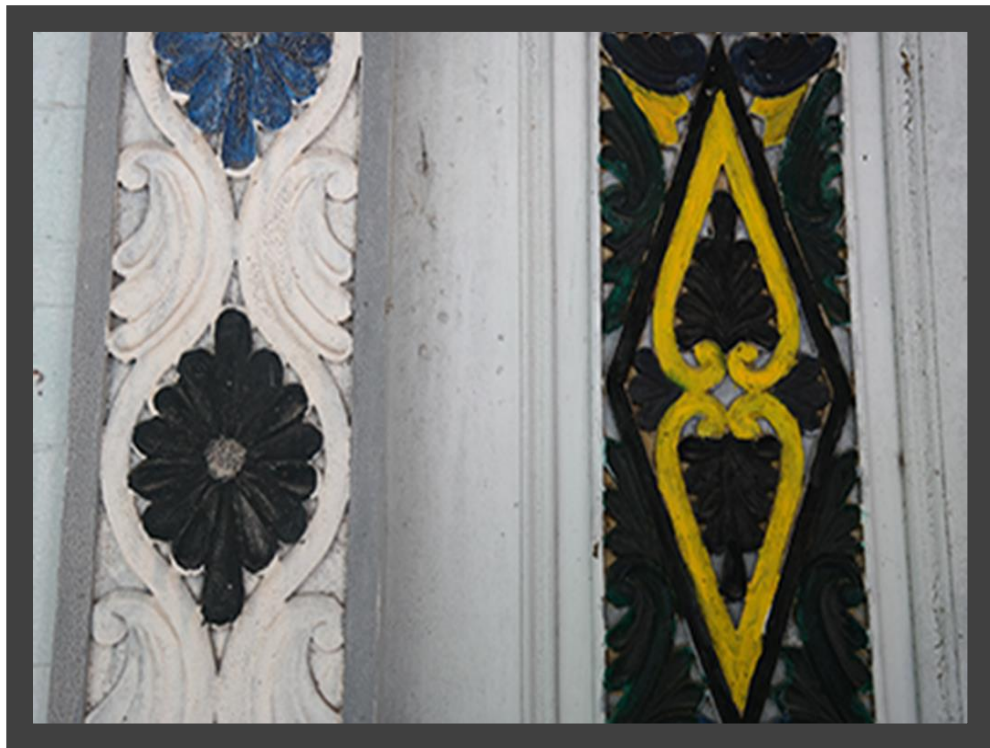


A Gendered Perspective of Small Scale Livestock Producers in Ajara

ALCP AJ Gender Analysis



January 2015



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LIST OF ABBREVIATIONS	V
SUMMARY	1
INTRODUCTION	2
<i>Background and working definitions</i>	<i>3</i>
AJARA CONTEXT	4
Demographic Factors	5
Economic Factors	5
Political/Institutional Structures	6
Cultural and Religious Factors	6
THE MUNICIPALITIES IN FOCUS.....	7
Population and Geography	8
FOCUS GROUP ANALYSIS AND METHODOLOGY	9
The Research methodology.....	9
<i>Women Only Focus Groups</i>	<i>10</i>
<i>Results Analysis and Presentation</i>	<i>11</i>
RESULTS.....	11
Role Distribution among Men and Women	11
<i>The Reproductive Roles</i>	<i>11</i>
<i>The Productive Roles.....</i>	<i>14</i>
<i>Women in beekeeping</i>	<i>14</i>
<i>Access to summer pastures.....</i>	<i>15</i>
<i>Gender Aspect of Involvement of Children.....</i>	<i>15</i>
Women and income generating activities	16
Women’s Access to the Market and Information	16
Decision-Making at the Household Level	17
Women’s Access to the Decision-Making at the Community Level	18
Women’s Access to Decision-Making at the Local Government Level	20
Gender and Environment	21
Gender Inequalities and Needs	21

CONCLUSION AND RECOMMENDATIONS	22
Recommendations for Increasing Women’s Access to Decision-Making Fora	24
Programme Related Recommendations	25
ANNEX 1: MAPPING OF GENDER RELATED PROJECTS AND PROGRAMMES.....	26
ANNEX 2: GENDER MAPPING TABLE	27
ANNEX 3: GENDER MAPPING TABLE – MUNICIPALITY REPRESENTATIVES.....	32
ANNEX 4: FOCUS GROUPS QUESTIONS	34
ANNEX 5: DIVISION OF LABOUR ACCORDING TO GENDER	35
ANNEX 6: SELF-PROJECTION TEST	36
ANNEX 7: GENDER MAP.....	37

LIST OF ABBREVIATIONS

Alliances KK – Alliances Kvemo Kartli

Alliances SJ – Alliances Samtskhe-Javakheti

ALCP AJ - Alliances Lesser Caucasus Programme Ajara

DCED – The Donor Committee for Enterprise Development

DRR - Disaster Risk Reduction

MDG – Millennium Development Goals

SDC – Swiss Development Cooperation

WEE – Women’s Economic Empowerment

SUMMARY

The Alliances Lesser Caucasus Programme (ALCP) is a Swiss Agency for Development and Cooperation market development project implemented by Mercy Corps Georgia working in the dairy, beef, sheep and honey sub-sectors in the Kvemo Kartli (KK), Samtskhe Javakheti (SJ) and Ajara (AJ) regions in Southern Georgia, regions all highly dependent on livestock production. The programme has been audited according to the Donor Committee for Enterprise Development (DCED) Standard and is run according to the M4P (Making Markets Work for the Poor Approach) a market systems development approach. The programme is committed to the successful implementation and measuring of Women's Economic Empowerment. Gender is mainstreamed in the ALCP and is present in every aspect of the programme cycle.

The Market Analysis and Focus Groups conducted in Ajara during the inception phase of ALCP AJ¹ constructed a very comprehensive picture of gendered patterns of behavior, distribution of labour and perceptions of female and male authority at household and community level. However some of the settings in which the research was conducted and the emphasis on the livestock market system led the team to believe that a deeper contextual gender analysis was required. This Gender Analysis represents a complimentary instrument not to miss anything important in this dimension and expand the already existing picture with additional colours and insights.

The present research covers broader issues of women's economic empowerment enabling

- a better understanding of the gender dimensions, constraint and opportunities of market systems, poverty and development in Ajara region;
- exposure of the constraints to women's full participation and economic development;
- development of the best strategies and solutions to address the different needs and dynamics of men and women living in certain conditions linked with programme sectors.
- promotion of gender equality through the gender sensitized outcomes of a market development programme;

The Gender Analysis focusing on the five municipalities of Ajara (Khulo, Shuakhevi, Keda, Khelvachauri and Kobuleti) was prepared on the basis of following activities:

- Desk research reviewing current studies and theoretical frameworks on WEE;
- Focus groups with local women and municipality representatives and key informant interviews.

¹ Alliances Lesser Caucasus Programme Ajara, <http://alcp.ge/pdfs/4268e90785bf31f74dc65448aaf737a8.pdf>

- Women's stories, evidence based approach: travelling in the countryside, interviewing ordinary people working in the fields or feeding the livestock along the road, visiting families, talking with local government representatives, visiting local community museums, schools, kindergartens, village and town shops, all places where women can be seen;

Interviews with the ALCP staff members who conducted the Market Analysis and Focus Group Survey were held before the gender analysis was conducted.

The Gender Analysis has shown that even with gender equality legislation and relevant policies² being written into law in practice there are still problems with social/community acceptance of women in various jobs and functions in the market system. Their access to goods and services is restricted mainly due to mobility and culturally based restrictions on movement and participation, women's decision-making abilities at household and community level varies but is highly constrained and that women feel time poverty more than men, as they are fulfilling various reproductive and productive roles.

INTRODUCTION

This analysis is based on the research experience of the Alliances KK³, Alliances SJ⁴ and ALCP Ajara programmes.⁵ It was based on the Market Analysis and Focus Group Survey⁶ implemented in ALCP AJ programme at the initial stage. Both studies were fully gendered: to provide gender disaggregated data (a male and female focus group was held for each community). Gender disaggregated data allowed for the tracing of divergence in answers across gender; it showed the variation in perception according to gender, allowing for comparison of responses between men and women.⁷ This report is an attempt to provide a more comprehensive picture of both components of women's economic empowerment: a) access to resources and b) agency: power to make decisions, than emerged in the previous surveys due to both some of the settings in which the research was conducted which did not offer the optimal conditions in which women could express themselves freely and the emphasis on the livestock market system i.e. to develop the assumptions on which the gender programming of the ALCP is based it is necessary to have a good understanding of household level dynamics and broader reproductive roles.

² Gender equality Law 2010, gender equality action plan 2014-2016 and gender and women empowerment related UN Resolutions adopted since last decade

³ Alliances KK ICCN Gender report 2011, Alliances KK WEE Survey 2012, Alliances KK Gender workshop reports 2011 & 2012

⁴ Alliances SJ Gender Survey May 2011, Alliances SJ Gender Survey August 2011

⁵ Market Analysis AJ 2014; Focus Group Survey AJ 2014

⁶ Market Analysis in Focus Group Survey in Ajara

⁷ ALCP, Focus Group Survey Ajara, August 2014

Background and working definitions

Implementation of ALCP AJ started in March 2014 in Ajara. Women's Economic Empowerment is one of the frameworks in which the programme works and which enables M4P programmes to improve women's economic situation. The concept is the part of current discourse in international development strategies. The main messages of WEE are the following:

- Women's economic empowerment is a prerequisite for sustainable development, pro-poor growth and the achievement of all the MDGs⁸.
- Women's empowerment is about rights and equitable societies.⁹

Many definitions of women's economic empowerment exist. Naila Kabeer¹⁰ writes that there are important differences, yet common themes arise around concepts of agency, choice and decision-making in relation to the market. One of the sample definitions says that woman is economically empowered when she has both: a) access to resources: the options to advance economically; and b) agency: the power to make and act.

It means that "Women's economic participation and empowerment are fundamental to strengthening women's rights and enabling women to have control over their lives and exert influence in society."¹¹ It is about creating just and equitable societies. Women often face discrimination and persistent gender inequalities, with some women experiencing multiple discrimination and exclusion because of factors various factors, sometimes these factors are ethnicity and religion.

Gender is defined according to Swiss Development and Cooperation Agency (SDC) gender mainstreaming toolkit: Gender is a socially constructed definition of women and men. It is not the same as sex (biological characteristics of women and men) and it is not the same as women. Gender is determined by the conception of tasks, functions and roles attributed to women and men in society and in public and private life.¹²

The ALCP programme maps out gender disaggregated theories of change to separately test the expected outcomes for women and men. Conducting a market analysis with a gender lens can enable programs to gain gender disaggregated information related to access and control over market opportunities and resources. For example, gender and market assessments conducted by ALCP in the dairy value chain revealed the different roles of women and men, the constraints that they separately were facing, and the causes of these constraints. Equipped with this

⁸ MDG – Millennium Development Goals

⁹ Women's Economic Empowerment. The OECD DAC Network on Gender Equality (GENDERNET)

¹⁰ Naila Kabeer is professor of development studies at Gender Institute at the London School of Economics.

¹¹ *Swedish Ministry for Foreign Affairs, 2010*

¹² Gender in Practice A toolkit for SDC and its partners,
https://www.eda.admin.ch/content/dam/deza/en/documents/Themes/resource_en_224801.pdf

information, programs can work to correct for gender gaps in market systems and effectively decide on key points of intervention.

For example the programme provides evidence to milk collection centers on the significant roles that women play as livestock caretakers, which led to increased efforts to include women farmers in trainings. The programme works with feed providers and veterinary drug agents to target their trainings towards women, since they were largely responsible for the care of livestock. The programme works with a local newspaper to target the large segment of rural female readers by redesigning the publication and including a supplement on agricultural products and services. The program has also worked with service providers to adapt their training materials to be delivered in the local language in order to better reach female consumers, since previously the materials had been developed in Russian, which many women could not understand. The programme works with veterinary pharmacies to alter their distribution model through the development of satellite pharmacies. Since women often do not make trips into town where these services are located, this can enable women to have better access to animal health drugs.

The programme has developed strategies in conjunction with partners on ways to stimulate women's engagement in meetings and forums can help to encourage more gender inclusive participation in collective groups and decision making structures. Further, to ensure that appropriate guidelines are created, it is important to develop a nuanced understanding of the gender composition and power relations within groups, working with local government officials to create strategies for encouraging the active participation of women in community forums.

In relation to the programme itself providing gender trainings enabled staff to develop a stronger understanding of gender and relate it to their own experiences, ultimately increasing their investment in the gender integration process.¹³

AJARA CONTEXT

The local life, traditions, faith, history, religion, myths, culture and kinship structures are very important factors in describing women's lives and explaining constraints. Sometimes with going very deeply into the history of social relations we can find out that societies were always preoccupied with women's social security, inventing various instruments like arranged marriages or matchmaking, early or child marriages. Patriarchal cultures cared about second rank weak sex representatives, to protect them from harassment, violence, kidnapping and thus enshrining discrimination and disempowering women and girls alienating them from social and economic life. Now the world is different trying to open doors for gender equality which means: the situation when discrimination is absent on the basis of a person's sex in opportunities, the allocation of resources or benefits, or in access or control over resources, opportunities and services.¹⁴ The factors influencing the gender picture in Ajara are listed below.

¹³ Pitchaya Indravudh Gender and Market Development April 2015

¹⁴ Swiss Development Cooperation

DEMOGRAPHIC FACTORS

Statistically women represent almost 53 % of population of Ajara. The depopulation of entire communities started with the emergence of natural disasters (mainly landslides) since mid-80s of the 20th century when several waves of eco-migration took place from Ajara to Kvemo Kartli region. The ecological situation and economic hardships pushed families to leave high mountainous regions and inhabit other places and cities. The main reason of internal migration is searching better lives, more income. They try to escape severe conditions in the mountains far from “civilized life”, this is how people describe their lives, both men and women. There is even no need for kindergarten in many communities, as families try to get out from the villages when kids are of an age to go to the kindergarten or schools.

In more patriarchal Muslim villages mainly men are migrating, and women are the main power to lead the households, as women are less able to leave the community and search for job alone in the nearest city or in Turkey, which is closest place for seasonal work for men from upper Ajara and the only way out from a critical economic situation. As men leave villages in search of jobs, women mainly become responsible for the household and whole family in upper Ajara (Khulo, Keda and Shuakhevi municipalities). This factor represents on the one hand an opportunity for women to strengthen their role but on the other hand women who are left alone are under the entire control of the local community, they have to behave properly and maintain family honor.

ECONOMIC FACTORS

Agriculture is the main source of income in Ajara, especially livestock husbandry, beekeeping, horticulture, citrus, potato, tobacco and tea growing in some places (it was one of the main sectors during the Soviet times). Many also migrate for economic reasons rather than sustain ot to supplement farming activities in the village. Not only men but also women go to Turkey for seasonal work. Educated people cannot find jobs; they do not come back in the village after graduating from university.

Tourism is one of the main sources of income for the coastline population in Kobuleti and Khelvachauri municipalities. The region has a huge tourism potential; there is ski-resort in the mountains of Shuakhevi Municipality – in Gomarduli, with cottages and guesthouses. The Goderdzi pass and Danisparauli village have tourism potential. Ajara is an area of outstanding natural beauty with a high diversity of indigenous flora and fauna and a high concentration of national parks. Women represent the main actors at household level as well as at service sector, providing various services to the tourists. There is serious potential for developing eco-tourism, rural tourism, hiking in the region.

Development of the strategies of various types of tourism particularly rural tourism which is currently largely untapped is important for the full application of existing potential; strategies should be designed in gender sensitive way benefiting women.

The Parliament of Georgia adopted the Law on Gender Equality in 2010. The Law gives the Advisory Council on Gender Equality a permanent mandate to monitor the implementation of national action plans on gender equality, check the gender component of legislative acts, make recommendations and provide annual reports to the Parliament. Article 13 of the law states that local self-government bodies along with central legislative bodies are obliged to ensure identification and elimination of discrimination based upon sex. The budget, socio-economic development priorities, municipal programmes and plans of local self-government bodies are to be implemented in such a way as to exclude any kind of discrimination based upon sex. This Article also indicates that the state authorities are obliged to provide organizational, informational and other support to the local self-government bodies for the prevention of discrimination based upon sex and protection of universally recognized human rights and freedom of activities.¹⁵

From 2011 the existence of a gender sensitive governmental document formed a good basis for the ALCP to provide additional support to mainstream gender and involve local partners and authorities in the implementation of gender programmes aiming at transforming the existing gender systems and relations at all levels.

On May 2014 Supreme Council of Ajara (legislative body of Ajara Autonomous Republic) adopted the special degree on the establishment of Gender Equality Council at the Supreme council of Ajara. It was established according to the 12th paragraph of the Law of Georgia on “Gender Equality” and is comprised with 8 members of council.¹⁶ Nationally the Ministry of Infrastructure and Regional development also developed an initiative to appoint Gender Advisors (the initiative was supported by civil society organizations) to municipalities. To date the majority of municipalities have appointed advisors but a significant minority remain vacant and ongoing support and a framework for them in which to operate emanating from and directed by the MRDI has been negligible. It is in this hiatus that the ALCP currently places its work

CULTURAL AND RELIGIOUS FACTORS

Ajara is very distinctive part of Georgia. For 300 years this region was occupied by the Ottoman Empire, only in 1879 after Russo-Turkish war Ajara was liberated and reintegrated into Georgia. For three centuries Ottoman rule influenced the cultural and social construct of the local society. Muslim religion is still dominant in some villages of the region and set up and very much affected the local cultural patterns related to women and men. For example, Rikheti, Ghorjomi, Didajara and Khikhadziri villages in Khulo Municipality are mainly Muslim. Muslim worship places are in each village. Women visit mosques only on big religious holidays, worship is perceived as men’s occupation, but women have to support men in this worship activity, by being household oriented and create comfort for men in various ways: being subservient, care for children, being good tempered. In Ghorjomi community women wear scarves. They pray several

¹⁵ Gender Analysis of the SDC-funded and the, Mercy Corps-implemented Market Alliances against Poverty’ Programme Area, study conducted in 2011

¹⁶ www.Matsne.ge N106-ჯ.ბ.გ.ს.

times a day. In the families where old generation lives, young women are subordinated to the household rules, they ask mother in laws to visit neighbors or travel to other villages to friends or relatives.

Gelin - it was the title of the daughter in law. Ajarian gelins were absolutely subservient to the father in law. Many such traditions no longer exist. These traditions were very severe for women, especially for young women who just entered the family and had a lot of masters including parents in law, husband and entire society, controlling her behavior, manner and everything she did.

Islam is still a major influence, especially in upper Ajara communities. There are special schools at the mosques and worship places in Khulo municipality; it is stated that this is not religious education, but young people grow up with conservative views and religious concepts.

There is serious problem with domestic violence. It was noted that religion does not constrain men's drinking, while there is quite hard demands to women to be subordinate to men and be the face of the family. It was also stated that gender based violence is a serious problem and women do not know how to deal with this problem.

There is still a strong legacy of historical, cultural and religious factors that hinder women's full engagement in social and economic life.

THE MUNICIPALITIES IN FOCUS

The Alliances Lesser Caucasus Ajara Programme target area covers all five municipalities of Ajara region: Khulo, Shuakhevi, Keda, Khelvachauri and Kobuleti.

The differences observed in the municipalities are mainly related to the geographical location. Geography and agro ecological zone has determined the type of agriculture practices. In the low zone municipalities (Kobuleti and Khelvachauri) citrus, beekeeping and vegetables are the main income generating agricultural activities, while in the mountainous municipalities (Keda, Shuakhevi and Khulo) livestock husbandry is more common. The defining characteristic while comparing the municipalities is that lower zone municipalities have better access to the services as the distance to the Batumi agrarian market is minimal. It is very important to emphasize such issues, as they are crucial for the understanding challenges and issues of gender in the region.

Khulo municipality: is located at an altitude of between 400-3007 meters above sea level, includes 1 urban settlement and 83 villages, united into 12 administrative units. The total population is 35 502¹⁷, gender distribution is the following: female – 17 146; male – 16 264. Spanning from the top of the Goderdzi Pass to the border with Shuakhevi, people mostly live where some cultivable land is available. The winter is quite severe, during which almost all roads are closed for about a month, due to snowfalls. There is great potential for winter and summer resort development. There is a basic ski resort in Goderdzi and a summer resort with basic amenities in Beshumi.

Shuakhevi municipality: is located at an altitude of between 420-2818 meters above sea level, includes 68 villages united into 9 administrative units. The total population is 20 283 people, gender distribution is following: female – 11 104; male – 10 746. The Batumi-Akhaltsikhe national highway passes through the municipality. Almost all villages in the alpine zone (Chirukhi, Jinali, Tomasheti, Saghoria, Ghoma) have great potential for tourism and resort development. Development of proper infrastructure would attract lots of tourists there. Gomarduli is a ski resort with serious tourist potential; there are several guest houses and private cottages in Gomarduli and also a ski track.

Keda municipality: is located at an altitude of between 200-2441 meters above sea level, includes 59 villages that are united in the 9 administrative units. The total population is 21 244, the gender distribution is following: female – 10 073, male – 9 951. With no official resort, potential for rural tourism lies in historical sites, unspoiled environment, mineral waters and Makhuntseti waterfall. There is some gold and copper mining.

Khelvachauri municipality: is located at an altitude of between 500-1200 above sea level, includes 36 villages that are united in the 11 administrative units. The total population is 63 528 people, the gender distribution is following: female – 32 580, male - 30 948. Most of the Khelvachauri municipality is highland characterized by shortage of land. It is quite unique in its geography and climatic conditions. Khelvachauri municipality is very attractive for tourists, during the summer time many tourists are coming for hiking and sightseeing and there is great potential for development of rural tourism.

Kobuleti municipality: is located on the Black Sea Coast and encompasses mountains beyond lying at an altitude of between 0 m to 2996 meters above sea level. It includes 48 villages that are united in 20 administrative units. The total population of the municipality is 91 600, the gender distribution is the following: female – 44 795, male – 43 268. Kobuleti municipality is rich in historical monuments and sightseeing. The Kintrishi and Tikeri reserve areas are unique with their bio diversity. One can find rare flora in the Ispani marsh. The main source of income for the population is agriculture and tourism.

¹⁷ the latest available data from 2002

The Gender Analysis is conducted in the initial state of the project implementation. The field work was conducted in the period of September, October and December of 2014.

The present analysis is based on formal and informal research instruments. Formal methods:

- ❖ Desk research reviewing current studies and theoretical frameworks on WEE concept;
- ❖ Focus groups with local women and municipality representatives

Informal methods:

- ❖ Women's stories, evidence based approach: travelling in the countryside, interviewing ordinary people working in the fields or feeding the livestock along the road, visiting families, talking with local government representatives, visiting local community museums, schools, kindergartens, village and town shops, all places where women can be seen;
- ❖ Interviews with ALCP staff members who conducted market analysis and focus group study before gender analysis was conducted.

THE RESEARCH METHODOLOGY

14 women's Focus Groups with farm women and municipalities were organized in 5 different municipalities of Ajara:

- Khulo: 4 groups with 48 participants
- Shuakhevi: 3 groups with 32 participants
- Keda: 2 groups 31 participants
- Khelvachauri: 3 groups with 18 participants
- Kobuleti: 3 groups with 34 participants

The target groups were chosen according to criteria described below, but the major requirement was to involve women for whom animal husbandry as a main occupation.

The rationale for location selection for the focus groups: locations were chosen to ensure a cross section of geographical, religious and cultural criteria considered vital to the research. These were:

- ❖ Villages with large number of livestock¹⁸
- ❖ Upper Ajara regions, far from the centre¹⁹

¹⁸ source: Geostat

- ❖ Coastline Ajara involved in summer tourism
- ❖ Muslim communities
- ❖ Mixed communities (mixed from religious communities Christians and Muslims)

Table 1. Gender Focus Groups with Farm Women and Number of Participants by Municipality

Municipalities	Khulo	Shuakhevi	Keda	Khelvachauri	Kobuleti
Villages	Ghordjomi	Gomarduli	Merisi	Adjaristskali	Tsetskhlauri
	Didajara	Nigazeuli	Tskhmerisi	Akhalsheni	Kvirike
	Khikhadziri	Shubani			Chakvi
	Riketi				
Total Number of Women Interviewed	45	29	19	9	23

In addition to Focus groups with local women, municipality representatives' focus groups were also organized in each municipality center. (See Annex 2 & 3)

In total 164 persons were interviewed during the field work in October 2014. As a result of the analysis, the findings were identified and recommendations for further programme consideration including the development of assumptions and indicator development and adjustment were provided.

As a result of the focus group research a variety of key actors were identified and a gender map was created. The actors have different experiences, occupations and scope of activities. They are potential stakeholders and leverage points for service providers in the program implementation phase.

Women Only Focus Groups

It is well known that dominant group influences can alter the opinions and behaviors of subordinate group members. The focus group as a methodology was applied in social sciences to avoid such implications and to let subordinate groups speak out in a safe and equitable environment. So the women only groups were invited to environments in which they felt comfortable (for example, kindergarten).

Taking into account traditional discriminative and suppressive stereotypes and cultural views of the region we presume that women are a subordinate group. Women sometimes express men's opinions or simply vocalize traditional views. But again, the focus group methodology was considered the best option to invite women to discuss their everyday problems, encourage them

¹⁹ Center in the text means Batumi

to see them from new angle and to find their own or collective strength for transformations in the area of livestock.

Results Analysis and Presentation

Research questions were formulated and analysis and presentation of the results based on a categorization in accordance with issues in line with SDC Gender guidelines. Research questions touched upon through focus groups and interviews were grouped into the following categories:

1. Role distribution among men and women in the livestock husbandry, the household and community.
2. Women's access to the market and information
3. Decision-making at household level
4. Women's access to decision-making at the community and local government level
5. Decision-making opportunities for women in Ajara
6. External and internal perspective on women's access to decision-making and influence over policy formulation
7. Gender and environment
8. Gender inequalities and needs

RESULTS

ROLE DISTRIBUTION AMONG MEN AND WOMEN

The roles of women and men usually differ in relations to the kind of work they do. Work that is done at home is considered to be women's work—which includes tending the cattle and some of the field activities—whilst the work done outside of the house and requiring physical strength is considered to be a man's task. Women physical work is also considerable and sometimes they do as much as their family member men. Existing inequalities in the division of domestic tasks are perceived as a natural order.

The Reproductive Roles

The reproductive roles include activities that take place mainly at household level. These activities are unpaid because they are seen as «natural». Moreover, women are more involved than men in the reproductive role.²⁰ The structural discrimination could be observed in the distribution of roles between women and men. It is noticeable that men are mainly in the productive sector, women work in both, productive and reproductive sectors. The majority of focus group women participants stated that they share household work with their male family members, but it also should be noticed that men are mostly working in productive sector – they are involved in local politics and business, so they have opportunities to develop professionally. But women have to combine those concerns about advancing in the world of work with all of the concerns of caring for their children and other family members. And of course, that requires a lot of their time.

²⁰ SDC definition of Reproductive roles

Women in the program area lead hard lives. Their morning usually starts around 6am and continues until 10-11pm. Every day women are usually busy with ordinary household routine: food preparation, laundry, cleaning the house, baking bread, preparing Kaimaghi²¹ and other traditional food, taking care of the children and elderly people. They are especially busy in spring, summer and early autumn when their huge list of responsibilities also includes the harvesting of fruits and vegetables alongside other tasks to prepare for the upcoming long and severe winter especially in the mountainous part of Ajara: Khulo, Keda and Shuakhevi municipalities. For more than 6 months upper Ajara villages are practically dysfunctional in terms of outdoor activities. Livestock is on indoor feeding, which is equally run by men and women as women state, but while they were filling the questionnaire on distribution of functions in livestock husbandry, in the majority of activities women were engaged, not the men. And as women say, this was because of the fact that men are not at home.

Even though women think that the work is equally divided between the husband and his wife, a woman's work load is still much greater than that of a man who typically comes home from work in the field, eats, rests or goes out for some socializing with his friends while women need to finish up with washing and other housekeeping related activities.

The Table 2 below details the list of activities which women undertake on a daily basis. The timings are averaged across the year when in winter there is less milking and making of dairy products and in summer there is less care of livestock as they are in the pastures.²²

Day of a woman in Khulo Municipality

"I wake up early in the morning at 6-7 o'clock. The first activity is to clean the livestock shelter and prepare animal for milking, then I milk cow in the barn. Then I let out cattle for feeding. After that I take care of milk, make cheese or make matsoni, special yoghurt. After that help kids to prepare for school. Women do practically everything. Men work in Batumi or in Turkey. Women say that they adjusted to this life, being alone, "so when men are back home, we ask them to go back as we are used to silent and calm life".

²¹ Traditional Ajarian milk product

²² Most of the interviewed women who were working were working at the municipality, kindergarten, or were teachers at village schools. They spend 6-7 hours at work

Table 2. What time do women dedicate to each activity?

#	Daily activity ²³	Time used	
		Lowland ²⁴	Highland ²⁵
1.	Sleep	7 hours	6 hours ²⁶
2.	Eating	1 hour	
3.	Attending to oneself and hygiene	30 minutes	
5.	Attending livestock in the household Feeding/cleaning/treatment	1 hour	2 hours ²⁷
6.	Milking	30 minutes	2 hour
7.	Production of dairy products	1 hour	2 hour
8.	Sale of the dairy products	1 hour Note: women in the lowland municipalities sell dairy products by themselves, as the distance to the agrarian market is minimal	3 hours Note: Usually women in the highland municipalities do not go to sell products, men are mainly responsible for sale, however if they do it would take the above.. ²⁸
8.	Attending to the orchard & vegetable gardens & fields	1 hour ²⁹	3 – 4 hour
9.	Attending to poultry	30 minutes	
10.	Household activities (washing, cleaning)	1 hour	
11.	Cooking	1 hour	
13.	Attending to children (hygiene, eating and healthcare)	30 minutes	
14.	Attending to the education of children	30 minutes	No time in the most cases
15.	Taking children to education and/or other activities (music, sports)	1 hour	No time
16.	Interaction with neighbors/relatives	1 hour	30 minutes

²³ These timings are broadly averaged across the year and when the woman is based at home. In summer many women go to the summer pastures where work loads and timings will alter.

²⁴ Khelvachauri and Kobuleti municipalities

²⁵ Khulo, Shuakhevi and Keda municipalities

²⁶ They have more cattle and therefore get up earlier to milk

²⁷ The number of the cattle in the highland is more than in the lowland, that is why time spending for the livestock husbandry is more here

²⁸ Interviews in Khulo villages

²⁹ In the lowland HH's land parcels are smaller, and larger plantation outside the HH are mainly citrus and nuts which require shorter seasonal input from women, while in the highland families have larger fields or plots of potato, vegetables, fruits which require more labour.

17.	Talking over the telephone	10 minutes	5 minutes
18.	Using computer	1 hour	Most do not have computers
19.	Watching TV	3 hours	2 hours
20.	Purchase of household items/food	1 hour	Possibly only once a week, or once in month travelling to municipality centre or to Batumi. Usually men perform this activity
22.	Leisure	1 hour ³⁰	No time

The Productive Roles

The productive role refers to activities of women and men that produce economic resources, in cash or kind. In many contexts, women work at home and their productive work is invisible (e.g. doing piecework for factories from home). Subsistence farming or contribution to cash crop farming, in which many women are involved, is a productive task. In many contexts, men are involved in more remunerative and formal forms of work than women.³¹ During tourism season in summer, women (especially, from Kobuleti municipality) also work in Kobuleti or Batumi resorts, serving in guesthouses, bars, restaurants and hotels.

Women look after livestock twice in a day in terms of milking. In addition they go to the field and help their husbands in different land cultivation and harvesting activities. In meat sector and beekeeping men are leading, men have access to cash and market. Women are oriented mostly to household related activities and processing milk and selling milk from home.

Milking cows twice a day takes up a considerable amount of time. The cleaning of the animals shelters and feeding is a job for the men although there are many cases when women are heavily involved in shelter cleaning and feeding, especially when a women is either widow or her husband has gone abroad or to another region to serve as a migrant worker.

Women from mountainous part of Ajara, especially from Khulo municipality, do not go to the market to sell their goods. This work is performed by men. Men do outside work, and even selling the products. Men are involved in marketing but mostly in terms of selling large volumes of product, such as potatoes, which must be transported by car or truck. Men also play the main role in the selling of livestock and meat. “There is no family in the village who can survive only on animal husbandry. The families can sustain themselves if members are employed at public or private institutions or if men go for seasonal work in Turkey”, (women in Ghorjomi).

Women in beekeeping

Women are less involved in beekeeping, as it is recognized as the male sphere, but sometimes female members of family also help, i.e. extraction of the honey from beehive or collecting

³⁰ Visiting neighbours, talking, have a cup of coffee

³¹ SDC Gender Equality toolkit

beeswax (cleaning frames, etc.). It is worth to mention that there are some women beekeepers in the region and almost all of them received the knowledge about beekeeping from their fathers. Table 3 below shows the role distribution in the beekeeping sector.

Table 3: Gender Matrix in Beekeeping

Activities	W	M	G	B
Selling honey and beeswax	O	X		
Supervision and care of bee colonies		X		O
Purchasing of inputs (medicine, honeycombs, etc.)		X		
Artificial nutrition (sugar syrup and other vitamins)		X		O
Preventive activities against diseases (varroa, nosema, etc.)		X		O
Breeding (natural swarming)	O	X	O	O
Transhumance of bee colonies		X		O
Extraction of honey and collecting of beeswax	O	X	O	O

Access to summer pastures

Summer pastures bring additional income to families. Mostly older people in the family take cattle in the summer pastures. They spend there all summer and in the mid-September they come back. Many families take cattle from neighbors and get quite a good income.

Women, especially elderly (40 and older) women, are actively involved in summer pasturing. They say that this is good income for family, as it is possible to earn money for the whole year. Women wake up early in the morning (6 o'clock), clean and milk the cows. All of the cattle come out of the shed at the exact same time as the herdsman comes to take them to the pasture. Then women start to make Ajarian cheese "Chechili", as it can be stored for longer period of time than Imeruli or Sulguni;

Woman from Shuakhevi Municipality

"We stay at summer pastures for 4 months. We collect, approximately, 150-200 kg cheese, 180-200 kg butter, also, cottage cheese and local milk product kaimaghi. We sell milk products to our clients in the mountains or in Batumi".

Gender Aspect of Involvement of Children

Mothers try not to burden their daughters and sons with livestock related activities. But there are many cases when children are actively involved in this sphere. Children are involved in the animal husbandry. Sons are shepherding, girls are involved in milking cattle, and helping mother with making milk products. Children spend summer with their parents at summer pastures, when the families move there for four months with 150-200 cattle. Youngsters of the family also participate in the livestock related activities. Women and men both go to Turkey for seasonal work and sometimes elder children also go with parents and there was a case when child got very sick and was hardly saved.

Women do everything to generate more income. Employed women are still busy with milk processing and selling of milk products, if they have orchards they sell everything they grow vegetables and fruits, they work in the potato fields and help men in hard work. Unemployed women are mainly busy with livestock. The focus group interviews highlighted that women in Ajara prefer employment rather than working in the village without return on labor. They have traditional skills sewing, knitting, embroidering, and making bed and linen, they express their desire to be employed in small factories where they could use these skills and have access to cash as they call “real Money”.

Preferred profession for women is teacher’ profession, in this case the time is guaranteed for family, and woman does not need to spend 8-9 hours at work. Women want paid jobs, they do not want to be mainly preoccupied by livestock, which is difficult and costly. They want better life and their visioning is wishful thinking on improved life, earning money and being independent.

WOMEN’S ACCESS TO THE MARKET AND INFORMATION

Women do not travel as often as men. Especially Khulo villages are isolated from the outside world. Women do not go to municipality centre or in Batumi for shopping or selling their products. If women want to pay for cell phones, even in this case they have to give money to men to pay in the town where the payment terminals are.

On the question if women go to town or municipality center for selling milk products and buying necessary things for the family, the answer was - “we do not go, our husbands travel to the city and we ask them to buy things. We also have very good shops in the village.” Sometimes women want to hide their limited opportunity to travel, with the fact that village shop could also provide all necessary products.

In the highland communities it is still a problem for a woman to go to the market, because of the very traditional and conservative culture still existing in these communities. Therein, the women either do not express an interest or are limited in their ability to access markets because of the perception that “a woman should sit at home and take care of the family and the children.”

Physical mobility becomes real problem in late autumn, winter and early spring time, especially for upper Ajara villages, as traveling to Batumi is very difficult due to the snowfalls.

In Ghorjomi, Khulo municipality, the focus group was conducted in the building of local kindergarten. It was mentioned by participants that “the kindergarten opened five years ago by local municipality. It brought big changes in the lives of women in Ghorjomi”. Women before that especially young ones who married very early in this community were not allowed to leave the gate of home yard. After the place for kids emerged, young women started to took kids in the kindergarten, while were able to cross the home borders and even to enter the local shop to buy things, talk to the neighbors and be more informative.

The kindergarten also contributed to the changes in the men's attitude towards childcare. It was shame for men to take kids for a walk or hold child in his hands. Since the kindergarten was opened men happened to be involved child caring activities. Stereotypes were deconstructed.

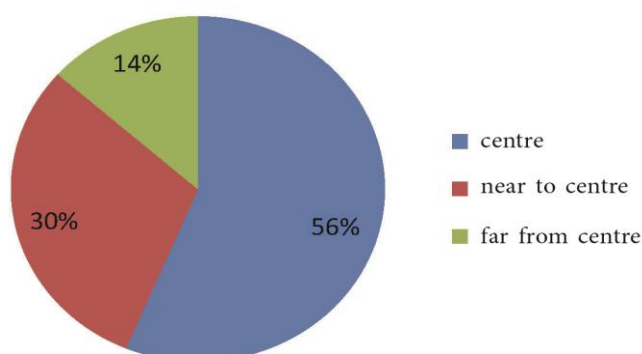
In Muslim villages, unlike women, men gather on Fridays at the mosque. This is good time for praying and exchanging information. In the non-Muslim communities, men gather at “Birja” for chatting, while women mainly gather in the yards or houses with the neighbours and talk about their issues, like child education, livestock husbandry, beekeeping, etc. This practice is more common in the upper villages. In the lower zone municipalities (Khelvachauri and Kobuleti), women are mainly employed in the state and private sectors, and this is also the reason of the low number of the cattle in these areas.

DECISION-MAKING AT THE HOUSEHOLD LEVEL

In order to get in-depth information on the women's perceptions on the decision-making process at the household and community levels several questions (see Annex 4: Focus Groups Questions) were asked during the survey. Also, after focus groups discussion, each woman filled in Table of Division of Roles and Responsibilities (see Annex 5; Table 5: Division of Labour According to Gender), including self-projection test. Women had to define their place in the household by marking the place in the circle (see Annex 6: Projection Test).

Those who marked center or close to the center explained this decision with overload in household activities, as their role at home could not be substituted by others (elderly in the family or husband) or they argued that they make decisions with other family members on the equal basis. Those who marked close to the outside borders, explained that they have no say at home, as men or elder people in the family make decisions on various issues related to household activities or farming. Women do not feel themselves enough empowered to allow themselves be equal decision-makers in the household. For the results please see the Graph 1 below:

Graph 1: Women's self-projection on their place in the household



56% of the women recognize themselves in the center of the family. These women emphasized their role in the process of the decision-making at the household level. They are the main

producers of the dairy products and making decisions in this regard. It is important to note that mostly the husbands of these women are working abroad (Turkey) and women have to take lead in the household.

30 % of the women near to the center noted that the main decisions are made by the man but women are asked for their opinion in most cases.

14% of the women are part of the families where the men are the lead of the household, who take all decisions by themselves. Women have to take care of the cattle, their children, house; young girls do not have time to attend schools, as they are obliged to do work around house. This tends to happen mainly in the Muslim communities.

Women are household “protectors”, they are very important in dealing the family burden while men are working in Turkey or in Batumi. Women who leave families to work abroad (mainly in Turkey) become breadwinners and their word in the household is decisive. It was observed that women, who work at seasonal works in Turkey and earn money, have high self-confidence and they are empowered by the income they earn and by the benefit they bring to their families.

“Georgian women are associated with mother and household activities, sometimes women know more about the common issue than men. But as there are so many stereotypes and prejudices this knowledge and deep understanding of the problem stays without attention“(Shuakhevi Municipality).

Male respondents actively advocate the idea, that they assist wives and that labour is fairly distributed. “Women help man in mowing, livestock feeding, shepherd, barn cleaning”. Women are collecting mowed herbs. Women are overloaded”, they underline.

While asking about the spending the money, women answered that do it together with other family members. Income is equally distributed and they buy those things that are necessary for the family.

WOMEN’S ACCESS TO THE DECISION-MAKING AT THE COMMUNITY LEVEL

There are ambivalent opinions and perceptions of women’s role in community decision-making. On the one hand women say they do not participate in the community meetings, as this is men’s job. On the other hand, they mentioned that they used to be part of the meetings but no one listened to their opinions and none of their demands have been heard. Male participants do not take them seriously. It was observed that in upper Ajara communities (especially Khulo) women are more isolated from community decision-making than in other municipalities. Women are not welcomed at the community meeting, as it is considered as the men’s place.

According to the female member of Shuakhevi municipality council, there was no case when ordinary rural women participated in the community meetings. The reason of that is the patriarchal culture and mentality. Women think that this is not their business and also they are not encouraged to do so by entire community.

“There is problem to involve women in community meetings, it is almost impossible. I do not know how to do it”, (male member of the Municipality council).

Reasons for lack of involvement given by focus group participants are the following: women have no information, they are less educated, they lack time and they are very busy with household activities. They are first of all accountable to husband and elder family members. They have mentioned that from village Ghorjomi women do not cross the fence of their yards.

Women in Khulo municipality

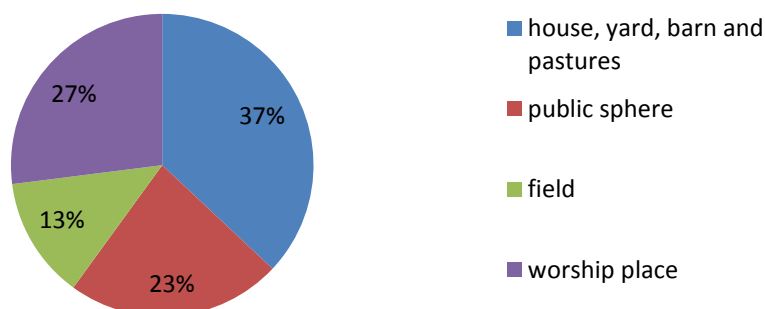
“Women do not participate in community village meetings, we have no time, and also this is men’s business. We are busy with household work and have no wish to participate.”

“Women say that every time they have raise issues, it was not properly addressed by local municipality. And we know our voice is not heard. So what is the reason to attend the meetings?”

Women raised an issue to construct mill in the village, as there is not and we have to take big sacks of maize in another village. Which is very difficult, but our need is always ignored.”

Focus groups participants were given projection test on women’s role in community life. They were asked to mark places where usually they are presented: house, potato field, barn, orchard, worship place, school, and community gathering place. Women are mainly represented (as they marked) at household, yard, field and barn. Women who are employed at schools or other institutions marked public places as well. Graph 2 below presents the results:

Graph 2: Women’s self-projection on their role in community



There is less opportunity and motivation for women to be presented at public decision making fora and be visible there. Women are more likely to be involved in the public sphere if their husbands are not present (working abroad) and they have to deal all the issues by themselves.

In the Muslim communities, women attend mosque for praying only during the fasting period. There is special place hidden with curtains for women. At other times they pray at home. In the mixed communities, women living near to the municipality centre attend liturgy at the church almost every weekend.

But there is still sense of women's invisibility and disempowerment. It's essential to sustain the trend of gender transformation and overcome women invisibility tendency and historical background though well-planned and well-constructed programming on all levels and in all sectors with participation of relevant stakeholders.

WOMEN'S ACCESS TO DECISION-MAKING AT THE LOCAL GOVERNMENT LEVEL

The representative of the municipalities stated that the *Gamgeoba* has citizen's time twice a week and tens of citizens are coming to the municipality building with various complaints and requests and most of them are women for the personal and social issues.

It is serious obstacle for women to be involved in election campaign. It's difficult to travel for them. As well as restrictions to general mobility, winter conditions can be very severe. As women are less mobile and flexible this restricts them from putting their names in election lists. However men do not hide the fact that women are very creative, and the most problematic issues are raised by them and are always in the context and for the well-being of the whole community.

The number of the female members in the local municipal bodies is quite limited. The Table 3 below shows the gender balance in the municipal body.

Table 4 Gender Balance in Municipal Body - Sakrebulo

Municipality	# of Sakrebulo Members	# of Women Sakrebulo Members	% of Women Sakrebulo Members
Khulo	28	1	4 %
Shuakhevi	24	1	4 %
Keda	24	2	8 %
Khelvachauri	26	2	12 %
Kobuleti	35	5	14 %
Total	137	11	9 %

The spheres of involvement of the female members are human rights, social and health issues and promotion of culture and art. Women employed in local government bodies represent approximately 20-30 % of whole employed personnel. It varies according to regions. Sakrebulo member women identified the following reasons why women are not well presented at formal governance bodies:

1. Women have no will to be in governance;
2. Women have less opportunity to travel and spend time away from the family;
3. Women have the feeling that it does not matter if they are present or not in politics, as they perceive that their voice is not heard and respected in any way.

Chairmen of Sakrebulo joked that men are well-consulted by women, then they attend community meetings. Mostly women's ideas are voiced by men. This expression again shows the fact that women real participation is not very much welcome and men are very sceptical about women in local politics. They seem "horrified" by the word gender:

"We have good life, and our women have good life, we do not want changes," – says one of the members of council.

GENDER AND ENVIRONMENT

Wild animals represent serious concern for female livestock keepers in Ajara. During the focus groups in each municipality it was mentioned that almost every day there are cases of attacks from wild animals to the livestock and even people. There are frequent attacks from bears and wolves livestock is either dying with injuries or need serious treatment, which is also a problem. Locals have no knowledge or skills how to tackle this problem. They ask for help to local municipality, but municipal bodies are not able even to send vets for treating injured livestock.

The women explained that Turkey has serious protection fences, animals are escaping to North and that's why they attack our villages. There should be electric fences which could stop their invasion into the villages and yards.

"Local government must have special service to assist injured animals on time. When my cattle was injured by wolves, I called Shuakhevi Gamgeoba and ask for vet. But we did not receive any help. Then I treated the cattle by myself. To say truth I am afraid of rabies" – (Women in Shuakhevi).

During the field work municipality representatives suggested to work on this issues together in the framework of either existing institutional set up or create institutions which could effectively deal with DRR issues.

GENDER INEQUALITIES AND NEEDS

Women and men have different needs in the target area.

Needs Expressed by Women:

- Greater opportunities for paid work were most often named as a priority (factories, small shops, manufactures). Women expressed their willingness to work and use their knowledge and get paid.
- There is need for the place where women can meet. In the interviews and discussion they say that it was great when film showings were organized in the villages. There are houses of culture and museums in the most villages, but they are not active or accessible to the women.
- The need for equipment was expressed in regard to the role and tasks of men such as cars, tractors and advanced agricultural technology in order to increase the effectiveness of men's work in favor of the household. Women expressed willingness to have milking machines, or have access to the dairy enterprises buying raw milk that will reduce time of the work and will be more beneficiary in terms of the income.

- The majority of women named the availability of a water facility within their yards and proper irrigation systems which could also save their time and reduce their work load. Women complain about the degraded irrigation system and drought which is very common for the last period.
- There is need for improved breeds of livestock, as everyone complains about this problem.

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

Gender inequalities and needs are not easily expressed by men. They do not see the inequalities. Their understanding of current household set up and distribution of functions is natural order and there is no need for changes.

CONCLUSION AND RECOMMENDATIONS

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

In Khulo municipality, there are communities where women's physical mobility is rather limited. Women do not travel to Batumi or even to municipality centres. Again men are in charge of travelling town and bring all necessary products for household.

Shuakhevi has the same problems; they are quite far from the regional centre. During the winter time these places are cut from the outside world. If people want to pay for mobile phone, they give money to mini bus drivers to pay in the municipality centre.

In the communities with mosques, the schools are functioning through the mosque that is only for boys. In the centers where big schools are located boys and girls attend schools equally.

In Khelvachauri that people objected to build Mosque in the village, not because they are against Islam, it's their religion, but they do not want to have in the village or community only mosque for their children, they prefer to have education centre good library and more opportunities for their children.

There is serious problem with loans. Observing the municipality towns there are a lot of microfinance organizations. There is no family which has no loan from banks or microfinance institutions. People take loans for education of their children, family celebrations (weddings, circumcision, Baptism, funerals), to buy household technique and etc. And it's very difficult for families to pay. Whole incomes often goes to banks and microfinance institutions.

Women and men go to work in Turkey. In Khulo, Shuakhevi and Keda there are fewer cases when women go to Turkey for seasonal work, but in Kobuleti and Khelvachauri it is mostly women who take seasonal jobs in Turkey.

Women tend to be involved equally in decision-making at the household level in buying food or clothing for family members although there are cases in which the agreement with the male head of the family was required. Men took sole decisions while making larger investments related to agricultural machinery. Women's opinion in larger economic decisions was sometimes considered by men.

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

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

In order to increase women involvement in decision-making it's important to strengthen capacity of local self-government bodies to perform their duties in gender sensitive governance and to undertake all the obligations stated in the Law on Gender equality and action plan for the implementation of gender legislation.

The following activities could contribute to more visible role of women in community decision making:

- Awareness building of local self-government representatives in gender equality, sensitize local government in gender;
- Providing updated Gender equality guidelines for Local self-governance bodies.
- Advocating for appointing of gender advisers in all municipalities of Ajara;
- Assisting municipalities in the capacity building of gender advisers;
- Facilitate conduction of gender analysis of local self-government programmes;
- Facilitating generation of ideas on gender sensitive programming and budgeting at the municipalities;
- Facilitating development of local tourism strategies for each municipality which are gender sensitive and enabling women to benefit from its implementation;
- Cooperate with gender equality council in Ajara; organize gender course for Ajarian ministries; especially for the ministry of finance and economy and the ministry of agriculture.
- Facilitate the initiation of Women's Councils in the communities to be established reason to advocate certain policies at the local self-governance level (on improvement of local infrastructure, social issues, gender based violence and etc.);
- Ajara is rich in folklore traditions. In the villages which have very rich traditions of singing and dancing women are free and more active. It is important to promote this direction and strengthen women's cultural related initiatives (these women are also actively involved in livestock husbandry).
- Active communication of local women, to empower them with meeting famous and well-known people; this initiative will help women to develop self-confidence and better articulate their needs at household and community level.
- Help Local municipalities to draft youth development strategy and involve in this process women, girls, boys and men.

The programme is very advanced in terms of gender mainstreaming. Systematic gender analysis and reporting is being conducted. It is a rule to provide gender related updates, adjustments and corrections.

It is essential to continue this policy considering gender components in interventions around infrastructural facility provisions. It is necessary to make sure that building designs accommodate women's requirements. It means direct and accurate gender needs assessment for each intervention need to be conducted.

Since women are more involved in milking and in the processing and sale of milk and dairy products and as they claimed in the most cases, dairy entities buying raw milk would help them to free time. Further development of milk collection and a market infrastructure, as well as supporting services, will help women to perform their functions more effectively and save time and labour which can be used for other purposes.

Access to mechanization will enable men to spend less time in the field and more time on supporting their women which will remove some of the pressure facing women. Importantly, women will not participate in hay making which will also take pressure from women and allow them to have more time for other work.

When implementing interventions through rural service providers, recommend service providers to ensure maximum customer coverage (i.e. ensure women's participation as consumers).

Access to services, information and opportunities determines the quality of women's decision-making authority. Access is limited because of underdeveloped economy, lack of strategies and bad planning (not sensitive towards gender equality issues). Men also lack of access to services, information, opportunities. There is serious need to promote policies and planning that could target overall constraints for men and women and undertake serious steps to overcome them.

Table 1: List of Gender Related Projects and Programmes

Name of Projects and Programs	Implementing Bodies	Donor
1. „Gender Equality in the Political Processes”	The Supreme Council of Ajara Autonomous Republic with the help of NGO “Gender Equality Network”	The project is financed by the International Foundation for Electoral Systems (IFES) and United States Agency for International Development (USAID) in the scope of the project “Increased Confidence on the Electoral Processes”
2. “Talks on Gender” –TV programme	The programme is broadcasted on the Ajara Public Broadcaster	The programme is prepared with NGO Gender Equality Network by financing of Centre for Development of the Electoral Systems Reform and Education
3. Batumi Gender Consultation Council	Council is based in the Batumi City Hall, that aims to strengthen women’s rights and regional good governance in the region	Implementation is supported by the State Department of USA
4. Journalist’s Network for Gender Equality	Popularization of the Gender Equality and introduction of the gender issues to the society to increase awareness.	Project is supported by the United States Agency for International Development (USAID)

ANNEX 2: GENDER MAPPING TABLE

Gender Mapping

FG Survey 14 Villages

Khulo: Ghorjomi, Riketi, Khikhadziri.

Shuaxevi: Gomarduli, Nigazeuli, Shubani.

Keda: Merisi, Cxmorisi

Khelvachauri: Axalsheni, Acharisagmarti, Machaxlispiri

Kobuleti: Kvirike, Cecxlauri, Chakvi.

Please see **Annex 7** for the Gender Map

Gender Mapping			
Community	Name	Role	Contact Number
Khulo Municipality			
Khikadziri	Lamara Gabaidze	Small farmer	555 28 31 78
Khikadziri	Eka Gabaidze	Small farmer	598 09 93 61
Khikadziri	Lia Gorgadze	Small farmer	555 42 86 84
Khikadziri	Meri Jaiani	Small farmer	599 55 32 07
Khikadziri	Mzia Khalvashi	Small farmer	595 50 30 79
Khikadziri	Manana Gabaidze	Small farmer	558 16 21 20
Khikadziri	Keti Beridze	Small farmer	557 17 37 07
Khikadziri	Guguli Gorgadze	A clerk	598 09 49 82
Khikadziri	Guliko Gabaidze	Small farmer	598 91 58 07
Khikadziri	Naziko Surmanidze	A beekeeper	599 79 52 43
Ghorjomi	Khatuna Gorgadze	Small farmer	598 09 94 03
Ghorjomi	Natia Vanadze	A clerk	591 98 96 96
Ghorjomi	Tamara Adadze	Small farmer	598 09 49 32
Ghorjomi	Khatuna Adadze	Small farmer	598 09 94 63
Ghorjomi	Esma Adadze	Small farmer	598 09 94 12
Ghorjomi	Lia Tsetskhladze	Small farmer	591 98 99 73
Didachara	Asmat Gogadze	A teacher	591 71 64 52
Didachara	Brola Meladze	A teacher	591 05 43 23
Didachara	Lia Khozrevanidze	A teacher	598 09 33 66
Didachara	Marina Gobadze	A teacher	599 28 85 81
Didachara	Liana Dekanadze	A beekeeper	591 71 70 11

Didachara	Maguli Tsulukidze	Small farmer	595 91 86 45
Didachara	Dali Tsulukidze	Small farmer	598 09 21 20
Didachara	Guguli Gobadze	A teacher	591 71 70 32
Didachara	Tamila Xozrevanidze	A clerk	591 71 55 17
Didachara	Tsiala Tsulukidze	A librarian	591 95 55 68
Didachara	Rusudan Tsulukidze	Small farmer	
Didachara	Mavi Tsulukidze	A teacher	591 95 54 95
Didachara	Nargiz Tsulukidze	Small farmer	591 71 64 58
Didachara	Maia Gobadze	A teacher	598 09 06 75
Riketi	Dariko Kochalidze	Small farmer	591 71 81 78
Riketi	Nazibrola Shantadze	Small farmer	598 09 36 60
Riketi	Mziuri Kochalidze	Small farmer	595 90 05 31
Riketi	Guliko Kochalidze	Small farmer	538 91 15 71
Riketi	Naziko Kochalidze	Small farmer	591 71 82 10
Riketi	Tina Kochalidze	Small farmer	595 90 06 76
Riketi	Irma Kakhidze	Small farmer	591 71 82 17
Riketi	Marina Kochalidze	Small farmer	593 23 75 54
Riketi	Gulvardi Khozrevanidze	Small farmer	591 71 81 63
Riketi	Maia Kochalidze	A teacher	598 09 06 23
Riketi	Sofo Kochalidze	A beekeeper	557 67 05 25
Riketi	Nana Kedelidze	Small farmer	577 15 47 60
Riketi	Lamaza Khozrevanidze	A teacher	595 90 02 24
Riketi	Mzevinar Shainidze	A teacher	591 71 82 57
Riketi	Maguli Artmeladze	A teacher	591 71 81 82
Shuakhevi Municipality			
Shubani	Marina Putkaradze	A teacher	599 28 59 30
Shubani	Mzevinar Putkaradze	Small farmer	595 21 00 13
Shubani	Asmat Putkaradze	A teacher	591 71 60 00
Shubani	Melano Ebralidze	A journalist	591 71 60 28
Shubani	Lia Shengelia	Small farmer	595 10 01 68
Shubani	Gulardi Ebralidze	Small farmer	

Shubani	Makvala Putkaradze	Small farmer	
Shubani	Tsiuri Putkaradze	A teacher	591 71 60 18
Shubani	Tsiala Putkaradze	Small farmer	591 71 25 77
Shubani	Eter Mukutadze	An accountant	591 71 60 02
Shubani	Meri Beridze	Small farmer	599 28 60 03
Shubani	Dali Jumushadze	A nurse	591 71 60 20
Nigazeuli	Manana Putkaradze	Small farmer	591 98 28 88
Nigazeuli	Zoia Khimshiashvili	Small farmer	557 22 81 74
Nigazeuli	Iamze Khimshiashvili	Small farmer	568 70 08 84
Nigazeuli	Lia Khimshiashvili	Small farmer	598 09 71 30
Gomarduli	Madona Jakeli	A teacher, Small farmer	577 47 26 05
Gomarduli	Guguli Kiladze	A teacher	591 71 23 85
Gomarduli	Fati Nakashidze	A teacher, Small farmer	591 71 23 97
Gomarduli	Tsiala Ghoghobelidze	A teacher, Small farmer	577 47 58 58
Gomarduli	JuJuna Jakeli	Small farmer	577 72 57 55
Gomarduli	Ciala Chagalidze	A school director	577 17 57 60
Gomarduli	Mariam Jakeli	A credit officer	577 51 88
Gomarduli	Jujuna Jincharadze		
Gomarduli	Mzia Abashidze	Small farmer	558 35 67 79
Gomarduli	Nani Tarieladze	Small farmer	591 71 28 74
Gomarduli	Irma Jakeli	A pharmacist	557 29 01 31
Gomarduli	Natela Beridze	Small farmer	557 52 02 68
Gomarduli	Nanuli Karcivadze	Small farmer	595 89 84 71
Keda Municipality			
Tskhmorisi	Maguli Takidze	A nurse, small farmer	595 50 38 35
Tskhmorisi	Tamila Sirabidze	A teacher, small farmer	591 98 07 35
Tskhmorisi	Jujuna Machutadze	Small farmer	591 98 83 57
Tskhmorisi	Mziuri Ananidze	Small farmer	591 98 07 33
Tskhmorisi	Mzevinar Beridze	Small farmer	595 50 38 36
Tskhmorisi	Eter Shotadze	Small farmer	591 98 07 32
Tskhmorisi	Zauri Ananidze	Small farmer	591 98 83 73
Tskhmorisi	Malvina Ananidze	Small farmer	591 05 47 31

Tskhmorisi	Nona Mamuchadze	A beekeeper	591 71 89 62
Tskhmorisi	Iamze Gorgiladze	Small farmer	591 71 89 73
Tskhmorisi	Manana Mamuchadze	A teacher	591 98 84 12
Merisi	Marina Sakandelidze	The director of the House of Culture in Merisi	591 98 09 41
Merisi	Khatuna Dolidze	Small farmer	558 40 89 19
Merisi	Chito Kakhidze	Small farmer	599 26 80 47
Merisi	B. Lortkifanidze	Small farmer	
Merisi	J. Dolidze	Small farmer	
Merisi	Lali Tsiteladze	Small farmer	
Merisi	Zekie Turmanidze	Small farmer	
Merisi	Fatman Tsiteladze	Small farmer	591 98 08 42
Khelvachauri Municipality			
Acharisaghmarti	Nato Malakmadze	A teacher	591 95 54 36
Acharisaghmarti	Jujuna Salvaridze	A teacher	
Acharisaghmarti	Maia Salvaridze	Small farmer	593 62 47 76
Acharisaghmarti	Irina Tarieladze	Small farmer	593 22 79 52
Acharisaghmarti	Tamila Partenadze	A clerk	558 29 21 93
Acharisaghmarti	Ketevan Mjavanadze	A biologist	591 95 54 38
Akhalsheni	Marina Diasamidze	A seamstress	593 63 47 54
Akhalsheni	Natela Beridze	Small farmer	558 58 12 92
Akhalsheni	Tatiana Gogichaishvili	Small farmer	551 88 02 33
Kobuleti Municipality			
Chakvi	Nunu Kontselidze	A shop consultant	571 78 20 78
Chakvi	Inga Beridze	A shop consultant	593 19 24 24
Chakvi	Manana Dumbadze	An owner of the Cafe	588 20 95 94
Chakvi	Nato Khimshiashvili		593 53 64 94
Chakvi	Natela Varshandze	Professor at the Batumi University	577 14 10 49
Tsetskhlauri	Mzia Beridze	Small farmer	555 56 71 74
Tsetskhlauri	Susana Khalkhutaishvili	Small farmer	555 37 07 88
Tsetskhlauri	Alvariz Akhvlediani	Small farmer	

Tsetskhlauri	Jujuna Chaghalidze	Small farmer	593 10 62 21
Tsetskhlauri	Guliko Chaghalidze	Small farmer	557 96 40 45
Tsetskhlauri	Lia Chaghalidze	Small farmer	555 73 29 08
Tsetskhlauri	Naziko Chaghalidze	Small farmer	599 20 48 19
Tsetskhlauri	Eter Katamadze	Small farmer	568 83 20 11
Tsetskhlauri	Lela Tsetskhladze	Small farmer	595 71 22 48
Tsetskhlauri	Mzia Surmanidze	Small farmer	557 58 00 14
Tsetskhlauri	Ksenia Gorgadze	Small farmer	555 71 91 53
Tsetskhlauri	Dariko Jaiani	Small farmer	593 05 80 55
Kvirike	Natela Verulidze	Small farmer	591 60 04 70
Kvirike	Nana Maminaishvili	A nurse	599 24 74 89
Kvirike	Gulnara Dzneldze	A doctor	555 79 08 87
Kvirike	Mzia Meskhidze	A librarian	555 15 99 60
Kvirike	Meri Shainidze	Small farmer	599 55 73 32
Kvirike	Adeli Verulidze	The Representative of Gamgebeli	599 85 64 50

ANNEX 3: GENDER MAPPING TABLE – MUNICIPALITY REPRESENTATIVES

Khulo Municipality		
Name and Surname	Profession, Role	Contact Information
Jambul Khozrevanidze	The Chairman of Sakrebulo	593 19 31 31
Tornike Mikeladze	The Specialist in the Department of the Social and Media Relations	598 09 16 85
Otar Geladze	The Coalition “Georgian Dream”	598 09 12 12
Beglar Abashidze	The Coalition “Georgian Dream”	598 09 26 14
Mevlud Tsulukidze	The Member of Sakrebulo	591 98 16 60
Zaza Vanidze	The Head of the Department for Registration of Disaster Victims	599 13 15 28
Nargiz Dekanidze	The Chairman of the Health and Social Affairs Committee	598 09 05 41
Nodar Zoidze	The Chairman of the Spatial-Territorial Planning Committee	598 00 24 90
Irakli Bolkvadze	The Chairman of the Property and Natural Resources Management	599 24 39 31
Shuakhevi Municipality		
Nodar Karcivadze	The Chairman of Sakrebulo	599 85 21 15
Ednar Kejeradze	The Chairman of the Financial-Budget Issues Committee	599 85 19 91
Pati Chaghalidze	The Chairman of the Commission of the Mandate, Procedural and Ethic Issues	555 78 10 10
Keda Municipality		
Tsiuri Zakaradze	The Assistant of the Chairman of Sakrebulo	599 85 13 74
Nona Beridze	The Clerk in the Office of Sakrebulo	595 08 41 15
Vaja Bolkvazde	The Chairman of the United National Movement Party	599 85 13 13
Gocha Gorgiladze	The Chairman of the Committee	595 50 64 77
Khasan Abashidze	The Chairman of the Sakrebulo Committee	595 50 61 94
Roman Bedinadze	The Member of Sakrebulo	591 95 00 20
Jambul Surmanidze	The Member of Sakrebulo	555 49 80 94
Raindi Lortkipanidze	The Member of Sakrebulo	595 85 00 43
Romani Davitadze	The Member of Sakrebulo	595 50 64 11
Sofio Khabazi	The Specialist in the Department of the Social and Media Relations	599 85 12 21
Nona Tebidze	The Office of Sakrebulo	599 85 13 76

Guram Ananidze	The Deputy Chairman of Sakrebulo	591 95 00 99
Aslan Bolkvazde	The Head of the Sakrebulo Office	599 85 13 75
Khelvachauri Municipality		
Aslan Kakhidze	The Chairman of Sakrebulo in Khelvachauri Municipality	599 37-04-41
Julietta Chavleishvili	The Lawyer of Sakrebulo in Khelvachauri Municipality	599 85-15-21 Juna202@mail.ru
Zaira Jibladze	The Specialist in the Department of the Social Relations	599 85-15-07 zairajibladze@gmail.com
Badri Beridze	The Chairman of the Financial-Budget Issues Committee	593 15-18-10
Rostom Pagava	The Chairman of the Infrastructure Committee	555 53-17-37
Jumber Beridze	The Chairman of the Legal Committee	599 43-13-41
Davit Safarizde	The Chairman of the Health and Social Affairs Committee	599 80-89-41
Vakhtang Lortkipanidze	The Coalition “Georgian Dream”	591 91-93-05
Ioseb Bolkvazde	The Chairman of the Agricultural and Environmental Committee	598 98-61-14
Kobuleti Municipality		
Sulkhan Okropiridze	The Chairman of Sakrebulo	591 01 01 05
Giorgi Tabidze	The Head of the Department of the Youth and Gender Equality	599 91 91 02
Iuri Gugunava	The Coalition – “Georgian Dream”	599 85 64 12
Aza Bolkvadze	The Specialist of the Department of the Youth and Gender Equality	599 85 63 61
Vitali Kartsivadze	The Chairman of Committee	599 85 07 78
Mzia Zoidze	The Chairman of the Conservative Party	599 85 04 66
Natia Tkhilaishvili	The Chairman of the Health and Social Affairs Committee	599 96 69 57
Valeri Motskobili	The Coalition “Georgian Dream”, the Chairman	598 77 77 80
Lela Verulidze	The United National Movement	591 81 10 04
Maia Mgeladze	The Press Service of Sakrebulo of Kobuleti Municipality	591 00 76 57
Elguja Gogmachadze	The Member of Sakrebulo	555 25 25 98

Focus groups questions

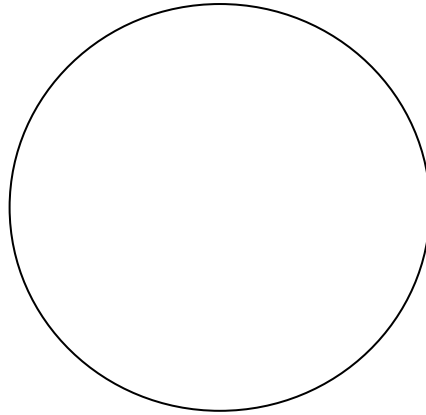
1. What is the portion of your contribution to the family income?
2. Who decides in your family for what money should be spent?
3. What do you think is necessary for your increased role in decision-making?
4. What do you think is your personal property?
5. What is your favourite work within livestock husbandry and why?
6. Which work do you dislike and why?
7. What could be done to make this work better for you?
8. Is there any work you do not do for certain reasons (Please indicate) but you'd like to do it?
9. What should be done to be involved in this wishful work?
10. Is there in animal husbandry circle any work village women should unite their efforts (exchanging milk, selling cheese)
11. Is there any other work where they joint efforts?
12. Is there any part of livestock cycle where men and women have to join their efforts or work together?
13. Is there any work prohibited to be done by women?
14. In which work daughters are involved?
15. And Sons?
16. Are you participating or have you ever participated in community meetings and why? Why not?
17. Can you bring an example when your opinion, or opinion of other women in the community was taken into consideration while taking important decision or doing something for the community? Did this opinion change anything?
18. Is there any woman in the village who collects milk or cheese or any other livestock product and then sells?
19. Is there any women who do the same but in other area?
20. Do you know any women who leads the business, which brings income, who is she, what is the business?
21. Do you want to know more on animal husbandry (in the livestock cycle), you not know, you have no information: what do you think how can this information help you?
22. Why you do not have this information?

Table 2: Division of Labour According to Gender

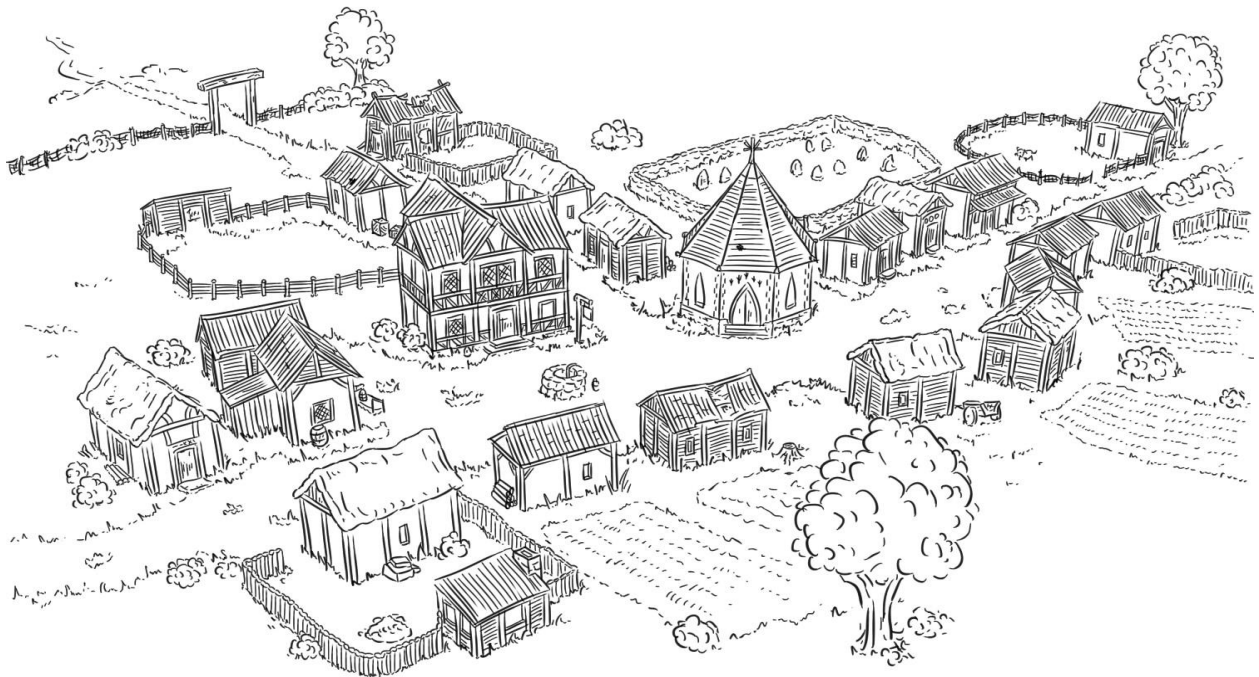
Activities	Women	Men
Veterinary		
Cleaning and feeding the animals	X	
Milking	X	
Note the incidence of disease, detail the symptoms and request drugs for treatment	X	
Vaccine and medical treatment		X
Go to town to buy vet drugs	X	X
Breeding		
Heat detection	X	
Take cow for insemination		X
Control reproduction cycle of cow	X	
Communication with vet		X
Nutrition		
Feeding cattle with hay and bran	X	X
Purchasing hay & bran		X
Scything		X
Collecting hay by rake	X	X
Collect hay by hand	X	X
Information		
Gathering in public on the street to chat		X
Pass on information to their friends and neighbors	X	X
Dairy Sector		
Timely milking and processing dairy products	X	
Selling dairy products	X	
Ensure clean milk	X	
Meat sector		
Selling adult animals to traders from home		X
Selling calves to traders from home	X	X
Honey		
Collecting honey		X
Selling honey	X	X
Taking bees colonies to pasture		X
Buying beekeeping materials		X

ANNEX 6: SELF-PROJECTION TEST

Imagine this is the circle representing your family. Where would you place yourself?



Place yourself in the picture below by marking √.



ANNEX 7: GENDER MAP

