



**WOMEN'S ACCESS,
EQUITY AND
EMPOWERMENT:**

2016

Center for International

**PROGRESS AND
UPTAKE OF
THE FAIRTRADE
GENDER STRATEGY**

2020

Forestry Research

Cover Photograph: Worker at Koperasi Baithul Qiradh Baburrayyan (KBQB), Indonesia

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The Center for International Forestry Research (CIFOR) is a non-profit global organization dedicated to advancing human-well-being, environmental conservation, and equity. CIFOR conducts research to help inform policies and practices that affect forests in developing countries. CIFOR is a member of the CGIAR System Organization. CIFOR headquarters are in Bogor, Indonesia, with a global presence in Asia, Africa and South America.

This research is supported in part by the CGIAR Research Program on Forests, Trees and Agroforestry (CRP-FTA). This collaborative program aims to enhance the management and use of forests, agroforestry and tree genetic resources across the landscape from forests to farms. CIFOR leads CRP-FTA in partnership with Bioversity International, CATIE, CIRAD, the International Center for Tropical Agriculture and the World Agroforestry Centre.

EXECUTIVE SUMMARY

This report has been commissioned by Fairtrade Germany, Fairtrade France and Fairtrade International to assess progress on the Fairtrade Gender Strategy 2016-2020; articulating pathways of change on gender-related dimensions within Fairtrade Producer Networks (PNs), hired labor organizations (HLOs), and smallholder producer organizations (SPOs). The study examines how Fairtrade through its standards, strategies, programs, and capacity-building workstreams contributes to gendered outcomes; and whether Fairtrade further generates benefits for Fairtrade farmers, workers and their communities regarding non-discrimination and the empowerment of women and girls.

The Fairtrade Gender Strategy establishes three targets for 2020:

1. Access and inclusion: Significantly increase the active and equal participation of women in Fairtrade certified smallholder and hired labor organizations;
2. Empowerment and Equity: Empower more women and girls with opportunities to access equitably the benefits of Fairtrade; and
3. Gender transformative change: Address systemic issues that hamper the realization of greater gender equality in Fairtrade supply chains.

Gender specialists from the Center for International Forestry Research (CIFOR) adopted an approach to contribution analysis to systematically examine the gender impact pathways embedded in the Fairtrade Theories of Change (ToC) against gendered outputs, outcomes, and impacts. Three gender programs representing the best practices of each of the PNs were then selected to develop measures on progress towards access and inclusion, empowerment and equity, and gender transformative change for case study SPOs in each of the regions.

Case studies included six coffee producer organizations with active participation in Fairtrade gender programming. In Guatemala, we studied the Women's School of Leadership with a progressive curriculum for building women's sense of self-efficacy to assume leadership positions and capacities to implement good agricultural practices (GAP), while also training women and men to recognize gendered norms which shape women's roles within their producer organizations. Fairtrade in Indonesia partnered with the Canada-Indonesia Trade and Private Sector Assistance Project (TPSA) to implement a similar gender training curriculum for men and women which includes the Gender Responsive Governance and Women's Leadership and a Training of Trainers (ToT) for scaling out to fellow SPO members. In Kenya, we visited the Growing Women in Coffee project which focuses on value chain development by targeting specific barriers to women's entry and benefit-sharing such as affirmative action policies for board membership, coffee bush transfers from husband to wife to resolve land tenure constraints, and biogas stoves to reduce women's off-farm labor burden. Each of these SPOs has supported women's niche marketing with varied success depending upon support from other value chain actors. These case studies represent both progress at the level of Fairtrade PNs and SPOs, as well localized innovations to address deeply embedded gender norms which yet constrain women's full participation in SPOs.

Findings from this study are intended to inform Fairtrade's key stakeholders about gender-related activities, outputs, and outcomes; generate valuable learning about effective pathways for supporting producers in deepening their impacts on gender-related dimensions; and recommendations for realizing the objectives articulated by the Fairtrade Gender Strategy 2016-2020.

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Any views expressed in this publication are those of the authors. They do not necessarily represent the views of CIFOR, the editors, the authors' institutions, the financial sponsors or the reviewers.

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1. INTRODUCTION TO THE STUDY

The Fairtrade Gender Strategy was introduced to set a clear direction and approach for Fairtrade's global work on gender for 2016-2020.¹ The Gender Strategy outlines an ambitious agenda to review, integrate, and mainstream best practices for promoting gender equality across the Fairtrade System; learning from effective practices implemented by Producer Networks (PNs) and hired labor organizations (HLOs), and innovative endogenous initiatives adopted by smallholder producer organizations (SPOs) in Central America and East Africa. The Gender Strategy likewise establishes clear pathways for organizational learning within Fairtrade, with responsibilities for staff to examine internal processes and tools available to monitor progress on gender dimensions, and suggest revisions to better align Fairtrade's vision of gender equality with Fairtrade's approach to impacting change.

This study has been commissioned by Fairtrade Germany, Fairtrade France and Fairtrade International to assess the mid-term progress on implementation of the Fairtrade Gender Strategy, share findings with key stakeholders within the Fairtrade System to review the effectiveness in operationalization and implementation of the Strategy, and agree on whether adjustments are necessary and appropriate to realize the vision set forth in the Gender Strategy for the period from 2016-2020.²

1.1 OBJECTIVES OF THE ASSIGNMENT

The principal objective of this study is to analyze "if and how" Fairtrade enables pathways of change on gender-related dimensions, clearly articulating the enabling and hindering factors for women's empowerment and challenges in the process (see Terms of Reference, Annex 1).³ The study examines how Fairtrade through its standards, strategies, programs and capacity-building workstreams contributes to gendered outcomes; and whether Fairtrade further generates benefits for Fairtrade farmers, workers and their communities regarding non-discrimination and the empowerment of women and girls.

The study specifically examines the following Fairtrade interventions:

- Standards and tools which make up the "rules" for fair trading practices and Fairtrade engagement;
- Strategies and policies which enable engagement with Fairtrade;
- Fairtrade engagement on the ground (e.g. producer programs, capacity building and projects);
- Fairtrade Premium with regards to democratic decision-making processes and how the premium is applied to developmental projects.

Findings from this study are intended to inform Fairtrade's key stakeholders about gender-related activities, outputs, and outcomes; generate valuable learning about effective pathways for supporting producers in deepening their impacts on gender-related dimensions; and recommendations for realizing the objectives articulated by the Fairtrade Gender Strategy 2016-2020.⁴

¹ Fairtrade Gender Strategy 2016-2020, page 4

² Ibid, page 20

³ Terms of Reference, page 1-2 (see Annex 1)

⁴ Ibid, page 3-4

1.2 FAIRTRADE RESEARCH QUESTIONS

The study team was guided by the following research questions:⁵

1. How do gender-related criteria of the SPO- and HLO-standards support different types of gender-related activities, across products and geographies? Are men or women the driving force behind such activities?
2. What type of gender-related activities and projects are most common in SPOs and HLO setups?
3. How and under which conditions does premium investment in SPO- and HLO-situations support gender-related projects within producer organizations, across products, and geographies? Are men or women the driving force behind such projects?
4. Does Fairtrade-induced progress towards gender equity extend beyond the workplace and into private and societal/cultural contexts; and what are the reasons?
5. What are the most important gender-related challenges or barriers from the point of view of male and female producers (producer organizations, farmers and/or workers), both in the professional and socio-cultural contexts? What specific challenges do women face in agricultural production and business?
6. What are the enabling and hindering factors for Fairtrade to induce women's empowerment?

1.3 GENDER AT THE CENTER FOR INTERNATIONAL FORESTRY RESEARCH (CIFOR)

The Center for International Forestry Research (CIFOR) ⁶is a non-profit global organization dedicated to advancing human-well-being, environmental conservation, and equity. Gender equity is a high institutional priority for CIFOR. CIFOR's gender integration team works alongside CIFOR scientists to ensure that gender research is firmly embedded across our research portfolio. We aim to provide policy-makers and implementing agencies with evidence-based research, and to support the development of gender-equitable policies and practices affecting agrarian and forest-fringe communities.

CIFOR leads the CGIAR Research Program on Forests, Trees and Agroforestry (CRP-FTA),⁷ which contributed staff funding towards the current study. CIFOR and CRP-FTA partners, including ICRAF, Bioversity International, CIAT and CATIE, adopted a unified strategy in 2013 to mainstream gender across existing research priorities, as well as to increase the volume of gender-specific research across themes. Now in its second phase, CRP-FTA prioritizes a gender transformative approach which moves beyond describing the symptoms of social exclusion in forestry, farming and agroforest systems, to challenging the underlying causes of gender inequality and uneven development.⁸ CRP-FTA's revised agenda aligns closely with Fairtrade's objectives to evaluate gendered practices and structural barriers to gender equality in its supply chains, and to improve the quality of men's and women's participation in the gendered economy.

⁵ Terms of Reference, page 5-6 (see Annex 1)

⁶ See www.cifor.org/gender/

⁷ See www.foreststreesagroforestry.org/research/cross-cutting-themes/gender-equality-and-social-inclusion/

⁸ FTA Revised Gender Strategy, 2019

2. FAIRTRADE GENDER STRATEGY 2016-2020

The goal of the Fairtrade Gender Strategy is to increase gender equality and empowerment of women and girls through systematic mainstreaming of gender throughout Fairtrade operations, from standards to producer initiatives, business partnerships, awareness-raising and advocacy.⁹

The Fairtrade Gender Strategy 2016-2020 provides the conceptual framework and strategic activities for integrating Fairtrade's approach to gender into the Fairtrade Strategic Framework 2016-2020 and the Fairtrade Theory of Change. It adopts the Gender at Work Framework and incorporates recommendations coming out of critical reviews of Fairtrade's gender impacts prior to 2016 (Smith 2011; Fairtrade Foundation 2015).

This section describes the components of the Fairtrade Gender Strategy 2016-2020, and key gender terms interpreted for the Fairtrade context.

2.1 FAIRTRADE GENDER STRATEGY TARGETS

The Fairtrade Gender Strategy establishes three targets for 2020:

1. Significantly increase the active and equal participation of women in Fairtrade certified smallholder and hired labor organizations;
2. Empower more women and girls with opportunities to access equitably the benefits of Fairtrade; and
3. Address systemic issues that hamper the realization of greater gender equality in Fairtrade supply chains.

The general Fairtrade approach has hitherto focused primarily on changes in attitudes, practices, and policies¹⁰ within Fairtrade commodity sectors, from the level of producers and worker organizations, supply chain actors, consumers and civil society. The Fairtrade Gender Strategy 2016-2020 makes a case for delivering a more transformative approach to gender mainstreaming in the Fairtrade system,¹¹ which actively promotes a redefinition of power relations between men and women within the Fairtrade system and its related organizations.¹² In this way, the Fairtrade Gender Strategy defines an agenda and pathways for mobilizing structural changes in gender programming across the Fairtrade system.

Figure 1 Key gender terms as defined in the Fairtrade Gender Strategy

- Gender equality is the concept that all human beings, men and women and boys and girls, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles, or prejudices.
- Gender equity describes fairness in the distribution of responsibilities and benefits between women and men; this may require temporary positive measures to compensate for the persistent disadvantages women experience.
- Empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform them into actions and outcomes. Women's empowerment implies an expansion in women's ability to make strategic life choices in a context where this ability was denied to them.

⁹ Fairtrade Gender Strategy 2016-2020, page 14

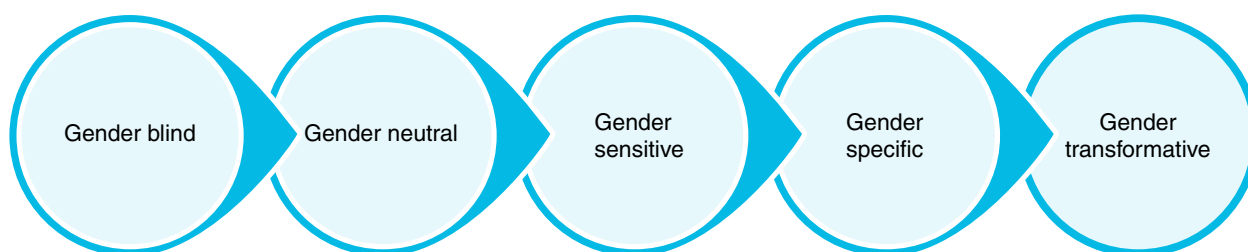
¹⁰ Ibid, page 12

¹¹ Ibid, cover page

¹² Ibid, page 12

The Fairtrade Gender Strategy advises the process and language for moving from one-size-fits-all gender-neutral approaches to more gender-sensitive approaches which deliberately differentiate impacts of Fairtrade on men versus women. But the Gender Strategy goes two steps further than mainstreaming gendered language across Fairtrade strategies and documents; it proposes a five-year timeline and actionable steps in the results chain to make Fairtrade more gender responsive. Gender-responsive approaches move beyond monitoring gendered outcomes to responding to and taking action on gender issues through standards, strategies or projects and intervention programs. The Fairtrade Gender Strategy further recognizes that gendered norms (for example, land tenure, men's and women's labor roles, decision-making and control over household income, etc.) present significant barriers to realizing gender equality within Fairtrade supply chains and producer organizations. Gender-transformative approaches seek to transform institutional and socio-cultural norms that inhibit full and equal participation and equitable benefit-sharing. Figure 2 illustrates the progression on levels of gender responsiveness described in the Fairtrade Gender Strategy (adapted from WHO 2011):

Figure 2. Gender-responsive assessment scale relevant to Fairtrade-gender approaches¹³



2.2 FAIRTRADE THEORY OF CHANGE: FAIRTRADE-INDUCED GENDER IMPACT AREAS

This study maps the Fairtrade Gender Strategy against the Fairtrade Theory of Change (ToC) to test the assumptions embedded in the proposed gender impact pathways. The ToC illustrates how Fairtrade interventions theoretically contribute to Fairtrade's three primary goals: (1) Make Trade Fair, (2) Empower small producers and workers, and (3) Foster sustainable livelihoods.¹⁴

Fairtrade has developed nested ToCs, including the general Fairtrade theory of change and specific ToCs with unique interventions and action pathways for SPO- and HLO-setups and for the Make Trade Fair-related workstreams.¹⁵ The hierarchy of levels in each ToC diagram represent progressive steps towards the changes that the Fairtrade aims to influence within commodity sectors and people working in these sectors (Figure 3).

The general Fairtrade ToC was developed through a participatory process 2013-15 to guide and support the what was known as the Monitoring Evaluation and Learning (MEL) system at the time of research and writing this report (restructured under the name Global Impact as of January 2020).¹⁶ This report will refer to this institutional system under the former name throughout for consistency.

MEL staff draw upon the Fairtrade ToC as a guiding framework for the design of monitoring and research activities, a tool to test assumptions underlying the Fairtrade approach, and a planning instrument to identify which areas of

¹³ Adapted from "WHO Gender Analysis Tools" in the WHO Gender mainstreaming for health managers: a practical approach (2011), www.who.int/gender/mainstreaming/GMH_Participant_GenderAssessmentScale.pdf

¹⁴ Changing Trade, Changing Lives 2016-2020: Fairtrade Global Strategy, page 4

¹⁵ Journeys to Change: Fairtrade Theory of Change, 2.3 Fairtrade's Approach to Making Trade Fair

¹⁶ Journeys to Change: Fairtrade Theory of Change, 1.3 Use of the Theory of Change

change are most critical for the achievement of Fairtrade goals.¹⁷ In practice, the Fairtrade ToC is used to assess progress towards defined goals, review existing indicators and identify gaps where new indicators are needed to monitor progress towards Fairtrade goals. These indicators are used to establish auditing criteria and develop critical questions for internal review and programming at the level of staff, partners or producers.

The Fairtrade ToC is currently in a review process, which is aligned to the development of the new Fairtrade Strategy 2021-2026. This study will also inform both the review of the ToC as well as the development of the Fairtrade Strategy 2021-2026.

Figure 3 Fairtrade’s Theory of Change for the Fairtrade system (including HLO, SPO, and Making Trade Fair)

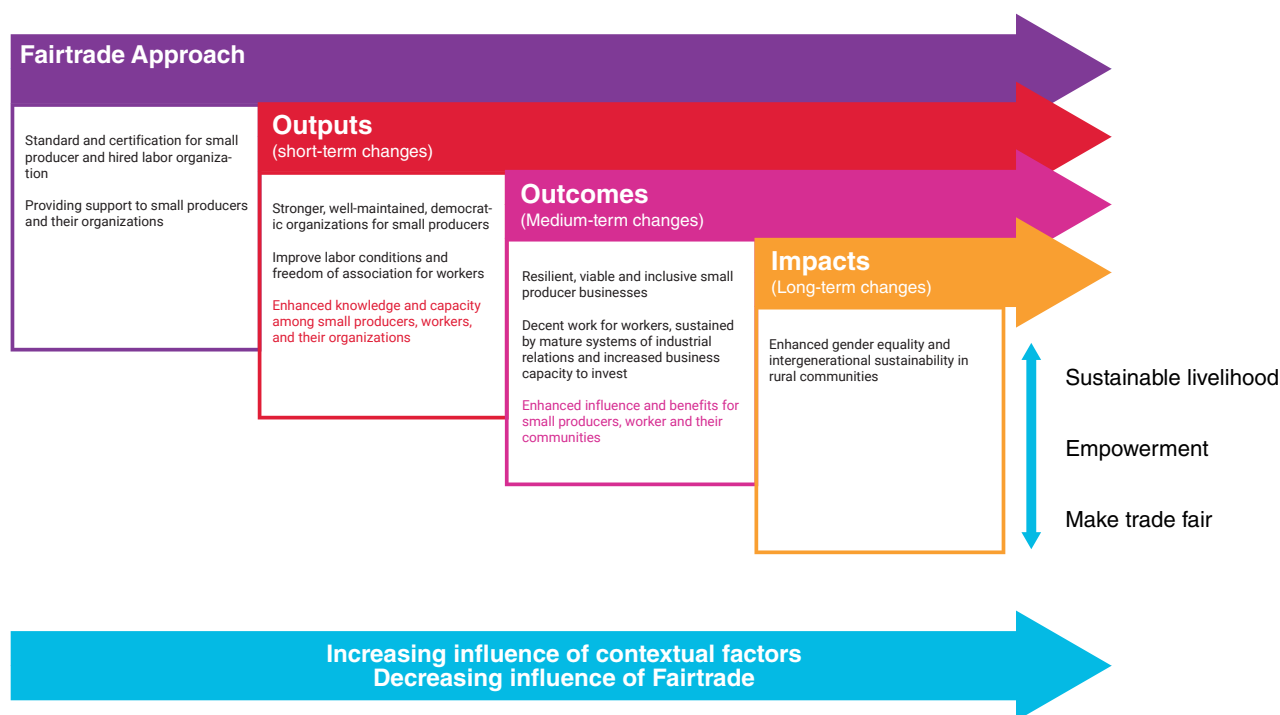


Increasing influence of contextual factors
Decreasing influence of Fairtrade

¹⁷ Ibid

Figure 4 illustrates the gender impact areas within the broader Fairtrade ToC.¹⁸ MEL invited the present study to evaluate the actual and possible causal pathways moving from Fairtrade approaches to address gender inequality (through standards, strategies and policies, capacity-building programs and projects, and the Fairtrade Premium) to intermediate outcomes and long-term impacts.

Figure 4 Fairtrade-induced gender impact areas within the Fairtrade Theory of Change

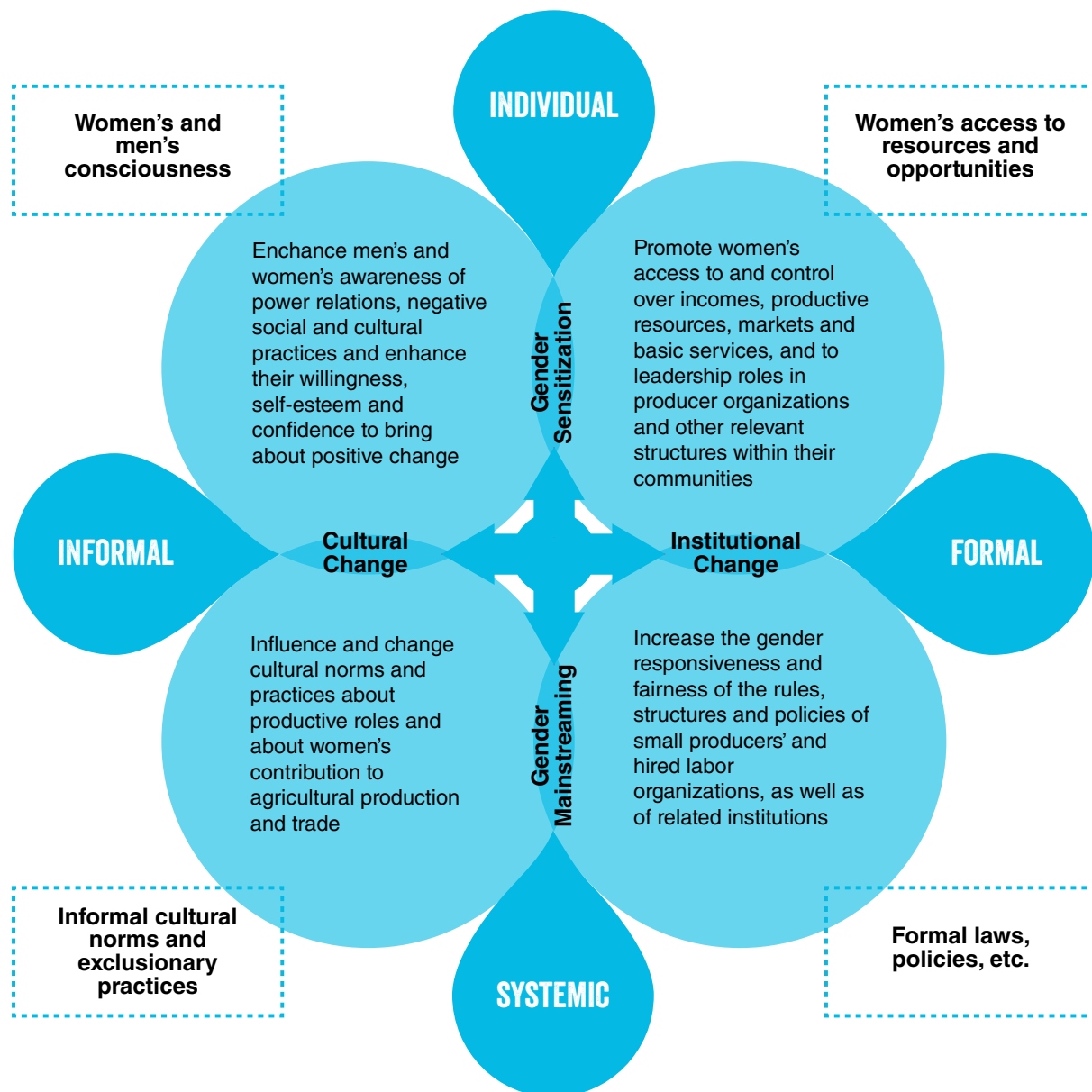


2.3 FAIRTRADE SPHERES OF CHANGE

The Fairtrade Gender Strategy aims to bring about gender transformative change in four overlapping spheres which align with the Fairtrade Theory of Change: Individual and Systemic spheres, together with Formal and Informal spheres (Figure 5). The Fairtrade Gender Strategy integrates the Gender at Work Framework developed by Rao and Kelleher (2005), and operationalized in the Fairtrade Foundation (2015) evaluation of gendered barriers to women's involvement in Fairtrade producer organizations (POs). This framework moves beyond counting women as members, leaders, or training participants, and aims to build women's capacities to engage with Fairtrade POs and partners on more equal terms. It targets women producers and workers, men as allies to support women's capacity development, and youth as the next generation of Fairtrade producers.

¹⁸ See Terms of Reference (Annex 1) for the original diagram.

Figure 5 Gender at Work Framework¹⁹



Smith (2011) has identified three main barriers to women’s equal and active participation in Fairtrade producer organizations which have been affirmed by multiple case studies (Fairtrade Foundation 2015): (1) PO rules, structures, and practices in the formal and systemic spheres; (2) socio-cultural norms and practices in the informal and systemic spheres; and (3) women’s individual circumstances and choices in the informal and individual spheres (Figure 6).

The Gender at Work Framework, therefore, advocates for holistic change which:

- Formalizes women’s access to resources, markets and opportunities to participate fully in POs, community-level structures, and other roles in the value chain (formal x individual);
- Formalizes gendered language and improves the gender responsiveness of laws, policies, and other rules of the game which govern the gendered practices of POs and other actors in Fairtrade supply chains (formal x systemic);

¹⁹ Fairtrade Gender Strategy 2016-2020, page 10 (filled shapes and spheres); adapted from Rao and Kelleher (2005) (non-shaded ovals); cross-section text (black bolded text) are the authors’ additions.

- Increases women's and men's gender awareness through consciousness-raising (informal x individual);
- Influences broader cultural shifts in gendered norms and exclusionary practices that constrain women's equal participation in POs and Fairtrade supply chains (informal x systemic)

Figure 6 Three main barriers to women in Fairtrade SPOs²⁰

Three main barriers to women's active and equal participation in SPOs:

- **Producer organization rules, structures and practices:** Membership which is linked to ownership or registration of land or crops creates a bias in favor of men. This is perpetuated at the leadership level, as leaders are drawn from the membership. In addition, a lack of gender awareness in SPOs means women's needs and interests, and constraints on their participation, are not sufficiently taken into consideration in planning and policymaking or in recruitment.
- **Sociocultural norms and practices:** Local norms, attitudes and customs related to the role of men and women in society often create barriers to women's participation in SPOs. This includes time constraints resulting from expectations that women should perform the majority of unpaid care work, which often limits their availability for active participation. Attitudes regarding women's suitability for leadership and technical roles are also common barriers.
- **Women's individual circumstances and choices:** Women's health, women's age, marital status, education, wealth, degree of support from relatives and experience in other organizations can all affect their freedom to participate in SPOs, and their decision-making around whether to do so. If they see sufficient benefits associated with participation, they are more likely to accept any trade-offs involved (such as an increased workload or disapproval from members of their households or communities).

Fairtrade acts in the formal sphere to affect changes in the gendered economy that involve the production and trade of Fairtrade commodities. The Fairtrade Gender Strategy 2016-2020, however, aims to also impact the informal sphere to realize gender equality and the (social and economic) empowerment of women and girls. This creates a challenge to the Fairtrade mode of operation which does not intervene directly in the informal sphere where cultural norms and domestic relations take shape. The Fairtrade Gender Strategy therefore envisions pathways of change which motivate transformations of gendered inequalities at the intersection of the formal and informal spheres.

The following sections examine how Fairtrade achieves this in practice, and identifies challenges to realizing gender transformative change at scale from within the Fairtrade system alone.

2.4 FAIRTRADE GENDER STRATEGY IN PRACTICE

This section describes in brief how Fairtrade is working in practice to implement the Gender Strategy through the two Fairtrade approaches identified in the gendered impact pathways (Figure 4), as well as through specific organizational objectives to mainstream gender across the Fairtrade system. This report does not intend to repeat internal or external reviews of literature on Fairtrade gender impacts and best practices, but rather to highlight Fairtrade approaches which demonstrate progress on the goals of the 2016-2020 Gender Strategy.

²⁰ Fairtrade Foundation 2015, 3

2.4.1 Fairtrade standards and certification for small producer organizations and hired labor organizations (formal x systemic)²¹

Fairtrade's key tool for gender mainstreaming to affect systemic change is through formalized system of standards, certification body, and a network of field staff. Social compliance on labor conditions, youth labor, and gender or other forms of discrimination are cross-cutting issues. Fairtrade supports HLOs and SPOs through Internal Control Systems (ICS) which monitor social compliance, and also by providing training to identify non-compliance triggers and ways to mediate and implement social policies. Fairtrade standards provide for corrective actions to remediate non-compliance issues.

HLO-situations. There has been significant institutional progress towards governing gendered practices in the workplace since the founding of Fairtrade, in step with International Labor Organization (ILO, 2019), country-level policies, and shifts in global corporate consciousness to mainstream anti-discrimination and sexual harassment policies (Convention No. 190: Violence and Harassment Convention, C190).²² HLO labor situations are bound by these rules, with a set of standards which are highly specific about gender-positive interventions to accommodate the particular needs of women at different life stages (pregnant and lactating women, women with young children) (Sections 2.2.8, 2.2.9, 2.2.10; 3.5; 3.6). HLOs and their employers must adopt gender-affirmative policies to promote qualified women into leadership and supervisory positions, as well as abide by standards which discourage the casualization of female labor into insecure and economically vulnerable positions (2.2.6, 2.2.7). Much of the progress in HLO-situations owes to HLOs operating almost entirely in the formal sphere where they can be regulated subject to national and international legal conventions, and readily audited and monitored by the certifying body. Nonetheless, HLOs are still producer organizations which are products of their own cultural and institutional norms where gender equality, equity and empowerment may be valued differently than by Fairtrade standards.

SPO-situations. Fairtrade standards work at the level of SPO formalized structures and SPO members. SPOs must adopt the principle of non-discrimination (Section 4.3) which promises the inclusion of women and other marginalized groups following the United Nations Universal Declaration of Human Rights. Fairtrade standards additionally require that SPOs develop a gender policy by the third year after obtaining certification, and as of 2019, must also show progress towards implementation of the gender policy (Section 4.3.4).

Fairtrade does not address the roles of non-member family labor in Fairtrade supply chains except in the case of children and vulnerable adults (Section 3.3) in concert with international law (C132 Minimum Age Convention Recommendation 146; C182 Worst Forms of Child Labour).²³ Fairtrade supports agricultural communities to advance child rights and safety, with zero tolerance for the exploitation of child labor or vulnerable adults in Fairtrade supply chains. This position also has a gender-positive effect by relieving young girls from responsibilities to produce commodity crops during periods which would interfere with the school calendar, and in some cases, has promoted gender affirmative programming to increase the enrollment and retention of girls (Bah and Levin 2019). Fairtrade's approach to female household labor is to work through SPO gender policies to formalize participation as equal and active members (Section 4.3.4). Where child labor is identified and triggers a non-compliance, Section 3.3.11 provides for remediation measures.

Fairtrade standards take a step further to address abuse (Section 3.3.3) and gender-based violence (GBV) and related violence (Section 3.3.4) to prohibit "any harmful act that is perpetrated against a person's will and that is based on socially ascribed (gender) differences between females and males."²⁴ Section 3.3.4 requires SPOs to explicitly design activities within their Development Plans or adopt policies for eliminating GBV in sectors or

²¹ Refer to research question 1: How do gender-related criteria of the SPO- and HLO-standards support different types of gender-related activities, across products and geographies? Are men or women the driving force behind such activities?

²² https://www.ilo.org/dyn/normlex/en/f?p=NORMLEXPUB:12100:0::NO::P12100_ILO_CODE:C190

²³ <https://www.ilo.org/ipecc/facts/ILCOconventiononchildlabour/lang--en/index.htm>

²⁴ Fairtrade Standard for Small-Scale Producer Organizations 03.04.2019_v2.3

regions where violence and trafficking are endemic. New Sections 3.3.6 further require remediation measures (due diligence, risk mitigation monitoring, for example) in cases where forced adult labor has been identified.

2.4.2 Fairtrade support to small producers and their organizations (formal x individual (and POs))²⁵

The Fairtrade system is built on a network of organizations and staff to support small producers and their POs to acquire and maintain their certification status, as well as capacity building and project-level interventions to make progress on Fairtrade's developmental objectives. By targeting gender programming at the level of individuals, POs and their leadership, regional bodies, and supply chain partners, Fairtrade aims to leverage its influence in the formal sphere to impact on gendered norms in both informal spheres: (1) at the individual level through changes in gender awareness (becoming aware of differences in gender roles, relations, societal norms and inequalities) and gender consciousness (shared sense of awareness, identity, and call to action with one's gender group (Bierema 2010); and (2) at the social-institutional level by providing access and opportunities to women (membership, staff and leadership roles) through formalized gender-affirmative policies to shift gender norms around women's capabilities within their POs.

2.4.3 Fairtrade Strategic Actions (formal x systemic)

The Fairtrade Gender Strategy 2016-2020 identifies a set of specific objectives and strategic actions towards implementing the Strategy by the year 2020. These objectives focus on capacity development across the Fairtrade system and growth and sustainability to develop pathways for scaling up and scaling out opportunities for women to exercise their capacities within Fairtrade supply chains.

Capacity Development Goals

Promote and strengthen gender equality and women's empowerment awareness and skills of key staff in Fairtrade International's units, NFOs, and PNs. The Fairtrade Gender Strategy 2016-2020 has been rolled out to key staff. The Fairtrade Standard & Pricing Unit has conducted a review of Fairtrade's SPO standards and published the revised standard in 2019. Updated sections require that SPOs develop and implement a gender strategy (4.3.4).²⁶

Fairtrade also completed an internal review of barriers to women's economic empowerment and gender equality in the workplace in 2019, characterizing the major issues arising from the literature that Fairtrade has produced about itself as well as commissioned studies. Critically, this review identifies Fairtrade interventions at the level of policies and standards, programs or projects, or the Fairtrade Premium which serve as best practices for organizational learning about what is working and under which circumstances.

Strengthen the capacity of PNs and POs to develop and implement gender policies and programs at a local, regional and national level. The Fairtrade Gender Strategy has been devolved to the Producer Networks, and each PN has in place at least one gender focal point in relation to gender mainstreaming and women's rights. PNs are responsible to review, adapt and replicate gender modules and tools within PNs and develop new tools where appropriate. There has been transfer, adoption and adaptation of the Women's School of Leadership curriculum from CLAC to FTA, and now NAPP, but out-scaling has not been systematized for this or other regional-level gender programming. A formal audit and review of the existing skill base of PNs in relation to gender mainstreaming and women's rights has not yet been conducted.

²⁵ Refer to research question 2: What type of gender-related activities and projects are most common in SPOs and HLO setups?

²⁶ Fairtrade Standard for Small Producer Organizations – Requirements Overview, page 6

Create greater awareness and understanding of gender equality and women's empowerment in Fairtrade and as part of Fairtrade's advocacy and campaigning for trade justice. The internal Gender Action and Learning groups were initially organized to meet on an as-needed basis, and have more recently evolved to take a broader view through diversity and inclusion ambassadors.

Growth and Sustainability Goals

Improve ways to demonstrate the impact of gendered interventions in the different regions (managed by CLAC, NAPP, FTA) for increased sustainability. MEL is working to develop a gender monitoring framework with qualitative and quantitative, and short and long-term indicators at the household and PO levels. At the household level, MEL has piloted an impact monitoring tool which includes a gender survey for 66 case studies over 10 countries from 2016, 2017 and 2018, as well as a small producer household questionnaire to be completed in up to 85 POs, including a module on empowerment. The survey instrument was paused in 2019 and 2020 to design improved digital data collection tools and develop an online database management system.

At the level of the PO, MEL has developed the protocol and focus group guide for small producer groups, which includes activities to probe the gendered distribution of labor, understanding of producer prices, and discussion about household-level participation and satisfaction with Fairtrade. MEL maintains data on Premium use, coded which membership numbers disaggregated by gender, and gender-specific Premium projects. MEL has further developed an instrument to measure progress on five dimensions of gender-responsiveness, which is used to calculate an overall Gender Policies and Participation Index at the SPO-level. These instruments are currently in use and will continue to be used to develop guidelines for carrying out gender assessment in all regions for selected value chains and to inform the Gender Considerations in Fairtrade programmatic approach guidelines. A review of internal and external communications to reflect commitment to gender equality has not yet been conducted.

3. RESEARCH DESIGN AND METHODOLOGY

3.1 CONCEPTUAL FRAMEWORK

The study is designed to support organizational learning about how to best measure gender equality, equitable benefit sharing, and women's empowerment in the Fairtrade context, and thus contribute to MEL's development of an appropriate monitoring framework and subsequent guidelines to carry out successive gender assessments. It integrates various and sometimes disparate indicators and approaches to assessing progress towards Fairtrade's gender targets, and discusses the merits and limitations of each approach.

3.1.1 Contribution analysis

This study implements an approach to contribution analysis to systematically examine the Fairtrade gender impact pathways embedded in the ToC against gendered outputs, outcomes, and impacts. Contribution analysis is not prescriptive regarding tools and methods, but is rather a structured approach to testing assumptions and hypotheses underlying ToCs, gathering evidence and explanations, and establishing plausible contribution pathways to the observed outcomes (Mayne 2008; 2012).

The research was designed to examine the respective contribution of gender-responsive Fairtrade approaches towards achieving the Fairtrade Gender Strategy targets through the theoretical impact pathways proposed in the ToC. MEL has mapped relevant indicators for measuring the impact of Fairtrade on youth- and gender-related issues onto the Fairtrade ToC at the level of outputs, outcomes, and impacts (Terms of Reference, Annex 1). This matrix served as the starting point for this study, and was extended to map in parallel onto the three Fairtrade Gender Strategy targets (Annex 2): (1) access and inclusion; (2) empowerment and equity; and (3) transforming systemic barriers to gender equality, including sociocultural norms and institutional practices.

3.1.2 Evaluating access and social inclusion

The Fairtrade ToC indicators and supporting MEL instruments described in the previous section (Section 2) place emphasis on measuring women's representation and quality of participation in HLO and SPO situations, with additional indicators in the gender and household surveys to assess the gender gaps in knowledge, participation in training activities, and access to the benefits of PO and Fairtrade services. This study incorporates and builds upon these instruments with a few additional explanatory questions to probe intra-household labor distribution at the production node of the Fairtrade commodity chain. This labor may be visible or invisible to Fairtrade, depending upon how POs formalize membership, and requires deliberate measures to capture the productive labor of non-member women who in fact are participating in the production of Fairtrade crops (Smith 2013; Gamucio and Hernandez 2015; Mehta 2016; Asher and Basnett 2016; Fairtrade International 2019). Household labor is not often compensated in ways that are easy to measure, and there remain significant cultural and institutional barriers to land ownership and basic human rights which are essential for women to fully participate as equal members of their producer organizations (i.e., security of person, freedom of movement, freedom of association, education, employment, property, and so on).

3.1.3 Measuring empowerment and equity

Empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.²⁷ Central to this process are actions which both build individual and collective assets, and improve the efficiency and fairness of the organizational context which governs the use of these assets. It implies women and men and girls and boys setting their own agendas, gaining skills, and increasing self-reliance. It is a process and an outcome.²⁸

Embedded in the Fairtrade Gender Strategy are two discrete approaches for analyzing empowerment; each with their own communities of practice. It adopts concepts from the Sustainable Livelihoods Framework (DFID 1999) for poverty intervention and capacity building, as well evolving feminist theories about power relations and women's empowerment (Rowlands 1995, 1997; Kabeer 1999; Ibrahim and Alkire 2007; Malapit et al. 2019).

The Sustainable Livelihoods Framework (SLF) was developed as a comprehensive analytical framework to understand how rural livelihoods are constructed within the context of opportunities and constraints (endogenous and exogenous). Livelihoods include capabilities and assets as social, economic, and physical resources that individuals and households need to sustain a means of living (DFID 2000).²⁹ Farmers and rural households draw upon their assets to buffer against shocks and build their livelihood portfolios by investing in skills development, social networking and resource management. Assets are alternatively described as capitals which can be further invested to generate additional value. The Fairtrade Gender Strategy aims to grow men's and women's capacities by building their human, social, financial and physical capital, both individually and collectively.

Figure 7 Assets targeted by Fairtrade approaches

Gender equality and empowerment initiatives inspired by this approach ...will be achieved by strengthening [men's and women's]:²⁸

- Human capital. For example, production knowledge and skills, leadership skills, confidence, influencing and advocacy skills, business skills.
- Social capital. For example, networks, alliances, partnerships and mentorship programs.
- Financial capital. For example, diversified financial base, access to loans, own savings.
- Physical capital. For example, land, productive tools, individual assets, community assets.

While human capital (knowledge and skills) and social capital (social ties and networks) are more abstract, financial and physical capital become more tangible with the building of monetary (e.g. income, credit and savings) and physical (e.g. land, household items, community infrastructure) assets. Human capital includes those qualities and skills that are necessary to effectively participate in Fairtrade POs: training knowledge, leadership abilities, confidence, business skills, and general sense of empowerment that have hitherto guided Fairtrade's gender training. The Fairtrade Gender Strategy recognizes that developing social, financial and physical capital is also essential to achieving social and economic empowerment, which involves a fundamental shift in gendered power relations in both formal and informal spheres to bring about cultural and institutional changes. MEL measures capital

²⁷ Fairtrade Theory of Change, 2015, page 5

²⁸ Fairtrade Gender Strategy 2016-2020, page 12

²⁹ Different authors and organizations have alternatively mapped assets as a pentagon (human, social, financial, physical, and natural capitals) or hexagon (including political capital), with multiple variations adopted by different communities of practice for specific objectives. The Fairtrade Gender Strategy describes four assets, but does not include a SLF diagram or suggest mapping changes in asset portfolios visually.

accumulation through PO-level (human capital through skills and knowledge transfer, and social capital through membership and PO management data) and household-level (human, financial and physical) indicators.

One of the primary critiques of the SLF has been that power dimensions that support or constrain livelihood strategies are relegated to a black box of transforming structures which include government, private sector and institutional processes which require further unpacking (Harper et al. 2011), and that gendered power relations and pathways to empowerment are lost in the box (Adato and Meinzen-Dick 2002). For this reason, the Fairtrade Gender Strategy also adopts a feminist power analysis that is based on Sen's (1999) understanding of empowerment as capability for self-determination (Galiè and Farnworth 2019), and empowerment as some combination of capital assets, capabilities, and the power to act (agency). The Fairtrade ToC impact pathways suggest that social and economic empowerment are necessary to build balanced and sustainable livelihood portfolios. MEL has incorporated indicators to assess some dimensions of empowerment and household-level decision-making in the gender and household surveys.

While the Gender at Work Framework identifies spheres of action, it does not offer indicators for measuring progress in each of these spheres. The present study more explicitly engages with empowerment analysis through the project-level Women's Empowerment in Agriculture Index (Pro-WEAI). Based on the earlier WEAI instrument, the Pro-WEAI was developed by the International Food and Policy Research Institute (IFPRI) to support organizations in measuring their project-level impacts on gender empowerment (Malapit et al. 2019), building from the same base as the foundations of the Fairtrade Gender Strategy 2016-2020. WEAI was selected as a recognized research tool that has been tested across projects, geographies, demographics, and agricultural systems. There is a robust community of practice contributing to the development of various iterations of the WEAI, ground-testing, and adjusting to progressive learning on how empowerment is conceptualized and measured. Building upon Sen (1999), the WEAI is based on Kabeer's (1999) notion of empowerment as "the process by which those who have been denied the ability to make strategic life choices acquire such an ability." It incorporates feminist typologies of power which include "power within (incorporating self-respect, self-efficacy, and an awareness of rights), power to (enact personal goals), and power with (acting collectively toward shared interests) (Malapit et al. 2019, 2):" Women's empowerment in this case is a normative concept that implies progress and change in both self-determination and the capability to take action on that determination, either alone or as a collective.

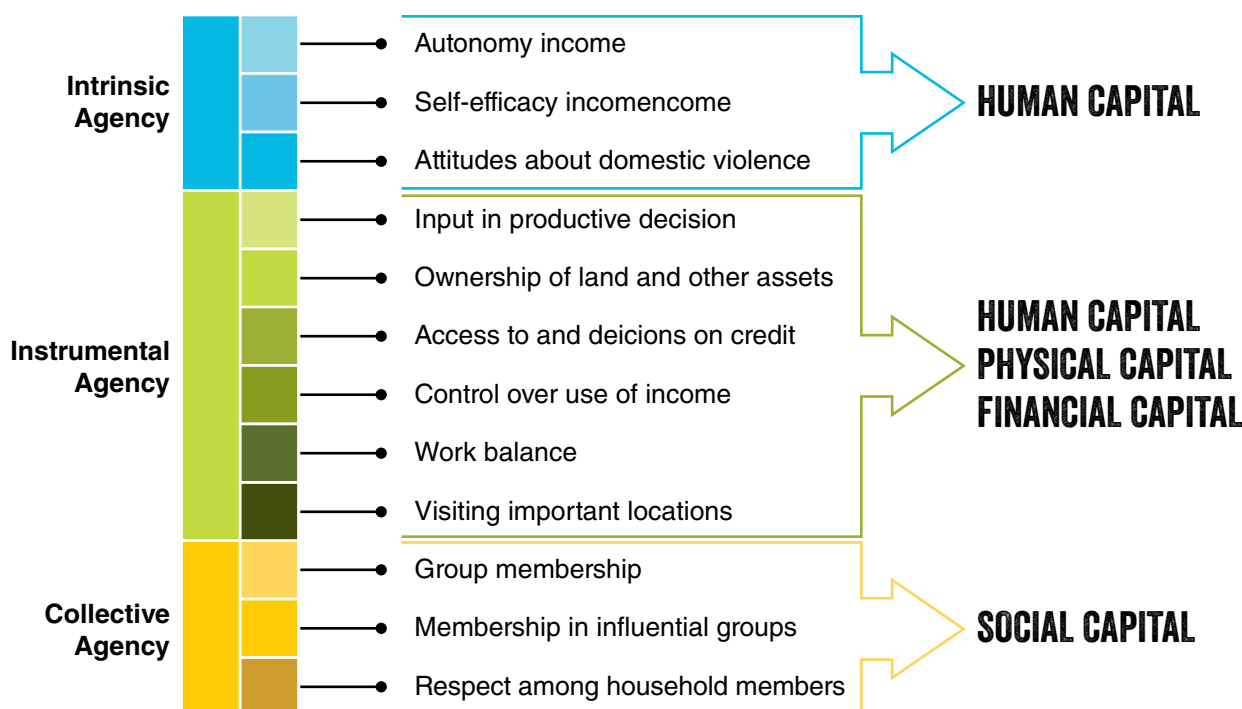
The original WEAI is a standardized tool that examines five domains of equity and empowerment in agriculture and within the household: (1) decisions about agricultural production; (2) access to and decision-making power over productive resources; (3) control over use of income; (4) leadership in the community; and (5) time use.³⁰ The Pro-WEAI takes Kabeer's earlier work and more recent thinking on social and economic empowerment to organize indicators more explicitly across three dimensions by which women (and men) acquire the ability to make strategic life choices and act upon those decisions:

1. Intrinsic agency, or the power within an individual to act independently and make free choices (ie, confidence, self-respect);
2. Instrumental agency, or the power to take action on decisions through access and control over self and resources; and
3. Collective agency, or the power with to work with other people to affect change.

Figure 8 shows the intersection of the three dimensions of the empowerment with the four capitals adopted from the SLF, signifying the active process of empowerment to (1) build human capital to develop intrinsic agency, (2) remove barriers to accumulating the financial and physical capital necessary to exercise instrumental agency, and (3) support networking and co-learning to build social capital and realize collective agency to act together. This study assesses the contribution of Fairtrade gender interventions to social and economic empowerment, determined by livelihood outcomes (asset building) and men's and women's self-reported agency (instrumental, intrinsic and collective).

³⁰ The WEAI was originally developed as a monitoring and evaluation tool for the US Feed the Future initiative, and has since been modified by at least 86 organizations in 52 countries as of November 2018 (Malapit et al. 2019, 3-4) <http://www.ifpri.org/topic/weai-resource-center>

Figure 8 Pro-WEAI dimensions of empowerment and indicators mapped onto livelihood assets³¹



3.1.4 Transforming gender norms

There may be many definitions of transformative gender approaches, but they all share the understanding of the need to go beyond women's participation in various activities and institutions. They challenge the deeper gender norms and structures, and aim to permanently and profoundly rebalance unequal power distribution between persons of different genders. Here it is understood also in the sense that it actively promotes a redefinition of power relations between men and women within the Fairtrade system and its related organizations.³²

Similar to empowerment, gender transformative approaches imply progress and change. While the Pro-WEAI captures some gender norms as a snapshot in time, it purposefully avoids measuring the type of relational and coercive power (power over) that reinforces oppressive cultural and institutional barriers for women (Malapit et al. 2019). Power over is almost always described in the negative, and suggests a give and take whereby men must give up some of their tightly-controlled coercive power in order for women to be empowered (ibid). Instead, the Pro-WEAI focuses on individual men's and women's relative agency (or rather, lack of agency) to transform their own circumstances as a measure of disempowerment. It is a diagnostic tool to identify leverage points for individual and cooperative change. This is an important distinction for organizations interested in measuring gender transformative change. In this regard, the Pro-WEAI is not a stand-alone tool and must be augmented with other instruments that contextualize relational power and the structures which reinforce inequalities (Hillenbrand et al. 2015b; Malapit et al. 2019), including qualitative tools to elicit dialogue about deeply embedded gender norms and the barriers they create for women in Fairtrade POs and locally-embedded supply chains. This study borrowed from several innovative guides to participatory and gender transformative approaches to enhance the survey design and facilitate dialogue about localized values, norms and interpretations of the survey findings (Dorward et al. 1998; Geilfus 2008; Reemer

³¹ Source: <http://a4nh.cgiar.org/2018/04/27/introducing-pro-weai-a-tool-for-measuring-womens-empowerment-in-agricultural-development-projects/>

³² Fairtrade Gender Strategy 2016-2020, page 12

and Makanza 2014; Hillenbrand et al. 2015a; Center for Communication Programs and World Fish 2016; Leder et al. 2016; Promundo-US and CRP on AAS 2016; Promundo-US and World Fish 2016).

3.2 RESEARCH METHODS

Phase 1: Desk study

The first phase of the research involved a document review to collect, catalogue and analyze Fairtrade standards for SPO and HLO situations, strategy documents, capacity development and other project materials, premium reports, and other relevant literature to assess the scope and content of activities, as well as alignment with the ToC levels and indicators. The content analysis also considers the four capitals emphasized in the Fairtrade Gender Strategy (human, social, financial and physical), as well as indicators from the Fairtrade household-level gender study and the SPO-level Gender Index which were not already duplicated by the Fairtrade standards. The findings from the desk study are integrated throughout this report to assess Fairtrade strategic alignment and current activities with the three dimensions of the Fairtrade Gender Strategy.

Key informants interviews were conducted at the desk study stage with Fairtrade staff located at Fairtrade International (Bonn, Germany), Network of Asian and Pacific Producers (NAPP, Bengaluru, India), Coordinadora Latinoamericana y del Caribe de Pequeños Productores de Comercio Justo (CLAC, Santa Tecla, El Salvador), and Fairtrade Africa (FTA, Nairobi, Kenya). Each of the interviewees was asked to discuss their organizational role(s) and responsibilities to Fairtrade and how this role engages with the Fairtrade Gender Strategy; questions regarding Fairtrade standards, policies, and strategies and how these have translated to gender inclusion and equitable benefit-sharing at the level of POs; indicators and how gendered outcomes are monitored; project and programmatic level interventions and how these articulate with the Fairtrade Gender Strategy; and recommendations for case study selection in the regions. These basic questions were tailored to the interviewee's expertise and contribution to gender-related activities and monitoring, and facilitated the socialization of this study among key actors in the Fairtrade system.

Phase 2: Field study

In the second phase of the research, one major gender intervention program from each Producer Network was selected for in-depth field study based on recommendations from key informants within the Fairtrade system. The key informants were unanimous in proposing focus on case study SPOs to contribute to knowledge gaps about how Fairtrade affects gender dynamics in family farm situations. Criteria for selection required that the project or program be (1) embedded in the global or Producer Network's gender strategy; (2) initiated by Fairtrade at the Producer Network, Regional, or National Coordination levels, and (3) replicable and scalable with adaptations to local contexts.

CLAC selected the Women's Leadership School in Central America; NAPP similarly selected the Gender Responsive Governance and Women's Leadership program in Indonesia; and FTA chose the Growing Women in Coffee Program in Kenya (Table 1). In total, two SPOs were to be selected in each of three countries: one SPO participating in a major gender project initiated by Fairtrade, and one SPO matching on a number of specific criteria which had not previously been selected to participate in a Fairtrade gender project.³³ In practice, it was very difficult to find comparator SPOs who had not been exposed to any type of gender training, especially in Central America where the Women's School of Leadership training has been mainstreamed.

³³ The comparator SPOs do not represent true counterfactuals. Comparator SPOs were also Fairtrade certified around the same period of time, in the same country, approximating the same demographic composition and representation of female members and leadership, and matching on other variables of interest to Fairtrade Producer Networks.

Table 1 Case Studies by Producer Network

Producer Network	Gender Program	Country	Commodity
CLAC	Women's School of Leadership	Guatemala	Coffee
NAPP	Gender Responsive Governance and Women's Leadership	Indonesia	Coffee
FTA	Growing Women in Coffee	Kenya	Coffee

SPO Profiles were constructed for each of the case studies through group and individual interviews with producer organization leaders, community leaders, women's organizations, and other key stakeholders. SPO Profile modules include questions about the SPO Background and structure; SPO Gender strategy; development challenges; gender norms regarding access to resources; SPO supply chain relationships; and the crop seasonal calendar.

60 households were selected for each case study: 30 households from the SPO participating in the gender project and 30 comparator households from the non-participating SPO.³⁴ Surveys were conducted with the primary male and female for the majority of households, or the unmarried household head.

Intra-Household Surveys were designed to probe smallholder producers about relative levels of empowerment between men and women (sex-disaggregated data) and between participants and non-participants (treatment versus quasi-control groups). The research team adapted a version of the Project-level Women's Empowerment in Agriculture Index (Pro-WEAI), an index which measures women's relative empowerment in agricultural project interventions, for this project. The Pro-WEAI was augmented in this study with standard questions regarding land tenure and livelihood indicators, and a section assessing subjective perceptions of Fairtrade impacts. Modules included basic demographics of household members; distribution of household labor; access to resources and information; intra-household economy; knowledge of SPO and Fairtrade; and gender norms. Together, these tools provide data about men's and women's relative access, participation, decision-making, and distribution of benefits within household and broader community.

Table 2 SPO Profile and Survey instrument modules

Tools	Modules
SPO Profile	A – General information B – SPO Background and structure C – SPO Gender strategy D – Development challenges E – Gender norms – Access to resources F – SPO Supply chain relationships G – Seasonal calendar
Intra-household survey disaggregated by gender	A- General information B – Household members C – Labor D – Access to resources and information E – Intra-household economy F – SPO and Fairtrade G – Gender norms

³⁴ Exception of Guatemala, where both case studies included participants from the Women's School of Leadership.

Phase 3: Validation and Learning Workshops

The research team returned to each of the SPO case study sites to share and validate the results of the Pro-WEAI study with the SPO members through a half-day Validation and Learning Workshop. The workshop was designed as a tool to triangulate the findings of the intra-household surveys, and invite multiple interpretations, reactions, and revisions. This design provided an opportunity to explore gender norms that emerged in the intra-household survey through qualitative methods, and at the same time, gave SPO members ownership over the research narrative. The team facilitated participatory activities to explore gendered roles, norms, and stereotypes within households, SPOs, and across value chains;³⁵ and deliberate on key action points that can be implemented by individual producers, SPOs and relevant stakeholders to realize gender equity. The workshops served as an important tool for closing the data collection and facilitating the SPO members to brainstorm concrete gender actions that they themselves could undertake or coordinate with other value chain actors (including Fairtrade).

Table 3 Validation and Learning Workshops

Workshop Module	Dialogue topics and learning objectives
Gendered Value Chain Map ³⁶	<ul style="list-style-type: none"> - Mapping barriers to women in coffee value chains - SPO-level interventions to resolve barriers for women - Fairtrade-level interventions to resolve barriers
Gender Labor Bar ³⁷	<ul style="list-style-type: none"> - Gendered labor distribution - Changes in gendered labor norms since Fairtrade intervention - Male/female preferences for future change
Participatory Farm Budget ³⁸	<ul style="list-style-type: none"> - Money in/money out - Valuing productive labor, valuing female labor - Family farm as a family business: control, decision-making and gender
Gender Fishbowl: Local gender norms in coffee farming communities	<ul style="list-style-type: none"> - Man Box³⁹ - Good girls don't talk loudly ⁴⁰
Learning to action plans: Lifting barriers to women in value chains	<ul style="list-style-type: none"> - What can be done to resolve these barriers at the household level? ...at the SPO level? - What is the role of the Fairtrade? - What is the role of other value chain actors?

³⁵ The workshop curriculum was adapted from gender transformative approaches developed by the Hellen Keller Institute, IWMI, World Fish, and the KIT Royal Tropical Institute, and others cited in Section 8 (References). Note that Guatemala workshop included a formal presentation of research findings in lieu of the Gender Fishbowl activities to probe gender norms.

³⁶ Reemer et al. 2014

³⁷ Leder et al. 2016

³⁸ Dorward et al. 1998

³⁹ Promundo-US and the CRP on AAS (2016)

⁴⁰ Hillenbrand et al. (2015a)

3.3 DATA ANALYSIS

The data collected on each of the indicators designed at the SPO-, household-, or intra-household levels are presented in this report according to the Fairtrade Gender Strategy Targets onto which they map, as well as the results of the Gender Policies and Participation Index was calculated for each SPO based on data collected in the SPO Profile (Annex 2). The case study results are reported in detail in Appendix A1 (All countries), A2 (CLAC case studies), A3 (NAPP case studies), and A4 (FTA Case Studies).

This study adopted and modified the Pro-WEAI instrument using indicators relevant to Fairtrade's measures. The Pro-WEAI consists of a set of core modules which include standardized qualitative protocols and quantitative modules, with add-ons based on the project needs. The modified pro-WEAI was then used to diagnose key areas of women's disempowerment, design appropriate strategies to address deficiencies, and monitor project outcomes related to women's empowerment. Table 4 explains the twelve indicators used to calculate the Pro-WEAI.

Table 4 Pro-WEAI indicators and definitions of adequacy⁴¹

Indicator	Definition of adequacy
Intrinsic Agency	
Autonomy in income	More motivated by own values than by coercion or fear of others' disapproval: Relative Autonomy Index score ≥ 1 RAI score is calculated by summing responses to the three vignettes about a person's motivation for how they use income generated from agricultural and non-agricultural activities (yes = 1; no = 0), using the following weighting scheme: 0 for vignette 1 (no alternative), -2 for vignette 2 (external motivation), -1 for vignette 3 (introjected motivation), and +3 for vignette 4 (autonomous motivation)
Self-efficacy	"Agree" or greater on average with self-efficacy questions: Scale score ≥ 32
Attitudes about intimate partner violence against women	Believes husband is NOT justified in hitting or beating his wife in all 5 scenarios: 1) She goes out without telling him; 2) She neglects the children; 3) She argues with him; 4) She refuses to have sex with him; 5) She burns the food
Respect ^a	Meets conditions related to socialize to the others within in the household or community
Instrumental Agency	
Input in productive decisions ^b	Meets at least ONE of the following conditions for ALL of the agricultural activities in which they participate: 1) Makes related decision solely; 2) Makes the decision jointly and has at least some input into the decisions; 3) Feels they could make decision if wanted to (to at least a MEDIUM extent)

⁴¹ Adapted directly from Malapit et al. 2019, 15;

Indicator	Definition of adequacy
Ownership of land and other assets	Owns, either solely or jointly, at least ONE of the following: 1) At least THREE small assets (poultry, non-mechanized equipment, or small consumer durables); 2) At least TWO large assets; 3) Land
Access to and decisions on financial services	Meets at least ONE of the following conditions: 1) Belongs to a household that used a source of credit in the past year AND participated in at least ONE sole or joint decision about it; 2) Belongs to a household that did not use credit in the past year but could have if wanted to from at least ONE source; 3) Has access, solely or jointly, to a financial account
Control over use of income	Has input in decisions related to how to use BOTH income and output from ALL of the agricultural activities they participate in AND has input in decisions related to income from ALL non-agricultural activities they participate in, unless no decision was made
Work balance	Works less than 10.5 h per day: Workload = time spent in primary activity + (1/2) time spent in childcare as a secondary activity
Visiting important locations ^c	Meets at least ONE of the following conditions: 1) Visits at least TWO locations at least ONCE PER WEEK of [city, market, family/relative]; or 2) Visits least ONE location at least ONCE PER MONTH of [health facility, public meeting]
Collective Agency	
Group membership	Active member of at least ONE group
Membership in influential groups	Active member of at least ONE group that can influence the community to at least a MEDIUM extent
Note: ^a These indicators were removed from the questionnaire to reduce overall length, and out of concern that the very personal questions about intra-household relationships would only generate a socially-normative response; ^b Our instrument allows us to aggregate some land tenure classes which provide more detail about assets and ownership indicators; ^c These indicators were asked to female respondent only.	

Each respondent to the modified Pro-WEAI was classified as either adequate (1) or inadequate (0) in each indicator by comparing their responses to the survey questions with a given threshold. A respondent's empowerment score is simply the weighted average of these adequacy scores in the 12 indicators. If their score is 75% or higher, or if they are adequate in 9 out of 12 indicators, then they are classified as empowered. Conversely, if the score is below 75%, or if they are inadequate in 4 or more indicators, then they are classified as disempowered. Individual level scores were then aggregated to construct the modified Pro-WEAI presented in the Appendix.⁴²

Improvements in any the three disempowerment dimensions or gender parity index (GPI) will increase the scores. The aggregate modified Pro-WEAI index, 3DE for women, 3DE for men, and GPI are all useful to summarize empowerment at the project level. Interpreting these indexes along with the sub-indicators and subcomponents allows us to disaggregate the drivers of change and examine how women's and men's empowerment scores are contributing to observed changes.

⁴² See Malapit, et al. (2019) for further details; Also visit the WEAI Resource Center <http://weai.ifpri.info/>

4. PRODUCER NETWORK CASE STUDIES

4.1 LATIN AMERICAN AND CARIBBEAN NETWORK OF FAIR-TRADE SMALL PRODUCERS AND WORKERS (CLAC)

Coordinadora Latinoamericana y del Caribe de Pequeños Productores de Comercio Justo (CLAC) is one of the co-owners of the Fairtrade International System. Established in 2004, CLAC is the network that represents all Fairtrade-certified organizations in Latin America and the Caribbean. CLAC is formed by both producer and worker networks, representing over 800 member organizations in 24 countries. Eleven countries within the CLAC network have implemented gender-related actions.⁴³

Figure 9 CLAC Women's Leadership School Modules

Women's Leadership School Modules:

- Self-esteem
- Leadership
- Human rights
- Gender
- Political participation
- Economic autonomy
- Economics
- Sexual division of work
- Organization
- Methods to work in groups

CLAC began working on inclusion and gender issues in 2014, incorporating concerns about women's rights, youth, and child protection. Additionally, CLAC has engaged in work around masculinities, first organizing targeted trainings in El Salvador (in 2014), then expanded to Mexico, Guatemala, Honduras, Bolivia and Colombia (in 2015) and to the Dominican Republic, Colombia and Paraguay (in 2016). These trainings provided the grounds for testing training tools developed to guide work around the topic since 2017. Between 2015 and 2017, a consultation process was launched to discuss the regional policy on gender during the CLAC General Assembly (2015). Approved in 2017, this policy identifies key strategic actions and guides CLAC gender-mainstreaming efforts. Initial activities implemented between 2016 and 2018 underscored the need to review these actions in the context of CLAC's diverse membership, the different stages of PO development, and the extent to which each PO has considered gender issues in their operational and strategic plans. CLAC has established

a gender unit responsible for developing tools and guidelines that support the implementation of their gender strategy along with a series of capacity-building tools to raise awareness and train their members.

Other efforts promoted in the region include direct work with producer organizations to discuss by-laws, norms, and organizational frameworks that favor increasing the participation of women. Activities to enhance women producers' leadership skills have been promoted to increase their involvement in decision-making spaces, and offer political and financial support to implement affirmative actions. In 2015, CLAC engaged in a pilot initiative to promote leadership among their female membership base.⁴⁴ The "Women's Leadership School" is an initiative that aims to train the trainers (ToT) and develop a series of modules to strengthen the capacities of POs to better address gender issues.⁴⁵ The training manual consists of ten modules on topics ranging from intrinsic leadership qualities like self-

⁴³ Source: <http://clac-comerciojusto.org/en/clac/presentacion/who-we-are/>

⁴⁴ The initiative was promoted by TRIAS <https://www.trias.ngo/en/expertise>

⁴⁵ Launched as part of the project El Salvador towards an inclusive development: women, men and young people from their organizations make economic development by promoting regional sustainable processes

esteem to professional organizational leadership skills.⁴⁶

The first Leadership School took place in 2014 with more than 80 participants, including representatives of eight CLAC member organizations. There was sufficient demand and interest to host a second Leadership School targeting 20 POs and 4 cooperatives in 2017. Replica trainings took place at the SPO-level in 2018, benefitting an additional 41 members of two POs. Another training process started also in 2018 targeting specifically 6 women members of CLAC POs, and benefitting over 100 of their members.

This section reports our findings in two Guatemalan POs which were involved in the Leadership School, both located in the highland region of Huehuetenango (Table 5, see Annex 2 for the full report). These organizations are the Civil Association Guaya'b established in Jacaltenango and the Barillense Agricultural Association ASOBAGRI established in Barillas.⁴⁷

Table 5 Guatemala SPO Case Study description

	Case study SPO	
	ASOBAGRI	GUAYA'B
Name	Asociación Barillense de Agricultores	Asociación Guaya'b
Service	Producer - SPO – Arabica 1st grade	Producer - SPO – Arabica 1st grade
Products	Coffee, Arabica	Coffee, Arabica; Honey
Certifications	Fairtrade (1996), FLO, JAS, USDA Organic, Bird Friendly, SPP, CMM	Fairtrade (1999), USDA Organic
Country	Guatemala	Guatemala
Membership	1278 (325 women, 25%)	727 (119 women, 17%)
Gender Policy	Women's Policy adopted in 2013; Women's Committee in place	Gender Policy under discussion (awaiting approval of the General Assembly)
Women's representation in governance	Board Members (3 women, 4 men) including Vice President	Board Members (2 women, 5 men), including Treasurer; Members of the Fairtrade National Coordination – Women's Group
Gender programming	2 trainees (both women) Women's Leadership School ToT ⁴⁸ , El Salvador 2017; Replica training, Quiche 2018 (18 participants)	2 trainees (1 woman, 1 man) Women's Leadership School ToT, El Salvador Replica training, Jacaltenango 2018 (20 participants)

4.1.1 ASOBAGRI

ASOBAGRI is a civil society association established in 1989 in Barillas, Huehuetenango, approximately 400km from the capital city. The organization started with 29 founding members (all men). Currently ASOBAGRI counts 1278 members, including 325 women (25%). The association has an active women's coffee producer program selling under the label "Coffee with Women's Hands" in which 153 (47%) of their women members participate. Recently, they also established a program for youth (18-30 years of age) involving 132 men and 21 women. Coffee production in this SPO is 100% organic.

⁴⁶ Source: <http://clac-comerciojusto.org/wp-content/uploads/2015/04/Manual-metodologico-de-escuela-de-liderazgo-femenino-2017-Versión-final.pdf>

⁴⁷ During the civil war (1960-1996) cooperatives linked with guerilla structures were persecuted by the government, therefore civil society avoided using this organizational structure.

⁴⁸ Training of Trainers approach.

ASOBAGRI approved their gender policy in 2013, establishing a Gender Commission of seven women. This gender policy augmented ASOBAGRI's 2010 gender strategy which launched the Women's Hands Coffee Program, an innovative program that links members to a market that aggregates women's-only coffee under a certified label. In total 153 female members are part of the program. The primary challenge for including more women members is that the program requires proof of land ownership. ASOBAGRI has now created a new label called "Women's Coffee" which they expect to sell their own roasted beans to also include landless women in coffee value addition.

Two members of ASOBAGRI participated in the Leadership School organized by CLAC, and together organized a replica training involving 21 members (18 of whom completed the full program). It should be noted that this replica training was implemented in the Quiche region outside the area where this study was located. Learning from the ToT and replica training, ASOBAGRI has since prioritized 21 producer groups where women are either involved in the Women's Hands Coffee Program or represent a majority in their producer groups. A member of the Technical Team is now responsible for overseeing the implementation of the SPO gender strategy and accompanies the Gender Commission to promote gender-awareness activities.

The Gender Commission is currently developing a program to increase the female membership base of the association. ASOBAGRI previously had a quota in place for ensuring women's participation on the Board, but was annulled three years ago. After significant training, ASOBAGRI argues that the quotas are no longer needed to ensure women's participation in decision-making spaces. Recent elections have demonstrated that women are active in SPO governance, welcoming ASOBAGRI's first woman Vice President and additional seats to women elected to the Board. The main barriers to inclusion in the case of ASOBAGRI are linked to the rural infrastructure and availability of public services. Member farms and households are highly dispersed and some members are traveling very long distances, affecting their access to information and costs of production with transport fees. Additionally, membership requirements to provide proof of land rights too often exclude women in this region where land titles are customarily issued to the household head. New projects with gender-specific targets to increase female membership, however, are pushing ASOBAGRI to consider a thorough review of the outstanding barriers to women's membership and possible solutions without compromising on membership rules which are necessary for maintaining standards and certification (organic standards, for example).

4.1.2 Guaya'b

Guaya'b is a civil association established in 1998 in Jacaltenango, Huehuetenango (approximately 300km from the capital city) with 54 founding members (all men). Currently the association has 727 members, including 119 (17%) women. The organization is unique in the area by allowing members to produce both conventional and organic coffee. Guaya'b is in a region that was greatly affected by coffee rust in 2000, causing many of the producers to switch to a conventional system. Rather than pushing out conventional coffee producers (which would have cut the membership base and undermined livelihoods), the SPO instead developed a monitoring program that includes cultural and organic pest management strategies to contain the spread of coffee rust while ensuring continuation of producer activities. The conditions of the region and distance between farms fortunately allows Guaya'b members to manage parcels of conventional and organic coffee separately. This has especially supported women who represent over 37% of the conventional coffee growers in Guaya'b, some of whom are now able to transition to organic production systems.

Guaya'b efforts to address social inclusion are recent and follow the implementation of the Fairtrade Gender Strategy. The SPO has drafted an institutional policy which they plan to discuss and approve in the next General Assembly in January 2020. This policy includes strategic and affirmative actions to ensure women's participation and inclusion in the production system. Proposals include changes in the internal rules and SPO practices: (1) participation quotas to ensure participation of women in their General Board and Accountability Commission,⁴⁹ (2) targeting specific markets that focus on women's-only coffee production, (3) awareness-raising activities to work with producer groups

⁴⁹ The number varies, initially they suggested 50% women participation, although some argue the number of women should be in context on the total number of women members

and families, and (4) organizing daycare support during harvesting and General Assemblies for women with small children.

Guaya'b has promoted the active participation of women by integrating them into local producer groups, although many are still not recognized as members in their own right and those who are members are not necessarily able to access decision-making structures where less than 10% of the group boards are women. The primary constraint to women's full participation is the decision to restrict new memberships. Participation is constrained by the number of women who are already members, which is very unlikely to change with fewer women inheriting membership rights from older members. Another important barrier limiting women's access to the coffee value chain is related to land tenure. Land in this region is managed as municipal lands that are allocated at the household level, mainly prioritizing men.

4.1.3 Women's School of Leadership

Fewer than 20% of the women surveyed in ASOBAGRI participated in the Women's Leadership School, and less than 10% of the men. Of those who participated, they reported that the modules on self-esteem and leadership, sex and gender concepts, human rights, and conflict management were most useful, while one respondent also reported that conflict management was least useful. Conflict management is part of the Political Participation Learning Module. Our results show that while the Leadership School has been instrumental in strengthening the participation of some women at the within the SPO, broader participation of women in local governance (beyond the SPO at the jurisdictional level) is still low. In terms of positive changes for women, one woman reported that the program helped her with managing her husband's anger and control over her movement outside the household. While one man reported that it changed his treatment of his wife and son, others reported that the training was not applicable to men or really changed nothing. Also at the household level, respondents reported changes in their on-farm practices, attitude towards child labor and ability to solve problems through dialogue. At the organizational level, however, respondents did not find the program applicable or had no effect due to how these respondents are envisioning the impact pathways. From the SPO profile we were able to trace important changes in policies which are not yet evident at the intra-household level where these responses are drawn. This perhaps explains why suggestions for improvement included increasing the number of women involved to build a critical mass, and to continue the trainings to motivate discussions about gender equality, equity and discrimination.

4.1.4 Synthesis: CLAC Case Studies

CLAC work on inclusion and equity forged ahead the Gender Fairtrade Strategy (2016-2020) influencing the evolution of gender work in SPOs at the local level. In the case of ASOBAGRI in Guatemala, efforts to include women producers started in 2013 through their women's coffee production. The evolution of this SPO gender strategy has benefitted from the CLAC support and, at the same time, has influenced gender work in CLAC. The Women's School of Leadership has been influential not only in strengthening the capacities of women SPO members, but also in promoting a discussion within the organizations about inclusion and equity. These outcomes have informed CLAC's gender programming to better support SPOs facing different challenges and also to bring SPOs together to learn from one another. The gender committee within the Guatemalan National Fairtrade Coordination body involves several women who participated in trainings and now review national strategies to involve women at the SPO level.

In the case of Guatemala both SPOs participated in the Women's School of Leadership and both have initiated replica processes, resulting in reviews of the current gender strategy (in the case of ASOBAGRI) or supported processes for drafting a gender strategy (in the case of Guaya'b). Nonetheless, the differences between ASOBAGRI and Guaya'b show that SPOs face different challenges and develop differentiated strategies to address gender inclusion. While ASOBAGRI has focused on increasing the number of women producer members, Guaya'b on the other hand, has decided to limit the membership and develop different mechanisms to benefit women within the

value chain – whether they are members or not. Guaya'b's decision to restrict expansion of their membership base was taken at the assembly level, arguing that enlarging the membership would affect the quality and reach of their member services. Specifically, it would stretch the limits of their technical personnel to support and abilities to work closely with producers, while also affecting the type of benefits they would be able to provide to members. The members Guaya'b agreed that while expanding benefits to producers should be a priority, enlarging membership was not necessarily the best way to achieve these ends.

Affirmative actions have been taken across both organizations to appoint female representatives to the board (in the case of Guaya'b) or to create a specific committee (ASOBAGRI), both with technical staff to support implementation. ASOBAGRI has identified target groups across their membership and developed new projects to support implementation. Both SPOs plan to continue strengthening member capacities through further training and targeted resource allocation. In the case of ASOBAGRI, the technical team has also guaranteed financial support from development projects to expand their work. Guaya'b, has instead prioritized strategic partnerships with local governments to identify options for engaging female members and relatives.

While this study found notable progress in the two SPO's gender work, it also highlights existing challenges. Guaya'b has drafted a gender strategy and initiated an internal debate to improve the implementation of activities intended to bolster production and reduce the gender yield gap through access to credit, extension, and input services. The number of women producers will be difficult to increase without a review of membership policies or further promoting dialogue about how membership rights are transferred. Membership handovers from older members are unlikely to benefit women unless affirmative actions are taken. Embedded gender norms at the local level constrain women's access to land and other property inheritance rights. In the case of ASOBAGRI, the association approved a set of instruments, guidelines and key action points to build the capacities of women producers and strengthen women's leadership roles on the board and within working committees. Nonetheless, while women are active in some working committees, their participation is still missing from the commercialization, electoral board, and accountability committees which are important decision-making spaces within the association.

Despite relatively low participation the Women's School of Leadership reported at the SPO level (as a percentage of the SPO membership), interviews with other SPO member organizations in Guatemala suggest that the training of trainers' approach has resulted in multiple replica taking place in the region. It was not possible to measure the impact of all regional SPOs in this analysis. However, trainings such as the Women's School of Leadership and those around masculinities were mentioned by the Gender Committee in the Guatemalan Fairtrade National Commission as important entry points for the discussion of SPO rules, structures, and practices that limit active and equal participation of women members. This has led to internal reviews, such as in ASOBAGRI, which has now completed two revisions to SPO rules and at the same time developed mechanisms and specific projects to address barriers to women (for example, a recent project to increase women's membership).

More difficult are those structural norms and practices at the community level where the SPO has less leverage, such is the case of land tenure which continues to be an important constraint to expand women's benefits. Nonetheless, SPOs are finding innovative ways to address tenure constraints. Again drawing on the case of ASOBAGRI, innovative projects are finding ways to waive title deed requirements in order to involve more women. In this way, the CLAC case shows important progress in meeting Fairtrade gender targets related to active and equal participation and access to benefits, showing that actions need to be taken at different scales - starting regionally - and identify multiple impact pathways to derive outcomes. These CLAC cases also emphasize the inherent challenges underlying Fairtrade's third target to address systemic issues which require not only SPO or CLAC action, but also concerted policies and actions within government and civil society spheres. Both Guaya'b and ASOBAGRI are aware of these challenges and working to improve their capabilities to influence local decision-making spaces. They aim to support their constituencies in multi-stakeholder platforms organized by local governments where they are better placed to influence local issues related to inclusion.

4.2 NETWORK OF ASIAN AND PACIFIC PRODUCERS (FAIRTRADE - NAPP)

The Network of Asia and Pacific Producers (NAPP) is member of Fairtrade International and shares co-ownership of the Fairtrade System. It was established in 2014 to strengthen the roles of farmers and workers in Fairtrade value chains. NAPP is organized as a federation of National Networks across four regions (Central and Western Asia, South Asia, South East Asia, and the Pacific), each with their own decision-making bodies to represent constituent producer organizations. NAPP is governed by elected board members and supported by staff to define regional-level priorities within global Fairtrade strategies. NAPP represents 270 producer organizations, 78% of which are HLOs and the remaining are SPOs located predominantly in India, Indonesia, Sri Lanka and a small number in Central Asia.

Figure 10 NAPP Gender Awareness Sessions

Training Workshop on Gender Awareness

- Gender concepts
- Gender roles and relations
- Gender discrimination and inequality
- Gender-based violence
- Self-reflection and commitments

NAPP has approached gender programming through gender mainstreaming and, more recently, adapting FTA version of the Women's School of Leadership training for Asia Pacific producers. Much of the work has focused on gender awareness training on tea farms in India, where Program Officers collaborate with the tea estates to select participants for 2-day gender training during the lean seasons (Figure 10). The Women's School of Leadership training was piloted with seven SPOs in Central Asia, to adapt the appropriate curriculum for women and men's participation over ten modules. A similar model has been adopted by SPOs in Indonesia, and NAPP is working with university partners to develop a set of indicators and monitoring framework as it expands its gender programming.

Fairtrade NAPP plays an important role in promoting gender awareness and social inclusion in Indonesia. One of the programs promoted to enhance gender mainstreaming and gender equality is the Training Program on Gender Responsive Governance and Women Leadership launched in 2018. Together with Canada–Indonesia Trade and Private Sector Assistance Project (TPSA), Fairtrade NAPP conducted a study on gender and trade with Akatiga producers to identify gender barriers. Results of the study emphasized existing gender gaps in cooperative boards and management teams, membership and organizational structures, leadership, and decision-making and governance arrangements especially in mixed membership cooperatives.

A program was set in place to strengthen women's empowerment in producer organizations through building the capacities of women to participate in decision-making processes and strengthen their individual and collective agency in producer organizations. Three activities were promoted as part of this program: (1) participatory planning for gender-responsive governance workshops; (2) women's leadership trainings; and (3) a Women's Forum. The Women's Forum is integrated by women registered in the cooperatives around Takengon Aceh. These activities provide the space for women to discuss gender concerns, and how cooperative and Fairtrade principles respond to these concerns. Participants in these activities underscored their limited understanding of the gender concept, as well as limited knowledge about Fairtrade principles relevant to gender issues.

This section is based on the analysis of two Indonesian SPOs; one which has been involved in the Training Program on Gender Responsive Governance and Women Leadership and a candidate SPO which has not yet participated in the program (Table 6). The full results are presented in Appendix A3. Both organizations are located in the highland region of Takengon, Central Aceh. KSU Arinagata cooperative (KSU Arinagata) and Sara Ate cooperative (KSU Sara Ate) are both involved in coffee value chains.

Table 6 Selected sample of organization (SPO)

	Case study SPO	
	KSU Ariganata	KSU Sara Ate
FLOID	18296	27392
Name	KSU Arinagata	KSU Sara Ate
Service	Producer - SPO – Arabica 1st grade	Producer - SPO – Arabica 1st grade
Products	Coffee, Arabica	Coffee, Arabica
Fairtrade Cert Status	Fairtrade (2008)/E-cert Certified	Fairtrade certified (2012)/E-cert Certified
Country	Indonesia	Indonesia
Total land	2,948.4 Ha	1,030 Ha
Membership	2165 (16% women)	1056 (11.8% women)
Gender Policy	No gender policy	No gender policy
Women's representation in governance	Secretary, Treasurer	Treasurer
Gender Programming	Training Program on Gender Responsive Governance and Women Leadership: Gender awareness training; Women's Leadership ToT; Training of Women's Leadership at the SPO level; establishment of a Women's Forum.	Previously been selected to participate in Fairtrade Gender Project, but eventually did not participate.

4.2.1 KSU Arinagata

KSU Arinagata registered as a coffee cooperative with the Ministry of Cooperatives and Small, Medium Enterprises in year 2006. It was established by a group of twenty local farmers, five of whom were women, to promote collective action among coffee producers and reduce reliance on middlemen. KSU Arinagata registered 2165 members (16% female) spread across 35 villages in 5 sub-districts. A Women's Forum exists in principle but has not been active.

KSU Arinagata's efforts to approach social inclusion are recent. An institutional policy on non-discrimination was introduced by the Management Board in 2014, and later approved by their General Assembly. The strategy establishes the need to address labor discrimination and develop a set of internal rules to improve the overall participation of women. Upon adoption, the SPO implemented the strategy immediately by actively recruiting women into administrative and delegate positions, although the numbers remain low. The SPO has interviewed women for ICS roles, but their technical capacities did not meet the requirements of the positions. Although the SPO does not differentiate between male and female members with regards to training or information meetings, very few women are attending or fully participating when they are present. The SPO has attempted to remedy low participation by opening certain trainings to member spouses.

The principle barrier to inclusion is plot ownership, customarily registered only to male household members. The technical requirements for organic production can also create management barriers, especially for women in need of technical services. KSU Arinagata routinely monitors member farms to ensure compliance with social and environmental standards. Some initiatives taken so far to reduce the barriers to entry and inclusion in SPO operations include GAP training; encouraging women to become collectors or group delegates, investing in infrastructure through the Fairtrade Premium to improve road access; connecting SPOs directly to markets and developing a website to open new markets; and continue women's leadership training.

In 2016, a group of women in KSU Arinagata responded to the land tenure barrier by forming their own women's-only producer group with support from TPSA.⁵⁰ Koperasi Ara Aras Awali (A3) at first struggled to maintain membership, but later with advocacy from TPSA, turned to administrative staff at Arinagata to support their structure and operations. Several Arinagata staff also service the Koperasi A3 in different administrative roles. Koperasi A3 formalized as its own cooperative in 2018 and registered 346 female coffee farmers at the time of this study in 2019. The women have gained access to land through negotiations with family members or their spouses and recognized by the village head. Women who participate in cultivation of land registered under Arinagata may also register plots under Koperasi A3. Both cooperatives participated in the Fairtrade-TPSA leadership training in 2018, although this study followed farmers who participated on behalf of KSU Arinagata.⁵¹

4.2.2 KSU Sara Ate

KSU Sara Ate registered as coffee cooperative in the Ministry of Cooperatives Small and Medium Enterprises in 2011. The cooperative was founded by three local farmers (all male) who were interested in promoting collective action among smallholders to address challenges in the coffee supply chain, open opportunities for upgrading, and seek pathways for more direct access to buyers. KSU Sara Ate includes 1056 registered members spread across six villages in three sub-districts. 11.8% percent of the members are women registered in their own names.

KSU Sara Ate has not had any discussion about a gender policy or strategy as of the time of this study. The SPO representatives interviewed claim that there is no social or gender issue that should require having this type of policy in place. The SPO does not discriminate on the basis of gender or any other social identify, and provides equal access to membership benefits, trainings, or other information. It is not clear whether the SPO was aware at the time of this study of more recent changes in Fairtrade standards which require the development and implementation of a gender strategy.

SPO representatives report no difference in the production capacity or quality of coffee produced between male and female members. The primary barrier to women's entry into the SPO is lack of access and control over land; land is typically registered to male heads of household in the region where KSU Sara Ate operates. Women who are registered as owners in their own right have often inherited through family ties. The second major barrier is a lack of knowledge and technical capacity to maintain high yields under organic production systems. The SPO recognizes that capacity constraints are easily addressed through extension support and by opening trainings to men and women. The SPO has taken steps to reduce barriers to entry by promoting GAP training, allocating the Fairtrade Premium to road infrastructure projects to improve access to all farmers, and providing safety equipment to ensure that farmers are compliant with safety standards.

4.2.3 Training Program on Gender Responsive Governance and Women Leadership

In KSU Arinagata, only 20% of the female respondents reported that they themselves had attended the Gender Responsive Governance and Women's Leadership program, and 10% of the male respondents. Of those who did participate, women indicated that the female head of household or another female household member participated, while a few men reported that the male head of household had also been present in addition to women household members. The topics that participants found most interesting varied across respondents from cooperative values, decision-making, approaches to communicating and socializing, as well as topics about gendered access and

⁵⁰ See *Canada-Indonesia Trade and Private Sector Assistance (TPSA) Project* for more information: <http://www.tpsaproject.com/event/pilot-leadership-training-for-two-women-led-coffee-cooperatives-arinagata-and-ara-aras-awali-a3/?lang=en>

⁵¹ See <http://www.tpsaproject.com/event/pilot-leadership-training-for-two-women-led-coffee-cooperatives-arinagata-and-ara-aras-awali-a3/?lang=en>

control, gendered daily schedules, and the conceptual difference between gender and sex.

For women, the most positive changes reported were opening of opportunities for women, that women themselves are being more proactive, and that men are being more respectful of women. Men agreed with the opening of opportunities and improved respect, but also appreciated the knowledge sharing. At the household level, positive changes included more willingness for men and women to help and work together, and respecting women's ability to also contribute to decisions.

Negative changes brought about by the program for women included lack of trust (from men) and going outside the home more often. Negative changes for men were that they do not understand the concept of gender and have different opinions than what was introduced in the program. At the household level, the only negative change mentioned was that there was now increased competition between men and women after the leadership training.

Suggestions to improve the program are better socialization of the training curriculum at the village level to minimize distrust among men and repeat similar activities which support women to become more active and included in decision-making.

4.2.4 Synthesis: NAPP Case Studies

In general, our results show that there have been some significant changes with the implementation of the gender program. Variations in results are also related to the short study period and the limited sample of households evaluated. However, women and SPO leaders reported little change in the quality of women's participation as general members in the two cooperatives over these last 3 years. Women are not well-represented in the cooperative governance structure, including the SPO board, the ICTs, and very few participate as community delegates due to gendered norms around men as the active head of households and owners of the plots registered to the cooperative. Women who have been more active in administrative roles have taken up positions with the Koperasi A3. Low representation constrains the abilities of women in KSU Arinagata to participate in decision-making structures and limits the extent to which their expectations and needs are being accounted for.

In terms of barriers and challenges, the most consequential gender-related barriers are embedded in existing norms and practices that delegate household chores and responsibilities to women while primarily recognizing men as breadwinners. These gendered perceptions persist even as both men and women participate in production activities. A key structural barrier is related to land ownership, and especially gendered inheritance norms which favor sons over daughters and carry existing exclusionary tenure barriers into the next generation. Several women, however, also reported that they themselves choose not to take up physically challenging or time-intensive roles in the SPO. Project interventions could address socially-embedded practices by continuing to promote women's leadership and men's active promotion of women leaders, but also by increasing capacity-building activities to strengthen women's coffee production systems and boosting their confidence to participate in these spaces. Some initial steps have been taken; Arinagata reformed its by-laws to state its non-discrimination principals and establish activities which encourage women's full participation more explicitly.

The most important gender-related intervention mentioned in the case of Indonesia is the Women Coffee Producer Forum, promoted by Fairtrade through trainings and workshops. The Forum aims to strengthen and promote spaces for women to exchange information, interests and aspirations, and at the same time build capacities and bolster leadership. It is through this forum and TPSA activities that the Koperasi A3 was born. The Forum ensures the sustainable implementation of more gender-responsive governance structures, which have yet to become a core value of each Fairtrade cooperative. While the first step is to promote women's inclusion into the coffee supply chain through training and capacity-building in the short term, there is a real need to support the SPOs to develop their own gender-responsive activities and programs over the mid- to long-term

4.3 FAIRTRADE AFRICA (FTA)

Fairtrade Africa (FTA) was established in 2005 as the independent membership organization for SPOs HLOs. FTA membership includes more than 400 FTA producer organizations, representing over one million producers in 33 African countries.⁵² FTA is governed by a network of democratically-elected representatives and Board Members at multiple scales from producer groups, country partnerships and regional networks. The membership convenes biannually at General Assembly (GA) to elect the FTA Board. Regional representatives join the GA from four active regional networks.

FTA has not developed a gender strategy apart from the common Fairtrade Gender Strategy 2016-2020, which was heavily informed by FTA staff and impact studies involving FTA POs. Supported by strong and explicit standards regarding non-discrimination, sexual harassment, and gender equality in the workplace, much of FTA's gender-responsive work has concentrated on HLOs. FTA has been more challenged to bring about gender-transformative change in SPO contexts. FTA has thus recognized that more developmental approaches through gender programming and project-level interventions are necessary to accompany the SPO standards' requirements.

Figure 11 FTA Women's School of Leadership Modules

FTA's Women's School of Leadership Modules:

- Human Rights and Women's Human Rights
- Fairtrade Standards and Gender Strategy
- Developing Self-Confidence, Self-Esteem and Resilience
- Group Cohesion and Principles of Cooperation
- Women and Leadership
- Women and the Economy
- Women Understanding Money
- Income Diversification and Project Management
- Strategic Negotiation and Influencing
- Masculinity and Gender Equality

FTA has piloted two project-level approaches that are well-documented in the Fairtrade network:

The first approach to gender-responsive programming is represented by the Women's School of Leadership with cocoa SPOs in Cote d'Ivoire. This approach focuses on gender-awareness training and capacity building through targeted leadership modules. Similar to initiatives in CLAC and NAPP, the goal is to increase the representation of skilled women in leadership roles in order to influence decision-making and bring about more equitable participation for women. It relies on a few capacitated women and male Gender Ambassadors to become the champions for gender-transformative change. Between 2017 and 2018, outcomes of this initiative included 19 women trained on 10 modules and 3 male gender ambassadors trained to support women in advocating for gender issues in the community and in the cooperatives. The 2020 graduating class commenced after this study was conducted in Kabng'etuny.

The second approach is represented by the Growing Women in Coffee project in Kenya. This project takes a more systemic approach, working at multiple nodes across the value chain to address barriers to women's entry in the SPOs and the coffee value chain more

generally. In this project, it became necessary to engage men not just as allies in gender-awareness trainings, but as benefactors ceding a portion of their coffee bushes to their spouses so that women could join and participate in the SPOs on their own accord. Rather than addressing the deeply embedded cultural norm that denies women access to land, the SPO changed their by-laws to relax membership requirements for women. The impact pathways in this approach are more pragmatic by developing intermediate solutions to directly resolve barriers to women's

⁵² Source: <https://www.fairtradeafrica.net>

entry in the coffee value chain. FTA is working with the SPOs to find millers, marketers, and buyers who are willing to process, label, and package women's-grown coffee to increase economic benefits to the women growers. The intervention relies on the coordination of actors across the value chain to bring about more equitable benefit-sharing for women. Some outcomes of the Growing in Women Coffee program include 286 female and 324 male farmers trained on good agricultural practices (GAP); 100 women have increased proportions of AB/AA grade from 25% of the crop to 60%; 300 biogas units have been constructed reducing the time spent on collecting firewood; and 120 women sold branded coffee in the Nairobi Coffee Exchange in the 2016/2017 season for the first time.

This report discusses the Growing Women in Coffee program in Kabng'etuny Farmer Cooperative Society (FCS) in comparison Kibukwo FCS which has not yet been a part of the FTA-supported Growing Women in Coffee program. Both cooperative societies are located in the highlands of Western Kenya. The two cooperatives share a similar land use history; both organized initially in the post-independence resettlement period on large-scale coffee estates. The full report is presented in Appendix A3.

	Case study SPO	
	Kabng'etuny FCS	Kibukwo FCS
Name	Kabng'etuny Farmers' Cooperative Society	Kibukwo Farmers' Cooperative Society
Service	Producer - SPO – Arabica 1st grade	Producer - SPO – Arabica 1st grade
Products	Coffee, Arabica; Maize flour	Coffee, Arabica
Certifications	Fairtrade, UTZ, and Ecomark	Fairtrade, UTZ
Country	Kenya	Kenya
Membership	1196 (330 women, 27.6%)	672 (274 women, 40% women)
Gender Policy	Not yet adopted	Adopted 2017
Women's representation in governance	2 Board Members (of 9 total); 1 member of Premium Committee (2 total); 1 member of Welfare Committee (4 total); 1 representative to the Women in Coffee Organization	2 Board Members (of 9 in total); 3 members of Premium Committee (6 total); 9 members of Women in Coffee Committee (9 total)
Gender programming	Growing Women in Coffee Program; Big K Lottery Biogas Project; Nafasi Coffee and Maize	Women in Coffee

4.3.1 Kabng'etuny FCS

Kabng'etuny Farmers Cooperative Society (FCS) was founded by less than 100 male coffee farmers following the dissolution of a settler estate company in Western Kenya. According to 2019 data, Kabng'etuny has 1196 active members (330 women, 27.6%).⁵³

Prior to seeking Fairtrade certification, Kabng'etuny FCS membership was effectively exclusive to men due to eligibility requirements. In 2010-11, the Kabng'etuny FCS Board Members were compelled to implement an affirmative action strategy in compliance with the "Gender Rule" introduced in Article 27 of Constitution of Kenya, 2010. The "One third Gender Rule" or, alternatively, "Two-thirds Gender Principle" requiring that no more than two-thirds of elective or appointed bodies are of the same gender is far reaching and applies even to the leadership positions of cooperative societies. At the same time, Kabng'etuny FCS was exploring Fairtrade certification and pathways for easing barriers to women's active and equal participation in the FCS. Kabng'etuny FCS Board Members decided to relax requirements for women coffee producers as a pathway to (1) recruiting women into elected leadership roles

⁵³ Kabng'etuny FCS has 1568 registered members, but 370 have sold their plots to other members and are no longer delivering coffee to the FCS factory.

and (2) summarily increasing the proportion of women's membership while applying for Fairtrade certification. The Chairperson of the Board lobbied intensively for male FCS members to transfer a minimum of 50 coffee bushes to their wives (or daughters) to register in their own names. The intention was to set up accounts in the women's names and deposit any income from the sales of coffee directly from the FCS to these new women members.

The Kabng'etuny Women in Coffee Association formally registered in 2013 to support women coffee producers. Women have assumed leadership positions within Kabng'etuny FCS as Board Members representing their zones, and as chairs of the Gender Committee representing the Women in Coffee Organization within the FCS. Women Board Members have been elected by their zonal members, although the number of women Board Members has never reached the goal of the One-Third Gender Rule. The women leaders, however, are proud to have been nominated and freely elected by their constituents as validation that they are succeeding on their own merits.

Gender norms around land tenure and tenure in coffee bushes have presented the greatest challenge for entry of both women and youth into Kabng'etuny FCS. Other barriers to entry include access to working capital, technical knowledge, and time available for GAP trainings and intensive coffee cultivation.

4.3.2 Kibukwo FCS

Kibukwo Farmers Cooperative Society (FCS) formally registered with the Ministry of Cooperatives in 2002. The original founders numbered only six male coffee farmers who resettled and eventually purchased a white settler farm around the time of independence (circa 1963). Kibukwo FCS has a total of 672 members, of which 388 are men (57%) and 274 women. During the last three years women membership has increased by 22%.

Kibukwo FCS Gender Strategy took effect in 2017. The Gender Strategy is essentially a statement of non-discrimination on the basis of gender: women must have equal opportunity to employment; women are included in hiring decisions as Society leaders; membership is open to men and women alike. The gender policy was adopted at the AGM in accordance with the Government of Kenya "One-Third Gender Rule" and Fairtrade standards. The primary objective of the gender strategy is to increase the participation of women at the level of members, Board and Committee members, and staff. To this end, the CEO visited Kabng'etuny FCS to learn about the "Growing Women in Coffee" program. A proposal was accepted by the Kibukwo FCS membership to initiate a similar "Women in Coffee" program to facilitate asset transfer and promote GAP training. Male members were encouraged to transfer a minimum of 50 coffee bushes to their spouses so that women may become members in their own right and receive some income benefit from their intensive labor in coffee production systems.

The role of the Women in Coffee Committee Chair was created to ensure that the issues that affect women are raised at the level of leadership: (1) inclusion in committee leadership, (2) access to opportunities within the society (ie, job opportunities without fear of discrimination), and (3) equal share of revenue from activities

The main barriers for women involve balancing the competing demands on their time (i.e., firewood and water collection, food preparation, and caregiving), insecurity in coffee bush tenure, and insufficient working capital. Women are dependent on their husbands to allocate coffee bushes, and the informal agreement is only documented at the FCS office. Repossession of the coffee bushes is a risk. The FCS aims to address the issue of capital and is especially seeking ways to support women and young men who require financial services to enter coffee production.

4.3.3 Growing Women in Coffee

The "Growing Women in Coffee" program was launched in 2015 with two participating POs, including Kabng'etuny Women in Coffee Association and Kapkiyai Association, and Kipkelion Union Coffee Mills as part of the Fairtrade International Strategy Empowering women and girls through trade (2016-2020). Funding partners in Kabng'etuny over the course of the project from 2015-2018 have included Solidaridad, Greensoil Enterprises, Big Lottery Fund

(BLF), Guernsey Overseas Aid Commission (GOAC), Jersey Overseas Aid Commission (JOAC) and Dutch Postcode Lottery (Ng'ang'a 2018). Project components included the transfer of at least 50 coffee bushes from male household members to female household members, gender-specific GAP training and demonstration plot, construction of biogas stoves to relieve labor burden and pressure on fuelwood sources in the periphery of the Mau Forest, the successful launch of Zawadi Coffee brand for a single 2016/2017 season, and the formation of a Youth in Coffee Association whose members participated in the building of biogas stoves (ibid). Since the formal project closing in 2018, the Women in Coffee Association has sought additional funding, with capacity building from FTA, to found a maize mill for an alternative income stream. Additional details are available in Appendix A4.

This report includes data from Kabng'etuny, where Fairtrade staff have been active in the Growing Women in Coffee Program, and Kibukwo's Women in Coffee initiative. Kibukwo has not yet benefitted from targeted Fairtrade intervention, although the CEO has visited Kabng'etuny and introduced a similar Women in Coffee initiative to improve access to membership and the quality of participation for women. The CEO in Kibukwo has also provided gender awareness trainings and focused on GAP training for new women members upon joining.

More than one-third of households in Kabng'etuny reported that men alone attended meetings about gender or the Growing Women in Coffee program, while nearly 40% of women participated alone and the remaining were joint male-female partners. In Kibukwo, more than half of the women participate by themselves, and approximately one-third of men. Because the gender intervention studied in Kenya is more programmatic than it is training, it is more difficult to gauge the percent participation from meeting attendance alone. However, participant responses reflect the programmatic goals to reach men and women alike through gender awareness training, supported by project-level interventions to address specific barriers to women's full and equal participation in the coffee value chain.

Of those who participated, there were a mix of responses about what was most useful. With regards to training topics, participants found the gender-awareness training, decision-making and conflict resolution around access and control, and gender roles (daily cycles) themes most interesting. With regards to projects and initiatives, participants support efforts to increase women's membership through asset transfer and registering members with coffee bushes rather than land titles, and in Kabng'etuny, appreciated the effort to create a women's-grown coffee product and build biogas stoves for women. Positive effects cited by men and women include better living standards through increased income to women, which provides for family needs. Also, women and men value the improvement in working conditions and labor distribution by following Fairtrade standards and introducing biogas stoves into the households (stoves in Kabng'etuny only). There were no negative comments about the program effects on men, women, or households. Recommendations for future gender programming include allocation of more coffee bushes to women and seeking out a better market (and producer price) for women's-grown specialty coffee.

4.3.4 Synthesis: FTA Case Studies

The Growing Women in Coffee program represents a case where FTA's gender sensitization curriculum has been augmented with targeted value chain interventions to influence attitudes in the informal sphere while creating enabling conditions for women in the formal sphere. The success of the Kabng'etuny FCS Growing Women in Coffee program is well demonstrated by Kibukwo FCS's efforts to replicate the model. While a true counterfactual was not available, clear differences in the progress of these two cooperatives emerge and can be attributed to the role that Fairtrade Africa has played in facilitating capacity building, especially with regards to collective organization, project planning and grant writing synchronized with the coffee growing season.

Institutionalized gender norms around resource tenure and gendered labor roles in these cases have not shifted dramatically, but they have shifted sufficiently to open the door for women to demonstrate their capacities to participate on more equal terms. While the impetus for change came from a public mandate to include women in cooperative leadership, it was at the same time cultivated from within by a few key male allies with sufficient social capital to influence change in other men's practices. Women's committees have also served as an important space for women to strategize socially appropriate actions which would be supported by the male membership. The

Women's Committee coached its members to demonstrate that by helping women to gain standing in the family farm enterprise and FCS, male heads of household and FCS members are also helping their cooperative business. The women have worked within culturally normative boundaries (within Kenya) which are less individualistic, focusing more relationally on the collective, the cooperative, the community, and the family.

The FCS leadership also recognizes that fifty coffee bushes is somewhat tokenistic. Women previously lacking any pocket money from their time-intensive coffee labor, however, have responded to the gesture by organizing to reinvest their coffee incomes into their own farms as well as Women's Committee projects to stretch their shillings into productive activities as far as they can reach. Because women recognize that they will not become financially autonomous as coffee farmers with such small shares, many of the women (not all) are engaging collectively or individually in alternative income-generating activities to build more working capital.

In the Validation and Learning Workshops, it became clear that the women in Kabng'etuny are very self-aware. Women acknowledge that by shifting labor norms, they are willfully increasing their own labor burden. But the shift in men's attitudes is not insignificant. Women spoke openly about their improved sense of self-efficacy and value the recognition that they have received from men who previously made them feel incompetent. Women are willing to take on more work in the short-term if it allows them to contribute to decision-making which will improve their circumstances and allow them to invest in labor-saving strategies over the long term.

If Kabng'etuny is an example of what Fairtrade can do to act on its Gender Strategy, Kibukwo represents an example of the limits of Fairtrade without targeted intervention and supplemental funding. Kibukwo FCS is a case with leadership capacity and the will to improve, but fewer resources and less contact with FTA staff. The Women's Committee lacks the vision and strategic planning that comes with the formalized training and capacity-building supported by the Fairtrade system and partnerships. FTA is at the same time limited by its human resources to support fundraising on behalf on SPOs.

The successes of the Growing Women in Coffee case which has been so well documented and publicized by Fairtrade calls for a scaling strategy to move from SPO-level innovation to transformational change at scale. To deliver on this lofty goal, FTA requires both theories of change for scaling out project-level innovations, and resources to make those theories actionable.

5. DISCUSSION AND RECOMMENDATIONS

This study has examined the progress on the implementation of the Fairtrade Gender Strategy 2016-2020 and the ways in which Fairtrade approaches are contributing to short-term (output) and medium-term (outcome) changes in HLO and SPO gendered norms and practices. The discussion and recommendations that follow are based on a desk-study of Fairtrade documents and online library which catalog Fairtrade's evolution from gender neutral to gender-responsive approaches, as well as the in-depth case studies of gender-transformative approaches implemented by each of the three PNs.

This section presents these findings across the three target areas of the Gender Strategy:

1. Access and inclusion: Increase the active and equal participation of women in Fairtrade certified smallholder and hired labor organizations;
2. Empowerment and equity: Empower women and girls with opportunities to access equitably the benefits of Fairtrade; and
3. Gender transformative change: Address systemic issues that hamper the realization of greater gender equality in Fairtrade supply chains.

5.1 ACCESS AND INCLUSION

5.1.1 Membership and leadership

As of 2018 Monitoring Report, women represented approximately 21% of SPO membership, and 42% of HLO membership. Women's formal participation in Fairtrade certified POs is highest in HLOs for plantation crops, where they have remained concentrated in lower-wage positions (Smith 2013).

Fairtrade-certified SPOs do perform better than non-certified SPOs in terms of female representation in leadership positions, and SPOs with gender affirmative policies have been effective in increasing women's membership (Smith 2013). SPOs and HLOs with more proactive recruitment strategies aim to further address structural barriers to entry (i.e., coffee bush transfer in the Kenya cases; relaxing land tenure requirements for Women's Hands Coffee in Guatemala), as well as other gender-specific barriers to full and equitable participation (Fairtrade 2019). The Fairtrade Gender Strategy 2016-2021 suggests that gender-positive interventions may sometimes be necessary in the short- to medium-term to overcome the social inertia that constrains women's access and opportunities in the Fairtrade System.

Women's roles in PO governance, however, remains low (Foundjem-Tita et al. 2017; Fairtrade 2019). Women are oftentimes consigned to leadership roles within women's committees, and women themselves are still not taking up board positions in proportion to their membership even in situations where POs are proactively opening doors to women. Barriers to women's active and equal participation are discussed further in this section (5.1.3). Women respondents in our case studies frequently commented that the presence of more women in decision-making roles would bring about the transformative change in perspective and PO priorities, and men and women noted that "women's issues" most frequently arise during the election seasons and then dissipate thereafter.

Several authors have cautioned that women are not homogenous and recommended that Fairtrade take an approach which also considers the intersection of gender with other social identities (ethnicity, age, class, and so on) (Smith 2013; Fairtrade Foundation 2015; Crawford et al. 2018). There are several examples of this level of disaggregation by age or vulnerability in the Fairtrade system beyond Premium projects which have improved services for pregnant

women and mothers, or provided support for schoolgirls, for example (Fairtrade 2019). Women indeed have different needs and constraints at different life phases, and those who are resource-poor or time-poor are less able to participate or take on additional responsibilities within POs or women's groups.

There remains also the issue that the most vulnerable women (and men) (migrants and other laborers, landless farmers or sharecroppers, etc.) are not benefitting from SPO certification. Smith (2013) and others (Fairtrade Foundation 2015; Darko et al. 2017) have long recommended that POs adopt different models of membership for those left out of Fairtrade standards and projects. In this study, we would also bring attention to the need for alternative membership models for the invisible women, the spouses and family of member farmers, who also provide productive labor as is done in the case of Indonesia. In this regard, HLO standards do specifically address the roles of seasonal workers with other laborers as of 2014 (multiple sections) and updates to SPO standards in 2019 include some additional protections for transient workers.⁵⁴ FLOCERT audits capture the number of workers in SPO settings who are seasonal laborers, and decisions on the Fairtrade Premium must consider the relative proportion of casual and seasonal wage workers. The roles of nonmember women producers (for example, delivering their harvest to SPOs under the name of an absentee or deceased male member, or on an ad-hoc basis, etc.), are even more challenging to capture. Including these diverse needs and interests would require significantly greater capacities of the POs, space and resources for innovation and trial-and-error, and opportunities for knowledge-sharing than are currently possible.

5.1.2 Quality of participation

Women tend to be more passive members across contexts, as indicated by their relative (compared to men) lack of participation on PO decision-making and governance (Laroche and Nelson 2012; Smith 2013; Darko et al. 2017; Scheider 2018; Fairtrade International 2019). Women members across all three of the case studies tend to have similar but less detailed knowledge about their POs and Fairtrade, are less likely to attend meetings, less likely to take up leadership roles or participate in activities, and less likely to participate in Premium decisions. It is difficult to assess frequency and quality of participation beyond membership and training records, which are not often compiled to report the number of women, members and non-members benefitting from Fairtrade interventions. Women themselves cite greater benefits from POs which are more gender responsive, with a defined gender strategy or equivalent gender programming (Klier and Possinger 2012). Female members become more motivated and champions of gender equality in POs with active gender programs and policies (Smith 2013). The quality of women's participation is further improved where women are organized into committees to coordinate and advocate for women's interests (training needs, seek out funding, access credit or organize micro-enterprise projects, etc.) (Klier and Possinger 2012; Darko et al. 2017; Fairtrade International 2019).

We must be careful, however, in reporting on women's leadership and programmatic activities not to overemphasize the role of women's committees or box women members into women's committees alone. Women's sheer numbers do not always translate into collective voice or bargaining power. Gender hierarchies persist due to women's relative lack of land and resources, production volumes, formal education, etc., and intersectional hierarchies and other cultural norms can separate women, or worse, lead to elite capture even within women's collective organizations.

5.1.3 Barriers to inclusion

Barriers to women's full and equitable participation are well-rehearsed from Smith's (2011) earlier work, as well as more recent reviews:

- Membership requirements, PO rules and practices remain biased in favor of men; women often lack land or working capital, or produce insufficient quantities to qualify for membership;

⁵⁴ See <https://www.fairtrade.net/issue/workers-rights>

Socio-cultural gender norms about gendered division of labor, and women's roles in the public and domestic spheres continue to perpetuate gender bias;

- Women's life circumstances, time constraints and other obligations may prevent them from joining or fully exercising their membership rights;
- Relatedly, personal choice and insufficient incentives to balance trade-offs are often cited as reminders that women have agency and sometimes decide that the opportunity costs outweigh the benefits of membership. This is especially true for women with too little or no access to land, or insufficient means to fully benefit from membership. There may be real differentiation over what women consider to be costs and benefits of participation based on their life position and associated trade-offs (in terms of time, relationships, or material trade-offs).

5.2 EMPOWERMENT AND EQUITY

5.2.1 Social empowerment and social equity

The majority of gender-specific interventions intended to empower women in HLO and SPO situations focus on gender sensitization (process of understanding and becoming sensitive to the specific needs of men and women)⁵⁵ and building human capital (Fairtrade International 2019). Best practices link a diversity of training and programming (GAP, leadership, technical and business skills, livelihood diversification, in addition to health, safety and social issues like gender equality) to productive activities that target specific barriers to women's access, inclusion and full participation. The theory of change in GAP and other skills training centers on developing human capital, and the capacities of women to participate in the production of Fairtrade commodities on more equal terms as skilled producers, staff and PO leaders. The overall goal is to support democratic and inclusive POs and to improve the outcomes for workers and businesses.

Gender awareness training has become standard curriculum for the Producer Networks (CLAC, FTA, and now NAPP), alongside GAP and other skills trainings (personal communication). The theory of change behind gender awareness training is that by changing men's and women's attitudes surrounding gender norms and stereotypes at the individual level, men and women can work more productively and cooperatively in their POs and households (see Figure 5). Gender awareness training teaches the difference between sex and gender, introduces gender rights and examines gender inequalities, and renders visible the productive roles that women (and men) perform in Fairtrade commodity chains. It is the foundation and entry point for most gender training, including the Women's School of Leadership and Growing Women in Coffee. It is where Fairtrade approaches in the formal sphere intend to impact on gender norms in the informal sphere.

The theory of change behind women's leadership training is similar to that of GAP training for the professionalization of female producers. Leadership training works to build human assets in individuals as well as social assets at the collective level, with further professional development to train women (and male allies) to manage resources (human, physical, and financial) so that they develop both confidence and capacity to step into leadership roles. It makes assumptions about the ways in which building human capacities through skills training, and opening job and leadership opportunities to exercise that training (i.e. supervisory positions, committee membership), will improve the quality of women's participation in their POs. It mobilizes Kabeer's (1999) notion of empowerment, as well as Sen and Nussbaum's (1995, 2003) work on capabilities to link knowledge and resources with the opportunity and ability to act on strategic life choices. The results of this study, however, show that while women who have participated in leadership training report higher levels of confidence in their knowledge and abilities, they are still less inclined to participate in decision-making over issues which effect on the PO.

⁵⁵ Aksornkool, N., Joerger, C., & Taylor, E. (2002). *Gender sensitivity: A training manual for sensitizing educational managers, curriculum and material developers and media professionals to gender concerns: UNESCO*

The impacts of the leadership school can be assessed at the individual and household level, but in order to scale out these impacts further work needs to be done to link leadership and skills training with gender-responsive approaches to address women's real-world constraints and, at the same time, strengthen women's sense of self-efficacy to challenge gendered norms about their competencies.⁵⁶

Social capital is related to self-efficacy and exercise of individual agency through social networks (power through) and collective agency (power with) (Galiè and Farnworth 2019). Social impact stories are well-documented in the Fairtrade system and evaluation literature at the HLO, SPO and individual levels (Monitoring Reports, Annual Reports, etc.). In HLO settings, building social capital has been essential for collectivizing men and women to improve their bargaining power and democratic governance. In SPO settings, the Women's Committees have become a safe place and sphere of influence for women who are learning how to participate in associations. The theories of change and underlying assumptions diverge for HLO and SPO situations. Fairtrade approaches to building social capital in HLO settings are structural; focusing on improving labor standards (collective bargaining, decent working conditions and hours, occupational and environmental health and safety) and gendered labor rights (parental leave, rights for breastfeeding mothers, freedom from sexual harassment and gender discrimination) through the HLO Standards. Best practices in SPO settings more often focused on empowering individuals and collectives through gender awareness training, women's leadership training, building networks and committees for collective voice (Women's Committees).

The question remains about how social empowerment translates to social equity in both formal and informal spheres. Fairtrade standards open opportunities for women by addressing certain structural inequalities, while Fairtrade programming works to build human and social capital, and relatedly, intrinsic and collective agency. But there remain intractable inequalities embedded in cultural and institutional norms about household and agricultural roles and responsibilities, land and resource tenure, control and decision-making over intra-household economies, and acceptable practices for men and women in the public sphere.

Labor division in Fairtrade commodity sectors across studies follows localized gender norms, where men tend to take on supervisory, technical, or more hazardous jobs that are more highly valued and women tend to assume more casual (day or seasonal) labor positions, and tasks requiring less training (Klier and Possinger 2012; Smith 2013; Darko et al. 2017; Foundjem-Tita 2017; Scheider 2018; Fairtrade International 2019). These provisional roles offer less job security and leave women vulnerable outside the reach of Fairtrade standards, and many labor protections afforded to organized labor, HLO members, and other employees on formal contracts. On the other hand, some value chains in HLO and SPO settings have witnessed the feminization of certain technical skills which follow gender stereotypes about attention to detail, dexterity, etc. (Kasente 2012). Women contribute significantly to post-harvest processing and other tasks which ensure product quality (sorting, grading, removing debris), yet report that they themselves rarely benefit from improving upon their skills (Smith 2015). Best practices to balance gender labor hierarchies and (positive and negative) stereotypes incorporate skills training with incentives (wages, membership benefits, access to income, leadership or supervisory roles) for women to further develop and demonstrate their capacities (Fairtrade International 2019).

Gendered demands on the reproductive labor (domestic, household and caregiving responsibilities) of women continues to be a major disincentive to active participation in POs, formal membership and training opportunities. Fairtrade and other sustainability standards (especially organic certification) have been shown to in fact increase manual labor burden (Kasente 2012; Foundjem-Tita 2017), as well as additional work tied to committee governance and record-keeping for POs. Best practices to address time poverty treat reproductive labor burden as a barrier to equal inclusion and seek solutions through donor projects or the Fairtrade Premium (Loconto et al. 2019; Fairtrade International 2019). In HLO situations, such interventions focus on minimizing the discord between caregiving responsibilities and labor outside the household (by bringing daycares and nursing centers into the workplace, for example), while SPOs like ASOBAGRI and Kabnge'tuny have introduced labor-saving technologies for the household.

Occupational health and safety is an area where Fairtrade has been very effective in both HLO and SPO settings (Fairtrade International 2019). SPO members cited substantive changes in the quality of their home and SPO factory

⁵⁶ <https://www.uky.edu/~eushe2/Bandura/BanEncy.html>

operations as a result of Fairtrade in terms of basic hygiene and safety precautions, as well as gender-sensitive requirements for pregnant and breastfeeding women.

5.2.2 Economic empowerment and economic equality (equity)

The Fairtrade approach to economic empowerment is to remove barriers to women (in the formal and informal spheres) to build financial and physical capital, but more directly, to contribute to democratic decision-making which impacts on the financial and physical capital of POs and their membership. While the Pro-WEAI framework maps economic empowerment predominantly to instrumental agency (input into productive decisions, ownership over land and other assets, access to and decisions on credit, control over use of income, work balance), there is an aspect of economic empowerment which overlaps with intrinsic agency (autonomy in income), and collective agency (with regards to social capital within influential groups which might impact on economic access and distribution of wealth and benefits). Economic equality, or equity, in HLO and SPO situations is most often measured in terms parity in financial and physical assets, but also in terms of equal access to economic opportunities and benefits of Fairtrade within the POs (with special attention to decision-making and benefits with regards to the Fairtrade Premium).

ToC pathways to economic empowerment and equity are most divergent. Best practices in HLO settings are structural, including enforceable laws and standards which are meant to protect women from gender and pay discrimination, ensure pay equity for equal work, equal access to employment benefits, and collective bargaining (Fairtrade International 2019). Gender wage gaps persist largely due to gender hierarchies in the division of labor and the casualization of female agricultural workers (Klier and Possinger 2012; Smith 2013; Fairtrade International 2019). Fairtrade is taking a lead with ISEAL partners to define and operationalize living wage and living income metrics for major commodity crops in major producer countries.⁵⁷ Wage labor in Fairtrade SPO settings is scarcely studied, though it is widely acknowledged that the benefits of Fairtrade to SPO members does not trickling down to hired farm labor compared with non-Fairtrade agricultural labor settings (Darko et al. 2017; Fairtrade International 2019).⁵⁸ The imperative for a Worker's Rights Strategy remains and has recently conducted a worker's in SPO contextual analysis to generate recommendations (Fairtrade International 2019; personal communication, MEL/ Global Impact 2020).

SPO situations are complicated by localized gender norms at the level of communities, associations, and within household economies. At the same time, it is well-documented that women's productive labor is often captured by male household members (Klier and Possinger 2012; Smith 2013; Foundjem-Tita 2017; Crawford et al. 2018; Schneider 2018), and to the benefit of the SPOs. While HLO standards adequately address uncompensated or undercompensated labor, it is much more complex to ensure that women within SPO households are able to build - and have decision-making power over - financial and physical capital. For this reason, the Fairtrade Gender Strategy emphasizes programming to build human and social capital so that women can advocate for fair distribution or utilization of the fruits of their productive labor.

Best practices in SPO settings address financial barriers to women by relaxing individual membership criteria so that women can become members in their own right (not requiring land ownership or minimum production volumes for women, reducing membership fees); providing access to direct credit or inputs on credit; and by borrowing from HLO practices to directly deposit payments into women's personal bank accounts (Fairtrade International 2019). Access to banking and credit emerges in study after study as a key steppingstone to control over income and savings which allow women to reinvest back into their production systems (ibid.). More systemic approaches to collectively build women's financial and physical capital focus on value chain development to reduce input costs (biofactories for organic inputs) and improve market access (women's premiums), and develop alternative income-generating projects to diversify and safeguard women who report that they are less able to meet their financial needs through Fairtrade commodity production alone.

⁵⁷ *Living Wage, Living Income communities of practice*

⁵⁸ *Fairtrade has commissioned a study to Tulane University to examine the role of casual and seasonal laborers, and workers' rights. Results of this study are expected in 2020.*

SPOs which have adopted gender-specific approaches to give women access and control over some portion of their economic output have found that women's motivation and production has improved (Smith 2013; Darko et al. 2017; Doherty 2018). In Kenya, for example, women worked deliberately to reverse the gender yield gap and change the gender narratives which had previously excluded them from owning coffee bushes or managing the family farm budget. The women in Kabnge'tuny have exceeded men's expectations, with some husband's now transferring more than 300 bushes to their wives. Fairtrade approaches are increasingly engaging men as allies to support women and champion fair and equitable labor distribution and benefit sharing.

The Fairtrade Premium is perhaps the most direct approach for HLOs and SPOs to redistribute the benefits of the Fairtrade membership to the broader communities in which they are embedded. While there is not a formal requirement to benefit women, the Premium may be used to resource gender-specific interventions which would otherwise not be possible in the regular course of business (Loconto et al, 2019). Gender-responsive projects which have been supported by the Fairtrade Premium include facilities specifically for women and mothers (maternity wards, lactation stations, childcare facilities, private washrooms), technologies to reduce women's labor burden, alternative income-generating projects (small livestock, maize mill), and interventions to support school-aged girls (scholarships and school fees, provision of menstrual pads and private washrooms) (ibid, Fairtrade International 2019; Fairtrade Premium database). These interventions, developed by the women's groups and/or POs, localize Fairtrade developmental outcomes for the end-users.

The Fairtrade Premium, however, can't do all of the work of (re)distributing benefits of Fairtrade to members and the broader invisible economy supporting the POs, and many POs and PO members are reluctant to use the Fairtrade Premium for social and economic development beyond their membership base (Klier and Possinger 2012; Loconto et al. 2019). In each of our cases, the PO Development Plans prioritized reinvestment of the Fairtrade Premium into the business operations and infrastructure of the PO facilities before allocating the Premium as a social fund. Other authors have also cautioned about unrealistic expectations placed on the Fairtrade Premium to equalize the economic benefits of Fairtrade through a finite social fund (ibid). Gender-specific projects, therefore, more often require additional Fairtrade or donor support, as in the case of Kabnge'tuny biogas project and maize mill.

5.3 GENDER TRANSFORMATIVE CHANGE

The gender-transformative change described in the Fairtrade Gender Strategy 2016-2020 aims to profoundly transform existing power structures and institutions which produce and reinforce some of the gender inequalities cited in this report (Hillenbrand et al. 2015b).⁵⁹ It involves gender-affirmative actions, social learning, and other developmental interventions to move towards the gender equality envisioned in the Fairtrade ToC. While some of these transformations are captured by the same instruments used to measure progress on Fairtrade's social and economic empowerment objectives, this section describes some of the theoretical gaps in the Fairtrade ToC gender impact pathways and the ways in which gender transformative approaches (GTA) in this study contribute to theory building and contextualized pathways of change.

The theories of change in each of these cases relies on gender sensitization and institutional changes at the level of Fairtrade standards and PO gender policies primarily regarding access and inclusion, as well as a handful of innovative and gender-responsive approaches to challenge gender norms around land and resource tenure, labor roles, and decision-making capacity. In the short-term, many of these approaches have proven effective at incorporating women into the labor market or Fairtrade supply chain on more fair and equitable terms. Early protagonists of women's empowerment, however, caution that instrumentalist approaches to gender mainstreaming do little to transform social, cultural and economic power inequalities embedded in gendered norms. Cornwall (2018) labels these approaches as "empowerment lite" which calls upon women to transform their own material conditions to participate in the formal economy rather than disrupting structural inequalities which constrain women's real-life choices and agency. It places the burden of empowerment squarely at the feet of marginalized women themselves and entreats male allies and the very institutions which have marginalized or exploited women to become the

⁵⁹ See <https://www.care.org/our-work/womens-empowerment/what-about-men-boys/cares-research-why-masculinities-matter/measuring>

champions of gender justice. Gender norms will presumably change by making men (and women) aware of how harmful their norms are from both a rights-based perspective and a business case. Women will, in turn, transform their vulnerable conditions by becoming more aware, more capable, and more empowered through human and social capital. Proponents of GTA, however, maintain that without addressing men's coercive power head-on, women's capabilities will always be limited by interpersonal and structural violence, patriarchal norms which constrain women's access to basic resources to build livelihoods, and gender normative intra-household relations which capture women's productive and reproductive labor (Cornwall 2018). If capitals are defined by both assets and capabilities, then women's human, social, physical and financial capital is at the same time devalued in relation to the men who disempower them (Hildebrand et al. 2015). Gender transformative change sets high expectations for disrupting structural inequalities.

This section argues that while the Fairtrade Gender Strategy 2016-2020 sets out to achieve gender transformative change beyond instrumentalist approaches at the program or project level, the Fairtrade ToC gender impact pathways lack clarity about what role (if any) Fairtrade should play in intervening in the social construction of gender norms more systemically at the level of value chains, POs, or especially, member households. In principle, Fairtrade operates exclusively in the formal sphere through standards, strategies, programs and projects, and provides trainings to make members more aware of gender-biased practices that exclude, or worse, exploit women's labor in Fairtrade commodity sectors. Fairtrade certifies commodities and farmer practices at the PO level but does not enter the community or domestic spheres to intervene in social practices (personal communication). The Fairtrade approach described in this report moves through more incremental processes of (re)training men to transform their "power over" women into cooperative "power with" women.⁶⁰ While these cases represent the best practices of Fairtrade to approach gender transformative change, what is left unresolved in the Fairtrade ToC is where the boundaries of the Fairtrade system intersect with the various scales at which gender norms are articulated. What is the role of Fairtrade in transforming culturally and institutionally embedded gender norms at different nodes in the value chain, and what indicators are in place to monitor progress towards this goal?

Hildebrand et al. (2015b) have reviewed indicators of gender transformative change within the context of the Gender at Work Framework to simplify analysis into three domains where transformation in unequal power relations must occur: (1) the domain of individual and collective human agency; (2) the domain of gender relations (intra-household and beyond); and (3) the structural domain of informal and formal institutional rules and practices. The domains of individual and collective agency have been addressed in this study through the SLF and WEAI. While the WEAI measures relative differences between men and women on several dimensions of empowerment, the WEAI was augmented with GTA tools in the Validation and Learning Workshops to better understand men's and women's own perceptions of their relationships within specific socio-cultural contexts. These tools together reveal that while targeted gender programming and projects have been effective for overcoming women's constraints at the project level, their aim was not to engender systemic or structural change.

Fairtrade internal and external reviews acknowledge the formal and structural constraints of existing Fairtrade approaches to women's empowerment and gender equality, and include multiple recommendations for more proactive interventions to upend men's control over women's roles in Fairtrade supply chains. The results of this and other studies advocate for Fairtrade to bridge the gulf between theory and practice by engaging in a process to define the gender impact pathways between Fairtrade approaches and gender equality in HLO and SPO situations, more clearly articulating strategic leverage points for Fairtrade intervention, as well as those leverage points where Fairtrade does not intend to reach. With this articulation, critiques of Fairtrade gender approaches can be more productive and pro-active within the bounds that Fairtrade has set for itself.

⁶⁰ This report has discussed CLAC's innovative approaches to addressing harmful masculinities and challenges with scaling impacts beyond focal point trainees with limited resources; as well as CLAC, NAPP and FTA's culturally-relative approaches for training cohorts of women and male allies to build their leadership skills and support women's roles in PO governance; and FTA's efforts to work within gender-normative land tenure constraints to open the door for women to become farm operators and cultivate niche markets for women's-grown coffee.

5.4 RECOMMENDATIONS

The recommendations that follow from this study challenge Fairtrade International to reevaluate the gender impact pathways within the Fairtrade ToCs against the Fairtrade Gender Strategy 2016-2020 to reassess the scope and commitments of a revised gender strategy within the bounds of core Fairtrade principles. This process should define and operationalize (1) different types of empowerment relevant for the Fairtrade context; and (2) gender-equitable benefit sharing for SPO Producers in the Fairtrade context to parallel but not mirror what has worked in HLO-settings. We suggest that the gender transformative change envisioned in the Fairtrade Gender Strategy 2016-2020 crosses the boundaries of Fairtrade's sphere of influence at an undesignated point in the causal pathways of the Fairtrade ToCs. In order to monitor progress towards transformative change, it is necessary to define the scope and boundaries of Fairtrade approaches to transform institutional gender norms and structural barriers.

Regarding access and inclusion, the POs participating in this study had different approaches to their gender policies, ranging from a few sentences expressing a commitment to include women to a fully-realized strategic framework. This and other studies demonstrate the value of clearly articulated gender policies and projects for the quality of women's participation. There is a need for more guidance in drafting PO Gender Policies, from standards requiring that key components are addressed to support from program staff to prepare a feasible policy for implementation. This study supports previous recommendations to design standards which provide more protections for casual labor in SPO situations, including the labor of nonmember women who are active producers within member or nonmember households.⁶¹

In terms of social empowerment and equity, the women's leadership school provides a positive example of Fairtrade gender curriculum which has been adapted across each of the PNs to the regional and country contexts. The PN gender experts and program staff have each developed curriculum to accompany funded projects which should promote the development of communities of practice to further adapt learning modules. We suggest that PN gender experts systematize Fairtrade curriculum and support to women's organizations into modules for further piloting, revisioning and scaling. Interviews with PNs identified a need to develop training curricula for gender transformative approaches within value chains, specifically addressing gendered labor norms at different nodes. Related to gendered labor, and access and inclusion of nonmember women, there is a need to clarify strategies and PO guidelines for supporting women producers within member households. Several POs in this study have adopted gender affirmative policies that either allow for the full membership of women within member households or a proxy membership that allows for some level of participation in training events and meetings.

Fairtrade's core principles closely align with economic empowerment and economic equity in the Fairtrade Gender Strategy 2016-2020. Additional recommendations follow the examples from CLAC and FTA case studies to support SPOs and value chain partners to develop supply chain services (segregated post-harvest processing and milling, traceability systems) and market linkages for women's-grown coffee. Several successful models exist for learning, adaptation, and piloting among NFOs. Comparing between country case studies, it is clear that some POs (CLAC cases) have high capacities to manage their assets and reinvest revenues and the Fairtrade Premium into financial and physical capital for the benefit of the PO (e.g., infrastructure which benefits all PO members), as well as provide for social and economic benefits to target groups. We recommend that PN gender experts work with liaison officers to develop gender-sensitive approaches to asset management (for example, investing in tractors to relieve women's labor burden during the harvest season, reviewing the number and proximity of collection stations to member households, and so on). Relatedly, the Fairtrade Premium database should be revisited and recorded to better capture gender-neutral projects (those which may not clearly be defined as benefitting women only) which allow women to build human, financial, and physical capital with fellow PO members through reinvesting in member services.

Finally, with regards to gender transformative change, our core recommendation is not to overpromise, and to clearly identify the bounds and scope of Fairtrade's gender transformative agenda for monitoring, developing GTAs, and fundraising. Masculinities training must also accompany training around women's gender norms to better understand

⁶¹ See footnote 57 regarding ongoing study by Tulane University.

context-specific gender stereotypes that reinforce gender roles within Fairtrade value chains. We recommend that PN gender experts identify innovative and successful GTAs in practice (endogenous and those initiated by Fairtrade), and develop communities of learning to share approaches. Gender transformation beyond the project level requires that GTAs be scaled up and out to normalize changes in gendered practices across POs.

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ANNEXES

ANNEXE 1

APPENDIX A1 ALL CASE STUDIES

A1.1 RESPONDENT DEMOGRAPHICS

Table 1 Respondent demographics, all case studies

	Percent of respondents					
	Guatemala		Indonesia		Kenya	
	Female	Male	Female	Male	Female	Male
<i>Marital Status</i>						
<i>Previously married</i>	10.8	5.2				
<i>Never married</i>	3.1	5.2	6.7	0.0	3.4	2.0
<i>Married/coupled</i>	86.2	89.7	1.7	10.0	5.1	0.0
<i>Age Group</i>			91.7	90.0	91.5	98.0
<i>18-25</i>	7.7	5.2				
<i>26-45</i>	47.7	36.2	6.7	8.3	1.7	0.0
<i>46-65</i>	41.5	50.0	55.0	48.3	61.0	47.1
<i>>65</i>	3.1	8.6	38.3	41.7	32.2	37.3
<i>Relation to head</i>			0.0	1.7	5.1	15.7
<i>Head</i>	41.5	94.8				
<i>Spouse/other</i>	58.5	5.2	6.7	86.7	6.8	100.0
<i>Education</i>			93.3	13.3	93.2	0.0
<i>No school</i>	33.8	17.2				
<i>1-6 years</i>	52.3	62.1	8.3	0.0	10.2	0.0
<i>6-12 years</i>	6.2	10.3	28.3	23.3	57.6	58.8
<i>>12 years</i>	7.7	10.3	58.3	73.3	27.1	31.4
<i>Has personal registered coffee bushes</i>			5.0	3.3	5.1	9.8
<i>Yes</i>	61.5	93.1				
<i>No</i>	38.5	6.9	13.3	80.0	67.8	96.1
<i>Type of Household</i>			86.7	20.0	32.2	3.9
<i>Male and female adult</i>	104					
<i>Female adult only</i>	13		114	100		
<i>Male adult only</i>	6		3	9		

Source: Primary data: Guatemala (N = 123), Indonesia (N = 120), Kenya (N = 110), 2019.

Note: Unweighted sample size.

A1.2 GENDER POLICIES AND PARTICIPATION INDEX

The Gender Policies and Participation Index was developed by MEL, Fairtrade International, as a proxy indicator for progress on gender-related criteria at the SPO-level. MEL intends to recalculate the index annually to assess change over time. The “Gender Index” is calculated across four dimensions: Representation, Participation, Basic-level activities that support gender mainstreaming, and Advanced-level activities that support gender mainstreaming. The step between basic-level and advanced-level activities marks a shift from gender-sensitization and awareness raising through training programs to institutionalization of gender-responsive approaches through SPO policies. The Gender Policies and Participation Index serves as a tool for assessing the enabling environment for individual and collective economic and social empowerment within SPOs.

Table 2. Gender Policies and Participation Index indicators and scoring criteria

Indicator	Scoring Criteria
Representation^a	
Board representation	Percent of women represented on the board (Score of this question 0.375 points)
Committee representation	Percent of women represented on the committees (Score of this question 0.375 points)
Participation	
Registered members	% of women registered members (Score of this question 0.25 points)
Management and salaried staff	% of women in management and salaried staff (excluding staff employed in processing) (Score of this question 0.25 points)
AGA attendance	% of women who attended the last General Assembly (Score of this question 0.25 points)
Basic-level activities that support gender mainstreaming	
Gender training for representatives	Arranged gender training/sensitization for PO representatives, management and/or staff (.1072 points)
Gender training for PO members and relatives	Arranged gender training/sensitization for PO members and relatives (women and/or men) (.1072 points)
GAP training for PO members and relatives	Provided agricultural extension/training specifically for women (PO members and relatives) (.1072 points)
Vocational and income-generation training for PO members and relatives	Provided vocational training/ support for women to set up/strengthen income generation activities (.1072 points)
Women's leadership trainings	Women leadership trainings (.1072 points)
Presence of gender policy	Whether the PO has a gender policy and/or gender strategy in place (.1072 points)
Advanced-level activities that support gender mainstreaming^d	
Gender affirmatives membership criteria	Changed PO membership rules to make it easier for women to become members (.125 points)
Gender affirmative quotas for representative bodies	Introduced quotas for women on board or other elected bodies (.125 points)
Gender Committees	Set up a Gender Commission/ Women's Directorate/ other similar body within the PO (.125 points)

Indicator	Scoring Criteria
Credit services	Provided credit/loans specifically for women (.125 points)
Facilitate land access	Assisted women to own/ access land (.125 points)
Recruitment activities	Activities focused on bringing young women into membership:
Reserved seats on representative bodies	Through Reserved seats on Board or Committees (0,0625 points)
<p>Note: a Percent calculations are scored based on country-level data on representation of women in National Parliaments table (http://archive.ipu.org/wmn-e/classif.htm) in the lower House as an appropriate context-dependent comparison (see Fairtrade International protocol for weights); b Percent calculations are scored using the same lower House comparison and then totaled for this dimension; c The sum of scores for each activity is totaled for this dimension; d. The sum of scores for each activity is totaled for each dimension.</p>	

Table 3 shows the results of the Gender Index calculations for the six SPO case studies based on the SPO Profiles collected from key informant interviews with the PNs, country-level staff and SPO leaders. The final score for each dimension (Table 3) is calculated by summing the total scores assigned to each indicator within that dimension; and the final gender index (Table 4) calculated by averaging across the four dimensions.

Table 3. Gender Policies and Participation Index results for each of the four dimensions, all case studies

country	sponame	participate	final_scoreD1	final_scoreD2	final_scoreD3	final_scoreD4
Guatemala	Asobagri	Yes	0.750	0.350	0.750	0.500
Guatemala	Guayab	No	0.375	0.250	0.429	0.250
Indonesia	Arinagata	Yes	0.375	0.500	0.429	0.250
Indonesia	Sara Ate	No	0.375	0.550	0.322	0.000
Kenya	Kabngetuny FCS	Yes	0.450	0.450	0.750	0.563
Kenya	Kibukwo FCS	No	0.375	0.500	0.643	0.563

Table 4. Gender Policies and Participation Index and progress status, all case studies

country	sponame	participate	Total_Index	Status
Guatemala	Asobagri	Yes	2.350	Very good progress
Guatemala	Guayab	No	1.304	Fair progress
Indonesia	Arinagata	Yes	1.554	Good progress
Indonesia	Sara Ate	No	1.247	Fair progress
Kenya	Kabngetuny FCS	Yes	2.213	Very good progress
Kenya	Kibukwo FCS	No	2.081	Very good progress

APPENDIX A2 GUATEMALA

A2.1 SPO PROFILE: ASOBAGRI

ASOBAGRI is a civil society association established in 1989 in Barillas, Huehuetenango, approximately 400 km from the capital city. The organization started with 29 founding members (all men). ASOBAGRI organizational structure is based on a General Assembly, which meets annually and is open to all members. Three Extraordinary Assemblies are also organized during the year but involving only group representatives. According to interviews with Technical Team, participation in the Assemblies over the last two years has surpassed 80% of active members. Decisions concerning the association's finance, operational plan, bylaw reforms, and selection of board members are taken during the Annual General Meeting (AGM). The Assemblies elect a board of 7 members (currently including 4 men, 3 women) who rotate every other period.⁶² The most important reforms in the bylaws took place in the year 2000, when they restructured the SPO election and voting system to include an Electoral Commission; and in 2009 when they reformed internal bylaws.

In addition to the Board of directors, ASOBAGRI has six different commissions that vary in terms of the participation of women and men: (1) Electoral Commission (3 men); (2) Commercialization Commission (3 men); (3) Accountability Commission (3 men); (4) Credit Commission (2 men, 1 women); (5) Youth Commission (6 men, 1 women); and (6) Women's Commission (5 women). ASOBAGRI's Technical Team is integrated by 23 people (including 4 women and 1 youth). This team is organized by those working in administration, production, and commercialization. The SPO has also engaged several SPO members as Rural Extension Technicians (13 men, 5 women) to support the Technical Team. ASOBAGRI manages 17 biofactories to produce foliar fertilizer (3 run by women and 14 by men, of which 5 are under 30 years old), a coffee shop (2 men, 5 women), and 31 demonstration plots (of which 3 are run by women). Coffee production in this SPO is 100% organic.

A2.1.1 Membership

Currently ASOBAGRI counts 1278 members, (325 women, 25%). The association has an active women's coffee producer program selling under the label "Women's Hands Coffee" in which 153 (47%) of their women members participate. Recently, they also established a program for youth (18-30 years) involving 132 men and 21 women. While established in Huehuetenango, ASOBAGRI works with producers from the neighboring department Quiché. All members must produce under organic systems.⁶³ ASOBAGRI limits their production to coffee grown at altitudes above 1150 above sea level. More than 80% of ASOBAGRI's members come from Kanjobjal, Acateco, Chuj, Mam and Ixil Mayan indigenous groups.

ASOBAGRI comprises 86 producer groups, each with at least 10 producers. Members individually determine the amount of coffee that they will deliver to the SPO and sign an agreement with the association to formalize the commitment. Each producer group elects two members to represent their interests at the ASOBAGRI General Assembly, though all members are invited to participate in Assembly meetings. New members are required to pay a one-time fee (around USD3) and comply with certain requirements established in an internal regulation document: (1) be accepted by a producer group; (2) hold land and certificate of tenure; (3) use only organic practices; (4) produce from plots at altitudes above 1,150 meters. There was previously a limit to the amount of coffee members were permitted to deliver to ASOBAGRI, but that rule was later annulled.

⁶² This means that while one year, the Assembly elects three board members, the rest remains and rotate the following year.

⁶³ Conventional production systems using chemical pesticides or fertilizers are not allowed under existing by-laws to avoid contamination.

A2.1.2 Membership benefits

Producers report that membership to ASOBAGRI allows them to participate in a secure market under better pricing conditions, thus strengthening their ability to respond to changes in the coffee market. Belonging to the organization also ensures access to extension services and credit which has reduced members' dependence on middlemen and allowed them to increase both their yields and income.

A2.1.3 Barriers to inclusion

The main barriers to inclusion in the case of ASOBAGRI are linked to the rural infrastructure and availability of public services. Member farms and households are highly dispersed, and some members are traveling very long distances, affecting their access to information and costs of production with transport fees. In addition to these barriers, women are excluded by the requirement to show proof of tenure, although new projects with specific targets to increase numbers of female members are pushing ASOBAGRI to consider a review of gendered constraints and identify mechanisms to address the barriers that lack of tenure imposes.

ASOBAGRI and the Fairtrade System

ASOBAGRI joined the Fairtrade system in 1996. The SPOs main reasons for joining include (1) the ability to respond to changes in price, and (2) access to the Fairtrade Premium. The producers cite similar reasons for joining ASOBAGRI, as well as mentioning better prices, access to technical support, and credit assistance.

A2.1.4 Fairtrade Development Plan

The Association approves a Development Plan based on needs assessments conducted every year by the producer groups.

A2.1.5 Fairtrade Premium Use

ASOBAGRI's distribution of the Fairtrade Premium has been audited since 2017, as with any producer organization receiving over USD150,000 per year. Decisions about indirect benefits supported by the Premium are taken based on a survey conducted across all 86 producer groups. According to ASOBAGRI, approximately 60% of the total members participate in the survey each year. Based on these results, a series of activities are prioritized, and final decisions are taken during their General Assembly.

According to these decisions, 64% of the Premium is used to cover any price change over the final market price. Eighteen percent of the Premium is used to pay for the internal monitoring, and to fund the ASOBAGRI credit program. Internal monitoring ensures compliance with the three certification schemes, as well as collecting information regarding production problems, and extension and training needs. The ASOBAGRI credit program provides three types of credit: (1) credit for pre-harvest production activities are fully supported by the Fairtrade Premium; (2) credit for youth members has benefitted 75 youth, including 48 who benefitted from pre-harvest credit (39 men, 8 women); and (3) and credit to rehabilitate coffee plantations may be supported in part with the Fairtrade Premium in addition to other sources of funding. The remaining 18% of the Fairtrade Premium is used for indirect benefits, including support for scholarship programs, medical campaigns, death, insurance and food security.⁶⁴ In previous years,

⁶⁴ ASOBAGRI has an extensive scholarship program that supports students from junior high school to university level. Additionally, it has

members have voted to use the indirect benefits to receive tin roofs, coffee mills and agricultural tools which were distributed to both male and female members.

A2.1.6 Fairtrade trainings

ASOBAGRI's extension program offers seven trainings from January through July, aligned with the coffee production cycle: (1) quality control; (2) seedling establishment; (3) integrated production management; (4) composting; (5) pest management; (6) organic fertilizers; and (7) certification norms. These trainings reach approximately 80% of ASOBAGRI members, including women and men.

A2.1.7 ASOBAGRI Gender Strategy

ASOBAGRI approved their gender policy in 2013, establishing a Gender Commission of seven women. This gender policy augmented ASOBAGRI's 2010 gender strategy which launched the Women's Hands Coffee Program, an innovative program that links members to a market which aggregates women's-only coffee under a certified label. In total, 153 female members are part of the program. The primary challenge for including more women members is that the program requires proof of land ownership.

To overcome this barrier, ASOBAGRI has created a new label called "Women's Coffee" which they expect to sell roasted beans produced by women regardless of land status.

Two members of ASOBAGRI participated in the Women's Leadership School organized by CLAC, and together organized a replica training involving 21 members (18 of whom completed the full program). It should be noted that this replica training was implemented in the Quiche region outside the area where this present study was located. Learning from the ToT and replica training, ASOBAGRI has since prioritized 21 producer groups where women are either involved in the Women's Hands Coffee Program or represent a majority in their producer groups. A member of the Technical Team is now responsible for overseeing the implementation of the SPO gender strategy and accompanies the Gender Commission to promote gender-awareness activities.

The Gender Commission is currently developing a program to increase the female membership base of the association. ASOBAGRI previously had a quota in place for ensuring women's participation on the Board but was annulled three years ago. Nonetheless, women have been elected to the Board by their members, and ASOBAGRI now welcomes its first woman Vice President.

With regards to youth participation, ASOBAGRI established a Youth Commission in 2013. The SPO has a scholarship program supporting members' children to continue high school (over 100 participants, 40% women) and university studies (12 men and 3 women), and also opened a Coffee Shop involving 3 men and 5 women for alternative activities within the coffee value chain. Two young men currently sitting on the General Board have established an alliance with a National Program to promote young entrepreneurs within the Municipalities (involving 11 women, 20 men).

ASOBAGRI in the Coffee Value Chain

A2.1.8 Value chain actors

ASOBAGRI engages at different nodes of the coffee value chain, supporting producers and providing extension services from

planting to harvesting. The association is the most important source for accessing training and credit. Each producer is responsible for transporting coffee to the ASOBAGRI factories for storage; at least 18 producer groups manage their own storage and processing facilities, while the remaining members are responsible for their own coffee processing at the household level.

ASOBAGRI began roasting their own coffee two years ago and aims to increase the volume of roasted coffee for both local and international markets. They roasted 166 quintals in 2018, and in 2019 have already roasted 200 quintals. Two ASOBAGRI members have been trained for professional cupping (coffee tasting), and the association has completed a cupping laboratory.

ASOBAGRI manages seven different types of certification (FLO, USDA NOP-SPP, UE, JAS, CMM, Women's Coffee and Bird Friendly), and have developed five different brands (dueñas café, café vivaz, Boxbol, Maxbal and Yalmotx).

The majority of ASOBAGRI's coffee is exported. Their largest market is in the United States, but they have also started selling to buyers in Canada, New Zealand, Japan, and Europe.

More recent initiatives include plans to build a new storage factory and investing in expansion of their roasted coffee to reach new markets (increasing production from 375 metric quintals (qq) to 400 qq). ASOBAGRI's engagement with two new brands supporting women and youth producers will venture into retail markets through an agreement with Amazon.com, Inc.

ASOBAGRI is also promoting diversification of shade trees within members' coffee plantations by introducing citrus and avocado varieties which can be sold at local markets, as well as working with the National Forest Incentive Program to better manage trees within their agroforestry plantations.

A2.1.9 Gendered roles and responsibilities

Planting, pruning, weeding, and applying compost and foliar (fertilizer) spray are reported as the most labor-intensive activities. However, harvesting is the activity that requires the most labor hours and thus engages the highest number of family members. Processing (wetting, de-pulping, and drying) tends to fall within the domain of women. The primary difference between female SPO members and non-SPO members contributing as family laborers is related to their ability to participate in household decisions. Local norms, together with household relations between women, their husbands, and extended family influence the extent to which women can participate in decision-making over their own labor, and the coffee income earned by the household.

A2.2 SPO PROFILE: GUAYA'B

Guaya'b is a civil association established in 1998 in Jacaltenango, Huehuetenango (around 300 Km from the capital city) with 54 founding members (all men).⁶⁵ Guaya'b's organizational structure is based on a joint-producer structure, sistema mancomunado integrated by 72 producer groups with at least 5 members each, which collectively establish production commitments (the amount of coffee they will deliver to the SPO) and collectively access technical extension and credit services from the SPO. In the region there are at least two other coffee producer organizations (one cooperative and another association). One representative from each producer group forms the Guaya'b General Assembly, holding

one regular AGM and one Extraordinary Session annually. The Assembly selects seven members to form their Organizational Board which meets twice monthly. In addition, they have established one Commission which is responsible for ensuring accountability of their Board and Technical Team. At the time of this study, the Board includes five men and two women. The Guaya'b Technical Team includes fourteen staff (of which three are women). Both the Board and the Technical Team are responsible for managing the organization's operational plan and financial reports.

A2.2.1 Membership

Currently the association has 727 members (119 women, 17%). Forty percent of the membership is above 55 years of age. Membership includes coffee and honey producers living across 11 municipalities. The organization is unique in the area by allowing members to produce both conventional and organic coffee.⁶⁶ More than 95% of Guaya'b members come from Jacalteco, Mam, and Acateco Mayan indigenous groups.

According to existing by-laws, no membership fee is required to join Guaya'b. Members must show proof of land ownership and coffee produced for the SPO must be grown at an altitude of 1100 meters above sea level.⁶⁷ The General Assembly, however, adopted the decision in 2016 to stop accepting new members and maintain priority for smallholder production systems. The Board of Directors agreed in 2016 to set a maximum threshold of 275 quintals of coffee per person in response to their analysis of international market demand. In these last ten years, changes in the membership base are due to individuals emigrating, low coffee yields particularly affecting producers with lands below an altitude of 1100 meters or those affected by coffee rust, and now primarily, when membership rights are transferred.

A2.2.2 Membership benefits

Producers appreciate that Guaya'b membership allows them to collectively access the market, ensures better pricing conditions, and strengthens their abilities to respond to market fluctuations. Belonging to the organization also provides access to extension services and credit, which has reduced their dependence on middlemen while contributing to increased yields and higher income. Guaya'b has played an instrumental role for producers affected by coffee rust by ensuring access to training, information, inputs, and credit to control the disease.

⁶⁵ Founding members of Guaya'b were part of a corporation with the same name established in 1989, the corporation was dissolved in 1997 due to fraud and misappropriation of funds. Most founding members of Guaya'b are still part of the new Association.

⁶⁶ Past problems with coffee rust which affected a significant number of coffee producers seems to be a major reason why Guaya'b allows both production systems, which would otherwise would be excluding a significant portion of their coffee producer members.

⁶⁷ Public deed document from the local government; ownership of land in this region is conferred at the municipal level

A2.2.3 Barriers to inclusion

Guaya'b has promoted the active participation of women by integrating them into local producer groups, although many are still not recognized as members in their own right and those who are members are not necessarily able to access decision-making structures given that less than 10% of producer group board members are women. The primary constraint to women's full participation is the decision to disallow new memberships. Participation is therefore constrained by the number of women who are already members, which is very unlikely to change with even fewer women inheriting membership rights from older members. Another important barrier limiting women's access to the coffee value chain is related to land tenure. Land in this region is managed as municipal lands that are allocated at the household level, mainly prioritizing men.

Guaya'b and the Fairtrade System

The SPO received Fairtrade certification in 1999. The Board and Technical Team members cite the main incentives for seeking certification as (1) the ability to address market fluctuations, (2) obtain better and fair prices for coffee production, and (3) access the Fairtrade Premium. Members of Guaya'b mention similar reasons for belonging to the organization, adding access to extension services and credit.

A2.2.4 Fairtrade Development Plan

The Association approves a Development Plan that guides how the Premium will be used based on needs assessments conducted every year by producer groups. Results are analyzed and prioritized by the Technical Team and the Plan is approved during Assemblies.

A2.2.5 Fairtrade Premium Use

Following the existing plan, the Fairtrade Premium is used to fund three programs: (1) credit (70%), (2) sustainable production (25%), and (3) social benefits (5%). In 2019, over 350 members benefited from credits including those for coffee (57%) and honey (34%) production and harvesting, and coffee replanting (7%). Total credits amount over USD450,000. Social benefits funded with the Fairtrade Premium include support through family illness or loss (of Guaya'b members or their immediate family).

A2.2.6 Fairtrade trainings

Guaya'b offers extension support to manage coffee rust, coffee berry borer and other pests affecting production. Training, inputs (including chemical and organic fertilizer, fungicides) and technical assistance is provided and organized by rural extension brigades who are also in charge of organizing training for producers. Trainings on different topics include norms and rule compliance related to the Fairtrade System, risks of incompliance during production processes, weed management, application of pesticides and fertilizers, and other soil conservation and sustainability practices which have benefited over 2000 participants.

A2.2.7 Guaya'b Gender Strategy

Guaya'b efforts to address social inclusion are recent and follow the implementation of the Fairtrade Gender Strategy. The SPO has drafted an institutional policy which they plan to discuss and approve in the next General Assembly, January 2020. This policy includes strategic and affirmative actions to ensure women's participation and inclusion in the production system. Proposals include changes in the internal rules and SPO practices: (1) participation quotas to ensure participation of women in their General Board and Accountability Commission,⁶⁸ (2) targeting specific markets that focus on women's-only coffee production, (3) awareness-raising activities to work with producer groups and families, and (4) organizing daycare support during harvesting and General Assemblies for women with small children.

With regards to child labor, on the other hand, Guaya'b approved their policy in 2018. At the producer level, they worked with Save the Children to establish a daycare during harvest season to prevent child labor in one pilot community. The project targeted workers and not necessarily SPO members' own children. The pilot funding ended in 2018, and Guaya'b has continued the initiative with SPO funds.

Considering the number of members over the age of 55, the SPO has also started focusing on youth, promoting the handover from older to younger family members, although it is not yet clear whether this will benefit young women. Nonetheless, members argue that low youth participation is due to their positive achievement at higher levels of education (consistent with household surveys results), which has opened new opportunities for youth outside of coffee. Coffee production plays a different role in livelihoods as some households have diverse sources of income. Increasing migration has also affected the membership base and increased labor production costs. Emerging projects based on donor funding (IDB) will promote youth entrepreneurship initiatives.

Guaya'b in the Coffee Value Chain

A2.2.8 Value chain actors

Guaya's Association is strongly involved in the production nodes of the coffee value chain by providing extension services for seedling nurseries and fertilizers. The SPO built a wet coffee processing factory which processes 30% of the production of parchment coffee in 2017. The remainder of the harvest is processed in households by the farmers themselves. The association is key in promoting access to credit during harvest and replanting. They manage three different types of certification (FLO-CERT, Organic, and Bird-Friendly) and as of 2019, began exporting organic certified honey. Guaya'b built a storage facility that accommodates 100% of their coffee harvested (over 2,000 qq). The SPO also sells roasted coffee in very small quantities (less than 1%, around 20 quintals).

The majority of Guaya'b's coffee is exported to the United States, although they also have buyers in New Zealand and Europe. Some of these buyers have consistently purchased Guaya'b coffee for more than 5-10 years. The major change in production during the last five years is the SPO's increasing emphasis on quality control, which has driven their decision to limit the number of producers and enforce rules over the minimum altitude of plots to 1100 meters above sea level. They have also organized extension activities using brigades, to support producers in managing and containing pest outbreaks. With regard to the value chain configuration, Guaya'b has also increased the number and types of buyers, expanding towards Asian markets.

⁶⁸ The number varies, initially they suggested 50% women participation, although some argue the number of women should be in context on the total number of women members. As indicated in the text, these results reflect the discussions around a Strategy draft, which is still being discussed and has not been approved. Therefore the different numbers refer to the different perspective on this issue.

Another significant change is that Guaya'b used to receive more development funding, but decided in the last couple of years to limit development projects; the Technical Team is small and has raised concerns about the transaction costs related to project implementation.

A2.2.9 Gendered roles and responsibilities

Women producers are most active at the production and processing nodes of the value chain: harvesting, pruning, washing, drying, transporting to collection centers, and sorting/selecting. Pruning, cleaning the fields, fertilizer spray, foliar application are perceived as intensive labor activities in which women producers are often involved (especially those SPO members), but rarely conduct the activities themselves. The roles of women in labor-intensive activities are to supervise workers or accompany their husbands in joint production.

According to discussion with SPO members and their families, a woman's participation in coffee production depends on her age, stage of the life (whether she has young children, number of children, etc.), her socio-economic status (whether coffee is the household's main livelihood activity), and the number of other family members involved. Family work varies during the harvest season and increases during the weekends or holidays.

The situation varies greatly, but harvesting, wetting, drying and sorting are the activities mentioned where most of the family members participate.

Participatory budget activities indicated that the highest input cost is labor. While women's labor is well- recognized, it is rarely quantified as cost of production. In cases where women supervise workers (women owners/members), they do not always participate directly in the labor (as in the case of pruning or spraying fertilizer).

According to the value chain mapping, there has been progress over the last ten years for women members to access training and extension services and inputs. Many of these women participating in the production process, however, are still not recognized as members, and their participation in income- decision making and reinvestment in farm varies considerably across households.

A2.3 HOUSEHOLD SURVEY AND WORKSHOP RESULTS: CLAC CASE STUDIES

Fairtrade Gender Strategy Target 1: Increase the active and equal participation of women in Fairtrade certified smallholder organizations

A2.3.1 Respondent demographics

Thirty households were sampled in Guaya'b (33 women, 31 men), and thirty-seven households sampled in ASOBAGRI (32 women, 27 men) (Table 1). The research team was able to interview the primary male and/or female in the majority of households.

The majority of men (94.8%) who participated in the interviews identified as heads of household, and most of women identified as the spouse of the household head (although 41.5% of women also identified as household heads). Most of the men (89.7%) and women (86.2%) are currently married or coupled; more women (10.8%) than men (5.2%) were previously married (widowed, separated or divorced); and the remainder have never married. 61.5% of the women claim to have their own coffee bushes, while 93.1% of men claim the same.

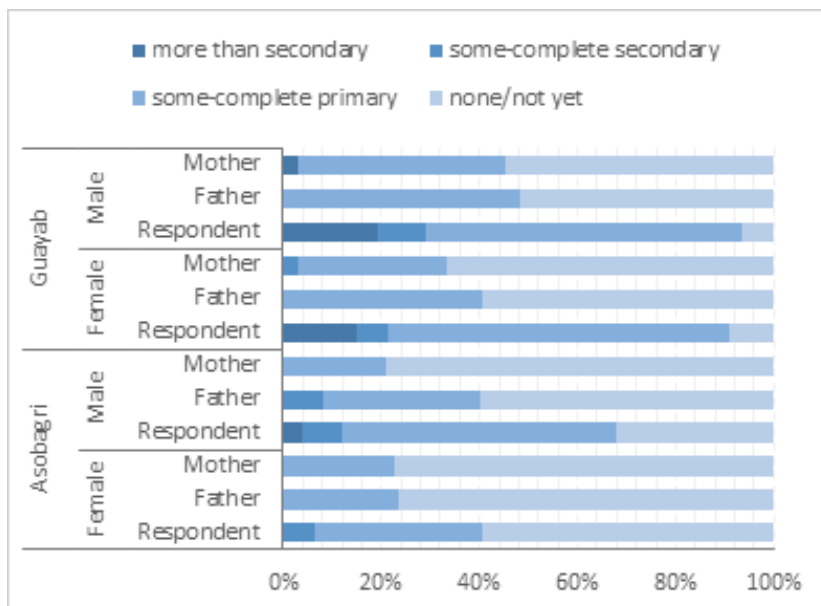
Table 1 Intra-household survey respondents, Guatemala

	Number of observations		
	Guayab	Asobagri	Total
Sex			
Female	33	32	65
Male	31	27	58
Type of respondent			
Female Head	8	19	27
Male Head	29	26	55
Spouse of the head	27	12	39
Parent of head/Other relative	0	1	1
Son/daughter of the head	0	1	1
Total Respondent	64	59	123
Total Household	30	37	67

Despite the proximity to areas of high out-migration, fewer than 10% of respondents reported household members migrating for significant periods of the year. In Guaya'b, all 9 emigrants counted were men leaving for an average of 10 months for work, studies or other reasons. In ASOBAGRI, the 14 emigrants included 9 men and 5 women who left for work for the full year.

The level of education among respondents is on average higher than their parents' generation. In Guaya'b, the distribution of highest level of education achieved by male and female respondents was similar, with several having completed secondary school or beyond and few with no schooling. No female respondents in ASOBAGRI completed schooling beyond secondary level, and more than half have not attended school at all; compared to one-third of male respondents with no schooling.

Figure 1 Education level reported by respondents



A2.3.2 Knowledge of SPO

A small majority of female respondents (56.3%) in ASOBAGRI count themselves as regular members, compared with 92.3% of male respondents. More than half of the respondents report that women regularly attend meetings either alone or with their partners. In contrast, fewer than half of the female respondents (42.4%) in Guaya'b are regular members, compared with 74.2% of the male respondents. Men more often attend meetings (61.9%) than either women or couples.

The majority of male respondents in ASOBAGRI report access to market as the main reason for joining the association, while others report being solicited to join. Female respondents cited access to inputs as their primary reason for joining the association, followed by the guaranteed markets. In Guaya'b, the majority of male and female respondents similarly joined for guarantee of stable markets. Reasons non-members cite for not joining ASOBAGRI is lack of access to land, and lack of interest in Guaya'b.

More than half of women surveyed argue they are not aware or do not understand the terms of agreement between producers and AOSBAGRI. A similar situation emerges when asked about the understanding contract with the SPO by gender. Men in ASOBAGRI were most knowledgeable about how SPO fees are applied. In Guaya'b, a slightly higher proportion of female respondents indicated that they do not know anything about the membership

agreement in comparison to only 10% of men. Women and men in ASOBAGRI are similarly trusting of their SPO leaders to take members' decisions into account, while women in Guaya'b were less likely to report that leaders understand their members' needs or keep members well informed. In this case, real differences emerge as most of the women interviewed in Guaya'b do not have access to membership and SPO decision-making.

When asked about ability to raise opinions during open meetings, the majority of respondents are comfortable speaking for themselves, with greater distance between ASOBAGRI men and women. Differences arise, however, when asked whether women's voices are taken as seriously as men's in the SPO. Just over 60% of women in ASOBAGRI agreed, compared to 85% of the men; while less than half the women in Guaya'b agreed and 100% of the men perceived that women are taken seriously.

These findings point out the need to review the SPO programming, at the moment directly targeted at members, to develop flexible mechanisms that could also involve other members of the families.

Figure 2 Respondent role in SPO

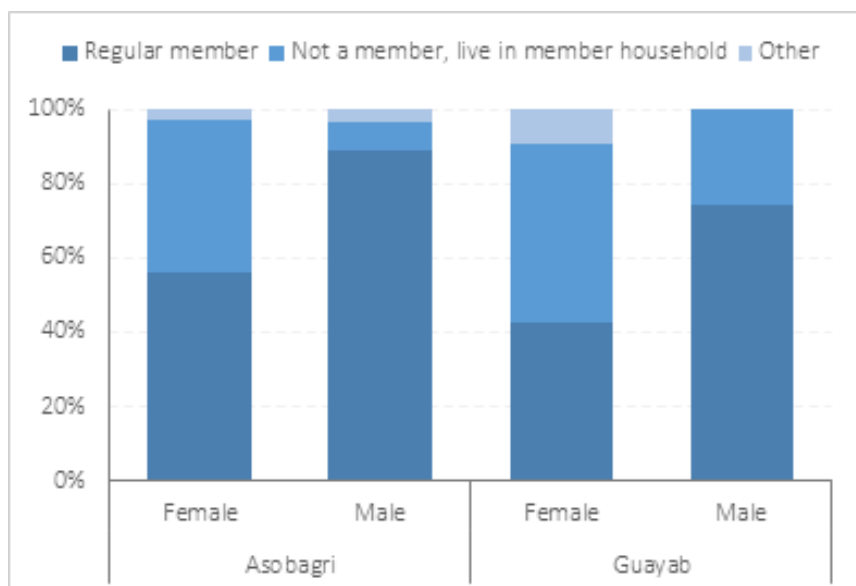


Figure 3 Household member(s) who regularly attend SPO meetings

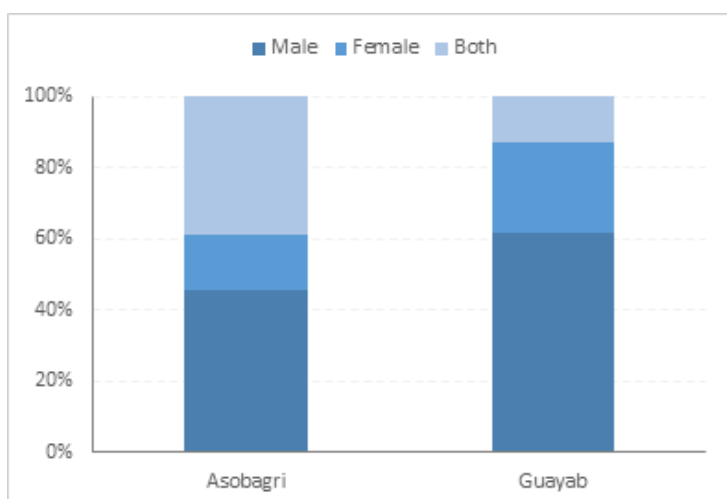


Figure 4 Household reasons for joining SPO

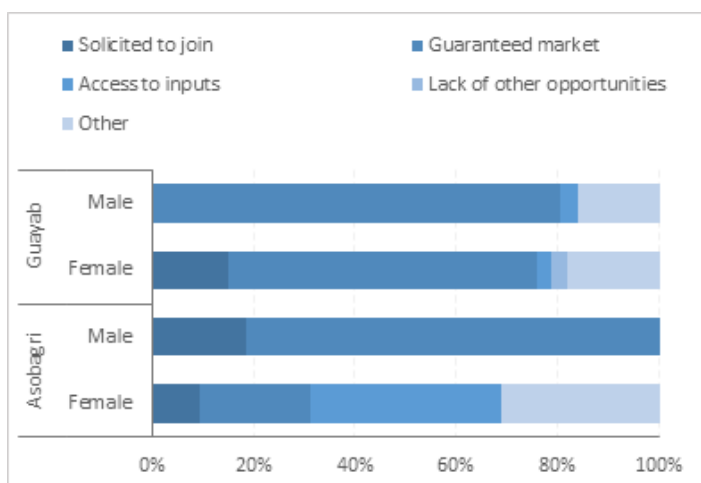


Figure 5 Non-member (respondent) reasons for NOT joining the SPO

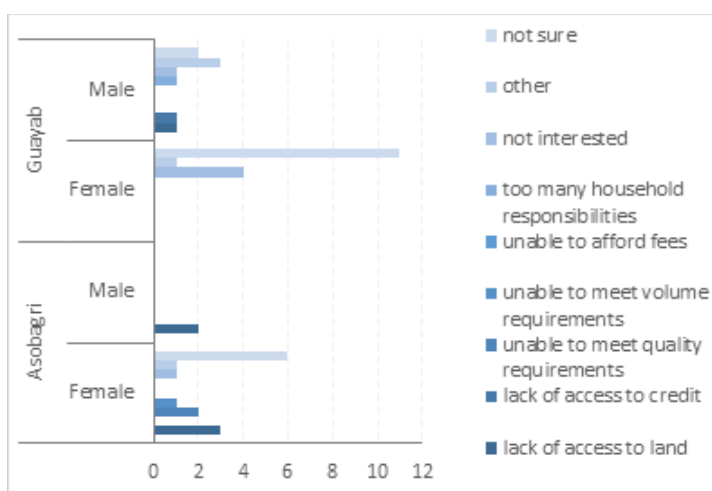


Figure 6 Respondents' own level of understanding of SPO membership

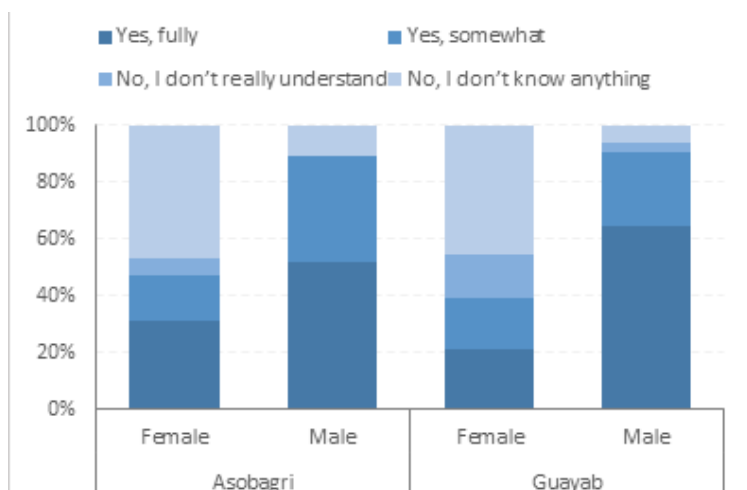
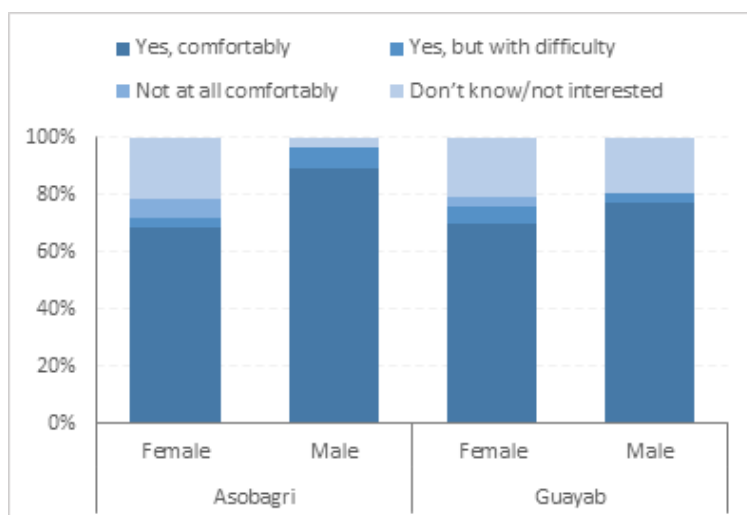


Figure 7 Respondents' own level of comfort speaking at SPO meetings



A2.3.3 Knowledge of Fairtrade

Clear gender differences emerged regarding knowledge of Fairtrade, also attributable to lower proportion of female respondents with membership status. This is especially pronounced regarding the Fairtrade Premium, where the majority of women have no knowledge of the Premium, how decisions are taken regarding the Premium, or how the benefits have been distributed.

These results are proportionate to the extent to which women are able to participate in consultations about the Premium, which might include reviewing mechanisms for informing the general membership about Premium amounts, participating in decisions about how to apply the Premium, and ensuring accountability over implementation. While results reveal a critical gender gap, and a more general lack of knowledge about Fairtrade especially in Guaya'b, they also demonstrate that the wider benefits of Fairtrade and the Fairtrade Premium are difficult to assess beyond the most knowledgeable members.

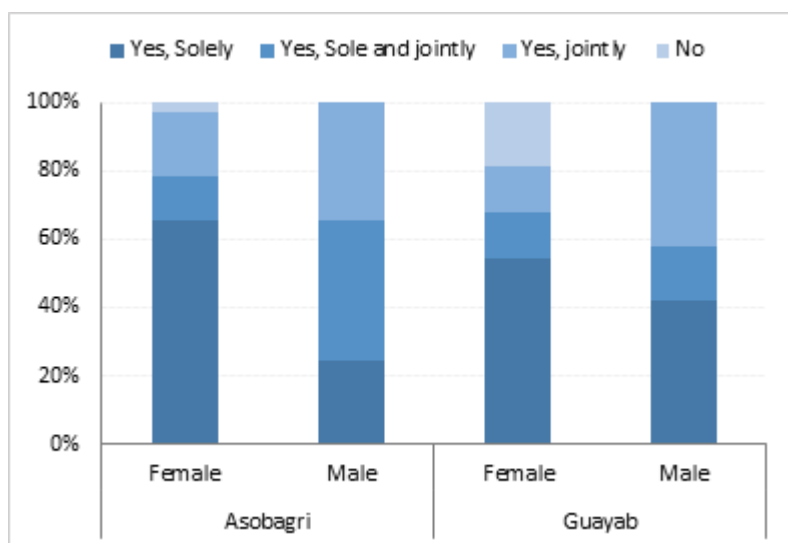
Fairtrade Gender Strategy Target 2: Empower women and girls with opportunities to access equitably the benefits of Fairtrade

A2.3.4 Access to land and coffee

ASOBAGRI results show that most households surveyed have access to land (86%) with few holding the land with informal recognition. Tenure arrangements vary, but most respondents consider themselves owners of the land which they cultivate, and the remaining have access to land through extended family. These results are guaranteed by SPO membership rules which require proof of land use rights to become a member. Similarly, in Guaya'b, all members surveyed have access to land. Tenure arrangements vary, with most households owning the land which they cultivate, and others accessing land through extended families, lease agreements or usufruct arrangements.

Within households, the majority of women (65.6%) in ASOBAGRI solely cultivate farm plots held by the household, 18.5% only cultivate jointly with other household members, 12.5% cultivate some plots alone and others jointly with household members, and less than 5% do not cultivate any plots. In contrast, only 21.1% of men in ASOBAGRI are cultivating solely, while the others are sharing cultivation activities with other family members for at least some of their plots. In Guaya'b, 54.1% of women are cultivating plots solely, and 18.9% of women report that they do not cultivate any household plots. 41.9% of men in Guaya'b are cultivating plots solely, and the others are jointly cultivating at least some portion of the household land.

Figure 8 Respondents' roles in cultivating farm plots held by household



A2.3.5 Access to inputs and services

Results show the importance ASOBAGRI in ensuring access to inputs and services. Inputs provided by the SPO include foliar sprays, compost, and planting material, accessed directly through ASOBAGRI and indirectly through access to credit. ASOBAGRI producers are organic certified, and the SPO promotes the use of natural pesticides (non-chemical non-synthetic) allowed in organic production. Guaya'b provides producers with fertilizers, pesticides, and planting material directly and indirectly by facilitating access to credit. Respondents in Guaya'b indicate that they have no direct access to transport services and are working to overcome this barrier by collectively coordinating through the producer groups. The primary constraint for both men and women in accessing inputs in Guaya'b is cost.

A2.3.6 Access to credit and financial services

In ASOBAGRI, men felt most confident about their household's ability to access loans from formal lenders, NGOs or a company, and women more confident that the household could access loans from

a company or group-based microfinance if necessary. In Guaya'b, men would borrow from a company, cooperative savings institution, or other formal lender, and women felt that their household could best access loans from a cooperative savings institution. Of those who answered positively about access to credit, a diversity of lending sources were utilized with the addition of mobile and digital credit services, although less than half of men and women in ASOBAGRI held accounts with formal lenders compared to just under 60% of men and women in Guaya'b. Across case studies and gender, the majority of respondents reported that they do not take the decision to borrow in cash or kind alone, although men were more likely to respond that they alone are responsible for repaying the debt.

A2.3.7 Access to markets

The SPO is the most common market reported by men and women across both case studies due to contracting and better pricing, although local markets (coyotes) are also mentioned as well as a

second formal buyer in the vicinity of Guaya'b operational area. Coffee is most often stored in households and transported by pick-up trucks or taxis when ready to process. The most common market constraint cited by men and women in ASOBAGRI is a time constraint to sufficiently dry the beans, access to transport, and low market prices; and in Guaya'b many cited a quality constraint whereby not all beans meet the SPO quality standards due to pest problems and insufficient fertilizer, but the alternative local market price for rejected beans is too low.

A2.3.8 Access to training and information

The SPO is the most important source of information for both women and men in both case studies, approximating 80-85% of respondents. Government extension is quite limited for both

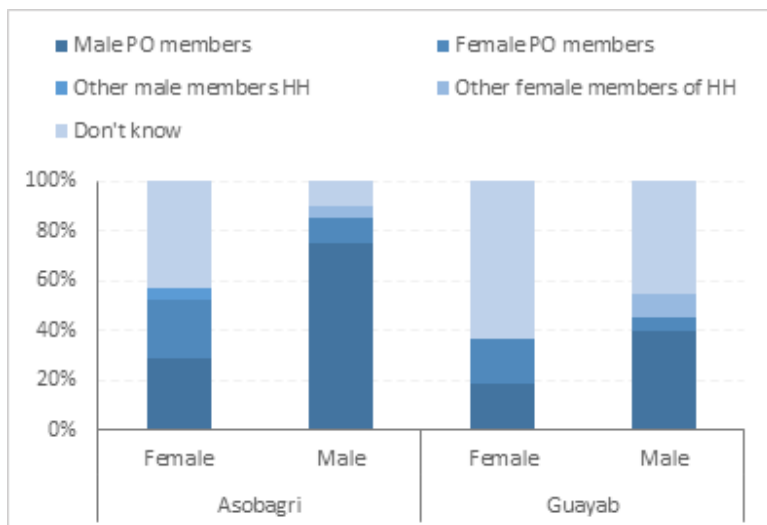
women and men producers with less than 10% of (predominantly male) producers benefitting. The number of women "not seeking information" exceeds 5% for both ASOBAGRI and Guaya'b, and role of farmer-to-farmer exchange of information and NGOs is minimal. At the household level, men have been the primary beneficiaries of GAP training, and environmental and occupational health trainings, although women have participated in numbers proportionate to their membership. Women members are, however, disproportionately participating in child labor and labor rights trainings.

A2.3.9 Benefit from the Fairtrade Premium

For those aware of the Fairtrade, key benefits cited were predominantly economic: better prices, guaranteed purchases/stable market, and minimum price guarantee. The main social benefit mentioned was in regard to better working conditions, especially in Guaya'b. For those knowledgeable about Fairtrade Premium, men were more likely to cite male PO members

as the primary household beneficiaries, while women in both cases were more likely to cite more equal benefit for male and female PO members.

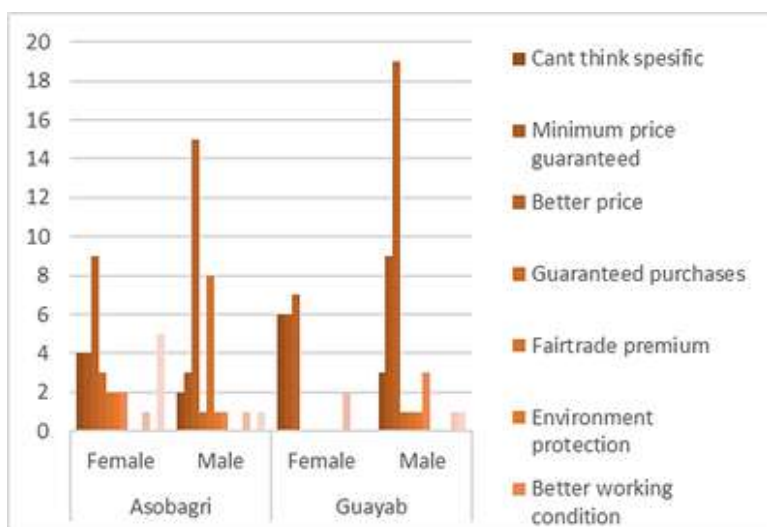
Figure 9 Household members most benefitting from the Fairtrade Premium



A2.3.10 Gender program participation

Fewer than 20% of the women in ASOBAGRI participated in the Women’s Leadership School, and less than 10% of the men. Of those who participated, they reported that the modules on self-esteem and leadership, sex and gender concepts, human rights, and conflict management were most useful, while one respondent also reported that conflict management was least useful. In terms of positive changes for women, one woman reported that the program helped her with managing her husband’s anger and control over her movement outside the household. While one man reported that it changed his treatment of his wife and son, others reported that the training was not applicable to men or really changed nothing. Also at the household level, respondents reported changes in their on-farm practices, attitude towards child labor and ability to solve problems through dialogue. At the SPO level, respondents did not find the program applicable or had no effect. Suggestions for improvement included increasing the number of women involved and continue the trainings to motivate discussions about gender equality, equity and discrimination.

Figure 10 Respondents’ perception of Fairtrade benefits



A2.3.11 Representation in social networks and leadership positions

Men are predominantly involved in producer’s groups in both case studies, but also many active in religious associations and water-user associations in Guaya’b. Fewer male respondents are active in other types of groups (civic, mutual help or insurance, health-based, and education groups, as well as forest-user and ethnic groups in ASOBAGRI). Women were more likely to be active in religious associations and education groups, as well as women’s groups, and more women were active in the producer’s groups in ASOBAGRI than in Guaya’b. Women reported the highest level of influence within group decision-making in women’s and other groups in Guaya’b, and in youth groups, religious associations, health-based and other groups in ASOBAGRI. The majority of men and women in both case studies attributed very little influence of the SPOs over life in their broader community.

When questioned more directly about leadership, more than 30% of men and nearly 40% of women in ASOBAGRI agreed that men make better leaders than women. In Guaya’b, just 12.5% of women and 6.5% of men agreed with the same. At the same time, more than 40% of women in ASOBAGRI and 70% of men consider themselves to be leaders, compared with about half of the men and women in Guaya’b. More specifically, the men in both of the case studies were equally likely to report confidence in speaking up on matters of public infrastructure, and social and environmental concerns, while the women in Guaya’b would be comfortable or able to speak up with some difficulty. The women in ASOBAGRI responded in higher numbers that they would be very uncomfortable speaking out in these situations. These results between genders and case studies are important for recognizing differences in how those trained to think of themselves as leaders self-identify in concept, yet are not necessarily more likely to seek out leadership opportunities or speak out in public forums on relevant topics.

Figure 11 Respondents who consider themselves to be leaders

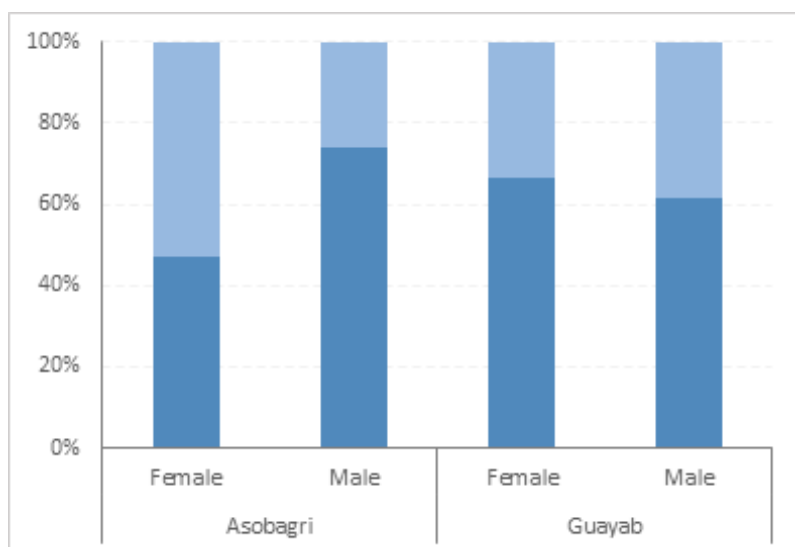


Figure 12 Respondents' comfort level speaking in public on decisions regarding social concerns

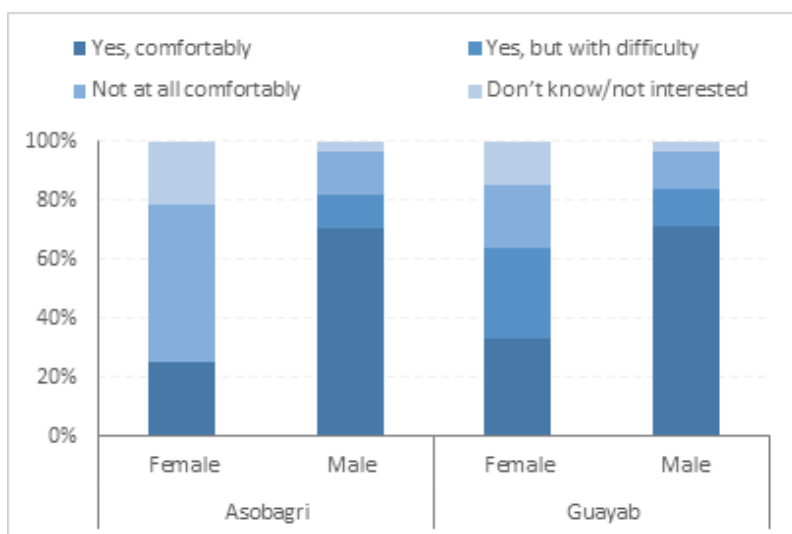


Figure 13 Respondents' comfort level speaking in public on decisions regarding infrastructure (like small wells, roads, water supplies, electricity supply) to be built in your community

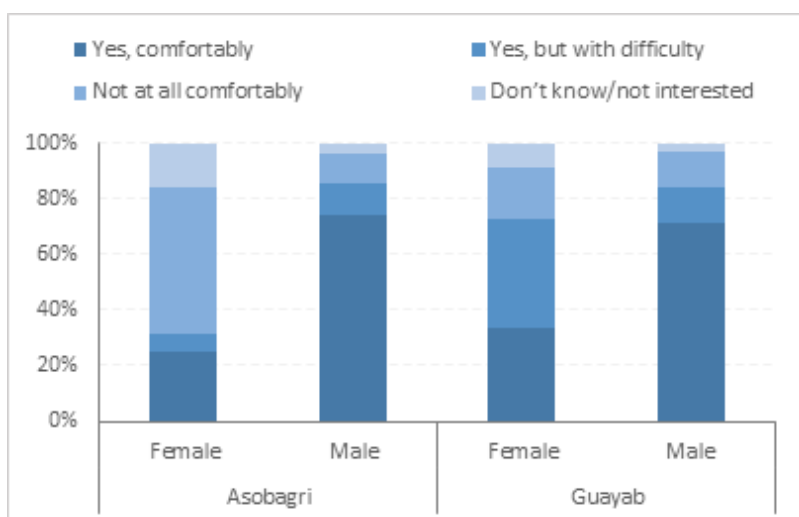


Figure 14 Respondents' comfort level speaking in public on decisions regarding environmental concerns (soil erosion, water pollution, water shortages)

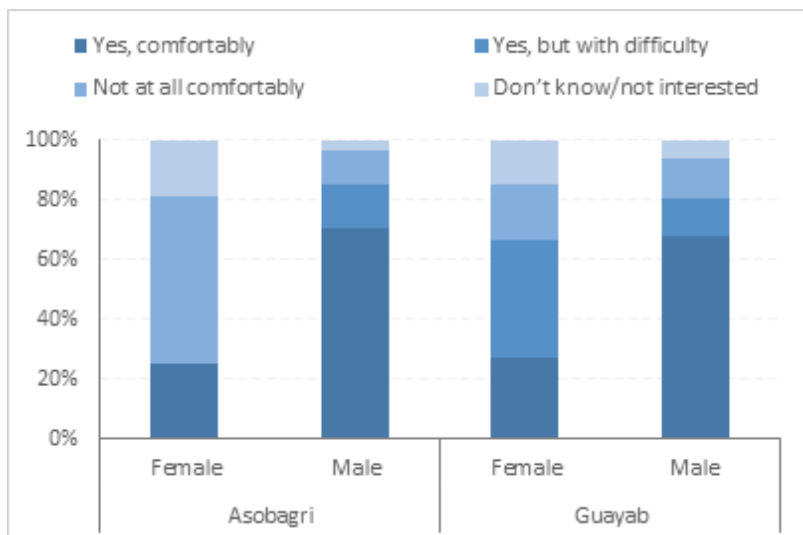
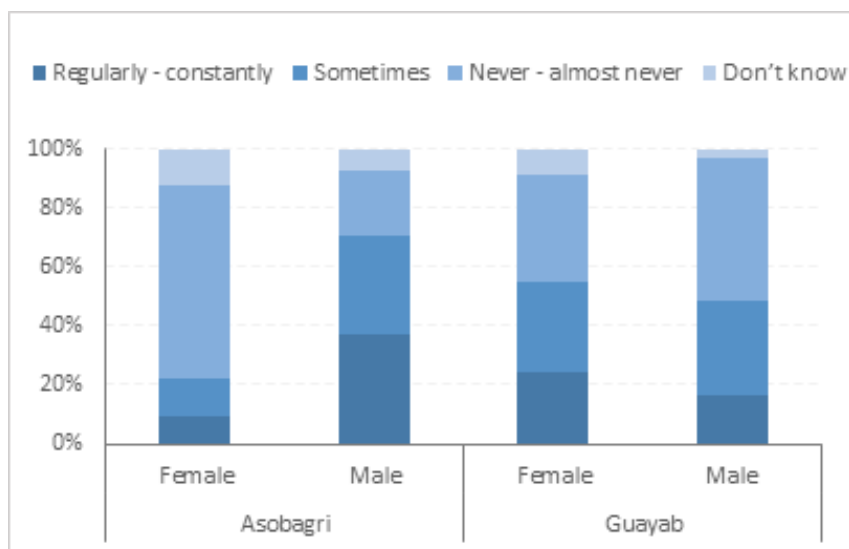


Figure 15 Respondents who have organized with fellow producers and/or neighbors to suggest improvements to their communities (to government representatives, NGOs, etc.)



Fairtrade Gender Strategy Target 3: Address systemic issues that hamper the realization of greater gender equality in Fairtrade supply chains

A2.3.12 Barrier to inclusion: Control over productive land

While cultural norms dictate that women are less likely to own land by title, our data show that women have access to land and play a major role in cultivating household plots either solely or jointly.

Women's perceived rights over these plots sits in sharp contrast to questions regarding decision-making. Men's responses over decision-making closely align with cultivation responsibilities; men reporting sole cultivation also report being the primary decision-maker, while men jointly cultivating are more likely to report joint decision-making. In contrast, women in both cases were less likely to report primary decision-making power over the plots which they cultivate alone.

A2.3.13 Barrier to active participation: Time poverty and control over reproductive labor

Time use data for a typical day demonstrate that women spend more time in care-giving and domestic work than the men within the same case study, although the separation between care-giving roles is much smaller than overall domestic tasks. Sleep and rest, and leisure times are relatively comparable between men and women within the same case study. The trade-off for taking on more domestic labor appears to be at the expense of time spent on farms, and to a lesser degree on other off-farm work. Women at both sites reported more time spent on "other productive work" than men. Men and women in ASOBAGRI reported that women should be the primary caregivers for young children in higher numbers than Guaya'b, although a proportionate number of respondents reported that caregiving should be shared. In group discussions gender norms around reproductive labor recognize the active participation of women despite oftentimes these were not mentioned initially during discussions. Cultural norms related to division of productive chores to the women and reproductive chores to the men were referred more often in ASOBAGRI, although in practice women are also active in coffee production. Migration and higher levels of education were mentioned in ASOBAGRI and Guaya'b as main reasons for changes in particular during the last ten years.

Figure 16 Decision-making about land use on farm plots held by household

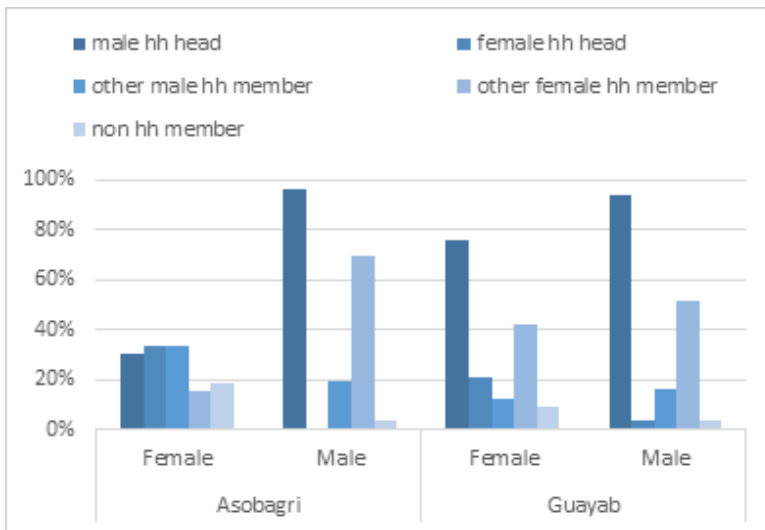
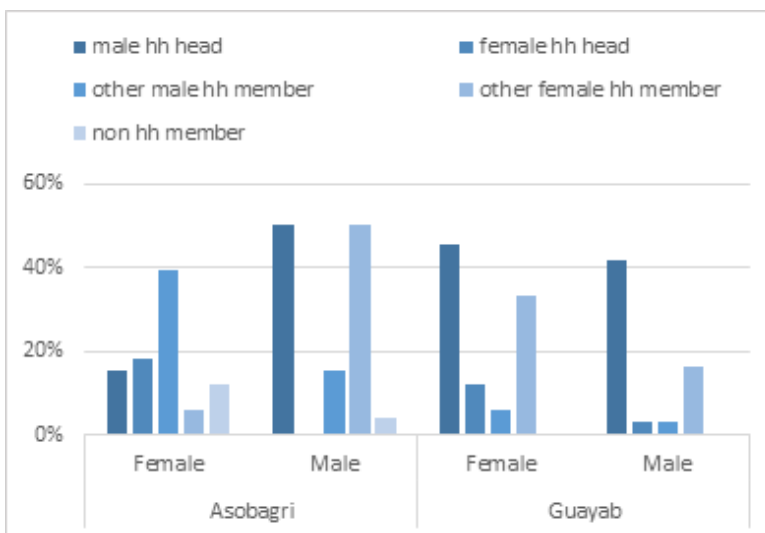


Figure 17 Decision-making about land use on farms solely cultivated by respondent



A2.3.14 Barrier to equality: Control over livelihood activities

Coffee is the most important source of income for both women and men producers in ASOBAGRI. A higher proportion of men mention participating in agricultural production, wage labor and horticultural crops; and higher percentage of women are involved in trade and livestock (small animals) compared to men. Interestingly, more women than men reported receiving remittances, indicating that higher proportion of men are more likely migrating.

In Guaya'b, coffee is an important source of income for both women and men producers, although more significant for male production, horticultural crops, and self-employment, while women mention trade, cultivation of staple foods and horticulture.

With regards to coffee production, women are more likely to work on other household member's farms than male respondents, with differences more pronounced in Guaya'b. More female respondents needed to engage casual laborers on their own coffee farms than their male counterparts, due to less support from household members. In ASOBAGRI, on the other hand, more men were able to respondents. Other gender differences arise in regards to other sources of income. Male respondents mention agricultural engage long-term laborers, and a few men and women depended on the help of uncategorized unpaid laborers. Few respondents provide labor in other parts of the coffee value chain (7.5% of men in both cases), though in ASOBAGRI this accounted for more than little or no input. Decisions about how to use the income generated from coffee production shifts slightly in favor of women, with more

10% of the female respondents. Because most labor is provided on family farms, the majority of respondents report that their labor is uncompensated. Exceptions are casual labor and other wage labor.

Decisions about coffee production are dominated by men or made jointly with male members. The majority of women report have input into all (40%) or some (40%) decisions, while the rest have than half of the women in ASOBAGRI having input into most or all decisions, and slightly fewer men reporting the same. At the same time, the number of women reporting that they have no input into decisions over income approximates 30% in both case studies.

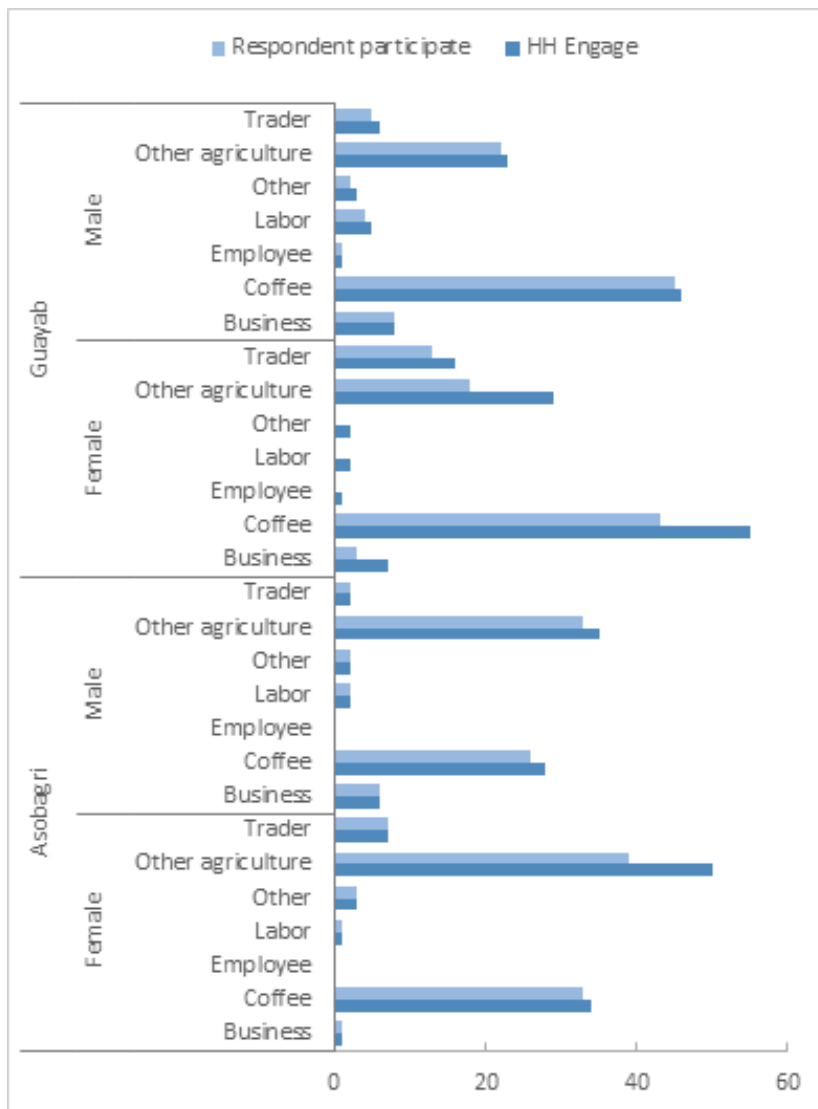
In contrast, women reported less decision-making power over staple food production and horticultural crops, and much greater decision-making power over trading activities in Guaya'b and income derived from trading in both case studies.

Figure 18 Respondents' time-use data recorded for previous 24 hours⁶⁹



69 Participants were asked to report dominant activities and secondary activities at 15-minute intervals throughout the day. Bars in the time-use data chart represent the mean time spent in each activity for each group. Solid colors represent the dominant time use for each group during waking hours (100% saturation). Non-solid colors represent lesser activities. The dominant time use for men and women in Guaya'b is off-farm work (solid orange). The dominant time use for women in Asobagri is domestic work (solid grey), and for men is off-farm work (solid orange).

Figure 19 Household livelihood activities



A2.3.15 Barrier to benefit-sharing: Control over household spending and assets

In terms of spending, the gender dynamics varied widely depending upon the nature of the expenditure. In ASOBAGRI, less than 30% of women are involved in decisions over large household purchases, while nearly 40% are able to make independent decisions about routine purchases for daily consumption. In contrast, more than 75% of women in Guaya'b are involved in decisions over large purchases (mostly jointly), and an equal number able to independently make decisions about routine or daily purchases. However, men overwhelmingly report that they contribute most to food, non-food and education expenses. Decisions over whether to hire house help are largely joint decisions according to men, but while half of women in ASOBAGRI feel that the decision is out of their hands, more than half of the women in Guaya'b are able to take the decision independently.

Decisions about whether to send children to primary and secondary school are widely cited as joint decisions, with the exception of nearly half of women in ASOBAGRI who feel that the decision is not theirs to make. These results follow the same trend as decisions over whether children under 15 years of age should be asked to contribute to productive labor.

Household assets distribution varies, but most of the time both female and male respondents indicate that assets such as cell phones would be solely owned, meanwhile major household goods, equipment, vehicles, and durables would be jointly owned. In the case of poultry and small farm animals, these are usually owned and managed by the women, while large animals would be mainly owned by men. This is also linked to distribution of household roles and

labor, women manage small animals for household consumption and rely on some of these for sale. Men would be more likely to manage large livestock, but there are not many families reporting ownership.

Figure 20 Household members normally contributing to coffee production

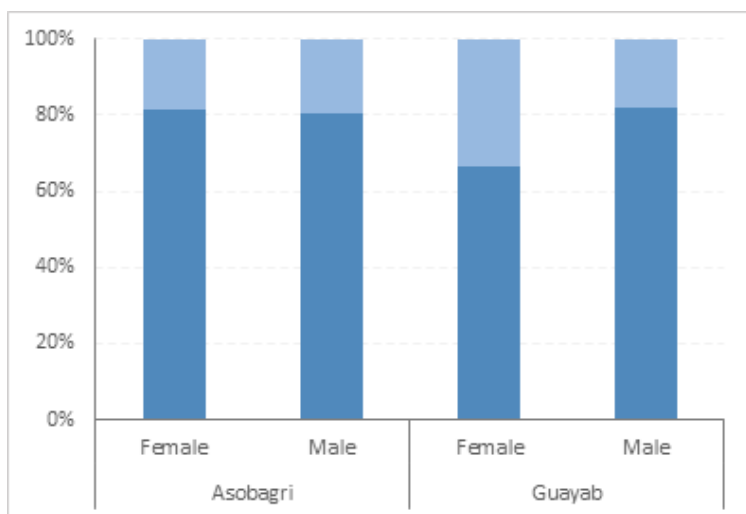


Figure 21 Respondents' access to "own" coffee bushes

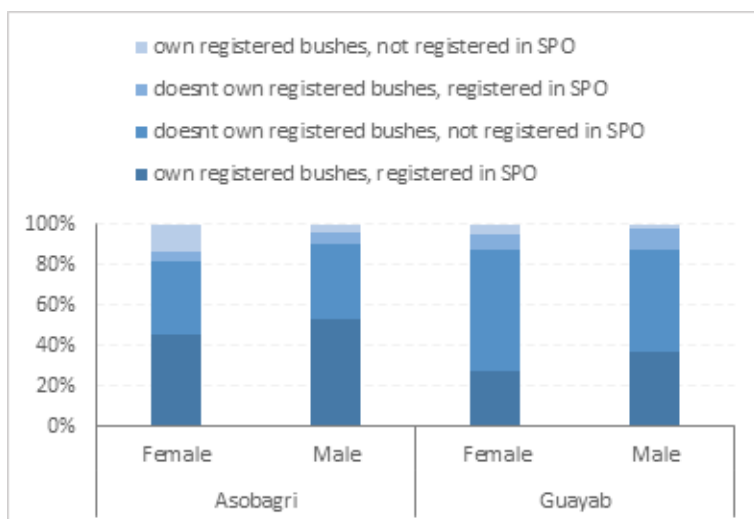


Figure 22 Household members involved in decisions about coffee production

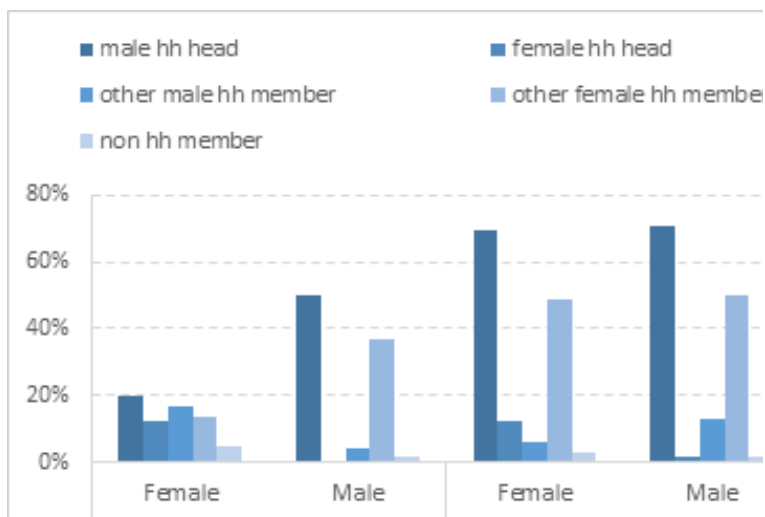


Figure 23 Respondents' input into decisions about coffee production

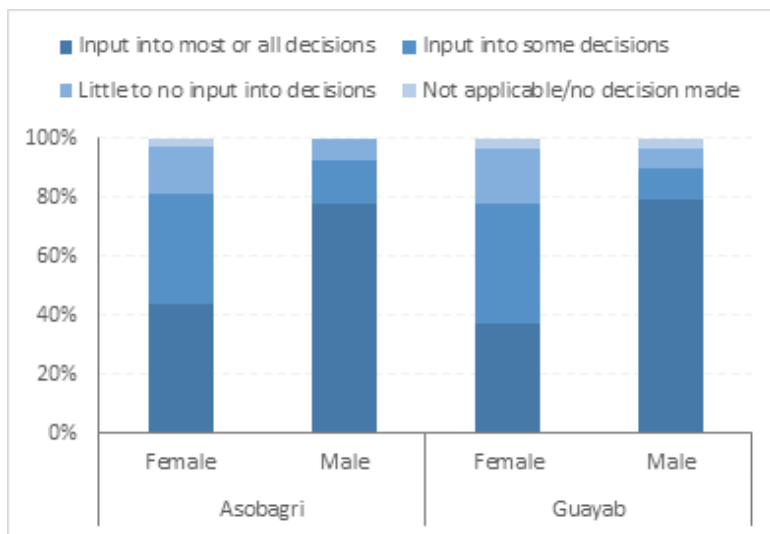


Figure 24 Provides labor on other coffee farms

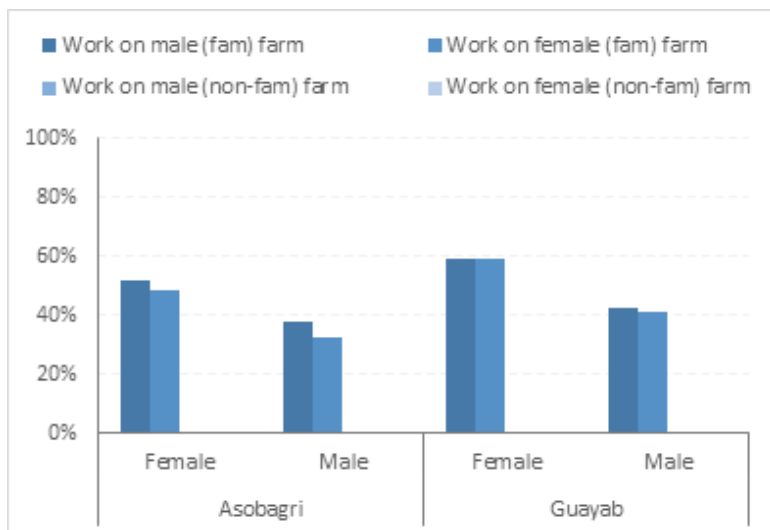


Figure 25 Compensation received for labor on coffee farms/value chain

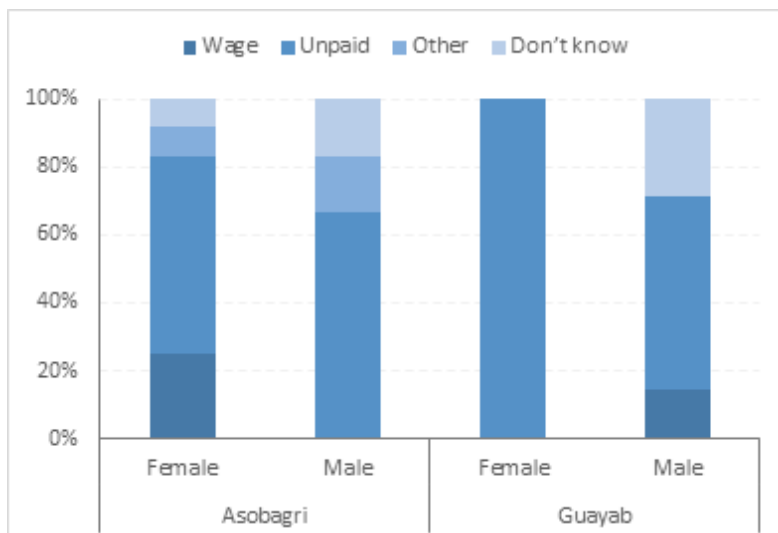


Figure 26 Engages labor of others on own coffee farms

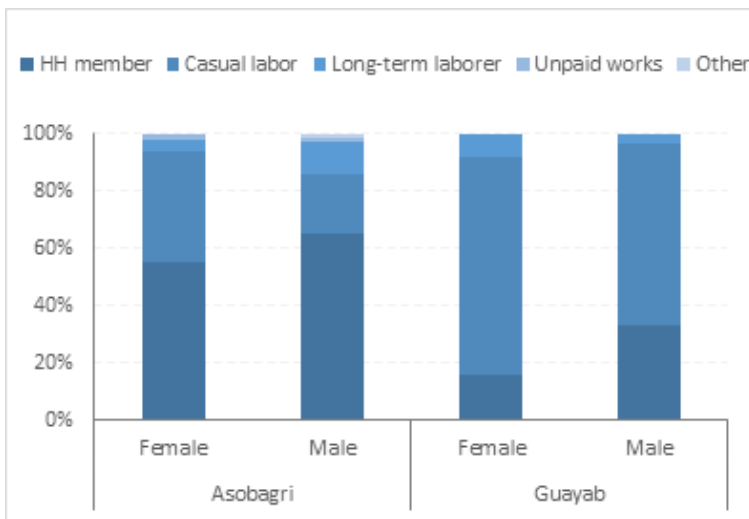
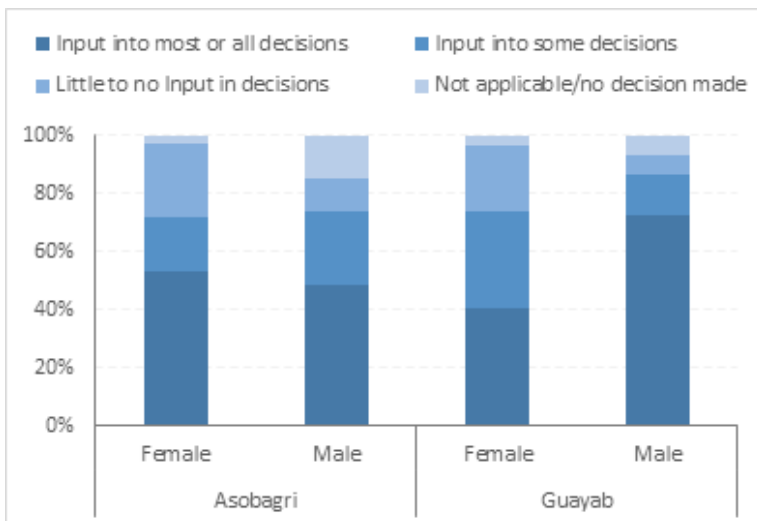


Figure 27 Respondents' input into decisions about how coffee income used



A2.3.16 Women's empowerment in agriculture

The Women's Empowerment in Agriculture Index provides a powerful tool to synthesize women's and men's relative levels of empowerment across three dimensions. In this study, it is critical to recognize relatively low levels of men (37%, 20% in ASOBAGRI and 52% in Guaya'b) and women (14%, 9% ASOBAGRI and 18% Guaya'b) achieving what might be characterized as empowerment across twelve disempowerment indicators. Two dimensions emerge as contributing to relative disempowerment between men and women in Guatemala. The first is in relation to instrumental agency (power to) and the ability to influence decisions and access to resources, including those related to income, land, credit and distribution of labor. The second relates to collective agency (power with) and the ability to participate in social networks that influence decisions. The area where men and women are least divided is in terms of intrinsic agency (power within), which is where the Women's School of Leadership aims to impact.

In ASOBAGRI in particular, real differences emerge over work balance, followed by autonomy over income and a group of instrumental indicators around ownership over input into productive decisions, access to and decisions over credit and accounts, and ownership over land and other assets. While women are on average working more hours and resting less than men in ASOBAGRI, they have less control over household resources or autonomy over how income generated from household labor and their own labor is utilized. While the WEAI captures women's self-reported sense of self-efficacy, it should be noted that other areas of the full survey instrument tell a different story about women not yet comfortable to represent themselves, or not yet sure of what they would say given the space. The aggregate Pro-WEAI score for women in ASOBAGRI was 0.62, and Gender Parity Index (GPI) of 0.79 (Table 2). Twenty percent of ASOBAGRI households are achieving gender parity, and the average empowerment gap is 0.26.

In Guaya'b, the major differences were more similar across control over use of income, work balance, and ownership over land and other assets, followed by a cluster of instrumental and collective agency indicators on access to and decisions over credit, group membership and input into productive decisions. Similar observations can be made here compared to ASOBAGRI, although it is notable that women's level of self-efficacy outweighs that of men. The barriers preventing women from joining the SPO resonate throughout the survey responses, with women expressing a sense of repression in several areas where men regard the women as equally capable. The aggregate Pro-WEAI score in Guaya'ab was 0.69, and GPI of 0.82 (Table 3). A third of households in Guaya'b are achieving gender parity, with an average empowerment gap of 0.28.

Figure 28 Photo credit: Iliana Monterroso, 2019



Table 2 Modified Pro-WEAI results on total sample, ASOBAGRI

Indexes	Women	Men
Number of observations	33	25
3DE Index	0.60	0.74
Disempowerment Index (1-3DE)	0.40	0.26
% achieving empowerment	9%	20%
% not achieving empowerment	91%	80%
Mean 3DE score for not yet empowered	0.56	0.68
Mean disempowerment score (1-3DE)	0.44	0.32
Number of dual-adult households	25	
Gender Parity Index (GPI)	0.79	
% achieving gender parity	20.0%	
% not achieving gender parity	80.0%	
Average empowerment gap	0.26	
Pro-WEAI score	0.62	

Table 3 ASOBAGRI results on disempowerment indicators

Disempowerment indicators	Women	Men	Diff
Autonomy in income	0.040	0.020	0.020
Self-efficacy	0.043	0.037	0.006
Attitudes about domestic violence	0.015	0.007	0.008
Respect among household members	0.000	0.000	0
Input in productive decisions	0.025	0.007	0.018
Ownership of land and other assets	0.056	0.040	0.016
Access to and decisions on credit and financial accounts	0.040	0.023	0.017
Control over use of income	0.045	0.043	0.002
Work balance	0.051	0.017	0.034
Visiting important locations	0.005	0.000	0.005
Group membership	0.035	0.020	0.015
Membership in influential groups	0.045	0.043	0.002

Figure 29 Contribution of each indicator to disempowerment in ASOBABRI sample

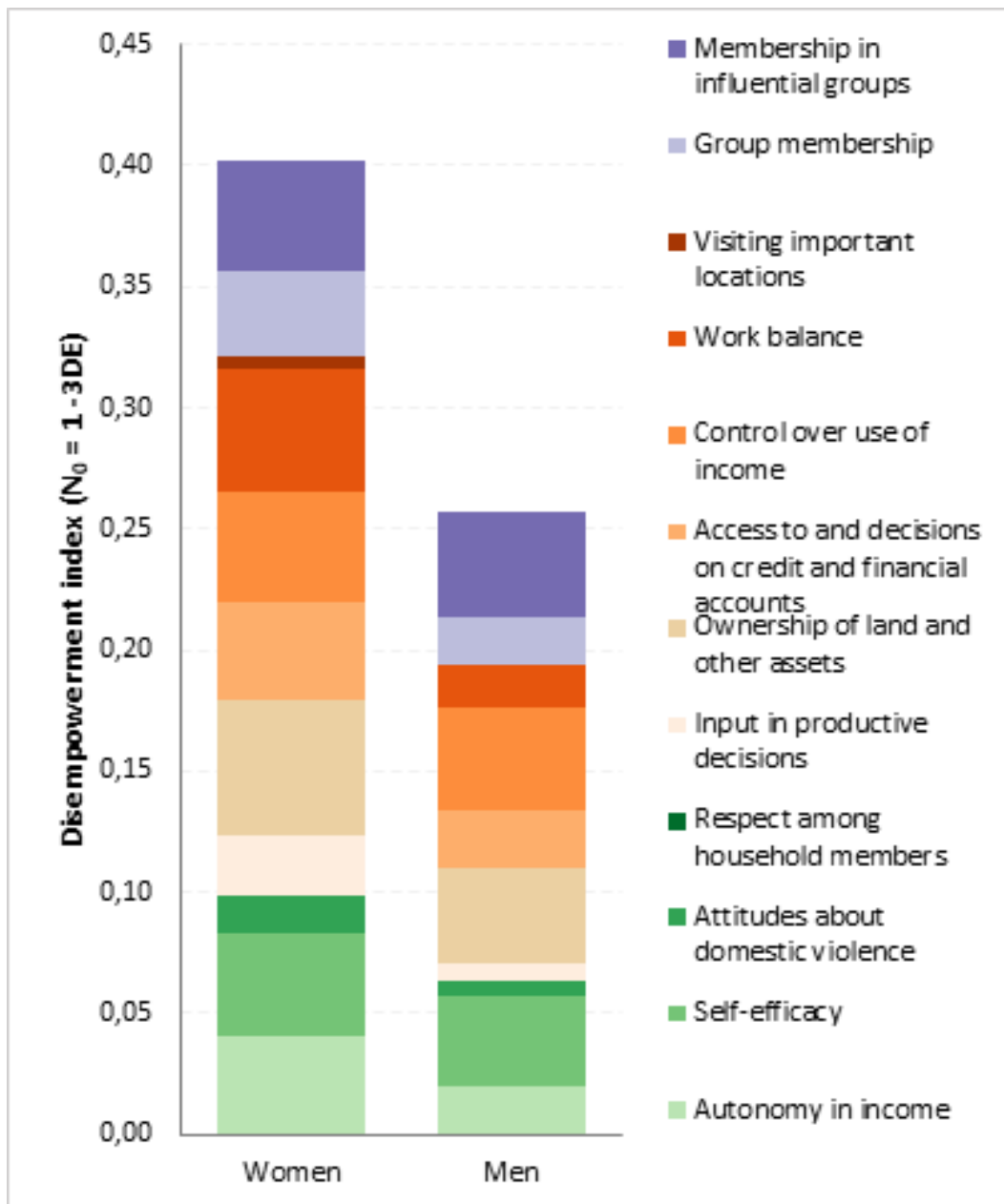


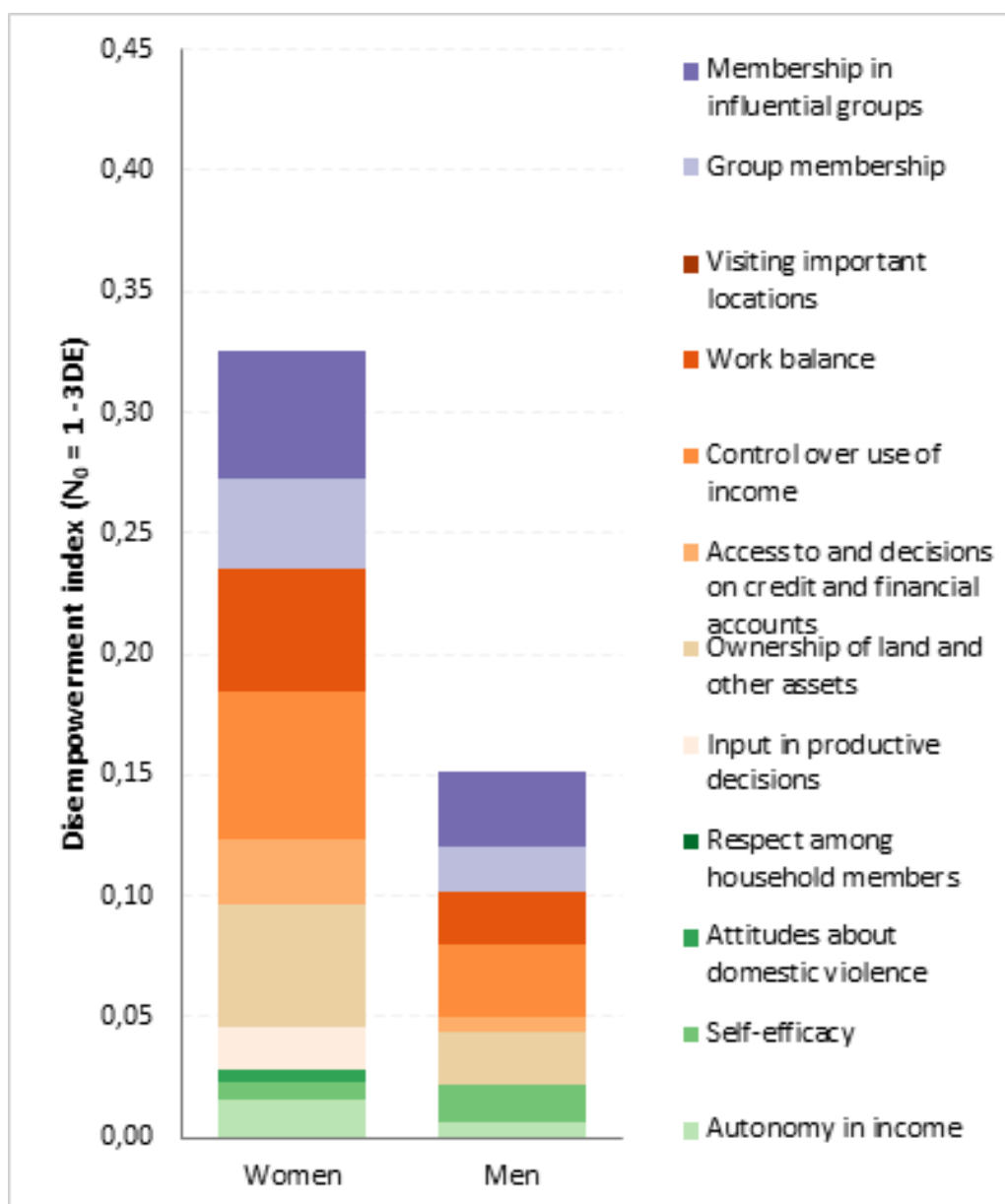
Table 4 Modified Pro-WEAI results on total sample, Guaya'bi

Indexes	Women	Men
Number of observations	33	27
3DE Index	0.67	0.85
Disempowerment Index (1-3DE)	0.33	0.15
% achieving empowerment	18%	52%
% not achieving empowerment	82%	48%
Mean 3DE score for not yet empowered	0.60	0.69
Mean disempowerment score (1-3DE)	0.40	0.31
Number of dual-adult households	27	
Gender Parity Index (GPI)	0.82	
% achieving gender parity	33.3%	
% not achieving gender parity	66.7%	
Average empowerment gap	0.28	
Pro-WEAI score	0.69	

Table 5 Guaya'bi results on disempowerment indicators

Disempowerment indicators	Women	Men	Diff
Autonomy in income	0.015	0.006	0.009
Self-efficacy	0.008	0.015	-0.007
Attitudes about domestic violence	0.005	0.000	0.005
Respect among household members	0.000	0.000	0
Input in productive decisions	0.018	0.000	0.018
Ownership of land and other assets	0.051	0.022	0.029
Access to and decisions on credit and financial accounts	0.028	0.006	0.022
Control over use of income	0.061	0.031	0.030
Work balance	0.051	0.022	0.029
Visiting important locations	0.000	0.000	0
Group membership	0.038	0.019	0.019
Membership in influential groups	0.053	0.031	0.022

Figure 30 Contribution of each indicator to disempowerment in Guaua'b sample



APPENDIX A3 INDONESIA

A3.1 SPO PROFILE: KSU ARINAGATA

KSU Arinagata (henceforth Arinagata in the text) registered as a coffee cooperative with the Ministry of Cooperatives and Small, Medium Enterprises in year 2006. It was established by a group of twenty local farmers, five of whom were women, to promote collective action among coffee producers and reduce reliance on middlemen. All cooperative members are smallholders with an average farm size between 0.5-2ha. Arinagata acquired Organic certification in 2007, followed by Fairtrade certification in 2008.

Arinagata is structured into five committees: (1) Management Board, (2) Internal Control System (ICS), (3) Premium Committee, (3) Environmental Committee, and (4) Supervisory Committee. Eleven staff form the Technical Team. The members organized through delegations and the ICS, which ensures compliance with certification standards. Each producer group elects a delegate who represents up to 50 producers. In total, Arinagata is now represented by 57 delegates, of which only 5 delegates are women.⁷⁰ The General Assembly is held annually for all members to participate in SPO business, and for delegates to elect the cooperative chair based on the interests of their producer groups. Extraordinary Meetings are held when there is an urgent matter to discuss, usually attended by staff, delegates, and members.

A3.1.1 Membership

Arinagata registered 2165 members (16% female) spread across 35 villages in 5 sub-districts. To become members, producers must comply with SPO and certification requirements, including: proof of ownership on coffee farms ranging from a minimum of 0.5ha to a maximum of 2ha, not applying any chemical inputs, remitting a one-time fee of approximately 1.5USD; and servicing a monthly fee of less than 1USD. These fees are reinvested in the SPO and should be returned to members in case of withdrawal. In the case of multiple coffee farms or plots, households are permitted to register separate plots under different names. In this case, both husband and wife can become registered members.

When registering new members in Arinagata, the ICS visits each farm to confirm ownership and ensure that there are no other existing claims on the land before extending a membership offer. The letter of agreement between the Arinagata and member farmers does not have an expiry date, and therefore no need for renewal or amendment. Membership may be terminated in cases where producers break SPO rules, though no violation has yet been reported. Under this agreement, the producers must adhere to both Organic and Fairtrade certification standards, and are permitted to sell their coffee to external collectors without penalty. In practice, members rarely choose to sell outside the SPO due to the price differential and the fact that the SPO covers the cost of transport to the warehouse through its network of collectors (who are also themselves members).

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⁷⁰ In addition, the wives of delegates are also often active in social and religious activities involving the cooperative members.

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A3.1.2 Membership benefits

Members of Arinagata cite benefits from the Fairtrade Premium as their primary incentive for joining. Other benefits include access to credit, better producer prices, and price stabilization. Access to training, inputs (organic fertilizer), and technical assistance are organized by the SPO through extension brigades. Other social benefits include support in case of illness or death of immediate family members.

A3.1.3 Barriers to inclusion

The principle barrier to inclusion is plot ownership, customarily registered only to male household members. The technical requirements for organic production can also create management barriers, especially for women in need of technical services. Arinagata routinely monitors member farms to ensure compliance with social and environmental standards. Some initiatives taken so far to reduce the barriers to entry and inclusion in SPO operations include GAP training; encouraging women to become collectors or group delegates, investing in infrastructure through the Fairtrade Premium to improve road access; connecting SPOs directly to markets and developing a website to open new markets; and continue women's leadership training.

KSU Arinagata and the Fairtrade System

The founding members of the SPO sought Fairtrade certification in order to raise the producer price, receiving certification in 2008 after just six months of processing the application. The full membership was not consulted in advance, but the Management agreed that it was in the best interests of the membership. Other reasons for seeking certification included market stability and access to the Fairtrade Premium. Members of Arinagata mention similar reasons for belonging to the SPO, adding access to extension services and credit.

A3.1.4 Fairtrade Development Plan

KSU Arinagata has submitted a differentiated Fairtrade Development Plan. Decisions over how to use the Premium are deliberated among each of the producer groups. Delegates present their respective proposals with the Management Board, and the SPO reviews these proposals for feasibility. A needs assessment is conducted every year by groups, analyzed and prioritized by the Technical Team, then submitted for approval by the Assembly. To date, the General Assembly has not taken a collective vote on how the Premium should be distributed.

A3.1.5 Fairtrade Premium Use

The Fairtrade Premium is used to fund various programs for producer members and their communities. Recently funded activities include the purchase of building materials for a storage facility and drying floor; support for GAP programming, waste and watershed management; a childcare program, a library, and an education program at the community level.

A3.1.6 Fairtrade Trainings

Arinagata offers extension support for GAP practices for organic coffee production, composting and soil fertility management, and waste management. Compliance with certification standards is monitored at the farm level by the ICS. Other topics including access to market are conducted in collaboration with the Canada-Indonesia Trade and Private Sector Assistance Project (TPSA). The SPO supports youth (boys and girls) mainly by funding the village library and promotion of sports tournaments. Women's activities are meant to be supported through the space created by the Women's Forum, but meetings have been irregular.

A3.1.7 KSU Arinagata Gender Strategy

Arinagata's efforts to approach social inclusion are recent. An institutional policy on non-discrimination was introduced by the Management Board in 2014, and later approved by their General Assembly. The strategy establishes the need to address labor discrimination and develop a set of internal rules to improve the overall participation of women. Upon adoption, the SPO implemented the strategy immediately by actively recruiting women into administrative and delegate positions, although the numbers remain low. The SPO has interviewed women for Internal Control System (ICS) roles, but their technical capacities did not meet the requirements of the positions. Although the SPO does not differentiate between male and female members with regards to training or information meetings, very few women are attending or fully participating when they are present. The SPO has attempted to remedy low participation by opening trainings to all family members on registered farms.

In 2016, a group of women in KSU Arinagata responded to the land tenure barrier by forming their own women's-only producer group with support from TPSA.⁷¹ Koperasi Ara Aras Awali (A3) at first struggled to maintain membership, but later with advocacy from TPSA, turned to administrative staff at Arinagata to support their structure and operations. Several female Arinagata staff also service the Koperasi A3 in different administrative roles. Koperasi A3 formalized as its own cooperative in 2018 and registered 346 female coffee farmers at the time of this study in 2019. The women have gained access to land through negotiations with family members or their spouses and recognized by the village head. Women who participate in cultivation of land registered under KSU Arinagata may also register plots under Koperasi A3. Both cooperatives participated in the Fairtrade-TPSA leadership training in 2018, although this study followed farmers who participated on behalf of KSU Arinagata.⁷² In this research, KSU Arinagata was our case study selected by Fairtrade staff, although the impacts of Koperasi A3 on gender representation in the founding organization deserve further attention in future Fairtrade studies on women's only cooperatives which have emerged from other Fairtrade POs.

⁷¹ See *Canada-Indonesia Trade and Private Sector Assistance (TPSA) Project* for more information: <http://www.tpsaproject.com/event/pilot-leadership-training-for-two-women-led-coffee-cooperatives-arinigata-and-ara-aras-awali-a3/?lang=en>

⁷² See <http://www.tpsaproject.com/event/pilot-leadership-training-for-two-women-led-coffee-cooperatives-arinigata-and-ara-aras-awali-a3/?lang=en>

KSU Arinagata in the Coffee Value Chain

A3.1.8 Value chain actors

Arinagata is strongly involved at the production node of the coffee value chain through extension provision and support for organic practices. Last year, the SPO provided compost for their members to ensure that no chemical fertilizers were applied on their farms. The association is key in promoting access to credit for each member through value chain partners. Smallholder activities remain concentrated at the farm-level for production and processing. Some members have purchased or have access to equipment to de-pulp the cherries prior to delivery to obtain a higher producer price. Those who cannot afford machines are the most vulnerable stakeholders. Several members have also positioned themselves as collectors, involved in aggregating and transporting cherries to the mills, or as delegates to liaise between the SPO and the producers (Figure 1).

The main supply chain challenges for Arinagata include access to markets, securing regular buyers, and improving smallholder production to increase yields. The SPO maintains that quality has not been an issue given their high standards for seedling selection and production practices. When the international coffee price drops, however, Arinagata is now less affected by concentrating on specialty markets with less volatility. The SPO sells its coffee primarily through exporters in Medan through spot markets and is trying to expand its export market to buyers in the United States, Canada, Japan, and Thailand. Arinagata is actively recruiting new members to increase their supply base to meet the demands of new markets. This becomes especially necessary during production and harvest shocks, as in the previous harvest season when heavy rains caused cherries to drop before harvest.

A3.1.9 Gendered roles and responsibilities

Although men and women in Arinagata both participate in all production activities, tasks are gendered. Women usually play a more important role in harvesting while men prioritize cultivation, processing, and transport. The distribution of roles, according to the producers and local gendered norms, is related to physical strength. Family labor is unpaid. Hired laborers are paid by the task at standard rates in each locality. Harvesters are paid by the quantity collected per day (in kilograms).

A3.2 SPO Profile: KSU Sara Ate

KSU Sara Ate (henceforth Sara Ate) registered as coffee cooperative in the Ministry of Cooperatives Small and Medium Enterprises in 2011. The cooperative was founded by three local farmers (all male) who were interested in promoting collective action among smallholders to address challenges in the coffee supply chain, open opportunities for upgrading, and seek pathways for more direct access to buyers. The SPO remains committed to smallholders with farms between 0.5-2ha. Sara Ate achieved Organic and Fairtrade certification status in 2012.

A General Assembly is held annually with the delegates (17) for each of the associated producer groups and the SPO staff (12). Delegates are elected by the producer groups and represent their constituents in electing the SPO Management Board. Extraordinary Meetings are organized to promote consensus about specific issues and are usually attended by staff and delegates. As of 2019, there are six men and three women representing the Management Board. Among the 17 producer groups, four women are currently serving as elected delegates. The SPO administrative staff does not currently have any women in leadership roles; three women are working in finance and office management positions. Attempts to recruit female staff into ICS roles have not been successful; women are less likely to seek out or do not have the requisite skillsets for field-based positions due to socio-cultural norms.

A3.2.1 Membership

Sara Ate includes 1056 registered members spread across six villages in three sub-districts. 11.8% percent of the members are women registered in their own names. Membership is formalized by a letter of agreement signed by the household head, with no date of expiry, nor requirements for renewal or amendment. The terms of agreement are based on standards established by the Control Union and Fairtrade. Members can at any time and under any condition terminate their membership, though this has yet to happen since the founding of the SPO. Sara Ate may also disqualify members for non-compliance with certification standards, especially regarding the use of chemical fertilizers or pesticides.

Members are each required to prove ownership over their coffee farms by letter from the village leadership or similar, but are not required to produce a legal title. Families are permitted to register more than one plot, each under a unique name and with a maximum land area of 2ha. Members must commit to organic production practices to be monitored by the ICS. Fees are minimal, including a 1.5USD joining fee and monthly fees of less than 1USD. At the time of joining, the ICS staff socializes new members to the expectations of the SPO and the processes for internal monitoring and compliance with both Organic and Fairtrade standards.

A3.2.2 Membership benefits

Benefits of membership to Sara Ate are primarily linked to market access and higher producer prices, as well as access to the Fairtrade Premium. The relative benefit from the Premium depends upon the proposals submitted by the delegates for each producer group.

A3.2.3 Barriers to inclusion

SPO representatives report no difference in the production capacity or quality of coffee produced between male and female members. The primary barrier to women's entry into the SPO is lack of access and control over land. Land is typically registered to male heads of household in the region where Sara Ate operates. Women who are registered as owners in their own right have often inherited through family ties. The second major barrier is a lack of knowledge and technical capacity to maintain high yields under organic production systems. The SPO recognizes that capacity constraints are easily addressed through extension support and by opening trainings to men and women. The SPO has taken steps to reduce barriers to entry by promoting GAP training, allocating the Fairtrade Premium to road infrastructure projects to improve access to all farmers, and providing safety equipment to ensure that farmers are compliant with safety standards.

Women staff and delegates speak in meetings only when called upon for reporting. Culturally, women do not speak out in the public sphere without invitation to do so.

KSU Sara Ate and the Fairtrade System

The SPO received Fairtrade certification in 2012 in order to secure better prices, respond to changes in the coffee sector, and access the Fairtrade Premium. Members of Sara Ate mention similar reasons for belonging to the SPO, adding access to extension services and credit.

A3.2.4 Fairtrade Development Plan

Sara Ate has adopted a Development Plan at the SPO level. This year, the SPO Development plan included three set of activities: (1) expanding the storage and drying floor in the SPO facility, (2) road development in communities, and (3) providing credits to members. Other activities supported by Development Plan in previous years includes sanitation and health, waste management, and food assistance (meat, cooking oil, rice).

A3.2.5 Fairtrade Premium Use

The Fairtrade Premium is used to fund various programs for SPO members and their communities. Sara Ate reserves at least 25% of the Fairtrade Premium to ensure the sustainability of their systems and community development, and 75% for implementing activities proposed by members and producer groups. Proposals for how to use the Premium are first discussed at the level of villages, and then presented to the General Assembly by respective delegates. The SPO reviews the proposals with the Chief, Premium Committee, Management Board and staff. Decisions are taken by consensus or moved to vote by two-thirds majority at the GA if consensus is not reached. The SPO aims to select those proposals which are of most benefit for the majority of its members. Decisions about how the Premium will be allocated are communicated to the members through their delegates and the ICS.

A3.2.6 Fairtrade Trainings

Sara Ate offers extension support during coffee production through extension brigades, including training, and technical assistance with the provision of organic fertilizer. In addition to GAP training explicit to coffee horticulture, additional training topics address other agricultural crops, livestock and fisheries.

Social benefits include support in the case of illness or loss of immediate family members. In addition, needs assessments are conducted by producer groups each year, then prioritized by the technical team for consideration of the General Assembly.

A3.2.7 KSU Sara Ate Gender Strategy

Sara Ate has not had any discussion about a gender policy or strategy as of the time of this study. The SPO representatives interviewed claim that there is no social or gender issue that should require having this type of policy in place. The SPO does not discriminate on the basis of gender or any other social identify, and provides equal access to membership benefits, trainings, or other information. At the time of writing, it was not clear whether the SPO is aware of more recent changes in Fairtrade standards which require the development and implementation of a gender strategy.

KSU Sara Ate in the Coffee Value Chain***A3.2.8 Value chain actors***

Sara Ate is very involved at the production node of the coffee value chain through extension services and support to farmers to implement good agricultural practices. The SPO is committed also to promoting access to credit by negotiating with partners to accept payment installments during harvest time. Most members are concentrated at the farm gate, and a few also participate as collectors who aggregate the cherries and deliver to the warehouse. Some collectors play dual roles as delegates who serve as intermediaries between smallholders and the SPO alongside ICS staff. The majority of smallholders are processing (de-pulping) their cherries at the farm-level. Similar to Arinagata, farmers with access to processing equipment benefit from a higher price than those who deliver whole cherries to the SPO. Sara Ate establishes transportation agreements with the collectors and pays these fees directly to avoid further deductions from smallholder payments.

Coffee is exported through Medan. Currently, the SPO is expanding its business by exporting directly under contract with buyers in the United States, Canada, Japan, and Thailand. Finding buyers has been a challenge for Sara Ate; and once they find buyers, maintaining sufficient quantities becomes a secondary challenge. Sara Ate's commitment to buyers was challenged in the previous harvest season by the same heavy rains affecting Arinagata. Like Arinagata, Sara Ate has been somewhat buffered from recent price instability in the international market through their strategy of focusing on specialty coffee to direct buyers.

A3.2.9 Gendered roles and responsibilities

Producers claim that men and women, young and old farmers, participate in all activities of the coffee production. Nonetheless, they agree that some tasks are predominantly performed by men and others by majority women. Women are most often involved in harvesting, while men are more responsible for cultivation (for example, applying fertilizer and pruning) and processing (de-pulping, drying and transporting the beans). Reasons cited for this gendered division of labor include socio-cultural norms about which tasks require more physical strength, women's management skills for harvesting, and the gendered spheres dominated by women or men (i.e., harvesting is led by women and men are therefore not needed in that space). The SPO is actively promoting GAP training for smallholders using the Fairtrade Premium to address any yield gaps between members.

Wages for hired labor are set by the unit per day (i.e. kilograms harvested or processed; the number of coffee bushes planted or pruned, etc.), and are thus less susceptible to gender discrimination. Women and men laborers are paid at the same rate.

The SPO has encouraged women to become collectors to upgrade their role in the supply chain, or delegates to their producer groups in order to have more influence in decision-making.

A3.3 HOUSEHOLD SURVEY AND WORKSHOP RESULTS: NAPP CASE STUDIES

Fairtrade Gender Strategy Target 1: Increase the active and equal participation of women in Fairtrade certified smallholder organizations

A3.3.1 Respondent demographics

Thirty households each were sampled in Arinagata and Sara Ate (10 women, and 30 men). The research team was able to interview the primary male and/or female in most households, with 80% identifying as head of household and just 13% of the women identifying as household head. The remaining women were spouses of the male household head, and remaining male respondents were either a parent or son. The majority of respondents are currently married or coupled (90% men, 91.7% women); 6.7% of the women have been previously married (widowed, separated or divorced); 1.7% female and 10% of the male respondents have never been married. 13.3% of the women claim to have their own coffee bushes, while 80% of the men claim the same.

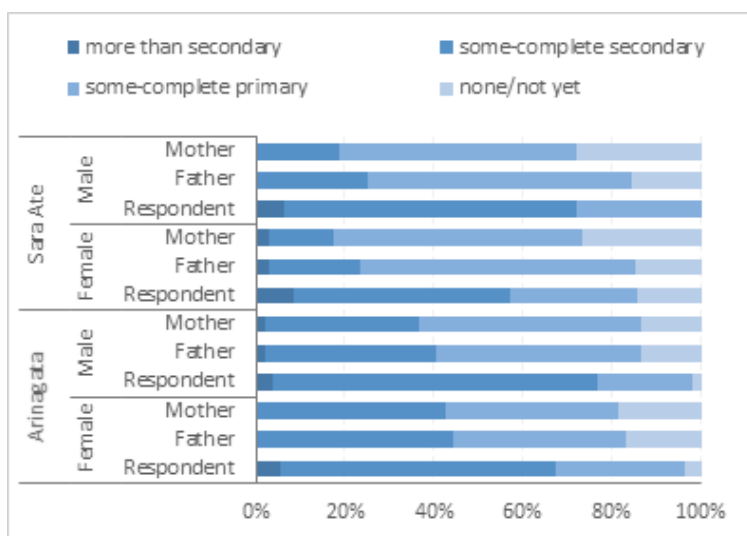
The level of education of respondents who have received some secondary education exceeds that of the previous generation for both men and women in both cases, and the percentage of men exceeds that of women. The proportion of women in this small sample completing more than secondary school exceeds that of men only slightly. The number of respondents who have had no formal education is less than 10% for men and women in Arinagata, and 16.7% for women in Sara Ate compared to none of the male respondents.

Households with at least one household member who has out-migrated is 13.3% and 16.7% in Arinagata and Sara Ate, respectively.

Table 1 Intra-household survey respondents, Indonesia

	Number of observations		
	Arinagata	Sara Ate	Total
Sex			
Female	30	30	60
Male	30	30	60
Type of respondent			
Female Head	4	0	4
Male Head	24	28	52
Spouse of the head	26	29	55
Parent of head/Other relative	1	0	1
Son/daughter of the head	5	3	8
Total Respondent	60	60	120
Total Household	30	33	63

Figure 1 Education level reported by respondents



A3.3.2 Membership and Knowledge of SPO

Arinagata survey results show that women’s active participation has been promoted through the Women’s Coffee Forum in 2019, as well as participation in Sara Ate where female staff have themselves taken the initiative to join the Forum activities. An equal number of men and women in Arinagata count themselves as regular members (53.3%), while the remaining respondents report living in a member household (or other, in the case of women). Because registration in Arinagata is recorded at the household level, men are more likely to be the registrant. However, that women report regular membership at equal rates indicates their sense of belonging to the SPO. In contrast, 43.3% of women and 73.3% of men in Sara Ate identified themselves as regular members, where registration is recorded at the farm level. Male heads of household are more likely to register as members in their own names unless the male is engaged in another livelihood activity or the family owns multiple farms to register under different names.

A large number of participants reported that they were initially solicited to join (ranging from a low of 46.7% of men in Arinagata to a high of 73.3% of men in Sara Ate). A minority of respondents joined for access to guaranteed markets (6.7% of men and 16.7% of women in Arinagata; 20% of men and women in Sara Ate), access to inputs (only men in Sara Ate), or other reasons. For those who are not SPO members, women cited “too many household responsibilities,” lack of interest, lack of land (Sara Ate only), or other reasons. Male non-members in Arinagata were not interested or had other reasons, while a few male non-members in Sara Ate also had too many other household responsibilities.

Figure 2 Respondent role in SPO

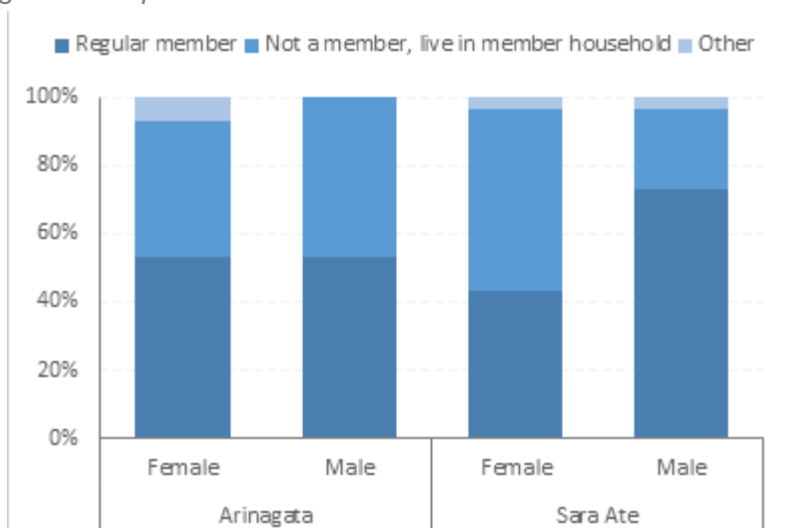


Figure 3 Household member(s) who regularly attend SPO meetings

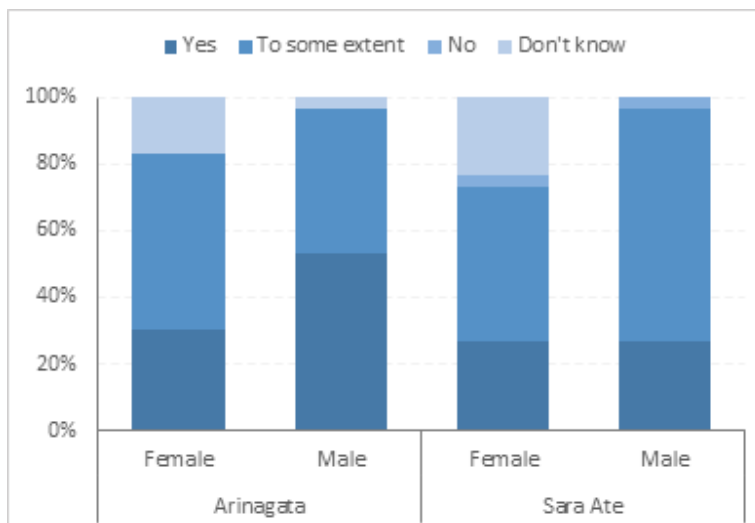
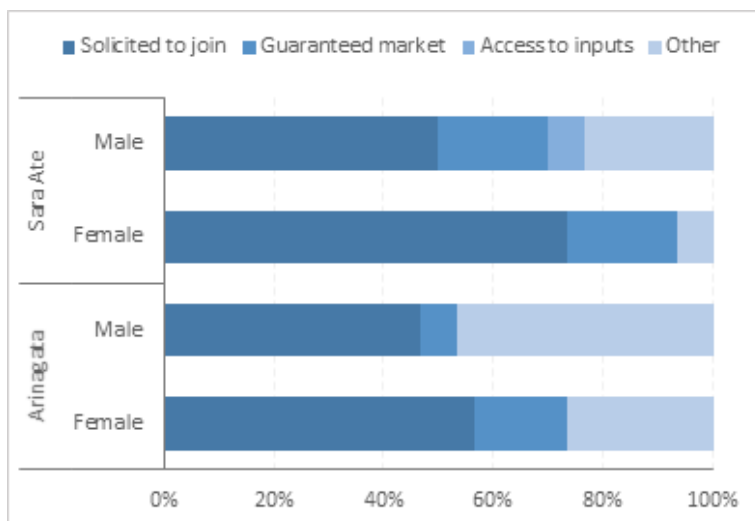


Figure 4 Household reasons for joining SPO



Men are more likely than women to attend meetings in both cases, although women in Arinagata are more likely to attend alone or with their spouses than women in Sara Ate. These numbers are consistent with household views about membership. The majority of respondents in all cases agree that the SPO leadership takes member priorities into consideration fully or to some extent. Similar results are reported regarding trust in SPO leadership to make the best decisions on behalf of members. Male members in both cases were more positive that the SPO leaders keep members informed.

Despite high levels of participation and trust in leadership, however, the number of respondents reporting little or no understanding of their membership agreement with the SPO is high. Only 40% of men

and women in Arinagata report that they are aware of the details of the agreement signed into their registration letters, while 30% of women in Sara Ate and 63% of men fully or somewhat understand the membership terms. More than half of the members in Sara Ate are aware of their membership fees, although more than half have no knowledge of how those fees are used. Respondents in Sara Ate expressed even less knowledge about their membership fees and use.

With regards to member participation in SPO management and governance discussions, most respondents agreed to various degrees that they can raise differing points of view to the SPO. Similarly, more than 60% of men and women in Arinagata agree that women's voices are taken as seriously as men's in meetings, while only 46.7%

of women in Sara Ate felt the same way. In practice, however, our survey shows that women are not comfortable speaking in SPO meetings. Only 30% of women in Arinagata are likely to speak comfortably, and just over 20% willing to speak out with some difficulty. Just 10% of women in Sara Ate would speak comfortably or with some difficulty. Some women explained that they are given opportunities to speak, but that they believe male members will have better ideas and that the women will likely agree with the men in any case. More than 70% of men were comfortable or somewhat comfortable speaking.

Figure 5 Field enumerator interviewing female farmer. Photo credit: Arinagata member, Takengon, 2019



Figure 6 Non-member (respondent) reasons for NOT joining the SPO

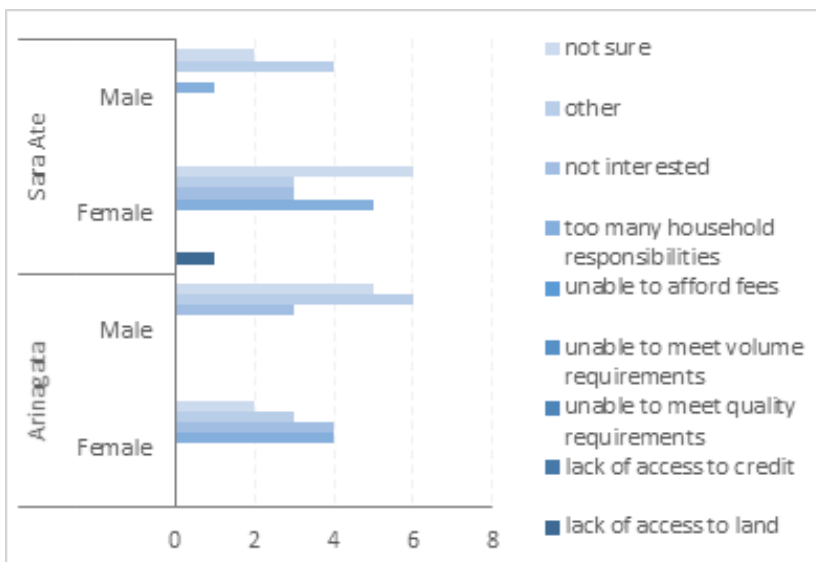


Figure 7 Respondents' own level of understanding of SPO membership agreement

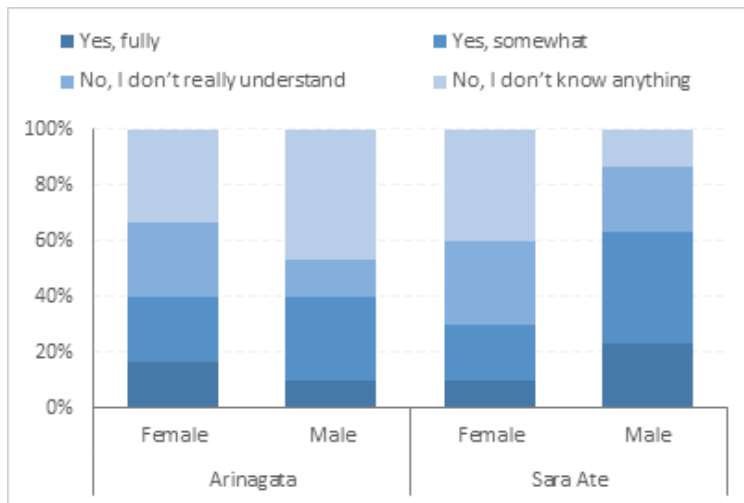
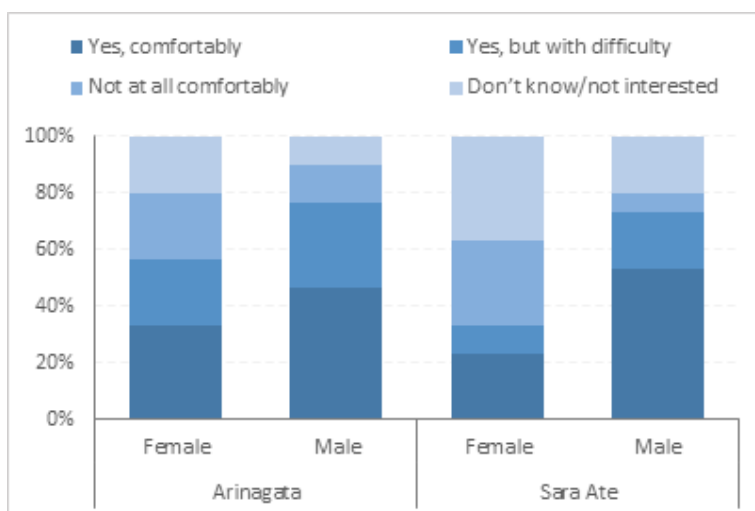


Figure 8 Respondents' own level of comfort speaking at SPO meetings



A3.3.3 Knowledge of Fairtrade

Respondents in both cases are highly knowledgeable about the Fairtrade Premium (80-87%). Of those familiar with the Premium, 95-100% responded positively about the board consultation with members and had themselves attended a General Assembly meeting in which the Premium was discussed. Only slightly fewer numbers of women in Arinagata (84%) reported that they would be comfortable speaking at a meeting in which the Premium was discussed. Knowledge about how the Premium was actually allocated was less strong in Sara Ate (85%), and even fewer reported knowledge that their own households had benefitted from the Premium.

Fairtrade Gender Strategy Target 2: Empower women and girls with opportunities to access equitably the benefits of Fairtrade

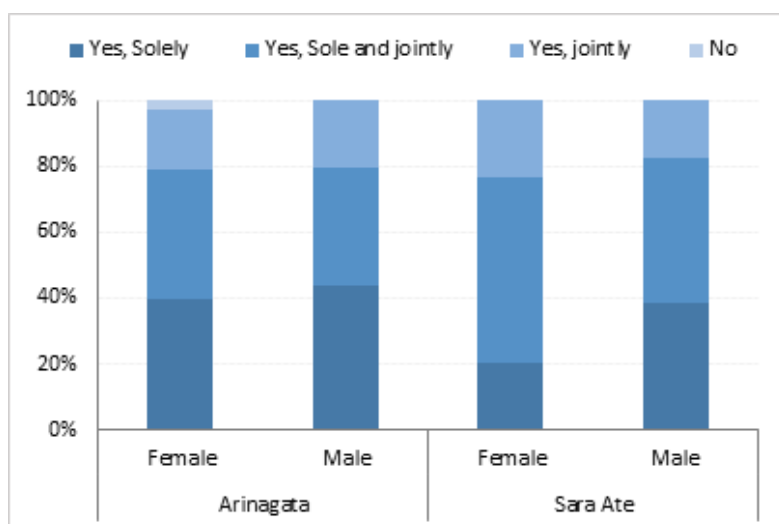
A3.3.4 Access to land and coffee bushes

Both SPOs require some proof of land ownership as a precondition to registration, and thus all respondents reported that their households own some land. In addition, a handful of households also have land under arrangements with extended family, sharecropped out, and in the case of Arinagata, lease holdings or land under usufruct agreements. Gender differences emerge in that only 27.3% of the women producers in Arinagata and 17.6% in Sara Ate own all or some of the land which they cultivate, and have less decision-making power over the land that they themselves claim to own. 76.9% of men in Arinagata, and 88.3% of men in Sara Ate own all or a portion of the land which they cultivate.

Men and women in Arinagata are equally likely to solely cultivate land (43.6% and 39.4%, respectively), both solely and jointly cultivate land (35.9% and 39.4%), or jointly cultivate all land (20.5% and 18.2%). In Sara Ate, more women reported solely cultivating some plots and sharing cultivation on other plots (55.9%), while only 20.6% reported sole cultivation. The distribution of male responses in Sara Ate is more similar to that of men and women in Arinagata. These results reflect women’s lower membership in Sara Ate and responsibility over the coffee farms.

Among all household members in Arinagata, 16.4% of women own coffee bushes as SPO members compared to 48.9% of all male household members who own coffee bushes as SPO members or otherwise. In Sara Ate, 12.8% of all female household members own coffee bushes compared to 76.7% of male household members.

Figure 9 Respondents’ roles in cultivating farm plots held by household



A3.3.5 Access to inputs and services

The SPO plays a significant role in promoting access to inputs and services in both cases, including planting material, fertilizer, pesticides, and for fewer farmers, transport. Arinagata also provides agricultural equipment and safety gear using the Fairtrade Premium as requested by members through their yearly producer group proposals. The other major source of inputs is from local shops in the case of fertilizers, friends and other farmers, and to a lesser extent, the government and other NGOs. Women farmers were more alike in their sourcing preferences than male farmers across sites.

A large proportion of respondents in Sara Ate claim that they rarely receive any sort of input assistance and especially face difficulty in accessing organic inputs. Farmers are currently using the waste product from coffee bean processing as fertilizer, and traditional (non-chemical) pesticides. Sara Ate farmers prefer to source seedlings from their own farms after once receiving seedlings from the government which were not suitable for their farming conditions. For this reason, smallholders suggest that they prefer government assistance through other means.

A3.3.6 Access to credit and financial services

The most important source for credit and financial services for men and women in Arinagata is the SPO, followed by mobile lending services, and informal lenders. Men were more likely than women to use formal lending institutions as well as informal credit institutions. In Sara Ate, women were equally likely to rely on the SPO or mobile lending as their primary financial institutions, as were a lower proportion of men. Men in Sara Ate were more likely than women to borrow from a formal lender, and a few also have access to credit or financial services through a company.

When asked about actual borrowing practices in the previous 12 months, less than 30% of those who responded positively to having access to cooperative lending services had actually taken credit from the SPO in Arinagata (26.7% of women and 23.1% of men), and less than 40% in Sara Ate (35.7% of women and 30% of men). Very few cases actually accessed mobile credit. 10% of respondents reported that their households had struggled to repay debt in Arinagata, and 13.7% of households in Sara Ate had similarly struggled.

The decision to borrow was more often taken by the male head of household. In Arinagata, women were more likely to report that the decision was a male-only or female-only choice, while men more often considered the choice to borrow as a joint male-female decision. In Sara Ate, men were almost equally likely to report decisions as male-only as they were to report that they were shared decisions, and women reported a higher proportion of female-only to male-only decisions. Most striking is the difference in men's and women's perception about the role of women-only decisions to access credit, and the extent to which men think they are consulting their partners. Either partners are not sharing information about their own lending practices, or men are diminishing the role that women think they play in decision-making. Responsibility to repay these debts reflects the same trend as the decision data.

A3.3.7 Access to markets

The SPO is the most common market sought by men and women across both case studies. The coffee beans are either aggregated by a collector (middleman) or transported to the SPO factory by the household members on motorbike. The most common market constraint faced by men and women in is distance and poor infrastructure, access to post-harvesting equipment and facilities for those who are not processing in their home, poor weather conditions (in reference to the heavy rains which caused the berries to drop prematurely in the previous season), and the middlemen themselves. Additional constraints in Sara Ate included unstable prices and long waiting period for payments.

A3.3.8 Access to training and information

The most common source for agricultural information for both male and female smallholders in these cases is friends and family. Training and information sessions offered by the SPO most directly benefit the producer group delegates, who are then expected to replicate the trainings and disseminate information among fellow members. In this regard, it is challenging to separate whether respondents recognize the training as coming from the SPO or attribute the source of information to the member delegate. The role of government extension in knowledge sharing was minimal in Sara Ate, with some contribution to training on child labor and labor rights. Government extension services in Arinagata had provided trainings also on GAP, financial literacy, and environmental or occupational health.

At the household level, men and women PO members (or spouses of members) in both cases attended trainings in roughly equal numbers. Environmental and occupational safety trainings had the highest attendance, followed by GAP trainings; both of which had also reached a small number of other household members who are not SPO members (both cases) and workers (Sara Ate only). In Arinagata, the financial trainings had the third highest attendance among respondents and their family members, followed by SPO and Fairtrade meetings, and then gender trainings which had only reached SPO members. In Sara Ate, the gender trainings were attended by male and female SPO members, as well a couple of men who are not SPO members. Child and labor rights sessions also saw a mix of SPO members, male and female non-members, and a worker (in Sara Ate only).

A3.3.9 Benefit from the Fairtrade Premium

Women who reported household benefits in either case study were more likely to respond that women in the household were the primary beneficiaries, while men were more likely to report that men were the primary beneficiaries. While the current strategy of allocating the Premium based on producer group proposals and other initiatives has distributed the Premium across different interest groups, it has not lent to collective knowledge or transparency about the diversity of initiatives funded through the Fairtrade Premium, and to whose benefit.

Figure 10 Household members most benefiting from the Fairtrade Premium

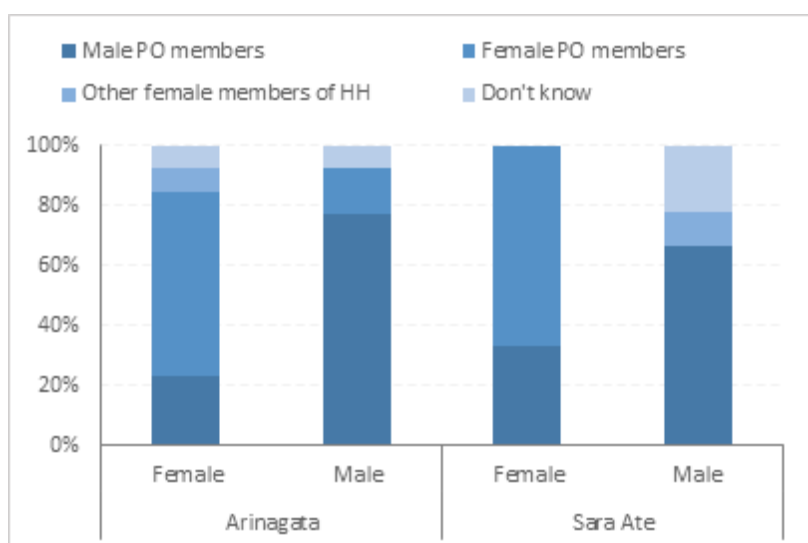
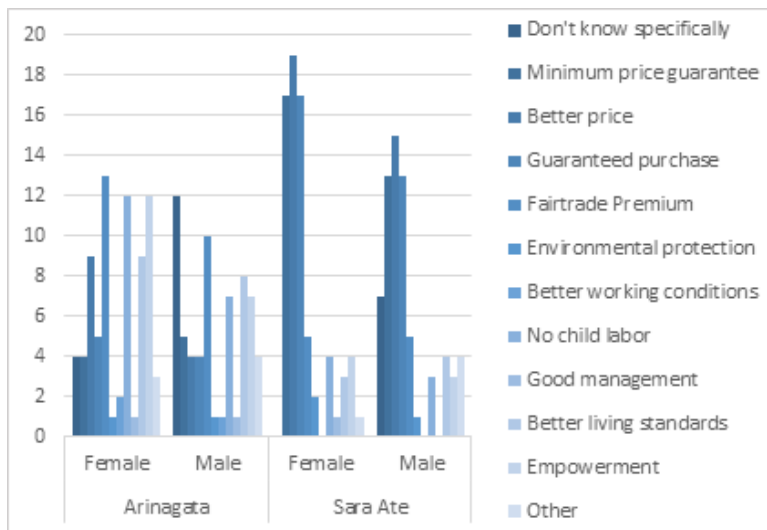


Figure 11 Respondent's perception of Fairtrade benefits



A3.3.10 Gender program participation

In Arinagata, only 20% of the female respondents reported that they themselves had attended the Gender Responsive Governance and Women's Leadership program, and 10% of the male respondents. Of those who did participate, women indicated that the female head of household or another female household member participated, while a few men reported that the male head of household had also been present in addition to women household members. The topics that participants found most interesting varied across respondents from cooperative values, decision-making, approaches to communicating and socializing, as well as topics about gendered access and control, gendered daily schedules, and the conceptual difference between gender and sex.

For women, the most positive changes reported were opening of opportunities for women, that women themselves are being more proactive, and that men are being more respectful of women. Men agreed with the opening of opportunities and improved respect, but also appreciated the knowledge sharing. At the household level, positive changes included more willingness for men and women to help and work together, and respecting women's ability to also contribute to decisions.

Negative changes brought about by the program for women included lack of trust (from men) and going outside the home more often. Negative changes for men were that they do not understand the concept of gender and have different opinions than what was introduced in the program. Participants suggested that a single training is not enough to change perceptions. At the household level, the only (perceived) negative change mentioned was that there was now increased competition between men and women after the leadership training.

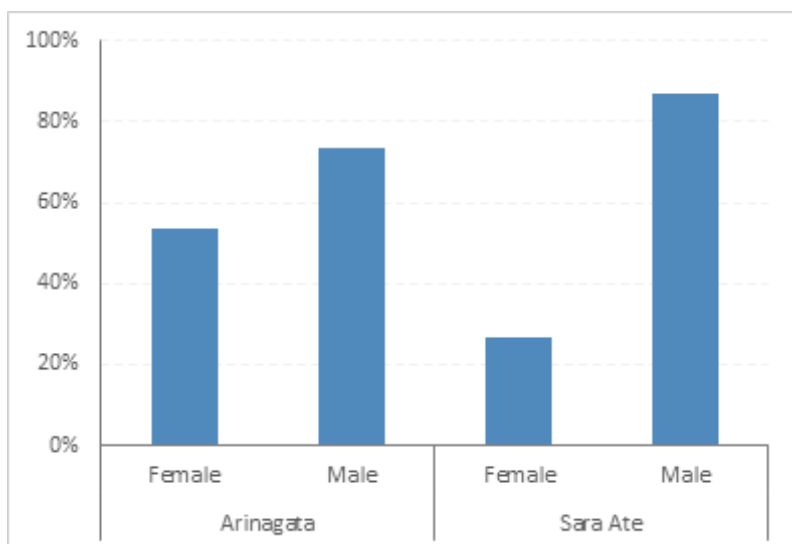
Suggestions to improve the program are better socialization of the training curriculum at the village level to minimize distrust among men, and repeat similar activities which support women to become more active and included in decision-making.

A3.3.11 Representation in social networks and leadership positions

Women in Arinagata were most often members of the PO, followed by religious organizations (20%) and the Women’s Forum (10%). In addition to the SPO, men were also members in religious organizations (13%), water-user associations (13%). Other organizations were represented by two or fewer members in our sample. In Sara Ate, women were more likely to be involved in religious organizations (30%) and mutual help or insurance groups (27%) than the SPO, and 10% were engaged in a women’s group. Most men in Sara Ate were members of the SPO, followed by religious and mutual help groups (30% each), and water-user associations. Among members, women reported the highest level of influence on within-group decision-making in religious associations. Men similarly reported higher influence over decision-making in religious groups than within the SPO. The majority of male and female respondents felt that the SPO has influence over life in the broader community only to a medium extent in Sara Ate, while more respondents in Arinagata thought that the SPO had no influence.

More than 90% of the men and women in both cases felt that men make better leaders than women. Just over half of the women in Arinagata consider themselves to be leaders, compared less than one-third of the women in Sara Ate where the leadership program has not been formalized. In contrast, the majority of men in Arinagata (73.3%) and Sara Ate (87.7%) consider themselves to be leaders. When asked specifically about topics in which they would be willing to speak up in public spaces, more than half of the women in Arinagata could speak comfortably or with some difficulty on infrastructure, social or environmental concerns, although 20-26.7% were still not at all comfortable speaking up. In Sara Ate, 66.7% of women would not be comfortable speaking in forums on infrastructure, 50% would be uncomfortable speaking about social concerns, and 43.3% would be uncomfortable discussing environmental concerns. At least 80% of men would be able speak out in similar situations in both case studies, with slightly more men reporting confidence in Sara Ate.

Figure 12 Respondents who consider themselves to be leaders



Fairtrade Gender Strategy Target 3: Address systemic issues that hamper the realization of greater gender equality in Fairtrade supply chains

A3.3.12 Barrier to inclusion: Land tenure and control over productive land

The land tenure requirements have been discussed in both cases. With regards to decision-making, 90% of men in both cases report that the male head of household controls decisions over household land. In Arinagata, 33% of men report that other male household members contribute to decision making and just 17% report that other female household members are consulted. In Sara Ate, 73% of men are also consulting with other female household members over the use of the plots. In comparison, 37% of women in Arinagata and fully 100% of women in Sara Ate report that the male head of household also controls decision-making. Other female and male household members were consulted, but in both cases, the primary decision maker was less likely to be the female head of household.

With regards to decisions made over land which women solely cultivate, 10% of women in Arinagata claim that the male head of household controls decision-making and 33% of other female household members control the decision-making. Fewer women are likely to respond that a female head of household controls decisions, reflective of their reluctance to classify women as co-heads of household with men. In Sara Ate, 30% of women reported that the male household head controls decisions over the land that they themselves cultivate alone, and 30% report that decision making is made by female household members. In contrast, 57% of men in Arinagata and 43% of men in Sara Ate claim that the male household head controls decision-making over the plots that they solely cultivate.

Figure 13 Respondents' comfort level speaking in public on decisions regarding social concerns?

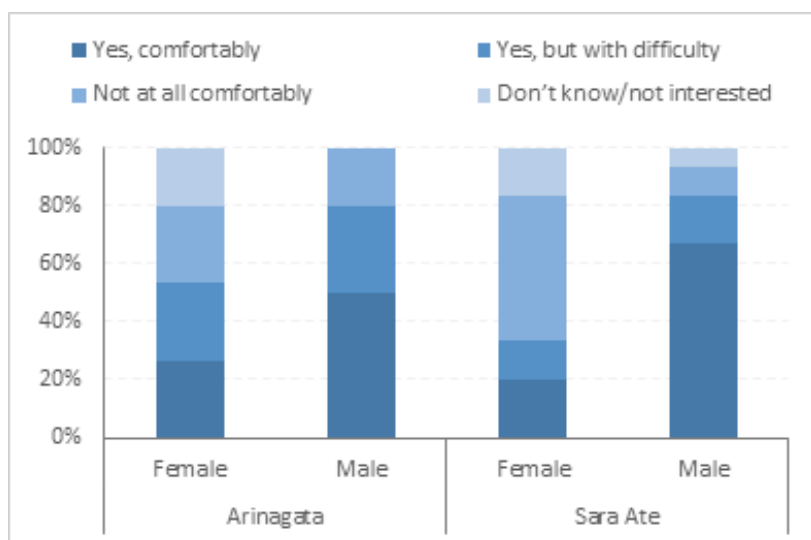


Figure 14 Respondents' comfort level speaking in public on decisions regarding infrastructure (like small wells, roads, water supplies, electricity supply) to be built in your community?

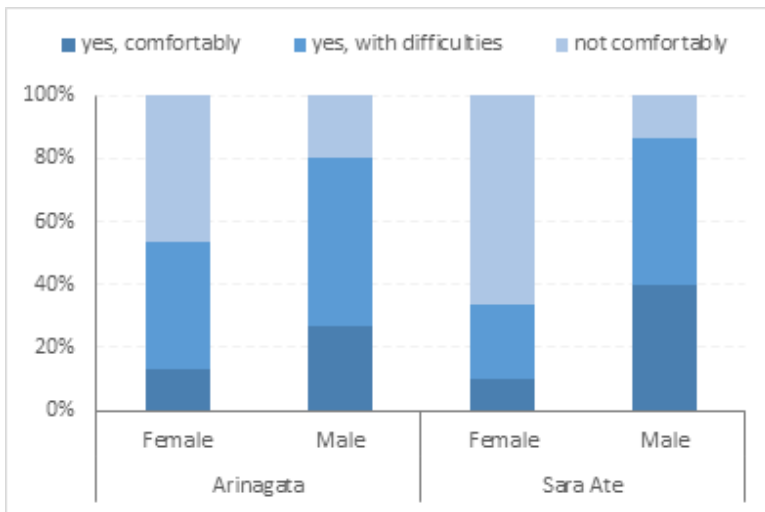


Figure 15 Respondents' comfort level speaking in public on decisions regarding environmental concerns (soil erosion, water pollution, water shortages)?

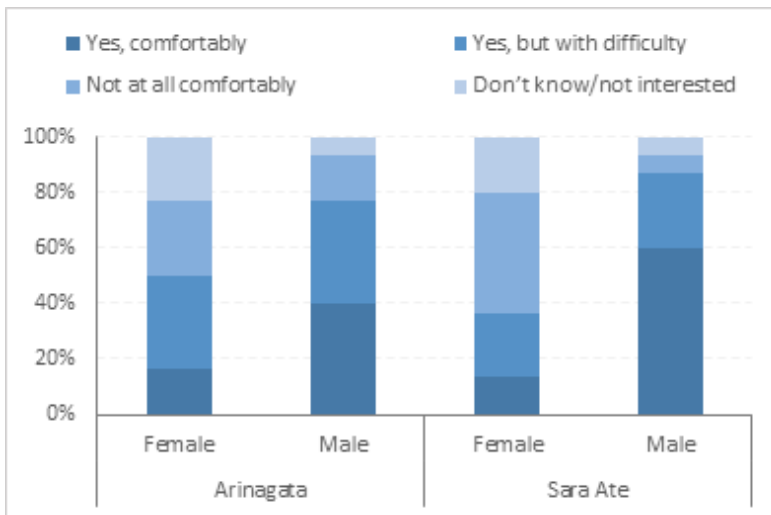


Figure 16 Respondents who have organized with fellow producers and/or neighbors to suggest improvements to their communities (to government representatives, NGOs, etc.)

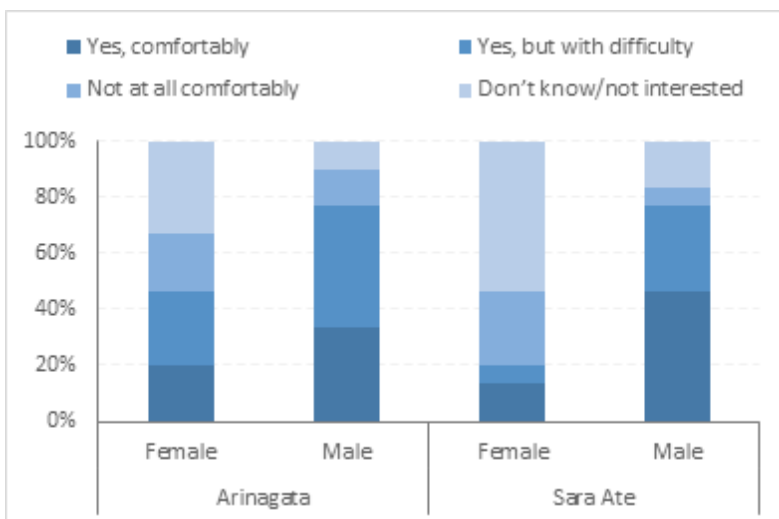


Figure 17 Decision-making about land use of farm plots held by household

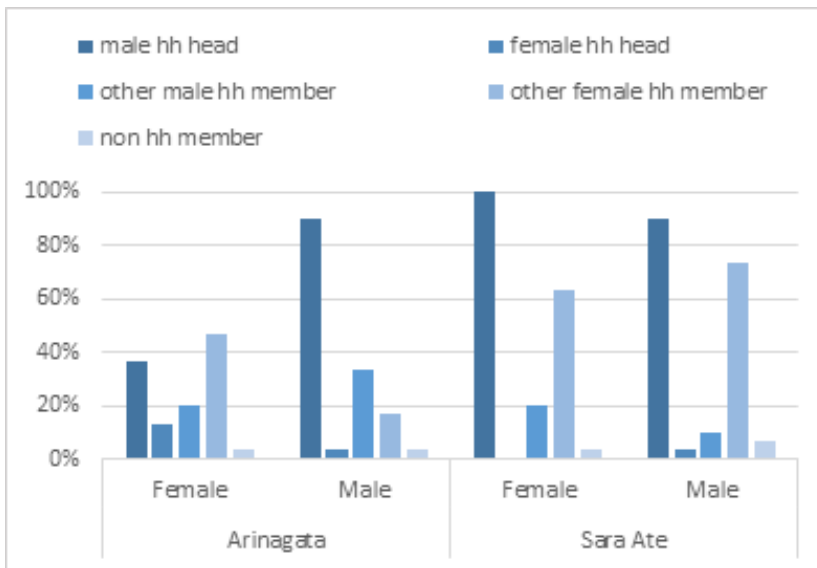
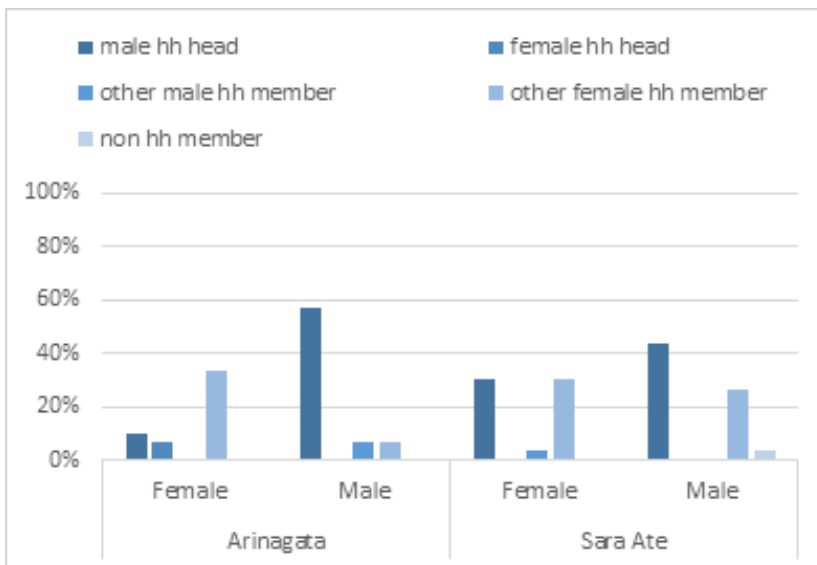


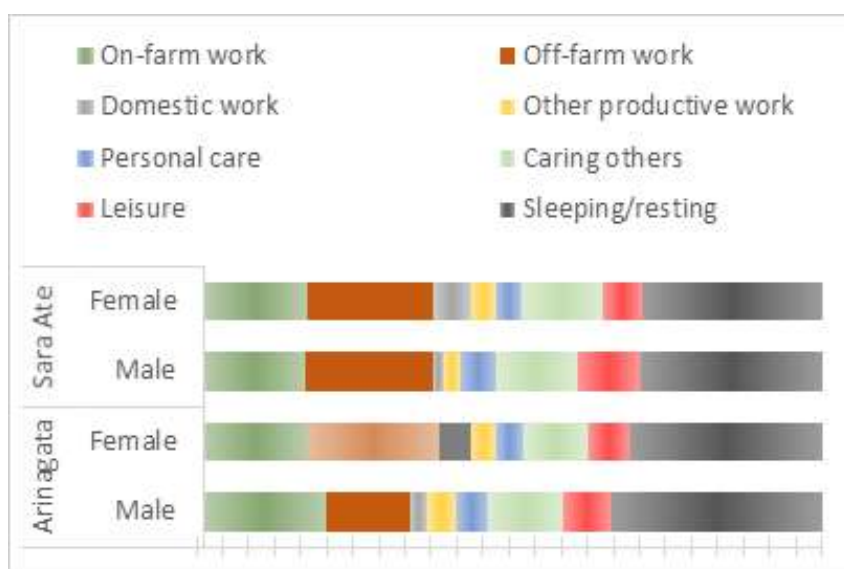
Figure 18 Decision-making on solely cultivated farms



A3.3.13 Barrier to active participation: Time poverty and control over reproductive labor

Time use data for a typical day show that men and women in Arinagata spend equivalent amounts of time, on average, performing on- and off-farm labor and caregiving responsibilities. Real differences emerge in time spent on domestic and other productive work, where we can see that women must make trade-offs in the amount time spent on leisure and personal care compared to men in order to work longer hours on domestic and other productive tasks. In Sara Ate, men are working longer hours on the farm, and women are working much longer hours performing off-farm labor. Men report more time spent, on average, on other productive work and caregiving tasks than women, but women are taking more time on domestic work, and less time on personal care and sleeping. More than two-thirds of all men and women believe that women should take the dominant role in caregiving, with fewer women in Sara Ate than Arinagata agreeing. The most striking difference is the number of women in Sara Ate (17%) who reported that the male head of household would be able to care for young children if they needed to attend a meeting or other activity, or otherwise another female household member (10%) or female non-household member (10%). In comparison, only 3% of women in Arinagata could rely on the male head of household, and most (14%) would depend on women who are not part of the household. The number of respondents with children under the age of five years was higher in Sara Ate.

Figure 19 Time-use data recorded for previous 24 hours⁷³



A3.3.14 Barrier to equality: Control over livelihood and income-generating activities

Coffee farming is the main livelihood activity across both case studies. Other livelihood activities are similar across gender and site, with cultivation of other crops remaining important, followed by trade. Few women in Arinagata were also engaged in small business, and men as wage laborers or formal employees. In Sara Ate, a small number of men and women are also involved in formal employment or wage labor.

At the household level, more than 80% of female and male household members in Arinagata are engaged in coffee production, and more than 92% of all female household members in Sara Ate contribute to coffee production

⁷³ Participants were asked to report dominant activities and secondary activities at 15-minute intervals throughout the day. Bars in the time-use data chart represent the mean time spent in each activity for each group. Solid colors represent the dominant time use for each group during waking hours (100% saturation). Non-solid colors represent lesser activities. The dominant time use for men and women in Sara Ate is off-farm work (solid orange). The dominant time use for women in Arinagata is domestic work (solid grey), and for men is off-farm work (solid orange).

compared to 90% of men. While more women in Sara Ate disassociate with SPO membership, it becomes clear that female household labor is critical to the family farm. Women in both cases are more likely to work on other household members' farms than men (although more than 40% of men in Arinagata help other household members, only less than 15% of men in Sara Ate do the same). Men and women in Arinagata, as well as women in Sara Ate, were slightly more likely to provide help on women's family plots than on men's plots. Few men (9%) and very few women (4%) provide work on non-family farms in Arinagata. On their own farms, all respondents rely primarily on household labor, and men and women in Sara Ate are more likely to bring in casual laborers than counterparts in Arinagata.

Laboring on non-family farms was much more prevalent in Sara Ate, where 15% of women and 24% of men are working on men's plots, and 18% of women and 13% of men are providing labor on women's plots. In Arinagata, payment was in the form of casual wages or other type of compensation (harvest sharing or in exchange for labor days), while only men in Sara Ate received a fixed wage or salary. The majority of respondents are not active in other parts of the coffee value chain.

Male household heads are the most prevalent decision-makers on household coffee plots, followed by women household members (with few cases of female household heads). 30% of women in Arinagata and 40% of men report have input into most or all decisions, while the majority of respondents claim to only have input into some decisions. In Sara Ate, half of men and nearly half of the women have input into most or all of decisions, but more than 20% also report that they have no input. The lack of decision-making power for so many respondents in Sara Ate reflects the labor trends described here. Women and men in both case studies reported strong input into decisions over how the income from coffee production is used by the household.

Figure 20 Household livelihood activities

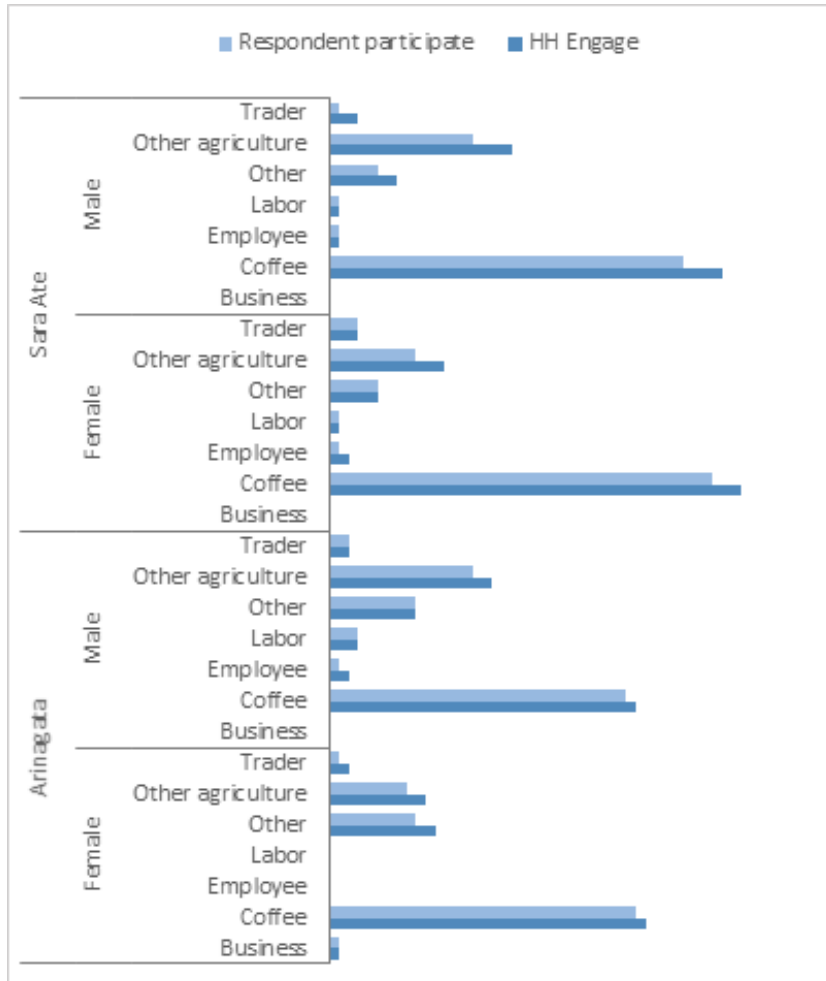


Figure 21 Household members normally contributing to coffee production

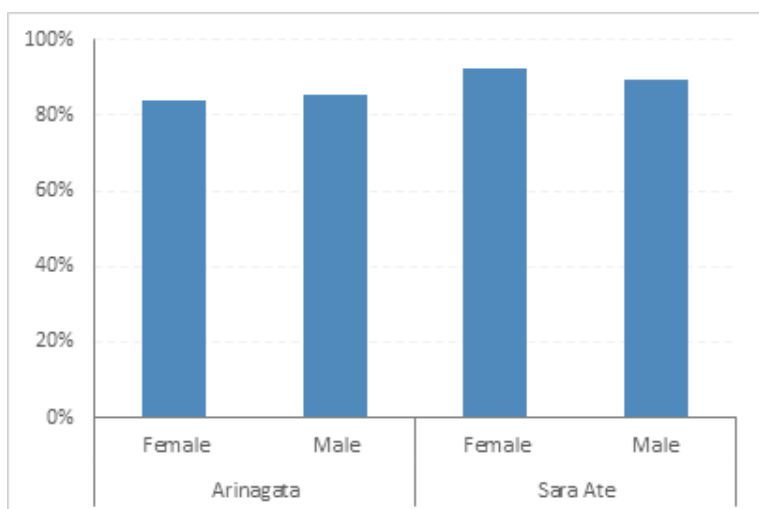
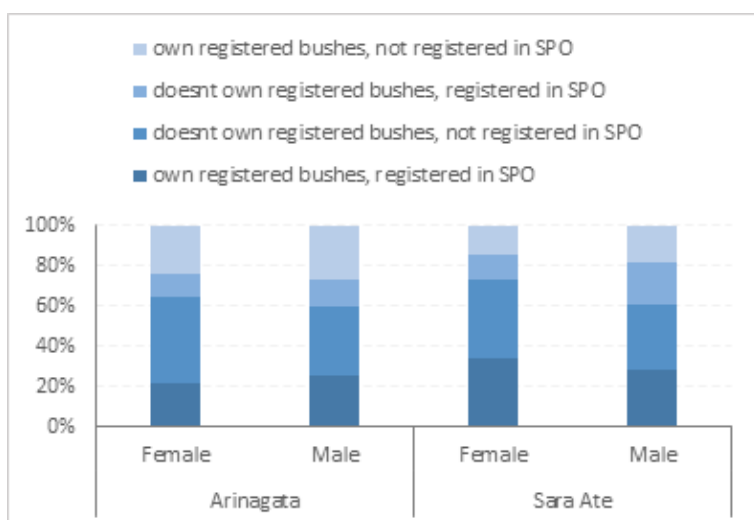


Figure 22 Respondents' access to "own" coffee bushes



In contrast, women in Arinagata were not active at all in staple food crop production, but have equal decision-making power over horticultural crops and less over trading activities. In Sara Ate, approximately one-third of the women also reported that they had no input into staple crop production, but the situations reverses in the case of horticultural crops where women are active in all decision-making compared to one-third of the men. There is more parity around decision-making over trading activities in Sara Ate.

Figure 23 Household members involved in decisions about coffee production

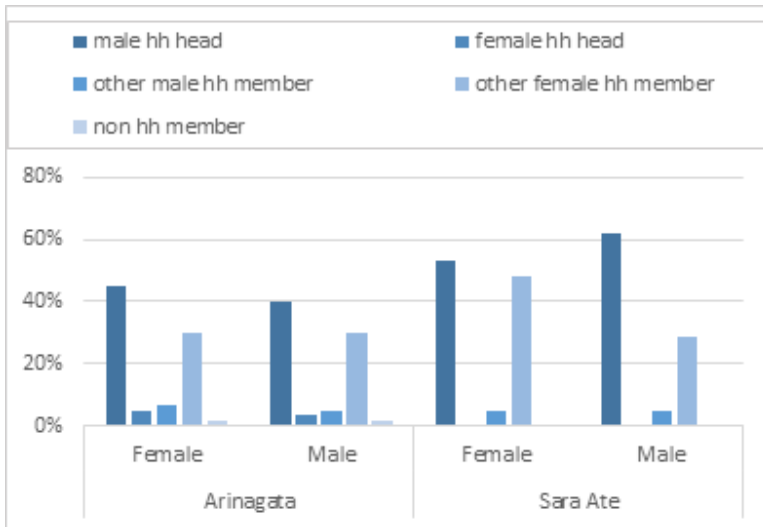
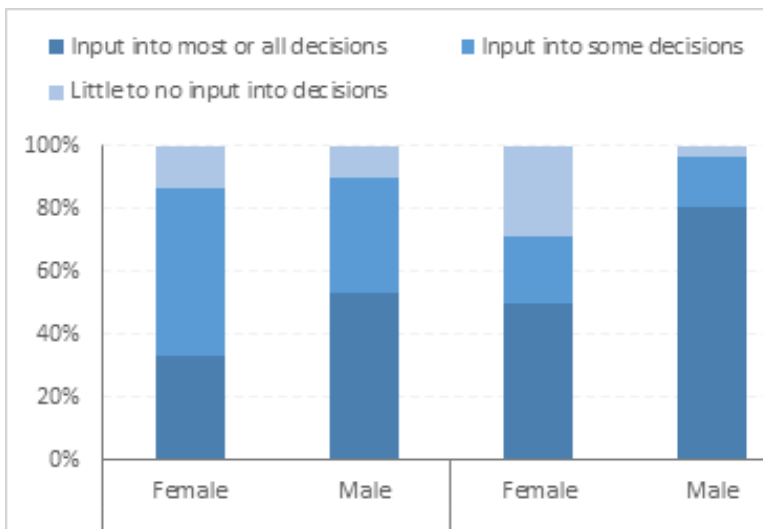


Figure 24 Respondents' input into decisions about coffee production



A3.3.15 Barrier to benefit-sharing: Control over household spending and assets

Spending decisions with regards to large, occasional household purchases is dominated by the women in both cases, with fewer than 20% of the men reporting that they have any involvement in the decision-making. Decisions over routine household purchases, as well decisions over the education expenses and labor rights of children are more often joint decisions. Men contribute most to food and non-food expenditures and dominate decisions about hiring house-help or agricultural labor.

The distribution of household assets varies depending on the nature of durable good and whether it is to be used personally or collectively. Personal items such as cell phones are solely own by both man and women, while major household goods, equipment, vehicles, and durables are more often jointly owned. Our sample shows that livestock (large, medium, small, or poultry) contributes very little to the household livelihoods, although large livestock is mainly owned and managed by men. Also, agricultural equipment is more likely to be owned by men. This is also linked to distribution of household roles and labor, where men are responsible for heavier farm work than are women. During workshops, participants in Sara Ate suggested that mechanized equipment could increase the participation of the women and their abilities to contribute to labor-intensive activities which require more upper-body strength.

Figure 25 Provides labor on other coffee farms



Figure 26 Compensation received for labor on coffee farms/value chain

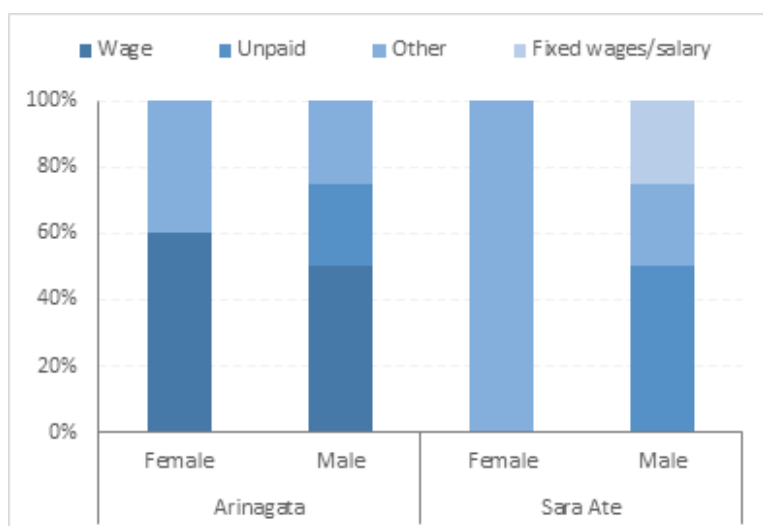


Figure 27 Engages labor of others on own coffee farms

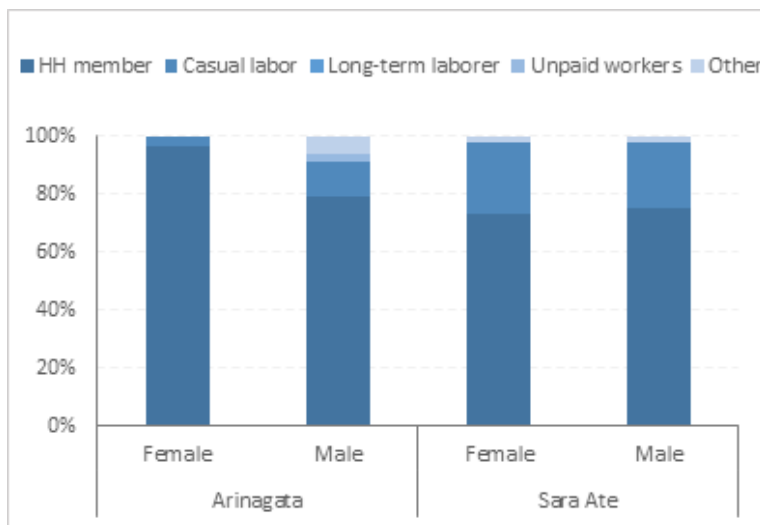
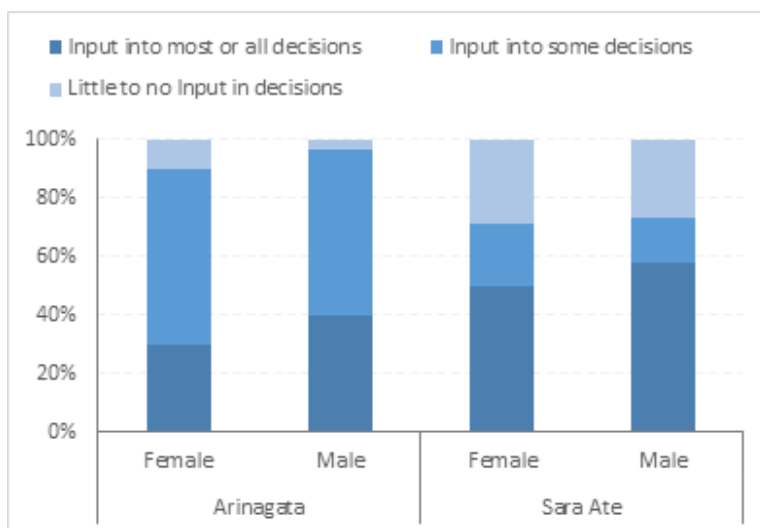


Figure 28 Respondents' input into decisions about how coffee income used



A3.3.16 Women's empowerment in agriculture

The results of this study show that the women coffee producers in Indonesia are least empowered compared to the other sampled countries, both in terms of achieving their own empowerment (7%) and in terms of the proportion of women achieving gender parity (25.9%). At the country-level, the dimension with greatest disparity between men and women is in regard to self-efficacy (intrinsic agency), followed by work balance (instrumental agency) and group membership (collective agency). Women were relatively more empowered than men in terms of ownership of assets, likely due to men yielding to women in the domain of household purchasing.

At the case level, women in Arinagata were similarly disempowered with regards to group membership, self-efficacy and autonomy in income. There was less disparity between men and women regarding freedom of movement and work balance, which allows women in Arinagata more access and opportunity for participation in the SPO. The WEAI confirms other data presented with regards to relative parity in production decisions. Although men are most likely involved in decisions over more areas, they also are more likely to involve women in the household in

decision-making than in Sara Ate. Women in Arinagata have relatively more power than men over financial matters: control over use of income, access to/decisions on credit, and ownership of assets. These results are consistent with other CIFOR studies which have shown the important role that women play in managing the household budget in Indonesia, as well as the critical role that inclusive and family-friendly business policies play in maintaining family structures which value women's management capabilities in the private sphere (Li 2015). The aggregate Pro-WEAI score for women in Arinagata was 0.64, and Gender Parity Index (GPI) of 0.92 (Table 2). Sixty percent of Arinagata households are achieving gender parity, and the average empowerment gap is 0.21.

In Sara Ate, there is much greater disparity in self-efficacy and work balance between men and women, with these two dimensions far separating from the other measures. Access to influential groups

reflects the barriers women face in joining the SPO, as one of the most influential groups in the local community. The next cluster of empowerment dimensions, based on relative difference between men and women, impact women's control over production, group membership more generally, and access and decision-making over credit and financial resources. Women in Sara Ate have relatively less autonomy over their income but have more control than men over assets. The aggregate Pro-WEAI score for women in Sara Ate was 0.63, and Gender Parity Index (GPI) of 0.84 (Table 4). A quarter of Sara Ate households are achieving gender parity, and the average empowerment gap is 0.22.

Disempowerment in the Indonesian cases is related primarily to the intrinsic and instrumental domains contributing up to 40% to the women's disempowerment index. The lack of intrinsic agency (power-within) is deeply rooted in cultural norms which the Training of Gender Responsive Governance and Women Leadership program aims to address. Other data in this study confirm that women are more likely to yield to men's judgement, believe that men are better decision-makers, and devalue their own contributions to decision-making even in cases where men are reporting that women have played an equal or greater role. Women are still uncomfortable speaking in the public sphere but trusted as more equal members in the private sphere in Arinagata.

Instrumental agency (power-to) is necessary to take an active and equal role in the family coffee business. While current training does not open doors for women to have equal access to and control over productive resources. Women are able to manage the acquisition of assets within their households given the budget to do so, but women in Sara Ate had much less control over how that income was generated or allocated. With this result, project-level interventions would need to focus also on enhancing access to credit and financial resources for women.

Figure 29 Women harvesting coffee. Photo credit: KSU Arinagata member, Takengon, 2019



Table 2 Modified Pro-WEAI results on total sample, Arinagata

Indexes	Women	Men
Number of observations	30	30
3DE Index	0.61	0.65
Disempowerment Index (1-3DE)	0.39	0.35
% achieving empowerment	0%	7%
% not achieving empowerment	100%	93%
Mean 3DE score for not yet empowered	0.61	0.62
Mean disempowerment score (1-3DE)	0.39	0.38
Number of dual-adult households	30	
Gender Parity Index (GPI)	0.92	
% achieving gender parity	60.0%	
% not achieving gender parity	40.0%	
Average empowerment gap	0.21	
Pro-WEAI score	0.64	

Table 3 Arinagata results on disempowerment indicators

Disempowerment indicators	Women	Men	Diff
Autonomy in income	0.067	0.056	0.011
Self-efficacy	0.069	0.056	0.013
Attitudes about domestic violence	0.017	0.014	0.003
Respect among household members	0.000	0.000	0
Input in productive decisions	0.011	0.011	0
Ownership of land and other assets	0.033	0.042	-0.009
Access to and decisions on credit and financial accounts	0.031	0.036	-0.005
Control over use of income	0.039	0.042	-0.003
Work balance	0.022	0.017	0.005
Visiting important locations	0.008	0.000	0.008
Group membership	0.039	0.025	0.014
Membership in influential groups	0.053	0.056	-0.003

Figure 30 Contribution of each indicator to disempowerment in Arinagata sample

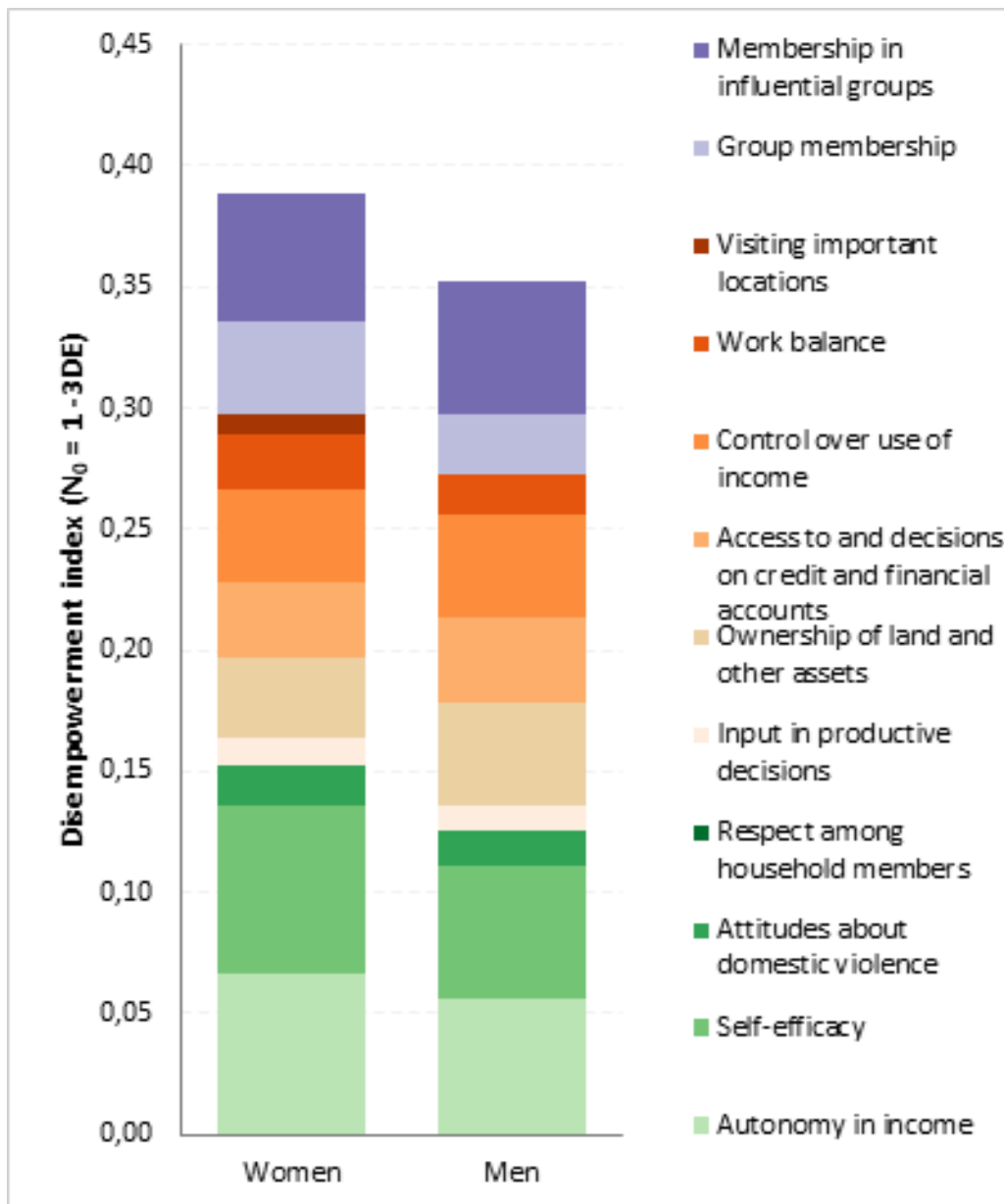


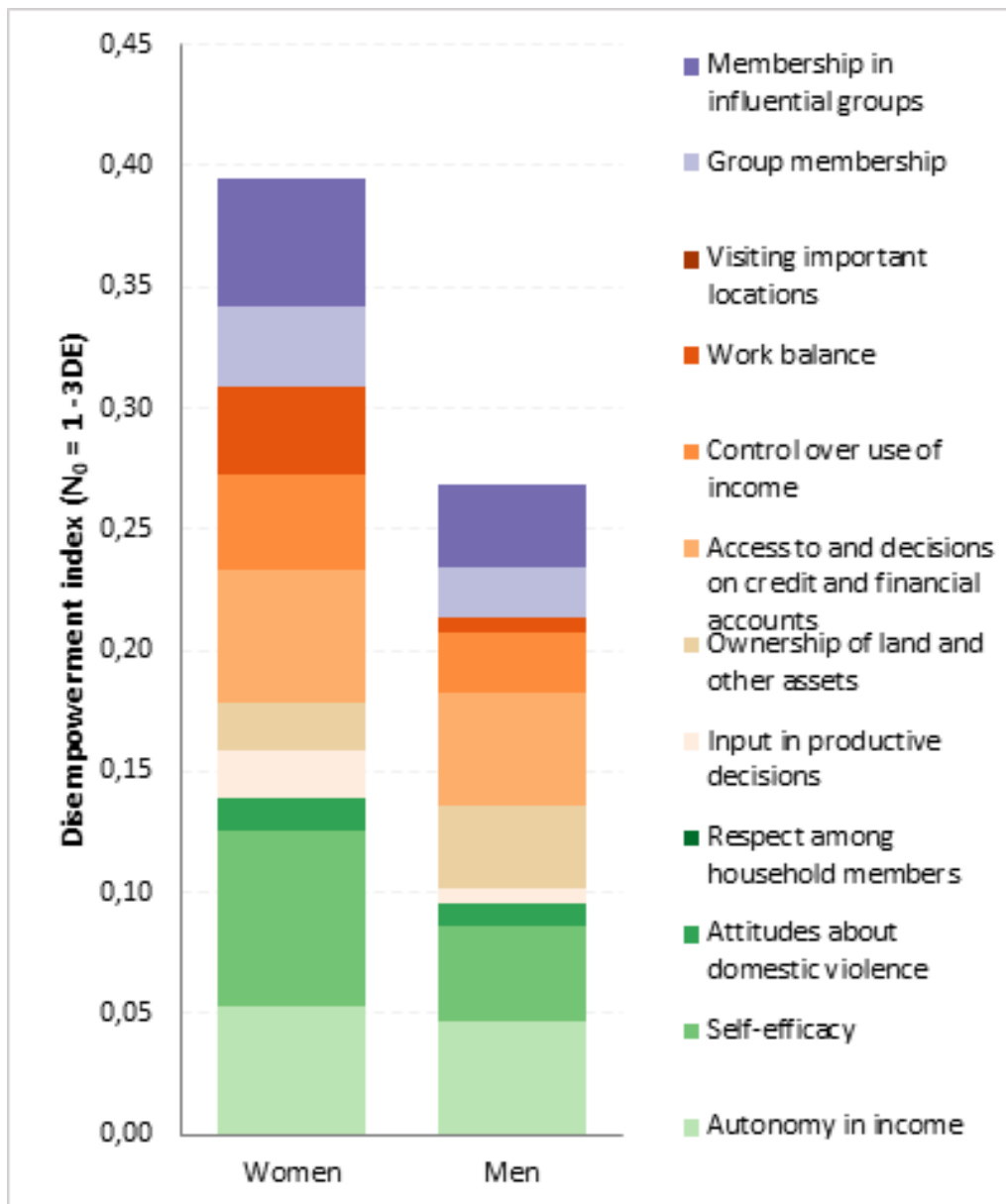
Table 4 Modified Pro-WEAI results on total sample, Sara Ate

Indexes	Women	Men
Number of observations	30	27
3DE Index	0.61	0.73
Disempowerment Index (1-3DE)	0.39	0.27
% achieving empowerment	7%	19%
% not achieving empowerment	93%	81%
Mean 3DE score for not yet empowered	0.58	0.67
Mean disempowerment score (1-3DE)	0.42	0.33
Number of dual-adult households	27	
Gender Parity Index (GPI)	0.84	
% achieving gender parity	25.9%	
% not achieving gender parity	74.1%	
Average empowerment gap	0.22	
Pro-WEAI score	0.63	

Table 5 Sara Ate results on disempowerment indicators

Disempowerment indicators	Women	Men	Diff
Autonomy in income	0.053	0.046	0.007
Self-efficacy	0.072	0.040	0.032
Attitudes about domestic violence	0.014	0.009	0.005
Respect among household members	0.000	0.000	0
Input in productive decisions	0.019	0.006	0.013
Ownership of land and other assets	0.019	0.034	-0.015
Access to and decisions on credit and financial accounts	0.056	0.046	0.01
Control over use of income	0.039	0.025	0.014
Work balance	0.036	0.006	0.03
Visiting important locations	0.000	0.000	0
Group membership	0.033	0.022	0.011
Membership in influential groups	0.053	0.034	0.019

Figure 31 Contribution of each indicator to disempowerment in Sara Ate sample



APPENDIX A4 KENYA

A4.1 SPO PROFILE: KABNG'ETUNY FCS

Kabng'etuny Farmers Cooperative Society (FCS) was founded by less than 100 male coffee farmers following the dissolution of a settler estate company in the Rift Valley of Western Kenya. By the time the Kabng'etuny FCS formally registered with the Ministry of Cooperatives in 1985, membership had grown to 300 member farmers who had purchased the assets and landholdings within the founder estate and subdivided according to number of shares. Current membership has grown to 1568 members (1196 of whom are active) over nine zones which include Kabng'etuny and adjacent sub-locations within Kipkelion Sub-County, Kericho County. The FCS is a shareholder to the local Cooperative Union, which currently represents more than 28 smallholder coffee cooperatives (including approximately 20,000 farmers) in Kericho, Nandi and Bomet Counties, as well as operating the only Fairtrade-certified coffee mill serving these counties.

Kabng'etuny FCS owns and operates the original estate with a renovated factory, washing and drying stations, machinery (tractor, pulping machine), a polytunnel and nursery. The facilities have never operated at full capacity nor reached target output. The FCS owns the land on which the factory and offices are located in Kabng'etuny, but no other estate land for coffee cultivation. SPO members deliver all their cherries to the factory for processing. The FCS has three tiers of hired staff on its payroll: Management staff (including the CEO, Factory Manager, both men, and 1 male and 1 female secretary), factory staff (7 men, 1 women) and nursery staff (2 regular staff, and seasonal staff of up to 6 men and 6 women), and a spray team (5 men).

Kabng'etuny FCS is governed by the Management Board (7 men and 2 women) and supported by four committees: Supervisory Committee (all male), Premium Committee (2 men and 1 women), Welfare Committee (3 men and 1 women), and a Gender Committee represented by the chair of the Kabng'etuny Women in Coffee (GWIC) Organization. The FCS holds an Annual General Meeting (AGM), and two Special General Meetings (SGM for Budget, and Information and Education) each year. Board representatives are elected by members following criteria in the society by-laws. Elections for board members are held at zonal level during the AGM and presided over by the Cooperative Officer. Elections may be by secret ballot; all other decisions are made by vote or by consensus.

A4.1.1 Membership

According to 2019 data, Kabng'etuny has 1196 active members (330 women, 27.6%). Most of the members are between 35 and 55 years old with less than 22% (245 members) over age 55 and less than 8% (83 members) under 35 years.

The unit of membership in Kabng'etuny is the individual coffee farmer. Membership is open to those who have secure tenure over their lands, either by formal freehold title or informally recognized by neighbors and zonal leaders. The land tenure requirement is now waived for women (since 2015), who may become members by registering a minimum of 50 coffee bushes. Prospective members must present evidence of land holding and number of coffee bushes at the time of registration to ensure that they are only delivering their own coffee (not stealing, not bringing coffee from outside the monitored farms). There are no further requirements for proof of physical or financial capital.

Male members are expected to deliver a minimum of 200 kg of coffee per annum. All farmers are expected to adhere to the production and quality standards required to maintain certification. Farmers failing to meet these standards are suspended in order to achieve 100% compliance. Informally, the FCS members support current or prospective members to meet the standards for full membership unless the person is of "bad character". While this clearly indicates the value of social capital for maintaining membership status through periods of hardship, the FCS does

not discriminate based on social categories (gender, ethnicity, religion, social class). Members must be over 18 years of age and have completed their schooling to comply with government and certification standards regarding child labor.

Members apply through their zonal Board Member who must submit a letter of recommendation and profile to the CEO. Members may invite temporary members to join for a season to establish production capacity. Prospective members are introduced to the by-laws and requirements upon which the FCS and members are audited to maintain certification. New members must sign a commitment agreement to abide by the FCS by-laws, certification standards, and laws of Kenya.

Membership fees include a one-time payment of 500 KES (approximately 5 USD), and members remain active by delivering their harvest to the factory for processing each season. National laws do not allow farmers to be members of more than one cooperative society for same commodity.⁷⁴ Farmers are expected to obtain a clearance letter to terminate membership.

A4.1.2 Membership benefits

Members expect the FCS Management to seek out a good market for their coffee, ensure that farm inputs arrive in accordance with the crop calendars, ensure that payments are made in full within the shortest time possible, and maintain transparency in timely communications. Benefits of membership outside the by-laws currently include access to fertilizers, herbicides and pesticides; coffee seedlings; maize seeds; field education and GAP trainings; picking advance; advances for school fees; and a safety net in the form of advances for medical assistance or health insurance payments. The FCS analyzes creditworthiness based solely on coffee productivity (not to exceed 25 KES advance for each kg of coffee delivered). There are no targeted financial services for women or youth. The FCS collects a 15% commission on all cash advances, deducted at the time of coffee payments. Payments may be spread over several installments such that farmers are left with a minimum of 1/3 of their coffee income. Default rates are less than 1% for cash advances due to the cost-recovery model. Default on repayment for seedlings is much higher, as farmers (especially youth) may take the seedlings and sell the coffee to another cooperative when the bushes come into production.

A4.1.3 Barriers to inclusion

Gender norms around land tenure and access to coffee bushes have presented the greatest challenge for entry of both women and youth into Kabng'etuny FCS. Other barriers to entry include access to working capital, technical knowledge and capacity (education), and time available for GAP trainings and intensive coffee cultivation.

Kabng'etuny and the Fairtrade System

Kabng'etuny FCS became UTZ certified in 2011, Fairtrade certified in 2012, and Ecomark certified in 2019. The FCS sought Fairtrade certification to access training on ethical practices in coffee production, build their capacities to promote the inclusion of women and youth, and improve on the quality and environmental performance to access better markets and benefit from the Fairtrade Premium.

⁷⁴ Cooperative Societies Act

A4.1.4 Fairtrade Development Plan

At the time of writing, Kabng'etuny FCS was deliberating their Fairtrade Development Plan for 2019, likely to include (1) school fees and other cash needs, (2) poor road network, and, relatedly, (3) link connecting all of the zones directly to the FCS factory.

A4.1.5 Fairtrade premium use

Kabng'etuny FCS received a Fairtrade Premium for the first time in 2018 in the amount of 4000 USD. The coffee was previously sold on the conventional market and did not benefit from the Fairtrade Premium in the first few years following certification. The cooperative has thus made changes in its value network to work with a marketer which is also committed to seeking premium markets. The Management Board solicited proposals for how the Premium should be used, and was preparing to consult with the members at the time of this study. The Board had not called an Extraordinary Meeting by the time of the workshops, and several members interviewed were not yet knowledgeable about the Fairtrade Premium.

A4.1.6 Fairtrade trainings

The Kabng'etuny FCS participated in trainings to prepare for certification, and technical and gender awareness trainings following certification. The practice was to first train management and zonal leaders and then scale out the trainings through the zonal leaders, rotating to reach new members as necessary. Trainings have included GAP, gender awareness, and women's leadership specifically. Technical trainings are timed with seasonal production activities (during fertilizer application, pruning, suckering, picking, and record-keeping and finance). Trainings provided by an agronomist and other Fairtrade staff have evolved to include pressing issues such as climate change.

A4.1.7 Kabng'etuny Gender Strategy

Prior to seeking Fairtrade certification, Kabng'etuny FCS membership was effectively exclusive to men due to eligibility requirements. In 2010-11, the Kabng'etuny FCS Board Members were compelled to implement an affirmative action strategy in compliance with the "Gender Rule" introduced in Article 27 of Constitution of Kenya, 2010. The "One third Gender Rule" or, alternatively, "Two-thirds Gender Principle" requiring that no more than two-thirds of elective or appointed bodies are of the same gender is far reaching and applies even to the leadership positions of cooperative societies. At the same time, Kabng'etuny FCS was exploring Fairtrade certification and pathways for easing barriers to women's active and equal participation in the FCS.

The Chairperson of Kabng'etuny FCS wanted to open the doors to women as individual members registered in their own names rather than changing by-laws to register men and women together at the household level. Kabng'etuny FCS Board Members decided to relax requirements for women coffee producers as a pathway to (1) recruiting women into elected leadership roles and (2) summarily increasing the proportion of women's membership while applying for Fairtrade certification. The Chairperson recognized that while women are active in every aspect of production on their family coffee farms, this contribution was not sufficient to Fairtrade standards of equal participation. The Chairperson describes how women's labor was being captured by their husbands and was "demoralizing" to developing their capacities to intensify production through good agricultural practices (GAP).

The Kabng'etuny Women in Coffee (WIC) began in 2011 as an endogenous initiative spearheaded by the Board to ease barriers to women's entry through asset transfer and targeted GAP training. The Chairman of the Board lobbied intensively for male FCS members to transfer a minimum of 50 coffee bushes to their wives (or daughters) to register in their own names. The intention was to set up bank accounts in the women's names and deposit any income from

the sales of coffee directly from the FCS to these new women members. The Chairperson was insistent that women must get a share of the income from their own labor for the membership drive to succeed.

The proposal was first raised at the AGM, where the response from male members was extremely cautious and conservative. Men were concerned that the women would not have the skills to manage their own coffee, that they themselves would lose a proportion of their coffee income, or that the women would focus exclusively on coffee as a cash crop and abandon food crops and their other household responsibilities. They were worried that the limited time that children are able to assist in household activities outside of the school calendar would be focused on their mothers' coffee farms. Male members were equally concerned that by increasing women's membership, a disproportionate number of women would take over the FCS leadership and drive the priorities of the society.

The men were assured that the risks were quite low. There is no transfer of land upon which the coffee is grown, and the registration of the coffee bushes is recognized only at the FCS office (i.e., there is no legal transfer). The male members agreed at the AGM to relax the membership criteria for women to join with only 50 coffee bushes and allow those men who were ready to pilot the initiative to do so. Early adopters were few, while the majority of male members asserted their right to abstain from the initiative as heads of their own households.

The FCS Board asked women to represent women's issues. The WIC Organization was founded in 2011 to support women coffee producers. Members must also be a part of the FCS and pay an additional membership fee of 200 KES (approximately 2 USD). The WIC Organization has its own Board of Directors (10 members) with a Chairlady, Secretary and Treasurer; only including the Board of Kabng'etuny as necessary. The WIC Organization has encouraged its members to treat any income they earn from their coffee bushes as family income ("let it be yours, and not yours alone") to avoid any conflicts or threat of repossession from spouses.

To date, the results have been positive and there have been zero repossessions of women's coffee bushes by their husbands. Men report that the women have been good farm managers and even more responsible with their modest coffee income than their spouses, contributing to expenses for the children and household, as well as reinvesting in their coffee farms and other income generating activities to supplement the household economy. As women's skillsets have improved with GAP training, women's roles on their husbands' farms have also shifted into previously male dominated activities. Women have been able to contribute to the costs of hiring labor for the whole coffee farm and participate in decision-making about farm management. The numbers of men transferring coffee bushes to their wives has increased and the number of coffee bushes transferred in a few households has substantially increased, with some women registering up to 300 coffee bushes. It should be noted, however, that there has been no movement to change gendered norms around land tenure, and women members remain reliant on their spouses to transfer a proportion of coffee bushes to their names.

Women have assumed leadership positions within Kabng'etuny FCS as Board Members representing their zones, and as chairs of the Gender Committee representing the WIC Organization within the FCS. Women Board Members have been elected by their zonal members, although the number of women Board Members has never reached the goal of the One-Third Gender Rule. The women leaders, however, are proud to have been nominated and freely elected by their constituents as validation that they are succeeding on their own merits.

FTA gender interventions. Fairtrade Africa has been instrumental in supporting the Kabng'etuny WIC Organization by (1) formalizing WIC into Community-Based Organization (CBO) with the Ministry of Gender, Children and Social Development, and developing a set of bylaws to govern membership; (2) providing gender-sensitive GAP trainings; and (3) facilitating fundraising efforts for projects which aim to increase women's economic empowerment through alternative income-generating activities, labor-saving technologies, and value-chain upgrading.

FTA initiated the "Growing Women in Coffee" (GWIC) program in 2012 through fundraising initiatives in partnership with Fairtrade Foundation (UK), including firstly seed funding to develop a maize milling enterprise,⁷⁵ and secondly, diverse funding through the UK Big Lottery to support four core program areas: (1) gender-sensitive GAP trainings; (2) climate adaptation and mitigation practices to reduce fuelwood and charcoal consumption (through biogas stoves); (3) gender mainstreaming in FT-certified coffee valuechains by scaling out Kabng'etuny's women inclusion

⁷⁵ Through UK 'Dine with a Difference Campaign' in 2013 (GBP 10,000).

model; and (4) improved economic status for women through value-addition of women's green coffee beans for sale in domestic market.⁷⁶ This section describes these projects and interventions which together form the GWIC program. The first phase was implemented 2015-2018 jointly with Solidaridad and other partners,⁷⁷ and the second phase continues through the FTA Climate Academy Project.⁷⁸

GAP Training. FTA GAP training was gender-sensitive in design and delivery for the newly initiated women members of Kabng'etuny FCS. FTA collaborated with Solidaridad to employ a full-time woman agronomist from the local community to provide training and practical support to the women, often using local language towards ensuring that the women felt safe and confident to engage with the learning content. The women worked with the trainer to develop a flexible schedule around their daily activities. GWIC provided for the trainer to take a motorbike to reach all women farmers for one-on-one coaching. Gender-responsive trainings include women's leadership and gender mainstreaming, as well as vocational training to establish and strengthen alternative income-generating activities. Following the GAP trainings now continue through Fairtrade staff who directly train zonal leaders to scale out.

Labor-saving technologies. One of the primary barriers to women's full and equal participation in the FCS is time poverty due to multiple and competing demands on women's time as farmers, housekeepers, and caretakers. It was acknowledged that women were exhausting much of their time on collecting fuelwood to the detriment of the surrounding environment. As part of FTA programming to educate farmers about climate change and the relationships between commodity crop production, greenhouse gas emissions, and suitable microclimate to support crop health, FTA trainers and farmers also identified fuelwood collection and burning as a major driver of climate change in the Rift Valley. They together developed a plan to construct biogas stoves for women coffee producers to serve the dual purpose of conserving limited forest resources while also saving women's time in non-farm activities.

The project funding supported the masonry training and subsequent training of trainers to scale out the project area, as well as materials for the biogas stove construction. The project organizers formed a committee to manage the project budget, acquisition of materials, and schedule of activities. Youth were recruited into the project and trained as masons, and compensated for their productive labor (2 women, 14 men).⁷⁹ Forty biogas stoves were constructed by the close of Year 1, and scaled to 290 biogas stoves by the close of the project in 2018.⁸⁰ The women reported saving at least 4 hours per day with conversion to biogas,⁸¹ and additionally benefitted from the bioslurry derived from the biodigesters for farm fertilizer applications.⁸²

Value-chain upgrading. Coffee delivered by women producers is separated at the Kabng'etuny FCS factory and Kipkelion Union Mills. Kipkelion Union Mills is Fairtrade Certified, and Kabng'etuny FCS and Kapkiyai MCS in Nandi County represent the only two Fairtrade certified cooperatives within the Kipkelion Union. Funding from the GWIC project supported the outscaling of Kabng'etuny's gender-inclusive approach to Kapkiyai MCS. The influence of Kabng'etuny has been extremely visible in non-Fairtrade certified cooperatives within the Kipkelion Union which have initiated their own women in coffee programs independently, or with the support of other NGOs.

The successes of the GWIC project offered the leverage needed for Kabng'etuny FCS and member cooperatives to lobby the Kericho County Government to donate a commercial coffee roaster to Kipkelion Union Mill in 2018.⁸³ In that same year, Kabng'etuny FCS coordinated with Kapkiyai MCS and Kipkelion Union Mills to roast and package the women's coffee under the label "Zawadi."⁸⁴ The Zawadi launch in Kericho and Nandi counties marked the first

⁷⁶ Supported by UK Big Lottery Fund in 2014 (GPB 569,345). ⁴ Solidaridad is a Dutch NGO that was at the time promoting Fairtrade and UTZ certification among coffee growers.

⁷⁷ Solidaridad is a Dutch NGO that was at the time promoting Fairtrade and UTZ certification among coffee growers.

⁷⁸ Funded provided by Dutch Postcode Lottery through Max Havelaar Foundation, Netherlands

⁷⁹ An additional 18 youth were recruited in Kapkiyai MCS, Nandi County (5 women, 13 men).

⁸⁰ A total of 400 biogas plants were constructed at Kabng'etuny FCS in (290 units) and Kapkiyai MCS (110 units).

⁸¹ Worth the equivalent of 120 USD per year on purchase of firewood and 140 USD per year on purchase of charcoal.

⁸² Worth the equivalent of 64 USD per year on synthetic fertilizers applied at planting and 80 USD per year on fertilizers applied as topdressing

⁸³ Worth a value of 8000 USD

⁸⁴ Kabng'etuny & Kapkiyai women proposed the name 'Zawadi' which in Swahili language means 'gift' to recognize the initiative the men in their families had taken in giving them an opportunity to earn a livelihood.

Fairtrade-certified coffee produced and roasted exclusively in Kenya. Zawadi coffee is a blend of AA and AB graded coffee, and was sold in limited quantities outside the coffee auction. The WIC Organization aims to continue roasting women's-grown coffee by increasing production levels, primarily by increasing membership, to sell under the Zawadi label locally or directly to niche buyers.

Income-generating activities. FTA has supported the WIC Organization to develop alternative income-generating activities while continuing to earn income from their coffee farms. Prior to the GWIC project, Kabng'etuny WIC members were individually contributing savings towards the purchase of a maize mill to produce maize flour for the domestic market, as well as livestock feed for local dairy farmers from the by-product. FTA and the Fairtrade Foundation (UK) boosted this initiative in 2013 by fundraising to obtain seed capital that was transferred to the Kabng'etuny WIC account in 2014. The women continued their savings plan, with support from the country government, and together purchased a plot of land in the small commercial town of Fort Ternan to construct the facilities to house the maize mill. Each of the participating women have planted sufficient maize to donate two sacks to launch the mill. Kabng'etuny WIC organization officially launched 'Zawadi Maize Flour' in 2018, and continues to source maize and market their flour in adjacent counties.

Although the maize mill has become the central focus of the WIC Organization since the building construction, it should be noted that not all the women coffee producers are cooperating or contributing to the nascent mill. Some women who have received biogas stoves have otherwise been little involved in the WIC Organization, either due to time constraints, insufficient funds to contribute, or lack of interest in entering maize milling as an alternative livelihood activity. There are concerns from some male and female members that the maize mill is consuming too much time and energy in its startup period before women have realized any dividends from the milling. Other men have expressed satisfaction that women are engaging in activities that will reduce their reliance on their spouse's income. Regardless, the maize mill is testing the extent to which the WIC Organization can drift from its mission to support women in their coffee production.

Youth in Coffee Committee. Kabng'etuny FCS counts youth as those under 35 years of age, which is consistent with many programs for young professionals in East Africa. Following the model of the WIC, the youth have formed a Youth in Coffee Committee with its own Board and bylaws. To support the next generation of coffee producers, Kabng'etuny provides coffee bushes for those with land and works with members to transfer a portion of their coffee bushes to their sons (and sometimes, daughters). Male youth are more likely to inherit a portion of the land, while young women may be ceded a portion of the coffee bushes for a period of time. The WIC Organization specifically targeted youth to train as masons for the biogas stove construction.

Kabng'etuny FCS in the Coffee Value Chain

A4.1.8 Value chain actors

Kabng'etuny FCS has focused its value chain development on horizontal coordination at the production and processing nodes, and vertical coordination of the service supply chain with Kipkelion Union Mills and Kenya Cooperative Coffee Exporters, Ltd (KCCE). Farmers deliver all of the coffee to the FCS factory for washing, depulping, drying and packaging; the coffee is milled at Kipkelion Union Mills and delivered to KCCE to prepare the coffee samples for direct buyers and traders at the Nairobi Coffee Exchange. The Kabng'etuny Management Board is strategically planning for the long-term health of the cooperative with plans to increase the proportion of direct sales to buyers willing to pay a premium for triple certification (Fairtrade, Ecomark, and UTZ), as well as the strong gender and social development programming. The Board is currently working through KCCE for marketing expertise and plans to engage in bilateral sales contracts when they feel that their capacities have been built to manage sales directly. In the meantime, the Kabng'etuny FCS members receive several benefits from KCCE, including the picking advance and subsidized inputs previously described.

Barriers to women's entry in the supply chain have been relieved by the GWIC program through asset transfer, skills training, and service provision. However, barriers to upgrading women's grown coffee still exist. Zawadi coffee was processed by Kipkelion Union Mills for the WIC program as a pilot in 2017-18. Quantities have not been sufficient to continue the pilot, although the women's coffee is still traced from the FCS to the mill for separation of payments.

Women's share of their family coffee farms, while progressive, has not yet been sufficient for product upgrading which might boost women's relatively low income (approximately 3000 KES per year, 30 USD). The Zawadi label offers an alternative marketing pathway to reach niche markets for women's-grown coffee and improve returns on investments.

A4.1.9 Gender roles and responsibilities

Roles of women in Kabng'etuny FCS has been restricted to the farm and FCS factory gates, with the exception of the growing season 2017-18 when the Zawadi coffee was processed, packaged and sold by Kipkelion Coffee Union. Prior to the GWIC project, there were several tasks at the production node inside the farmgate that were male-only (planting, removing suckers, handle pruning, weeding, and spraying chemical of any type). With GAP training interventions, male-only tasks are restricted to spraying chemicals except that women do support with hauling water. Tasks are now more often shared by women, equally or in a supporting role, and men are increasingly trusting their spouses to manage the labor themselves. Men cited this outcome as an unexpected benefit to the whole family. Women recognize that their labor burden has increased, but are at the same time, proud to be proving themselves as equal partners in production and the family business.

Women are still primarily responsible for transporting the berries from the farmgate to the factory by foot;⁸⁵ an activity that consumes the majority of women's time during the harvest season. Men assist in loading the baskets, but the act of manually transporting the berries upon their heads makes this a gendered task in which men will not participate. The men agreed that they would assist in transport if a labor-saving technology were available. Workshop participants agreed harvest season, but tractors have not (as yet) been identified as a priority for the Fairtrade Premium.⁸⁶

A4.2 SPO PROFILE: KIBUKWO FARMERS COOPERATIVE SOCIETY (FCS)

Kibukwo Farmers Cooperative Society (FCS) formally registered with the Ministry of Cooperatives in 2002. The original founders numbered only six male coffee farmers who resettled and eventually purchased a white settler farm around the time of independence (circa 1963). The farmers previously picked the estate lands, and later subdivided farms, as a collective and delivered their coffee to a neighboring cooperative. With formal registration in 2002, Kibukwo FCS was able to deliver its coffee to the mills and sell directly to marketers. Current membership is distributed over six operating zones.

The FCS factory is located in Kibukwo Sublocation in Tinderet SubCounty, Nandi County. The factory includes a pulping house, washing bays and fermentation bins, drying tables, a storage warehouse, chemical storage, a shade nursery, and a polytunnel. Kibukwo FCS maintains its own coffee farm of 2.5 acres. There are no other collection centers outside the Kibukwo office, and farmers are responsible for transporting their harvest to the factory.

Kibukwo FCS is owned by its members. The FCS is structured centrally, with one Board Member for each zone. The AGM is a strong body – "the supreme" – where all decisions are made by consensus. No decisions are taken outside

⁸⁵ Walking to the factory can take several hours for some women, due to the rough terrain and distances to some of the zones. Women typically carry the berries in baskets or containers upon their heads or back.

⁸⁶ Additional barriers to women's active and equal participation in the coffee value chain were identified by the participants, as well as leverage points and solutions to resolve these barriers.

the AGM meetings.

Quorum is 30 members, and each member gets one vote. The bylaws of the society were created with the constitution by the founding members. If there is something to be amended in the bylaws, it must be raised for decision by the AGM. Special General Meetings (SGM) are called for other business outside of this agenda. Members are free to raise concerns in writing, send the zonal representative to share with the CEO the Management Board, or speak freely at meetings by raising their hand and being recognized. The CEO has been actively encouraging women to participate (at trainings, at meetings).

There are five committees organizing Kibukwo FCS: Management Committee (7 men, 2 women), Supervisory Committee (3 men), Field Committee (6 men), Premium Committee (6 men, 3 women), WIC Committee (9 women). The AGM elects the Management Board (Management Committee), the Supervisory Board, and the Committee Chairs. The Management Board runs the daily activities of the society and hires the staff that is paid by the cooperative. The Management Board includes a Chairman, Honorable Secretary, Treasurer, Vice Chairmen, and 6 Members representing each of the zones. The Supervisory Committee acts as a liaison between the AGM and the Management Board to monitor the Management Board/Committee and to ensure that the Board follows through with implementation. The Supervisory Committee includes just the Chairman, Secretary, and 3 Members.

The Chairman is specifically responsible to facilitate men and women to speak equally. For development issues and cooperative business, men and women share similar views on most issues. Gender issues more typically arise with regards to representation in election discussions. The Board is mostly made up of men; women want to see more female Board members.

The CEO, or Secretary Manager, is given management responsibilities over staff and daily operations guided by the Management Board. Staff positions include: Secretary Manager (CEO, 1 man); Factory Manager (1 man); Machine Operator (5 to 6 men); Cherry recorder (1 man), Nursery attendant (1 woman); and Watchmen. In addition, there are two regular nursery staff and up to 12 seasonal laborers who include men and women, and a spray team composed of 5 men.

A4.2.1 Membership

Kibukwo FCS has a total of 672 members (274 women, 40.8%). During the last three years women membership has increased by 22%. The unit of membership in Kibukwo FCS is the individual coffee farmer. There may be multiple members within a single household. Proof of tenure in land and coffee bushes is an informal requirement that is not explicit in the FCS by-laws. The FCS does require consistent quality standards in production and processing in compliance with certification standards. The Field Committee monitors the condition of farms and quality is observed at the factory. The FCS has a strict policy against conflict of interests: (1) Members should not belong to two cooperative societies with the same farm; (2) Members should not be running the same business that the society is running; (3) Members cannot be competing with the society in any way.

There are no requirements to meet certain production volumes or to live within any of the six zones; the FCS is willing to work with any farmer who is able to deliver their harvest to the factory. There are no further resource or financial requirements.

Members join by coming and registering personally at the Kibukwo FCS office. Membership fees include an interview fee of 250 KES (approximately 2.50 USD) and the cost of single share in the cooperative at 3030 KES (approximately 30 USD). New members must undergo (1) training for Fairtrade standards and (2) training in GAP from Ministry of Agriculture Extension Officer. There is no formal contract, allowing free entry and free exit from the FCS. There are laws that govern cooperatives in Kenya under the Ministry of Cooperatives. Upon joining, members are provided with information about general requirements of all cooperatives in Kenya (i.e., the cooperative must check that the prospective member has obtained a clearance letter from another cooperative if they are shifting membership). Farmers wishing to terminate membership to join another cooperative must also do so by obtaining a clearance

letter.

Members remain active simply by delivering coffee to the factory for processing. According to laws of Kenya, farmers can only register with one cooperative (selling the same product) at any given time. Thus side-selling is prohibited under cooperative regulations and does not need to be monitored if everyone is following rules in registration.

A4.2.2 Membership benefits

Kibukwo FCS should support members to improve the quality of their coffee, increase production capacity in their farms, and provide market access and coordination (farmers must sell through cooperatives). Farmers harvest coffee cherries and deliver to the cooperative factory. The cooperative processes members' cherries through washing, pulping, fermenting, and two stages of drying, then coordinates transport, milling and marketing. When members deliver good coffee of high quality, they can fetch higher prices.

Farmers contribute 20% of their market sales for the operation of the society. Fees are deducted from farmer payments after coffee sales. Membership fees pay for the cooperative facilities: Buildings, infrastructure, maintenance.

The cooperative works with partners to access farm inputs and coordinate delivery (fertilizer in 100kg bags, etc.), manage business services, and deductions to recuperate costs and maintain business relations. Currently, farmers may take coffee seedlings from the cooperative on credit; fertilizers, herbicides, and pesticides are taken on credit from the coffee roaster (marketer). For decisions about services and inputs, farmers must agree how and whether the cooperative funds will be used to provide inputs during the AGM meetings. Amount of inputs received depends on the number of coffee trees on the farm. Farmers sign when inputs are received, and the cooperative recovers the costs at time of coffee sales by deducting from farmer payments.

Farmers may receive picking advance before cherries are harvested. Costs are recovered at time of sale. Default is minimal because the FCS does its own farm assessments before giving farmers any advances. Therefore, all eligible members are able to receive advances for capital input.

A4.2.3 Barriers to inclusion

The main challenge for women is in balancing the competing demands on their time (ie, firewood and water collection, food preparation, and caregiving). They have limited time for trainings. If the FCS calls a meeting for trainings, the women may come, but are anxious to leave before the training has finished to attend to the children, start meal preparation, etc.

Kibukwo FCS member farmers work on community land, divided into portions for every family. Cultural barriers limit women's land ownership, and to some extent affects their ability to join the FCS. The FCS encourages men to allocate a portion of their coffee bushes to the women in their households. Women are dependent on their husbands to allocate coffee bushes, and the informal agreement is only documented at the FCS office. Repossession of the coffee bushes is a risk.

New members would have wished to join, but do not have sufficient capital to do so. The FCS aims to address the issue of capital, and is especially seeking ways to support women and young men who require financial services to enter coffee production.

Women do not have any challenges meeting the quality standards. They are able to use locally available manure to improve production.

Kibukwo FCS and the Fairtrade System

Kibukwo FCS received Fairtrade certification in 2015 after a representative from Fairtrade visited and provided training about certification and the benefits of Fairtrade. The management and members saw it as a way to improve the quality of their coffee and improve social responsibility and environmental conservation through trainings from Fairtrade.

A4.2.4 Fairtrade Development Plan

The Kibukwo FCS Development Plan focuses on improvements in infrastructure and programming that will benefit the whole of the FCS: (1) Cherry hopper, (2) Modern office to serve the members, (3) Early child development in local schools.

A4.2.5 Fairtrade premium use

Kibukwo FCS received a Fairtrade Premium for the first time in

2017-2018 season. The Management Committee organized a meeting to inform the farmers about the amount of the Premium, and facilitated open discussion about whether the Premium should be spent on community or cooperative priorities. Because 95% of the community members in the Kibukwo area are members of the Kibukwo FCS, the members decided to use the Fairtrade Premium to improve the factory infrastructure for the benefit of all of the farmers. In 2017-2018, the Fairtrade Premium was used to construct a cherry hopper.

A4.2.6 Fairtrade Trainings

Kibukwo FCS has received GAP training and climate change trainings from FTA. The technical trainings include sessions on how to manage the coffee farm initial stages to harvest, as well as financial guidance and record-keeping.

A4.2.7 Kibukwo Gender Strategy

Kibukwo FCS gender strategy took effect in 2017. The Gender Strategy is essentially a statement of non-discrimination on the basis of gender: women must have equal opportunity to employment; women are included in hiring decisions as Society leaders; membership is open to men and women alike. The gender policy was adopted at the AGM in accordance with the Government of Kenya “One-Third Gender Rule” and Fairtrade standards.

The primary objective of the gender strategy is to increase the participation of women at the level of members, Board and Committee members, and staff. After seeing the impact of the

GWIC program in the neighboring Kapkiyai MCS, the CEO of Kibukwo FCS visited Kabng’etuny FCS to learn about the GWIC program. A proposal was accepted by the Kibukwo FCS membership to initiate a similar “Women in Coffee” program to facilitate asset transfer and promote GAP training. Male members were encouraged to transfer a minimum of 50 coffee bushes to their spouses so that women may become members in their own right and receive some income benefit from their intensive labor in coffee production systems.

The role of the WIC Committee Chair was created to ensure that the issues that affect women are raised at the level of leadership: (1) inclusion in committee leadership, (2) access to opportunities within the society (ie, job

opportunities without fear of discrimination), and (3) equal share of revenue from activities

Inclusion in committee leadership. The chairlady of the WIC Committee sit on the Management Board and the WIC Committee. Other positions on the Board are open by election at the zonal level. Thus far, no affirmative action measures have been taken to require that one-third of Board Members be women. The challenge is in achieving democratic elections at the zonal level which will ensure gender representation in accordance with the law.

The WIC Committee is directly involved in the development agenda of Kibukwo FCS, and other gender issues that arise. The WIC Committee also proposes projects to support the participation of women in the coffee value chain, as well as alternative livelihood activities. The Committee is currently seeking financial support from Kibukwo FCS for a poultry project. The Management Committee has responded that funding would need to come from either the Fairtrade Premium by approval of the AGM, or by preparing a proposal with a partner for external funding.

Access to opportunities within the society. There have been no trainings specifically designed for women, though women members are expected to participate in trainings available to all members. Because many women joined the FCS at the same time, technical trainings were organized for these women together. With prior training from Technoserv, the CEO educated new women members about participating in the FCS, how to access information, and how to manage their finances upon receipt of coffee payments. The CEO further organized targeted trainings about agronomic practices for women who required additional background. While the management are aware that women are challenged to attend these meetings due to other obligations, they have not devised a solution to address training gaps around women's busy schedules.

There are women's groups in each of the zones. These are informal groups which mostly existed before the WIC initiative and are outside of the cooperative structure. The women sometimes come together and cook. Otherwise, they are largely supported by contributions from each woman whereby the money is collected at the meetings and contributed to one household (revolving) or as a loan to members in need. It's a social and financial safety net for the women.

Equal share of revenue from activities. All meetings are now conducted with women representative(s) present, and women members get an equal vote in how revenues are distributed (including deduction of society fees and method of disbursements). Women are now given equal opportunity to run businesses to do table banking, and equal access to resources and revenues of the Society. Women members have equal access to fertilizers, picking advances, and other inputs provided through the partners (in this case, the Marketer).

No specific loans or credit options made available for women. Women have a challenge with capital, but the cooperative determines whether to extend loans based on volume produced and ability to repay rather than financial need.

At this time, women's grown coffee is separated by pulping days and traced through the processing steps to packaging. At this time, Kibukwo FCS does not have a miller or marketer who is willing to incur any additional expense to trace women's-grown coffee at such small quantities. As numbers increase, the CEO of Kibukwo FCS intends to prepare the factory to separate women's-grown coffee for the future potential of selling at a premium.

Fairtrade gender interventions. FTA has had less contact with the emerging WIC Committee members of Kibukwo FCS. The FCS was selected by FTA for this study to prepare for expansion of the GWIC program, funding permitting.

Kibukwo FCS in the Coffee Value Chain**A4.2.8 Value chain actors**

The Kibukwo FCS value chain is similarly structured to Kabng'etuny FCS due to the nature and rules governing the coffee sector in Kenya. Differences lie in the roles of the miller and marketer. Kibukwo FCS receives advances, inputs, and services from the miller, while the marketer plays a reduced role in service supply chain. The miller is privately owned and has been less able to accommodate requests to separate women's milled coffee for niche marketing. The Kibukwo FCS Management Board intends to continue working on process upgrading that leads to improved yields while at the same time seeking alternatives to support women's grown coffee.

A4.2.9 Gender roles and responsibilities

Kibukwo FCS witnessed similar shifts in the roles of women at the production node, with women taking on more responsibility in pruning and removing suckers. While men and women differed on their assessment of women's contribution to traditionally male activities, both agreed that they would like to see equitable labor sharing of masculinized roles. Similar issues arose around the labor and time burden of transporting berries to the factory, and sorting thereafter. Men perceived that they contributed to transport more than women recognized, but both agreed that women's labor could be better spent during the harvest season if alternative modes of transportation were available through the FCS.

Kibukwo FCS has had much less interaction with Fairtrade staff and, thus, was challenged to develop a concrete assessment of women's barriers to entry in the coffee value chain. The members were more accustomed to proposing challenges and solutions in their production systems more generally (needs assessment). Nonetheless, members identified high cost of inputs and access to manure, as well as time poverty as key barriers to women's equal participation in coffee production.

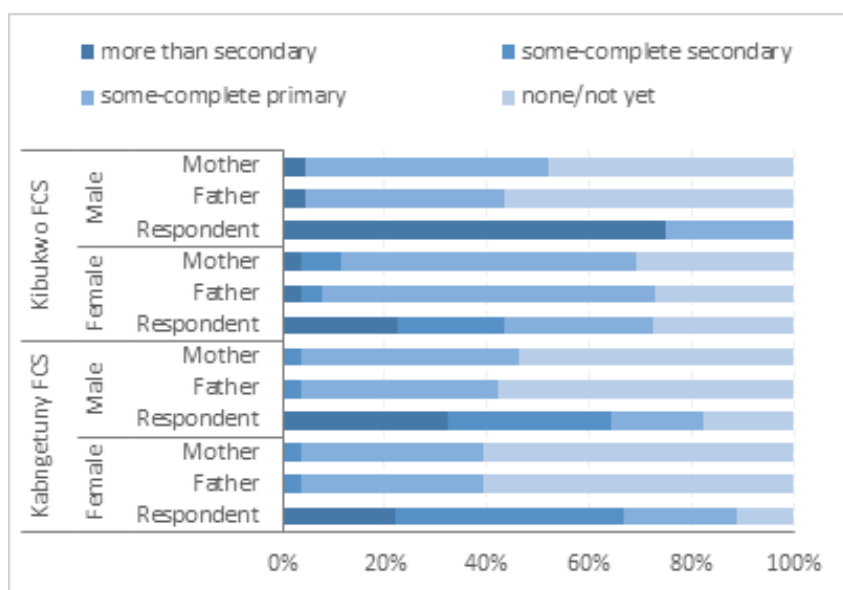
A4.3 HOUSEHOLD SURVEY AND WORKSHOP RESULTS: FTA CASE STUDIES**Fairtrade Gender Strategy Target 1: Increase the active and equal participation of women in Fairtrade certified smallholder organizations****A4.3.1 Respondent demographics**

Thirty households were sampled in Kabng'etuny FCS (29 women, 27 men), and 30 households sampled in Kibukwo (30 women, 24 men). All the male respondents identify as the male head of household, while only female-headed household (no male present) identified as household heads. All other women identified as the spouse of the household head. 98% of the men and 91.5% of the women are currently married or coupled; just 2% of the men and 3.4% of the women have been previously married (widowed, separated or divorced); and 5.1% of the female respondents have never married. Only four households reported out-migration in Kabng'etuny. Some spouses were away from the home during the study period and unable to be interviewed after multiple attempts.

Table 1 Respondents, Kenya

	Number of observations		
	Kabnetuny FCS	Kibukwo FCS	Total
Sex			
Female	29	30	59
Male	27	24	51
Type of respondent			
Female Head	1	3	4
Male Head	27	24	51
Spouse of the head	28	27	55
Parent of head/Other relative	0	0	0
Son/daughter of the head	0	0	0
Total Respondent	56	54	110
Total Household	30	30	60

Figure 1 Education level reported by respondents



A4.3.2 Knowledge of SPO

All of the male respondents and 73.3% of the female respondents in Kabng’etuny identify themselves as regular or founding members of the SPO. In Kibukwo, 60% of the female respondents are regular members and 3.3% (1 woman) sits on a committee; 87.5% of male respondents in Kibukwo are regular or founding members. More than half of the respondents in Kabng’etuny joined the FCS for guaranteed and stable markets, while the rest joined for access to inputs or other reasons. Men in Kibukwo joined for similar reasons, while few women also mentioned that they were solicited to join or had few other options. Of those respondents who are not members, substantive reasons cited by women in Kabng’etuny were “too many household responsibilities,” lack of access to land and credit, or inability to meet quality standards. Several women in Kibukwo stated similar reasons, but the majority were uninterested in joining and/or lacked access to land. Few men in Kibukwo also claimed that their other household responsibilities kept them from joining.

Figure 2 Respondent role in SPO

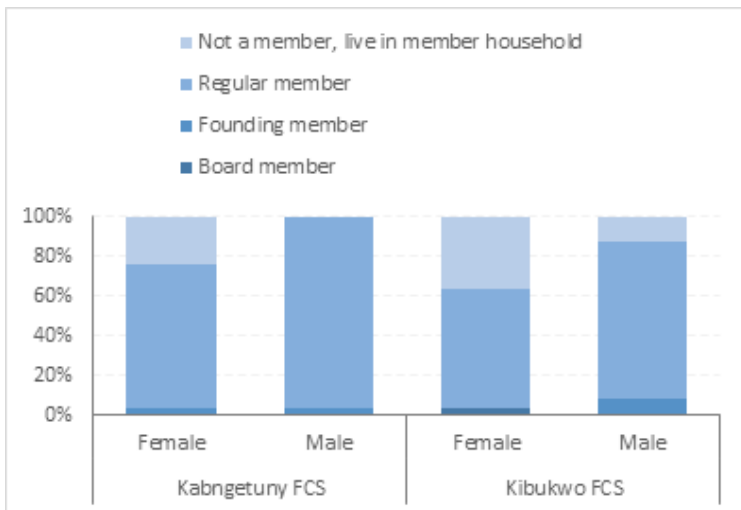


Figure 3 Household member(s) who regularly attend SPO meetings

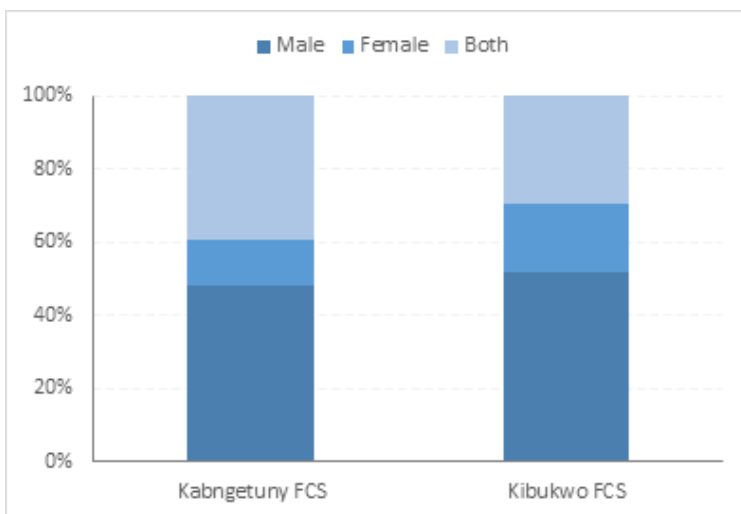


Figure 4 Household reasons for joining SPO

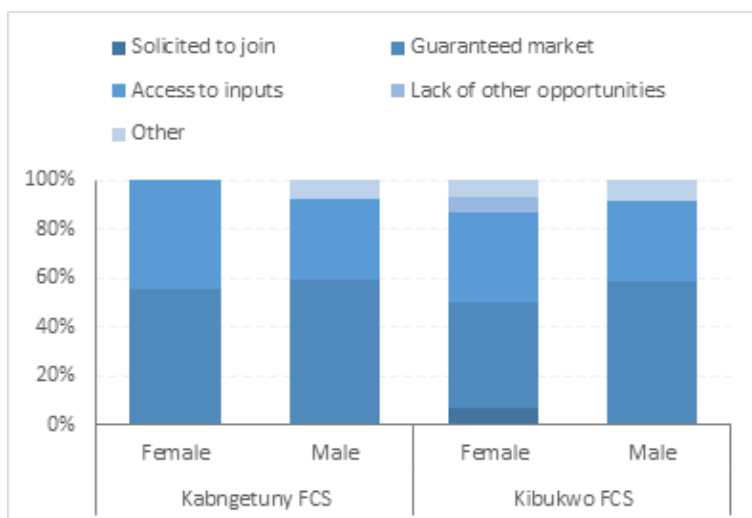
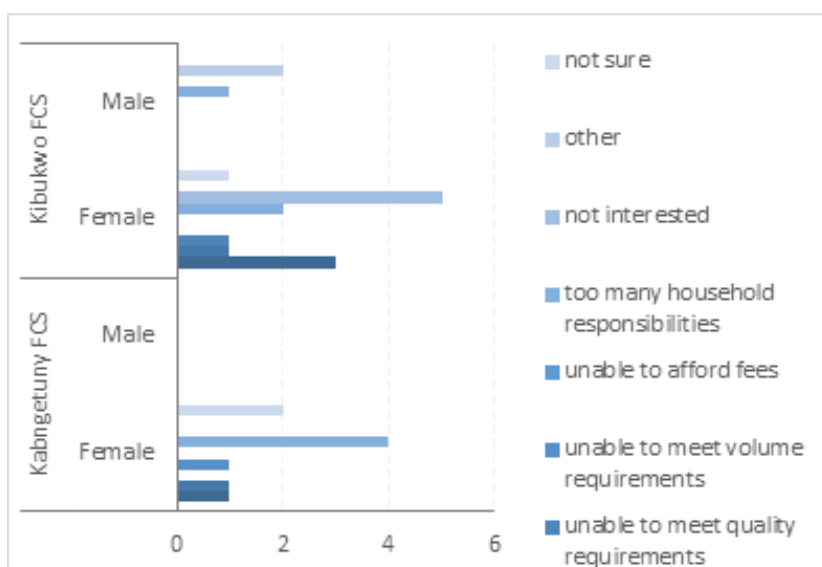


Figure 5 Non-member (respondent) reasons for NOT joining the SPO



Men at both sites are most likely to attend meetings alone (48.2% in Kabng'etuny and 51.2% in Kibukwo), while women are more likely to attend with their spouse (39.3% in Kabng'etuny and 48.1% in Kibukwo) than alone. Members of Kabng'etuny FCS are largely confident that differing points of view may be addressed within the SPO, although half of the female respondents report that they themselves can only express their views with “difficulty” or “not at all comfortably”. In contrast, only 15% of the male respondents reported that they are not comfortable speaking in meetings, and the remaining 85% are quite comfortable. Half of these same female respondents expressed that they either don't understand or know nothing about the terms of agreement between the members and the SPO, in contrast to only 15% of the male members not understanding the terms of membership. While women largely agree that the SPO is a democratic institution, these results indicate that they are not sharing equally in the governance of the SPO, nor do they understand fully their roles and benefits as SPO members.

Slightly more women (27%) and men (8%) expressed some level of difficulty or disinterest in speaking at SPO meetings in Kibukwo, although the majority (90% or more) agree that differing opinions are welcomed. Similar proportions of members expressed no knowledge of their membership terms with the SPO (47% women, 13% men). Twenty percent (20%) of female respondents didn't feel like women's voices are taken seriously in the SPO. While only a minority of women expressed feelings of being marginalized, women are clearly less knowledgeable about the SPO business relationship with producers. This is very likely due to fewer women respondents being members themselves, but also reflects that lack on information sharing within households.

Figure 6 Respondents' own level of understanding of SPO membership agreement

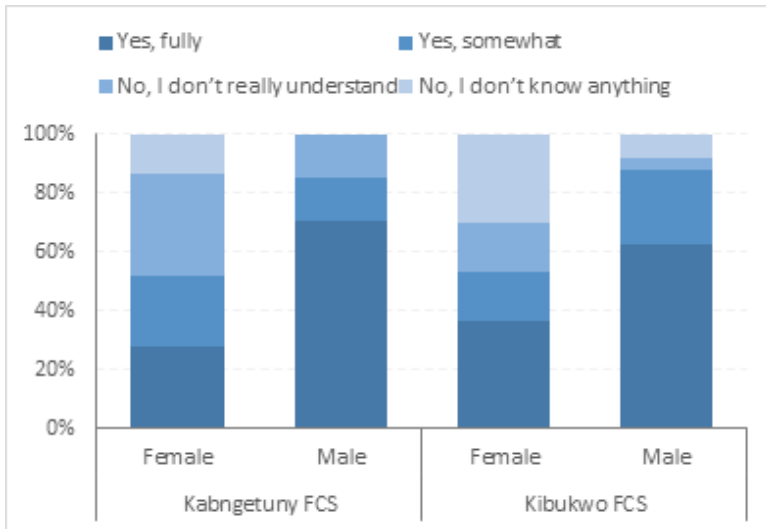
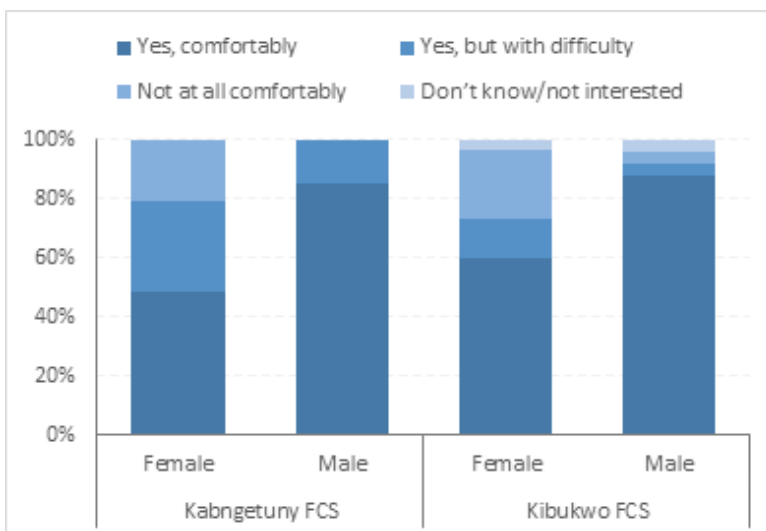


Figure 7 Respondents' own level of comfort speaking at SPO meetings



A4.3.3 Knowledge of Fairtrade

The gender gap in knowledge about Fairtrade in Kabng'etuny FCS is promising in comparison to other SPOs in this study, with just over 20% of the women respondents not familiar with Fairtrade compared to 10% of the male respondents. For an SPO carrying Fairtrade certification since 2012, however, the overall lack of knowledge about the Fairtrade Premium is high. Seventy-three percent (73%) of the women respondents reported no knowledge or uncertainty about the Fairtrade Premium compared to 69% of male respondents. The Management Board of Kabng'etuny FCS explains that 2018 is the first year that the SPO has received the Fairtrade Premium due to changing the marketer with which the SPO contracts. Despite this lack of knowledge and uncertainty about what the Fairtrade Premium is meant to be, more than one-quarter of male and female respondents alike report that they have, in fact, attended meetings and been informed about the Fairtrade Premium.

Kibukwo results reveal that more than half of women are not aware of Fairtrade, and more than 20% of men. Similarly, a high proportion of men (67%) and women (93%) don't know or understand what the Fairtrade Premium is or how it has been used. This is concerning given that the Premium has been used to reinvest in the infrastructure of the FCS factory by general vote. This reflects a high level of reliance on the Management Board to make decisions on behalf of the membership.

The number of women respondents in Kabng'etuny reporting that either they themselves or their households have benefitted from the Fairtrade Premium (which was only just received by the FCS at the time of the interviews, and not yet distributed), demonstrates the confusion that the women have between the funding provided by the GWIC program and the Fairtrade Premium. Fewer men also believed that they had benefitted from the Fairtrade Premium, and the majority of respondents declined to answer this question. The Kabng'etuny FCS Management Board clearly has more work to do in clarifying to its membership the source of external funding, the status of the Fairtrade Premium, and how any fees tied to their membership are being spent.

Fairtrade Gender Strategy Target 2: Empower women and girls with opportunities to access equitably the benefits of Fairtrade

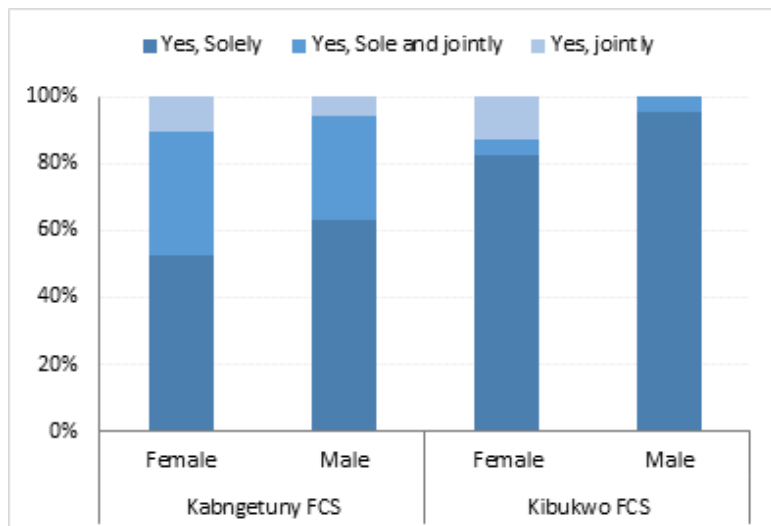
A4.3.4 Access to land and coffee

Kabng'etuny FCS members are predominantly farming land owned by their households (82%) due to the membership eligibility criteria. Those farming extended family lands must produce proof that they have been given access rights to these lands directly to the FCS CEO. The single case of leasehold is less clear but would have similarly required that the tenant farmer provided proof to the FCS that the landowner allowed the farmer to deliver coffee to the cooperative in his/her own name. These by-laws are intended to prevent individuals from stealing cherries from farms which are not their own or delivering cherries to the FCS which did not originate from farms which have been monitored by the FCS field staff. 44.7% of women claim to have rights associated with ownership over these lands compared with 100% of men. Women are engaged in cultivation of coffee on their own and other household members' farms, but men are more likely to only cultivate the coffee farms which they themselves own.

Kibukwo FCS respondents categorized all of their landholdings as "owned", either by freehold or usufruct rights from their families or community leaders. Ownership in this case is understood according to locally recognized access and control over land. Households participating in Kibukwo must show proof of ownership of their land through the head of household. While we know that women do not typically have freehold title over lands in Kibukwo, a small percent consider themselves to have ownership rights over all (13%) or some (8.7%) of their family plots and aligns with the female heads of households interviewed for this study. All of the men claim ownership over all of their farms. 82.6% of female respondents in Kibukwo FCS solely cultivated the land held by their households, while 95.2% of the men are cultivating lands by themselves.

At the whole-household level, more than one third of all grown women in sampled households at both sites have their own coffee bushes, compared to 50% of all adult male household members in Kabng'etuny and 57.9% in Kibukwo.

Figure 8 Respondents' roles in cultivating farm plots held by household



A4.3.5 Access to inputs and services

The majority of households in Kabng'etuny and Kibukwo are receiving all of their inputs through the SPO, including fertilizers, pest management chemicals, planting material, and transportation. The post-harvest processing is provided by the SPO with regards to de-pulping, washing, fermentation, and drying. The major gap in post-harvest support is transportation of the fresh cherries to the SPO factory gate, in most households performed by women carrying the cherries in baskets in their heads or backs. The milling and roasting is done beyond the SPO factory gates, and most farmers were not able to sufficiently respond to this question about the service supply chain actors providing these services. More farmers in Kibukwo were able to differentiate between inputs and services provided directly by the SPO from those provided through other value chain partners. Government extension support was minimal in Kibukwo, and not mentioned at all in Kabng'etuny.

The main constraints facing farmers in both locations are similar, with members in Kibukwo most constrained by cost and members in Kabng'etuny claiming that they are most constrained by distance. Other constraints include insufficient working capital, or poor timing of inputs

A4.3.6 Access to credit and financial services

In Kenya, mobile lending services have become increasingly accessible in rural areas where farmers most often struggle with cash flow. Men from both sites were twice as likely to report that they would borrow through mobile credit over other types of informal credit institutions. In both cases, only 10% of the men say that they would borrow from the SPO, while 10% of men in Kibukwo and 16.7% of men in Kabng'etuny would access credit through a more formal lending institution. Women also expressed a preference for mobile lending at both sites, at equal (Kabng'etuny) or nearly equal (Kibukwo) numbers to preference for informal lending institutions. Only 10% of women in Kibukwo say that they would borrow from the SPO, compared to 20% of the women in Kabng'etuny. More women in Kibukwo expressed preference for informal lenders and group-based finance over formal lenders (10%), while

more women (16.7%) in Kabng'etuny prefer formal lending institutions. Approximately one-quarter of women have formal bank accounts, compared with two-thirds of men in Kabng'etuny and less than half the men in Kibukwo. More formal banking institutions are more utilized for receiving payments and banking funds.

Although the debt level is low, women were more likely to report that their household has struggled to repay debt in the previous 12 months (10-13%). Women more often report that the decision to borrow money was that of women in the household, while men more often reported that it was the male head of household who took the decision. Differences are likely attributable to informal lending practices in cash or kind which may have very short repayment periods and are not the subject of discussion or negotiation at the household level. Decisions over how to use credit or loans is most often a joint decision, although women and men in Kibukwo each cited the dominance of their own decision-making by gender. Those responsible for repaying the debt reflect perceptions about who is borrowing, inflating the role of male heads of households in repaying these debts only slightly.

A4.3.7 Access to markets

For most of the respondents, the SPOs are the point of entry to the markets, and the SPO sells through a marketer on behalf of the members. In Kabng'etuny, there is more access to other coffee cooperatives, and farmers sometimes split their harvest or sell to different cooperatives in different years. This is especially problematic for the cooperative when youth and new members take seedlings on credit and divert their coffee harvest when the bushes come into production to avoid repayment on the plant material. Primary constraints to marketing for men include low price, price fluctuation, delayed payments, and high transport costs due to market distance. Women also cited low price as their greatest constraint, but were more concerned about delayed payments and delayed wages for those who provide labor on other farms. Lack of transport, working capital and transparency around producer price (per kilo) were also constraints mentioned by women. A few respondents also raised concerns over the paucity of cooperatives to compete on services and pricing, and relatedly, the relative poverty within the cooperatives and lack of bargaining power compared to other value chain actors to lobby for higher producer prices.

A4.3.8 Access to training and information

The two primary sources of agricultural information and training for men and women are the Kabng'etuny FCS and the radio. None of the farmers reported the role of government extension, and only one individual reported that their agro-input dealer as a good source of information for both men and women. In Kibukwo, the primary sources of agricultural information and training for men and women is the radio, followed by the SPO, other NGOs (Technoserv), and government extension. The ranking of sources between men and women was similar proportionally.

In Kabng'etuny, only PO members attended training sessions, while Kibukwo trainings sometimes also included male non-PO members from member households. At the household level, Kabng'etuny men were roughly 1.5 times more likely to attend most trainings than the women, with the exception of financial trainings which were poorly attended by both and child labor/labor rights trainings with more equal attendance. The relative participation of women PO members in trainings in the previous 12 months is impressive in an SPO where they make up only 30% of the membership. In Kibukwo, fewer household members attended with a similar ratio (with the exception of environmental safety and occupational health). Trainings on farm finances were even less well attended in Kibukwo.

A4.3.9 Benefit from the Fairtrade Premium

For those who are aware of Fairtrade, the Fairtrade Premium was not the most highly cited benefit of Fairtrade. For women in Kabng'etuny, women most cited better working conditions (51.7%), better standard of living (44.8%), and empowerment alongside environmental protection (41.4%). Men in Kabng'etuny cited similar priorities: better

standard of living (55.6%), better price (48.1%), and environmental protection (40.7%). Kibukwo had fewer substantive response from women, who are less familiar with Fairtrade because they have not received as much focus as the GWIC program participants: empowerment (20%), better working conditions (16.7%), and better price (16.7%). Men in Kibukwo also stressed the benefit of empowerment (50%), better price (34%), and environmental protection and Fairtrade Premium (16.7%).

The Fairtrade Premium has not yet been distributed in Kabng'etuny and will come under vote in the next General Assembly. In Kibukwo, the Fairtrade Premium is used for factory improvements that are intended to benefit all producers delivering and processing their cherries at the factory. These improvements arguably benefit men and women by reducing the post-harvest processing labor that would otherwise happen on the family farms.

Figure 9 Household members most benefitting from the Fairtrade Premium

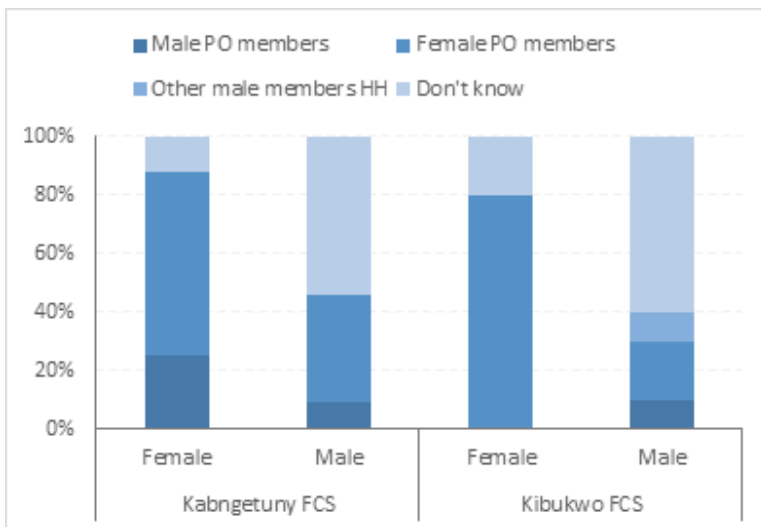
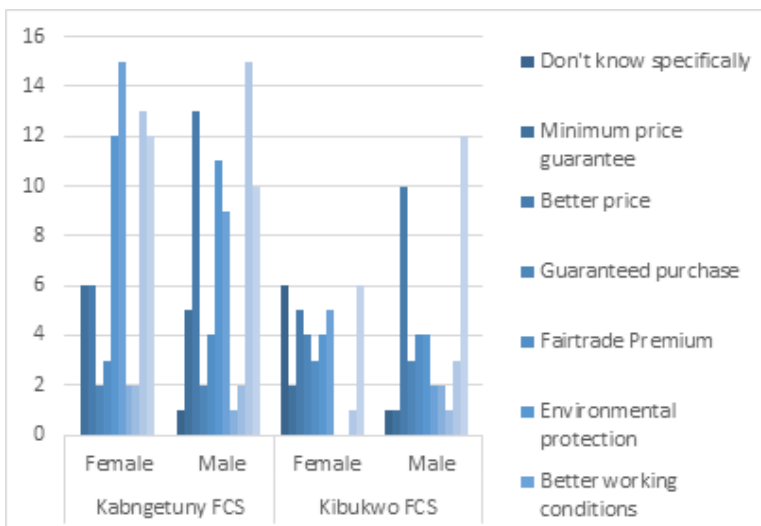


Figure 10 Respondents' perception of Fairtrade benefits



A4.3.10 Gender program participation

This report includes data from Kabng'etuny, where Fairtrade staff have been active in the GWIC program, and Kibukwo's WIC initiative. Kibukwo has not yet benefitted from targeted Fairtrade intervention, although the CEO has visited Kabng'etuny and introduced a similar WIC Coffee initiative to improve access to membership and the quality of participation for women. The CEO in Kibukwo has also provided gender-awareness trainings and focused on GAP training for new women members upon joining.

More than one-third of households in Kabng'etuny reported that men alone attended meetings about gender or the GWIC program, while nearly 40% of women participated alone and the remaining were joint male-female partners. In Kibukwo, more than half of the women participate by themselves, and approximately one-third of men. Because the gender intervention studied in Kenya is more programmatic than it is training, it is more difficult to gauge the percent participation from meeting attendance alone. However, participant responses reflect the programmatic goals to reach men and women alike through gender awareness training, supported by project-level interventions to address specific barriers to women's full and equal participation in the coffee value chain.

Of those who participated, there were a mix of responses about what was most useful. With regards to training topics, participants found the gender-awareness training, decision-making and conflict resolution around access and control, and gender roles (daily cycles) themes most interesting. With regards to projects and initiatives, participants support efforts to increase women's membership through asset transfer and registering members with coffee bushes rather than land titles, and in Kabng'etuny, appreciated the effort to create a women's-grown coffee product and build biogas stoves for women. Positive effects cited by men and women include better living standards through increased income to women, which provides for family needs. Also women and men value the improvement in working conditions and labor distribution by following Fairtrade standards and introducing biogas stoves into the households (stoves in Kabng'etuny only). There were no negative comments about the program effects on men, women, or households.

Recommendations for future gender programming include allocation of more coffee bushes to women and seeking out a better market (and producer price) for women's-grown specialty coffee.

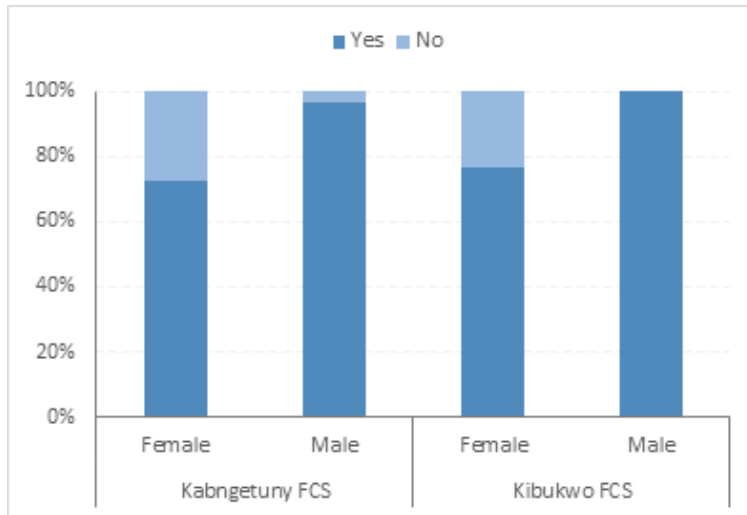
A4.3.11 Representation in social networks and leadership positions

Men in Kabng'etuny are most involved in religious associations, followed by credit and micro-finance groups (SACCOS), as well as other social and financial networks as well as, forest and water user groups. The majority of women are also involved in religious and credit and SACCOS, followed by the WIC group (27.5%). Few women were involved in education or other business groups. In Kibukwo, the same mix of groups were mentioned for men and women as those in Kabng'etuny. Women in Kibukwo also cited their WIC group (23.3%). The respondents attributed little or medium influence of the SPO over life in the broader community in Kibukwo, and failed to mention the SPO at all in Kabng'etuny. Because this question focused more on in-group participation, it appears that producers separate their identities as members of the cooperative from their other social identities.

Probing leadership, nearly 60% of the women and men respondents in Kabng'etuny believe that men make better leaders than women. Less than half of the men and fewer than 40% of the women in Kibukwo expressed the same belief. Personal levels of confidence in leadership skills were much more positive: 72.4% of women in Kabng'etuny and 76.7% of women in Kibukwo considered themselves to be leaders, compared to almost all of the men. More than 80% of the men at both sites expressed comfort about speaking in SPO meetings, while the remainder would be willing to speak with some difficulty. The women, however, are more reserved, with only 40% of women in Kabng'etuny and 46.7% of women respondents in Kibukwo able to speak comfortably. More than 20% of women at both sites would not be comfortable speaking at all. The proportion of women expressing comfort in Kabng'etuny rose slightly when asked more specifically about speaking on social concerns, or environmental concerns, but not over community concerns like infrastructure. This relative reluctance for women to speak out and exercise their

agency in SPO meetings is an important reminder that a few women are leading the way in both cooperatives. The WIC Organization in Kabng'etuny expressed frustration at the relatively low levels of participation of some women who have benefitted from gas stoves and coffee bush registration initiatives promoted by the group with the SPO Chairman. Many women, they explain, are happy to be producers, but do not want to become involved outside their own homes.

Figure 11 Respondents who consider themselves to be leaders



Fairtrade Gender Strategy Target 3: Address systemic issues that hamper the realization of greater gender equality in Fairtrade supply chains

A4.3.12 Barrier to inclusion: Control over productive land

Major gender differences emerge with regards to land “ownership”, which was defined by rights to use and control land use decisions and may or may not be institutionalized through freehold rights in Kenya. The male household head is involved in decisions over all family plots, with female household members in Kabng’etuny. In Kibukwo, the male head of household is involved in decisions over the majority of plots, with women household members in more than 60% of the households. Female heads of household dominated decision-making over land use on their family plots. With regards to land solely cultivated by women, decisions were taken by the women alone in less than 20% of the cases. Decision-making is mostly joint between the male head of household and his partner.

Figure 12 Respondents’ comfort level speaking in public on decisions regarding social concerns

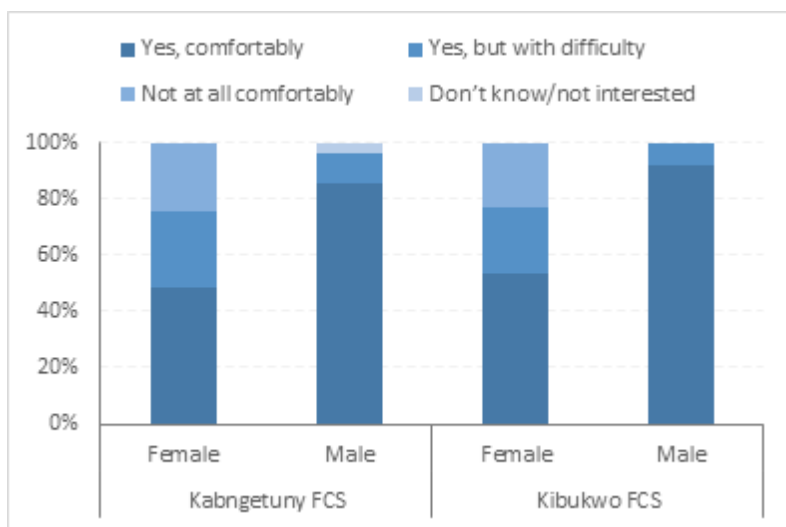


Figure 13 Respondents’ comfort level speaking in public on decisions regarding infrastructure (like small wells, roads, water supplies, electricity supply) to be built in your community

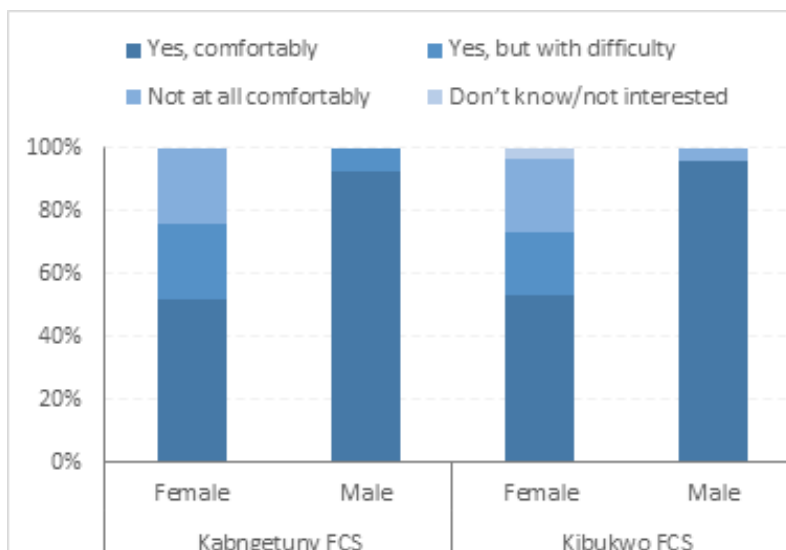


Figure 14 Respondents' comfort level speaking in public on decisions regarding environmental concerns (soil erosion, water pollution, water shortages)

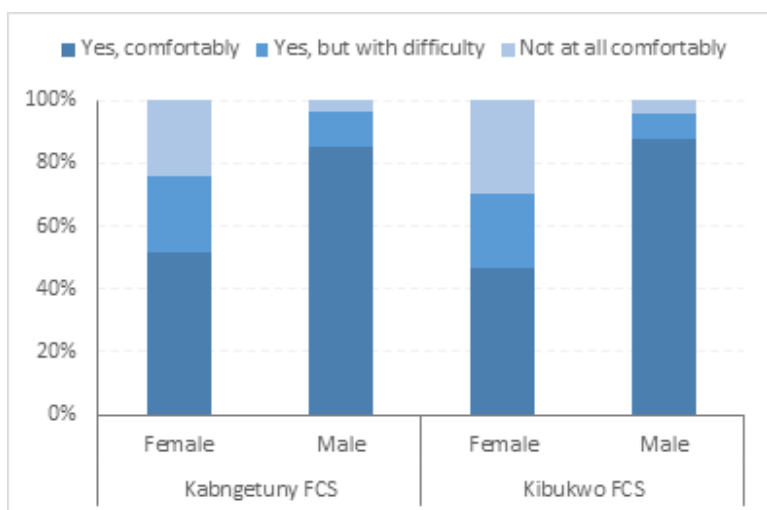


Figure 15 Respondents who have organized with fellow producers and/or neighbors to suggest improvements to their communities (to government representatives, NGOs, etc.)

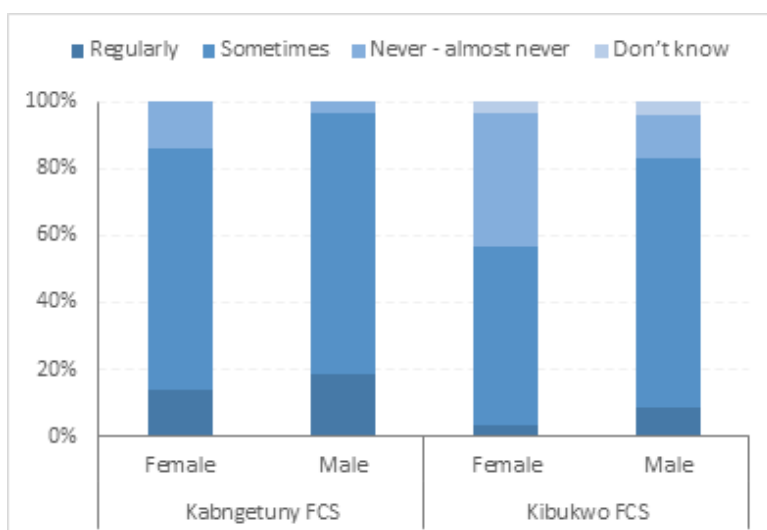


Figure 16 Decision-making about land use on farm plots held by household

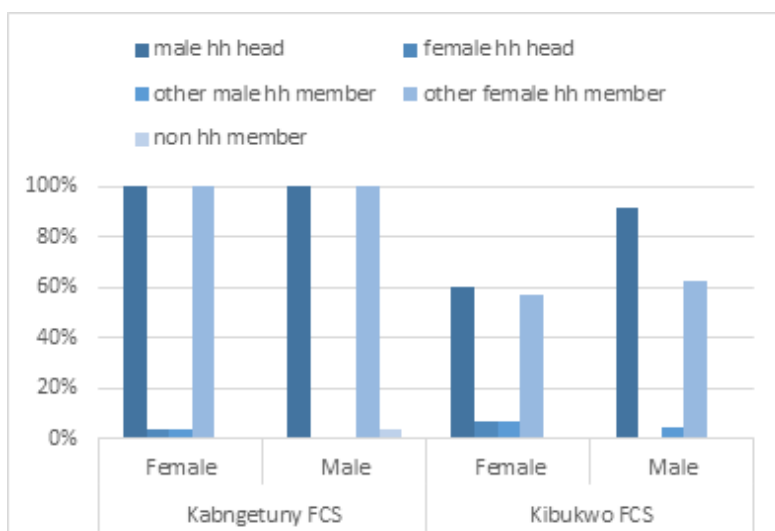
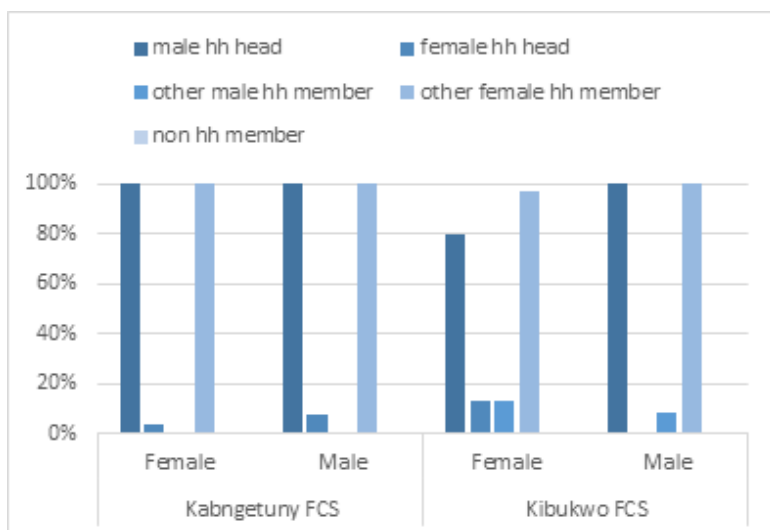


Figure 17 Decision-making about land use on farms solely cultivated by respondent

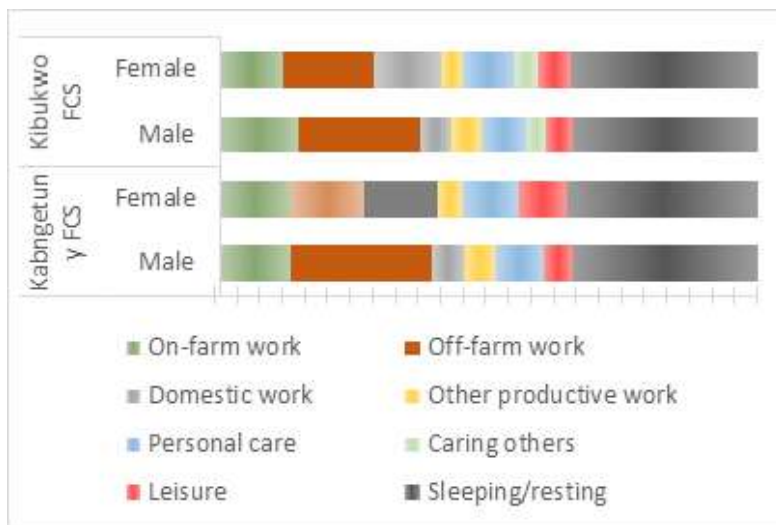


A4.3.13 Barrier to active participation: Time poverty and control over reproductive labor

Time use data for a typical day in Kagng’etuny show that men and women are spending approximately the same number of hours per day performing on-farm labor, but men are spending much more time in off-farm and other productive labor. In the additional hours men spend in off-farm labor, women are performing domestic tasks. Women, on average spend more time in leisure activities and personal care than men, and even sleep a few minutes longer.

Caregiving as a primary activity was not mentioned in Kabng’etuny, and was not recorded as a co-activity, although more than 10% of the women reported having children under the age of five years. In Kibukwo, men are spending more time on all types of labor outside the domicile, working longer on-farm, off-farm, and on other productive labor. Women, are in turn, spending that time on domestic labor, personal care, caring for others, and leisure. Differences in caregiving responsibilities were minimal. In the instance that the respondent needs to attend a meeting or participate in some livelihood activity, the majority of women in Kabng’etuny would rely on non-household women, while women in Kibukwo were equally likely to depend on other women in the household. Men were most likely to have a female household member care for the children, and would not need to seek assistance from outside the household. More than 90% of the respondents across all cases agreed that women should be responsible for young children in the household.

Figure 18 Time-use data recorded for previous 24 hours⁸⁷



A4.3.14: Barrier to equality: Control over livelihood activities

Coffee is a primary source of income for 97% of the women respondents in Kabng'etuny, and 100% of the male respondents surveyed. Other key sources of income include livestock (81% men, 73% women); staple grains (60% women, 58% men); and horticultural crops (40% women, 54% men); followed by trade (17% women, 19% men). A key difference arises between the number of women engaged in salaried labor (20% women, 8% men), although roughly equal numbers of men (4%) and women (3%) reported income from wage labor. Slightly higher numbers of women (7%) report government employment than men (4%). This is reflective of the high number of women's membership employed by the schools as teachers and staff. Women only reported income from fish, and some type of processing, while only men reported receiving remittances.

In Kibukwo, coffee is a primary source of income for 67% of the women respondents, and 83% of the male respondents surveyed. Other key sources of income include livestock (67% men, 50% women); staple grains (47% men, 46% women); and horticultural crops (21% men, but only 7% women); followed by remittances (21% men, 10% women). With regards to salaried or wage labor, 17% of men and just 3% of women were engaged in agricultural wage labor, while 13% of men and 7% of women were engaged in non-agricultural wage labor, and slightly more women were engaged in salaried employment (13% women and only 4% men). Trade mirrors the wage labor figures (13% men, 8% women) and men only engage in other types of business (13%), self-employment (4%) or some sort of processing (4%).

At the household level, 74.2% of all women household members in Kabng'etuny contribute to coffee production, compared to 71.2% of men. The differences are more pronounced in Kibukwo, where 85.3% of female household members are involved in coffee

production compared to just 80.5% of men. Most household members across gender and site work only on their own farms. In Kabng'etuny, household members were more likely to provide labor also on female household member farms, or on non-member farms. Men were responsible for labor on their own farms without

⁸⁷ Participants were asked to report dominant activities and secondary activities at 15-minute intervals throughout the day. Bars in the time-use data chart represent the mean time spent in each activity for each group. Solid colors represent the dominant time use for each group during waking hours (100% saturation). Non-solid colors represent lesser activities. The dominant time use for men and women in Kibukwo is off-farm work (solid orange). The dominant time use for women in Kabng'etuny is domestic work (solid grey), and for men is off-farm work (solid orange).

household assistance. In Kibukwo, family members were more likely to provide additional labor on men’s coffee plots. Women were equally likely to provide labor also on women’s plots or non-household plots, while men were more likely to provide additional labor on non-household coffee farms. Aside from household labor support, more men and women in Kabng’etuny relied on casual labor and a few men on permanent laborers. Less than 20% of all respondents provide labor in other parts of the coffee value chain, with the proportion being highest among men in Kibukwo.

Decisions about coffee production are jointly made between male and female household members among 80% of the respondent households. Dissecting this further, only 13.8% of women claim to have input into most or all decisions in Kabng’etuny, and 58.6% have input into some decisions some of the time. 59.3% of the men, on the other hand, have full input into decision-making in Kabng’etuny. In Kibukwo, more women (20.8%) have input into all of the decisions compared to 66.7% of the men. Regarding income from coffee production, the distribution over decision-making is similar.

Figure 19 Household livelihood activities

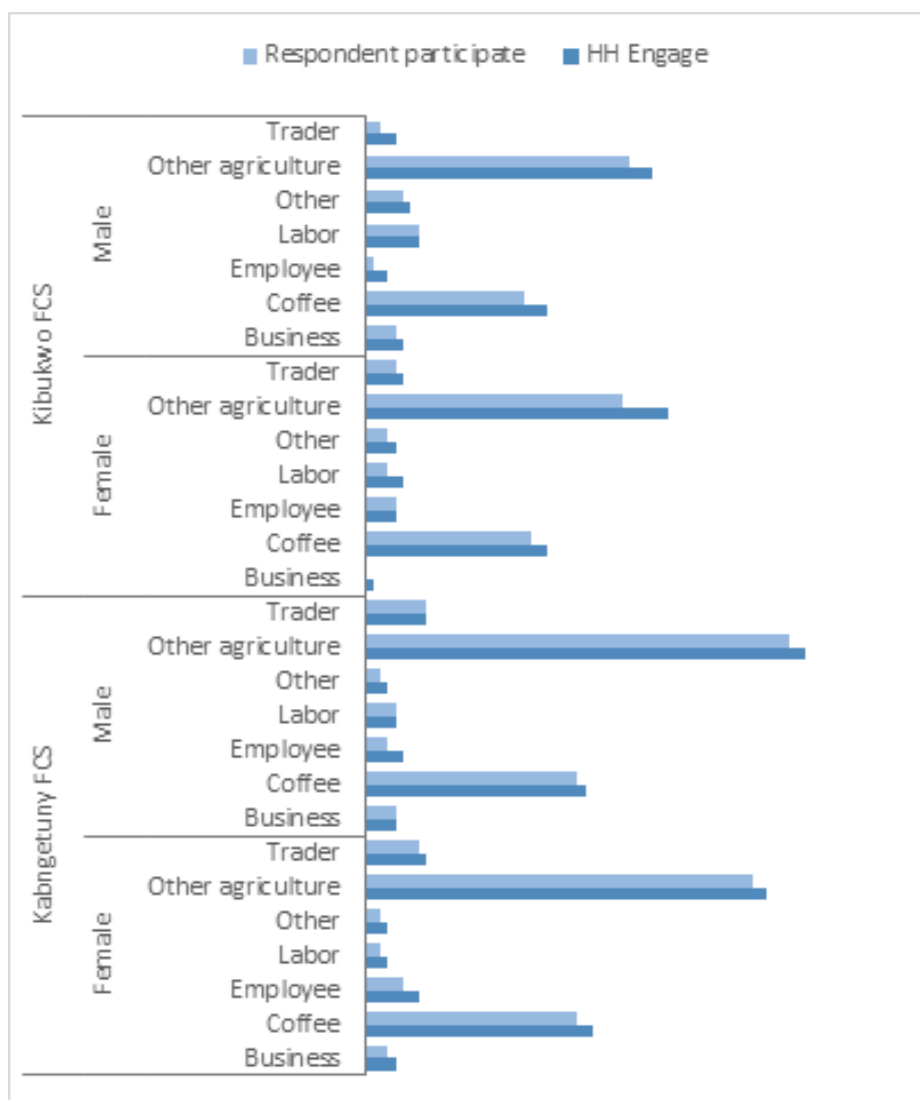


Figure 20 Household members normally contributing to coffee production

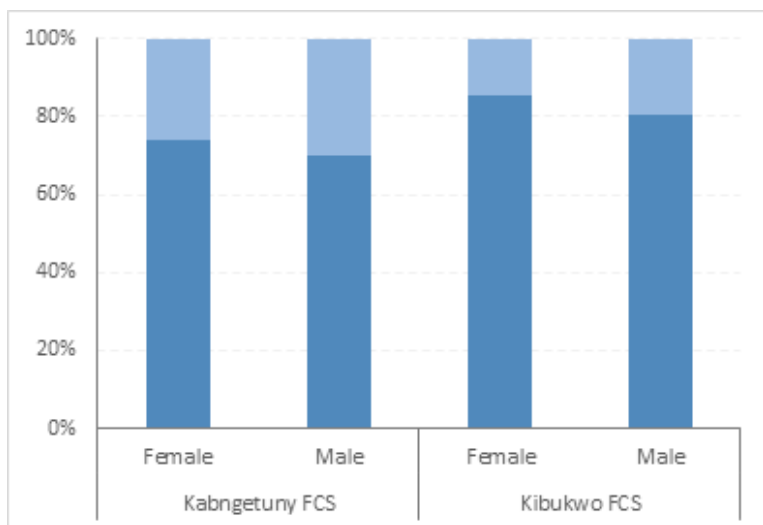
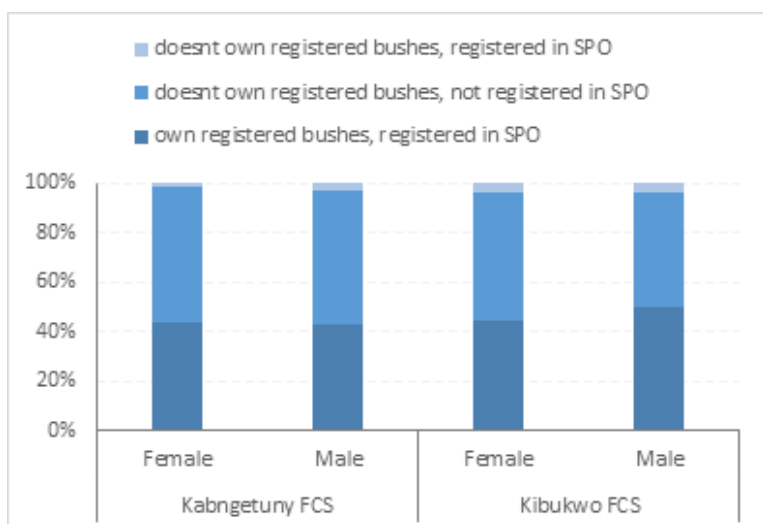


Figure 21 Respondents' access to "own" coffee bushes



In Kabng'etuny, women have least autonomy over decisions in staple food production, and the highest autonomy in trading. In contrast, in Kibukwo, women's contribution to decision-making increased in both horticultural and staple crop production, but was less strong in terms of decision-making over how income from these crops would be used by the household. Trading seems to be an activity that is more independently managed by individuals within households than farming activities.

Figure 22 Household members involved in decisions about coffee production

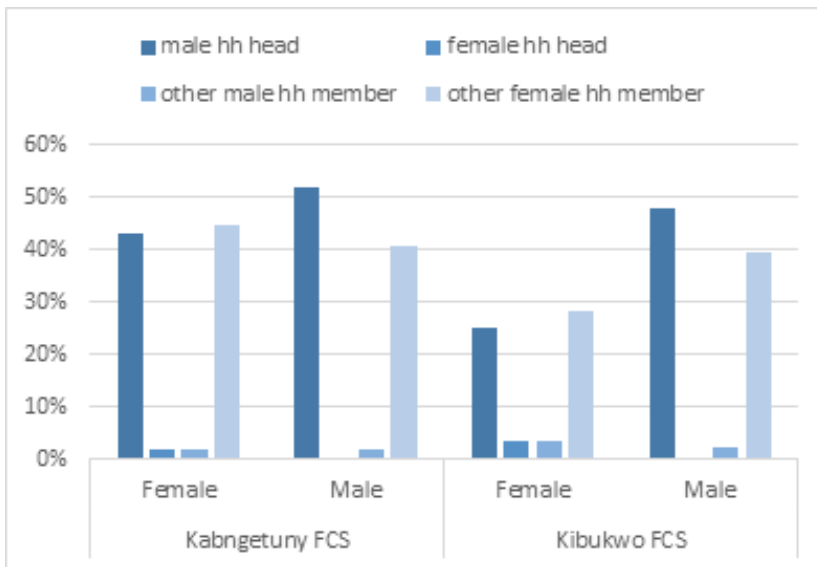
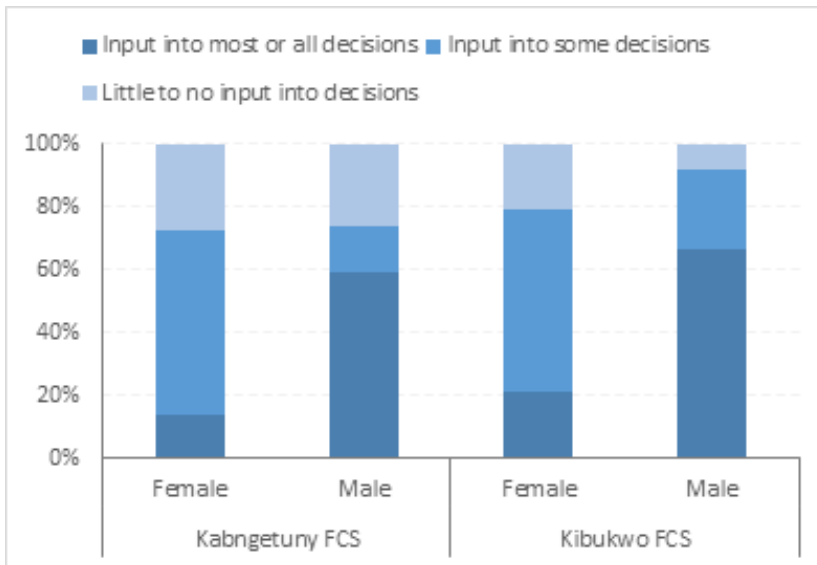


Figure 23 Respondents' input into decisions about coffee production



A4.3.15 Barrier to benefit sharing: Control over household spending and assets

Household assets distribution in Kabng’etuny clearly shows that the only asset solely owned by the majority of women are cell phones. Interviews with men and women discussed just how important cell phones have become women who are more often homebound for extended periods over the day. 46% of women reported sole ownership over non-mechanized farm equipment and small livestock; 36% solely own large livestock and major household goods, and small consumer durables; slightly fewer (32%) reported solely owning their households or other buildings; followed by small livestock and business equipment of any kind (22%). Only one woman solely owned her access to transport. For most assets, these values are matched by those reporting joint ownership, with the exception of household buildings and large livestock.

Household assets distribution in Kibukwo FCS follows similar data for Kagng’etuny. The majority of women report owning their own cell phones, while more than half report solely owning poultry and small animals, non-mechanized farm equipment, and small consumer durables. Slightly less than half report sole ownership over household structures and large livestock, while other assets are more likely to be jointly owned.

In terms of household spending, men are the dominant providers for food and non-food expenses, as well as education costs. The proportion of female respondents in Kibukwo contributing to food and non-food exceeds that of women in Kabng’etny, while the reverse is true (to a lesser extent) for education expenses. Decision-making over household expenditures is more often a joint decision with respect to large and routine household purchases, education and work expectations for children, and whether to hire house help. Women were more likely to take the lead in decision-making on routine household purchases (13.3% Kabng’etuny, 33.3% Kibukwo), and hiring house helpers (17.2% in Kabng’etuny, 30% in Kibukwo).

Figure 24 Provides labor on other coffee farms

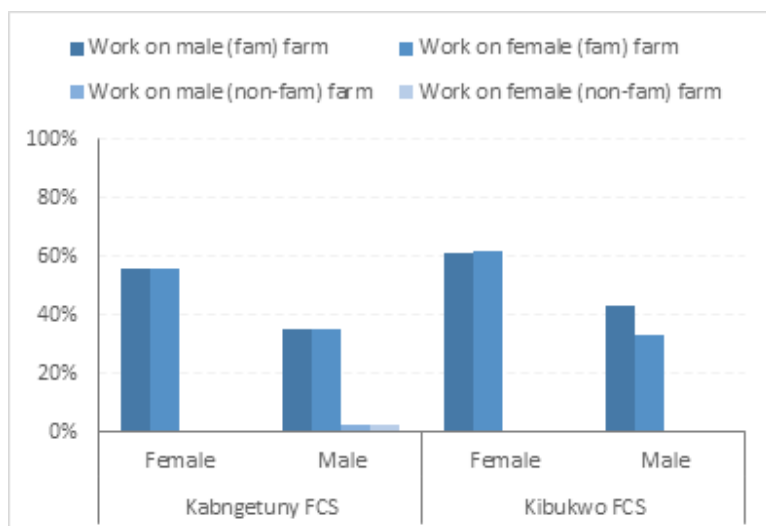


Figure 25 Compensation received for labor on coffee farms/value chain

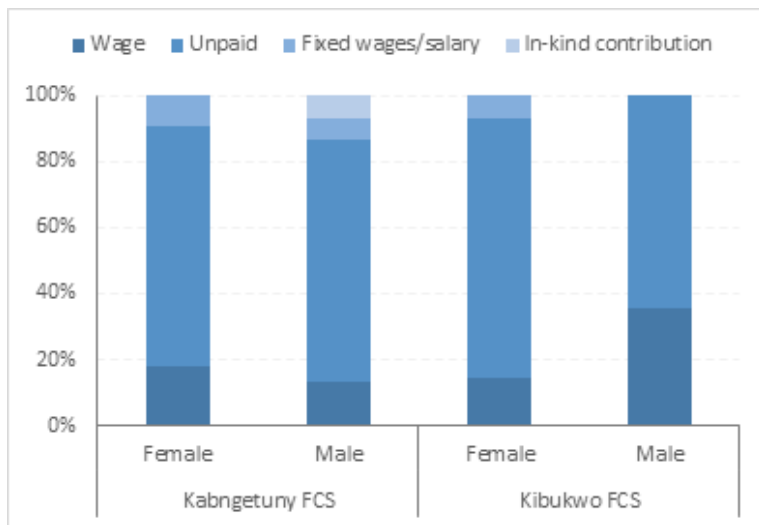


Figure 26 Engages labor of others on own coffee farms

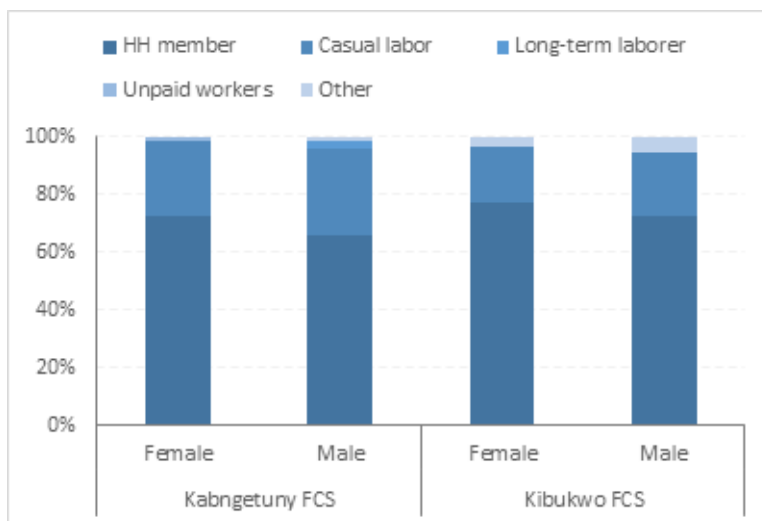
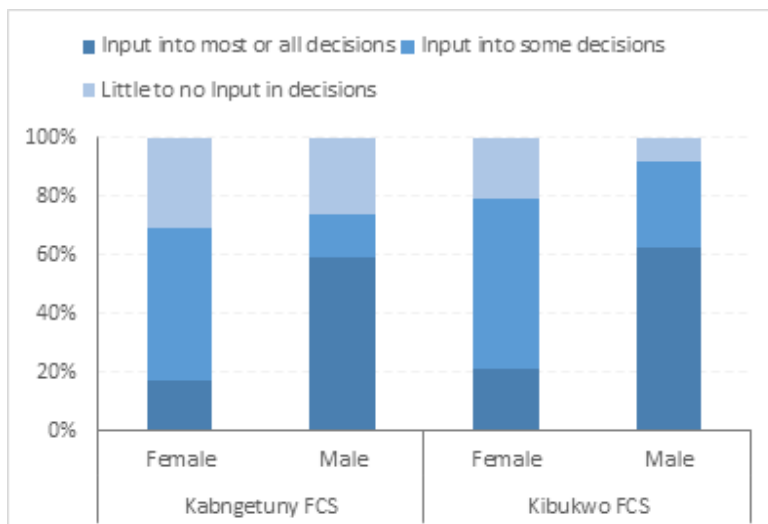


Figure 27 Respondents' input into decisions about how coffee income used



A4.3.16 Women's empowerment in agriculture

The case of GWIC in Kabng'etuny represents the highest level of gender parity across the six case studies, although the percent achieving empowerment among both men and women still approximates only one-third of the respondents. Most progress across Kabng'etuny and Kibukwo is in the dimension of collective agency through the WIC groups which are working to address barriers for women in the coffee supply chain through multiple entry points. Gender gaps, however, still persist in areas of instrumental (power to) and intrinsic agency (power within) where GWIC and general gender-awareness training provided by Fairtrade are meant to intervene.

In Kabng'etuny, the dimension in which there is the greatest disparity is related to access to decisions on credit and financial accounts. The GWIC model requires that women have their own bank accounts to receive payments on their coffee delivery, but access to credit is still tied to volumes of production and demonstrated ability to repay debt through deductions on harvests. While production volumes for women are increasing due to GAP training, improved access to inputs, and more men willing to cede more coffee bushes to their wives, the average of 50 coffee bushes is insufficient to raise the kind of capital necessary to service debt. Alternative credit options should be explored for women that do not also place the SPO at risk of over-lending.

A group of indicators then cluster in the WEAI calculations: Self-efficacy, Autonomy in income, and Input in productive decisions; followed by a cluster around Work balance, Attitudes about domestic violence, and Visiting important locations. While it should be noted that the numbers even on these gender gaps are promising in comparison to Guatemala and Indonesia (especially in terms of self-efficacy and autonomy over income, etc.), these results should be read with caution across country contexts. Women in Kabng'etuny have witnessed real changes in attitudes about their aptitude, and are supported by the WIC Organization's collective projects (biogas stoves, maize mill in Fort Ternan) to garner the trust of their spouses to take up entrepreneurial activities outside the home, but these women are still operating within a sphere facilitated by the SPO leadership. The power that women have in these situations has been yielded to them, and the women express a high pressure to perform and prove themselves to the male SPO members in ways that are not expected of men.

On the other side, the dimension with greatest disparity in favor of women is ownership over land and other assets, and control over use of income. Taken at face value, these data from WEAI alone are slightly misleading. Women have access to land through access to coffee bushes, and women are taking a more active and equal role in decisions over how income from coffee is used, but they are far less likely to act autonomously. The over-representation of female heads of household (compared to single male heads of household) may be affecting these results at the index level. The aggregate Pro-WEAI score for women in Kabng'etuny was 0.78, and Gender Parity Index (GPI) of 0.94 (Table 2). Seventy-three percent of Kabng'etuny households are achieving gender parity, and the average empowerment gap is 0.21.

Measuring by the gender gap calculations alone, Kibukwo results show the greatest disparity around Attitudes about domestic violence, Work balance, Autonomy in income, and Self-efficacy. There has been far less programmatic intervention from Fairtrade on gender issues in Kibukwo, and the women themselves and the CEO are carrying a lot of the load to promote the WIC initiative without the benefits of external donor funds which legitimize the benefits of WIC to the original (male) members. Within households, and publicly in interviews, men are still waiting for WIC to prove its value before surrendering more control over coffee production and income to women. In comparison, men in workshops in Kabng'etuny were enthusiastic that their wives could now take on more of the work burden with positive outcomes for the household.

Women in Kibukwo had more parity with men over input into productive decisions, yet less control over how the income from coffee cultivation and other crops should be utilized. Women are more empowered than men over ownership of land and other assets, yet are rarely able to obtain formal land titles through marriage, inheritance, or even purchase with their own funds. For these reasons, it is useful to augment WEAI with context questions which aid the interpretation. The aggregate Pro-WEAI score for women in Kibukwo was 0.65, and Gender Parity Index (GPI) of 0.85 (Table 4). Forty-six percent of Kibukwo households are achieving gender parity, and the average empowerment gap is 0.28.

Figure 28 Women members delivering coffee harvest in Kabng’etuny. Photo credit: Max Havelaar Foundation, 2018



Table 2 Modified Pro-WEAI results on total sample, Kabng’etuny

Indexes	Women	Men
Number of observations	29	26
3DE Index	0.77	0.79
Disempowerment Index (1-3DE)	0.23	0.21
% achieving empowerment	38%	35%
% not achieving empowerment	62%	65%
Mean 3DE score for not yet empowered	0.63	0.69
Mean disempowerment score (1-3DE)	0.38	0.31
Number of dual-adult households	26	
Gender Parity Index (GPI)	0.94	
% achieving gender parity	73.1%	
% not achieving gender parity	26.9%	
Average empowerment gap	0.21	
Pro-WEAI score	0.78	

Table 3 Kabng'etuny results on disempowerment indicators

Disempowerment indicators	Women	Men	Diff
Autonomy in income	0.067	0.056	0.011
Self-efficacy	0.069	0.056	0.013
Attitudes about domestic violence	0.017	0.014	0.003
Respect among household members	0.000	0.000	0
Input in productive decisions	0.011	0.011	0
Ownership of land and other assets	0.033	0.042	-0.009
Access to and decisions on credit and financial accounts	0.031	0.036	-0.005
Control over use of income	0.039	0.042	-0.003
Work balance	0.022	0.017	0.005
Visiting important locations	0.008	0.000	0.008
Group membership	0.039	0.025	0.014
Membership in influential groups	0.053	0.056	-0.003

Figure 29 Contribution of each indicator to disempowerment in Kabng'etuny sample

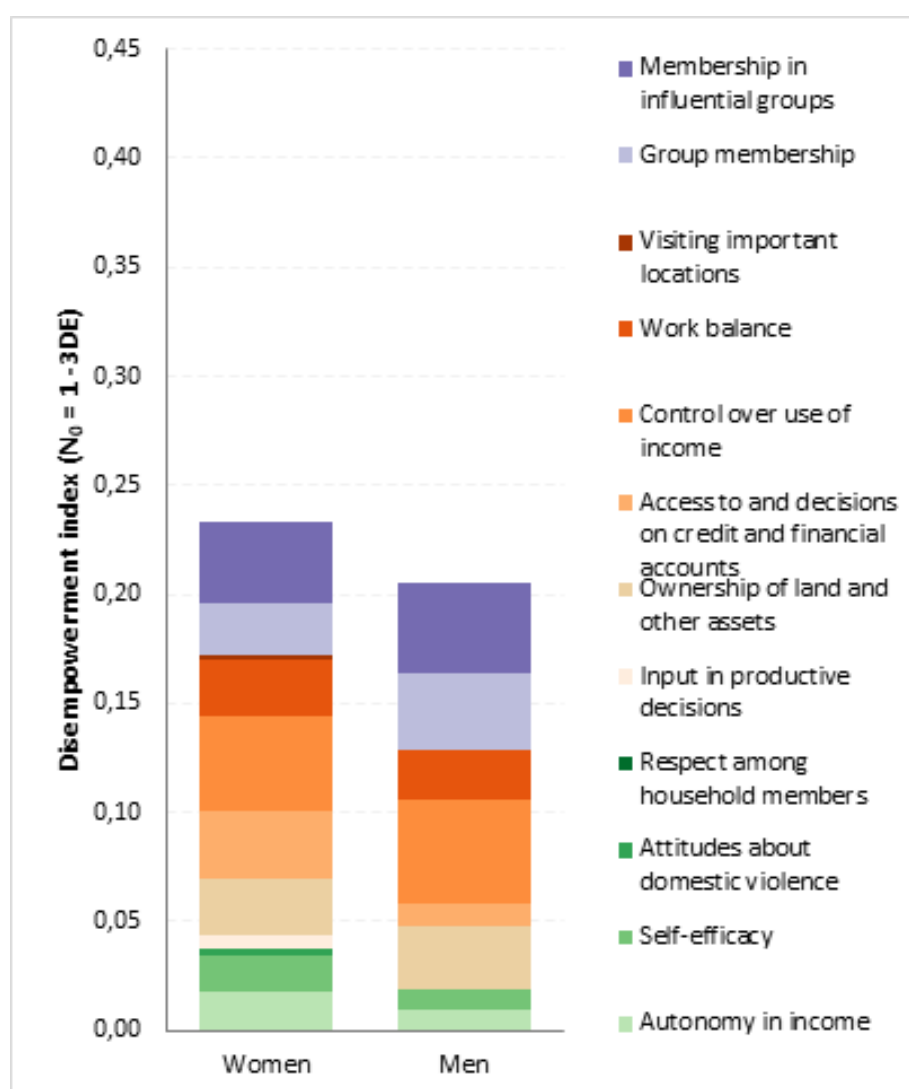


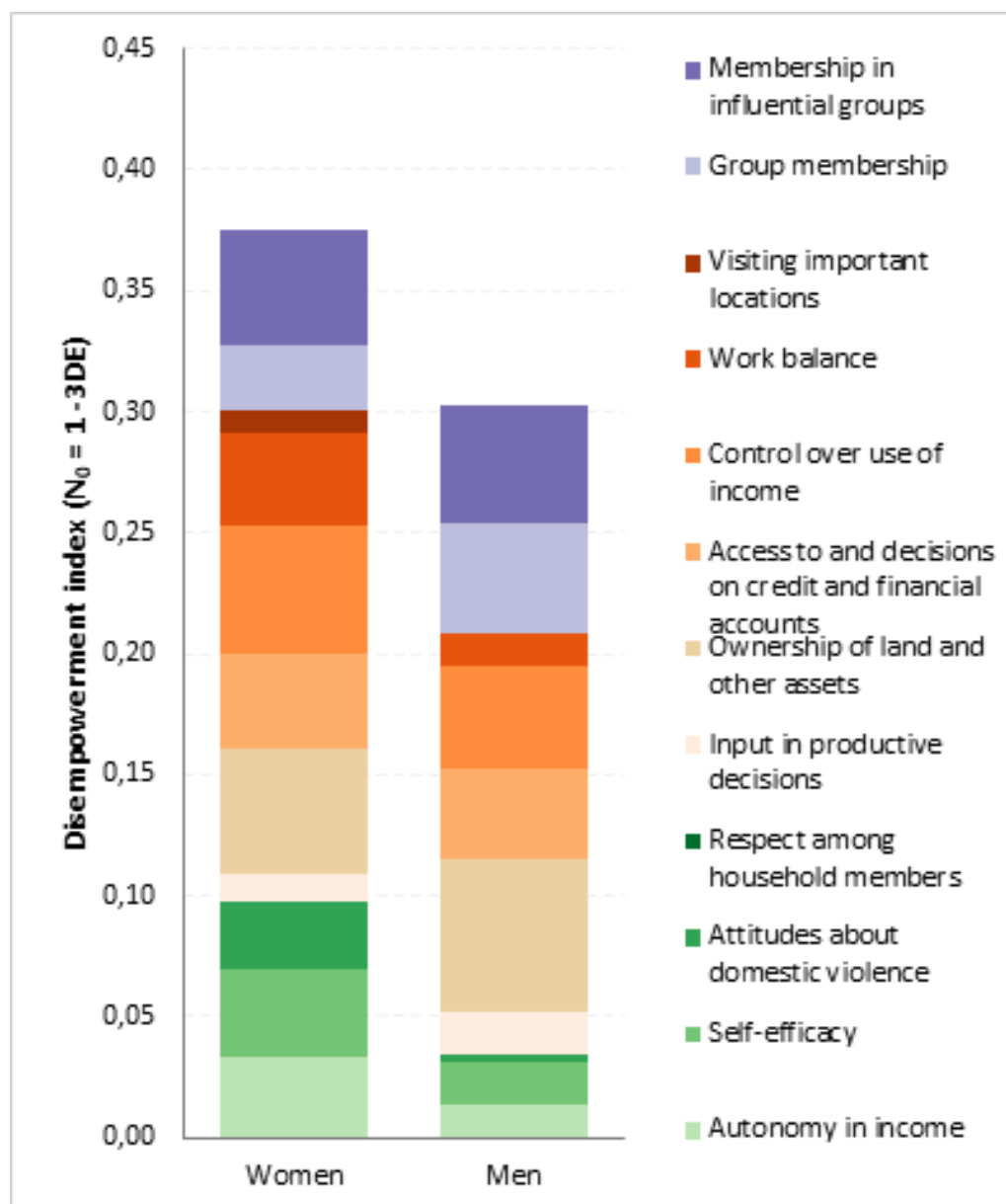
Table 4 Modified Pro-WEAI results on total sample, Kibukwo

Indexes	Women	Men
Number of observations	30	24
3DE Index	0.63	0.70
Disempowerment Index (1-3DE)	0.38	0.30
% achieving empowerment	17%	21%
% not achieving empowerment	83%	79%
Mean 3DE score for not yet empowered	0.55	0.62
Mean disempowerment score (1-3DE)	0.45	0.38
Number of dual-adult households	24	
Gender Parity Index (GPI)	0.85	
% achieving gender parity	45.8%	
% not achieving gender parity	54.2%	
Average empowerment gap	0.28	
Pro-WEAI score	0.65	

Table 5 Kibukwo results on disempowerment indicators

Disempowerment indicators	Women	Men	Diff
Autonomy in income	0.033	0.014	0.019
Self-efficacy	0.036	0.017	0.019
Attitudes about domestic violence	0.028	0.003	0.025
Respect among household members	0.000	0.000	0
Input in productive decisions	0.011	0.017	-0.006
Ownership of land and other assets	0.053	0.063	-0.01
Access to and decisions on credit and financial accounts	0.039	0.038	0.001
Control over use of income	0.053	0.042	0.011
Work balance	0.039	0.014	0.025
Visiting important locations	0.008	0.000	0.008
Group membership	0.028	0.045	-0.017
Membership in influential groups	0.047	0.049	-0.002

Figure 30 Contribution of each indicator to disempowerment in Kibukwo sample



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