



The purpose of these Guidelines is to facilitate relevant knowledge, experiences and practical tools to natural resource management practitioners concerned with improving the results, impact and sustainability of their efforts within indigenous territories or areas.

Although it is now common knowledge that gender and ethnicity are decisive factors in sustainable natural resource management, very few natural resource management projects do in fact integrate indigenous and gender concerns. This, to a large extent, is due to the lack of guidelines and practical tools within NGOs, indigenous organisations or governmental structures.

The present Guidelines, which have been elaborated by IGNARM – a Danish NGO network – on the basis of a long process of consultation and

discussion with indigenous and non-indigenous resource persons, seek to remedy this situation.

The Guidelines should not be seen, however, as a blue-print approach to the issue: the diversity of living conditions, indigenous cultures and traditions as well as the political, social and economic context in which indigenous peoples live and natural resource management takes place is too vast for that. What the Guidelines do pretend, though, is to raise questions, present some answers and examples of why, how, when and where indigenous and gender issues are crucial to consider in order to achieve positive results, impact and sustainability within natural resource management interventions.

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Integrating Indigenous and Gender Aspects in Natural Resource Management

Guidelines for Practitioners

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Integrating Indigenous and Gender Aspects in
Natural Resource Management - Guidelines for
Practitioners

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Integrating Indigenous and Gender Aspects in Natural Resource Management

PART 1

I. Introduction, 4

- Aim and purpose of guidelines, 5
- How to use the guidelines, 5
- Sources leading to the recommendations, 5
- Hopes for the impact of the guidelines, 6
- Acknowledgements, 6

II. Case Stories, 7

- Examples of the consequences of including or excluding gender and indigenous concerns in natural resource management activities

III. Gender Aspects in Indigenous Peoples' Natural Resource Management, 10

- Arguments for excluding gender, 10
- Reasons for including gender and indigenous concerns, 11
 - Gender and natural resource management, 11
 - Culture and natural resource management, 12
 - Natural resource management and institutional issues, 14

PART 2

IV. Key Issues and Questions within the Project Cycle, 16

1. Project identification, 17
2. Project preparation, 17
 - Macro level context analysis, 18
 - Micro level context analysis, 20
 - Consultations with, and assessment of partner organisations, 23
3. Project design, 27
 - Composition of the design team, 28
 - Type of project, 29
 - Defining objectives, 30
 - Project activities, 31
 - Defining indicators for monitoring and evaluation, 32
 - Project budget, 33
4. Project implementation, 34
 - Establishing project management systems, 34
 - Securing a gender approach, 35
5. Project monitoring and evaluation, 37

ANNEXES

I. Short description of the IGNARM network, 38

II. Types of natural resource management interventions, 40

III. Literature references and glossary, 42

IV. References to international agreements regarding gender, indigenous peoples and natural resource management, 44

PART 1

I. Introduction

“All regions of the world are affected by accelerated resource depletion and environmental degradation, due to drought, desertification, deforestation, natural disasters, and polluting substances. Awareness of these disasters has increased markedly in the past decade. Women, however, are still largely absent from public decision-making in environmental management, protection, and conservation while being critical actors at the grassroots level.

The draft Platform argues that women, particularly indigenous women, have pivotal roles in environmental conservation. It identifies a linkage between poverty and deteriorating natural environments and states that the strategic actions needed for sound environmental management requires a holistic, multidisciplinary, and inter-sectional approach.

The proposed actions are designed to promote the involvement of women in environmental decision-making at all levels and to ensure the integration of women’s needs, concerns, and perspectives in policies and programs for environmental and sustainable development.

In most developing countries, women are responsible for obtaining water and fuel and in managing household consumption.

As a result, they are especially concerned with the quality and sustainability of the environment.

Yet, because women are largely absent from decision-making, environmental policies often do not take into account the close links between their daily lives and the environment.

- Women account for half of the food production in developing countries. In some African countries, they have to walk 10 kilometres or more to fetch water and fuel.
- Much of the soil conservation in East Africa over the past decades has been carried out by women.
- In India, women provide 75 per cent of the labour for transplanting and weeding rice, 60 percent for harvesting, and 33 per cent for threshing.”

Source: Women’s Contribution to Managing Natural Resources and Safeguarding the Environment - Notes from the Fourth UN World Conference on Women, 1995. Press releases from the United Nations Information Centre in Sydney for Australia, New Zealand, and the South Pacific

1. Aim and purpose of guidelines

To our knowledge, guidelines for the inclusion of gender and indigenous concerns in natural resource management activities are not yet available in a comprehensive manner within NGOs, indigenous organisations and governmental structures. Therefore, the aim of these present guidelines is to offer some conceptual and practical tools for improving natural resource management activities and to open a dialogue among practitioners as to how gender and indigenous concerns can best become an integrated part of any natural resource management process anywhere in the world.

Thus, the purpose of these guidelines is to facilitate relevant knowledge, experiences and practical tools to all practitioners, who are concerned with a continuous improvement of their natural resource management results, impact and sustainability within indigenous territories or areas.

The guidelines do not pretend to be comprehensive in all aspects and for all areas. The diversity of living conditions, indigenous cultures and traditions as well as the political, social and economic context in which indigenous peoples live and natural resource management takes place is so vast, that it is impossible to develop a blue-print approach to the issue. However, the guidelines do pretend to raise questions, present some answers and examples of why, how, when and where indigenous and gender issues are crucial to consider in order to achieve positive results, impact and sustainability within natural resource management interventions.

2. How to use the guidelines

To be user friendly the guidelines are divided into three parts with a view to facilitate the reading and the practical application of the suggestions and recommendations.

- **The First Part** offers a number of case stories on the consequences of excluding and including indigenous and gender concerns in relation to natural resource management. Further more it presents arguments against and in favour of including indigenous and gender aspects in order to put the issues into perspective.
- **The Second Part** presents suggestions and recommendations for including indigenous and gender concerns in natural resource management activities based on a project cycle approach.
- **The Third Part** - the ANNEXES - provides short background information on the IGNARM network, including the working concepts. A number of other annexes provide additional useful information.

3. Sources leading to the recommendations

The suggestions and recommendations of this document have been derived from several sources of information and through thorough analysis. The main sources mentioned below have been focussed on the interplay between the three thematic issues (natural resource management, gender, indigenous peoples). They are based on literature documentation, on practical experiences and on personal opinions and observations from all the involved indigenous and non-indigenous individuals. They can all be found and downloaded at the Network project website www.ignarm.dk

A *State of the Art Paper* was elaborated on the basis of an international Internet screening of available literature within NGOs, research institutions, international organisations and governmental structures.

Each of the four participating Danish NGOs - WWF-Denmark, IWGIA, K.U.L.U - Women and Development, and Nepenthes - conducted a *questionnaire screening* of organisational experiences within their national and international contact network and a summary report of the four organisational screening reports was elaborated.

Six indigenous resource persons from Nepal, China, India, Kenya, Panama and Ecuador conducted a *screening survey* of experiences within their national indigenous contact network and elaborated a screening report.

A *five days seminar* with the Network project organisations and four indigenous resource persons from Nepal, China, Panama and Ecuador discussed and explored further the results of the various information obtained in order to identify practical recommendations.

4. Hopes for the impact of the guidelines

It is our hope that the present guidelines will be an inspiration and will be useful for enhancing the quality of natural resource management activities within our own Danish network project organisations, within other Danish governmental and non-governmental organisations as well as within indigenous and non-indigenous natural resource management agents in other countries.

We encourage any natural resource management agent to continue the improvement of these guidelines and to adapt the recommendations and suggestions to the specific reality in which each intervention takes place. The aim and purpose of these guidelines will be achieved if agents and interventions come to terms with the fact that indigenous and gender concerns are vital to include if sustainable solutions for both nature and indigenous peoples are to be obtained through natural resource management activities.

5. Acknowledgements

A number of indigenous and non-indigenous people have been contributing to the creation of these guidelines by facilitating valuable experiences, suggestions, advice and recommendations. We are extremely grateful to all of them for the time invested in this endeavour and for sharing their broad experiences with us either on a voluntary basis or as resource persons. We have been encouraged during this process by all the positive reactions to our network project from many individuals all over the world, who have confirmed the felt needs for guidelines and tools as to how to include gender and indigenous concerns in natural resource management activities.

World Wildlife Fund for Nature - Denmark (WWF-Denmark)
International Work Group for Indigenous Affairs (IWGIA)
K.U.L.U - Women and Development
Nepenthes
Danish Institute for International Studies

II. Case Stories

A number of short case stories from different parts of the world are presented below with a view to visualise the consequences of the inclusion or exclusion of gender and indigenous concerns in relation to natural resource management.

1. Dances of the Fruits

The culture of the Muinane and Uitoto peoples was in danger of total eradication. First the clearing of the forest for rubber plantations in the Colombian Amazon and subsequently they had to take work in the rubber plantations in order to survive. They also had to send the young people to the capital city for education and work. However, due to the fight for and achievement of constitutional recognition of territorial and cultural rights as well as intensive ethnographic and botanical research in their area, the Uitoto and Muinane peoples have come to revalue and revive their culture and with that, culturally-based institutions with important bearings on biodiversity conservation and enhancement in the area were established.

One of these culturally based institutions is the Dances of the Fruits that forms part of an indigenous system of education meant to develop local experts in different fields of specialization such as food crops, medicine, animals, etc. As a student in any of these fields, one has to achieve knowledge through the art of asking experts as well as through practical experience. The extent to which sufficient knowledge has been achieved is tested in a sequence of public exams, known as the Dances. Each of these dances has a theme depending on the line of specialization and the level achieved by the student and his family. In the line of specialization of fruits/food crops, the theme could be cassava or a certain type of palm. As many as 200 guests, obviously coming from a large area, may be invited for such a dance and all of the guests are expected to bring seeds of their best varieties of cassava, while the student and his family have the obligation to sow and test the seeds received. Moreover, the student will be asked a set of questions to test his or her knowledge on the topic.

As in many other indigenous cultures, certain crops and certain natural resource management related tasks are associated with women while others crops and tasks are associated with men. This is also the case in relation to the dances of the Uitoto and Muinane peoples. For instance, the creation of a seed bank containing all the received 'seeds' of cassava and the testing of these varieties against different criteria is predominantly a task for which women take responsibility.

Obviously the revival and the renewed status of these culturally based institutions such as the dances imply that biodiversity and biological knowledge is not only maintained but is further developed to a far wider extent that would be the case in the absence of recognition of indigenous territorial and cultural rights. Hence, the importance of not only involving indigenous men and women in their capacity as the *local* managers and stewards of natural resources, but of recognizing that their practices, their knowledge is culturally based and thus dependent upon the recognition of *indigenous* territorial and cultural rights.

Source: Parra Valencia, Germán. 1996. "I congreso colombiano de etnobiología", *Cespedesia*, Vol 21. no. 67.

Kronik, Jakob. 2001. "Living knowledge: institutionalizing learning practices about biodiversity among the Muinane and the Uitoto in the Colombian Amazon". Ph.D. thesis. Roskilde : Roskilde University, Institute of Environment, Technology and Social Studies.

2. Women prefer multipurpose crops

Indigenous women in Nepal and Bhutan are known to play a crucial role in decisions regarding what to plant and what seeds to use. But also in other seed-related activities, women supersede men: They select good seeds for the next season, basing their decisions on taste, colour, resistance to diseases and insect pests, adaptation to soil, and agro-climatic conditions, and preserve them with a variety of traditional methods. Indigenous women also exchange seeds, and in some ethnic groups, grandmothers and mothers pass seed selection skills on to their daughters. Their special knowledge of the value and diverse uses of plants for nutrition, food security, health, and income determines which plant varieties should be conserved, based on their usefulness to the family and community. Women take into consideration a plant's multiple uses, providing a balance to the market-oriented pressures that emphasize high yields and uniformity.

- ▶ Although women's knowledge and contribution to agricultural production is substantial, it is, in general, not visible and not considered significant by agricultural professionals. Instead, agriculturalists portray traditional crop varieties as inferior, 'backward' crops that should be replaced by high social status crops requiring provision of seeds, fertilizers, pesticides, training, and technical advice from extensionists. As keepers of the knowledge related to these so-called 'marginal' crops, women themselves are marginalised in the process in societies that give increasing value only to those who can produce cash.

So despite and, perhaps, because of their intense involvement in seed supply systems, women's roles as custodians of local crop varieties and landraces have been greatly undermined by development planners, causing them to lose status and control over their resources. Modern crop varieties are developed to increase productivity and production, whereas women require multipurpose crops. They are rarely asked what their needs are. Packaged with attractive incentives, these new varieties are then delivered to men. Due to the biases of male extensionists, the widespread illiteracy of women, and obstacles to their mobility, rural women in both Bhutan and Nepal are frequently left out of the efforts to disseminate new information and seeds to farmers. The result is that women's crops are becoming marginalised, women are without access to the new skills imparted to their men folk, and the base of biodiversity and the indigenous knowledge for maintaining it are being narrowed down without women understanding the process or its consequences.

Source: Adapted from Gender Dimensions of Biodiversity Management: Cases from Bhutan and Nepal by Jeannette Gurung. Newsletter No. 31 Biodiversity Management in the Hindu Kush-Himalayas, 1998.

3. Hardwood and softwood tree seedlings in Thailand

In Thailand, forest officials consulted with village men to implement a community forestry project. Men advised that they needed more hardwood tree species for commercial purposes. Three thousand hardwood seedling were provided, but were left to die. The reason was that women in that region care for the seedlings, and, as the providers for family subsistence, they preferred softwood species for fuel wood. Women were included in a second round of consultations, as forestry officials realized the need to take into account all stakeholders. Finally seedlings of both varieties were provided, fulfilling the needs of women and men in the village.

Source: Sass, J. 2002. Women, men and environmental change: the gender dimensions of environmental policies and programs. Population Reference Bureau Series. Emerging Policy Issues in Population, Health and the Environment, Population Reference Bureau, Washington D.C. – quoted in Nomadic News 08/2004.

4. Consequences of establishing a National Park in Cameroon.

Not long ago, the women of the Bifa village in Cameroon earned a considerable part of their income by selling bush meat in the villages nearby and in a neighbouring rubber plantation. The men were in charge of the hunting whereas the women took care of selling the meat, receiving the monetary income from the sales. When the government created the National Park in the area, the park guards started to pursue the women confiscating their meat. They even entered the women's kitchens to verify what they were cooking. Nobody bothered to explain clearly the new rules on the use of bush meat to the women and the boundary limits of the park. The park guards failed to stop the hunting, as the buyers went directly to the hunters in the forest to buy meat in a clandestine way. The only consequence of the new rules and procedures was that the women were left without an income.

According to the women, they have no problem in accepting the creation of the National Park. They only wish to know where it is legal to hunt and not to be punished when the meat they sell comes from outside the park boundaries.

The road that the people of the Ebianomeyong village in Cameroon use to reach the city was closed by the government due to the fact that it cuts across the National Park, and that they wanted to put a stop to illegal hunting. However, the hunters seldom use this road as they are too easily discovered there and thus prefer alternative routes. The consequences for the village women are however severe, as the closing down of the road inhibits them to bring their agricultural production to the market in the city and to bring their sick children to the doctor. The women have expressed their willingness to help the authorities prevent illegal hunting and logging as long as they can keep up an income of some kind and maintain access to local social services. ▶

► Source: M. Shimamotoi, F. Ubukata, y Y. Seki. 2004 "Forest Sustainability and the Free Trade of Forest Products, *Ecological Economics*, 50: 23-34.

5. Women's source of income turned over to the men

In the Solomon Islands' forestry sector, gender research done in consultation with local officials, highlighted the difficulty women have in head-loading cut timber. The immediate response of the sector specialists and project staff was to hand over the work to the indigenous men. However, discussion revealed that forestry work was the indigenous women's main source of income, which was now to be handed over to their husbands. As a result of the discussions and new information, an EC Delegation suggested considering to develop an improved technology – a pull and tackle device - that could be used by women and thus enable the work to remain in the control of the women.

Source: Communication from the Commission to the European Parliament and the Council on the Programme of action for the mainstreaming of gender equality in Community development cooperation. Adopted 21 June 2001.
http://europa.eu.int/comm/europeaid/projects/gender/documents/gender_programme_of_action_en.pdf

6. Traditional rules in Africa

Traditional or customary rules, once established, controlled the access of African people to natural resources. Rules prohibited, for example: cutting particular trees; some methods of gathering certain fruits and other tree by-products; and access to sacred groves and mountains.

Cutting fruit trees, in particular, was prohibited. In Zimbabwe, it was almost inconceivable for anyone under traditional tenure to cut *Uacapa kirkiana* without the express permission of the guardians of the land. Other trees, such as *Sclerocarya birrea* and *Parinari curatellifolia*, were directly linked to ancestral spirits and rituals, and were protected by a standing penalty system, which was enforced by a chief and his lineage.

Traditional rules regarding gathering fruit facilitated the conservation of fruit trees. Most fruits were supposed to be harvested for use in the home, and not for sale. Rules governing fruit gathering included the following:

- Never pick up a [*Uacapa kirkiana*] fruit with two hands.
- Shake the tree and use a stone or another instrument as a way to dislodge the fruit.
- Do not curse or express delight about the quality or quantity of fruit.

Other rules limited the quantity of unripe fruits leaving the forest, so that fruit picking did not damage the trees. It was generally understood that if any of the offences were committed, the person who committed them would disappear in the forest.

In terms of woodland management, the traditional rules went even further: tree cutting was banned in designated places. The declaration of such places, and their subsequent protection, lay in the land-guardian relationship.

Source: *In African Environment outlook – Past, present and Future Perspectives*. 2002 published by UNEP.

III. Gender Aspects in Indigenous Peoples' Natural Resource Management

We have all heard and experienced a variety of reasons for not including gender aspects in natural resource management projects operating in indigenous communities, areas and territories. Various development and natural resource management agents including indigenous organisations themselves have expressed these arguments. We acknowledge that some of these arguments are valid in terms of the local project intervention realities that we meet around the world, but we argue that they should not be classified as legitimate reasons for excluding gender equality and equity aspects in the various project interventions related to natural resource management and indigenous peoples. The results and impact that a project can achieve by including both indigenous men and women from the very beginning of the project intervention, may be more beneficial, relevant and sustainable for the target groups and the natural resources. Besides, it may not at all be that difficult to include gender perspectives if there are useful guidelines available.

1. Arguments for excluding gender aspects

The most common arguments for excluding gender aspects that we have heard are the following:

It is a slow process that takes patience and time

True, but if the results of our projects are improved considerably, would it not be worth it?

Indigenous men don't want it

This may be the case, but have you ever asked the women about their opinion?

Gender equality and equity issues destroy the traditional indigenous way of life as the women are the cultural bearers and guardians

Yes, there is a risk that cultural patterns will change, but is that not also the case when working with indigenous men? What if these cultural patterns are used as an instrument for oppressing indigenous girls and women against their will?

It is too difficult to get in contact with indigenous women

Is that because we don't know how to approach them? Is that because the field staffs are mostly men? Have you tried to let your female staff make an effort?

Indigenous women don't speak the common language

Or we don't speak their language. Have you tried to include indigenous bilingual women or men as part of the field team?

Women do the cooking, look after their children, and sweep around the house

Yes, but they use the natural resources for their cooking and sweeping and educate their children in these aspects. Besides, they participate in the cultivation, gathering, storing and processing of different natural resources and possess crucial knowledge.

- And for what purpose, anyway?

For improving the livelihood of themselves and their families, their communities and the natural resources surrounding them.

2. Reasons for including gender and indigenous concerns

There are three main reasons for including gender aspects in natural resource management in indigenous communities, areas and territories. One is that traditionally both indigenous women and men have valuable knowledge of the natural resources and of how to manage them. Another is that they are both necessary and essential partners and agents in sustainable natural resource management and development work. And the last one is that indigenous families traditionally survive on the basis of both men's and women's integrated work and effort in daily life.

Test your knowledge and reflect on the statements mentioned below in relation to the natural resource management activities that you are engaged in.

A. Gender and natural resource management

Indigenous women and men in some aspects have different traditional knowledge of the natural resources within their local environment both regarding habitat, conservation, management, use, storing and processing. There are no blueprint formula for the specific knowledge of indigenous men and women in that regard – it varies according to the specific ethnic group. In some cases the traditional knowledge is disappearing. For instance the introduction of modern natural resource management methods and technologies by external agents often do not take into consideration what indigenous men and women traditionally know and have done for ages. Consequently, the sustainability of the natural resource management initiatives can be hampered and the livelihood of local indigenous communities put at risk. Thus, it is essential to achieve as much information as possible about the indigenous men's and women's knowledge of the natural resources and their traditional natural resource management practices in order to include their knowledge and practices proactively in any project intervention. The information can be obtained through different methods, but one of the best ways is to ASK and LISTEN to the indigenous men and women themselves by addressing at least the following issues:

1. Identify the roles and responsibilities of indigenous men and women within the management of natural resources.
2. Identify the specific natural resources that are the areas of expertise of men and women.
3. Identify in which way the different natural resources are being used by both men and women, for instance for subsistence purposes, for market economy purposes, for religious or ritual purposes, etc.
4. Identify who in terms of gender, age and social status benefit from the use of the natural resources and how the benefits are divided within the family and the social group.
5. Identify the positive/negative consequences of the specific use of these natural resources for their conservation and sustainable management.
6. Identify the implications of these consequences for both indigenous men and women within the social group.

BOX 1.**What do women do and what do men do?**

Describe the roles and responsibilities that men and women have in relation to the management of natural resources.

Example 1 from the Cocama people in the Pacaya Samiria National Reserve located in the lowland jungle of Peru in relation to the gathering/collection of flora and fauna products:

The men: During hunting and fishing activities (exclusively done by men) close to the home or far away from home, the men identify suitable resources like fruits, palms, plants, trees, turtle eggs, etc. to be gathered. The resources far from home (more than one day's travel) are collected by the men who set out in groups to bring the resources home to the wives.

The women: they collect the identified resources close to their home either alone, with their children or with their husbands depending on the specific resources. The processing and storing of the gathered resources are almost exclusively the responsibility of the women. Exceptions are the specific wood used for arrows and the alevins of the "torres fish" which are sold to local tradesmen as aquaria fish.

Example 2 from the Aymara people in the Bolivian highland where the coca plant and its leaves are of essential importance for the indigenous mythology, nutrition, livelihood and family relations:

When a young couple and their families have agreed to a wedding, the agreement cannot be fulfilled unless the young man and the young woman have proved their ability to cultivate the coca trees (*Erythroxylum coca*) and to harvest the coca leaves.

The man: has to demonstrate that he is capable of constructing a well-terraced coca field, of planting the coca seedlings according to traditions and in the best way possible and of taking care of them in an appropriate way so that they yield the most.

The woman: has to demonstrate that she is capable of harvesting the coca leaves according to traditions, in the best way and as fast as possible as well as storing them according to traditions and to the maximum durability.

Example 3 from the San people in southern Africa

The men: do the hunting, process the meat and distribute it to their group.

The women: do most of the recollection of wild plants, edible roots, wild melons and berries. This includes identifying the plants, digging for roots, etc. and carrying them back to their settlement. The women are also responsible for fetching water and fuel wood, for gathering timber products for construction and tool manufacturing purposes, for cutting of wild grasses to be used as thatch for their homes, and the exploitation of specialized resources such as medicinal plants and ochre for decorative purposes.

B. Culture and natural resource management

Indigenous men and women often have a mythological and spiritual relationship with the natural resources and interact with them as living beings important for their physical, mental and spiritual survival and wellbeing. This relationship is often reflected in and regulated by traditional rules and traditional legal systems, normally referred to as "customary indigenous law".

Furthermore, many indigenous peoples assign different qualities, such as feminine and masculine, to the different natural resources. They also assign specific social and religious status to the men and women with specific knowledge and responsibilities of, as well as relationship to these natural resources. Consequently, it is important to focus on the cultural aspects of the traditional natural resource management in order to understand how cultural aspects influence men's and women's use and management of the natural resources.

However, be aware that not all cultural beliefs, rituals and practices are sustainable in terms of natural resource management.

The following issues can help shedding light on the cultural relationship between indigenous men/women and the natural resources:

1. Identify in what way the natural resources are linked to specific indigenous myths, traditions and Cosmo vision.
2. Identify which natural resources are of primary and secondary importance for the indigenous culture in question.
3. Identify what are men's and women's roles and responsibilities in relation to these natural resources as well as what are the implications of these roles and responsibilities for indigenous men and women and their social status.
4. Identify in what way the cultural norms and traditions help or impede the sustainable use and management of the natural resources.
5. Identify whether the cultural norms and traditions for natural resource use and management promote or impede gender equality and equity among indigenous men and women, for instance in terms of needs, social status, rights and decision making opportunities.

BOX 2. **Different qualities assigned to the natural resources**

Example 1: The Anaconda as the Mother of all Life

The Anaconda living in the tropical forests of South America is and has always been subject to myths and stories about its strength, power and terrible killing capacities. For the Cocamas in the Pacaya Samiria National Reserve in Peru, the anaconda has an entirely different image and reputation. The anaconda is seen as the "mother of all creation" in the Cocama Cosmo vision and although she can be angry and use her strength towards human beings when she or other creatures of nature are harmed, she is normally a calm, fair and caring "mother" of both humans, fauna and flora if she is met with respect and consideration. The earthly existence of the Cocama people originated in the world below the river surface, where the anaconda is the unquestionable queen or mother. Therefore, anacondas must not be hunted or killed by the Cocama people. Rather she is asked for permission to fish and to kill mammals like the sea cow, whenever the Cocama people have a need for it to survive.

Example 2: The River Dolphins as policemen and charmers of women

The coloured river dolphins living in the Amazon area of Peru are beautiful and playful animals. At times they appear playing in the waters in groups or alone in front of the canoes or smaller boats sailing the minor rivers of the Pacaya Samiria National Reserve. According to the Cocama legends these river dolphins are the guardians or policemen of the underwater world. They watch over fish and river mammals and take care that fishermen are not over fishing or killing too many river mammals. They sometimes lead the indigenous fishermen to good fishing locations, but they can also impede that fishing is taking place by teasing the fishermen rocking their canoes. As they are so charming and beautiful animals, they are believed to be able to transform themselves into human beings. During village or community events and parties, they leave the rivers and participate in the celebrations as human beings. They try to make the women fall in love with them hoping for at chance to fecundate them and bring them back to their river world. Therefore menstruating women should not wash their underwear in the river as it might attract the dolphins, which subsequently will come for them in the shape of a handsome man.

Example 3: The sacred land of Australian Aboriginals

Australian Aboriginals speak about "Dream time" as the time when everything that is found in nature was created, or rather given form by supernatural beings. These beings – or almighty ancestors – turned themselves into a part of nature by letting their spirit live on as "spirit children" and "spirit animals" in certain places – the dream places. By doing this, they linked the people to nature, to the land on which they live. The land is therefore sacred, and this explains why the Aboriginals consider every unnecessary marking or digging of the land as a wound to themselves and their ancestors. Destroying nature also means that it is no longer possible to communicate with dreamtime and release the spirit animals and the spirit children that will provide for the regeneration and rebirth of nature, the animals and the people themselves.

C. Natural resource management and institutional issues

In many parts of the world the natural resources are subject to great interest from local and national authorities as well as from local, national and international private companies. Indigenous peoples are often faced with threats, abuse and oppression due to the economic value of the natural resources of their environment and are seldom in a favourable position to defend their livelihood and traditional territories against strong external forces.

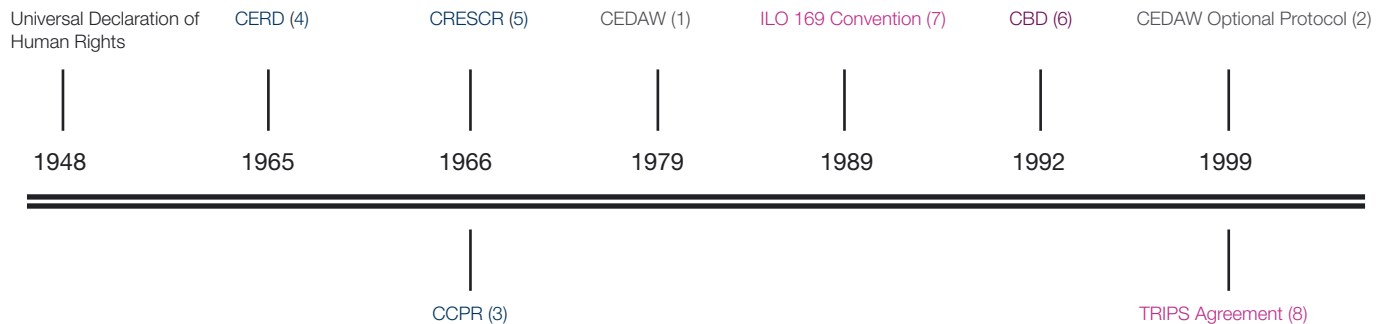
Besides, within specific indigenous groups, traditions and cultural norms of access to, control and use of the natural resources are not necessarily very democratic in a Western sense of the word. Therefore, it is important to get information related to the institutional and legal frameworks for the protection of indigenous peoples' rights to land, territories and natural resources. It is however equally important to know about the culturally defined institutional and organisational agreements of access to, control and use of the natural resources within the indigenous groups themselves reflected in their customary law:

1. Identify and clarify the national and local legal framework and practices for indigenous peoples' right to ownership, control and use of the different natural resources within the specific indigenous territory. It is particularly important to identify if there is a system of legal pluralism within the same country or region, and whether the different legal systems recognise and respect each other. Likewise, it is important to identify the existence of different forms of dealing with conflicts of competencies between them. In many cases, customary indigenous law can be parallel or opposite of national law, specifically in the case of natural resources and gender dimensions.
2. Assess in what way the national and local legal framework and practices for ownership to, control and use of the natural resources benefit indigenous men and women or impede their equal rights.
3. Identify whom within the indigenous communities or structures have traditionally access, right and possibility to the use and ownership of the natural resources in terms of gender, age, social position, etc.
4. Identify the consequences of these organisational traditions and practices for indigenous men's and women's opportunities in life and social status within their communities and organisational structures.

BOX 3.**Legal framework in support of indigenous peoples, gender and natural resource management.**

Check if your country a) has legal pluralism and forms of dealing with conflicts between the different legal systems and; b) if it is signatory to and has ratified some of the selected following international law instruments

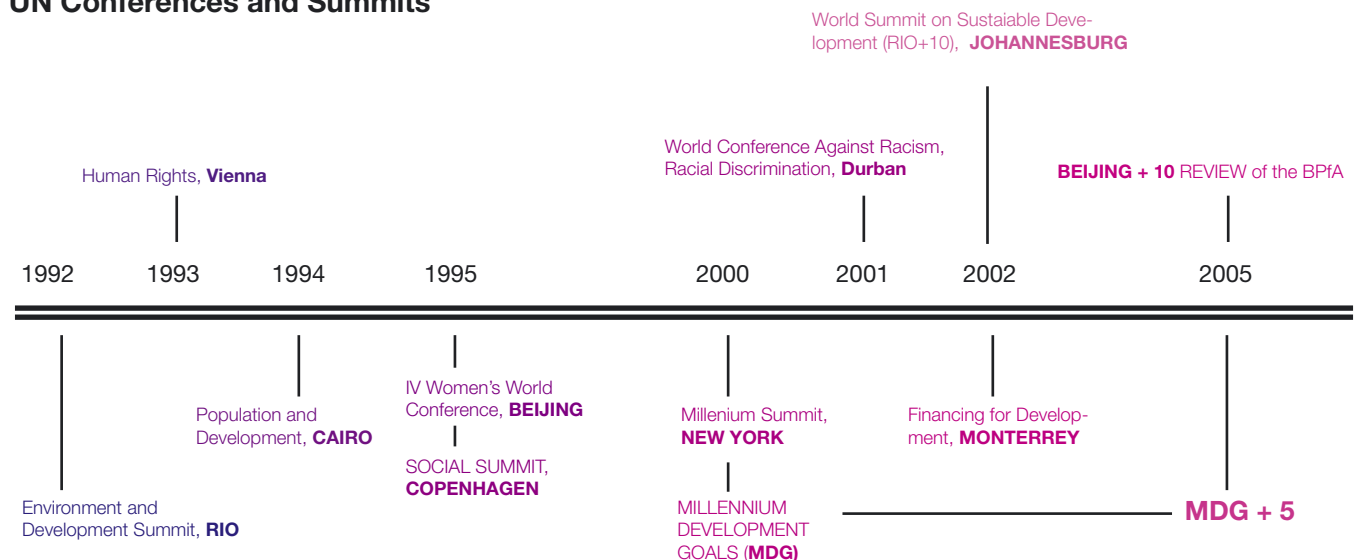
related to indigenous peoples, women and environment. Also explore further which other regional and domestic legal instruments apply.



- (1) CEDAW: Convention on the Elimination of All Forms of Discrimination against Women
 (2) CEDAW-OP: Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women
 (3) CCPR: International Covenant on Civil and Political Rights
 (4) CERD: International Convention on the Elimination of All Forms of Racial Discrimination
 (5) CRESER: International Covenant on Economic, Social and Cultural Rights
 (6) CBD: The Convention on Biological Diversity (CBD Article 8 (j))
 (7) ILO 69 Indigenous and Tribal Peoples Convention, International Labour Organisation (ILO)
 (8) The Trade-Related Intellectual Property Agreement (TRIPS Article 27 (3) (b) 1999 World Trade Organization (WTO)

Apart from these Conventions that are legally international binding documents, several United Nations Conferences and Summits have resulted in Political Declarations and Action Plans, which have no binding legal effect, but have an undeniable moral force by establishing strategic objectives and measures to be undertaken by the international community,

governments, national and international NGOs and the private sector, many times also within a time framework. Member countries signatories (states-parties) are accountable for their commitments. A non-exhaustive selection is listed below ¹.

UN Conferences and Summits

¹ Please refer to Annex IV for further details on the World Summit on Sustainable Development.

PART 2

IV. Key Issues and Questions within the Project Cycle

A number of NGOs, networks, donors, researchers and consultants all over the world have developed a variety of very valuable guidelines, manuals and tools for preparing, designing, implementing and evaluating activities related to natural resource management with indigenous peoples, with non-indigenous peoples *or* with a gender perspective.

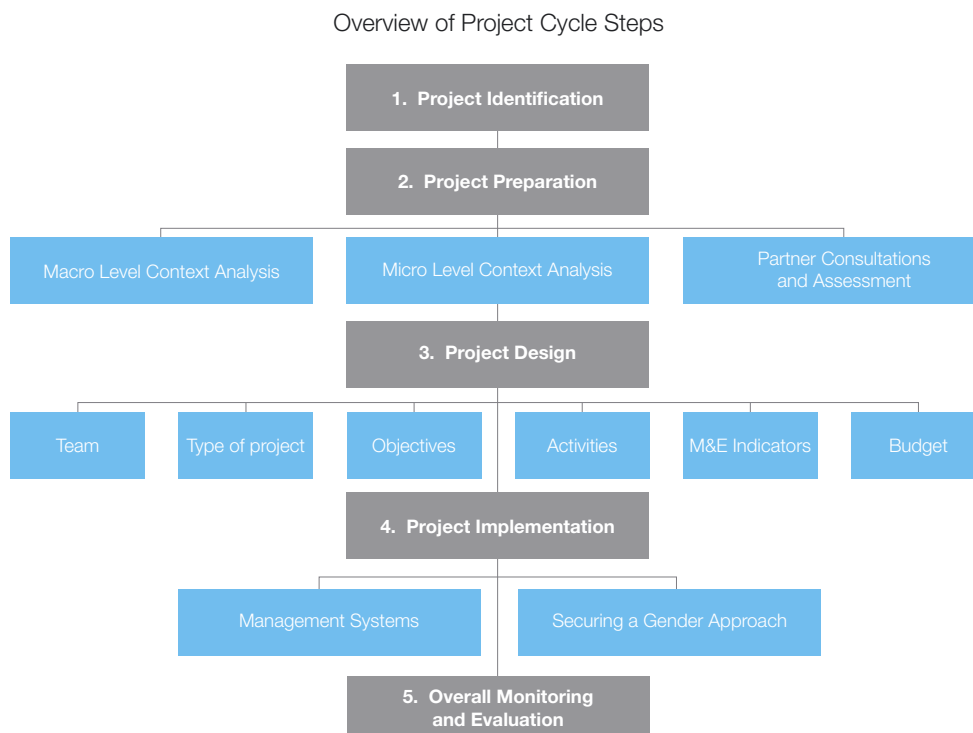
However, there seems to be a gap in existing materials regarding the inclusion of *both* indigenous *and* gender aspects in natural resource management activities. This is the gap we are trying to fill with these guidelines.

The suggestions below are not meant to be exhaustive, but intended to pinpoint some of the crucial issues that are important to consider *from the very start of the process* of working with the five main steps of the project cycle:

1. Project Identification
2. Project Preparation
3. Project Design
4. Project Implementation
5. Project Monitoring and Evaluation

The involvement of, and ongoing consultations with both target groups and the various stakeholders are considered to be a key methodology during the entire project cycle.

We are aware that the *reality* in project design and management often does not allow practitioners to comply with all of our recommendations, which are both time and resource intensive. However, we think that the benefits to be derived *from adapting at least some of our approaches and integrate our recommendations*, will justify the effort.



1. PROJECT IDENTIFICATION

Very often fundamental decisions with respect to project design are taken – consciously or unconsciously – at the very early idea phase of the process and often on the basis of discussions with officials, NGOs and perhaps local – male – leaders. This obviously implies a risk that projects may not be relevant to those whose perspective have not been consulted nor included.

From a gender and indigenous peoples' perspective it is therefore important to ensure that perspectives of men and women, indigenous and non-indigenous are heard and included already at the very early stages of project preparation *before* the first ideas are formulated on the contours of a project.

Let us imagine an environmental oriented NGO wishing to contribute to the sustainable natural resource management of a specific area, which is seen as unique due to its ecological characteristics. The task for the NGO is to identify which interventions would contribute best to this objective. Doing this would typically involve the following activities:

- Obtaining relevant general background information about the area and the institutions involved in natural resource management (reports, studies, relevant legislation, etc.).
- Visiting institutions responsible for or involved in natural resource management at national and local/municipal level to identify their perceptions of the issues, challenges and opportunities related to achieving sustainable natural resource management in the area.
- Consulting with local people/inhabitants of the potential project area in order to obtain insight into their perceptions of the issues, challenges and opportunities for achieving sustainable natural resource management in the area. It is likely that the entry to the potential project area will take place through local leaders. However, in order to ensure that gender and indigenous peoples' perspectives are genuinely incorporated, it is important to make interviews with others than the local leaders – who are often middle-aged males. Try to consult as wide a range of people as possible according to the following criteria:
 - Gender
 - Age
 - Ethnicity
 - Geographic location within the potential project area
 - Leaders/non-leaders
 - Socio-economic groupings

On the basis of the insights obtained from these primary sources, an initial project profile can be elaborated. This first stage of the project cycle is often referred to as a *"fact finding process"*.

2. PROJECT PREPARATION

The objective of the project preparation is to develop a complete project document by identifying and making available more in depth context information and analysis. Furthermore, during a series of workshops with different – both local and external – stakeholders of the potential project, you discuss the initial project profile and solicit views in order to enable the project design. To ensure the inclusion of multiple perspectives, it is important that all information is disaggregated with respect to gender, ethnicity and age among other factors. The result from the project preparation phase should be a differentiated presentation of the challenges and opportunities related to sustainable natural resource management in the potential project area. This will form the basis for the multi-stakeholder negotiation, which will take place during the next phase of the project cycle in order to design the project.

It is recommended that the project preparation evolves around the following steps:

1. A macro level context analysis
2. A micro level context analysis
3. Consultations with and assessment of partner organizations

A context analysis involves the gathering and analysis of information – at macro as well as at micro level – about the socio-economic, political, environmental and cultural context in which the project's target groups live. This context information and analysis will vary from one country/region to another.

The partner consultations should explore knowledge, views and capacities of local NGOs and indigenous peoples' organisations identified as potential partners for the project. Depending on the type and size of the natural resource management project envisaged, one or several local NGOs and indigenous organisations may be involved. The indigenous organisations may represent an indigenous movement, an ethnic group or a community.

A. The macro level context analysis

Indigenous men and women as well as the natural resources that surround them are influenced by the national policies, legislations and practices in general and by aspects that are more specifically related to indigenous population groups, to gender relations and to natural resources, for instance the non-recognition of collective land rights, conservationist policies, patriarchal attitudes, etc.

A macro level context analysis should gather gender-disaggregated information on the following aspects:

- Legislation regarding land rights, land ownership, civil rights, relevant regulations and policies regarding natural resources (conservation, protection, community based natural resource management, etc.).
- Legal pluralism and mechanisms to deal with conflict of legal systems. The status and representation of women at decision - making levels.
- Legislation and other regulations that especially affect indigenous men and women, e.g. patriarchal laws and family codes, legislation regarding citizenship, inheritance, etc.
(In Thailand many indigenous women are barred from getting an identity card, which gives access to government services on the grounds that they do not speak the national language, Thai. It also limits their mobility, their access to training etc. In certain central African countries, Pygmies are not considered as citizens of the country.)
- Dominant cultural practices and norms that affect indigenous peoples and cultures.
(Many indigenous communities are increasingly under strong influence from the dominant religions such as Christianity, Hinduism, Islam, which may accept or promote gender discrimination.)
- Regulations, conditions and prerequisites regarding access to bank loans, to farming extension, etc. that may affect indigenous communities and their work with natural resource management.
(If banks require collaterals for loans, indigenous communities with collective land rights will not be able to get loans.)
- Information about a given country's commitment to international conventions that are related to indigenous peoples (ILO Convention 169, CERD), gender (CEDAW, Beijing Platform, Millennium Development Goals) and natural resources (Convention on Biodiversity, Agenda 21, WIPO, Free trade agreements, WTO-TRIPS, etc.).

Furthermore, the macro level context analysis should include information on and consultations with different relevant stakeholders, such as:

- Government ministries and their representatives (e.g. Ministry of Environment, Ministry of Wildlife and National Parks, Ministry of Agriculture, Ministry of Fisheries, Ministry of the Interior, etc.),

- Local non-indigenous authorities at different levels that deal with the indigenous community and natural resource management;
- Conservation organisations, women's organisations and other NGOs;
- National and/or local support groups or individuals that are knowledgeable of the legal and human rights situation of the indigenous community; and
- Non-indigenous communities/population groups/individuals with whom the indigenous community interacts.

The objectives of these consultations are to:

1. Expose strength, potentials and weaknesses within the perception and attitudes of these stakeholders with regard to:
 - Inter-cultural relations - discrimination/marginalisation or respect and recognition;
 - Professional relations - "modern" natural resource management practices versus traditional natural resource management;
 - Legislation towards indigenous peoples and indigenous women – discrimination against women within legislation or promotion of equity and equal opportunities.
2. Assess the possibilities of relevant alliances that can be made to improve the outcomes and impact of the specific natural resource management project.
3. Identify and assess what constraints will be met when dealing with government staff, local authorities, other individuals/organisations, from legislation and other entrenched practices as well as what can be done to overcome them – such as for instance:
 - Ensure an increased knowledge of international conventions that may or may not yet have been signed by the government;
 - Provide human rights training and/or gender training;
 - Conduct participatory studies on indigenous natural resource management practices.

However, these consultations should not be undertaken without having decided on an entry strategy for approaching these stakeholders in order to avoid resistance towards and disapproval of indigenous and gender concerns and thus creating conflicts instead of alliances.

It is recommended to focus the consultation and analysis on the following issues:

- Attitudes among government staff and others directly involved stakeholders regarding indigenous peoples in general, their culture, their natural resource management practices:
 - Do the Government officials and others recognize indigenous peoples and do they take them into consideration when planning natural resource management measures?
 - How are indigenous communities and their cultures perceived?
 - Does racial/cultural discrimination seem to be part of the problem?
 - Are the stakeholders aware of international conventions and standards regarding human rights and indigenous peoples' rights and are they willing to comply with them?
- Attitudes among government staff and other directly involved stakeholders regarding gender issues:
 - How many women are involved in decision-making bodies at the different government and organisational levels?
 - How is women's leadership viewed in general and in the context of indigenous peoples?
 - Do governmental and organisational programmes include gender analysis, policies, training and budgeting?
 - Are the stakeholders aware of international conventions on gender issues and do they respect them?

- Attitudes among stakeholders dealing with natural resource management:
 - How do they perceive the issue of natural resource management – conservation, protection, indigenous community participation, relation between development and natural resource management?
 - Do they recognize indigenous male and female knowledge and include it in policies/ strategies/practices?
 - Are they aware of international conventions regarding indigenous peoples' rights and human/gender rights in relation to natural resource management?

- Attitudes among other civil society stakeholders:
 - What kind of relationship do they have with indigenous peoples (work, exchange services, conflictive, cooperative, etc.)?
 - How do they perceive indigenous peoples – as enemies, as neighbours/ co-citizens, as a resource?
 - Do they recognize indigenous men's and women's skills and knowledge in relation to natural resource management?
 - Are they willing to respects and collaborate with both indigenous women and men?

B. The micro level context analysis

A micro level context analysis should focus on social, economic, organisational and cultural development issues as well as environmental and natural resource management information. It consists of a three steps process:

- An assessment and analysis of development issues
- An assessment and analysis of natural resource management issues
- Consultations with and assessment of partner organisations

It should be carefully assessed whether indigenous “insiders” or non-indigenous / indigenous “outsiders” should carry out the micro level context analysis. In some cases it may be more useful for “outsiders” to function as process facilitators to the community, and let the community do its own context analysis; in other cases a mix of “insiders” and “outsiders” may be the best option. In any case, “insiders” and “outsiders” should be both women and men.

BOX 4. **Making contact with indigenous women**

Indigenous women are often shy and in order to get them to participate, it may at first be necessary

- To visit them in their homes
- To contact the women through their formal structures if applicable i.e. women's organisation (Mother Clubs, handicraft cooperatives, health care groups and services)
- To use female staff, interpreters, contact persons. Addressing indigenous women without scaring the men often requires female field staff to approach and work with the women, while male field staff work with and talk to the men.

1. Assessment and analysis of development issues

It would be relevant to include gender, age and ethnic differentiated information on the target group(s) with regard to:

a. Demographic and social data such as:

- village or community locations
- general geographic characteristics
- a brief history of the indigenous and non-indigenous target communities in the area
- community population (number of men, women; age and ethnic composition)
- main types of household structures
- local indigenous and non-indigenous organisations and community groups
- social stratification (local power structures)

b. Economic data such as:

- economic activities
- income generation, employment, *e.g. the women should be asked to identify their daily tasks as well as those of the men – and the men should be asked to identify their daily tasks and those of the women. The result of these gender-disaggregated consultations should be presented and discussed in a meeting where both sexes are present. This will in many cases result in both parties reviewing some of their pre-conceived ideas and shed light on the different perceptions that men and women have of their reality.*
- supplementary incomes
- access to credits
- access to markets
- land tenure (ownership), *e.g. land tenure systems: who owns the land (collectively or privately owned), who figures on title deeds, who inherits land or in the case of collectively owned land, what use and other rights are inherited by sons, daughters, widow?*
- alternative income opportunities

c. Living conditions of households and communities such as:

- housing, patterns of occupancy (persons per house, room, etc.)
- access to potable water and water resources
- main health problems for men, women, children
- existing sanitation habits, possibilities and facilities
- arrangements for solid waste disposal
- vector control programmes
- conditions of roads and drainage

d. Community facilities such as:

- availability of public basic social infrastructure for the population
- types and adequacy of public education and indigenous education
- enrolment level (boys and girls), number of pupils per class/per teacher, etc.
- availability of public health care
- kind of health services offered and their degree of adequacy (number of nurses/doctors with regard to population, affordable medicine etc)
- types and adequacy of indigenous health traditions and practices

e. Local organisations and community groups such as:

- types of social formal /informal organisations in the community, *e.g. both men and women should be asked in separate groups about the leadership system within the community. Who participates in the decision-making processes (meetings, discussions, votes, etc.)? Who is excluded and why?*
- the objectives and work of each social organisation
- their membership (men, women, youth, children, ethnic group)
- experience with external agents (projects)
- budget handling experience and technical skills availability

BOX 5.**Women conserve plant genetic material**

Recent studies conducted in Africa, Asia and Latin America have shown that while most production systems tend to promote single-crop farming and use of a single type of seed, women have continued to utilize a wide variety of seeds, to produce diverse crops that have become important reserves of plant genetic material. In doing so, women have become important guardians of biodiversity. Research on 60 family farms in Thailand, revealed 230 different species of crops, many of which had been rescued by women from neighbouring forests, before they were cleared.

Women and neglected species

Women provide close to 80% of the total wild vegetable food collected in 135 different subsistence-based societies. Women often have specialized knowledge about “neglected” species.

Source: Lorena Aguilar, IUCN: Gender Makes the Difference. Gender and Environment Publications, 2005, www.genderandenvironment.org

2. Assessment and analysis of natural resource management issues

It would be relevant to include gender, age and ethnic differentiated information and analysis with regard to:

- a. Important ecological factors
- b. Main threats to the natural resources
- c. Local resource management traditions, practices and values, *e.g. both men and women should be asked in separate groups about their natural resource management practices, access, control and use of the natural resources and the sharing of benefits drawn from these resources; cultural practices in relation to traditional natural resource management: if possible what is the rationale behind these practices; what is the impact on women and men (for instance gender taboos in relation to forests, animals, plants)?*
- d. Policies, laws and institutions that affect both local resource use patterns and management options. *User rights to natural resources: there may be gender differences – either traditional or because of modern developments (deforestation, cash crop plantations) – that are detrimental to women.*
- e. Stakeholders in relation to the use and management of the natural resources - their strength, weaknesses, visions, relationship to each other, and ability to participate
- e. Local economic markets and major economic activities in the area, which affect the natural resources
- f. Incentives and disincentives to maintain behaviours that promote sustainable resource use and to change those behaviours that degrade or deplete resources
- g. Feasibility analysis of specific proposed interventions

BOX 6. **Definitions of participation**

A process whereby those with legitimate interests in a project or activity influence decisions which affect them.

There are different levels of participation:

- *Information sharing*: men and women are told about a development project, and how it may affect them and so can (*theoretically*) decide on their level of involvement in it.
- *Consultation*: men and women are consulted on key issues, and may provide feedback to project managers.
- *Decision-making*: men and women are involved in the design and implementation of a project, and thus influence its development at every stage.
- *Initiating actions*: men and women organise themselves to take action in the face of a shared problem or area of interest, rather than responding to the initiative of outside agencies.

Source: The World Bank, Oxfam UK

3. Consultations with and assessment of partner organisations

The potential project implementation partners are likely to be either NGOs or indigenous organisations. It is important to consult their views, knowledge and capacities as potential project partners as well as to assess to what degree the NGOs and their staffs are prepared to work with indigenous men and women in a natural resource management context, and to do it from a gender perspective. In the case of indigenous organisations, it is important to assess whether their members are prepared to work with both men and women from a gender perspective.

a. Focus on consultations and assessment of NGOs

Field and management staffs may have difficulties in accepting indigenous knowledge, respecting traditional leadership, acknowledging traditional natural resource management practices as well as accepting knowledge and leadership from women, even on women/gender issues.

NGOs may have difficulties in finding professionally qualified indigenous and non-indigenous female staff as project fieldworkers. One may have to redefine the professional requirements, the job descriptions and working conditions in order to obtain gender equity and equality.

The consultations and the assessment should expose strengths and weaknesses of the NGO(s) when it comes to attitudes towards indigenous communities, to implementing a gender approach and to the need for training or other capacity building and thus, find answers to the following general questions in the perspective of a future inter-cultural relationship:

- Are staff members equipped to deal with indigenous communities on an equal, respectful and appreciative footing? If not, what is needed to improve the situation?
- Do the staff members have the capacity to establish a trustful working relationship with women and men at the same time and avoid that one party feels threatened or that one party is excluded? If not, what is needed to improve the situation?
- Within the implementation of a gender perspective are staff members equipped to overcome possible cultural constraints when dealing with the issue of gender? If not, what is needed to improve the situation?

It is recommended to focus the partner consultations and assessment on the following issues:

- The ethnic composition of the NGO(s)
If dominated by members of the ethnic dominant group, this may be a challenge for both the staff and the targeted indigenous community.
- The prevailing attitude towards indigenous peoples of the institution as a whole and in particular the staff's attitude towards the indigenous culture and traditional practices:





Are there knowledge, respect, acceptance, recognition of indigenous cultures and their importance, of the indigenous knowledge and natural resource management systems among the staff?

- The male/female composition of the NGO(s) and the specific position of male and female employees: *Are there any women employed in the NGO, at what level, in which position in general and within the implementation team?*
- The experience of the NGO(s) and the staffs with working from a gender perspective:
 - *What experiences has the NGO from working with women as well as with men and women?*
 - *Is there an institutional understanding of the gender concept? Is there a formulated strategy regarding women/gender?*
 - *Has anyone among the staff had any gender training?*
 - *How familiar is the field staff with gender specific tools and are they being used in the work?*
 - *Is there a specific person responsible for gender issues within the NGO? If yes, is this person a man or a woman and does the person have authority, status, capacity and possibilities for influencing the work towards gender equality and equity?*

b. Focus on consultations with and assessment of indigenous organisations

Indigenous women are generally poorly represented in indigenous organisations, especially at the leadership level.

The concept of “gender” is often viewed as synonymous of “feminism” and regarded as an alien concept that will destroy the traditional indigenous culture. It may therefore be useful to use more neutral terms that refer to the need for improving intra-familial relations, strengthening the economy at the household and community level through greater women participation, etc.

In collaboration with the organisation it is useful to:

- Assess whether the organisation has a Women’s Secretariat, and if yes - what kind of human and financial resources this secretariat has, what role it plays, what kind of influence it has at leadership level and whether it needs to be strengthened.
- Assess whether the organisation has female members/representatives, and if yes – what are their positions, status and activities within the organisation, and if not – what are the reasons for this situation?
- Assess the knowledge that male and female staff members/representatives have of women’s rights, of women’s specific knowledge and role with respect to natural resources/natural resource management practices.
- Assess the needs and interests for raising gender awareness within the organisational structures for both men and women.

BOX 7.

Use of the term “gender”

The term “gender” should be used with caution as it can create barriers and misunderstandings. Many indigenous peoples are not familiar with the term. Many indigenous organisations do not consider a gender analysis as being important, and NGOs working with a gender perspective are often perceived as intrusive and bullying.

- “Gender” should only be used in those communities that are familiar with the term. Elsewhere, more “neutral” terms like “family”, “intra-family relations”, “men and women” etc. should be preferred as they are easily understood, are non-threatening and generally accepted.
- Use the issue of Human Rights of which equal rights for men and women and for boys and girls are an integral part as an entry point for raising gender awareness when working with indigenous peoples. They are often already used to the discourse of indigenous peoples’ rights.

3. PROJECT DESIGN

As an overall frame the design of any natural resource management project includes at least the following design phases:

1. Establishing a multi-stakeholder design team
2. Identifying the type of project needed with due respect to issues specific for a given indigenous group or community
3. Defining overall objectives to be met by project
4. Defining activities to be carried out
5. Defining methodologies and indicators for monitoring and evaluation
6. Elaborating a budget

During all six stages, a gender approach should be applied in order to ensure that both men and women fully participate and benefit from the project.

However, it is important that the indigenous community/group leadership and the group/community as a whole do not feel that they are being subject to external pressure or that their customs and values are not being respected, thus creating resistance and opposition to the project intervention.

In some cases it may be necessary to take into consideration that the indigenous community needs to get accustomed to letting women voice their meaning freely and openly, have a direct say in decision making and participate in project activities on equal terms with men. The project design will in those cases be done without the direct participation of women. However, specific project activities for women should be identified and the longer-term objective for any intervention should always be to achieve a situation where women and men participate equally at all levels and benefit equally in a material and non-material sense.

Therefore, important tasks at the beginning of the project cycle will be to identify gender constraints and set up gender entry strategies. During the project cycle itself there should be a constant monitoring of progress made towards gender sensitive targets, of the new constraints met, of the need for new entry strategies and for new interventions in order to further the mainstreaming of gender concerns within the project.

At the end of the project cycle, a gender specific participatory assessment or audit should be made in order to evaluate what the benefits have been for both women and men and how equally balanced these benefits are.

BOX 8. **Women and hunting**

When women's knowledge about natural resources is not considered, much valuable information is lost. Only after consulting with women, was a technical team at Jaú National Park, in Brazil, able to determine which species and quantities of animals were being hunted by men in the region. The women, who were in charge of the preparation and distribution of food, possessed valuable information regarding: consumption patterns, varieties of meat, and the frequency and seasonality of hunting activities. Management of protected areas will only be effective if local women and men are involved with them. Gender equity should be viewed as a cornerstone to achieving conservation and sustainable development.

Source: Lorena Aguilar, IUCN: Gender Makes the Difference. Gender and Environment Publications, 2005, www.genderandenvironment.org



A. The composition of the design team

The design of projects should be done in close collaboration with the community (bottom-up) and with the active involvement of both men and women from the very beginning of the project intervention. It is essential that the design team respect the following ground rules all the way through the design process:

- Always build activities on the existing indigenous culture, traditional knowledge, cultural practices and ways of living;
- Be sensitive and closely guided by the reality met, i.e. **“ask them – listen to them – involve them”** (meaning both women and men);
- Respect the right of indigenous peoples (men and women) to free, prior and informed consent.

The design team must therefore always include male and female team members as well as male and female indigenous representatives if at all possible. Furthermore, it is essential during the design process to provide constant feed-back to and conduct ongoing consultations with both men and women from the indigenous groups or community.

Specific considerations

The process of changing cultural patterns may take time and ongoing consultations; different entry strategies and approaches might be needed. But it is important not to rush things as this will create frustrations and may backlash on the external agent or the women themselves.

Involving women in project design may not always be easy due to customary practices and cultural constraints. It is important to keep in mind that patriarchal social patterns exist in many indigenous and non-indigenous cultures. *Respecting an indigenous culture is not the same as respecting patriarchal customary practices and thus gender and age discrimination.* However, in order to avoid gender and generation conflicts as much as possible and to achieve positive results in gender and age discriminatory cultural patterns, entry strategies are needed, and they

will vary according to the different situations and the specific reality met. A few examples can be found below:

- Indigenous communities leaders are often elderly men (Council of Elders) and there may not be any tradition for consulting women, letting women speak up at meetings - let alone including women in decision-making processes:
 - Consult and involve the women in separate groups and/or individually
 - Report to the men the suggestions gathered from the women
 - Organise informal meetings where both men and women are present and where suggestions and views are exchanged
 - Provide training for the women in speaking in public and inform them of their rights according to international conventions, donor requirements and national laws if applicable

- Indigenous leadership may be a group of elderly men and women and there may not be any tradition for consulting younger people – men or women:
 - Consult and involve the younger people in separate groups and/or individually
 - Report to the leadership the suggestions gathered from the younger women and men
 - Organise informal meetings where both young and older men and women are present and where suggestions and views are exchanged

Legal and/or donor requirements about equal participation of both men and women provide a good starting point as it gives women a platform for gaining visibility if they are taken seriously by all parties involved.

Natural resource management projects will in some cases target a mixed group or community where the indigenous population is being marginalised and dominated by non-indigenous community members. In such cases, some of the above mentioned entry strategies might be used in order to ensure the participation of the indigenous women and men on equal terms with the non-indigenous population.

B. Type of project

Working with indigenous women and men entails knowing and understanding their culture, their present situation and their background experiences. Indigenous communities may also be more or less used to dealing with NGOs, with governmental structures, with Western perceptions of reality and with donor requirements. Furthermore, indigenous customary norms and practices may not necessarily be sustainable and thus be subject to changes. To overcome the difficulties of these different situations, projects can be designed in order to achieve the best result:

- As a seed project
 - Seed projects may be a good way to initiate a long term project collaboration with an indigenous group or community as it gives an opportunity to examine and, if necessary, adapt indigenous community dynamics as well as the dynamics between the community and the external agent prior to 'the real' project. Seed projects are normally simple in terms of activities, short in terms of time and cheap in an economic sense. Several seed projects can be initiated at the same time with different target groups within the indigenous groups or community.

For instance, firewood saving stoves for food preparation in connection with a forest management initiative, or water filters for clean drinking water in relation to a fresh water management activity.

- Combining long-term objectives with short term needs
 - Natural resource management projects are normally long-term processes, and results as well as benefits will often show after several years of implementation. This goes for legal and empowering aspects e.g., land titling, gender training, equal relationship to resources, as well as for the more technical ones e.g., aforesta-

tion, deforestation and reforestation, agro-forestry.

- However, indigenous communities also have urgent needs in terms of food security, clean water, health care, school education for their children, etc., which – if not met - often will make it difficult for them to be actively involved and motivated for working with long term processes.
- Therefore it is important that these needs be addressed either directly by the NGO/ Donor in combination with natural resource management activities, or indirectly by facilitating contacts to specialised agencies that can provide these services.

- Including a psycho-social approach in specific cases

- Many indigenous communities have been deeply traumatized by racial discrimination and social disruption as the result of relocation, armed or political conflicts, severe natural disasters, etc. These events have impacted differently on men and women, but in order to collaborate and participate actively in a project, the traumas must be dealt with through training in conflict resolution, group counselling, teamwork dynamics, etc.
- In the cases of mixed indigenous – non-indigenous communities such an approach will also be necessary in order to help solve the many intra-group conflicts.

C. Defining objectives

In the process of defining objectives for a natural resource management project involving indigenous peoples and based on a gender approach, it is crucial to maintain an overview of and consider the interrelation between the three thematic issues. Furthermore to assess on an ongoing basis if the defined project objectives are adequate for solving the identified problems or constraints for the natural resources as well as for indigenous men and women. Thus, the defined objectives should take the following considerations into account:

- Address local natural resource management needs and interests as identified by indigenous men and women during the consultations
 - Needs may be e.g., drinking water, irrigation, plague eradication, increased fish stock, more firewood.
 - Interests may be e.g., land rights, access to resources, access to markets, territorial control mechanisms.
- Integrate traditional knowledge and practices of indigenous men and women in so far as they are environmentally sustainable
 - Provide possibility for testing/assessing/understanding traditional natural resource management practices before introducing new modern techniques.
 - Adapt rather than doing away with traditional knowledge that is no longer sustainable, and find alternatives to supplement the decrease in traditional outputs.
 - Provide space/time/funds to promote indigenous men's and women's natural resource management practices and make the national public and government aware of the sustainability of indigenous resource management.
- Ensure that indigenous men and women derive equal material and non-material benefits from the project
 - By ensuring space/time/funds for promoting equal gender relations.
 - By providing time and resources to use tools such as gender budgeting/auditing and thereby making it possible to ensure and monitor that benefits accrue equitably to men and women (for more information refer to Annex 1).
 - Flexibility related to gender strategies should be allowed in indigenous communities. Listen, modify, accommodate (use PRA techniques and tools).
 - Qualitative considerations should be identified as indicators. E.g., how have the activities and their outcome changed women's/men's daily lives in terms of time, resources, health, daily household chores, status within household, status in

community. Qualitative monitoring is necessary to analyse possible negative gender impacts of activities

- Promote the strategic interests and empowerment of indigenous men and women
 - The strategic interests of indigenous men will be related to land rights, access and control of natural resources, power of decision in mixed communities, acknowledgement of their skills and knowledge, etc.
 - Women's strategic interests will be to achieve an equitable relationship with men, including recognition of their knowledge and skills, equal access to land, ownership, and control over resources.

D. Project activities

Project activities can take any form or shape according to the specific needs, interests and objectives identified during the previous project cycle phases. They can range from establishing project structures to carrying out training and natural resource management related activities that will ensure the project objectives to be reached. Thus, activities should be designed taking into account the following considerations:

- Define activities in accordance with the problems/constraints/needs/interests identified during consultations, taking into consideration the three core areas – natural resource management, indigenous peoples, and gender.
- Define activities in accordance with and based on the equal participation of men and women to the extent possible in each specific case without imposing Western gender perceptions nor accepting customary gender discriminations or malpractices. However, considerations should be given to the fact that:
 - Certain natural resource management activities may not be culturally appropriate at certain times of the year according to the customary indigenous annual activity cycle. Therefore, traditional rules in that sense should be followed as closely as possible.
 - Certain natural resource management activities may be taboo for women or for men and alternative consensus solutions will have to be negotiated.
- Define activities with a view of creating motivation and commitment and of developing a joint responsibility between men and women for the conservation and sustainable management of natural resources, as this will achieve long-term environmental impact.
 - Activities with emphasis on leisure (sports, singing, food competitions, etc.) that can be shared by both men and women are good to ensure continued motivation and bringing them together in a joint effort to improve their livelihood.
- Define activities with a view of building confidence among men and women as well as among indigenous and non-indigenous populations
 - Invite the women to participate and motivate them to talk when they participate.
 - Promote discussions and dialogue on gender issues among the men as well as among women and men together.
 - Invite and motivate indigenous women and men to participate in the case of mixed communities and activities targeting an ethnically mixed group.
- In order to mainstream the gender aspect, activities should be designed so that both women's and men's knowledge, skills, needs and expectations are taken equally into account.
 - Within activities at the decision level e.g., participating in project structures, women and men should participate equally and take decisions together.
 - Within practical natural resource management activities women and men may or may not work within the same activities. The main concern should be that both parties engage in activities that are relevant for their skills and knowledge and their specific needs and interests. In the case of women, who have domestic chores to

perform, it should be considered how to avoid increased work load e.g., by providing labour-saving devices such as a rice/maize mill and time-saving services such as water posts near home or firewood saving cooking facilities.

- Training activities should be designed taking into account women's lesser mobility, possible cultural constraints and daily domestic responsibilities.

E. Defining indicators for monitoring and evaluation

Monitoring and evaluation should be based on gender and indigenous sensitive indicators. These indicators can be elaborated on the basis of "gender auditing" tools which include a number of quantitative and qualitative questions that should be asked to the male and female indigenous target group with a view to identify the quantitative and qualitative goals to be achieved. For more information on gender auditing tools, please refer to Annex III.

Quantitative and qualitative Indicators

It is important that both types of indicators have been identified at the beginning of a project in a joint effort with both women and men of the indigenous target group. Indicators may however have to be modified/adapted/supplemented in the course of a project.

Quantitative indicators are measures in numbers and percentages. They are needed for assessing results and the degree to which a goal or objective has been obtained. Quantitative indicators with respect to for example production, sales, training sessions (attendance, rates of training completion), title deeds, protected sanctuaries, etc., should be developed with the active participation of both male and female members of the affected communities and with due respect to other stakeholders' and donors' interests and requirements.

- Quantitative gender sensitive indicators will indicate what advances have been reached within a certain amount of time (e.g. a year) in for example:
 - Number of project activities targeting women/men
 - Number of women and men participating in project activities
 - Number of women and men participating in project or community groups and committees
 - Number of women and men that have access to decision-making and project resources/project services
 - Shares received by women and men of the benefits arising from the projects
 - Number of women/men with control over material resources,
 - Number of women/men with access to natural resources, to credit and other opportunities,
 - Number of women with increased control over the benefits resulting from their productive efforts
 - Level of increase or decrease of key animals or plant species available for sustainable use by women and men respectively
 - Level of income for women and men respectively from the sustainable use of the specific natural resources
 - Level of distance to and time spent in fetching clean drinking water or reaching hunting/fishing areas etc.

Qualitative indicators are related to the impact or the effect that the project activities have on peoples' lives and on the natural resources in a short and longer term. They can be understood as men's and women's judgements and perceptions about a given subject e.g., what is needed to enhance wellbeing in the family or to secure sustainable management of the natural resources according to indigenous women and men. Qualitative indicators are intended to measure and assess (i) social or human processes, such as improved self-esteem, empowerment (i.e., the capacity of understanding you own situation and taking action to solve problems), increased respect and status within your family and community as well as (ii) environmental consequences of natural resource management initiatives, such as increased biodiversity in sanctuaries or

in community territories as a result of for instance forest or fishing management plans (e.g., protection of specific trees creates improved habitat conditions for birds and other animals or restricted fishing methods increase amounts and sizes of fish as well as more food for humans and wild species).

Qualitative indicators will be based on the expectations of the indigenous women and men with respect to for example:

- Quality of life: Do they perceive their daily life to have improved in terms of:
 - level of work load
 - more time used for leisure, family gatherings, cultural activities, etc.
 - greater sharing of responsibilities
 - more equitable distribution within the household of the benefits that accrue from natural resource management
 - improved quality of relationships between men and women
 - Improved family relations
 - Improved relations to other stakeholders

- Self-esteem
 - Women feel more assertive in homes/in meetings/within organisation
 - Women feel they are being listened to, feel that their knowledge and skills are respected and put to use
 - Women feel more involved in decisions making at household level, at community level and at organisational level
 - Men feel that they accept and appreciate a more equitable relationship with women and the women feel the same
 - Indigenous men feel more assertive when relating to non-indigenous
 - Indigenous women and men feel they are both part of decision making procedures within mixed natural resource management structures

- Increased biodiversity
 - Women feel having achieved access to increased variety of plants, including medicine plants
 - Women and men perceive that their nutritional requirements are better met through greater access to hunting, wild plants, and/or agricultural activities
 - Men and women perceive having better access to forest and other wild produce for income generating
 - Women and men feel that they have better access to raw materials that can be used in manufacturing tools and handicrafts for sale
 - Men and women perceive having easier access to more and better raw materials for house building and roof thatching
 - Women and men feel having access to better and more varied seeds for storing

F. Project budget

The project budget should respond to and reflect the objectives and activities of the project. However, it is commonly seen that specific gender and indigenous concerns within natural resource management projects are absent from the budget items. Securing gender equality and equity as well as indigenous specific knowledge and rights is not free of charge in an economic sense. However, experiences show that without due considerations to the costs of achieving improvement in terms of gender relations and indigenous knowledge and rights, no positive results or impact can be obtained. By visualising and specifying the economic costs of these aspects, the project implementing organisations signal the importance they attribute to the gender approach and to indigenous natural resource management knowledge and indigenous rights. Gender and indigenous specific qualitative and quantitative indicators should be closely linked to the project budget item. (For more information see section E on monitoring and evaluation.)

- The budget should secure funds for documenting indigenous traditional natural resource management knowledge and for training of project staff, partner organisation, indigenous organisation and indigenous communities in human, gender and indigenous rights issues as well as other relevant issues.
- A gender budget analysis will ensure that equal proportions of the budget are used to benefit women and men respectively.
 - Separated expenses related to beneficiaries and priorities will give an idea of whether the funds are allocated in a gender sensitive way and whether the activities are planned with a gender perspective. A simple example:
to develop and promote environmental education in community/village schools, it would be necessary to know the number of boys and girls in each school/class, their respective responsibilities at home regarding environmental activities in order to plan and elaborate gender sensitive educational material, to secure both male and female teaching resources and capacities as well as both male and female community expert advisers on specific traditional practices. The expenses related to all the aspects mentioned above, should be detailed and included in the project budget.
- The budget should secure funds for activities that address issues related to efforts towards gender mainstreaming such as:
 - The collection of gender disaggregated data
 - Gender training of project staff, partner organisation, indigenous organisations, indigenous communities, local authorities etc.
 - Gender planning, monitoring and evaluation based on gender indicators
 - Gender auditing at mid-term and at completion of project *(for more information, please refer to Annex III).*

4. PROJECT IMPLEMENTATION

A. Establishing project management systems

A natural resource management project may be implemented through different project management systems ranging from existing indigenous regional/ national representative organisations, community structures such as indigenous community based organisations, local or national NGOs or governmental structures. However, the situation may also occur where it is necessary for the project to establish its own project management system e.g. decision-making boards, project committees, work teams, etc.

In any case it is important to keep in mind that project management systems and implementing structures should be sensitive to indigenous peoples' rights and gender balanced from the very beginning. It might not always be possible to achieve at first for various reasons, i.e. discrimination, women are shy, lack of qualified female professionals, the men are reluctant to include the women etc. Therefore, the project design and implementation set up should ensure that strategies are in place to overcome these constraints in the medium and long term.

Project management systems should be representative and legitimised by the indigenous target groups, as democratic representation, accountability and transparency in a Western sense may not be part of indigenous traditional norms and organisational cultural patterns and thus may take some time and some training to get established.

In the case of mixed communities, the indigenous and non-indigenous groups should be equally represented and in a gender balanced manner. This may entail measures such as positive discrimination and specific support measures to get the indigenous representation established and in function. It may also entail the need to negotiate changes with the non-indigenous representatives in order not to alienate them.

Possible Solutions

If a project management and implementation system already exists, and is dominated by men, it may be difficult to change the situation at first, as the men will perceive female participation in decision-making as power being taken away from them.

- A possible solution is to double the number of representatives – keeping the same number of men but doubling up with the same number of women.
- Another solution is to negotiate the inclusion of a number of female representatives with knowledge and responsibility for certain project activities.
- If the management systems are democratically elected, there should ideally be the same number of male and female candidates and each voter should vote for both a man and a woman.

If new management and implementation systems are to be established, it may be difficult at first to include women on equal terms with the men from the beginning of the project.

- A possible solution will be to establish specific areas of responsibility and expertise for women, which will provide women with a forum where they can gain self-confidence and self-esteem. The two parallel structures should be kept informed of each others' activities/decisions and should agree on joint meetings on a regular basis with the final aim being that they merge in a gender balanced way.

In a mixed community, equal representation may be possible but this does not ensure equal participation in the work of the management system as indigenous representatives (men/women) may feel intimidated by the others. Some possible solutions may be:

- Training both groups in democratic principles, governance, conflict solution, etc. It is crucial to consider how to make leadership more democratic and inclusive and to assess the constituency of local leaders (are they elected or appointed) without conveying a message of distrust. It is likewise important to focus on democratic leadership training but also on democratic control and to specify the obligations and responsibilities of local leaders, as well as facilitate a discussion of desirable qualifications and values of a 'good leader'.
- Training the indigenous group in self-confidence and self-esteem. This can be coupled with activities that stress the importance of their culture without alienating the non-indigenous group:
 - Recompiling oral history from indigenous men and women
 - Recompiling men and women's traditional knowledge
 - Exhibiting indigenous handicraft
 - Conduct food competitions on the basis of the natural resources available

B. Securing a gender approach

Activities should be planned and implemented

- In a way that involves both men and women either jointly or separately
 - Activities may be sex segregated at first in order to allow women to familiarize themselves with the issues.
 - Information about activities (what, where, when) should be provided to both women and men.
 - Ensure that men are informed about and invited from time to time to meetings in women's projects and vice versa.
 - In a way that is adapted to daily schedules of indigenous women and men.
 - Training for women and for men must be designed and planned taking into account the periods during the day where women and men are not engaged in reproductive, productive or social activities. It should be kept in mind that women in general have less time free than the men.
 - In places that are accessible to and acceptable for both women and men.
 - Women are less mobile than men. It is difficult for them to leave their homes for longer periods and they have to deal with the attitude of husband/family who may feel jealousy or not approve of their wives/female relatives going away on courses or other activities outside their homes.

BOX 8. **Human welfare**

Women and men often have different knowledge about, and preferences for plants and animals. For example, women's criteria for choosing certain food crop seeds may include cooking time, meal quality, taste, resistance to bird damage and ease of collection, processing, preservation, and storage. Men are more likely to consider yield, suitability for a range of soil types and ease of storage. Both are essential for human welfare.

Source: Lorena Aguilar, IUCN: Gender Makes the Difference. Gender and Environment Publications, 2005, www.genderandenvironment.org

Specific training activities aiming at the empowerment of indigenous women and men, and more specifically at creating more equitable roles will normally be necessary. Training related to gender aspects can either be *explicit* e.g., take the form of specific gender training courses or be *implicit* in other types of training issues.

In any case, it is important to keep in mind that:

- Training should be offered to both indigenous men and women regardless of the kind of training topics in question.
- The outcome of training should be that women feel more self-confident given that they acquire new skills and that these skills and the feeling of self-assurance will produce recognition among men, leading to more equal gender relations.
- Training should ensure awareness rising of men regarding women's rights.
- The topic of a specific training does not have to be empowering as such. Empowerment should rather be seen as one of the outcomes of the training. However, it should be noted that not all forms/methods of training are empowering – some are actually disempowering because they tend to deal with what people cannot do rather than with what they can do or are skilled at.
- Training events should be empowering both in an individual and collective sense and thus both be offered to indigenous male and female leaders and to “ordinary” indigenous men and women. Indigenous communities might be just as heterogenic as non-indigenous communities. Therefore, training of indigenous leaders and of “ordinary” indigenous men and women should focus both on democratic leadership and on the rights and obligations of non-leaders to participate in the democratic development and providing a check and balance to their leaders.
- There will often be a need for leadership training in thematic areas such as: (i) management of funds and accounting, (ii) what does the concept of natural resources mean and imply, (iii) what does the concept of gender mean and imply. Again this training should be given to a wider group than just the leaders.
- Training should have a practical orientation and should also define the obligations and tasks to be carried out by the participants after training sessions.
- Indigenous women as well as men should be trained in decision-making with a view of giving them better access to decision-making roles. Lobby for more women in decision-making bodies both within indigenous organisations, governmental institutions and project staff is often necessary.
- It is essential to follow-up on training courses and activities. Regarding productions activities remember to follow up on the whole market chain, not just on the activities carried out in the indigenous communities.

5. PROJECT MONITORING AND EVALUATION

Monitoring and evaluation of progress, results, impact and sustainability are normally an integrated part of the project cycle of any natural resource management activity. In some cases participatory methodologies are applied and indigenous project target groups involved in the assessments. In other cases monitoring and evaluation of natural resource management activities take gender aspects into considerations through the use of participatory methodologies to a varying degree. However, it is recommended that monitoring and evaluation processes include both gender and indigenous aspects and concerns.

One way to secure that is to involve both indigenous men and women in the different sessions and exercises to that respect along side other relevant stakeholders. It is often referred to as “participatory local/community monitoring and evaluation”. The guiding principles are that those involved in and affected by the natural resource management activities should take part in the monitoring and evaluation of them, rather than letting “outsiders” monitor and evaluate according to their perceptions and opinions. The participatory local/community monitoring and evaluation gives the possibility of promoting local ownership to the project, empowerment among indigenous men and women as well as sustainable solutions to the identified natural resource management problems. ***Thus, monitoring and evaluation should be done by the male and female members of the indigenous target group themselves in coordination and collaboration with other involved stakeholders.***

In these processes, NGOs can be a useful tool for facilitating the dialogue and cooperation between governmental structures and indigenous men and women at the local level.

BOX 9.

For more information in several languages on monitoring and evaluation, gender and indigenous peoples please consult:

1. www.bridge.ids.ac.uk/cf/searchres.cfm (gender and monitoring)
2. www.bridge.ids.ac.uk/reports_gend_CEP.html#Culture (Gender and Cultural change from: The Cutting Edge Packs: www.bridge.ids.ac.uk/reports_gend_CEP.html)
3. Gender, Minorities and Indigenous Peoples (from website: www.siyanda.org/search/results.cfm)

ANNEXES

ANNEX I Short description of the IGNARM network

A. Network partners

WWF Verdensnaturfonden is an independent Danish NGO, which is the Danish branch of World Wide Fund for Nature, a private and independent organisation with offices in 56 countries. WWF Denmark aims at saving the biological diversity as a whole, at obtaining a sustainable use of nature and natural resources and at solving global environmental problems, e.g., climate change. Our approach is scientifically based, and our methods are participatory, gender and dialogue oriented, seeking to achieve sustainable solutions for both nature and human beings.
Contact: Elisabeth Kiørboe, e.kiorboe@wwf.dk

IWGIA, the International Work Group for Indigenous Affairs is a non-profit, politically independent, international membership organisation. The aim of IWGIA is to support indigenous peoples worldwide in their struggle for self-determination. IWGIA's activities focus on human rights work, documentation and dissemination of information, and project activities in co-operation with indigenous organisations and communities.
Contact: Diana Vinding, dv@iwgia.org

K.U.L.U. – Women and Development, is a non-partisan umbrella organisation for twenty-four women's organisations, two local organisations and a wide circle of individual members. Established in 1976 at the beginning of the United Nation's Women's Decade, K.U.L.U. - Women and Development works with development education, information and lobby. Focusing on women's social and economic rights under the general heading "World Trade, Globalisation and Development" K.U.L.U. is also raising gender equality and awareness in Development co-operation, policies and strategies. Contact: Martha Salazar, kulu@kulu.dk

Nepenthes is an environmental organisation based in Denmark, working to promote the sustainable use and preservation of the forests of the world, with a special focus on support for indigenous peoples of the forests. The work of Nepenthes is concentrated in Central America and Denmark but also Eastern Europe and South East Asia are essential. Nepenthes promotes sustainable use of natural resources including certification, indigenous land rights, environmental education, ecotourism, advocacy, and information work in Denmark and abroad.
Contact: Vibeke Tuxen, vt@nepenthes.dk

Danish Institute for International Studies (DIIS)

The Department of Development Research is located at the Danish Institute for International Studies (DIIS) in Copenhagen. The Department of Development

Research conducts research, which contributes to the understanding of the social, political, economic and environmental processes that shape development in third world countries and informs the design of development policy aimed at poverty reduction.
Contact: Helle Munk Ravnborg, hmr@diis.dk

B. Working Concepts

Natural Resource Management

The concepts of natural resources and natural resource management as described below should be seen in the context of the knowledge, innovations and practices of indigenous communities embodying traditional lifestyles for the conservation of biological diversity and the sustainable use of biological resources, with a view to the fair and equitable sharing of the benefits arising, and the promotion of mechanisms to involve those communities, both men and women, in the conservation and management of ecosystems.

The concept of natural resources is understood as renewable resources including soil; water; products we harvest from the wild such as timber, nuts, medicinal plants, fish, and the meat and skins of wild animals; domestic species raised by agriculture, aquaculture and silvi-culture; and ecosystems such as those of rangelands, forests and waters. The concept of natural resource management is understood as the conservation of renewable biological resources and the sustainable use of these, including the promotion of sustainable production systems, such as traditional methods of agriculture, agroforestry, forestry, range and wildlife management, which use, maintain or increase biodiversity.

Indigenous Peoples

Indigenous peoples are the descendants of those peoples that inhabited a territory prior to the formation of a state and who through the process of colonization and/or neo-colonization have become disadvantaged and dispossessed. The term indigenous - which is frequently used interchangeably with terms such as "aboriginal", "native", "original", "first nations", "tribal" or other similar concepts - may be defined as a characteristic that relates the identity of a particular people to a particular territory within a given country and distinguishes these people culturally from other sectors of the society now prevailing in that country. They normally form non-dominant sectors of society usually marginalized and discriminated against but are nevertheless determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.

Gender

In development work, the term Gender is a recent one different from the term Women, not always un-

derstood by English native speakers, and not easily translated into other languages. Neither women nor men form a homogeneous group in any society, but socially determined ideas and practices of what it is to be female or male as well as society's expectations of girls and boys vary by culture, group, place, situation and context. These are changeable and are changing over time influenced by global and local economic and cultural trends. Gender refers to the social meaning and lived experience, of being a man or a woman, and the relationships between and among them at all levels in any society. Sex refers in general to the biological characteristics of being born a woman or a man. Gen-

der is a dynamic concept and a category of analysis as opposed to description. The concept is always in construction and multidimensional. Gender analysis goes beyond statements about 'women' and 'men' and aims at understanding how historical, institutional contexts and cultural, socio-economic and ecological factors and dynamics affect relations, gender roles, practices, power and characteristics between and among women and men. Gender analysis adopted in operational work is the systematic gathering and examination of information on gender social relations and differences in order to identify, understand and redress inequities based on gender.



ANNEX II

Types of natural resource management interventions

A broad variety of natural resource management interventions exist and we cannot mention them all. However, four main prototypes come into mind and seem useful when reflecting upon the importance of involving indigenous and gender aspects.

1. Traditional indigenous interventions

Type 1: Men and women of the indigenous community manage local natural resources based on traditional knowledge and cultural practices.

Men and women work in a complementary way, but have a great deal of flexibility in the division of roles such as within the Ayllu-system of the Quechua people in the South American Andean region. The benefits accrued from the natural resource management are divided among the members of the indigenous community and/or the households according to traditional practices. These do not necessarily take gender equity and equality aspects into account.

From a natural resource management point of view, the indigenous knowledge and practices have for generations allowed the survival and reproduction of the natural resources and the indigenous peoples. Today, with an increased indigenous population, new household cash and material needs and increasing external economic interest and pressure on the natural resources, the traditional knowledge and practices for the management of the natural resources may not always be sufficient for or well-adapted to the new situation. An example could be the slash-and-burn technique used in many indigenous societies. While the method in itself is beneficial to bio-diversity, it is becoming increasingly problematic in the cases where indigenous communities have to shorten the regeneration phase for various reasons. In these cases, the natural resource management challenge will be to combine modern natural resource management techniques with traditional indigenous knowledge and practices in a gender sensitive manner.

Type 2: A mixed community made up of indigenous people and non-indigenous people manage together the local natural resources based on the two groups' traditional knowledge and cultural practices.

The relationship between the two groups may vary from being characterized by relative complementarities (which does not necessarily mean equality) between the community members, e.g. the exchange type of relationship between Pygmies and Bantus in Cameroon, to marginalisation and

discrimination of the indigenous group, e.g. in certain community based natural resource management (CBNRM) projects in Botswana that include both San and non San groups and where rules and decisions regarding the natural resource management are usually taken by the non-San. In neither case are gender equality and equity usually considered or included as an important issue.

From a natural resource management point of view, the situation can be compared to that in the type 1 case. However, it may also, as in the case of the San, entail drastic changes in the traditional indigenous life style due to the indiscriminate introduction of a market economy. In these cases, the natural resource management challenge is more complicated. It requires a combination of modern natural resource management techniques with traditional indigenous and non-indigenous knowledge and practices in a gender sensitive manner as well as an effort directed towards social and racial conflict resolution.

2. State intervention

The local natural resources are taken over by the authorities and in principle managed according to national legislation regarding protected areas, parks, natural reserves, etc. The indigenous communities are often denied access to, control and use of these natural resources and are either forced to leave their traditional territories and be relocated elsewhere or allowed to stay but faced with severe restrictions/ prohibitions regarding access to and use of the natural resources. The compliance with the national natural resource management legislation and restrictions is often focussed on the indigenous peoples, whereas external agents' illegal use of the resources, such as illegal logging, poaching and over fishing, are left to happen due to either lack of control measures and mechanisms, of economic resources or of political will.

The consequences are that indigenous knowledge can no longer be used and disappears and the gender roles change, i.e. women usually becoming more dependent on their husband's access to paid work. In many documented cases, relocated indigenous communities suffer severe traumas and social disruption. Indigenous men may not find an income generating activity, which often is the cause of loss of self-respect, increased alcoholism and domestic violence. Women are barred from undertaking traditional subsistence activities and even income generating activities formerly based on the use of natural resource products. Relocations often imply living together with other dominant ethnic groups, a situa-

tion that often entails discrimination, disempowerment and marginalisation of the indigenous population.

From a natural resource management point of view, the fact that indigenous knowledge and practices have been replaced by tourism, hunting quotas, control, restrictions and discrimination will in the long run be a threat to the survival of the natural resources, the bio-diversity and the indigenous population.

3. Classic NGO project intervention

Local natural resources are managed by indigenous communities but on the basis of a model and techniques on the whole defined and set up by the NGO. This model is often culturally insensitive and/or relies on information gathered among indigenous men, without taking women's specific knowledge, cultural practices and natural resources-related needs into consideration.

Project activities are at worst designed by the NGO's consultants, at best in consultation with indigenous men and are implemented by indigenous men. Activities for women are often "add-ons" that are not based on the women's specific knowledge regarding natural resource management and do not give room for their participation in the activities and the decision making processes within the main project.

The project benefits go to the men in forms of goods, salaries, positions in project committees, etc., new knowledge and skills as well as increased status within the community. Land titling activities - individually or collectively based - normally only include consultations with the men regarding demarcation issues and the title deeds or the documents by which land is being allocated among the members of the indigenous communities are normally only signed by the indigenous men.

Women are little informed and involved in the project and see little of the project benefits and profits. Indigenous men may be empowered through training and other benefits that they get from the project. Indigenous women lose out, as their traditional knowledge on for instance tree nurseries, small livestock husbandry, medicine plant production and seed storing is no longer used, recognised or given value or as their workload and responsibilities often change in nature and quantity. This entails a decrease in the status of women, a greater dependency on their husbands and less independence in decisions regarding their own lives. The interests of female-headed households in relation to land titling/land allocation will not necessarily be taken into consideration.

Nature often loses out too, since the loss of traditional knowledge on the natural resources and the introduction of modern natural resource management practices, i.e. new species, focus on a few specific species, ban on slash-and burn techniques, proliferation of certain animals that no longer are being hunted, etc., will affect the bio-diversity and general environmental balance in the area. Furthermore, sustainability in terms of natural resource management is often affected, as the indigenous men will do what the NGO suggests as long as they receive some benefit from their work, but after project completion everything will go back to normal practices and survival techniques. As the indigenous women have not been included as legitimate stakeholders, they have no chance of supporting the continuation of the management measures that might bring benefit to the indigenous family as a whole and to the specific natural resources.

4. Gender and cultural sensitive project intervention

The local natural resources are managed by the indigenous communities on the basis of a negotiated model set up in collaboration with the NGO and designed after extensive and intensive consultations with the indigenous men and women.

Both men and women participate in project activities - together or separately according to their traditions, knowledge, wishes and capacities -, in project structures, in project monitoring and in project decisions. Men and women share responsibilities, increased workload and benefits with due consideration to gender equality issues and family needs.

From the natural resource management point of view, the combination of traditional knowledge and practices with well-adapted and integrated modern methods, techniques and technology will in the longer term provide more sustainable solutions to natural resource management problems that arise from demographic, political and socio-economic development issues. It is crucial that natural resource management interventions are designed, formulated and implemented with a perspective of "handing over the stick" to the indigenous men and women themselves living in the areas and by the natural resources surrounding them, with a view to build natural resource management capacities among both men and women so they continue practicing the management measures agreed upon after the external agents have left the area.

ANNEX III

Literature references

Gender-focused field diagnostic studies published by IFAD: www.ifad.org/GENDER/tools/gender/diagnostic.pdf

Gender and Budgets, Overview Report, BRIDGE 2003
www.bridge.ids.ac.uk/reports_gend_CEP.html#Budgets

International Human Rights Instruments Relevant to Indigenous Peoples:
madre.org//articles/indigenoulaw.html

Indigenous and Local Communities and Protected Areas Guidelines (IUCN)
www.iucn.org/themes/wcpa/pubs/guidelines.htm#community

Gender and Environment - IUCN Gender Programme
www.genderandenvironment.org/EN/entrada.phtml

Glossary

Gender Equality and Equity

Gender equality denotes women having the same opportunities in life as men, including the ability to participate in the public sphere

Gender equity denotes the equivalence in life outcomes for women and men, recognising their different needs and interests, and requiring a redistribution of power and resources

WID/GAD

The WID (or Women in Development) approach calls for greater attention to women in development policy and practice, and emphasises the need to integrate them into the development process

In contrast, the GAD (or Gender and Development) approach focuses on the socially constructed basis of differences between men and women and emphasises the need to challenge existing gender roles and relations

SOURCE: Report 55: Gender and development: concepts and definitions. Hazel Reeves and Sally Baden, 2000, 37pp
www.bridge.ids.ac.uk/reports/r55%20con&defw2web.doc

Gender budgeting

Also called gender budget initiatives (GBI), 'Gender-sensitive budgets', 'gender responsive budgets', 'women's budgets' and 'women's budget statements' refer to a variety of processes and tools aimed at facilitating an assessment of the gendered impacts of government budgets at national and local level.

It is important to recognise that 'gender-sensitive budgets' are not separate budgets for women, or for men. Gender budget initiatives (GBIs) break down the government's budget in order to see how it responds to the differentiated needs of and impacts on women, men, girls and boys. As such, GBIs can make significant contributions in terms of equity, equality,

and the realisation of women's rights, efficiency, effectiveness, accountability, and transparency. The purpose and objective of GBIs distinguish two stages of a long-term process: gender-sensitive budget analysis and the formulation of gender-sensitive budgets.

Applying gender analysis to the budget is not simply a technical exercise. It requires thinking about government finances in a new way, looking beyond the household as a single unit of analysis to examine the situation of each of its members, male and female. It requires a focus on the unpaid care economy, in which much of women's time is spent. And it requires gender-disaggregated statistics.

unpac.ca/economy/altbudgets.html
www.llbc.leg.bc.ca/Public/PubDocs/docs/360141/AusAIDTr.pdf
www.bridge.ids.ac.uk/reports_gend_CEP.html#Budgets
www.bridge.ids.ac.uk/dgb12.html#1

Gender auditing

Like any kind of auditing - Gender Auditing is a look back "at the books", checking accuracy and looking for lessons and accountability. Gender auditing makes suggestions for how to improve systems, if information on how men and women are benefiting is not available, or needs amending to remove bias. Gender auditing is similar to gender impact assessment, except that it is clearly about looking back. For more information please refer to: www.genderatwork.org - search for "gender auditing".

Gender proofing

Is a means to ensure that policies and practices benefit men and women equally, or, if they have bias against one sex or the other, to recognise this and put positive action in place to remove that bias. Gender proofing is done in anticipation - for instance, at the appraisal stage - rather than in retrospect.

For example the Equal Opportunities Commission has published a checklist for gender proofing research. This is what they say it is for: "Gender proofing research means building a gender dimension into all stages of a research project. This means thinking about the gender implications when deciding the aims and objectives of the research project; formulating the research questions; designing the research methodology (e.g. drawing up samples); carrying out the research; analysing the results; deciding what to include in the final report; and, where appropriate, making recommendations relating to policy."

SOURCE: Oxfam GB, October 2004
www.oxfamgb.org/ukpp/sid/browse_s_gender_audit_etc.htm



ANNEX IV

References to International Agreements and Legal Frameworks

Besides the International Legal Instruments regarding Indigenous Peoples, Gender and Environment mentioned in Box 3, there are a number of additional instruments that might be relevant and useful to check, such as:

1. Convention Against Torture and Other Cruel Inhuman or Degrading Treatment or Punishment, Optional Protocol to the Convention Against Torture and Cruel Inhuman or Degrading Treatment or Punishment, International Covenant on Civil and Political Rights
2. Optional Protocol to the International Covenant on Civil and Political Rights
3. Second Optional Protocol to the International Covenant on Civil and Political Rights, International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families
4. Convention on the Rights of the Child
5. Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict
6. Optional Protocol to the Convention on the Rights of the Child on the sale of children child prostitution and child pornography

Indigenous women and men over the world can use CERD and CEDAW international instruments when their countries are not parties to the ILO 169.

I. Environment

Within the United Nations system:

Convention on biological diversity (1992)

www.biodiv.org/doc/legal/cbd-en.pdf

The Convention on Biological Diversity (CBD) signed at the 1992 Rio Earth Summit, is dedicated to promoting sustainable development. Conceived as a practical tool for translating the principles of Agenda 21 into reality, the Convention recognizes that biological diversity is about more than plants, animals and micro organisms and their ecosystems - it is about people and our need for food security, medicines, fresh air and water, shelter, and a clean and healthy environment in which to live. This Convention is legally binding for ratifying countries (183 as of March 2002).

It covers all components of biodiversity, from genes

The Convention has recognized the vital role women play in the conservation and sustainable use of biological diversity. Moreover, CBD affirmed the need for the full participation of women, at all levels of policy-making and im-

plementation, for biological diversity conservation. In the Third Conference of the Parties in 1997, member states recognized the need to empower indigenous and local communities. Also the necessity of building their capacity for in situ conservation and sustainable use and management of agricultural biological diversity, thus building on indigenous knowledge systems.

to species and ecosystems and recognizes the importance of genetic resources and their conservation.

The CBD Article 8 (j) requires that signatories 'shall, as far as possible and as appropriate' and 'subject' to [their] national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant to the conservation and sustainable use of biological diversity, and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of benefits arising from the utilization of such knowledge, innovations and practices'.

Article 10 (c) commits contracting parties, 'as far as possible, and as appropriate ... [to] protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with the conservation or sustainable use requirements'.

The Bonn Guidelines were adopted by the Sixth Conference of the Parties (COP VI) in April 2002. Among others, the Bonn Guidelines recommend that '*respecting established legal rights of indigenous and local communities associated with the genetic resources being accessed or where traditional knowledge associated with these genetic resources is being accessed, the prior informed consent of indigenous and local communities and the approval and involvement of the holders of traditional knowledge, innovations and practices should be obtained, in accordance with their traditional practices, national access policies and subject to domestic laws.*'

Agenda 21 (1992)

www.un.org/esa/sustdev/documents/agenda21/english/agenda21toc.htm

Agenda 21 was adopted by more than 178 Governments at the United Nations Conference on Environment and Development (UNCED) held in Rio de Janeiro, Brazil, 1992. Agenda 21 is a comprehensive plan of action to be taken globally, nationally and locally by organizations of the United Nations System, Governments, and Major Groups in every area in which human impacts on the environment.

Section III. STRENGTHENING THE ROLE OF MAJOR GROUPS mentions women and indigenous peoples respectively in paragraph 24. The Global action for women towards sustainable and equitable development - paragraph 26. Recognizing and strengthening the role of indigenous people and their communities.

According to FAO, despite this increased recognition of gender differences and implications at the international level, little has been done to implement this knowledge in national policies and programmes for agro biodiversity management and conservation.

Source: FAO Recognizing gender aspects in agro diversity initiatives

II. INDIGENOUS PEOPLES

Within the International Labour Organisation/United Nation system (ILO/UN):

ILO Convention No. 169 concerning Indigenous and Tribal Peoples in Independent Countries (1989 entry into force 1991) ratified by 17 countries

www.ilo.org

Within the United Nation system:

Both the International Covenant on Civil and Political Rights (CCPR) and the International Covenant on Economic, Social and Cultural Rights (CESCR) mention (the right to) self-determination.

The UN Draft Declaration on the Rights of Indigenous Peoples (1994/45)

[www.unhchr.ch/huridocda/huridoca.nsf/\(Symbol\)E.CN.4.SUB.2.RES.1994.45.En?OpenDocument](http://www.unhchr.ch/huridocda/huridoca.nsf/(Symbol)E.CN.4.SUB.2.RES.1994.45.En?OpenDocument)

Please refer to the Plain Language version of the Draft Declaration to be found in www.iwgia.org/sw582.asp as follows: "*The Draft Declaration deals with the rights of indigenous peoples in areas such as self-determination, culture and language, education, health, housing, employment, land and resources, environment and development, intellectual and cultural property, indigenous law and treaties and agreements with governments*".

For further information on current processes inside the UN relevant to indigenous peoples please refer to:

The UN Permanent Forum on Indigenous Issues (Economic and Social Council Resolution 2000/22)
www.un.org/esa/socdev/unpfii/

The Kimberley Declaration

www.globalpolicy.org/globaliz/cultural/2002/0919kim.htm

International Indigenous Peoples Summit on Sustainable Development Khoi-San Territory
Kimberley, South Africa, August 20-23, 2002.
Indigenous Peoples' Plan of Implementation on Sustainable Development

World Trade-related Intellectual Property Agreement (TRIPS)

www.wto.org/english/docs_e/legal_e/legal_e.htm#TRIPS

Article 27 (3) (b) of the TRIPS agreement requires all World Trade Organization (WTO) members to offer

intellectual property protection for plant varieties in the form of patents or 'effective sui generis protection'. Article 19 of the Doha Ministerial Declaration instructs the TRIPS Council to examine: '*the relationships between the TRIPS Agreement and the Convention on Biological Diversity, the protection of traditional knowledge and folklore*', in the context of its review of Article 27 (3) (b) and the review of the implementation of the TRIPS Agreement.

III. WOMEN

Within the United Nation system:

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) 1979

www.un.org/womenwatch/daw/cedaw/

It is often described as an international bill of rights for women. The Convention requires states-parties to combat sex-based discrimination through legislation, education and elimination of prejudices and practices that are based on stereotyped roles. It defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. The Convention defines discrimination against women as "...any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

Among the provisions of the CEDAW Convention, it affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations. It affirms women's rights to acquire, change or retain their nationality and the nationality of their children. Ratifying states also agree to take appropriate measures against all forms of traffic in women and exploitation of women.

The CEDAW Convention is also used as an inspiration to how to provide a useful framework for the implementation of legal agreements. Consisting of a preamble and 30 Articles, the countries that have ratified or acceded to the Convention are legally bound to put its provisions into practice. Entering into force in 1981, as of March 2004 a total of 176 states are Parties to the CEDAW.

CEDAW's Optional Protocol (1999)

www.un.org/womenwatch/daw/cedaw/protocol/

The Convention on the Elimination of All Forms of Discrimination does not include a right of petition, and therefore, alone, has no enforcement mechanism. The Optional Protocol creates a mechanism by which individual citizens or groups in a State party, which has ratified the Protocol, may submit complaints to CEDAW. After having received a com-

munication, CEDAW has the authority to request the State Party to adopt provisional measures to protect the victim of a human rights abuse from further harm. By ratifying the Optional Protocol, a State recognizes the competence of the Committee on the Elimination of Discrimination against Women - the body that monitors States parties' compliance with the Convention - to receive and consider complaints from individuals or groups within its jurisdiction. It establishes procedures to be tried, also in case Transnational Corporations violates women's rights.

Beijing Platform for Action (Bpfa 1995)

www.un.org/womenwatch/daw/beijing/platform/index.html

The Bpfa (together with the Beijing Declaration, the result of the IV Women's World Conference held in Beijing in 1995) is a basic international instrument that identifies and promotes the equality of gender through the twelve critical areas in which gender inequality is manifested and reproduces: 1) women and poverty 2) education and training of women 3) women and health 4) violence against women 5) women and armed conflict 6) women and the economy 7) in power and decision-making 8) institutional mechanism for the advancement of women 9) human rights of women 10) women and the media 11) women and the environment 12) the girl-child.

Please refer to the Beijing Declaration of Indigenous Women (1995) and the Indigenous Women's Statement in B+10 (2005) for a comparative critic of the processes during the decade.

MILLENNIUM DEVELOPMENT GOALS (MDG)

www.undp.org/mdg/

The Millennium Development Goals are an ambitious agenda for reducing poverty and improving lives that world leaders agreed on at the Millennium Summit in September 2000. A framework of 8 goals, 18 targets and 48 indicators to measure progress towards the Millennium Development goals was adopted by a consensus of experts from the United Nations Secretariat and IMF, OECD and the World Bank. For each goal one or more targets have been set, most for 2015, using 1990 as a benchmark. Specifically Goal No. 3 is about gender equality and empowerment of women and No. 7 is about sustainable environment, both with weak indicators according to women, indigenous and environmentalist NGOs. Women's groups and indigenous peoples have serious concerns about gender, and specifically indigenous women + natural resource diversity are not being considered in all the 8 goals, 18 targets and 48 indicators.

Goal 1. Eradicate extreme poverty and hunger

Goal 2. Achieve universal primary education

Goal 3. Promote gender equality and empower women

Goal 4. Reduce child mortality

Goal 5. Improve maternal health

Goal 6. Combat HIV/AIDS, malaria and other diseases

Goal 7. Ensure environmental sustainability

Goal 8. Develop a global partnership for development

