



SPARK newsletter

Promoting community-based approaches to natural resource management in South East Asia



Issue No. 17, June 2004 English Version

Produced by Voluntary Service Overseas Philippines (VSO) and Environmental Science for Social Change (ESSC)

Gender issues in natural resources management

by Mariel de Jesus (ESSC), and Ronet Santos (VSO)

We often talk about assisting communities and members of communities, as if communities were something homogenous. When we treat communities as a homogenous group, we fail to address particular needs of particular sectors of the community, some members of the community become invisible, and their needs, issues and concerns are never thoroughly dealt with.

The role of men and women in natural resource management is an example. Men and women perform different roles in and may get different benefits from natural resource management (NRM). This issue of the SPARK newsletter focuses on gender issues in natural resource management. Three articles in this issue focus on women in Indonesia, who are adversely affected by government policy on land allocation and tenure. The women of Malasari village (Halimun area) are expected to fulfill their families daily food needs, but are unable to fully do so because they have limited access to land, which is the source of their food. In Manggarai (Flores), women are experiencing the same situation, where government policy has taken away the community's ancestral land and with it, the livelihoods of women. There is a brief article on women in the fisheries sector in the Philippines, where women and their particular roles, concerns and issues are often overlooked because they are "invisible".

Gender refers to the traits that are attached to a particular sex. Sex is physical and biological (a male is biologically different from a female), while gender refers to the traits that culture or society teaches and expects from people based on their sex. For example, males may be expected by a certain society to be the one to go out fishing and have an income, while females are expected to stay at home and not have an income. In the stories in this newsletter, we will see how women have limited access to and control over resources. Men are often the decision-makers and women are sometimes "voiceless" and are thus, powerless. Women in the fisheries sector in the Philippines are only allowed to hold positions on development councils at the local level – limiting the impact of their participation. Also, women are not valued for the unique role that they play in the community. Value is often placed on productive work, meaning work that produces goods and services for income or subsistence. Often, women are involved in this productive work – planting and gathering food crops, and in fisheries, hauling the catch, processing and marketing it but considered a secondary or supporting role thus not

given the same importance or prominence manifested in the absence or limited economic valuation of their work. Women should only focus on the care and maintenance of the household and its members as their primary role. Yet, the common perspective is that women are only involved in the care and maintenance of the household and its members, in itself a full-time job and work of great importance. Because this is work that receives no pay, rarely is it considered a valuable contribution. An article from Thailand illustrates the unique role that Karenese women play in conserving biodiversity by protecting local seeds.

We should look at the disparities that occur within households in terms of gender relations and not just disparities in economic and social status. To get an accurate picture of the dynamics of NRM, we need to ask the right questions, questions about men and women's roles, about what men and women have, about who makes the decisions. The answers could be surprising and could challenge some of our assumptions about who are our stakeholders. By engaging in gender analysis we can understand who are the "end users" in a particular resource management system really, and can thus respond better to their needs.

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Please see page 6 for a survey questionnaire on learning lessons.

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Women Suffer More After a Crisis

By Wambui Thirimu, Yayasan Tunas Jaya

In Manggarai, a district in West Flores in Indonesia, the woman's world is limited to the kitchen. The woman cooks, searches for food and looks after the children. From birth, women are regarded as outsiders. Men are the insiders, and thus it is the men who hold the social, cultural and economic rights in the household, as well as in the community. The term "outsider" reflects how women are perceived in Manggarai, not only by the community, but even by their own families. Women are restricted from the front room of the house where guests are received. Cultural ceremonies and community decisions are reserved for the men. Women are never permitted to interfere in decision-making at the community level or in sacrificial offerings.

Today, most families in Manggarai are in crisis. The women are most affected by this situation. Their livelihood, mainly coffee growing and gathering of edible roots and bananas, has been taken away. The community's ancestral land has been declared as government-protected zones. As a result, the community's over 100-year old coffee plantation was cut down to carry out reforestation activities.

The story of Ibu Remina illustrates the situation of the women in Manggarai. She comes from a village called Kuvus, Central Manggarai Flores, which was among the first villages to be hit by the crisis. She is a widow and a mother of a twelve-year old boy. Unfortunately, she says she cannot afford to educate him. Ibu Remina lives with other members of her extended family who are all dependent on her. The family's coffee and other crops were cut down without any notice. They had even planted other crops, such as cloves, vanilla and chocolate, which had already reached maturity. Now, they are not even able to enter the farms to gather vegetables or edible roots for their food needs.

Ibu Remina says, "We have no food, we have no source of income, we have no rice fields. We have to depend upon families that have rice fields elsewhere who kindly share their produce with us. We have no alternative but to go to the reforestation land early in the morning at 4 a.m. to collect edible roots and vegetables because there are spies in the community who guard the farms. We are not even allowed to fetch firewood from the coffee remains." Ibu Remina was among a group of women who had been arrested on the government protected land and their cases are still pending.

Women used to share work on the coffee farms with men and they had mutual cooperation (*gotong royong*). But women still did a significant portion of the work, particularly in the drying and grinding of the coffee to prepare it for sale. The men would then sell the coffee in the market. In many cases the women would not receive an equal share of the profit.

Now, the community is working in small portions of land that are owned individually. The land however is not productive, and they are only



Ibu Remina (left) with her friend Ibu Sophia who is also a victim of the crisis.

allowed to plant cassava. Community members have opted to take jobs as casual laborers, working on other people's rice fields. In these cases, the women earn Rp 5,000 (about US\$ 0.8) a day, while the men earn Rp 15,000 (about US\$ 1.7) for performing the same job. The community is left with no choice. The women need money to sustain their families. Men often spend spare money on smoking, drinking and gambling. This is common in Manggarai.

In April 2004, a few community-based organizations (CBOs) working for the empowerment of women in Manggarai, the Church, women government representatives, five women in crisis from different villages and female activists held a two-day workshop geared towards educating the participants on the different types of violence against women and the denial of women's rights as a result of gender imbalance.

From this workshop, a forum was formed with the objective of trying to identify other problems and forms of violence faced by women. The hope is to educate women and the community as a whole, on the rights of women and to campaign against violence against women. Another goal is to try and pull resources together to help women develop skills that will help them start small home industries, such as baking for sale, sewing and weaving. The forum also wants to create a helpdesk where cases of violence can be reported and where women can share among themselves. The forum is not identified with the ongoing crisis, but is meant to reach out to many women and the communities throughout Manggarai so as to attain gender equity.

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No Land, No Food

By: Latipah Hendarti, RMI¹

Malasari village is located within the Mount Halimun National Park in Indonesia. Malasari can be reached after taking a 4-hour trip to the north of Bogor City. The population of Malasari village is 6269 people that comprise 3020 women and 3249 men. Most Malasari people still depend on the natural resources in Mount Halimun area for their livelihoods.

Women, Food Supply and Land Availability

The main crops planted for food are various types of rice, cassava, sweet potato and taro. The villagers also plant various types of vegetables, such as long beans, kidney beans, eggplant etc. In addition, fruits, such as *rambutan*, jackfruit, banana and avocado can easily be obtained in their area. In Malasari, it is the women who are primarily responsible for providing the daily food needs of their families.

However, the sustainability of the food supply is not guaranteed. Women in Malasari express difficulty in finding food for their daily needs.

Malasari village covers a total area of 4756 hectares. The different land uses in the village are as follows:

Land Use	Malasari (Ha)	Percentage (%)
Halimun National Park	1,787	37.57
Production Forus (Perum Perhutani)	1,590	33.43
Tea Plantation (Privately owned plantation)	971	20.42
Gold Mining (PT Antam)	125	2.63
Area of land that is owned and can be accessed and controlled by people (Area for food security)	283	5.95
Others uses (forest, public space etc)	145	0.3
Total	4756	100

As can be seen from the table above, only 5.9% or 283 hectares are available for use by the villagers to engage in food production activities. There are 1432 families in the village, and a simple calculation shows that each family can only use a 0.2-hectare plot of land to plant and manage. This 0.2 hectare area is not enough to support the daily needs of a Malasari household. In general, a plot of that size can only be planted with 1 to 2 *pocong*² of seeds that would yield about 20–40 *pocong* of rice, which is not enough for their daily food consumption. Per day, a family consumes about 1.5 liters of rice,



Malasari women farmers working in the fields

making the yield sufficient for only 3-4 months. Given this, how can they survive?

Malasari Women struggle for security

Besides doing house chores, the women also work in the fields, in their own land or in other people's land, such as the land of their relatives or neighbours or in land managed by the Perum Perhutani (State Timber Production Company). The women realize however that to plant crops in the Perhutani's land is prohibited. Working in the fields own by other people is called the *ngepak* system wherein the user of the land receives two *pocong* for every ten *pocong* of the yield. Women in Malasari also sell their labor; a woman gets about 7,000 rupiahs (US\$ 0.875) a day for her work. If they work on land that belongs to a relative, they get a share of up to 50% of the yield.

Women from Kampung Nyungcung (a hamlet within Malasari village) are also engaged in small-scale gold mining. After returning from the fields and after doing the *dhuhur* (afternoon prayer), Malasari women hike through a hill for more than two hours to reach a mining area to look for gold. They are only able to carry about five to ten kilograms of sand, which is then processed in the kampung.

An area in the village called Kramat Bantang was opened for other uses by the Perhutani in 2001. This is an area of about 16 hectares. About 54 families from *Kampung Malasari* negotiated with *Perhutani* officers to be able to utilize the land. Unfortunately, the *Perhutani* has not released any decision on this matter. When by 2002 there was still no decision, the people began to worry about erosion in the area, which is common in Malasari.



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On their own initiative, the women started to plant rice and other crops, as well as fruits and other wood plants. Planting on the land was not easy. The cassava they planted was bitter; the rice took a long time to harvest and had poor yields. Other crops also resulted in poor yields. Because the area was once a pine forest, the soil may contain an allopathic substance that kills other plants, making it unsuitable for planting. Nevertheless, the women brought manure and seeds to *Kramat Banteng* hill, and managed to make it green and full of fruits and wood plants. However, the women still feel insecure because one day the *Perhutani* might ask them to leave.

Food security in Malasari village is closely related to the land. Their daily needs for food cannot be supported because the women and the community have very limited access to and control over the land. This is clearly shown in the statement made by Ibu Ninar, a Malasari woman: "If there is no land, there is no food. If there is only a little land, there is only a little food."

The women of *Kramat Banteng* are trying to gain access and control over the land in order to support their daily needs for food. Patience and stronger proof of their ability to manage the land are needed in order for the government to grant their rights to the land. The women of Malasari have a long journey ahead of them, but their strong spirit keeps alive their struggle to survive.



A gathering of women from Malasari Village

¹ The Indonesian Institute for Forestry and Environment

² *Pocong* is a bunch of paddy yield for packaging. One *pocong* is equal to 3-5 dried paddies beans or 3.5 liters of rice.

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Gender and Natural Resource Management in Indonesia¹

By: Ulfa Hidayati, RMI

In natural resource management (NRM), the contribution of women is comparable or in some cases even bigger than the role of men. Based on the research conducted by Prof. Nurhayati Hakim in 1991, the average contribution of women for all types of work in the fields (starting from plowing the fields until selling the yields to the market), is 21 points, while the average contribution of men is only 12 points.

Apart from being directly involved in NRM activities, women also play an important role in the daily lives of their families. Women solve problems faced by their families. When the nation's national and local economies deteriorate, women are negatively affected the most through the additional workload in taking care of their families. The mirror of poverty shows a female face. The direct impact of the current development model that does not involve women is the marginalization of women.

The current policy of managing forest resources in Indonesia *Tata Guna Hutan Kesepakatan* or *TGHK* (Method of Forest Utilization Agreement) favors giving concessions to private companies. This policy has resulted to the decrease of conversion forest area in the past 13 years (1984 to 1997) by 21.7 million hectares (from 30 million hectares to 8.4 million hectares). Consequently, forest resources have become more difficult to be

accessed by women. The emergence of *Hutan Tanaman Industri* or *HTI* (Industrial Plantation Forest), *Hak Pengusahaan Hutan* or *HPH* (Rights for Forest Management) and big plantation of coconut palms made the women walk even farther (tens of kilometres) from their villages to look for firewood, fodder, medical plants and clean water. For example, in Jambi province, the *Bukit Duabelas* forest area in *Surolangun Bangko* District and *Hutan Produksi Terbatas* or *HPT* (Limited Production Forest) were reclassified into *Hutan Tanaman Industri* (HTI 'Industrial Plantation Forest'). This caused negative effects to the *Orang Rimba* people (*Kubu* Ethnic Group) that consist of 1,100 people. With the reclassification of the forests, the area that the *Orang Rimba* women use to look for food sources (from plants) has become very limited.

In coastal and foreshore areas, the policy also favors private companies in exploiting coastal resources that have made traditional fishers become more marginalized. The operation of trawls in the traditional fishing grounds has resulted to the decrease in the availability of fish in these fishing grounds. Usually, those that are severely affected are female fishers. The use of bomb and cyanide to catch fish also negatively affects traditional fishers, especially female fishers. During community facilitation activities, some NGOs in Sulawesi and Maluku learned that women had to walk a very long way through the beach to

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Women farmer in Indonesia

find a coral reef area that has not been destroyed. The women are aware that coral reef areas are the habitat of various sea biota. The women are the ones engaged in *banyare* or *bameti* (gleaning or gathering various species of small fish, shells and small octopuses in tidal flats and coral reef areas). Gleaning supplies the families' needs for protein. This activity becomes very important when the fishermen do not sail or fish. In Riau, the destruction of mangroves has destroyed the breeding areas of fish, shrimp, crabs and shells, which has negatively affected the livelihoods of female fishers.

In the mining sector, jobs are usually available only to men. This encouraged a male-dominated society where everything revolves around money. Women are forced into contract marriages with mining workers in order to survive.

Technology also had negative impacts on women. For example, the displacement of *ani-ani* (a tool for cutting rice stalks) with the

more "advanced" serrate sickles resulted in negative impacts for women. The women expended more energy because the serrate sickles are heavier than *ani-ani*; therefore the new technology resulted to the decrease in the number of female farmers. The use of harvesting and grinding machines has increased production costs, caused pollution and displaced thousands of female farmers/workers. Singing while pounding rice is now rarely done by women. Singing is not only a form of social tie and village community kinship, but also an actualization of an understanding of togetherness. The female culture is disappearing.

The displacement of local seeds has decreased the knowledge of women about how to look after, use and develop biological resources for food, clothes, traditional medicine and secondary needs. Women usually keep seeds in their kitchens. Rice, corn, and nuts can survive for a long time because of smoke it gets when the women cook and prepare meals for their families. Now, the seeds no longer belong to them, but to the private companies. Again, a female culture that is full of wisdom is being destroyed

The success of a community empowerment process in NRM can be assessed based on six empowerment parameters/levels, i.e. (1) prosperity, (2) access, (3) belief, (4) participation, (5) control and (6) responsibility. The empowerment of women in Indonesia resources, men and women – are willing to act together to bring gender equality into the mainstream.

¹ This is an abridged version of a article published in *Tapak Dara 1st Edition, December 2000 – February 2001. RMI Bulletin concerning Gender and Natural Resources Management*

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LEARNING LESSONS

Have you:

- a) learned from the articles featured in this newsletter (present and previous issues)?
- b) applied what you have learned in your work?

If you have, please share your story with us, please contact:

Jocel.Pangilinan@vsaint.org



The CBNRM
Practitioners'
Directory can now be
accessed at
www.esscspark.org.

Note: The directory is still in the process of being improved but it is already available for browsing.



Women as Fishers

by Ma. Jovelyn T. Cleofe, Center for Community Empowerment and Resource Development (CERD)

Fishing and its related activities have often been perceived as dominated by men. Fishing in the Philippines is usually associated with capture fisheries. The definition of the term fisherfolk and subsequently municipal fisherfolk (Sec. 3.56 of the Fisheries Code of the Philippines) connotes this kind of perception. Furthermore, women are not clearly accounted for in the data on fisher population. The National Statistics Office (NSO) does not segregate fishers into male and female, as can be seen from the table below:

Employment in the Fishing Industry (NSO, 1990 Census of Population and Housing)

Sector	No. of individuals
Aquaculture	74,537
Municipal Fisheries	374,408
Commercial Fisheries	357,984
Total	806,929

This makes women's role, participation, issues and interests in the fisheries industry and the coastal communities unrecognized, misunderstood and "invisible".

However, recent documentation, testimonies, and studies showed that women are involved in the various activities related to the fisheries.

In capture activities women participate in fishing operations. They used hook and line, scoop nets, fish traps, spears, gillnet fish baskets and push nets (for fry gathering). They join their husbands and assume the task of casting the nets and lines. Women also participate in the operation of the beach seine.

Commonly done by women and children is the gathering of shells, oysters, clams, sea cucumbers, sea urchins, harvesting of shrimps and crabs, and other aquatic products for food, medicinal purposes and additional income (shell craft, seasoning, etc.). Women are also major users of the mangrove forests and swamplands. Products harvested in these areas are used for household (fuel, medicines, food) and productive purposes (crabs, vinegar, nipa shingles, firewood, etc.)

Women prepare baits and hook to be used. They mend nets, buy and pack ice, other fishing paraphernalia and meals for each fishing trip. Women also play a major role in the post harvest activities related to fishing; marketing is a commonly recognized domain of women in the sector. They help haul the catch and then directly oversee the sorting, weighing, and packing of the catch. They do several marketing activities such as vending, selling (using market stall) and trading.

Fish processing - smoking, drying, salting, fermenting and de-boning - is another activity predominantly done by women. Often home-based and small scale in nature, this provides additional source of income and food supplement.

Women are employed in canning and commercial fish processing factories. Initial interviews we have conducted reveal that factories in Mindanao for (tuna) sardines and packaging of prawn for export employ a majority of women workers.

Women's involvement in aqua and mari-culture activities has also been increasing recently, particularly in household based aquaculture activities. They feed, guard, clean, harvest and market their produce. Examples of women's produce are cultured seaweeds, marine fishes, shells.

On top of these activities, women manage the household and ensure the well being of all family members. Rearing the children is a major task. Together with other women in the family, she does the household chores. Oftentimes, she augments the limited income of the husband to help ends meet. She engages in several income generating activities or look for credit.

More and more women are forced to seek employment in the cities as domestic helpers, waitresses, factory workers, and other menial jobs because of the decline in fish catch. (our observation in Samar coastal communities).

In the community, women still find time to participate in development and socio-cultural activities. Several case studies have shown women leading and participating in resource management activities such as mangrove planting and management, establishing marine sanctuary and apprehending illegal fishers

The situation in coastal communities is complex; women perform diverse roles in the fisheries sector. But their role in fisheries is not recognised.

We recommend that:

- Programs in fisheries should employ gender-disaggregated data gathering techniques to reflect women and men's needs, opinions and interests, which in turn can feed into better policy formulation.
- Policy makers and policy implementers have to be educated about gender issues in fisheries to guide them in policy formulation program design and implementation.
- Positive/affirmative actions¹ need to be supported in order to facilitate women's empowerment.

¹ Affirmative actions are activities that promote women's empowerment. For example, formulation of policies about equal opportunities for participation and access in training courses, credit, etc., allocation of budget for gender related activities and appropriate use of this budget.

This is an excerpt from "The NGOs for Fisheries Reform (NFR) Issue Paper on Women and Gender in Fisheries. The author is the Executive Director of CERD. She can be reached at cerd@skyinet.net.



The Role of Women in Karenese Agriculture

Waraluck Chaitap, Northern Development Foundation

Short cultivation-long fallow rotation or farming for one year and leaving the land fallow for five to seven years for it to recover is the major production system of the Karen people in Ban Mae Lankhum, a village (population: 426 individuals) in Chiang Mai.

The other production systems are paddy fields, integrated farms, agroforestry, and tea growing in natural forests. The Karen rotation farming produces a variety of food plants and during the fallow period, diverse plants, animals and medicine can be found in the area. In general, about 28 food plants with as many as 28 varieties can be found in the rotation farming system.

The Karenese have a saying: "Rice paddy is men's, field (orchard or garden) is women's." The Karenese divide male and female roles in agriculture based on differences in knowledge, ability, and strength.

Uncle Tayae, an old Karen man said, "Rice paddy requires only the strength for ploughing the soil and to transplant rice seedlings. However, the field (orchard or garden) grows many plants and requires several skills, for instance, the appropriate location for each crop. The female is subtler. Particular skill such as seed harvesting and selecting is an intensive work. Each plant has a number of varieties that we male could not remember. Women had learned from their mothers and they bring seeds from their parent's home to their husband's families. Seeds are kept in the kitchen. This makes women very knowledgeable about seeds."

The Karenese kitchen is not only a cooking room, but also serves as seed and tool storage room. The kitchen is a cleverly designed limited area to be useful and harmonious to their lifestyle. The fireplace has a quadrilateral zinc tray that contains soil and ash. It is set in equidistantly on a space on the floor. Set in a triangle, the three rocks make a perfect tripod oven that can support a pot and with enough space left for the firewood. Above the fireplace, there is a set of bamboo shelves with two to three levels. The bamboo or rattan tool, such as mat, basket, spade-holder, and winnowing basket are put on the highest shelf. These tools are smoked until dry, black shiny, and free from insect or wood weevil. The second shelf is for newly acquired tools and the seed container. Seeds are wrapped in cloth and put into the basket in preparation for growing in the garden or in the field. The lowest shelf is for the fresh food and food prepared for the next meal.

Seeds are hung on the shelf poles or tucked in the kitchen roof. Each plant needs different heat and moisture. The heat from fireplace dries the seeds to appropriate moisture content that is specific for different types of seeds. The heat gradient is created by the difference in the distance of the shelves from the heat



Karen women planting on the field

source. Meanwhile, the smoke from the fireplace repels wood weevil, insect, and mouse. Women have to understand the nature of plants in order to store them in different locations. This knowledge was accumulated for a longtime.

Women or housewives play an important role of seed preservation because they are more meticulous. Consequently, it became a woman's traditional role in Karen agriculture. Although they freely share or exchange seeds among families and communities, there is a condition related to their belief. The Karenese believe that all living things have spirits. Only the right person, whose spirit is compatible with seed's, could grow and propagate that seed successfully. The Karenese do not just give away seeds. The housewife acts as the seed guardian and has the final decision on whether the seed would be given or not. In case the decision is to give the seed, the owner would not give more than three varieties of the seed to others.

Today such knowledge on seed preservation is threatened by many factors: government policy (viewing rotational farming as destructive and declaring national parks where Karen's live for purposes mainly of conservation), increasing use of fast-growing plant species, growth of monocropping systems. These factors contribute to the extinction of local seeds, and consequently the changing role of women in Karenese agriculture.

This article is based on the paper 'Biodiversity on Rotation Land Farming in an Indigenous Karen Community at Ban Mae Lankhum, Chiangmai' written by Waraluck Chaitap. We have requested the permission of the author to summarize and edit the paper for it to appear as an article in this newsletter. You can reach the author at tivani@postmark.net.



Daily Activity Charts

Description

The Daily Activity Chart illustrates all of the different kinds of activities, in reproductive and productive sphere, as well as community leadership and management, carried out in one day. It is particularly useful for looking at relative workloads between different groups in the community. Comparisons between charts show who works the longest hours, who concentrates on a few activities and who does a number of tasks in a day, and who has the most leisure time and sleep.

Objectives

- To learn what different people do during one day and how heavy their workloads are.

Persons involved

- Female and male focus groups.

Possible approach to do it

1. Invite participants (10-20 members) from the community with a balanced representation of women and men from major sectors of the community. Explain the nature and purpose of the activity to the participants.
2. Prepare a blank 24-hour chart on a sheet of poster paper for each group (e.g. women, men, children)
3. During the meeting, explain the activity, purpose, use of information, general flow and expected output.
4. Provide each participant with a bond paper and pencil and ask them to write/ list down activities that they do in a typical day, from the moment that they wake up until they retire.
5. Divide each sub-groups (according to gender, sector, age, etc.) depending on the objective of the activity. Ask each individual in the respective sub-groups to share his or her typical daily activities.
6. Ask each sub-group to prepare a daily activity chart representing the typical activities of that sub-group. If possible, draw or symbolize each activity.
7. Ask each sub-group to choose among themselves a group leader or a facilitator and a documentor. Ask the different groups to share their work to the rest of the participants.
8. Ask the participants to share their personal insights/feelings about the information that came out of the whole process or activity.



Sample of a Daily Clock Chart adapted from the Participatory Methods in Community-Based Coastal Resource Management, vol. 2

The participants could be asked to do daily activity charts during different phases of production. For example, daily activity during peak and lean months of production.

A sample of the Daily Activity Chart is shown above. The diagram shows the composite profile of time allocation of women and men. The inner circle of the diagram illustrates the activities done by the male. While the outer circle of the diagram shows the activities done by the female.

Discussion

Like any other research tool, the quality of discussions that it produces and the action that it leads to is very important. Some of the key questions that can prompt the discussions are:

- For each person, how is his or her time divided?
- What is the difference between the women's and the men's charts?
- Who has the heaviest workload?
- Who has time for rest and leisure?
- How much time per day do women or girls spend collecting water and fuelwood? For doing household chores?

This tool can complement other tools that look at time such as seasonal calendar and historical timelines.

NOTE

The tool described above are adapted from:
Field @ participants tools (www.fao.org/Participation)
IIRR. 1998. Participatory Methods in Community-Based Coastal Resource Management. 3 vols. International Institute for Rural Reconstruction



Useful sites on gender issues

www.un.org/womenwatch

The WomenWatch is an inter-agency website of information and resources on the promotion of gender equality and the empowerment of women throughout the United Nations system, including the UN Secretariat, regional commissions, funds, programmes, specialized agencies and academic and research institutions. WomenWatch is a take-off point to all the websites that are part of the inter-agency network.

It contains documents and publications, a directory of resources and news and highlights related to gender and the empowerment of women.

www.worldbank.org/gender/

This leads to GenderNet, the World Bank website on gender issues. The site describes the Bank's strategy for reducing gender disparity and enhancing women's participation in economic development through its programs and projects. The website has links to research, resources and tools and summarizes knowledge and experience of gender issues. It also provides gender statistics and is a platform for discussion on gender and development.

www.ifpri.org/themes/mp17/gender/gender.htm

The Gender Research Network was initiated by the CGIAR Gender program and is now sponsored by the USAID/WID "Strengthening Development Policy through Gender Analysis" project at International Food Policy Research Institute (IFPRI) to link researchers at CGIAR centers, national research institutes, and universities involved in gender and intrahousehold research. The network includes GenDev, which is an email network on intrahousehold and gender aspects of food and agricultural research.

www.eurosur.org/wide/porteng.htm

This is the WIDE website or Network Women in Development Europe. WIDE is a network of development NGOs, gender specialists and human rights activists. WIDE monitors and influences international economic and development policy and practice from a feminist perspective. The site contains useful information on economic literacy and the network provides special Economic Literacy Training Courses, with the aim of empowering women in the North, South and East to participate in international policy debate in order to promote women's rights

The SPARK newsletter is a quarterly publication produced in Thai, Bahasa Indonesia and English aimed at practitioners of community-based natural resource management in Thailand, Indonesia and the Philippines. It is received by about 900 organizations in these countries. The newsletter is intended to serve as a networking tool to encourage the sharing of knowledge, experiences, ideas and cooperation amongst different groups implementing CBNRM activities in the three program countries.

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SPARK is funded by



European Union



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