GENDER SMART DEVELOPMENT
INTERVENTION IN PASTORAL AREAS OF ETHIOPIA:
THE CASE OF PASTORAL COMMUNITY DEVELOPMENT PROJECT II (PCDPII) IN SHINILE AND KEBRIBEYAH WOREDAS, SOMALI NATIONAL REGIONAL STATE OF ETHIOPIA

BY: Tesfahiwot Dillnessa

ADVISOR: Tizita Mulugeta (Ph. D)

December 2015
Addis Ababa
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Suggestion:
Effects of Gender SMART Intervention Approach on Women Empowerment in Pastoral Areas of Ethiopia: Evidence from PCDP II Outcomes in Shinile and Kebribeiyah Woredas of Somali National Regional State of Ethiopia

BY: Tesfahiwot Dillnessa

ADVISOR: Tizita Mulugeta (Ph. D)
ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES  

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By  
Tesfahiwot Dillnessa  
December 2015  

Approved by the Board of Examiners  

Tizita Mulugeta (PhD)  
Advisor  
Signatures  

Ato Nega Wubie  
Internal Examiner  
Signatures  

Filimon Hadaro (PhD)  
External Examiner  
Signatures
TABLE OF CONTENTS

ABBREVIATIONS............................................................................................................................... vi
ACKNOWLEDGEMENTS..................................................................................................................... vii
ABSTRACT........................................................................................................................................ viii

CHAPTER ONE .................................................................................................................................... 1
1 Introduction................................................................................................................................. 1
   1.1 Background of the study........................................................................................................... 1
   1.2 Background of the Study Area ............................................................................................... 2
   1.3 Statement of the Problem ....................................................................................................... 4
   1.4 Objective of Study .................................................................................................................. 5
   1.5 Significance of the Study ....................................................................................................... 6
   1.6 Scope of the Study .................................................................................................................. 6
   1.7 Limitations of the Study ........................................................................................................ 6
   1.8 Organization of the Paper ..................................................................................................... 7

CHAPTER TWO ................................................................................................................................... 8
2 Overview of Related Literature and Conceptual Framework .................................................... 8
   2.1 Gender and Development ....................................................................................................... 8
   2.2 Concept of Gender Smart Development .............................................................................. 8
   2.3 What is Gender Smart Development? .................................................................................. 9
   2.4 Key Features of Gender Smart Development .................................................................. 10
   2.5 Why Development Programs are not Gender Smart? ....................................................... 10
   2.6 Analytical Framework of Gender in Development .............................................................. 11
   2.7 Variables for Gender Smart Development ....................................................................... 14
   2.8 Empirical Evidence on Gender Smart Development ......................................................... 16

CHAPTER THREE ............................................................................................................................. 26
3 Research Methodology.................................................................................................................. 26
   3.1 Research Design .................................................................................................................... 26
   3.2 Types and Sources of Data ................................................................................................... 26
   3.3 Population, Sampling Techniques and Size ....................................................................... 27
   3.4 Instruments Data Collection .............................................................................................. 27
   3.5 Data Analysis ....................................................................................................................... 28

CHAPTER FOUR ................................................................................................................................ 29
4 Findings and Discussions............................................................................................................. 29
   4.1 Men........................................................................................................................................ 29
   4.2 Women Involvement ............................................................................................................. 30
   4.3 Reasons for Improved Women’s Involvement ................................................................. 31
4.4 Opportunities Created.........................................................................................................33
4.5 Empowerment ..................................................................................................................40
4.6 Successes and Lessons Learned ..........................................................................................45
4.7 Challenges in Implementing Gender Smart Intervention ..................................................47

CHAPTER FIVE..................................................................................................................................51

5 Conclusion and Recommendation ..................................................................................................51
5.1 Conclusion....................................................................................................................................51
5.2 Recommendations ..................................................................................................................53

6 Reference........................................................................................................................................55

7 Annexes ..........................................................................................................................................58
Annex 1: Map of PCDP II Target Woreda..................................................................................58
Annex 2: PaSACCOs in Shinile and Kebribeyah Worda of Somali Region ...............................59
Annex 3: Tools...................................................................................................................................60

List of Tables
Table 1: Decision Making Positions (Male and Female) Staffs in PCDP in Somali Region .........34
Table 2: Major Sub-Projects Implemented by PCDP II Benefiting Women .............................39
Table 3: Beneficiaries from Services Supported by PCDP ..........................................................40
# ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>PASDEP</td>
<td>Plan for Accelerated and Sustained Development to End Poverty</td>
</tr>
<tr>
<td>GTP</td>
<td>Growth Transformation Plan</td>
</tr>
<tr>
<td>GAP</td>
<td>Gender Action Plan</td>
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<td>WBG</td>
<td>World Bank Group</td>
</tr>
<tr>
<td>PAD</td>
<td>Project Appraisal Document</td>
</tr>
<tr>
<td>NRM</td>
<td>Natural Resource Management</td>
</tr>
<tr>
<td>IFAD</td>
<td>International Food and Agriculture Development</td>
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<tr>
<td>GOE</td>
<td>Government of Ethiopia</td>
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<tr>
<td>CIF</td>
<td>Community Investment Fund</td>
</tr>
<tr>
<td>RLP</td>
<td>Rural Livelihood Program</td>
</tr>
<tr>
<td>MOFA</td>
<td>Ministry of Federal Affairs</td>
</tr>
<tr>
<td>PCDP</td>
<td>Pastoral Community Development Project</td>
</tr>
<tr>
<td>WB</td>
<td>World Bank</td>
</tr>
<tr>
<td>MDG</td>
<td>Millennium Development Goal</td>
</tr>
<tr>
<td>WAD</td>
<td>Woman and Development</td>
</tr>
<tr>
<td>WID</td>
<td>Women in Development</td>
</tr>
<tr>
<td>FDRE</td>
<td>Federal Democratic Republic of Ethiopia</td>
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<tr>
<td>TGE</td>
<td>Transition Government of Ethiopia</td>
</tr>
<tr>
<td>NPP</td>
<td>National Population Policy</td>
</tr>
<tr>
<td>GPA</td>
<td>Great Point Average</td>
</tr>
<tr>
<td>HTP</td>
<td>Harmful Transitional Practice</td>
</tr>
<tr>
<td>GAD</td>
<td>Gender and Development</td>
</tr>
<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
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<tr>
<td>IDI</td>
<td>In-depth Interview</td>
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ACKNOWLEDGEMENTS

During the course of this work several individuals made important contributions. First, I would like to express my deepest gratitude to my advisor, Dr. Tizita Mulugeta for her excellent guidance, patience, and provision of timely feedback.

I am grateful to the almighty God who helped me start and finish this work.

I would also like to acknowledge all who participated in this study, especially PCDP II project beneficiaries, staffs and colleagues who has been very kind to help me in my endless questions.

Most importantly, none of this would have been possible without the love and patience of my family who provided me financial and moral support, including encouragements throughout the research.
ABSTRACT

Emerging from debates from gender in development process, gender Smart Development considers equal participation of women at all levels of development projects through equal access to resources, opportunities and decision-making roles. Scholarly evidences from the trajectory of emerging debates have shown that development projects fail to achieve their objective due to lack of gender inclusiveness. Gender smart intervention is an approach that considers gender as a core in the processes of program design, start-up, implementation, monitoring, evaluation and learning. Such intervention therefore bridges the gender gap leading to gender smart development.

The objective of the study is to assess whether the Pastoral Community Development Project II (PCDP II) employed gender smart intervention. The evidence on the outcomes was collected from five beneficiary kebeles from the two woredas where the project is implemented. Both primary and secondary data were collected on selected activities and outcomes of the project. The primary data were collected using in-depth interviews administered for 45 respondents. The secondary data were collected from project documents (reports, plans and minutes).

Findings from this study showed that both men and women are involved in the project and benefit from the basic services delivered by PCDP II. In specific evidence, female members of the 5 kebele have access to finance (2.9 %) and are engaged in income generating activities (2.7 %). Female members were empowered through tailored trainings on their roles and responsibilities in various committees. However, females who were participating are challenged low level of literacy and shortage of time (females also shoulder domestic responsibilities of household provision).

In conclusion, the project development approach was gender smart in making males and females’ part of the overall activities and benefit from the project outcomes. Females are at the center of the project through access to resources, opportunities and decision-making. The study concluded with the recommendation that the ongoing gender smart interventions should be encouraged and shared with relevant stakeholders to replicate it beyond pastoral regions. However, facilitation of consultations must focus on capacity building for female participation and the gender smartness of the project intervention should be monitored and evaluated on the basis of agreed-indicators to achieve the goal of redressing gender gaps.
CHAPTER ONE

1 Introduction

1.1 Background of the study

The aim of gender smart development is to ensure gender-sensitive policy outcomes through a systematic and inclusive process. If gender policy has transformational goals, then gender smart development as a process will necessarily be economical, political and all rounded, involving consultation with and participation of different stakeholders. The idea of gender smart development as the outcome of struggles against social inequalities implies change towards a more ‘fair’ society and system for women (Harcourt, 1997).

Globally, stakeholders are turning their focus in to Gender smart development based on their framework and definition given to express their efforts to consider gender in development activities. According to OECD (2012) Women’s participation in the economy is essential for development and economic growth. The formal documentation and recognition of women’s roles and the related time burden is crucial for gender-smart development interventions. Recently, international organizations have begun to measure all forms of economic activity by gender. Gender and development policies and programs can challenge and a change woman’s socially prescribed roles, in pursuit of gender equity. For example, women have been successfully trained and employed as water technicians or builders in communities where these jobs were previously carried out by men. However, programs aiming to increase women’s participation in spheres beyond the household must ensure that they are properly remunerated. They should also be accompanied by consideration of how men, or public provision, can reduce women’s responsibilities at the home.

Following the global attention to involve gender in development the Ethiopian government is taking measures to address gender issues in its development agenda. There were significant achievements towards gender equality and women’s empowerment in various areas during Plan for Accelerated and Sustained Development to End Poverty (PASDEP). Ethiopia has ratified a number of international and regional conventions and protocols on women and child rights. In terms of institutional mechanisms, establishment of the Ministry of Women's Affairs with higher status and mandate as well as the Regional Bureau of Women Affair's (BoWAs') improved status as member of the cabinets; Federal Women Affairs Department’s (WADs') position as management process to be part and parcel of the decision making in every sector is
becoming one of the opportunities for Gender mainstreaming in all endeavors. The Government has taken strong measures in the economic sphere to ensure women’s equal access to economic recourses including land, credit, science and technology (MoFED 2010).

After PASDEP, the Ethiopian government had planned and executed the first Growth and Transformation Plan 1 (GTP-1). The country’s vision, the achievements of PASDEP, and the lessons drawn from its implementation, were the basis for formulation of the next five year (2010/11 – 2014/15) Growth and Transformation Plan (GTP). Factors which constrained growth and external shocks were taken into account in the formulation of the GTP. In GTP 1, organizational structures which are responsible for women’s affairs were strengthened at all levels. Efforts were taken to benefit women in economic growth and social development (ibid).

After the GTP 1, it was evaluated and the lessons drawn were shared with stakeholders who were active in the process. Hence based on the above, GTP 2 was planned to achieve strategic goals of the country from (2015/16 – 2021/22). GTP 2 also has a plan to promote women and youth empowerment, ensure their effective participation in the development and democratization process and enable them equitably benefit from the outcomes of development (NPC, 2015).

Generally, the government is committed to promote the empowerment of women and youth to ensure their participation in building democratic system and good governance, social-economic and cultural development. In this regard, women and youth initiatives aim to benefit and ensure access to credit and ownership of productive assets. Ensuring gender equality in education, employment, creating conducive environment for female students, increasing number of female teachers, enhancing ownership of land and other fixed assets, eradicating violence against women and children and harmful practices, and eliminating gender-based discrimination practices, political and decision-making were priorities for implementation.

1.2 Background of the Study Area

The study was conducted in Somali Regional state of Ethiopia. The Region is one of Ethiopia’s largest regions bordering Djibouti to the North, Somalia to the East and North-East, and Kenya to the South. To the West it borders Oromiya Region, to the North-West Afar Region. There are nine administrative zones: Shinile, Jigjiga, Fik, Degahbur, Korahe, Warder, Gode, Afder and Liban. (woreda #). The Region altitude ranges from 200m in the southern/central parts, to 1,800m in Jigjiga Zone; medium altitudes consisting of hilly terrain and plateau are found in
parts of Liban, Degahbur, Fik and Shinile Zones. The region is mostly arid/semi-arid in lowland areas, cooler/wetter in the higher areas. Annual rainfall in the region is 150 - 1,000mm per year. Temperatures range from 19°C (Jigjiga Zone) to 40°C (the southern zones, particularly the Shabelle, Dawa and Ganale river basins); northern Shinile Zone gets very hot between May and August. Among the nine administrative zones of Somali Regional States, the study was conducted in Jigjiga and Shinile zones of the region. Particularly the study was carried out in Shinile and Kebribeyah woredas located in Shinile and Jigjiga Zones respectively (MoFA 2014).

According to CSA (2013), the population of Shinile and Kebribeyah woredas are 122,681 (M 65,816, F 56,865) and 197,821 (M 104,810, F 92,011) respectively. The livelihood of both woredas is based on livestock rearing (cattle, sheep, and camel) and agro-pastoralism. In some parts of the region, agro pastoralism is practiced and the main crops cultivated include sorghum and maize, and limited wheat and barley. They also engage in commerce. Both the study areas Shinile woreda and Kebribeyah are predominantly pastoral and agro-pastoral livelihood zones. The regional agro ecology is generally arid/semi-arid climate in lowland areas, cooler/wetter in the higher areas. Annual rainfall is 150 - 1,000mm per year, temperature range from 19°C (Jigjiga Zone) to 40°C. The region has a mixed topography of hills, browse-rich (thick, thorny bush) areas good for camels and goats; and shrub / grassland / plains with grazing for sheep and cattle, and where crops may be grown (particularly near rivers). The region is generally categorized as a lowland ranging in altitude from 200m in the southern/central parts, to 1,800m in Jigjiga Zone.

PCDP II is a send phase of the fifteen year program that was implemented from 2008-2013 in Pastoral and Agro-pastoral regions of Ethiopia. The program objective is to improve livelihoods of pastoralists and agro-pastoralists in terms of growth and stability of incomes; improvements in their health, nutrition and education status, as well as greater empowerment and decision-making authority in local development initiatives. The program aims to address pastoral communities’ priority needs, improve their livelihoods and reduce vulnerability. It also empowers communities and local administrations at woreda and kebele levels to better manage their local development.

The primary target populations of the PCDP II program are the pastoral and agro-pastoral population of the Afar, Somali, SNNP and Oromiya Regions, which make up about 12 percent of the total Ethiopian population. It has been indicated repeatedly on various national
documents and studies, including the Draft Policy Statement of the Ethiopian Ministry of Federal Affairs (MoFA, 2008) that stated “pastoral women are among the most marginalized groups in the country and in many cases development interventions are not tailored to their specific needs”. PCDP II was a joint venture between the World Band, International Food and Agriculture Development, the Government of Ethiopia, and the partner communities. This study focused on Shinile and Kebribeyah woredas where PCDP II project has been implemented for five years.

1.3 Statement of the Problem

Addressing gender smart development is a very challenging task that requires multi-level planning and coordination from national to community level. Although organizations routinely declare that they are committed to incorporate gender into their development programs, in practice gender is not properly addressed. Often considerations of gender smart development are seen as an ‘add on’ to project proposals and evaluations to meet requirements of funding sources.

In the third world, development projects are being implemented to address various issues of the people who are underserved. To reach the underserved community development projects are often designed to address gender as a whole. However, the design mostly focuses on solutions with the approach of top down approach which lacks the consent of the people who at the end benefit from it.

In addition, there is limited practice in reviewing projects whether gender smart approaches are used to benefit men and women. Moreover, gender indicators are not given due emphasis in project design which made it difficult to assess the status gender smartness.

Ethiopia is a signatory to various international instruments. As such, the policy framework for gender issues in Ethiopia is very positive, and is supported by key structures such as the Ministry of Women’s Affairs; the placement of Women’s Affairs Officers in each woreda administration; and target quotas for council membership. However, despite this, national statistics for gender equality in Ethiopia do not paint a very positive picture. Ethiopia’s policy provisions for gender equality are therefore very positive but huge challenges remain in the implementation and application of these policies in order to lead to effective change for most of Ethiopia’s women (Watson, 2010).
In spite of specific policy provisions for pastoral women (for example among the objectives of the National Action Plan for Gender Equality) there is a general recognition that much government and non-government development has failed pastoral women in the past in terms of both their strategic and practical needs, and that the greatest challenge remains with regard to implementing these objectives on the ground and increasing women’s awareness and knowledge of their rights and supporting policies.

In Ethiopia, in the past years multiple faced development projects have been implemented to support the pastoral areas of Ethiopia. This major focus of this study was the issues regarding the gender smart intervention of Pastoralist Community Development Project II (PCDP II). Routine project implementation, midterm and end project reports have been done to assess the performance of PCDP II against the components designed to be implemented in the past five years (2008-2013). But the above mentioned reports were undertaken to evaluate plan versus achievement which is required by the project. However, there was no specific study to understand the gender smart intervention of the project and as a result changes brought to the community.

In general, this research has been designed to assess the major activities of PCDP II on intervention gender smartness in Somali Region of Shinile and Kebrabeyah woredas. Hence, the researcher investigates issues related to the following research questions.

1. In what ways are the activities implemented by the PCDP II interventions constitute gender smart approaches?
2. How equally do males and females participated at the various levels of the project in the PCDP II intervention?
3. What are the gender smart achievements (outcomes) of the PCDP II intervention in the selected woredas?
4. What are the challenges affecting and the lessons about the gender smartness of this specific project?

1.4 Objective of Study

The overall objective of this study is to assess whether Pastoral Community Development II is gender smart (gender responsive) development project or not.

The specific objectives of the study are to:
Assess whether the PCDP II project employed gender smart intervention approach in the project management process;
Assess whether males and females equally involved at all levels of the project cycle management;
Explore the successes and challenges PCDP II in terms of gender smart intervention outcomes during its implementation of the project.

1.5 Significance of the Study
PCDP II was intended to benefit from the results of the research. However, the result of the study can be applied to government and international organizations in need of improving their process of gender smart intervention. Recommendations based on the study findings will be used to enhance the project’s benefit on women and men in the targeted woredas of pastoral community in the remaining implementation period of PCDP III.

Generally, this research has the following significances: (i) It enables the implementing agency to know the status of its project process gender smartness; (ii) The implementing agency will get an opportunity to have feedback from the community it’s serving; and (iii) It will contribute to the knowledge database of PCDP.

1.6 Scope of the Study
The research is designed to find out broadly the relationship between gender and development. Participants in the In-depth Interviews Pastoral Community Development Project II, was implemented in 21 woredas of Somali Region. The entire study revolves around two woredas of the project in 5 kebeles of its operation areas. The findings of the study were based on the assessment of PCDP II as a process and the reflections of the reality in the Somali Regional State, in two districts.

1.7 Limitations of the Study
Gender smart development covers various aspects of development. However, due to budget and time constraints this study is limited its scope to the assessment of PCDP II intervention on gender smartness in Shinile and Kebribeyah woredas of Somali region. In addition, the sample is not large enough to represent the entire Somali region project woredas. Therefore, the findings of this study should be considered as case showing PCDP II’s gender smart
intervention. Besides, qualitative research is heavily dependent on the individual skills of the researcher and more easily influenced by the researcher's personal biases and peculiarities. Consistency is more difficult to maintain, assess, and demonstrate. The researcher's presence during data gathering, which is often unavoidable in qualitative research, can affect the subjects' responses. There was also a challenge to access baseline data from PCDP I project. There was no data showing beneficiaries and sub-projects listed based on woreda. Another study covering all woredas may be required in the future to arrive at a reliable conclusion about project’s gender smartness in its intervention.

1.8 Organization of the Paper

The study is organized into four chapters. The first chapter introduces the background of the study, problem statement, objectives of the study, research questions, significance of the study, the scope, limitations of the study and the methodology used. Chapter two, deals with review of related literature where the overall gender smart concept and experience from different angles are discussed. Chapter three dealt with the findings of the research covering descriptive and qualitative analysis of the data. The chapter stated the gender smart program and activities implemented in the pastoral communities of the study area; level of women’s and men’s involvement; reasons influencing the degree of involvement at all levels; successes and lessons in the interventions and challenges in project implementation in light of gender smartness in pastoral communities. The report is based on the results of the analysis of these data. The final chapter presented conclusions and possible recommendations for proper intervention and policy to solve problems identified.
CHAPTER TWO

2 Overview of Related Literature and Conceptual Framework

2.1 Gender and Development

Gender discusses the roles, responsibilities, attributes and power relations that are socially constructed by and assigned to men and women of a given society or community. These concepts vary greatly by culture, geographic region, socioeconomic status and context, and they change over time. Any country’s strategy to bring a gender smart development perspective to all aspects of an institution’s policy and activities with a mainstreaming strategy concerns are seen as important gateway to gender sensitive development. For all sectors and areas of activity and a fundamental part of the development planning process considering gender as an integral part will lead to gender smart development. (WB, 2012)

2.2 Concept of Gender Smart Development

A gender smart program distinguishes that women’s role is as important as men’s in addressing development issues. It acknowledges that, because they have different roles and needs, which must be addressed in order to achieve development. A project is gender smart when the gender dimension is integrated into every step of the process that includes defining the problem, identifying potential solutions and implementing the project (Leduc and Ahmed, 2009).

The WID (or Women in Development) approach calls for greater attention to women in development policy and practice, and emphasizes the need to integrate them into the development process. It was a reaction to women being seen as passive beneficiaries of development. It marked an important corrective, highlighting the fact that women need to be integrated into development processes as active agents if efficient and effective development is to be achieved. Women’s subordination was seen in terms of their exclusion from the market sphere, and limited access to and control over resources. Programs informed by a WID approach addressed women’s practical needs by, for example, creating employment and income-generating opportunities, improving access to credit and education. Women’s ‘problem’ was therefore diagnosed as insufficient participation at the beginning of development process, through an oversight on behalf of policymakers (Reeves and Baden, 2002).
In contrast, the Gender and Development (GAD) approach to development policy and practice focuses on the socially constructed basis of differences between men and women and emphasizes the need to challenge existing gender roles and relations. GAD emerged from a frustration with the lack of progress of WID policy in changing women’s lives and influencing the broader development agenda. GAD challenged the WID focus on women in isolation, seeing women’s ‘real’ problem as the imbalance of power between women and men. There are different interpretations of GAD, some of which focus primarily on the gender division of labour and gender roles focus on gender as a relation of power embedded in institutions. GAD approaches generally aim to meet both women’s practical gender needs and more strategic gender needs, by challenging existing divisions of labour or power relations (Razavi, Miller 1995).

Although WID and GAD perspectives are theoretically distinct, in practice it is less clear, with a program possibly involving elements of both. Whilst many development agencies are now committed to a gender approach, in practice, the primary institutional perspective remains as WID and associated ‘antipoverty’ and ‘efficiency’ policies. There is often a slippage between GAD policy rhetoric and a WID reality where ‘gender’ is mistakenly interpreted as ‘women’ (ibid).

The gender smart development framework below shows what it takes (in the context of this research) a development project to address gender. During the first stage of a project, it is expected to include gender in every step of the process. If this is the case then the project should figure out how to involve both men and women and analyze the gaps for active involvement. There are no well-established and specific criteria to scale any development pathway or strategy as a gender smart development as long as it is inclusive to the main pillars of core gender concepts. These may include culture, equity, equality, gender needs, gender planning, gender relation, gender violence, economy, politics, health, etc.

### 2.3 What is Gender Smart Development?

According to ACDI/VOCA (2015), Gender Smart Development is the equal participation of women at all levels of development projects through equal access to resources, opportunities and decision-making roles. Development projects need to consider gender starting from the design stage to allow each step to be gender smart. Gender smart development is when a project identifies the role of women and men and participate them at all levels. In addition,
empowerment and availing basic needs like education, health, water and financial accesses are the primary activities to ensure gender smartness. Furthermore, designing monitoring and evaluation mechanism to closely follow up the gender smart development and adjusting it achieve the desired goal is key.

2.4 **Key Features of Gender Smart Development**

Women’s lack of representation and voice in decision-making in the community and the state perpetuate discrimination, in terms of access to public services, such as schooling and health care. According to IFAD (2003) expanding male’s and female’s economic empowerment, strengthen female’s decision-making role and improved female’s knowledge and well-being are key features of gender smart development. After the project is designed the key features would focus on adequate gender participation, and benefit from, project activities including allocating adequate resources to implement the gender smart activities; ensuring and supporting women’s active participation in project related decision-making and committees; ensuring that project/program management arrangements reflect attention to gender smart development; and ensuring direct project/program outreach to women, especially where women’s mobility is limited.

2.5 **Why Development Programs are not Gender Smart?**

Most developmental project in Somali National Regional State of Ethiopia (SNRS) are focused to support emergency relief due to drought and other natural disasters affecting the region now and then. Development interventions are the way to address the basic needs of the people with gender smart development approach. The researcher argues that the interventions which were implemented in the region are not gender smart. According to Leduk and Ahmed (2009), the causes of a given project or program to gender smart is overlooking to include gender issues from the inception of the project. From different project concept notes, the issue is not discussed widely and left to be entertained at the bottom level of implementation. This means that for the state of inclusion of trying to be right by having X number of women in the specific project. According to Gates (2014) programs are not effectively reaching the most vulnerable women and girls to simultaneously improve health, development and economic outcomes for them, their families and communities and empower women and girls and promote gender equality. These gender outcomes are not monitored appropriately, it will prevent women and girls vital contribution to be engines of change in their households, communities, institutions and
societies. Furthermore, development interventions fail when they couldn’t empower and create enabling environments. This prohibit women and girls to have the confidence and capacity to speak up and make decisions, freedom of mobility and are free from violence. When intentional efforts and strategies are focused on gender smart intervention then development can contribute more to gender equality and it can contribute more to development.

2.6 Analytical Framework of Gender in Development

Fig. 1. Gender Unintentional and Intentional Framework

Source: Bill & Melinda Gates Foundation, Sciencemag.org, September 2014, Vol 345 Issue 6202

The upper scenario depicts interventions (for example, Pastoral Community Development Project) to improve outcomes (for example, increased income for PaSACCO member) without clear consideration of gender inequalities. Gender smart interventions (for example, formation of saving and credit groups) are absent, and the impact of PCDP II outcome is not measured. Thus, the impact of gender smart development outcomes is unknown, and could limit program effectiveness and gender smartness. Furthermore, there could be unanticipated negative
outcomes (for example, women who wants to be a PaSACCO member may suffer forceful reactions by their husbands).

On the other hand, when activities are gender intentional and context-relevant gender interventions design will close gender gaps. Thus, gender gaps are not worsened and the program is more likely to be Gender Smart and have positive effects. According to Gates (2014) main causes a development program which lacks gender smartness is lack of capacity to enforce gender issues in government structures at a country level. In addition, at project level, unable to consider gender smart interventions from design stage and this resulted in lack of utilizing specific gender smart approach and lack of appropriate indictors to evaluate gender smartness.

Thus, based on the analytic framework above, this study customized the following conceptual setting to show the variables which will demonstrate PCDP II gender smart intervention.
This framework showed the gender smartness of a project step by step. The process should include gender at the beginning of project design. This would allow to capture specific activities based on the needs of male and female of the targeted area. Following the activities, setting appropriate indicators, allocation of responsibilities for the outlined activities and follow and monitor progress are critical to the project. After the design, availing enabling environment would be the way to encourage communities to be aware of the process and develop interest to take part. This enabling environment should consider culture and religion of the targeted area. The setup of this favorable condition will lead community to fully participate/involve in the development activities.
After the setup, the next step is involving community to be part of development. This active participation lead to be empowered and utilize the opportunities of the project.

As per the assessment made, progress and lessons of gender smart development should be shared and integrated in to the existing institution’s policy and activities to build capacity and accountability for gender smart development. Hence the following points were explaining in detail based on the variables (involvement/participation, creation of opportunities and empowerment) to assess the gender smartness of PCDP II.

2.7 Variables for Gender Smart Development

2.7.1 Involvement/Participation

Involvement of women in community development is highly commended. However, in rural and underdeveloped communities women involvement in development is usually low mainly attributed to socio-economic conditions. The Beijing Platform for Action, the Millennium Declaration and more recently, and the Outcome of the 2005 World Summit highlight the importance of ensuring an enabling environment for women to participate in development. An enabling environment may be interpreted as a set of interrelated and interdependent systemic conditions such as policies, laws, institutional mechanisms, resources, etc., which facilitate the promotion of gender equality. The broad understanding of women’s participation in development expressed in the Beijing Declaration and Platform for Action complements the concept of women’s participation in all areas of public life contained in the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). An enabling environment would thus influence the capacity of women to involve, participate actively and benefit from development processes in a sustained and effective manner. Better education, access to health services, and opportunities for work/finance, particularly outside the household, comprise a set of critical conditions for positive changes in women’s involvement in development (UN, 2014).

2.7.2 Creation of Opportunities

Women play critical role in society and development interventions need to focus on creating access to services for women to support their day to day life. Access to finance is one of the key elements to develop production and improve marketing of agricultural products in pastoralist areas. However, due to various reasons pastoralists are not benefiting from the
formal financial institutions. Lack of access to financial services the absence of convenient savings instruments and credit mechanism is a major constraint limiting the accumulation of assets in pastoralist areas. Improving access to financial services has been viewed as one of the anti-poverty tool of the recently drafted development programs of pastoralist areas. Banks in Ethiopia played insignificant role in the delivery of financial services to the pastoralist and agro-pastoralist communities. However, they can play as an important role in providing loans to the business community who have property collateral, cooperative unions, primary cooperatives and Micro Financial Institutions (MFIs) (PCDP, 2007).

According to Peter, et al. (2010), employment in pastoral areas is strongly linked with education. Some of the challenges for educational service provision in pastoral areas in Ethiopia are low population densities resulting in long distances to schools; mobility of population; lack of teachers willing to live in these areas which results in teacher shortages as well as poorly motivated teachers; a household economy dependent on child labor, with children spending long periods away from the settlement; inappropriate curriculum; lack of trained human power at regional and woreda education offices; high gender disparity in educational opportunities; and a focus on formal education but little non-formal education. Consequently, many pastoral children still are unable to access non-formal or formal schools.

Investment in health is vital for development, and lack of access to basic health care is costing lives. It is not good enough to argue that pastoralist communities cannot be reached with public services because they are often on the move (UNOCHA, 2005). Fresh water is essential for the survival and well-being of humankind. Access to safe water is a pre-requisite for the realization of many human rights, including those relating to people’s survival, education and standard of living. To a greater or lesser extent, these rights are denied where people are unable, for whatever reason, to access safe water. The pastoral communities live under harsh natural conditions. Clean and safe water is not often available. In this regard, the water sector development program is relevant for the pastoral communities. But due to the nature of surface and ground water, the objective can be challenged in the short-run (ibid). Generally, gender smartness of project is critical if access to finance and basic services like water, school and health posts (human and animal) are provided to both men and women of the targeted community.
2.7.3 Empowerment

Women’s empowerment is the process by which women gain greater control over the circumstances of their lives (Sen and Batliwala, 2000). It is a multidimensional concept, which supports to measure a woman’s ability to control resources, her ability to choose and control different outcomes, and above all enhance her self-esteem (Joshi, 1999).

A woman’s level of education, her employment status, particularly employment for cash, and media exposure are expected to be positively related to empowerment (Kishor, 2000). Women who are educated, employed, and exposed to the media are likely to be better equipped with the information and the means needed to function effectively in the modern world. Together these factors are expected to influence women’s inherent abilities as well as their attitudes towards gender roles.

Over years the government of Ethiopia has made efforts to empower women in decision-making processes in order to facilitate the attainment of the country’s sustainable development goals. The establishment of the Women’s Affairs Office in the country and the formulation of a national policy on women, which entitles and ensures women’s right to property, employment and pension illustrate the commitment of the government to gender empowerment (UNICEF, 2012). Nevertheless, gender empowerment in the country is facing a number major constraints, including the low level of consciousness by the population about the roles played by women in the development of the country; the deep-rooted cultural beliefs and traditional practices that prevent women from fully participating in the development process of the country; lack of appropriate technology to reduce the workload of women at the household level; and the shortage of qualified female development agents to help motivate and empower rural women (Assefa, 2009). In conclusion, empowerment means enabling community through capacity building mechanisms and availing opportunities to engage them to experience decision making regarding what the community wants for themselves by themselves.

2.8 Empirical Evidence on Gender Smart Development

2.8.1 African Experience on Gender Smart Development

Women are a cornerstone of African economic development. Approximately one-third of all rural households in Sub-Saharan Africa are headed by women. Women in Sub-Saharan Africa are more disadvantaged than in any other region in the world. In addition, women were unable
to enjoy the full range of political, civil, economic, and legal rights (Kelly 2010). Below, the research summarized how some African countries were trying to address gender in their development activities.

Rwanda is currently number seven in the world for involving women in all development issues and its government adopted the Beijing Platform for Action. It approved and followed to a number of international and regional conventions, charters and declarations. All these instruments highlight gender as an important approach for development. Rwanda took appropriate measures, including legislation to fight any act or practice of discrimination against women, modify and/or abolish existing laws, regulations, customs and practices which embody discrimination against women (EAC, 2009).

Further, the World Economic Form’s Global Gender Gap Report (2014) explained that Rwanda has developed National Gender Policy (NGP) to integrate dimension into the development process and empowerment of women which ensures gender equality and equity. This Policy demonstrates the Government’s commitment to address all forms of gender inequalities in Rwanda. It defines the institutional framework and the mechanisms through which gender equality/equity, policies and programs are developed, implemented, monitored and evaluated.

The Government of Rwanda put in place various institutional mechanisms aimed at promoting gender. The Ministry also formulate polices, programs, strategies to promote gender, family and children’s welfare. The last responsibility is to mobilize and coordinate resources to promote gender, children’s rights and family. As a result of the above, in October 2003, women won 48.8 percent of seats in Rwanda’s lower house of Parliament. This small African country now ranks first among all countries of the world in terms of the number of women elected to parliament (ECA, 2009).

Tanzania also mirrors the evolution of gender equality across the world over the past quarter of the century. Although many women continue to struggle with gender based disadvantages in their daily lives, things have changed for the better and at a pace that would have been unthinkable even two decades ago. Women have made unprecedented gains rights, in education and health, and access to jobs and livelihoods (WB, 2012).

In Addition, Botswana has adopted a new egalitarian family law in 2003. The new family law noted that several specific provisions meet with norms: financial and nonfinancial contributions
taken into account in property division; presumption of equal contribution; and enforceable post
marital maintenance from either spouse, depending on the circumstances. In addition, the age
of marriage was raised to 18 years for both men and women in 2009. In its 2010 review, the
Committee on the Elimination of Discrimination against Women commended the state for
adopting family laws in compliance with the convention but noted that inheritance practices
remain a problem (WB, 2012). In the above experiences of African Countries brought change
regarding gender due to adhering to the international agreements and long lasting political
commitment.

2.8.2 Ethiopian Experience on Gender Smart Development

Gender policies have been usually framed in notions of ‘gender equality’ and ‘the
empowerment of women’, and in order to set out to support women by increasing opportunities
for i.e. employment, education, health and improving other basic socio-economic conditions
(Tvedten and Paulo and Montserrat 2008).

The Federal Democratic Republic of Ethiopia has addressed women’s rights in its constitution.
The Constitution in its Article 35 sub article 4 states that women have equal rights to those of
men in all spheres, including education, employment, and access to resources and management
of the same. These include rights and protections equal to those of men; equality in marriage;
affirmative action; rights to full consultation in the formulation of national development
policies, designing and execution of projects, especially when these affect the interests of
women; the right to acquire, administer, control, use and transfer of property; and the right of
equal employment, pay and promotion (FDRE, 1995).

The National Policy on Ethiopian Women was formulated in 1993 by the then-Women’s Affairs
Office (WAO) with the objectives of creating and facilitating conditions for equality between
men and women; creating conditions to make rural women beneficiaries of social services like
education and health; and eliminating stereotypes, and discriminatory perception and practices
that constrain the equality of women. The structures of the national machinery to address gender
equality and equity issues were clearly laid down in the Policy (The Transitional Government
of Ethiopia. The National Population Policy (NPP) formulated in 1993 was an instrument aimed
at harmonizing the rate of population growth with the capacity of the country. The Policy
focuses on the issue of gender and describes the important roles that women play in controlling
population growth. It clearly stipulates that the situation of women has a direct bearing on the
fertility level of any society and explains how education, employment and legal provisions that ensure the rights of women have been found to be correlated to their fertility levels and reproductive health (TGE, 1993).

One of the specific objectives of the Ethiopian Education and Training Policy is to introduce a system of education that would rectify the misconceptions and misunderstandings regarding the roles and benefits of female education. The Policy indicates that the design and development of curriculums and books should give special attention to gender issues. It further states that equal attention should be given to female participants when selecting teachers; training them, and advancing their careers. A number of initiatives have been taken to implement the Policy (TGE, 1994). For example, currently female teachers are selected with a smaller grade point average (GPA) than male teachers and this has increased the number of female teachers in elementary schools.

The Developmental Social Welfare Policy was formulated by the Ministry of Labour and Social Affairs in November 1996. The Policy acknowledges that war, famine and the economic crises of the past decades have harmed vulnerable groups, i.e., women, the elderly, children, youth and the disabled. It also explains that women are underrepresented in every sphere, including education, employment, politics and other key decision-making positions. The Policy also highlights the significance of gender mainstreaming in all programs, projects and services (FDRE, 1996).

The Cultural Policy formulated in October 1997 indicates that cultural behaviours, practices and attitudes that support and promote stereotypes and prejudices against women would be slowly eliminated, and conditions would be created to promote gender equality. The content of the Policy clearly elaborates the unfavorable situation of women, and emphasizes the need for a change that ensures women's active participation in all cultural activities and guarantees them equal rights to various benefits, such as recognition and decision-making power in the various traditional celebrations and institutions, elimination of HTPs and promotion of cultural practices that promote women’s welfare (FDRE, 1997). Ethiopia had placed the mandatory formalities to address gender in its development agenda. However, the implementation aspect of it needs more integrated approach to bring the desire change on top of the efforts made so far. To understand the gender context of the research area, the following detail is inserted to give a brief of the gender context in the region.
2.8.2.1 Gender Context in Somali Region of Ethiopia

Society and Clan system

Somali society is highly structured, anchored in the system of clans and sub-clans that bind and divide Somalis. As in many other African societies, elders play an instrumental and influential role in a sub-clan or community. In Somali society, men are the unquestioned heads of households and have disproportionate weight in all important decisions. Men are also the traditional breadwinners, but currently woman are increasingly working hard (CHF, 2006).

Culture and Religion

Somali traditional culture is shaped by the interaction between two factors; nomadic pastoral traditions and norms with Islamic teaching. The place of women in an Islamic society is determined by the Koran, the tradition of the Prophet Mohammed (PUB), and the interpretations of Islamic law and traditions influenced by social customs and practices. Among the rights granted to women by Islam were the rights to life and education as well as the right to inherit, manage and maintain property. In marriage, women's right to a marriage contract was stressed as well as women's consent. Only the male possess the right to divorce, but women are allowed to initiate divorce. But, there is no discrimination against women in Somali culture. A proverb says, “Gari Allay Taqaanna”, roughly means “people are equal in front of God.” The proverb embodies the principle of equality before the law and of the universality of justice (UNICEF 2012).

The gender role ideology is used as an ideological tool by patriarchy to place women within the private arena of home as mothers and wives and men in the public. Women also find it hard to participate in community discussions and decisions due to the limited time available to them because of their dual roles in the reproductive scope. With their primary roles as mothers and wives and competing domestic responsibilities and care worked, they are left with little time to participate in activities which are taking place in their village (Adamu & Mekonnen, 2009).

In Somali culture women play supportive role to men and lack confidence- their self-esteem is consequently low. Women are not expected to demand space where there are men (Nagaad, 2007). Thus, the women’s traditional role hinders to take part in the discussions and to express their positions. As such women neither exert their political view nor made their self-assertions during political meetings and discussions.
According to UNICEF (2012) Somali women perform varied roles at different stages. As a wife and as a mother, she is a teacher for all her children, a master trainer for her daughters, and above all a manager of not only her home, including the family's livestock. In a traditional nomadic setting, women's work is also highly specialized and valued. For example, women make all materials for the construction of the nomadic home, as well as all household utensils and instruments. They are also responsible for the logistics of moving the family dwelling in the frequent nomadic movements. Women procure daily supplies of water and firewood. In Islamic context, a woman’s right to political participation and decision-making remains to be open to question. Some Islamic scholars argue that women’s are religiously required to undertake the important task of taking care of her home and her offspring. The Koranic verse which say “And stay quietly in your houses (Qur'an32:33), is used as the defense of their argument. In contemporary Muslim societies, scholars differ on the appropriate level of women's participation in community activities. Religious leaders, officials of the key branches of the government, intellectuals and civil society leaders of each country need to review and decide on strategies for women's participation in the community, taking into consideration their national welfare and the social and economic settings.

As a result of these religious conflicts over the concept of women’s active participation in the community, Islam is underlined as a realistic obstacle that lies in front of women’s ambition.

**Status of Women**

The Somali nuclear family, or *has* as it is known, is the basic unit of production allocating labour between family members. Despite popular images of camel husbandry, livelihoods in Somali Regional State are extremely diversified and in addition to pastoralism most households engage in income generating activities and participate in local markets. Women are not only responsible for tending sheep and goats, but also for maintaining the household and for agricultural production where undertaken (Flintan and Ridgewell 2007).

Somali women’s powerlessness and marginality have often been highlighted (Affi, 1995). Through a combination of pastoral customs and Islamic teaching, Somali society has established a patriarchy that has restricted women's access and use of many productive resources. Women in Somali Region see themselves as disadvantaged in many ways. Men have better access to education, are better informed and have greater skills than women. They inherit
more land and livestock assets and undertake the vast majority of decision making at the household and community level (Belay and Bekele 1997).

This patriarchy defines ownership over key productive resources with men owning nearly all large livestock and women owning small animals. Though some might see this as unequal, small animals can be more readily converted into cash and are more easily managed (easier to feed and water). Further if a woman earns money herself she retains control over it and does not have to consult her husband over how it is spent. Although a Muslim society, many Somali women are allowed to work outside the home and are able to participate in income generation activities. However, this has also meant that a greater burden of providing for the family has fallen on women’s shoulders (Devereux 2006).

Indeed it is clear that women participate much more than men in non-farm income generating activities. A surprising aspect of livelihood change in recent years is the willingness and ability of women to try new livelihoods while men seem reluctant to abandon the livestock sector that they know so well. However, women still face many economic and social constraints over their involvement in these new opportunities. Women’s mobility is limited as they are tied to a much greater extent to their household than men are. Domestic responsibilities of raising children limit the time they can spend away from home. Also some men are reluctant to allow their wives to work outside (Filtan and Ridgewell 2007). Generally, Somali women were marginalized in every aspect of development activities and expected to stay in the house and take care of the family and other household responsibilities. The culture and religion barriers were embedded as part of a society belief. However, there is no written restrictions which held back women not to take part in development as their counter parts.

Ethiopia has been supported by different local and international organization working in different development activities to address the gaps identified by the government. Hence, the projects below showed some of the initiatives took by international organization working on gender.

2.8.2.2 Gender Smart Programs in Ethiopia

Leave No Woman Behind (UN)
The Joint Program “Leave No Woman Behind” (the Program) is an integrated program aimed to empower women. It stems from the recognition of the various dimensions of women’s
poverty and responds with a holistic approach of complementary interventions, integrating economic empowerment with access to reproductive health, literacy and behavioral change at community level. Women participating in the Program are targeted by all the intervention areas, which results in rounded improvement in their lives. Implemented through local structures, the Program strengthened pre-existing capacities and contributed to building the Government’s service delivery capacity. The Program recognizes the various dimensions of women’s poverty and responds with a holistic approach of complementary interventions that combine livelihoods, access to education, access to health services and social mobilization (Kelly 2010).

**Programs on Gender (USAID)**

Gender equality and women’s empowerment considerations cut across all of USAID’s programming in Ethiopia. By promoting gender equality in access to economic opportunities and education and supporting the health of women and their families, USAID is creating opportunities for more equitable participation in society. USAID’s work with pastoral communities is helping improve access to basic services, including health care, clean water and education. It is also supporting other development opportunities, including women’s economic development and peace-building initiatives that reinforce linkages within communities (USAID 2015).

**Women Empowerment Program (UNDP)**

This joint program is undertaken by six UN agencies (UNDP, UNICEF, ILO, UNFPA, UNWOMEN and UNESCO) in order to support national policy and strategy on gender equality and women empowerment at both federal and regional level. UNDP’s contribution focuses on strengthening institutional capacity of gender mainstreaming in the federal gender machineries and that of the regions. UNDP’s key areas of intervention include development of standard tools for gender mainstreaming, gender budgeting and gender auditing, establishment and strengthening of generation and use of sex-disaggregated data, support to establishment of gender resources centers and capacity building trainings on gender mainstreaming (UNDP 2015).

**Women Entrepreneurship Development Project**

The program is designed so that female entrepreneur participants choose the Women Entrepreneurship Development Project (WEDP) activity that is most beneficial for growing their Micro and Small Enterprise (MSE), and no compulsory combination or sequence of activities is imposed. Women interested in participating in WEDP and fulfilling the criteria for
project beneficiaries listed above will be issued a WEDP membership card before any WEDP finance, training or services are granted. The aim of this project is to develop growth-oriented women entrepreneurs’ skills, facilitate their access to more productive technologies that can raise their incomes, and help unleash synergies from clustering. This will be achieved through designing and implementing a capacity building technical assistance program to strengthen the capacity of the institutions that will provide direct services to the WEDP participants, particularly the One Stop Shops and TVET colleges, and the supporting/coordinate institutions such as the City MSE development offices (WB 2013).

In conclusion, the projects above were designed to specifically benefit women in different developmental activities. However, projects had limited population target, area and predetermined approach of what the project want to implement not the other way round. This research is trying to assess if PCDP II project is addressing weather the above mentioned points are considered in the pastoral areas of Ethiopia.

Community Driven Development (CDD) programs operate on the principles of transparency, participation, local empowerment, demand-responsiveness, greater downward accountability, and enhanced local capacity. Experience has shown that when given clear and transparent rules, access to information, appropriate capacity, and financial support, poor men and women can effectively organize to identify community priorities and address local problems by working in partnership with local governments and other supportive institutions. PCDP II recognizes that CDD approaches and actions are important elements of an effective poverty reduction and sustainable development strategy. The Project has supported CDD across a range of low to middle income, and conflict-affected, countries to support a variety of urgent needs, including water supply and sanitation, school and health post construction, nutrition programs for mothers and infants, rural access roads, and support for micro-enterprises. CDD has been used by many national governments since 2000 as a key operational strategy to address poverty and equity. The approach of empowering local decision-making and putting resources in the direct control of community groups has led to the efficient delivery of basic services and, when sustained over time, measurable reductions in poverty, particularly among the poorest populations and communities. To date, approximately 110 member countries of the World Bank have undertaken projects that apply a CDD approach. These programs are increasingly faced with the need to adapt to vast differences in local contexts, strengthen local institutions, and foster greater ownership and community-based support for development. While the potential and
benefits of CDD approaches are generally recognized, there are also several challenges and limitations to the approach, which need to be addressed carefully in the design and implementation of future CDD projects (WB, 2015).

This research will be analyzing the gender smartness of PCDP II intervention in terms of involvement of community, opportunities created to avail access to basic services and empowerment of the participating community which enable them take forward the development agenda.
CHAPTER THREE

3  Research Methodology

3.1  Research Design

The research has been conducted with the case study approach. The method has the power to explore PCDP II project in depth. This case study is bounded by the project implementation time (2008-2012) and focused on the project activities which tried to address gender.

The study focuses on assessing gender smartness of PCDP II during implementation. To achieve the objectives of the study, I used qualitative approach which helped to collect qualitative data. Qualitative data were collected using the following primary methods of data collection: Key Informant interview and case study for unique stories from the interviewees. This type of research gives emphasis on the value of looking on variables in their natural setting where they are commonly found. Such method are helpful in obtaining a closer investigation and it is appropriate in order to listen to what people have to say about their real lives: as a matter of fact the potential for listening is a major advantage of the qualitative method over the quantitative one. In addition, quantitative method only depends on information derived from numbers and it ignores the human element aspect. The data in qualitative research depends on human experience and this is more compelling and powerful than data gathered through quantitative research. With qualitative type of research, the researcher has a clear vision on what to expect.

3.2  Types and Sources of Data

Primary Data
Primary data was collected from PCDP II woreda beneficiaries, saving and credit Cooperative members, project staffs (federal, regional and woreda level).

Secondary Data
In order to obtain background information concerning the population, its location and women’s participation in selected PCDP II activities, relevant data was gathered and reviewed from authorized sources.
3.3 Population, Sampling Techniques and Size

3.3.1 Population of the Study Area

For the purpose of this study, the population is defined as Pastoralists depended heavily on livestock and livestock products for their livelihood, but also seasonally on small-scale cereal production in Shinile and Kebribeyah woreda. In addition PCDPII staffs at Federal, Regional and woreda level were also considered as part of the target population.

3.3.2 Sampling Techniques

As it cited above, the purpose of this study the population is defined as Pastroal, Agro Pastroal who are living in Shinile and Kebribeyah Woreda. As complete coverage of the population is not possible, a sub set of population is selected. The reason why sample population was selected for this study was that it was not possible to cover the people in both woredas due to scattered way of living. In the sample selection process, purposeful random sampling technique was employed for in depth interview and the research is convinced that this technique is appropriate for the subject under study.

3.3.3 Sample Size

The researcher determined the sample size by considering; the nature of the research, sample size used in similar studies, the importance of decision and resource constraint Women and men respondents were selected in simple random sampling. 21 women and 9 men from community and 15 staffs of PCDP (federal to woreda level) were involved in the in-depth interview. Particular respondents who showed success were selected to illustrate the impacts of PCDP II.

3.4 Instruments Data Collection

The data collection tools to gather primary data employed in conducting this study was in depth interview. Two types of questionnaires were prepared; one for respondents who were selected from PCDP II and the other for respondents selected from community.

In depth interview

Interview questions were designed in such a way that participants (respondents) can easily understand and respond to the questions. This instrument was used to capture specific implementation of PCDP II and the changes that came to households and community livelihood.
in the last five years. Key informant interview allowed the researcher to grasp multi-dimensional views of professionals and experts. Structured interview guides were used during interview session. Information extracted through interview enriched data collected through questionnaire and was essentially used for qualitative analysis purpose. The interview was held either in Amharic or Somali per the interest of the respondents.

**Case study**: Case study documentation is an analysis of problem or a success story being faced by an individual or a group of persons. Case study documentation technique was used to identify successes, lessons and challenges of the PCDP II project in the study areas. This helped to get a real picture of the situation in the form of a human or group story. Cases, both individual and group cases, were identified in consultation with key informants and their story was documented.

### 3.5 Data Analysis

In analyzing the data information were grouped into themes based on the general and specific objectives used in the study. Specific data were analyzed in tabular presentation to make the findings simple and more readable. Descriptive method was used that is narrative explanation, illustration of cases and summarization of the findings. Finally all the data were organized and incorporated in the final research report.
CHAPTER FOUR

4 Findings and Discussions

4.1 Men

As gender includes men and women, the research assessed both in terms of the gender smartness of the project intervention. As per the project documents, there was no drawbacks regarding men’s participation, empowerment and accessing opportunities that the project availed in both woredas.

Male respondents confirmed that they have been involved in various meetings organized and supported by the project. One elder male respondent said “I am actively involved in the community water collection committee and have forwarded suggestion on how to administer the water source as I am a community elder”.

According to the expert respondents, most men participated in the project activities. They also said that their availability is due to their representation at local government structures. This opportunity has put them to facilitate the development activities in targeted kebeles. In addition, the majority members of committees established to carry out sub-projects supported by PCDP II are men. Moreover, Somali culture and religion supports men to take different responsibilities outside the household.

Men respondents also expressed that they are accessing rural finance to increase income by saving and receiving loan. They said that they are involved in fruit and vegetable production and livestock fattening. However, men PaSACCO members are less in number. The expert respondents said that, men are less interested in PaSACCOs, because Income Generating Activities were not attractive as they have to start with small and frequent amount of saving. Additionally, frequent meeting requirement to discuss the PaSACCO progress wasn’t working out for men as they are seasonally moving.

In the selected activities of PCDP II, men didn’t face any obstacle to be part of the project. They were part of the process due to their social status and acceptance. Moreover, culture and religion have also given them a fertile ground for involvement.
The main focus of this research is to see how PCDP II was gender smart in its intervention. To assess this, women’s involvement, creation of opportunities and empowerment have been given due emphasis and the findings are displayed below.

4.2 Women Involvement

When a development program is designed, it is required to include gender aspects to address the gap of reaching both men and women (Carolyn 2012). Respondents from the PCDP project said that the project has set objectives to involve women in every step of its implementation process. However, the specific objectives or outcome indicators in the project appraisal document are not supported by detailed activities to capture the depth of their involvement. The project design only focuses on increasing community participation and doesn’t have clear targets to ensure the interventions are gender smart. According to the project progress report (source) 42% women participation was planned in project related meetings.

Findings from this research revealed that the actual results at the grass roots level regarding women’s involvement is different than what is planned in the project document. Expert respondents at regional and woreda level reported that the level of women involved during community consultations ranges from 40% to 70%. According to the PCDP II progress report, 582,207 people participated in community consultation meetings, out of which female attendants constitute for 52.5%.

The level of women participation was also found to be higher due to awareness creation mechanism and Community Driven Development approach (CDD) by the project (WB, 2009). Female respondents reported that they have been participating in different meetings organized by PCDP project. They also said that they have been actively engaged in identification of sub-projects which they want to be implemented in their community. One female key informant highlighted that:

*I have attended several meetings organized by PCDP II. Women are better involved in all project activities compared to PCDP I. We are main players of development activities in our community. We believe PCDP II project has benefited us and other community members.*

According to women respondents, the participation of women during the first round of community consultation was not as participatory as it was planned to be. Women were not
comfortable to sit together with men and actively participate during discussions. To alleviate this problem, the project conducted separate consultation meetings with women groups and discussions were held about the importance of their participation during the community consultation. This helped them develop confidence to express their ideas and justify sub-projects to be implemented in their village. The other supporting factor for active participation was having women facilitators during community consultations. This enabled women to keenly participate and forward their priority concern. An expert informant from Shinile woreda described the trend of women involvement over time as:

*It was challenging at the beginning as culture dominates and women kept listening to men. After a series of trainings and support, women started to challenge the priorities set by men. For example, if men wanted pasture development and the need for that specific community is water instead, then women were intervening to change the priority.*

However, this study also showed that cultural and religious barriers still remain as a challenge for active involvement of women as they are afraid to express their concerns in front of men. Interviewed women also agreed that having men around makes it very difficult to forward their views and they are more comfortable discussing in separate groups.

The research revealed that PCDP II is highly participatory in its activities and women members of the community had the opportunity to participate in the project review committee meetings which were organized by Kebele Development committee (KDC).

From the above findings and testimonies, the involvement of women improved due to PCDP II interventions. The project has created enabling environment to encourage women’s participation despite the challenge of culture and religion. In addition, the encouraging change in women’s participation will have an overall effect towards development beyond PCDP II. In conclusion, the research findings show that women were actively participating in PCDP II. The main reasons to bring about this change are highlighted below.

### 4.3 Reasons for Improved Women’s Involvement

During community consultations women were given due attention to engage. The project staffs were trained to be inclusive of gender and support women’s participation in particular. The project also had a Gender and Poverty Alleviation Officer for this purpose. Furthermore,
women were given the enabling environment (women only meeting) to discuss and forward their concerns to be considered for implementation. For this reason, the project supported women’s priorities as it benefited the family at large. The expert respondents said that most women participated to realize their prior needs like water source, school and health posts to be constructed in their village.

In addition, availing rural finance increased women participation. As this institution is the only source for finance in the remote pastoral areas, women organized themselves in groups to access credit, and generate income as per the bylaws of the institution. This opportunity encouraged women participation as it gave them the ground to exercise decision making power.

Finally, being committee members with specific roles and responsibilities, encouraged women to participate in sub-projects like school and health post. Women were given tailored trainings on procurement and financial management. According to the experts, women played vital role of being cashier and purchaser of the committees as they were effective and efficient in financial management and procurement activities. They also confirmed that Somali women are very conscious of handling money and know how to make the best out it. This showed the gender smartness of the project and brought significant attitude change towards involving women in the critical roles like finance and procurement. One female community member said:

*Women in our community used to be considered as weak, incapable of involving in activities other than household chores. But, now there is a difference since PCDP II interventions.*

In general, enabling environment, access to finance and opportunities of taking responsibilities at the development activities were the main reasons for the improved women’s involvement. The experience of those women who were actively taking part in PCDP II will help others to follow in their footsteps. The experienced women can be a good example for those who underestimate their capacity due to culture and religion. This also encouraged women to benefit from the opportunities like employment, rural finance and access to basic services that PCDP II created for pastoral communities.
4.4 Opportunities Created

4.4.1 Employment

According to the project document, creating employment opportunity for women in the PCDP II project was considered as a priority. However, it was found that only 23 of the 122 (18.9%) of the total project staffs in Somali Region are female. As per the project document, the decision making and managerial position starts from woreda Coordinator and goes up to Federal Project Coordinator (FPC). At Regional level the decision making power is at Regional project coordinator, woreda coordinator and MST Leader. Moreover, there is no woman staff employed in the region at managerial level with decision making role. The main reason is that there are less qualified women in the region and they have household and familial responsibilities. One project staff put the reasons for small number of female project staffs as:

*In PCDPII, we gave opportunity to women to apply and compete for different positions with affirmative actions during recruitment to encourage women. However, there is lack of qualified women in Somali region. Those who are qualified do not want to work in harsh woredas of the region and are unable to delegate family responsibilities.*

The findings showed that although women involvement in the project activities is encouraging, lack of women facilitators and technical experts hindered women to actively participate and share ideas in community consultations.

It was also found out that, there are opportunities to encourage women’s involvement at different level of the project. However, there were no female candidates that applied for the decision making positions (i.e. Mobile Support Team Leader, woreda and Regional level) due to lack of competency and years of experience. Moreover, PCDP project sites are remote and difficult to reallocate with family.

Overall, the project was not able to be gender balanced in terms of enabling female staffs to be recruited for decision making role. As per table 3, only one female employee was working as gender and poverty alleviation officer in the project.
Table 1: Decision Making Positions by Male and Female Staffs in PCDP in Somali Region

<table>
<thead>
<tr>
<th>SN</th>
<th>Decision making position</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Regional project coordinator</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>2.</td>
<td>Woreda Coordinator</td>
<td>20</td>
<td>0</td>
</tr>
<tr>
<td>3.</td>
<td>Mobile Support Team Leader</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>4.</td>
<td>Gender and Poverty Alleviation Officer</td>
<td>5</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: PCDP II Human Resource Report

4.4.2 Rural Finance

According to the project document, saving and credit organizations were established to support the community, especially women who are willing to save and receive loan. According to respondents of PaSACCO members, they received different trainings from PCDP II project about saving, income generating activities, managing loan and loan repayment.

Findings from this research revealed that interested groups were organized and started saving after receiving trainings regarding saving. When the amount they save reach to a certain limit, they took loan. Later, the PaSACCO got seed money from PCDP II to further enhance the access of finance to the organized groups. Informants from communities explained that, they took a startup loan of ETB 4,000 for income generating activities. After repaying the first round loan, some of the members took 10,000 Birr to expand their businesses.

With the support of PaSACCOs, the community engagement in petty trading and handicrafts, vegetable production, milk collection and product marketing, pastoral women not only improved their access to alternative income and employment but also got better health, food and nutrition status of the household. Regarding the access to finance for women, one expert said:

Somali women have now started to access livestock market to neighboring countries due to the income generating activities. They buy shots (sheep and goats) in cheap amount from their area and export to Kenya and Somalia and earn substantial profit. In return, they import oil and sugar to trade it back home.

In addition members of PaSACCO women respondents in both woredas said that they used to be dependent on their husband’s income and they never had their own way to support
themselves and families. But now they have been part of a saving and credit cooperative which ‘works for them by them’ and are benefiting significantly.

This research tried to assess the status of PaSACCOs established since 2002 E.C in Shinile and Kebribeyah woredas. PaSACCOs have a total number of 342 members, out of which 290 (84.8) are female. The amount of money saved as a startup was 393,986.00 Birr and a total of 740,750.00 Birr seed money was provided to them from the PCDP II project. The amount of loan disbursed to members is 1,436,200 and the average income gained by each member who took loan is 3700.00. Based on the data below, 270 members increased their income after being a member and engaged in various income generating activities. See annex II

According to expert informants, most of the PaSACCOs that showed growth in PCDP II are those who are dominated by female members. Expert respondents explained that women are proactive and willing to start saving for PaSACCO membership eligibility. Moreover, in Somali culture, women are reliable on cash management which comes from managing domestic chores of household. In this regard, the success of PaSACCOs that the women managed was a positive influence for high number of women members.

The research tried to assess men’s support to women in actively take part in PaSACCO. Married women respondents said that their husbands are supportive it as the PaSACCOs have bylaws which require full support of family members including the husband.

Households in the pastoral areas suffer from lack of diversification of income, employment and food insecurity. Consequently, most of the households depend mainly on livestock production and related activities with no other alternative income and livelihood sources. Income generating schemes, therefore, are best alternative strategies to improve income, employment and food security status of the community. Besides, the contribution of income generating activities in building household economy, proved to reduce women dependency on their husbands and food insecurity. The following case study showed the success of one of the PaSACCOs established in 2002 E.C Kebribeyah woreda, Barwaqo kebele which complements the interviewee’s testimony.
Case Study 1

**Saving and credit cooperative created income opportunity for women**

The Berwaqo Saving and Credit Cooperative was established in 2010 by ten interested community members (9 female and 1 male), with the technical support and facilitation of PCDP II. The main objective of the SACCO was to create access to financial service for its members. The technical and material supports it received from the project include; training for members and the executive committee members, basic stationeries, furniture, cash box, accounting services and finally, upon fulfillment of certain criteria, it received ETB 170,000 financial injection.

The SACCO has so far mobilized ETB 78,460 from its members. Following its impressive performance, it has also received ETB 170,000 seed money from PCDP.

Since its establishment, Berwaqo SACCO has provided six rounds of loan amounting to a total of ETB 580,000. The members have used the loan to expand and start business as per their interest. The major business activities were: Petty trade (51%), Agriculture (8%), Dairy/milk (10%) and animal Fattening (30%). The loan repayment rate has been 100 percent.

Berwaqo SACCO, mainly owned by female members (99%), is the only and strong financial institution in Berwaqo village. Therefore the Berwaqo SACCO has created access to financial service to its members (49 female and 1 male borrowers) and helped them to be engaged in productive and profitable businesses. Hence, the members, mainly the female have registered significant changes in their socioeconomic status in their community. This has inspired other community members and significantly increased the demand for membership in Berwaqo SACCO and for the establishment of similar institutions in the kebele as well as other neighboring kebeles that are not targeted by PCDP.

Women and Men respondents reported that being a member of various committees gave them the power to exercise decision at different levels. Female respondents said that they have been actively involving in decision making practices during different meetings of PaSACCO. This is because of the number of female members PaSACCO is significant to men. From 342 members in the 5 PaSACCOs, 290 are females, showing the women’s domination in passing decision in PaSACCOs. One female PaSACCO member said “I have involved in expenditure and revenue activities of our PaSACCO (per diem, rent/registration fee, managing bank & loan interest”. See annex II.

Another one also adds “I facilitated and organized community meetings and voting process, prioritizing women problems. I have also compiled comments and suggestions forwarded by the community and pass decision”.

36
Another PaSACCO member said “Since I’m a chair person of Community Project Management Committee, I participate in every project implementation activities. I also involve in procurement process, M & E, construction material management, community cash, and labor/kind contribution and attend project related meetings.

Another PaSACCO member also said “In our Kebele generally women have better role than men in PaSACCO related activities. “Lahhawulawula” Oh! My God I’m doing what I want and able to as Men “Allahamdulilahi”

The above testimonies showed that women are being empowered in different opportunities provided by the project. These experiences gave women the confidence to perform as men. Women were also able to show their capacities in different committees and received recognition.

Women respondents confirmed that they are now experienced in forwarding ideas and vote for what they believed in. Due to the awareness creation program of the project, they now know that they can defend their rights. One of the members of PaSACCOs said that “I vote for prioritizing women problems during the community consultation session and even run for candidacy during PaSACCOs committee’s election.”

Interviewed women in both woreda’s of Somali Region acknowledged that their lives got better in many aspects. The project progress report also confirmed that the PCDP II intervention has brought valuable changes in the lives of the people. Changes included women participation in the project implementation and gave visibility and involvement of women in their community. In addition, being member of the committees allowed them to make decision on the implementation of projects. These also enabled women to receive training which capacitated them to handle roles and responsibilities. At the end, the access to finance in their area gave women to be creative and earn additional income. This additional income helped women in addressing household shortcomings like food and other day to day needs, education and health costs. They also got economic empowerment to share decision making power with the all-time bread winner.
4.4.3 Basic Services

Education
Interviewed project staffs said that school facilities has been built to provide access to education and female students were encouraged and given priority to enroll. The schools so far constructed and completed in the last five years are now functioning and contributing to the increased enrolment of children and access to education in those pastoral areas. In total for the Somali Region, about 20,000 school aged children both girls and boys have got access of education in their vicinity of the two woredas. Similarly, with increasing number of schools in the project areas, the distance to the nearest school is reduced which is an added value for girls. There is now at least one primary school per project kebele as a result of PCDP II intervention. According to Table 2 Shinile and Kebribeyah woredas have constructed 19 and 16 primary schools respectively. Comparing with other basic services, both woredas prioritized schools.

Water source
The water supply points developed so far undoubtedly contributed for the reduction of workload of women and frequent mobility and eradication of waterborne diseases. So far in Somali Region about 200,000 people have benefited from the constructed water supply sources. In some cases reduction in morbidity rates could be the attributed to the provision of clean water supply. In water supply interventions of the project, women got an opportunity to involve in water users association to manage the water use among members.

Besides, in most of the project areas, mobility period is now reduced to significant level due to availability of water. For example, in some areas of the Somali region, most of the households used to move every three months in search of water points, which means four times a year. However, due to improved availability of water points since 2005, the frequency of mobility is now reduced to three times a year. Besides, the number of family members moving with their livestock also reduced to a certain extent.

Health
Although women's access to health services is improving, still the majority of women in Ethiopia do not get the basic maternal health services (MEDHS, 2014). Interviewed experts mentioned that, during community consultations, issues of general and reproductive health are given more focus so women could benefit from the services.
Women respondents said they were able to voice their priority in terms of having access to health care services, especially child delivery as many women used to suffer due to prolonged labor. One women informant described this as:

*With PCDP, we shared our voice and concerns and chose a health post to be constructed. As a result, today I am here and the nurse checked my son as he was having diarrhea. He got medication and consultation on how to prevent this in the future. I am so happy that I chose this sub-project and participated at all levels including contribution of cash and my support in kind.*

Table 2: Major Sub-Projects Implemented by PCDP II Benefiting Women

<table>
<thead>
<tr>
<th>SN</th>
<th>Type of Sub-projects by Sector</th>
<th>Shinile Woreda</th>
<th>Kebrhibeyah Woreda</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Water development</td>
<td>4</td>
<td>18</td>
</tr>
<tr>
<td>2</td>
<td>Education</td>
<td>19</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Human health</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>Animal health</td>
<td>13</td>
<td>13</td>
</tr>
</tbody>
</table>

Source: PCDP II Five Year Performance Report

According to the table 2 both woreda have benefited from 49 sub-projects each based on their priorities in the past 5 years of the project implementation phase. It showed that Kebrhibeyah woreda's main priority was water resources as 18 of the sub-projects were carried out to avail water. The second priority was education and 16 schools were constructed in the targeted kebeles. Human and animal health posts were not as prioritized as water and education. On the other hand Shinile woreda main priority was education. During the project implementation year's 19 schools were constructed. 13 human and animal health posts each were constructed to provide service to the community and their livestock. The least priority for the woreda was water source.

As per the table below, women are benefiting from sub-projects which were implemented in Somali Region through PCDP II project. However, except for the number of female beneficiaries from water resources, men are benefiting more from education, human health and animal health services. This revealed that the project has shortcomings in being gender smart.
and equally benefit men and women and the need to device mechanisms to ensure women access and benefit from the services available in their area.

Table 3: Beneficiaries from Services Supported by PCDP

<table>
<thead>
<tr>
<th>Projects</th>
<th>Female</th>
<th>Male</th>
<th>Livestock</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water sources</td>
<td>387255</td>
<td>358675</td>
<td>999252</td>
</tr>
<tr>
<td>Education</td>
<td>12262</td>
<td>19940</td>
<td></td>
</tr>
<tr>
<td>Human Health</td>
<td>266544</td>
<td>302321</td>
<td></td>
</tr>
<tr>
<td>Animal Health/HHs</td>
<td>100395</td>
<td>102653</td>
<td>1210872</td>
</tr>
</tbody>
</table>

Source: PCDP II Five Year Performance

The integration of schools with other basic infrastructure sub projects such as potable water supply, human and animal health facilities further strengthened access to education which resulted in gradual growth in enrolments. Mobility of children reduced and this already proved to improve enrolments. Women also start to engage in income generating activities like grinding mill, milk collection & marketing, vegetable production, animal production and marketing (mainly cattle fattening), petty trading and hand crafts, which add assets and income to the household economy.

Such package infrastructure has contribution to permanent settlement of the pastoral families particularly children and women as water and health services are now available around temporary settlement areas. The infrastructures implemented with the support of PCDP II might affect the pastoral way of life and support government’s plan of permanent settlement. Integration of potable water supply with construction of human health posts and schools further improves livelihoods, health, income and employment of the beneficiaries. As a result, children and women who remain behind in their settlement areas are now able to attend schools.

4.5 Empowerment

According to Sen and Batliwala (2000) Women’s empowerment is the process by which women gain greater control over the circumstances of their lives. Findings from this research also revealed that, women were empowered in the process of identifying, prioritizing, designing and implementing sub-projects that reflect their development priorities. Women informants said that women specially got various opportunities for empowerment like; active participation,
membership in committees, provision of tailored trainings, priority for women in sub-project selection and economic capacity with the establishment of saving and credit organization.

4.5.1 Capacity Building

The Pastoral communities are marginalized from participation, decision making and management of their development priorities. PCDP II was focused on capacity building activities to support local ownership. For the last five years, the project has provided capacity building trainings to members of communities who were involved in different activities.

Women committee members said that they were empowered from the trainings provided by the project to carry out the activities of different committees established to support sub-projects. They also said that they were benefiting through sharing ideas and seeking solution of identified problems.

In targeted project areas, community members were trained in various disciplines including need assessment, project identification, proposal preparation, project implementation & management, financial management, and community procurement procedures. In addition, experts said that women were empowered from trainings like saving and credit, handling loan, loan repayment etc. After this, training has been conducted on income generating activities which women invest their savings and earn income.

According to experts, PCDP II has been delivering tailored trainings and activities to empower women. For example: during community consultation, women received awareness creation which in return raised confidence to defend sub-projects like water source development, school construction for their children, and construction of human and animal health posts to protect themselves, families and their livestock. Having these services in the accessible distance empowered women to invest their time in other activities like IGAS to earn additional income and support their family. One female respondent explained the benefit of empowerment from awareness creation as:

There was one toilet for all in the school nearby where both girls and boys access it. Later, when girls become teenagers, they were shy to do the same. Drop-out from school due to the fear of sharing toilet with boys. Then, we, the community identified this challenge and forwarded a request of adding separate toilet for only girls to address privacy.
In general, awareness creation through such trainings, successive workshops, frequent support visits, and onsite supervision greatly improved capacities of community to manage of community based projects.

4.5.2 Economic Empowerment

As per the Project Implementation Manual (PIM), saving and credit organization has been established specifically to empower women with financial capacities. As per the experts, women in both woredas have owned mini super markets, vegetable shops and animal fattening business etc. Based on demand, the experts added, tailored trainings were given for those who have financial means but unable to engage in different income generating activities. The project activities created a platform for women to have their own income and being empowered by alleviating their dependency on income of their husbands.

Women's income has a much more important effect on improving food security and child nutrition (FAO, 2011). Interviewed women in both woredas said that they have got a means of supporting their family by saving and receiving loan from PaSACCOs which was established with the support of PCDP II.
Case Study 2

**Saving and credit scheme for women empowerment**

My name is Asma Sheik Abdulahi, 35, married and mother of six children (Four girls and two boys). We used to be pure pastoralists, with seasonal migration in search of feed and water for animals. The entire food as well as the cash for the purchase of other food and non-food commodities used to come from our animals. But, due to the recurrent drought and diseases we lost all our stock and no more income from animals. Therefore, since a couple of years my husband has been working on casual labor works and I was engaged in a very small petty trade whereby I sell few commodities within my house. Our income was not even enough to cover half of our daily food consumptions and hence we have been surviving the hardest way.

My major problem has been lack of sufficient financial capital to expand my small shop. The income from the shop was less than what we need daily.

Therefore, when the PCDP and kebele leaders called us for a meeting and told us about the saving and credit idea, I become the first to register. Once the group was formally established with seven female and three male members, I was elected as a vice chairwoman of the SACCO. Despite the resistance and critical challenges faced from the members, we started saving ETB 30 per month. Some of the members who have better income have bought shares. After one year, we started giving loan to members. We reached on consensus to first give the loan for those members who are very poor but have some experience in running small business.

I took ETB1000 for the first time and expanded my existing petty trade. In few months’ time I paid back the credit together with the small service charge. As our financial capacity grew up, we also got additional money from PCDP. Hence, the amount of loan increased to ETB 10,000.

In five years’ time, since I become the member of Berwaqo SACCO, my family status has changed significantly. I am now one of the successful and better-off women in Berwaqo kebele. My shop is now very big with an estimated value of ETB 80,000. Food is no more a problem in our home. I have contributed more than 70 % of the cost that me and my husband incurred to construct our new living house and separate shop with corrugated iron sheet. We have more than 50 sheep and goats for fattening and milk supply to the family. Three of school age children are attending school. More importantly, I have been able to send my little bother to Jigjiga University and support him on monthly basis. With all these changes happened in my life, I have now much more respect, than ever before by my husband as well as among the village community members. Thank you, Allah and PCDP.
According to CGIAR (2015), if women control their own income, they are more ready and able to adopt innovations. For example, Zambian women who controlled their own income from hybrid maize were able to purchase the hammer mills needed for grinding the grain, thereby reducing their labor expenditure on food preparation. They were solution oriented to support the hard work they have been doing each day.

Furthermore, expert respondents said that members were managing resources coming from income generating activities (IGAs) based on the loan handling and repayment training they have received. From the total female members showed progress in repaying loans and expanding their businesses, showing empowerment of women.

4.5.3 Decision Making Empowerment

As per the project staffs, members of different committees have been involved in managing and deciding on resources under the mandate of each committee. For example, the treasurer of a Community Procurement Committee (CPC) is responsible of the procurement process of a specific project. The processes includes collecting proforma for materials to be purchased, compare costs among 3 companies, analyze cost versus quality and finally purchase and deliver the goods in the sub-project sites. The implication of the above example is how women are deciding based on the collected information to benefit their community by providing materials for construction. Member of CPC said: “I am involved in procurement process of labor & goods, project follow up and community mobilization activities. The experience is overwhelming.”

Additionally, decision making experience was available for women in PaSACCOs management. They had assumed management position at PaSACCOs and some of the decisions made were amount of money allocated for loan, service charge during repayment, handling conflicts, allocation of share for sale etc.

Lastly, women were able to make decisions on household level. Women respondents said that they have a say on how to spend the money they made from IGAs. One member of PaSACCO said that during heath problem, we used to borrow money from close friends and return the debt by sailing animals from their livestock assets. But now we use the extra income generated to use it in the time catastrophe. The experts said that women are also deciding on sending children to school and availing food and other items for their day today consumption.
A Community Driven Development (CDD) approach has been applied to empower communities to articulate local priorities and to allocate and manage development resources. Empowerment is the expansion of assets and capabilities of community to participate, negotiate, influence, control and hold accountable institutions that affect their lives as CDD will help ensure local ownership and sustainability of project interventions.

Generally, the project has been provided access of finance to women in pastoral community. In addition, women were given options to empower themselves through saving and credit organization. They have also experienced decision making roles on issues which needs attention in the day-to-day-activity. Furthermore, women found a way for creativity which resulted in small business that generated income for them. In this regard, having extra income gave women to be independent on changes that need to be made in the household. It also allows women to access health services to their children. Some of the issues which need decision were membership request, amount of loan to be disbursed, loan eligibility criteria’s etc.

4.6 Successes and Lessons Learned

Women’s involvement during community consultation was a success due to the attention given to include them from the beginning. The project created awareness within the community and achieved 42% of women’s participation. From this, the lesson learned is; to bring maximum women participation, it is better to conduct women-only consultation and awareness creation session before convening with the wider community. This means that women are given the opportunity to discuss in a group where they can freely share ideas. This enabled women to become more confident and be able to forward their concerns and priorities in the presence of men. As a result of this, sub-projects were established based on their recommendations. The priorities picked by women benefited them in:-

- reducing long distance (3-4 hours) to fetch water so the women can save their energy to take care of younger children, elderly and participate in PCDP II activities
- maintaining their health by accessing health posts regularly, especially during pregnancy,
- Enrolling in schools (especially girls) in their villages with reduced long distance travel which in turn allowed them to support their family and livestock rearing

The establishment of 5 PaSACCOs with 342 members (see annex 2) was an accomplishment to reach out women who were in need of finance. As this was mainly targeting women’s
participation, the project was effective in engaging more female members. The opportunity creation also stimulated financially capable women to seek business ideas from PCDP II so they could engage in business. In this aspect, the project had supported those women to get consultation and financial and management advice that helped them to identify new business ideas.

The establishment of PaSACCOs in PCDP II woredas also enabled women to get technical assistance (training, capacity building etc.). This technical support assisted them to effectively provide the service they are established for, i.e. mobilize savings and extend loans. The effort being exerted in making assessments and thereby identifying alternative livelihood opportunities i.e. Income Generating Activities (IGAs) as well as establishing Pastoral/Farmers Research Groups (P/FRGs) was also considerable. Tailored financial access for rural set up to benefit pastoral community, opportunity of income generating ideas for those with financially capable and women’s management and leadership of PaSACCOs in a sustainable manner were the lessons drawn.
Case study 3

My name is Selima Abubeker, I am married and I have 5 children. I can read and write. I am also a member of Community Procurement Committee. When PCDP started, we were attending different meetings to identify problems to be addressed in our community. In our area, there was not primary school where our children can go. There is a school in our neighbor woreda. However, the distance is too much for my children to attend school. I am also afraid to send my two daughters long-distance. Hence, during the problem identification meeting we have voted and succeeded for primary school to be constructed in our village. I never been part of a meeting like this before and I was so happy that the project has agreed to implement what most of the community wanted. After this, I was elected as a member and purchaser for the Community Procurement Committee to buy construction materials for the school. With the other four members, I had the chance to be trained on how to collect proforma and compare at least 3 suppliers. As this project will help my children to go to school, I worked hard to buy the materials in a fair price. At the end, I was able to see the school constructed. Now, my two daughters are in school and I got respect and recognition with the work I did as a purchaser. I always feel happy and satisfied whenever I see the school on my way to market.

The project was successful in empowering women by having 2 women members as a requirement in each committee established to support the sub-projects. It also provided relevant training for committee members to carry out their responsibilities. In addition, the project learned the skill and value of women and assigned roles and responsibility to handle finance and procurement. This empowerment process has encouraged women to access education which will help them move to the next level. Therefore, analyzing community potential for better use, provision of capacity building at community level and showing both women and men are capable of handling tasks were the lessons learned from empowerment.

4.7 Challenges in Implementing Gender Smart Intervention

PCDP II is dealing with a challenging environment to carry out the community driven development for pastoral people. The climate is not favorable with challenges to access even the most basic needs like food and water. This specific problem led people to move from place to place to survive. To empower and create opportunities for women under such conditions is
not easy to manage. The project lacks pastoral movement calendar that makes it impossible to have the majority of people in the community consultation meetings.

The project faced serious challenges in recruiting women to support various activities of the project. The research found out that there was only one female staff in the technical area of the project and almost all female staff holds administrative positions. Female applicants were rare because of the pastoral environment, family responsibilities, and lack of competency and experience. The mobile nature of the work also prevented women from applying to positions in the project.

The other challenge is the low number of men participating in PaSACCOs. The research found that men are not interested in saving and engaging in small income generating activities. In addition, those men who are members were not attending meetings organized frequently to strengthen these institutions.

The literature review showed that women are less fortunate in accessing education in pastoral areas. In spite of this, being a member of different committees also required educational competency. In this regard, the project tried to provide tailored trainings to members. However, the different education level of members made it difficult to bring them on the same state of understanding. This showed that the project did not assess the status of the community before introducing the project. This gap created a delay in understanding the project and in creating vibrant interest among the community.

The finding from this research displayed that there was no enabling environment for women to support their pastoral life. The infrastructure is not well-developed and it is impossible to find financial institutions at woreda level. There is also lack of income generating options that left them to be dependent on their husbands and household responsibilities. Men and women lack the necessary skills and knowledge to make the right choices and to identify the most successful income generation activities available.

Cultural and religious issues were other challenges to gender smart intervention. It is even more difficult to fully understand the underlying social and cultural norms that prevent women from realizing the full benefit of that participation and then find ways to shift those norms (Gates, 2014). The Experts who are interviewed said that cultural and religious issues prevented women from taking part in the development activities of the project. In addition, the research discovered
that there is awareness gap in understanding women’s vital role in community development. The Society (both men & Women) are not well cognizant of women involvement in all development activities especially in decision making. Most of the people expect women to stay home and take care of domestic work like looking after children and animals, fetching water and cooking. As a result, women do not have extra time to fully participate in all PCDP project activities. This thinking is also reflected on the gap between male and female enrollment in education.

The study found out that there is wide believe in male dominance in the community. This allows men to take the leadership roles by default. Moreover, a female respondent interviewed said that women don’t believe that they can be leaders of the community. They also thought that the religion didn’t allow them to participate at any level. However, the religion has no restriction on women to participate in activities or leadership role (UNICEF 2012).

According to (ibid) the knowledge of Islam religion is limited and the interpretation is now well understood. The religion of Somali people is dominated by Islam. The experts said that the religion has it is own challenge towards women in Somali religion. Women don’t have the ability to decide on important issues in the society. For example:- Women are not allowed to initiate divorce. Hence, this restriction can easily be translated to the misunderstanding of women’s inability to take part in the project activities which is happening in their village.

The experts also said that the culture in Somali region has norms set for men and women. These norms are built in the society for a long time. According to the norms, men are assigned to take care of issues outside the house. These activities are attending meetings, conflict resolution role and representing the community in various discussions with the government and other authorities. On the other hand, for women, the domestic work which includes taking care of the family is left for the women. This means women are not allowed to carry out activities which are taking place in the communal places. For those committee members, it is difficult to travel far and purchase materials for the sub-projects.

However, men respondents said that women participate equally in different meetings and activities. They also said that women in their area lack education and that this problem sometimes prevents them from taking part in the project activities.
Most of the respondents said that women were not involved as desired due to culture and religion influence. The experts said that the women have misconception that culture and religion prohibit their involvement in the project.
CHAPTER FIVE

5 Conclusion and Recommendation

5.1 Conclusion

Findings from the research showed good levels of involvement for both men and women in various activities of the project including community consultations. Although the participation of women is hampered by a number of barriers including cultural practices and lack of access to education, women were found to be more active at the community level. The project used an exemplary approach to ensure that women were able to express their concerns in front of men during consultation meetings. These included; women-only meetings that help them to freely discuss and prioritize challenges, awareness creation sessions describing the benefits of the project, creating ownership of the project, and supporting women to assume responsibilities in the different committees. The project would have been fully gender smart, if it had clear indicators to capture measure and fill gaps in the involvement of women.

The level of female membership in most of the committees was limited to two and this has affected the decision making power of women. However, women were given financial management and procurement tasks in most of the committees because women have developed trust and reliability in the society. This showed that the intervention was gender smart in empowering women to develop their skills.

The project is also working towards addressing gender smart interventions in different activities. However, the majority of staff facilitating the process were men and this has created discomfort among female members to fully participate. In the project implementation unit, lack of female technical staff created imbalance to critically address these activities.

The pastoral nomadic way of life meant that it was difficult to access all communities, including women, for the development endeavor. Most of the income generating activities including access to finance could not be extended to mobile pastoral communities.

The vast majority of PaSACCO members are females. However, the gender smartness of this intervention was affected as men members were very few in number. On the other hand, women have showed high levels of decision making skills. This helped the PaSACCOs to sustain and serve the members in the absence of banks or other governmental or private institutions.
Therefore, the active involvement of women in PaSACCOs allowed them to access finance which can be deemed as making them gender smart interventions. Income generating activities allowed women to have economic power to support the household. As a result, women were empowered to decide on issues such as medical treatment and enrollment of children in school.

The sub-project components like school, water source, human health and animal health post have benefited the community based on the gap they identified during community consultations.

In the project woredas, women were empowered due to tailored trainings provided to handle the roles and responsibilities given to them in various committees. Female members carried out activities equal to their male counterparts in the sub-projects.

The gender lessons drawn from the project are not well captured and shared. Other pastoral regions did not learn from the best practices of Somali region. This has also hindered scaling up of innovative ideas which might have benefitted other communities beyond pastoral regions.

In conclusion, the overall project development approach was gender smart in making men and women part of the overall activities. The provision of distinct attention to ensure women were at the center of development is encouraging. The project has also increased women participation, and empowerment through different trainings and assignment of responsibilities to women. Access to rural finance in the form of PaSACCOs also gave the community an option to support their lives through income generating activities, and women specifically benefited directly. No major gap was found with men’s involvement except less interest in accessing rural finance.
5.2 Recommendations

5.2.1 Indicators and impact measurement
• The Pastoral Community Development Project should have clear indicators to capture the progress and improve gender smart interventions. (i.e. no. of girls enrolled and progressed to secondary school, increased household income from IGAs, no. of women holding decision making power in the project). Once indicators are established, the project should monitor progress and further assess the impact of the project on a regular basis.

5.2.2 Participation and benefit from the project
• Men should be encouraged to be members of PaSACCOs. The project should further assess why they are not actively participating at the same level as expected.
• Women should be encouraged to join the technical positions of the project to enhance the benefit to women from development programs. Moreover, gender balance should be encouraged in employing community facilitators and committee members to further encourage and enhance the participation of women in community events.

5.2.3 Program Strategy
• Interventions in pastoral communities should consider the periodic movement and have a strategy for implementing activities for mobile communities.
• Awareness creation forums should continue to address cultural and religious misconceptions, as per the norms of the community to bring common understanding and improve women involvement. Due to the sensitivity of these issues, the project should collaborate with faith based organizations, religious leaders and elders to sensitize the community.

5.2.4 Lessons and scale up
• The best practices and lessons drawn from the project should be documented and shared with relevant stakeholders (government and non-government organizations) and policy makers. Successful
women from the gender smart interventions should share their experience to motivate others to be part of the development.
6 Reference


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World Bank (2015). Community Driven Development


_________ http://www.businessdictionary.com/definition/development.html#ixzz42amYDpQX

57
Annexes

Annex 1: Map of PCDP II Target Woreda
### Annex 2: PaSACCOs in Shinile and Kebribeyah Woreda of Somali Region

<table>
<thead>
<tr>
<th>No.</th>
<th>List of PaSACCOs</th>
<th>Year of Establishment</th>
<th>Legal Status</th>
<th>Membership</th>
<th>Share Capital</th>
<th>No. of members Trained</th>
<th>No. of Loan Beneficiaries from Seed Money</th>
<th>Loan Disbursed to Members</th>
<th><em>Average Income Gained by</em></th>
<th>No. of Beneficiaries with Increased Income</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Borrage</td>
<td>2002 E.C</td>
<td>Certified</td>
<td>Male: 49</td>
<td>Female: 50</td>
<td>Total: 99</td>
<td>78,960.00</td>
<td>170,000.00</td>
<td>19,320.00</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>2</td>
<td>Bisharo</td>
<td>2004 E.C</td>
<td>Certified</td>
<td>Male: 93</td>
<td>Female: 95</td>
<td>Total: 188</td>
<td>93,940.00</td>
<td>170,000.00</td>
<td>24,410.00</td>
<td>17</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>D'baax</td>
<td>2002 E.C</td>
<td>Certified</td>
<td>Male: 58</td>
<td>Female: 60</td>
<td>Total: 118</td>
<td>85,600.00</td>
<td>100,800.00</td>
<td>21,400.00</td>
<td>17</td>
<td>46</td>
</tr>
<tr>
<td>4</td>
<td>Mammamu</td>
<td>2002 E.C</td>
<td>Certified</td>
<td>Male: 45</td>
<td>Female: 65</td>
<td>Total: 110</td>
<td>66,328.00</td>
<td>119,950.00</td>
<td>18,776.00</td>
<td>17</td>
<td>44</td>
</tr>
<tr>
<td>5</td>
<td>Barek</td>
<td>2002 E.C</td>
<td>Certified</td>
<td>Male: 45</td>
<td>Female: 72</td>
<td>Total: 117</td>
<td>69,662.00</td>
<td>150,000.00</td>
<td>17,918.00</td>
<td>17</td>
<td>32</td>
</tr>
<tr>
<td>Grand Total</td>
<td></td>
<td></td>
<td></td>
<td>Male: 52</td>
<td>Female: 290</td>
<td>Total: 342</td>
<td>393,966.00</td>
<td>740,750.00</td>
<td>191,854.00</td>
<td>85</td>
<td>188</td>
</tr>
</tbody>
</table>
Guide for in-depth interview with women and men participated in Pastoral Saving and Credit Cooperatives

My name is ____________ and I am a Student from Addis Ababa University, Public Administration and Development Management Department. INTRODUCE THE NOTE TAKER AND OTHER TEAM MEMBERS.

We’d like to talk with you about the Pastoral Community Development Project (PCDP) in your kebele. We will not ask you about your own behavior, just about your opinions. The information we gather from you and other members will help us develop and improve the programs which will support the pastoral community in the Country.

Whatever information you provide will be kept strictly confidential and will not be shown to other persons. Participation in this interview is entirely on voluntary basis and you can chose not to answer any individual questions or all of the questions. We hope that you will participate fully in this since your views and opinions are important. Do you have any questions? May I begin the interview now?

Verbal consent given to interview, check box

First, I would like to obtain your consent to participate in the interview. READ OUT CONSENT FORM.
Woreda ______________________
Kebele ______________________
Name of modulator ______________________
Name of note taker ______________________
Date of interview ______________________
Interview start time ______________________
Discussion end time ______________________
<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Background Section</strong></td>
<td></td>
</tr>
<tr>
<td>1. Age</td>
<td></td>
</tr>
<tr>
<td>2. Sex</td>
<td></td>
</tr>
<tr>
<td>3. Education level</td>
<td></td>
</tr>
<tr>
<td>4. Marital Status</td>
<td></td>
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<tr>
<td>5. Occupation</td>
<td></td>
</tr>
<tr>
<td><strong>Knowledge on the Project</strong></td>
<td></td>
</tr>
<tr>
<td>6. Do you know any projects in your area working with the community?</td>
<td></td>
</tr>
<tr>
<td>• If the answer is yes, please list the projects you know?</td>
<td></td>
</tr>
<tr>
<td>7. How does the PCDP projects involve or work closely with the community?</td>
<td></td>
</tr>
<tr>
<td>• In what way do the community involve in the project? Probe for what kind of collaboration is there between community and the PCDP project.</td>
<td></td>
</tr>
<tr>
<td><strong>Beneficiary related section</strong></td>
<td></td>
</tr>
<tr>
<td>8. Are there any activities or types of work that you are involved in the PCDP project?</td>
<td></td>
</tr>
<tr>
<td>• If yes, what are they? (Which activities or work?)</td>
<td></td>
</tr>
<tr>
<td>9. How is your participation look like in the PCDP project?</td>
<td></td>
</tr>
<tr>
<td>➢ What is your role in the project?</td>
<td></td>
</tr>
<tr>
<td>➢ Tell me about the participation of women in the project?</td>
<td></td>
</tr>
<tr>
<td>10. Why are you participating in this project?</td>
<td></td>
</tr>
<tr>
<td>11. What is your role in seeking solution (planning interventions) for the identified problems in your community?</td>
<td></td>
</tr>
<tr>
<td>12. How do you participate in implementation of planned project activities in your community?</td>
<td></td>
</tr>
<tr>
<td>• In what way do men and women participate in the implementation of project activities?</td>
<td></td>
</tr>
<tr>
<td>13. How do you participate in monitoring and evaluation (M&amp;E) of project activities in your community?</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>• In what way do men and women participate in the M&amp;E of project activities?</td>
<td></td>
</tr>
<tr>
<td>• If women are involved less than men what are the reasons?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Participation in institutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>14. Do you take part in meetings in saving and Credit Cooperatives?</td>
</tr>
<tr>
<td>• If yes, what is your role?</td>
</tr>
<tr>
<td>• What is the role of women in meetings?</td>
</tr>
<tr>
<td>• If women have less role than men what are the reasons?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>15. Do you take part in managerial decisions in saving and Credit Cooperatives?</th>
</tr>
</thead>
<tbody>
<tr>
<td>• If yes, what is your role?</td>
</tr>
<tr>
<td>• If yes, what is the role of women in managerial decisions?</td>
</tr>
<tr>
<td>• If women have less role in managerial decisions than men what are the reasons?</td>
</tr>
<tr>
<td>• If yes how far your decision been accepted by members? Why?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>16. Do you take part in decisions about profits, services, etc. in saving and Credit Cooperatives?</th>
</tr>
</thead>
<tbody>
<tr>
<td>• If yes, what is your role in decision making process?</td>
</tr>
<tr>
<td>• If yes, what is the role of women in decision making process?</td>
</tr>
<tr>
<td>• If women have less role in decisions making process than men what are the reasons?</td>
</tr>
<tr>
<td>• If yes, what are the decisions you made so far?</td>
</tr>
</tbody>
</table>
17. Do you take part in decisions about financial statements in saving and Credit Cooperatives? Do you keep a record of the statements?
   - If yes, what is your role in financial decisions?
   - If yes, what is the role of women in financial decisions?
   - If women have less role in financial decisions than men what are the reasons?

18. Have you been involved in training, activities, workgroups, etc. in saving and Credit Cooperatives?
   - If yes, how? Which types of trainings and activities?
   - If yes, how do women involved?
   - If women are less involved than men what are the reasons?

19. Do you vote in elections of saving and Credit Cooperatives leaders?
   - If yes, how?
   - What is the level of women participation in elections?
   - If women are not equally participated in election of cooperative leaders what are the reasons?

20. Do you take part in vote in elections of saving and Credit Cooperatives members?
   - If yes, how?
   - What is the level of women participation in elections?
   - If women are not equally participated in election of cooperative members, what are the reasons?

21. Do women run for elections as leaders of saving and Credit Cooperatives board members?
   - If yes what is the level of women involvement in running for elections as leaders of saving and Credit Cooperatives board members??
   - If their involvement is low, what are the reasons?
22. Do women run for elections on any other cooperative position board members of saving and Credit Cooperatives board members?

23. What activities are you engaged in this saving and Credit Cooperative?
   - Does your role in the cooperative met your expectation?
   - If no, why?

24. Do you feel that you are equally participated in activities of the PCDP project as your male/female counterparts?
   - If no, why? What are the reasons hindering your participation?

25. What tasks would you like to do but can’t because of your gender?

26. Do you feel that all (female and male) are equally participated in activities of the PCDP project?
   - If no, why? What are the reasons hindering the participation of women/men?

Thank you for your time.
Guide for in-depth interview with Experts

My name is ____________ and I am a Student from Addis Ababa University, Public Administration and Development Management Department. INTRODUCE THE NOTE TAKER AND OTHER TEAM MEMBERS.

We’d like to talk with you about the Pastoral Community Development Project (PCDP). We will not ask you about your own behavior, just about your opinions. The information we gather from you and other members will help us develop and improve the programs which will support the pastoral community in the Country.

Whatever information you provide will be kept strictly confidential and will not be shown to other persons. Participation in this interview is entirely on voluntary basis and you can chose not to answer any individual questions or all of the questions. We hope that you will participate fully in this since your views and opinions are important.
Do you have any questions? May I begin the interview now?

Verbal consent given to interview, check box

First, I would like to obtain your consent to participate in the interview. READ OUT CONSENT FORM.
Region __ __________________________
Woreda __________________________
Kebele ____________________________
Responsibility of the respondent __ _________________________
Name of modulator ______________________
Name of note taker _______________________
Date of interview ______________________
Interview start time ______________________
Discussion end time ______________________
<table>
<thead>
<tr>
<th>Question</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Are gender smart (sensitive) goals and objectives included in the</strong></td>
<td></td>
</tr>
<tr>
<td><strong>planning (activity designs) of the PCDP project?</strong></td>
<td></td>
</tr>
<tr>
<td>- If yes, what are the goals and objectives included?</td>
<td></td>
</tr>
<tr>
<td><strong>2. What is male and female participation look like in the overall</strong></td>
<td></td>
</tr>
<tr>
<td><strong>activity of PCDP project?</strong></td>
<td></td>
</tr>
<tr>
<td>- Based on the response probe if the participation has a gap between</td>
<td></td>
</tr>
<tr>
<td>- female participation gap?</td>
<td></td>
</tr>
<tr>
<td>- Ask the reasons of the participation gap?</td>
<td></td>
</tr>
<tr>
<td>If yes, list in</td>
<td></td>
</tr>
<tr>
<td><strong>3. What mechanisms and activities are in place in the implementation</strong></td>
<td></td>
</tr>
<tr>
<td><strong>plan of the PCDP project to strengthen skills and provide equal</strong></td>
<td></td>
</tr>
<tr>
<td><strong>access to services for women?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>4. In what ways and activities do the community (male and female)</strong></td>
<td></td>
</tr>
<tr>
<td><strong>participate in the implementation of the PCDP project?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>5. How is the community participating in problem identification at</strong></td>
<td></td>
</tr>
<tr>
<td><strong>community level?</strong></td>
<td></td>
</tr>
<tr>
<td>- Probe based on their response on</td>
<td></td>
</tr>
<tr>
<td>- What are the problems identified in community participation?</td>
<td></td>
</tr>
<tr>
<td><strong>6. How do women participate to problem identification in the</strong></td>
<td></td>
</tr>
<tr>
<td><strong>community?</strong></td>
<td></td>
</tr>
<tr>
<td>- How do you see women participation in problem identification in</td>
<td></td>
</tr>
<tr>
<td>- comparison to their male counter parts?</td>
<td></td>
</tr>
<tr>
<td>- If they are not equally participating, what are the reasons?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Question</td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>7.</td>
<td>Do women voice their concerns in seeking solutions (planning interventions) to address the identified problems at community level?</td>
</tr>
<tr>
<td></td>
<td>- If yes, how?</td>
</tr>
<tr>
<td></td>
<td>- If no, why?</td>
</tr>
<tr>
<td>8.</td>
<td>How do women participate in implementation of interventions to address the identified problems at community level?</td>
</tr>
<tr>
<td></td>
<td>- List ways of participation</td>
</tr>
<tr>
<td>9.</td>
<td>How do women participate in project monitoring and evaluation (M&amp;E) activities?</td>
</tr>
<tr>
<td>10.</td>
<td>What is the number of total project staff in the project?</td>
</tr>
<tr>
<td></td>
<td>How many of the total are female?</td>
</tr>
<tr>
<td>11.</td>
<td>Is there assigned staff responsible for women involvement in different levels of the PCDP project?</td>
</tr>
<tr>
<td></td>
<td>- If yes, what and how they do to ensure the involvement of women in different levels of the PCDP project?</td>
</tr>
<tr>
<td>12.</td>
<td>What is the average number of women in decision making and manager positions in this project?</td>
</tr>
<tr>
<td>13.</td>
<td>What is the percentage of total project beneficiaries who are women?</td>
</tr>
<tr>
<td>14.</td>
<td>What have been done to make the project work for women?</td>
</tr>
<tr>
<td></td>
<td>- How far the project achieved in this regard?</td>
</tr>
<tr>
<td>15.</td>
<td>What are the constraints or barriers to the participation of women in planning,</td>
</tr>
</tbody>
</table>
implementation and evaluation of the PCDP project?

| 16. What are the constraints or barriers to women involvement in decision making process of the PCDP project? |
| 17. What are the challenges affecting the involvement of women in different levels of the PCDP project? |

Thank you for your time.
## Case Study Template

### Tips for completing the Case Study:

- Is it about the individual, not the project
- How did they know about the project?
- Why did they join your project?
- What particular issues were there? Any challenges?
- How did they participate actively?
- How has the project affected their life?
- What have their achievements been and how will these be sustained?

<table>
<thead>
<tr>
<th>Project:</th>
<th>Project name:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Target group:</td>
<td></td>
</tr>
<tr>
<td>Provider Contact and Email address:</td>
<td></td>
</tr>
</tbody>
</table>

### What was the situation?

### What activities were done? What happened?

### What barriers/challenges did they have to overcome?

### What has been achieved?

### How has the project affected their life?

### Any quotations that you think will be relevant

- If possible please provide a photograph of the participant/s in the project setting
- Where appropriate, the provider must obtain and retain the participants consent.
Declaration

I, the undersigned declare that this thesis is my original work and has not been presented for a degree in any other university, and that all the sources of materials used for this thesis have been duly acknowledged.

Declared by:
Name: _______________________________
Signature______________________________
Date_________________________________

Confirmed by advisor:
Name of advisor:___________________________________
Signature:_________________________________________
Place and date submission:____________________________