



USAID | **KENYA**
FROM THE AMERICAN PEOPLE

A GENDER ASSESSMENT OF SUSTAINABLE CONSERVATION-ORIENTED ENTERPRISES (SCOE)

FINAL REPORT

**GREATER ACCESS TO TRADE EXPANSION (GATE) PROJECT
UNDER THE WOMEN IN DEVELOPMENT IQC**

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EXECUTIVE SUMMARY

The gender assessment of sustainable conservation-oriented enterprises was developed under the United States Agency for International Development (USAID) Kenya Mission program in natural resource management, Strategic Objective (SO5), “Improved Environmental and Natural Resource Management in Targeted, Biodiverse Areas.” This report presents the findings of the gender assessment team during its travel in Kenya from September 11–October 2, 2007, primarily to sites around Nairobi and the Laikipia and Samburu districts to the north and northeast. The report also builds on a desktop review of activities in other parts of the country. The team investigated both gender constraints and gender integration opportunities in enterprises that rely on natural products and services. The assignment is part of the Greater Access to Trade Expansion (GATE) project funded by USAID’s office of Women in Development (WID) in the Economic Growth, Agriculture, and Trade (EGAT) Pillar Bureau in Washington, D.C., implemented by Development and Training Services, Inc. (dTS).

Enterprises based on natural products and services are termed in this report “sustainable conservation-oriented enterprises” (SCOEs) to emphasize the dual goals of conservation and economic viability. The types of enterprises are organized into four categories: cultivation-based, ecotourism-based (wildlife- and landscape-based), natural product-based, and culture-based. Activities of these enterprises have resulted in numerous benefits, such as increased levels of income for the individuals involved, both men and women, and for their communities. The activities have also provided opportunities for training in business development; capacity building for natural resource management institutions; and technical training in animal husbandry, game tracking, handicrafts, and conservation.

However, both men and women face significant challenges in engaging these enterprises; the challenges, some of which vary according to the type of enterprise, include a lack of access to credit, land, markets, and information. Some gender constraints are particularly difficult because of the enterprises’ reliance on natural products and services that might only be found at long distances from women’s homes or on collectively-owned or community property. In these cases, women especially are hampered by a lack of mobility and secure tenure to land and other property, which then makes access to credit more difficult. Time poverty also inhibits their ability to pursue enterprise opportunities. In some pastoral communities, women do not appear to have equal rights to membership, participation, and decision making in the group ranches that are the foundation of many ecotourism enterprises. Cultural beliefs combined with discriminatory hiring practices impede women’s participation in outdoor work, such as game monitoring or hospitality employment positions.

In developing new SCOEs activities and managing current ones, USAID can modify its management procedures as well as its work with partners in the field to build more gender-equitable activities.

At the project level, it is recommended that USAID take the following actions:

- Build into new activity design a requirement to collect baseline data on men's and women's levels and sources of income and other assets. Monitoring plans should track changes to the income and other asset levels to measure the activities' impact on financial benefits.
- Build into new activity design efforts to determine the appropriateness of establishing men's, women's, and/or mixed-sex community group enterprises. Meetings should be held in communities, with both men and women, to discuss and design the formation of any new groups to prevent backlash and/or the perception of favored status.
- Build the capacity of partners to integrate gender into market and value chain assessments to understand how men and women are employed in different activities; identify gender-related bottlenecks that can lower efficiency, impede upgrading, and reduce technology; and understand gender inequalities related to the distribution of power along the chain.
- Support existing and closing programs to report on gender issues they have encountered in their work, and encourage them to provide documentation on how these issues were successfully (or unsuccessfully) addressed so that other projects can learn from their experiences. Such information could help to address USAID's two key questions of the Automated Directives System related to gender integration.
- Within each SCOE type:

Illustrative activities for projects to consider that offer opportunities for women and men in **cultivation-based enterprises** include

- involving women in cultivation of over-exploited plant species, essential oils, and seeds/pods;
- introducing new animal initiatives (small animals or insects—e.g., sericulture, apiculture, butterflies, ducks, and turkeys);
- supporting environmental protection (e.g., plants to curb erosion or to revegetate degraded areas);
- forming women's groups to organize labor pools; and,
- obtaining micro- and larger credit loans.

Illustrative activities for projects to consider that offer opportunities for women and men in **ecotourism-based enterprises** include

- engaging men in developing strategies to improve women's participation in group resource management;
- increasing women's wage employment in lodges and conservancies and as tour guides; and,
- supporting environmental protection (e.g., plants to curb erosion or to revegetate degraded areas).

Illustrative activities for projects to consider that offer opportunities for women and men in **natural product-based enterprises** include

- monitoring the extraction of natural products that have market potential (e.g., mushrooms, honey, butterflies, medicinal plants, plants with essential oils, fronds for baskets, and map making); and
- adding value through processing of these products.

Illustrative activities for projects to consider that offer opportunities for women and men in **culture-based enterprises** include

- supporting the greater vertical integration of women's handicraft production to permit higher markup and retention of profits;
- linking enterprises to tour operators;
- improving market outlets; and,
- promoting men's involvement in handicraft production.

Within SO5, it is recommended that USAID take the following actions:

- Initiate, as part of its own portfolio review, reporting out on gender issues that have emerged from its current programs, asking CTOs to address progress, opportunities, or obstacles related to gender and to identify the gender issues that might be critical in achieving the activity results. This will encourage activity managers in the field to report on this topic.
- Confirm or refine findings from this assessment report with USAID and partners by holding a workshop to discuss the report and establish next steps for integrating gender into new SCOE-related activities.

In working with other donors and partners, it is recommended that USAID take the following actions:

- Work with key "strategic partners" to develop "gender-equitable principles" to include in each partnership arrangement. Suggested principles could include
 - establishing a minimum percentage of jobs that will be fulfilled (1) by the community and (2) by women of the community (tracking of these jobs should be disaggregated by sex);
 - identifying employment opportunities for women in under-represented areas, such as tour guides;
 - ensuring that women are permitted to become registered members of group ranches, as permitted by Kenyan law;
 - developing strategies to improve women's participation in the governing bodies of group ranches;
 - supporting group ranch efforts to update their membership lists regularly; and,
 - ensuring that both men and women participate in the negotiation of the partnership agreement.
- Identify discriminatory laws that inhibit gender equity in SCOEs (e.g., related to property rights or group membership), and establish priorities for advocacy by membership groups.

ACRONYMS

ADHC	African Heritage Design Company
ADS	Automated Directive System
AWF	African Wildlife Foundation
CAP	Country Action Plan
CBO	Community-Based Organization
CC Africa	Conservation Corporation Africa
CEF	Community Environmental Facility
dTS	Development and Training Services, Inc.
EGAT	Economic Growth, Agriculture, and Trade
FORREMS	Forest and Range Rehabilitation and Environmental Management
GATE	Greater Access to Trade Expansion
GEF	Global Environmental Facility
GOWE	Growth-Oriented Women Enterprise program
ICRAF	International Center for Research on Agro-Forestry
IFC	International Finance Corporation
ILO	International Labor Organization
IUCN	World Conservation Union
KBS	Kenya Bureau of Standards
KAWG	Kenya Aloe Working Group
KCMP	Kenya Coastal Management Project
KCSSP	Kenya Civil Society Strengthening Program
KEFRI	Kenya Forestry Research Institute
K-REP	(Originally) Kenya Rural Enterprise Program, now K-REP Bank
KShs	Kenya Shillings
KWS	Kenya Wildlife Service
LASN	Laikipia Aloe and Succulent Nursery
LWF	Laikipia Wildlife Forum
NBE	Nature-Based Enterprise
NGO	Nongovernmental Organization
NMK	National Museums of Kenya
NRM	Natural Resource Management
NRT	Northern Rangelands Trust
NTFP	Non-Timber Forest Product
SCOE	Sustainable Conservation-Oriented Enterprise
SGP	Small Grants Program
SO	Strategic Objective
TDP	Trade Development Program
UNDP	United Nations Development Program
USAID	United States Agency for International Development
WID	Women in Development
WOCAN	Women Organizing for Change in Agriculture and Natural Resource Management

INTRODUCTION

As this report is written in March 2008, calm appears to be returning to Kenya. For several months, however, much of the nation was engulfed by post-election violence that killed an estimated 1,000 and displaced nearly 300,000 people. The sustainable conservation-oriented enterprises (SCOEs) that are described and analyzed in this report are highly dependent on a strong economy, functioning domestic and international markets, and a viable tourism sector. Yet all of these systems have suffered as a result of the post-election instability in the few months between the assessment team's initial visit to Kenya in September 2007 and the completion of the report. This report is written, then, with an eye towards improving the programs that will emerge in a future reconstruction period, so that they can reduce gender inequalities in these enterprises while at the same time addressing the persistent rural poverty that underlies many situations of political unrest.

The gender assessment of SCOEs was developed under the United States Agency for International Development (USAID) Kenya Mission program in natural resource management, Strategic Objective (SO5), "Improved Environmental and Natural Resource Management in Targeted, Biodiverse Areas." This report presents the findings of the gender assessment team during its travel in Kenya from September 11–October 2, 2007, primarily to sites around Nairobi and the Laikipia and Samburu districts to the north and northeast. It also builds on a desktop review of activities in other parts of the country. The team investigated both gender constraints and gender integration opportunities in enterprises that rely on natural products and services.

In this report, these enterprises are termed SCOEs to emphasize the dual goals of conservation and economic viability. The types of enterprises are organized into four categories: cultivation-based, ecotourism-based (wildlife- and landscape-based), natural product-based, and culture-based. Activities of these enterprises have resulted in numerous benefits, such as increased levels of income for the individuals involved, both men and women, and for their communities. The activities have also provided opportunities for training in business development; capacity building for natural resource management institutions; and technical training in animal husbandry, game tracking, handicrafts, and conservation.

However, both men and women experience challenges in starting and maintaining SCOEs (similar to those seen in other types of enterprises), including a lack of access to credit, land, markets, and information. Some gender constraints are particularly difficult because of the enterprises' reliance on natural products and services that might only be found at long distances from women's homes or on collectively-owned or community property. In these cases, women especially are hampered by a lack of mobility and secure tenure to land and other property, which then makes access to credit more difficult. Time poverty also inhibits their ability to pursue enterprise opportunities. In some pastoral communities, women do not appear to have equal rights to membership, participation, and decision making in some of the group ranches* that

* "A group ranch is a livestock production system or enterprise where a group of people jointly own freehold title to land, maintain agreed stocking levels, and herd their livestock collectively which they own individually (Ministry of

are the underlying operating units of many ecotourism enterprises. Cultural beliefs combined with discriminatory hiring practices may impede women's participation in outdoor work, such as game monitoring or hospitality employment positions. The benefits and challenges are discussed in greater detail in the report.

This assignment is part of the Greater Access to Trade Expansion (GATE) project funded by USAID's office of Women in Development (WID) in the Economic Growth, Agriculture, and Trade (EGAT) Pillar Bureau in Washington, D.C., implemented by Development and Training Services, Inc. (dTS). It is a five-year project, now in its fourth year, currently managing activities in Albania, Bangladesh, the Dominican Republic, Kenya, Nigeria, Peru, and South Africa. GATE activities enhance existing USAID trade and economic growth activities by helping Missions to address gender considerations in their programming and implementation efforts. Building on a gender assessment, GATE works with a Mission to design a Country Action Plan (CAP). Using GATE resources from the WID office, the project assists the Mission to develop innovative and pragmatic economic growth and gender policies and programs that expand areas of opportunity and reduce adverse effects for poor women and men.

After an assessment visit to Kenya in October 2006, the GATE project developed an initial CAP and identified several tasks for the 18 months following April 2007. The first task was to hold a three-day training workshop in September 2007 on integrating gender into USAID/Kenya's programs for agriculture, business, and the environment.*

Immediately following the workshop, dTS conducted its second task—a gender assessment of nature-based enterprises (NBEs) for the SO5 team. The aim was to describe the range of business activities that constitute what USAID has categorized as NBEs and identify gender-based inequalities affecting women and men within those enterprises. The assessment is one of several coordinated efforts by USAID to improve the involvement of poor women and men and address gender inequalities in enterprises that rely on natural resources and are intended to have an impact on conservation efforts.

The GATE project team—Deborah Rubin (Cultural Practice LLC), Cristina Manfre (dTS), and Smita Malpani (dTS)—traveled to several USAID-funded project sites and also met with other donors, retailers, and nongovernmental organizations (NGOs) and community-based organizations (CBOs) to learn about gender aspects of conservation activities related to natural products and services. This report summarizes the findings from their field visits and document-based research. It highlights gender-based constraints and opportunities across a range of enterprises and provides recommendations for concrete ways of overcoming constraints and building on opportunities in existing projects or in the design of new ones.

Agriculture, 1968). It is noteworthy that selection of members to a particular group ranch was based on kinship and traditional land rights." See <http://www.fao.org/Wairdocs/ILRI/x5485E/x5485e0t.htm>.

* A report on the training workshop is available on the USAID website at http://www.usaid.gov/our_work/cross-cutting_programs/wid/eg/gate_training_kenya.html.

METHODOLOGY

The gender assessment used a qualitative methodology that draws on literature reviews and interviews with key stakeholders. The work began with the understanding that gender, distinct from sex, refers to the way that each society defines appropriate roles and responsibilities for men and women. Ideas about gender are relational, sometimes oppositional, so the beliefs about men and women are best understood when considered together. In contrast, sex is a universally recognized physical set of characteristics that does not change from one culture to another and can be recognized as independent and distinct from each other. This report, therefore, does not look only at the situation of women but seeks to understand the relationships between women and men and to establish how cultural patterns and institutional structures influence patterns of gender equality and inequality over time. Analysis leads to suggestions for points at which interventions are most likely to lead to behavioral and institutional changes.

Prior to arriving in Kenya, the team reviewed documents related to SO5 activities and more general literature on conservation and development programs. It also reviewed background material on gender relations in Kenya and both academic and project-related literature on gender in economic growth and natural resource management. In the fall of 2007, the team visited USAID project sites around Nairobi and to the north around Nanyuki to interview project staff and participants. The team also visited several donor and NGO offices that have implemented similar types of SCOE-related activities. The team was accompanied by Beatrice Wamalwa, USAID/Kenya Development Assistance Assistant, to sites in and around Nanyuki; and it benefited significantly from discussions with her on the interview findings and data collected. The schedule of visits and short descriptions of the involved organizations and projects are listed in Annexes 1 and 3, respectively. The team also received assistance from the USAID/Kenya Mission, which provided a vehicle and a driver.

To guide and systematize the collection of information from a wide range of sources, several questionnaires were developed to use in meetings with project staff, project participants, retailers, tour or lodge operators, and other interviewees. Basic contact and background information about the organization or group was collected in all cases. After the first few interviews, a shorter set of about six to eight questions formed the core of the each interview. In addition, the team followed up on particular topics of interest as they emerged in each interview. The core questions addressed in each interview and discussed in this report included the following:

- What is your understanding of the term “nature-based enterprise”?
- What are some examples of the benefits to women and men associated with this project?
- What are some examples of challenges and opportunities that women and men have experienced in this project?

* A second field trip planned first for November 2007 and then for January 2008 was cancelled due to the post-election violence and uncertainty of conditions in rural areas in Western and Central Kenya.

- What changes in gender relations have taken place as a result of the project?
- What mechanisms are being considered for ensuring sustainable operations after the end of the project?
- What kind of partnership arrangements are represented in your project?

At the end of each interview, the team also asked if the respondents had any questions for the team. The team followed the practice of “snowball” interviewing—to use each interview as an opportunity to link to other groups—and asked for suggestions of other people or organizations with which the team could meet. Table 1 provides an overview of the types and number of organizations represented in the interview set.

Table 1: Overview of Groups Interviewed in Kenya

Type	Number of Interviews
International donor organizations and programs	4
Kenya national government and parastatal organizations	3
Conservation-oriented NGOs	14
Business development and financial service organizations	3
Privately owned businesses	
• Retail products	4
• Services	2
Total	28

GENDER ISSUES IN KENYA*

The post-election violence in Kenya at the end of 2007 and beginning of 2008 dramatically and tragically spotlighted the continued vulnerability of the nation’s women despite the legislative reforms and political and economic advances that had occurred over the previous decade. The chaos and violence that claimed more than 1,000 Kenyan lives also forced an estimated 300,000 people to flee their homes—most of them women and children. According to news reports, numerous women and children refugees also suffered assaults, including rape, while on the road or in camps for displaced persons.

Although many reports framed the violence in terms of ethnic conflict, other analysts pointed to the key role of widespread poverty and emerging economic disparities—not simply among ethnic groups but also within them. Some of these disparities relate to

* This section draws on several reports, including Charlie Sever with Susie Jolly, “Gender Equality and Women’s Rights in Kenya: An Overview,” Brighton, UK: Institute of Development Studies, BRIDGE (2003); Sylvie Morel Seytoux, “Review of Gender Issues in the USAID/Kenya Integrated Strategic Plan (ISP) 2001–2005,” Washington, DC: WIDTECH (2000); and Nadia Steinzor, “Women’s Property and Inheritance Rights: Improving Lives in a Changing Time,” Washington, DC: WIDTECH (2003), available at http://pdf.usaid.gov/pdf_docs/PNADA958.pdf.

gender. Women’s relatively greater marginalization from political power—from the community level to Parliament—even if improved from the past, continues to restrict women’s ability to affect the legislative agenda and bring an end to discriminatory laws and practices, whether related to marriage, inheritance, or the workplace.

Both men and women are experiencing crises of different sorts. Women face huge financial and physical vulnerabilities. The attacks on women are also, at least in part, an expression of the struggle against poverty and uncertainty facing young men. A Kenyan legislator, Njoki Ndungu, seeking to criminalize the act of rape in marriage—albeit without success thus far—has spoken about a crisis of masculinity among Kenya men, especially among youth, who are trying to fashion appropriate roles for themselves in an economy where women have an increasingly important role as breadwinners.¹ Several men interviewed for this assessment also expressed concern about this issue.

Kenya has made many strides toward establishing the institutional framework for attention to gender inequalities. The Government of Kenya became a signatory to the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) in 1984. As described on its United Nations-supported website, accession to CEDAW makes a state “legally bound” to put provisions into practice and to report on its progress every four years.

The Convention provides the basis for realizing equality between women and men through ensuring women's equal access to and equal opportunities in political and public life—including the right to vote and to stand for election—as well as education, health, and employment. States parties* agree to take all appropriate measures, including legislation and temporary special measures, so that women can enjoy all their human rights and fundamental freedoms.²

The gender architecture in Kenya includes both centralized and decentralized government components, as well as civil society efforts. The national constitution includes a prohibition against discrimination based on sex (amended 1997), but the simultaneous recognition of national and customary legal structures makes it difficult to enforce, as exceptions can be raised on the basis of cultural or customary practice. The Women’s Bureau—located in the Ministry of Gender, Sports Culture, and Social Services—is responsible for formulating, implementing, and evaluating national policies on gender and women; coordinating government initiatives for women; collecting data and conducting research; and supporting NGO efforts for women as well as women’s civil society organizations. Structurally, each government ministry is supposed to have a gender focal point, which is responsible for integrating gender into the policies and programs of that ministry.

From the year 2000, recognition of women’s roles in Kenyan economic and political life appears to have increased. During Mwai Kibaki’s first term (2002–2007), additional positive steps were taken to initiate legislative reform and policy changes, including the convening of a National Constitutional Conference. Not all of the legislation has been passed, and there are some obstacles (such as the criminalization of rape within marriage), but open discussion of even sensitive cultural issues in public has increased, raising the visibility of gender issues across the country, with spirited involvement of key

* “State parties” refers to the countries.

women's groups. Some of the drafted or revised legislation includes the Kenya National Gender and Development Policy, the Equality Act Bill, the Family Protection Act, and the Gender Commission Bill.

Overall, Kenya supports many aspects of gender equality (structurally and legislatively), but difficulties remain in operationalizing and monitoring practices on the ground, and significant inequalities persist. For example, women constitute about half of the Kenyan population (50.1 percent) and of the registered voters (51.1 percent in the 2002 election), but constitute only a small proportion of representatives in the National Assembly (8 percent in 2002). Although several women candidates in the 2007 elections were subjected to harassment and violence, record numbers (15) were elected as Members of Parliament; and for the first time, a woman is contesting for the position of Speaker.*

Women are also strong contributors to the formal and informal Kenyan economy, including self-employment on household farms and ranches. About half of Kenya's adult women (ages 15–49) are economically active, with a decreasing proportion working in agriculture and an increasing proportion working in the service sector. World Bank statistics show that from 1980 to 2004, the proportion of women in the overall labor force decreased from 46 to 44 percent, as the total population in the labor force more than doubled from 7 to 15 million in 2004. According to UN figures from 2006, the percentage of women in the economically active labor force (including both paid and unpaid labor) remains at 44 percent. The USAID-supported DHS population survey reported in 2003 that 58 percent of women (ages 15–49) were working the previous year; men reported a 72 percent employment rate. According to the World Bank, within the economically active population, from 1980 to 2000, the percentage of men and women engaged in the agricultural labor force declined from 23 to 20 percent and 25 to 26 percent, respectively. However, employment in the service sectors rose during this period from 53 to 57 percent for men and 65 percent to 75 percent for women.³

Despite economic success for some, both women and men in Kenya face difficulties in achieving economic security. More than half of the population lives below the poverty line. While recognizing that many Kenyan men are poor, there are legal, institutional, and cultural constraints that have a disproportionate, negative impact on women and are reflected in some key statistics. Women are estimated to own less than 10 percent of titled land (one report estimates the figure is 1 percent of agricultural land).⁴ Women also tend to be over-concentrated in informal employment and in lower-paying professions, including within the export processing zones (EPZs). Although the overall women's literacy rate is rising, it is still lower than men's (79 percent versus 90 percent in 2003).

The Kenyan National Gender and Development Policy explicitly notes the importance of women's roles related to the environment:

The Government recognises that environmental degradation is a major cause of poverty. In this regard, it is also noted that women play a major role in the management of natural

* See the Gender and Governance Programme of Kenya for information on women's representation in Parliament. Available at <http://www.gendergovernancekenya.org/index.php>.

resources such as water, soil, food, and forests. Their dominant roles within the household and in agriculture make them the daily managers of the living environment. Because of their roles and experiences, women have profound knowledge of the local environment including the food crops, livestock, plants, and ecological processes around them. The success of ongoing and any new efforts to halt the alarming rate of environmental degradation and destruction demands the deliberate awareness creation to bring about fundamental changes in attitudes and practices. This is because proper management of resources is intimately related to socio-cultural attitudes and practices. Consequently, it is important to recognise women's contribution to environmental management and their potential usefulness as a major force for sustainable development. This is important since women are normally the first victims of environmental degradation.⁵

GENDER INEQUALITIES IN ACCESS TO ASSETS

Numerous studies in different parts of the world demonstrate the importance of having access to assets. Households that have assets are better able to weather periods of crisis because they can use the assets to generate income—for example, by selling land, cattle, or buildings or by hiring out vehicles or their land.⁶ In particular, strengthening women's access to and control of assets has been demonstrated to have positive impacts on several indicators of well-being, such as household food security, children's nutrition, and children's education.⁷

Research on assets has largely focused on **tangible assets**, particularly land; water and trees; buildings and vehicles; roads and other infrastructure, including communications infrastructure; and financial capital, including savings, credit, income, inheritance, or remittances. Some research has already been conducted to document gender gaps in access to these assets; less is known about appropriate mechanisms to reduce those gaps.

Intangible assets include human, political, and social capital. Human capital includes labor but also education, knowledge (including indigenous knowledge), and health. Political capital is voice and representation in the governing structures of one's household, community, locality, and nation. Social capital is represented by the connections individuals and households have as members in various organizations; and it has been shown to offer protection from extreme economic shocks.⁸ Additional research is needed to understand the pathways at work in specific locations and under different systems of marriage, property rights, and production that would most effectively enhance women's control of productive resources.

In Kenya, although the constitution states that both men and women have equal rights to property, women still own only a fraction of titled land. They are often denied the right to inherit property or to keep property obtained during marriage after a divorce. National policies can be circumvented, as found by one study that stated, "The Kenyan Registered Land Act of 1963 provides land title to individuals, [but] women are often not registered as landowners because traditionally only men are viewed as heads of households. As a result, family members can evict women with impunity." Although Kenya passed the Law of Succession Act (LSA) in 1981 to unify inheritance laws throughout the country, "in 1990 an amendment was added to exempt Muslims and

allow them to follow the Koran.”⁹ This discriminates against girls, who inherit half what boys do; and a widow’s rights to the estate of her deceased spouse are terminated upon remarriage. In practice, then, customary law overrides the formal legal structures; and women’s access to assets, particularly land and livestock—which is often mediated through their relationships with other men—is not secure.

This inability to control resources makes it difficult for many women to secure the basic components of daily life—including adequate shelter, food, and work. Securing opportunities for education, healthcare, and paid employment are even more difficult. The process of titling and registration has put women at a disadvantage; and the lack of formal title to land or other property, such as buildings and vehicles, makes it difficult to obtain credit and loans, perpetuating a cycle of poverty. In some pastoral areas, the assessment team found that women are not always given equal membership privileges in group ranches. Obstacles include inadequate laws and systems of enforcement, women’s lack of awareness of existing laws and legal options, and informal attitudes and practices that are discriminatory and maintain inequalities.

To gain broader support for advancing women’s rights to property, advocates have found that “[G]ender concerns are most effectively addressed when they are linked to broader discussions on national development,” and that “[C]hange must begin at the local level and effort should be made to reach isolated communities.”¹⁰ The truth of these two principles was demonstrated during the field visits made as part of this assessment. Project participants, both men and women, in USAID and other donor-sponsored efforts based on natural products and services agreed that greater participation of women in income-generating activities enhanced their contribution to the educational and medical costs of the children and family. They also agreed, however, that these activities should not interfere with women’s other household responsibilities. Investments that decrease the time and energy burden of domestic work—such as wells and piped water systems, improved stoves, solar cookers and other solar powered-appliances, and appropriate agricultural technologies—would allow some women to take advantage of opportunities to shift from generating income for consumables (food and medicine and transport) to accumulating real assets, such as land, livestock, vehicles, and other property that offer higher and more secure income for the future.

Improving women’s ability to purchase, inherit, and control assets is particularly crucial to buttress women’s economic options when faced with being HIV positive or being affected by an HIV-positive spouse or family member. Women are more vulnerable to HIV than men; and the practice of polygyny creates two or more widows for each married man who dies in a polygynous marriage, with the widows’ share of the assets to be distributed between them, often unequally. In the 2005 DHS survey, 8.7 percent of women (ages 15–49) reported testing positive for HIV, compared with 4.6 percent of men. The national average is thought to be 5 percent (2005)—down from 15 percent in the mid-1990s.

UNDERSTANDING ENTERPRISES BASED ON NATURAL PRODUCTS AND SERVICES

TYPES AND CHARACTERISTICS

Kenya's agriculture, timber, and mining industries depend heavily on the country's natural resources. Tourism is another key industry that depends on abundant wildlife and unspoiled landscapes and water bodies. To support the sustainable use of Kenya's natural resources in existing businesses and in new enterprise development, USAID/Kenya's SO5 has encouraged and supported businesses that draw on a range of natural resource products and services to raise rural incomes, create jobs, and contribute to conservation efforts. Communities have also been engaged in natural resource management as a way to encourage more sustainable management practices. Over the past few years, programs have included initiatives for community-based wildlife management, forestry, and environmental and coastal zone management.

This gender assessment was conducted to ensure that activities focused on engaging communities to improve natural resource management (NRM) included both men and women in not only the NRM activities but also in the community organizations that determine the parameters of community involvement and the scope and distribution of benefits from project partnerships.

Prior to the first assessment trip to Kenya, the team reviewed existing documentation on the USAID/Kenya SO5 program, including reports of the Forest and Range Rehabilitation and Environmental Management (FORREMS) project, the Kenya Coastal Management Project (KCMP), and the Kenya Civil Society Strengthening Program (KCSSP); a technical assessment of the International Small Group and Tree Planting Program program; and other reports (see the bibliography).

The literature review revealed that the term "nature-based enterprise" in our scope of work had not been formally defined. It is not used at all, in that form, in the USAID/Kenya SO5 final strategy document or the SO5 Performance Monitoring Plan, both of which refer to "nature-focused" businesses and "wildlife" and "tourist" enterprises or businesses. Another document, the final report for the FORREMS activity in the Arabuko-Sokoke Forest, uses "nature-based enterprise" frequently but never provides a definition—only examples of specific enterprises, which, as will be discussed below, cover a wide range of characteristics. The KCSSP study on the NRM business sector also uses "nature-based enterprise" but does not define it—although the study report mentions some defining characteristics and lists examples of typical ventures.

The mid-term review of the Kenya forestry and coastal management programs provides several key defining characteristics of a "sustainable nature-based enterprise," including that it

- contributes to biodiversity conservation;
- improves the livelihoods of poor communities (especially those who live near biodiversity resources and/or use them);

- can be sustained by given date without outside subsidies; and
- is replicable.¹¹

The gender assessment team needed a clearer statement of the definition of a nature-based enterprise in order to proceed with the assessment. To understand the partners' views on nature-based enterprises, the team asked at each interview, "What is your understanding of the term "nature-based enterprise?" See Annex 2 for a full list of example NBEs or nature-based activities given during the interviews.

The list reflects "community activities that tap into the natural environment," as one interviewee described an NBE. But not all of these examples were universally accepted. For example, several respondents debated whether it was appropriate to consider the cultivation of originally wild products as an NBE. Some argued that if the cultivation of wild or indigenous species—such as aloe, honey, and mushrooms—reduced pressure to harvest from the wild, the cultivation enterprise was also an NBE. Others argued that taking the production of the "natural" product into a formal stage, such as planting tree seedlings in nurseries, moved the enterprise into agriculture. In only one interview was agriculture included in the list—justified by its reliance on land and water (natural resources).

The team questioned the respondents about the defining characteristics of their examples. In response, several respondents distinguished an "NBE" from a "conservation enterprise" or "conservation-oriented enterprise." One respondent explicitly stated:

I don't like the term "nature-based enterprise" and prefer "conservation enterprise." By definition, [c]onservation enterprises must have a conservation impact. You could have an NBE without a conservation impact, but then we would not support it.

This **link between an enterprise and its role in conservation** was a critical defining criterion in most interviews. Several respondents agreed that an NBE did not necessarily imply a sustainable or conservation-oriented enterprise. The wild harvesting of indigenous products was clearly categorized as an NBE. However, the over-extraction of natural products harvested in the wild to earn income (e.g., aloe, mushrooms, palm fronds, timber) was used multiple times to point out that as the enterprise grows, the ecosystem on which it depends can become degraded or endangered. The emphasis on "natural" in "NBE" seemed to work against an orientation toward biodiversity conservation, as many respondents focused on the "naturalness" of the product or service rather than its value in promoting biodiversity. For instance, the collection of hay was offered as an example of an NBE, even though, as currently conducted, it is not related in any way to preserving other wild grasses.

Other examples further clarified the importance of habitat preservation to sustain the natural product extraction. In one example, expansion of the sales of a basket that used a single type of palm frond resulted in the over-harvesting of the trees that supplied the necessary leaves—endangering the trees' health. Another example was the unsustainable extraction of poles and trees from a forest area to produce furniture. As noted above, aloe, honey, and mushroom harvesting were also cited as responsible for eco-system destruction when done on a large scale.

Discussions on ecotourism had a slightly different focus, as this industry does not extract natural resources to create a product. The part of the enterprise that depends on nature (e.g., game drives) can exist without a conservation component, but only in the short run; wildlife tourism can be unsustainable if the community does not manage its lands in a sustainable manner and the wildlife moves elsewhere. Over the long term, the wildlife will move farther and farther away, and the unsustainable use of their former grazing lands end up “killing the goose that lays the golden egg.”

This situation has already begun to affect some of the national parks and reserves. Most of Kenya’s wildlife migrates seasonally across lands far outside the boundaries of the parks and reserves, which for the most part, are not and cannot be fenced. Encroaching development, which blocks wildlife migration, surrounds the reserves and destroys wildlife habitats, threatening their viability. In these situations, according to some respondents, an enterprise that encourages communities to maintain open space for the wildlife through tourism, handicrafts, and other activities such as cultural education and home-stays is still essentially a “nature-based enterprise” because it substitutes for other income, such as from livestock herding, and allows the habitat to be available for tourism and wildlife. As one respondent explained, “You have to offset loss of access to assets [such as grazing areas] with new income from enterprises.”

In nearly every discussion on NBEs, what was most important to people was the link between an enterprise’s reliance on nature and its link to conservation and, in a few cases, the protection of biodiversity.

A second critical criterion was **the scale of the enterprise**. For several respondents, the term “NBE” limited the enterprise to a small-scale operation—whether at the household or community level. They expressed concern about the ability to scale up such enterprises, especially those dependent on the harvesting of natural products for sale, with or without additional processing, without compromising the ecosystem.

Many of the possible NBE activities that respondents mentioned do not necessarily contribute to biodiversity conservation, improve the livelihoods of poor communities, or are both replicable and sustainable; the defining characteristics used in the FORREMS mid-term review.

Another approach to characterizing efforts to address both livelihood improvement and forest conservation is offered in a stimulating article by Kusters and others.¹² These authors, after reviewing 55 studies of business efforts based on the extraction of non-timber forest products (NTFPs), characterized the studies* according to the role NTFPs play in the household economy (as a percentage), as well as the type of production system:

- **subsistence group:** wild extraction of the product contributes less than 50 percent of household income;
- **integrated group:** cultivation of the product contributes less than 50 percent of household income;

* See Belcher, Brian, Manuel Ruiz Pérez, and Ramadhani Achdiawan. “Global patterns and trends in the use and management of commercial NTFPs: Implications for livelihoods and conservation. *World Development* 33(9) 2005: 1435–1452.

- **specialized extraction group:** wild extraction contributes more than 50 percent of household income; and,
- **specialized cultivation group:** cultivation contributes to more than 50 percent of household income.

In general, the authors found that the returns to households tended to be higher than those to communities and that equity actually decreased in some communities that had greater trade integration. Not surprisingly, the impact on the species being harvested was generally more positive when it was cultivated compared to when it was extracted from the wild. In conclusion, agro-forestry systems seemed to provide the best compromise between income generation and environmental impacts.

See Table 2 for a summary of the respondents' diverse examples of NBEs and the defining criteria. The types of enterprises are organized into four large categories, as described below. This division is based on the interaction between "nature" and the enterprise, the type of income generation, and the contribution to conservation.

- **Cultivation-based enterprises**

Seeds, insect larvae or young animals are harvested from wild sources (aloe, butterfly pupae, honey) but cultivated to maturity through a direct interaction with the owners of the enterprise and human labor in a controlled process.

- **Ecotourism-based enterprises**

Although environmental changes occur due to lodge and road construction, the fundamental character of the environment is conserved through careful resource management to reduce human-wildlife conflict on the lands on which the enterprise depends. Communities generally earn income from ecotourism-based enterprises through payments of land rent, bed-night fees, conservation fees, employment, and/or related activities.

- **Wildlife-based enterprises**—the enterprise is based on the tourist's ability to view the wildlife (e.g., on game tours); but the enterprise owners (of the tour company, the lodge, etc.) do not directly control the wildlife's migration or actions, and the wildlife is unchanged by the enterprise.
- **Landscape-based enterprises**—the enterprise is based on the tourist's ability to view the landscape and/or to interact with it through activities such as rock-climbing, rafting, biking, and hiking. The enterprise owners (of the tour company, the lodge, etc.) do not change the landscape.

- **Natural product-based enterprises**

Natural resources are harvested from the environment directly through the labor of the enterprise owner—often by several people or groups at the same time. Over-extraction can degrade the environment.

- **Culture-based enterprises**

Cultural knowledge is the basis for the enterprise—bead work and other handicrafts, home-stays, ethnic dancing and singing, and ethnic food sales. The enterprise is not directly linked to nature (or it would be listed above), but the enterprise substitutes for the loss of income resulting from other conservation efforts (e.g., reduction in grazing of livestock or loss of grazing areas).

Based on the interview findings, the assessment team decided that the term “nature-based enterprise” is not sufficiently associated with a conservation goal supported by USAID partners and project participants. The term “**sustainable conservation-oriented enterprise**” (SCOE) was created to emphasize both domains of the program goal: sustainable conservation and income generation.

Table 2: Sustainable Conservation-Oriented Enterprises (SCOEs)

	Cultivation-based		Ecotourism-based		Natural product-based	Culture-based
	Plant	Animal	Wildlife-based	Landscape-based		
Examples Drawn from Visits and Literature Review	<ul style="list-style-type: none"> • Agro-forestry • Aloe • Grasses and hay • Palm fronds and reeds • Indigenous fruits and nuts • Plants with medicinal or cosmetic oils or other properties 	<ul style="list-style-type: none"> • Apiculture • Sericulture • Other insect farming • Exotic bird raising • Fish farming • Livestock (including poultry) 	<ul style="list-style-type: none"> • Wildlife viewing in national parks and reserves • Wildlife viewing on private ranches and conservancies • Bird-watching (in range of sites) • Hunting/fishing • Nature walks • State, community, and private lodges 	<ul style="list-style-type: none"> • Adventure tours (e.g., hiking, biking, white water rafting, mountain climbing, camping) • Recreation activities (e.g., walking, camping, boating, picnicking, snorkeling, scuba diving, pedal boating, surfing, water skiing) • Scenic tours (e.g., forests, lakes, ocean, waterfalls, kopjes, mangrove swamps, wetlands) • Star gazing • State, community, and private lodges • Historic travel 	<p>Wild harvesting of:</p> <ul style="list-style-type: none"> • Aloe seed • Aloe sap • Animals/birds • Butterflies and larvae • Clay or sand • Fish (ornamental) • Fish (food) • Fruits • Grasses and reeds • Gums and Resins • Honey • Medicinal plants • Nuts • Timber and wood <p>Organized extraction of:</p> <ul style="list-style-type: none"> • Clay or sand • Minerals • Timber and wood 	<ul style="list-style-type: none"> • Beading and other handicrafts • Home-stays • Dancing and singing • Ethnic food sales • Historic tourism • Religious tourism • Heritage tourism

	Cultivation-based		Ecotourism-based		Natural product-based	Culture-based
	Plant	Animal	Wildlife-based	Landscape-based		
Illustrative Value-added or Processing Enterprises	<ul style="list-style-type: none"> • Animal feed and fodder • Basketry and mat-making • Cosmetics • Fiber production • Landscape horticulture and nurseries 	<ul style="list-style-type: none"> • Butchery • Dairy products (e.g., cheese, yogurt) • Leather tanning 	<ul style="list-style-type: none"> • Films and photographs • Handicrafts • Publications 	<ul style="list-style-type: none"> • Films and photographs • Publications 	<ul style="list-style-type: none"> • Basketry • Cosmetics • Fish freezing, smoking, and canning • Furniture • Handicrafts • Medicines • Oils • Poles and planks • Soaps • Wood carvings 	<ul style="list-style-type: none"> • Handicrafts • Jewelry • Ethnic food products
Potential Contribution to Conservation	<ul style="list-style-type: none"> • Carbon sequestration on rangelands, orchards, fields • Erosion prevention 		<ul style="list-style-type: none"> • Maintenance or improvement of wildlife habitat • Conservation of wildlife populations and biological diversity 	<ul style="list-style-type: none"> • Maintenance or improvement of wildlife habitat • Conservation of wildlife populations and biological diversity 	Unclear in most of the current examples, but could be built into the activity. Use of products like water hyacinth could greatly improve environments while overuse of other resources could be damaging.	Unclear in most of the current examples, but could be built into the activity
Contribution to Income Generation	Earnings from sale of cultivated product and byproducts		Payments by private investors to communities as: <ul style="list-style-type: none"> - Employment - Leases - Bed-night fees - Conservation fees 	<ul style="list-style-type: none"> • Earnings from payments by private investors to communities • Earnings from employment at lodges, parks, and conservancies 	Earnings from direct sales of natural products	Earnings from direct sales of cultural goods and practices

GENDER ISSUES IN DESIGNING AND IMPLEMENTING SUSTAINABLE CONSERVATION-ORIENTED ENTERPRISES ACROSS ENTERPRISE TYPES AND LANDSCAPES

Both the type and location (landscape) of the SCOE influence the gender issues that need to be considered in activity design and implementation. The specific resources used or the services provided will differ according to the landscape in which they are located. USAID has been working on categorizing these landscapes, which include the wildlife, forestry, and marine landscapes.¹³

To ensure that program activities achieve their goals without exacerbating gender inequalities, it is important to (1) understand the existing gender relations and (2) plan for achieving the best possible outcome on gender relations through the implementation of a specific activity. This linkage of gender equity goals with program goals is a key part of USAID's approach to gender integration. In USAID's operation and policy manual (ADS Section 201.3.8.4), it states:

Analytical work performed in the planning and development of ...[USAID activities]...must address at least two questions:

- a. How will gender relations affect the achievement of sustainable results?
- b. How will proposed results affect the relative status of men and women?

Addressing these questions involves taking into account not only the different roles of men and women, but also the relationship and balance between them and the institutional structures that support them.¹⁴

Gender is defined as distinct from sex and refers to the way that each society defines appropriate roles and responsibilities for men and women. In addition, gender is relational, often oppositional, so that the beliefs about men and women are best understood when considered together. These beliefs not only vary in different societies but also change over time. Many societies in Kenya have different beliefs and practices today than they did 20 or 30 years ago. For example, there is now a much greater acceptance of girls' education and women's participation in politics.

In contrast, sex is a universally recognized physical set of characteristics that do not change from one culture to another and can be recognized as independent and distinct from each other. It is true that women give birth and men do not; however, those biological facts do not dictate the potential range of men's and women's work or value in society.

In answering the ADS questions above, it becomes clear that gender issues are complex and have a direct bearing on the factors commonly addressed in economic growth programs. Within and across the enterprise and landscape types, ethnic and cultural ideas about gender and the appropriate roles, behaviors, and responsibilities of men and women affect who is encouraged to or prohibited from participating in different

occupations or becoming members of different groups. Gender differences also influence who benefits from group membership, including in groups formed through development assistance interventions. Religious and ethnic beliefs are affected by various gender patterns in particular localities, so it is necessary to research current beliefs and practices in proposed project sites. It is not sufficient to rely on generic information or stereotypes.

The assessment team used the aforementioned definition of gender in its interviews. The team elicited information about the experiences of both men and women participating in the various projects and about the organizational forms employed in the enterprises. The team reiterated that gender was not about “women only” and it was not simply about including more women in more projects—although that might be an appropriate and desirable goal in some situations. The purpose of the interviews was to learn about where gender inequality was inhibiting the full participation of both men and women and the success of the enterprises. The respondents welcomed this approach to gender, but some noted that, in Kenya, gender is more commonly viewed as being only about women.

The following sections address what the team identified as the primary gender issues for each of the SCOE types. The issues, which are summarized in Table 3 on page 32, were identified during the interviews and literature review. Many gender issues, such as women’s relative lack of education compared with men (as shown in literacy and numeracy rates), are important challenges across all the enterprises; and might require more long-term support, such as increasing access to primary and secondary schooling, which is outside the purview of this report. Other issues vary in importance across the enterprises and could be addressed by careful consideration in the design, implementation, and monitoring of gender-sensitive indicators during the project cycle.

GENDER ISSUES IN CULTIVATION-BASED ENTERPRISES (PLANTS AND ANIMAL HUSBANDRY)

The primary gender issue associated with plant-cultivation-based enterprises is **access to land**, and less so, access to specific crops. In different landscapes and among different ethnic groups, gendered patterns of access to and ownership of land vary widely. Among the pastoral groups that the team visited in Samburu District, land is held in common by the community and land use is governed by the group ranch. As noted above, women’s ability to be members of group ranches and to participate in decision making about land use are key factors in determining (1) whether they will be able to participate in new enterprises and (2) what type of enterprises are available to them. In contrast, on the Kenyan coast, there is a different set of land tenure systems that are more individuated, with different gender expectations; and women in some communities might have a greater ability to secure both access and control over small plots. In some areas, such as among the Luo in Western Kenya, although the dominant tenure system involves men passing on property to their sons, women can sometimes access land for use—though not usually for sale or permanent loan—from their mother’s side of the family.¹⁵ The extent to which land has been individually titled also varies from place to place.

It is important to know, in proposing new cultivation-based enterprises, whether women will have access to and control over sufficient land to support the economic viability of the activity.

- Will they need to rent land or can they use land they have legal or customary ownership and use rights over? Is women's access to land mediated through other men in the community? Will the cost of rental fees undermine the profitability of the enterprise? Will insecurity of tenure affect the sustainability of the enterprise?
- Are there limits to their decision-making power regarding the land or can they plant the crops of their choice, including trees? In some parts of western Kenya, for example, women are permitted to plant annual crops, such as sweet potatoes, but not permanent ones, like trees, on land that is under the control of the male heads-of-households. In other areas, such as among the Kisii people, women are expected to plant and tend banana trees.

Similar constraints and opportunities are at work in animal husbandry. Among some pastoral groups, women cannot formally own large animals but may raise and own small livestock, such as goats, chickens, and ducks. Even without ownership rights, however, women might be responsible for milking and the production of dairy products and the right to sell those products. Elsewhere, women are not restricted to specific types of animals. Although these are agricultural examples, this type of gendered access to and control over land and crops and animals will be equally relevant for new enterprises based on the harvesting of cultivated natural products, such as palm fronds for basket making or hay for livestock feeding.

Access to labor is a second priority issue affecting cultivation-based enterprises. Women's access to labor is often mediated through household or familial relationships; their ability to hire labor is often dependent on access to credit for payment of wages, unless cooperative work groups are established to provide labor in sequence to members of the group. Such a "merry-go-round" of cooperative labor requires careful management to be successful. Some issues to consider about labor availability include the following:

- Will women need to provide labor themselves? Will they be able to call on family labor or will they be able to hire labor? Is women's access to the labor of others mediated through their relationships with other men or other women (such as co-wives)? Depending on the local cultural patterns, men can often call on the labor of their wife or wives, and their daughters, as well as that of their sons and daughters-in-law. Women's access to labor is typically more restricted, but this varies from region to region. In polygynous households, first wives may have non-reciprocal claims on the labor of younger wives, whether in the fields or for care of their children. Co-wives sometimes share child care, permitting one woman to cultivate or engage in another business effort or employment.¹⁶
- If labor must be hired, will the costs affect the profitability of the enterprise?

- If labor is a constraint, are there ways for women to employ innovative organizational forms (such as cooperative labor groups) or different technologies to overcome the constraint?

Access to information is another priority issue; poor women in Kenya typically have less formal education, lower literacy rates, and less familiarity with market information than do men. How will these potential challenges be addressed through the project? In a cultivation effort, women need to have access to information to assist them with choosing appropriate varieties of plants. They might need to learn new cultivation techniques. They will also need to access market information to set their prices and learn of the best times and locations for selling. Women in more isolated locations need assistance in all of these areas of business development if their enterprises are going to be economically viable.

Finally, **access to capital** is an important consideration and varies by culture, household, and individual. Cultivation-based enterprises will require capital for seeds, tools, labor, possibly land rent, and transport of the product. Some processing equipment might also be necessary. In some communities, women handle funds for their own activities and for the household independently from their husbands. In other communities, men are responsible for all family funds and provide only small allowances to their wives. It is important to discuss in advance if women will be able to control the earnings from their new enterprise or whether they will be expected to share earnings with spouses or other community members.

GENDER ISSUES IN WILDLIFE-BASED ECOTOURISM ENTERPRISES

Gender roles and values affect wildlife-based ecotourism enterprises somewhat differently than cultivation-based enterprises. If there is a “typical” enterprise in this category, it is one where those running the business do not directly control the resource, in this case, the wildlife. Unlike a field that is cultivated, the wildlife migrate seasonally and also move across the terrain of the conservancy.* The enterprise generally involves two components: management of this mobile wildlife resource and the lands on which the animals travel and the lodge that houses the visitors in search of the game.

Because of the mobility of the wildlife, direct access to the land itself is less critical than membership and participation in the groups that make decisions on the land use. USAID has been supporting programs working with conservancies and group ranches in and around Laikipia and Samburu districts in north-central Kenya; and this is where the assessment team explored the gender dynamics of group management.

Access to membership and participation in management structures emerged as a key gender issue when assessing the group ranches. Women experience a lack of access to political capital, as men continue to dominate the management of the group ranch committees. Women cannot be members in many of the group ranches unless they are also heads-of-households; and, in pastoral communities, women rarely become heads-of-households, as they are considered to be living with their fathers,

* In Kenya, there is a distinction between the national park system, which is run by the government’s Kenya Wildlife Service, and the conservancy system, which is typically managed by a private group—whether an individual private investor or group of investors—or by a community.

husbands, or sons, depending on the stage of their life-cycle. Marriage patterns that encourage early marriage (prior to age 18) and residence patterns that encourage brides to move to their husbands' fathers' lands also work against a woman's right to become a group ranch member.

Membership is a necessary but not sufficient condition for participation. In interviews, community members mentioned that norms on how men and women are meant to behave work against women's active participation. Women are discouraged from speaking in public in mixed groups. Both women and men reported that women are excluded from decision-making roles.

Nonetheless, on some ranches, widows who are heads-of-households are able to register as group ranch members. In one group ranch, four women serve as group ranch committee members and four women (two of which are the same) are represented on the conservancy committee. And, despite women's difficulties in participating formally in the decision-making process in group ranches and councils of elders, both men and women revealed that women influence their husbands' decisions. However, participation in group management remains critical to ensuring that women have a say in the distribution of benefits from the enterprise.

Among many Swahili communities on the coast, there is a history of strong women's groups; and their bilateral inheritance patterns allows women to inherit property, including coconut palms¹⁷—although these patterns do vary. Where the strength of Islamic beliefs and practices are greater, women's opportunities to directly participate in group decisions and inherit property might be more restricted.

Some recent studies of social capital among agricultural communities in central Kenya suggest that men and women join different types of self-help groups: women join civil groups to accumulate income for household purchases, while men join burial groups that serve as a safety net and production groups that improve market access.¹⁸ These findings suggest women might need additional support to build social capital in ways that reinforce enterprise success.

- What are women's opportunities for participating in the management of the group ranch, conservancy, or enterprise program? What are the formal criteria for membership or participation? In the group ranch, when was the last membership roster reviewed? What are the rules for committee membership?
- What are the consequences (pros and cons) of having single-sex management groups for certain types of wildlife-based enterprises?

Access to employment is another priority issue for wildlife-based ecotourism enterprises and varies depending on the environment itself and the type of wildlife. In the semi-arid rangelands of north central Kenya, some of the formerly pastoral groups are reluctant to hire women as game scouts because of a perceived danger from wild animals. This concern is more likely based on local cultural beliefs about gender roles than on the potential interactions between women and wild animals. With appropriate training, women should not be at any greater risk in scouting than men. Elsewhere in

east Africa, women have been trained as game scouts,¹⁹ and even in Kenya, the number of women in the Kenya Wildlife Service (KWS) (at all levels) is increasing.

Enterprise opportunities are largely linked to formal employment with the conservancy rather than self-employment, as in the case of a cultivation-based enterprise. There appear to be gender-based preferences for hiring, as just noted, with men being preferred for the outdoor work of game scouts and drivers. Women are hired as radio operators and gatekeepers of the parks and conservancies. In the lodges, women are less frequently hired than men regardless of the type of duty. In one interview, a project manager from the African Wildlife Foundation estimated that of employees at the Loisaba lodge, less than 5 percent are women from the community. The gender division of labor within the household, which frequently places the burden of domestic work and child care responsibility on women's shoulders, combined with the poor infrastructure and long distances associated with life in protected areas, all limit opportunities for women's employment in the game lodges unless they are also permitted to live nearby and have additional help at home.

In the Ormakao Maasai Cultural Village located on the southern edge of Nairobi National Park, women provide a significant portion of the labor for the village's various enterprises, including building small manyatta for overnight camping and crafting bead necklaces and other cultural artifacts. The men, who are members, lead nature walks and bird watching. Proceeds from many of these activities are kept by the individuals (e.g., the woman who made the necklace or the man who led the tour), but the admission fees to the village and the payment for the overnight stays go into the group's treasury (managed by a woman treasurer). Profits have been used to purchase cattle and expand the village infrastructure.

In general, donor support to wildlife-based enterprises that are operating through the community is not designed to give consideration to gender issues. For example, U.S. zoos tend to provide financial support to the group ranch and/or the conservancy managed by its governing body. The political voice of women and youth varies from one group to another, and donors do not provide principles or guidance to encourage or discourage participation of these groups. In its work with communities through the Laikipia Wildlife Forum (LWF) or the Northern Rangelands Trust (NRT), USAID could develop gender guidelines for the use of its own funds that could result in spill-over within the governing bodies of other donor projects. Issues around donor coordination are discussed later in the report.

GENDER ISSUES IN LANDSCAPE-BASED ECOTOURISM ENTERPRISES

Access to land and **decisions over land use** again predominate as critical gender issues. In the pastoral communities, the governing bodies of the group ranch determine whether a lodge can be built on the community-owned land; and, as discussed above, women have less input into those decisions because of their generally marginalized status on the management committee. In one of the sites visited, a women's group that successfully established a lodge soon found the men members of their group ranch not only laying claim to the proceeds but also inserting themselves into the decision making about the enterprise. In the sites visited by the assessment team, the landscape

activities (hiking, rafting, biking, and camping) were led almost entirely by non-community members, usually tour operators.

In other parts of the country, however, where individual ownership of profits or women's collective ownership of activities independently of men are not so contested, women have established some successful businesses. On the coast, several women-only management groups have successfully launched and maintained a landscape-based enterprise. In 2001, the Wasini Island Women's Group—supported by the KWS's wetlands program in partnership with the NGO, PACT, and the USAID/SO5 Conservation of Resources through Enterprise program—built the Coral Gardens Boardwalk and agreed to manage its operation and maintenance as a collective group activity. Proceeds from the activity are used to pay school fees and medical expenses for children in the community.*

Pertinent questions to consider in designing these landscape-based enterprises relate to land ownership and control, including identifying whether women have permanent rights to the property under consideration for the project and whether there is rent to pay or if the land (or other natural resource) is owned and titled. Both men and women should be involved in discussing the establishment of the enterprise, even if it will be run by a single-sex group.

Access to capital is also a priority issue. Women, as noted earlier, might find it more difficult to accumulate sufficient resources to start and/or maintain their businesses. For example, enterprises requiring boats face two challenges: the cost to purchase the boat and related equipment and the community preference for men, rather than women, to own and operate the boats.

GENDER ISSUES IN NATURAL PRODUCT-BASED ENTERPRISES

Natural product-based enterprises manufacture products that are harvested from the wild or from community-managed property. In the case of wild extraction, the key gender issues include **time and mobility**. Most women experience significant time poverty, having insufficient time to complete their household and child care responsibilities because of many hours spent obtaining and cooking food and finding water and firewood. It can be difficult for women to collect raw materials for the enterprise unless the materials are in or near the areas they pass through to find their daily supplies. A lack of rural infrastructure and transportation further constrain women, making it difficult to carry sufficient quantities of raw materials or finished products to their communities or to the market to make the business a profitable one. In some situations, local cultural norms or security concerns might prevent women from traveling.

Access to information, especially market information, is another gender issue affecting the development of natural product-based enterprises. Women will need assistance in selecting materials and identifying the most appropriate products to sell domestically and perhaps eventually overseas. For example, honey and essential oils

* See http://www.pactworld.org/cs/kenya_stories2 and http://www.wiomsa.org/mpatoolkit/Themesheets/J8_Visiting_the_mangroves.pdf.

need to meet both quality and quantity criteria in addition to being regularly in supply. While women are sometimes believed to have greater knowledge than men of the medicinal properties of indigenous plants or of their locations, they might not be familiar with what species are likely to sell best in the market or with pricing, packaging, marketing, or other aspects of business development.

Access to capital is important for securing transportation and marketing the products.

GENDER ISSUES IN CULTURE-BASED ENTERPRISES

Although men and women equally shape and are shaped by their cultural beliefs and practices, most of the culture-based enterprises are fashioned around the work of women—related to handicrafts, food, or song and dance. Some exceptions include dances by Masaai and Samburu men at safari lodges and the sale of men's wood carvings.

Culture-based enterprises offer opportunities for men and women to work together to decide which aspects of their cultural heritage have potential for commoditization and how they would like to portray those aspects—for example, as representative of an historical past (e.g., like in the United States' Historic Williamsburg in Virginia or the Plymouth Plantation in Massachusetts); as components of a contemporary lifestyle that have present-day meaning (e.g., among the United States Amish communities in Pennsylvania); or some combination of these two (e.g., the exhibits and events of the United States National Museum of the American Indian in Washington, D.C.).

In some areas, there is a desire for men to form their own groups and begin to work in men's handicrafts and other cultural artifacts for sale. To elicit more information about how to engage men in culture-based activities, men should be questioned about their interest in arts and crafts. Among the Ormakao village Maasai, men sometimes carve wooden clubs (*runge*) that are then decorated with beads by women. Proceeds from the sales are split between the two craftspeople. In Nanyuki, a self-help group for HIV-positive men has a sidewalk kiosk where members sell their crafts made of metal, leather, and wood. **Constraints to engaging men in culture-based enterprises, similar to those for women, include lack of knowledge of the market, quality control, and general business development skills.**

Lack of **time** inhibits women's involvement in these enterprises. Beading is popular because it can be taken up and put down without loss of momentum or sacrifice of quality. It is also a portable activity. Women's disproportionate responsibility for reproductive activities is a challenge for their participation in culture-based, income-generation activities. Women respondents reported that their involvement in the project was permitted or tolerated or encouraged (depending on the individual relationship) only so long as she maintained her domestic responsibilities—cooking, cleaning, fetching water, and child care or helping with other household-owned businesses. When time allocated to the project threatened these roles, women were encouraged or required to lower or even eliminate their involvement.

The question of whether to promote single-sex or joint enterprises should be answered according to the specific concerns in a particular locality.

As currently organized, most culture-based enterprises do not have explicit conservation components. These components should be built into the design of activities to prevent the exploitation of key resources or to set aside a portion of the profits for a clearly identified conservation effort.

Table 3: Gender Issues and Opportunities in SCOEs

	Cultivation-based (Plant and Animal)	Ecotourism-based (Wildlife- and Landscape-based)	Natural product-based	Culture-based
Gender-based constraints facing women	<ul style="list-style-type: none"> • Access to land and secure tenure • Access to labor • Access to capital • Quality control 	<ul style="list-style-type: none"> • Participation in decision making over land use • Access to capital • Negative attitudes or stereotypes about women's appropriate roles and responsibilities 	<ul style="list-style-type: none"> • Time and mobility • Access to market information • Lack of business development skills • Regularity of supply 	<ul style="list-style-type: none"> • Access to market information • Lack of business development skills • Time • Access to capital • Quality control • Regularity of supply
<i>If these gender-based constraints can be addressed, then the opportunities listed below can be explored to provide both income and conservation-oriented outcomes for both men and women:</i>				
Opportunities for women and men	<ul style="list-style-type: none"> • Involve women in cultivation of plant species, essential oils, seeds/pods • Introduce new animal initiatives (small animals or insects—e.g., sericulture, apiculture, butterflies, ducks, and turkeys) • Support environmental protection, including planting to curb erosion or revegetate degraded areas • Form women's groups to organize labor pools • Obtain micro- and larger credit loans 	<ul style="list-style-type: none"> • Engage men in developing strategies to improve women's participation in group resource management • Increase women's wage employment in lodges and conservancies and as tour guides • Support environmental protection, including planting to curb erosion or revegetate degraded areas 	<ul style="list-style-type: none"> • Monitor the exaction of natural products that have been determined to have market potential (e.g., mushrooms, honey, butterflies, medicinal plants, plants with essential oils, fronds for baskets and map making) • Add value by processing these products 	<ul style="list-style-type: none"> • Support greater vertical integration of women's handicraft production to permit higher markup and retention of profits • Link enterprises to tour operators • Improve market outlets • Promote men's involvement in handicraft production

BENEFITS EMERGING FROM ENTERPRISES DEVELOPMENT

To understand the impact that projects developing enterprises have had on men and women's lives, the assessment team asked interviewees, **“What are some examples of benefits to women and men from association with this project?”** Their responses, as well as examples from the literature, demonstrate that the enterprises have broadly promoted positive changes for men, women, and communities. Some benefits were specific to men or women and others were common to both groups. Benefits ranged from measurable improvements in **income generation** and **increased skills** to more qualitative benefits such as perceived **changes in decision-making responsibility** and **local empowerment** and **improved attitudes toward conservation**.

Both men and women reported **increased income** as a major benefit but the sources of the increased income varied. For women, the increases often related to their participation in handicraft and culture-based enterprises, while for men, they often related to employment in lodges and conservancies.

Although some women reported that they benefit from secure, stable employment, for the most part, women living on group ranches earn income by making and selling handicrafts to tourists. Women, as well as youth, also operate cultural manyattas where tourists can, after paying an entrance fee, experience local singing and dancing as well as tour a local “living” village. Often, these cultural manyattas are informally linked to conservancy lodges, so that guests staying at the lodges are guided to the manyattas, thereby improving women's access to the tourist market. In one case, women receive income from a lodge they own in addition to handicrafts they sell to lodge guests. One group also formed and operated a village store, selling grain, sugar, and other household supplies such as kerosene and matches.

Women reported using their income to pay for school fees, food, clothes, cattle (mostly small livestock such as goats and sheep), and medicine. One women's group has invested in steer to fatten and sell. Some women also reported using their income to pay debts or to open bank accounts with their husbands. Others observed that the additional income helps to mitigate risk and to handle emergencies.

Men, in contrast, have benefited from increased income through additional employment opportunities as scouts at conservancies and lodges. Lodges predominantly hire men from the local community, in which employment opportunities are not numerous. In a few cases, men also produce a limited number of handicrafts, particularly those that involve wood carving for clubs or walking sticks.

Building on men's roles as owners and managers of livestock, one organization contributes to increasing men's earnings and improve conservation through a pilot livestock program. The program aims to improve livestock meat safety and quality, as well as provide a stable market for selling livestock commercially. The program rotates livestock grazing to maximize grass growth and provide better grazing conditions for wildlife; working with both group ranches and private conservancies to create green zones to trample unwanted grass species and provide manure to improve grazing

conditions for both livestock and wildlife. The livestock grazed and sold in this program bring in a greater return than other rangeland cattle.

Finally, respondents cited that one benefit of conservancies and ecotourism ventures is the revenue that accrues to the group ranch. Private investors operating lodges on conservancies typically share a portion of the bed-night and conservation fees with the community. Conservancies also might get funding from adjacent reserves or parks and associated organizations for their conservation efforts, as in the case of one conservancy that receives 1.5 million KSh each year to maintain and promote conservation efforts. Similarly, an association formed to support and raise funds for the national park provides compensation to communities adjacent to a national park for damage done to property by wildlife.

Increased technical and business development skills are significant benefits that women and some men receive from participating in natural product-based enterprises. In the enterprises visited, women have been trained on a range of income-generation activities from handicraft production, aloe production, to bee keeping. Communities have also received training in ecotourism, seed and seedling collection of aloe and tree species, medicinal plant collection, mushroom farming, bee keeping, sustainable wood carving, butterfly farming, and aloe processing.

Some donors and the projects they fund also provide business development training for women. However, women working with several different enterprises reported that they would like additional business development training to better market, price, and expand future sales of their products.

Greater investments in communities are also being made as a result of income accruing to group ranches and conservancies. A percentage of the community share of revenues supports operational costs of the conservancies; another large portion is channeled into funding community development projects (e.g., to pay for school fees or bursaries and water supply projects). Occasionally, revenues are distributed directly to group ranch members* (e.g., during drought or hardship periods).

Women also reinvest income from enterprises into their community. For example, income from one cultural village largely run and operated by women and youth was used to buy steer. The steer are owned communally and service the communities' livestock. In addition, income from this cultural village was pooled and used to fund a "merry-go-round" or revolving loan fund, which was made available to members in turn.

Security ranked high in importance for some pastoral communities in northern Kenya. Improved security has had multiple benefits, reducing poaching and cattle rustling, increasing mobility for local communities, and enforcing the rules governing grazing zones. Access to radios has also improved communications and security in more remote areas.

Some respondents reported that the enterprises have improved the accessibility of their village. One village noted that a footbridge built between a national park and their

* Whether women are considered members of the group ranch varies from place to place, as does women's participation in group ranch governance and the distribution of benefits.

community would, when completed, allow them to market their cultural village and crafts more easily. In another case, a conservancy's vehicle has allowed one remotely located women's group to access healthcare facilities.

Increased decision-making opportunities and authority have passed to communities as a result of participation in the enterprises and policy changes in the management of natural resources. Many communities have benefited from the new forest and water acts, giving them greater control and participation in the decision making on the use and management of local resources. As a result, some conservation organizations are implementing capacity-building initiatives to support communities developing and implementing long-term, resource management plans. However, note that due to the limited participation of women in decision-making positions, men often benefit disproportionately from these initiatives.

The devolution of decision making also provides communities with the ability to better address their own development agendas. Using communal funds, communities invest in development projects or programs to address needs that they identify as priorities. Decision-making processes for use of the communal funds are not necessarily inclusive of women or the community as a whole, as not all women are permitted to be members of group ranches. In one case, however, about 30 percent of the ranch's committee chairs are women and this percentage is increasing.

Changed attitudes toward conservation have also been a benefit of the enterprises. Respondents reported that their changes in attitude affected changes in their behavior. One group reported changing the way they harvest wood, now collecting only dead wood instead of green wood. Another group reported that they do not kill wildlife or eat game meat anymore. In addition, another group now understands the benefits of aloe and would stop anyone from destroying aloe plants. Groups that had received training in more sustainable business practices for honey production or wood carving reported that they have adopted those techniques.

In some cases, groups reported that conservation has resulted in real change. A women's group noted that as a result of conservation efforts in their area, wildlife is more plentiful and grass is better for grazing. Similarly, another group now recognizes the benefits to their community from coexistence with wildlife. However, these perceived and largely anecdotal changes need to be supported with closer monitoring of the actual impact of enterprise activities on the natural and managed environment.

GENDER CHALLENGES ASSOCIATED WITH CURRENT ENTERPRISES

To understand the scope of gender issues in projects developing SCOEs, the assessment team asked, "**What are some examples of challenges and opportunities that women and men have experienced in this project?**" This question elicited a wide range of answers from both men and women, revealing multiple challenges in increasing access to income and benefits and enhancing their participation in enterprises. Some challenges are common to men and women, although the degree of severity may be greater for one group. Other challenges are relevant only to women or to men. As discussed above, constraints also vary by the particular

subsector of the enterprise (i.e., cultivation, wildlife, landscape, nature, or culture). This section offers examples of the major challenges and opportunities that women and men experience in the enterprises reviewed.

Lack of access to land and other productive assets limits both women and men's access to the materials on which some enterprises are based: land, labor, natural products, inputs for processing or cultivation, and others. For women, access to land is often mediated through spouses, male relatives, or other community groups. Women may be granted user rights to land but do not always have full control over the activities and income derived from the use of the land. Some women are using donated or rented land for their enterprises. In these cases, the outcomes have been mixed. In one extreme case, women using land donated to them by the group ranch committee were forced to include men in their enterprise as it became profitable. Another case revealed that women were renting the land from members of the community, adding to production costs.

In the pastoralist communities, women also have limited ownership and control over livestock. Some women may own smaller livestock such as goats and sheep but might still need the permission of their husbands or a man to sell them; other women have greater independence in their handling of the animals.

Men, especially younger men, also lack access to some resources. In some areas, land is held communally, so even for men, opportunities to initiate individually owned, land-based enterprises are restricted. The relatively low level of income that men derive from livestock also limits their ability to raise capital for other ventures.

Project implementers cite ownership as both a constraint for current activities and the future growth of enterprises. As women's enterprises scale up, some project implementers explained that men often wish to be more involved in the activities and this can create familial tension.

Many women perceived **the lack of capital** as a challenge, especially capital for purchasing and transporting raw materials. One women's group noted that a lack of capital to build a swimming pool limited the marketability of the lodge.

Interviews with donors and service providers confirmed that women entrepreneurs have difficulty accessing capital for their businesses. While groups have access to loans through K-REP Bank and other microfinance institutions, individual women are underserved clients. As income-generation activities expand, access to capital might become a constraint for the growth of the business.

Lack of access to markets and market information is a general constraint. Both women-owned or community-owned crafts enterprises and lodges reported marketing—a critical factor in the enterprise's profitability—as a challenge. One group mentioned physical isolation as a constraint. Some groups want to market on their own through a website or print material, in addition to or instead of relying on private investors or partners, but expressed a need for training to learn how to market more effectively.

Many enterprises' **over-reliance on known networks** for market access and/or inputs can cause problems. Production can be interrupted when entrepreneurs cannot

purchase inputs because their known source is delayed, or profits to the enterprise can be reduced when the relationship between buyer and supplier is exploitative. In one women's group, the women's inability to access inputs has created a monopsonistic relationship with their supplier and an overdependence on technical assistance and marketing from another individual. The limited networking ability of women is also highlighted in a study by the International Labor Organization (ILO) on which the Growth-Oriented Women Enterprise program of the International Finance Corporation (IFC) is based.²⁰

Limited networks also lead to women forming informal partnerships with other women and with only a few tourism partners. For tourism-based activities—such as eco-lodges, cultural manyattas, and handicrafts—men and women are dependent on tour operators and private investors. For example, lodges have informal arrangements with women to guide tourists to cultural manyattas, where women and youth perform songs and dances and sell handicrafts. Although men are sometimes involved in cultural manyattas, among the sites reviewed during this assignment, the manyattas are usually owned and operated by a group of women. Tourists that enter the manyatta typically pay an entrance fee, which accrues collectively to the group. Often, in the manyatta, women sell handicrafts and collect revenue individually and give a portion of their earnings back to the group. Sometimes, however, women sell their handicrafts collectively and all of the earnings go back into a group fund. Tourist facilities might also have other informal arrangements with women. One respondent reported that her company trains local women in bee keeping and buys honey from them for use in her company's lodge. Some respondents acknowledged that the system of informal agreements with women might not be optimal, and one respondent is trying to make the agreements more formal.

Low levels of education restrict the ability of both men and women not only to market but also to conduct other business. Low literacy levels also create challenges for communities managing lodges and developing partnerships with private investors; “strategic partners” work with the community to explain the agreement with the private investor and ensure the interests of the community and the private investor are represented. Women in pastoral communities expressed facing specific challenges because girls are forced to leave school early for marriage. In these cases, the challenges are exacerbated by early childbearing and domestic responsibilities, later limiting participation in enterprises.

In contrast, low levels of literacy were not presented as a constraint for women working in a Nairobi-based craft workshop. In this case, mixed groups of literate and illiterate women worked together, and when necessary, women with higher levels of literacy helped the less literate.

Most women's groups identified **training in business development skills** as desirable to help their businesses. The types of training described related to marketing, bookkeeping, and product diversification.

NRT noted that women need assistance with time management. The Export Promotion Council's Trade Development Program also identified constraints related to financing, access to market information, pricing and costing, and packaging for export for women

and men in the commercial crafts sector. Limited understanding of production costs and pricing is a constraint to successfully commercializing products. This was the case for one women-owned enterprise, as well as an organization providing marketing assistance to women's groups. Women reported that their current levels of enterprise-generated revenue were still not sufficient either to generate a profit at all or to generate profits sufficient to maintain their households.

Both men and women have **limited livelihood options**. Women are disproportionately represented in culture-based activities, such as beadwork and traditional dancing and singing. These activities provide the main source of income and participation in projects for women. Some projects have established "cultural manyattas," where tourists can visit "traditional" villages. The cultural manyatta serves in part as a way of overcoming the challenge of accessing markets for women with time and mobility constraints. The manyatta provides women with the opportunity to sell their beadwork. In some cases, women may own the cultural manyatta. These activities, as well as other tourism-based enterprises are highly dependent on informal arrangements with tour operators and guides from lodges to bring tourists to the manyatta. Moreover, they are also dependent on a healthy national tourism sector.

The assessment revealed that women in conservancies are overwhelmingly engaged in beadwork as their primary income-generation activity. Both men and women perceive these activities as positive, building on something the women "already know." At the same time, several respondents commented on the fierce competition in commercial crafts both domestically and internationally. Moreover, one retailer commented that the shelf life for many new designs is only about six months before cheaper imitations and copies flood the market. Another remarked that there is increasingly greater competition from cheap imported crafts that undercut the local craft market. The Export Promotion Council also highlighted that intellectual property rights to protect designs and innovations are a challenge for the commercial craft groups with whom they work. These comments suggest that, over the longer term, the beadwork industry in particular will not be sufficiently robust to secure the livelihoods of women.

Men's livelihood opportunities are also limited. Herding and livestock raising is the main livelihood for men in pastoral communities, but many said the returns are diminishing. Several project implementers and members of conservancies highlighted the decreasing ability of livestock to support the economy, especially in periods of drought, which are perceived as becoming more frequent and severe. Moreover, grazing lands have been reduced to establish "core conservation areas" in the conservancies, thereby threatening the exploitation of remaining land. Alternative income-generation activities, such as beadwork for women and eco-lodges for communities, are meant to offset the decreasing returns from livestock. Men, who continue to see their identity as linked to pastoral responsibilities, see few economic alternatives.

Time and mobility constraints for women in particular can create significant barriers to engaging and profiting from income-generation activities. Women need to balance their productive activities with their reproductive activities. Women in one conservancy collect firewood and water, a process that can take up to two hours of their day. In some pastoral communities, men are often absent from the home either herding, or, in the

case of communities close to cities, seeking employment. As a result, some groups only convene once a week to work on their particular enterprise. Other producers can only dedicate short periods of time to their income-generation activities, such as beadwork, throughout the day. It might take over a week for women in pastoral communities to construct eight small bead coasters that a Nairobi-based artisan can complete in one 8-hour day. The productivity of community-based enterprises currently suffers because of the burden of labor placed on women; in the future, the burden will significantly constrain the growth and sustainability of these enterprises.

Several women interviewed reported living in remote communities, often having to walk large distances (up to 8 kilometers) to collect firewood and water. One women's group reported that some of its members have difficulty in coming to market day and receiving their wages. Women in several communities mentioned that access to a pickup truck helped relieve mobility constraints, especially in terms of accessing medical care. The long distances, when combined with domestic responsibilities, can place disproportional limits on women's ability to participate in and engage in community/group meetings and elections when compared to men.

Women have **limited participation in governance and decision-making bodies** such as group ranches, executive committees, and other associations. Group ranch members are predominately men, and women and children are often unregistered members. Women in many group ranches cannot be members unless they are heads-of-households, which is rarely the case in pastoral communities, where women are either living with their fathers, husbands, or sons. Marriage patterns that encourage early marriage (prior to age 18) and residence patterns that encourage brides to move to their husbands' fathers' lands also work against a woman's right to become a group ranch member. Furthermore, some group ranches only offer membership to those who are landowners. However, as noted, some women are permitted to be members. Some widows as heads-of-households are able to register as group ranch members. In one group ranch, four women serve as group ranch committee members and four women (two of which are the same) are represented on the conservancy committee.

Community members spoke about the norms related to men and women's behavior (e.g., that women are not speak in public). Women and men reported that women are excluded from decision-making roles. Despite some women's inability to participate formally in the decision-making process in group ranches and councils of elders, men and women both revealed that women influence their husbands' decisions.

Perceptions and attitudes held by and about men and women also pose challenges to expanding opportunities for women and men. Within the pastoral communities, a few respondents explained that beadwork was appropriate for women because it is all they know. In one case, it was further noted that women did not know about agriculture.

Outside of the community, project staff and others in leadership roles occasionally perpetuate stereotypes about appropriate gender roles. One respondent stated that the production of honey required "a woman's touch"; another said it was a poor person's activity. The declining participation of men in bee-keeping activities in Namanga was explained by the belief that bee keeping and honey processing were not considered activities appropriate for men.

The assessment revealed that attitudes about appropriate gender roles within several ecotourism enterprises are excluding women from formal employment created through the lodges and conservancies. Some partnership agreements between communities and private investors state that a percentage of jobs at the lodge will be provided for the community, but most of this work appears to be allocated to men, in part as a result of local attitudes about gender roles. In several conservancies, only men are employed as conservancy managers and scouts, while women are only hired as radio operators. Scout and guide work are seen as being “too dangerous” for women or “more appropriate” for men—although the assessment team later learned that women do hold such jobs elsewhere in Kenya and in Tanzania and Namibia.²¹ Similar explanations were given about women’s exclusion from one conservancy grazing committee—again despite women being grazing committee members in other conservancies. In lodges, men, not women, get jobs as cooks and janitors. Changing perceptions about appropriate gender roles could expand opportunities for expanding women’s formal employment opportunities in tourism.

Sometimes, these expressed perceptions and beliefs contrast with the reality of the particular situations. For example, one group informed the assessment team that men are considered in many communities as the primary breadwinner of the household and “women are supplementary.” However, women reported that they are increasingly contributing to the household in productive ways.

On many occasions, women and men remarked on the psychological challenges facing men. In pastoral communities, men expressed feeling a greater burden of responsibility as the breadwinner—a feeling also recognized by women, who further noted the pressure of incurring debt. In several communities, men expressed feeling left out and asked why donors only come to support women. They claimed they had no activities or groups for themselves. In pastoral communities, men suggested that more opportunities for increasing income from livestock be created.

Project implementers expressed similar concerns about the marginalization of and dissent among men. They viewed many of the problems and interference in women’s activities as a result of men’s disempowerment and suggested that men feel threatened by women’s activities. Project staff said it was important to get men’s approval for women to engage in activities to reduce the risk of men sabotaging projects.

There is no consensus about whether men and women should have joint or shared activities. Certainly in some cases, the women-focused activities have made men feel marginalized, which have led them to retaliate. Some women in one group suggested that men should have their own activities because there is little sharing of income. Yet, in the same group, other women expressed the desire to team up with their husbands and pool capital because they are “partners.” Therefore, opportunities might exist for creating strategic alliances with men in some projects. One example includes engaging men in woodcarving to complement women’s beadwork activities, which is being done in some enterprises.

Interviews with project implementers and communities suggest that opportunities exist for improving men and women’s access to program benefits and income. Several have been suggested already. Additionally, as some projects are already doing, expanding

income-generation activities in the area of plant-based collection/harvesting for essential oils, gums, and resins might provide alternative opportunities for both men and women in pastoral communities.

CHANGING GENDER RELATIONSHIPS

The team asked interviewees: “**What changes in gender relations have taken place as a result of the project?**” The responses revealed that the gender relationships among men and women are definitely changing and are clearly being recognized by community members, government officials, and development practitioners. Some of these changes are being propelled by enterprise development activities that USAID and other donors and NGOs are supporting; others are part of contemporary Kenyan life. Although views differed about the rate, desirability, and consequences of the changes, respondents—even the staunchest traditionalists—generally agreed that the changes are irreversible.

Increased voice was reported as a result of various USAID and donor projects to engage women in enterprise development. A widely reported comment was that these projects have encouraged women to become more active in the community and in public, and that men have become more accepting of their participation. Several respondents mentioned that among the Samburu, Maasai and other pastoral groups, it was still commonplace to find women remaining silent in mixed groups of women and men or in front of outsiders—but that involvement with the project has provided a forum for women already predisposed to being strong leaders and has encouraged others to speak up. The team learned that men’s attitudes were changing as well. By seeing women’s increasing ability to manage small businesses, men are growing to appreciate women’s opinions, more frequently offering them as their own at meetings. Thus, while women are still constrained in their formal authority to speak out at mixed meetings, their views are increasingly being heard.

Another respondent observed that the cultural manyattas provided a safe meeting space and base of support for women to come together and discuss issues of common concern. Another respondent also observed that in some mixed groups, there is increasing dialogue and discussion between men and women.

Some donor projects have sponsored study tours among the enterprise groups, and participants praised the tours for providing new visions and ideas to both men and women. One respondent commented that visits to different communities allow people to observe viable gender roles that are different from those in their own communities.

It was also reported that younger women and girls, as a result of the larger changes among women in the community, are more able to resist early marriage and can refuse to marry.

The **greater participation** of women in community governance is also changing relationships. Although increasing their participation is a slow and contested process (see below) and varies across the different communities—it is occurring.

In one community, although men continue to dominate some aspects of community governance, especially symbolically, women are said to be equal members of the

community. All prospective members must be vetted by the group as a whole and must pay an entry fee. This could be more difficult for women and youth, but if they are able to meet the entry requirements, women, young men, and even unmarried women are allowed to join. Women in fact, outnumber the men. A woman is the group treasurer.

In another community, a few women serve on both the group ranch board and the conservancy committee. In this case, the respondent stated that once the woman was elected, she was considered to be equal to any other board member. In this community, women who are members are allowed to vote for board and committee officers. However, women's participation is still restricted, as they do not yet serve on key task committees such as the grazing committee. In general, though, women are increasingly becoming group ranch members and gradually moving into official leadership positions.

Kenyan legislation permits any resident of a group ranch over the age of 18 to become a registered group ranch member or serve on a committee or board. In cases when membership lists are being regularly updated, more women are being registered.

The **changing of household financial responsibilities** has resulted in positive outcomes for women and men. In particular, there are four ways that enterprise-based incomes are channeled back to women in the community, either as individuals or as group or household members:

1. Individual women's activities, such as beadwork
2. Women's group activities, such as cultural manyattas, natural product processing and manufacturing, and lodging
3. Community-based activities that distribute shares to group ranch members
4. Community-based activities that distribute funds to households and individuals for social benefits, such as scholarships, transport, and medical services

In the first situation, women reported that having their own income was an overwhelming positive outcome of the activity. As noted earlier, they use these funds primarily for household consumption (food and medicine) or for short-term investments in small livestock or longer term investments in their children's education (both boys and girls). In some communities, women reported having rights to sell the animals they raised for additional profit. Income from these sources was relatively small and not sufficient to meet household needs. In addition, time to work was constrained by other domestic responsibilities.

In the second situation, the amounts of income women received appeared to be larger than when they worked alone. One women's association reported receiving 1.7 million KShs annually for the lodge it owned. Of the funds channeled to the women's association, one-third was given to the group ranch and the remainder was divided among the three women's groups that constituted the larger women's association. Within each group, some of the money went to purchase beads for the craft work and some was divided among the individual women members. In addition, any proceeds from the sales of beadwork went directly back to the individual woman who had made the piece.

In the third situation, women who are registered group ranch members benefit from the distribution of proceeds from group ranch assets.

In the fourth situation, women also benefit from the income from group ranch enterprises, but they are less able to control the flow of this income or its use. They benefit as household members who receive some portion of proceeds through the share allocated to the household head. They may also receive income in the form of scholarships for themselves or their children. They also benefit indirectly either from social benefits (such as transportation and fees for medical costs) or from other investments in the community infrastructure, such as a well, road, or new school.

Women reported that they liked earning their own income, even when they had to give a portion of it to their husbands. Men acknowledged the increasing role that women are playing in supporting the household. Many men, who feel pressure from the heavy burden of having to provide for their families, are relieved at being able to share some of this burden with women and encourage them to participate in programs that enable women to earn income. It seemed that a small shift in gender relations was occurring, as men are accepting women's ability to earn income and to keep some of it for their own use (for the children or themselves).

Increased expectations for children were also reported by both men and women. This is probably the most hopeful change noted. Women frequently commented on their desire for both girls and boys to have more opportunities than they had—not to be limited to handicrafts, herding, and other local jobs but to be able to build larger and more successful enterprises (e.g., to “run the lodges” or to be teachers, managers, engineers, nurses, and doctors).

Men are also acknowledging the importance of educating both girls and boys. This attitude is reflected in the large portion of the community funds that are allocated to support education scholarships. In addition, at least one man expressed a desire to marry a college-educated woman and that he would marry outside the community, if needed, to find one.

Some of the positive changes noted above in gender relations also have their negative side. In some cases, increased economic independence and voice have also led to backlashes against women and, sometimes, the bad treatment of women by men.

Women's disproportionate responsibility for reproductive activities remains a challenge for their participation in income-generation activities. In all the group interviews, the women reported that their involvement in enterprise activities was permitted or tolerated or encouraged (depending on the individual relationship) only so long as she maintained her domestic responsibilities—cooking, cleaning, fetching water, child care, or helping with other household-owned businesses. When time allocated to the enterprise threatened these roles, women were encouraged or required to lower or even eliminate their involvement.

Unequal access to and control of income continues to be a feature of gender relations. In one group, women were forced to hand over a portion of their earnings to the group ranch, and leaders of the women's group who became seen as too

demanding were replaced by men or by women who would be more favorable to men's views.

Domestic abuse was reported by some women. Women have been hit when refusing or thought to be refusing to provide money from their businesses to their husbands. Additional research would be helpful to identify ways to support women's rights to improve their economic status without the risk of negative consequences.

USING A VALUE CHAIN APPROACH TO UNDERSTAND GENDER ISSUES IN SCOE

Gender, though overlooked in most value chain analyses, is a critical component that can provide a better understanding of the totality of production, distribution, and consumption within an economy. A growing body of literature demonstrates the variety of approaches and applications for conducting gender value chain analyses to complement or enhance traditional value chain analyses by drawing attention to power differentials and poverty-reduction strategies.* A gender approach to a value chain analysis allows for the consideration of

- where women and men are employed in different tasks and at different levels of the chain and where they play different roles as producers, marketers, consumers;
- how gender-related bottlenecks can lower efficiency, impede scale up, and reduce technology transfer; and
- what gender inequalities exist related to the distribution of power along the chain.

For this assessment, an illustrative gender value chain analysis of aloe production and processing was conducted using the Rumuruti Women's Group as the focus of the analysis. The analysis helps to illustrate the gender-related constraints in a cultivation-based enterprise. Two figures illustrate the different ways to approach the value chain. Figure 1 provides a traditional map of the chain, highlighting the various inputs and outputs and the institutions involved in producing, processing, and marketing aloe. Figure 2 builds on this illustration, using an institutional situation analysis²² approach to draw closer attention to the gender constraints and opportunities in accessing inputs and markets that are embedded in the chain (by highlighting the role that the household plays in the production and marketing phases).

RUMURUTI WOMEN'S GROUP AND ALOE PRODUCTION

The production and processing of aloe in Kenya has been occurring for several decades. Despite a presidential decree banning aloe harvesting, between 1994 and 2000, an estimated 470 tons of aloe were exported.²³ The production and export of aloe has often been conducted illegally and unsustainably, largely destined for use in the pharmaceutical and cosmetic industry domestically and overseas. Kenya benefits from

* See Barrientos, Stephanie. "Gender, Flexibility and Global Value Chains," *IDS Bulletin* (2001) 32(3): 83-93; and Barrientos, Stephanie, Catherine Dolan, and Anne Tallontire. "A Gendered Value Chain Approach to Codes of Conduct in African Horticulture," *World Development* (2003) 31(9): 1511-1526.

indigenous varieties of the plant, including *aloe secundiflora*, whose properties are similar to *aloe vera*. Once the legal situation is clarified, there is the potential to develop a vibrant market in Kenya for aloe. In 2004, a Kenya Aloe Working Group (KAWG) was established to formalize aloe production and facilitate the creation of a sustainable chain for commercialization. The group is lobbying the government to pass legislation that would legalize the commercialization of aloe.*

A variety of donors, including USAID, the European Union, and DANIDA, have initiated aloe projects along the coast and in the arid and semi-arid lands in Samburu, Laikipia, and Turkana. Practical Action is one of the leading NGOs active in this sector and has worked with several producers, processors, and business development service providers.

A durable drought-resistant plant, aloe can be used in rangeland rehabilitation projects to prevent soil erosion. It can be planted alongside and intercropped (e.g., with beans) and requires little upkeep. In addition, many respondents believe that aloe cultivation will reduce pressure on the unsustainable wild extraction of aloe sap that is currently the main supply. Given these characteristics, the cultivation of aloe can be called a SCOE activity.

The key actors in the Rumuruti Aloe Chain are as follows:

Producers and processors. The focus of this analysis is the Rumuruti Women's Group, which was formed in 2005 initially as a merry-go-round. The group currently cultivates and processes aloe sap into soaps, lotions, and creams. Between 15 and 20 women from different ethnic groups in the town of Rumuruti in Laikipia District are members of the group. The group received funding from LWF to buy aloe seedlings and training on how to produce aloe products such as creams, lotions, and soaps. The members currently work together one day a week to manufacture their products and sell them locally.

Input suppliers. The Rumuruti Women's Group receives its inputs from a limited number of suppliers. The aloe seedlings are provided by the Laikipia Aloe and Succulent Nursery (LASN), represented in green. A supplier from the coast (shown in blue) supplies the chemical inputs required for the soaps, lotions, and creams. Land is donated by the local mosque and additional inputs for packaging are purchased in the local market, either in Rumuruti or in Nairobi.

Service providers. The group received additional services and technical assistance from many of the same providers of their inputs. Financed by the LWF, the Rumuruti Women's Group received training on aloe processing from their chemical input supplier. The LASN also provides additional support, assisting with the cultivation of aloe as well as the design and packaging of the products.

Buyers. The Rumuruti Women's Group sells its aloe products to a limited market that includes local *dukas* or shops and the LASN. At the time of the assessment, a local

* According to an email received in March 2008 from a respondent, the legislative ban on aloe was lifted in December 2007.

lodge in Baringo approached the women with the possibility of supplying the lodge with sunscreen, a product that the women currently do not produce. There may be the potential to expand the market into local supermarkets and perhaps reach the export market. As illustrated, this access is currently barred though because of the lack of the Kenya Bureau of Standards (KBS) certification necessary for domestic sales and of the KWS license necessary for international expansion.

Figure 1. Rumuruti Women’s Group Aloe Value Chain

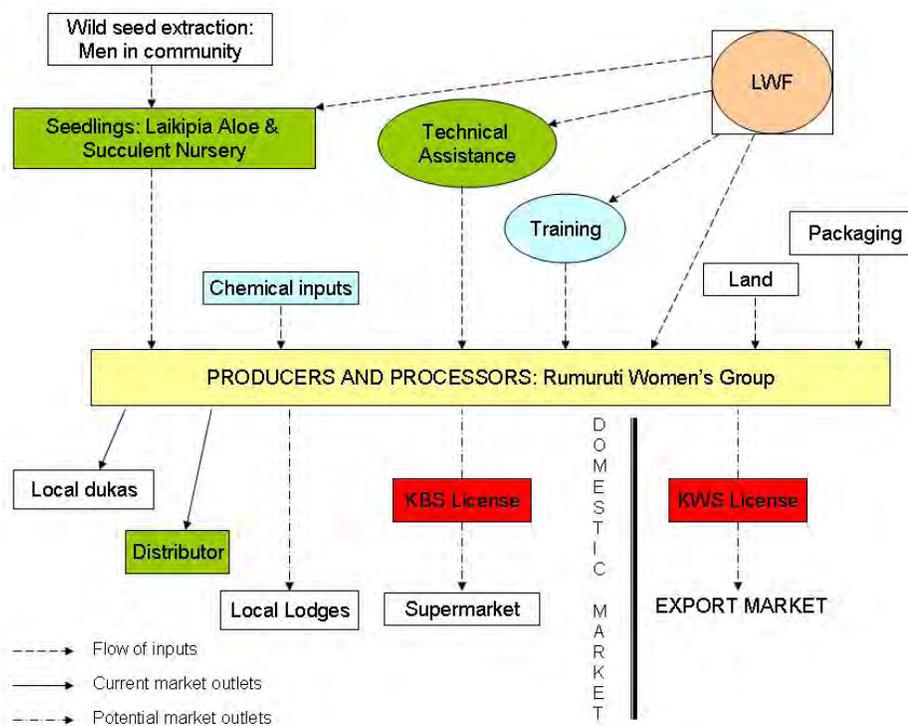
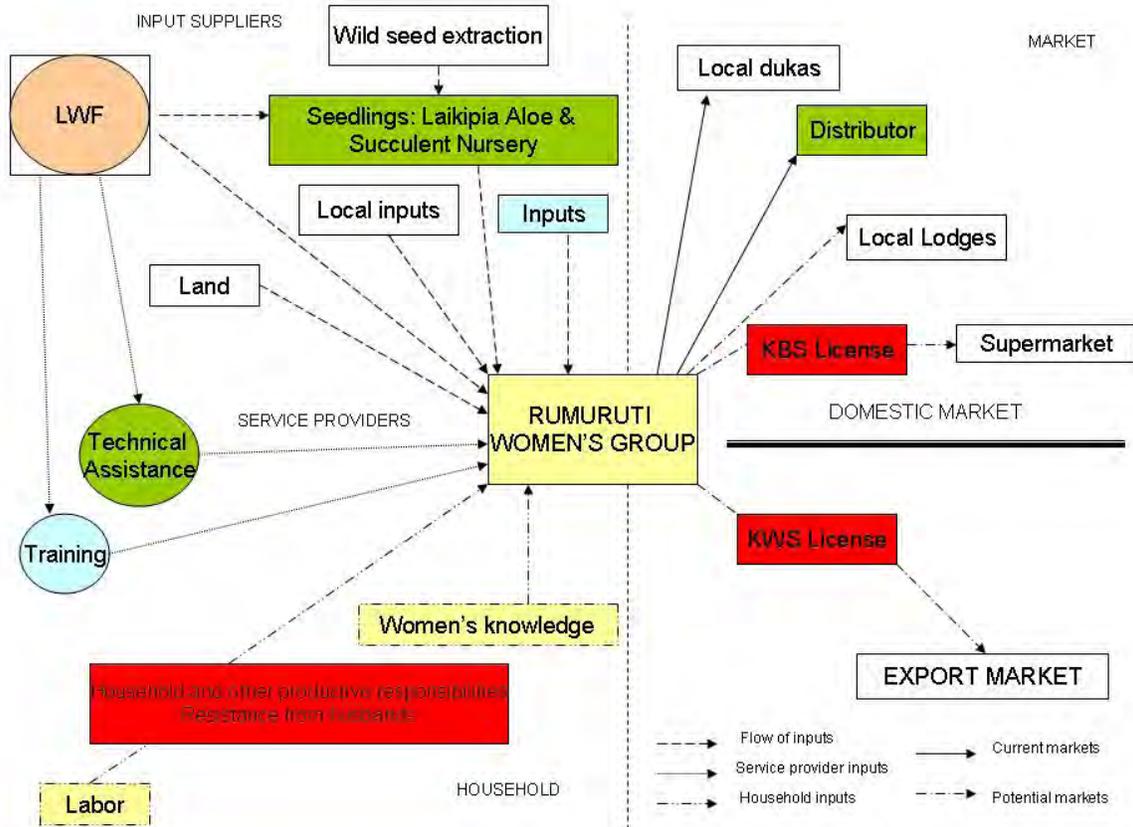


Figure 2 presents the alternative illustration of the Rumuruti Women’s Group. The map outlines the same relationships as Figure 1, with one key difference: the inclusion of household inputs. The “household” approach draws attention to the group’s additional reproductive and productive responsibilities, which is critical to understanding the gender-related opportunities and constraints that might limit the group’s growth. Additional actors and relationships are revealed, thus providing a fuller picture of potential constraints to the development of the aloe enterprise. In particular, depicting the household highlights the women’s contribution to the enterprise in two additional, important ways:

Women’s knowledge. It is important to recognize that in many instances, women come to a development project or enterprise with their own knowledge and creativity. For the Rumuruti Women’s Group, this creativity has generated innovative ideas for packaging the products. For example, the women came up with the idea to seal the plastic soap containers with a candle that can be bought locally. The women’s contacts in the community have also opened markets for their products in the local *dukas*.

Labor. According to the group, 15 women spend seven hours one day a week producing the aloe soaps, creams, and lotions. The group estimated that, at this rate, it would be possible to make 200 soaps, 100 creams, and 100 lotions during each work day. This is contingent on the availability of all the resources needed to process the aloe sap. Moreover, it requires the presence of all 15 members, which can sometimes be constrained by the women's additional reproductive and productive responsibilities.

Figure 2. Rumuruti Women's Group Gender Aloe Value Chain



The mapping of the actors involved in the Rumuruti Women's Group permits a further examination of the nature of these relationships and the potential constraints they place on the growth of the enterprise. Moreover, mapping the chain reveals specific gender-related constraints to this cultivation-based enterprise, as highlighted in previous sections. Some key constraints that can be identified are the following:

Access to land. Land is critical to the group's ability to cultivate aloe and collect sap for its products. As mentioned previously, in many cases, women face ownership constraints and often only have access or user rights to land owned by men or community groups. In the case of the Rumuruti women, they currently use land that has been donated by the local mosque to plant their aloe.

Access to labor. As mentioned above, the production of the soaps, creams, and lotions is dependent on the women's ability to participate one day a week in the group. The interviews revealed that one reason it is only one day a week is because of the women's household and other responsibilities. That is, women's **time constraints** impede their ability to provide labor to the aloe enterprise. One woman has to balance her responsibilities in her husband's tea shop, where she cooks, with her other household responsibilities, thus limiting the time she has for the aloe work.

Access to information. The group's lack of information is reflected in an overdependence on known networks, a common characteristic of many women's micro-enterprises. Too few actors play critical roles in the production and marketing sides of the chain. Most notably is the role of the LASN, which provides inputs and technical assistance and acts as a distributor as well. While the nursery plays an important role for the development of the enterprise, explicit efforts should also be made to ensure that the women themselves are building the skills and confidence to access additional networks and manage their business.

The overdependence on a few actors and the lack of access to information also means that the women's group may be susceptible to vulnerable relationships with the suppliers of inputs, services, and raw materials. For example, the women rely on one supplier for the majority of the chemical inputs necessary for processing the soaps, lotions, and creams; and this means that this supplier plays a powerful role in the women's enterprise. In addition, as mentioned above, the women currently use land that has been donated by the local mosque to plant their aloe, placing the women in a potentially vulnerable position with the mosque. Without greater knowledge of the market and ownership of their assets, the women's group is vulnerable to being trapped in sub-optimal relationships with buyers and suppliers.

The assessment also revealed the women's lack of business and financial skills, particularly apparent when assessing the cost of the inputs and labor for their products. For example, while the women knew the cost of the inputs they purchased from their supplier, factors such as their own labor and other monthly costs (e.g., rent for the land on which their processing shed is located) were not considered in their production costs.

Access to capital. It is clear that the lack of profitability of the enterprise poses a serious risk to the enterprise's future. First, it limits the group's ability to purchase inputs. The women remain reliant on grants and loans from NGOs. At the time of the assessment, the women had recently applied to the Women's Development Fund for a loan and were preparing a proposal to LWF for additional funding.

Second, limited access to capital constrains the group's ability to expand its market. As previously mentioned, the group's current market is small. To expand its domestic market, the group would need to purchase a license from the KBS for each product it wished to sell. The license costs roughly 5,000 shillings per product, a formidable constraint to their growth, especially as they have yet to turn a profit.

The lack of profitability has other implications as well. Several women noted that their husbands do not want them to dedicate more time to aloe because it is not productive, it

does not bring income into the household, and it takes them away from their other responsibilities. The group has already lost several members because their husbands do not consider the activity a good use of time.

Despite the challenges the group faces, specific opportunities exist to enhance both the contribution to conservation and the gender equity of the aloe chain activities:

- **Integrate more women into the production and processing of aloe.** While men currently collect the seeds sold to the LASN, possibilities might exist to train women to undertake this activity.
- **Create opportunities for women to learn from other producers, suppliers, and processors.** This group in particular could benefit from linking to other aloe producing and processing groups in other parts of Kenya through a study tour.
- **Build strategic alliances with men.** Identifying specific tasks for the men to support the women's efforts—related to land care and expansion and transportation—could change husbands' attitudes toward the activity.

However, addressing the Rumuruti Women's Group commercial viability remains the key challenge of this activity. Greater investments should be made to facilitate the flow of market information, perhaps through the KAWG, and to improve the group's access to inputs and capital. Ensuring the success of the enterprise might also help to change husbands' attitudes toward the activity.

SCALING UP OF ENTERPRISES

Commercial viability is likely to be an issue with most SCOEs—many of which do not start out as formal enterprises but rather as informal self-help activities. Scaling these activities up to become viable enterprises will require consideration of both the sustainability of the environment on which the enterprise depends and the sustainability of the enterprise itself. In its initial briefing with the assessment team, the USAID/Kenya SO5 team highlighted the importance of understanding the sustainability of the developing enterprises in terms of the use of the natural resources on which they depend and the practices in place that contribute to commercial viability. This assessment revealed some potential challenges to and mechanisms for ensuring sustainable operations. Actions aimed at increasing men and women's access to tangible assets, such as land or inputs, and intangible assets, such as good business relationships and human capital, are likely to increase the potential sustainability of SCOEs. This section presents the kinds of actions, including mechanisms and practices, being taken.

SUSTAINABILITY OF THE ENVIRONMENT

A key issue for conservation-oriented enterprises is the sustainability of the natural resources on which they depend. Both access to and management of those resources is critical. As the assessment revealed, **changing the relationship with the natural resource** from one of extraction to cultivation is likely to contribute to environmental sustainability in the long run. It was argued that moving the production of the natural resource from the wild onto a farm relieved pressure on the natural resource. This assertion is supported by research conducted on the development and conservation

tradeoffs of the extraction of NTFPs.²⁴ One project, however, admitted that despite this goal, they were not monitoring the wild resource to determine if it was being conserved.

Developing effective policies to govern natural resource management can also boost conservation efforts. Clarification of these policies can support men and women's rights to govern and use natural resources. As the assessment revealed, many projects are already concentrating efforts at the policy level to enhance men and women's legal rights to natural resources. For example, one organization, now focusing more on the legalization and regulation of the use of particular resources, is hoping to ensure access to the inputs on which communities are deriving their livelihoods. One project is already licensing traders to avoid over-extraction of the resource. For another group, the issue of licensing and lack of clarity around the importance of licensing is inhibiting the expansion of its enterprise.

SUSTAINABILITY OF THE ENTERPRISE

Enterprises are also largely dependent on the external support being provided directly or indirectly through projects. Many of the enterprises visited rely heavily on donor funds or technical assistance to fund specific initiatives or facilitate links with partners that provide access to inputs and markets to overcome physical isolation, lack of capital and market information, among other constraints. Access to inputs and markets is mediated through tour operators, private investors, NGOs, donors, and individuals. Improving access to inputs and markets by **supporting the business development skills of entrepreneurs** and **facilitating good business relationships** with the private sector is likely to contribute to the autonomy and commercial viability of enterprises.

The assessment revealed different models of support for SCOE business development. In one case, a project directly facilitated the relationship between the group and a supplier. While this has the potential to be a positive working relationship, it also can lock the group into a one-sided relationship if the project does not build the capacity of the group to develop its own business skills and become familiar with the market.

In another case, a project provides inputs through a trading company that also facilitates access to markets for several groups. These groups act as a network of producers that supply the trading company with products to sell. The project has inserted itself into the supply chain, providing markets and inputs to the producers groups. When projects take on this function, it also becomes their responsibility to ensure sustainability for their own venture as well as that of their producers.

The **quality of business relationships** with suppliers was also cited by many Nairobi-based craft retailers as important in sustaining their business. For some businesses, this refers to the relationship with a network of artisans that supplies the crafts. Retailers develop relationships with artisans and producer groups who demonstrate skill in the production of specific crafts and the ability to create new products. Retailers provide important technical guidance and a market outlet for these artisans; while, in turn, the artisans' creativity and innovativeness permit the retailers to constantly provide new and competitive products. In one case, the enterprise established a network of local input suppliers.

Interviews with craft retailers provide additional indications of mechanisms or business practices that have helped create sustainable enterprises. The retailers interviewed for this assessment have had a presence in the commercial crafts market for an average of 25 years. Highs and lows in their own businesses, as well as in the commercial crafts and tourist markets, have created opportunities and constraints. Interviews with managers revealed several common business strategies that might have contributed to the sustainability of their businesses despite the heavy competition.

The retailers **diversified their original product lines and markets**. For example, a retailer that began in wools and sweaters has now expanded to include a variety of woven products. Another retailer that began selling maps and souvenir stationery is now selling a variety of locally produced crafts. Many of the businesses have also changed their target markets. In one case, the retailer has expanded to export markets and works through a number of foreign distributors. In another case, the retailer is trying to complement its foreign activities by tapping into the local tourist market. Yet another retailer explained that export markets are too competitive, and it has thus followed a strategy of diversifying locally to target specific domestic niche markets.

One common constraint across most of these retailers is recognition that they cannot remain competitive on the basis of price alone. The sector is highly competitive internationally and domestically, as cheap reproductions from India and China are able to flood the market. Therefore, some retailers differentiate their products by **participating in fair trade organizations or only sourcing environmentally sustainable products**. In this way, they target conscientious consumers willing to pay a higher price for socially responsible and eco-friendly products.

MAPPING DONOR RELATIONS AND PARTNERSHIPS TO SUPPORT GENDER EQUITY GOALS

Various actors interact with SCOEs to support their development into viable commercial entities. NGOs, conservation groups, donors, and private sector partners support operational costs, help market products, facilitate access to inputs and credit, and provide technical assistance. While the active involvement of multiple actors can be beneficial when common goals and objectives are coordinated, it can also create competition among donors and result in the greater ineffectiveness of SCOEs. Moreover, the nature of the partnership between the enterprise and these actors is important to understanding the costs and benefits of the partnership, how gender equity goals can be met, and how partnerships support or inhibit the eventual autonomy of the enterprise.

In Kenya, as in other developing countries, each organization that implements development interventions is typically supported by several private and public sector donors. Small NGOs and community groups are helped by larger national and international NGOs, which themselves receive funds from bilateral and multilateral donors as well as private banks and religious and nondenominational foundations. The

conservancies visited during this assessment, for example, currently rely on funds from multiple donors—including multilateral and bilateral agencies, international foundations, and NGOs—to cover the majority of their operation costs.

Recognizing the complexity of the partnerships that govern SCOEs, the assessment team conducted two exercises to assess the gender implications of donor support to SCOEs and the mechanisms used to organize partnerships between actors: (1) a mapping of the donor support in the Arabuko-Sokoke Forest and (2) an analysis to understand the different partnership arrangements used in ecotourism activities.

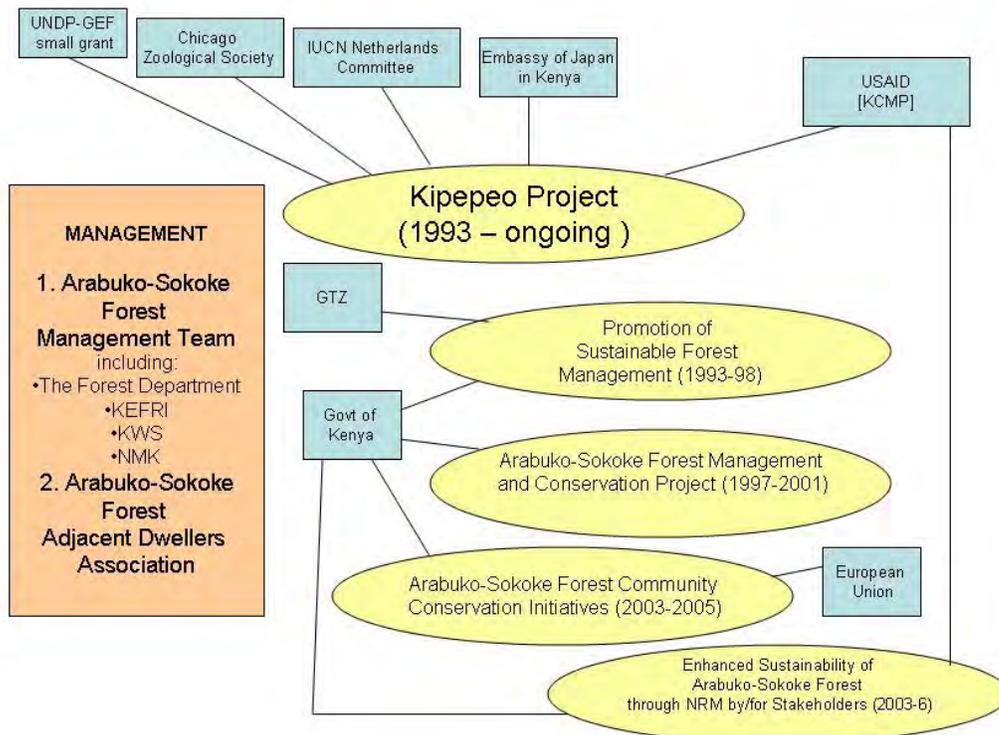
DONOR SUPPORT IN THE ARABUKO-SOKOKE FOREST

Figure 3 illustrates the many contributors to project activities within a single forest area—the Arabuko-Sokoke forest on the Kenyan coast near Mombasa—and the communities that surround it.* Though not a complete depiction, it illustrates some important issues for donors interested in pursuing gender equity goals through their project support.

Given the multiple efforts of various donors, it is easy to see how a project might find it difficult to meet gender equity goals, because these goals might differ not only in content but also in priority from one donor to another. In addition, if only one or two donors are requesting attention to gender, it might be difficult for a small NGO to fulfill those requests when it is trying to respond to the goals of other donors. The individual donor also does not have much leverage over the NGO when it is receiving many sources of support. When enterprises are still in “start up” mode and heavily reliant on donor support, the opportunity exists to establish gender equity guidelines through donor coordination. Developing appropriate gender equity guidelines will need to be accompanied by an effort to track and confirm the various contributions of different donors in the sub-sector to different communities, organizations, or activities.

* This figure is based on information provided in Mbuvi, M.T.E., and Washington Ayiembra, “Sustained natural resources management and community livelihoods improvement through partnerships: the case of Arabuko-Sokoke forest in Kenya.” Paper presented at the 1er. Congreso Internacional de Casos Exitosos de Desarrollo Sostenible del Tropic, Veracruz, Mexico (May, 2005).

Figure 3. Donor Map of Support to Arabuko-Sokoke Forest



ECOTOURISM PARTNERSHIP ARRANGEMENTS

Finding appropriate mechanisms to support the participation of women in group ranches is a significant challenge among the pastoral communities of Kenya. Despite attention in recent evaluations to the benefits of ecotourism to communities, comprehensive gender analyses of these ventures have not been done. The few examples that exist highlight many of the challenges that have been discussed in this assessment. In her assessment of women's involvement in ecotourism ventures, Regina Scheyvens (2000) identifies several gender issues affecting women who participate in and benefit from these activities. As was found by the assessment team, she also notes the low participation of women in decision-making bodies governing community-based ecotourism activities, the absence of women in higher paid employment offered through ecotourism initiatives, and the potential for ventures to reinforce community hierarchies and gender stereotypes.

The following section takes a more in-depth look at the current variety of partnership arrangements and considers how to improve gender equity in ecotourism ventures. This section specifically draws on an examination of the different partnership arrangements for ecotourism facilities. By studying these, the assessment team identified a continuum of ownership, management, and marketing relationships. The level of community autonomy and responsibility relative to that of the private investors varied, with each arrangement potentially holding different consequences for benefit distribution, conservation, and sustainability. For women, membership and participation in the

groups or communities that enter into partnership agreements is one key factor that will determine if they benefit from the SCOE.

The partnership continuum described below includes five main arrangements—from the total ownership, operation, and marketing of the ecotourism facility by a private investor, individual, or company at one end to the total ownership, operation, and marketing of the ecotourism facility by a community or community-based association, such as a women’s group, at the other end. The continuum represents the decreasing involvement of the private investor and increasing responsibility of the community.

In addition to the community and private investor partnerships, donors engage NGOs or CBOs as “strategic partners” to mediate between the community and private investor. The presence of the strategic partner is strongest in the three middle types of partnership arrangements in the continuum. However, the degree and scope of the mediation varies greatly on the goals of the donor.

THE PARTNERSHIP CONTINUUM

Type 1: Private individual or company ownership, operation, and marketing of the tourist facility. In this arrangement, community participation in ecotourism ventures is the lowest among the different types of partnerships. In some cases, the tourist facility is located on private land, and the lodge itself is also privately owned. In this case, revenues from the lodge are not shared with the local community. Because the community does not benefit from the ecotourism venture, it generally does not receive incentives for conservation from the lodge owners. This type of enterprise does not typically receive donor funding and is entirely sustained through revenues it generates.

In other cases, the private owner owns the tourist facility but not the land on which it is located, and the community might receive some benefits from the private investor from the land rental or lease. The fee to lease the land might be a fixed amount or a portion of its profits. The lease fee from the lodge is usually paid to a community association, such as a group ranch. In addition, the investor might make an attempt to hire unskilled labor from the local community. This relationship with the community is often touted by the owner in its marketing.

In this scenario, the investor’s payment to the community can be an incentive for it to conserve the land around the lodge. Although these lodges sometimes receive donor funding, they are primarily sustained through the revenues they generate.

Type 2: Community ownership and investor management and marketing of the tourist facility. In this second arrangement, a community owns a tourist facility and has an agreement with a private investor to manage and market it. Although sometimes relatively short-term agreements, they can last up to 25 years. In many cases, the community receives donor funds to build the lodging structures. Typically, the investor pays a portion of the bed-night and conservation fees to the community owner, often a group ranch, a conservancy, or another community association. These funds are used for operating the group ranch and conservancy as well as for community development projects. The community might also have informal agreements with the lodging management to provide cultural tours and to sell handicrafts to the tourists.

The ownership of the ecotourism facilities and the payments received from the enterprise do encourage the community to take up conservation activities, such as creating core conservancy areas or corridors for wildlife and restricting other nearby development. Long-term private investor leases on community tourist facilities might encourage reinvestment in the facility, ensure some stability in the management of the facility, and foster partnerships between the community and private investor.

However, there are some drawbacks to long-term private investors' leases. First, if the community is unhappy with the investor's management, it might have little recourse to find another investor. Second, long-term leases do not enable the community to "graduate" through improved capacity from mere ownership to full management of the facility. Although private investors manage and market the facility, community-owned lodges are still recipients of significant donor funding and might rely on others to broker relationships. Both of these issues are concerns for long-term sustainability.

Type 3: Community ownership of the tourist facility, with joint community and investor management and marketing. In this arrangement, the community takes a more active role in managing the day-to-day operations of the lodge, with guidance and inputs from the private investor. As in the previous arrangement, the community receives benefits from the ecotourism enterprise and therefore has incentives for conservation. The primary difference is that joint management and marketing of an ecotourism facility also offers opportunities to build community capacity to successfully operate and market a lodge independently, thereby improving future benefits accrued to the community and increasing incentives for conservation.

Type 4: Community ownership and management of the tourist facility, which is marketed by the investor. In this arrangement, the community has full control over the revenues it generates and is capable of operating the lodge independently. However, the community lacks access to tourist markets and relies on a private investor to make links to that market. In this scenario, the community receives larger benefits from the ecotourism enterprise and has a larger incentive for conservation. These facilities might be less dependent on a single private investor and more easily able to switch private investors to market the tourist facility. Local capacity to operate the lodge might contribute to its long-term sustainability.

Type 5: Community ownership, management, and marketing of the tourist facility. The final arrangement relies on the community organization that owns the facility to also manage its operations and market the facility. This scenario ensures that all the benefits of the ecotourism enterprise accrue to the community organization. It requires that the community have the ability to not only manage the facility but to also promote the business. This is the ultimate goal for many of the communities that currently work within the arrangements described above.

Some of the women-owned and community-owned lodges reported their interest in learning how to market their lodges. Some eco-lodges have a Web presence through which they can access tourists directly. However, the extent to which the communities and groups themselves have access to and are able to use the Web is not clear.

THE “STRATEGIC PARTNER”

The assessment revealed that the strategic partner supports the partnership agreement between the community and the private sector in the following ways:

- **Constructing the agreement.** Most donors engage NGOs or CBOs as “strategic partners” to mediate between the community and private investor in the three middle types of partnerships in the continuum. Since the community’s capacity to manage a partnership arrangement is often limited, the strategic partner helps to construct an agreement between the community and private investor that spells out benefit sharing and other agreements on the use of community labor and other resources. The agreements define the community ownership of the land and/or tourist facility to ensure that community assets are not co-opted. One donor routinely gives draft agreements to a business consultant and a lawyer to ensure that the community is duly protected in the agreement. This draft agreement is then subject to the donor’s approval before it is finalized. If approved, the agreement is signed as a tripartite agreement among the community, private investor, and strategic partner.
- **Monitoring the agreement.** The strategic partner is often responsible for monitoring the agreement between the private investor and community. Although strategic partners are engaged to be “honest brokers,” one interview respondent felt that the community needed more of an advocate instead of an impartial mediator to protect its interests. Another respondent noted that the communities have been exploited by ecotourism partnerships with investors and that the process of structuring and monitoring agreements needs to be refined.

The strategic partner may also monitor agreements within the community over the distribution of benefits to provide oversight and to help promote more transparent decision making about funds. The distribution of the money allocated to the community among group ranch members and institutions can vary and is always only a portion of the proceeds of the enterprise. The investor typically shares a portion of the bed-night and conservation fees with the community. However, the community might be unaware of the total revenue and profits generated by the tourist facility.

- **Mediating between the community and the private investor.** Some conservation NGOs might act as strategic partners when mediating between communities and private investors who wish to establish a tourist facility.
- **Providing technical assistance.** The assessment team met with two conservation NGOs that are membership organizations. Membership is open to a variety of stakeholders, including community groups, private investors, special interest groups, and parastatal organizations. Typically, members pay membership dues to the conservation NGO (sometimes there are specific rates for community or private sector members). These conservation NGOs provide technical support and assistance to local stakeholders to support conservation efforts. They also work to promote livelihood strategies among local people that are sustainable and contribute to conservation. Activities include business

development training, environmental education, and technical assistance for sustainable livestock practices. In this way, the conservation NGOs assist their members in conservation efforts, while also providing a platform that allows members to come together to discuss common concerns or to mediate differences. These NGOs can also act as advocates for members with district, regional, national, and international audiences.

In most cases, gender equity goals have not been raised as a consideration within the partnership agreements. The gender assessment team believes this is an unfortunate gap. Strategic partners can and should be engaged to ensure that partnership agreements between the community and the private sector support the development of men and women's assets. Furthermore, there are examples of NGOs supporting gender goals in these ventures.²⁵

Partnership agreements could enhance men and women's intangible assets by creating greater opportunities for increasing women's voice and participation or political capital in the community. This is a critical step toward ensuring that they participate in and benefit from ecotourism activities. At a minimum, strategic partners could help monitor whether partnership agreements reinforce gender inequities and hierarchies in participating communities. The objectives of the recommendations highlighted below are to enhance the political capital of women and to ensure that both men and women benefit from employment created by partnerships. Partnership agreements should

- establish a minimum percentage of employment opportunities that will be fulfilled (1) by the community and (2) by the women of the community (tracking of these jobs should be disaggregated by sex);
- identify employment opportunities for women in under-represented areas, such as tour guides;
- ensure that women are permitted to become registered members of group ranches, as permitted by Kenyan law;
- develop strategies to improve women's participation in the governing bodies of group ranches;
- support group ranch efforts to update their membership lists regularly; and
- ensure that both men and women participate in the negotiation of the partnership agreement.

Outside of the group ranches, community institutions—such as forest and water user associations—have recently been given strong legislative support in the new forest, water, and wildlife acts. Conservation NGOs work with these community institutions to strengthen their capacity for natural resource planning and management. The institutions can also be guided to achieve greater gender equity in community governance.

OPPORTUNITIES FOR BUILDING MORE GENDER-EQUITABLE ENTERPRISES

KEY FINDINGS

The findings listed below are based on interviews carried out in Nairobi and in and around the Laikipia and Samburu districts, as well as on the published results of other Kenyan projects and other literature. Because gender relations are largely shaped by local cultural beliefs and practices, some of the following comments, especially those based on visits to specific pastoral communities, might not reflect issues that are relevant to projects among settled agriculturalists or coastal populations. When possible, these differences are noted.

UNDERSTANDING ENTERPRISES BASED ON NATURAL PRODUCTS

- **Types and characteristics of the SCOE**
 - Interview data shows that the label “nature-based enterprise” is understood very broadly, without a necessary link to environmental protection or biodiversity conservation. The team recommends substituting the phrase with “sustainable conservation-oriented enterprise” (SCOE).
 - The types of enterprises that “tap into the natural environment” are organized into four categories: cultivation-based (plant and animal), ecotourism-based (wildlife and landscape-related), natural product-based, and culture-based.
 - Different types of enterprises are associated with different types of gender challenges and opportunities. While some constraints, such as access to education and capital, are relevant to all, the priority gender issues will vary across enterprise types:
 - Cultivation activities depend first and foremost on access to land.
 - Wildlife-based enterprises and landscape-based enterprises often depend on community management, and thus, the key gender issues revolve around political participation.
 - Harvesting or the collection of natural products often depend on time and mobility to reach the resource locations.
 - Culture-based enterprises require strong knowledge of the market and business development skills.

GENDER ISSUES IN DESIGNING AND IMPLEMENTING SCOES

- **Benefits emerging from developing enterprises**
 - Increased levels of individual income: Women earn more individual income through involvement in the enterprises. Some men have access to more salaried work through enterprise activities.
 - Increased levels of community income: Income flowing to the community from enterprises is used for school fees and for community development projects such as improving community water supplies and transport.

- Both men and women have received training in business development skills and capacity building for community based natural resource management institutions.
- **Gender challenges and opportunities associated with current enterprises**
 - Both men and women face challenges in creating economically sustainable businesses. Although men and women might share some constraints, in some cases, the degree of severity might be greater for men or women. Constraints also vary by the particular sub-sector of the nature-based enterprise (e.g., access to and control of land being a primary constraint in cultivation-based enterprises; time and mobility constraints being a primary constraint in natural-product enterprises, and so on).
 - Women's access to and control of assets are generally weak. Lack of mobility and market access, capacity and skills, and capital and credit are challenges for both men and women in creating economically sustainable businesses. Women often have informal partnership arrangements among themselves and with tourist lodges and operators.
 - Women have relatively few opportunities for participating in group ranch and community governance.
 - Women-only focused activities appear to be creating the marginalization of and dissent among men and tension between men and women over income and access to resources. Among pastoral communities, livestock, the basis of men's livelihoods, is providing lower economic returns to men than previously; and they perceive a bias toward women in donor assistance.
- **Changing gender relationships**
 - Gender relationships are changing in communities, in part as a result of donor project activities and larger social change in contemporary Kenya.
 - There are more positive than negative changes for women. Women's income and autonomy are increasing; they are contributing to the educational and medical costs of the children and families. They envision different futures for both daughters and sons to finish school and find salaried work. Negative changes for women include some backlash, primarily from spouses, when new activities are seen to take time away from expected domestic chores or if the new income is not shared.
 - There are both positive and negative changes for men. Men benefit from women's income and increasingly acknowledge women's rights to participate in community government. Negative changes for men include challenges to their authority and legitimacy (e.g., to control all household income, to marry young girls, and to control women's movements and associations).

USING A VALUE CHAIN APPROACH TO UNDERSTAND GENDER ISSUES IN SCOES

- **Rumuruti Women’s Group and Aloe Processing**
 - Using a value chain approach to map the market relations between the Rumuruti Women’s Group and its buyers and suppliers helps to highlight how the group’s lack of access and control over assets impede its ability to scale up and become a commercially viable enterprise. Lack of market access, information, capacity and skills, and capital and credit are challenges for this group.
 - Additional actors and relationships are revealed by integrating gender into a value chain approach. In particular, depicting the household highlights how reproductive and productive roles and responsibilities interact in the production and marketing of aloe.
- **Scaling Up Enterprises**
 - A key issue for conservation-oriented enterprises is the sustainability of the natural resource on which it depends. While in some cases, the link between the enterprise and conservation is clear, not all enterprises had a measurable strategy for ensuring that the enterprise preserved or improved its environment.
 - The commercial viability of these enterprises is currently unclear, in part because many continue to rely on donor funds and technical assistance. Donors are playing critical roles in providing inputs, facilitating market access and linkages, supporting operational costs, and providing training.
 - Good business practices that contribute to sustainability include product and market differentiation and the creation of positive backward linkages with suppliers.

MAPPING DONOR RELATIONS AND PARTNERSHIPS TO SUPPORT GENDER EQUITY GOALS

- **Donor Support to the Arabuko-Sokoke Forest**
 - Many enterprise activities are funded by multiple donors, potentially creating conflicts over the importance of and attention to gender issues, while at the same time offering an opportunity for donors to coordinate in achievement of gender equity goals.
- **Partnership arrangements**
 - There are different types of partnership arrangements for ecotourism facilities that involve varying levels of community participation and reliance on private investors.
 - Strategic partners are key players in mediating between communities and private investors wanting to set up a tourist facility. They help monitor and promote the transparency of agreements between the community and private investor.

- Gender issues have not been considered either in the work of the strategic partners or in the content of the partnership agreements.

RECOMMENDATIONS

In developing new SCOE-related activities and managing current ones, USAID can modify its own management procedures as well as its work with partners in the field to build more gender-equitable activities.

At the project level, it is recommended that USAID take the following actions:

- Build into new activity design a requirement for baseline data on men’s and women’s levels and sources of income and other assets. Monitoring plans should track changes to these income and other asset levels to permit measurement of the activities’ impact on financial benefits.
- Build into new activity design efforts to determine the appropriateness of establishing men’s, women’s, and/or mixed-sex community group enterprises. Discussions that involve both men and women should be held in communities to explain and design the formation of any new groups to inhibit backlash and/or the perception of favored status.
- Build the capacity of partners to integrate gender into market and value chain assessments to understand how men and women are employed in different activities; identify gender-related bottlenecks that can lower efficiency, impede scale up, and reduce technology; and understand gender inequalities related to the distribution of power along the chain.
- Support existing and closing programs to report on gender issues they have encountered in carrying out their activities and to provide documentation on how these issues were successfully (or unsuccessfully) addressed, so that other projects can learn from their experiences. Such “gender narratives” can help to address the two key questions of the ADS.
- Within each SCOE type:

Include illustrative activities for projects to consider that offer opportunities for women and men in **cultivation-based enterprises**:

- Involve women in the cultivation of plant species, essential oils, seeds/pods
- Introduce new animal initiatives (small animals or insects—e.g., sericulture, apiculture, butterflies, ducks, and turkeys)
- Support environmental protection, including planting to curb erosion or to revegetate degraded areas
- Form women’s groups to organize labor pools
- Obtain micro- and larger credit loans

Include illustrative activities for projects to consider that offer opportunities for women and men in **ecotourism enterprises**:

- Engage men in developing strategies to improve women's participation in group resource management
- Increase women's wage employment in lodges and conservancies and as tour guides
- Support environmental protection, including planting to curb erosion or to revegetate degraded areas

Include illustrative activities for projects to consider that offer opportunities for women and men in **natural products enterprises**:

- Monitor the extraction of natural products that have been determined to have market potential (e.g., mushrooms, honey, butterflies, medicinal plants, plants with essential oils, fronds for baskets, and map making)
- Add value through processing of these products.

Include illustrative activities for projects to consider that offer opportunities for women and men in **culture-based enterprises**:

- Support greater vertical integration of women's handicraft production to permit higher markup and retention of profits
- Link enterprises to tour operators
- Improve market outlets
- Promote men's involvement in handicraft production

Within SO5, it is recommended that USAID take the following actions:

- Initiate, as part of its own portfolio review, reporting on gender issues that have emerged from its current programs, asking CTOs to address progress, opportunities, or obstacles related to gender and to identify the gender issues that might be critical in achieving the activity results. This will encourage activity managers in the field to report this topic.
- Confirm or refine findings from this assessment report with USAID and partners by holding a workshop to discuss the report and establish next steps for integrating gender into new SCOEs.

In working with other donors and other partners, it is recommended that USAID take the following actions:

- Work with key "strategic partners" to develop "gender-equitable principles" that would form part of each partnership arrangement. Suggested principles could include
 - establishing a minimum percentage of employment opportunities that will be fulfilled (1) by the community and (2) by the women of the community (tracking of these jobs should be disaggregated by sex);
 - Identifying employment opportunities for women in under-represented areas, such as tour guides;
 - ensuring that women are permitted to become registered members of group ranches, as permitted by Kenyan law;

- developing strategies to improve women's participation in the governing bodies of group ranches;
 - supporting group ranch efforts to update their membership lists regularly; and
 - ensuring that both men and women participate in the negotiation of the partnership agreement.
- Identify discriminatory laws that inhibit gender equity in SCOEs (e.g., relating to property rights or group membership), and establish priorities for advocacy by membership groups.

ANNEX 1: SCHEDULE AND LOCATION OF SITE VISITS AND INTERVIEWS

September 5, 2007, Nairobi

Cristina Manfre, dTS, arrived in Nairobi to offer gender training workshop with USAID/Kenya

Tuesday, September 11, 2007, Nairobi

Deborah Rubin, Cultural Practice, LLC, and Smita Malpani, dTS, arrived in Nairobi

Wednesday, September 12, 2007, Nairobi

1. Team was introduced to USAID staff and partners attending gender training workshop to explain gender assessment of nature-based enterprises
2. Smita and Deborah held planning meeting at Holiday Inn, Nairobi

Thursday, September 13, 2007, Nairobi

1. Team attended Regional Security Office briefing led by Jeremy Simms at USAID Embassy, Nairobi
2. Team meeting with SO5 team members at USAID/Kenya, Nairobi
 - Robert Buzzard, Team Leader, USAID
 - Beatrice Wamalwa, Development Assistance Assistant, USAID
3. Team meeting with data quality audit consultant
 - Joseph Mwangi, Management Systems Inc.
4. Visit to craft store to learn about market outlets at Blue Rhino, Village Market

Friday, September 14, 2007, Nairobi area

1. Meeting with Kenya Wildlife Service, Nairobi
 - Nelly Palmeris, Warden I, Nairobi National Park Headquarters
2. Meeting with Omarkao Cultural Group, a Maasai Cultural Community bordering Nairobi National Park, near Athi Town

Saturday, September 15, 2007, Karen

Visit to Kazuri Beads, Karen, Interviews with Raymond Goes, General Manager, and John Kimani, General Supervisor

Sunday, September 16, 2007, Nairobi

Visit to craft store to learn about market outlets at Banana Box, Sarit Center

Monday, September 17, 2007, Drive to Nanyuki and Isiolo

Team was joined by Beatrice Wamalwa, USAID/SO5, and Anthony Nginya, USAID Driver

1. Meeting with staff at Northern Rangeland Trust Headquarters at Lewa Wildlife Conservancy
 - Celina Butali, NRT, Project Coordinator, Enterprise and Product Development Officer
 - Matt Rice, NRT, Director of Operations
 - Caroline Karwitha, NRT, Livestock Program Manager
2. Meeting with Kalama Group Ranch
 - John Lemasa, Community Manager
 - Ronte Lemaramba, Grazing Committee Chairperson
 - Peter Leshekwet, Manager, Kalama Group Ranch
 - Agnes Lakomet, NRT, Enterprise and Business Development Assistant
 - Women of the Kalama Group Ranch Women's Group

Tuesday, September 18, 2007

1. Meeting with staff at the Laikipia Wildlife Forum Headquarters, Nanyuki
 - Dr. Anthony King, Director
 - Dr. Delphine Malleret-King, M&E Officer

- Josphat Musyimi, Community Conservation Officer
 Philipa Bengough, Tourism Development Officer
2. Meeting with Oln Gaboli Group Ranch Women's Group
 3. Attended Unit Meeting of Laikipia Wildlife Fund
 John Elias, Co-Director, Regenesis and Executive Director, Kijabe Trust; Wasingiro Unit Director,
 Hudson Meshami, Chairman, Naibunga Conservancy Trust
 Petro Ole Santa, Chief Executive Officer, Naibunga Conservancy Trust
 Julius Ole Mamaio, Vice Chairman, Naibunga Group Ranch
 Henry Naiputari, Chairman, Koija Group Ranch
 Rose, Representative from Marapusi Group Ranch
 4. Meeting with Anthony King, Director, Laikipia Wildlife Forum

Wednesday, September 19, 2007

1. Maria Dodds, Laikipia Aloe and Succulent Nursery, Rumuruti
2. Meeting with Rumuruti Women's Group, Aloe Cosmetics, Rumuruti

Thursday, September 20, 2007

1. Introduction to Nick Miller, Rift Valley Adventures (Private Partner in Oln Gaboli Group Ranch)
2. Celina Butali, NRT, Project Coordinator, Enterprise and Product Development Officer
 Agnes Lakomet, NRT, Enterprise and Business Development Assistant
3. Meeting with West Gate Conservancy
 Paul Lolmingani, Manager, West Gate Conservancy
 Village Women's Group Members

Friday, September 21, 2007, Nairobi

1. Meeting with staff at World AgroForestry Center (ICRAF) headquarters, Nairobi
 Dr. Dennis Garrity, Director General
 Emily Nwankwo, Gender and Diversity Program
 Lucy Muchoki, Natural Products Specialist, "Naturally African" Project Officer
 Dr. Frank Place, Economist and Leader of Land and People Theme
 Dr. Helga Recke, Consultant, Women in Science, Gender and Diversity Program
2. Meeting with Washington Ayiemba, Project Manager, Nature Kenya, National Museums
3. Meeting with staff at Greenbelt Movement
 Murithi Kaburi, Project Officer, Greenbelt Safaris
 Jane Karuga, Assistant Project Officer/Administration

Saturday, September 22, 2007, Nairobi

1. Meeting with WOCAN members
 Jeannette Gurung, Director, WOCAN
 Martha Hirpa, Heifer International, WOCAN Board Member

Sunday, September 23, 2007, Nairobi

Team meetings

Monday, September 24, 2007, Nairobi

1. Meeting with staff at Gatsby Trust Headquarters
 Constantine Kandie, Chief Executive
 Thomas Were, Head, Policy, Fair Trade and Consultancy
2. Meeting at European Union, Community Environment Facility, Joseph Ruhui, Program Manager
3. Meeting with Growth Oriented Women Enterprises (GOWE), IFC, Mary Njoroge, Program Manager

Tuesday, September 25, 2007

1. Meeting with staff at Export Promotion Council
 Julius Korir, Manager, Export Market Development
 Mary Kiai, BDS Trainer and Administration
 Rebecca Mpaayei Saruni, Assistant Manager, Trade, Supply Chain Development

2. Debrief meeting with USAID/Kenya ABEO staff
Allen Fleming, ABEO Chief
Beatrice Wamalwa
Charles Oluchina, Project Management Specialist
Lisa Whitley, Department of State
Magda Tsegaye, Emergency Program Coordinator
3. Meeting with PACT staff
Steven Sharp, Chief Of Party
Elizabeth Matioli, Business Development Services Coordinator
Irene Gathinji, Kenya Civil Society Strengthening Program
4. Meeting with National Commission on Gender and Development, Dr. Jacinta Muteshi, Chairperson

Wednesday, September 26, 2007

1. Meeting with KEFRI, Joram Kagombe, Senior Research Officer
2. Meeting with KREP Bank
Benson Kimithi, Product Development Manager
Willis Nalwenge
3. Meeting with African Wildlife Foundation, Fiesta Warinwa, Director, Samburu Heartland Program

Deborah Rubin departed Nairobi for Washington, D.C.

Thursday, September 27, 2007

1. Meeting with IUCN
Alice Kaudia, Regional Director
Kelly West, Regional Program Co-ordinator for Eastern Africa
2. Tour of African Heritage Design Company factory
Beatrice Kimiti, Production
Rebecca Nduta, Receptionist
3. Meeting with African Heritage Design Company director, Makena Mwiraria, Director
4. Meeting with Practical Action staff
Willie Tuimising, Team Leader, Reducing Vulnerability Program
Eric Kisiagani, Project Officer, Climate Change
Marianne Dangana, Program Officer

Friday, September 28, 2007

1. Meeting with Conservation Corporation Africa, Theresa Pereira, General Manager
2. Meeting with UNDP GEF Small Grants Program, Nancy Chege, National Coordinator
3. Meeting with Blue Rhino, Catherine Mburu, Manager

Cristina Manfre departed Nairobi for Washington, D.C.

Monday, October 1, 2007

1. Meeting with Spinner's Web, Goodie Davies, Manager
2. Meeting with Banana Box, Stephen Katingima, General Manager

Tuesday, October 2, 2007

1. Meeting with Let's Go/ UNIGLOBE Travel, Alan Dixson, Managing Director

Smita Malpani departed Nairobi for Washington, D.C.

ANNEX 2: EXAMPLES OF "NATURE-BASED ENTERPRISES" GIVEN IN FIELD INTERVIEWS LISTED IN ALPHABETICAL ORDER

- Agriculture
- Aloe harvesting from the wild and aloe cultivation
- Aloe planting for use in conservation when planted as hedging
- Basket making using fibers (palm fronds, grasses) collected from the wild
- "Bio-prospecting"—utilizing nature to enhance industrial products
- Butterflies, including sales of live butterflies, butterfly pupae, and a living "garden of butterflies"
- Ecotourism, including wildlife tourism—game drives and nature walks; adventure tourism—hikes, rock-climbing, river-rafting, bicycle treks; bed-night fees from lodging; employment in tourism facilities (lodges and game parks)
- Environmental services, such as carbon-sequestration
- Fishing
- Gum arabic and other similar resins
- Handicrafts—largely beadwork but also wood carvings, mats, and soapstone carvings
- Honey harvesting (wild honey and honey from constructed hives for sale) and bee-keeping (apiculture)
- Livestock fodder [e.g., collection of hay and leaves either grown or collected for large (cattle), small (sheep and goats), and tiny (butterflies and silk moths) livestock]
- Livestock herding, if efforts are made to improve breeding to reduce stress on or to improve the environment
- Medicinal plants, including leaves from indigenous trees
- Mushroom harvesting in the wild as well as farming of "wild" mushroom varieties
- Plant oils for use in cosmetics such as soaps, lotions, and perfumes
- Sand harvesting
- Seeds of indigenous plants and trees that have potential commercial use—either to plant in nurseries for propagating new plants or trees or for their value as seeds for oil, crafts, medicines, and other uses
- Sericulture (silk moths)
- Soaps and cosmetics made from natural ingredients
- Timber harvesting
- Tree planting for conservation and for natural-product harvesting (e.g., neem, chestnut oil, and tea-tree oil, and the plants of which are planted as hedging)
- Wax collected from beehives, either in the wild or from built hives
- Wool spinning

ANNEX 3: DESCRIPTIONS OF PROJECTS AND ORGANIZATIONS VISITED, SEPTEMBER 11–OCTOBER 2, 2007 (IN ALPHABETICAL ORDER)

African Heritage Design Company (ADHC) was established in 1978 but came under new management in 2003. The company supplies handmade crafts, textiles, and jewelry to a range of clientele from local individuals to large retail chains abroad. Its largest clients are T.J. Maxx and Target, two U.S.-based firms. In addition, ADHC supplies to Azot, a France-based retailer. ADHC is an export-oriented company, with 70 percent of sales coming from exported products. In addition to Nairobi, ADHC has an office in Kisii that focuses on soapstone work. ADHC strengths are in soapstone and home décor products, although the company works with a supplier to create a broad range of products that can be custom made. ADHC also runs a factory that produces wood carvings, beadwork, jewelry, textiles and prints, pottery, leatherwork, soapstone work, and a range of high-quality crafts. Address: P.O. Box 986-00502, Nairobi, Kenya. Tel: +254 20 890528/ 530055; Email: ahdco@wanachi.com.

The **African Wildlife Foundation (AWF)** was legally established in 1961. Since then, it has become a leading international conservation organization focused solely on Africa. AWF approaches its work at the “landscape” level to implement a variety of efforts that conserve land, protect species, and empower people. In 1998, AWF began work on its African Heartland Program to focus on eight large landscapes spanning 11 countries that are critical to biodiversity. In these heartlands, AWF focuses livelihood and conservation through support to protected areas; conservation business ventures; research on endangered species; education and training; and policy. AWF is currently engaged in conservation enterprise ventures across all eight African Heartlands. In Kenya, AWF works in the Samburu and Kilimanjaro regions and has been instrumental in supporting ecotourism ventures, such as The Sanctuary at Ol Lentille in Laikipia District. Address: Britak Centre, Mara Ragati Road, P.O. Box 48177, 00100, Nairobi, Kenya. Tel: +254 20 2710367; Email: africanwildlife@awfke.org; Web: www.awf.org.

The **Banana Box Company** began about 15 years ago as an independent trading company showcasing the work of Kenyan artisans and craftspeople. Banana Box buys directly from small-scale Kenyan and other artisans to promote fair trade practices. In addition, Banana Box is committed to using recycled materials in its products. It strives to promote the use of environmentally friendly harvesting and processing techniques in the production of its products. Banana Box supplies products to lodges, hotels, and other tourist destinations in Kenya and East Africa. The company also exports its products to the U.S. and Europe. Exports make up about 30 percent of Banana Box’s business and are growing at a faster rate than its business supplying the local market. Address: Banana Box Company, Sarit Centre, Westlands, P.O. Box 417-00606, Nairobi, Kenya. Tel: +254 20 3743390/ 3753745; Email: bananabox@wanachi.com; Web: www.bananaboxcrafts.com.

Blue Rhino is a gift shop that works directly with craftspeople and artisans to design, produce, and market a range of unique and high-quality crafts. Blue Rhino began by producing artistically rendered “Maps of Kenya” and has now branched out into supplying products made of wood, metal, glass, clay, leather, and other materials. Blue Rhino works with local artisans, most of who are based in Nairobi, to design innovative, environmentally friendly, high-quality products. Blue Rhino operates two outlets in Nairobi, and supplies its products to other Nairobi-based gift shops, hotels, lodges, and outlets in Tanzania and Uganda. Address: P.O. Box 253-00603, Nairobi, Kenya. Tel: +254 20 4446261/ 4448448; Email: bluerhino@africaonline.co.ke; Web: www.BlueRhinoGifts.com.

Community Environmental Facility (CEF) is one of two key programs implemented under the **Community Development Trust Fund**, a joint **Government of Kenya** and **European Commission** Poverty Alleviation Program. The CEF started in 2006 and will run through 2010, following on the Biodiversity Conservation Program. The program works through local Kenyan CBOs, reviewing and then funding local proposals in four main topic areas: major water catchment areas, dry areas with remnant forest, high-potential agricultural areas, and arid or semi-arid areas livestock raising areas that are highly susceptible to environmental degradation. The goal of the program is to reduce poverty through local

development efforts that address environmental issues. Address: Josem Trust House, 1st floor, Bunyala/Masaba Road, P.O. Box 62199-00200, Nairobi, Kenya. Tel: +254 (0) 20 2727799; Email: cef@cdtfkenya.org; Web: <http://www.cdtfkenya.org/cef.asp>.

Conservation Corporation Africa (CC Africa) is both a lodge-owning and tour-operating company that is headquartered in South Africa. In Kenya, CC Africa operates a lodge and tented camp near Maasai Mara at Kichwa Tembo, a private conservancy. CC Africa shares a portion of its bed revenue from the lodge with the local community. Guests staying at these sites have the opportunity to visit a nearby Maasai cultural village run by the community. Address: Msapo Close, Off Parklands Road, P.O. Box 74957-00200, Nairobi, Kenya. Tel: +254 20 3750780/ 3750468; Web: www.ccafrica.com.

Growth-Oriented Women Enterprises (GOWE) Kenya Program, a program of the **International Finance Corporation** and the **International Labor Organization** and financed by the **African Development Bank**. This program started in 2007 in Kenya and is now expanding into Cameroon. GOWE provides a partial loan guarantee in a program that links loans and business development services for established women entrepreneurs in Kenya. Women constitute 40 to 50 percent of the small and medium enterprise (SME) category in Kenya, and loans to them from the project value between US\$20,000 and \$400,000. They hire local business development service providers to offer trainings that are based on a curriculum created by the ILO. Address: P.O. Box 30577, 00100 Nairobi, Kenya. Tel: +254 20 2805000. Email: mnjoroge@ifc.org.

The **Greenbelt Movement** was founded in 1977 by recent (2004) Nobel Prize winner Wangari Maathai to promote tree planting in Kenya through the establishment of tree nurseries tended by community groups, mostly comprising Kenyan women. It currently operates in nine districts across Kenya and has expanded its tree-planting efforts to include programs such as safaris, biodiversity preservation, and other environmental activities. Address: P.O. Box 67545-00200, Nairobi, Kenya. Phone: +254 20 2211842 or 2220159; Email: jkaruga@greenbeltmovement.org.

The International Center for Research on Agro-Forestry (ICRAF), recently rebranded as the **World Forestry Center**, is one of the members of the Consultative Group on International Agricultural Research. Based outside Nairobi in Gigiri, it carries out scientific research to “generate knowledge on the complex role of trees in livelihoods and the environment and foster use of this knowledge to improve decisions and practices impacting on the poor.” They have recently initiated a new program called “Naturally African” to promote the science, cultivation, and trade of tree and other natural products. Lucy Muchoki and Tony Simons, PO Box 30677-00100 GPO Nairobi, Kenya. Tel: +254 20 722 4000; Email: ICRAF@cgiar.org; Web: www.worldagroforestrycentre.org.

The East Africa Regional Office of the **World Conservation Union (IUCN)** manages and implements programs in 12 countries in eastern Africa and the surrounding area. Programs focus on biodiversity conservation and environmental management in the areas of policy, community-based natural resource management, and improvement of livelihoods. Future programs areas will include energy, economics, and climate change. IUCN is a global alliance for conservation and the wise use of natural resources. It brings together organizations and a government from different backgrounds, committed to conservation and sustainable development, and is a unique world partnership of over 1,000 members spread across 140 countries. In Kenya and the surrounding area, IUCN is implementing integrated conservation and development programs in the Mt. Elgon ecosystem, the Lembus Forest, and along the coast. IUCN also manages the World Initiative for Sustainable Pastoralism (<http://www.iucn.org/wisp/>), a global program that aims to support natural resource management of drylands by pastoralists. Address: P.O. Box 68200-00200, Nairobi, Kenya, Tel: (254-20) 890605, Fax: (254-20) 890615, Email: earo@iucn.org, Web: www.iucn.org/places/earo.

Kalama Community Conservancy was established around 2002 and is one of the member conservancies of the Northern Rangelands Trust. The core conservation of Kalama covers an area of roughly 3,150 hectares, an area considered to be a crucial migratory corridor for wildlife in the region. For this reason, Kalama works closely with the adjacent Samburu National Reserve. Several pastoralists live in the conservancy—the majority of which are Samburu. Kalama receives funding from USAID through the trust and the Saint Louis Zoo, among others. Address: Contact via the Northern Rangelands Trust (see below).

Kazuri Beads was started in the early 1970s by Lady Susan Wood, wife of Michael Wood the founding doctor of African Medical Research Foundation (AMREF). She began the business with two women, soon expanding to provide employment for single mothers. In 2001 Mark and Regina Newman bought the company and maintain the guiding philosophy of the company, to provide employment opportunities for disadvantaged members of Kenyan Society. The company provides significant health and financial benefits to its employees. They now have about 300 workers, including 80 homeworkers. They also manufacture pottery and some other items. Address: P.O. Box 24276, Nairobi 00502, Kenya. Tel: 884058; Email: info@kazuri.com; Web: www.kazuri.com.

The **Kenya Forestry Research Institute (KEFRI)** is a public research institution established in 1986 under the Science and Technology Act Cap 250 of laws of Kenya. The functions of the Institute are to conduct research in forestry and disseminate research findings, establish partnership with other organizations and institutions of higher learning in training and on matters of forestry research, and co-operate with other bodies within and outside Kenya. The mission of KEFRI is to conduct research and provide information and technologies for sustainable development of forest and allied natural resources. It works in program areas addressing rehabilitation of degradation areas, participatory forest management, value adding in nature-based enterprises, on-farm tree planting, networks/partnerships, and resource assessments. They are a partner of LWF and have recently been one of the partner organizations under the USAID-funded FORREMS project. P. O. Box 20412, 00200, Nairobi, Kenya . Tel: +254 66-32009 or 66-32891/2/3; Web: www.kefri.org.

Kenya Gatsby Trust (KGT) is an NGO that supports micro and small enterprises to enhance poverty reduction and wealth creation. It was started in 1991 in Kenya and currently has four areas of emphasis: microfinance, business development services, technology development and transfer, and project management and consultancies. It supports a number of enterprises which depend on natural resources and natural products, and some of them, such as the “Good Woods Initiative” promoting the use of the renewable *neem* tree for carvings and other products, have clear and positive links to conservation. Address: P.O. Box 44817-00100, Nairobi, Kenya. Tel: 254-20-2720711; Email: info@kenyagatsby.org; Web: www.kenyagatsby.org

The **Kenyan Civil Society Strengthening Program (KCSSP)** is a joint program implemented by PACT, Inc. and PACT Kenya. KCSSP aims to strengthen the capacity of NGOs and other civil society actors in the democratic governance and NRM sectors. In 2007, this three-year program will begin working with organizations in the NRM sector to build their capacity to implement market-led approaches to NRM/biodiversity conservation. Grants will be awarded to organizations serving nature-based enterprises and to nature-based enterprises directly. KCSSP anticipates awarding grants to organizations working in ecotourism, honey, and NTFPs such as aloe and cape chestnut tree. Address: c/o PACT Kenya, P.O. Box 76390, Nairobi 00508, Kenya. Tel: (254-20) 387-8271/3/4; Email: kcssp-info@pactke.org; Web: www.kcssp.org.

Kenya Wildlife Service (KWS) is a branch of the government that is charged with the protection and conservation of the country's biodiversity, as presented by its fauna and flora. It works in eight different conservation areas in all the national parks in Kenya. These areas include programs in community wildlife, elephant, hirola, and rhino conservation; forests and wetland protection; and the provision of veterinary and security services. The community wildlife program includes efforts to work with communities to protect the movement of wildlife through rangelands and to find alternative sources of livelihoods for the communities residing there. Address: P.O. Box 40241-00100, Nairobi, Kenya. Tel: +254 -20 600800; E-mail: kws@kws.org.

K-REP Bank, formerly an abbreviation for the Kenya Rural Enterprise program, began in 1984 as a USAID-funded, five-year project to provide microcredit to NGOs and other small enterprises in Kenya. It was the first microfinance bank in Kenya. Today, it has 25 branches across the country and a total of 160,000 different accounts—many of which are held by women. Address: P.O. Box 10453, 00100, Nairobi, Kenya. Tel: 254-20-2727955 / 2728008; Email: kas@k-repconsulting.com; Web: www.k-repbank.com.

In partnership with Laikipia Wildlife Forum, Maria Dodds established the **Laikipia Aloe and Succulent Nursery** to provide *Aloe Secundiflora* seedlings to local groups entering the aloe harvesting and

processing market. The project is part of an attempt to formalize the aloe value chain. Ms. Dodds also represents the nursery on the **Kenya Aloe Working Group** (KAWG). This forum brings together the various stakeholders involved in aloe production and processing to foster the development of the aloe sector in ways that are sustainable and profitable to the actors in the chain. The KAWG was established in 2004. Address: P.O. Box 19, Rumuruti 20321, Kenya. Email: dodds@wanachi.com.

The **Laikipia Wildlife Forum** (LWF) was established in 1992 as a non-profit membership company that aims “to conserve the integrity of the Laikipia ecosystem by creatively managing its natural resources to improve the livelihood of its people” (www.laikipia.org). Current membership includes 24 community groups, 27 large-scale ranches, 20 tourism operations, 75 individuals and non-land related businesses, 36 ranches, 47 community groups, 50 tour operators, 54 individuals, and 8 interest groups. The forum oversees an area of 9,500 square kilometers. A diverse group of communities live in this area, including the Mukogodo Masai, Kikuyu, Meru, Turkana, Samburu, and Pokot. LWF operates projects in five program areas: community conservation, wildlife management, tourism, environmental education, and security. The promotion of nature-based enterprises is one of five key components that make up the Community Conservation Program. LWF is supported by the Royal Netherlands Embassy (66 percent), USAID (13 percent), the EU-Tourism Trust Fund (3 percent), Save the Rhino International (8 percent), and internal revenue from members (10 percent), the Lewa Wildlife Conservancy, the Kenya Wildlife Service, among others. Address: P.O. Box 764 Nanyuki, Kenya. Tel: +254 (0)623-1600; Email: info@laikipia.org; Web: www.laikipia.org.

Let's Go Travel, established in 1979, has a regional office in Nairobi and operates over 290 tours and destinations throughout East Africa. Let's Go Travel offers a variety of services ranging from wildlife, lodging, camping, balloon riding, flying, and trekking safaris. More than half of Let's Go Travel's business is related to air travel and bookings; however, the company works with a range of different partners to promote tourism in East Africa. Although it operates some tours, Let's Go Travel primarily works through independent hotels, tour operators, and lodges to book travel itineraries for its clients. In addition, Let's Go Travel works with several community-owned and operated lodges, including Il Ngwesi, Tassia, and Ol Gaboli; and acts as the Nairobi-based booking agent for their operations. Address: Lets Go Travel, ABC Place, (Above Chandarana Supermarket) Waiyaki Way, Westlands, P.O. Box 60342-00200, Nairobi, Kenya. Tel: +254 20 4447151/ 4441030; Email: info@letsgosafari.com; Web: www.letsgosafari.com.

The **National Commission on Gender and Development** was established by an act of Parliament in December 2003. The commission provides leadership, strategic advice, and expertise to the government on all issues on gender mainstreaming in national development. Critical and current areas of work include law reform, gender-responsive budgeting, and gender-based violence. Address: P.O. Box 27512-00506, Nairobi, Kenya. Tel: +254 20 2727778; Email: info@gendercommission.com.

Nature Kenya is an NGO that initiated the Kipepeo Butterfly Project in 1993. It was developed to help farmers earn money from the nearby Arabuko-Sokoke Forest and its unique biodiversity. Earnings from the collection of butterfly pupae compensates in part for the damage that elephants and baboons cause to farmers' crops and helps to alleviate poverty in the area. The project was handed over to the National Museums of Kenya in 2001. Address: P.O. Box 44486 GPO 00100 Nairobi, Kenya. Tel: +254 20 3749957; Email: office@naturekenya.org.

The **Northern Rangelands Trust** (NRT) is an umbrella membership organization established to promote community-led conservation initiatives in northern Kenya. NRT was created in 2004 with significant input from the Lewa Wildlife Conservancy and other government, community, and private stakeholders in the area. Fifteen conservancies and community group ranches currently participate in NRT, which together manage a total of 1.5 million acres. NRT leads initiatives in four main programs areas: community development, business and enterprise development, livestock, and research and monitoring. NRT receives funding from a variety of donors, including USAID, Tusk Trust, Fauna & Flora International, Institut zur Cooperation bei Entwicklungs-Projekten, Globe Foundation, and the Safaricom Foundation. Address: Private Bag, Isiolo, Kenya. Tel: 254 (0) 6431405; Email: info@nrt-kenya.org, Web: www.nrt-kenya.org.

NRT Trading is a non-profit fair trade organization that promotes the participation of women from the member conservancies in nature-based enterprise initiatives. The

organization aims to engage women in conservation efforts by providing them with economic incentives to learn and benefit from conservation initiatives. Women's groups in the Kalama, Sera, and West Gate conservancies produce beaded crafts and jewelry that NRT Trading sells. The women invest their income in education, small livestock, and healthcare. The San Diego Zoo has agreed to sell NRT Trading products in their gift shop. Address: Contact information same as the NRT.

NRT Livestock is oriented to improving livestock market access. A pilot project currently underway, in collaboration with the Ol Pejeta Conservancy and Purdue University with funds from the Globe Foundation, works with herders in local communities to achieve the goals of reducing livestock densities through improved returns per head; improving animal health and meat safety; and improving rangeland and grazing management. In its first few months, herders have received better prices for animals grazed in a quarantined area prior to sale, and the grazing rotations are improving the growth of grasses in the demarcated areas. Address: Contact information same as the NRT.

The **Oln Gaboli Community Lodge** is a women-owned facility located in the Il Motiok Group Ranch. The lodge is located on land donated to the Il Motiok Women's Group by the group ranch adjacent to the Ewaso Nyiro River. The lodge is operated in partnership with **Rift Valley Adventures** (<http://www.riftvalleyadventures.com/>) and opened in 2006. There are six bandas with a capacity to hold up to 40 students. USAID supported the construction of the sixth banda. Other donors include the EU Community Development Trust Fund. The Il Motiok Women's Group has faced opposition and challenges in operating the lodge from men in the group ranch. Address: **Oln Gaboli**: Contact via Laikipia Wildlife Forum **Rift Valley Adventures**: P.O. Box 1138, Nanyuki 10400, Kenya. Tel: 254 (0) 724252401; Email: kenya@riftvalleyadventures.com, Web: www.riftvalleyadventures.com/.

The **Ormakao Maasai Cultural Village** is located on the southern edge of Nairobi National Park, not far from Athi Town. It was established by a group of Maasai women and men in 2000, during a time of economic hardship resulting from loss of livestock due to drought. Handicrafts, including handmade beadwork, are available for sale. The members also offer nature walks, bird watching, and participation in cultural activities such as herding and milking cows. The women of the village have built several manyattas that are available for overnight camping, and the men are looking to expand a campsite area nearby. A footbridge will soon be completed that will link the village to the national park, providing better access for tourists to visit the village and for the community members to sell their crafts and programs to park visitors. Address: P.O. Box 6, Kitengela, Kenya. Tel: 0721599371.

Practical Action was founded in 1966 and is a charity registered in the United Kingdom. Practical Action works in Peru, Kenya, Sudan, Zimbabwe, Sri Lanka, Bangladesh, and Nepal. Though Practical Action has been operating in eastern Africa (mostly Kenya) since the early 80s, it was registered under the NGOs Co-ordination Act in Kenya on June 23, 1993, as "Intermediate Technology Development Group Limited-ITDG." Practical Action's work in eastern Africa focuses on three major themes: reducing vulnerability; making markets work for the poor; and increasing infrastructure services for the poor. Practical Action has worked with the Kenya Gatsby Trust and others on a market analysis of aloe production. In addition, Practical Action has delivered training on sustainable bee-keeping and wood-carving technologies. Address: AAYMCA Building, 2nd Floor, Along State House Crescent, Off State House Avenue, P.O. Box 39493-00623, Nairobi, Kenya. Tel: +254 20 2713540/ 2719313; Web: www.practicalaction.org.

The **Rumuruti Women's Group** was formed in 2005, originally as a merry-go-round. The group is made up of between 15 and 20 women from Rumuruti who come from different ethnic groups. The women received funding from the LWF to buy aloe seedlings and also training on how to produce aloe byproducts such as creams, lotions, and soaps in early 2007. They currently work together one day a week to manufacture their products and sell them locally. Address: P.O. Box 15 Rumuruti 20321, Kenya.

The **Small Grants Program (SGP)** was launched in 1992 and supports NGO and CBO activities in developing countries toward climate change abatement, conservation of biodiversity, protection of international waters, reduction of the impact of persistent organic pollutants, and prevention of land degradation while generating sustainable livelihoods. Funded by the Global Environment Facility (GEF)

as a corporate program, SGP is implemented by the United Nations Development Program (UNDP) on behalf of the GEF partnership. The maximum grant amount per project is US\$50,000 but averages around US\$20,000. Grants are channeled directly to CBOs and NGOs. In Kenya, SGP has focused its efforts on biodiversity conservation and the abatement of climate change. SGP works in critical biodiversity sites throughout the country, including the Mt. Kenya region and Arabuko Sokoke forest near the Kenyan coast. Address: UNDP Drylands Development Center, off UN Avenue, Gigiri; P.O. Box 30218-00100, Nairobi, Kenya. Tel: +254 20 7624474; Web: www.ke.undp.org/gef-sgp.

Started 22 years ago by three women, **Spinners Web** began as a small-scale weavers project. Although the company initially specialized in woven fabrics and retains a factory for the production of woven products, Spinners Web now stocks a wide range of high-quality handmade items, ranging from baskets and pottery to wood carvings, leatherwork, metal work, jewelry, beadwork, and stone carving. Spinners Web works directly with both individual crafts people, as well as community groups to design and produce high-quality environmentally friendly products for sale at its showroom, other craft retailers, and tourist destinations in Kenya and Tanzania. The products and designs focus on East African producers and styles. Address: Viking House, Waiyaki Way, Westlands, P.O. Box 14226, Nairobi, Kenya. Tel: +254 020 4441485/ 4440882; E-mail: spinweb@wananchi.com; Web: www.spinnerswebkenya.com.

The USAID/Kenya **Trade Development Program (TDP)** managed by the Export Promotion Council was a two-year, \$1.2 million initiative aimed at enhancing the presence of Kenya products in the United States. Initiated in 2005, the TDP provided product and market development support to companies wishing to export their products. The program also collected and disseminated trade information and provided capacity-building training for exports. The businesses receiving support through this program traded in commercial crafts, tea, coffee, textiles, and honey. Address: Export Promotion Council, P.O. Box 40247, 00100 GPO, Nairobi, Kenya. Tel: +254 (0) 20 228-534/8; Email: chiefexe@epc.or.ke; Web: www.epckkenya.org.

West Gate Community Conservancy was established in 2004 and is a member of the Northern Rangelands Trust. The core conservation area is 880 hectares and is part of the Ngutuk Ongiron Group Ranch. A large number of the communities living in West Gate are Samburu pastoralists. The conservancy has one lodge that it owns but which is managed by a private investor. It receives funds from the lodge, with a minimum annual payment of 400 bed-nights. West Gate also receives funds from the San Diego Zoo for its operational costs. Address: P.O. Box 610, Isiolo, Kenya. Email: plolmy@yahoo.com.

Women Organizing for Change in Agriculture and Natural Resource Management (WOCAN) is a network established in 2004 to address gaps in policies, staffing, and implementation that limit the achievement of gender equality in environmentally sustainable development. Currently a global network of over 460 women and men in 80 countries, WOCAN seeks to build alliances to support women professionals and institutions working on agriculture and natural resources management. Address: 26 Beckett Way, Ithaca, New York 14850, USA. Tel: 607-319-0347.

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