SOCIOLOGICAL RESEARCH

Women's Economic Empowerment Study in Alliances KK Program Area: Dmanissi, Tsalka and Tetritskharo Municipalities

Main Findings

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Executive Summary

Survey Methodology

Research Subject: Study on Women's Economic Empowerment Indicators in Alliances KK program Area: Dmanisi, Tsalka and Tetritskharo Municipalities.

Aim of the research: The aim of the survey on Women's Economic Empowerment 'WEE' is to determine the patterns/aspects or parameters of women's economic empowerment focusing on time use, control over income and expenditures, decision-making on access and use of services, including program services in the program area in Dmanisi, Tetritskaro and Tsalka.

Sample size: 389 respondents;
Based on the above-mentioned sample size the survey results are representative of the Kvemo Kartli region target districts (for 95% confidence levels the margin of errors 4.9%).
Research Type: Survey
Survey tool: interview (questionnaire);
Survey method: Face-to-face interview;
Sample frame: 2002 census results;
Sample design: multi-stage cluster sampling[1];
Three strata were allotted in each district.
Primary sampling unit: Town and village settlement strata. 10 interviews were held in each sampling unit.
Secondary sampling unit: A household engaged in animal husbandry.
Different step size was used in different types of settlements.
Final sampling unit: Women involved in and being principal decision-makers in relation to animal husbandry.

A questionnaire was developed at the preparation stage of the survey. Pilot survey was carried out. Gaps identified at the pilot survey stage were fixed in the questionnaire.

After the field work the material was coded and inserted into SPSS. For the statistical analysis the descriptive statistics (frequency distributions, Cross-tabulations, measures of central tendency) and inferential statistical measures (correlations and regressions) were used.

Demographic characteristics of the survey target group

The descriptive analysis of demographic characteristics of the target groups was evaluated in relation with the general characteristics of the population of Kvemo Kartli region[2]. It has been

[1] While using multi-Stage cluster sampling the targeted sampling population was divided into clusters. The first types of clusters were territorial units – districts Tetritskharo, Dmanisi and Tsalka. Then in each cluster (in each district) primary sample units - streets of the towns and villages - were selected using the SRS (simple random sampling) technique. The secondary sample units were chosen in the locality by interviewers based on random walking technique.

discovered that aggregate sample demographic data in the majority of cases differs from the characteristics of households and the residents of the region in general. And this difference is mainly due to the fact that family structure and the functions of women keeping animal husbandry are different from the patterns typical for this region. Families and women engaged in animal husbandry can be characterized as follows:

- Middle age married woman is leading in animal husbandry (Average age of survey respondents is 49 years, while 68.3% of respondents are between 35 and 64 years old);

- Elderly women get engaged in animal husbandry mainly in those families where there is no middle age woman or where she does not actively take on the mentioned function (51.6% of respondents, who are over 65 years old, live in families composed by one, two or three members.);

- Women that keep animal husbandry have lower level of education as compared to the women in the region in general (the portion of persons with high education in Georgia is 26.1%, generally in Kvemo Kartli region 18.8% and within the target group 15.2%)

- Larger families tend to keep animal husbandry (In the given survey average size of families engaged in animal husbandry is 4.56, and most often family size is 5, while in the region generally the family size is 3.9 (Institute of Social Studies and Analysis, 2011)).;

- Women engaged actively in animal husbandry do not perceive their activity as economic activity (Despite the fact that respondents are actively engaged in animal husbandry just 7.1% regard themselves as employed in farming);

- The status of household head is mainly ascriptive[3] and it is mostly men who hold this status (in 81 % of households surveyed have male household head);

- If a woman gains household head status (19% of the sample) most often she really takes on management function and it is caused by the change of the traditional structure of a family (household head passes away (10.8%), some become household heads following divorce (1%) or migration of the male head of household (1.8%)).

- Georgian is a mother tongue for 53% of Kvemo Kartli women engaged in animal husbandry, while 29% of the respondents cannot speak Georgian at all. Georgian language is a mother tongue exclusively to ethnic Georgians, while the biggest group among those who cannot

[2] For such kind of comparison we used the report 'Study of Social and Economic Conditions and Attitudes of Kvemo Kartli Population' done by ISSA and SDC in 2011. The survey was large scale (sample size 3000) and representative for the whole Kvemo Kartli Population. We consider the fact that there is time difference (2 years) between these two surveys, although the demographic characteristics of local population do not change for couple of years.

[3] This argument is confirmed by the fact that high correlation cannot be identified when checking correlation among the given three variables - the household head status, main decision maker in general and in the allocation of household budget in particular.

speak Georgian is Azeris. Lack of the state language skills creates a barrier for a woman in using various services (for example, correlation has been identified between calling in a veterinarian and language skills (Pierson ratio 0.309); women who cannot speak Georgian are unable to call in a veterinarian); further, correlation has been identified between visiting a veterinary shop and the level of language skills.

In general the families who are engaged in animal husbandry are closer to the traditional type of families, several generations, distribution of labour between family members, less educated women and men leading the household.

Women's position in household structure

Women's position in the household structure is an ambivalent and variable phenomenon and is significantly influenced by age. Survey results confirm the opinion about dominance of men[4] and "elderly women" in a family structure. From middle age a woman gains the status of an "elderly woman" and it is only afterwards that family management opportunity opens to her[5]. The exception is a nuclear family where a woman can get involved in decision making process or become a decision-maker from young age. Survey results demonstrate that a woman's role in relation to family economy is stronger than her role in the decision-making process in general. Although, in this case, too, a woman's role is more instrumental (i.e., 57.3% women dispose the budget of the household, and the decision about such action is taken by a woman in case of 17.2%). Local women involved in animal husbandry in Kvemo Kartli perceive themselves mainly in the frame of household and subordinated to a male[6] and demonstration of actual actions against this kind of ideal type that would break the given stereotype "woman in a household" is possible only families with changed traditional family structure[7].

Time and women involved in animal husbandry

In the article Valuing time: Time use survey, the Capability Approach, and gender analysis[8]. two indicators of time poverty are discussed - 'some individuals do not have enough time for rest and

4 In 70.9% of families the men takes key decision,

5 Average age of a principal decision-maker in a household is 55 years,5 while 53% of decision makers is above 55 years. Furthermore, the Pearson's coefficient of correlation is mostly significant between the age of the women and their participation in the disposal of the family budget or making the decisions in the family.

6 This argument is confirmed by the result of the questions using projection technique for better identification of a woman's role in a household. 42.1% of women placed themselves in the middle of the circle which indicates the trend that they perceive themselves as the center of the family. The majority of women (56%) place themselves within the household (mainly in the house, followed by a yard).

7 Identification of a place in the household circle is correlated to marital status and ethnic origin of respondents. Respondents having the status of widow, separated or married (living together) are more prone to place themselves in the center. Unmarried respondents perceive themselves in the center of the household the least. About half of ethnic Georgians place themselves in the center of the households, in case of ethnic Armenian respondents this indicator is up to 40%, and in case of ethnic Azeris – up to 37%, while in case of other ethnicity – up to 25%.

8 Walker, JH; Berekashvili, N; Lomidze, N; (2013) Valuing time: Time use survey, the Capability Approach, and gender analysis. Journal of Human Development and Capabilities

leisure' (1) and 'something that is experienced by those who could avoid income poverty only by incurring time poverty' (Walker, Berekashvili and Lomidze, 2013).

According the presented study we can state that overall women engaged in animal husbandry experience the lack of time, thus we can talk about time poverty of target group. Lack of time is mainly resulting from the fact that they spend big part of their time on household matters and farming activities. Average indicators of time spent on both of these activities are around 12 hours. This means that a woman spends more than an 8 hour work schedule on household matters and farming activity. When a woman is employed or has children her time schedule becomes even more loaded. That is why majority of women engaged in husbandry wish to decrease the time spent on farming[9] and household activities[10] while increase the rest[11] and leisure[12] activities in case they have freed up time. It has been discovered as a result of survey that 55% of women do not have leisure time. Leisure time is more scarce for younger generation, employed women and women of Azeri and Georgian origin.

From suggested five factors to women for freeing up more of their time all factors will be helpful for saving time, although purchase of household equipment (2.69 at 3-point rating scale) and improvement of household conditions (2.67 at 3-point rating scale) would be the most helpful. They do not consider equal distribution of time among family members or with a spouse (2.25 at 3-point rating scale) as a particularly effective mechanism for improving their condition. This is also due to the fact that the traditional allocation of work according to "female and male" work is still current. Although this is not based on woman's and man's physical abilities because women are often engaged in hauling water, firewood or actively participates in heavy agricultural activity. Although women would like to save the most time at the expense of farming activity actually from suggested mechanisms of time saving they assess only those mechanisms as more effective that would relieve their duties in the area of household matters.

One of the key questions of the study was - where could be used time saved by various interventions? Study results show that most frequently women indicated that they would spend freed up time on rest (according to 43.5% of women) (See Table №10). Women would also spend leisure time on social interactions (21.4% of women), rearing children and entertainment (17.6% of women). 32.9% of women would spend freed up time on income-generation activity (this implies income generation activity, job search, studying new craft/business).

Additional skills women involved in animal husbandry possess

Women in rural areas traditionally had additional skills they would use for family needs. When farmers would marry it was important for a woman to have handicraft skills and to bring into the family a loom, bedding and other household items at the time of marriage (Diakonidze, 2004). With the formation of consumption society the function of a woman as that of the producer of household

[9] mean of desirable time spend 343.31 minutes instead of actual time spend 387.69 minutes.
[10] mean of desirable time spend 295.19 miuntes instead of actual time spend 319.07minutes.
[11] Mean of desirable time spend 479.20 minutes instead of actual time spend 402.36 minutes.
[12] Mean of desirable time spend 601.4 minutes instead of actual time spend 423.03 minutes.

items and clothing has become relatively less important. 36.7% of women have stated that they have special skills, although in relation to the certain skills this indicator changes (for detail information see table №11).

Study results show that there are "traditional" skills (sewing, knitting, embroidering, making bedding and linen, baking bread) that have been part of day-to-day activity of women over centuries, even nowadays it is common for women to have these skills and respectively even half of women having this skill do not consider it to be a "special skill". Although other less common activities/skills (making felt, carpets, jewelry/adornments, educational activity) are recognized by women as "special skills". Although significant part of women having the above-listed skills use these skills on a daily basis we can say that today "special skills" are still used for traditional purpose, i.e., family needs. Although what indicates to the change of the trend is that it is more common for middle-aged women to have the skills traditionally necessary for women as compared to young women. Survey results have demonstrated that women consider that only those activities have revenue generation potential in which women have traditionally been skilful and have been performing. For example, although felt products have high price on the market as compared to other knitted or made clothes very few women deem it possible to generate revenue from felt production.

Study results show that the women engaged in animal husbandry are well familiar with the trends on the labor market; more than half of them would be willing to acquire computer skills. Although women perform their day-to-day activity and also half of them would be willing to acquire new technologies related to animal husbandry.

During the survey we would ask the respondents about resource and/or information they needed for starting up income generating activity. 42.9% of women involved in the study were unable to answer the given question. This share of women perhaps should not be considered as the potential people who would start up income generating activity. Notably, with the increase of age the share of women who were unable to list resources and information necessary for income-generating activity increases. Based on demographic character women who find it hard to answer this question more often live in the Dmanisi district, are ethnic Azeris and have low level of education. If we divide factors listed by women as necessary for starting up income generating activity into two parts, resources and information we will see that exactly half (49.8%) of are related to information, while 72.7% of listed factors depict resources. The most demanded resource from among women is the access to concessionary credit for startups, information about necessary products and the markets and provision of starting inventory free of charge (See chart №14). Factors of secondary priority women need to start up income generation activity is partnership with women who are willing to do the same business as well as information about business startup and development, linking with other women from rural settlements who are willing to do the same business and information about drawing loans. Women regard information about microfinance organization to be less important (this may be due to the lack of information about the essence of these organizations and also they do not perceive themselves dealing independently with "men's world" such as microfinance organization.

A Woman and Economic Conditions

The survey revealed the different economic parameters of the families and women's economic conditions (subjective evaluation of household's economic situation, income of families and women, possession of different movable and immovable properties). Overall, it seems that engagement in animal husbandry improves economic situation of a family; therefore, subjective assessments of economic situation of a family under the given study are more positive than was identified 2 years ago as a result of the study of population in Kvemo Kartli (See Chart №17). During the last two years the amount of husbandry of the targeted households increased, although when talking about the subjective assessment of economic situation, women indicate to the unchanged economic condition of the family (54.4%) during that time. The results indicated that there is no correlation between the subjective assessment of economic situation and extent of husbandry. Most of the families own and work out land (Just 1.4% of the respondents neither own nor cultivate land). The land ownership and cultivation is not correlated with the income of the women and family.

For centuries the women were departed of the ownership rights, at some extent this is true even now. Economic resources (immovable or movable property) are mainly owned by a man. In cases when a woman considers various items or resources as their ownership basis for this is origin of this item (I bought, I inherited), or sharing a spouse's property. Two third of targeted women does not declare the ownership rights on the husbandry the families have, over 80% of women declared that the families' land do not belong to them. The portion of women who has the immovable property (except of the household house where the families live) is around 10%. Based on these three categories we created the ownership index (when out of these three categories (husbandry, land and other immovable property) woman declared the ownership at least at one item). In the given study the ownership rights is satisfied in case of 40.2% of interviewed women.

8.9% of Kvemo Kartli households engaged in animal husbandry and 40% of women, do not have monthly monetary income. For families[13] and for women the most widespread source of income (48.1% of families and 25.4% of women get money from this source) is pension and social assistence, while the mean of income is the highest from category of salary (See table №14.1). There is no relationship between female income and family income excluding female income portion. This means that families and women's welfare is not interdependent variables. One of the explanations is that in the masculine societies, where the women are in subordinated position, the financially well-off families do not support the personal economic success of women as this will strengthen them and make them independent. Furthermore, the income of women is not determined by such independent variables as age, marital status, ethnicity, level of education, employment status.

At table №13 there is the data about the possession of various items by the household. If we look at the items according the practical needs of the women, we will find out that the women's needs are

[13] Family income means the cumulative variable consisting of income of all the members of household and among them women from 11 different categories; Female income is the income of woman engaged in animal husbandry from 11 different categories. The female income is included in family income, although for measuring the interdependence between the family and female income we used the family income excluding the female income.

often neglected in the households. Families are mostly lacking things which might facilitate the work of women (like washing machine, water heater, food processor, vacuum cleaner) and this depends neither on the real household or female income, nor subjective assessment of family's economic conditions. The possession of the items, which will facilitate the household work of women, is dependent on the index of performance (See table №13.1). In the families where women hold more power to act independently, they can buy the items which make female labor easier and it is not directly connected with the affordability.

Within the framework of this study the needs of women were measured according to their problems. Overall, the needs of a household and those of a woman are identical (see Chart №15). Since a woman uses her personal income (even if she can only dispose part of this income) again for meeting the needs of a household and its members (See chart №20) we can say that a personality of Kvemo Kartli women do not recognize any other need that differ from household needs.

Woman's role in the decision making process and interaction with outside world

In order to see the women decision making power we used the desirable and actual level of involvement of women in various fields, performing of certain activities and making decision in regards to certain actions. Answers about the use of different services once again evidence the existence of gender stereotypes in terms of the roles in the society. There are some activities that are the sphere of women's dominance and women in the majority of cases get involved in them and their involvement is active. These fields are healthcare,[14] trade[15] and education[16]. Bull services and artificial fertilization of cattle bear sexual connotation and respectively this activity falls under a man's sphere of dominance, and women get involved in these activities to a lesser degree[17]. Social activity (Rural Assistance program, informal leader) is a community level activity where the level of a woman's involvement is limited or is intermediated by a man[18].

The desirable and actual level of involvement of women was revealed in seven different fields. As the study results show the levels of ideal and actual involvement are close in almost all fields (see the chart №22).[19] At a glance it may seems that there are almost no barriers for women's

[14] 84.9% of women alone or with other family member(s) visit the physician, 80.8% of women alone or with other family member(s) visits Outpatient clinic, 87.4% of women alone or with other family member(s) visits pharmacy.
[15] 93% of women alone or with other family member(s) visit shops and 57.2% of women alone or with other family member(s) visit outlet trading with the goods related to animal husbandry.
[16] For education it is difficult to give the exact numbers, as the service receivers are the younger generation and mostly it is indicated that 'another member of the family uses this service.'
[17] 8.4% of women alone or with other family member(s) use the service and while none of the women used the service of artificial fertilization of cattle.
[18] 33% of women addressed informal leader (although only 2.9% of women addressed alone) and 62% of women participated in Rural Assistance Program, although only 9.2% of women was alone.
[19] 93 women wish to be more involved in the allocation of funds; 35 women wish to be more involved in children's education and day-to-day activity; Just 6 cases have been identified when a woman wishes to be more involved in agricultural activity; 6 women wish to be more involved in communication with relatives; 89 respondents are unable to realize the wish of relations with neighbors; 67 women wish to me more involved in community matters; 71 of them wish to receive information about urgent matters related to village/community. While considering this numbers, we should not that mostly the difference between the desirable and actual involvement is very low and composes only one or two points.

involvement in various fields. i.e., the fact that women are not represented in any field is the result of their lack of motivation. When bringing up this statement we have to consider that a woman's ideals are socially constructed and are significantly determined by her demographic characteristics and social status. Respectively, if in relation to performing activity in different fields lack of motivation of women is main determinant for her actual involvement, lack of motivation too, is a social and cultural phenomenon and is determined by the norms existing in the society.

In order to have the more clear image about the women decision making power two indexes - 'index of performance' and index for decision-making were created[20]. 34.6% of women perform certain activities independently, while only 17.8% of women make decisions about the performance of the activities. This result indicates that even when women carry out certain activities, it is instrumental and the decision is made by household head or other family members in general. The indexes of performance and decision-making are not related to female income. Thus the intervention, which leads women for increasing the income, cannot work for empowering the women. Although other economic indicator – possession of movable or immovable property – has the positive impact on women's decision making power (pearson's coefficient between the ownership index[21] and the decision-making index is 0.162). The ownership basis for this is origin of this item (I bought, I inherited), or sharing a spouse's property. In both case, either women has the strong economic background (either their family is well-off or she had high income and she individually acquired the property) or obtained the solid position in the family (and she perceives the property of the family as her own), the women is empowered and has the freedom of making decision independently. The ethnic origin of women affect the decision making power of women. 26.7% of representatives of 'other ethnic group' (mainly consisting of ethnic Greeks and Russians) have positive index of decision making, in case of ethnic Georgians this indicator is 20.2%, for ethnic Azeri - 13.9% and for ethnic Armenian women – 13.3%. The index of performance is interrelated with the self-identification of a woman's role in a household. The respondents, who placed themselves in the middle of the circle (the circle was the cognitive image of the household) and imagine themselves as the centre of the family, actually have more freedom for doing certain activities (have positive index of performance).

To sum up, majority of women (82.2%) involved in the husbandry are lacking the decision making power. The main determinants are the ethnic belonging and property possession. To generalize, the cultural norms and economic power[22] are the main determinants. In order to empower women the context related changes should be initiated, which will strengthen the economic position of women in the household and change the stereotypes related to gender roles. Although, ongoing interventions within Alliances KK program do not have as a direct goal to empower women, the prolonged use of the services will influence positively gender practices, develop the certain skills and might serve to women's empowerment in Kvemo Kartli context. The foundation of this kind of forecast is the positive and significant impact of the intervention on the female income.

[20] The explanation of the issue how the indexes were created you can find on p.13.
[21] The content of ownership index is discussed at p. 8.
[22] We mean economic power not in a sense of income, which is used again according to and for the household necessities, but as the possession of movable or immovable assets.

The impact of Alliances KK interventions on Female Income

One of the aims of the survey is the impact evaluation of KK programs on targeted group. The design of impact evaluation is after-only design[23]. The effectiveness of the program is revealed by the number of users of the services, impact of intervention on economic indicators and empowerment of women.

In the research we measured the impact of following KK programs: vet pharmacy, milk collection center, artificial fertilization services, services with improved bulls, outlet trading with the goods related to animal husbandry and municipal working group on disaster prevention (On table №17 is presented the frequency of program usage for the whole sample). In order to measure the impact of intervention the frequency of separate service usage is low. Thus we created the intervention index. The index divided the target group on intervention and no intervention groups. The intervention group includes the families which used at least one service out of the six services, while the group of no intervention includes the families using none of the services (132 cases in intervention group and 256 cases in no intervention group)[24]. It means 34.1% of families engaged in livestock husbandry used the service in the framework of Alliances KK program.

The economic indicators measured in relation to the intervention is the income of the family and female income[25]. Alliances KK program has the positive effect on female and family income. According to statistical tests across intervention groups, female income is 57% higher in intervention group with the mean income of 160.95 GEL than in no intervention group with the mean of 102.58 GEL[26] (see Table №22). Thus interventions in the framework of Alliances KK program leads to an increase in women's incomes by 58.37 GEL. The similar effect is detected in family income data. Families in intervention group had 43% higher income with an average of 401.27 Lari, than in no intervention group with 280.07 Lari (see Table №23, p value<0.007, two-tailed t-test). Thus intervention in the framework of Alliances KK program leads to an increase in families' income by 121.20 GEL[27].

It is interesting to examine the effectiveness of the intervention program in each age and ethnic group in order to understand which group representatives participate in the program and how differently they are impacted. To increase the sample sizes for age groups, we designed three age

[23] The major drawbacks of this design is that it does not measure change that can be attributed to the intervention as such, since) it has neither a baseline nor a control group to compare results with. However, it provides the current picture in relation to the outcome indicators.

[24] One observation was excluded from the previously used sample, as it was not clear to which group this observation belonged to. Thus in this section the analysis is based on 388 observations.

[25] Family income means the cumulative variable consisting of income of all the members of household and among them women from 11 different categories; Female income is the income of woman engaged in animal husbandry from 11 different categories.

26 This difference is statistically significant (p value< 0.007, two-tailed t-test).

27 According the drawbacks of the impact assessment of the intervention the reader should consider that we did not have the control group and we did not measured the income of the families and women before the intervention; Thus the for the increase of the income other extraneous and random indicators might have impact.

groups: First group consisting the women of 18-34 years old, second group consisting of women of 35-54 years old and third age group consisting of women 55 years old and up. Before discussing the impact of intervention on different age groups, it should be noted that income of women increases with age. When we compare female incomes of each group across intervention groups, we find that only 35-54 age group shows statistically significant rise in income in intervention group, with the average of 403.09 GEL (Number of cases 68) in intervention group and 277.56 GEL (number of cases 134) in no intervention group28. Other two age groups do not show consistent rise in female incomes across intervention conditions. It can be argued that other groups were not suited to effectively utilize the benefits of intervention. Thus the programme interventions were more effective for the women of 35-54 years old.

Georgian female group does not show the consistent difference in across intervention groups[29]. In Azeri and Armenian groups though, we see consistently higher female incomes in intervention group, than in no intervention group[30]. Thus we can argue that ethnic Azeri and Armenian minorities have hugely benefited from the intervention program, while Georgians did not (Table №24).

For explanation this differences we should consider the other results of the study. First of all the distribution of a woman's time during one working day revealed that ethnic minorities (and especially ethnic Azeri women) spend relatively more time on farming activity as compared to other ethnicities and they wish to spend relatively more time in farming activities in comparison to ethnic Georgian women. The same tendency is in relation of age groups. The "elder women" (consisting the group of women of 35-55 years old) of a family are more active in farming issues and outside household relations; The actually spend time as well as the desired time for husbandry activities is higher in this age group. Thus we should say that the intervention had positive impact on women who are 'real farmers,' devote their work to this activity as well as do not regret doing this. From the other hand women of Azeri or Armenian origin represent more passive group in comparison with Georgian women. Using the services of intervention means the social interaction with the outside world. So when the women of ethnic minority are combining their devotion to farming with the benefits getting from outside world their economic positions are strengthened.

Above tests only provide relations between any two factors (intervention and female, or family income or any demographic variable), while reality is much more complex and several different factors maybe at work at the same time across intervention conditions, as we have different subjects across intervention groups. We utilize multivariate regressions to add more quantitative understanding to the research questions. We focus on female income determinants. We created new

[28] p value < 0.036, two tailed t-test.
[29] Although the average Georgian female income is 159.93 Lari in intervention group as opposed to 115.04 Lari in no intervention group, standard deviations are very high in both groups and therefore we cannot say that the incomes are different.
[30] Azeri group: p value<0.06; Armenian group: p value<0.06, two tailed t-test.

independent variable called "family income minus female income[31]" and included in the regression, as female income is part of the family income and this way we can reduce misspecification.

Using multivariate regression we find that family income minus female income, education, family size, number of cows, and marital status does not explain variation in female income consistently (See table №25)[32]. Most importantly, we see that the intervention program has highly significant marginal effect on female income with the effect in size of 58 Lari on average female income.

The study also analyzed the impact of the intervention on the decision making power of women in the household. The intervention does not have the significant impact on the women decision making power. For understanding this result we should analyze the women decision making power more detail. We measured this category by two indexes. First index (conditional called 'index of performance') consists of performance of certain activities by women independently and second index (conditionally called index for decision-making) independent decision making of women for performing certain activities. In each case, when the women were making decision on 5 activities out of 13 activities[33], the index was positive. The study revealed that out of target group 34.5% (134 persons) of women were performing some activities independently, while the 17.8% (69 persons) were making the decision independently. The fact that there is not significant relations between the intervention and women decision making power indicate that even in the circumstances when the women is using the certain services it is not their decision but the decision of their household heads or every household member in general.

For analyzing these results in detail we will use the Moser's gender analysis framework. To explain women's subordinate position in many societies, Moser recommends using categories of practical and strategic needs. 'Practical gender needs are those which, if met, help women with their current activities. They are a response to the immediate perceived necessities within a particular context and are usually of a practical nature (e.g. water provision, specific training or income earning opportunities to provide for the household). Their fulfillment, however, will not challenge existing gender divisions of labour or women's subordinate position. Strategic gender needs exist because of women's subordinate social position and would, if met, enable women to transform imbalances of power between men and women. Strategic gender needs are context-specific but may include issues such as legal rights, education, equal wages or domestic violence' (Moser, 2005). In this framework

[31] As we mentioned in previous case family income was including female income. As the program intervention has the clear positive impact on female income, the family income (without consist of women's income) might have the independent influence.

[32] As the regression table presents the determinates are the independent variable as ethnic Armenian, districts Dmanisi and Tetritskaro and intervention. Although Armenians as a group, and districts of Dmanisi and Tetritskaro have lower female income than otherwise and cannot be regarded for having the impact on female income.

[33] The activities included the usage of the services in the framework of Alliances KK program as well as the other activities (Buying additional food for livestock, calling a veterinarian for livestock, artificial fertilization of livestock, taking livestock to a bull, delivery of milk to a milk collection point, participating in rural assistance program, engagement of a family member in various educational or skills development activities (workshops, meetings, trainings), different allocation of a household budget, saving money, buying household item, appliances, inviting guests, attending village meeting, participation in various ceremonies (for example, funeral, birthday party, wedding, etc.)

the intervention might be included in both categories. In a way the usage of services increased the income of women and it might be regarded as income earning opportunity. Furthermore the study presented that there is not significant relations between the female income and decision-making power of women in general. Thus the intervention which increased the income, should not regarded automatically as empowering the women. On the other hand, the usage of the services means the interaction of women with the outside world (which often is mediated by men in the case of Kvemo Kartli region), getting new skills might be regarded as response for strategic needs of women. But while considering the intervention as the response to strategic needs, we should reflect on two issues: aspect of time and the implementation of activities by own will or by the influence of others. As revealed above women mainly were using the services in the framework of Alliance KK program due to the decision of others. Furthermore, Alliances KK program is working for 2.5 years, we suppose that the families start to use the services gradually and for this period it is hard to observe development of certain skill, which will empower women. The prolonged use of the program might increase the impact of the program on decision making power of women, which at this moment is 'practical in nature.'

While discussing the impact of Alliances KK programme we should consider how much access women have to the programme services and what are the main constraints. The constraints for the intervention might be: a) unequal coverage of services of the target population and b) lack of awareness of the group about the services. These two aspects revealed as one indicator in the study, because according the answers of the respondents it is difficult to judge whether the service is not really available, or they do not have the information about it. The most widespread of Alliances programs are veterinary shop (44.4% of respondents note the availability of the service) and milk collection points (22.5% of respondents note the availability of the service). The declared[34] lack of awareness about the service is high in relation to Disaster risks reduction municipal working group (12 % do not know the availability of the service), although this service is available for 18.6% of the targeted group.

[34] 'Declared lack of awareness' indicates to the answers, that respondent does not know whether there is the service of not. The answers 'yes' and 'no' also might include the respondents who does not know the correct information, but they does not declare it as such.

Survey methodology

Target group for the survey: Women (18+) from three districts (Tsalka, Dmanisi and Tetritskaro) of Kvemo Kartli who are engaged in animal husbandry and are decision-makers.

Sample size: 389 respondents;

Based on the above-mentioned sample size the survey results are representative of the Kvemo Kartli region target districts. The given sample has high margin of error for a specific district and ethnic group. Table No 1 provides distribution of aggregate sample by districts and respective margin of error:

Table N 1: Sample distribution for three administrative units of the Kvemo Kartli region

Administrative units	Number	Percent (for 95% confidence level)
Tetritskaro	130	8.5%
Tsalka	130	8.5%
Dmanisi	129	8.6%
Total	389	4.9%

Survey instrument: Structured questionnaire;

Survey method: Face-to-face interview;

Sample frame: 2002 census results;

Sample design: multi-stage cluster sampling;

Three strata were allotted in each district.

Primary sampling unit: Town and village settlement strata. 10 interviews were held in each sampling unit.

Secondary sampling unit: A household engaged in animal husbandry.

Under each primary sampling unit secondary units were selected using the random walking method. Step size was different in different types of settlements.

Final sampling unit: Women involved in and being principal decision-makers in relation to animal husbandry.

A questionnaire was developed at the preparation stage of the survey. Pilot survey was carried out. Gaps identified at the pilot survey stage were fixed in the questionnaire.

Field work: 10 interviewers carried out field work.

Prior to field activities interviewers were trained; during the training they were given detailed instructions about conducting the survey. Duration of filed works was three weeks (May, 2013).

Field work quality control: Field work quality control was performed upon the completion of field work. Field control covered about 11% of aggregate sample (42 interviews). Significant violations have not been identified by the control.

Data entry and processing: Following the completion of field work quality control coded data were entered into the SPSS program (pre-designed SPSS framework). Following data entry SPSS file cleaning and data processing was performed. The following methods were used for data processing: frequency distribution, central tendency, crosstabulation, correlation, regression analysis.

Chapter I: Demographic characteristics and official status of the survey target aggregate

Introduction

Representatives of social sciences attach big value to the study of kinship relations and family structure in the study of rural settlements. In her study of various cultures Joan Bestard-Camps refers to different importance of economic role of a household for economic production process among village settlements in Europe and in other cultures (Bestard-Camps, 1991). The author indicates to the trend that in European villages kinship relations have just peripheral importance for the economy. In post-socialism conditions Georgian agriculture is often characterized as subsistence agriculture[35]. Respectively, Georgian culture can easily be ascribed to be among the ranks of the cultures where family still retains significant economic role in agriculture. Based on the sampling design the given survey was directed at the study of such households where a family is the center of economic activity, i.e., family keeps animal husbandry and where a woman is necessarily involved in this process.

The aim of the given chapter is to describe survey target group, i.e., women engaged in animal husbandry based on the following features: age, attained level of education, ethnicity/origin, marital status, employment status, family size and household head status.

Age

Survey results demonstrate that women get actively engaged in animal husbandry from middle age (Annex №1: Table No A1 and No A2). Average age of survey respondents is 49 years. Minimum age is 20 years, while maximum age is 83 years. The respondent's age is correlated to family size (Pierson coefficient – 0.22). Frequency distribution shows that elderly respondents get involved in

[35]The Report of the Center for Social Studies refers to farming in the Post-Socialist period in Georgia as small rural farming (Mezvrishvili, Muskhelishvili, Nacvlishvili, & Elizbarashvili, 2012, p. 12), while "Liberal Academy" refers to it as small agricultural farming (Liberal Academy Tbilisi, 2012).

animal husbandry mainly when family size is small[36]. I.e., if a household comprises several generations middle age woman is actively engaged in animal husbandry while younger women have taken on the function of raising new generation.

Attained level of education of respondents

To evaluate the level of education of survey participants obtained data will be compared to the level of education in Kvemo Kartli region in general and the level of education in Georgia (during this comparison the fact that surveys were conducted in different periods must be taken into account) (The Institute for Social Study and Analysis, 2011, p. 77). As Table No 2 represents, more than half of survey respondents (56.2%) have secondary education. The given table shows that the level of education of women involved in animal husbandry is significantly lower than the level of education in Kvemo Kartli in general and than the level of education among Georgian population as a whole that indicates that engagement in animal husbandry is more characteristic of the individuals with low level of education.

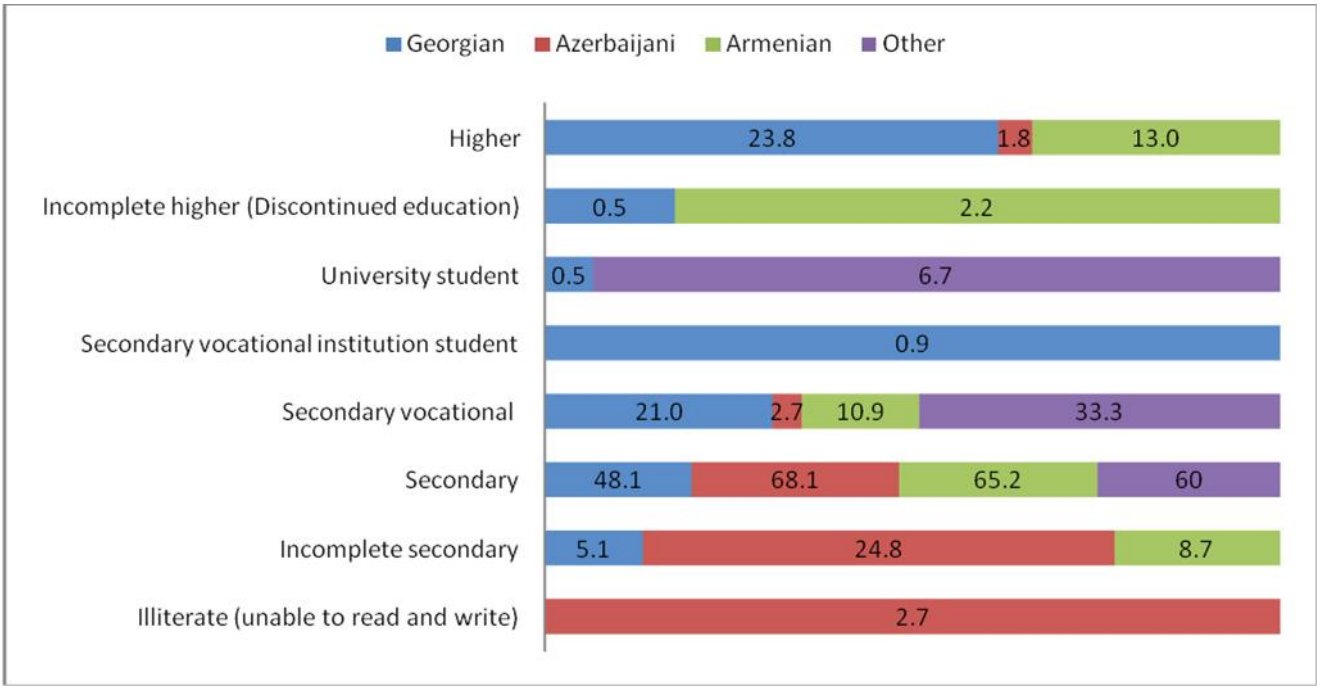
Table No 2: Comparison of attained level of education with that in the Kvemo Kartli Region and among Georgian population in general (The Institute for Social Study and Analysis, 2011**):**

Attained level of education	**Respondents of the given survey (N=389)**	**Level of education, Kvemo Kartli population (N=3000)**	**Level of education, Georgian population**
Illiterate (unable to read and write)	**0.8**	**1.5**	**0.6**
Incomplete secondary	**11.1**	**9.8**	**8.9**
Student		**2.8**	**4.5**
Secondary	**56.3**	**48.9**	**36.9**
Secondary vocational	**14.9**	**13.7**	**19.1**
Secondary vocational institution student	**0.6**		
Incomplete higher (Discontinued education)	**0.4**	**1.3**	**1.5**
University student	**0.6**	**3.1**	**2.2**
Higher	**15.2**	**18.8**	**26.1**

It was identified as a result of the survey that the level of education is significantly correlated with ethnicity. As can be seen from Chart No 1 ethnic Azeri respondents have low level of education, followed by ethnic Armenian respondents, and finally, followed by representatives of other ethnicity.

[36]The given argument is confirmed by the fact that elderly respondents dedicate more time to rest than middle age or young respondents. Correlation between age and the duration of rest is important and indicates that the duration of rest increases with age (Pierson ratio 0.133)

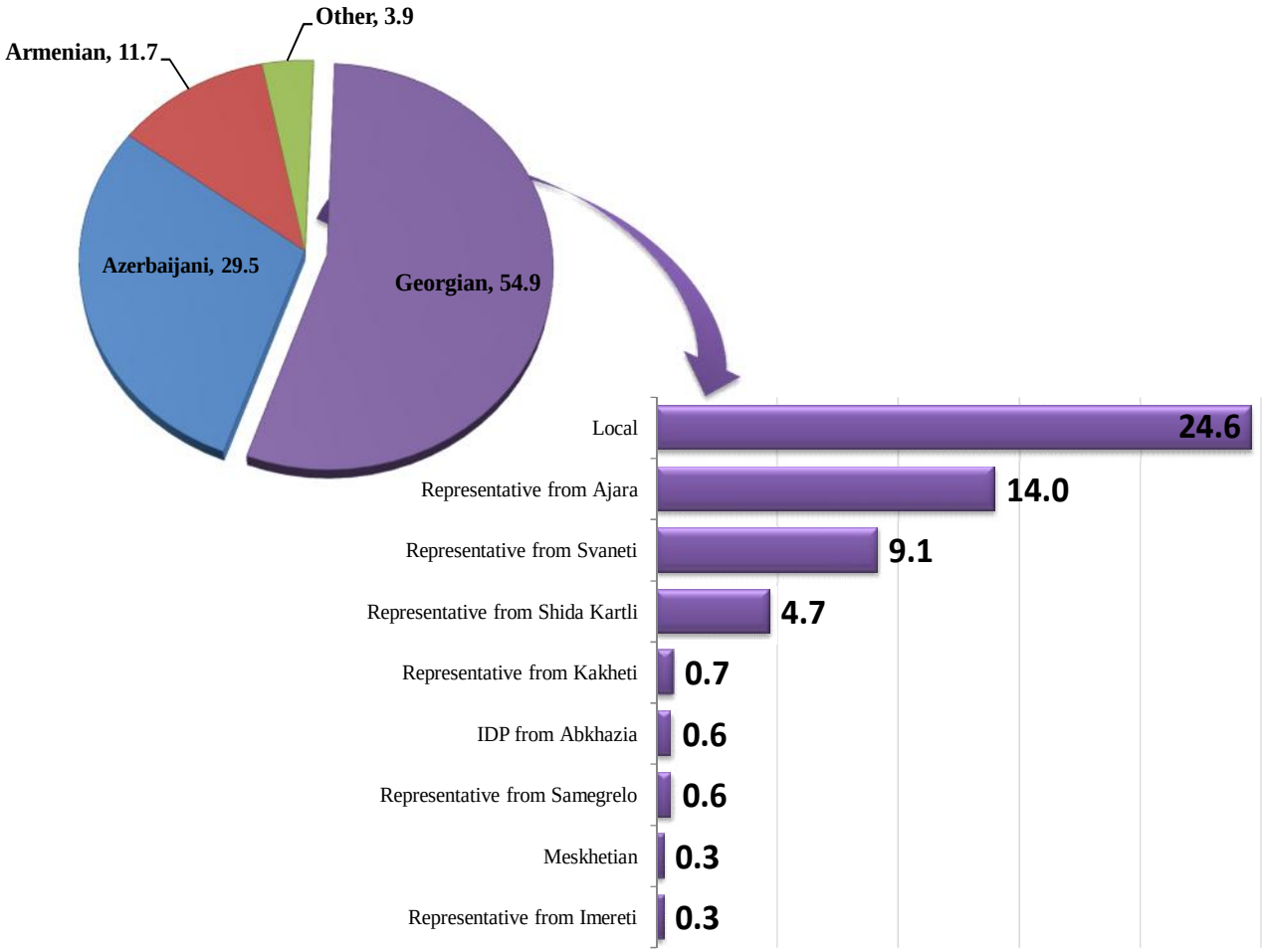
Chart No 1: Attained level of education by ethnic identity of respondents (N=389)



Ethnic identity/origin

During the survey interviewers were given quota and the distribution of respondents by ethnic identity coincides with the Georgia 2002 census results (Chart No 2). Moreover, in the process of the survey of ethnic identity Georgian origin of respondents was identified. As can be seen from survey results big group of ethnic Georgians (24.6% of total cases) are locals, followed by Svans (13.7%) and Ajara representatives (9.1%). The number of representatives of other regions in the survey is low.

Chart No 2: Ethnic identity and origin of survey respondents (N=389)



Marital status

The survey has shown that women get involved in animal husbandry mainly following marriage, that is the reason for significant difference between the surveys by marital status and 2011 Kvemo Kartli surveys (the Institute for Social Studies and Analysis, 2011). 75% of women that are not married and are actively involved in animal husbandry are aged 35 and above. During the survey we divided the category of married respondents into sub-categories in relation to migration. If a respondent's spouse had been in migration for longer than 3 months, she would be identified as married, living separately. According to derived results 4.7% of survey respondents have their spouses in migration, as of the time of the survey[37].

[37]The given data correspond to the migration trend in Kvemo Kartli Region in general, which was 5.5% by 2011 (The Institute for Social Studies and Analysis, 2011, p. 158).

Table No 3: Marital status (N=389)

	Presented survey	Kvemo Kartli Region Survey (2011)
Single	3.0	19.7
Married (living separately)	4.7	67.3
Married (living together)	76.7	
Widow	13.8	10.6
Separated/divorced	1.7	2.4

Employment

Unemployment is a top problem for the country and the population of Georgia. Despite the importance of this problem residents and different state institutions have different attitude towards the employment category. The National Statistics Office of Georgia defines employment according to the International Labor Organization Standard[38] while the population views employment in a more general and subjective manner. Majority of population regards themselves as unemployed in case of self-employment. In the given survey we surveyed subjective dimension of employment; since, according to objective definition based on the characteristics of the survey target aggregate sample the status of all respondents would be "employed". Despite the fact that respondent women are actively engaged in animal husbandry just 7.1% regard themselves as employed in farming, i.e., the economic activity performed by respondents in household farm is not perceived by them as employment (See Table No 4).

Table No 4: Frequency distribution of respondent's employment status (N=389)

	Cases	>100 %	=100%
Housewife	**271**	**69.7%**	**53.4%**
Pensioner /PWD	**57**	**14.6%**	**11.2%**
Unemployed	**91**	**23.4%**	**17.9%**
Student	**2**	**0.6%**	**0.5%**
Employed at a government institution	**44**	**11.4%**	**8.7%**
Employed at a private institution	**7**	**1.8%**	**1.4%**
Self-employed in a farm	**27**	**7.1%**	**5.4%**
Self-employed in a non-farming activity	**7**	**1.9%**	**1.5%**
Total	**389**	**130.5%**	**100.0%**

Household size

It can be seen from survey results that the size of families engaged in animal husbandry is larger. It should also be taken into account that urban settlements where nuclear and small families are more

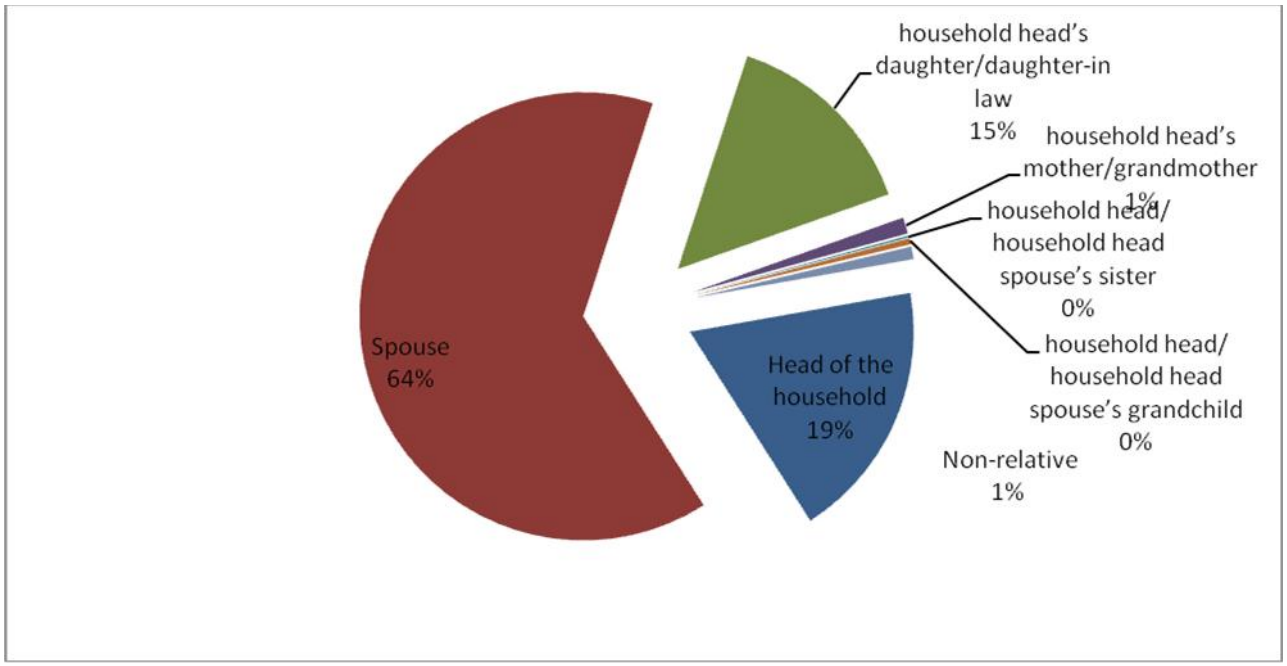
[38] According to the National Statistics Service of Georgia „an unemployed person is an individual aged 15 years and above who has not worked (even if for an hour) for 7 days prior to the interview, was looking for a job over the past 4 weeks and was ready to start work during the following 2 weeks"; "unemployment is the ratio of unemployed and economically active population." According to the National Statistics Service of Georgia by 2012 the level of unemployment in Georgia is 15% (National Statistics Office of Georgia, 2012).

prevalent are not engaged in animal husbandry. According to the 2011 survey in Kvemo Kartli Region average family size was 3.9 that was higher than average (3.6) indicator for the country (The Institute for Social Studies and Analysis, 2011, p.6). According to the given survey average size of families engaged in animal husbandry is 4.56, and most often family size is 5. The share of households with one and two members in the survey is low (See Annex №1: Table № A4 and № A5).

Household Head status

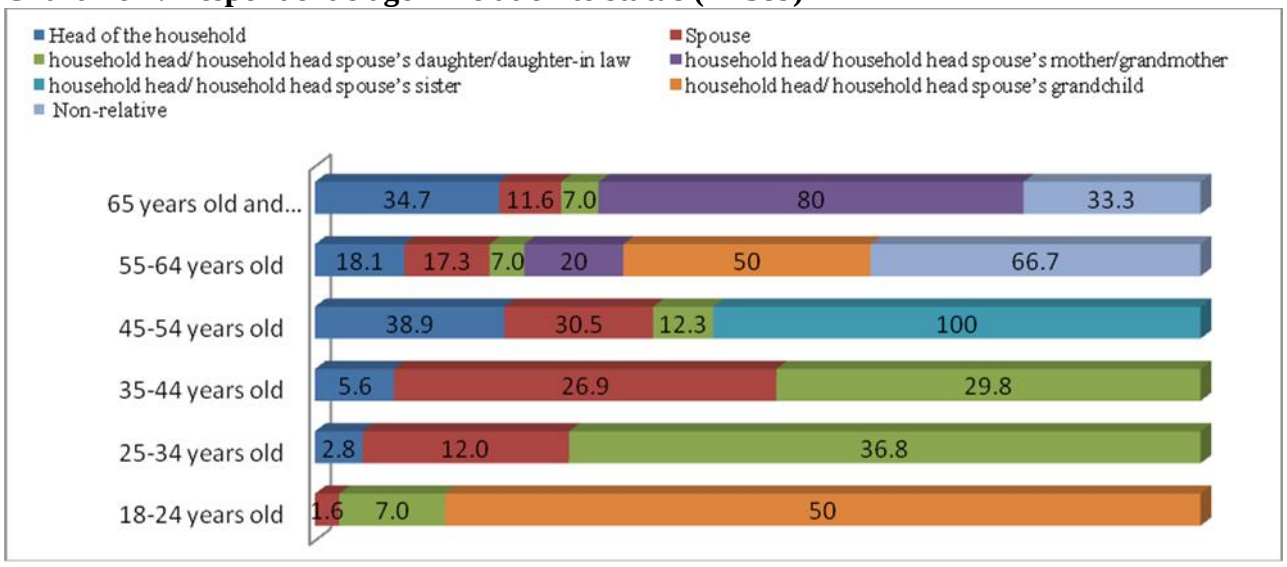
According to the survey results wife of a household head is predominantly the official status of women engaged in animal husbandry and that of principal decision-makers (64%). The percentage of cases when a respondent was household head is 18.7%. According to the survey conducted by the Institute for Social Studies and Analysis in 2011 the percentage of families in the entire region that listed a woman as household head is 27.8% (The Institute for Social Studies and Analysis, p.30). The difference identified in this relation once again indicates that the structure of families engaged in animal husbandry differs from the family structure in the region very slightly (family size, economic condition, woman's position, etc.). According the prevalence the number three (14.5%) is a group that is a second generation in relation to the household head, i.e., is a child or daughter-in-law of a household head (See Chart No 1).

Chart No 3: Kinship relation of a respondent to a household head (N=389)



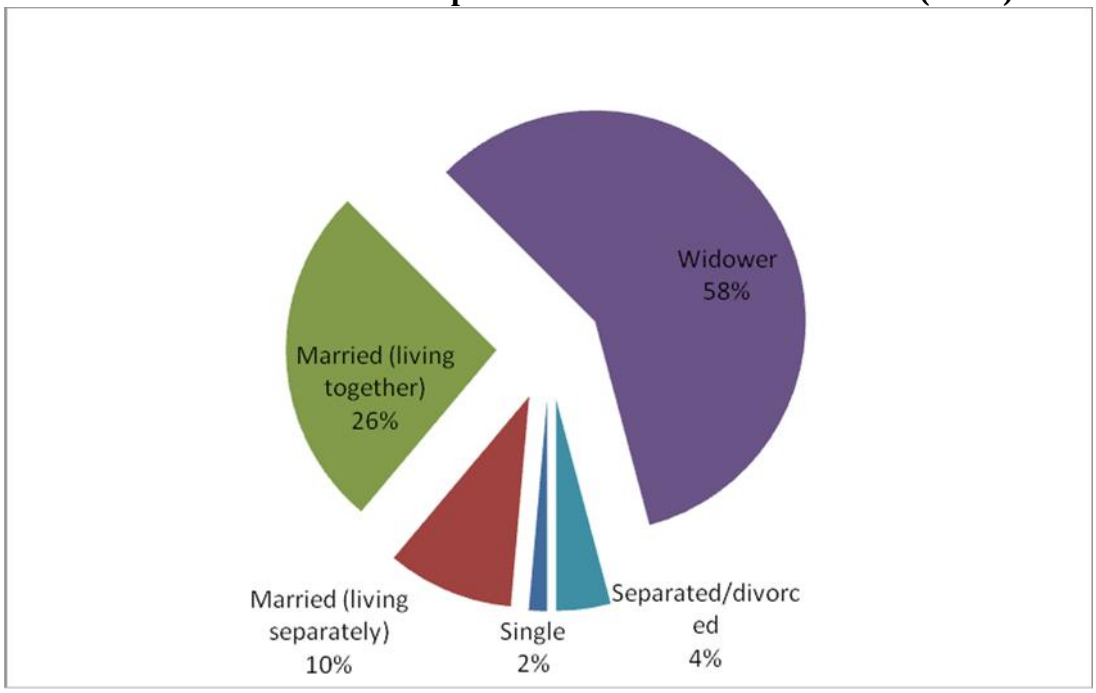
Crosstabulation of kinship relation with family head and age shows that when a respondent (i.e., a woman engaged in animal husbandry) is young she is mainly the representative of third generation (i.e., is a family head's grandchild or a grandchild's wife) or a second generation (i.e., daughter or daughter in law of a family head). The family head status is also related to age. The age of 91.7% of the respondents that regard themselves as family head is 45 years and above.

Chart No 4: Respondent's age in relation to status (N=389)



It is specific to Georgian culture that head of the household is a man. That is why we have to characterize a group of individuals who identify themselves as household head (total number of such cases is 73). As can be seen from Chart No 5 women receive household head status mainly after their spouse, i.e. household head passes away, some become household heads following divorce or migration of the male head of household.[39] The cases when a woman identifies herself as a household head and is married is just 19 cases that is 4.9% of the whole sample.

Chart No 5: Marital status of respondents that are household head (N=73)



[39]Married respondents living separately implies the respondents whose husband is in migration and the couple have lived in different locations for more than 3 months.

Overall, the household head status is often ascriptive and does not imply the management of a household as much. In the process of survey in addition to a question about household head we asked the respondents about main decision-maker in the family in general and in relation to the allocation of the budget. The above-mentioned hypothesis about ascriptive nature of household head status is confirmed by the fact that high correlation cannot be identified when checking correlation among the given three variables (no correlation whatsoever was discovered between the household head status and main decision maker in the allocation of household budget).

Although, it was discovered during the frequency distribution of variables that when a woman lists herself as household head she is actually an important figure in the process of financial or general decision making. From the given 73 cases when a respondent bears household head status, in 52 cases (i.e., 71.2% of these cases) the same woman is the one who makes general and financial decisions. In conclusion we can say that household head status is really not a functional status and it is borne mainly on the basis of gender and/or age. It is men that mainly hold this status, although, if a woman becomes household head this speaks to the change of a traditional structure of a family and it is likely that such woman will perform actual management function.

Language barrier

The 2011 study performed with the purpose of the research of the social-economic situation of the Kvemo Kartli population has demonstrated that the lack of the Georgian language skills is a significant barrier for non-Georgian ethnicities. 78.3% of ethnic Azeri population, 36.2% of ethnic Armenians do not have state language skills (the Institute for Social Study and Analysis, 2011). The results of the presented study correspond with the results of the 2011 study. Georgian is a mother tongue for 53% of Kvemo Kartli women engaged in animal husbandry (while according to the 2011 study this indicator in the region is 56.7% (the Institute for Social Study and Analysis, 2011, p. 34)), while 29% of the respondents cannot speak Georgian at all. According to the presented study Georgian language is a mother tongue exclusively to ethnic Georgians (See Chart N 23), while the biggest group among those who cannot speak Georgian is Azeris.

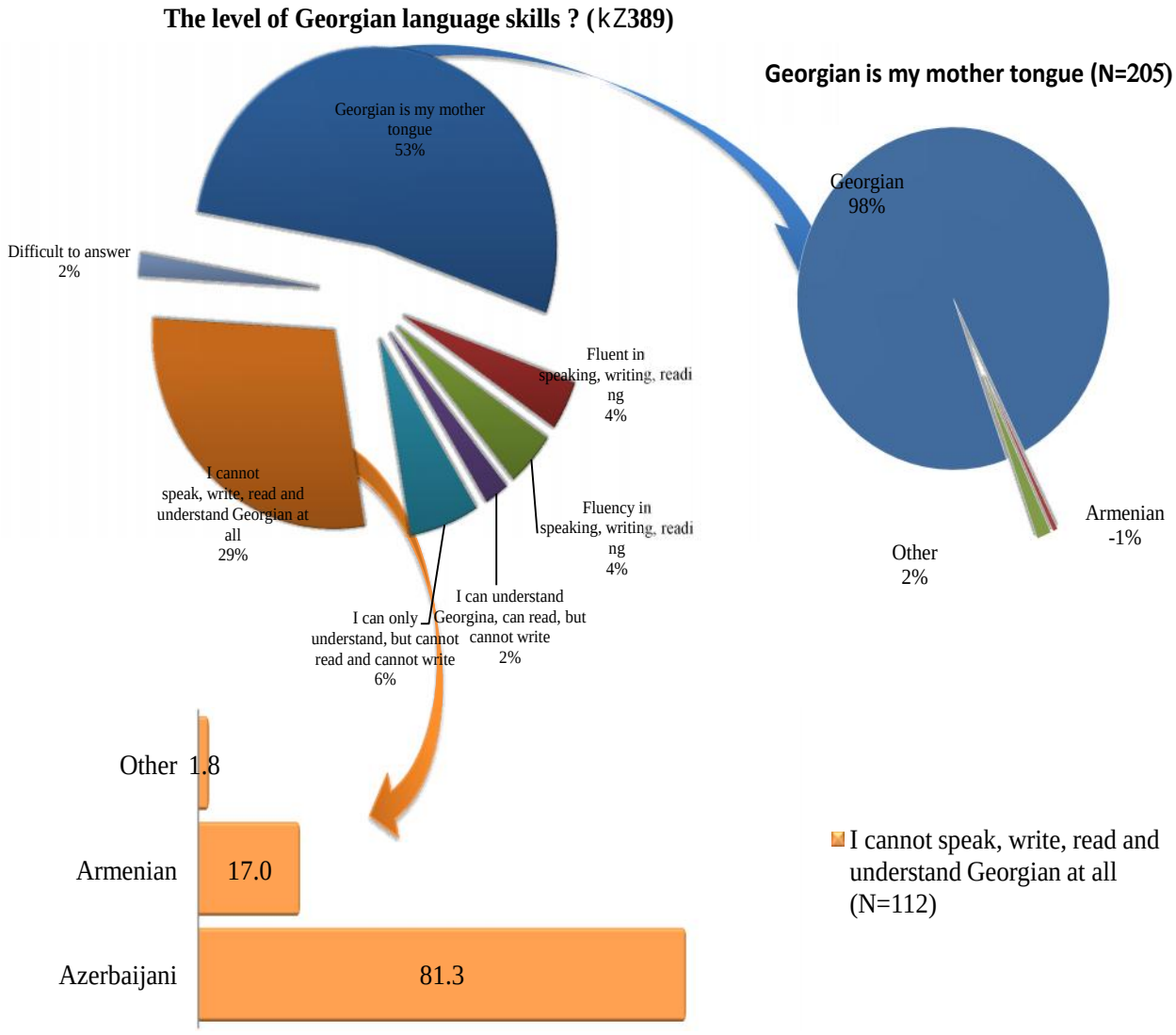
As a result of the 2011 study of the Kvemo Kartli Region Social and Economic Situation language barrier was listed as the main reason for exclusion of non-Georgian ethnicities from the education field and the labor market (the Institute for Social Study and Analysis, 2011, p. 21). The present study has identified the presence of a language barrier in relation to several issues:

- lack of Georgian language skills of parents hampers the involvement of children in the educational process;

- Lack of the state language skills creates a barrier for a woman in using various services (for example, correlation has been identified between calling in a veterinarian and language skills (Pierson ratio 0.309); women who cannot speak Georgian are unable to call in a veterinarian); further, correlation has been identified between visiting a veterinary shop and the level of language skills.

In conclusion we can say that although women involved in animal husbandry mainly operate within the household state language skills is important for them for agricultural activities as well as for social and cultural interaction with the outer world.

Chart N 23: the level of Georgian language skills with various characteristics



Conclusion

It has been discovered as a result of the survey that demographic data of target group in the majority of cases differs from the characteristics of households and the residents of the region in general. And this difference is mainly due to the fact that family structure and the functions of women keeping animal husbandry is different from general trends. Families and women engaged in animal husbandry can be characterized as follows:

- Middle age married woman is leading in animal husbandry;

- Elderly women get engaged in animal husbandry mainly in those families where there is no middle age woman or where she does not actively take on the mentioned function;
- Women that keep animal husbandry have lower level of education as compared to the women in the region in general;
- Larger families tend to keep animal husbandry;
- Women engaged actively in animal husbandry do not perceive their activity as economic activity;
- The status of household head is mainly ascriptive and it is mostly men who hold this status;
- If a woman gains household head status most often she really takes on management function and in this case we can estimate that the traditional structure of a family has been changed.
- Georgian is a mother tongue for 53% of Kvemo Kartli women engaged in animal husbandry, while 29% of the respondents cannot speak Georgian at all. Georgian language is a mother tongue exclusively to ethnic Georgians, while the biggest group among those who cannot speak Georgian is Azeris. Lack of the state language skills creates a barrier for a woman in using various services (for example, correlation has been identified between calling in a veterinarian and language skills (Pierson ratio 0.309); women who cannot speak Georgian are unable to call in a veterinarian); further, correlation has been identified between visiting a veterinary shop and the level of language skills.

Chapter II: A woman's place in a household structure

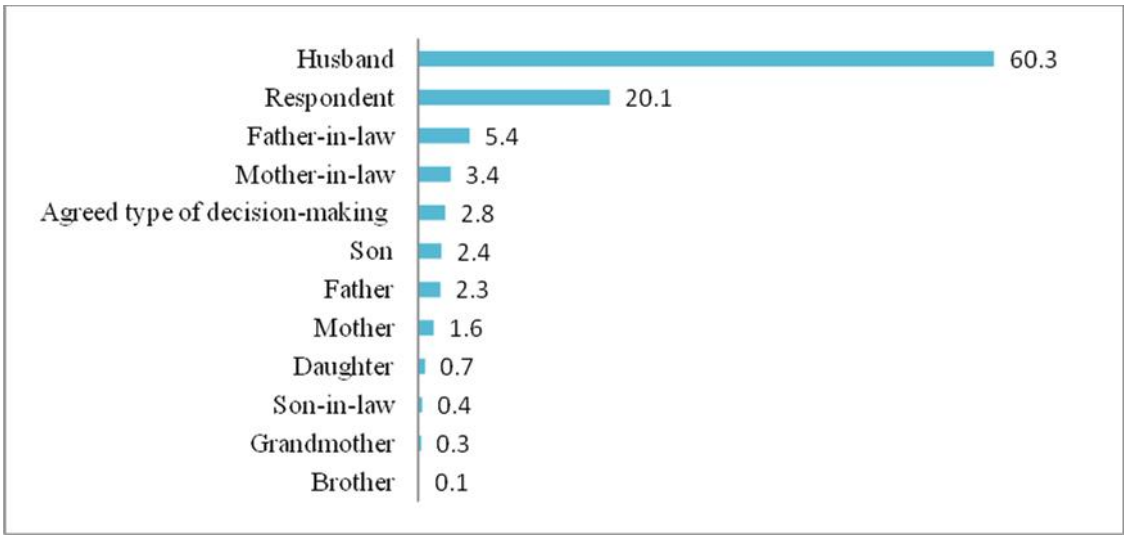
When speaking about a woman's role and status it has been almost universally recognized that a woman is subjected to political, economic and social inequality in relation to a man. "It seems fair to say then, that all contemporary societies are at some extent male-dominated, and although the degree and expression of female subordination vary greatly, sexual asymmetry is presented a universal fact of human social life. (Rosaldo & Lamphere, 1993, p. 3).' Although the majority of cultures deem a family as a woman's sphere of domination, in this field, too, a woman's status is subordinated. Although, it should be mentioned that sometimes this subordination may be just declared, sometimes it can be actual. When speaking about household structure Mzia Tsereteli speaks about the type of a general Caucasian family that is often authoritative and is distinguished by unlimited rights of men and the dominance of a "elderly woman" (Tsereteli, 2006, p. 88). Main topic of the given chapter is to find out as to who is dominating in the household structure engaged in animal husbandry and what are the factors influencing the formation of a woman's status. The previous chapter focused on the persons having household head status, while in the given chapter we will focus on household management functions. We will focus on several issues in relation to household management: general decision making, making decisions in relation to financial issues, woman's position on a cognitive map.

It has been discovered as a result of the survey that in a household a husband remains to be a functional leader and holds a dominating status (See Chart No 5), although in one fifth of households a respondent takes key decision. It should be mentioned also that 2.8% of households that indicates to the agreed type of decision-making in households is a solid indicator for we did not have this answer included and it were respondents themselves that listed it. If we consider this from the standpoint of gender situation will change slightly and in a quarter of households principal decision maker will be a woman. Average age of a principal decision-maker in a household is 55 years,[40] while 53% of decision makers is above 55 years. Significant correlation[41] has been identified between a principal decision-maker status in the household and gender and the number of cows owned by the household. The families where a woman is a main decision maker they have lower number of cows while in families where they have 7 or more cows decision makers are mainly men.

[40]Median 55, minimum age 23, maximum age 90, standard deviation 14.5.

[41]The Pierson correlation coefficient between the decision maker status and the number of cows is -0.172, while Pierson correlation coefficient between the gender of decision maker and the number of cows is 0.894.

Chart # 5: Main decision maker in the family (N=389)



The respondents were asked to list all family members who had taken part in the allocation of funds. It can be seen from survey results that a more wider spectrum of family members take part in the allocation of the budget in general, while final decision is later made by a male and/or head of the household. More than half of women (61.6%) who are actively engaged in animal husbandry matters also participated in the disposal of household funds. Overall, in three quarters (77.4%) of families females are involved in the allocation of the household budget.

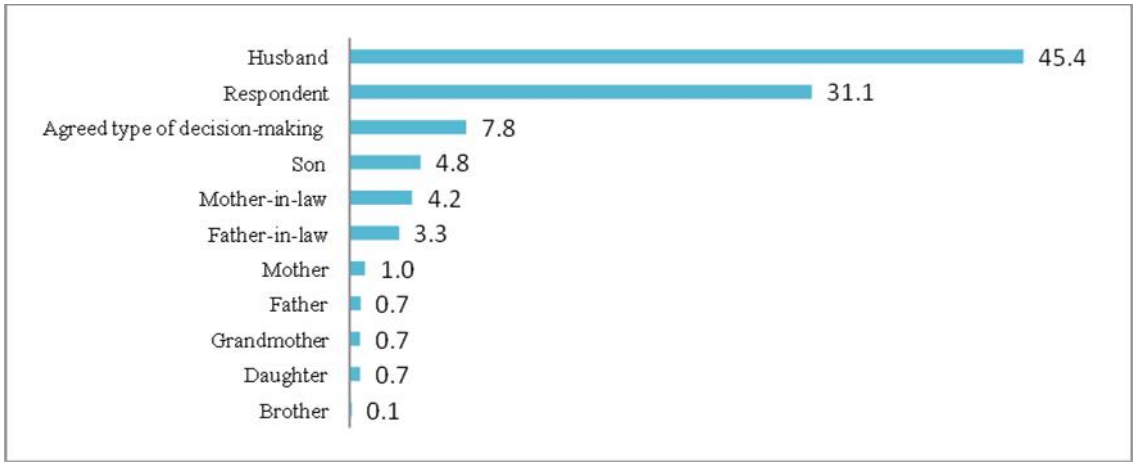
Table No 5: family members that are engaged in the allocation of household budget (N=389)

Status	>100 %	= 100%
Husband	62.30%	37.60%
Respondent	61.60%	37.20%
Son	12.10%	7.30%
Mother-in-law	7.30%	4.40%
Via agreement	6.40%	3.90%
Father-in-law	5.20%	3.10%
Daughter-in-law	3.30%	2.00%
Daughter	2.60%	1.60%
Mother	1.90%	1.20%
Father	1.20%	0.70%
Grandmother	0.70%	0.40%
Grandfather	0.40%	0.30%
Brother-in-law	0.30%	0.20%
Brother in-law (husband's brother)	0.20%	0.10%
Brother	0.10%	0.10%
Total	165.7%	100%

In relation to the allocation of funds difference can be identified by ethnicity: in case of 85% of ethnic Armenian families respondents themselves are involved in budget allocation, in case of ethnic Georgian families this indicator is 70.1%, while in case of ethnic Azeri families – 36.6%. Although, in Azeri families the involvement of mother-in-laws is three times higher as compared to that in Georgian families, and twice as higher than in Armenian families, which indicates to the trend of dominance of a "elderly woman" in this culture.

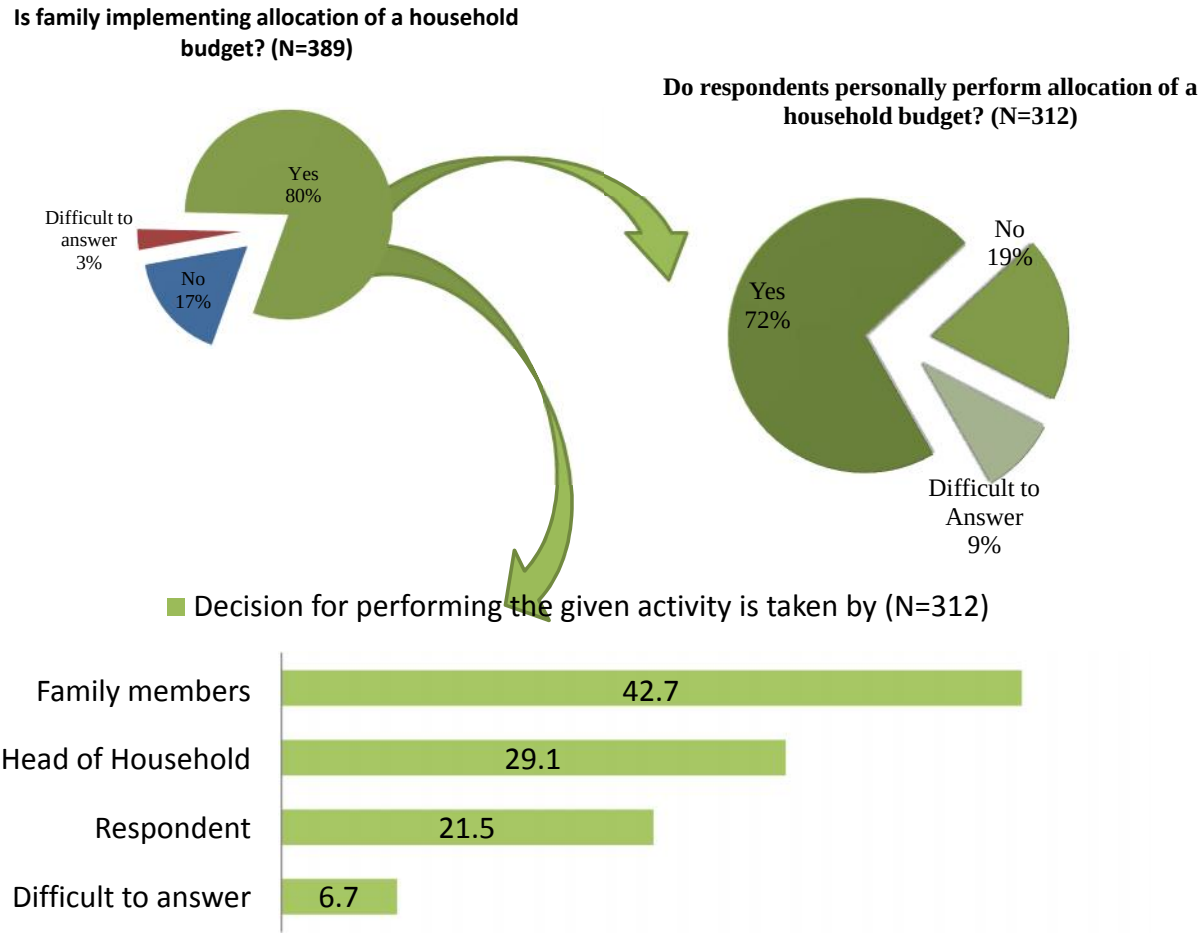
Still, it is men who are main decision-makers with regard to the disposal of household funds, although, if we compare key decision maker status in a household with obtained data we will see that respondents' role in the funds is higher and is almost one third (See Chart No 6). There is a high correlation between the status of a key-decision maker in family budget allocation (Pierson coefficient 0.261) with a respondent's age. With the increase of age the chances of a respondent to be key in family funds allocation increases, while during young age of a respondent this role is mostly performed by a mother-in-law. It should be mentioned that the involvement in the allocation of household funds as well as the role of a principal person in charge of allocation is not correlated to a woman's financial income, her education or employment status and is more ascriptive, rather than obtained or gained as a result of her personal qualities.

Chart No 6: who is a principal person in the allocation of household funds (N=389)



During the survey about the allocation of household budget the respondents were given control questions. 80.2% of respondents indicated that the family plans the budget, while 72% say that they plan family budget themselves (223 cases, i.e., 57.3% of the entire sample) (See Chart No 7). Although, when we asked about decision-making on the allocation of budget, versus the allocation itself, the share of respondents went down. 21.5% of respondents take decision about allocation of household budget independently, and in 29.1% cases decision is taken by household head, while 42.7% says that family budget allocation is made by means of mutual agreement of every member of the family.

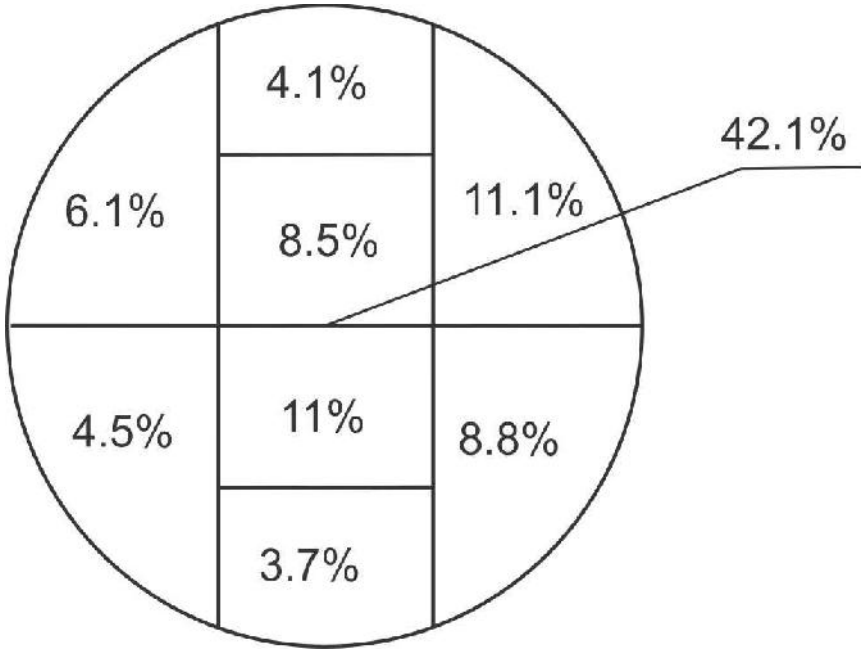
Chart No 7: Planning family budget



Projection technique was used for better identification of a woman's role in a household; namely, circle, representing a family, and a cognitive map of a village. In both cases respondent was asked to mark herself in this space.

Respondents were given a visual image of a circle standing for a family model and were asked to position themselves on this circle (See Chart No 8). 42.1% of women placed themselves in the middle of the circle which indicates the trend that they perceive themselves as the center of the family. Identification of a place in the household circle is correlated to marital status and ethnic origin of respondents. Respondents having the status of widow, separated or married (living together) are more prone to place themselves in the center. Unmarried respondents perceive themselves in the center of the household the least. About half of ethnic Georgians place themselves in the center of the households, in case of ethnic Armenian respondents this indicator is up to 40%, and in case of ethnic Azeris – up to 37%, while in case of other ethnicity – up to 25%. Notably, the place in the household circle is not related with such features as a respondent's status relative to household head, or the involvement in decision-making or the allocation of the budget.

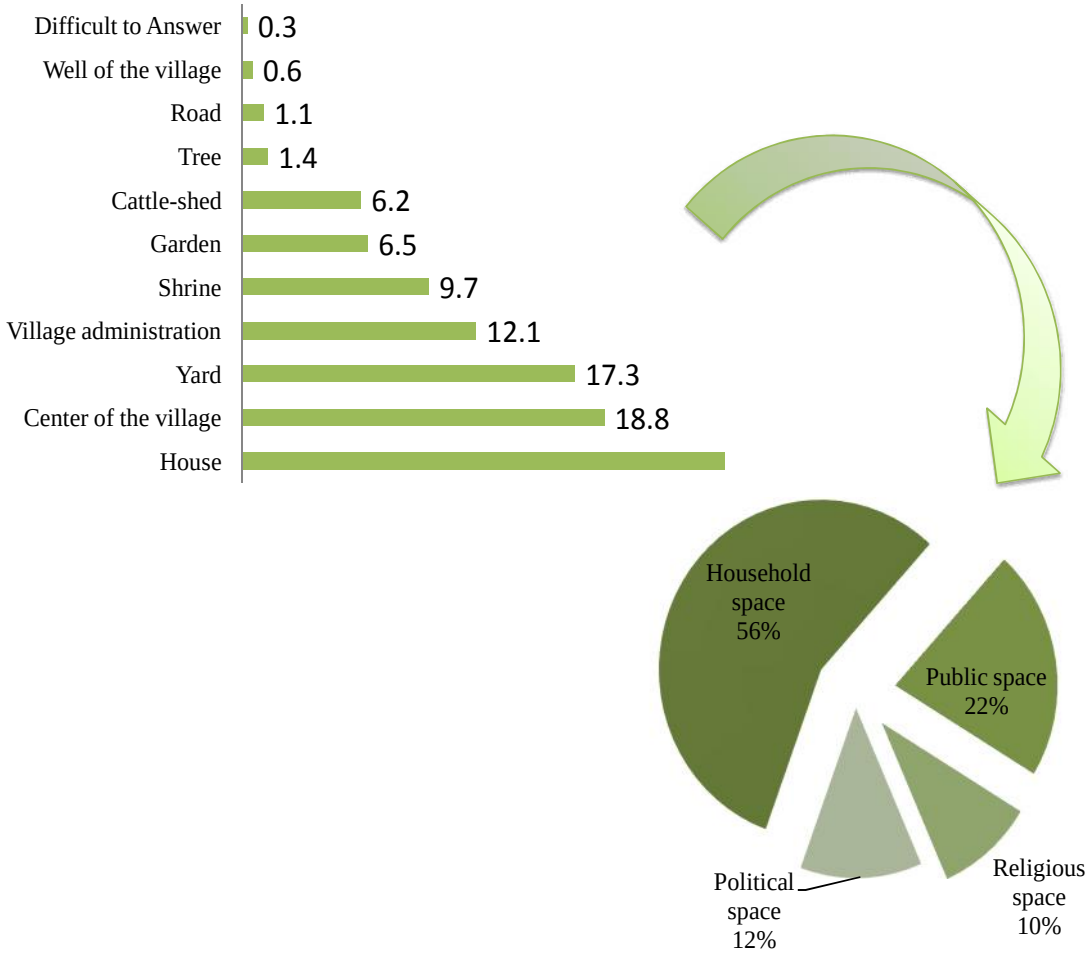
Chart # 8: A woman's place in a household (N=389)



Another projective technique was a village cognitive map where a respondent was asked to position herself (See Annex No 2). The given map comprised of important facilities of the village. It was discovered as a result of the survey that the majority of women place themselves within the household (mainly in the house, followed by a yard), followed by public space (in this case village center is dominant), and further followed by political space (administrative building) and religious[42] space (prayer house). This finding of the given survey is not original for this trend is very characteristic of every society in general and especially to Georgian society. Although contemporary surveys indicate to the weakening of such dichotomy (a woman in a family, a man in the society) apparently similar changes are less characteristic of the households involved in animal husbandry in Kvemo Kartli and women do not consider public domain as the space for their activity and existence as much. Similar to the household circle, results obtained in case of a cognitive map of a village do not demonstrate correlation with other characteristics.

[42]When considering the data from ethnic perspective it can be seen that most often it is other ethnicity representatives (Greek, Russian, etc.) and ethnic Georgians who position themselves in the religious space.

Chart No 9: A respondent's position on a village cognitive map N=389



Conclusion

It can be said in conclusion that women's position in the household structure is an ambivalent and variable phenomenon and is significantly influenced by age. Survey results confirm the opinion brought in the paragraph chapter about dominance of men and "elderly women" in a family structure. From middle age a woman gains the status of an "elderly woman" and it is only afterwards that family management opportunity opens to her. The exception is a nuclear family where a woman can get involved in decision making process or become a decision-maker from young age. Survey results demonstrate that a woman's role in relation to family economy is stronger than her role in the decision-making process in general. Although, in this case, too, a woman's role is more instrumental (i.e., women perform an action, and the decision about such action is taken by a husband or in the ideal case all family members together). Local women involved in animal husbandry in Kvemo Kartli perceive themselves mainly in the frame of household and subordinated to a male and against the background of such ideal type demonstration of actual actions that would break the given stereotype "woman in a household" is possible only against the background of a changed traditional family structure only.

Chapter III: Time and women engaged in animal husbandry

Introduction

Social scientists have been researching and analyzing time phenomenon for a long time. The time phenomenon is often considered in relation to space, political power and labor activity (Fabian, 2002) (Gell, 1996). In his article 'Time, labor discipline and industrial capitalism' Edward Thompson notes that the new labor culture has led to the restructuring of perception of time in industrial societies. By contrast, he discusses the time phenomenon in different societies. In farming communities he considers time phenomenon in close relation with daily activities and work of population. In his opinion, there is a 'natural work-rhythm in rural settlements that is related to the issue that work time allocation must be consistent with the work itself, because cattle has to be accommodated, attended to, milked, harvesting has to be made and the crops be stored (Thompson, 1967, p. 60). In such contexts Thompson refers to time perception as "task-orientation" and singles out its three characteristics: first, this perception is closer to people than work that is set out in time. A farmer works when there is such need; second, work orientation is not necessarily differentiated according to "work" and "life", working day lasts until there is such need and the duration of work is not set forth under a contract. Third, farmers do not organize labor activity in relation to hours. Although, Thompson also notes that such relation of labor and time changes immediately when we are dealing with work under employment (Thompson, 1967, p. 61).

To go back to the objects of our study, we can say that we can relate the organization of time of women engaged in animal husbandry to this model as well. This is due to several reasons; first, majority of the women involved in animal husbandry do not consider themselves employed and this is not hired labor and attending to cattle and household activities are task-oriented in their substance. However, we should bear in mind that about one tenth of women have paid job and in this case, considering their hired labor falls beyond the scope of this model.

Ruth Dixon-Mueller writes about complexity of the research of schedule of women involved in agriculture. In her opinion, "it is difficult to study how people spend their time due to several reasons: respondents do not have an accurate sense of time by hours, they find it difficult to assess, recall, or to distinguish when one activity ends and another begins, because they often do several things at a time (Dixon-Mueller, 1994, p. 36)." When reviewing various methods the author highlights the method of assessment of specific- activities and notes that the study conducted using this method gives an average indicator about time management (Dixon-Mueller, 1994, p. 38). Since time assessment mechanism used in our research fits a model of assessment of specific- activities in this chapter we will mainly be guided by the average indicators of time actually spent or desirable to be spent by women. Although, of course, we realize that the assessments are subjective and provide only approximate data.

In this chapter we will review the actual distributing and desirable distribution of time of women engaged in animal husbandry broken down by days and according to different activities, the phenomenon of leisure time, potential mechanisms of freeing up time, and the opportunities for the use of freed up time.

Distribution of a woman's time during one working day

Under the given study we asked the respondents the following questino: "imagine any working day. Please let us know according to the activities provided below what time you spend on each activity." We gave a list of 22 activities to the respondents, althought they were free to add other activities they performed during a working day (See Table N 6).

Women engaged in animal husbandry in Kvemo Kartli spend on average 6.7 hours on sleep. Frequency distribution of the length of sleep of a woman shows that women mainly sleep for 6, 7 or 8 hours. Although there are exceptions when the respondents state that they sleep for 2 hours or 12 hours a day. The length of sleep of surveyed women is correlated with district, age, ethnic origin, marital status and family size. Descriptive analysis of data shows bigger data variation in case of older respondents (it is above 55 years that thre are cases when a respondent sleeps either 2 hours or 12 hours). While average indicator of sleep is high in case of young women (average duration of sleep among women up to 34 years is above 7 hours, while this indicator decreases with the increase of age). And according to districts highest indicator of time spent on sleep was in Tsalka, followed by Dmanisi and finally Tetritskaro. As for ethnic origin, Azerbaijani and Armenian origin women spend the longest on sleep (length of sleep time in their case is over 7 hours on average, while in case of Georgians this indicator is about 6 hours). As can be seen from study results, widowed and divorced women spend less time on sleep. Family size and the duration of sleep of a woman are positively correlated (Pierson ratio 0.105), that is an indication that with the increase of family size the duration of a woman's sleep increases. This may be an indication of more equal distribution of labor in large families.

We also asked women how much time they wished to spend on sleep. Desirable length of sleep time is higher as compared to the actual time spent on sleep. Average desirable duration of sleep is 7.9 hours. If we look at the relation between time spent on sleeping and desirable time (See Table N 6) we will see that 42% of the respondents are happy with the time spent on sleep. As for the lack of sleep study results show that the remaining respondents wish that they spent 1 hour and 16 minutes longer on sleep.

Women involved in animal husbandry spend on average 47 minutes a day on having meals. The shortest time is 10 minutes, while the longest – 3 hours. Frequency distribution of study results shows that the respondents mainly either spend half an hour on meals, or an hour. In general, 62.5% of respondents are happy with the length of time spent on having meals. Younger respondents spend more time on meals than middle aged and elderly women. Time spent on having meals is also related to the family size and marital status. Widowed and divorced respondents spent least time on meals, while women living in families of 1 or 2 members spend less time on meals than the families with 3 and more members. This can be due to the reason that in large families the process of eating is longer than in smaller families. Overall, the surveyed women would like to spend more time on having meals (average length of time is about one hour) (See Table N 6).

The third activity the respondents were asked about was time spent on looking after oneself and maintaining hygiene. The study has shown that women involved in animal husbandry spend on

average 35 minutes a day on looking after oneself and hygiene, while most often – 30 minutes. Minimum time spent on looking after oneself is 5 minutes and there are 30 cases with such indicator (i.e., 7.7% of the entire sample). Maximum time a woman engaged in animal husbandry spends on looking after oneself and hygiene is 3 hours and 20 minutes. Although, 6.7% of surveyed women spend more than 1 hour on looking after oneself and hygiene. 36% of the respondents are happy with the time spent on looking after oneself and hygiene, while the respondents that are not happy with the time spent on this activity would like to spend about half an hour more on this. Time spent on looking after oneself demonstrates significant correlation with district, age, attained level of education, ethnicity. In Tetritskaro they spend on average 50 minutes on looking after oneself, in Tsalka – half an hour, while in the Dmanisi district – 23 minutes. With the increase of age average indicator of time spent on looking after oneself and hygiene decreases. With the increase of the level of education a woman's time spent on looking after oneself increases. Time spent on looking after oneself and hygiene among ethnic Azeris is the shortest and is on average 21 minutes, while this indicator in case of representatives of other ethnicity is more than 35-40 minutes.

86.3% of surveyed respondents do not spend time on work that is in conformity with the indicator of employment of the respondents.[43] As for the respondents that are self-employed in farming or non-farming activity they did not enter time spent on their activity in the category of time spent on work, which once again speaks to the trend that the citizens mainly regard employment as having a full time job. Interestingly, 75.1% of respondents are not willing to spend time on work, which indicates to the indifference of these women towards employment opportunity. As can be seen from Table N 6 employed women spend on average 6.8 hours on work and they would reduce this time by one hour. The share of the respondents that do not work but wish to work is about 11 percent. About 3.9% of employed respondents would wish to reduce the length of work time.

9 percent of employed women require transportation for getting to work. They need about hour and half to reach workplace. Although there are cases when respondents need 5-10 minutes to get to work. Respondents would reduce time spent on transportation by about 10 minutes.

Women living in Kvemo Kartli involved in animal husbandry need about 1 hour and 45 minutes for attending to the cattle in the household. Maximum time they spend on attending to cattle is 6 hours, and minimum – 10 minutes, while most often they spend 1 hour on attending to cattle. On average time women wish to spend on attending to cattle is 1 hour and half. One third of women (33.4%) do not wish to spend time on attending to cattle. Time spent on attending to cattle is correlated to the place of settlement. The women in Tsalka spend the longest on attending to cattle (135 minutes), and this indicator is lowest among Tetritskaro and Dmanisi women (98 minutes). Naturally, time spent by a woman on cattle is strongly correlated with the number of milker cows (Pierson ratio 0.342). In case of one milker cow (150 cases) average length is 80 minutes. With the increase of the number of cows time spent on attending to cattle increases and for example, in case of 12 milker cows it reaches 4 hours. The time a woman wishes to spend on animal husbandry is correlated to ethnic origin of respondents and the number of milker cows. The comparison of averages

[43] As has been mentioned in Chapter 1 13.2% of respondents are employed at state and private organizations.

demonstrates that women of Azeri origin would wish to spend on average 102 minutes on cattle, in case of Armenian origin respondents this indicator is 101 minutes, while in case of Georgian respondents – 84 minutes. If we detail our assessment further according to ethnic origin we will see that women of Greek origin wish to spend the longest on cattle, while among Georgian respondents from Lentekhi and Meskhetian respondents wish to spend the least time. Irrespective of the above-mentioned, almost half of respondents (47.7%) state that they are happy in terms of the time spent on attending to cattle.

As for another indicator related to animal husbandry – production and sale of dairy products – women involved in animal husbandry spend on average one hour on this activity. Maximum time a woman spends on the production and sale of dairy products is 6 hours, while minimum time is 10 minutes. 6.5% of respondents are not involved in the production and/or sale of dairy products, while a quarter of the surveyed respondents (24.1%) do not wish to perform this activity. In general, 57.4% of women are happy with the length of time spent on the production of milk, while the respondents that wish to save time on this activity, and would reduce duration by at least 4 minutes. Time spent on the production/sale of milk is correlated to the level of education, ethnic origin and the number of milker cows. With the increase of level of education the time spent on the production and sale of dairy products decreases and respectively, the time that the respondents wish to spend for this activity. As for ethnic origin, it echoes the trends in relation to the time spent on attending to cattle. I.e., women of Azeri origin spend the longest time and they wish to spend the longest on the production and sale of dairy products, as compared to women of Armenian ethnicity, while this indicator is lowest among Georgian women. Like the previous question in this case the more milker cows a woman has the more time she spends on the production of dairy products. In case of 1 milker cow average time spent is 47 minutes, and in case of 12 cows – 4 hours.

Time spent on attending to the orchard and garden takes up quite significant time in the schedule of women involved in animal husbandry. Average time spent on this activity is about three hours and 25 minutes, while women would wish this time to be half an hour less. Attending to orchard and garden is quite common and only 8.6% of surveyed respondents are not engaged in it although 29.5% of respondents would give up performing this activity.

44% of surveyed respondents are happy with the length of time spent on attending to garden and orchard. The time spent on attending to orchard and garden varies from 1 up to 6 hours among 80% of surveyed women. Attained level of education, as well as ethnic origin of respondents has an impact on attendance to garden and orchard. Azeri women spend on average 244 minutes a day on the given activity, while this indicator is 174 minutes in case of Georgian respondents, and in case of Armenian origin respondents – 157 minutes. Time spent on attending to orchard and garden decreases in case of employed respondents and those with higher education.

Attending to poultry is the activity that takes on average 20 minutes of surveyed women's time and women mainly would not want to change time spent on this activity, or would change it slightly. 23.9% of surveyed respondents do not spend time on attending to poultry, while 44.1% would not wish to spend time on this activity. The majority of women (66.7%) are happy with the length of

time spent on attending to chicken. Attending to chicken is correlated to the respondents' place of residence. Most often women are involved in poultry-farming in Dmanisi (four fifths of surveyed respondents), followed by Tetritskaro (three quarters of surveyed respondents), and finally, in Tsalka (two thirds of surveyed respondents).

Surveyed women spend on average 138.13 minutes on household activities. Women mainly need one, two or three hours for washing and cleaning the house (although there are exceptional cases when respondents stated that they spend 8 hours on this activity). Women would spend on average 110 minutes on this activity, and would decrease the length of time actually spent by 27 minutes. 4.1% of surveyed women do not spend time on household activities (this is the case with extended families above 44 years when young ladies attend to household matters), although 23% would opt out of performing this activity. Half of surveyed respondents (49.2%) would not change the duration of time spent on household activities. Time spent on household activities is correlated with age, ethnic origin and district. With the increase of age time spent on household matters reduces, as well as the time that a respondent would wish to spend on this activity. This once again evidences the distribution of functions of women within the household by age. Middle aged women become responsible for farming and outside household matters, while younger women are responsible for household activities, rearing children, cooking. Ethnic Georgians spend 157 minutes on household matters, ethnic Armenian respondents – 138 minutes, while Azeri respondents – 100 minutes.

Respondents spend about 79 minutes on cooking. Majority of respondents (55.8%) would not change time spent on cooking, although the remaining respondents would reduce time. On average respondents would reduce cooking time by about 7 minutes. 4.6% of surveyed participants do not cook, while one fifth of women (20.2%) would opt out of this activity. The women that in extended families do not cook for another woman (women) in the household is in charge of this activity in case of such family. Time spent on cooking depends on a respondents' age. With the increase of age women spend less time on cooking.

Kvemo Kartli Region socio-economic situation survey notes that hauling water falls under a women's field of activity that takes away the validity of distribution of labor according to their physical ability. The same trend can be observed in the given survey as well (The Institute for Social Study and Analysis, 2011). Hauling water and gathering firewood is the activity that takes on average 48 minutes of 23.6% of women involved in animal husbandry as part of everyday activity. Minimum time spent on this activity is 5 minutes, and maximum time – 4 hours. Cross-tabulation demonstrates that residents of all districts are engaged in hauling water and gathering firewood. Although, women living in Tetritskaro spend the longest time on these activities, followed by the women in Tsalka and finally, in Dmanisi. 12% of surveyed respondents state that they would reduce time necessary for hauling water and gathering firewood to 35 minutes. These answers indicate that this number of women do not even imagine that it is possible for them not to spend time on this activity. It is important that district, ethnicity and family economic status have an influence on performing this activity. Study results show that Georgian women spend on average 69 minutes on hauling water and gathering firewood, ethnic Armenian women – on average 38 minutes, while ethnic Azeri women spend 33 minutes. Despite the fact that Georgian women spend the longest time

on hauling water and gathering firewood 18.9% of Georgian women, 38.6% of ethnic Azeri and 19.6% of ethnic Armenian women are engaged in this activity. The better the economic situation of a family the less women need to perform this activity and respectively, less time is needed.

Attending to children, their hygiene, feeding, and health is part of daily activity of 44.6% of women involved in animal husbandry and they spend 2 hours and 15 minutes on average on this activity. Of these, there is only 4 percent such women that do not wish to perform this activity. Minimum time spent on attending to children is 15 minutes, while maximum time is 8 hours. Time spent on attending to children is in high negative correlation with age (Pearson ration -0.289), i.e., with the increase of age time spent on child care is decreased or this activity is not performed altogether. Since extended families were frequent in the survey this is an indication of the following type of labor distribution within family: mothers are in charge of daily care about children and older women are less involved or not involved in this activity. Time spent on child care is correlated to ethnicity. Georgians spend the longest time on child care (158 minutes on average), followed by ethnic Azeris (114 minutes on average); while the respondents of Armenian origin spend the least time on child care (108 minutes on average). With the increase of education level the time spent on child care by women increases. Women involved in the survey mainly lack time in relation to child care; 26.4% of women would change time spent on child care while 17.5% of those would increase time spent on this activity.

Care about a child's education is part of everyday activity of 28.9% of women and they spend daily on average an hour and a half on this activity. Women who care about child education would not opt out of performing this function. From 20.4% of women that are not happy with the time spent on child education 14.5% would spend more time on child education, while 5.9% would reduce this time. On average women would spend 2 hours and 15 minutes on child education. Interestingly, such variables as respondent's age, ethnic origin, employment status do not affect time spent on child education. Positive determinants are attained level of education and family size. With the increase of education level time spent on child education increases (for example, a woman with secondary education spends on average 87 minutes on child education, while women with higher education – 123 minutes). Time spent on children education increases with the increase of family size. IN large families the number of children is high and respectively women spend more time on child rearing. The given results show that women spend less time on children education then they would wish to spend and this activity is not determined by age (i.e., a member of a family that is able cares about a child's education).

Even less women have taking children to various activities part of daily activities (mere 3.6%), although about 10% of women are willing to perform this activity. That small share of women that take children to various activities mainly spend one, two or three hours on the given activity. This perhaps is due to the inadequate development of infrastructure and transport in these settlements. Although taking children to educational activities is perceived as something positive since women would spend 2 hours on this activity.

92.5% of surveyed respondents spend on average one hour and 10 minutes on relations with neighbors and relatives. The least time is 5 minutes while the longest is 4 hours. About 40% of women find the spent time as comfortable. Although part of women would increase time spent on this activity by 50 minutes on average. Time spent on relations with neighbors and relatives is correlated with such factors as district, attained level of education and marital status. They spend the longest on social relations in Tetritskharo (average indicator 85 minutes), followed by Tsalka (average indicator 65 minutes) and Dmanisi (average indicator 59 minutes). With the increase of education level time spent on social relations decreases. Time spent on relations with relatives and neighbors decreases with the increase of family size.

88.9% of surveyed women spend time on talking over the phone, which is on average 25 minutes a day. 40.2% of women are happy with time spent on telephone conversations. While half of women would spend 15 minutes more time on telephone conversations. About 10% wish to decrease conversation time. Time spent on telephone conversations demonstrates significant correlation with ethnicity (Pierson ratio 0.178). Respondents of Georgian and Armenian origin spend about 28-30 minutes on telephone conversations, while Azeri women spend about 13 minutes on telephone conversations. 17% of Azeri women do not speak over the phone at all.

12.6% of surveyed women use computer on a daily basis and they spend on average more than one hour on this activity. The share of women that would spend time on using computer is up to 20%. Absolute majority of women who use computer would like to spend more time on this activity (on average this time is 8 minutes). Time spent on working with computer is correlated with age. Middle aged women engaged in animal husbandry use computer more often. Although time spent on use of computer is not correlated with ethnicity but this variable still gives significant difference. Only two Azeri origin women (1.2%), 25 ethnic Armenians and 16% ethnic Georgians use a computer. Using computers is more dependent on the computer skills and cognizance than the availability of leisure time.

Watching computer is the activity that holds significant time in the schedule of women (average duration is 138.64 minutes). Watching TV is the activity where majority of women are engaged (96.8%). Although women spend quite long amount of time on this activity more than half of women (52%) still feel the lack of time and would on average spend 10 minutes more on watching TV. While 12% would decrease the length of time spent on watching TV. Respondents age (Pierson ratio (0.196), number of milker cows (Pierson ratio -0.155) and family size (Pierson ratio -0.217) affect the duration of watching TV. Time spent on this activity increases with the increase of a respondent's age, while the bigger the number of family members and the bigger the number of milker cows in a family time spent by women on watching TV decreases.

43.2% of women are involved in the purchase of household goods and food and they spend on average 53 minutes on this activity. Time women would spend on buying goods is 10 minutes higher than actual time spend on this activity. The number of women that would not perform this activity is quite high (64.1% of surveyed respondents). The performing of and wish to perform purchases of household goods and food is dependent on ethnic origin, age and place of residence of

respondents. 59.9% of women living in Dmanisi do not go to buy goods, while this indictor in Tetritskaro is 55.4%, and in Tsalka – 54.2%. As for ethnicity, 71.9% of Azeri origin women, 53.2% of Armenian origin women, and 50.9% of Georgian women do not go to make purchases. It seems that buying household items and food is not regarded the function of young women (women up to 24 years age do not perform this activity at all). The indicator of performing this activity among middle aged women and highest average indicator of time spent on this activity is in middle aged women. These results indicate that women involved in animal husbandry are significantly isolated from social life and refrain from activity in social sphere. This speaks about the characteristic of a masculine society when women relation with environment is limited or is halved by males, although here also a trend can be observed that women do not demonstrate readiness to overcome the given limitation. It has been discovered through the survey that more women would give up buying household items and food on a daily basis than they actually do and this self-regulation is proportionate to the indicator of performing this activity in fact (i.e., 74.3% of Azeri women would not go shopping, 60.9% of Armenian origin women, and 59.6% of Georgian women, would not go to buy the above-listed items).

84.8% of surveyed women find time for rest and this indicator is on average two hours. 57% of surveyed respondents would spend on average 1 hour more on rest. For one third of women time actually spent and desirable time is in conformity. The fact as to what time a woman spends on rest is impacted by such factors as district, age, attained level of education and ethnic origin. They spent the most time on rest in Dmanisi district (average indicator 161 minutes), followed by Tsalka (average indicator 96 minutes) and finally, in Tetritskaro (average indicator 82 minutes). Women of Azeri origin on average spend on average spend two hours and a half on rest, while this indicator is on average 114 minutes in case of Armenian origin respondents, and among Georgians – 103 minutes. Women between 25 and 44 years old find least time for rest, next, with the increase of age time spent on rest increases. With the increase of education level the time spent on rest decreases.

Just 8% of women involved in the survey are involved in trade[44] on a daily basis, minimum indicator of time spent on this activity is 10 minutes, and maximum indicator is 6 hours, while average indicator is up to 2 hours. Women involved in this activity would increase time spent on trade by about 10 minutes.

[44] In this case trade does not imply buying necessary items, but trade as an activity, or the sale of own production.

Table №6: Daily activities and women's time (N=389)

Day-to-day activity	Time spent (minutes, average indicator[45]	How much time would you wish to spend on this (minutes, average indicator)[46]	Difference between average indicators[47]	The share of respondents who do not perform the given activity	The share of respondents who are not willing to perform the given activity	The share of respondents in whose case actual and desirable time is the same[48]
Sleep	402.36	479.20	-76.84	-	-	42 %
Having meals	46.68	56.15	-9.47	-	-	62.5 %
Attending to oneself and hygiene	35.12	67.99	-32.87	-	4.2 %	36 %
Time spent at work	408.13	345.3	62.83	86.3 %	75.1%	83.9 %
Transportation	91.82	82.7	9.12	91.0%	91.7%	92.8 %
Attending to cattle in the household	105.84	93.73	12.11	4.8%	33.4%	47.7 %
Production and sale of dairy products	66.11	62.26	3.85	6.5%	24.1%	57.4 %
Attending to orchard and garden	195.45	167.42	28.03	8.6%	29.5%	44 %
Attending to poultry	20.29	19.90	0.39	23.9%	44.1%	66.7 %
Household activities (washing, cleaning)	138.13	110.27	27.86	4.1%	23%	49.2 %
Cooking	79.07	85.37	-6.3	4.6%	20.2%	55.8 %
Hauling water/gathering firewood	48.26	35.87	12.39	76.4%	88%	85.4 %
Attend to children (Hygiene, feeding and healthcare)	137.95	151.88	-13.93	56.4%	60.4%	73.6 %
Care about children education	95.83	135.53	-39.7	71.2%	73.4%	79.6 %
Taking children to educational and/or other activities (music, sports)	53	125.50	-72.5	96.4%	89.9%	90.1 %
Interaction with neighbors/relatives	70.61	121.37	-50.76	7.5%	11.3%	39.4 %
Speaking over the phone	24.11	39.63	-15.52	11.1%	15.2%	40.2 %
Using computer	71.76	79.25	-7.49	87.4%	69.4%	75.2 %
Watching TV	138.64	188.53	-49.89	3.2%	12%	35.3 %
Purchasing household goods/food	53.61	63.68	-10.07	56.8%	64.1%	71.9 %
Rest	117.91	172.62	-54.71	15.2%	10.3%	34 %
Trade	113.83	125.31	-11.48	92%	93%	92.7 %

Through the analysis of distribution of daily activities of women we can reconstruct approximately the picture of distribution of respondents' time. Distribution of desirable and actual time of women

[45]Average indicator has been calculated only for the respondents who carry out the given activity or are able to asses time spent.

[46]Average indicators have been calculated only for the respondents who are willing to spend some time on the given activity.

[47]The given indicator is the difference between time actually spent by a respondent on an activity and desirable time. If the difference is negative the respondents wish to spend more time on a given activity while the positive difference indicates that they wish to spend less time on this activity. When indicator is 0 then actual and desirable time is the same.

[48]This also includes the respondents who neither perform an activity nor have such wish.

involved in animal husbandry is subjective; this can be seen from the fact that actual time distribution way above 24 hours, although this distribution helps us to imagine proportionally women's activities during the day. Daily schedule of the majority of women is quite loaded. To more clearly realize the picture we unified daily activities into six components (See Annex №3 Table №6). As can be seen from data women are ready to save time at the expense of time spent for household and farming activities and employment. Women are willing to spend more time on caring about children, as well as they would spend more time on leisure activities and biological demands.

Woman and time spent on social life

We asked women involved in animal husbandry whether they led activity that involved relations with people and self-development, respectively, we notionally titled this sub-chapter Social life. We presented fifteen activities to women and asked if they performed those activities, how much time they spent on those during a month and what time they would like to spend on each activity. We will briefly analyze each of those.

The first activity involved participation in such rituals as wedding, funeral, birthday or just a party. As can be seen from study results 78% of women are engaged in the given activity spending on average 5 hours on this activity. Minimum time spent on this activity is 1 hour, while maximum time is 48 hours. More than a third of women engaged in animal husbandry are satisfied with time spent on the activity, while 58.3% of women would like to spend more time on this activity (about 3 hours more). Notably, involvement of women in rituals is correlated only with ethnic identity. It can be seen from study results that Georgian and Armenian ethnicity representatives spend more time on participation in rituals (on average 5.5 hours a month). Significant difference can be seen among Georgians as well. Mengrelian and Svanetian women spend more time on participation in rituals. Ethnic Azeris spend on average 4.3 hours a month on this activity. The same trend is true in case of distribution of desirable time on the given activity. Georgian women would like to spend on average 9.02 hours a month on participation in rituals, ethnic Armenian women would spend 8.41 hours and Azeri origin women would spend 6.21 hours. 10.2% of women would not perform this activity at all. Although age is not a significant determinant in this case the ladies who are not willing to participate in rituals are mainly above 45 years of age.

Women involved in animal husbandry spend on average 10.2 hours a month on hosting guests and 91.2% of surveyed respondents are hosting guests. 7.2% of surveyed women would not spend time on hosting guests. More than a third (35.1%) of women are happy with the time length spent on hosting guests, while 57.1% would spend more time on hosting guests (while on average -- one hour more a month). Although women spend 1 hour a day on relations with neighbors and relatives (which is at least 30 hours a month) it apparently this does not bear the form of going out on visit or hosting guests/giving a party and this category implies more an official ritual. Time spent on hosting guest is correlated with such variables as district, attained level of education and the number of milker cows. They spend the longest time on hosting guests in Tsalka (21 hours a month on average) while in Dmanisi this indicator is 6.7 hours, and in Tetritskaro – 8.1 hours. And with the increase of level of education time spent on hosting guests increases. The number of milker cows is positively correlated with the time spent on hosting guests (Pierson ratio 0.175). I.e., the more cattle a family

has, the more time a woman spends on hosting guests. In this case it is not a woman's loaded schedule that affects the time spent on hosting guests but the fact that owning a large number of cattle involves economic security and the ability to invite guests/give parties frequently. The distribution of desirable time on a given activity is proportionate to the time actually spent.

56.6% of women involved in animal husbandry do not participate in religious rites. While just 24.9% are not willing to be engaged in this activity. While 56.7% of women would spend more time on religious activity. Women involved in religious activity spend on average 5.2 hours a month although they would be willing to spend on average 7.5 hours a month. Participation in religious rites is strongly correlated with ethnic origin (Pierson ratio 0.399). Study results show that 78.8% of Azeri origin women, 47.2% of Georgian women (this indicator is 60.5% in case of Ajaran women), 46.7% of Armenian origin women do not participate in religious rites. The given indicator is high among Muslim women that may be considered as a peculiarity of the religion (since attending services at the mosques is not an important obligation of women) although significant share of Georgia (local) and Armenian origin women also do not spend time on participation in religious rites. Data are not correlated with age, respectively we cannot consider socialist heritage as the factor affecting participation in religious rites. The level of education is correlated with the time spent on religious activity. With the increase of level of education cases of involvement in religious activity and the amount of time spent increases. Respectively, we can conclude that firstly, it is the specificity of the religion itself that affects participation in religious rites, although, at the same time participation in rites is a social activity that is high in case of those women that have more intensive relations with outer world.

As can be seen from study data division of a woman's/male activity is still current. Respectively, repair of household appliances and/or other equipment is mainly considered as the sphere of men's activity and just 14.8% of women perform those activities. Although, even more women are not willing to perform this activity (92.9% of surveyed respondents would not be willing to perform this activity). While the women who perform this activity spend around 2 hours a month on the given activity. The following also indicates to the trend of traditional distribution of labor between men and women: it is mainly widowed, divorced or married, living separately women are involved in repair/replacement of household appliances and/or other equipment. Furthermore, Armenian and Georgian women spend more time on repair/replacement of equipment while this indicator is minimum among Azeri women. Education is another factor impacting this trend. With the increase of level of education time spent on repair/replacement of equipment increases. This can be explained by an education and expertise of a woman to perform this activity, or overcoming the stereotype that work is not separated by gender.

94.4% of women engaged in animal husbandry do not perform such activities as travel and sightseeing, of this 41.3% would not even like to perform such activity. While women who perform the given activity spend on average 6 hours a month on travel or sightseeing. The correlation between performing the given activity and ethnic origin of a respondent (Pierson ratio -0.631) is high. Although most often this activity is performed by ethnic Armenians, followed by ethnic Georgians and finally ethnic Azeris, but Azeri women spend on average 19 hours a month on this

activity, while this indicator in case of ethnic Armenians is 5 hours, and in case of ethnic Georgians is 4 hours. Level of education of respondents affects the willingness for travel and sightseeing. The frequency and duration of implementation of the given activity increases with the increase of level of education. All women performing the given activity would like to spend more time on travel and this indicator is on average 10 hours.

One of the types of social relations is the visit to local self-government. Traditionally this activity is considered a prerogative for males although there are certain situations when relations with local authorities are taken over by middle aged women. Asking for social assistance falls under such cases because for men, as for head of family it is a shame to declare poverty status (Mataradze, 2011, p. 477). In the given study 16.8% of surveyed women perform visits to self-governments on a monthly basis and spend on average up to 5.7 hours. One third of women (35.5%) are content with the time spent on this activity. The factor of having and the wish to have relation with local authority is not correlated with other independent variables.

Visits to physicians is a monthly activity for half of women and takes about three hours and 15 minutes a month. Various studies confirm that Georgian population is not using preventing examination when sick people often resort to self-treatment (UNICEF, USAID, 2011). The above-mentioned trend can be observed in the provided study as well. 39.7% of women would not make visits to physicians. The given result indicates about the presence of the above-mentioned trend. In the opinion of respondents visit to physician must be performed only in case of acute health condition, it is not regular and respectively majority of women would not like to perform this activity. Visit to a physician is dependent on a woman's age, ethnic identity and family size. The duration of visits to physician increases with the increase of age, although respondents under 24 years of age are an exception and they are ahead of elderly women in terms of time spent on visits to physician. This can be due to the fact that women of this age have minor children and regular visits to physicians is due to the need of children. Overall, it is due to the "caregiver function" of a woman that a woman accompanies all members of family for visits to physicians, respectively, the larger the family the more time a woman spends on the given activity. 43.4% of ethnic Azeris do not visit physicians, in case of ethnic Georgians this indicator is 52.9%, while in case of ethnic Armenians – 63.8%. According to the duration of time spent on this activity, too, significant differences cannot be identified based on ethnicity. In general, 46.3% of the respondents would spend more time on visits to physicians and the duration of desired time is on average above five hours.

Shopping (other than shopping for items of day-to-day consumption) is part of activity of only 35.7% of women and they spend on average four hours and 20 minutes on this activity. If we compare the given data with the daily needs and purchase of food (43.2% of women performed this activity) we will see that even less women perform this activity. Although unlike buying items of day-to-day demands more women are willing to perform the given activity (62.4%). 51.7% of the respondents would spend on average up to 8 hours a month on this activity.

Self-development (reading, visits to movies or theater) is part of regular activity of just 30.6% of women engaged in animal husbandry and they spend on this activity on average 7 hours and 35

minutes a month. Readiness for performing the given activity is also low and just half of the respondents express willingness to spend time on self-development. While 42.3% of surveyed respondents would spend approximately 10 hours a month on self-development. The only independent variable that affects the performance of the given activity is the attained level of education. Naturally, time spent on self-development increases among respondent with high level of education. As for desirable time spent on self-development this variable, in addition to education is correlated with ethnic identity and employment status. 76.4% of ethnic Azeris, 43.5% of ethnic Armenians and 38.8% of ethnic Georgians would not spent time on self-development. While employed and student respondents would be more willing to spend time on self-development.

21.9% of surveyed women perform out –of household activities (buying food, bull services, visits/communication with a veterinarian) related to attending to cattle, and on average they spend three hours and 25 minutes a month on this activity. While 77.9% of women would not be willing to perform the given activity. Time desirable and actually spent time on this variable are positively correlated that indicates that women performing this activity would spend even less time on out of house activities related to attending to cattle. It is clear that out of household activities related to attending to cattle are considered to be part of male function and women do not feel comfortable while performing those. This is proven by survey result. 35.7% of widowed respondents, 38.5% of unmarried respondents carry out out of house activities related to attending to cattle, while among married respondents this indicator does not exceed 20%. There is high positive correlation between time spent on performing out of house activities related to attending to cattle and the number of cattle (Pierson ratio 0.409), i.e., the more cattle a family has the more time a woman spends on the given activity.

54.4% of women engaged in animal husbandry pay the bills and they spend on average two hours and 20 minutes a month on this activity. Although, 64.6% of surveyed respondents would not spend time on this activity. 15% of surveyed respondents would decrease time spent on this activity. Residential district of women does not affect the behavior of payment of bills. Payment of bills is most frequently the case with women engaged in animal husbandry who live in the Dmanisi district (61.7%), followed by those living in Tsalka (59.2%) and finally in Tetritskaro (48.3%). The given result is dependent on the development of payment infrastructure in relevant districts. In Tsalka it takes women on average 5 hours to pay bills, while in Tetritskaro and Dmanisi—about 4 hours.

23.9% of women engaged in animal husbandry use banking services and on average they spend hour and half on this activity a month. Although just 16.1% of surveyed respondents would perform the given activity and they would reduce time spent on this activity by 15 minutes. Banking activity is mainly related to bank credits and that is why majority of women would not be willing to have dealings with banks.

Very few women (2.1%) use seamstress services (visits to seamstresses) and they mainly spend one or two hours on this activity. 8.1% of women express readiness for visiting seamstress and they would also increase time spent on this activity by 5 hours. Due to the abundance of readymade clothes on the market visits to seamstress is no longer part of women's activities. Having clothes

made is negatively correlated with age. Respectively, visits to seamstress is more common among younger age women than elderly ones.

Just 3.7% of women use food facility services and they spend on average 4 hours and a half a month on this activity. Although, 33.8% of surveyed respondents would receive services at restaurant or café and they would spend on average 5 hours a month on this activity. Visiting food facilities is more common among women between 25-34 years of age, similar to the given activity is mainly common among the women of Georgian origin mainly (just 1 ethnic Azeri, 2 ethnic Armenians use services at food facilities, while there were 12 cases among ethnic Georgians). The willingness to use the services of food facilities is the highest in Tetritskaro (48.6% expressed willingness), followed by Tsalka (36.1%) and finally in Dmanisi (20%).

In general, minimum participation of women in community issues is common to a masculine society and naturally in the Kvemo Kartli region this can be felt intensively. As a result of the study of socio-economic situation and attitudes of Kvemo Kartli population it has been discovered that the involvement in community issues is a clear indicator of unequal situation of women (The Institute for Social Study and Analysis, 2011, p.151). According to the given study 6.3% of surveyed women participate in community issues and they spend on average 1 hour and 10 minutes a month on this activity. The cases of Georgian women participation in community issues is more frequent while the participation of ethnic Azeris and Armenians (out of 22 cases 16 are ethnic Georgians, 4 ethnic Azeris and 2 ethnic Armenians) is much lower. 12.4% of women are willing to participate in community issues and they would spend on average 4 hours on this activity. 19.6% of ethnic Georgians are willing to participate in community issues while this indicator in case of ethnic Azeris and Armenians is under 4%.

Table №7: Daily activities and a woman's time (N-289)

Activity	Time spent (hour – average indicator)[49]	How much time you would like to spend on each activity (Hour – average indicator)[50]	Difference between average indicators[51]	The share of respondents who do not perform the given activity	The share of respondents who do not want to perform the given activity	Share of respondents in which case actual and desirable time is the same[52]
Participation in rites (wedding, funeral, birthday, party)	5.15	7.99	-2.84	22 %	10.2 %	36.1 %
Hosting guests	10.28	11.32	-1.04	8.8 %	7.2%	35.1 %
Religious activity (prayer, service, participation in religious holiday)	5.21	7.49	-2.28	56.6 %	24.9%	40.3 %
Repair/replacement of household equipment and/or other appliances	2.03	2.20	-0.17	85.2 %	92.9%	89.6 %
Travel/sightseeing	5.99	9.66	-3.67	94.4 %	41.3 %	41.4 %
Visit to district/village self-government	5.72	2.67	3.05	83.2 %	83.3 %	35.5 %
Visit to a physician	3.27	4.84	-1.57	50.9%	35.5 %	39.7 %
Shopping (other than shopping for day-to-day consumption items)	4.37	7.72	-3.35	64.3 %	37.6 %	43.5 %
Self-development (reading, movies, theater)	7.57	9.33	-1.76	69.4 %	50.2 %	54.1 %
Out of house activities related to attending to cattle (buying food, bull service, visit/communication with a veterinarian)	3.39	2.12	1.27	78.1 %	77.9 %	86.7 %
Paying bills	2.37	2.50	-0.13	43.6 %	64.6 %	69.3 %
Banking services	1.47	1.198	0.272	76.1 %	83.9 %	88.6 %
Visit to a seamstress	1.03	6.64	-5.61	97.9 %	91.9 %	94.1 %
Visiting food facilities (café, restaurant)	4.64	6.21	-1.57	96.3 %	66.2 %	66.1 %
Participation in community issues	1.74	3.861	-2.121	93.7 %	87.6 %	90.8 %

In conclusion we can say that the distribution of a woman's time mainly depends on stereotypes related to the distribution of labor in the society/community. A stereotype "woman in a family" is a strong determinant and respectively determines actual work performed by women as well as their willingness to spend time on various activities. In general, if we compare the given 15 activities we will see that life and leisure time of women engaged in animal husbandry is mainly spent within the family and they have least exposure to social environment. Travel, eating out, self-development, attending religious rites are the activities that are mostly accessible (and often even desirable) only to women with higher education level and employed ones. This indicates that women within this category have gained certain freedom and are hence able to manage their own leisure time. Another

[49]Average indicator has been calculated only for those respondents who perform the given activity and are able to determine duration.

[50]Average indicator has been calculated only for the respondents who are willing to spend time on the given activity.

[51]The indicator is the difference between actual time spent by respondents and the time they wish to spend. The indicator is a negative figure when respondents wish to spend more time on the given activity, and it is positive when they wish to spend less time on the activity. When the indicator is 0 then the distribution of actual and desirable time for the given activity is the same.

[52]This also includes the respondents who neither perform the activity nor are willing to perform it

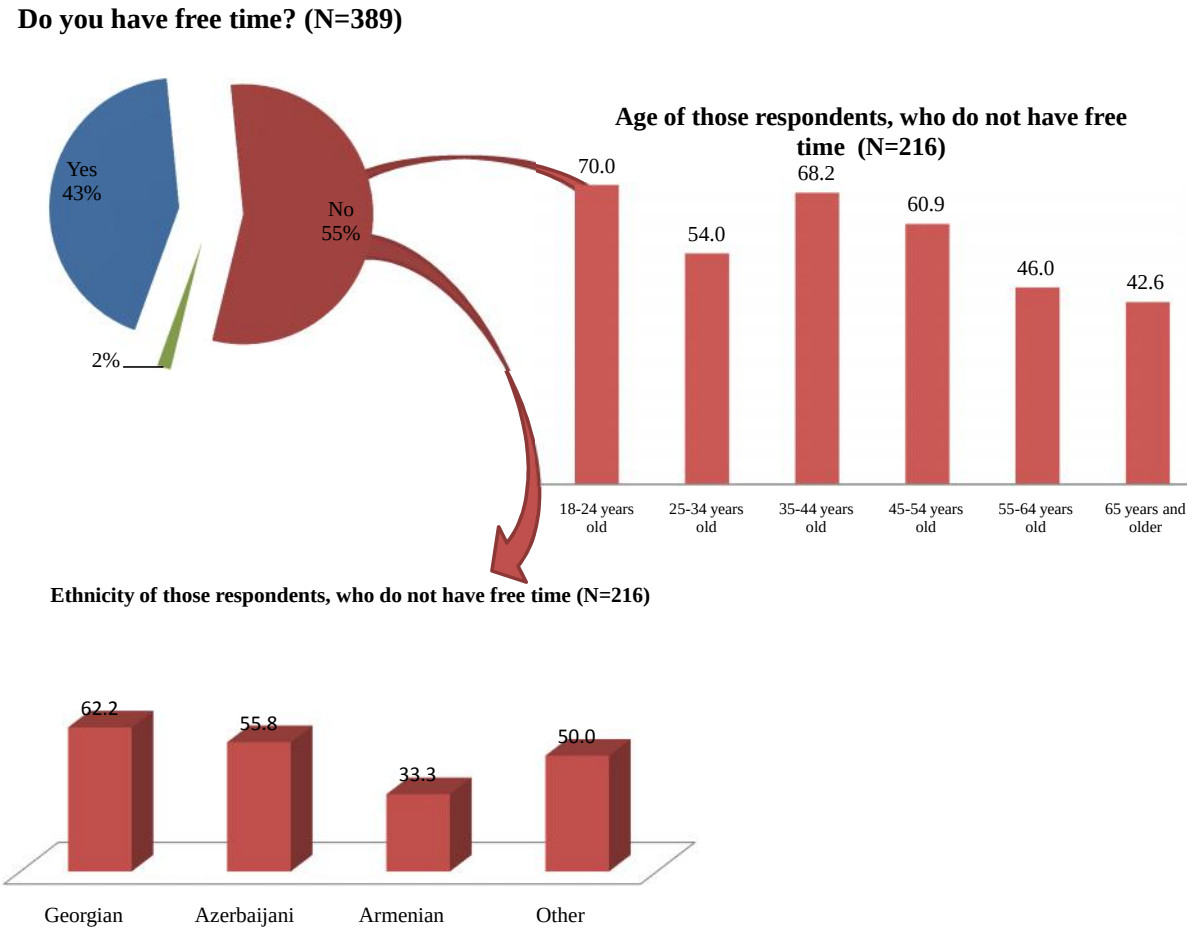
issue is how a woman acts in case of necessity of interaction with the outer world. In such case gender stereotype breaks and a woman starts using such facilities as a bank or a medical institution. The fact that a woman still performs an activity that is so to say "inappropriate" for women when there is no male in a family (widows, or divorced women, or women living separately) indicates that change of family structure imposes more obligation over a woman and at the same time she gets more freedom.

Leisure time and women engaged in animal husbandry

Rest and leisure time has been recognized by states and international organizations as significant based on human rights and needs. States try to support and promote such fields for spending of leisure time as sports, physical recreation, education, arts, natural and cultural heritage, etc. It is the very involvement of citizens in these activities and rest that improves the quality of their life (Cushman, Veal, & Zuzanek, 2005, p. 2). The given excerpt is from one of the books about the study of management of spending leisure time in western countries. The study of the leisure time phenomenon shows that main works are about how an individual should spend leisure time that is ensured for every person under government regulation on a labor market. Such perception of leisure time and study in this direction is mainly common for the industrialization process and it is less likely to find information there about leisure time of an individual involved in small rural farming. At the beginning of the given chapter we mentioned that time in farming implies "orientation on work" and it has "a natural rhythm". Respectively, leisure time for these women will be not the time that is left after 8 hour work day that is regulated by the labor market but the time left after farming activity, attending to family and child, and of course, will be limited. In the present sub-chapter we will analyze questions about the essence of leisure time and the availability of such time, freeing up the time and the prospects of using it.

It has been discovered as a result of survey that 55% of women do not have leisure time (See Chart N 10). For studying the issue in more detail we have to analyze which independent variables affect the availability of leisure time for a woman. Firstly, availability of leisure time is correlated to age. Young women are more common to experience the lack of time compared to the elderly ones. The availability of leisure time is also related to ethnic identity of respondents. Just one third of ethnic Armenian women experience the lack of time while this indicator is quite high among ethnic Georgians and Azeris. Naturally, the lack of leisure time is the highest among employed women for they have an obligation to be engaged in agricultural activities in addition to work. It has been identified as a result of the study that availability of leisure time is most significantly correlated to the duration of actual and desirable time for watching TV (Pierson ratio 0.153), the higher the lack of time for watching TV a woman experiences the less leisure time one has.

Chart N 10: Frequency distribution of leisure time in relation to age and ethnic identity:



Leisure time is a relative phenomenon and has different meaning for different people. Under the leisure time Cris Rojeck implies the condition when one has free choice to do whatever one wishes. He implies the following activities under leisure time: sleep, rest, attending to oneself, food, watching TV, social life and entertainment, play and time spent on hobbies, sports and reading (Rojek, 2009). Under the study we left it up to the respondents to define leisure time.

Almost half of women engaged in animal husbandry (48.9%) think that leisure time is time when they do nothing, while one third of the women thinks that leisure time implies spending time with family members as they wish (Table №8). The perception of leisure time is affected by such independent variables as level of education, ethnic identity, and family economic situation.

Table № 8: Leisure time for you is (N=389)

	>100 %	=100%
Time when I am not doing anything	48.9%	39.2%
Time that I spend on attending to myself	7.7%	6.2%
Time that I spend on reading or a hobby	15.0%	12.0%
Time I spend with my family members as I wish	35.1%	28.1%
Time I use for my personal visits	10.6%	8.5%
Time spent on washing dishes	0.2%	0.1%
Hard to answer	7.5%	6.0%

When the level of education of respondents is higher it is more common for them to describe the leisure time phenomenon in more diverse categories and imply under such time the time spent on self-development and attending to oneself as well. While according to ethnic identity ethnic Azeris most often have trouble with defining leisure time (18.7%). While for the majority of remaining respondents leisure time means time when they do nothing. The harder economic situation of respondents the more they regard that leisure time is time when they are doing anything. The impact of all these three variables may be considered with the allocation of time of these women. It should be mentioned that ethnic Azeris, women from families with poor economic conditions or women with low education level spend less time (or do not spend any time at all) on self-development, social activity and do not have the wish to perform this activity. Respectively, the perception of leisure time is related to their day-to-day activity. When the style of a woman's life does not comprise such activities as hobby, reading, attending to oneself, personal visits, respectively, they do not consider the essence of leisure time in this context.

The assessment of a woman's desirable and actual schedule showed that women would like to economize time on household and farming activities. We presented five factors to women engaged in animal husbandry and asked how much each of those would be helpful for freeing up more of their time (See Table №9).

Table №9: How much will the improvement of the conditions listed below will help you to free up more of your time? (N=389)

Factor	Average assessment (3 will be extremely helpful, 1 will not be helpful at all)	Will not have any impact (percentage)
Introduction of new support services in animal husbandry	2.43	19.4%
Improvement of living conditions	2.67	5.3%
Purchasing household equipment	2.69	4.2%
More equal distribution of household activities among family members	2.25	22.6%
Support, assistance from family members and spouse	2.39	18.4%
Arranging water problems[53]	3	0 %
Opening a kindergarten	3	0%
Opening a medical facility	3	0%
Community cultural affairs center	3	0%

The comparison of average assessment indicators of factors shows that in the opinion of women all factors will be helpful for saving time, although purchase of household equipment and improvement of household conditions would be the most helpful. The share of women who think that these two factors will not affect time management is minimum. The given two categories will probably reduce time of women spent on household matters. Despite the fact that higher number of women are willing to spend less time on farming activities the introduction of new support services in animal husbandry is not considered a very reliable mechanism by women for freeing up time. The extent to which the introduction of new auxiliary services in animal husbandry will help women in saving time depends on a woman's place of residence and family size. It should be mentioned that in Dmanisi women find it the hardest to assess the effectiveness of this factor, while in Tetritskaro they consider it the least effective. It is more common for women from small families to think that the introduction of new auxiliary services in animal husbandry is not effective, and women from large families rarely are of such opinion. The factor of how they assess the importance of improvement of household conditions in terms of saving time depends on the respondent's age, family size and ethnic origin. Middle aged and more elderly women are more inclined to consider that the improvement of household conditions will help them in saving time. In larger families they

[53]The last four categories were listed by the respondents. Respectively, each of those respondents think that the listed issue will be very helpful for saving time.

are more inclined to think that improvement of living conditions will be more effective. While in terms of ethnicity Georgians regard the improvement of household conditions to be more effective, while ethnic Armenian respondents consider it the least effective.[54] Buying household equipment would be the most helpful to women for saving time and various independent variables do not influence this assessment. More equal distribution of household activities among family members, in the opinion of women, is regarded the least effective means for saving time. This is either due to the fact that they do not realize the importance of this factor or the fact that women consider equal distribution of labor in the family impossible. The level of education and the assessment of importance of this factor are negatively correlated (i.e., the higher the level a woman's education the more negatively she assesses the impact of equal distribution of labor on effective time management). The larger the family the more positively they assess equal distribution of labor in a family, while according to ethnicity women of Azeri origin consider equal distribution of labor among family members for saving time as having the most important impact. Women between 25 and 54 years of age and women living in average size families (families of 4-7 members) have more belief in the effectiveness of a spouse support. Factors listed by the respondents themselves applies only to the Tsalka district. It seems that this district suffers the lack of infrastructure development the most and respectively elimination of these problems would considerably improve the quality of life of women.

Table №10. If you have freed up time what would you spend this time on? (N=389)

	>100 %	**=100%**
Rest	43.5%	27.6%
Learning new craft/business	15.0%	9.5%
Cultural-educational (reading, movies, theater, finding information) activity	5.3%	3.4%
Entertainment – watching TV, play	16.4%	10.4%
Relations – with friends, neighbors, relatives, going to parties	21.4%	13.6%
Enjoy my hobby	11.3%	7.2%
Rearing children	17.6%	11.2%
Searching for a job	10.4%	6.6%
Income generation activity (knitting, sewing, trading)	7.8%	5%
Would organize the house	0.3%	0.2%
Hard to answer	8.3%	5.3%
Total	**157.4%**	**100.0%**

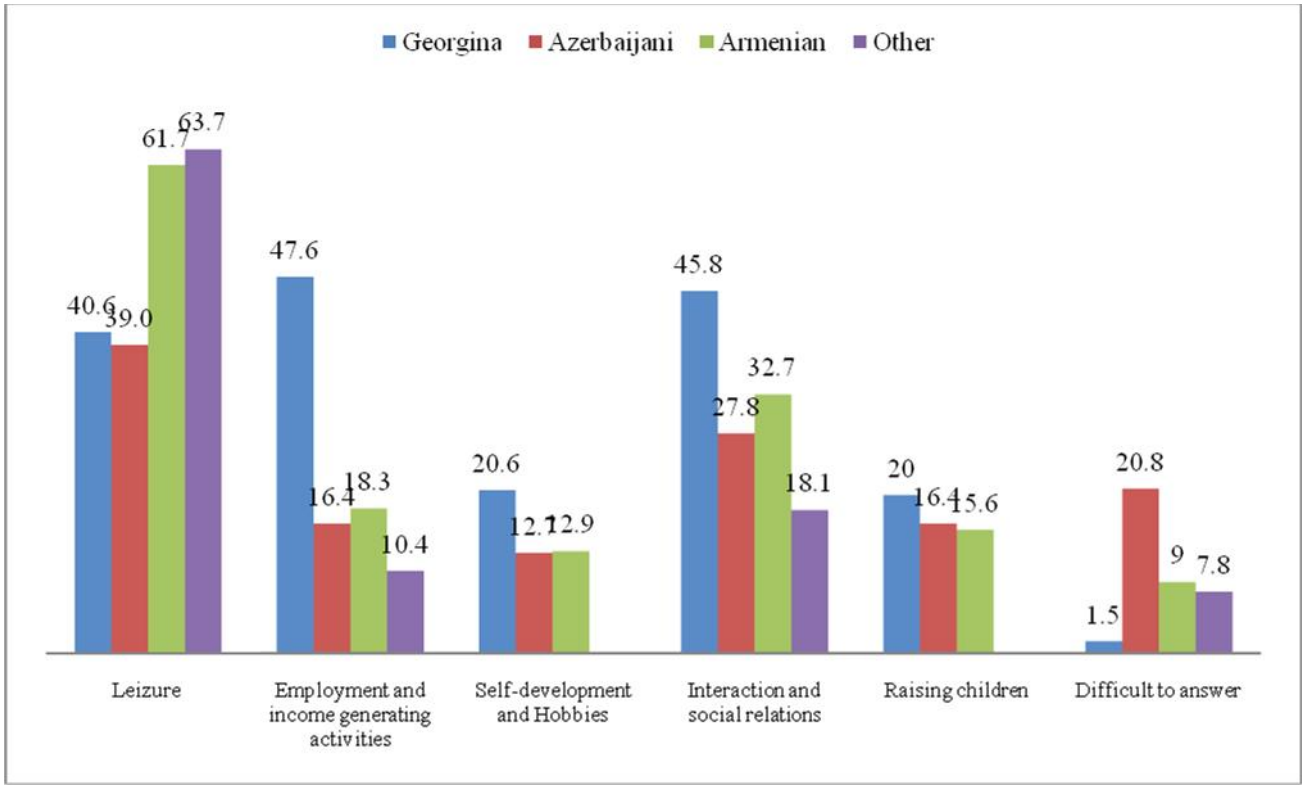
Study results show that most frequently women indicated that they would spend freed up time on rest (according to 43.5% of women) (See Table №10). Women would also spend leisure time on social interactions (21.4% of women), rearing children and entertainment (17.6% of women)[55]. 32.9% of women would spend freed up time on income-generation activity (this implies income generation activity, job search, studying new craft/business). These are predominantly unemployed

[54]We have to keep in mind also that it is exactly ethnic Georgians who spent the most time on household matters.
[55] Women experienced the lack in actual and desirable schedule in all three categories

women who would also be willing to spend time during the daily schedule (i.e., when assessing the first question) on work and valid potential can be seen in these women. 16.3% of women would spend time on self-development and hobby.

To assess in more detail the use of freed up time is correlated with such variables as residential district, respondent's age, education level, ethnic origin, family economic status. The potential of using freed up time is slightly higher in the Dmanisi district. It is more common for the respondents under 24 and over 65 who would be more willing to use freed up time for rest. The use of time for studying new craft/business, job search is more predominant among ladies between 25 to 54 years of age, although the matter of starting an income generation activity is relatively relevant among ladies between 55 to 64 years of age. Studying or starting an income generation activity is actual for women with secondary, secondary special and higher education. Although job search is more actual only in case of women with secondary and secondary special education.

Chart № 11: if your time is freed up what would you use this time for, breakdown based on ethnicity[56]

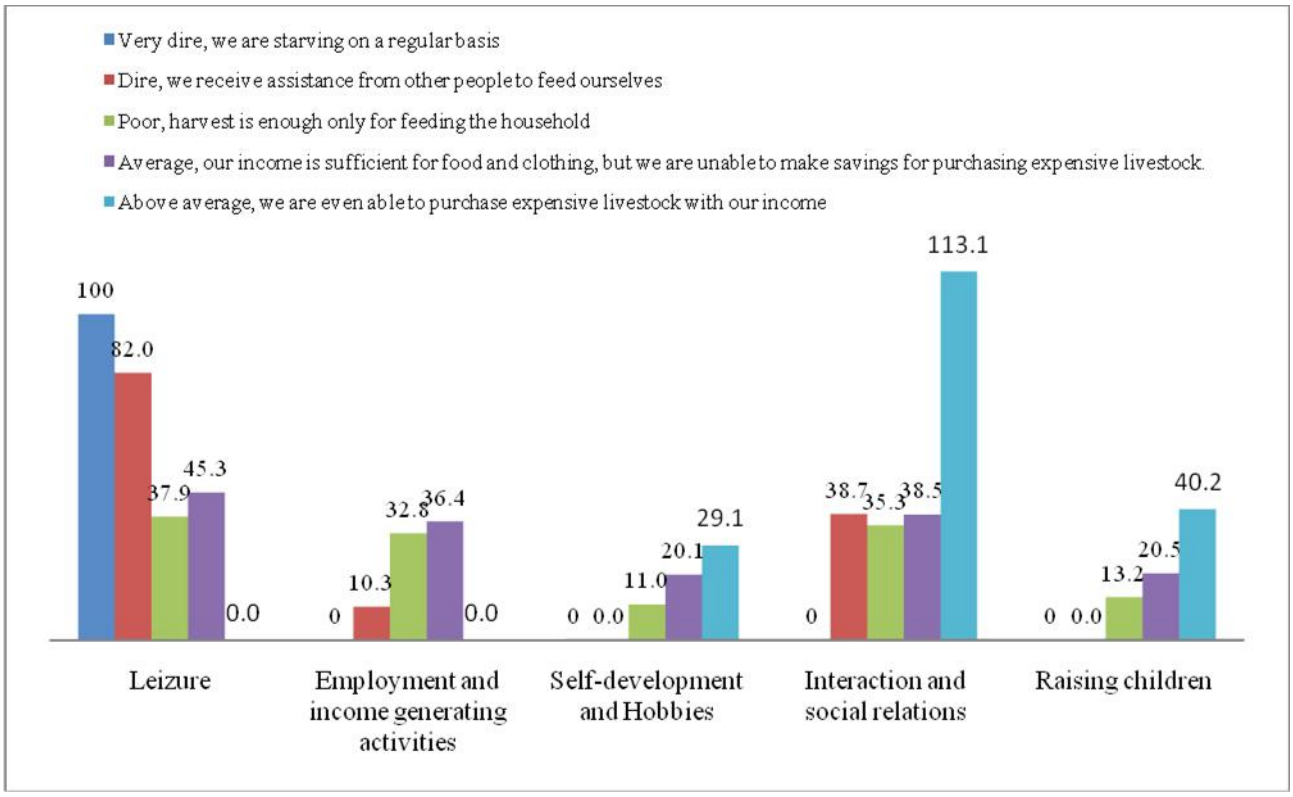


The use of freed up time by ethnicity breakdown shows that ethnic Georgians have listed more often and diverse activities as compared to ethnic Armenians and Azeris. The indicator of using time for rest was the highest among ethnic Armenian and other ethnicity respondents. The potential

[56] Since the respondents were able to give more than one answer to the given question the sum of frequency distribution for ethnic Georgians is 176%, for ethnic Azeris – 133%, for ethnic Armenians 150.1%, while for the representatives of other ethnicity – 100%.

of engagement in employment or additional income generation activity is the highest among Georgian women, followed by ethnic Armenians and Azeris and finally among the representatives of other ethnicity.

Chart №12: if your time is freed up what would you use this time for, breakdown by economic status



As has already been mentioned the prospect of the use of freed up time is correlated with the subjective assessment economic situation of a respondent's family (Pierson ratio 0.262). The Chart №12 shows the concentration of respondents from families with various economic status. The families in the first two categories based on economic status (very dire, they are starving on a regular basis and dire, receive help from different people in terms of food) are experiencing serious economic deprivation. It is difficult to see the prospect of improving of economic situation in these families (main part of these respondents would use leisure time for rest or entertainment). Their economic deprivation may be due to their quiescence. The prospect of income generation activity is more concentrated in families that have medium economic condition. As for women from relatively better off families they would spend freed up time on self-development, entertainment or child rearing.

At the end of the survey we also asked the respondents about negative effect of lack of time and they were asked to list the factors that limited them in the implementation of desirable activities. Study results show (See Table №12) that time deficit has the most negative effect on a woman's leisure time (relations with relatives and neighbors), as well as on receiving information about

village and community issues and participation in these matters. The same table can also be used to see the predictor for the priorities for the distribution of a woman's time. A woman mainly spends time on family, agriculture and child rearing, while women spend less than necessary time on social relations and community activity.

Table №12: How much does the lack of time limit women engaged in animal husbandry in the implementation of various activities

Lack of time	Distribution of family funds	Children education and day-to-day activity	Agricultural activity	Relations with relatives	Relations with neighbors	Involvement in village/community issues	Learn about pressing issues in a village/community
Number of cases	5	12	5	74	75	23	25
Proportion among various factors	3.4%	10.3 %	5.8%	59.3%	63.9%	26.9%	25.9%

Conclusion

We can state in conclusion that overall women engaged in animal husbandry experience the lack of time. Lack of time is mainly resulting from the fact that they spend big part of their time on household matters and farming activities. Average indicators of time spent on both of these activities is around 12 hours. This means that a woman spends more than an 8 hour work schedule on household matters and farming activity. When a woman is employed or has children her time schedule becomes even more loaded. This is another indication that there is time focused on activities for people engaged in farming that is not governed neither by the Labor code or another norm. That is why majority of women engaged in farming dream about rest, sleep, watching TV in case they have freed up time. They do not consider equal distribution of time among family members or with a spouse as a particularly effective mechanism for improving their condition. This is also due to the fact that the traditional allocation of work according to "female and male" work is still current. Although this is not based on woman's and man's physical abilities because women are often engaged in hauling water, firewood or actively participates in heavy agricultural activity. Although women would like to save the most time at the expense of farming activity actually from suggested mechanisms of time saving they assess only those mechanisms as more effective that would relieve their duties in the area of household matters. While the following trends can be discerned based on the analysis of data from various demographic standpoints:

- There are hands in large families, and respectively a woman is less loaded;
- In large families the labor among generations is distributed. Daughters in law are responsible for caring for children and spend more time on household matters while "elder women" of a family are more active in farming issues and outside household relations;

- There are limited opportunities for relations with outside household public (for example, going shopping) for young married women although the wish of performing these activities is more visible within these category;
- Young women experience higher lack of time. The superior status of an “elderly woman” may be the reason for actual easing of situation for middle aged and elderly women spend more time on rest, watching TV and social relations, ethnic Azeri women relatively spend more time on farming activity as compared to other ethnicities and the same trend is maintained in relation to desirable activity;
- Ethnic Georgian women spend more time on household matters and child rearing as compared to representatives of other ethnicity and are not willing to significantly reduce this time;
- In case women are not stimulated in another direction according to current situation majority of women would spend freed up time mainly on rest;
- There is more potential of directing freed up time to income generation activity in case of young and middle aged Georgian women.

Chapter IV: Women involved in animal husbandry and additional skills that may become income generating

Introduction

In addition to reviewing the phenomenon of the use of free time it is relevant to consider the skills of women that could be used for additional income generation. Women in rural areas traditionally have additional skills they used for family needs. Mzia Tsereteli, a psychologist notes that in Georgian culture it was important for a woman to have handicraft skills; therefore, when a woman married they would give her a handicraft articles kit for taking with her. In a number of places a woman's economic activity was of decisive importance for the family: women were the foundation for family well-being in Pshavi. Men usually would not work and women led the entire household farm. A woman would scythe and mow arable land, would herd the cows, make dairy products. Moreover, a woman would attend to family, would knit and sew clothes. Thus, economic strength of a family was dependent on a woman (Tsereteli, 2006, p. 99). For a number of centuries women in Khevsureti were married off at relatively older age so that they could themselves prepare handicraft items for their dowry that was important when forming a family (Mataradze, 2004). When farmers would marry it was important for a woman to have handicraft skills and for her to bring into the family a loom, bedding and other household items at the time of marriage (Diakonidze, 2004). With the formation of consumption society the function of a woman as that of the producer of household items and clothing has become relatively less important. The transfer of handicraft or other skills from generation to generation is seen much rarely. In the given study it is important to identify women's skills for women may use these skills for the creation of products with market value and provide additional income for the family. In the given sub-chapter we will consider various skills women have, their readiness to study different activities and the resources and information necessary for income generation activity listed by them.

Skills of women engaged in animal husbandry

Under the study we asked the respondents whether they had special skills. Answers were divided into three almost equal parts. 36.7% of women have stated that they have special skills. 33% note that they do not have such skills while 30.3% does not know if they have additional skills. The latter answer speaks to the relativity of the concept of "special skill". For some women handicraft skills is not perceived as a special skill for it is part of a woman's day-to-day activity. Therefore, at the later stage of the study it has been identified that the majority of women are able to do some activities or have such skills.

Possession/lack of special skills is correlated to such independent variables as a respondent's residential area, age, marital status and employment (See Annex 3, Table №A7). Tsalka and Tetritskaro female residents have indicated much more often to have additional skills as compared to those living in Dmanisi. Although about one third of women in Dmanisi and Tetritskaro are unable to answer the given question. The cases of women having special skills increase with the increase of age. Although above 65 years this indicator decreases again. This can serve as a proof to

the argument brought in the introduction that concurrently with the industrialization and saturation of the market with finished goods making clothes, knitting, making bedding for family members and the family in general by a woman loses importance and respectively new generation has less incentive to acquire these skills. It is less common for spouses of migrants, widowed respondents, pensioners and employees of private organizations to have special skills. At the later stage of the study we would ask the respondents about having individual skills. Let us consider the results of the study according to each activity (See Table №11).

From independent variables it is only marital status influencing sewing skills. Most often it is separated/divorced women who have sewing skills, followed by widowed and married women. As for the application of these skills it depends on a woman's education level and employment status. As can be seen from study results employed women do not spend time on sewing and this activity is predominantly performed by housewives, unemployed individuals and pensioners. Although 153 women out of Kvemo Kartli female residents engaged in animal husbandry can sew. Of those, just 5 women receive income from this activity. These are mainly housewives aged 35 years and above. Apparently in other cases sewing is used for own consumption or for family members. 18.9% of surveyed respondents think one can receive income from sewing, of these, 80.2% are women who are leading this activity themselves.

4.9% of surveyed women are able to produce felt (a total of 19 cases). Performing the given activity is not correlated with various variables.[57] Making felt and felt products skill is most common in the Dmanisi District (10 cases), followed by Tetritskaro (7 cases) and least common in Tsalka (2 cases). The ages of women who have this skill is diverse; these are mainly women with general education (13 cases), or special general (2 cases) or higher education (3 cases). As for the production of felt products by ethnic origin there is almost equal number of cases with Georgians (8 cases) and women of Azeri origin (7 cases), while the lowest number is in case of ethnic Armenian women (3 cases). Notably, from the given 19 women who have felt and felt goods production skills 13 are engaged in this activity, although none of them earn income. This should be the very reason for the fact that 8.9% of women engaged in animal husbandry think that it is possible to generate income from production of felt or felt products. [58]

Half of the women engaged in animal husbandry can knit while one third of those knit on a regular basis although just two women have income from this activity. Having knitting skills is most common in Tsalka, and most rare in Dmanisi. Women most often pursue this activity in these two districts. As for age mainly women under 45 years perform this activity. This may be related to knitting items for children (for we know that in large families young generation is in charge of attending to children). Ethnic Armenian and ethnic Azeri housewives between the ages of 45-64 years receive income from knitting activity. Generating income from knitting seems possible for younger women residing in Tsalka, who are themselves involved in knitting activity.

[57]The only negative correlation is observed in relation to felt production and number of cows. Those women who have 2, 3 or 4 milker cows are engaged in felt production and making felt products.

[58]Of the 19 women who have felt making and felt production skills 10 think that this activity is not income-generating.

13.6% of women engaged in animal husbandry have embroidering skills. Having embroidering skills is most common with women in Tsalka and Dmanisi districts.[59] 7.2% of surveyed women are engaged in embroidering on a regular basis and these cases are mainly concentrated in Tsalka and Dmanisi. The factor whether or not a woman is engaged in embroidering is dependent on the number of sheep and milker cows. The higher the number of cattle in a family the less time a woman has for this activity. Embroidering remains within the number of activities a woman pursues due to it being a hobby or family needs for not a single woman has income from this activity. Although 17.2% deem it possible to generate revenue through embroidering. Women who consider revenue generation from embroidering possible are mainly those respondents who either have skills or are involved in this activity.

4.7% (18 women) of women who live in Kvemo Kartli and are involved in animal husbandry are able to make rugs and carpets. Of those, 2.3% (9 women) are engaged in regular activity of making rugs and carpets, although just one woman generates income. Despite the fact that making rugs and carpets is not a popular activity 17.2% of surveyed women think that revenue can be generated from this activity (this position is especially shared by women who are engaged in or able to make rugs and carpets).

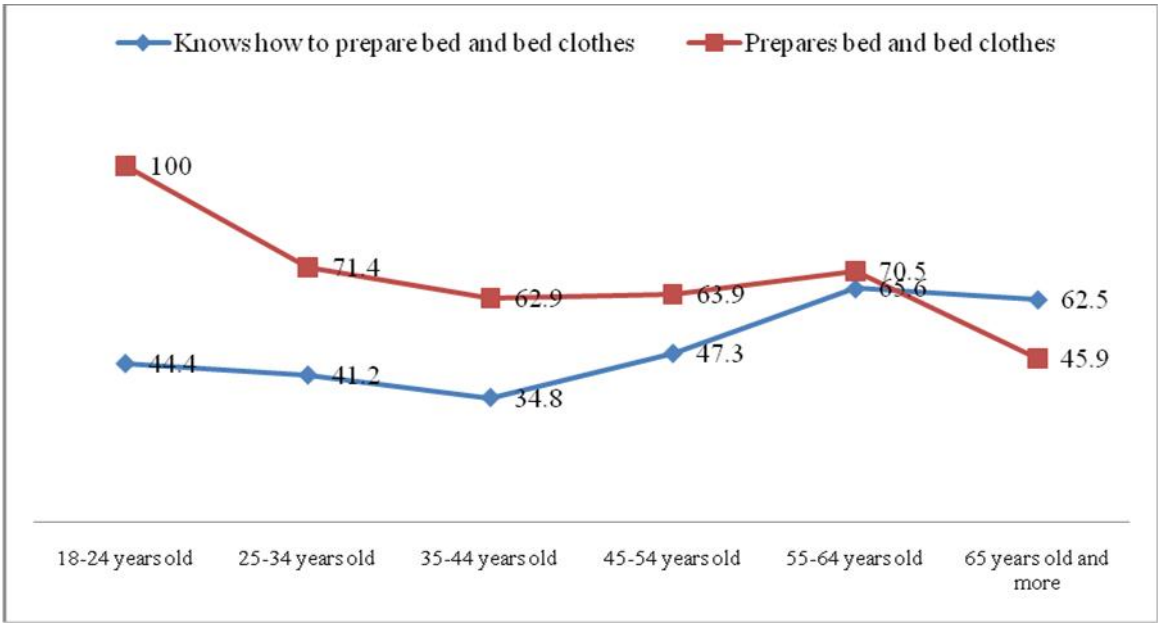
Making jewellery/adornments is one of the least common activities in Kvemo Kartli region and 2.6% surveyed respondents have this skill (a total of 10 cases). It is mainly women with higher education and ethnic Georgian women who have jewellery/adornment making skills. The women who have jewellery making skills lead this activity on a regular basis (2.6% -- 10 cases) although apparently for own consumption and not for sale, for none of them have revenue. 9.3% of women, including the women who have jewellery/adornment making skills think that it is possible to generate income from this activity.

Making bedding, linen is a quite common activity and half of women have this skill, although just one third of those lead this activity on a regular basis. There is significant correlation between having the skills of the given activity and regular performance and respondents' age (Pierson ratio – 0.191). Although it is more common for middle aged and more elderly women to have the skills of making bedding and linen it is more common for young women to lead this activity on a regular basis (Chart N 13). Tsalka female residents are more common to have the skills of making bedding and linen. Education is also one of the determinants that determines the skill of the given activity. It is more often respondents with incomplete general, general and general special education who are able to make bedding and linen. It is more common for ethnic Greek, Armenian and Azeri women to have the skills of making bedding and linen as compared to Georgians. Settlement location is also correlated to the skills of and the activity of making bedding and linen. Most often it is women in Tsalka, followed by Dmanisi who most often have the skills of the given activity, while in Dmanisi district it is more common for women to lead this activity on a regular basis. There are just four such cases when women get personal income from making bedding and linen. Although

[59]Based on ethnicity and origin it is most often ethnic Azeris, while among Georgians local population and ladies from Ajara have embroidering skills.

making bedding and linen is very common Kvemo Kartli resident women perform this activity only for family needs and just 27% think that this activity can be used for income generation (the respondents who have skills of or are leading this activity are more inclined to share this stance).

Chart №13: Indicator of possessing the skills of making bedding and linen and regular performance of this activity by various age groups (N=389)



Baking confectionery products is the most common activity among Kvemo Kartli women involved in animal husbandry, following baking bread and 73.8% of women have this skill, of these, 65.2% are baking confectionary products on a regular basis. The given activity is correlated with age. Majority of youth has skills of baking confectionery products and perform this activity on a regular basis, while this indicator decreases with the increase of age. This is in conformity with the distribution of labor among women in extended families. As has been demonstrated by the distribution of women's time it is mainly young generation that is involved in cooking and making confectionary products is placed under this activity. It is most common for the respondents in Tsalka to have the skills of making confectionary goods, although the highest indicator of leading this activity is in Dmanisi. Attained level of education is also an important determinant. With the increase of education level the share of women who are able to bake confectionary products increases. Just 5 women are engaged in baking confectionary products for revenue generation purposes, although about one third (29.3%) think that this activity can be used for income generation. Most often it is Georgians, followed by ethnic Armenians who consider the revenue generation from this activity possible; this indicator is the lowest among ethnic Azeris.

Majority of women 97.3% are able to bake bread and 87.2% of surveyed respondents perform this activity on a regular basis. It is more common for young respondents to bake bread on a regular basis while according to ethnicity it is least common for ethnic Armenians to be involved in baking bread. Just 6 women generate income from baking bread. A quarter of women think that baking

bread can become an income generation activity. It is more middle aged and ethnic Georgian women who share this opinion.

38.4% of surveyed respondents have trading skills although 22% carry out the given activity on a regular basis. Having trading skills is correlated with district and employment status. As can be seen from survey results it is in Tetritskharo where there are more frequent cases of respondents having trading skills, while according to employment self-employed people in non-farming activities and housewives are the ones who have trading skills most often. With the increase of age the percentage indicator of women engaged in trading on a regular basis decreases. Trading falls within those activities from where the highest number of women have income (11.8% of surveyed respondents, or 46 cases). Most often women had stated the very trading as an activity that can become income generating. This was most often listed by those women who are engaged in trading and receive income from trade.

14.3% of women involved in animal husbandry are able to perform Educational activity and more precisely the teaching of subjects although effectively 6.6% of those lead this activity. There is high correlation between the teaching of subjects, level of education and employment status (Pierson ratio – 0.535 and -0.405). It is mainly individuals with higher education and employed at state institutions (and perhaps in public schools) who are able to teach subjects. Following trade, the biggest share of women have income from teaching subjects. In this case it is probable to give private classes in subjects that mainly the teachers with higher education and those employed at public schools are capable of. In the opinion of 24.1% of women teaching subjects can become income generating. And especially women who are engaged in the given activity themselves.

5.5% of surveyed women engaged in animal husbandry are able to perform educational activity in arts. It is mainly women with higher education and those employed at public school who can teach sports, music or other sub-field of arts. 3 persons carry out educational activities in arts while just 1 woman earns income. Just 7.3% of surveyed women think that teaching activities related to arts are income generating.

A larger share, 29.5% of women have skills of working with children, while 9.2% of respondents are effectively working in this direction. The skill of working with children is correlated to such independent variables as district, age, level of education and employment status. Women living in Tsalka indicate more often that they are good at working with children. The indicator of having the skills of the given activity is high among young women and decreases with the increase of age. Women with higher education and those employed at state organizations are more common to state having the skills of working with children; which, like the previous two questions relates to work at public schools, kindergartens, or on rare occasions – as a wet-nurse. 11 women have income from working with children, which represents 2.8% of the entire sample. It is mainly women employed at state institutions who generate income from this activity who are mainly ethnic Armenians and Georgians (not a single case of an Azeri).

In addition to the activities listed by us women themselves listed such skills that in a number of cases are income generating or they find these activities promising in terms of income generation. The given activities are processing/producing dairy products and making Khinkali.

Table №11: what share of women have skills in various activities, do they carry out this activity on a regular basis, whether they have income and whether they think that this activity can become income generating (N=389)

Activity	Have skills %	Are leading this activity %	Has income %	Can become income generating %
Sewing	57.0	39.3	1.2 (N=5)	18.9
Felt production, making felt products	4.9	3.2	0	8.9
Knitting	50.3	32.8	0.4 (N=2)	22.3
Embroidering	13.6	7.2	0	17.2
Making rugs, carpets	4.7	2.3	0.3 (N=1)	17.2
Making jewellery/adornments	2.6	2.6	0	9.4
Making bedding, linen	49.1	34.5	1.1 (N=4)	27
Baking confectionery products	73.8	65.2	1.3 (N=5)	29.3
Baking bread	97.3	87.2	1.5 (N=6)	24.7
Trade	38.4	22	11.8 (N=46)	52.2
Educational activity (teaching subjects)	14.3	6.6	4.2 (N=16)	24.1
Educational activity in arts (teaching sports, music, etc.)	5.5	0.9	0.3 (N=1)	7.3
Skills of working with children (opening kindergarten, entertainment center)	29.5	9.2	2.8 (N=11)	40.7
Processing/making dairy products	0.5	0.3	0.3 (N=1)	0.3
Making Khinkali	0.3	0.3	0.3 (N=1)	0.3

As can be seen from study results baking bread (97.3%) and baking confectionary products (73.8%) is the most common skill. The given skill is part of day-to-day activity of a woman and respectively majority of women have this skill. Therefore we can say that women acquire various skills based on their practical designation. More than half of women involved in animal husbandry are able to sew, about half are able to knit, make bedding and linen. Kvemo Kartli region residents are least skilled in felt and felt products production, making carpets, making jewellery/adornments, educational activity in arts. It is most common for women to generate income from trade followed by employment at educational sector. It should be mentioned that women in this case are adequate and most often consider these very fields to be income generating.

During the survey process we also asked the respondents which activity/skill they wanted to learn. Let us review the characteristics of the respondents, by each activity.

One third of the respondents would like to acquire the skills of application of modern agricultural technologies or operating modern agricultural equipment. The answers to the given question are correlated to residential district, age, level of education, employment status and the number of milker cows. As for districts Tsalka residents are more inclined at acquiring the skills of using modern agricultural technology or operating equipment. According to age middle-aged (35-64 years) respondents demonstrate higher readiness (this is due to the fact that it is from the very middle age when women get involved in attending to cattle). Respondents with special general or higher education level would like to acquire skills of using modern agricultural technology or equipment while according to employment status – employed respondents. The higher the number of milker cows in a family -- the more a woman is oriented at acquiring the skills of using new agricultural technology or equipment. I.e., the willingness to acquire skills of using modern agricultural technology and equipment is based on practical necessity of this skill.

Half of women engaged in animal husbandry demonstrate readiness to acquire skills of using modern technology/equipment related to animal husbandry. Although half of them refuses to acquire new knowledge in this field. In this case determinant is attained level of education, ethnic origin and the number of milker cows. It is respondents with special general and more higher education level who express readiness to acquiring skills related to the use of modern technology/equipment. 57.3% of ethnic Georgian women would like to acquire the skills of using modern equipment, and in case of ethnic Armenian women this indicator is 45.7%, while among ethnic Azeris – 40%. Further, large number of cattle increases the willingness of the women engaged in animal husbandry to acquire the skills of modern technology in this field.

Computer skills is the most popular among women and is probably conditioned by the demands at the labor market. A number of independent variables impact the willingness to learn computer skills. Women have computer skills more often in Tsalka and Dmanisi while 72.2% of women living in Tsalka are willing to learn, while in the remaining two districts this indicator is below 50%. The instances of having computer skills and willingness to acquire those is high among youth and decreases with the increase of age. It is most often the respondents with high education who have computer skills although among respondents with general and special general education the wish to acquire computer skills is the highest. 14% of ethnic Georgians, 11.1% of Armenians, and 1.7% of Azeris have computer skills. Respectively, the willingness to acquire this skill is relatively high among ethnic Georgians (58.2%) and Armenians (53.3%), while this indicator is 47.8% among ethnic Azeris. 40% of respondents employed at government organizations, while 57.1% of those employed at private organizations have computer skills. The willingness to acquire computer skills is the highest among unemployed respondents (83.3%), housewives (57.9%), and the lowest among female pensioners (15.9%). Because computer skills is considered to be main requirement at the labor market of Georgia respectively unemployed women who express the willingness of employment have bigger demand for this skill as compared to other groups.

Driving is the skill that the minimum number of women engaged in animal husbandry in Kvemo Kartli (3.1%) have, while 37.6% of those would like to acquire this skill, and the largest share of (59.4%) them would not be willing to acquire this skill. The willingness to acquire driving skills

decreases with the increase of age, although it is more common for middle-aged respondents to have this skill. It is mainly women with higher education who are able to drive. It is mainly respondents with higher education who are willing to learn how to drive a car. Possession of driving skills is distributed almost equally between ethnic Georgian and Azeri respondents, although among ethnic Armenians this skill is effectively absent. The willingness to drive a car is lower among ethnic Armenians and Azeris than among ethnic Georgian women.

Having tractor driving skill among women is most rare and the willingness to acquire this skill is minimum as well. The skill of operating a tractor and willingness to acquire this skill is affected by the only independent variable – level of education. Out of 5 cases when women had tractor driving skills in 4 cases a woman has higher education. It seems that women with higher education are more able to overcome stereotypes with regard to the distribution of labor based on gender and become skilled in this activity.

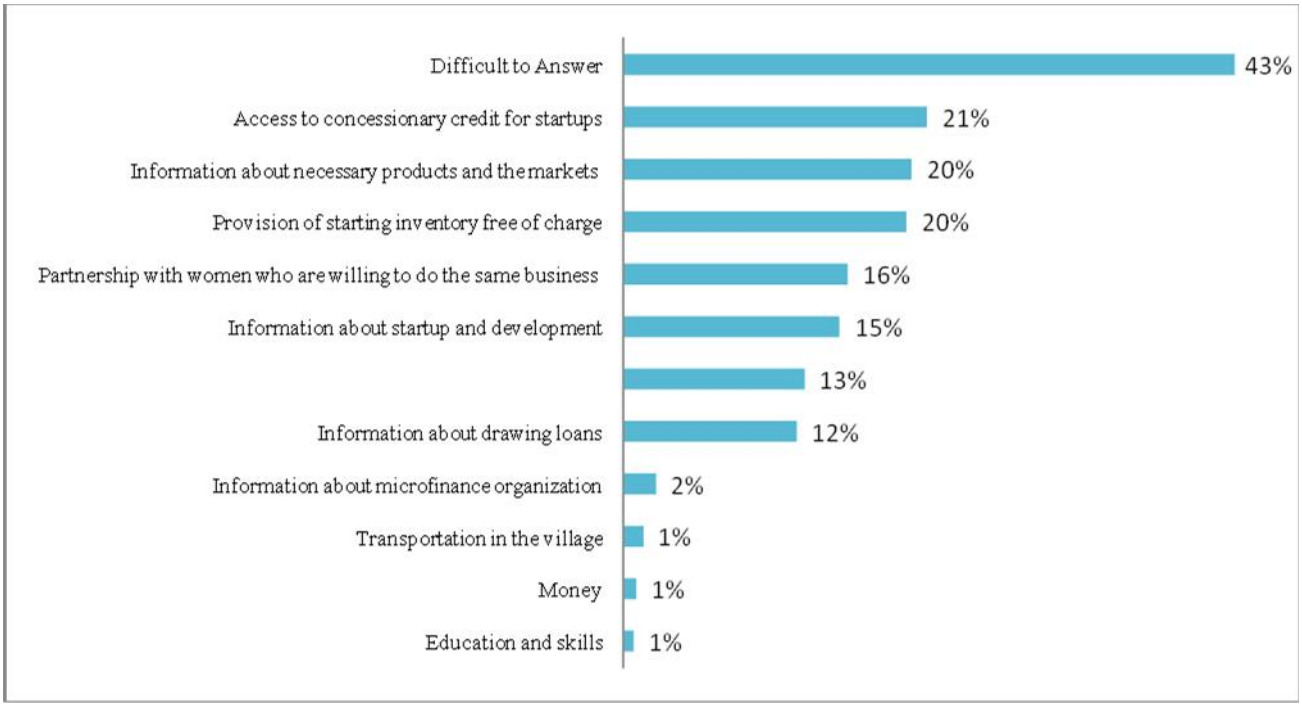
Although 52.2% of women recognized trade as income generating activity just 15.8% are willing to acquire this skill. It is most common for Tetritskaro resident women to have trading skills although very small portion of women across all districts are willing to acquire this skill. The answers to the question related to trade is also correlated to the ethnic origin of women. The indicator of having trading skills and willingness to acquire those is high among ethnic Georgian women as compared to other ethnic groups. Majority of women have skills of making confectionary goods while 14.9% of remaining women would like to acquire this skill. Majority of surveyed women are able to bake bread and respectively just 1.9% would learn this activity. Half of women are able to sew, while 16% of women would like to acquire this skill. More than one fifth of women would like to acquire the skills of making felt and felt products. The willingness to acquire the given skill is high among middle aged Georgian and ethnic Azeri women. Knitting is also a less popular handicraft with 17.5% of women willing to acquire this skill, while more than half of these cases are concentrated in Dmanisi. One quarter of surveyed women are willing to learn embroidering. It is Dmanisi and Tetritskaro districts where resident women between 34-55 years old have higher willingness to acquire embroidering skills. About one fifth of surveyed women are willing to make rugs and carpets. The willingness to perform the given activity is relatively high among women living in Dmanisi, ethnic Azeris and women between the ages of 25-44 years. 23.4% of women are willing to acquire the skills of making jewellery/adornments. A woman's age is the only determinant in relation to this variable. More often it is women between the ages of 25-55 who have the willingness to acquire this skill. Significant portion of Kvemo Kartli women engaged in animal husbandry have the skills of Making bedding and linen. The share of women willing to acquire this skill is fairly low. Further, educational activity in the direction of teaching subjects and arts is less attractive for Kvemo Kartli women involved in animal husbandry. This may be due to the fact that mastering subjects or arts requires long learning process and women are avoiding this. One fifth of surveyed women have the skills of working with children and about the same number of women would like to develop this skill. It is more common for young and ethnic Georgian women to have the willingness of having skills of working with children.

Table №12: What share of women would be willing to acquire skills of various activities (N=389)

#	Activity/skill:	Already possess	Would like to learn	Would not be willing to learn
1.	Using modern agricultural technology/equipment	0.6	34.7	64.7
2.	Use of modern technology/equipment related to animal husbandry	1.4	49.8	48.8
3.	Computer skills	9.9	53.5	36.7
4.	Driving a car	3.1	37.6	59.4
5.	Operating a tractor	1.2	3.6	95.2
6.	Trading	30.5	15.8	53.7
7.	Make confectionery products	63.0	14.9	22.0
8.	Baking bread	87.8	1.9	10.3
9.	Sewing	50.3	16.0	33.8
10.	Make felt and felt products	4.8	22.9	72.3
11.	Knitting	36.7	17.5	45.8
12.	Embroidering	11.6	25.1	63.3
13.	Make rugs and carpets	4.2	22.7	73.2
14.	Making jewelerry/adornments	4.4	23.4	72.2
15.	Make bedding, linen	40.7	14.0	45.3
16.	Educational activity by subjects	12.4	17.9	69.7
17.	Educational activity in arts	5.4	16.2	78.4
18.	Skills of working with children	20.9	18.3	60.8

During the survey we would ask the respondents about resource and/or information they needed for starting up income generating activity. 42.9% of women involved in the study were unable to answer the given question. This share of women perhaps should not be considered as the potential people who would start up income generating activity. Notably, with the increase of age the share of women who were unable to list resources and information necessary for income-generating activity increases. Based on demographic character women who find it hard to answer this question more often live in the Dmanisi district, are ethnic Azeris and have low level of education. If we divide factors listed by women as necessary for starting up income generating activity into two parts, resources and information we will see that exactly half (49.8%) of women list information, while 72.7% of those list resource needs. The most demanded resource from among women is the access to concessionary credit for startups, information about necessary products and the markets and provision of starting inventory free of charge. Factors of secondary priority women need to start up income generation activity is partnership with women who are willing to do the same business as well as information about business startup and development, linking with other women from rural settlements who are willing to do the same business and information about drawing loans. Women regard information about microfinance organization to be less important (this may be due to the lack of information about the essence of these organizations).

Chart №14: What type of information and resources women need for starting up income generating activity (N=389)



Conclusion:

We can say in conclusion that the majority of women engaged in animal husbandry have additional skills. Study results show that there are "traditional" skills (sewing, knitting, embroidering, making bedding and linen, baking bread) that have been part of day-to-day activity of women over centuries, even nowadays it is common for women to have these skills and respectively even half of women having this skill do not consider it to be a "special skill". Although other less common activities/skills (making felt, carpets, jewelerry/adornments, educaitonal activity) are recognized by women as "special skills". Although significant part of women having the above-listed skills use these skills on a daily basis we can say that to date "special skills" are still used for traditional purpose, i.e., family needs. Although what indicates to the change of the trend is that it is more common for middle-aged women to have the skills traditionally necessary for women as compared to young women. Survey results have demonstrated that women consider that only those activities have revenue generation potential in which women have traditionally been skillful and have been performing. For example, although felt products have high price on the market as compared to other knitted or made clothes very few women deem it possible to generate revenue from felt production.

Study results show that the women engaged in animal husbandry are well familiar with the trends on the labor market; more than half of them would be willing to acquire computer skills. Although women perform their day-to-day activity and also half of them would be willing to acquire new technologies related to animal husbandry.

One of the major questions of the survey was to present the degree of motivation of women to start up a new income generating activity. About half of women can be considered as potential initiators of new business startups although youth, those with high educaiotn level and ethnic Georgians are distinguished among those. women engaged in animal husbandry have higher need for resources than information for starting new business.

Chapter V: A woman and economic situation

Economic status is a very relative social phenomenon and context and subjective perceptions are significant factors influencing its determination. To produce a more detailed description of economic status of women engaged in animal husbandry and analyze the factors that influence economic status of women we have to use various variables used for measuring economic status. We have tentatively grouped the variables into subjective assessments, objective criteria and material resources. Although the size of land plot, number of small and large cattle, or ownership of various equipment are objective variables it has been discovered during the study that the respondents often changed the given information during field work.[60]

Relation of problems faced by families and women

Before moving to the assessment of economic status proper let us analyze the problems the families and women face. The problems women and families face, in turn, indicate the needs of households and women. Moser Gender Needs Analysis Framework divides needs into two components for the analysis of gender needs: practical gender needs and strategic gender needs. When practical gender needs are met it becomes easier for a woman to perform her day-to-day activities, serves practical purpose (for example, water provision, generate income, etc.), although they do not alter her subordinate position and the profile of the division of labor. While strategic gender needs improve a woman's position and facilitate greater equality in the division of power between women and men (Moser, 2005).

Under the given study needs of women are determined based on the problems they face. The listing of problems is mainly of economic nature and implies more practical needs than the strategic ones. Among strategic needs we can consider employment, although when a woman lists employment among problems it is unclear whether she implies her own employment of that of other members of the family.

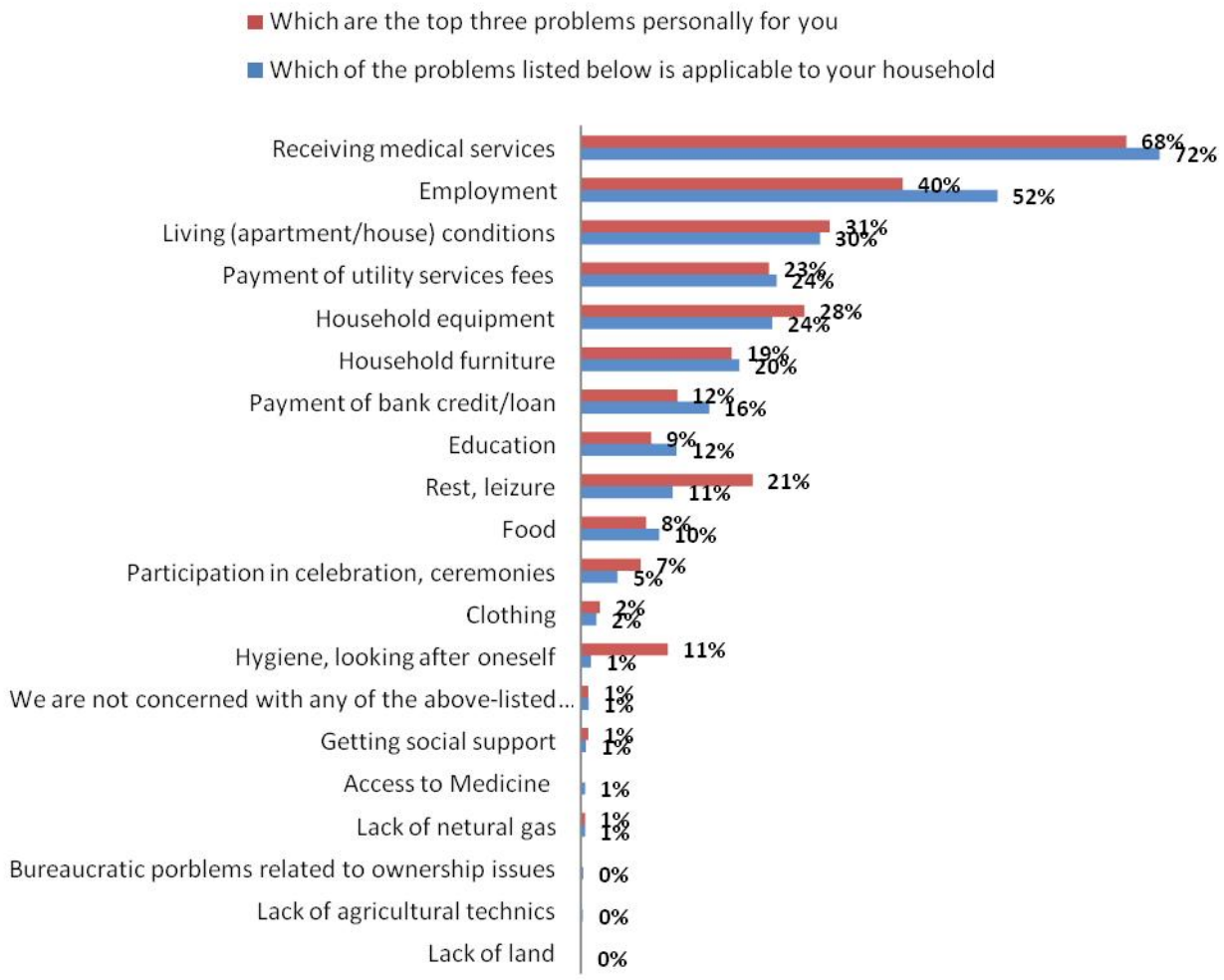
Study results demonstrate that main problem of a family is getting medical services which is listed by more than two thirds of surveyed respondents among three problems of families; half of the respondents listed the problem of employment, while about 30% listed everyday-living conditions. The problems related to household appliances and payment of utility bills. Problems faced by women repeat the trends with the problems of families, although slight differences still can be seen (See Chart No 15). Higher share of women list among problems faced directly by them household appliances, leisure/rest, hygiene/attending to oneself and involvement in celebrations and ceremonies. The correspondence between these two variables shows that women involved in animal husbandry are focused on families and respectively they put family problems and their own ones on the same level.

[60]In sociological studies respondents often diminish their financial situation and it is related to the existing system of assessment of economic status of families on the basis of which if they wish families are included in the targeted social assistance system (Mataradze, 2011).

Residential district, attained level of education and employment status are independent variables that influence the listing of significant problems of families and women. For example, the Tsalka District is distinguished by that in none of the families there they have food problem, although more often than in other districts in the listing of problems we see household appliances and the payment of bank credits. The most current problem For Dmanisi is the access to medical services (listed by 83.8% of surveyed women in this district), while for female residents of the Tetritskaro district – it is employment (70% of surveyed women in the Tetritskaro district). Women with high level of education and those employed on the labor market demonstrate similar trends when listing the problems. In the first place the range of problems in these categories is wider and the share of such problems as education, payment of credit/debt, household appliances, leisure/rest increases.

No correlation has been identified between family needs and average monthly income of a family. Although, a woman's monthly cash income influences her needs (Pierson ratio 0.147). The trends of income of women and its increase shifts women's needs from primary needs to secondary needs, i.e., in this case the following categories are more common in the listing of problems: leisure/rest, attending to hygiene, participation in celebrations, ceremonies. This relation indicates to the following model of disposal of personal financial income by a woman: women spend their own income for attending to the primary needs of a family (food, medical services, education, living conditions), while the matters more relevant to them remain a current need.

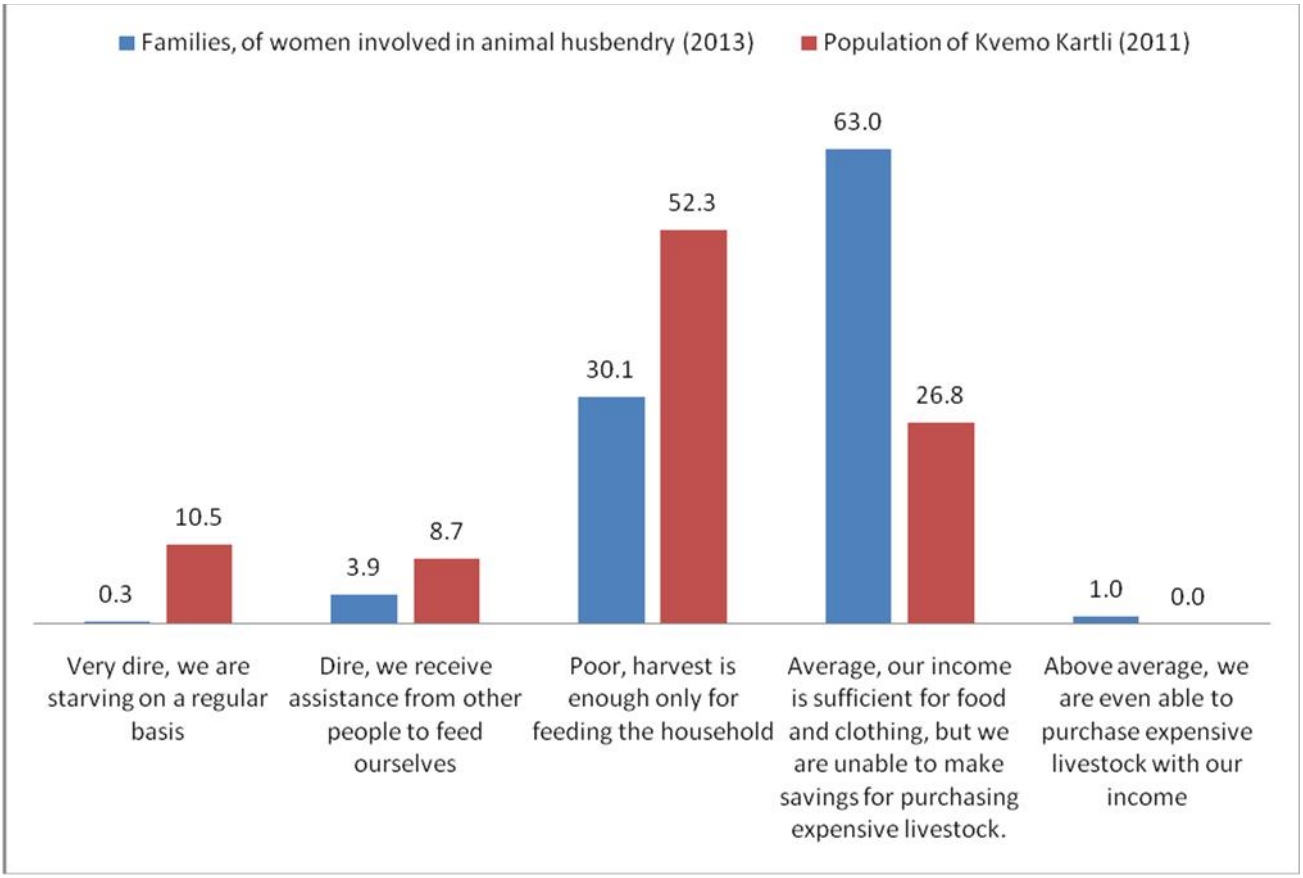
Chart №15: list the three main problems that is the concern for your family and personally to you? (N=389)



Subjective perception of economic status

Economic status is a relative category and sometimes it is not dependent on the volume of economic resources. Under the study the women engaged in animal husbandry were asked to assess their economic situation on a scale of five. Study results demonstrate that the majority of Kvemo Kartli women engaged in animal husbandry (63%) assess the economic situation of their family as average (average, our income is enough to provide for food and clothing, but we are unable to save money to buy costly items). Let us compare the self-assessment of economic situation of Kvemo Kartli women engaged in animal husbandry with the subjective assessment of economic situation of the Kvemo Kartli population in general (the Institute for Social Study and Analysis, 2011). The evaluation of the given results reveals that economic situation of the Kvemo Kartli population in general is direr than that of the families engaged in animal husbandry.

Chart №6: how the Kvemo Kartli population assessed family economic status in 2011 (N=3000) and how Kvemo Kartli women engaged in animal husbandry assess family economic situation (N=389)



According to the subjective assessment of economic status of the households in the Kvemo Kartli region economic situation of more than half of families is "poor" while the economic situation of women engaged in animal husbandry is mainly "average". Such difference can be explained by several factors. One of the factors is temporal difference. Under the study performed in 2013 the women engaged in animal husbandry indicated that economic situation mainly remained the same, although average indicator of change of economic situation shifts towards negative change.[61] Since the respondents indicate he worsening of economic situation then the difference in time of performing these studies will not be useful for describing the difference in economic situation of Kvemo Kartli families and more specifically of families involved in animal husbandry. One of the reasons can be the diversity of economic activity of families participating in the study. Perhaps animal husbandry is the economic resource that places these families in a situation superior to other families.[62] Moreover, the correlation between subjective assessment of economic situation and

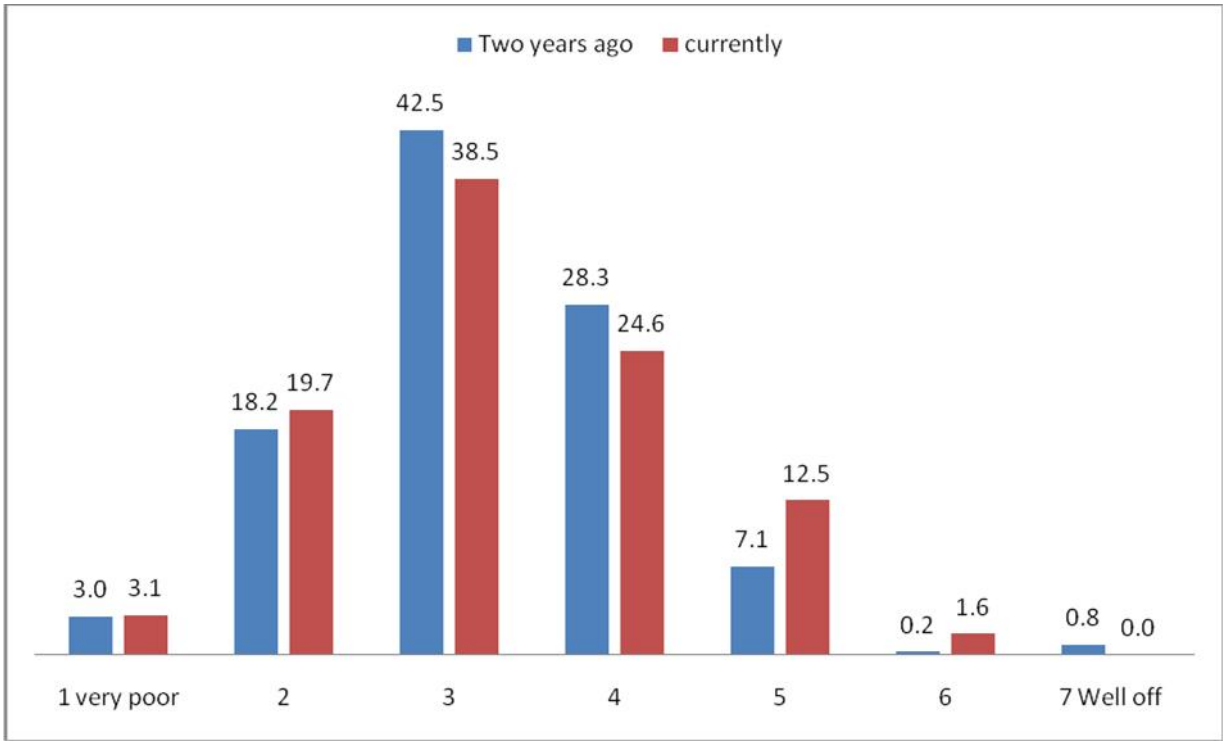
[61]Under the study the respondents assessed economic situation 2 years ago and current economic status on a scale of 7. Respectively, we determined the direction of change based on the interrelation of these two variables.

[62]Although we have to bring a counterargument here as well. With the increase of the number of cattle subjective assessment of situation does not improve. Although we have to also take into account that all families that

monthly monetary income of a family and/or a woman has not been identified, which once again indicates to the subjective nature of assessment of economic situation by families.

At the later stage of the study we asked the respondents to assess family economic situation 2 years ago and current status on a scale of 7. Diagram N 17 shows that economic situation of families has not changed over the past two years and mainly is characterized by the similar trend (the relation of these two variables shows that 54.4% of respondents says that their economic situation has not changed).

Chart №17: how the women engaged in animal husbandry assess economic situaiton of families currently and two years ago (N=389)

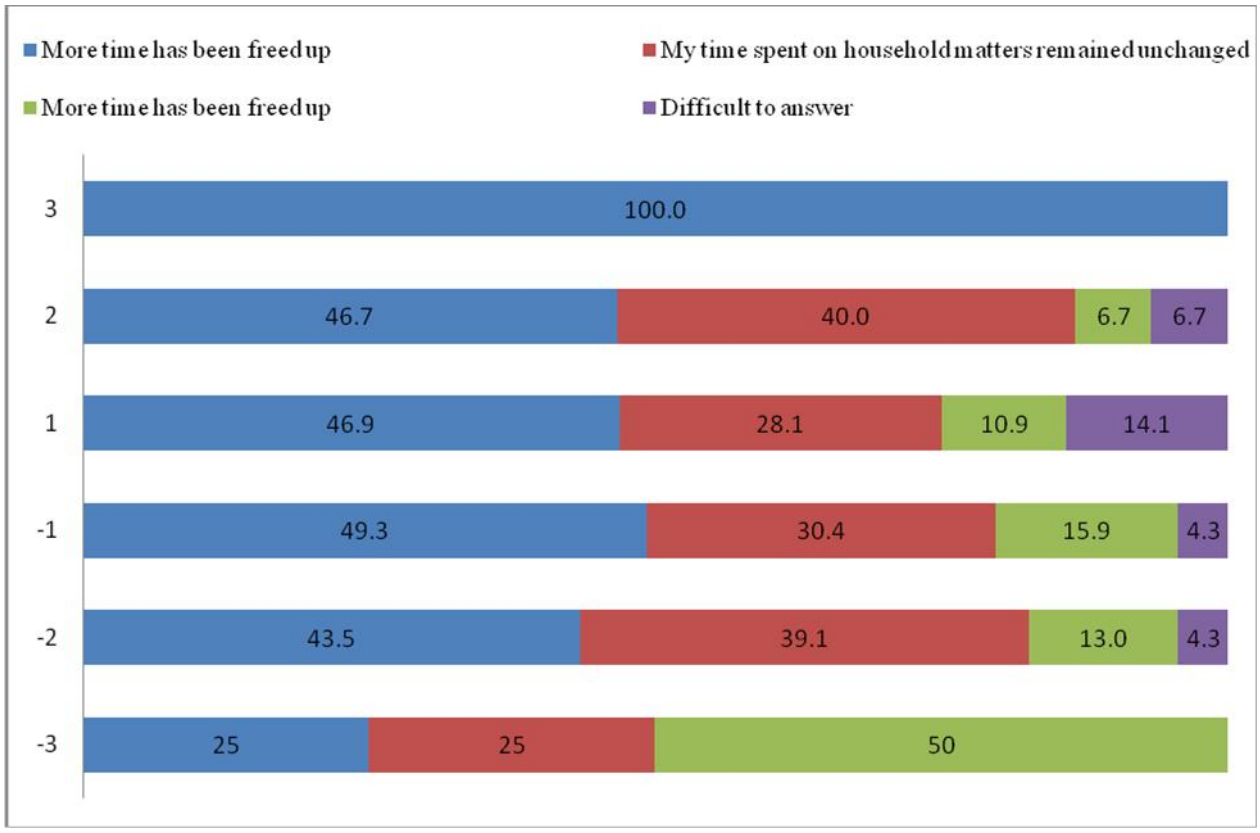


Under the study we were studying how much the change of economic situation affects distribution of time by a woman. Only those respondents answered the question about the distribution of time whose economic situation has changed over the past 2 years (i.e., 43.6% of the entire sample). One third of women whose families had their economic situation change over the past 2 years state that their time busy with household matters has not changed. Study results show that the relation between the change of economic situation and the time spent by a woman is not decisive. Respectively, there are cases when economic status of a family improves but a woman spends more time on household activities and there are cases when even in such circumstances women spent less

participated in the study had cattle. I.e., we cannot speak about the difference between the families that are engaged in animal husbandry and that are not under the given study.

time on household matters (See Chart N 18). To assess in general irrespective of the direction of change of economic situation women tend to assess time spent on household matters in the recent period of time as more loaded.

Chart №18: The impact of change of economic status on the distribution of time of women engaged in animal husbandry[63] (N=389)



As has already been mentioned economic situation can also be assessed by the presence or absence of various material resources. As part of the study we gave the respondents a list of 25 various items to find out if their family possessed those and in which quantities/amounts.

It has been identified as a result of the study that families of Kvemo Kartli engaged in animal husbandry do not own majority of items from the listed 25 items (See Table №13). An item that majority of families own is a TV set, a satellite dish, mobile phone and an iron. Although a stove, refrigerator and a washing machine are significant items for cohabitation of a household majority of families do not have access to these items. Let us consider the factors that influence the owning of various items.

One third of families have a **Motor vehicle**. Owning a motor vehicle is correlated to family size. Large families have higher access to a motor vehicle. About one tenth of families have **a tractor,** a

[63]When the indicator is positive this indicates the improvement of economic situation, and when the indicator is negative this indicates to the worsening of economic situation.

piece of equipment important for agriculture production. Employment status is an independent variable that has impact on owning a tractor; the status of the majority of women in families with a tractor is a housewife. Although since the employment status of other family members could not be identified through the survey the study of the impact of employment status is limited to a woman's status only and is not reliable. Majority of families participating in the study have **a mobile phone,** among them the cases when they have two and more mobile phones in a family are frequent. The number of mobile phones increases with the increase of a family size. Moreover, when the level of education of women increases the number of mobile phones in their family increases as well. Ethnic origin is a factor that influences the owning of this item. Half of the families who do not own a mobile phone are ethnic Azeris, followed by ethnic Georgians and finally ethnic Armenians.

Half (51%) of surveyed women do not have a **washing machine**. Owning a washing machine is dependent on a woman's education and employment. The share of owning a washing machine is higher among the families of women with higher education level, as well as in case of women who are employed at the labor market. Majority of surveyed families have a **TV set**, hence, the search of the determinants of the given variables is futile. 40.1% of surveyed families do not have a **refrigerator**. The only independent variable that influences the owning of a refrigerator is the level of education. There are more cases of owning a refrigerator in families with high level of education. 45.5% of surveyed families have a **stove**. Of these, the cases of owning a stove is higher among families where a woman has high level of education, or is employed at the labor market. The same trend is observed in relation to owning a **vacuum cleaner**. More often the families that own a vacuum cleaner where have women with high level of education and a paid job. Overall, less than one fifth of families own a vacuum cleaner.

Just 17.2% of families do not have an **iron**. Level of education and ethnic origin influence owning an iron (the families that do not have an iron are more often ethnic Azeris, followed by ethnic Armenians, and finally, ethnic Georgians). About one fifth of families have **water heaters**. This factor is influenced by a large range of independent variables (women's attained level of education, ethnic origin, employment status of women and family size). More often in the families that have water heater the level of education of women is high, women are employed at the labor market, and family size is large. Among the families who do not have water heater half are ethnic Azeri, one third are ethnic Armenians, and 12.1% are representatives of other ethnicities. 6.8% of families have an **individual heating and hot water supply system.** Having heating and hot water system is more frequent among families where women have high level of education and where a woman is employed at the labor market. 38.2% of families have a **stove**. The trend repeats itself in case of this varaiable as well, i.e., the influencing factors are women's employemnt status and attained level of education.

22.2% of surveyed families have a **personal computer**. More often those families have a PC where a woman has high level of education, has a paid job and the family is large. Even smaller number – 13.2% of families have **internet**. Access to internet is dependent on a woman's level of educaiton and employment status. Further, there is a difference by districts as well. 28.8% of families residing in Tsalka have Internet, while this indicator is 11.9% in Dmanisi, and 7.4% in Tetritskaro. One tenth

of surveyed families have **mini musical system**. Independent variables influencing the owning of a mini musical system are the district of residence, a woman's level fo education and ethnic identity. Most often it is families who live in Tetritskaro and are ethnic Georgians who own a mini musical center. One tenth of surveyed families have **video or a digital photo camera**. The owning of the given item is correlated to a woman's level of education, with the increased level of education the cases of owning of the given item increase.

17.3% of surveyed families have a **A video player or a DVD player**. more often it is those families who have the given item where women have high level of education and have a paid job. 6.5% of surveyed families have **Power generator**. Two independent variables influence the owning of a power generator – a woman's level of education and employment status. Majority of families, 90.9% have a **satellite dish**. The factors influencing the owning of a satellite dish are more diverse: district, attained level of education, ethnic identity and employment status. Among districts it is in Dmanisi where the cases of owning a satellite dish are most rare, followed by Tetritskaro and finally Tsalka. And based on ethnic identity it is Georgians who have satellite antenna the least often, followed by ethnic Azeris and finally ethnic Armenians. **Air conditioner** is one of the items which owning is least common among the Kvemo Kartli population engaged in animal husbandry (a total of 1.3% families own an air conditioner).

14.1% of surveyed families have a **piano**. A number of variables influence owning a piano: district, ethnci identity, a woman's attained level of education and employment status. It is in the Tsalka district where having the musical instrument is least common, followed by Dmanisi and Tetritskaro. And according to ethcni identity it is mainly ethnic Georgians who own a piano. One tenth of surveyed families have a **toster**. More often it is those families who own a toster where a woman has high level of education, has a paid job and lives in the Tetritskaro district. In the families of Kvemo Kartli women engaged in animal husbandry a total of two cases were identified where they have a **dish washing machine**. 11.3% of families have **food processor unit**. It is more often families with high education level, employed ethnic Georgian families who have a food processor unit. One third of families have a **hair dryer**. Most often it is ethnic Georgian women, high level of education employed women who have a hair dryer.

As can be seen from study results, the majority of families lack the items important for a family. The owning/lack of the items is never correlated to subjective and objective indicators of economic status. If we compare the owning of various items we will see that the majority of families do not own such items of necessity as a refrigerator, or a stove, while almost every family has a satellite dish. The fact that the owning items in a family is mostly correlated to a woman's education or employment status indicates that buying an item is dependent not only on economic resources, but also the realization of its need and the impact on the disposal of family budget. Although the data about the need for the items indicate that the need for various items is proportionate to the lack of these items. Majority of women who do not own various items express the wish to own such items. Respectively, we can say that when women cannot afford to buy the items necessary for their day-to-day household activities and this indicates to their subordinated economic situation and the ignorance of their needs by other members of the family.

Table №13: Do you own the items listed below and how many? (% indicators)? (N=389)

#	Item	We do not own	We own 1 item	We own 2 items	We own 3 and more items	We would like to own	Use independently	Would like to use independently
1.	Motor vehicle	67.8	28.6	3.1	0.5	62.6	2.1	**15.2**
2.	Tractor	89.59	9.1	1.3	0	64.9	0.7	**1.3**
3.	Mobile phone	11.1	53.4	20.1	15.3	10.3	79.3	**7.5**
4.	Washing machine	51	48.3	0.7	0	49.9	45.5	**0.3**
5.	TV set	1	94.8	3.9	0.3	1	98.4	
6.	Refrigerator	40.1	59.2	0.7	0	39.6		
7.	Stove	45.5	54.2	0.3		45.2		
8.	Vacuum cleaner	81.2	18.7	0.1		72.9		
9.	Iron	17.2	82.5	0.3		16.9		
10.	Water heater	78.8	21.2			74.8	10.3	**0.3**
11.	Heating/hot water supply system	93.2	6.8			83.3	4	
12.	Stove	61.8	38.2			55.1		
13.	Personal computer	77.8	21.8	0.1	0.3	68.1	11.8	**5.4**
14.	Interntt	86.8	13.2			75.4	7.8	**2.6**
15.	Musical system	89.4	10.6			66.3	6.6	**0.7**
16.	Video or digital camera	89.3	10.7			71.1	7.8	**0.7**
17.	Video or DVD player	82.7	17.3			62.4	12.8	**2**
18.	Power generator	93.5	6.5			64.3	1.6	**0.8**
19.	Satellite dish	9.1	70.5	10.7	9.7	7.4	72.6	**3.6**
20.	Air conditioner	98.7	0.9	0.1	0.3	68.7	0.3	
21.	Piano or a grand piano	85.9	14	0.1		55.5		
22.	Toster	89.8	10.1	0.1		62.1		
23.	Dish washing machine	99.6	0.4			80.9		
24.	Food processor	88.7	11.3			69.2		
25.	Hair dryer	64.4	35.6			49.7		

As we mention, families are mostly lacking things which might facilitate the work of women (like washing machine, water heater, food processor, vacuum cleaner) and this depends neither on the real household or female income, nor subjective assessment of family's economic conditions. The possession of the items, which will facilitate the household work of women, is dependent on the index of performance[64] (See table №13.1). In the families where women hold more power to act independently, they can buy the items which make female labor easier and it is not directly connected with the affordability.

Table №13.1: Relationship between the ownership of some items with the index of performance

Pearson's coefficient of correlation	Vacuum Cleaner	Water heater	Food processor
Index of performance	-0.136	-0.127	-0.193

The traditional form of families involves granting ownership right primarily to males. In addition to the limitation of the ownership right women often have the right to control various items limited as well, which in the first place is demonstrated by the restriction of the right to utilize such item independently. Sometimes this restriction is subjective and is related to limited skills necessary for using such item by a woman, and sometimes is socially driven, i.e., has been imposed by males. It has been identified as a result of the survey that in case of owning an item majority of women are able to independently dispose them. Motor vehicle is an exception; 26.7% of women (this is 92.8% of families who own cars) are not able to independently use a motor vehicle. Although, of these, 15.2% would like to use a car independently. Using a motor vehicle independently differs by ethnic identity and mainly it is Georgian women who are able to use it. Although 79.3% of surveyed women use mobile phones independently, the remaining 7.5% would like to acquire this skill in order to independently use a mobile phone. 11.8% of women use a personal computer, while 5.4% would like to use it independently. Even less women are able to independently use the Internet (7.8%), and even less women would like to acquire this skill (2.6%). quite many women (72.6%) are able use a satellite dish. Since in general a limited number of families own different items, the number of women who use these items independently, or are willing to use, is very low and respectively it is impossible to identify independent variables that influence factors.

Agricultural resources

Given the specificity of the group the amount/number of agricultural resources is a significant characteristics for the determination of economic status of families. Based on the selection criterion all families had the cattle (See Table N 14).

[64] About the index of performance detailed information you can find at page 97.

Currently just 2.7% of surveyed families do not have a milker cow, although this indicator was 11.2% 2 years ago. In general, the number of milker cows has increased over the past 2 years in families. Two factors influence the number of milker cows (currently and 2 years ago) – district of residence of a family and family size. According to the districts it is identified that it is in Tsalka where they had and currently have more milker cows, followed by Dmanisi, while the lowest number of cows is in Tetritskaro. The number of milker cows was and is higher with the increase of family size. The number of families who do not have a cow (non-milker) is higher (46.9%) and this indicator was even higher 2 years ago (53.5%). Unlike the number of milker cows various independent variables do not influence the number of cows.

Bull is the only category of the cattle which number has decreased over the past 2 years (the number of bulls in families decreased by 3.9%). The decrease in the number of bulls can be explained by the bull services and the provision of artificial fertilization services. In the Kvemo Kartli region owning buffalos is not very common and just three families used to have and have those. About one tenth of families have draft animals, and according to the trend for the past 2 years the number of draft animals increases. Owning draft animals is correlated with ethnic identity. Most often it is ethnic Azeris and other ethnicity representatives (ethnic Greek, Russians, etc.) who own draft animals, and least often – ethnic Georgians. 40.6% of families have young large cattle. As compared to the situation 2 years ago the number of large young cattle has increased in the Kvemo Kartli region. The number of large young cattle differs by districts. It is Tsalka district residents who have young large cattle more often and in larger quantities. 21% of the Kvemo Kartli region population have small livestock (goat, sheep). In this category too, we can observe the trend of the increase of the number of cattle over the 2 years. The following independent variables influence owning of small livestock and their number: district, ethnic identity and family size. Owning goat and sheep is most common in the Dmanisi (34.7%), followed by Tsalka (28.2%) district, while in Tetritskaro there is the least number of such cases (3.4%). The difference can be seen based on ethnicity as well. Half of ethnic Azeri families have sheep and goats, while in case of ethnic Armenians this indicator is 38%, and in case of ethnic Georgians – 4.2%. The number of small livestock increases with the increase of family size. 28.1% of families in Kvemo Kartli own swines. Owning a swine is also determined by residential districts of families. Most often they own swines in the Tetritskaro district, in this regard the situation with owning this category of livestock is almost equal Dmanisi and in Tetritskaro. Almost 80% of families have poultry. Although 7% more families have poultry as compared to 2 years ago in terms of numbers families had more heads of poultry 2 years ago than today. One tenth of Kvemo Kartli families engaged in animal husbandry have bee-hives. Independent variables do not influence the owning of a bee-hive.

Table №14: What is the number of livestock and poultry you have now and had 2 years ago? (N=389)

Period	Currently	2 years ago	Currently	2 years ago	Currently	2 years ago	Currently	2 years ago
Number	**0**	**0**	**1-4**	**1-4**	**5-9**	**5-9**	**10+**	**10+**
Milker cow	2.7	11.2	88	73	7.3	13.5	2	2.3
Cow	46.9	53.5	45.9	38.8	5.9	6.1	1.3	1.6
Bull	89.8	85.9	9.7	12	0.5	2.1	0	
Milker bufallo	99.2	99.2	0.8	0.8				
Bufallo	99.3	99.4	0.7	0.6				
Draft animal (Horse, donkey, ox)	88.6	90.2	11.4	9.8				
Young large livestock	59.4	68.9	35.3	26.2	4.6	4.5	0.7	0.3
Goat, sheep	79	82.8	3.1	1.3	9.7	5.1	8.1	10.8
Swine	71.9	73.5	26	24.7	1.1	0.9	1.1	0.9
Poultry	20.8	27.7	14.1	4.7	27.8	18.8	37.2	48.3
Bee-hive	90.8	91.9	5.8	4	3.4	2.7		1.4

Overall, to summarize, the number of livestock and poultry in families has increased over the past 2 years. Although when the respondents compare economic situation 2 years ago and current economic situation overall assessment indicates to slight worsening of situation. No correlation has been identified between the number of heads of livestock and the owning of various varieties and subjective assessment of economic situation and financial income of a family.

Immovable property or land is a significant determining factor for agricultural activities. As can be seen from study results the members of the target group of the study mainly either own land and/or cultivate it (Just 1.4% of the respondents neither own nor cultivate land). The largest group owns and cultivates land (86.9%). The size of land varies from 100 sq. meters to 8 hectares, while average indicator is 500 sq. meters. The given variable is correlated to a district of residence of a family. If we compare arithmetic mean by districts we will see that the cases of land cultivation is highest in the Dmanisi district, followed by Tsalka and finally Tetritskaro. 1.2% of the respondents cultivate leased land. The size of leased land varies from 500 sq. meters to 15ha. 2.9% of surveyed respondents cultivate someone else's land. Land size varies from 200 sq. meters to 2 hectares. The given indicator is correlated with a district. As the study shows the most often they cultivate someone else's land in the Dmanisi district, and in Tetritskaro the least often. The study shows that in the target population we do not see a case when other people cultivate a respondent's land. 6.1% of surveyed respondents own land that they do not cultivate. The area of similar lands varies from 100 sq. meters to 5 hectares, while arithmetic mean is 500 sq. meters. To take the Dmanisi district in general it seems that agriculture here is more relevant than in other districts.

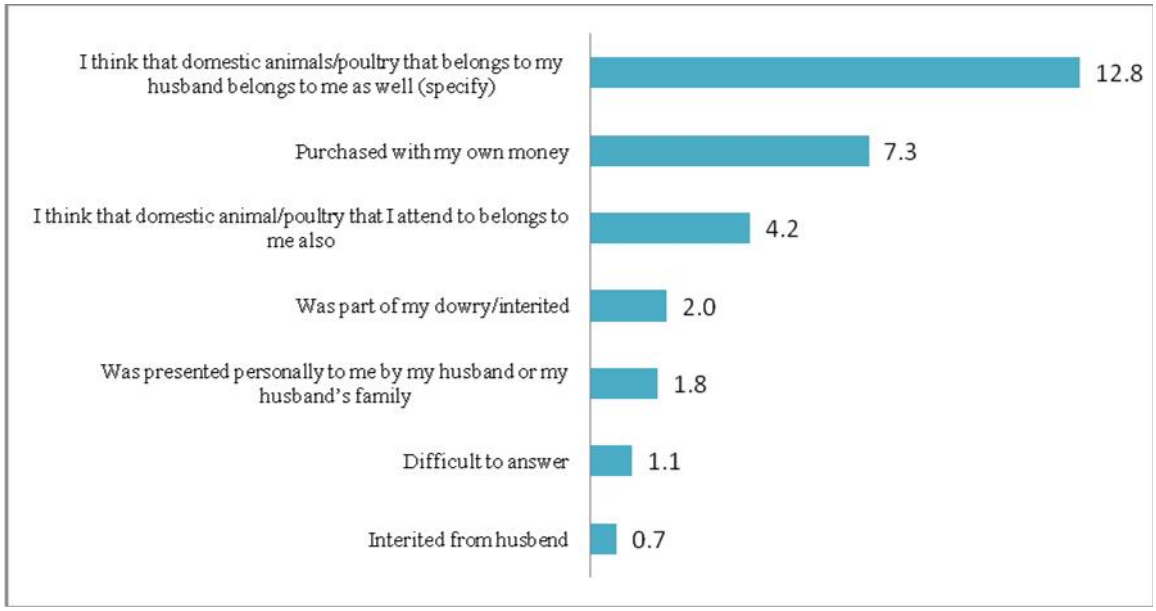
Woman and property

Mzia Tsereteli notes in the historical analysis of gender aspects: “a woman in feudal Georgia, similar to various Caucasian cultures was not entitled to inheritance. In the majority of cases her assets were the dowry that usually comprised of linen, clothes, china and cattle (Tsereteli, 2006, p. 95). “From the second half of the 20th century with the advent of the capitalism in the Caucasus woman was entitled to a share from inheritance under the law. p.99). “This was a small land plot. At the same time a rule was introduced in the mountainous bordering and roadside regions of the Caucasus – to give to a woman small capital from a family when they married. The latter was either cattle or cash and the profits derived thereof was a woman’s private property (Tsereteli, 2006, p. 99).” Although already in the 19th century they started speaking about a woman’s property the differentiation of property based on gender is still prevalent in Georgia. Just half of the population surveyed under the study carried out in the Kvemo Kartli Region in 2011 think that property of parents should be divided equally among the children of both sexes (the Institute for Social Study and Analysis, 2011). Respectively, if the original biological family of a woman does not recognize and protect the property inheritance right of a woman she will not get this right in an acquired family either. Under the given study we were studying whether women owned immovable property, or livestock.

Two thirds of women participating in the survey state that they do not own any of domestic animals and poultry. While one third of women lists domestic animals and poultry that they perceive as their private property (See Annex N 8). Two models can be identified from the responses, the cases when women perceive just few heads of cattle or poultry to be owned by them or the cattle and poultry owned by the family in general. The analysis of the following question will help us in explaining this.

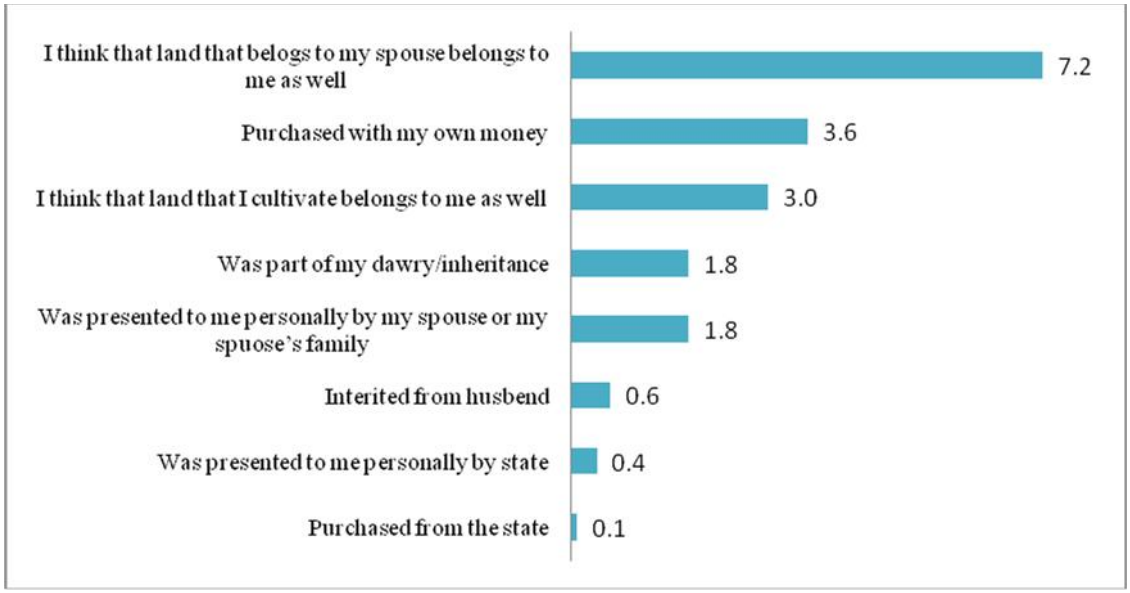
One third of women who perceive some animals and poultry as their property list the sources based on which they explain their ownership rights. Most often for the source they listed the tradition of sharing property with a spouse which makes the animals and poultry under equal ownership of the married couple. Another source is the cattle and poultry the women engaged in animal husbandry bought with their own money. 4.2% of women determine the ownership right over the cattle and poultry on the grounds of attending to them. 2% of women have inherited cattle and poultry.

Chart №19: from which source do women own the mentioned animals and/or poultry? (N=389)



Even smaller share of women (19.3%) consider immovable property as their property. Main argument according to which land is owned by a woman is based on the common nature of a woman's and a man's property (See Chart N 20) although the cases when a woman regards land to be her property because she has bought it with her money, received it as a dowry, was granted by the government or a husband are also frequent.

Chart №20: what is the source of ownership of the mentioned land by women? (N=389)



In addition to the ownership of agricultural land and cattle and poultry we asked the respondents if they owned immovable property. One tenth of surveyed respondents own immovable property (42

cases). Most often this is a house with a land plot around the house (32 cases), an apartment in the capital city (7 cases), an apartment in a district center (4 cases). On a few occasions a respondent owns an apartment abroad or owns a plot of land around a house. The basis for perceiving immovable property as private property is almost the same as the answer to the previous questions. I.e., the most often they consider immovable property to be owned by them it is owned by a spouse and they share it, secondly, there are also the arguments according to which the property is perceived as private property because a woman has bought it herself, or inherited it.

Based on these three categories we created the ownership index (when out of these three categories (husbandry, land and other immovable property) woman declared the ownership at least at one item). In the given study the ownership rights is satisfied in case of 40.2% of interviewed women.

Women and monetary income

8.9% of Kvemo Kartli households engaged in animal husbandry and 40% of women, do not have monthly monetary income. For families[65] and for women the most widespread source of income (48.1% of families and 25.4% of women get money from this source) is pension and social assistence, while the mean of income is the highest from category of salary (See chart №14.1). There is no relationship between female income and family income excluding female income portion. This means that families and women's welfare is not interdependent variables. One of the explanations is that in the masculine societies, where the women are in subordinated position, the financially well-off families do not support the personal economic success of women as this will strengthen them and make them independent. Furthermore, the income of women is not determined by such independent variables as age, marital status, ethnicity, level of education, employment status.

Table №14.1: Household and female income (N=389)

	Household		women	
household	**The portion of families who get the money from this source**	**Mean of monthly income**	**The portion of families who get the money from this source**	**Mean of monthly income**
From sale of domestic animals and their products	26.10%	42.19	12.10%	13.66
From sale of other agricultural products and value added goods	8,3%	21.15	3.20%	3.59
From the rental of property	1%	1.89	0.60%	0.64

[65] Family income means the cumulative variable consisting of income of all the members of household and among them women from 11 different categories; Female income is the income of woman engaged in animal husbandry from 11 different categories. The female income is included in family income, although for measuring the interdependence between the family and female income we used the family income excluding the female income.

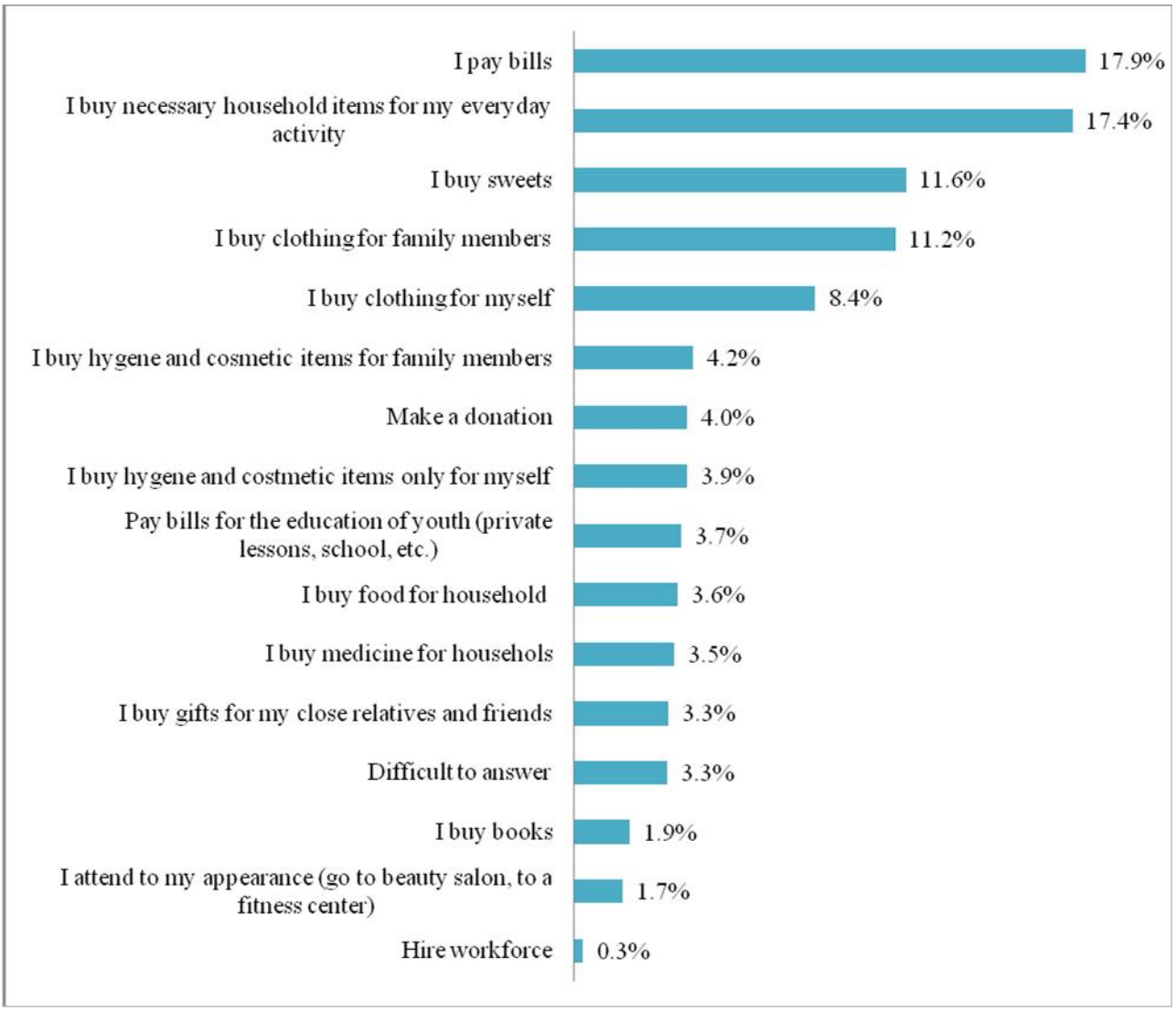
	Household		women	
household	**The portion of families who get the money from this source**	**Mean of monthly income**	**The portion of families who get the money from this source**	**Mean of monthly income**
From the sale of property	0.70%	1.64	0%	0.00
Cash assistance from a relative/close acquaintance living in Georgia	3.40%	3.55	2.60%	1.97
Cash assistance from a relative/close acquaintance living abroad	6.80%	10.19	4.20%	6.94
Income from trade	6.90%	12.05	3.60%	4.01
Salary	23.30%	103.27	14.20%	44.01
Income from private activity	8.70%	16.54	3.60%	7.09
Pension, scholarship., social assistance	48.10%	75.54	25.40%	29.60
Other non-recurrent Income	13.10%	17.45	5.90%	6.12

A woman and disposing funds independently

40% of Kvemo Kartli women engaged in animal husbandry do not have their own monetary income although some of them who have independent income may have a problem with disposing these funds independently. We can say that financial indepdentence is not always dependent on a woman's personal income and in general is affected by gender inequality. In the process of the survey we asked the respondents whether they were able to independently dispose their own income. Half of women who have personal income (which is about one third of the entire sample) states that they are alswys able to freely and independently dispose the income. 7.1% of women state that their personal income is the common income of a family and decisions as to its disposal are made by a decision maker in the family. 22.2% of the respondents indicate that their income is combined with the income of other family members and she disposes it in agreement with others. We asked this very category as to which share a woman can dispose independently. 6.7% of women from this category do not know what share of their personal income they can dispose. 5.4% of women are able to dispose up to 30% of their income. 8.8% is able to dispose from 35% to 60% of their income, while 3% is able to dispose 80-90% of personal income.

We also asked the women what they spend their personal income for (See Chart N 21) (they could give more than one answer to this question). As it has been identified from study results women spent their personal income on family needs, payment of bills, buying household items, sweets, bought clothes for family members.

Chart №20: What do you spend your personal funds for? (N=389)



Conclusion:

Economic income and resources are the determinants that reinforces an individual's position, his/her activity, participation in the decision-making process. Although the counter influence is also frequent. When an individual is powerful and agrees to gender equal model in a family such person's access to resources and incomes is higher. Although we have divided economic indicators into two large groups – subjective assessments and objective criteria under the study– such division has not identified significant difference because often a households provided limited information about objectively existing resources.

Overall, it seems that engagement in animal husbandry improves economic situation of a family; therefore, subjective assessments of economic situation of a family under the given study are more positive than was identified 2 years ago as a result of the study of population in Kvemo Kartli.

Although the respondents also refer to the worsening of economic situation over the past 2 years which has caused women to spend more time on household activities.

Overall, the needs of a household and those of a woman are identical. Since a woman uses her personal income (even if she can only dispose part of this income) again for meeting the needs of a household and its members we can say that a personality of Kvemo Kartli women engaged in animal husbandry is that of a “family woman”, whose focus matches the needs and requirements of the household.

Economic resources (immovable or movable property) is mainly owned by a man. In cases when a woman considers various items or resources as their ownership basis for this is origin of this item (I bought, I inherited), or sharing a spouse’s property.

the deterioration of infrastructure, destruction of a modern village formed during the Socialism period is common to the post-socialism in general. The majority of service facilities created during the Socialism period in Georgia were closed down or changed their direction and were transformed into commercial facilities following the 1990's. These changes had negative impact on the population. Firstly, access of rural residents to various services locally became limited and now, in addition to economic barriers physical barriers have emerged that limit their access to these services. Moreover, the deterioration of infrastructure has negative influence on small farmers and poses threat to their functioning. "Farmers, especially those who are located far from markets and have poor infrastructure lack the future and opportunities (Liberal Academy Tbilisi, 2012, p. 9). In the given chapter we will review the access to various facilities in the three districts of Kvemo Kartli, specifically using the services of the given facilities and the decisions about receiving those services. What does the taking operative and strategic decisions among various activities implies. What are the functions performed by the women engaged in animal husbandry. Moreover, in the given chapter we will review the desirable and actual level of involvement of women in various fields, performing of operative and strategic functions by women.

During the study we asked the respondents about various service facilities in their settlments (See Table №15). In the majority of settlements there are shops (96.8%). There are shops in every settlement of the Dmanisi district although 5-6% of Tetritskaro and Tsalka residents state that there is no shop in their settlement. In 78.9% of settlements there is a secondary school. 90.3% of surveyed respondents in Tsalka state that there is a secondary school in their settlement while one fifth of the surveyed respondents in Dmanisi and Tetritskaro settlements indicate that there is no secondary school in their settlement. There are religious centers in general in 71.9% of settlements. There are religious centers almost everywhere in Tsalka, almost one fifth of Tetritskaro residents state that there is no religious center in their settlement, while this indicator in the Dmanisi district is 45.5%. In general, there is no physician in one third of settlements, of this, most frequently there are physicians in the Tetritskaro district, and more rarely – in the Dmanisi district. There is a primary school in half of the settlements. Most often we see primary schools in Tetritskaro, followed by Tsalka and finally in Dmanisi. There are kindergartens in half of settlements, there are kindergartens in three quarters of Tetritskaro settlements, almost half of Dmanisi district and in one fifth of the Tsalka district settlements. One quarter of women are not aware of the Rural Assistance Program, while half of them state that there is such a program in their settlement. Tetritskaro resident women are especially less informed about the program. There is an outpatient facility in half of settlements, most often those are in Tetritskaro, followed by Dmanisi and finally the Tsalka district. There is no bank and/or microfinance organization in 45% of settlements. Most often those are in Tetritskaro district, and most rarely – in Tsalka. Also, there are cultural centers in almost half of settlements. More frequently cultural centers are seen in Dmanisi and Tetritskaro, and least often – in Tsalka. 44.4% of surveyed respondents indicate about the presence of a veterinary shop. More often they indicate about the presence of a veterinary shop in the Tetritskaro district (56.8%), while this indicator in Tsalka and Dmanisi is about one third. Less than half of surveyed respondents indicate the presence of a bill payment facilities, more than half of Tetritskaro residents, one third or the

respondents residing in Dmanisi, and one fifth of the respondents from Tsalka indicate about the availability of this service. There are bakeries in 40.9% of settlements and are almost equally distributed in every district. 39.3% of surveyed respondents state that there are pharmacies and this is more often in the Tetritskaro district. Just one fifth of surveyed female respondents indicate about the availability of a seamstress and they are available least often in Tsalka. One fifth of respondents have noted the availability of a milk collection point. Most often it was the women residing in Tsalka who indicated about the availability of such service, while this indicator varies between 12-14% in Tetritskaro and Dmanisi. 12% of the respondents are not aware about the Disaster Risks Reduction Municipal Working Group, while just 18.6% of respondents indicate about the presence of this program, and these cases are mainly concentrated in the Dmanisi and Tetritskaro districts. It is mainly men who use mechanic's services, respectively, 11.9% of women are not informed about this issue. And 15.8% indicate about the availability of this specialist. The availability of such specialists is more frequent in Tsalka and Tetritskaro districts. Informal leaders are less common in communities nowadays and just 14.2% have indicated about approaching them for advice. These cases are mainly concentrated in Tsalka and Dmanisi districts and effectively are not present in the Tetritskaro district. 9% of respondents indicated about the presence of bull services and these cases are mainly concentrated in the Tetritskaro district. The outlets for selling animal husbandry related products are even less common in Kvemo Kartli and these cases are mainly concentrated in the Tsalka district. Just 4% of surveyed respondents indicate availability sawmills and these cases are mainly concentrated in the Tetritskaro district. Just 3.4% of the respondents indicate that smith's services are available in their settlement and there is no significant difference among districts. The least common is the availability of artificial fertilization services, and just 2.7% of surveyed women indicate about the presence of such services and these cases are only in the Tetritskaro district.

To assess in general, Kvemo Kartli settlements are experiencing the lack various types of services. Shops are the most common services. Further, general education and religious centers are also more or less available services for the population of this region. Further, the services related to agriculture are less common. The programs implemented Under the Alliance Program either have low coverage in the given settlements or the awareness of residents about their presence is limited. The most widespread from the Alliance programs are veterinary shop and milk collection points. The availability of diverse services is highest in the Tetritskaro district.

Table №15: Are there the following service facilities/specialists available in your settlement? (N=389)

Facilities	Yes	No	Do not know
Shop/store	96.8	3.2	
Secondary school	78.9	21.1	
Religious center (Mosque, church, prayer house, etc.)	71.9	28.1	
Physician	61	37.3	1.7

Facilities	Yes	No	Do not know
Primary school	52.2	47.8	
Kindergarten	51.1	48.9	
Rural assistance program	50.4	23.4	26.3
Outpatient clinic	47.8	51.5	0.8
Bank/microfinance organization	45	53.2	1.8
Cultural house/club	44.5	54.5	1.1
Veterinary shop	44.4	55.3	0.3
Bill payment facility	43.7	55.4	0.9
Bakery	40.9	56.4	2.7
Pharmacy	39.3	60.7	
Seamstress	23.8	73.5	2.8
Milk collection point	22.5	74	3.5
Disaster risks reduction municipal working group	18.6	69.4	12
Mechanic	15.8	72.3	11.9
Informal leader (e.g., an elder)	14.2	78.4	7.4
Bull services	9	87.9	3.1
Animal husbandry related products trading facility	8.1	87.1	4.8
Sawmill	4	89.9	6.1
Smith	3.4	91	5.5
Artificial fertilization services	2.7	94.5	2.8

At the following stage of the study we asked the respondents whether their families used the services of the above-listed facilities and specialsits (Table N A16). Basically (56.6%) all family members use **store/shop** services. Control by family members when a woman uses services at the store solely in attendance of others is the case in one fifth of the families (22%) while in case of 14.4% of families it is only a decision maker woman who uses these services. One third (34%) of the families participated in the study do not need **bakery** services[66]. All family members use bakery services in the case of one third of households (36.4%), while in case of one fifth a woman uses bakery services only in attendance of other family members. Majority of families (80%) do not need **sawmill** services. In case of 12.1% of families other family members receive these services (probably men undertake this function) or in case of 7.9% of cases women receive these services in the presence of other family members (perhaps men). Less than one fifth of families use **seamstress'** services. In one tenth of families it is only a female decision who receives the service, or a woman jointly with other family members, or only other family members. 90.4% of families receive **bank/microfainance** organization services; in case of one third of families the family member who needs this service uses these services. In one fifth of cases a woman receives services in the presence of other family members. In case of 15.6% just a decision maker woman uses these services. 23.1% of families do not need assistance from an **informal leader**. It is mainly head of the family who receives the assistance of informal leader, followed by other family members or a

[66]As has been identified through other questions women often bake bread themselves and that is why one third of them do not need bakery services.

woman jointly with other family members. The indicator of using the services of an informal leader is the least common In Dmanisi, especially among ethnic Azeris. Almost all families use the services of **bill payment facilities**. Mainly family member who needs such service uses these services, there are cases when it is only a head of the household or just a woman who uses the services of bill payment facilities. Half of the families do not need **mechanic**'s services, and mainly another member of a family (mainly a male) or a head of a household receives this service. About 60% of families do not need **smith'**s services. Mainly those family members use the given servie who need these services. 23.2% of families do not need **veterinary shop** services. In one quarter of cases all family members use veterinary shop services, in case of 14.6% of families it is only a woman who uses these services, while in case of 14.8% of families women receive this service in the presence of other family members. 56.2% of families use the services of a **milk collection point**; these services are used by a family member who needs such service (26.2%) or just by a female decision maker member (17.1%). Just 12% of surveyed families indicate about the need for **artificial fertilization services** and in all cases it is only a head of the household who utilize this service. Two thirds of families need **bull services**. It is primarily heads of the household or other family members (probably males) who utilize this service. 86% of families use the services of the **outlets for trading with animal husbandry related goods**, of this, different members of the family (28.8%), women jointly with other family members (20.5%) or a head of the household (19.4%) are direct recipients of services. 90% of families use a **physician'**s services. Mainly all members of the family receive a physician's service, although in one fifth of cases a female decision maker member accompanies family members. 86% of families receive **outpatient clinic** services. Mainly these services are used by those family members who need such service. Although, in one fifth of cases a decision-maker female family member accompanies such persons when they use these services. 16% of families use **kindergarten** services. The usage of the given services is correlated with the family size. One third of families use the **primary school** services. It is large families that use primary school services more often. Almost half of families use **secondary school** services. Up to 40% of families use cultural center/club services. The answers are spread across different categories and often a woman is also involved in these services. Majority of families use **pharmacy** services. Mainly that member of a family uses this service who personally needs a medicine; although, there are cases when a decision maker woman accompanies another family member. In 15.6% cases just a decision maker woman uses pharmacy services. Majority of families **use the services of a religious center**. Mainly all members of families visit religious centers, although in one fifth of families a woman visits a religious center together with another family member. Using the given service is determined by such independent variables as a woman's income, attained level of education and ethnic origin. In case a woman does not have income she more often uses the religious center services together with another family member, or head of the household receives such service. In the families of ethnic Gerogians mainly all members of the family use the services of a religious institution while from ethcni Azeri families it is mainly heads of households who visit religious centers. All families state they do not need the services of **the Disaster Risks Reduction Municipal Working Group**. The given program is one of the Alliance's interventions and the planners of this program should pay attention to why this program is regarded so less important by the population. Bigger share of surveyed respondents are engaged in the **Rural Assistance Program.** From the

families engaged in the program it is mainly heads of households or other family members (probably men) or women jointly with other family members who participate. The given issue is influenced by such variables as a woman's ethnic origin, district of residence and a woman's involvement in the intervention. In case when decision maker women get involved in the Rural Assistance Program they are mainly ethnic Georgians while in case of ethnic Azeris and Armenians mainly heads of households get involved in the program. Although the Rural Assistance Program was not directly related to the interventions carried out by the Alliance a woman's involvement in the intervention is correlated with the participation of a woman and a family in the Rural Assistance Program. Women engaged in the intervention firstly better realize the need for the Rural Assistance Program. Moreover, women involved in the intervention more often get directly involved in the program, as compared to the women not engaged in the intervention.

Answers to the given question once again evidence the existence of gender stereotypes in terms of the roles in the society. There are some activities that are the sphere of women's dominance and women in the majority of cases get involved in them and their involvement is active. These fields are healthcare, trade and education. Bull services and artificial fertilization of cattle bear sexual connotation and respectively this activity falls under a man's sphere of dominance, and women get involved in these activities to a lesser degree. Social activity (Rural Assistance program, informal leader) is a community level activity where the level of a woman's involvement is limited or is mediated by a man.

sed the services of the facilities listed below?

	Seamstress	Bank/microfinance organization	Informal leader (e.g., elder)	Bills payment point	Mechanic	Smith	Veterinary shop	Milk collection point	Artificial fertilization services	Bull services	Outlet trading with the goods related to animal husbandry	Physician	Outpatient clinic	Kindergarten	Primary school	Secondary school	Cultural center/club	Pharmacy	Religious center	Disaster Risks Reduction Municipal Working Group	Rural Assistance Program
	9.8	15.6	2.9	27.1			14.6	17.1		4.8	7.9	11.8	11.1	0.5	0.6	4.4	1.8	15.6	7.7		9.2
9	6.4	20.3	5.4	14.0	2.3		14.8	6.2		3.6	20.5	19.2	14.8	3.2	2.9	3.3	13.6	17.7	20.7		26.9
	5.5	37.7	24.7	35.8	4.7	35.4	26.1	26.2			28.8	53.9	54.9	4.1	4.7	3.3	10.4	54.1	53.5		25.9
1	0.8	10.8	15.3	11.0	25.6	4.7	8.7	3.7		16.6	9.5	4.7	5.3	8.3	26.4	32.1	15.3	5.0	11.2		5.1
		6.0	28.7	10.7	18.4		12.5	2.9	12.0	38.8	19.4								1.5		23.8
1	77.5	9.6	23.1	1.4	49.0	59.9	23.2	43.8	88.0	36.3	14.0	10.5	13.9	83.9	65.4	56.9	59.0	7.6	5.4	100	9.1

Receiving different services can be reviewed in terms of the instrumental performance of the function while making a decision on receiving this service is a strategic function. A woman may be directly involved in getting the services, although if a man has taken a decision on using these services this again is gender disbalance. Given the need for drawing the line between instrumental and strategic functions in the process of research around the above-listed services we asked the respondents about individuals who make decisions with regard to receiving the given services (See Table №17). Several categories can be identified according to the decisions about services:

- The sphere of women's dominance (store, bakery, seamstress, milk collection point, outpatient clinic, kindergarten, primary and a secondary school, cultural affairs center/club), in the decision making and implementation in relation to which women are actively involved.

- the second category comprises activities and fields that are traditionally related to a man's role. Such delineation is sometimes due to the traditional model for labor distribution (sawmill, mechanic, smith), sometimes due to the activities involving a sexual context (artificial fertilization services and bull services). And in relation to the latter category men take on operative as well as strategic function on an exclusive basis.

- The third category is neutral towards gender differentiation and taking decision or using services thereof as a rule is distributed almost among all family members (bank/microfinance organization, bills payment facility, physician, pharmacy, veterinary shop, a facility for trading with animal husbandry related goods, religious center[67]).

- Category four – activities that comprise engagement in the society and social interactions (informal leader, Disaster Risks Reduction Municipal Working Group, Rural Assistance Program). Social and public space is mainly perceived as the sphere of male domination although when a traditional structure of a family changes, when a woman's level of education and employment status enables her to overcome social stereotypes we can see women in the category four performing operative as well as strategic functions.

[67]Religious center can be considered as not differentiated based on gender only for Orthodox and Gregorian Christians, for in case of Muslims taking decision and visits are mainly part of male activity.

decision in your family in relation to using the services listed below?

Sawmill	Seamstress	Bank/microfinance organization	Informal leader (for example, an elder)	Bills payment facility	Mechanic	Smith	Veterinary shop	Milk collection point	Artificial fertilization services	Bull services	Facility for trading with animal husbandry related goods	Physician	Outpatient clinic	Kindergarten	Primary school	Secondary school	Cultural affairs center/club	Pharmacy	Religious center	Disaster risk reduction municipal working group	Rural assistance program
	32.7	19.1	5.6	26.2	3.5		19.1	25.5		16.5	12.7	11.1	11.0	16.3	16.5	15.4	8.2	16.9	7.7		9.7
65.4	11.0	12.8	5.8	14.2	4.6		18.4	11.3		11.6	6.3	14.9	11.8	34.7	11.1	13.6	26.4	14.4	15.0		28.0
34.6	12.6	25.4	39.4	26.6	6.8	10.5	27.7	32.4			31.9	38.8	44.9	20.4	17.2	15.2	19.2	38.7	41.1	56.4	26.2
		14.5	31.9	17.3	51.3		25.3	15.2	100	69.3	26.3	3.8	3.5		9.1	6.8	2.6	2.1	4.5	28.7	27.2
	11.2	1.8	4.2	2.1	6.8	47.5	3.2	7.3		2.6	7.2	0.6		18.7	17.8	13.1	6.8		4.2	14.9	2.0
	32.6	26.4	13.2	13.5	26.9	42.0	6.2	8.3			15.6	30.8	28.8	9.9	28.2	36.0	36.7	27.8	27.4		6.9

Performing operative and strategic functions related to day-to-day activity among family members

At the initial stage of the study we identified thirteen activities. In relation to the given activities we were ascertaining whether the Kvemo Kartli families engaged in animal husbandry perform an activity, specifically who performs it (operative function) and who takes decisions in relation to the implementation of respective activities (strategic function).

From the listed 13 activities families most often perform the following activity – **inviting guests** (87.4%). Of these, in the majority of cases it is a woman who invites guests (71.5%). As for taking decision about this activity it is mainly (54.8%) taken by all family members, rarely – by a head of the household (13.5%) or a woman (14.2%). Ethnic identity influences the individual who performs this activity. Ethnic Georgians and ethnic Armenians more often perform the given activity, while ethnic Azeris and other ethnicity representatives are less often involved in performing operative function, although in terms of strategic function there is no difference based on ethnic identity.

Participation in various rituals is also a widely prevalent activity among the Kvemo Kartli population engaged in animal husbandry, 64.7% of women are directly involved in performing this activity, and mainly all family members take decision about performing this activity, in 14.8% of cases this decision is made by household heads, and in case of 10.8% cases – a female decision-maker. Ethnic Georgian respondents participate in various rituals more often than ethnic Azeri and Armenian respondents.

Buying additional food for cattle is part of day-to-day activity for the majority of families (80.7%). Although direct participation of women is low as compared to other factors, at the operative stage (just one third of women buy additional food), as well at the strategic stage (16.6% of women take decision). The buying of additional food for the cattle is again correlated with ethnic origin of women. Ethnic Armenians and Azeris are more often involved directly in buying food, than ethnic Georgians. Moreover, families subjective assessment of economic status of which is low a woman performs the given activity more often.

Majority of families perform **family budgeting** (80.2%). More than half of women (57.3%) perform this activity. The allocation of family budget by families depends on family income. The higher the family income the more rarely a woman disposes it. In one third of cases all members of family take decisions on the allocation of family budget, in one quarter of cases – head of the household, while in 17.2% of families it is women themselves who take these decisions.

Three quarters of families call in a **veterinarian for livestock** although 29.1% of women perform this activity (call in a veterinarian) themselves. Decision about calling in a veterinarian is taken by a head of a household in 39.1% of families, in case of 17% -- this decision is taken by all family members, and in 14.6% of cases – just by women.

More than half of families buy **household appliances and various items**. In the majority of cases women are perform operative function related to this activity, although decisions are made using a mixed model. Various independent variables do not influence the given activity.

Half of families attend **village meetings.** This is part of community activity where women's operative as well as strategic function is mainly performed by men and heads of households. The higher the economic status of a family the more often a woman is involved in performing the strategic function.

One third of families are involved in the **Rural Assistance Program**. Minimum number of women are engaged in the implementation of the given activity, as well women rarely take decisions around this activity.

Less than one third of families **take cattle to bulls.** As has been mentioned above, women's engagement in the given activity is minimal, while decision about performing this activity is mainly taken by male heads of household. One fifth of families use the services of **milk collection points**. Women perform operative and strategic functions in relation to this activity.

Few number of families **save money**. It is mainly women who save money. Women take decision about his activity more often than men do. 6% of families use the services of **artificial fertilization of cattle**. Women are least involved in this process and decisions about receiving the given services is mainly taken by men.

In 4.8% of surveyed families **family members are involved in various educational or skills development activities (workshops, meetings, trainings) related to agriculture and animal husbandry.** It is mainly women who participate in these activities, although decisions are almost equally taken by heads of households, all members of families or female decision makers.

Table №18: Does the family perform various activities, does a decision maker woman perform the given activity herself and who takes a decision?

Activities	Family performs the activity	Decision maker woman herself	Who takes a decision		
			Head of the household	All family members	Decision maker woman
Inviting guests	87.4	71.5	13.5	54.8	14.2
Participation in various rituals (for example, burial, birthday party, wedding, etc.)	86.3	64.7	14.8	54.7	10.8
Buying additional food for cattle	80.7	31.9	43.2	18.2	16.6
Allocation of family budget	80.2	57.3	23.3	34.3	17.2
Call in a veterinarian for the cattle	72.4	29.1	39.1	17	14.6
Buying household item, equipment	53.3	43.9	11.3	19.1	20.3
Attend a village meeting	51.1	14.7	31.4	11.8	4.7
Participation in the Rural Assistance Program	36.2	13.6	17.7	10.3	4
Taking cattle to a bull	28.9	2.7	21.8	2.2	2.1
Deliver milk to a milk collection point	21.2	17.8	3.2	5.4	12
Save money	18.9	14.2	6.8	3.3	8.2
Artificial fertilization of cattle	6.1	1.1	4	0.7	1
Involving a family member in various educational or skills development activities (workshops, meetings, trainings) on agriculture and animal husbandry matters	4.8	3.1	1.9	1.7	1

Power of women and their determinants

In order to have the more clear image about the women decision making power two indexes were created. First index (conditional called 'index of performance') consists of performance of certain activities by women independently and second index (conditionally called index for decision-making) independent decision making of women for performing certain activities. In each case, when the women were making decision on 5 activities out of 13 activities[68], the index was positive. The study revealed that out of target group 34.5% (134 persons) of women were performing some activities independently, while the 17.8% (69 persons) were making the decision independently. This result indicates that even when women carry out certain activities, it is instrumental and the decision is made by household head or other family members in general. The indexes of performance and decision-making are not related to female income. Thus the intervention, which leads women for increasing the income, cannot work for empowering the women. Although other economic indicator – possession of movable or immovable property – has the positive impact on women's decision making power (pearson's coefficient between the ownership index[69] and the decision-making index is 0.162). The ownership basis for this is origin of this item (I bought, I inherited), or sharing a spouse's property. In both case, either women has the strong economic background (either their family is well-off or she had high income and she individually acquired the property) or obtained the solid position in the family (and she perceives the property of the family as her own), the women is empowered and has the freedom of making decision independently. The ethnic origin of women affect the decision making power of women. 26.7% of representatives of 'other ethnic group' (mainly consisting of ethnic Greeks and Russians) have positive index of decision making, in case of ethnic Georgians this indicator is 20.2%, for ethnic Azeri - 13.9% and for ethnic Armenian women – 13.3%. The index of performance is interrelated with the self-identification of a woman's role in a household. The respondents, who placed themselves in the middle of the circle (the circle was the cognitive image of the household) and imagine themselves as the centre of the family, actually have more freedom for doing certain activities (have positive index of performance).

To sum up, majority of women (82.2%) involved in the husbandry are lacking the decision making power. The main determinants are the ethnic belonging and property possession. To generalize, the cultural norms and economic power[70] are the main determinants. In order to empower women the context related changes should be initiated, which will strengthen the economic position of women in the household and change the stereotypes related to gender roles. Although, ongoing interventions

[68] The activities included the usage of the services in the framework of Alliances KK program as well as the other activities (Buying additional food for livestock, calling a veterinarian for livestock, artificial fertilization of livestock, taking livestock to a bull, delivery of milk to a milk collection point, participating in rural assistance program, engagement of a family member in various educational or skills development activities (workshops, meetings, trainings), different allocation of a household budget, saving money, buying household item, appliances, inviting guests, attending village meeting, participation in various ceremonies (for example, funeral, birthday party, wedding, etc.)

69 The content of ownership index is discussed at p. 8.

70 We mean economic power not in a sense of income, which is used again according to and for the household necessities, but as the possession of movable or immovable assets.

within Alliances KK program do not have as a direct goal to empower women, the prolonged use of the services will influence positively gender practices, develop the certain skills and might serve to women's empowerment in Kvemo Kartli context. The foundation of this kind of forecast is the positive and significant impact of the intervention on the female income.

Gender stereotypes

As has been identified from the analysis of various components of the study men's and women's roles are highly delineated across the Kvemo Kartli region. Moreover, residents of this region have strong stereotypes about what a woman should do and how she should live. In the given study the study gender stereotypes were researched in two directions: on the one hand free activity of a woman in the society and secondly, a woman's role in activities related to different household activity and the decision making process.

In relation to the freedom of a woman in society we offered to the respondents 10 statements they had to assess on a scale of 4, where 4 was – absolutely acceptable and 1 absolutely unacceptable (average indicators of answers to the given question are provided in Table №19).

As can be seen from study results a woman's freedom is acceptable for Kvemo Kartli women engaged in animal husbandry. Assessments are almost always positive. Absolute majority of women finds the following statement acceptable: "there should be more educated women in the society" (2 individuals find this statement unacceptable, and 5 respondents have difficulty with assessing the given statement). The assessment of this statement is influenced by the attained level of education, a woman's employment status and ethnic origin. Further, majority of the respondents regard leading business independently by women to be acceptable (this statement is unacceptable for 13 persons, while 20 people are unable to assess the validity of the statement). The assessment of the given statement is also dependent on ethnic origin of respondents and attained level of education. Early marriage of girls is especially common to the families with Azeri origin. This has also reflected on the assessment of the statement related to this issue. 34 respondents find the changing of the rule of marrying off girls in early eage unacceptable, while 24 respondents are unable to assess the given statement. And among those respondents who find early marriage of girls acceptable 12 are ethnic Azeris, while 10 -- ethnic Armenian respondents. Attained level of education is a significant determinant for the assessment of this statement. Respondents also assess positively granting freedom to women in chosing activity (33 respondents assess this statement as unacceptable, while 17 ones find it hard to answer). The given statement is assessed negatively by elderly respondents, those with low level of education and those who are not ethnic Georgian. The statement – "women to be able to move independently out of house, to another village, town" – is also acceptable for the majority of respondents (55 respondents assess this statement negatively). Negative assessments are prevailing among ethnic non-Georgian respondents who have low level of education. Free mobility of a woman beyond Georgia's borders is assessed more negatively than other statements (133 respondents find this statement unacceptable). In this case assessment of a statement is dependent on such independent variables as age, attained level of education, employment status and ethnic origin. Further, respondents assess more private property ownership by women positively. The indicators that have influence are the same here as well: the respondents who are elderly, have low level of

education, are unemployed and are not ethnic Georgians find the increase of ownership rights for women unacceptable. The assessment of the given statement also depends on whether or not a woman owns property herself. Women who own immovable property are more supportive of this statement. Driving a car by women is assessed more negatively than other statements (106 respondents do not think driving by women is acceptable). Age, attained level of education and ethnic origin influence this variable. Equal distribution of household activities between a woman and a man is assessed positively in general (just 50 respondents find this statement unacceptable). While the given attitude is determined only by the ethnic indicator. The studies undertaken in the Kvemo Kartli region prove that a woman's operation is mostly controlled and negatively assessed in public space. Although the statement – "women and men to take equal part in deciding village matters" is acceptable for the majority of the respondents (55 respondents find it unacceptable for women to get involved in village matters). Notably, the attitude towards the involvement of women in community matters is a general cultural factor and other independent variables do not influence it.

Table №19: How acceptable do you find for a woman to perform the activities listed below (4 absolutely acceptable, 1 absolutely unacceptable) (N=389)

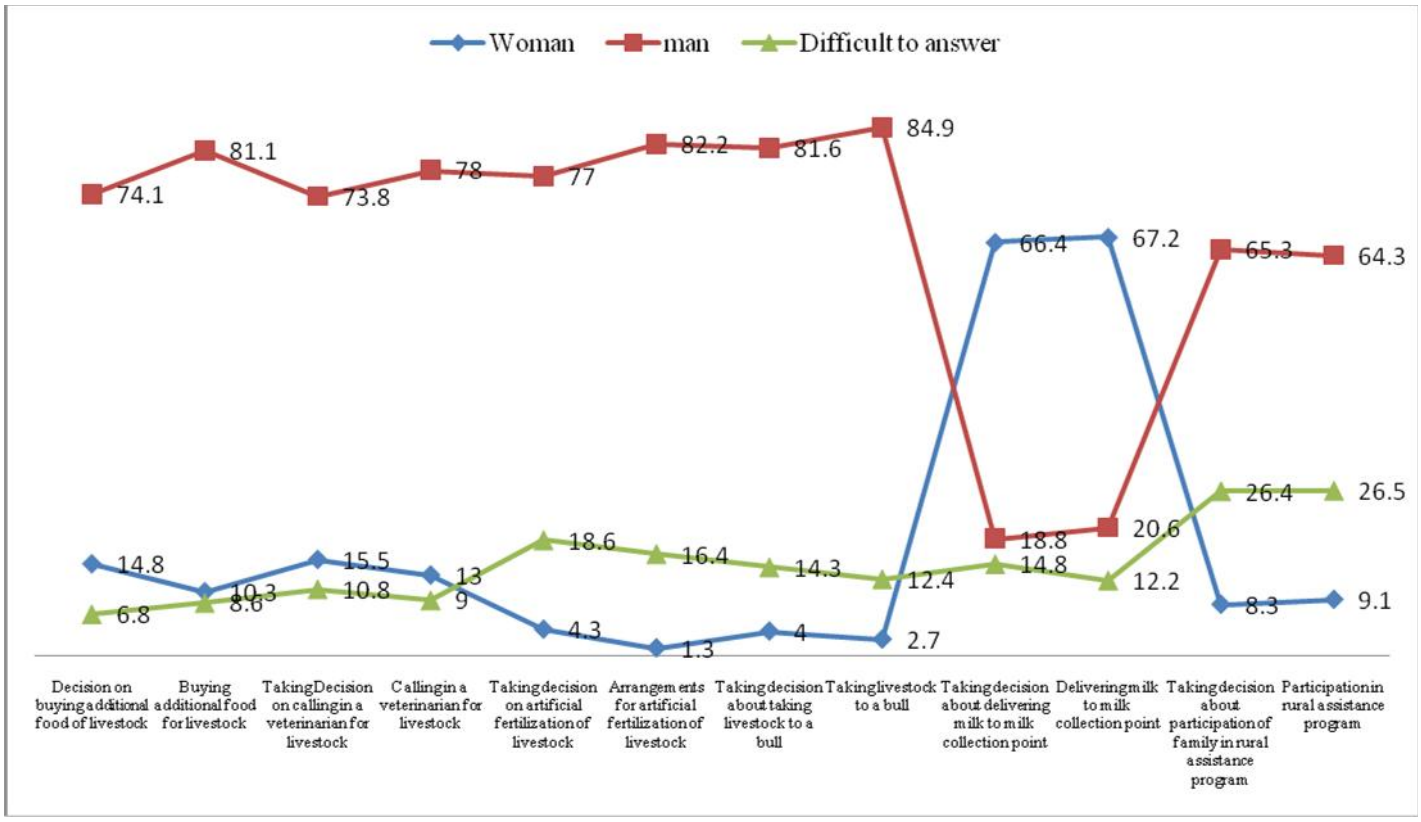
	More educate women in our society	Women to have their own business	Girls not to marry in young age	Women to have more freedom in the selection of activity	Women to be able to move independently outside home, to another village, town	Women to be able to move freely abroad	Women to have more assets in their ownership	More women to start driving	Women and men to distribute household activities equally among themselves	Women and men to take equal part in resolving village matters
Georgian	3.90	3.78	3.61	3.67	3.65	3.13	3.61	3.12	3.50	3.44
Azeri	3.57	3.40	3.41	3.23	3.13	2.17	3.08	2.61	3.08	3.07
Armenian	3.78	3.57	2.94	3.21	2.90	2.59	3.08	2.66	2.94	2.90
Other ethnicity	3.74	3.43	3.82	3.09	2.96	2.69	3.10	3.16	3.69	3.61
All together	3.79	3.64	3.48	3.47	3.39	2.78	3.39	2.93	3.33	3.30

To assess in general, although actually the activities of Kvemo Kartli women engaged in animal husbandry are determined by various social factors at the level of ideals we can say that stereotypes are not very strong and majority of surveyed women assess granting freedom to women positively. While traditionally common stereotypes remain firmly within the value systems of ethnic minorities, elderly women, those with low level of education and unemployed (at the labor market) women.

Another set of the questions about gender stereotypes was designed to find out the role of a woman and a man in performing operative and strategic functions related to household, animal husbandry matters (Chart N 21). Study results show that women regard operational as well as strategic functions to be the sphere of men's dominance. The share of respondents who find it hard to answer

the given question varies from 6-26%. This also includes the people who oppose such delineation of functions between women and men and think that various activities can be performed by the representatives of both sexes, as necessary. The firmness of gender stereotypes is explicitly identified in the activities related to animal husbandry. Activity related to the delivering milk are part of a woman's activities and respectively the role of men in relation to this activity is minimum. Radicalism falls in the assessments related to community activity and the number of respondents who support the involvement of representatives of both sexes in community matters increases.

Chart №21: Should a woman or a man perform the activities listed below (N=389)



Stereotypes of Kvemo Kartli women involved in animal husbandry were also identified by means of assessments of ideal involvement level of women in various household activities. Unlike the previous questions in this case we asked respondents themselves about desirable level of involvement (average indicators of answers to the given question are provided in Table N 20. 5 points is an assessment – would like to be fully involved, while 1 point—do not want to be involved at all).

Study results indicate that a woman's role at the community level is limited and this conditions the limitation of respondents' wishes as well. Women's sphere of dominance is household activities therefore the motivation of women in relation to agricultural activity and children education too, falls. Majority of women are interested in maximum involvement in the allocation of family funds. Motivation to perform this function is in general high among women and other independent variables do not have significant influence on this factor. It is less desirable for women to be

involved in children education and day-to-day activity. Main determinant here is age (Pierson ratio -0.423). As has been mentioned in the previous chapters working functions among women of various generations within the family are distributed and the care over children is the function of their mothers, young ladies. Based on the selection principle (women involved in animal husbandry related activities and main decision maker women) similar category, i.e., young women were relatively less represented in the sample. That is how the reluctance of respondents in relation to upbringing children issues are explained. Although women in Kvemo Kartli are actively involved in agricultural matters women perform this activity due to the need and often this does not match their wish (this trend has been identified in time distribution of respondents as well as in the question addressed above). Other independent variables do not have significant influence on the ideal imagined level of involvement in agricultural activities and involvement in this activity is less desirable for all women. Interaction with realtives and neighbors are the fields where women's desire of active involvement is the highest. The only determinant in relation to these variables is age. With the increase of age women's motivation to get involved in social activity decreases. If we recall the distribution of women's time we can state that this is very middle-aged and elderly women who spend more time on social relations. Women almost do not have the motivation to get involved in community activities and they are so categorical that they do not even express the wish to get information about community matters. The level of education, ethnic origin and employment status influence the motivation of women to get involved in community issues.

The willingness of women to get actively involved in various activities is determined by their social status, in addition to the standard demographic characteristics (ethnic origin, age, level of education). The women who own immovable property and have a paid job demonstrate higher level of personal freedom which, in turn, determines their motivation of active involvement in community activity. Ownership of property is correlated with their motivation to receive information in relation to the urgent issues of the community (Pierson ratio 0.195). A woman's social status at the labor market is a more powerful determinant (the correlation between the participation in community matters and employment status is higher – Pierson ration 0.254. The correlation between the motivation to get information about matters urgent for the community and employment status is 0.255 (Pierson ratio)).

To assess in general Kvemo Kartli women engaged in animal husbandry have strong stereotypes with regard to a woman's involvement in various fields. These stereotypes have especially powerful effect in the determining their personal motivations and are reduced when assessing women's situation in general. Similar stereotypes are overcome in case of women who have resources – solid social status.

Table №20: How much would you like to be involved in relation to each issue (5 – would like to be fully involved and 1 – do not like to be involved at all) (N=389)

	Allocation on of family funds	Children's education and day-to-day activity	Agricultural activity	Interaction with relative	Interaction with neighbors	Participation in village/community matters	Receive information about urgent matters of a village/community
Georgian	4.57	3.64	3.93	4.71	4.61	2.42	2.66
Azeri	4.24	3.73	4.03	4.47	4.39	1.38	1.48
Armenian	4.27	3.25	3.74	4.70	4.60	1.83	2.14
Other ethnicities	4.18	2.63	4.04	4.61	4.61	1.62	1.62
All of the ethnicities together	4.43	3.58	3.94	4.63	4.55	2.07	2.28

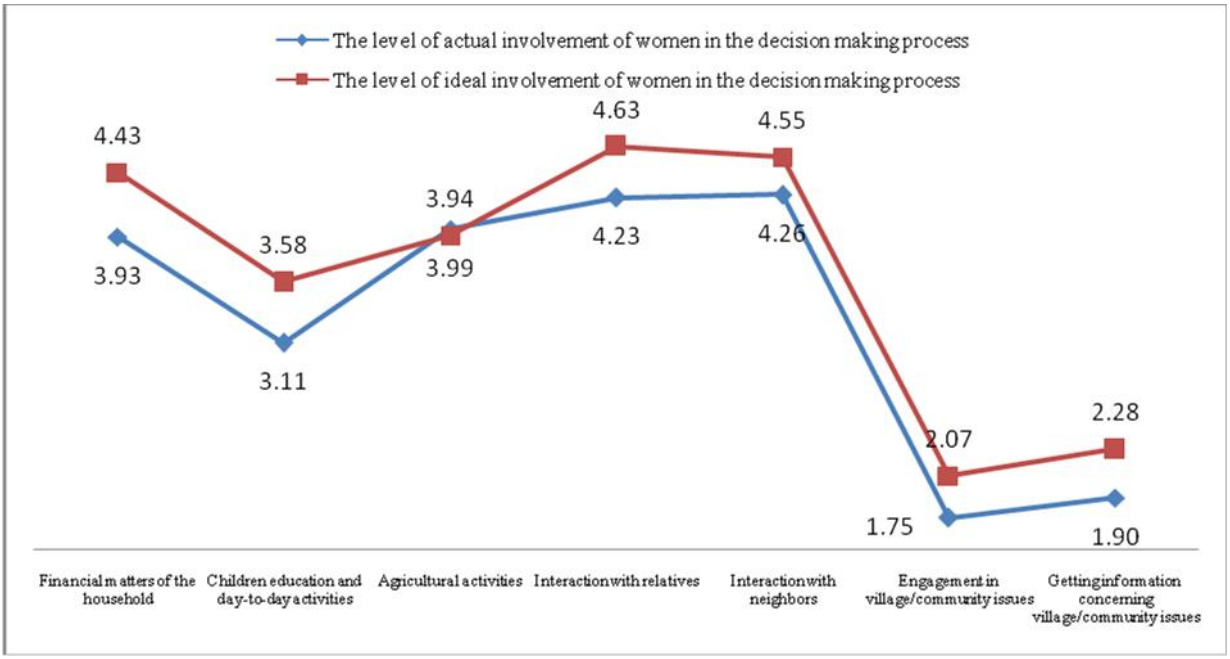
Women's involvmenet in various fields and existing barriers

After the identification of a woman's personal motivation of involvement in various fields we also inquired into their actual level of involvement. For the analysis we used a measure of central trends – arithmetic mean for ideal and actual involvement level fo women was measured on a scale of 5. Chart 22 depicts relation between women's ideal and actual involvement indicators (5 means full involvement and 1 means no involvement at all). As the study results show the levels of ideal and actual involvement are close in almost all fields. This indicates to the scarcity and weakness of barriers for women's involvement in various fields. I.e., the fact that women are not represented in any field in the first place is explained by their lack of motivation. When bringing up this statement we have to consider the results of the analysis of a previous question. A woman's ideals are socially constructed and are significantly determined by her demographic characteristics and social status. Respectively, if in relation to performing activity in different fields lack of motivation of women is main determinant for her actual involvement, lack of motivation too, is a social and cultural phenomenon and is determined by the norms existing in the society.

Let us review the matter of ideal and actual involvement of women in each field. The level of women's actual level of involvement in the **allocation of family funds** falls behind ideal involvement level by 0.5 points (i.e., 93 women wish to be more involved in the allocation of funds). Large part of these women (41%) are unable to list a barrier that hampers them from involvement in this field; others list the following indicators as barriers: lack of economic resources – 32.1%, control of women's activities by male family members – 16.4%, religious dogmas -- 13.9%[71], distribution of labor within the family and a woman's subordinate position – 8.5%, cultural specificities – 6.4% (detailed information about barriers to women's involvement in various fields is provided in Table N 21).

[71]90% of the respondents who list religious dogmas as barriers are ethnic Azeris.

Chart №22: The level of ideal and actual involvement of women in the decision making process aroung every issue (5 full involvement, 1 no involvement at all) (N=389)



The wishes of women in relation to **children's education and day-to-day activity** are relatively more realized (negative relation was identified in 35 cases). Almost half of the respondents who lack involvement in children's activity cannot list a barrier, while other respondents have listed the lack of time and economic resources, language barrier (which probably they have during the communication with secondary schools) and the lack of need for implementing this function (because it is mothers of children who perform this function).

Ideal and actual indicators of the involvement of women **in agricultural activity** is almost the same. Just 6 cases have been identified when a woman wishes to be more involved than she is in actual and mainly lists the distribution of work within the family and a woman's subordinate position as a barrier. Further, majority of women do not have lack of **communication with relatives** (negative relation was identified only in case 6 respondents), while the presence of such limitations are mainly due to the lack of time and economic resources.

89 respondents are unable to realize the wish of **relations with neighbors**. In this case too, main determinant is the lack of time. Surveyed women have extremely low motivation for the **involvement in community matters.** Negative relation between actual and desirable levels of involvement has been identified in 67 cases. One third of these respondents are unable to indicate to the barriers for her involvement in community activity. One quarter lists the lack of time as a reason, while 17.3% complain about the lack of information.

Respondents' motivation for **receiving information about urgent matters related to village/community** is relatively high. 71 surveyed respondents are unable to realize the wish of receiving information about community. 38% of respondents do not know what prevents them from

receiving such information. While the remaining respondents list the following reasons: lack of time 25.9%, lack of willingness – 23.5%, lack of information – 19.3%.

Table №21: What factors limit your participation in relation to each activity?

	Allocation of family funds (N=93)	Children's education and day-to-day activity (N=35)	Agricultural activities (N=6)	Communication with relatives (N=6)	Communication with neighbors (N=89)	participation in village/ community matters (N=67)	Receive information about urgent matters of village/community (N=71)
Religious dogmas	13.9	3.4	1.1	3.3	1.5	3.4	3
Cultural specificities	6.4	3.0	0.5	0.4	1	2.1	3
Control of women's activities by male family members	16.4	1.8	3.7	1.4			
Language barrier	0.4	12.5	1.6	2.7	0.5		
Lack of economic resources	32.1	16.3	10.7	22	8.8	0.6	1
Distribution of labor within the family and a woman's subordinate position	8.5	5.0	20.2	2.3	4	1.9	1.2
Lack of information	1.7	9.3	4.5			17.3	19.3
Lack of willingness	1.7	1	6.7	5.7	5.5	25.7	23.5
Lack of time	3.4	10.3	5.8	59.3	63.9	26.9	25.9
Mother in law being in charge	0.8			0.5			
There is no need	1.1	16.3	0.5	1	1	1.8	1.6
Is the responsibility of a sister in law			1.3			0.6	0.5
Due to health condition			4.2	2.2	2.3	1.4	1.2
Hard to answer	41.0	44.9	52.4	25.7	28.2	35.7	38.6

Conclusion:

The study results show that services are less accessible for the Kvermo Kartli families involved in animal husbandry and they mainly use the services necessary for livelihood. The level of involvement of families in the programs carried out under the Alliance is low and often this is related to the lack of awareness of women about the services.

Main objective of the given Chapter was to identify the level of women's involvement in social, family and agricultural activities. The existing stereotype about a woman's status "woman in a family" is still active and the majority of women are not active members at the social arena. Within the family too, the distribution of various activities is performed in accordance with gender stereotypes and men have a leading role. The division of women's functions into operative and strategic functions in relation to various activities has not demonstrated significant difference. When

a woman performs various activities often she is also a decision maker in relation to such activity. While a woman's operative as well as strategic functions in the "fields of male dominance" are minimized. Despite the fact that gender stereotypes are current for the target group mainly they form their own activities and motivations according to these stereotypes and demonstrate more liberal attitudes in relation to the society in general. Lower level of involvement of women in various activities is mainly determined by their low motivation and are less affected by other demographic and social indicators. Although, on the other hand, study results show that motivations are the product of cultural and social factors and respectively they influence a woman's passive position is (i.e., in the form of lack of motivation). Gender stereotypes are especially powerful among ethnic Azeris, elderly and unemployed respondents. To the main question of the study – are women's rights and freedoms determined by a woman's economic status – it is hard to provide an explicit answer. No direct relation has been identified between a woman's income and her activity. Although, a woman's employment status and ownership of assets by a woman appeared to be the determinant, which overall form a woman's social status and endows her with higher degree of freedom.

Chapter VII: Section on the Impact of the Intervention Program on Female Income and Family Income and Their Relationships

One of the aims of the survey is the impact evaluation of KK programs on targeted group. The design of impact evaluation is after-only design[72]. The effectiveness of the program is revealed by the number of users of the services, impact of intervention on economic indicators and empowerment of women.

In the research we measured the impact of following KK programs: vet pharmacy, milk collection center, artificial fertilization services, services with improved bulls, outlet trading with the goods related to animal husbandry and municipal working group on disaster prevention (On table №17 is presented the frequency of program usage for the whole sample). In order to measure the impact of intervention the frequency of separate service usage is low. Thus we created the intervention index. The index divided the target group on intervention and no intervention groups. The intervention group includes the families which used at least one service out of the six services, while the group of no intervention includes the families using none of the services (132 cases in intervention group and 256 cases in no intervention group). It means 34.1% of families engaged in livestock husbandry used the service in the framework of Alliances KK program.

In order to investigate an impact of Alliances KK program on women in program target area across several characteristics, we conducted statistical tests across intervention and no intervention groups. In addition, we examined differences across these groups by age and ethnicity, and investigated correlations among female and family incomes, education, and number of cows each family own. Multivariate regression analyses added additional insight to how female income is related to family income and other variables. One observation was excluded from the previously used sample, as it was not clear to which group this observation belonged to. Thus in this section the analysis is based on 388 observations (132 in intervention group and 256 in no intervention group).

Female Income Analysis

According to statistical tests across intervention groups, female income is 57% higher in intervention group with the mean income of 160.95 Lari than in no intervention group with the mean of 102.58 Lari (see Table 1). This difference is statistically significant (p value< 0.007, two-tailed t-test). Based on the particular design of the study, this result points to the positive effect of the Alliances KK program on income of women. The similar effect is detected in family income data. Families in intervention group had 43% higher income with an average of 401.27 Lari, than in no intervention group with 280.07 Lari (see Table 22, p value<0.007, two-tailed t-test).

We detected highly significant positive correlation between family and female incomes in both intervention and no intervention groups (see Table 23). This correlation is higher in no intervention

[72] The major drawbacks of this design is that it does not measure change that can be attributed to the intervention as such, since) it has neither a baseline nor a control group to compare results with. However, it provides the current picture in relation to the outcome indicators.

group and is significantly different (Pearson correlation coefficients: intervention = 0.49, no intervention = 0.64, chi-squared two-tailed test: p value<0.04). It is hard to interpret this difference in correlations, but one of the explanations can be that the intervention program is reducing the dependence of the female income on family income.

We did not find consistently strong correlations between female or family incomes and education level and number of cows a family owns, in either condition. This is a puzzling result that number of cows does not effect the incomes consistently, and could point towards high heterogeneity of the sample. In other words, families differ so much in their characteristics, that simple linear correlation tests do no show any consistent relationship. This can possibly be solved by multivariate regression analysis.

Table №22. Summary Statistics of Female Income and Family Income

	Female Income		Family Income	
Description	Intervention	No Intervention	Intervention	No Intervention
Mean	160.95	102.58	401.27	280.07
Median	100.00	50.00	252.00	200.00
Standard Deviation	221.76	154.82	465.96	288.43
Minimum	0.00	0.00	0.00	0.00
Maximum	1450.00	1000.00	3020.00	2700.00
3rd quartile	223.50	125.00	500.00	374.25
Observations	132	256	132	256

Table №23. Correlations

Intervention Group				
Description	Female Income	Family Income	Education	Number of Cows
Female Income	1.00			
Family Income	**0.49**	1.00		
Education	-0.02	-0.12	1.00	
Number of Cows	-0.01	0.03	-0.04	1.00

No Intervention Group				
Description	Female Income	Family Income	Education	Number of Cows
Female Income	1.00			
Family Income	**0.64**	1.00		
Education	-0.07	-0.05	1.00	
Number of Cows	0.06	0.08	0.11	1.00

Female and Family Incomes by Age and Ethnic Groups

It is interesting to examine the effectiveness of the intervention program in each age and ethnic group in order to understand which group representatives participate in the program and how differently they are impacted. To increase the sample sizes for age groups, we combined groups 1 and 2 together, 3 and 4 together, and 5 and 6 together, which gave us three age groups: 18-34, 35-54 and 55 and up.

Table 3 shows that female income increases with age within each condition. When we compare female incomes of each group across intervention groups, we find that only 35-54 age group shows statistically significant rise in income in intervention group, with the average of 403.09 Lari in intervention group and 277.56 Lari in no intervention group (p value < 0.036, two tailed t-test). Other two age groups do not show consistent rise in female incomes across intervention conditions. It can be argued that other groups were not suited to effectively utilize the benefits of intervention.

Table №24. Female and Family Incomes by Age and Ethnicity

Age, Education, and Family Size Across Treatments

	Age		*Education*		*Family Size*	
Description	*Intevention*	*No Intervention*	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*
Mean	3.79	3.92	3.75	3.90	4.50	4.56
Standard Deviation	1.35	1.32	1.83	1.94	1.90	1.97
Observations	132	256	132	256	132	256

Female Income by Age Group Across Treatments

	18-34		*35-54*		*55+*	
Description	*Intevention*	*No Intervention*	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*
Mean	145.46	84.58	163.09	95.53	168.94	121.10
Standard Deviation	211.48	142.02	236.46	158.37	205.60	154.25
Observations	28	36	68	134	36	86

Female Income by Ethnic Group Across Treatments

	Georgians		*Azeris*		*Armenians*	
Description	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*
Mean	159.93	115.04	172.69	89.74	156.76	86.77
Standard Deviation	243.98	170.44	220.34	150.72	160.67	117.75
Observations	73	125	32	69	25	52

Family Income by Age Group Across Treatments

	18-34		*35-54*		*55+*	
Description	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*
Mean	358.39	248.47	403.09	277.56	431.17	297.22
Standard Deviation	430.44	237.35	466.32	303.56	501.06	285.42
Observations	28	36	68	134	36	86

Family Income by Ethnic Group Across Treatments

	Georgians		*Azeris*		*Armenians*	
Description	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*
Mean	395.10	305.22	389.09	258.03	457.16	233.33
Standard Deviation	474.93	324.30	314.36	277.70	608.90	196.04
Observations	73	125	32	69	25	52

Education by Ethnic Group Across Treatments

	Georgians		*Azeris*		*Armenians*	
Description	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*	*Intervention*	*No Intervention*
Mean	4.23	4.51	2.78	2.83	3.60	3.90
Standard Deviation	1.98	2.19	1.10	0.86	1.71	1.90
Observations	73	125	32	69	25	52

Now lets turn our attention to how different ethnic groups of females benefited from the intervention. Here the result is no uniform. Georgian female group does not show the consistent difference in across intervention groups. Although the average Georgian female income is 159.93 Lari in intervention group as opposed to 115.04 Lari in no intervention group, standard deviations are very high in both groups and therefore we can not say that the incomes are different. In Azeri and Armenian groups though, we see consistently higher female incomes in intervention group, than in no intervention group (Azeri group: p value<0.06; Armenian group: p value<0.06, two tailed t-

test). Thus we can argue that ethnic Azeri and Armenian minorities have hugely benefited from the intervention program, while Georgians did not. This result should be taken with a grain of salt, as other tests within each intervention group show that there is no statistical difference in female incomes across ethnic group. In other words, Georgian, Azeri, and Armenian females had similar incomes within intervention group and within no intervention group. Thus, when we examine narrower slices of the data, some of the results get mudded, and we should be aware of this variation across different sample tests.

Do we see the same patterns in the family income data within ethnic groups? Yes, we see roughly similar pattern in family income data. Azeri and Armenian ethnic groups show rise in family income in intervention group, while Georgian group does not. Within intervention group, Georgians, Azeris and Armenians have similar family incomes, but in no intervention group Armenians have lower family income than Georgians (p value < 0.0725, two tailed t-test). Thus, we again see the bigger positive impact of the intervention program on ethnic minority groups, this time on their family incomes.

Education, Ethnicity, Age and Family Size

Education levels across intervention conditions are same by each ethnic group and as a whole as well. But when we focus on ethnic groups within each treatment, education levels are not homogenous. Georgians and Armenians have similar levels of education but higher than Azeris in intervention condition, while in no intervention condition Georgians have higher level of education than Azeris and Armenians both and Armenians have higher level than Azeris. These variations in results also support the previous claim that educational differences are not consistently related to family or female incomes in this sample. Age, family size and marital status across intervention groups are similar according to the tests, and this is beneficial for the study in general and for the understanding of comparative impacts of the intervention program.

Multivariate Regression Analysis

Above tests only provide relations between any two factors, while reality is much more complex and several different factors maybe at work at the same time across intervention conditions, as we have different subjects across intervention groups. We utilize multivariate regressions to add more quantitative understanding to the research questions.

We focus on female income determinants in two different regressions. First regression excludes marital status variable, as we should not expect that it will have a linear effect on female income. We created new independent variable called “family income minus female income” and included in the regression, as female income is part of the family income and this way we can reduce misspecification.

As Table 4 shows, we find similar results in these two regressions in some respects to previously discussed results. We find that family income minus female income, education, family size, age group, number of cows, and marital status does not explain variation in female income consistently.

Armenians as a group, and regions of Dmanisi and Tetritskaro have lower female income than otherwise. Most importantly, we see that the intervention program has highly significant marginal effect on female income with the effect in size of 58 Lari on average female income.

Table №25. Female Income Regressions

	Regression 1				Regression 2			
Dependent Variable is Female Income		*Robust*				*Robust*		
	Coefficient	*St. Error*	*p value*		*Coefficient*	*St. Error*	*p value*	
Family Income minus Female Income	0.030	0.053	0.575		0.029	0.053	0.581	
Education	-4.956	4.162	0.235		-4.878	4.174	0.243	
Dummy (Age: 35-54)	-23.676	26.819	0.378		-23.055	26.989	0.394	
Dummy (Age: 55+)	27.468	20.773	0.187		26.512	21.049	0.209	
Dummy (Azeris)	15.689	25.158	0.533		15.521	25.098	0.537	
Dummy (Armenians)	-63.163	32.521	0.053	*	-62.547	32.750	0.057	*
Dummy (Dmanisi)	-88.197	34.690	0.011	**	-88.245	34.707	0.011	**
Dummy (Tetritskaro)	-56.045	33.533	0.095	*	-56.302	33.480	0.093	**
Family size	0.323	5.531	0.953		0.360	5.540	0.948	
Number of cows	1.044	2.456	0.671		1.095	2.461	0.657	
Dummy (intervention)	58.374	22.518	0.010	***	57.967	22.378	0.010	***
Marital					3.662	11.934	0.759	
Constant	162.070	50.581	0.001	***	150.693	65.392	0.022	**
Observations	388				388			
Adjusted R Squared	0.057				0.057			

Conclusions

We conducted statistical tests across intervention and no intervention groups to document the impact of the intervention program on female and family incomes. We also examined differences across these conditions by age and ethnicity, and investigated correlations among female and family incomes, education, and number of cows each family own. Multivariate regression analyses added additional insight to how female income is related to family income and other variables.

Statistical test results show that average female income is about 58 Lari higher in the intervention condition. It is also true for family incomes, since female income is part of family income. There is no strong relationship between female income and family income excluding female income portion, education level, family size, age group, number of cows, and marital status in the full sample. Armenians as a group, and regions of Dmanisi and Tetritskaro have lower female income than otherwise. Across the intervention conditions we find that only 35-54 age group shows statistically significant rise in income in intervention group, and Azeri and Armenian ethnic groups benefit in female and family incomes with the intervention but not Georgians. In terms of age, marital status, and family size of respondents, there is similarity across the intervention conditions, which is in general is a desired feature for such a study. Several suggestions can me made for the design of the future studies on the same topic, to improve the effectiveness of the intervention programs and also to improve the measurement of these effects. Two surveys can be conducted on the subjects, before the intervention start and after. Also, equal samples sizes would be desirable for each intervention condition.

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Annexes

Annex №1:

Table №A1: Frequency distribution of statistical data of respondents' age

Respondents' age	Statistical indicators
Average age	49.24
Median	49
Standard deviation	14.19
Minimum	20
Maximum	83

Table №A2: Frequency distribution of respondents' age

	Frequency	Percent
18-24 years	9	2.4
25-34 years	51	13.0
35-44 years	89	23.0
45-54 years	112	28.9
55-64 years	64	16.4
65 years and above	63	16.3
Overall	389	100

Table No A3: Frequency distribution, Respondents' ethnic identity and origin

	Number of cases	Percent
Georgian	213	54.9
Azeri	115	29.5
Armenian	45	11.7
Other	15	3.9

Table №A4: Family size statistical indicators:

Respondent's age	Statistical indicators
Average size	4.56
Median	5.00
Standard deviation	1.95
Minimum	1
Maximum	14

Table №A5: Frequency distribution, Family size:

Family size	Frequency	Percent
1	12	3.1
2	56	14.5
3	53	13.5
4	64	16.4
5	89	23.0
6	60	15.5
7	29	7.4
8	18	4.7
9	3	0.7
10	2	0.6
11	1	0.3
14	1	0.3

Annex № 2: Cognitive map of a village

Annex №3:

Table №A6: Summed up indicators: Average indicators (minutes) of time actually spent by women on day-to-day activities (minutes) and time they would like to spend

Day-to-day activity	Generalized activities	Actual time (minutes)	Desirable time (minutes)
Sleep	Biological demands	484.16	603.34
Eating			
Care about oneself and hygiene			
Time spent at work	Employments	613.78	553.31
Transportation			
Trade			
Attending to cattle in the household	Farming activity	387.69	343.31
Production and sale of dairy products			
Attend to orchard and garden			
Attend to poultry			
Household activity (washing, cleaning)	Household activity	319.07	295.19
Cooking			
Hauling water/gather firewood			
Buying household goods/food			
Attend to children (hygiene, eating and healthcare)	Care about children	286.78	412.91
Attend to the education of children			
Taking children to various educational and/or other activities (music, sports)			
Relations with neighbors/relatives	Leisure activity	423.03	601.4
Speaking over the phone			
Using computer			
Watching TV			
Rest			
Total		2514.51	2809.46

Table №A7: Do you have special skill breakdown by districts, age, marital status and employment (N=389)

		Do you have any special skill?		
		Yes	No	Do not know
District	Tsalka	44.4	41.7	13.9
	Dmanisi	29.3	37.1	33.5
	Tetritskaro	40.9	24.2	34.2
Age	18-24 years	22.2	22.2	55.6
	25-34 years	35.3	33.3	31.4
	35-44 years	31.1	36.7	31.1
	45-54 years	38.4	34.8	26.8
	55-64 years	48.4	26.6	25.0
	65 and above	34.9	31.7	33.3
Marital status:	Single	63.6	27.3	9.1
	Married (living separately)	22.2	50.0	27.8
	Married (living together)	37.9	33.2	28.5
	Widow	29.6	29.6	40.7
	Separated/divorced	37.5	12.5	50.0
Employment status:	Housewife	35.4	31.4	32.8
	Pensioner/Pers. With disability	25.6	34.9	39.5
	Unemployed	50.0	44.4	5.6
	Student	100.0		
	Employed in a state organization	48.7	38.5	12.8
	Employed at a private organization	14.3	57.1	28.6
	Self-employed in farming activity	33.3	33.3	33.3
	Self-employed in non-farming activity	100.0		

Table №A8: Comparison of domestic animals and poultry owned by a household and a woman (N=389)

Number and category	0 Family	0 Woman	1-4 Family	1-4 Woman	5-9 Family	5-9 Woman	10+ Family	10+ Woman
Milker cow	2.7	2.4	88	27	7.3	0.2	2	0.8
Cow	46.9	23.4	45.9	6.6	5.9	0.3		
Bull	89.8	27.9	9.7	2.4				
Milker buffalo	99.2	0	0.8	0				
Buffalo	99.3	0	0.7	0				

Number and category	0 Family	0 Woman	1-4 Family	1-4 Woman	5-9 Family	5-9 Woman	10+ Family	10+ Woman
Draft animals	88.6	28.3	11.4	2				
Young livestock	59.4	19.5	35.3	9.5	4.6	1	0.7	0.4
Goat, sheep	79	26.5	3.1	1	9.7	1.7	8.1	1.1
Swine	71.9	23.3	26	6.2	1.1	0.6	1.1	0.2
Poultry	20.8	10.5	14.1	3.6	27.8	8.8	37.2	7.3
Bee-hive	90.8	27.9	5.8	1.9	3.4	2.7	0.4	0.4

Chart №A1: Size of land plot owned by a household that a family cultivates (N=389)