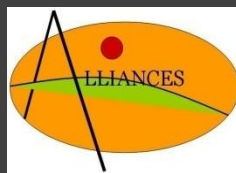


# A Gendered Perspective

## Livestock Husbandry in Kvemo Kartli



ALLIANCES KVEMO KHARTLI

September 2011



Schweizerische Eidgenossenschaft  
Confédération suisse  
Confederazione Svizzera  
Confederaziun svizra

Swiss Agency for Development  
and Cooperation SDC

<b>LIST OF ABBREVIATIONS .....</b>	<b>3</b>
<b>SUMMARY .....</b>	<b>4</b>
<b>1. GENDER EQUALITY AND DEVELOPMENT .....</b>	<b>6</b>
THE DEVELOPMENT OF GENDER EQUALITY IN GEORGIA .....	6
THE EFFECT OF SOCIAL, ECONOMIC AND POLITICAL HARDSHIPS ON WOMEN .....	10
THE GENDER DIMENSION OF ECONOMIC DEVELOPMENT .....	10
<b>2. THE MUNICIPALITIES IN FOCUS .....</b>	<b>11</b>
POPULATION, ETHNICITY AND GEOGRAPHY .....	11
HISTORY .....	12
AGRICULTURE .....	12
GENDER OVERVIEW OF KVEMO KARTLI.....	13
<b>3. WOMEN IN LIVESTOCK HUSBANDRY: FOCUS GROUP ANALYSIS AND METHODOLOGY .....</b>	<b>13</b>
RESEARCH METHODOLOGY .....	13
<b>4. RESULTS .....</b>	<b>16</b>
PARTICIPATION IN DECISION MAKING AT COMMUNITY LEVEL AND WOMEN’S INITIATIVES.....	16
CASES OF WOMEN’S APPROACHES TO COMMUNITY PROBLEM SOLVING .....	16
DECISION MAKING AT HOUSEHOLD LEVEL AND WOMEN’S PERCEPTION OF THEIR CONTRIBUTION TO HOUSEHOLD INCOME.....	16
WOMEN’S CONTRIBUTION IN LIVESTOCK HUSBANDRY .....	18
<i>Women in Milk Processing</i> .....	19
<i>Livestock Reproduction</i> .....	19
WOMEN’S PROFIT-MAKING INITIATIVES.....	19
WOMEN’S JOINT WORK AND COLLABORATION .....	20
PROPERTY AND OTHER RIGHTS .....	21
ACCESS TO INFORMATION REGARDING LIVESTOCK HUSBANDRY.....	22
ATTITUDES REGARDING LIVESTOCK ACTIVITIES .....	22
GENDER ASPECTS OF INVOLVEMENT OF CHILDREN .....	23
<b>5. GENDER AND GOVERNANCE .....</b>	<b>23</b>
WOMEN IN DECISION-MAKING AT COMMUNITY AND LOCAL GOVERNMENT LEVEL.....	24
APPLICATION OF GENDER PARAMETERS .....	24
WOMEN APPROACHING LOCAL GOVERNMENT AND ESTIMATION OF WOMEN’S NEEDS.....	25
ESTIMATION OF WOMEN’S PARTICIPATION IN LOCAL GOVERNANCE.....	26
<b>6. CONCLUSIONS.....</b>	<b>26</b>
CONCLUSIONS AND RECOMMENDATIONS CONCERNING GENDER IN ALLIANCES KK .....	26
CONCLUSIONS AND RECOMMENDATIONS FOR GENDER IN LOCAL GOVERNMENT.....	28
<b>BIBLIOGRAPHY.....</b>	<b>30</b>
<b>ANNEX 1: KEY INFORMANTS .....</b>	<b>32</b>
<b>ANNEX 2: GENDER MAPPING TABLE .....</b>	<b>33</b>
<b>ANNEX 3: FOCUS GROUP QUESTIONS .....</b>	<b>35</b>
<b>ANNEX 4: DIVISION OF LABOUR ACCORDING TO GENDER AND ETHNIC GROUP .....</b>	<b>36</b>
<b>ANNEX 5: ETHNIC MAP OF GEORGIA.....</b>	<b>38</b>
<b>ANNEX 6: GENDER MAP .....</b>	<b>39</b>

## List of Abbreviations

Alliances KK - Alliances Kvemo-Kartli

CEDAW – Convention on the Elimination of All Discrimination against Women

DRR – Disaster Risk Reduction

IAAD – International Association of Agricultural Development

ICCN – International Center on Conflict and Negotiation

MC - Mercy Corps

MDG – Millennium Development Goals

SDC – Swiss Development Cooperation

## Summary

The International Center on Conflict and Negotiation (ICCN) implements the Market Alliances against Poverty program in Kvemo Kartli region (Alliances-KK) in partnership with Mercy Corps. The programme is funded by the Swiss Agency for Development and Cooperation (SDC). The goal of the programme is to contribute to poverty alleviation and the transition to a durable market economy for the livestock sector in the Kvemo-Kartli region of Georgia. ICCN will work in the target area of Dmanisi, Tsalka and Tetrtskaro municipalities. The ICCN component in the program covers good governance issues, involvement of women and the provision of a gendered perspective to project interventions and the introduction and application of Disaster Relief Reduction (DRR) through working with local government structures.

The project will facilitate the three local municipalities to have enhanced capacity to support the growth of a robust and durable agricultural sector which is more applicable and accessible for women and ensures integration of gender sensitive approaches and practice.

The planning of interventions will be based on the proper study of the region. Familiarity with its social-economic, cultural and political characteristics are essential for better understanding the causes of existing needs and the roots of widespread problems.

Women and men face distinct differences in status, perceived roles and responsibilities and access to a variety of resources, ranging from the economic to the political. In order to foster greater equality and enable women to be fully involved with their resources in the development and democratization of the country, the following issues should be taken into the account:

- In fostering gender as transversal theme<sup>1</sup> it is possible to empower women and lead them to benefit on the one hand and on the other hand to contribute to the overall development.
- With more economic independence women could achieve greater advancement in different spheres of life and careers
- Women's access to strategic decision-making could improve the gender equality situation.
- A healthy democracy is one in which women and men have equal opportunities to influence the governing of their country and one in which their concerns are heard.
- Being in transition is a painful process, including the need to face many changes that frequently challenge identities and traditional approaches and ways of life.

***This report*** represents a study of the general gender context in Georgia and focused research into the gender situation in Kvemo Kartli with a special emphasis on livestock husbandry and governance in the 3 municipalities of: Dmanisi, Tsalka and Tetrtskaro.

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<sup>1</sup> Swiss Development Cooperation, Gender Toolkit, 2010

The gender research focusing on the three municipalities of Kvemo Kartli was prepared on the basis of following activities:

- Desk research and literature review (Section 1) on gender (books, important publications, reports, research, Georgian and International gender related legislation)
- Review of ICCN documentation, experience and research
- Review of SDC and Mercy Corps documents
- Interviews with historians and anthropologists with regard to Kvemo Kartli region
- Field focus group discussions
- Interviews with Local Government officials
- Key Informant Interviews Information gathering from different sources: program partners MC, IAAD; resource persons.<sup>2</sup>

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<sup>2</sup> See key informants list, Annex 1

## 1. Gender Equality and Development

“Gender Balance, non-discrimination in every sphere and creation of equal opportunities for men and women is one of the priorities of the Georgian Government.” These aforementioned aims are listed in the Georgian Law on Gender Equality Number 2844-IS dated 26 March 2010 and signed by the President of Georgia.”<sup>3</sup>

Equality is cross-cutting and recurring theme in the discourse on gender. It can be defined as the stage of human social development at which the rights, responsibilities and opportunities of individuals will not be determined by the fact of being male or female”<sup>4</sup>

Equality is linked with power, power to make decisions and to control resources: it is manifested in all spheres of life: public and private, and is reflected in human and social capital.<sup>5</sup>

Since the end of 20th century gender equality has been considered integral to development. The welfare of any society is impossible if half of its members are unhappy. Women are integral to the development of sustainable societal and market systems. This consideration of the importance of gender equality in development was the impetus amongst the development community, for example in UNDP<sup>6</sup> for the development of policies aimed at developing practical solutions to empower women and to improve their economic and social status

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### The Development of Gender Equality in Georgia

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Georgia is a country in transition towards democracy. Its political and socio-economic development has been uneven, leaving vulnerable sectors of the population struggling to survive economically and defend their most basic rights, both with regard to civic and socio-economic rights.<sup>7</sup> One particular problem the country faces is the under-development of public participation in governance processes that directly affect people’s well-being. Georgian citizens are able to elect their governments at all levels in constitutionally defined periods, and the fairness and transparency of the electoral process – though still not fully satisfactory – have overall improved significantly since the 1990s. However, there is widespread sentiment that people are not able to effectively advocate their needs and make their voices heard to the authorities, that their rights are often infringed without effective recourse and that they are not sufficiently able to shape decision-making processes.<sup>8</sup>

In this burdensome and difficult period of transition, Georgia urgently needs to make better use of all its resources to improve and speed up democratic and economic development. These resources include the skills and resources of an engaged citizenry. Women, who constitute a slight majority

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<sup>3</sup> Law on Gender Equality, 2010 [www.parliament.ge](http://www.parliament.ge)

<sup>4</sup> N.Sumbadze, Gender and Civil Society, report prepared and published within framework of the UNDP project: “gender and Politics”, Institute of Policy studies, 2004

<sup>5</sup> Baker, 2000

<sup>6</sup> Gender Assessment USAID/Georgia. 2010

<sup>7</sup> Implementaion assessment oof Convention on the elimination of all forms of Discrimination against women, research, conducted by Women Information Center 2011

<sup>8</sup> Kkonvencia qalis diskriminaciis yvela formis likvidaciis Sesaxeb aRsrulebis kvleva sqarTveloSi,qalTa ganaTlebis sainformacio centri, Tbilisi, 2011

of the Georgian population (53 %) and constitute a 60 %t majority of university graduates in the country, are a resource for development that is overlooked and under-used in Georgia<sup>9</sup>. Many women, particularly those living outside the capital city, are sidelined in decision-making at both the family and community levels. Their human rights and freedoms are regularly violated by discriminatory practices in family life, employment, public discourse as well as electoral and governance processes.<sup>10</sup>

Significant differences persist in the roles of men and women in Georgia, influenced by patriarchal culture and tradition.<sup>11</sup> Although highly educated women are present in the workplace with good representation in small business and self-employment and are active in civil society, prevailing norms still dictate that women are primarily responsible for household duties and childcare. This in reality means that women's roles in the public sphere and in formal decision-making are limited.<sup>12</sup>

Women are underrepresented in political office on both national and local levels. Only 6.5 % of MP's in Georgia are women (nine women deputies, from one hundred and fifty). Among nineteen ministers three are women, representing 16% of cabinet. Only the judicial branch of government has a balanced representation of men and women. Judges are selected on the basis of clear criteria and special examinations. Suggesting that in open and fair competition women can be as successful as men.

Georgia is a signatory to Convention on Elimination of Discrimination Against Women (CEDAW) and already has a body of legislation including legislation on domestic violence and a recently adopted Law on Gender Equality to protect women's rights and ensure equal participation of women and men in political, social and economic life. However despite the fact that a large part of this legislation is described as adequate even progressive by gender experts, gender equality in everyday life is far from being achieved in Georgia.

After the Rose Revolution gender issues came to the fore of the Government agenda. Georgia is a signatory to the Millennium Development Goals (MDG), with a commitment to achieving Goal 3 (the promotion of gender equality and empowerment of women). Within the framework of this commitment certain institutional steps were made i.e. the formation of the Gender Equality Advisory Council in the parliament of Georgia and the Gender Equality Government commission. Box 1 below shows the key institutions, policies and laws currently relating to gender equality in Georgia.

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<sup>9</sup> ICCN Inductive Study: Gender and Multiethnic Aspects of Participation of Citizens in Georgia, 2010

<sup>10</sup> Peacebuilding Roundtable Discussions, ICCN publication, 2010  
Gender Assessment, USAID/Georgia, 2010

<sup>12</sup> Implementation Assessment of Convention on the Elimination of All Forms of Discrimination Against Women, research, conducted by Women Information Center, 2011

**Box 1. Key Institutions, Policies and Laws Relating to Gender Equality in Georgia**

- National Action Plan on Gender Equality Policy (2011)
- Law on Gender Equality (2010)
- National Action plan on the Implementation of State gender Equality Policy (2007/2009)
- State Concept on Gender Equality (2006)
- Gender Equality Advisory Council under the chairperson of the parliament (established 2004)<sup>13</sup>
- In 2006, Georgia became a partner country in the European Neighbourhood Policy (ENP). In its 2006 Action Plan for ENP implementation, Georgia has included as a specific priority for action the continuation of efforts to ensure the equality of men and women in society and economic life.

One of the major obstacles to the trickle down of gender equality in Georgian society as a whole is a lack of knowledge amongst Georgian women about their rights under national law and international conventions. In addition the perception of and accountability towards in-country inequalities, discrimination, and gender-based violations is very low amongst the general population and among women themselves.

As Amartya Sen<sup>14</sup> (2001) remarks women themselves are not immune from the hold of traditional masculinity values and “what is needed is not just freedom of action but also freedom of thought.”<sup>15</sup>

Nor do national data and statistics on women’s participation and involvement in public life in Georgia, accurately reflect regional perspectives and characteristics shaped by ethnic composition. Georgia is multiethnic society. The largest ethnic groups live in Samtskhe-Javakheti region with a 54% composition of Armenians and in Kvemo Kartli region with a 45% composition of Azeri’s. Their religion and traditional cultures are important dimensions influencing gender equality. Ethnic identity has strong influence on the embedded- ness of gender stereotypes.<sup>16</sup> Box 2 below presents the main problems in terms of the integration of ethnic minorities in Georgia society. Also see Annex 5 for an Ethnic Map of Georgia<sup>17</sup>.

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<sup>13</sup> [www.parliament.ge](http://www.parliament.ge)

<sup>14</sup> <http://www.genderbasedviolence.ge/conimages/annual-eng.pdf>

<sup>15</sup> Amartya Sen, Development as Freedom, 2001. P.15

<sup>16</sup> N.Sumbadze and G. Tarkhan-Mouravi, Gender and Society in Samtskhe-Javakheti, Georgia, Center for Policy Studies, Tbilisi, 2004 /p.70

<sup>17</sup> European Centre for Minority Issues (2009)



**Box 2: Characteristics of the main problems in terms of the integration of minorities in Georgian society<sup>18</sup>**

- The level of knowledge of Georgian language is very low in minority population. This prevents their integration and career advancement in state institutions.
- The regions with minority population has been isolated for many years from Georgian society. This has had a negative factor in the integration process.
- The level of interaction between the mainstream and the minorities is not high. As different research has proved the population in Georgia avoids interethnic marriages.
- The role of the media in majority-minority relations is often negative, sometimes promoting hate speech and xenophobia.<sup>19</sup>

The Georgian Government has however taken measures to address the problems detailed in Box 2 with some success. These include government policies on tolerance and integration and different language programs which have widened the potential for the integration process.<sup>20</sup>

But still, the main problem that hinders the process of integration of ethnic minorities in mainstream society lies within the majority group, namely the ability by mainstream ethnic orthodox Georgians to accept differences. Even though ethnic minorities should learn and speak the language of the country they are living in, the majority should not immediately expect the minorities to recite a Rustaveli<sup>21</sup> poem<sup>22</sup>.

For example, the Azeri population is concentrated in several areas of Georgia, one of the largest being in Kvemo Kartli in majority Azeri villages. People speak either Azeri or Russian. This is due to the fact that historically, Azeri youth living in Georgia would go to Russia or Baku to receive higher education. Where young women do not continue on to higher education, the main occupation becomes farming. In this instance the young Azeri women has no need of mastering or improving her Georgian skills staying as she does within the Azeri milieu. Meanwhile, the main language spoken in Georgian villages is Georgian. The interaction between inhabitants of different ethnicity is alarmingly low reflected in amongst other things in the very low percentage of mixed marriages. However language is not the only factor that hinders interethnic mixed marriages, religion is also an important influence. Islam prohibits mixed marriages.<sup>23</sup>

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<sup>18</sup>As expounded by ethnic minority representatives at the workshop on European Neighbourhood Policy Action plan monitoring, 13-14 April, 2010

<sup>19</sup> Desk Research on Ethnic Minorities, ICCN, 2005

<sup>20</sup> [www.diversity.ge](http://www.diversity.ge) *State Concept on Tolerance and Civil Integration*, various programs targeting the minority population.; One of the current programs issued by ministry of education for teaching Georgian Language: Program: *Georgian language for Future Success*, see <http://mes.gov.ge/content.php?id=2384&lang=eng>

<sup>21</sup> Shota Rustaveli, author of the most famous work of literature in Georgian *The Knight in the Panther(or Tiger) Skin*

<sup>22</sup> *Values of Society in Georgia*. Survey conducted by ICCN, 2010

<sup>23</sup> Interview with Kerim Gumbatoc June, 2011

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## The Effect of Social, Economic and Political Hardships on Women

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Weaknesses in social, economic and political systems effect both men and women in Georgia. However the prevailing social and cultural stereotypes and conventional gender roles place women in a disadvantaged situation. Although general trends indicate that the Georgian female population is educated and active in the workplace these trends tend to reflect urban statistics and consideration must be made of the fact that much of Georgia's population lives in rural areas where access to information is very limited, male leadership and dominance is the norm and women face discrimination.<sup>24</sup>

One of the most important variables which correlates strongly with the attitude towards gender roles is the level of modernization of the worldview in a respective population and the degree of urbanization. Cross-cultural research indicates that traditional attitudes pertaining to gender roles are strongest in the rural and non-industrial societies.<sup>25</sup>

Georgia is multiethnic country with a large rural population dependant on agriculture. Ethnic groups vary greatly from each other. Rural and urban lives and livelihoods are vastly different. The differences presented by ethnicity and the differences presented by rural as opposed to urban lives are complex and must be taken into account when assembling an overview of gender perspectives.

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## The Gender Dimension of Economic Development

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Economic sector reforms undertaken in Georgia since the Rose revolution have resulted in significant economic growth, although the global economic recession has been a setback for a country as a whole. Currently 55% of the population remains below the poverty line<sup>26</sup> and among the poor, women face greater impoverishment. The World Bank report "Georgia Poverty Assessment" (2009) found that female headed households are much more likely to face extreme poor. The gender pay gap is also significant in Georgia. According to World Bank research women in Georgia earn less than men.<sup>27</sup> Women participate less in the labour market than men in Georgia. Men account for 53% of the total labour force. In a comparison of the population of men and women aged 15 and above, 73% of men are economically active in contrast to only 53% of women.<sup>28</sup> A possible reason for this could be prevailing gender norms in Georgia that it is man's role to work to support the family, while it is considered appropriate for women to stay home and tend to family obligations.

Social and family structures are however changing. The institution of babysitting is firmly established in urban Georgia, the elder generation in the family occupied with assisting the younger generation is being substituted by babysitters, The role of men as fathers in childcare is

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<sup>24</sup> Gender assessment, USAID/Georgian report. 2010

<sup>25</sup> Williams J. And Best D. Cross-cultural view of men and women. 1994

<sup>26</sup> Georgia at a Glance, World Bank, 12 sept. 2009, available at [http://devdata.worldbank.org/AAG/geo\\_aag\\_aad.pdf](http://devdata.worldbank.org/AAG/geo_aag_aad.pdf)

<sup>27</sup> Georgia Poverty Assessment, Report No. 44400-G, world Bank (2009), p.42

<sup>28</sup> Women and Men in Georgia , Statistical Booklet, p.33s

still vague in Georgia. Neither hardship, nor an increase of wealth has changed men's and women's roles within families to a more gender equitable arrangement.<sup>29</sup>

The law on gender equality creates new opportunities for ensuring the equal participation of men and women in public life. The first and most important problem is that women are not aware of legislation and generally their rights and position in the society. Public policies are discriminatory, or without special emphasis on women, which becomes discriminatory, as there is no cultural tradition of gender equality.

### **Box 3: Power structures and gender**

Sometimes affiliation with powerful (political and economical) groups and families/clans determines how influential a woman can be. In some cases power becomes overwhelming linked to gender. A gender focus group in Matesevani Village, highlighted that “*belonging and loyalty to certain groups decides the position and status of the person, it does not matter whether they are man or woman.*” (Matsevani Village, Tetrtskaro, June, 2011)

## **2. The Municipalities in Focus**

### **Population, Ethnicity and Geography**

The Alliances-KK target area covers three municipalities of Kvemo Kartli region: Tetrtskaro, Dmanisi and Tsalka. The population of Kvemo Kartli is at present about half a million people and from them, 45% are Georgians and 45% Georgian citizens of Azeri ethnicity. There is also significant representation of Armenian and Greek minorities.

*Tetrtskaro municipality:* is located at an altitude of between 450 m above sea level in eastern part up to 1,400 m above sea level in the western part. The municipality includes a town, a borough and 83 villages, united into 20 administrative communities. The entire registered population of the municipality is 27,900 people. From them 74.34% are Georgians, 10.43% - Armenians, 6.5% - Azeri, 5.07% - Greeks.

*Dmanisi municipality:* is located at about 1,000-1,300 meters above sea level. The entire registered population of the municipality is 29,233 people. From them 31.26% are Georgians, 66.79% - Azeri. The municipality includes a town and 12 administrative units.

*Tsalka municipality:* is located at about 1,400-1,700 meters above sea level. The entire population of the municipality according to the official sources is 21,707 people. From them 12.11% are Georgians, 45.41% - Armenians, 22.14% - Greeks, 9.61% - Azeri. During Soviet times the majority of the Tsalka municipality population were Greeks, however a greater part of them (about 30,000 people) went for permanent residency to Greece. Though officially Georgians

<sup>29</sup> ICCN research on interethnic relations, 2009-2010

in Tsalka are 2,510 people, there is significant (8,000-10,000) unregistered Georgian population living in the municipality. These mainly are migrants from West Georgia (Adjara and Svaneti), and they occupy the houses of Greeks, who left in the 90s, but who do not own them officially.

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## History

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Historically Kvemo Kartli is a part of wider historical and geographical entity “Kartli”. The province represented the place of frequent invasions from neighbours and enemies from farther regions of Asia. The result of these hardships was tragic, territories were lost, and the permanent insecurity obliged local populations to migrate in other part of Georgia and leave the province for ever.<sup>30</sup> Kvemo Kartli is distinct place from various perspectives: historical events, grandiose creative energy, expressed in various cultural and architectural monuments and the rich archaeological artefacts. Historical developments, wars and invasions and permanent insecurity created a particular poly-ethnic and multicultural environment in the Kvemo Kartli region.

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## Agriculture

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All of the three target municipalities are rural and the main source of income for the population is agriculture. Agricultural activity in the target area is diverse and includes: livestock breeding, potato and vegetable growing and cereal production. The vast majority (more than 90%) of the local farmers own up to 1.25 ha of arable land Those occupying the low-lying areas in Dmanisi and Tetrtskaro enjoy good access to fertile agricultural land, some of it irrigated, and grow cereals, vegetables and cut hay for their cattle. Tsalka is a largely pastoral area with potatoes as the main cash crop. In Dmanisi, Tsalka and high zone of Tetrtskaro municipality the main agricultural activity and source of cash income is livestock breeding, which provides more than 50% of the value of total agricultural production in the target three municipalities, where 90% of the farmers are engaged in milk, dairy and meat production. Small scale livestock producers (SSLPs) are farmers, involved in livestock breeding and have 1-5 dairy cows. In the Alliances-KK target area, SSLPs make more then 60% of the total number of farmers, engaged in the livestock breeding and another 30% are medium size farmers, owning 5-10 milking cows. SSLPs use around 50% of milk and home-produced dairy for the own consumption and other part they sell as raw milk or homemade cheese (rarely, yogurt or cottage cheese). Occasionally, they also sell the livestock on live weight (especially, when they need cash to cover family expenses).

In the target municipalities livestock breeding has long tradition, as in these districts during the soviet time big pedigree animal farms were located<sup>31</sup>. In the post soviet era however this has fallen into decline.

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<sup>30</sup> socialuri usafrTxoebis eTnikuri aspeqtobi polieTnikur sazogadoebaSi, eTnoumciresoba da samoqalqo sazogadoeba qvemo qarTIsi, redaqtori: lia meliqiSvili, kavkasiis xalxTab saerTaSoriso kvleviTni institute, 2011

<sup>31</sup> Mercy Corps Alliances Programme Materials, 2010

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## Gender Overview of Kvemo Kartli

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Along with the general trends, listed above, the gender perspective of the target municipalities can be described based on research conducted by other organizations.

A recent survey conducted by Civic Development Agency “*Study of Multi-Ethnic Society in Kvemo Kartli and Samtskhe Javakheti*” aimed at the identification of gender sensitivity in the above mentioned regions. According to 2 out of 3 respondents men and women are equally involved in family management. The picture is different however when referring to household management and income related issues: 12.5 % think that expenditure planning is a woman’s job, while 23.3% believe that this is men’s prerogative.<sup>32</sup>The research reveals that more respondents think that men need education more than women, as they are leaders and the main income generating actors.

This ICCN study the core of which is the focus group interview is an attempt to identify the real causes of these kind of answers and trends, and to provide interpretations which encompass, constraints, perceptions, attitudes and stereotypes. This study puts a special emphasis on women’s opinions, which are often unarticulated particularly in mixed sex environments.

### 3. Women in Livestock Husbandry: Focus Group Analysis and Methodology

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#### Research Methodology

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12 women’s Focus Groups were organized in 3 different municipalities of Kvemo Kartli:

- Dmanisi: 3 groups with 23 participants
- Tetriskaro: 4 groups with 32 participants
- Tsalka: 5 groups 44 participants

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

*The rationale for location selection for the focus groups:* locations were chosen to ensure the diversity of geographic, ethnic and cultural criteria considered vital to the research. These were:

- Mountainous villages
- Villages far from regional centres

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<sup>32</sup> The study of Multi-Ethnic Society in Kvemo Kartli and Samtskhe-Javakheti, report on quantative report, Civil Development Agency - CiDA, 2011

- Villages near regional centres
- Culturally and ethnically diverse villages to represent women from each ethnic/cultural group that live in region

**Table 1: Gender Focus Groups; Location and Number of Participants by Municipality**

Municipalities	Dmanisi	Tetritskaro	Tsalka
FGs	Villages/ethnicity		
	Irganchai/Azeri	Tsintskaro/Georgians: Ajarians and Svans	Darakovo/Armenian
	Amamlo/Azeri	Jorjiashvili/Georgian	Gantiadi/Georgian”Ajarians and Svans
	GomareTi/Georgian	Matsevani/Georgian	Beshtasheni/Georgian: ajarians
		Iraga/Georgian/Greek	Bareti/Georgian: svans, Kushi/ar.
Total Number of Women Interviewed	23	32	44
Total	99		

As a result of the focus group research a variety of key actors were identified and a gender map was created. The actors have different experiences, occupations and scope of activities. They are potential stakeholders and leverage points for service providers in the program implementation phase. (See Annex 2 Gender Mapping, see also Annex 6 Gender Map).

Although we identified criteria and instructed village representatives (“rcmunebuli”) to invite people to the focus group meetings who met these criteria, collected groups sometimes differed from our expectations as the village representative tended to bring those who to their understanding could better present the community: teachers, those who knew language, youth, the so called “village elite”, but not the women involved actively in animal husbandry. The tendency to prettify the real picture is a common cultural characteristic of the village life of the region well described among social psychologists and culturologists.<sup>33</sup> Using facilitation techniques and trying to encourage discussion about the livestock sphere we tried to overcome this challenge. Generally, we assumed that the focus groups were able to give us the complex and meaningful picture of problems regarding livestock activities, attitudes and problems of women.

#### *Women Only Focus Groups*

It is well known that dominant group influences can alter the opinions and behaviors of subordinate group members. The focus group as a methodology was applied in social sciences to avoid such implications and to let subordinate groups speak out in a safe and equitable environment.<sup>34</sup> So the women only groups were invited to environments in which they felt comfortable. In the communities where women are not allowed to leave their houses the gatherings took place in one of the participant’s homes.

Taking into account traditional discriminative and suppressive stereotypes and practices concerning women in ethnic cultures of the region we presume that women are a subordinate

<sup>33</sup> R. Sakvarelidze & G. Goshadze (ed.) Georgian Culture: The Main Characteristics (2002).

<sup>34</sup> P. Freier, Pedagogy of Oppressed, 1968

group. Women sometimes express men's opinions or simply vocalize traditional views. But again, the focus group methodology was considered the best option to invite women to discuss their everyday problems, encourage them to see them from new angle and to find their own or collective strength for transformations in the area of livestock.

### *Results Analysis and Presentation*

Research questions were formulated and analysis and presentation of the results based on a categorization in accordance with issues in line with SDC Gender and Development approach.

Research questions touched upon through focus groups and interviews were grouped into the following categories:

1. Decision making at community level and women's initiatives
2. Cases of women's approaches to community problem solving
3. Decision-making at household level and women's perceptions of their contribution to household income
4. Women's contribution in livestock husbandry (see Activity sheet in Annex 3)
5. Women's profit making initiatives
6. Women's joint work and collaboration
7. Property and other rights of women
8. Access to information regarding livestock and animal husbandry
9. Needs and attitude regarding livestock activities
10. Gender aspects of involvement of children<sup>35</sup>

### *Gender and Governance*

Section 5 contains the results and discussion of the key informant interviews and synthesis from the FG's on governance and it's relation to gender in the three municipalities. As well as looking at governance from the point of view of transparency of information, non discrimination and participation the study looked at the status and implications at a local government level of the new Georgia Gender Strategy.

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<sup>35</sup> see annex 3 Gender FG Questions

## 4. Results

### Participation in Decision Making at Community Level and Women's Initiatives

The main finding was that none of the focus group participants regardless of their ethnic origin had ever participated in village councils or other gatherings, where community problems were discussed and decided. Some expressed their readiness and some disappointment on their marginalization from important issues:

*"We don't participate, but if they call us, if they let us know (it is not clear who they: men generally or village "elite") we will go eagerly!"* (Irganchai Village, Dmanisi Municipality).

Or *"there is no reason why we would go there"*- here we see hopelessness and the attitude that "woman should know their place. Alienation of women is observed in Georgian villages as well:

*"I guess that the meeting is happening if my husband puts on his best costume and goes. But he says "You will be speaking too much, I will not take you there" (Gomareti Village, Dmanisi Municipality).*

In Amamalo Village one woman said that she was always active and participated in every activity, but the others were silent, because she is an exception. Women either do not think it is worth going to a community meeting (*"they only talk there"*), or they think men can do better. Often they even are not informed about the meetings.

### Cases of Women's Approaches to Community Problem Solving

We could not obtain a definitive answer to this question. Azeri women expressed the impossibility of their participation by this phrase: *"We can participate in the discussion in our family but our voices should not be heard outside our homes"* (Irganchai Village, Dmanisi Municipality). This could mean that women are generally third hand recipients of information and the last to be asked their opinion about community level decisions. In some Georgian villages there are some cases when women are vocal at a community level. Either they ask the local government for connection to piped gas or for rubbish bins in the village streets. But mainly women think that it is not their business to interfere in the community life: *"Women have nothing to do on community meetings"* (Iragra village, Tetrtskaro Municipality).

### Decision Making at Household Level and Women's Perception of Their Contribution to Household Income

It is women's perception that they play the largest part in animal husbandry, but they cannot really calculate how it can be translated to household incomes. This is especially true for the poorest women who produce milk products for domestic use only. And such households were the majority in our survey.



As for taking decisions on livestock issues (and other large household economic issues), there is large consensus that man should take them starting from *“my husband takes decisions on large scale expenditure”* (Georgian Village, Gomareti, Dmanisi Municipality) or *“only men should take economic decisions”* (Azeri Village, Amamalo, Dmanisi Municipality) and *“If man is present, he decides what to do and by whom, women obey”* (Azeri Village, Irganchai, Dmanisi Municipality).

It is interesting that this trend does not vary according to the wealth of the household. Generally women can take decisions on small expenses regarding domestic necessities. In some cases elderly members – Father in Law, Mother in Law - of household were also mentioned as decision makers. In some of the districts most of the male population is out of the country to work and support their families. In the cases where there is no man present in the family women gain more freedom in decision making. It seems that the freedom women experience while their men are not at home is starting to become a norm and that most probably women will not give it up even if the men come back home (Armenian Village, Kushi, Tsalka Municipality). It is worth noting that it is the norm in Kvemo Kartli, for women after marriage to move to husband's home, were his family members live together in multigenerational units.

We heard women saying a *“women's word also has its weight”* or *“women and men are equal, if the men have a good temper”*. Women tend to declare gender equality but admit that this is very conditional.

For greater clarification we asked the following question:

### **What could change women's role in Household decision-making?**

We received the following answers.

*“We are women, we can do nothing. A man will define what women must do”* (Irganchai Village, Dmanisi Municipality). In several cases women pointed out that single (unmarried) woman have more powers and opportunities, as they are not controlled from the husband's side. Even married women feel much more independence when their husbands are working abroad. (Kushi Village, Tsalka Municipality) *“A job and salary of her own can make women more influential”* (Gomareti Village, Dmanisi Municipality). *“Women should be economically independent, now they do not feel that contribute to household income”* (Gomareti Village, Dmanisi Municipality). It is also notable that *“changing consciousness in the population”* in regard of women's role was also mentioned by one young woman in Georgian Gomareti.

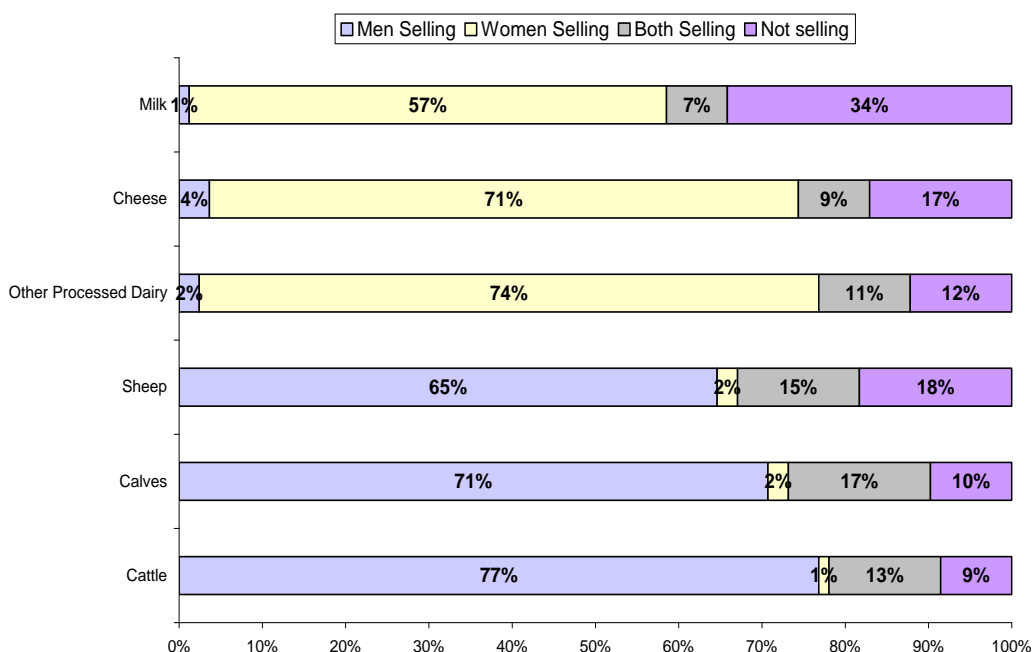
In some of the villages in Tetrtskaro husbandry does not form their main income for the farmers' families. Only in Iraga Village did they say that it makes up almost 70% of their income. Although husbandry is rather heavy labour men and women are equally involved in it.

As they all share the responsibility the income is considered to be of the family. Therefore the decision how to spend the family money is made by both men and women. Although the vast majority of the focus group participants insist on equality in decision making, they always say, that they consult with their husbands before spending the money. On the other hand it depends what the money is spent for: *“Sometimes men know best how to spend the money”*, or *“women compromise more than men”* (Jorjiashvili Village, Tetrtskaro Municipality).

## Women's Contribution in Livestock Husbandry

Husbandry is considered to be very heavy labour and men and women are equally involved in it. But there are some duties that are strictly gender segregated in husbandry. Mowing, hay making, reproduction control, breeding, slaughtering and transportation is mainly men's work, while milking, animal health care, producing milk products, food safety and hygiene are done by women. Pasturing, animal nutrition, marketing and cleaning the cattle houses are done by both men and women. The division of labour in livestock husbandry is indicated in the activity sheet in Annex 2. During the focus group sessions participants were provided with the sheet where these activities were listed, they had to mark the activity which was done by women and men; the table reflects the results of the focus group questions on the separation of roles and function between men and women in livestock. Women are involved in almost every stage of the livestock husbandry cycle. There are also differences between ethnic groups in the distribution of labour.

**Figure 8.1 Selling Dairy and Livestock Products**  
(Percentages out of the Whole Region)



In the Mercy Corps FG survey on asking who sells dairy and livestock products similar data was obtained across the three municipalities. All respondents agreed that men are responsible for selling livestock<sup>36</sup>. Only three focus groups said that if women and men are both strong, both sell it and they also say that man and woman agree on the details of the sale. In case of dairy products all respondents agreed that women are responsible for selling it. The reasons given for this being:

- 25 %: it is woman's job

<sup>36</sup> The reason given for this was as follows: **50%**: this job needs more physical strength, **30%**: man is more aware about prices and cattle weight, **10 %**: it is man's job because he is a head of family. **10%**: traders are men

- 20%: woman know prices better,
- 10 %: the job is easy, and it doesn't need physical strength.
- 15%: They do milking and make cheese;
- 10%: woman has a skill of selling.
- 10%: Sometimes they exchange cheese for other products and women know more about necessary products for home.
- 10%: It's shameful for men to sell dairy products<sup>37</sup>

### Women in Milk Processing

Women are involved in milk processing, but mostly are from Georgian villages. A woman from Georgian Gomareti Village in Dmanisi municipality, Makhniashvili Elene is a good example of women who process milk. Women from Azeri communities denied such possibility and necessity. *“Every household uses their own milk and produces products for themselves”* or *“Selling milk is very unprofitable, it is so cheap”* (Amamlo Village, Dmanisi Municipality).

### Livestock Reproduction

Any time the problem of fertilization of the cow was mentioned it brought laughter and confusion. It is perceived as sex act, where women should not intervene and which is men's business. *“Why you discuss this shameful topic with us?”* *“Our media is full of human sex scenes now we should speak about cow's sex?”* (Gomareti Village, Dmanisi Municipality) Artificial insemination was also perceived as a male matter, but we discovered readiness from several women to learn more about this and heard, *“If the professional women will do this we can assist her and learn how to do it”*. One women in Gomareti said that she received excellent calf by artificial insemination, but she had to sell it.

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## Women's Profit-Making Initiatives

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Focus group participants from Azeri communities answered that there are no such women in their communities. In Georgian Gomareti Village (Dmanisi Municipality) women named only small shops, which are owned by women.

If the village is economically strong women are sometimes busy with collecting milk, or would cooperate with local slaughtering houses and buy intestines and run their own business by washing and selling them. It seems that female economic activity is very much bound to the economic stability on the community level. A common practice of having shops, where mostly women are very actively involved is impossible if the customers are not able to buy goods which would start to take them into debt. Box 2 below illustrates the case of a female milk collector and processor.

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<sup>37</sup> Question 8.2, Mercy Corps FG survey data, Market Alliances KK

### **Box 2 Case Study 1: Lali Tsindeliani, milk collection**

For more than a year Lali Tsindeliani from Dmanisi (an economic-migrant from Svaneti) has been collecting and processing milk. By profession Lali is a Bookkeeper working at the Cultural House of Dmanisi but from a profit making perspective she thinks milk collection and processing is a good business.

Every day she buys 300 L of milk from neighboring Azeri village Iakublo, she makes 30 kg Sulguni and sells it. Her husband helps Lali in collecting the milk. They hire a taxi as they don't have their own car and they drive in the villages for milk collection. Transportation is expensive. She is also hiring a lactoscan in order to inspect the quality of milk. She wanted to buy it but it is very expensive (700 USD). She has no conditions to keep Sulguni Cheese. In summer she can collect much more milk than in winter and milk products are not expensive, if she could hire or build a cheese store it would increase her profit.

Her business is not formally registered. If she can every increase her business she would register the firm.

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## **Women's Joint work and Collaboration**

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Questions about collaboration and joint work between women were asked to understand traditional ways of collaboration and to further understand women's collective initiatives within livestock activities and /or other profitable business. The most common practice is exchanging milk and milk products. *"I give them three days, then they give me the next three days, so we do it jointly"* (Irganchai Village, Dmanisi Municipality). *"We do jointly only milk exchange, but if there were a factory for making carpets, we would work there together eagerly"*. *"Bakery would be a great option for women"* (Amamlo Village, Dmanisi Municipality). In Gomareti there is someone from the outside collecting the milk and women just have to hang it before the collector arrives. These women also cooperate in ploughing. First they go to help one woman and then go to another and plough together. There was a case, when women helped one of them who was unable to milk a cow.

In nearly all women's groups respondents mentioned '*coffee drinking*', which seems to be the only leisure time, when women can meet and discuss things. This kind of gathering can happen only in one of the other women's houses. This is how and when women socialize and learn about each others problems.

Women usually need help when the cow is calving, but in this case they prefer to call a male neighbour (Georgian Gomareti Village, Dmanisi Municipality). Men and women from Georgian villages also cooperate when they go to summer pasture. But in saying that the women mainly mean men from their own families. While in Azeri Irganchai Village, Dmanisi Municipality, women said that they can work on mucking out and milk processing, but outside the house they cannot do joint work. Although they did not state it explicitly it seems, that in Azerbaijani communities it is forbidden for men and women to do the same work and to perform the same

duties. *“There is nothing women and men do equally .We do everything: women’s work and even men’s work”* (Irganchai Village, Dmanisi Municipality).

Among joint activities women from every community name going to funerals and marriages. But We later found out that in Azeri communities this is true for women above 50. Younger women should stay at home.

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### Property and other Rights

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Even asking the question about their own property; what they possess; was confusing to women. *“It all belongs to family” “We don’t possess anything; it is all common or belongs to men”* (Irganchai Village, Dmanisi Municipality). *“There is no man in my family, so I am in command of everything”* (Amamalo Village, Dmanisi Municipality), or surprise *“What should I have for my own?”*

We asked if there is anything forbidden for women within livestock activities and in other farming jobs?

*“Women should not mow, but if there is no man in the family women performs this work” “There is one thing that women should not do: work outside (meaning outside household)”* (Amamalo Village, Dmanisi Municipality). However in other Azeri villages women insist that there is nothing forbidden, just keeping women apart from heavy works : *cleaning the cow house, bringing hay, but if there is no man, women is in charge of this”* (Irganchai Village, Dmanisi Municipality).

In Georgian Gomareti women said that women can not *“plough by tractor and use machinery”*. On other hand here women said that *“. . . women can even take the cow for fertilization”*

Focus group participants declare their rights are not violated. They consider that their participation in the household labour and their rights on the property is very much based on equality.

There were exceptions where women do not think all they have belong to their families: *“The house is mine and all I own is mine and my husband is mine also”* (Jorjiashvili Village, Tetrtskaro Municipality). Some however think only of their own mobile phones as their own property.

It seems that the segregation of tasks is based in a large extent upon women’s freedom of movement. In Tsalka villages the focus group participants have declared that women are not allowed to mow. Eco migrants from Svaneti and from Ajhara differ in their attitudes on rights of women. Adjharian women are not allowed to travel to city without being accompanied by man.

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## Access to Information Regarding Livestock Husbandry

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It is obvious that women are lacking in information. Firstly they are as we mentioned secondary recipients, and can not receive information directly they need due to traditional constraints and the impossibility of setting up their own contacts through community meetings so municipal information is not delivered to them. Secondly, there is no niche delivery via spreading brochures, newsheet or local radio or TV. The main need expressed was information about animal illnesses and treatment, epidemics, prevention measures, new medicines, services, etc (Amamlo and Gomareti Villages, Dmanisi Municipality). The second issue they were interested in was information about cattle breeding and artificial insemination. (Amamlo Village, Dmanisi Municipality). Although women do not take part in selling, they have expressed interest in market prices.

In Georgian Gomareti Village, Dmanisi Municipality dwellers can use TV information from “Business Currier” which they named to be very important and in this village women mentioned that vets visit their village from time to time, bringing new information and doing vaccinations.

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## Attitudes Regarding Livestock Activities

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How do women perceive the work they perform in animal husbandry? Preparation of milk products: cheese, batter, nadugi, maconi are among the favourites in every village. Milking and taking care of cows is also named often among tasks women like to do. Some also name feeding of cattle. One women, a rich farmer, said that she likes the cleaning process as well, but other women disagree, and said that it is because *she has good conditions and tap water, so cleaning it becomes a good thing only for her. “I hate cleaning, It is so hard, when the water is limited, and it is so dirty”* (Gomareti Village, Dmanisi Municipality). In Gomareti Village one women also openly expressed her very negative attitude towards animal husbandry tasks, including milking as well cleaning. *“I have no chance to avoid this, but I do it with disgust”*. A women from Azerbaijani Amamlo likes to stack hay. When asked what they dislike most Azeri women often hesitated to say something:” *We like everything, Everything is well»*, or answered generally *“I don’t like doing hard work”*. Georgian villagers complained of doing daily monotonous work.

While naming work they would prefer to perform with pleasure women mentioned tasks that were not connected to animal husbandry like, baking, cleaning at home and working in the vegetable garden. One women said that she would do poultry farming with a great pleasure, but she needs support for this. An Azeri women from Amamlo Village mentioned knitting as her favourite.

Among the reasons why they dislike these tasks are: very bad conditions in the cow houses, absence of water, dirt and the necessity of getting up very early: at 5 o’clock in the morning.

In Georgian Gomareti many women have expressed the need to have a factory producing milk products: Cheese, Nadugi or other products in a factory or large farm, which can employ women and where they can be paid. Only those, who have more than 8 cows, expressed interest in a milking machine. For others a milking machine would be a waste of money and electricity, which is still a problem in the studied villages.

Many women expressed the need for a kindergarten in the village where women can be employed and children can learn. In Amamlo women expressed their eagerness to study and their generally positive attitude towards education. But this was especially true in Gomaro, where women see the future of their daughters in education and getting good jobs (not in animal husbandry). It was clear that they want to protect them from the same life they have in the village.

In Tetrtskaro women are not very happy performing some of the duties, especially those that are considered dirty, like: mucking out the cattle house. In some of the villages the herd go to pasture at 5 AM and cows must be milked before that. It is a hard work and it is not profitable.

Women want to look good; they want to have time for themselves and time to socialize with other women. Women prefer to work at home rather than working in the cattle house.

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### Gender Aspects of Involvement of Children

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To what extent do women involve daughters (girls) in animal husbandry activities? What pattern of mother-daughter cooperation is most typical? In most cases mothers try to keep their daughters away from any kind of “hard” work.” *They should not do difficult tasks before marriage. When they get married they will do everything*” This was most general formulation of mothers (and most probably communities) attitudes. When one woman from Georgian Village Gomareti said that she takes her young daughter to summer pasture, where she milks cows and learns how to make cheese others argued saying that this is very rare case and that they only let them serve coffee or wash dishes. This similar pattern of behaviour and attitude had to our observation a different foundation in Georgian and Azeri villages: While through a Georgian perspective it was *“I do not want my daughter to live the same life as me. I want her go to town and get educated”* Azeri mothers know that their daughter can not avoid this “hard” life and they let girls enjoy their short childhood. However a woman from Amamlo also shared that she would like her daughter get good education and find a good job, marry and be economically independent.

*“Boys do everything that adult men do” “boys can work with machinery “cut hay, milk cows, wash/clean cows, etc. “Nowadays boys are working harder”* says a farmer woman from Gomareti Village, Dmanisi Municipality.

## 5. Gender and Governance

This section is based on interviews with local authorities. These interviews highlighted the misperception of gender, which is an issue alienated from the agenda of local authorities. They even do not know that a Law on Gender equality creates a new reality where their involvement and active participation is very important in promoting gender equal participation in local decision making. With this section we have touched upon good-governance principles and their application in our target municipalities: non-discrimination, accountability and transparency.

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## Women in Decision-making at Community and Local Government Level

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Two major questions were addressed to the local government leaders from three regional centers: 1. Head of Local Council of Dmanisi, Bakur Mgeladze; 2. the Head of Tsalka Council Davit Machitadze; 3. Tetriskaro Municipality Gangebeli, Giorgi Daushvili. These were a) the issue of the application of gender parameters (e.g. gender budgeting) and b) the issue of accessibility (interaction) of local government to women. The issue of women’s participation in local decision making bodies was also partly questioned not for getting figures and positions, but rather to understand perceptions and attitudes. Their knowledge of Georgian gender related laws and regulations was a part of our interest as well. Face to face interviews were held. The gender composition of local municipalities is shown in Table 2 below.

**Table 2: Gender Composition of Municipalities**

Municipalities	Tsalka		Dmanisi		Tetriskaro	
	M	F	M	F	M	F
Sakrebulo deputies	39	1	21	2	22	8
Village reps	24	6	16	0	17	3
Gangeoba structure	42	16	37	16	46	23
	82%	18%	80.5%	19.5%	71.5%	28.5%

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## Application of Gender Parameters

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Generalizing for all three municipalities we can say that gender parameters and gender approaches are never considered, and we doubt that the leaders know about gender parameters and their application at a local level. Respondents easily answered that they do not do gender budgeting, or invite women to participate, because there is no such requirement in legislation. We assume that they have no notion about the Georgian Law on Gender Equality which in Article 13 obliges Local self-government bodies to “ensure identification and elimination of discrimination based on sex. The budget, social-economic development priorities, municipal programs and plans of local self-government bodies shall be implemented in a way to exclude any kind of discrimination based on sex”<sup>38</sup> The only law they referred to was the new Organic law on Local Self Governance (adopted on 16.12 2005) where gender parameters are absent. “Gender is very new concept for us”(Tsalka). A gender blind approach was found in the answers of these three authorities.

At the same time we could see some signs of sensitivity towards the *practical gender needs* of women: respondents tried to show how they take care of women and this is how gender equality

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<sup>38</sup>Law on Gender Equality, 2010



requirement was translated here. They mentioned special social programs, where women are primary beneficiaries: “. “*We have established free buses for teachers, and feeding impoverished people. Within cultural programs we support two women’s choirs*” said the head of Dmanisi Council. We assume, that prior to these activities a needs assessment was conducted. However no initiative of local self government bodies was aiming to conduct programs that could empower women and change attitudes towards women as a subordinate and /or “weaker” social group. No attempts to change discriminative practices and ways of life have been made.” *Adjarian women do not approach local government. They cannot leave their homes*” (Tsalka Gangebeli) Thus, strategic gender needs are not and have not been under consideration.

We learned from Tsalka Municipality that migrant women from Adjaria did not even have ID documents (because, in their men’s opinion” *they don’t need ID*”). Without ID they are not citizens, they are not able to have property. The civil registry agency has been activated and now there are offices in every regional centre to register citizens. Despite these changes. Adjarian women’s lives are not changing. They are not consumers of public services because of their position in their local society.

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### Women Approaching Local Government and Estimation of Women’s Needs

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In our respondents’ opinion women make up the majority of municipality visitors. Based on this estimation local government leaders assume that women can vocalise their problems as men do. ,”*Lots of women come to municipality for different issues, They are even more than men*” (Dmanisi) “*Women visit us more often than men*” “*Men use to be confused while asking for help, that’s why women take this business on herself*” (Tetriskaro) or “*Husbands are probably too busy*” (Dmanisi). However, real figures contradict these beliefs: When we checked information at the Public Reception in Dmanisi, an institution functioning since 2008, we discovered that there was not a single application signed by women i.e. by a woman as a individual citizen. There was an explanation of this fact in the municipality – “*Since 2008 self governance itself actively approaches people in villages and learns the problems locally, that’s why people(men women) are not visiting us so frequently*”. But it is still surprising why the illusion that many women visit the municipality still exists. We assume that it has something to do with the way women are traditionally perceived and one women can be transformed in perception into many (effect of contrast illusion of the attitude)<sup>39</sup>.It is similar to a research exploring the phenomena of how women and mens’ conversation is perceived: whenever women says a word she “*speaks too much*”<sup>40</sup>.

The head of Tetriskaro Council and Gangebeli tended to avoid gender themes. “*Why would women not vocalise their needs? Our door is open for everybody*”. However according to statistics and different studies and knowledge about traditional roles and rights, we know that

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<sup>39</sup>Coren, S., & Miller, J. (1974). Size **contrast** as a function of figural similarity. *Perception & Psychophysics*

<sup>40</sup> Debora Tannen, *You Just Don't Understand: Women and Men in Conversation* (Ballantine, 1990, [ISBN 0-688-07822-2](#); Quill, 2001, [ISBN 0-06-095962-2](#))

women from Adjarian communities, that makes up 70-80% of the Tsalka population, are not allowed to leave their homes. Similarly, they cannot attend village meetings. This could only mean that Local authorities are blind to local women's gender needs and/ or they think that it is not their mandate to oppose discriminatory practices. *“Adjarian and Azeri women cannot leave their homes. What than can we do?”* (Dmanisi).

Nevertheless our respondents have managed to list general problems women tend to apply with. These are: Social problems, problems concerning health and issues of compensation for damage caused by natural disasters. However this *“last issue is voiced by women in the instance that she has no man in households”* (Tsalka).

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### **Estimation of Women's Participation in Local Governance**

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Above we present real figures about women's representation in Local Government and positions they obtain. However subjective estimation differed. *“In our municipality, to my knowledge, there are more women than men. We keep gender balance”*. (Tetricaro Gamgebeli). There is a serious misconception concerning *gender balance* generally in Georgia. It is simply understood as representation of women in the group or institution, whatever positions they hold. In the case of municipalities, we see that women are concentrated in low, subservient positions, with no power and mechanisms to participate in decision-making. And finally no gender disaggregated data on women working in local municipalities was available and we had to check and make many extra calls to get this information. All this again indicates gender blind perceptions and practices.

## **6. Conclusions**

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### **Conclusions and Recommendations Concerning Gender in Alliances KK**

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The data collected from the women's focus groups showed the following main features of the inequalities to be found in women's involvement in animal husbandry. We have identified needs and recommendations based upon the findings of the focus group data analyses. We have found that some gender aspects of the context (referring to livestock) of Kvemo Kartli region are similar to Samtske-Javakheti region, where Mercy Corps is implementing Alliances SJ. Some findings and recommendations from the gender analysis of the above mentioned program are relevant to our case and are taken into consideration our conclusions.<sup>41</sup> The recommendations are of a general character, there will be a need for further targeted gender research as market development interventions unfold and with it further definition of the role of the partners<sup>42</sup> in developing gender sensitized interventions in Alliances KK and in seeking to promote systemic market change which impacts women as much as men.

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<sup>41</sup> Gender Analysis of the SDC-funded and Mercy Corps implemented “Market Alliances against Poverty programme Area, Akhaltsikhe, 2011

<sup>42</sup> This comment reflects the general status of Gender and M4P as one under development, and one in which a definitive methodology has not yet been developed for the integration of gender as a transversal theme in the market development approach.

- Women underestimate their role and value. They are as equally involved in husbandry as men, carrying out the heavy burden of taking care livestock. On the other hand they are also overloaded with domestic tasks. Although women are equally involved on the labour level, they are alienated from decision making at household (economic decisions) and especially at community levels
- Ethno-cultural context influences and determines women's duties, time spent and activities in the husbandry cycle. There are some concrete kinds of labour women are not allowed to conduct which are mainly connected to the restriction of movement within and outside the community.
- Opportunities for economic improvement by improvements in livestock production are vague. The economic success of the family is not necessarily reflected in change in a women's role and rights. On the contrary, it may even cause overloading of women's work. (E.g. time saved from better efficiency in production spent on more household or agricultural tasks.)
- Many women perceive husbandry as very unpleasant, undesired but unavoidable labour. Women are not very happy performing some of the duties, especially those that are rather dirty, like: cleaning the cattle house. Positive change to hygienic living conditions, e.g. a water supply can make husbandry more attractive labour.
- There are some descriptions of of women's collaborative initiatives, but still they are ill defined. Women's common initiatives like in milk-collecting or milk exchange business may provide opportunities to overcome boundaries bound by traditions for Azeri and Adjarian women. Establishment of small traditional carpet making factories (in some Azeri villages we have found women having this capacity) might also empower women and give them the opportunity to participate directly in household income generating activity.
- There was definite lack of information on food safety, reproduction issues, on new updates in husbandry, animal diseases etc. Dissemination of information to women by placing posters and other advertising materials at locations which are accessible to women; establishing "women's radio" on local radio waves can also be an option; or special trainings for women on new trends and approaches in husbandry can empower women substantially. When delivering trainings and informational campaigns to villagers in KK, service providers should be equipped with simple guidelines to ensure women's participation in the mentioned activities and promote their initiatives.
- Women generally are not welcomed to community meetings. This is especially true regarding Azeri and Adjarian communities, where women are kept aside from "out-of-home" activities and their voices are not considered as important. Alliances gender sensitization might assist local government in elaborating simple guidelines for Village Representatives on ensuring of women's real (not nominal) participation in community meetings. Also when delivering trainings and information to villagers in KK, service providers should be equipped with simple guidelines to ensure women's participation in the mentioned activities and promote their initiatives;

- Women feel embarrassed when it comes to getting information about the provision of AI service for their cattle. They do not contact a practitioner directly and communities generally consider this as a man's task. The terminology and the description of the services in this industry uses (necessarily) sexual language i.e. to describe reproduction and the sexual organs of cattle. This partly explains and accounts for the alienation of women in this particular area even though they are mostly in charge of the family's cattle. Some women did express interest in this area particularly if 'professional' women were involved. Establishment of VET services which involves women veterinarians' could help to solve the problem.
- Single (unmarried) woman or women headed households as they are less controlled from men's side enjoy more power in economic decision making and therefore can initiate new opportunities in animal husbandry and livestock activity.

Recommendations for service providers aiming at changing attitudes presently causing barriers for rural women becoming involved in productive enterprises/market development activity.

*Women Focussed Marketing and Information Provision:* Provision of information about successful cases of women being involved in economic decisions and animal husbandry as an income generating activity. Development of tailored marketing materials; booklets describing local, national or international experiences and disseminate them during the community meetings or through service providers.

*Promotion:* Organization of experience sharing tours/talks with participation of women to communities/villages where successful market initiatives or new business approaches were successful, focusing on "female producers/practitioners/processors/owners".

Use by service providers and micro credit organizations of stories of how agricultural loans were successfully and creatively used by women in livestock and disseminate into communities with the help of clients out in the villages.

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## Conclusions and Recommendations for Gender in Local Government

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Gender trends at local municipalities:

- No gender desegregated data is collected.
- People working there are not aware of gender equality initiatives undertaken by the Central government (laws, commitments)
- Understanding of basic gender terms like: Gender Programs, Gender Balance , Gendered Budgeting – is absent or misunderstood. This makes it impossible to create a common understanding and creation of a gender strategy (or policy)
- Estimations are based on gender stereotypes, rather than data and unbiased information sources
- There is no strategy or vision of how to change traditional discriminative practices towards women/girls in rural (especially Muslim) population.

## Recommendations for further gender developments at/ with local municipalities

- Facilitation of an awareness raising campaign in cooperation with local government regarding the Gender Equality Law concerning issues which are relevant to the Alliances' program.
- Initiation the organization of seminars with participation of Alliances partners and local authorities on importance and methodology of sex disaggregated data.
- Training on gender budgeting for local Government representatives involving experienced local women's organizations.
- Elaboration of simple guidelines for Village Representatives on ensuring of women's real (not nominal) participation in community meetings.
- Promotion of the best local government initiatives for gender headed projects in animal husbandry and milk production across municipalities in Georgia.
- Awareness raising within local government of the need for pre-school facilities for working mothers to allow their participation in local market development. Local governments in the target municipalities might consider arrangement of kindergartens within local budgets.

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## Annex 1: Key Informants

**Table 1: Main Key Informants Outside of Focus Groups for Gender Survey**

	Key Informant	Date	Organization/Specialization	Location and link to Project
KI1	Bakur Mgeladze	08/06/11	Head of Dmanisi council	Dmanisi
KI2	Tengiz Mirotadze	08/06/11	Dmanisi Gangebeli	Dmanisi
KI3	Megi Ediberidze	22/06/11	Dmanisi administrative service	Dmanisi
KI4	Giorgi Daushvili	16/06/11	Tetritskaro Gangebeli	Tetritskaro
KI5	Giorgi Mestvirishvili	16/06/11	Head of Tetritskaro municipality council	Tetritskaro
KI6	David Gelovani	25/06/11	Head of Tetritskaro municipality administration	Tetritskaro
KI7	David Machitadze	14/06/11	Head of Tsalka council	Tsalka
KI8	Revaz Shavlokhshvili	7/06/11	Tsalka Gangebeli	Tsalka
KI9	Iveta Furtceladze	26/06/11	Head of Tsalka municipality administration	Tsalka
KI10	Tamar Dalakishvili	20/06/11	Deputy head of Tetritskaro council	Tetritskaro
KI11	Lali Tcindeliani	30/06/11	Informal MC and CP	Dmanisi: 300 lt milk/day; 30 kg Sulguni/day
KI12	Chuta Vibliani	30/06/11	Informal CP	Dmanisi: Informal small business more than 12 years
KI13	Maia Nadirashvili	27/06/11	Head of Kvemo Kartli regional division of National Food Agency	Rustavi
KI14	Leila Suleimanova		NGO	Marneuli



## Annex 2: Gender Mapping Table

### Gender Mapping

FG survey 12 villages

Dmanisi: Gomareti, Irganchai, Amamlo

Tetrtskaro: Matsevani (com. Chkhikvta), Jorjiashvili, Tsintskaro, Iraga

Tsalka: Darakov, Gantiadi, Beshtasheni, Bareti, Kush

Please see Annex 6 for the Gender Map

Gender Mapping			
Community	Name	Role	Contact Number
<b>Dmanisi Municipality</b>			
Dmanisi	Megi Ediberidze	Public servant	577-955185
	Lali Tcindeliani	MC/makes milk prod.	790-977638
Amamlo	Ganira Musaeva	Village librarian	599-621896
Gantiadi	Malina Iasagashvili	Small farmer	790-621896
	Tina Todua (Tcikhelashvili)	Large farmer	599-255526
Gomareti	Lali Khizanashvili	making milk products	
Guguti	Nazi Chergiani	Farmer	558-960133
Kamishlo	Khanuma Ismailova	Farmer	
Kamarlo	Pikria Abdulaeva	Small farmer	
Karabulakhi	Marza Mamedova	Making cheese	
Zemo Karabulakhi	Rasmia Axmedova	A teacher	
Akha	Ania Khorbaladze	A teacher	
Godagdagi	Saadat Alieva	Making cheese	
Mashavera	Marina Okriashvili	Making milk products	
Sakire	Nato Durdiadze	Making cheese	
Sarkineti	Chuta Vibliani	Former village representative	599 19 42 62
Irganchai	Marina Kharshiladze	Farmer, livestock	790-557988
Dmanisi	Eva Selimashvili	A teacher	
<b>TetriTetrtskaro Municipality</b>			
Tetrtskaro	Luiza Tsiklauri	Public servant	599-773864
Asureti	Eter Aptciauri	Accountant	558-242149
Jorjiashvili	Juliet Shikhiashvili	Nurse	593-629071; 790-133190
	Taira Jashiashvili		
Tsintskaro	Pikria Meshveliani	Small farmer	
Chivchavi	Pikria Chubinidze Lela Khachvani	Small farmer MC	
Samgereti	Ketino Shavadze	Small farmer	
Matsevani	Gulnaz Aptciauri	Small farmer	
Golteti	Lela Gugava	A teacher	
<b>Tsalka Municipality</b>			
Tsalka	Tamar Gadrani	Public servant	
Tsintskaro	Luiza Tersenova	Village rep	
Kokhta	Sonia Tanasova	Village representative	
Kaburi	Lamara Piltoian	Small farmer	
Kush	Sonia Nazaretian		
Chivt-kilisi	Vartui Sarqisian	A teacher; vet	
Aiazma	Jujuna Markosian	Small farmer	

Bareti	Keto Devdariani	Village rep.	
Ashkala Gumbati	Ashxen Manukian Tciticino Gobadze	MC, cheese making Small farmer	
Trialeti	Marine Iremadze	Small farmer	
Gantiadi	Maia Jijavadze	village rep.	
	Khatuna Rezesidze		
Beshtasheni	Manana Bolkvadze	A doctor	
	Tciala Purtceladze		
Berta	Mary Davitadze	Small farmer	
Khachkovi	Nona Khchoian	A teacher	
Darakovi	Silva Gubasarian	Small farmer	
Avranlo	Maka Dzirkvadze		
Sameba	Julieta Chkhetiana	Village rep	
Sakdrioni	Inga Papidze	A teacher	
Artsivani	Eter Shavadze	Village rep.	
<b>Female Vets</b>			
Tsalka, Kush	Sonia Nazaretian	Unemployed	599-451310
Tetrtskaro, Tsintskaro	Maia Liparteliani (Kurasbediani)	Unemployed	
Tetrtskaro, Matsevani	Eter Zurabiani	Working	
Dmanisi	Aelita Mikeladze	Dmanisi agricultural market laboratory	599-501760
<b>NGO's</b>			
Women Cultural Educational Center of Tsalka" (Tsalka)	Antaram Meltonian		599 75 79 50
For Democratic Development" (Tsalka)	Nona Khchoiani		599 90 67 32
Civil Development Assosiation" (Dmanisi)	Guliko Shoshitaishvili		599 25 70 40
"Women Center" (Marneuli)	Ianina Dautashvili		598 17 68 84
"Azery Women Union" (Marneuli)	Leila Suleimanova		593 20 50 65

## Annex 3: Focus Group Questions

### Focus groups questions

1. What do you think what is the portion of your contribution to the family income?
2. Who decides in your family for what money should be spent?
3. What do you think is necessary for your increased role in decision-making?
4. What do you think is your personal property?
5. What is your favourite work within livestock husbandry and why?
6. Which work do you dislike and why?
7. What could be done to make this work better for you?
8. Is there any work you do not do for certain reasons (Please indicate) but you'd like to do it?
9. What should be done to be involved in this wishful work?
10. Is there in animal husbandry circle any work village women should unite their efforts (exchanging milk, selling cheese)?<sup>43</sup>
11. Is there any other work where they joint efforts?
12. Is there any part of livestock cycle where men and women have to join their efforts or work together?
13. Is there any work prohibited to be done by women?
14. In which work daughters are involved?
15. and Sons?
16. Are you participating or have you ever participated in community meetings and why? why not?
17. Can you bring an example when your opinion, or opinion of other women in the community was taken into consideration while taking important decision or doing something for the community? Did this opinion change anything?
18. Is there any woman in the village who collects milk or cheese or any other livestock product and then sells?
19. Is there any women who do the same but in other area?
20. Do you know any women who leads the business, which brings income, who is she, what is the business?
21. Do you want to know more on animal husbandry (in the livestock cycle), you not know, you have no information: what do you think how can this information help you?
22. Why you do not have this information?

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<sup>43</sup> Women are given sheet of Listed activities of livestock cycle

## Annex 4: Division of Labour According to Gender and Ethnic Group

	<b>Activities<sup>44</sup></b>	<b>“Local Georgians ”</b>	<b>Georgians Ajarians (eco migrants, Muslims)</b>	<b>Georgians Svans (eco-migrants)</b>	<b>Azeri</b>	<b>Armenians</b>	<b>Greeks</b>
1	Animal Healthcare	F/M	F/M	F/M	F	F/M	F/M
2	Cleaning the cattle houses	F/M	F/M	F/M	F	F/M	M
3	Milking	F/M	F	F	F	F	F
4	Control of the reproduction process of animals	F/M	F/M	F/M	F	F/M	F/M
5	Animal breeding	Men no case of AI	M	M	M	Women and men no use of AI	M
6	Relationship with vets (most vet sare men) <sup>45</sup>	F/M	M	M	M	M	M
7	Animal nutrition	F/M	F/M	M	F	F/M	M
8	Making feed for animals	M	F/M make hay	M	F/M	F/M	M
9	Pasturing and taking to summer pastures	M	M	M	M	M	M
10	Storing the milk before producing milk products	F	F	F	F	F	F
11	Producing milk products	F	F	F	F	F	F

<sup>44</sup> The activities above represent the key elements of husbandry for sheep, cattle and dairy production

<sup>45</sup> Very few women are vets (See gender map )

12	Food safety, hygiene <sup>46</sup>	F	F	F	F	F	F/M
13	Marketing of products	F/M	F/M	F/M	F	F	F/M
14	Selling animals and transportation	M	M	M	M	M	M
15	Slaughtering animals	M	M	M	M	M	M
17	Mucking out	M	F	M	F	F/M	M

Comments:

In the FG selection rationale and criteria we have included the ethnic group “ local Georgians “ the definition of whom would be, that they are not’ local’ from historical perspective but immigrated into the villages of the three municipalities in the period when Communist rule was established in Georgia mostly in 1930’s.

Girls are involved in household activities, mainly they assist mother in milking

Villages are sometimes depopulated, and only elderly live there, many are in poor health, but have good experience in animal husbandry. They have no cattle, as they are not able to keep them due to resources and the state of their health

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<sup>46</sup> The practices they follow are transferred from their mothers and grandmothers, with no reference to official information on modern methods and food safety standards



## Annex 6: Gender Map

