

**Gender Strategy**  
**NTFP-EP NON-TIMBER FOREST PRODUCTS – EXCHANGE PROGRAMME**  
**Integration within 2021-2030 Strategic Plan**



## Acronyms

AIPP	Asia Indigenous Peoples Pact
ASEAN	Association of Southeast Asian Nations
ASFCC	ASEAN-Swiss Partnership on Forestry and Climate Change (ASFCC)
AWGSF	ASEAN Working Group in Social Forestry
CAV	Community Agency and Voice
CBEs	Community Based Enterprises
CBOs	Community Based Organizations
CEDAW	Convention for the Elimination of Discrimination Against Women
CSOs	Civil Society Organizations
EXCEED	Expanding Community Enterprise and Economic Development
GAGGA	Global Alliance for Green and Gender Action
GBV	Gender Based Violence
GLA	Green Livelihood Alliance
ICCA	Indigenous Peoples and Community Conserved Territories and Areas
IFH	Indigenous Food and Health
IKSP	Indigenous Knowledge Systems and Practices
IP	Indigenous Peoples
IPLCs	Indigenous People and Local Communities
LGTBI	Lesbian Gay Transgender Bisexual Intersex
M&E	Monitoring and Evaluation
NIWA	Network of Indigenous Women in Asia
NR	Natural Resources
NRM	Natural Resources Management
NTPF	Non Timber Forest Product
NTPF-EP	Non Timber Forest Products Exchange Programme
PRSGF	Pastor Rice Small Grant Fund
RECOFT	Regional Community Forestry Training Center for Asia and the Pacific
SCALC	Sustainable Climate Adaptive Community Livelihood
TEK	Traditional Ecological Knowledge
TRG	Tenure Rights and Governance
VAW	Violence Against Women
WAMA	Women Action on Mining in Asia

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## Introduction

The main goal of Non-Timber Forest Products Exchange Programme, a collaborative network of over 100 civil society organizations (CSOs) and community-based organizations (CBOs) in South and Southeast Asia is to secure the empowerment, agency and livelihood of Indigenous People and Local Communities dependent on forests (IPLCs).

Gender has been set as a crosscutting theme for NTFP-EP, engaging all countries - Cambodia, India, Indonesia, Malaysia Philippines and Vietnam – and the regional team, pursued across the programmes' areas on community conservation and resource management, indigenous food and health, tenure rights and governance, sustainable community livelihood, and strengthening of cultural identity and traditional knowledge. Moreover, NTFP-EP, through its thematic goal "*Promoting gender equality, strengthening women's voices and empowering women*" has started to support community initiatives aimed at empowering women and women networks'. A small grants facility – the Pastor Rice Small Grant Fund (PRSGF), in partnership with the NTFP-EP Asia Regional Office provide direct support to projects implemented by communities, mostly led by women, focused on environmental justice, women's empowerment, advocacy and voices.

During its next strategic 2021-2030 phase, NTFP-EP will strengthening its commitment to gender equality and inclusiveness, and structuring its efforts to mainstream gender within its vision, strategic approach, and thematic areas of intervention. With this aim an internal review and debate has been launched, in parallel with the one leading to the new 2021-2030 strategic plan, aimed at developing a Gender Strategy leading NTFP-EP gender equality and women's empowerment engagement along the 2021-2030 pathway.

This document summarizes the process that has started in 2020, and has seen the countries and regional teams involved in the definition of NTFP-EP gender vision, goals, thematic areas and way of working. It is supported by a context analysis developed by NTFP-EP teams and gathering gender data from each country.

The Gender Strategic Plan is intended as a roadmap and a reference for NTFP-EP teams during their work to support and accompany IPLCs communities, women and men of all age, to gain recognition, to get their rights respected and to protect their ecosystems which represent their livelihood as well as their cultural landscape.

It suggests areas of interventions and ways of working that will contribute to strengthen gender inclusiveness and mainstream gender across new NTFP-EP 10 y strategic cycle.

## Understanding gender and gender terms

The term gender refers to the characteristics and roles that societies attribute to women and men respectively. Gender is not ‘natural’ – it is constructed by societies, therefore is dynamic and changes upon time. Through gender, the biological characteristics of human beings are transformed into a social identity that mirrors what does means, in a given society, to be a girl and a woman, or a boy and a man. Gender is also and primarily a relation of power: all over the world gender relations are unequal and tend to attribute to women less rights, less access to resources, less voice in decision making in the private, social, economic and political sphere. However, there is a high degree of variability in the way this power relation is enacted within different societies and within different groups in the same society. The so established gender hierarchy gives to men more power over important aspects of women’s life, such as sexuality, reproductive life, rights to use or inherit resources, rights to determine their off springs’ citizenship, or to make decision about income and common resources. Gender based violence represents the most destructive and coercive assertion of male power and control over women. This inequality is also the result of the lack and the inadequateness of societal interventions to change gender norms, values, and culture. Prejudices and stereotypes continue to identify women’s work as subsidiary to the one of men, even when women are fully engaged in productive activities, as farmers, workers, or employees. Women unpaid work within households is not recognized as work and is not accounted for in national statistics. Men are still considered the chiefs of households and breadwinners, even when women contribute equally to livelihood. From these stereotypes derive other prejudices that contribute to overlook women’s capacity, knowledge, role, and justify their marginalization in decision making and governance. At societal level, women are facing formidable obstacles in getting access to tools, resources, networks, markets; their lack of voice and invisibility renders difficult for them to accede to institutions and decision making levels and change this situation. For these reasons, unless specific actions are planned and implemented, so that women are empowered to take action, changes can hardly be achieved and gender inequality and discrimination will persist.

### Gender terminology

<b>Agency</b>	The ability to make effective choices and to transform those choices into desired outcomes through action. For women this represents a fundamental goal, by which they can exert their skills, express their needs and strategized to achieve their objectives.
<b>Empowerment</b>	The process by which people take control and act in order to overcome obstacles and overcome inequality.
<b>Femininities and masculinities</b>	Women and men assigned roles and behaviours that reflect any given society gender culture. The use of plural underlines the coexistence of many forms of femininity and masculinity. Femininity and masculinity are learned and shaped by the cultural environment, in the private and public sphere, and are reinforced by culture, media, education etc. By determining what is a proper feminine or masculine role and behavior, the dominant gender cultures tend to sanction behaviours that step out from those models (men caring attitudes, women’s strength, etc.)
<b>Feminism</b>	A theory based on the political, economic, and social equality of the sexes and advocacy of women's rights on the ground of the equality, pursuing a rights-based, transformative approach that considers gender, power and wealth inequalities interrelated and exacerbating each other.
<b>Gender</b>	The characteristics and roles that societies attribute to women and men respectively. Gender is not ‘natural’ – it is constructed by societies, therefore is dynamic and changes upon time and is shaped by societal processes.
<b>Gender analysis</b>	Is a methodology that identifies the differences between and among women and men in terms of their relative position in society and the distribution of resources, opportunities, constraints and power in a given context, in order to identify how these issues can be addressed.
<b>Gender-based violence (GBV)</b>	Is the use of power, coercion and violence to enforce gender norms and assert dominance. GBV is one of the most wide spread human rights violation and refers to acts resulting in ‘physical, sexual, psychological or economic harm or suffering to women, including threats of

	such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.
<b>Gender discrimination</b>	How gender roles and men’s and women’s different power generates inequality, such as gaps in access to resources, assets, decision making power, education, employment, equal salary, public life and social spaces, etc. . Gender discrimination generates also violence and sexual violence, which are ways to exert control and coercion.
<b>Gender division of labour</b>	How tasks and responsibilities in a given context are allocated to women and men according to norms, practices etc. Is a variable changing over time and space and constantly negotiated. Gender division of labour is supports as well as generates gender inequality and discrimination.
<b>Gender equality</b>	Is the situation in which women and men enjoy the same status, have equal conditions, responsibilities and opportunities for realising their full human rights and potential.
<b>Gender identity and Sexual Orientation</b>	A person's internal, deeply held sense of their gender, that may match or not sex assigned at birth. Most people have a gender identity of man or woman (or boy or girl) but other individuals do not fit into one of those two choices, and their gender identity differs from the sex that they were assigned at birth, <i>Transgender</i> . Gender identity is not a synonym of sexual orientation, which indicates emotional, romantic or sexual attraction to other people, either heterosexual, or homosexual (Lesbians and Gays) or bisexual. Notably, many cultures conceive gender roles as not binary or limited to "man" and "woman": Samoa <i>Fa'afafine</i> , South Asia <i>Hijras</i> , Indonesia <i>byssus</i> , showing that the concept of transgender and gender fluidity is not exclusive of western culture. Intersex are people born with physical sex characteristics "that do not fit typical binary notions of male or female bodies".
<b>Gender mainstreaming:</b>	Is a strategy which aims to bring about gender equality in all programmes and organizations. Gender mainstreaming has been embraced internationally after the 1995 Beijing Conference as a strategy to integrate a gender perspective into the preparation, design, implementation, monitoring and evaluation of policies, to promote equality between women and men and combat discrimination.
<b>Gender roles</b>	The roles a society expects from women and men respectively. These roles vary depending on many factors and being a social expression, are constantly reshaped as the society changes.
<b>Intersectionality</b>	Gender discrimination is a global phenomenon, but it interrelates, or intersects other factors. For example class and wealth, caste, ethnicity, age, physical ability etc. Poor rural women compared to wealthy urban women, may experience gender and social/economic inequality; indigenous women experience different layers of discrimination, based on their ethnicity and on gender. Intersectionality means taking into consideration different layers of oppression/inequality that shape how women are affected by gender based discrimination.
<b>Macho and machismo</b>	The terms refer to forms of masculinity' expression that are particularly assertive, dominant and aggressive.
<b>Patriarchy and patriarchal</b>	Refers to societal structures and practices that institutionalise male power over women. Patriarchy is the sum of cultural, social, economic, political, religious and spiritual values that contribute to institutionalize male power. Patriarchy interconnects with other systems of oppression and domination creating societies that are deeply unequal, where power is exerted and held by powerful men. Often the model of masculinities in patriarchal societies defines also the ethnicity and social or religious appurtenance of the dominant group of men versus other ethnic, social or religious groups or minorities.
<b>Productive and reproductive work</b>	Productive work results in goods and services that have a monetary value; is paid, contractual, limited in time, visible in socio-economic statistics, may provide status, power and access to social networks. Reproductive work is the work needed to ensure households' reproduction, care, nutrition, etc. It does not produce goods and is not monetized. Care work is unpaid, driven by non-contractual agreements, flexible in time, invisible, doesn't provide status and limits access to power and social networks. Typically, productive work is attributed to men while reproductive work to women, this even when women are engaged in productive work, which is undervalued, made invisible and considered as secondary to men's primary productive role.
<b>Sexism</b>	Refers to prejudices and discriminatory behaviour based on a person's sex or gender, deriving from the belief that a sex, or gender is superior to another; sexism affects primarily women and girls, who are conceptualized as inferior to men and boys.
<b>Status</b>	Refers to the position of an individual in relation to another or others, especially in regard to social or professional standing, prestige and recognition. In patriarchal societies women have typically a lower status than men, which reinforce their subordination and discrimination.
<b>Unpaid care work</b>	Unpaid care tasks such as household feeding (including home gardening, collecting fuel and water, beside processing food and cooking) household hygiene, caring for children, sick and elders, that are considered to be 'women's work', but are not recognised, not considered to be work at all, not accounted for in national statistics and macroeconomic data.

## Gender in NTFP-EP programmes and practices<sup>1</sup>

NTFP-EP has developed significant initiatives in support of gender equality and women's empowerment across all its programmatic areas. Gender equality and women's empowerment have been pursued as crosscutting goals within NTFP-EP community-based conservation, indigenous food and health, sustainable community livelihood and tenure rights and governance programs. Gender and women's empowerment and leadership have been strengthened and supported through partnerships with national, regional and global networks and groups, leading to significant advocacy initiatives.

This has been supported by an internal organization focus toward practices and policies aimed at embedding gender equality with all NTFP-EP operations, through training, sensitization, recruitment policies and support for women's leadership.

Gender inclusiveness has been pursued starting from community level, where active women's participation in the creation of Community Based Enterprises (CBEs) aimed at securing sustainable livelihood options for Indigenous Peoples and Local Communities (IPLC). Women's active participation in conservation initiatives and wild food and medical plants inventories has been encouraged and supported across the region. Besides, NTFP-EP, through its partners and networks, has actively supported women's networks advocacy in defense of forests, ancestral lands and ecosystem threatened by infrastructures, extractive industries, and other agents of deforestation. More opportunities to recognize IPLCs women roles and challenges have come from NTFP-EP engagement in regional advocacy activities aimed at bringing together covenants in formulating recommendations for sector policies.

NTFP-EP has chosen to approach gender inequality on several levels and from different perspectives, which all converge toward an increased visibility and recognition of women's role and knowledge in forests' use and conservation, and support to women's action and empowerment as agents of changes within their communities and at societal level.

### NTFP, Livelihood and Community Based Enterprises

*Mah Nyo, a Karen woman from Burma attending EXCEED training, "learned how to form community enterprises, how social enterprises operate, key marketing concepts, the importance of systems of production, business planning and financial management."*

Voices of the Forest, n. 34, NTFP-EP, 2018

*Pengepemung Modoo' Tanaa' ngan Baa' Preserving Forest and Rivers Group) is the women's group for the community-based NTFP enterprise of the Penan in Long Iman[Borneo]. In 2016, the community decided to group together to strengthen their income generation initiatives so it can better support their day-to-day living. Beyond this however, the group aims to preserve their weaving tradition and their forest (lands) through this community-based NTFP enterprise.*

Voices of the Forest, n. 34, NTFP-EP, 2018

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<sup>1</sup> Information for this chapter, when not cited in the text, has been gathered from NTFP-EP documents such as Annual Reports and internal assessments.



The NTFP Community Based Enterprises (CBEs) in all NTFP-EP countries see women involved as gatherers, processors and sellers. NTFP-EP provides capacity building to women entrepreneurs (through the EXCEED Women Entrepreneurship Training), supports CBEs linkage with local and regional markets and participation in events such as fairs, bazaars etc. There women have the opportunities to promote their products and practices and advocates for the recognition of CBEs producers, processors and sellers by policy makers and stakeholders.

NTFP-EP initiatives to sustain and promote CBEs are inclusive and many CBEs are women-only enterprises. The network of NTFP-EP CBEs is now counting 517 enterprises in 6 countries, with a significant increase in new CBEs since 2014. For the women actively involved in CBEs, besides income generation, these initiatives represents opportunities for gathering, learning, sharing, gain recognition within their households and communities as well as outside. It also represents an entry point for their acceptance as decision makers and participants in the governance of natural resources.

NTFP-EP is also facilitating linkages and liaises with stakeholders, consumers and other actors in the value chain and helps communities' prospection for new forest products having market potential, while guaranteeing their sustainable gathering. Local associations and networks are operating in each NTFP-EP country.

- NTFP-EP Malaysia conducted trainings and workshops on tagging, quality inspection and rehabilitation, inventory and sales recording, and rehabilitation and nurturing of rattan for women groups to support their livelihood activities;
- Women CBEs are actively participating in the PARARA initiative in Indonesia, a civil society initiative that started as a festival of local products and community enterprises has now evolved in a business including a store and a restaurant.
- NTFP-EP has also supported communities affected by natural disasters, by empowering women's leaders in their protection efforts (Philippines);
- In Malaysia women have been trained in CBEs management and were able to join the government organized NTFP Carnival in Kuching.

## **IPLC women knowledge, skills and practices**

*"Sagu is very important for the people of Sungai Tohor [Indonesia]. It provides income for at least 500 families in that village and the neighboring village. Sagu provides work, not only for the men who harvest the sagu pith but also to the women who then make flour, noodles, sugar and other products made from sagu. Sungai Tohor alone is able to produce 700-800 tons of sagu per month"*  
Voices of the Forest, n. 32, NTFP-EP, 2017

*"I shared that Rejang women make key decisions on types of plants to be planted, including taking care, harvesting and managing these plants in their pelak or backyard forests... They also tend to the crops grown in their garden forests, but after harvest season when food supply becomes inadequate they go into the community forests to pick or harvest bamboo shoots, kincung flowers, river slug, snails, fruits, and other forest foods."*  
Stories from the Keystone Forest Food Campus in Tamil Nadu, India. Voices of the Forest, n.32, NTFP-EP, 2017

The recognition of women’s knowledge, skills and practices in conservation and use of NTFP has been at the center of multifold initiatives across NTFP-EP countries.

- Country and regional meetings have seen women from different communities gathering and exchanging experiences and practices.
- NTFP-EP India, the Keystone Foundation and GAGGA, have supported a Gender Analysis of NTFPs, a pioneering research that documents women’s and men’s role in gathering, processing and marketing NTFPs.
- Always in India, NTFP-EP partners are supporting women in conserving crops and seeds diversity, by establishing seed banks and exchange seeds varieties.
- In Vietnam, two NTFPs’ inventory and documentation researches have been produced, about medicinal plants and other useful plants, documenting women’s role and knowledge of these resources;
- With other partners (The Center for People and Forests RECOFT) NTFP-EP has supported women’s empowerment events in relation to community forestry and wild food.
- In Indonesia, in collaboration with local partners of the Green Livelihood Alliance (GLA) project, traditional women’s managed areas within communal lands have been documented and these practices revived.
- In Malaysia women and youth groups have revived agroforestry practices and documented wild food harvesting techniques and cataloging of medicinal plants.
- Intergenerational exchanges have been promoted by bridging youth and women elders and favor knowledge transfer about weaving, planting, seeds and other practices in the Philippines and Indonesia.
- A School of Living Traditions is active in the Philippines, where elder women taught weaving to youth;
- A project launched in India supports Adivasi youth training on wild foods from women experts at the Forest Food Field School in Adukkam, India.

## Women management and protection of the ecosystems

Women actively participate in IPLCs territories conservation initiatives led by their communities. The IP women’s group of Sierra Madre, Philippines, re-established their organization as they expanded their role from ICCA declaration to all issues facing their ancestral domains, including the Kaliwa Dam. In Indonesia, NTFP-EP partners in the GLA project, have documented one of the traditional management areas managed by women called “pampa”. This management area is usually located on the edge of an area of 1 to 2 ha which is managed communally by village women’s groups.

In Malaysia Wanita Pulau Omdal (WAPO) association of Badjao women from Omdal island, in Sabah, are officially recognized by the Sabah Wildlife Department as honorary wildlife wardens that protect the fragile sea turtle eggs on their islands.

## Women’s empowerment and leadership

*“It has driven me to resist how mining depletes our rich land and culture. It’s motivating to know that we are many. Women are strong because of our collective voices.”*

Woman from Pala’wan community, Philippines, participating in GAGGA Global Meeting in Johannesburg, Voices of the Forest, n. 35, NTFP-EP, 2019

*“Across country borders, we hear women speak of the same story, of the same impact on how the mining industry adversely affected their lives, while the promises of economic and social gains to the families were never felt.”*

About events co-organized by NTFP-EP in India and Philippines, gathering women networks and leaders  
Voices of the Forest, n. 34, NTFP-EP, 2018

Among the most promising initiatives in terms of women’s empowerment and leadership, must be counted NTFP-EP small grants initiatives. The Pastor Rice Small Grant Fund (PRSGF) and the Global Alliance for Green and Gender Action (GAGGA) funded 30 projects in Cambodia, Indonesia and the Philippines. Along with the grants, NTFP-EP has supported women’s groups’ participation in networking events, such as the 2018 GAGGA Global Meeting in Johannesburg, South Africa.

NTFP-EP is also taking an active role in supporting the GAGGA funded Women in Action on Mining in Asia (WAMA), facilitating attendance to global events (UN Forum on Business and Human Rights) and advocacy capacity. WAMA, with support from GAGGA, has produced and published the “Resource Guide for Monitoring Extractives for Women Environmental and Human Rights Defenders (WEHRDs)”.

A recent assessment of the GAGGA PRSGF grants program impact has highlighted very significant gender changes, which have enabled women to participate in resources governance, gain acceptance by men’s dominated community governance structures, and play an active role in many different natural resources’ conservation initiatives. Among the main changes observed, women’s increased awareness, knowledge and confidence to articulate ideas and participate in development activities, notably in areas around natural resources management; improved capacities of women-managed/indigenous community enterprises, in handling processes, using technologies, adding value to products and adopt responsible productions practices; women’s groups collective ability to face or manage threats and react in defense of land, forests and rights.

NTFP-EP is supporting initiative of the Woman Environmental Human Rights Defender (WEHRD) and has contributed to the organization of a retreat gathering grassroots WEHRDs from India, Nepal, Cambodia, Philippines and West titled, “Grounding and Empowering: Nourishing the grassroots for transformative change.”

NTFP-EP has also organised learning-sharing initiatives with indigenous leaders, mostly women, on how to document their stories.

## **Engendering platforms and covenants agendas**

The recognition of women’s interest in ecosystems’ conservation and natural resources’ management have been promoted across NTFP-EP policy advocacy at regional and country level and mainstreamed into policy recommendations during stakeholders’ dialogues:

- As coordinator of the ASEAN Working Group on Social Forestry (AWGSF) that gathers the recommendations elaborated by CSOs, IPLCs groups and networks to ASEAN policy makers, NTFP-EP has promoted the recognition of the role of women in governance, in community enterprises and in stakeholders’ dialogue.
- In the Philippines, during the discussion concerning the National Determined Contribution for the Paris Agreement, recommendations have been provided about the recognition of the role of women in sustainable forest management.
- Always in the Philippines, NTFP-EP has supported the inclusion of gender perspectives in lobbying activities developed by Indigenous Groups and the formation of an Indigenous Women federation in Sierra Madre and Palawan.

## **Women's voice in NTFP-EP communication**

Gender inclusiveness and women's empowerment has also taken a central stage in NTFP-EP knowledge sharing and communication:

- Through the newsletter "Voice of the Forest" NTFP-EP publishes women's stories and experiences around topics such as livelihood, women's knowledge in NTFP processing and marketing, collective experiences in advocacy and networking, leadership and other initiatives.
- HIVE is NTFP-EP integrated online platform that allows its network of community-based organizations, people's organizations, academe, and the governments to communicate and share information, tools, and resources to support and enhance knowledge exchange. Through the HIVE platform women's issues and communities' perspectives are debated, reaching wider audiences.

## The current context

### Regional Gender Context

NTPF-EP teams have worked at drafting Gender Counties Profiles, based on available data concerning women's economic status, gender aspects in national education and health systems, women's rights in relation to national legislations, including ownership and inheritance of resources, reproductive rights, and gender based violence. These data have been collated into a synthesis document (provided in attachment) which is here summarized.

**Gender inequality** represents a common feature in NTFP-EP countries, notably Cambodia, India, Indonesia, Malaysia, Philippines and Vietnam. The progress toward gender equality, as it comes out from the countries gender indexes' rank, remains very slow and in some cases regress is evident. The advancement of gender equality is detached from other development indexes: Malaysia has the highest Human Development Index (HDI), but ranks lower in gender equality compared to countries with lower HDI.

Only Cambodia has increased its Global Gender Gap rank in 2019, mainly because of the high **women's participation in economic activities**. In fact Cambodia and Vietnam have the highest women's participation rate in economic activities among the six countries, but this row data do not take into consideration the fact that women are active in economic sectors which are informal, flexible, low paid or dead end jobs, with important consequences in terms of livelihood, status and wellbeing. Therefore, participation in the labour force, in agriculture, industry or services, is an indicator of how active the women's and men's population is; this may reflect the opportunities offered to women to engage in active work, but doesn't necessarily provides a clear insight on the work they do and how they benefit from it.

All over the region women spend more time than men in **care and domestic work**: the unequal share in care responsibilities is limiting women's active and equal participation in the labour force. Having the responsibility of care work is often forcing women to engage in temporary, flexible and low-paid work, and is impairing their career and progress.

In terms of women's access and **control over resources**, primarily land, all countries legal systems assert women's legal rights to own inherit and use land. However, the applicability of these rights is still hindered. Gender discrimination at societal level hampers the enforcement of even the most advanced gender land tenure legal provisions, due to lack of information and access to legal procedures by women themselves, scarce enforcement by authorities, and insufficient monitoring. In India, Indonesia and Malaysia legal pluralism leave space for customary laws to be adopted in certain areas or groups, which tend to be skewed in favor or men, therefore limiting women's control and ownership of land.

**Women entrepreneurship** is also hindered by gender based discrimination: women entrepreneurs have limited access to markets, finance, information, or face unfriendly or discriminatory business environment, while larger enterprises, capital and technology intensive, tend to be dominated by men. Moreover, the burden of unpaid labour constitutes an important determinant in women's choice to engage in micro activities: even of incomes are low or irregular, small self-managed businesses may offer the flexibility to cope with care responsibilities.

**Women's health** is typically summarized by sex ratio at birth, life expectancy, fertility rate, maternal mortality and number of births attended by skilled personnel. Vietnam and India male births tend to overtake female births reflecting preference for sons in both countries. Life expectancy is significant higher for women in Vietnam and Philippines, but the difference is less evident in India. The fertility rate is similar in all the countries. Maternal mortality rate is the highest in Indonesia, followed by Cambodia, and births attended by skilled personnel shows best measures for Malaysia and the lowest ratio in India. Access to ante natal care remains low in India and Cambodia. The legal right to abortion in case of

women's life danger is severely limited in Indonesia, Malaysia and Philippines. Female Genital Mutilation is practiced by a relevant share of the population in Indonesia, Malaysia, the Philippines and India. Indonesia took measures in the past to curb the practice, but has recently walked back and adopted more permissive regulations.

Nutrition is a prerequisite of good health and wellbeing. During pregnancy, women, and children as a consequence, are particularly vulnerable to **malnutrition**. Food insecurity and malnutrition, with the exception of Vietnam and Malaysia, continue to undermine nutrition and health in the countries here considered, and take a serious toll on children and women health and wellbeing.

In **education**, the gap between girls and boys has narrowed or has disappeared. However, the data show also that progressing through education is still limited for both sexes: in Cambodia secondary education enrollment only reach 38 percent among the youth population, and tertiary education enrollment only 13%.

**Women's political participation and participation in decision making** represent the areas where the progress realized is still very slow, with the exception of India where a quota system has been introduced in local governing bodies. Notably, even when elected or appointed, women in governance positions tend to be segregated in "soft ministries", such as Women's or Family Affairs, Education or Social Affairs while seldom holding positions in Economy, Finance, Interior, Industry, Agriculture, Labour or Environment. More than often, the "soft ministries" held by women are also underfunded. Women are also scarcely present in political parties and empirical data suggest that the judiciary branch tends to be still dominated by men, which explain the scarce pro-gender equality legislative efforts and laws' enforcement. Women holding top positions are not a guarantee in terms of gender equality: many women top politicians have having scarcely contributed to gender equality and women's representatives from the elite are scarcely influential in promoting the agenda of the poorest and the marginalised, either women or men. At local level, where representatives maintain proximity with constituencies, women in decision making positions have often played a more conducive role in promoting gender and social equality, focusing on social investments and infrastructures or spending in health, reproductive health, and education or social security services.

Concerning **Violence Against Women (VAW)** all the 6 countries have legislations that sanction domestic violence and rape, but other forms of violence, including child marriage, marital rape, or sexual harassment are not sanctioned by all the countries. Philippines, with the *Magna Carta for Women* and Vietnam, with the Gender Equality Law are developing comprehensive approaches to tackle gender discrimination and VAW, however implementation appears to be not optimal. The lack of systematic data on VAW is hampering policies monitoring and enforcement, and level of VAW remain an issue in the region: 34% of women in Vietnam, 28.8% in India, 21% in Cambodia and 14 % in the Philippines have experiences violence exerted by intimate partners in their lifetime.

## **Gender and Indigenous Peoples and Local Communities (IPLCs)**

If the overall gender assessment across the countries is still flawed by lack of systematic data, in the case of Indigenous Peoples and Local Communities this adds to a generalized lack of data concerning these specific population's groups. This makes a IPLCs gender assessment particularly difficult, but at the same time highlights how important would be, for IPLCs women, men of all age, to gather these data for their advocacy and rights' claims.

### **Livelihood**

IPLC women's economic status focusses on access, ownership and control over land and forests, and women's local enterprises, because women's economic activities outside their communities is still very limited. Women's role is particularly relevant in agroforestry and shifting cultivation, which ensure staple food to IPLC communities (in the large majority rice) as well as other essential vegetable. Women

are in charge of and take responsibility for crucial processes such as the spatial organization of the land parcels and plants variety, the selection and conservation of seeds, the tending of land plots and weeding, the domestication of wild species and home gardens cultivation. The land plots left fallow to allow forest regrowth provide IPLC with food, either from wild species or domesticated ones, and the collection of these products is essentially carried out by women. While shifting cultivation in the South East Asia Region has gained more focus, the role of women in it is still scarcely documented (Erni, 2015).

### **Land**

In multiethnic societies, like the 6 NTFP-EP partner countries, statutory legal provisions provided by national land tenure laws coexist with customary land rights in use by particular groups within the society. Women's land tenure rights in customary land tenure systems varies considerably, from group to group and even among communities of the same ethnic group. There are very little data about women's rights in customary land tenure systems, exploring in depth issues such as land's access, ownership, control, inheritance etc. (Maffii, 2019). Another important aspect that has significant implications for the status of women in relation to land is the impact of land alienation and land commercialization. For the scope of NTFP-EP work, a more systematic analysis of women land rights in customary laws is urgently needed.

### **Forest and NTFP**

A perspective on women's participation in community forestry governance is far from being achieved. A recent research has contributed to gain access to meaningful data, in a study involving 30 countries, which included Cambodia, India, Indonesia, Philippines and Vietnam (Rights and Resources, 2017). The study showed that statutory community tenure systems have seldom provisions that actively pursue women's participation and leadership role. Only in India, the Forest Rights Act approved in 2006, includes provision concerning women's participation in community forest management committees.

Data on women's participation in community governance over forests, especially focusing on their decision making power, leadership and rights are urgently needed; from these data it would be possible to highlight best practices as well as loopholes and develop advocacy initiatives influencing the formulation of more gender sensitive legal provisions.

Gendered inventories of NTFPs collection, processing and marketing has seen important contribution by NTFP-EP partners in India and Vietnam with factsheet gender analysis for key products harvesting, processing and marketing. This process needs to be extended to other countries where data are lacking, in order to gain better understanding on the role of women and men and develop appropriate gender strategies to ecosystems' sustainable use and conservation. IPLCs women are providers of wild food and medicinal plants, and their knowledge and skills in selecting, gathering and processing NTFP calls for a more systematic assessment and valorization.

Concerning IPLCs women's enterprises, data are simply nonexistent and NTFP-EP pioneering role in supporting Community Based Enterprises has the potential to break this invisibility. It is logical to think that indigenous women face major obstacles in developing their business, reaching markets and getting access to adapted inputs, due to the double burden of ethnic and gender discrimination.

### **Water**

Within IPLCs women have unique roles and responsibilities in water provision and water sources management and protection. As water providers, for household consumption, food processing, preparation of beverages, they have developed skills and techniques to ensure water safety and play a key role in preserving households' health. Women are also at the center of rituals and beliefs associated with water sources protection, an ecological and cultural priority entrenched in forest peoples' culture (AIPP, 2018). Despite this crucial role, IPLCs women are generally excluded from local, national, and international discussions about water sources' protection, sustainable water use, watersheds managements, etc., and data concerning their role and activities are lacking.

### **Health and nutrition**

Lack of access to adequate and culturally appropriate health care services is recognised as a primary factor in indigenous health deficit in Asia, and indigenous women are disproportionately affected. Data concerning access to appropriate reproductive health services, contraception and ante-natal care is still substandard but again specific statistics are not available. Giving birth is a life event particularly charged with cultural aspects, but traditional indigenous midwives' contribution to the well-being and health of indigenous peoples tend to be unacknowledged or very hastily replaced by services which are not culturally, and often also medically, adequate. This instead of strengthening traditional midwives with capacity building and medical knowledge, as most of them are demanding. In the Philippines giving birth at home is now forbidden and traditional midwives criminalized; similar processes, albeit not taken to these extremes, are ongoing in the other countries. It has to be reminded that traditional midwives play important roles within communities, as elders, women of knowledge, experts in traditional medicine and many indigenous women leaders are or have been midwives.

IPLCs women, for their primary role in care of children and sick household members or elders, have gained expertise related to medical plants or other forest products exerting actions on human and animal health. Their knowledge about wild plants, roots, tubers, barks, fruits is empirical but nonetheless has contributed for centuries to the wellbeing of communities. Very often women elders are the main depositories of this knowledge, but remain at the margins of research's or inventories' activities.

Ecosystems depletion and natural resources alienation has a direct impact on IPLCs nutrition. It has been observed that the significant reduction in shifting cultivation that has occurred in South East Asia, is having adverse impacts on communities' livelihood and nutrition, due to the decrease of wild food availability and reduced yields of staple food (Dressler et al., 2017). The reduction of swidden areas entails a net reduction of secondary forests near the villages, which are providing the majority of self-consumed NTFP and medicinal plants. NTFP-EP work with IPLCs women NTFP gatherers can contribute substantially to build solid data on the linkage between ecosystems conservation and community nutrition.

### **Education**

Education represents a challenge for indigenous people and forest dependent communities: curricula are not adapted and tend to override indigenous culture, facilities are less available; the number of teachers per pupil is often below national average; schools are underequipped and far from communities; privatization of education imposes fees for access. Getting access to education in native language is a recognized children's right, however it is still problematic, due to lack of trained teachers, educational materials and foremost political will and investments. Indigenous girls, besides those problems, experience also with more intensity unfriendly school environments, ethnic and gender discrimination, school based violence and sometimes sexual abuse. Even in that field, data do not allow to draft a realistic figure of IPLCs girls' and boys' educational attainments, dropouts or other hindrances, as well as the number of indigenous teachers and native language schools.

### **Political participation**

For what concerns indigenous people and forest dependent communities, many factors contribute to preclude women's access to governance and decision making positions. The transition from customary to institutional formal systems of governance does not guarantee access to decision making positions. Women who at community level played a recognised role as elders, women of knowledge, religious leaders, midwives, or were consulted and participated in collective decision making, find themselves cut off from institutional roles that entail different requirements such as mainstream languages literacy or networking with outside institutions and political parties, all strongly biased in favor of men. In some cases, however, institutional representation systems offer to indigenous women opportunities that are otherwise denied by patriarchal customary systems, which is also a factor that needs to be evaluated. It must be said that often indigenous involvement in institutional governance and decision making



systems, driven by both men and women representatives has not resulted in significant changes in terms of rights' respect. There are limited data and information about these aspects, which are extremely relevant for women's empowerment and leadership.

### **Violence against indigenous women**

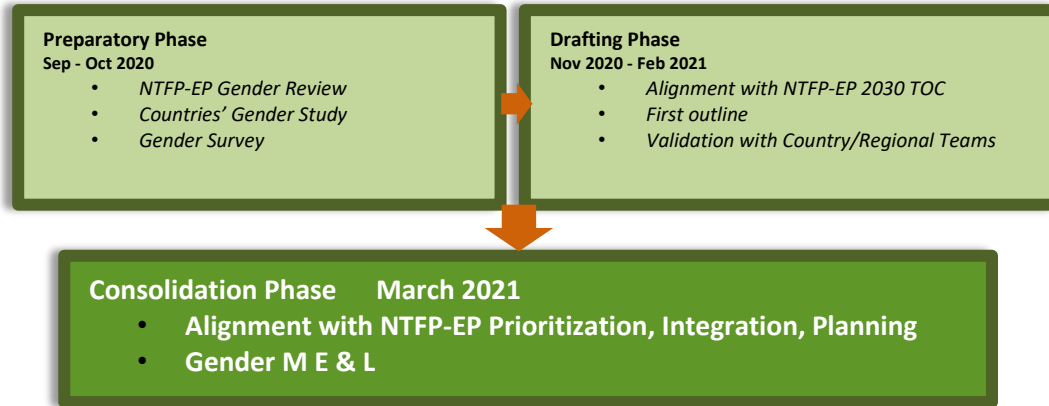
Indigenous women experience different forms of violence: violence due to the development aggression that is disproportionately affecting them; violence from within their societies (AIPP, 2013). The two are often linked. In some indigenous societies, practices such as bride price, the dowry system and child marriages, are defended as traditions, even when they result from external influences: in Jharkhand, India, the dowry system practiced by the wider Indian society has become part of the practices of some of the indigenous communities, resulting in heavy debts for the bride's family, the harassment of women and other rights' violations. In other groups, children's arranged marriages or abduction of women are practiced, for example among some groups in Malaysia and Philippine. Violence against women is also the result of loss of land and resources, collapse of customary governance systems, and the adoption of external values which are more discriminatory to women. Among many indigenous groups customary laws sanction sexual violence and violence against women; these provisions often reflect cultures where women used to have a high status. The impact of patriarchal cultural values and behaviours, mainstreamed by the dominant societies, tend to erode these practices, or bury them under prejudices and stereotypes on indigenous people, portrayed as backward and uncivilized, even in terms of gender relations.

Violence and sexual assault of indigenous women occurs often in areas with high prevalence of non-indigenous immigration, perpetrated by non-indigenous settlers. Violence against indigenous women by armed forces, paramilitary or police forces occurs with dramatic frequency in areas of conflicts, and indigenous women leaders and activists tend to be specifically targeted by direct violence, intimidation or judiciary persecution. Women activists and leaders face also specific forms of violence, like smear campaigns, stigmatization and sexual violence.

## The Gender Strategy Process

The drafting of NTFP-EP Gender Strategy has proceeded in parallel with NTFP-EP 2030 Theory of Change (TOC) and Strategic Plan discussions. The process started in September 2020 with a preparatory phase (see figure below), consisting of a review of NTFP-EP gender experience, a consolidation of the different Countries Gender Studies in a comprehensive document (in annex) and a survey conducted among all teams (results in annex).

Figure 1: NTFP-EP Gender Strategy Process



The need for gender mainstreaming into NTFP-EP TOC has been highlighted during the discussions and validation meetings, and the TOC has served as a basis for the Gender Strategy drafting and discussion, which has followed its structure and logic. Due to Covid limitations, the teams' participation was made possible through a series of online discussions. The following chapters reflect the outputs of the process.

## What needs to be changed

The NTFP-EP 2030 TOC begins with a diagnostic of what needs to be changed, what are the most significant and urgent needs, obstacles and limitations faced by IPLCs in this phase. Starting from these urgencies, the Gender Strategy has proceeded to engender this perspective, highlighting gender specific issues and limitation that are impacting IPLCs women.

NTPF-EP TOC	NTPF Gender Strategy
<ul style="list-style-type: none"> <li>• IPLCs women, men and youth in transition, still lagging in rights, livelihoods, wellbeing and health;</li> <li>• Rights are unrecognized and undermined;</li> <li>• Control, access and ownership of ancestral land and resources denied;</li> <li>• Gaps in culture transfer and aging elders</li> </ul>	<ul style="list-style-type: none"> <li>• IPLC women rights unrecognized outside and inside communities;</li> <li>• IPLC women and girls are disproportionately affected by ancestral land and forests dispossession;</li> <li>• IPLC women lack recognition as knowledge holders and women’s specific knowledge of ecosystem is not taken into account;</li> <li>• Burden domestic tasks for women might potentially cause women contribution to be directly involved in the forest become limited</li> <li>• Women elders disempowerment endangers knowledge transfer as more then often male elders are the ones who teach and are considered saviors;</li> </ul>
<ul style="list-style-type: none"> <li>• Persistent invisibility of Indigenous Peoples in national statistics and policies;</li> <li>• Lack of IP specific disaggregated data;</li> <li>• Development paradigms, policies and practices oppressive to IP rights’ and culture;</li> <li>• Lack of involvement of IP in matters that concern them;</li> </ul>	<ul style="list-style-type: none"> <li>• General poor or limited policies and methods for systematic sex-disaggregated data gathering at national level aggravate the lack of reliable statistics on IPLCs women; some data start to be available but insufficiently;</li> <li>• Gender biases and stereotypes add to development paradigms, policies and practices and contribute to specifically undermine IPLCs women’s rights and culture</li> <li>• IPLCs women are particularly hampered in voicing their demands and intervene in matters that concern them;</li> <li>• IPLCs women are excluded also by communities’ governance systems: participation in decision-making processes is still limited; less power than male leaders; women are confined to stereotypical women’s roles; less organizational capacity and voice, which are needed to increase their power; lack of regulations guaranteeing women’s equal participation in decision making;</li> <li>• Lack of economic support for IPLCs and scarce attention to women’s needs in social forestry programmes;</li> <li>• IPLC women and girls are forced to engage in the cash/market-based economy, are disadvantaged by lower prices for their goods, work in hazardous environments, or exposure to various risks including harassment;</li> </ul>
<ul style="list-style-type: none"> <li>• Community Forests, NR and Ecosystems are threatened and inclusive conservation still elusive;</li> <li>• Expansion of infrastructures, extractive industries and large scale land acquisitions is accelerating;</li> <li>• The role of IPLCs in conservation is not recognized, not supported by data and evidence, to nurture their advocacy</li> </ul>	<ul style="list-style-type: none"> <li>• IPLCs women bear multiple and specific consequences from threats to ecosystems;</li> <li>• IPLCs women role in ecosystems’ management and conservation scarcely recognized, analysed and publicized;</li> <li>• Women are not recognized as holders of knowledge/managers about ecosystems conservation even by their own communities;</li> <li>• IPLCs women are very consistent environmental and natural resources defenders, but this role is not recognized, documented and supported and organized women’s groups</li> </ul>

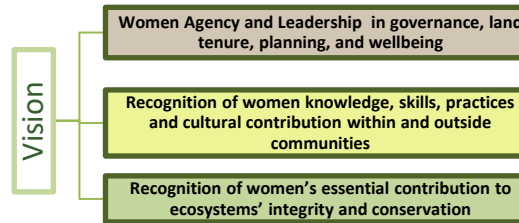
are still few and not resourced;

- IPLCs women are overburdened by responsibilities, as livelihood providers and income earners for their households but also in household's care and nurturing;

## The vision

The process of mainstreaming gender across NTFP-EP 2030 TOC has brought to the formulation of Gender Vision for the next 10 y cycle.

Figure 2: NTFP-EP TOC Gender Vision



### 1. IPLCs women’s agency and leadership

**Agency and leadership allow IPLCs women to express resilience and fully participate in governance within and outside communities and express their vision, needs and solutions to secure land tenure, governance, wellbeing and ways of life**

- Women’s agency and leadership are standpoints that will advance gender inclusiveness from mere quantitative participation to a qualitative approach, based on integration and recognition.
- This progress implies community-grounded, participatory and inclusive activities that can sustain and strengthen women’s agency and leadership in different domains, across different age groups or other intersectional categories of women.
- It recognizes the fundamental role of IPLCs women in setting the priorities and agendas of their communities, and lead initiatives to assert their own and their communities’ rights to live in an environment which supports livelihood and wellbeing for themselves, their communities and the future generations.
- Women’s agency and leadership strengthen IPLCs initiative, as nothing endangers more communities than internal inequality, unfairness and discrimination.

### 2. Recognizing women’s knowledge and cultural contribution

**Women’s specific Indigenous Knowledge Systems and Practices (IKSPs) & Traditional Ecological Knowledge (TEK) and their original contribution to cultural identity are recognized and valorized within and outside communities**

- Too often NTFP products, forest food, or crafts are brought forward and publicized without showing the people behind them, and this is more pronounced when it comes to women. Recognizing women as knowledge holders is a crucial step towards gender equality and inclusiveness.
- Women are main gatherer of forest food. Mapping, recognizing, documenting and valorizing IPLCs women’s knowledge, skills, inventions and capacity is a step toward dismantling the

gender discriminatory culture that denies or devalues their work, or conceive it secondary to the one of men.

- Women in IPLCs have creatively experimented and discovered products, ingredients and processes that are essential for self-subsistence in the forest environment, such plants, roots, spices, fibers, dying plants, natural fermenting products, medical plants etc. They play a fundamental role in agroforestry and cultivation, being specialists in wild species domestication and conservation and plants' adaptation. All these and other practices are not valorized and not documented. Not only this contributes to estrange IPLCs women from knowledge exchange, upgrading and recognition, but endangers communities' conservation efforts as well as cultural integrity and knowledge transfer to new generations.

### 3. Women's essential contribution to ecosystems integrity

**Gender related interactions with the ecosystems are acknowledged and taken into consideration as an unavoidable component of forests' functional integrity and valued as livelihood, ecological and cultural resources**

- Too often forests are conceived as male domains, charged with cultural values highlighting braveness, strength or endurance, or focusing on typical men's tasks such as hunting, trees' climbing, foraging heavy resources or engaging in deep forest expeditions. Women use forests too, often on a daily basis, and their frequent interactions with forests allow them to observe and record changes in ecosystems functional integrity.
- As a result of these biases, women are not included in field observations, forest walks or ecosystems assessments, which is detrimental to these practices because an essential part of observations is ignored. Within IPLCs, ecosystems integrity relies on inclusiveness of all actors involved, and gender discrimination damages women as well as the entire communities.
- Recognition of women role in ecosystems integrity should starts from within communities to reach decision makers and stakeholders, and ensure that policies and practices safeguard livelihood, and ecological and cultural interest of the whole IPLCs.

## Guiding principles

The analysis of the context, combined with the documented experiences deriving from the work of Indigenous Organizations, Indigenous Women's Groups and Networks, Women's Rights' Organizations, as well as CBOs partners, gender equality activists and researcher, have been gathered into a series of guiding principles that may contribute to direct and inform NTFP-EP gender work.

**Indigenous women experience multifold discrimination, as women and as indigenous, which combine together and reinforce each other's, and contribute to weaken their status and to enhance their lack of visibility and voice.**

Gender discrimination is systemic and in virtually all societies, women find themselves in an inferior position in relation to men. However, albeit the systemic aspect of gender discrimination implies that ALL women are in one way or another targeted by some forms of discrimination, factors such as poverty, class, caste, ethnicity, age, health status and physical abilities, or sexual identities intersect with

gender based discrimination and contribute to the powerlessness, marginalization, invisibility and vulnerability of some groups of women.

Indigenous Peoples (as well as some forest local communities) share some of the hindrances that gender discrimination imposes on women. They find themselves at the margin of the mainstream world, are made invisible and voiceless by political, economic and cultural forces that identify themselves as dominant. They are considered backward, not sufficiently educated, their activities are rated as negligible and their vision of the world not adequate to modern development standards.

As women and as members of these groups, indigenous women are experiencing “*broad, multifaceted and complex spectrum of mutually reinforcing human rights abuses*” (Tauli-Corpuz, 2015). They face the deprivation of rights due to gender discrimination and patriarchal power structures, within and outside their communities, as well as the lack of rights and recognition derived from their ethnic, social and cultural identity as Indigenous People. The lack of recognition of IPLCs’ rights (to self-determination, to access and dispose of natural resources and land, to education and health, to cultural identity etc.) affects IPLCs women in a disproportionate way by merging with gender based discrimination.

**Figure 3: Indigenous Women Multifold Discrimination**



**IPLCs women’s rights and aspirations to gender equality cannot be detached and isolated from IPLCs collective rights. At the same time gender equality must be considered as an essential corollary of IPLCs’ collective rights.**

Indigenous women’s organizations across the world have expressed their agenda, which is firmly rooted within collective rights. It is clear, for IPLC women, that their rights cannot be detached from the collective rights of their communities. But there is also a growing demand coming from IPLCs women for a mutual recognition of women’s rights by IPLCs communities. However, this reciprocity is far from being achieved: “*It is not easy for us; even in our own communities, we suffer from stigmatization...*” (Indigenous women’s realities: Insights from the Indigenous Navigator, 2020, pp. 23)

(Indigenous women’s realities: Insights from the Indigenous Navigator, 2020, pp. 23)

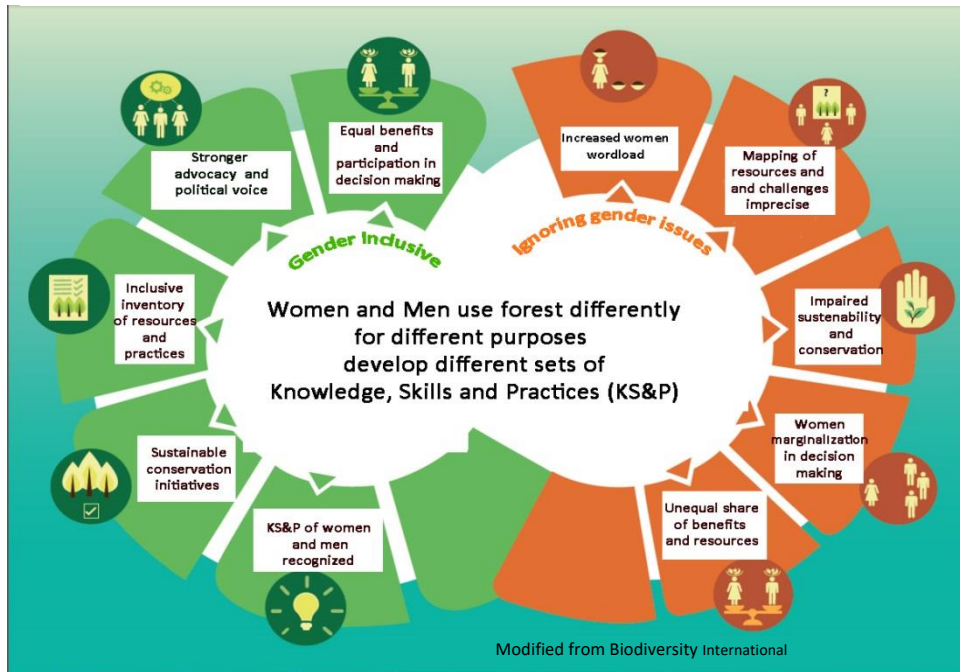
Asserting the non-detachable link between IPLCs rights and IPLCs women’s rights is important in order to dismantle gender based discrimination within communities but also to outdistance IPLCs women’s

demands from generic gender equality agendas, which ignore ethnic, class and other factors that are specific and contribute to determine IPLCs women’s rights dearth.

**Among indigenous peoples and forest dependent communities, men and women are both utilizers of and dependent on forest resources; only by recognizing these different roles can community based conservation and resources’ governance being sustainable.**

Men and women use forest’s resources with different purposes, gathering different products, in different areas, with different frequency and intensity. Because of these different activities, women and men know different forest’ resources, or even have different knowledge about the same resources (Colfer et al. 2017). Ignoring the role of women in forestry and agroforestry not only is discriminatory and unfair, but impairs communities’ resources conservation and management efforts and sustainability.

Figure 4: Women, Men and Forests



**Recognizing women as co-managers of forestlands and co-holder of forestry knowledge and skills is necessary to restore their status within and outside the communities and entitle them to fully participate in decision making and governance.**

IPLCs women’s role, knowledge and skills in ecosystems conservation, management and sustainable use, tend to be overlooked, trivialized as “housework” or considered less relevant than activities exerted by men (Elias et al. 2017). This despite women’s wide expertise on edible and medical wild products, active ingredients for food processing, or products related to their handcrafts such as fibers, dyes, seeds and plants’ selection, domestication of wild species and agroforestry (Lemke & Delormier, 2017). IPLCs women in their activities gather firsthand perceptions about ecosystem integrity and conservation, as well as resources availability and integrity. Ignoring or downsizing women’s specific and specialized



interaction with forests strengthen prejudices and discrimination against them, but also hampers IPLCs opportunities for ecosystems' sustainable use and conservation.

**External challenges impacting on IPLCs livelihood, wellbeing, identity and culture are gendered and contribute to generate more gender inequality**

Nowadays IPLCs are engaging in a transition, which often occurs under duress, forced by processes of natural resources' alienation, rights' violation, and social, economic and cultural marginalization, acculturation or assimilation. IPLCs women's and men's role, work, and status are undergoing important transformations that are influencing their livelihood, their social relations, their cultural identity, their status and the hierarchy among them.

The region countries, despite some differences, are characterized by patriarchal structures and cultures that hamper women's rights and limit their participation in the economic, social, political and cultural life (see NTPF-EP Countries Gender Study in annex). The authoritarian populism that characterizes some of the countries' political stance, is explicitly sexist, promoting aggressive and dominant male identities, "macho" behavioral stereotypes, militarist symbols, idealization of strong men in leadership (Parmanand, 2020). Ethno-nationalism and religious fundamentalism merge and conspire to raise "traditional values" that undermine women's and minorities' rights (Suchitra, 2019). In some countries women's legal rights are increasingly eroded by the resurrection of religious codes that reinstate norms undermining women's rights, hampering their decision making power or condoning and justifying violence against women (UN Women, 2017).

IPLCs are not immune from these influences: even within IPLCs communities characterized by weak gender hierarchy and egalitarian values, the influence of patriarchal and hierarchical institutions, development processes and socio-cultural values erodes women's status. New models of masculinities, based on power and dominance over women and over other men, tend to be now embraced and replace more equal and solidarity based social systems. In some communities this patriarchal acculturation dates from older epochs (external religious influences, colonisation, and nation-states consolidation) and has been progressively integrated as "traditional" and transmitted from one generation to the other as ancestral cultural values (Andaya, 2006). Advancing the awareness and dialogue on such issues, especially among youth, is crucial for a progressive and inclusive cultural perspective.

**Women's agency, intended as the ability to make effective choices and to transform those choices into desired outcomes through action, is a process that entails different steps where self-confidence and strength can be progressively built. As for other marginalized groups, this process requires women to gather together, free from men's judgment, biases, or other undervaluing interferences.**

Unnumbered experiences have shown that women-only initiatives are necessary to build self-confidence and capacity without constraints, and develop the agency that is required to assert their rights (Agarwal, 2010). This cannot happen within mixed groups, where women are, in a way or another, subdued or restrained by biases, norms, or discriminatory attitudes. This first step cannot be ignored as it constitutes the basis for women to progress from simple participation to real agency. Engaging women in decision making positions, or in networking activities, without going through this first empowerment step, is often frustrating for women, because they lack the confidence, the collective strength and solidarity, to assert themselves into mixed groups.

Figure 5: Women's Agency Pathway



External challenges often accelerate his process and women jump into action with great determination, as shown by IPLCs women’s groups and networks in the region. Moreover, in a given context, women’s may be at different stages in the above agency pathway, with communities where women still lack self-confidence and strength, and community where they have reached significant levels of self-assertiveness. Anyway, creating space for women to gather, discuss, analyse their situation and identify actions to acquire strength and voice, is of paramount relevance in all contexts.

**IPLCs women have widely engaged in struggles to claim collective rights to land and forests. Their contribution should lead to the recognition of women’s rights and the dismissal of discriminatory norms and prejudices against them.**

IPLCs women have shown to be crucial actors in advocacy and struggle to protect natural resources and land from alienation and other development driven aggressions, as demonstrated by NTFP-EP partnership and support to women’s groups and networks. IPLCs women have relentlessly defenders of community resources and rights all over the region (Albano, 2020). Women activists’ networks are characterized by resilience, less partisan political affiliation, which allows them to establish broad alliances. This energy and drive, which does not come without a price - IPLCs women activists have been and continue to be targeted by judiciary and extra-judiciary repression and killing or are victims of violence, including sexual violence – must enable women to exert their agency and change the paradigm of gender exclusion and discrimination also within their communities.

**Young people within IPLCs communities are crosscut by other categories, in particular gender. Taking into consideration the needs, problems, and aspiration of young men and women is essential to provide them with equal opportunities to fully participate in community life and assert their rights.**

IPLCs girls’ experiences are significant different from the ones of boys; their emancipation from “traditional” roles often attracts strong reactions from their families and communities; at the same time their opportunities are restricted by widespread gender based discrimination which crosscut societies. Indigenous girls’ educational attainments are lower than boys, especially in secondary and higher education, when young people need to travel or reside outside communities, which is more difficult for girls. Opportunities for employment are typically less available to girls, while girls usually have greater responsibilities in house caring, helping mothers in many tasks. While this intergenerational relation with mothers is essential for the transmission of knowledge, it may also impact on girls’ opportunities for education, information and participation in networks or other social activities. Girls’ reproductive and family rights may be belittled by practices such as arranged or early age marriages, patriarchal inheritance rules, or rules penalizing them for interethnic marriages (AIPP, 2013). Indigenous girls’ face the risk of violence and sexual assault; this can happen outside communities or within. Young female activists are experiencing also online violence, such as threats, sexist attacks and smear campaigning through the web, aimed at silencing them within social networks ([here](#)).

**IPLCs resilience derives from a combination of tangible and intangible resources, which include the conservation, governance and sustainable use of resources, but also the cultural and social framework and world vision that guides IPLCs. Men and women Elders, within IPLCs, are an essential component of this culture.**

The importance of indigenous elders, men and women, cannot be overemphasized. They exert multifold roles, are as mentors, advisors, depositories of customary rules, culture and knowledge, as spiritual leaders, healers, guaranteeing communities’ social cohesion, identity and solidarity.

Figure 6: Woman Elder, IP community LaoPRD



For many IPLCs, which it is important to underline evolved as self-governed entities autonomous from central rulers, elders are the most important authorities, guarantying the community survival and

continuity. It is often difficult for non-indigenous to conceive the role of elders within indigenous communities. *They are leaders who do not rule, do not coerce and do not hold particular rights; their power derive from their capacity to strengthen communities' cohesion and coherence with cultural values and practices.* They facilitate internal decision making processes, which are based on consensus and ensure adhesion to the spiritual architecture of IP culture that determines relations among community members and between communities and their natural environment.

Colonizers and mainstream societies that came in contact, try to subdue or assimilate IP communities, did not even have a word in their vocabulary to define indigenous elders and named them chiefs, because this term reflects their societies ruling systems. Moreover in westerns countries or mainstream Asian societies, women were not supposed to lead or be chiefs, so women elders have been simply ignored. Whenever indigenous peoples have been integrated by institutional governance systems, some of the men elders have been assimilated to local chiefs, while women elders have been systematically marginalized.

It would be naïf to ignore that indigenous communities experienced changes, challenges, and transitions, which have impacted their customary systems and even the role of the elders. In some cases elders have adhered to the role of chiefs to the point of becoming a ruling elite that instead of oversee the collective wellbeing and access and sustainable use of resources, have exerted a divisive role, concentrating wealth and power fueling communities' division or conflicts. But in other cases elders still represent the holders of knowledge, wisdom, culture and beliefs, and continue to assist communities in making decisions or solve conflicts either internally or with the external world. Resilient communities, with strong solidarity and capacity to react to external challenges, are often advised by those wise and respected elders.

The role of women elders has been made indivisible by cultural assimilation and patriarchal values. But it is enough to scratch the surface to discover women elders' role in rituals, in healing ceremonies and practices, and learn how their advices valued and meaningful for the communities.

The intergenerational transfer of knowledge, culture, skills and practices, has to recognize the elders, either men or women, central role in communities integrity and resilience. Moreover, by acknowledging the cultural relevance of IPLCs customary self-governance and decision making systems, and the role of elders in it, it will be possible to address the negative changes that have generated exclusionary and discriminatory processes within communities.

## Gender mainstreaming in the thematic areas

In this section are reported the results of the discussions and consultations for the Gender Strategy drafting, as well as the results of its integration into NTFP-EP last ToC.

A significant aspect of the gender strategy is the need to bridge the different thematic areas. The process of women’s agency, leadership and empowerment intersects all activities and initiatives across the various areas.

### Thematic Area Gender Equal Community Agency and Voice (GCAV)

NTFP-EP Strategic Plan thematic area 1 is based on the acknowledgment that IPLCs communities’ strong advocacy and expanded networks are essential to monitor and push governments’ commitment to implement legal provisions and communities’ rights in land tenure and resources protection. In this process, communities need to develop skills, confidence, networks and organizations, as well as access to information and deeper understanding of legal instruments and procedures to express their agency and leadership.

**Impact:**

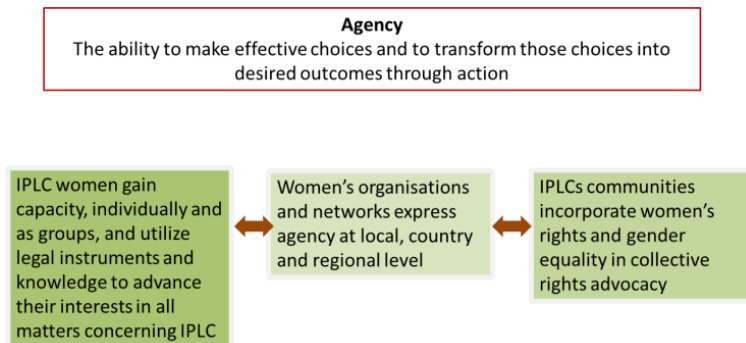


Figure 7: Gender impact in CAV

**Outcomes:**

- 1.1. **IPLCs women gain capacity, individually and as groups, and utilize legal instruments and knowledge to advance women’s interests in planning for land use, ecosystems protection, climate change adaptation, cultural and ecological safeguards, as well as development of adapted services and infrastructures.**

*If gaining legal literacy represents a challenge for IPLCs, confronted with the intricacy and technicalities of laws’ texts, for IPLCs women, who tend to be less self-confident, more unfamiliar with written languages or have less command of mainstream languages, these barriers are even more significant.*

**Approach:**

- Promote women’s self-awareness and confidence building through collective initiatives; develop adapted communication tools accessible to IPLCs women (local language) to enhance their collective action such as local bulletin or newsletters;

- Provide holistic capacity building/learning on legal instruments, governance, economic and political principles, tenure, NRM, national local planning for NRM and communities development to IPLCs women;
- Bridge with other thematic areas to support the emergence of organic, legitimate and plural IPLCs women leadership (women in CBEs, women in networks or group, community women saviors, seeds conservation groups, traditional healers, women elders, girls in youth groups, etc.);
- Develop practices to enable women’s participation and relieve them from domestic tasks’ burden during activities (provide child care; community meals etc.);

**1.2. Women’s organisations and networks, gathering IPLCs at local, country and regional level, are expressing autonomous agency, drafting agendas and developing initiatives for their benefits and are recognized as rights’ holders.**

*Women’s groups and networks engaging in advocacy for IPLCs’ rights have demonstrated strong drive and determination in voicing their demands. However, remoteness and scarce access to essential information are limiting their action; NTFP-EP has developed initiatives to support IPLCs women’s groups and networks which have contributed to strengthen their outreach edges and action.*

**Approach:**

- Maintain and strengthen grants support to women’s groups and networks;
- Bridge women’s groups networks horizontally (community to community) and vertically (bottom up, with women’s networks and CSOs, sensitive governmental partners, advocacy groups etc. ) through initiatives, gathering events, etc.;
- Support accurate and reliable gender sensitive data collection to sustain advocacy; explore participatory and IPLCs women driven methodologies for gathering data and evidences;
- Provide capacity strengthening in strategic aspects of advocacy, such as negotiation and campaign;

**1.3. IPLCs communities incorporate women’s rights and gender equality into their advocacy action and entrench it into their collective rights’.**

*IPLCs women’s rights and aspirations to gender equality cannot be detached and isolated from IPLCs collective rights, but at the same time, gender equality and women’s rights are an essential corollary of IPLCs collective rights; both are indispensable to ensure communities’ livelihood, wellbeing, cohesion and resilience.*

**Approach:**

- Support sensitization and dialogue among communities on IPLCs women’s rights and agendas, and involve all age groups in the process;
- Develop sensitization and discussion/dialogue initiatives with men in communities with strong patriarchal dominance and male biased “traditions”;
- Systematically include women’s rights and IPLCs women’s agendas in policy dialogue at all levels;
- Localize at community level women’s capacity building initiatives, such as networks’ meetings or gathering, to promote acceptance and respect for women’s capacity and leadership; support these initiatives practices that challenge gender norms and stereotypes (men preparing food during women’s gatherings etc.)

## Thematic Area Indigenous Food and Health (IFH)

This NTFP-EP strategic Plan thematic area digs into the relevance of indigenous food systems and medical NTFPs for communities' wellbeing and cultural identity. Now indigenous food systems are endangered by overexploitation and forest land conversion. However, indigenous food systems and medicine are undermined also by a lack of recognition of their relevance for IPLCs themselves and as alternative or complement to general nutrition. Increasing and protecting indigenous food availability, and promoting its recognition are keys to reverse these trends.

### Impact:

Figure 8: Gender impact in IFH



### Outcomes:

**2.1. IPLCs women's expertise and role in the creation, preservation and transmission of Indigenous Knowledge, Systems, and Practices (IKSP), Traditional Ecological Knowledge (TEK) including agroforestry, biodiversity conservation, forest food harvesting, processing, preserving, medical plants and traditional healing is recognized.**

*For centuries women have creatively selected, experimented and developed processes to ensure nutritious and healthy products to their households. Too often the women behind forest food and healing products remain invisible and their role, skills and knowledge are ignored.*

#### Approach:

- Proactive participation of IPLCs women in forest food and agroforestry/biodiversity inventories, mapping and research, throughout empowering methodologies such as participatory action research;
- Systematically add gender analysis to NTFPs inventories to highlight women's role, knowledge, skills and practices; there are forest products that are seldom included into inventories because only women gather and use them, for example roots and barks natural yeasts for alcohol beverage fermentation, herbs used in preservation, etc.;
- Proactively involve savior women in field studies and researches on medicinal plants; in many cases these are elders, with scarce command of nonindigenous languages, often widows or indigent: social and gender norms tend to marginalize them, while in fact there are depositories of ancestral knowledge;
- Support the transfer of women's knowledge across generations, gathering different age groups, to ensure cultural transmission of skills, knowledge and practices;
- Bridge IPLCs women forest food gathers and processors with nutritionists, wild food experts and organic or natural food producers, through dialogue, exchanges or apprenticeships, events, participation in fairs etc.;
- Promote women's collective initiatives on IF&H, such as exchanges of wild food, ingredients, medical herbs, seeds, processing methods etc.) at community, country and regional level;
- Many forest products which are harvested mainly by men (honey for example) see women involved in other essential tasks such as processing, preserving, storage etc. make sure that these aspects of forest food use are highlighted too;

## 2.2. IPLCs women role as primary forest food providers is reflected by policies and ecosystems governance practices.

*Acknowledging the central role of women in IFH is essential to preserve it. Women gatherers of NTFP for self-consumption, livelihood and health should be fully involved in initiatives and advocacy to get indigenous food and health practices recognized, supported and preserved.*

### Approach:

- Create women's observatories on IF availability, accessibility, conservation or challenges etc.
- Inform or advocate inclusion or recognition of IPLC women traditional health practitioners / healers in local health and nutrition policies;
- Include IPLCs women in multi stakeholders policies' negotiations, dialogue and platforms about Right to Food, Food Security, Nutrition, Schools' Canteens, etc.;
- IPLCs women's traditional maternity health practices/home birthing methods, instead of being upgraded and supported with appropriate medical services, tend to be banned or even criminalized (Philippines). This affects women living in remote areas where health care centers and health professionals are absent and forcedly erase culturally sensitive traditional practices. Lobbying for the recognition of community-based maternity practices and the provision of technical support to traditional midwives are essential to preserve culturally-sensitive spaces for safe giving birth within communities, as well as IPLCs midwives role, skills and knowledge.
- IPLCs women's expertise in IF&H needs to be strengthen through media and communication.

## 2.3. Easing women's labor burden set as a priority in IFH.

*IPLCs women primary responsibility for nutrition and care comes with a heavy burden: daily corvees for water and firewood provision, labour intensive food processing, scarce access to technologies, source of energy and storage facilities, caring responsibilities for children, elders and sick family members. If indigenous food systems need to be preserved, women's burden needs to be eased and their time freed from overwhelming labour and responsibilities.*

### Approach:

- Facilitate initiatives/technologies /infrastructures easing women's labor (solar power, community level hydropower, food processing machineries, transport means, etc.);
- Promote men's participation in household tasks and contribution to unpaid care work, to ease women's multiple burdens which limit their participation in community and collective initiatives and enterprises;
- Include sensitization about unpaid care work repartition while working with youth and young men.

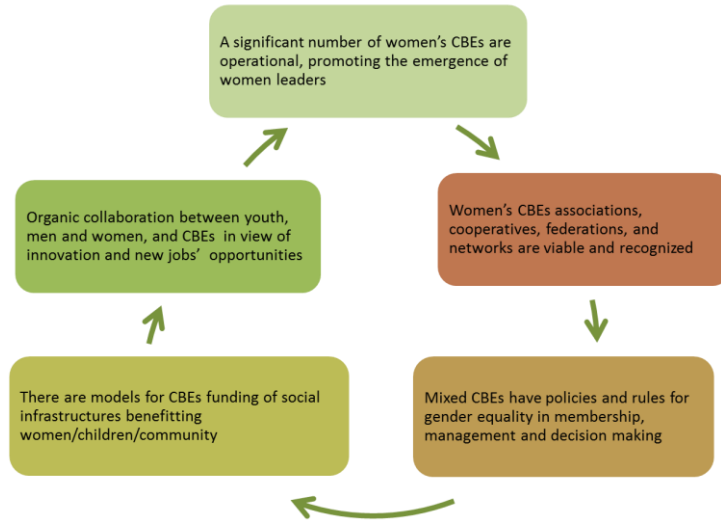
## Thematic Area Sustainable, Climate Adaptive Community Livelihood (SCACL)

With this thematic area NTFP-EP plan to achieve scale, stability and profitability of Community Based Enterprises (CBE), by balancing conservation and livelihood needs, as well as engaging responsible private sector and policy makers with partnerships, incentives and policies. NTFP-EP will continue and strengthen its multifold support to CBE, in order to guarantee sustainable enterprise income, market linkage and recognition.

Impact:



Figure 9: Gender impact in SCALC



Outcomes

**3.1. A significant number of viable women’s CBEs are operational, representing a pathway for the emergence of women’s agency and leadership**

*Gathering together and engage in collective activities are often the first, and unique, opportunity for community women to work together, gain self-confidence and overcome marginalization. Producers groups and CBEs help women to secure income, which is an empowering step. However, through these collective initiatives it is possible for women to build trust and solidarity, find spaces for exchanges and discussions, acquire new skills and gain status and recognition that will help them to express their leadership in other spheres of action, such as advocacy, land rights etc.*

**Approach:**

- Continue to support women’s producers groups in setting up CBE and SME, with technical backstopping, market linkage facilitation, products’ promotion and communication as well as gender sensitization (markets and value chains are gendered);
- Whenever these opportunities are available, support legal recognition of women’s CBE, access to public funds, private sector fair collaboration, and technical backstopping;
- Document and share success of women’s CBEs: men’s perception of women’s enterprise is often biased, their businesses are looked down or considered not relevant, until income starts to become appreciable (Philippines *hinabol* experience in Mindanao); the value of women’s CBEs needs to be supported to promote changes in gender norms and stereotypes;
- Bridge with other thematic areas to enhance women’s producers groups and CBEs participation in other community based collective initiatives, including land governance and advocacy to strengthen and diversify women’s expertise, leadership skills and agency;

**3.2. Women’s CBEs associations, cooperatives, federations, and networks are viable and recognized**

*Associations, networks and federations represent important platforms for women to get connected, share experiences, strategize, develop agendas, claim rights’ and gain recognition.*

**Approach:**

- In tandem with over-all CBE exchanges, promote women’s CBE gatherings and events at local, country and regional level (producers fairs, annual assemblies, or other forms of gatherings)
- Identify opportunities for partnerships or common initiatives with networks and federations of women’s CBEs, rural women’s associations, women cooperatives’ federations etc.;

**3.3. Mixed CBEs have policies and rules for gender equality in membership, management and decision making**

*Community Based Organizations and governance structures tend to be skewed in favor of men, who hold decision making positions and leadership roles (Philippines, Mindoro and Cordillera communities).*

**Approach:**

- Develop gender policies for mixed CBEs (quota, easing membership barriers, equal participation in decision making and management, repartition of income and investments) to support women’s equal participation;

**3.4. There are models for CBEs funding of social infrastructures benefitting women/children/community**

*Women tend to reinvest incomes for common purposes, within households and communities. Often women’s groups are keen to use shares of profits for social infrastructures such as children education, school canteens, or support to health services, common transportation means or common infrastructures for water provision, sanitation, etc.*

**Approach:**

- Include this issue while supporting women only and mixed CBEs set up and activities (fixed percentage quota of income to be earmarked for community initiatives);
- Make sure that women have voice and decision making power on investments realized through business’s income quotas;
- Publicize viable experiences of CBEs community reinvestments among target communities;

**3.5. Organic collaboration between youth, men and women, and CBEs in view of innovation and new jobs’ opportunities**

*In a rapid transforming world, community women producers may found themselves cut off from opportunities arising from technologies and communication, with limited access to significant market niches such as responsible consumers groups, organic value chains and stores, etc. IPLCs youth, women and men, may represent an important joining link and innovative drive.*

**Approach:**

- IPLCs youth, women and men, can support women only and mixed CBE in upgrading their links with markets, by developing e-commerce, consumers’ purchase networks linkages, transport or storage networks, storage, etc.;
- Community based tourism is one of the activity niche where these kind of innovations are already in place; IPLCs youth can cooperate to develop networks of home-stay and support women’s groups in managing businesses;

## Thematic Area Tenure Rights & Governance (TRG)

At the time of the Gender Strategy discussion this thematic area was covering also aspects related to conservation, which has been then developed as a separated thematic area in the last ToC drafts.

NTFP-EP engagement in this thematic area acknowledges that threats to IPLCs land tenure and forests are intensifying, together with threat to the life and freedom of land defenders. There is a need for increasing advocacy and pressure on regional governments to recognize IPLCs as managers of their customary territories, enforce the laws that regulate high-impact investments and infrastructures and apply existing mechanisms for customary land and forest tenure titling.

Impact:

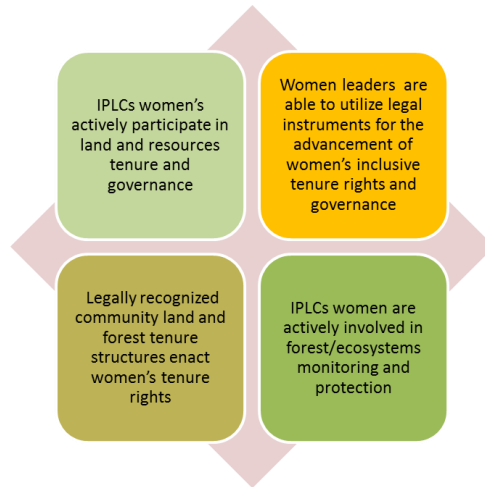


Figure 10: Gender in Land Tenure and Resources' Conservation

### Outcomes

#### 4.1. Critical mass of IPLCs women's actively participate in governance, tenure structures, and other community and local decision making structures

*The marginalization of women within IPLCs land tenure structures, either customary or institutional, is not only discriminating women, but represents an element of fragility that favors communities' division and wide inequality (elite capture, clans' hierarchies, customary rights' holders versus less rightful members, etc.) that facilitate the collapse of communities' agency and resilience to external threats. Supporting IPLCs women's tenure rights and decision making in the governance of resources is good for women and for communities.*

##### Approach:

- Support community dialogue and discussion on women's participation in governance, membership in land tenure structures, quotas, inclusion in decision making positions;
- Promote review and update of customary land tenure rights that discriminate women's rights to own, inherit or retain land;
- Coordinate with and align with the ICCA consortium to implement ICCA consortium gender policy among legally recognized communities or ICCA candidates

#### 4.2. Legally recognized community land and forest tenure structures have gender policies in place and recognize women's tenure rights

*Tenure policies and legislations that recognize community land and forest tenure are still inadequate, and their enforcement is volatile. In general, while agricultural land tenure policies are increasingly encompassing women's rights, at least on paper, legal provisions for community based land tenure seldom include obligations concerning women's participation in governance.*

**Approach:**

- Connect with gender groups or networks active in tenure policies advocacy and lobbying, to verify opportunities for gender inclusive provisions in IPLCs tenure laws, regulations and implementing rules (women's quotas, repartition of decision making positions, etc.);

**4.3. Emergence of a pool of indigenous women leaders able to utilize legal instruments for the advancement of tenure rights and governance, gain public recognition and rights holders status in advocacy initiatives and negotiations;**

*IPLCs women have often engaged in struggles to protect land and resources, and strong and consistent women leaders have emerged during these processes. NTFP-EP is supporting women's networks and groups in the Region active in advocacy and land and resources' rights protection. This support could be strengthened and mainstreamed across this and the other NTFP-EP thematic areas.*

**Approach:**

- Bridge with other thematic areas to mobilize IPLCs women active and women leaders in CBE, IF&H or other areas;
- Systematically explore and publicize women's leaders and movements experiences in land and forest conservation struggles and offer communication and exchange platforms to women's leaders and networks;
- Support IPLCs women capacity building on tenure, legal instruments, policies and plans, in this and other thematic areas;
- Support IPLCs women's participation and integration in local, country and regional tenure rights networks, networks against agro-industries and plantations, extractive industries, water projects and dams, infrastructures or plans and projects triggering relocation, displacement and forests' destruction;
- Consider legal literacy training to women environmental defenders, either directly or by linking with HR and Environmental Rights defenders organizations.

**4.4. IPLCs women are actively involved in forest/ecosystems monitoring and protection**

*The exclusion of women from decision making and ecosystems protection is detrimental for community led initiatives. Gender biases in the conceptualization of forests' use tend to highlight men's role and exclude women from ecosystem monitoring and protection. However, women are forest utilizers too, and their primary role in agroforestry, shifting cultivation and biodiversity management, as well as producers either wild or cultivated food, place them at an important junction of ecosystems conservation.*

**Approach:**

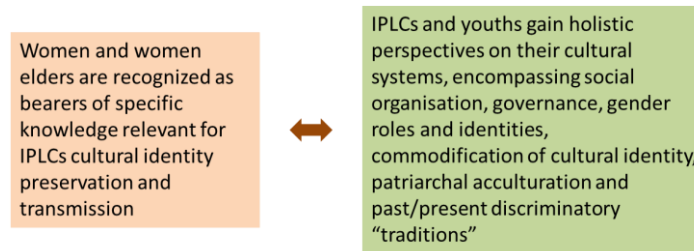
- Promote inclusiveness in community ecosystems conservation, involving women in all stages of activities, including monitoring;
- Explore models for community based forests' protection policies, such as limitations on areas converted into permanent crops, protection of common shifting areas, water sources, or particular biodiverse sites, and proactively include IPLCs women in setting up and enforce rules;
- Inventory women's practices in wild species domestication and conservation such as replanting endangered species in home gardens.

## Thematic area Culture and Indigenous Knowledge Systems and Practices (C&IKSP)

In this thematic area NTFP-EP focusses on strengthening cultural identity and integrity, expanding its action to reach stakeholders outside the communities, including policy makers, private sector, international bodies and the general public. The aim is to give build evidences and give visibility and recognition to IKSP, TEK and cultural practices, as a constituent of their rights, culture and ecosystems' integrity. Intergeneration transfer of C&IKSP is a central aspect in the thematic area.

Impact

Figure 11: Gender in C&IKSP



Outcomes:

### 5.1. IPLCs and youths maintain holistic perspectives on their cultural systems, that include social organisation, governance, gender roles and identities

*Customary laws are not constant or immutable systems and are constantly being restructured as is the social context from which they emanate. Gender is a significant facet of customary systems, which provide rules, codes and norms guiding women's and men's rights and duties in relation within households, community and in relation to the environment or other communities. This acknowledgment is important to develop an unbiased, inclusive and objective approach to customary laws and practices, and their potential for women's rights' progress or regress.*

#### Approach:

- Support customary laws and practices inventory, discussions and reviews that are gender sensitive and take into consideration women's and men's role in ecosystems management, governance and decision making, resources allocation as well as rules governing inheritance, marriage, divorce, violence against women, and women's public role in beliefs systems, rituals, cultural practices, healing, midwifery etc.;
- Document IKSPs that continue to be effective and responding to IPLCs needs, highlighting gender-based roles across generations and inter-generational roles in NRM;
- Adopt inventory and documentation evidences as basis for programs' gender indicators;

### 5.2. IPLCs youth gain articulate perspectives concerning integration/assimilation, challenges linked to commodification of cultural identity, and acculturation, patriarchal influences and past/ present discriminatory practices and "traditions"

*In a transforming context as the one experienced by IPLCs, driven by powerful forces that are eroding the ecosystems from which communities derive their wellbeing and cultural identity, it is important to reflect on mainstream values and their gendered cultural impact.*

#### Approach:

- Systematically include gender in cultural dialogues and discussions among youth;
- Support gender sensitization among youths, both women and men, as well as other age groups, and integrate patriarchal acculturation in cultural dialogues and discussions;

### **5.3. Women elders are recognized as bearers of specific knowledge relevant for IPLCs cultural identity preservation and transmission**

*Indigenous women elders are often disregarded as saviors while in fact they are depositaries of ancestral knowledge that reach them at the time when it was crucial for survival (or you knew what was edible and beneficial and what was harmful or poisonous, where to find it, how to process it, or you starve or die...). It is important for youth groups to overcome these biases and embrace an egalitarian perspective on their cultural identity.*

#### **Approach:**

- Systematically include women elders in youth-elder dialogues and ensure that both gender participate and attend knowledge transfer initiatives, if necessary with resources and specific measures;
- Proactively involve youth in gathering women elders' Herstories, in recording their knowledge and skills;
- Support sex-segregated activities during elders-youth camps, such as women or men only forest walks, joint inventory activities, discussions, storytelling, etc.;
- Acknowledge women as a resources for IFH discussions, initiatives, and activities;

### **5.5. Women and youth capacity strengthening to engage with other sectors in promoting IKSPs (governments, CSOs)**

*Recognition of women primary role in IKSP & TEK, and cultural identity should beam from inside the community toward the external context. For this youth and women need to work together and joint capacity.*

#### **Approach**

- Network diverse IP groups for cultural identity and gender exchanges;
- Strengthen horizontal networks, peer to peer, similar groups (women, youth, etc.)
- Fundraise or mobilize support to women and youth initiatives on IKSP work

## Gender in crosscutting organizational engagement

This chapter provides some tips and suggestions on how to mainstream gender into NTFP-EP outreach activities and initiatives.

### Networking, Partnerships, Platforms, Lobbying and Advocacy

#### Gender strategic standpoints:

- Systematically mainstream IPLCs women’s agendas (drafted through bottom up discussion and consensus) in dialogue and multi-stakeholders platforms engagement;
- Support IPLCs women leaders’ (CBEs members, ICCA communities defenders, community forestry committee members, etc.) participation in dialogue, advocacy events;
- Explore opportunities for networking or partner with Indigenous Women Networks (AIPP, NIWA, AIWN, etc.), to identify common initiatives, opportunities for exchanges, knowledge sharing, joint advocacy/lobbying;

### Information and Knowledge Management, Monitoring and Data Management Systems

#### Gender strategic standpoints:

- Ensure women’s meaningful participation in community based data gathering systems, to make sure that assessments and data are gendered;
- Coordinate and bridge IPLC women’s networks with donors or research institutions for community managed data gathering and research;
- Advocate for gender inclusive monitoring systems and initiatives, involving different stakeholders;
- Privilege research collaborations having clear gender perspective, and adopting empowering methodologies such as participatory action research qualitative data gathering, stories collection etc., while working with IPLCs women;
- Gather documentation and build evidences on
  - Women IKSP&TEK in agroforestry and shifting cultivation, biodiversity conservation, reforestation and sustainable forest management;
  - Current and historical evidences on IPLCs gender equal practices in resources governance and tenure, decision making and leadership, customary laws etc. ;
  - Gendered impact of resources’ alienation etc.;
- Communicate IPLCs women activities, leadership, networking, as well as gender analyses, research outputs and data;

### Capacity Building, Learning, Exchanges and Pathfinder & Backstopping Support

#### Gender strategic standpoints:

- Integrate gender and adopt holistic and empowering approaches to capacity building by including IPLCs women’s rights, women’s IPKS & TEK, tenure rights, participation in ecosystems’ governance, in all capacity building and learning exchanges;
- Develop discussion tools for gender youth and men’s sensitization;

- Identify opportunities for capacity building and learning exchanges with IP women's networks and organisations in the region;
- Investigate opportunities for pathfinder and demo projects specifically tailored for women's CBEs;

## Resources/Financial Mobilization Support

Gender strategic standpoints:

- Investigate opportunities for women CBEs associations or federations to attract funds and support from responsible stakeholders (consumers' associations, organic products association, "green economy" initiatives and funding etc.);
- Develop proposals focusing specifically on IPLCs women's IPKS & TEK, role in conservation/climate adaptation, land tenure etc.;
- Explore fund raising opportunities for gender projects/proposals with sensitive donors (SIDA, DANIDA) or other agencies;



## Gender Monitoring, Evaluation and Learning (MEL)

All across the thematic areas, gender changes needs to be assessed in collaboration with communities' women and men, of different ages and groups, as well as partners and networks.

Progress in terms of women's empowerment, agency, decision making or leadership are complex and can hardly be summarized by single or only quantitative indicators; those processes call for a strategic use of indicators, relying on quantitative and qualitative indicators, composed indicators, primary and secondary data when available, and sex-disaggregated measures.

Both IPLC women and men are the real experts in their own context, relations, challenges etc. therefore participatory and community driven processes (action research) are recommended. IPLC cultural values and priorities may differ substantially from those of and external actors, in terms of expectations, measures of success, relevance of quality of life or communitarian values or vision of the future. Moreover, United Nation Permanent Forum On Indigenous People recommends that IP participate as equal partners in all stages of data collection and participate in the conceptualization, implementation, reporting, analysis and dissemination of data collected, and be trained to exert this role.

For IPLC women participatory methodologies are even more recommended: it is often through a collective analysis and reflection process that women acknowledge their challenges, voice their demands, and set the ground for agency. Indigenous women voice and aspiration are often made invisible or not sufficiently taken into consideration by IP communities' assessments.

In the recent years IP organizations and networks have developed new instruments for community led assessments and monitoring, encompassing a wide spectrum of dimensions, such as rights, access and control over natural resources, community development and livelihood and quality of life as well as cultural integrity, women's rights, land tenure, decision making power etc.<sup>2</sup>

Measuring progress, impact and outcomes supposes the existence of a comparative ground against which changes can be appraised. The NTFP-EP Gender Strategy comes at the beginning of a 10 years cycle and establishes a new standpoint across all NTFP-EP thematic areas. The baseline assessment at the beginning of this cycle is a significant opportunity for developing a gendered community-based MEL plan. The gender analysis component of the baseline assessment will let identifying more specific indicators, which will contribute to enhance MEL efficiency without compromising its robustness and significance. A participatory baseline assessment will also set the ground for women's participation and agency and pave the way for a number of initiatives that will propel women as key actors.

While the ME&L plan is a logical matrix that adheres to the thematic areas planned outcomes, it would be important to conceive evaluation activities that compare progress in terms of women's agency, empowerment, leadership and rights also across the thematic areas. These transversal initiatives, focusing on specific aspects such as IPLC women's culture and KSP recognition, access to decision making and leadership, collective livelihood initiatives, young women's empowerment etc., have the potential to highlight which thematic areas contribute more to the progress of NTFP-EP gender equality agenda, through which initiatives, and kind of obstacles are met and overcome.

Last, the Covid 19 pandemic has triggered a number of interrelated crises (health and access to care, livelihood, NR conservation, access to education, etc.) which are deeply affecting IPLC. For most of IP communities all over the world, self-isolation has been the only viable response in a situation that has

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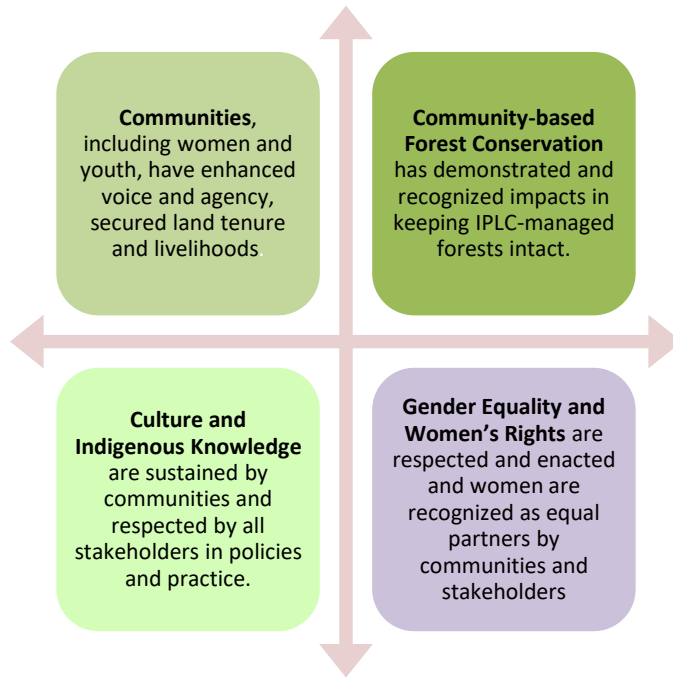
<sup>2</sup> One of these instruments is the [Indigenous Navigator](#), a Global Tool for Community Generated Data. The tool is supported by global IP organizations and networks, which provide guidance and training to communities. The tool can be integrated and/or adapted with more ad hoc variables and indicators.

often seen inadequate responses by states, lack of efficient health services made available in their areas and extreme risks due to lower immunity to new pathogens typical of many IP groups. With the prolongation of the Covid 19 pandemic due to subsequent waves of outbreaks, significant limitations in interactions with communities and among communities themselves are going to last, forcing the switch to different ways to communicate with IPLCs, through IT technologies or other means.

Besides the difficulties and harshness caused by the pandemic, new form of exclusion may arise, not least due to unequal access to communication technologies. IPLC women may face difficulties in getting access and command of those technologies and there is a need for adequate support to guarantee their participation and their feedback. On the other hand, these limitations are a push toward IPLC autonomization and community led initiatives, including MEL.

## Gender ME&L indicators

The indicators suggested below refer to the last NTFP-EP ToC, which has integrated the Gender Strategy by adding a standalone gender pathway (see figure below) and mainstreaming gender all across thematic areas' impacts and outcomes.



## Suggested Gendered Indicators for Gender & Community Agency and Voice (G&CAV) Thematic Area

The integration of gender standpoints into the Community Agency and Voice thematic area brought to its reformulation with a clear gender focus: the thematic area has been reformulated as Gender & Community Agency and Voice and impact and outcomes integrated accordingly.

**Impact:**

- IPLC women lead in the safeguard of their rights, culture from threats, shocks.

- IPLC-women are in secured position to influence relevant policies and practice of Government and Private Sector.
- IPLC women individually and as groups, are able to advance their interests and rights, and influence policies and practices.

Outcomes	Suggested indicators
<p><b>Women are active agents in their communities, gaining spaces and recognition, reducing excessive labour burden, and actively counteracting discriminatory gender norms.</b></p>	<p>Preliminary Participatory Baseline Assessment should provide a meaningful picture of IPLC women’s decision making, power, status, gender norms and progress of WR etc. The GAGGA Evaluation could also inputs for indicators in this thematic area.</p> <p>Suggested indicators</p> <p># of women holding positions and participating in governance activities, # if initiatives promoted by women, # of rules adopted by IPLC to include women in governance systems, # of interventions/technologies adopted by IPLC to ease women’s labor, # of men engaging in unpaid homework and care activities, # of meetings attended by women within and outside communities, etc.</p>
<p><b>IPLC and women organizations &amp; networks, with improved capacities, are strong and active</b></p>	<p>Changes in gender norms and attitudes concerning women’s role among IPLC leaders, women leaders, women and men highlighted by FGD or KII;</p> <p>Changes in quality of life, status and labor burden among IPLC women and youth (female and male)highlighted by FGD and KKI with</p> <p># of IPLC WY organizations &amp; networks established in each country network established</p> <p># of activities developed by women networks in different domains, # of meetings, events or other networking activities organized by women organizations or networks, at country or regional;</p>
<p><b>IPLC-WY have access to and strategically use information and platforms for advocacies.</b></p>	<p># of proposals and initiatives developed by IPLC women’s networks and organizations;</p> <p>Qualitative assessment of initiatives’ impact among constituencies and various stakeholders;</p> <p>Qualitative self-assessment of women’s networks and organizations members and leaders, in terms of capacity and needs;</p>
<p><b>IPLC-WY are recognized and respected partners by government in NRM and cultural policy development.</b></p>	<p># of events participated/organized by women’s networks at provincial, country, regional level;</p> <p># of participants, # of proposals, policy briefs, statements, and advocacy documents presented by women networks or organizations;</p> <p>Qualitative feedback from CSO and stakeholders on women’s networks advocacy initiatives;</p>
<p><b>IPLC-W’s contribution to NRM, economy, SDG are measured through gender sensitive data and recognized by governments and stakeholders.</b></p>	<p>Qualitative self-evaluation of women’s networks participants and leaders on advocacy outcomes;</p> <p>Qualitative IPLC feedback on women’s advocacy initiatives;</p> <p>Quantitative and qualitative review of references to IPLC women agendas in government sector policies and documents;</p> <p>#IPLC women/leaders invited to attend meetings, policy development initiatives or other events;</p> <p>#of central and local political bodies systematically including IPLCs among stakeholders</p> <p># of sector institutional bodies adopting sex-disaggregated data suggested by IPLC women’s networks;</p> <p># of IPLC women’s networks actively involved in data generation, assessments and analysis;</p> <p># if country SDG indicators directly affecting IPLC women;</p> <p>Qualitative and quantitative review of policies, reports and governmental assessment including meaningful IPLC gender data and analyses;</p>

## Suggested Gendered Indicators for Indigenous Food and Health Thematic Area (IFH)

### Impact:

- **IPLCs, women and youth are food secure and maintain good health.**
- *IPLCs women role as primary forest food providers recognized and reflected by policies and ecosystems governance practices*

Outcomes	Suggested indicators
<p><b>Increased availability of indigenous &amp; forest food, as a result of secure tenure, conservation, women's inclusive community monitoring of resources, reduction of women excessive labour.</b></p>	<p>Participatory Baseline assessment in this thematic area is extremely important to identify key indicators that reflect IPLC women's perspective, idea of progress and vision of change.</p> <p>Suggested indicators:</p> <ul style="list-style-type: none"> <li># of gendered analyses of IFH developed by communities, analysing wild food and health products gathered, processed, utilized by women and men;</li> <li># of IPLC community-based assessment, inventories and monitoring of IFH, with active participation of women;</li> <li># of IPLC monitoring reports on IFH availability including women and men IFH gathering and utilization;</li> </ul>
<p><b>Increased knowledge &amp; appreciation on indigenous &amp; forest food among IPLC-WY, policy maker, public, and visibility of primary actors, in particularly IPLC women mainly responsible for food provision</b></p>	<p>Women and men perceptions about wild foods availability and consumption, community management and conservation;</p> <p>Women and men perceptions about IFH access, diversity, roles/workload in gathering, processing, transforming etc.</p> <ul style="list-style-type: none"> <li># of IPLC women initiatives to preserve/domesticate wild species, exchanges seeds share processes or medical plants;</li> <li># of health relevant wild species gathered and utilized by IPLC women and men and youth;</li> <li>Women's, including young women, perceptions about labour and workload to provide IFH;</li> </ul>
<p><b>Indigenous &amp; Forest food are included in regional, national food and nutrition policies</b></p>	<ul style="list-style-type: none"> <li># of active and effective IPLC-WY safeguarding culture programs such as Schools of Living Tradition (SLT) programs, indigenous food projects and community based conservation/wild foods management plans and actions;</li> <li># of IPLC women elders or savior directly involved in IFH safeguarding programs;</li> <li># of public initiatives (fairs etc.) media (videos, social networks activity, etc.), research promoting knowledge of wild food and health products and role of IPLC women in it;</li> <li>Positive perception and increased visibility of women's role in wild foods and health practice in communities and in the policy arena.</li> </ul> <p>Quantitative and qualitative review of wild food and indigenous food system inclusion in nutrition briefs, policies, recommendations, by different governmental bodies, at country/regional level, that take into consideration IPLC women's role, knowledge and needs;</p> <ul style="list-style-type: none"> <li># of demonstrated examples of IKSPs on traditional food security such as rotational farming, agro-ecology, agro-biodiversity, community NTFP protocols, PGS, reforestation, etc. that take into consideration IPLC women's role, knowledge and needs;</li> <li>• # and kinds of indigenous food integrated in the SLT program; SLT programs integrate forest food conservation and restoration actions that take into consideration IPLC women's role, knowledge and needs;</li> <li># and types of community based forest food projects that take into consideration IPLC women's role, knowledge and needs; implemented and recognized as good / exemplary projects;</li> </ul>

## Suggested Gendered Indicators for Sustainable Climate Adaptive Community Livelihood Thematic Area (SCACL)

<p>Impact:</p> <ul style="list-style-type: none"> <li>• Sustainable territory-based livelihoods and income streams improve IPLC’s wellbeing and protect territories and forests, equally benefitting women and men.</li> <li>• <i>Women’s sustainable livelihood initiatives are viable and contribute to their empowerment</i></li> </ul>	
Outcomes	Suggested indicators
<p><b>Women’s CBEs associations, cooperatives, federations, and networks are viable and recognized and support women’s needs.</b></p>	<p>Participatory Baseline assessment in this thematic area will highlight women’s role, perspective and vision about sustainable livelihood. Suggested indicators: # of women CBE and legally registered CBE; # of women’s CBE networks active and viable; Assessment of women’s CBE participation in fairs or other exchange initiatives; Perceptions and experience of women engaged in women’s only CBE; Assessment of women’s CBE sustainable management of resources;</p>
<p><b>There is effective, supportive private sector engagement and partnerships in place that enables women and mixed CBE to overcome discriminatory norms and practices.</b></p>	<p>Assessment of positive effects of women’s engagement in CBE on livelihood, decision making power within households and community and recognition; Assessment of positive effects of women’s CBE on community, reinvestment of income in social community initiatives, or other social infrastructures; # of women participating in mixed CBE, including in decision making and leading positions; Assessment of positive effects on livelihood, status, decision making power within households and communities, for women participating in CBEs; # of partnerships with private sectors with explicit references to women’s role in CBE and measures to enable women to benefit from them;</p>
<p><b>Multi-stakeholder Partnerships provide supportive, gender inclusive enabling environment for CBE (incentives, policies, etc.) &amp; long-term support programs are in place.</b></p>	<p># of women’s representatives and negotiators in deals with partners and stakeholders; # of networking and partnership initiatives linking IPLC women active in CBE with other women’s organizations (farmers coalitions, cooperatives, organic producers etc.) at country/regional level; # of policies, incentives, regulation and programs addressing women CBE producers (funding, capacity building, etc.); # of research and development activities with IPLC women CBEs producers; Quality assessment of support programs on women CBE producers, impact on livelihood, status, decision making power within household and community, leadership;</p>
<p><b>CBE practice NTFP Protocols that are engendered and monitor NTFPs used in the enterprise.</b></p>	<p>Review of statutes, development plans, NTFP Protocols and monitoring (quotas, restricted areas, etc.) of women’s and mixed CBE, taking into consideration women and men differential use of NTFP;</p>

## Suggested Gendered Indicators for Tenure Rights and Governance Thematic Area (TRG)

<p>Impact:</p> <ul style="list-style-type: none"> <li>• IPLC-WY exercise rights over territories, <i>free of gender or other forms of discrimination.</i></li> <li>• IPLC territories are protected from high-impact industries.</li> <li>• Women’s tenure rights are recognized by community governance systems as well as policies.</li> </ul>	
Outcomes	Suggested indicators
IPLCs have secured tenure instruments over their territories that recognize women’s tenure rights.	<p>Participatory Baseline assessment in this thematic area should provide insight on women’s tenure land rights within communities, as well as customary and institutional provisions that ensure/hamper women’s rights.</p> <p>Suggested indicators:</p> <p>Proportion of IPLCs and women, with secure tenure rights to land, with legally recognized documentation;</p>
Stronger policies and mechanisms on customary forest/land tenure/titling which endorse women’s tenure rights, are developed, enacted and applied.	<p># of communities adopting rules to secure women’s land rights, including provisions concerning inheritance and widowhood;</p> <p>Proportion of IPLCs and women that perceive their rights to land as secure, by sex and by type of tenure;</p> <p># of women in IPLC holding positions in land management and community management plans decisional bodies;</p> <p>Perception of IP women partners on women capacity and confidence to participate in land tenure structures and decision making at community level;</p>
Women’s equal participation in land tenure structures and decision making is supported; women leaders and networks gain legal literacy and capacity.	<p># of positions held by women in local, national, and regional land tenure decision making bodies;</p> <p>Changes in IPLC community perceptions about women’s land rights and active participation in land management and governance;</p> <p>Perceptions of IP women about recognition and inclusion in tenure rights structures and decision-making at local, national and regional levels;</p> <p>Perceptions of women leaders about their legal, advocacy and negotiating capacity;</p> <p># and quality assessment (participation, agendas, policy briefs, recommendations, KII with participants etc.) of Land Rights networking and exchange initiatives gathering IPLC women and women’s leaders;</p>
Asian governments enact and implement a policy that protects IPLC Land from Mining, Oil Palm Plantation, industrial agriculture and other threats.	<p>#, scope and relevance of gendered policies and decisions on land tenure passed/issued;</p> <p># and extent of policies and ordinances in protecting IPLC lands against extractives and forest conversion enforced</p> <p># and extent of policies and ordinances in protecting IPLC lands against extractives and forest conversion passed in 2027</p> <p>Perceptions about land security of IPLC women and men in relation to land grabbing, land conversion, and other threats;</p>

## Suggested Gendered Indicators of Community Based Conservation Thematic Area (CBC)

<p>Impact:</p> <ul style="list-style-type: none"> <li>• IPLC forests are intact, with abundant natural resources, functioning ecosystems, reflecting women’s, men’s and youth needs and vision IPLC territories are protected from high-impact industries.</li> </ul>
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<ul style="list-style-type: none"> <li>IPLCs women are actively involved in forest &amp; ecosystems conservation monitoring and protection..</li> </ul>	
Outcomes	Suggested indicators
<p><b>Regeneration processes, support programs, protocols for forest restoration &amp; resource management are implemented and take into account women's practices and needs.</b></p>	<p>Participatory Baseline assessment in this thematic area will provide a clear gender perspective of IPLC women and men differential use of forest resources, which is a prerequisite for proper indicators.</p> <p>Suggested indicators:</p> <ul style="list-style-type: none"> <li># of gender analyses of IPLC natural resource usage, collection patterns, purposes, conducted in communities;</li> <li>Assessment of IPLC women's participation and agency in community-based conservation and resource management plans;</li> <li># and quality of participation of women in community based conservation bodies and decision making;</li> </ul>
<p><b>There is a multi-level, recognized and implemented policy to ensure forest conversions are controlled.</b></p>	<ul style="list-style-type: none"> <li># of gendered research (including ICCA validation), inventories and capacity building conducted among IPLC, that differentiate between women's and men's usage, needs, priorities;</li> <li>Perceptions of IPLC women about inclusion in community based conservation initiatives, decisions making and policies;</li> </ul>
<p><b>Joint government and community monitoring and data collection are in place, take into account women and men different needs, and inform policy and practice.</b></p>	<ul style="list-style-type: none"> <li># of sustainable harvest protocols per NTFP species that take into account women's and men's needs and priorities;</li> <li># of restoration/regeneration initiatives that take into account women's and men's needs and priorities;</li> <li># of permits issued for NTFPs to communities, taking into account women's and men's needs and priorities;</li> <li># of laws, policies at the national, local, regional level deriving from gendered research, initiatives, advocacy;</li> </ul>
<p><b>Governments and communities practice culturally appropriate &amp; adaptive and inclusive governance and strong leadership.</b></p>	<ul style="list-style-type: none"> <li># of IPLCs women and men participating in policy formulation processes (at different stages);</li> <li>Perception of community women and men about the kind/quality of collaboration activities/projects with forest departments and relevant agencies;</li> <li># of interventions on capacity building and training on gender sensitive, participatory monitoring and data collection;</li> </ul>
<p><b>Community forests are restored and protected by community-based management &amp; practices that take into account women and men needs, access and decision making</b></p>	<ul style="list-style-type: none"> <li>Presence of a system for participatory monitoring and data collection that proactively engage women, youth, elders and other IPLC subgroups;</li> <li># of ICCAs registered, # of hectares of ICCA established by IPLCs, evaluation of ICCA gender provision applied by IPLC;</li> <li># of IPLC with NTFP resource management plans (RMP), resulting from consultation and participation of women, youth, elders and other categories, and quality of those plans;</li> <li>Evaluation of community based monitoring processes and women's participation in monitoring;</li> </ul>
<p><b>Forest departments, relevant agencies, prioritize and collaborate with communities (W M and Y) on land tenure and community forest/ protection and recognize women equal participation and leadership in</b></p>	<ul style="list-style-type: none"> <li>IPLC women and men perceptions of community based monitoring system, impact, efficacy and benefits;</li> <li># of IPLCs women involved and included in multi-level/sectoral groups/multi-body advocating for community-based conservation;</li> <li># of IPLC women participating in local/global platforms that advocate for inclusive conservation;</li> </ul>

conservation.	
<b>Tenured IPLCs,-WY sustainably govern their territory and implement Community Management Plans (CMP) in harmony with other stakeholders.</b>	

### Suggested Gendered Indicators in Culture and Indigenous Knowledge System and Practice Thematic Area (C&IKSP)

Impact:	
<ul style="list-style-type: none"> <li>• IPLC women and youth sustain the practice of their culture, IKSP over generations.</li> <li>• Government &amp; Private Sector’s Policies &amp; Practice respect and reflect IPLC’s culture and IKSP.</li> </ul>	
Outcomes	Suggested indicators
<b>Communities’ NRM IKSPs/TEK are demonstrated and validated.</b>	In this particular thematic area, which deals with IP culture, identity and knowledge, a participatory baseline assessment is highly recommended to avoid any kind of external perspective or re-interpretation of cultural facts; Suggested indicators:
<b>IPLC-WY Increased practice and knowledge of IKSP, TEK.</b>	# of customary laws and practices participatory inventory/research including reviews of gender norms, rules governing inheritance, marriage, divorce, violence against women, and women’s public role in cultural practices, participation in decision making and customary authorities, etc.;
<b>IPLCs IKSPs/TEK on Forest /biodiversity conservation and NTFP Management (NRM) are recognized, respected and reflected in public and sector policies and practice.</b>	# of women elders actively involved in knowledge inventories/research and transmission, including specific IKSP related to health, health plants collection and usages, birth attendance, religious beliefs and rites (cultivation cycle rites etc.), community customary conflict resolution (including conflicts related to marriage, divorce, VAW, inheritance etc.), historical perspective concerning changes in “traditions”, adoption of new norms with patriarchal content, etc.;
<b>There is good and consistent intergenerational transfer of IKSP, TEK, including customary laws and practices about women in governance, decision making, inheritance, marriage, divorce, violence against</b>	# of youth-elders dialogue and knowledge transmission involving women elders and saviors; # of cultural dialogues and discussions among youth that include gender among the cultural relevant issues; # of IPLC communities having created spaces and venues for intergeneration knowledge transfer (youth-elders camps, etc.) and women elders participation and role in these initiatives; # of youth leaders, male & female, recognized as culture-bearers; # of <i>herstories</i> , testimonies and experiences concerning women’s led forest walks, plants inventories, forest food gathering and processing, social role in communities, gathered, recorded and communicated by IPLC youth; # of gendered tools developed to share/transfer IKSP, TEK in the native language and integrated “formal” education (school, center, institution, etc.) or developed for communication purposes; # of IKSP/TEK reviews on forest/biodiversity conservation and NTFP NRM currently



<p><b>women, and a critical review of negative gender norms.</b></p>	<p>practiced by IPLC, including women and men;                  Perspectives and experiences of IPLC women involved in IKSPs/TEK, biodiversity and NRP conservation and transmission;                  # of IPLC plans and policies on cultural safeguards developed with the participation of IP women and youth;                  # of policies recognizing and protecting IPLC's women and men IKSPs/TEK, including rotational farming, agro-ecology, agro-biodiversity, community NTFP protocols, PGS, re-forestation, etc;                  # of policies and ratification of international instruments for the safeguard of IP cultural practices;                  Perceptions about cultural safeguards plans and policies impact by IPLC women and men;                  Assessment of IPLC women, men and youth awareness about intellectual and cultural property rights, risk of bio prospecting and bio piracy or other similar practices;                  # of IPLC communities that established clear rules to protect IKSPs/TEK from bio piracy and women's, men's and youth awareness and participation;</p>
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### Suggested Gendered Indicator for the Cross-Cutting Youth Engagement & Empowerment Theme

<p>Impact:</p> <ul style="list-style-type: none"> <li>• IP Youth, both women and men, are active and equal agents of forest and cultural conservation and sustainable development.</li> <li>• IP Youth women and men are rightful and live sustainably in communities.</li> </ul>	
Outcomes	Suggested indicators
<p><b>Strong engagement of youth in inclusive community-based conservation and in IKSP&amp; Culture.</b></p>	<p>Perhaps the best way to boost this crosscutting thematic area would be to engage IPLC youth in the Participatory Baseline Assessment; this will allow them to gain understanding of IKSP, community customary, NRM and conservation, land tenure and wild food and health, as well as roles of women and men in those areas.                  Suggested indicators:</p>
<p><b>Youth are knowledgeable and practice their IKSPs and are active agents for gender equality and women's rights, including among their own group.</b></p>	<p># of active IPLC youth groups, women and men participations, role, position etc.                  # of youth proposals and initiatives approved and implemented by IPLCs;                  Perceptions about gender norms and women's rights within communities by young women and men;                  # of IPLC young women and women elders dialogue initiatives about gender equality and women's rights;                  IPLC youth perception about patriarchal norms and culture that impact IPLC youth men and women experiences;</p>
<p><b>Youth gain consciousness about patriarchal norms and culture impact communities.</b></p>	

## Gender Capacity Strengthening for the next NTFP-EP Phase 2021-2030

The process of engendering the NTFP-EP ToC and strategic plan through the formulation and integration of an ad hoc Gender Strategy has substantially upgraded and deepened the scope and significance of gender mainstreaming all across NTFP-EP thematic areas and goals. In order to accompany this process, the capacity to manage gender mainstreaming should be upgraded all over the organizational domains.

Part of the gender strategy discussion process has been dedicated to the strengthening of gender capacities within NTFP-EP. At the beginning of the process, a survey has been launched among country and regional NTFP-EP teams, which included questions related to internal factors hindering gender integration (see annexes). The answers are here summarized:

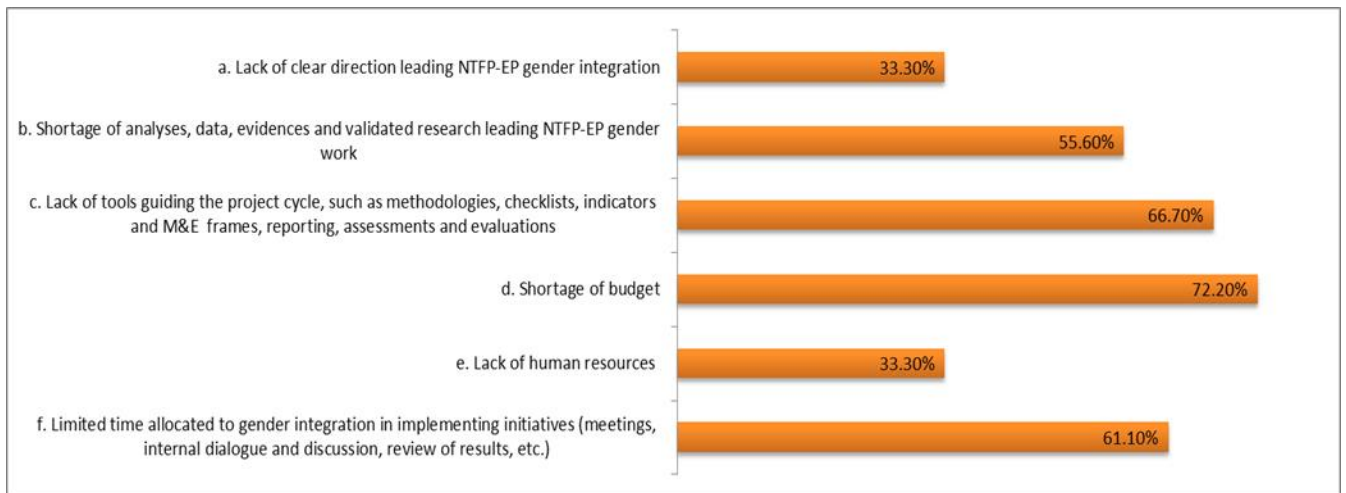


Figure 12: Survey question 7, what internal factors are hampering effective gender mainstreaming?

Other comments included:

- *lack of monitoring system, clearer gender indicators, guidelines on how policy can be translated into practice such as in reporting or in assessments especially since it's a cross-cutting theme; lack of training sessions/refresher courses;*

The lack of clear direction (answer **a.** in the figure) and the limited time allocated to gender integration (answer **f.** in the figure) have both been corrected through the process of defining the new NTFP-EP strategic direction, which has dedicated time and in depth discussion to the full integration of gender across all the thematic areas. The other factors mentioned by the respondents (points **b.** to **e.** in the figure) deserve further attention and action in order to upgrade the overall capacity.

As part of the gender capacity strengthening discussions conducted with the teams, participants have been asked to rate their context in relation to different dimensions: community level, country/regional level, and gender expertise availability. Here below are the results of the exercise.

Gender Rating Exercise		
Community level	Country/Regional level	Available gender expertise
<p>Where are you in terms of women's participation in community, presence of women leaders, women's collective initiatives?</p> <p>Rating from 1 (lowest score) to 3 (highest score) was based on women's participation in community governance and decision making, women's autonomous initiatives and groups, women's leaders' recognition and legitimacy.</p>	<p>Where are you in terms of society's gender norms, CSO active in women's rights? Recognition of IP? Recognition of IPLC women as actors?</p> <p>Rating from 1 (lowest score) to 3 (highest score) was based on persistence or dismantling of gender norms limiting women's rights, state initiative to enforce women's rights, women's CSO advocacy, agency and initiatives.</p>	<p>Where are you in terms of gender and IPLCs external resources, activists, academics, and data and evidences about IPLC women and gender issues?</p> <p>Rating from 1 (lowest score) to 3 (highest score) was based on availability of gender data, gender research focus, engaged activist and researchers.</p>
<p><b>Results have shown that:</b></p> <ul style="list-style-type: none"> <li>• <b>NTFP-EP countries and Region are mainly in the middle ground, even if some countries mentioned lower or higher score in one of the domain (India rating for community was 1; Philippines between 2 and 3);</b></li> <li>• Positive gains and signs of change exist all over the countries, but are not homogeneous;</li> <li>• There are initiatives to support women, women activists and women's groups, and platforms, but again not uniformly;</li> <li>• IPLC women activist and women's group are still not visible and hardly recognized, which limits their political voice and advocacy strength;</li> <li>• IPLC women and gender issues are not supported by data, evidences, research;</li> <li>• NTFP-EP is pioneering in this sector facing a context where gender is not yet acknowledged as a priority;</li> </ul>		

The results of the exercise have shown that NTFO-EO countries and regional teams deal with a variegated context, characterized by the coexistence of less developed situations where gender norms maintain their discriminatory character, with more advanced situations where women leaders and networks are able to express their agency and drive and push for change.

Moreover, if in general gender is starting to be mainstreamed in natural resources management, land tenure and forestry development discourse, the specific field of NTFP, wild food, IP knowledge and practices is still essentially gender blind or only scarcely engendered. In practical terms, this means less resources available, less evidences and data, less gender expertise in this specific field. In this sense NTFP-EP is pioneering a gender perspective in those areas.

In order to formulate a Gender Capacity Strengthening Plan, a series of discussions have been organized online. Unfortunately the process has been limited by the restriction imposed by the pandemic, and by the busy schedule of NTFP-EP teams, already involved in a very complex strategic planning discussion process. Therefore the results should be considered preliminary.

The Gender Capacity Strengthening Matrix here presented summarized the results of the collective discussion together with suggestions (in red) on how to fill the remaining fields and aspects.

Programmatic domain Gender Capacity Strengthening				
Capacities	Strengthening approach	Support, methodologies, tools	Internal and external resources	Priority

<b>Gender analysis: women and men division of labour, access and control of resources, decision making power, etc.</b>	Gender audit of all program tools and processes as well as PMEL (planning, M&E and learning tools) Training for gender focal points as facilitators Learning or training sessions within countries and regional office	Gender policy that would state overall commitment and guidance to have gender in programs explicitly Adapt existing tools and translate in national languages;	Gender Focal Points external support from partners or experts	High
<b>Specific gender analysis related to NTFP and forestry, NR management and governance, value chains, etc.</b>	Conduct field exercises specific to gender and NTFP management related tools and methods, like baselines or resources assessments, CLAPs/livelihood assessment, etc.  The Baseline Assessment could be the best opportunity to strengthen the analysis capacity	Checklists or other simple templates to use for the field exercises / field methods  Develop a guide/methodology covering different thematic areas and training sessions	Partners or experts support	High
<b>Gender inclusive project planning: what can be done and how</b>	In part this has been strengthened through the ToC process, where the Gender Strategy has been mainstreamed across the whole document. More work will be probably needed at the country level, in prioritization and MEL	Brief summary of the gender strategy could be made available in local languages to all country teams	Gender Focal Points	High
<b>Gender inclusiveness in projects' activities: best ways of working with women, women's groups and communities</b>	Especially relevant for activities that see NTFP-EP teams directly interacting with communities. The Baseline Assessment could be the best opportunity to strengthen the analysis capacity	Guidelines, tools, checklists and training sessions	Gender Focal Points and external/partners support	High
<b>Gender budget planning budget and resources to support gender activities</b>	This will come forward as a need in the new phase implementation work, when the planned gendered activities, initiatives, MEL will become operational; a reflection on these aspects would be essential	Learning tools and sessions involving the finance and funding staff	Gender Focal Points	Medium-High
<b>Gender in MEL, setting indicators, ways of verification, evaluations</b>	Integrate into M&E development activities at outset and design gender within M&E training and planning workshops	Gender and M&E/ gender -based indicator-setting Methodologies, tools and guidelines	M&E coordinator and external support (resource persons/facilitators as appropriate)	High
<b>Gender inclusive communication and documentation</b>	Develop guidelines on communication and documentation Audit existing communication materials through a participatory	Adapt existing tools and guidelines from media and development communications	Inputs from external experts with experience in the field	High

	audit sessions Sharing of examples of gender – inclusive communication and documentation	/ journalisme, etc.		
<b>Strengthen capacities in fund raising for gender: developing proposals, identifying projects, new partnerships etc.</b>	Develop donors’ portfolio, monitor key agencies call for proposals, establish links	Guidelines and training on gender proposal writing	Gender Focal Points and program staffs	Medium
<b>Other</b>				

<b>Organizational level</b>				
<b>Capacities</b>	<b>Strengthening approach</b>	<b>Support, methodologies, tools</b>	<b>Resources and expertise, internal and external</b>	<b>Priority</b>
<b>Strengthen gender knowledge on key concepts</b>	Gender sessions during annual team meetings (RSM/ROM/ staff planning ) followed by continuative learning;	Develop different gender module for different levels (orientation to transformative /roles of women and men	revive Gender Focal Points (GFP), external support from partners or other facilitators	High
<b>Boosting teams’ motivation to pursue gender equality</b>	Sharing of culture and practice that are gender-sensitive/ gender responsive	Policy to include gender (including in CBEs)	GFP and the gender team of regional office/external support	High
<b>Strengthen gender inclusiveness in recruiting, workplace policies, career, life-work balance, etc.</b>	Include in job posts inclusive and gender-equal policy	Gender concerns included in the organizational policy	Management and board, GFP	High
<b>Strengthen capacity in gender quality control: M&amp;E, assessments, research, etc.</b>	Gender assessment of the institution and the programs/projects	Online platform for surveys Training on methodologies	regional support, GFP, mgt	High
<b>Strengthen gender learning; consolidation of gender practices, approaches, lessons learned into organizational documents, guidelines,</b>	Learning program/workshop on good practices for gender mainstreaming; Periodic gender assessments across thematic areas Joint NTFP-EP partners reviews;	Regional online webinar/meeting Thematic workshops	regional support, GFP, mgt	Medium

<b>positioning papers, advocacy briefs etc.</b>				
<b>Enhance gender in communication and social media, including visual media production, etc.</b>	Media production/video documenting good gender program/projects	Script, story, website, social media, twitter,	Communications expert, GFP, mgt	Medium
<b>Strengthen advocacy and lobbying for gender equality and women's rights in NTFP-EO domains of action: among stakeholders, within national/regional/global networks etc. agencies, platforms etc.</b>	Documentation of good gender program/projects in all country networks;	Country websites linked to NTFP regional website	communication expert, GFP, Mgt.	Medium
<b>Other</b>				

For this section, the discussion has brought to identify possible actions (see the matrix below) but left open the kind of capacity strengthening that should accompany these initiatives. It is probably the section that will require more discussion and development with all the teams to clarify what kind of strengthening processes should be activated, how and with what kind of resources.

<b>Community level</b>				
<b>Capacities</b>	<b>Strengthening approach</b>	<b>Support, methodologies, tools</b>	<b>Resources and expertise, internal and external</b>	<b>Priority</b>
<b>Participatory and gender focus community appraisals</b>	Example: organize exchanges and visits to communities with more inclusive gender culture > Train Staff on Gender Mainstreaming Processes > Train Staff on Gender Mainstreaming Processes (ex. gender sensitive meeting facilitation, etc.) > Train community members on assessing Gender Equality in their communities. > Identify community leaders/partners who are	Example: develop list of best practices > Training Design / Module / Process > Training Design / Module / Process	Example: country teams, Gender focal points; partners active in IPLCs gender issues for inputs and sharing ; NTFP-EP communication team for results' consolidation;	High  High  High

	<p>experts in women’s rights issues and organize skillshares (NTFP to facilitate this)</p> <ul style="list-style-type: none"> <li>&gt; Gender Forum (Exchange on experiences, good practices in Gender awareness and mainstreaming)</li> </ul>	> webinar	> The Hive	
<b>Promoting IPLCs women’s rights and gender awareness within communities</b>	<ul style="list-style-type: none"> <li>&gt; Workshop with Men on Gender (to understand the mindset of Men in partner countries in relation to Gender Equality)</li> <li>&gt; Identify Gender Champions among the Men in the communities</li> <li>&gt; cultural understanding of communities (gender perspective)</li> <li>&gt; Gender Forum (one topic of the forum)</li> </ul>	<ul style="list-style-type: none"> <li>&gt; Workshop Design / Process</li> <li>&gt; webinar</li> </ul>	<p>Staff on the ground</p> <p>Staff on the ground</p> <p>&gt; The Hive, experience of partners (communities / cso)</p>	High
<b>Work with IPLCs men to promote gender equality and women’s rights and tackle discriminatory norms, behaviours, attitudes</b>	<p>Train community members on assessing Gender Equality in their communities.</p> <ul style="list-style-type: none"> <li>&gt; Women leaders’ Network / Capacity Building For Women Leaders</li> <li>&gt; Mentoring?</li> <li>&gt; GAGGA (small funds targeted to women)</li> <li>&gt; Documentation and Promotion of Women leaders (i.e. video stories - women leaders in different areas - business, rights, culture, etc. )</li> </ul>	Process nomination, funds,	EXCEED	
<b>Empower IPLCs women, support women leaders and women’s groups</b>	<ul style="list-style-type: none"> <li>&gt; &gt; IP Business Women Network / Capacity Building For Women Leaders</li> <li>&gt; Mentoring?</li> <li>&gt; GAGGA (small funds targeted to women)</li> <li>&gt; Recognition of IP Business Women (IP Women Leaders Awards)</li> <li>&gt; Documentation and Promotion of Women leaders (i.e. video stories - women leaders in different areas</li> </ul>	Process nomination Funds	EXCEED	

	- business, rights, culture, etc. )			
<b>Support IPLCs women producers, collective initiatives, associations, cooperatives etc.</b>	<ul style="list-style-type: none"> <li>&gt; Training for Women In TRG</li> <li>&gt; Support IPLCs women to attend local and international events to strengthen their capacities/share their experiences (Technical &amp; Financial)</li> <li>&gt; (IP Women Leaders Awards - women leaders in different areas - business, rights, culture, etc. ) )</li> <li>&gt; Documentation and Promotion of Women leaders (i.e. video stories - women leaders in different areas - business, rights, culture, etc. )</li> </ul>		<p>EXCEED</p> <p>GAGGA</p>	
<b>Strengthen IPLCs women’s skills and knowledge in land tenure rights, ecosystems governance, and legal literacy</b>	<p>Publication / Documentation of women as Culture Bearers / Repository</p> <ul style="list-style-type: none"> <li>&gt; Support IPLCs women to attend local and international events share their experiences</li> <li>&gt; (IP Women Leaders Awards - women leaders in different areas - business, rights, culture, etc. ) )</li> <li>&gt; Documentation and Promotion of Women leaders (i.e. video stories - women leaders in different areas - business, rights, culture, etc. )</li> </ul>		GAGGA	
<b>Promote IPLCs women IKSP and TEK participatory retrieving, inventorying, and recognition</b>	<p>Hold Gender Forum, workshops and other conversations on gender, culture</p> <ul style="list-style-type: none"> <li>&gt; Train community members on assessing Gender Equality in their communities. (also in culture)</li> <li>&gt; Community exchanges/skillshares</li> </ul>		GAGGA / The Hive / Networks	High
<b>Facilitate IPLCs discussions and appraisal about gender, customary laws and transmission of culture</b>	<ul style="list-style-type: none"> <li>&gt; Support traditional and community-initiated activities promoting gender sensitization, culture and rights awareness among different generations/</li> <li>&gt; Support indigenous/ TEK/IKSP schools</li> </ul>		PRSGF	High



<b>Work with youth and promote gender sensitization, bridge generational gaps, boost young women rights and recognition</b>				
<b>Others</b>				

<b>Networks and Women's Organizations Support</b>				
<b>Capacities</b>	<b>Strengthening approach</b>	<b>Support, methodologies, tools</b>	<b>Resources and expertise, internal and external</b>	<b>Priority</b>
<b>Support to women in leadership</b>	Multidisciplinary capacity building on land tenure and legal literacy, CBE management, networking, advocacy and communication etc.	Guidelines and tools for capacity building sessions; curricula upgrading for EXEED and other training initiatives	Internal and external resources and partners	Medium High
<b>Support to IPLCs women's networks, in organizing, capacity building, etc.</b>	In cooperation with partners and according to networks needs	Guidelines and tools	Internal and external resources and partners	Medium
<b>Support to IPLCs women's networks in advocacy, agendas setting, alliances building etc.</b>	Online/face to face mentoring workshops on advocacy and alliance building	developing Modules/learning guides (if online or face to face) identify resource speakers/organizatios	tap WEHRD network Experience and expertise tap Existing partners e.g. LILAK, BAI Reach out to similar organizations working in other countries e.g. WECF	High
<b>Strengthen consolidation of learning and experiences and communication in support to IPLCs women's networks</b>	Develop frameworks and facilitate crosscutting initiatives gathering different networks across thematic areas	Modules, guidelines and training	Partners/organizations	Medium
<b>Link and engage responsible private sector, consumers groups, other relevant producers</b>	Online survey on assessment of level awareness, openness and readiness of the private sectors, consumers groups, (ensuring gender is priority concern of the organization/gender	Developing the survey tool/instrument Scanning and mapping of private sectors,	Engage external person to train NTFP-EP staff who can implement the assessment	High

	mainstreaming)	consumers	Review existing methods if gender is already incorporated e.g. sustainable livelihood e.g. CLAPS	
<b>Link and engage with institutional gender and non-gender related entities and policy makers</b>	Develop portfolio of contacts with key institutions/stakeholders; Policies reviews, attendance of public meetings, policy discussions, production of policy briefs and evidence summaries etc.	Advocacy capacity training, upgrading capacity in relation to country/regional policies, data, main debates	Gender Focal Points	Medium
<b>Other</b>				

### Gender Capacity Strengthening strategic approach

From the above discussions and inputs it appears that needs in terms of gender capacity are multifold, are a priority and will entail significant resources to be fulfilled.

However, it would possible to optimize this approach by creating knowledge flows and cascades from one sector or area to the other, with an important contraction of the resources and the time input. Moreover, partners and women’s organizations represent an untapped resource of approach, methodologies, tools, and resource persons.

Again, as already mentioned in the MEL section of this document, the Baseline Assessment represents a golden opportunity for an upgrading of the capacity at all levels: methodological, analytical and organizational.

The internal gender learning process (workshops, sessions etc.) can be coupled with subjects relevant for the thematic areas, reaching the goals of increasing general and technical gender knowledge. Internal exchanges and communication helps to familiarize with the theme: sharing of results, debating critical issues or feedbacks, analysing positive outcomes and successes, comparing contexts and situations. Providing spaces for external inputs, internal webinars with partners, women leaders, men and men groups supporting gender change, or other experience bearing actors, is also an interesting way of generating knowledge and capacity.

Enhancing gender capacity means to develop sensitivity to the problem, which allows to react to gender blind approaches whenever appear: whether in a research paper that fails to include women’s perspective and gender relations, or in an initiative that did not clearly distinguish between women and men activities, outcomes, roles and decision making power, or in a policy that doesn’t take into account women’s needs, priorities and agendas. This sensitivity is what matters most, more than the ability to handle the gender technicalities, which sometime are complex or appear intricate.

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### Other NTFP-EP Documentation

NTFP web site

NTFP-EP Annual Reports 2016, 2017, 2018 and 2019

NTFO-EP Newsletter Voices of the Forest, n. 31 to 37-38

**NTFP-EP Strategic Paper 2016-2020**  
**NTFP-EP Policy Papers and Assessments**

## Annexes

NTFP-EP: Results of the countries Gender Studies\

Gender Survey Results

Gender strategy outcomes, results from the Teams' online discussions held in Dec 20-Jan 21;

Gender Capacity Strengthening, results of the Teams' online discussions held in Jan-Feb 2021

4 Presentations for the NTFP-EP ToC Prioritization Workshop March 24-27, 2021