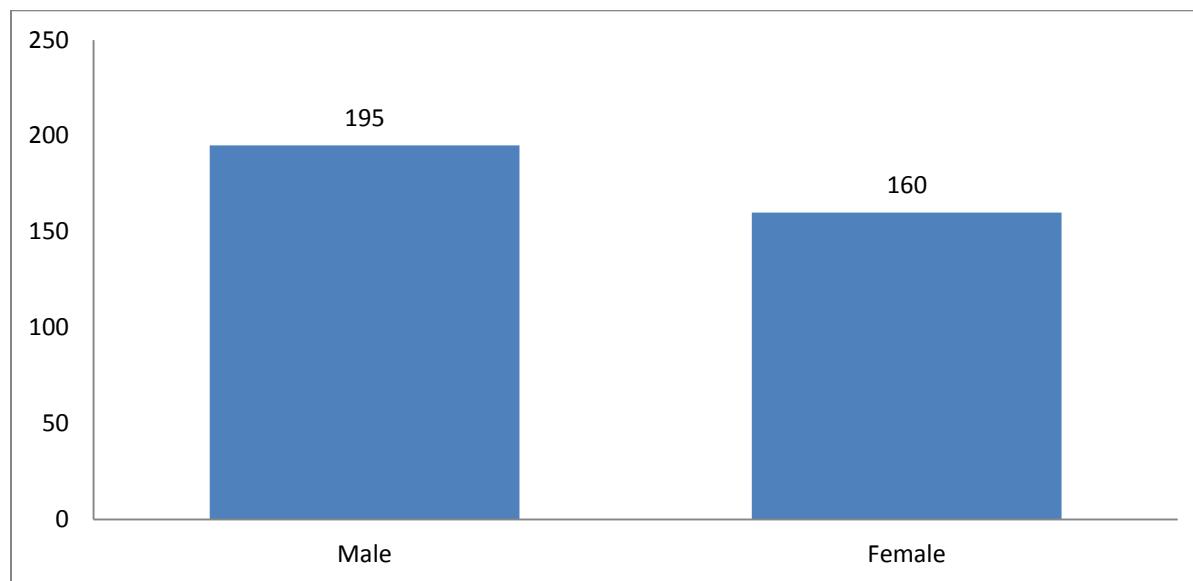
Interviewed key market players in the Akhalkalaki and Ninotsminda Municipalities stated that they apply a “non-discrimination” approach in delivering services to farmers. They equally serve male as well as female clients and make sure that the quality of the delivered service is applicable for both. One of the milk processors in Akhalkalaki noted that of the 30 employed people in his factory, 15 are women which demonstrates how gender equality was applied. When introducing and marketing their services, however, the majority of the interviewed clients at times do not undertake the preliminary work necessary to ensure that they are maximizing their “customer audience.” Specifically, they are not usually focused upon a proper identification of their customers which also comes from the prevailing male dominance as well as a lack of awareness on the part of women.

There are no barriers for women to access different agricultural services or input supply shops. There might be cases when the terms of access are not convenient for them, however, and ultimately are dominated by male customers. This might be caused by the poor infrastructure or the perception amongst people that certain services are a male domain due to the physical strength required for the job.

### Income rates and expenses:

The average non-agricultural income per person in the surveyed communities is significantly low. Men earn around GEL 195 per month and women make GEL 160 which comprises less than 30% of the total income of the family. Most of the rural families depend upon sales of agricultural produce for their livelihoods. In Armenian villages, remittances from Russia contribute significantly to family's budget although the details about this resource were not explored within this survey. The figure below provides the monthly non-agricultural income of men and women.

**Figure 12: Income Rates of Men and Women**



The table below shows the responses of men and women in terms of expenditure of the family per month.

**Table 12: Expenditure of Men and Women**

	<b>Male</b>	<b>Female</b>
	<i>Average GEL Spent/Per Month</i>	<i>Average GEL Spent/Per Month</i>
Food	150	220
Transport	70	60
Clothes	60	60
Education	65	60
Agricultural Means	455	385

Utility Costs	30	55
Other: medicine	20	20
Total:	850	860

According to women in the surveyed communities, GEL 220 is needed on average for food, GEL 60 for transport, GEL 55 for utility costs, GEL 20 on medicines and GEL 60 on education. Spending on agricultura means is seasonal with up to GEL 3,000 being required to cover them (comprising GEL 385 per month). Young women buy purchase clothing whereas older women do not. When spending on clothes was averaged, it comprises GEL 60 per month.

The responses from men as concerns family expenditure did not exactly match the answers from the women therefore did not make a huge difference in the responses. According to men in the surveyed communities, GEL 850 per month was needed to run a family on a minimum living standard.

## Gender Inequalities and Needs

Men in the surveyed communities feel that women's lives have improved over the past few years. This is how men in the village of Khulgumo explain this improvement:

*"Women's life has improved over past few years. Earlier, women used to carry water but we did our best to have water in the yards and now they do not bring water. In most of the families in our village, washing machines are available and women are not doing the laundry by hand anymore."* – Khulgumo Focus Group, male

Men also think about the well-being of their wives: *"If my wife gets sick, I am the one who gets into trouble, so it's in my interest to make her life good and comfortable."*

**Needs Expressed by Women:** It has been expressed many times that women desire to continue their education. The importance of kindergartens, which could save time for mothers with young children and which could additionally serve as a source of employment, has also been underlined repeatedly. Greater opportunities for paid work were most often named as a priority (factories, small shops). The need for equipment was expressed in regard to the role and tasks of men such as cars, tractors and advanced agriculture technology in order for the men to be able to increase the effectiveness of their work in favor of the household. It seems that women do not associate themselves with equipment with the exception of a washing machine and bread baking machine. The majority of women also named the availability of a water facility within their yards and proper irrigation systems which could also save their time and reduce their work load.

Most of the women in the surveyed communities stated "We do not have time or time is never enough for any of the work." The need for time was expressed in every community, especially during the harvesting season, when women worked long hours in the fields in addition to carrying 60-70 kg bags and spending weeks in the storages sorting potatoes.

**Gender Inequalities:** Existing inequalities in the division of domestic tasks are perceived as a natural order. Women can make a decision upon what to buy only in terms of food and clothing for children but this must have been previously agreed upon with the men. Women's need for time for themselves and for the undertaking of domestic tasks is a serious issue.

#### **Gender Inequalities and Needs not Easily Expressed by Men?**

Inequality between men and women as a term was never mentioned. Generally, men think that women will like what they do and how they live if the men have paid jobs and earn more in favor of the household. It also seems that men see the value of productive work and undervalue a woman's traditional duties in terms of cleaning and cooking, expressing themselves as "Our wives have a good life, they always have money and do nothing." Every interviewed man in the surveyed communities wished "husbands like them" for their daughters.

#### **Gender Needs and Inequalities within their Productive Role:**

Gender inequalities and needs within the productive role are not easily expressed by men. Property and the right to possess and control property is one of the fields which manifests inequality between the sexes. Houses, cars and land, amongst others, are officially owned by men and typically inherited by male children. The typical articulation of this fact is "Of course, according to the documents, the property is my ownership but, in reality, my wife owns it upon an equal basis." To our observation, this fact reflects a great many inequalities within the taking of economic decisions and the right and practice of taking a loan

It was surprising to hear the various opinions of men who said that they have nothing against women driving a car and that there are already young women in their village who drive cars (Baraleti). Still, once one of the respondent mentioned that "My wife does not want to learn how to drive, but if she wants it, I will let her" which caused laughter amongst the other men.

Men wanting to express how freely women are able to move about told that: "*They have good gatherings. They always call each other to drink coffee and chat.*" – Khulgumo, 71 male who also thought that a "good woman" should not have free time.

#### **Organisational Capacity to Mainstream Gender into Program Activities:**

As detailed in the report of the Alliances program, **Gender Analysis of the SDC-funded and the Mercy Corps-implemented 'Market Alliances against Poverty' Program Area**" developed in May 2011, Mercy Corps takes gender balance as its primary concern for the implementation of the program. As on today, Alliances has nonetheless aimed to address gender issues by means of three different approaches:

- Disaggregation of impact logic indicators by gender
- Analysis of how interventions influence women's livelihoods
- Mapping of women's role in the household, community and sector

Gender mainstreaming can be broadly described as ensuring that women have equal access to supported interventions and that the terms of that access are favorable. Alliances is gender disaggregating all data where this can be achieved in order to examine the access of women. According to the monitoring figures collated within the program, 800 women have had access to interventions through program outcomes and implemented interventions.

To this end, Alliances produced and published a study entitled *A Summary of the Role of Women in Farming in Seven Villages in the Samtskhe-Javakheti Region of Georgia*. The study highlighted the myriad of roles of women in the household and on the farm and their valued role in decision-making. In addition, Alliances conducted a gender assessment of the program area in May 2011 revealing the involvement of women in meat and dairy value chains and their needs according to which relevant recommendations for further incorporation were developed.

To this end, the staff working in the program has significant experience in mainstreaming gender and monitoring the impact of interventions with a gender focus. Mercy Corps has significant experience in the Samtskhe-Javakheti region working on economic development and employment as well as in community mobilization and participatory planning with local self-government. Locally relevant best practices for ensuring the meaningful participation of both men and women in project implementation is being pursued during the Alliances project implementation using previously gained knowledge from nine years of experience working in the region on these issues.

In addition, a Gender Co-ordinator is in place to further assess Alliances' interventions from a gender point of view and make sure that gender is adequately mainstreamed at intervention design, implementation and monitoring phases.

### **Conclusions and Recommendations:**

The quantitative and qualitative interviews were undertaken to further define the reproductive and productive roles of women and men in addition to their participation in the decision-making processes at the household, community and local government levels. In addition, it identified the role of women in livestock husbandry and particularly the involvement of women and men in the meat and dairy sectors as concerns the decision-making process.

Animal husbandry in the surveyed communities of the Samtskhe-Javakheti region is the work of mostly men and women working together. Research revealed that larger activities requiring physical strength, such as animal slaughtering, cattle sales or purchasing, or taking the cattle to pasture, are a man's work. Women, therefore, take the lead in milking, milk processing and selling cheese or raw milk.

Women tend to be involved equally in decision-making at the household level in buying food or clothing for family members although there are cases in which the agreement with the male head of the family

was required. Men took sole decisions while making larger investments related to agricultural machinery. Women's opinion in larger economic decisions was sometimes considered by men.

With the exception of the household level decision-making, the survey revealed that there was a low level participation of women in community and local government level decision-making processes. Women do not attend community gatherings and, in most of the cases, they are not informed about the decisions made in their communities.

Gender related traditions seem to frame and define women's life trajectories to such an extent that it makes it nearly impossible to think about individual development, initiating new options or handling changes concerning their reproductive or productive roles.

### **General Recommendations:**

1. Since the survey was implemented at the II inception phase, it is recommended to have gender considered at the planning phase considering key findings of the report.
2. Since the Alliances program has experience in the collection of sex disaggregated data in most of the program's interventions, a similar approach can be applied in the second phase of the program. Further analysis of the obtained data, however, is required to further assess impact of interventions on women. It is recommended to elaborate simple and effective gender analysis tools for different stages and levels of the program for Alliances partners (service providers).
3. Make systematic gender analysis and reporting a requirement. This will make gender updates, adjustments and corrections possible.
4. Consider gender components in interventions around infrastructural facility provisions. It is necessary to make sure that building designs accommodate women's requirements. It means direct and accurate gender needs assessment for each intervention need to be conducted.
5. Since women are more involved in milking and in the processing and sale of milk and dairy products, further development of milk collection and a market infrastructure, as well as supporting services, will help women to perform their functions more effectively and save time and labor which can be used for other purposes.
6. It is highly recommended to work around the facilitation of access to mechanization and advanced agricultural technologies (e.g., hay making considering hay cutting, raking, baling and transportation since men spend more than six weeks on this work in the field with women also helping). Access to mechanization will enable men to spend less time in the field and more time on supporting their women which will remove some of the pressure facing women. Importantly, women will not participate in hay making which will also take pressure from women and allow them to have more time for other work.

7. Facilitate gendered market analysis that identifies entry points within the systemic changes sought with a service provider which can maximize the leverage for increasing the access of women to Alliances supported interventions.
8. When implementing interventions through rural service providers, recommend service providers to ensure maximum customer coverage (i.e., ensure women's participation as consumers).
9. Alliances might cooperate with local government on an awareness raising campaign regarding Gender Equality Law concerning issues which are relevant to the Alliances' program.

## References:

The following documents and reports were utilized during the development of this report:

1. A Summary of the Role of Women in Farming in Seven Villages in the Samstkhе-Javakheti Region of Georgia.
2. Gender Analysis of the SDC-funded and the Mercy Corps-implemented 'Market Alliances against Poverty' Programme Area
3. Georgian Law on Gender Equality, 26 March 2010
4. Alliances proposal, work plans, reports, M&E documents
5. Alliances KK Gender Survey 2011