

Gender Equity in Land and Forest Tenure in REDD+ Programming

Synthesis Report



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Foreword

For many families around the world, land is a critical resource – providing food and a means for earning a livelihood, a place for establishing a stable residence, connection to cultural identities, and conferring economic stability. However, women face significant barriers to secure rights to land, having the effect of excluding them from the potential benefit that secure rights confer. These barriers further limit women's access to economic opportunities and make them and their families more vulnerable to hardship and displacement.

Women are essential land and forest stewards, and sustainable forest management initiatives such as REDD+ and the Forest Carbon Partnership Facility (FCPF) Carbon Fund must work to incorporate women's needs and perspectives in all stages of their programming – from involvement in design and implementation to equitable benefits sharing – to achieve ambitious and sustainable progress towards land and forest conservation and climate change mitigation. Doing so should also serve to advance not only the success of the programs, but generate important social development, such as empowering women through improving women's tenure security and strengthening their role in governance and decision-making, as well as enhancing financial security by creating new streams of income.

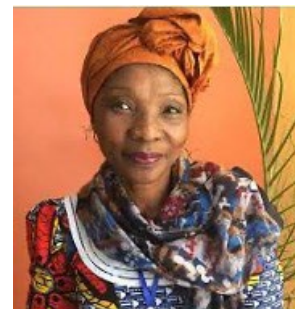
The analysis in this report correctly identifies systems which can create barriers to women's tenure security, such as systems of governance, inheritance, marital property, and land titling. It also highlights areas of opportunity that should be more actively pursued, like the need for comprehensive gender analyses that serve as a basis for program design.

This report is a welcome addition to the knowledge base on gender equity in sustainable forest management. Its analysis identifies the challenges and risks that REDD+ teams must be aware of to create responsible and inclusive programs that will not only avoid jeopardizing women's existing rights but serve to empower their participants and champion all women's efforts towards achieving gender equality in legal, political, social, and customary arenas.

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Message from the Director

In many countries, women are still often left out of decisions related to land tenure. The reasons are diverse—from division of labor in the household to patriarchal norms in society and legal exclusion, to name but a few—but the outcome is the same: Women are often not recognized as landowners, are excluded from resource management, and have limited access to the resources and benefits of forests.

Yet the health and strength of forests largely depend on women. Their rich traditional knowledge of forest regeneration, preservation, and use contribute to the sustainable management of forests. It is therefore imperative that women in forest communities fully participate in emissions reduction programs of the Forest Carbon Partnership Facility (FCPF). This has been the goal of the FCPF since its launch in 2008. The FCPF has worked to ensure women, marginalized communities and vulnerable groups are included in the design and implementation of its programs.

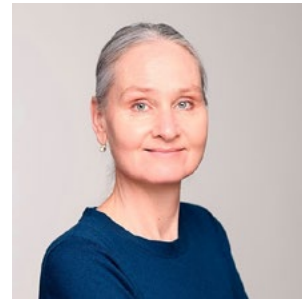
This report identifies the legal and policy constraints to women’s land and forest tenure, and highlights opportunities to protect and strengthen women’s rights and participation. It could not be timelier: Results-based climate finance is kicking into higher gear and starting to disburse payments for achieved and verified emission reductions. As benefits from emission reduction programs start to flow to stakeholders, the question of “who gets what” comes to the fore, with land tenure an important factor. Failure to appropriately recognize women’s tenure rights would result in their disenfranchisement.

This research places a particular focus on Indigenous women and contributes to the important knowledge we are gaining on social inclusion in climate finance operations. It directly informs our programming in line with the World Bank’s Climate Action Plan 2021-2025. It will help to ensure that the challenges of recognizing women’s land and forest rights are understood and that opportunities to strengthen their rights are pursued so that women receive their fair share of climate finance.

This important work on social inclusion is taken forward by a new multi-donor trust fund, *Enhancing Access to Benefits while Lowering Emissions (EnABLE)*, which aims to ensure that Indigenous Peoples, local communities, women and other marginalized groups benefit from all of the World Bank’s results-based climate finance programs.

Bernice van Bronkhorst

Global Director, Climate Change, The World Bank



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The study team included Resource Equity Gender, Land, and Resource Specialists: Renée Giovarelli, Elisa Scalise, and David Bledsoe, with support from the organization's Senior Gender Experts Susana Lastarria-Cornhiel, and Margaret Rugadya, and researchers Leslie Hannay, Katie Roett, Sarah Parker, Hillary Pammer-Green, and Karen Chen. In-country research was conducted by Andrianina L. Rakotoa (Madagascar) and Sarah Agustio (Indonesia). Administrative support was provided by Kurstin Browne.

The study greatly benefited from the guidance and information provided by World Bank Country staff, local experts, and local and international NGOs involved in gender, land, REDD+ and Natural Resource Management. A full list of persons interviewed for each deep dive country is provided at the end of each of the case studies, which are available on the FCPF website, www.forestcarbonpartnership.org.

Technical reviews and recommendations were provided by Thea Hilhorst (Senior Land Governance Specialist), Katharina Siegmann (Senior Environmental Specialist), Svend Jensby (Senior Social Development Specialist), Victoria Stanley (Senior Land Administration Specialist and Gender Focal Point, for the Urban, Resilience and Land GP), and Rosa Maria Martinez (Social Development Specialist). The team is grateful to the support from the SCCFM Communications and Knowledge Team.

The study team appreciates the many in-country experts, who greatly contributed to a better understanding of land tenure and gender issues in indigenous and other communities in Carbon Fund countries. In addition, the team would like to acknowledge the historical and ongoing efforts of women and men in the carbon fund countries who continue to advocate for community rights and autonomy as well as women's rights and autonomy and who recognize the value of gender inclusion in the fight for saving forests and other natural resources. This work would not have been possible without these people sharing their insights and analysis.

Acronyms

ADI	Integral Development Association
BSP	Benefit Sharing Plan
CF	Carbon Fund
CFM	Community Forest Management
CFUG	Community Forest User Group
CIFOR	Center for International Forestry Research
CONAF	Chile National Forestry Corporation
CREMA	Community Resource Management Area (Ghana)
CSO	Civil Society Organization
DRC	Democratic Republic of the Congo
ERP	Emissions Reductions Program
ERPD	Emissions Reductions Program Document
FAO	Food and Agriculture Organization
FCPF	Forest Carbon Partnership Fund
FGRM	Feedback and Grievance Mechanism
FMT	Facility Management Team
GAAP	Gender Analysis and Action Plan
GAP	Gender Action Plan
GoG	Government of Ghana
HIA	Hotspot Intervention Areas (Ghana)
IFPRI	International Food Policy Research Institute
IP	Indigenous People
IUCN	International Union for Conservation of Nature
LWU	Laos Women's Union
MoWECP	Ministry of Women's Empowerment and Child Protection
MWGE	Ministry of Women and Gender Equity
NGO	nongovernmental organization
PKK	Pembinaan Kesejahteraan Keluarga [Family Welfare Movement] (Indonesia)
REDD+	Reducing Emissions from Deforestation and Forest Degradation + conservation, sustainable management of forests, and enhancement of forest carbon stocks
SESA	Strategic Environmental and Social Assessment
SF	Social Forestry
USAID	United States Agency for International Development
VKB	"vola ni kawa bula" [Registry of Customary Groups] (Fiji)
VOI	"Vondron'Olona Ifotony" (Local Natural Resource Group; Madagascar)

Executive Summary

The Forest Carbon Partnership Facility (FCPF) is committed to ensuring that women are partners in the planning, operation, and deployment of climate finance. Women's full participation is critical to biodiversity conservation, sustainable forest management, and the delivery of important co-benefits, such as the improvement of women's land tenure security, the increase of their participation in forest governance, and the creation of new streams of income for women. At the fund and country level, FCPF's activities aim to deliver evidence-based analysis and concrete action plans tailored to national and subnational REDD+ strategies.

The purpose of this study was to understand the legal and policy constraints and opportunities affecting women's land and forest tenure in each of the 17 FCPF countries. The study also explored women's ability to exercise land and forest rights in statutory systems, and how these rights could be affected by the Emission Reductions Programs (ERPs) of the Carbon Fund (CF), including through the Benefit Sharing Plans (BSPs). It then explores what is needed to further protect and strengthen women's participation. When the study was initiated, there were 18 countries in the pipeline to join CF; however, only 15 joined, as of October 2021. Although Mexico and Nicaragua are not current participants in the FCPF's CF program, this study also included them in the analysis.

Women's ability to engage in any of the REDD+ projects and benefit from them is associated with legal and customary land rights and tenure regimes, as well as social norms and expectations. The roles of women and men in the household and community are generally complementary but different; thus, they require separate attention when designing and implementing REDD+ projects. For example, women are rarely the public face of the family or community, and thus are more difficult to reach with information, education, and training. Yet, gender inclusion is critical to benefitting from women's unique knowledge and voice.

Women's full participation in CF programs requires secure land and resource tenure. We analyzed women's security of tenure based on three key dimensions adopted from *Women's Land Tenure Security: A Conceptual Framework*, by Cheryl Doss and Ruth Meinzen-Dick:¹

1. Robustness of rights, including legal and social legitimacy, the resilience of the rights in the face of change, and the enforceability of the rights against external and internal threats;
2. Completeness of rights, which includes the rights available to women and men in a tenure system (including ownership, access, benefit derived, control and decision-making, among others), as well as the nature and scope of the rights; along with
3. Duration and certainty of rights.

This report takes an intersectional approach, drawing on the six components of an analysis adopted from a manual on intersectionality developed by the Center for International Forestry Research (CIFOR) (2018):²

1. Understand how the local system works, focusing on the cross-cutting identities that influence the lives of women and men differently;
2. Identify marginalized stakeholders, the characteristics leading to their marginalization, and the contributing institutions;
3. Estimate the nature and level of discrimination of these stakeholders and differences between them;
4. Analyze the institutions, norms, and narratives sustaining marginalization;
5. Identify ways of strengthening collaboration within communities to limit adverse effects; and
6. Recommend legal and policy changes, along with specific interventions, based on the analysis.

Women's ability to benefit from land as an asset is more secure the more complete, robust, and durable their land rights are. However, under formal and/or customary laws, some women may have limited rights to the land they use for their livelihoods. They may not have documented rights to the land they depend on, and their lack of formalized rights to land can be an impediment to participating in

REDD+ programming or benefiting from it. Women's interests and focus within households and communities may not be equally valued or understood. To be gender inclusive, projects need to be governed by the knowledge of the specifics of the areas' customary laws, which may or may not protect the land rights of both men and women equally. Land titling programs, built upon the knowledge and understanding of customary rules of land rights, are less likely to disenfranchise women, who may be reluctant to claim their rights at a public office.

STUDY FINDINGS

The deep-dive case studies provided three big-picture recommendations that emerged from the additional research.

- 1. Rather than focus on the formulation and passage of national-level legislation, focus on the local implementation of current laws and programming in a more gender-inclusive way.**

While legal and regulatory reforms are still needed, the team found, through conversations with the women and men engaged in REDD+ programming (in-country), that both at the national and local level, respondents *did not emphasize legal and regulatory reforms*. Their focus is on *implementing the current law, understanding the local context, and designing projects with that context in mind*, as opposed to a focus on national-level solutions.

- 2. Work with local-level civil society organizations (CSOs) or local level government offices that focus on women's rights to land and resources.**

Local level CSOs or local government agencies that are already engaged with women can be a key entry point for reaching women with education, information, and training, and can encourage women's community participation. Geography, lack of information, and social norms can be barriers to women's participation in ERPs, but much of the groundwork of gender inclusion may already have

1 Cheryl Doss and Ruth Meinzen-Dick, 2018, "Women's Land Tenure Security: A Conceptual Framework," Seattle: Resource Equity, available at <https://consortium.resourceequity.org/conceptual-framework/>.

2 Carol J. Pierce Colfer, Bimbika Sijapati Basnett, and Markus Ihalainen, 2018, "Making Sense of 'Intersectionality': A Manual for Lovers of People and Forests," Center for International Forestry Research Occasional Paper 184, <https://www.cifor.org/knowledge/publication/6793/>.

been done by women's organizations so that women in those groups are already used to speaking in groups and already aware of the idea of gender mainstreaming. The challenge, though, is that women in distant or poor communities are often left out. Women's groups, like all groups, can sometimes exclude the most vulnerable members. Moreover, engagement with women's organizations must go beyond checking a box so that women's organizations or representatives have a real opportunity to influence the decisions made on programming.

3. Targeted gender analysis should precede all program design to ensure that programming will work effectively in the intended implementation context.

Many Indigenous groups are historically matrilineal and matrilocal or bilineal, and this became clear in the deep-dive literature reviews and key informant interviews. In matrilineal and bilineal cultures, women inherit land rights. This highlights the fact that land and forest tenure systems are part of the larger landscape, that is, the culture of a community, with its definition of kin, births, marriages, deaths, and ancestors. Added to that are social norms defining acceptable behavior for women and men. Gender dynamics within a culture are much more nuanced than can be represented in formal law or program documents; yet these norms and practices have a direct bearing on whether and how women can and do benefit from programming. To provide better programming for women, all projects should undertake a gender analysis to identify key laws as well as customary, social, and religious norms impacting gender equality.

For example, Costa Rica was one of the first countries to make a commitment to the issue of gender and developed a Gender Analysis and Action Plan to integrate a gender approach into the REDD+ readiness phase as far back as 2011. The REDD+ Secretariat recognized that working with a gender approach not only entails mentioning the issue as a priority or principle, but also that relevant gender considerations must be identified, and specific actions proposed to promote gender equality in the implementation of the National REDD+ Strategy. A strong gender analysis can identify barriers to women's participation as well as recommend solutions to extend benefits from ERP to women, who do not fit the criteria for inclusion. Benefits in the Costa Rica BSP are linked to proof of ownership (for pri-

vate owners and Indigenous owners); for those on private land, those without title are not eligible. To respond to the potential of excluding women, the BSP includes a Sustainable Development Fund, which aims to promote financial benefits that can be shared by women and men equally. In Nepal, a detailed gender analysis was conducted by an international NGO that informed very specific programmatic responses in the ERP related to gender equity.

COMMON THREADS

In synthesizing the case studies and country scans, several common threads related to challenges to gender inclusion and the practical implications of those challenges were identified. For example, all land tenure systems reviewed in the case studies included land used and managed, both in common and individually, no matter how that land was held or owned (by the community, state, or individuals). In some cases, the ownership rights of the household land directly affect the use rights of collective land.

With regard to women, related concerns differ depending on whether the land is managed by the household or by the community. For example, marital status impacts the individual rights to land managed at the household level far more than the women's rights to use and benefit from the common resource land; this sometimes depends on geographic location rather than marital status.

For land managed individually (by households), default community property regimes most often exclude inherited or gifted land and property. The most common intervention for securing individualized land is land titling and registration, and in most cases, gender equity considerations are handled by mandating or encouraging the joint titling of marital property. However, this can be complicated by underlying laws and customs governing marital property, if they are unknown and unaccounted for in the titling process.

The marital property regimes in many of the countries reviewed are based on European laws, which stipulate limited community of property in marriage. This means that the only property to which both spouses have equal rights is property acquired during the marriage, not property brought to the marriage or inherited by either spouse.



Photo credit: Icaro Cooke Vieira/CIFOR

Such a law thus creates an obstacle for economically disadvantaged women living in patrilineal and patrilocal systems: as a woman would typically move to her husband's ancestral land, she would thus not have secure rights to the land where she lives as an adult married woman. In other contexts, the limited community of property regime can be positive for women. For example, where the underlying lineage system is matrilineal, women's inherited land would be her separate property, although this could possibly make men vulnerable. In bilineal systems (in which inheritance follows both maternal and paternal lineages), both men and women would have separate properties.

Land titling and registration is a bureaucratic process, and thus more likely to be handled by men, which may hinder women's ability to have documented rights to land.

The process of identifying rights holders is not always gender inclusive. In all 17 countries, men are the public face of the family, while women are responsible for the household. This social norm affects how, when, and what information women can obtain. Women are less likely to frequent public buildings and public spaces, including offices to acquire a government identification card or a land title.

Many Indigenous communities are matrilineal and matrilocal, which has a significant impact on women's situation in those communities; as this reality is not commonly taken into account in project design, women do not receive the information and training they need to fully participate in the process and claim their rights.

A project may mistake the gendered roles related to the public and private spheres with male dominance in decision-making and land rights, because men come to land registration offices and community meetings. But in many Indigenous People (IP) and local community groups, women inherit land as well as control the use and management of that land. The assumption that men, as the head of the household, should have their names on a land title is detrimental to women, who may customarily have individual rights to that land but lose that right if the land is titled only in the name of her husband.

Matrilineal:

Tracing descent through the mother's line

Matrilocal:

Households are centered around the residence of the wife's family or people.

Bilineal:

Tracing an individual's descent through the father's male line and the mother's female line.

Common land and resource tenure systems are based on the rights of the collective or group. Typically, in these tenure systems, the authority to alienate and allocate lands is limited to a single representative, leader, or group of representatives established by birth, appointment, or election. The rules for how the common resource is used are established by the group or its representatives. This is common for forestland. Collective land and resource rights are entwined with community customs; so there are significant differences among the 17 countries. One constant, however, is that women are less involved than men in land and resource management, governance, and decision-making. Specifically, women's rights are less complete than men's rights because they are less able to manage the resource, including improving it, and as such, they are less able to economically gain from the resource, compared to their male counterparts.



Customary, Indigenous, or collective rights may be established in law, but the procedures for gaining recognition are cumbersome; in addition, gender equity is not a priority.

The transfer of land and autonomy from the state to IPs or local communities requires an administrative process, which can be complex. Moreover, in most of the laws reviewed related to the transfer process, women are not mandated to participate, and in most cases, there is no reference to gender. Establishing a quota and a way to measure whether the legal requirements are being followed could help with gender inclusion.

Women may not automatically be considered a community “member,” while at the same time membership can be a prerequisite for participating in community governance and accessing the benefits.

In some countries, women may be left out of ERP activities and benefit sharing, if they do not fit the criteria of being a member of the beneficiary group. Also, to the extent that benefits are distributed to the community as a whole, if women are not members of the community, they are not included in the decision-making on how those benefits are used.

Women are rarely meaningfully involved in management and decision-making on forest land.

Women are consistently excluded from forest management and decision-making—whether by state institutions or local or Indigenous communities. In all the countries reviewed, women were rarely included in governance and decision-making; moreover, their participation would be at the project level only. This is largely driven by the pervasive social norm that men are the public representative of the family, along with the general misunderstanding that forest-related work is the domain of men. Activities designed to communicate the value of women’s participation in forest management to whole communities—both men and women—will be critical to creating change. Other options include quotas, along with awareness-raising and sensitization activities or increasing the value of women’s participation to men by improving women’s livelihood options related to forest management.

Smaller community forest user groups may provide an opportunity for women to overcome barriers to participation in forest management.

Smaller forest management groups may provide an opportunity for increasing women’s participation and decision-making. The case studies found that smaller groups formed to manage a portion of the larger community forest tend to be associated with an increase in women’s voice and participation. The less public a group, the more likely the meaningful participation of women is.

The table below presents key challenges to women’s engagement as partners in the planning, operation, and deployment of climate finance critical to achieving sustainable forest management and recommendations for addressing them.

Table 1. Summary of key challenges and recommendations for women’s engagement in FCPF activities

External Factors	Challenges	Recommendations
Gender norms related to access to information	Men are, generally, the public face of the family, while women bear the main responsibility for the household. In many cases, women do not receive the same level of information and support as men, unless a targeted effort is made.	<ul style="list-style-type: none"> • Develop a Gender Analysis and Action Plan (GAAP) that (1) addresses women’s needs for targeted information, training, and support, including separate forums for women at a time and place that is accessible and (2) takes into account women’s level of education, mobility, and household roles.
Gender norms related to public roles	In all study countries, women are not meaningfully involved in land and resource governance to the same extent as men, because gendered norms promote men as the family representative.	<ul style="list-style-type: none"> • Establish women-only or women-prevalent community forest-user groups to collect information from women; and • Feed that information up to the governance committee.
Laws, regulations, and gender norms related to marital status	Generally under customary law, women who are married into a community have the right to use the common resources of the community, but may not have the right to participate in governance, if they are not from the same indigenous or ethnic group as their husband.	<ul style="list-style-type: none"> • Amend laws and regulations related to who can participate in collective land governance and/or who can receive REDD+ benefits, if they place women in a disadvantageous position due to their marital status.
Laws, regulations, and gender norms related to community membership	Formal community membership may be a requirement for participation in community governance.	<ul style="list-style-type: none"> • Advocate for community by-laws to allow for common-resource <i>users</i> (married women or migrating families) to participate in resource governance, even if they are not considered community members under customary law. Delink ancestral identity from resource governance.
Laws and regulations requiring land ownership for REDD+ benefits	Some ERPs require formalized land ownership (title) as a criterion for receiving monetary benefits from REDD+ programming, which will most likely disenfranchise many women, who are less likely to own land or have secured land rights.	
Laws, regulations, and gender norms related to marital property	Often, default marital community property regimes exclude inherited or gifted land from community assets.	<ul style="list-style-type: none"> • Protect widows’ rights by establishing legal rules requiring the permission of both spouses for the sale of homestead land and provide some of the value of the land to the spouse who is not the owner, if that spouse has added value to the land.



Photo credit: Fiston Wasanga/CIFOR

External Factors	Challenges	Recommendations
Laws and regulations related to land titling	Women can lose customary rights to inherited land, if their husbands claim the right for themselves in a formal, public process in which women do not participate.	<ul style="list-style-type: none"> • Many Indigenous communities are matrilineal and matrilocal or bilineal which can have a significant positive impact on women in those communities. • Understand specific communities' customary norms related to land; and • Design titling and registration projects that do not disenfranchise women.
REDD+ activities	Some country ERPs call for REDD+ activities that would threaten or undermine women's existing livelihoods.	<ul style="list-style-type: none"> • Strengthen local women's organizations' ability to provide livelihood options. • Form inclusive women's groups where none exists and ensure disadvantaged women can participate. • Provide sustained support for alternative livelihoods over the long term.

Methodology

The purpose of this study is to understand the legal and policy constraints and opportunities in each of the 17 CF countries affecting women’s land and forest tenure. The study also explores women’s ability to exercise land and forest rights in statutory and customary systems; how these rights may be affected by the CF programs (ERPs and BSPs); as well as what is needed to further protect and strengthen women’s rights to land and forest tenure along with their ability to govern in the CF countries. This synthesis report provides a big-picture overview of the findings from all the studies; additional and more detailed information related to the activities in each country is available in the 10 country scans and seven deep-dive country reports. Because this report is a synthesis of findings from 17 countries, all statements taken from other sources are cited in the country studies. Furthermore, a bibliography of sources can be found at the end of this synthesis report.

DATA SOURCES AND METHODS

A detailed desk review of relevant country documents was conducted to collect baseline information on the following areas:

- The status of women’s rights in Indigenous and local community forests was collected through social science databases available through the University of Washington. In addition, reports from the International Food Policy Research Institute (IFPRI), the Food and Agriculture Organization (FAO), the World Bank, the United States Agency for International Development (USAID), along with other development and research institutions, were reviewed. All resources were peer reviewed.
- Relevant country commitments, pertaining to REDD+ and the pursuit of other climate-related ambitions—including readiness assessments and strategies, CF-supported projects, ERPs, BSPs, along with project preparation and appraisal documents—were reviewed.
- The status of women’s legal rights to land, forests, community membership, along with their ability to govern, was examined through Resource Equity’s review of land and forest laws and regulations, as well as the family and personal laws of each of the 17 countries.



Photo credit: Resource Equity

Based on this desk review, the team classified the 17 CF countries, in terms of their potential for running a successful women-focused pilot project within the scope of BSP and ERP, with the goal of identifying seven countries for further research—to be referred to as the “deep-dive” analysis. The criteria for selecting the seven deep-dive countries are presented below:

- Overall climate for moving toward gender equality in the country (national-level strategies, laws, or commitments to gender equality);
- Legal framework that allows for gender equality, in terms of rights to land along with forest use and management (gender-neutral or gender-inclusive laws);
- Customary system with the potential to involve women in land and forest management;
- Willingness of government (national and jurisdictional) and local leaders (customary and formal) to address women’s opportunities and challenges in participating in land as well as resource use and management;
- BSPs and ERPs with potential activities that could benefit women, especially if the activity has a gender focus;
- Presence of local organizations, NGOs, or the government willing to provide information to the Resource Equity team and collect information to further the team’s understanding of the situation on the ground; and
- Country-level awareness (the government and the World Bank) of the benefits and challenges of implementing gender-inclusive projects involving land and forests.

Ultimately, the Facility Management Team (FMT) and the Resource Equity team selected seven countries for further research: Chile, Costa Rica, Ghana, Guatemala, Indonesia, Laos, and Madagascar.

DEEP-DIVE APPROACH

For each of the seven countries selected, the project team expanded the scope and detail of the desk research, as well as conducted semi-structured interviews with the World Bank country office staff, leaders from civil society, existing REDD+ project implementers, or other stakeholders. In all countries, the ability to meet directly with key informants or women’s groups in person was limited by COVID-19; as such, the project team spoke directly with key informants over Zoom.

Nonetheless, to mitigate this situation, the researchers worked with an in-country researcher or practitioner who is familiar with the ERP area and issues related to gender and REDD+ engagement in that area. This individual also possesses a thorough knowledge of gender and REDD+ engagement or the ability to interview women in focus-group discussions or key informants. These researchers/practitioners validated, or in some cases, disagreed with a finding in the draft report, identified new issues, worked together with us on developing questions for each country, and communicated regularly throughout the research process. Additional desk research, focused broadly on the customs and norms of the IPs in the ERP areas, added to the case study.

SECTION I

Introduction

The Forest Carbon Partnership Facility (FCPF) is committed to ensuring that women are partners in the planning, operation, and deployment of climate finance. Women's full participation is critical to achieving sustainable forest management and delivering important co-benefits, such as improving women's land tenure security, increasing their participation in forest governance, and creating new streams of income for them. The FCPF Carbon Fund (CF) pilots results-based payments to countries that have advanced through REDD+ readiness and implementation and achieved verifiable emission reductions (ER) in their forest and broader land use sectors. At the fund and country level, FCPF's activities aim to deliver evidence-based analysis and concrete action plans tailored to national and subnational REDD+ strategies.

This report provides an assessment of the constraints and opportunities in the legal and policy environments of CF, based on deep-dive studies undertaken in seven selected CF countries (Chile, Costa Rica, Ghana, Guatemala, Indonesia, Laos, and Madagascar). Furthermore, examples are drawn from an additional 10 country scans. The report assesses how these legal and policy environments affect women's land and forest tenure, their ability to exercise their rights in existing statutory and customary systems, how these rights can be influenced by the national CF programs, and what specifically is needed to protect and even strengthen women's rights.

REDD+ projects pose both challenges to governments and other implementers and opportunities for them. Some of these challenges are related to the gender dynamics and social norms of land and forest tenure. These gender dynamics can influence whether women and men will share equally in the local impacts, benefits, and costs of those projects. Often, women bear a greater share of the costs and enjoy a lesser share of the benefits. Through the mechanism of results-based climate finance, REDD+ has the unique opportunity to unlock this as-of-yet untapped potential for gender empowerment.



Photo credit: Axel Fassio/CIFOR

The CF REDD+ projects, making up the FCPF national emissions reduction programs (ERP) within each studied country, are largely undertaken within agricultural land and forest landscapes. In most cases, households have the use of both individualized land (for agriculture, gardening, and housing) and collective land (forests and other common resources). The collective land holdings may be held and managed by Indigenous Peoples (IPs) or local communities;³ they may consist of a single clan or ethnic group, or a mixture of groups. Agricultural land may be “owned” by an IP or other community, but is most often managed at the household level. Land and forest rights and tenure arrangements are numerous and complex: they can differ from community to community; moreover, they are heavily influenced by gendered social norms.

Section II of this synthesis document describes the analytical framework used during the deep-dive research and analysis. Section III provides an overview of the REDD+ context. Section IV describes the common threads seen across the country deep-dive case studies. Section V synthesizes the findings from the 17 country profiles (10 scans and seven deep dives) and discusses the connection between legal frameworks, customary norms, and REDD+’s contextual issues. Section VI summarizes the fundamental challenges of REDD+ programming and corresponding recommendations.

3 Sharing similarities with IPs, local communities are those who have developed their identities and cultural characteristics over time by devising and applying a strategy to cope with a given environment and manage its natural resources. These local communities are groupings of individuals and families sharing common interests in a definable local land area within which they normally reside. While communities may vary in size, identity, internal equity, land use systems, and distribution of land rights to land, they share these similarities: 1) They have strong connections to particular areas or territories and consider these domains to be customarily under their ownership and/or control. 2) They themselves determine and apply the rules and mechanisms through which rights to land are distributed and governed. The rules themselves alter over time, as do the mechanisms through which they are upheld (for example, from autocratic chiefs to committees). Many rules are customary, based on tried-and-tested customs followed by their forebearers. Others are new, that is, developed by the community to address new challenges (for example, land shortage) or to be consistent with the constitutional rights of members who are also citizens of modern states (for example, with regard to women’s land rights). 3) Collective tenure and decision-making characterize the system. Usually, all or part of the community land is owned in common by the members of the community and rights are distributed to them. Sometimes, community lands are traditionally subdivided into family lands in entirety; but the community exercises authority over them, establishing the means by which family rights are recognized, held, used, and transferred. Communities possess a distinctive form of social organization, with their members sharing, in varying degrees, political, economic, social, and cultural characteristics (in particular, language, behavioral norms, values, and aspirations). They also function, or have functioned in the past, as micropolitical bodies with specific capacities and authority. Important processes in community life comprise social integration (cooperation to address common needs), social conflict (the clashing of needs and wants among individual members or families within the community), cultural continuity, and cultural changes.

SECTION II

Analytical Framework

The project team applied modified versions of two analytical frameworks for the country research and recommendations: one for land and resource tenure security for women⁴ and the other for understanding intersectionality.⁵

The Doss and Meinzen-Dick framework provides a clear definition of what we mean by secure land tenure and the outcome we are seeking. Tenure security for women and men is analyzed, in terms of the three key dimensions of land and forest tenure security:

1. Robustness of rights, including legal and social legitimacy, the resilience of the rights in the face of change, and the enforceability of rights against external and internal threats;
2. Completeness of rights, which includes the rights available to women and men in a tenure system (including ownership, access, benefit derived, control and decision-making among others), as well as the nature and scope of the rights; and
3. Duration and certainty of rights.

The Conceptual Framework then identifies and describes the factors affecting women's land tenure security, including the context related to women, land and land tenure, laws and social norms, as well as the community. This context is, in turn, influenced by the actors and the resources available.

⁴ Based on Cheryl Doss and Ruth Meinzen-Dick, 2018, "Women's Land Tenure Security: A Conceptual Framework," Seattle: Resource Equity, available at <https://consortium.resourceequity.org/conceptual-framework/>.

⁵ Carol J. Pierce Colfer, Bimbika Sijapati Basnett, and Markus Ihalainen, 2018, "Making Sense of 'Intersectionality': A Manual for Lovers of People and Forests," Center for International Forestry Research Occasional Paper 184, <https://www.cifor.org/knowledge/publication/6793/>.

Figure 1. Qualities of secure land tenure for women of women’s land tenure

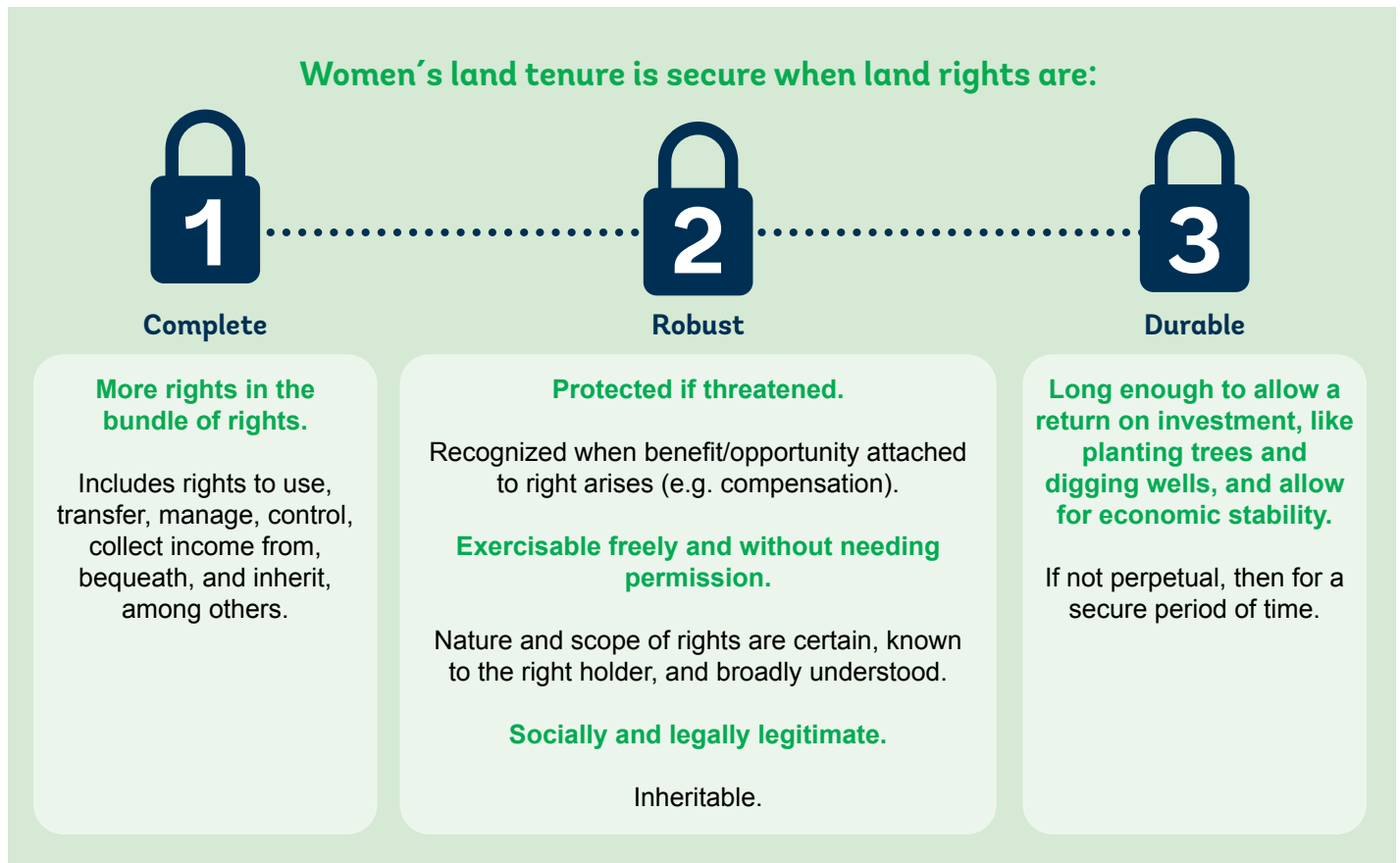
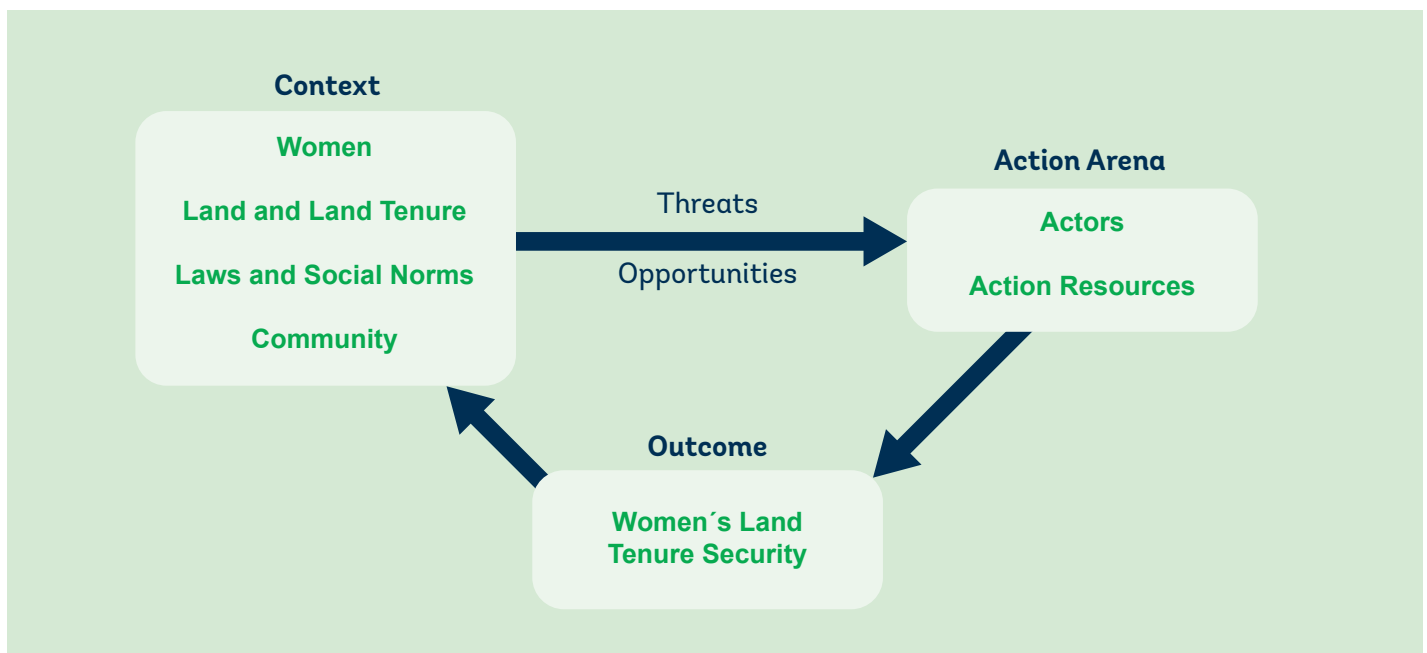


Figure 2. Conceptual framework of factors affecting women’s land tenure security.



This study analyzes the legal and social context for women, land tenure, and communities to determine how complete, robust, and durable women's land and forest rights are in specific environments.

To apply intersectionality to the research, the project team drew from six components of analysis (please note that they are not intended to be linear):⁶

- **Understand** how the local system works, focusing on the cross-cutting identities that influence the lives of women and men differently.
- **Identify** the marginalized stakeholders, the characteristics that lead to their marginalization, and the contributing institutions.
- **Estimate** the nature and level of discrimination of these stakeholders and differences between them.
- **Analyze** the institutions, norms, and narratives sustaining their marginalization.
- Identify ways of strengthening collaboration within communities to limit adverse effects.
- **Recommend** legal and policy changes as well as specific interventions based on the analysis.

Understand the local system. To understand the local system, the team reviewed the formal and customary laws related to land and forest rights and their history and relationship to each other, as well as to the specific social, Indigenous, or religious groups. Where a pluralistic legal system exists, the team examined the differences between and within systems. Furthermore, social, religious, and political norms were investigated, along with their impact on household responsibilities and the communities' ability to own and use assets as well as participate in community activities and governance. Where possible, the team tried to capture gender differences in social capital, education, and obligations tied to participation in governance bodies, employment opportunities, as well as wealth and wage inequality. All of this was reviewed for women of different marital status, along with ethnic and Indigenous groups, where applicable.

Identify marginalized stakeholders. The team researched existing power relations and tried to determine whether there are groups of women who are more or less likely to participate in decision-making in the household and the community, and whether this varies in different ethnic or Indigenous communities.

Understand the nature and depth of discrimination. The study sought to understand where, how, why, and the extent to which differently situated women are marginalized and assess whether patterns of women's access or exclusion across institutions (religious, formal, and customary), services (extension and financial), and forums (governance and grievances) exist.

Identify institutions, norms, and narratives. The study tried to identify the national and community narratives that are maintaining the existing power structures.

Identify ways to strengthen collaboration. Strengthening collaboration will require recognizing where there are openings for change in the social norms and already positive instances of women and men working together on land and forest use and management. The study examined under what conditions REDD+, FCPF ERP, and BSP might be able to improve women's land rights—either in the robustness, completeness, or duration of those rights.

Recommend legal and policy changes. While legal and policy barriers to gender equity stem from legislation that is intentionally exclusionary in some cases, they are, more often, the unintended consequences of legislation, rules, and procedures of which the full ramification is unknown. Small changes can make a big difference in outcomes for women.

⁶ This list is amalgamated with input from the World Bank experts in this field.

SECTION III

FCPF Context

FCPF started gender mainstreaming activities in 2016 at the 21st meeting of the FCPF Participants Committee (PC21). At this meeting, it was agreed that it is crucial for FCPF to address gender gaps in land, forest and landscape management, decision-making processes, benefits-sharing arrangements, and beyond. Suggested actions are presented below:

- Development of gender roadmaps or action plans;
- Inclusion of representatives of women's organizations in decision-making and advisory bodies;
- Capacity building and awareness raising on gender issues;
- Advocacy for strengthening land and resource rights for women;
- Collection of sex-disaggregated data;
- Promotion of income diversification for women;
- Identification of gender focal points in sectoral ministries;
- Facilitation of inclusive engagement processes;
- Awareness raising on the role that women play in land and forest stewardship through innovative communication strategies; along with
- Strengthening local, regional, and international women's groups and networks.

Since 2016, some of these activities have been taken up at the country level and others by the FCPF office. The background research for this report found some excellent examples of country-level Gender Analysis and Action Plans (GAAPs), for example. However, while there is broad agreement on what is required for gender inclusion in REDD+, implementation is still fairly limited. Several GAAPs reviewed for this report were well researched, documented, validated at the local and national level, and specific; yet, they were unfunded and thus not implemented. Furthermore, neither the GAAP nor the collection of sex-disaggregated data has been made mandatory in the case of every country.

The main types of general activities supported under the REDD+ programs fall under seven broad categories, with some overlap:

1. Community investment
 - Improvement in community knowledge, mobilization, and capacity building
 - Social and economic community investment
 - Improvement in community services/flood prevention
 - Resilience of village infrastructure
2. Forest management
 - Prevention of forest fires
 - Capacity building for forest management planning at the village level
 - Focus on biodiversity
 - Policy reform and institutional strengthening for decentralized forest management
3. Private-sector focus
 - Leveraging of private-sector climate investments
 - Oil palm and forestry companies' sustainability
 - Sustainable production of palm oil
 - Technology to reduce the greenhouse gas emissions of agricultural sector (cash crops like coffee)
4. Policy reforms and institutional strengthening
5. Development of alternative livelihoods
6. Improvements in land tenure/land rights
7. Focus on agriculture
 - Reducing emissions while increasing/intensifying agricultural production
 - Resilience of climate-vulnerable smallholder farmer families
 - Reduction in timber harvesting, livestock grazing, and the agricultural use of forests

While Categories 1–4 focus on the management of collective resources, including forests, or engagement in public- and private-sector activities, categories 5–7 relate to the needs of the household—livelihoods, land, and smallholder farming.

Women's ability to engage in any of the REDD+ projects and benefit from them is associated with legal and customary land rights and tenure regimes, as well as social norms and expectations. The roles of women and men in

the household and community are generally complementary but different; thus, they require separate attention when designing and implementing projects. Women are not typically leading, or even involved in public meetings, community decision-making, large private businesses, or policy reforms. Reaching women and benefiting from their knowledge and voice will almost always require addressing the barriers they face in engaging in community-level programs. Activities could include providing targeted information, training, and support to women; establishing women-only small forest user groups; or supporting women in current or alternative livelihoods in ways that are sustainable and translatable into improved household income and well-being.

Women's ability to benefit from land as an asset will be more secure, the more complete, robust, and durable their land rights are. However, under both formal and/or customary laws, some women may have limited rights to the land they use for their livelihoods. They may not have documented rights to the land they depend on, and their lack of formalized rights to land can be an impediment to their ability to participate in REDD+ programming or benefit from it. Moreover, women's interests and focus within households and communities may not be equally valued or understood. To be gender inclusive, projects need to know the specifics of the areas' customary laws, which may or may not protect the rights to land of both men and women equally. Land titling programs that operate with the knowledge and understanding of the customary rules of land rights are less likely to disenfranchise women, who may be reluctant to claim their rights in a public office.

The seven deep-dive country studies identified relevant differences between the experiences of women and men, in terms of the law, social norms, livelihood activities, land and forest uses, and the ERPs. The goal of this report is to identify the challenges stemming from these differences and identify opportunities for mitigating them. In most cases, the national authors of the ERP documents—project-design documents, the BSPs, the Environmental and Social Assessments, among others—have identified some of the challenges and opportunities. The Gender Action Plans (GAPs) may also have been developed and included among the ERP country documents. The deep dives were designed to support and further these existing national efforts.

SECTION IV

Deep-Dive Case Studies and Lessons Learned

Based on the initial scans of the 17 FCPF countries, the research team intended to understand the robustness of women's land rights: the presence of legal protection; the duration—how marital status impacts women's rights to land; and completeness—the women's right to autonomy, the differences between men and women in the rights to land by law, and the extent of women's rights to govern community resources. Similarly, the queries related to traditional and customary norms are intended to clarify which customs and norms impact which component of the land tenure security—completeness, robustness, duration. Moreover, the customary norm questions seek to better understand how the local system works, with a focus on the cross-cutting identities that influence the lives of women and men differently.

After the initial scans, the research team came up with four broad hypotheses for further consideration in the deep-dive case studies:

1. The beneficiary criteria for participation in the Carbon Fund (CF) benefits, in some cases, hinder women's full rights to participate in the governance of collective resources, even when their livelihoods depend on those resources. Project interventions are thus required to create an environment that is more conducive to women engaging in the governance of collective resources.
2. Gender-inclusive group membership rules for communities would open a space for women's involvement in benefit sharing and support more complete and robust rights.
3. Women need to have the legal and social right to own land (robustness), even when land ownership is not a criterion for carbon benefits, because their livelihoods often depend on household land, and collective and household land rights are usually intertwined.
4. Women's lack of access to information and training on how to participate in the governance of collective land and land titling programs limits their ability to have full and robust rights.

The deep-dive case studies, along with additional research, helped the team to better understand the practical implications of the above hypotheses and come up with three big-picture recommendations:

1. Rather than focus on national-level legislation, focus on the implementation of current laws and programming in a more gender-inclusive way.

While legal and regulatory reforms are still needed, the team found through its conversations with women and men engaged in REDD+ programming (in-country) at both the national and local levels that *none of them emphasized legal and regulatory reforms*. Their focus is on *implementing the current law, understanding the local context, and designing projects with that context in mind*, as opposed to a focus on national-level solutions.

For example, in Madagascar, the land certification program is, in some cases, documenting land rights in the name of men at the expense of women's rights to land. Rather than requesting a national regulation for the mandatory joint titling of land, women want the documented rights to conform to the reality of their customs, in which both men and women inherit land and have control over the use of that land.

Similarly, under customary law, among many Indigenous groups in East Kalimantan, Indonesia, both women and men inherit and own land, and women want their rights individually documented.

In Ghana, the ERP called for the national government to enact a draft Wildlife Bill to serve as the vehicle for authorizing and defining the process for establishing Community Resource Management Areas (CREMAs) that cover a geographically defined area and include one or more communities that have agreed to manage natural resources in a sustainable manner. While that legislation has yet to be enacted, the ERP implementers have moved ahead with CREMAs and Hot Spot Intervention Areas (HIAs) and are looking to make ERP implementation arrangements and protocols more inclusive, for instance by promote women's active participation in the implementation of ERPs and their BSPs.

With regard to Laos, where the land law recently removed important protections for women by no longer mandating

the joint titling of marital property, the emphasis has now shifted to instituting complementary regulations and guidelines for the implementation of the new law. This essentially means paying close attention to operational procedures, guidelines, and program technical design to look for opportunities to ensure that, even if laws will not change, any ambiguities or gaps in the law will be addressed by a gender-sensitive procedure.

2. Working with local-level CSOs or government offices, as a first step, can overcome geographical, informational, and social barriers to women's participation in ERP, but sustained engagement and supporting women's capacity to participate remain essential.

The team found that working through local-level CSOs or government agencies already engaged with women could be a key entry point; this was emphasized in Madagascar, Indonesia, Costa Rica, Ghana, and Laos. Working with existing groups makes dealing with these issues with women easier because they are already used to speaking in groups and aware of the idea of gender mainstreaming. The challenge, though, is that women in distant communities or from economically poor communities are often left out, and women's groups, like all groups, can sometimes exclude the most vulnerable women.

Engagement with women's organizations must go beyond checking a box so that women's organizations or representatives have a real opportunity to influence decisions made on programming. In Costa Rica, the engagement with Indigenous and other women during the development of the gender roadmap, analysis, and action plan was strong, and there was real progress made. However, Indigenous women reported that their involvement should continue throughout the life of the REDD+ activities, not just during consultations, and they should be considered equal stakeholders throughout. In Laos, the reliance on the established Laos Women's Union (LWU) is a positive step toward women's involvement through program delivery. However, LWU's principles and policies support the status quo with regard to gender norms that put women in the roles of service providers and caregivers. This can run counter to the need to advocate for women's interests when they differ from those of men. As such, one can see that even women may require some capacity development in being effective representatives of others.

3. Targeted gender analysis should precede all program design to ensure that programming will work effectively in the intended implementation context.

Many Indigenous groups are historically matrilineal and matrilocal or bilineal, and this became clear in the deep-dive literature reviews and key informant interviews. In matrilineal and bilineal cultures, women inherit land rights. This highlights the fact that land and forest tenure systems are part of the larger ecosystem, that is, the culture of a community, with its definition of kin, births, marriages, deaths, and ancestors. Added to that are social norms that

define acceptable behavior for women and men. Gender dynamics within a culture are much more nuanced than can be represented in formal law or program documents; yet, these norms and practices have a direct bearing on whether and how women can and do benefit from programming. To provide better programming for women, all projects should undertake a gender analysis to identify key laws as well as customary, social, and religious norms impacting gender equality.

While the above findings are broad and applicable across the board, there are more nuanced findings for each deep-dive country; they are summarized below in Table 2.

Table 2. Key challenges and recommendations by country from the deep-dive studies

Sub-Saharan Africa

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
Ghana		
<p>From a customary perspective, women are not likely to be considered members of the community, for purposes of decision-making linked to land or forest use.</p> <p>The ERP GAAP measures to be implemented at the local level have not been sufficiently emphasized or enacted.</p> <p>Women have very limited rights to land under customary regimes. The new Land Act has some provisions that could improve women’s formal land rights, but the implementing regulations and the state capacity to deliver on them are needed.</p>	<ul style="list-style-type: none"> • Improve women’s participation in CREMA/HIA governance and REDD+ programming so that the community-based resource governance entities can benefit from women’s input and women can benefit from the BSP (particularly those benefits linked to alternative livelihoods and slated to be delivered through the CREMA and HIA governance entities). • Implement the recommendations of the International Union for Conservation of Nature’s (IUCN) ERP GAAP at the lowest level of the ERP implementation (CREMA level). These recommendations specifically address women’s sustained participation and benefits. • Make improvements to women’s formal rights to land, which will improve their status within communities and lead to their increased stature and voice. This will consequently improve ERP participation and benefits. 	<p>Granular, local information about women and their status and livelihoods is needed for gender-sensitive ERP implementation.</p> <p>More information on the status of the drafts of key implementing regulations would inform efforts to support the Government of Ghana (GoG) in proceeding with these much-needed governance instruments.</p>



Photo credit: Axel Fassio/CIFOR

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
Madagascar		
<p>Community oversight/management is generally the role of an elder male, thus making it difficult for women to participate in forest management, without an intervention specifically focused on the inclusion of women.</p> <p>Joining a community that is formed to manage the forest is voluntary; women have low levels of <i>Vondron’Olona Ifotony</i> (VOI) membership, and overall, a lack decision-making power in resource management.</p> <p>Land certificates do not include both the names of a married couple, even if spouses have equal rights to the land under the Marriage Law.</p>	<ul style="list-style-type: none"> • Accommodate women’s needs related to household and family care to help engage them in decision-making, including membership in the VOIs. Examples include women-only meetings, the provision of childcare, the holding of meetings at a time and location where women can attend. • Conduct training for women to better understand the issues related to forest management and the need to participate in management, as well as help build the capacity and skills needed for them to meaningfully engage in the process. • Fund, implement, and evaluate the effectiveness of the GAP, which has buy-in from the key sectors of all levels of government, opinion leaders, civil society representatives, grassroots communities, women’s associations, and youth clubs. • Work with titling and registration projects to ensure that both women and men are included on land certificates. • Establish rules or protocols that include working with local organizations to inform women of their rights and train them on how to realize those rights. 	<p>What are the lessons learned from the <i>World Bank Sustainable Landscape Management (PADAP) project</i>, in relation to gender inclusion, which could be applied to future projects?</p>



Photo credit: Icaro Cooke Vieira/CIFOR

Asia-Pacific

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
Indonesia		
<p>The IP recognition process is complicated, expensive, and gender neutral.</p> <p>The Social Forestry (SF) Program did not address gender equity or the advancement of the rights, equality, and interests of women, although the Social Forestry regulations of 2016 affirm that the beneficiaries are “entitled to get fair treatment on the basis of gender or other forms.” There is no express obligation to include women.</p> <p>Few women are involved in policy-making regarding environmental issues in executive and legislative agencies, as well as at the local level.</p>	<ul style="list-style-type: none"> • Implement Ministerial Regulation P. 31/2017 on the guidance of the implementation of gender mainstreaming in the environment and forestry sector, which calls for a gender analysis, gender-responsive planning and budgeting, along with the collection of gender-disaggregated data. • Understand the IP or community group’s customary law, which in many cases, is favorable to women, and ensure that project design accounts for the local customary law. • Work with the <i>Pembinaan Kesejahteraan Keluarga</i> (Family Welfare Movement [PKK]) structure to reach women. PKK, a voluntary movement consisting mainly of women, focuses on development, primarily at the village neighborhood level. Around two million PKK volunteers are actively involved in village development programs in more than 66,000 villages, providing a structure for efforts centered on women. 	<p>Environmental CSOs lack accurate sex-disaggregated data and gender expertise.</p> <p>Which alternative livelihood opportunities for women are sustainable and income-generating (community by community)?</p>

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
<p>Lao PDR</p> <p>Mandatory joint titling is no longer the law, which may impact whether women on these lands will benefit from REDD+.</p> <p>Land, categorized as forest land but used by ethnic communities/villages, has unclear tenure arrangements.</p> <p>Participatory land use planning processes are implemented inconsistently and depend on individual commitment at the district and village level.</p> <p>It is not clear whether the formal representation of women in village committees has translated into women's needs and interests being equally included in village-level decisions, including those related to benefit distribution and use that are paid to the village as a whole.</p> <p>Social norms that women should be supportive of men and subservient to them are strongly held, thus constraining women's ability to pursue their own interests in land and forests.</p> <p>There are considerable differences in the gender dynamics and gendered social norms, specifically around land and resources, and also governance across ethnic groups, which are not well understood.</p>	<ul style="list-style-type: none"> • Incorporate affirmative steps in the comprehensive guidelines on the recognition of collective, customary tenure to address gendered social norms working against women having an equal say or equal rights in governance. • Modify procedural regulations and guidance and program-level procedures for titling and registration in rural areas to include a presumption of the joint titling of marital property, thus placing the onus on the parties to prove why it should be otherwise. • Include traditional leaders, as well as village officials and other men, in gender-sensitization training to help ensure that village-level decision-making considers the perspectives of men and women equally. • Work with women representatives at the village-level LWU to build their capacity to represent the interests of other women and engage in decision-making in a way that is consistent and produces good results for women. • Consider ethnically diverse practices around inheritance and marriage that implicate property rights for women and men in the land titling and registration program design. 	<p>How do local-level gender norms and gender dynamics affect land titling?</p> <p>Do the Civil Code's provisions for marital property, the Land Law, along with titling and registration regulations, procedures, and forms, match customary norms in the project areas? If not, what are the differences and where are information and sensitization needed?</p>

Latin America and Caribbean

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
Chile		
<p>A husband's legal right to administer the property of the family and his spouse, combined with the ERP's requirement that only legally registered property owners can participate in ERP benefits, disenfranchises women.</p> <p>The ERP requires registered land rights for participation in ERP benefit streams. This can limit women's participation in benefits.</p> <p>While some Chilean women's organizations are aware of the ERP, and IP women's organizations may have a higher awareness than other women's organizations, REDD+ and women's forest-related livelihoods may not have the highest thematic priority for them. Furthermore, the Ministry of Women and Gender Equity (MWGE) does not appear to place a thematic priority on women's participation in the ERP and benefiting from it.</p>	<p>The Chile National Forestry Corporation (CONAF) should be adopting the following actions:</p> <ul style="list-style-type: none"> • Take special measures to permit married women to exercise their voice and provide opinions on agricultural or forestland use or obtaining the ERP benefits for forest preservation activities on her family's land (that is administered by her husband). These may include separate women-only meetings that report back to the main group, quotas, or other mandatory spaces for women's knowledge and concerns to be raised. • Facilitate the registration of the rights of prospective ERP beneficiaries to enable their BSP participation. This "on-demand" process for formalizing land rights would increase women's participation and benefits, especially if they were adequately informed and trained on how to follow the process. • Expand its outreach to national and regional women's groups, along with MWGE, to further educate them on the scope and impact of the ERP and seek their cooperation in securing women's participation. CONAF should provide tools to these organizations and underwrite information campaigns for distribution through them. • Capitalize on "twinning" opportunities by placing CONAF specialists within CSOs/NGOs and MWGE for a meaningful duration, while the staff from these entities could be sensitized to opportunities provided by the ERP and the challenges facing CONAF in securing women's participation. 	<p>To what extent have husbands monopolized ERP interactions with households; what measures could be taken to counteract this situation, while ensuring women's safety?</p> <p>CONAF may benefit from research that supports its detailed planning for rights formalization within the context of the ERP, and particularly how women might be included.</p>



Photo credit: Barbara Fraser/CIFOR

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
<p>Costa Rica</p> <p>Indigenous women do not participate fully in group activities and benefits with the potential for a good return.</p> <p>Women smallholders do not have land titles to the same extent as men, thus limiting their ability to benefit from payments requiring proof of ownership. Although a special fund has been developed, the main fund is still linked to land ownership.</p> <p>Institutional commitment and the capacity to deliver the GAP are waning.</p> <p>Though Indigenous and other women have been consulted, they are not empowered through the process to drive the activities that interest and affect them.</p> <p>Sex-disaggregated and gender-sensitive data are not collected consistently.</p>	<ul style="list-style-type: none"> Facilitate inclusive decision-making by Indigenous groups to provide a chance for the interests of both women and men to be given equal weight in deliberations, particularly where it will have a material impact, such as the Payment for Environmental Services schemes. Develop a pilot program that delinks the distribution of all benefits from land ownership and instead ties it to the analysis of who currently derives benefit from the land. Increase institutional resources and capacity across the ERP to ensure that gender equity is a consistent consideration and managers are held accountable for gender-related results. The Gender Equality Award and +Mujeres+Natura initiatives show promise for affirmative actions to support the needs of differently situated women. 	<p>Sex-disaggregated, gender-sensitive, and ethnically disaggregated data are needed.</p> <p>Is there any reason for benefits to be tied to land ownership?</p>

Country/Key Challenges	Key Recommendations	Remaining Knowledge Gaps
Guatemala		
<p>Women are less likely to own land than men, and land ownership is the basis for benefit sharing.</p>	<ul style="list-style-type: none"> • Identify and employ budget and resources for implementing the gender roadmap—setting targets for women’s participation and benefit as well as outlining the accountability for ensuring that targets are met to improve gender inclusion. • Work with IP groups to sensitize communities to the value of women’s participation in resource management; do so by engaging local leaders and women CSOs wherever possible. • Eliminate administrative barriers women face with regard to asserting rights or participating in governance (such as identity cards and language). • Remove the requirement for land ownership to participate in benefit sharing, rather include land users as well. 	<p>Gather the following types of data: (1) Sex-disaggregated data and analyses on existing REDD+ and financial incentive programs; (2) Data on Indigenous and ladina women’s rights to the different categories of land in Guatemala; along with (3) Baseline information on women’s land rights and productive activities, and women’s role in decision-making at the community level. Review all procedures and rules for the certification of possession, issue titles on private land, and register communal land. This would highlight the need for change. Review program rules and financial incentives on existing REDD+ programs for environmental services, which may uncover areas where women could be better supported.</p>
<p>On land customarily held by Indigenous groups, women’s experience with benefit sharing may depend on the practices of the group, which typically excludes women from authority or decision-making over land and resources.</p>		
<p>Within existing REDD+ programs, the rules of engagement in activities tend to favor males.</p>		
<p>Insufficient resources are allocated to support gender-related commitments already made.</p>		
<p>Indigenous and ladina women have secondary social status, compared to similarly situated men.</p>		
<p>Indigenous women lack identity cards, which can preclude them from government activities.</p>		
<p>Indigenous women may have a limited knowledge of Spanish, thus preventing them from participating in public processes.</p>		

SECTION V

Synthesis of Common Threads Across All Case Studies

In approaching this review, the team asked the same broad questions for each country; this section presents the synthesis of the team's findings across the 17 countries studied. The legal questions are focused on understanding the robustness of women's land rights—the extent to which they are protected by the law; the duration—the nature of the impact of marital status on women's rights to land; and the completeness of the protection of the law for women—the extent to which the law gives women the right to autonomy and the extent of the differences between the rights to land of men and women by law. In the same vein, the queries related to traditional and customary norms are intended to clarify which customs and norms impact which component of land tenure security—completeness, robustness, and duration. As well, the customary norm questions seek to better understand how the local systems work, with a focus on the cross-cutting identities that influence the lives of the women and men differently.

The remainder of this section is divided into three parts. The first part discusses the legal framework for gender equality, individual or household land tenure, and common pool (or collective) resource tenure. The second part covers the common threads across REDD+ programs and integration of gender considerations into those programs. The third part summarizes the main challenges and recommendations for gender inclusion programming in REDD+ projects.

A. LEGAL FRAMEWORK FOR GENDER EQUALITY AND LAND AND FOREST TENURE

GENDER EQUALITY

Does the legal framework generally support gender equality, and are there different social or economic barriers that women face, but men do not?

In all 17 countries, to varying degrees, gender equality is promoted in the legislation, usually in the national Constitution, at a minimum. The Constitutions of three countries (Côte d'Ivoire, the Democratic Republic of Congo [DRC], and Fiji), however, allow for discrimination against women, if that discrimination is based on custom. Some countries commit to gender equality in the Constitution, but have not taken further steps to address those commitments through the legislature. In other countries studied, there has been more active promotion of gender equality in national gender strategies and legislation.

Laos, Indonesia, and Mexico require gender mainstreaming at all levels of the government. In Laos, Laos Women's Union (LWU), a government organization, has representation at every level of administration, with one member of the LWU representing women on each village council. In Indonesia, the Ministry of Women's Empowerment and Child Protection (MoWECP) serves as a focal point in promoting and coordinating gender-mainstreaming efforts across all ministries/institutions and local governments. Furthermore, gender-mainstreaming strategies have been integrated into long-term, medium-term, and short-term national development planning. Mexico requires all federal agencies and all levels of government to mainstream gender considerations; in fact, it has increased the budget for these activities over the years. Madagascar and Ghana have focused on gender equality in development interventions from a legislative standpoint, although some customary inequalities are statutorily accommodated in the Ghanaian legislative framework.

Despite positive legislation for them, women, in many of the countries reviewed, are still disadvantaged by high levels of gender-based violence (Madagascar, Ghana, DRC, and Fiji); low levels of education (Madagascar, Ghana, Laos, and DRC); as well as heavy involvement in the in-



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formal labor sector (Madagascar, Ghana, Laos, and Fiji). High levels of poverty and racism toward ethnic minorities (Laos, Guatemala, and DRC) also undermine both men and women.

INDIVIDUAL LAND RIGHTS

- *How do the laws and regulations governing land and forestry tenure, together with family and personal law and social norms, impact women's rights to individualized or private land?*
- *What are the social norms related to marriage, family, death, land, and property? Will these norms influence women's rights to individualized household land? Will they influence women's choices about land and forests in the ER accounting areas in ways that may impact whether women will participate in activities and share in the benefits?*
- *What are the key gendered norms influencing women's empowerment, agency, and inclusion, at both the household and community levels?*

All the land tenure systems reviewed in the case studies included land used and managed, both in common and individually, no matter how that land was held or owned (by the community, state, or individuals). Moreover, in some cases, the ownership rights of the household land directly affected the use rights of the collective land (Chile, Guatemala, and Costa Rica).

The issues for women would differ, depending on whether the land is managed by the household or the community and its representatives. For example, marital status impacts individual rights to land managed at the household level far more than the women's rights to use and benefit from common-resource land, which sometimes depends on geographic location, rather than marital status. In the

case of land managed at the household level, women often have fewer rights to land than men (completeness), because the land document is in the name of the head of the household only; thus, he has more rights of control and benefit from the land, and/or because social norms dictate that men have more management, control, and ownership-like rights over household land than women do.

Furthermore, marital status has an impact on the duration of land rights because a change in marital status usually means a change in rights to household land for women. Death, divorce, and polygamy can influence whether women are able to stay in their home and/or continue to use household land.

Finally, marital status influences the robustness of women's rights to land. Social norms may restrict women's ability to claim a right to land, receive related information, or participate in household decision-making.

In this section covering land managed at the household level, three common threads have been found across the country studies.

1. Common Thread: Most often, default community property regimes exclude inherited or gifted land and property.

The most common intervention for securing individualized land is land titling and registration, and in most cases, gender equity considerations are handled by mandating or encouraging the joint titling of marital property. However, this can be complicated by underlying laws and customs governing marital property, if they are unknown and unaccounted for in the titling process.

The marital property regimes in many of the countries reviewed are based on European laws, which stipulate limited community of property in marriage. This means that the only property both spouses have equal rights to is the property acquired during the marriage, not property brought to the marriage by either spouse. Moreover, property inherited by or gifted to one spouse, even after marriage, belongs to that spouse alone.⁷ Such a situation creates an obstacle for economically disadvantaged women in patrilineal and patrilocal systems: as a woman typically

moves to her husband's ancestral land, she thus would not have secure rights to the land where she lives. If the marriage breaks down—through death, divorce, abandonment, or even polygamy, a woman living on her husband's land will most likely lose her rights to that land, thus limiting the duration of her right.

In other contexts, the limited community of property regime can be positive for women. Where the underlying lineage system is matrilineal, women's inherited land would be her separate property, possibly making men vulnerable. In the case of bilineal systems (in which inheritance follows both maternal and paternal lineages), both men and women would have separate property. Therefore, understanding the law and customary context is critical in these settings so that women do not lose the rights that they otherwise would have through a titling and registration program. For example, generally in Indonesian and Malagasy communities, land owned by women or men should be titled in their name only, rather than jointly titled with their spouse or titled in the name of the male head of household, because many of the ethnic community and IP groups are matrilineal and matrilocal.

While limited community property is a common marital property regime, there are significant similarities and variations impacting women's property rights across the different countries, with important ramifications for the women.

For example, in Ghana, where patrilineal inheritance is common, women have some protection in that a widow has a right (under the 1985 Intestate Succession Act) to retain the house and certain personal property for her lifetime upon the death of her husband. In Guatemala, within the marriage, the profits or gains from individual properties belong to the individuals who own them. However, women may still be in a disadvantageous situation, if the household's livelihood is attached to the land held only by the male head of household. In Costa Rica, the default marital property regime, which includes cohabitating couples, the family home cannot be mortgaged or sold while there are minor children, without the written consent of both spouses, no matter who owns the house.

By contrast, in Côte d'Ivoire, the provisions protecting marital property acquired together do not apply to customary,

⁷ Here, the term, "property", refers to land and property.



2. Common Thread: Land titling and registration is a bureaucratic process, and thus more likely to be handled by men, which may hinder women's ability to have documented rights to land.

religious, or polygamous marriages (28 percent of women are in polygamous relationships). Moreover, the customs in Côte d'Ivoire overwhelmingly exclude women from inheritance rights. Likewise, in the Dominican Republic, where most land is privately held, the default community of property regime only applies to couples who are formally married (approximately 14 percent of the population), thus limiting the applicability of the marital property law. Nonetheless, land allocated to landless peasants as part of the agrarian reform is jointly titled to women and men, regardless of their civil status.

With Chile's default marital property regime, all the assets of the community—assets brought in, acquired through inheritance or gift, and purchased during the marriage—are placed into marital property. Nonetheless, the husband still has the authority to administer all the property of the family, including the individual property of his wife. Similarly, in the DRC, the husband is the head of the household, and regardless of the property regime selected at the time of marriage, the husband has the authority to make decisions on all common property, leaving women at risk of being denied their right to the property.

The goal of land titling projects is to record rights to land, not to create rights to land. However, the process of identifying rights holders is not always gender inclusive. In all 17 countries, men are the public face of the family, while women are responsible for the household. This social norm affects how, when, and what information women can obtain. Women, who are less likely to frequent public buildings and public spaces, including offices to acquire a government identification card or a land title, are concomitantly less likely to be comfortable with navigating bureaucratic processes. In fact, they may also believe that doing so belongs to the proper role of men. This thus reflects the likelihood that women are not aware of the importance or impact of titling, and thus, they may not see the need to assert their rights under the custom or law. They are also less likely to have proof of their birth or marriage than men. In contrast, men are more likely to engage with systematic titling programs than their female counterparts. At the same time, those charged with registering land rights, who are also subject to the same gendered social norms, may not see the value in including women or may even actively turn women away.

There are several ongoing issues with land titling programs in the FCPF countries studied. They are especially pertinent where the criteria for ERP benefit sharing is based on proving land ownership.

In Guatemala, where cultural norms dictate that only men own land, titles issued to married couples for land acquired during their marriage should be joint titles by law. But women have not been named on titles in many cases, because they lack the necessary identification papers.

In West Kalimantan, Indonesia, the process of formalizing customary tenure through titling has enabled men to accumulate land for plantations at the expense of women. Even though for most Indigenous groups, both women and men inherit and own land under customary law, only men's names are listed on titles, even when the land belongs to their wives. In Madagascar, even though both men and women inherit land, most of the land titles are issued in the name of the male household member.



Photo credit: Icaro Cooke Vieira/CIFOR

In Laos, the former Land Law (2003) stipulated that for marital property, both the names of the husband and the wife must be included in the Land Register Book. This legal provision, along with outreach campaigns, has been correlated with high numbers of women being named on land titles. However, the current 2019 Land Law omits the requirement for mandatory joint titling; in fact, it is silent on how the marital property of spouses should be registered, thus creating room for social norms that place men as the household representative and promote the idea that a good woman is subservient to her husband to displace women's legally guaranteed rights to land when land is registered.

In Vietnam, according to the Land Law, when a land parcel is used by several people, or when the houses or land-attached assets are owned by several owners, the names of all persons must be recorded on the certificate and each person is granted a copy of the certificate. Even so, for 10 years, the certificates only had room for one name, usually a male. This has since been changed, and both the names of men and women are commonly included on land certificates now.

3. Common Thread: Many Indigenous communities are matrilineal and matrilocal, which has a significant impact on women's situation in those communities, although it is not commonly taken into account in project design; and thus, women do not receive the information and training they need to fully participate in the process and claim their rights.

A project may mistake the gendered roles related to the public and private spheres with male dominance in decision-making and land rights, because men come to land registration offices and community meetings. But in many IP and local community groups, women inherit land and control the use and management of that land. The assumption that men, as the head of the household, should have their name on a land title is detrimental to women, who customarily have individual rights to that land. In many countries, by law, land that is inherited belongs to the heir and is not part of marital property. This provision applies to male and female heirs equally. In systematic registration programs, understanding the customary land system is critical to protecting women's rights, and in most cases, a gender analysis is required with follow-on information campaigns targeted at women, as well as men and the broader community.

Given the enormous influence that customary law has on land and property rights for both women and men, the land sector could benefit from a better understanding of the customs and norms of Indigenous and local communities, in relation to marriage, death, and land.

The two largest IP groups in Costa Rica are the Bribri and Cabécar. Both are matrilineal and matrilocal, with a tendency to follow traditional marriage customs. The husband comes to live with the bride's parents for some time. Extended households, with people related through the female line, are common. Women's possessions are usually passed on to daughters or uterine nieces, while men's possessions are passed to sons and uterine nephews. Women inherit from mothers and men inherit from their mothers' brothers in the traditional systems, but it is becoming more common for men to leave property to their children and not to their sisters' children. As a result of this matrilineal and matrilocal system, with men inheriting possessions as well, the land tenure gap between women and men in Costa Rica's 24 Indigenous Territories is much smaller than for non-Indigenous territories. Likewise, in the Republic of Congo, many ethnic groups follow the matrilineal system: men and women access family land through maternal uncles and uncle-to-nephew inheritance patterns.

In Chile, women in Indigenous communities have traditionally had a voice in the use of the land. Among the Mapuche Indigenous communities, historically, women are largely responsible for passing along information on traditional agricultural practices along with planting and harvesting schedules, which are embraced by the communities. While they may not have control over land and forest use, they have a voice within the community on land use practices.

The matrilineal tradition of the Dayak people in Indonesia places women in an advantageous position. In the Bahau subgroup, men generally follow the customs of their wives and move to their wives' homes. Women have their own inheritance rights. If the husband dies, land rights fall to his wife; if the wife dies, the rights will return to the wife's family or to their children, or to someone else as a result of a customary agreement. Domestic violence is strictly prohibited, and fines are levied against offenders. In much of Indonesia, Indigenous customary law is favorable to women, and gender is seen as less significant than other social factors like age, marital status, and sibling birth order.

Similarly, in Madagascar, women, who inherit land from their natal family in all three ethnic groups in the ERP area, regardless of the differences in their traditional practices, in terms of marriage and land, are in a socioeconomically strong position. Frequently, a man will send his son to cultivate land that his wife has inherited. Even more frequent are the cases where a man sends one or more of his sons to his mother's village to continue to cultivate land that she has inherited, especially if it is good land.

The different ethnic groups in Laos are either based on matrilineal/patrilineal or bilineal systems. The largest groups, falling within the Lao-Tai Ethnos Linguistic Group, are matrilineal. Under the custom of the matrilocal ethnic groups, residence is typically linked to matrilineal inheritance, where the land and property are inherited by the daughters. Matrilocal residence patterns or bilineal residence and inheritance patterns create powerful economic, religious, and public roles for women, enabling them to play greater roles in the economic and political realms and participate more in public decision-making than women in patrilocal or patrilineal systems.

COLLECTIVE/COMMON LAND AND RESOURCE RIGHTS

- *Does the legal framework for collectively held, common, or Indigenous lands intentionally consider gender differences? What is the impact of this intentional or unintentional framework?*
- *What are the key gendered norms influencing women's empowerment, agency, and inclusion, at the household and community levels?*

Common land and resource tenure systems are based on the rights of the collective or the group. Typically, in these tenure systems, the authority to alienate and allocate lands is limited to a single representative, leader, or group of representatives established by birth, appointment, or election. The rules for how the common resource is used are established by the group or its representatives. This is common for forestland, but it can also apply to other types of land. In some jurisdictions, the state's rights over collectively held forestland are reverting to local community rights. For example, many, though not all, countries studied in Latin America have legally recognized the IPs' rights to their traditional territories and their right to self-govern.

As collective land and resource rights are entwined with community customs, there are significant differences in the 17 countries regarding women's land tenure rights. One constant, however, is that women are less involved in land and resource management, governance, and decision-making than men; women's rights are less complete than men's rights because they are less able to manage the resource, including improving it, and thus less able to gain from the resource economically. This difference between the governance of collective resources by men and women is related in every case to gendered roles in public and private life. The robustness of women's rights to collective land can be limited by social norms that provide men to be the ones attending community meetings and making community decisions. The different experiences of women and men in collective tenure systems has the potential to significantly affect whether women will share in the benefits of REDD+ activities targeted at the community. Below are the four key findings related to collective or common-use land.

1. Common Thread: Customary, Indigenous, or collective rights may be established in law, but the procedures for gaining recognition are cumbersome, and gender equity is not a priority.

The transfer of land and autonomy from the state to IPs or local communities requires an administrative process, which can be complex. In most of the laws reviewed that are related to the transfer process, women are not mandated to participate, and in most cases, there is no reference to gender. There does seem to be overall resistance to advocating for indigenous rights and gender rights simultaneously by both men and women, which can be detrimental to women, especially if customary rights are not gender inclusive. Given the common situation that women are usually not engaged in community meetings or administrative processes, it is easy to see that a gender-inclusive process would seem to add to the existing complexity, and in general, a recognition of community rights is considered a greater good than the recognition of individual rights. Thus, in many of the countries reviewed, gender differences are not addressed in the IP recognition process.

In Indonesia, the rules regarding Indigenous communities or *adat* communities owning and managing their own land require the recognition of a community or village as a first step before they can become a legal subject entitled to the land they claim. The recognition process is complicated and expensive, requiring intense lobbying and cumbersome assessments by research institutions. The requirements include the documentation of customary law, a map of the customary territories, and a description of the community origin or the history of culture, language, and traditions that still exist. The nature of the procedure often leads to the dependency of rural communities on intermediary institutions, especially NGOs, which may or may not be aware of how gendered social norms will influence the



Photo credit: Axel Fassio/CIFOR

process and may or may not have a commitment to gender equity. The matrilineal/matrilocal custom, for example, should be documented, but may not be, if the NGO is not mindful of the importance of the custom to women.

Similarly, in the DRC, the process for local communities to gain concessions for their traditional forestland requires external assistance, and generally, women's voices are not prioritized. The Forest Code allows local communities, by request, to obtain a forest concession for all, or some, of the forests that they would have traditional rights to own. It also permits them to use the forests according to local customs and traditions, including harvesting forest products, provided that the uses follow the law. However, communities seeking a community forest concession must complete a number of forms that are not available in local languages; they must also create an accurate map of the area for their proposed community forest and identify the individuals who have a customary claim over the land in question. Once the communities are legally established, they must create a management plan for the area. Some of the efforts towards establishing these community forests—mostly supported by large NGOs because of capacity limitations at the community level—have not placed a sufficient emphasis on community participation and ownership of the mapping and planning process. Without community participation, most women and men will not participate in planning. Local NGOs have reported a low level of participation among some marginalized groups in map and plan preparation, resulting in maps that may not accurately represent the interests of women or men in a community, but rather those of local elites or the facilitating NGO agencies.

In Madagascar, Community Forest Management (CFM) contracts are negotiated between the central government, the commune (local government), and local communities. CFM contracts are agreements between individuals from the local community and the local administration. These contracts are supposed to provide clear terms regarding the use of the resource and land tenure rights. Supported by NGOs, the typical CFM contract requires the expertise of an environmental mediator whose role is to ensure that the needs and objectives of all stakeholders involved in the negotiations are given equal weight.

The negotiation process is accompanied with the creation of a local natural resource community group, *Vondron'Olo-*

na Ifotony (VOI), which women may or may not join. VOIs provide a mechanism for individuals to participate in Protected Area governance. Any inhabitant residing within the limits of the territory of the base community can be a member, if she or he respects the operating rules of the community and carries out the activities and objectives set by the VOI. Women often do not participate because of the public-private divide in social norms. Yet field research indicates that husbands would support and encourage their wives' participation, if their wives' participation in the VOI would increase household income. An awareness campaign, targeting women and explaining the value of membership in the VOI for women and their families, could overcome women's resistance. Furthermore, working with local women leaders and local women's services to communicate the importance of women's participation in resource governance may be effective.

In Côte d'Ivoire, the process of demarcating village territories generally excludes women. This procedure takes into account the history of the village territory, uses participatory mapping methods, and validates the results through public meetings that bring together the inhabitants of the targeted villages. Since these committees are responsible for identifying customary land rights in their village, they hold considerable influence in the outcomes of the process. The certification process does not typically include female representation in the committee and relies heavily on the committee's interpretation of who holds customary land rights without reference to the gender-neutral succession rights provided for under the Succession Law. One report found that nearly 40 percent of Village Land Tenure Committees did not include a single female member, and a further 55 percent included just one or two females among an average of 13 members.

In Ghana, CREMAs cover a geographically defined area that includes one or more communities that have agreed to manage natural resources in a sustainable manner (often by engaging in REDD+ activities). Institutionally, a CREMA serves as a community-based organization that is built upon existing community decision-making structures, with an executive body and a constitution that guides the activities and regulations of the CREMA. Similarly, HIAs (organized on a larger territorial scale and home to a number of separate CREMAs) will be key entities during ERP implementation. Both HIAs and CREMAs will operate pursuant to land use plans precluding illegal land use



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practices; this will result in the establishment of local rules outlawing activities related to illegal logging, mining, and/or bush fires. With the adoption of related land use plans, HIAs and CREMAs will receive certificates of devolution from GoG that authorize the community-based management of the natural resources.

It appears that Ghana's forest laws and regulations do not refer to women within the context of forest resources, the rights to those resources, or the use or management of trees, timber, or non-timber forest resources. Similarly, in the proposed or enacted laws that mention HIAs, CREMAs, or community rights to land or natural resources, no mention is made of how women might participate in establishing or governing community groups or associations used to manage forest resources.

However, Vietnam, Costa Rica, and Mozambique do have legal provisions related to women's engagement in the process of recognizing Indigenous or collective rights to land and forests. The legal provisions of each country are discussed below.

It is important to point out that Vietnam's legal system does not recognize customary law; in fact, ethnic communities have an ambiguous legal status. The Doi Moi Policy, shifting the country to a socialist-oriented market economy, has had an adverse impact on traditional and socialist

communities, in many cases, changing community processes. However, recent amendments suggest that forest-dependent communities may be allocated forestland. In so doing, the state obliges the community rules to be in compliance with Vietnam's laws, which include commitments to gender equity.

With its Forest Law, Vietnam provides that the State can allocate forestland to ethnic minorities and communities whose incomes are derived mainly from forests or forest agriculture. The State also facilitates forest protection and development with forest owners as well as benefit sharing arising from forests, along with raising awareness on good practices for forest resource use that complies with government regulations. In addition, the Forest Law also offers some guidance as to how forest rights should be allocated: (1) include the participation of local people; (2) safeguard against discrimination, based on religion, belief, and gender; (3) respect the living space and customs of communities; (4) give priority to ethnic minority people, households, and communities with traditional customs, culture, or beliefs associated with the forest; and (5) ensure that the local community rules in compliance with laws.

In Costa Rica, Indigenous communities hold ownership rights to land, forests, and all other natural resources, depending on the customary rules of the community. The regulations for the Indigenous Law give the presidents of the

Integral Development Association⁸ (ADI) the competence to receive registered land titles to their reserves made out to the respective Indigenous communities. The Indigenous Law is silent on matters of gender. However, in 2018, Costa Rica enacted the General Mechanism for Consultations with Indigenous Peoples Decree: it affirms the principles of Free Prior and Informed Consent (FPIC) and makes them mandatory for all State and private development projects. When FPIC is in play, the decree provides that the equal, effective, and active participation of Indigenous women must be guaranteed in all phases of consultation and representative decision-making, and that there must be at least 50 percent Indigenous women appointed in the formation of Indigenous territorial entities.

Mozambique's law specifically states that both men and women should be included in the process of transferring land from the state to a local community or group of IP. Upon application, a formalized title can be issued to a local community in the name of that community (which is determined by the community). The steps required to delimit the extent of a community land right include (1) information dissemination; (2) a participatory appraisal; (3) the preparation of a delimitation sketch and descriptive report; (4) the solicitation of feedback and revisions; and (5) the entry of the delimitation into the National Land Cadaster. The process requires that a working group from the local community, consisting of men and women with different socioeconomic and age characteristics, assist with the delimitation process.

However, the regulations are not specific about the number of women, the variations in age, or the socioeconomic characteristics to be included from the local community. They are also not precise about the gender composition of the elected group of community representatives, although the provided forms anticipate women to be included as signatories. While the legal requirement for an intersectional group is very progressive, the lack of detail as to the balance of women and men, and how members are chosen, leaves open the possibility for the law to be ignored or its impact minimized. A quota and a way to measure whether the legal requirements are being followed could help with ensuring implementation of the legal requirements.

2. Common Thread: Women may not automatically be considered a community “member”, but membership can be a prerequisite for participating in community governance and sharing in benefits.

Women may be left out of ERP activities and benefit sharing, if they do not fit the criteria of being a member of the beneficiary group. Also, to the extent that benefits are distributed to the community as a whole, if women are not members of the community, they are not included in making decisions about how those benefits are used.

In Ghana, the law does not address who is considered a community member. Ghana's new land law provides that communities can “set aside or recognize one or more areas of land within a community for common use by the members of that community.” The community land can be used for agriculture, forest activities, or other activities in accordance with customary law and a management plan prepared by the community. The new law's provisions on the community registration of the land are skeletal in their treatment of how a community group is formed, how it should be governed, and who should be permitted to consider themselves a member of the community.

If women have to opt in to be considered community members, as they do in Madagascar, they may not understand the value of their community membership and only know of the additional burden. In Madagascar, community groups (VOIs) do not necessarily correspond to a geographic area or family group, and membership in the community is voluntary. Although women are eligible, they often choose not to become a member because of illiteracy and a lack of education; household responsibilities and a lack of time to participate in activities outside the home; as well as a limited understanding of the value of being considered a member. Yet, regulations state that only VOI members can participate in forest governance at the community level.

In Mexico, the definition of community membership is too narrow to include women. Mexican law allows only one person per family to be a member of the ejido, and only ejido members are able to govern the forests. If there is a male family member, he will be the ejido member. Widows can inherit the membership only when their husbands die;

⁸ Integrated Development Associations (ADI) are the representative entities under which Indigenous reserves are formalized and registered in the National Registry.

otherwise, women do not have the opportunity to be considered a member.

Similarly, in the DRC, members of clans are considered customary landowners, and customary landowners are believed to be direct descendants of the male founder of the clan, who established territorial rights through first occupation. Women are not considered members: they may use the forests based on marriage or patronage relationships, but they can exert no authority or decision-making power over forest land and resources.

Likewise, married women are excluded from the benefits that accrue to community members in Fiji because they are not considered members of their husbands' community. Within the formal framework for land in Fiji, members of the *mataqali* (the customary landowning group) are registered in the *vola ni kawa bula* (VKB). Women and men are supposed to get registered in the VKB at birth, upon the production of a birth certificate and the validation that neither the mother nor father has registered twice. VKB members have legal rights to the ownership of customary land and receive royalties/benefits from owning land, but this is linked to their membership in a *mataqali*, whose land is the basis for the royalty payment/benefit sharing. According to the ERP's Strategic Environmental and Social Assessment (SESA) and GAP, women have the legal right to royalty payments from their villages of birth. Although women are considered members of their birth community, as adults, they contribute to their husband's community, not their birth community. Because women move to their husband's village when they marry, they are unlikely to be members of the landowning *mataqali* in the village in which they live, thereby limiting their ability to gain community benefits.

3. Common Thread: Women are rarely meaningfully involved in management and decision-making on forest land.

Women are consistently excluded from forest management and decision-making—whether by state institutions or local/Indigenous communities. In all of the countries reviewed, women are rarely included in governance and decision-making; moreover, their participation is typically limited to the project level only. This is largely driven by the pervasive social norm that men are the public representative of the family, along with the general misunderstanding that forest-related work is the domain of men.

Based on the studies, there are several countries where women are involved significantly in forest-related work. However, they are still excluded from the decision-making processes. Specifically, in Nicaragua, women work in forests and are heavily invested in the outcomes of decisions made regarding forest management, yet they are not included in the decision-making processes. Their activities in the forest are seen as satisfying household subsistence needs, and therefore, not recognized or valued. The community authorities who make decisions regarding forest management are mostly men, with women discouraged from even participating in community meetings. Similarly, even though women in the four regions of the ERP accounting area in Madagascar are engaged in 59–71 percent of household decisions, they only participate in 0.9–20 percent of community decisions. Meanwhile, women in the DRC are only allowed to be involved in forest-related decisions for forest land that has been allocated for household use. They get to decide where and when to cultivate as well as what crops to plant in the different fields. In Costa Rica, Indigenous women, who are engaged in forest conservation, also speak out about gender inequality. The interviews suggest that Indigenous authorities are very male-dominated and forest management replicates non-Indigenous norms and structures, which are also male dominated.

In the case of other countries, prevalent cultural norms often leave little space for the involvement of women. For instance, in Chile, the forestry sector is considered *machismo*; therefore, there has traditionally been very little involvement of women, with women being granted little say in the management of the forests. In Fiji, women lack power and authority to speak on land matters in their households and their communities, because it is considered “men's business.” In Laos, even though women want to be involved in decision-making over the use and management of forests, none of the ethnic groups has a tradition or a contemporary practice of including women as decision-makers. Ethnic groups generally allocate power and decision-making through either a clan-based system or a council of elders. In both situations, it is typically men who participate in the discussion and take decisions.

Even in countries where there are precise government guidelines to ensure gender representation, men can still end up dominating almost all key forest management-related decision-making processes. In Nepal, government guidelines exist for community forest-user groups to have

one male and one female from each household as a member. Furthermore, 50 percent of executive positions must be held by women, with either the chairperson or the secretary required to be a woman. In practice, it is common for only a handful of women to be called on repeatedly to play those executive roles, and even then, males tend to dominate the most important decisions. They make all the primary forest management-related decisions, including the time for planting, weeding, harvesting, making fire lines, planning, developing Community Forest User Groups' (CFUGs) by-laws, as well as determining and distributing budgets. Even in women-only CFUGs, most decisions are influenced or made by their male advisors.

What is of note, within the context of Nepal, is that women-only forest groups are still subject to the influence of men and work best when the women are supported in their participation by male household members. In cases where women leaders on forest committees bring home resources in the form of cash, new networks, or information that results in political or economic improvement, husbands and family members are supportive of women's participation and take on more household tasks that those women would otherwise be responsible for.

Another country that has sought to support the involvement of women in the decision-making process is Ghana. Specifically, Ghana's National REDD+ Secretariat created the ERP's Feedback and Grievance Redress Mechanism (FGRM) in order to make the consultation and resulting complaint process as gender sensitive as possible. The existence of the FGRM is a promising institutional response to address concerns that women's interests may be left out of male-dominated decision-making.

The meaningful involvement of women in the forest management-related decision-making process is clearly an area that needs attention in REDD+ projects. Activities designed to communicate the value of women's participation in forest management to entire communities—both men and women—will be critical for the change. Other options include quotas, along with awareness-raising and sensitization activities, or increasing the value of women's participation to men by improving women's livelihood options related to forest management.

4. Common Thread: Smaller community forest user groups may provide an opportunity for women to overcome barriers to participation in forest management.

While women are rarely decision-makers or participants in community forest management, smaller forest management groups may provide an opportunity for increasing women's participation and decision-making. The case studies found that where groups were smaller and were formed to manage a portion of the larger community forest, women's voice and participation increased. The less public a group, the more likely women are to meaningfully participate.

Although the State continues to own most of the forest land, the Government of Indonesia launched the SF Program in 2015 to reduce inequality by ensuring the availability of land for members of local communities, including *adat* communities. Community Forest Utilization Permits are issued to local communities as Village Forests, Community Forests, Community Forest Plantations, and *adat* forests. Forest Farmer Groups, with at least 15 members, can be formed and apply for Community Forest Utilization Permits. There are several all-women Forest Farmer Groups in East Kalimantan who have received permits.

In Nepal, community forest user groups create opportunities for women to gain income. The Forest Act does not provide any requirements regarding the gender composition of a user group, nor does it mandate gender-equitable processes for how those groups are formed and governed. However, community forest user groups' work plans and expenditures must be approved by the District Forest Office. According to the Forest Act, the user groups must spend 25 percent of their annual income earned on forest protection and management and 25 percent on poverty alleviation, women's empowerment, and entrepreneurship. Failure to comply with the work plan or the provisions of the Forest Act may result in the State taking back the management of the forest from the community.

B. REDD+ CONTEXTUAL ISSUES

What are the specific contextual issues in the country that have a positive impact on gender equity in REDD+ programming?

Two contextual issues that appear to create space for women's engagement in REDD+ and resource management are (1) the development of a GAAP and (2) the involvement of a women-focused government or CSOs in REDD+ projects.

1. Development of a Gender Analysis and Action Plan (GAAP)

Costa Rica was one of the first countries to make a commitment to the issue of gender and started to integrate a gender approach into the REDD+ readiness phase as far back as 2011. The REDD+ Secretariat recognized that working with a gender approach not only entails mentioning the issue as a priority or principle, but identifying relevant gender considerations and proposing specific actions to promote gender equality in the implementation of the National REDD+ Strategy. Social policies have a major impact on environmental policies, especially considering that legislation passed in the 1990s in Costa Rica, such as the Organic Law on the Environment and the Forestry Law, contained no provisions for integrating gender. In contrast, the policies and plans proposed over the last decade do include gender considerations and recognize the importance of a gender-based approach when carrying out activities for the conservation and sustainable management of natural resources. This trend can be seen in the policies related to the environment, forests, and climate change, which have evolved from being gender-neutral to gender-sensitive or gender-responsive.

While the Madagascar ERPD does not include a focus on gender, a National REDD+ GAP was submitted, validated at a National Workshop, and subsequently amended to incorporate recommendations for improvement from stakeholders. Its GAP follows a study based on a consultation with stakeholders at the macro- and meso-levels, as well as field interviews carried out in eight rural communes in four regions. The study confirmed the prevalence of gen-

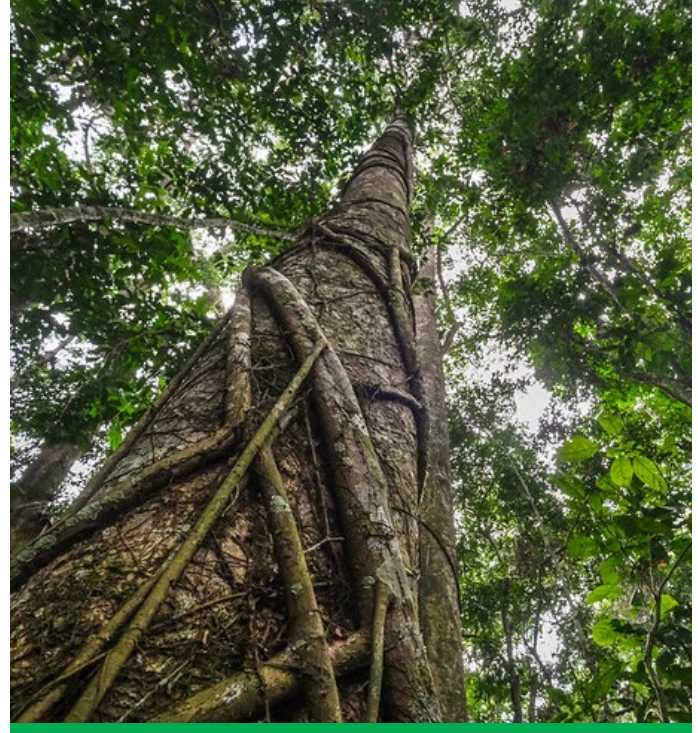


Photo credit: Axel Fassio/CIFOR

der inequalities and found that the direct and indirect causes of deforestation and forest degradation overlap with poverty and tradition, and that women and men face different risks associated with climate change. More specifically, the study has identified six causes of deforestation and their relationship to gender differences:

1. The conversion of forests into agricultural land (*tavy*) is linked to access to land, from which mainly men benefit.
2. Rural Malagasy have the right to cultivate land, and must cultivate it so that they can own it.
3. Livestock, which often generate bush fires, are a sign of wealth for men in certain regions, while women tend to raise poultry, which is unrelated to the use of the forest.
4. The production of charcoal, which is increasing from year to year and is part of a subsistence economy, is difficult to regulate. Men cut the trees and prepare the oven, while women market the charcoal, but they do not always share in the income.
5. Women mainly collect products in the forests for fuel (firewood), food, and medicine. The decline or disappearance of housing materials in the forest, which men collect, will jeopardize the well-being and quality of life of these women and their families.
6. The illegal trade in precious woods mainly benefits men, who very quickly squander the income they receive.

Given gender roles and obligations, four key principles formed the foundation of the Madagascar GAP:

1. Consideration and optimization of the interdependence of the three pillars of sustainable development (the environmental, social, and economic dimensions of development);
2. Inclusion and participation of all stakeholders in all challenges, especially women, but also men, young people, the elderly, the disabled, and children;
3. Consideration of property rights and the rights over women's resources in order to correct myths and misperceptions as well as help women have agency and evolve economically and socially; along with
4. Equitable participation of women and men in decision-making and the distribution of REDD+ carbon benefits.

The GAP states that women's "inclusion in the management models of the REDD+ mechanism cannot be an option but an imperative, not because women are 'more vulnerable', but because they have experience and knowledge of forests, as well as perspectives for the protection of the environment to be shared."

For both Costa Rica and Madagascar, the GAP is a clear, thoughtful, and validated road map for gender inclusion. However, the GAPs lack funding—this should be a starting place for gender inclusion in REDD+ programming.

In Nepal, a detailed gender analysis was conducted by an international NGO that informed very specific programmatic responses in the ERP related to gender equity. For example, the study identified extension services targeting women and women's interests, called for government service providers to be trained on inclusive leadership, and recommended empowering women from marginalized groups to become renewable energy service providers within an ERP component that expanded biogas for cookstoves to stave off deforestation related to collection of firewood. The depth of understanding of the experiences of differently situated women in the different forest governance areas helped to ensure that the recommendations made were concrete and integrated into the ERP design from the beginning.

The Gender Analysis and Action Plan (GAAP) in Ghana's ERP contains interventions aimed at the national and local institutional levels, as well as at the landscape/local/household levels. However, the implementation of the granular actions recommended under its GAAP has been limited, partially due to a lack of gender mainstreaming expertise and capacity at the local level. Both the ERPD and GAAP have highlighted the difficulties facing women because of customary land and resource regimes.

Furthermore, a strong gender analysis can help extend benefits from ERP to women who do not fit the criteria for land ownership. Benefits in the Costa Rica BSP are linked to proof of ownership (for private owners and Indigenous owners); in the case of those on private land, those without titles are not eligible. To address the possibility that women could be excluded, the BSP has incorporated a Sustainable Development Fund that aims to promote financial benefits that can be shared by women and men equally. The fund takes into consideration gaps in women's land tenure and the characteristics of women-owned farms so that women can benefit individually or in groups. Also, a new national initiative called +Mujeres+Natura has been formed to ensure that women can participate in ER activities and share in the resulting ER benefits. The initiative also gives priority access to women in Payment for Environmental Services programs and makes the criteria for involvement independent of having a land title.

On the other hand, the case from Guatemala shows that inclusive gender analysis and planning, as was done in the development of the Guatemalan Roadmap for gender and REDD, cannot go far in meeting its objectives, if the momentum to support it through funding, agency commitment and accountability, and expertise is lacking.

2. Involvement of women-focused government or civil society organizations in REDD+ projects

There are several examples of women's organizations as an entry point for gender inclusion in REDD+ programming. In Madagascar, the GAP suggests supporting and working through local NGOs and CSOs that are focused on women's rights, because existing women's organizations understand the issues that affect women, and generally have female leadership. Importantly, they also work in rural communities. Locating CSOs in remote villages and supporting them might be beneficial to the project as well as the women who are community members.

Indonesia has an existing gender infrastructure to support efforts at gender inclusion. Informal and formal women's institutions at the village level are commonly found in rural areas. The most well-established institution that can be found in every village is PKK, usually led by the wife of the village head. Many PKK members use this institution to promote sustainable local economic development through establishing women's cooperatives, improving women's skills to manage home gardens for fulfilling family nutrition, and planting traditional medicinal plants for alternative medicine.

Ghanaian women's organizations exist both within state structures and civil society. Furthermore, several CSOs with broad gender-focused programmatic missions focus on women's land rights and livelihoods. The women-focused organizations (both state-sponsored and CSOs) address a variety of women-related issues, including land and natural resource uses and rights. On the private side, there are both national women's organizations and local women-focused CSOs. There is a CSO, which is serving as a network leader for Ghana's CSO community: it is focused on climate change and REDD+, along with their impacts on women, men, and their communities. The KASA Initiative was created in 2008 as a civil society platform, through the support of several international NGOs. Today, KASA aims to ensure effective participation in responsible environmental and natural resource governance for marginalized populations (including women).



Photo credit: Aulia Erlangga/CIFOR

It is important to point out that even strong women's organizations may need support when the issue being tackled is land and resource rights for women. Feminist movements in Latin America, formed to demand equal rights and opportunities, have led to the creation of women's offices in national government. Yet, Chile, Guatemala, and Mexico have all started by requiring land ownership as a criterion for receiving monetary benefits from REDD+ programming, which in most cases, would exclude women. In Guatemala, individual beneficiaries must be landowners or landholders, and holders must present a certificate of possession certified by the municipal mayor. The ERPD for Chile expects ERP participants and beneficiaries to be legal landowners. As such, a principal demand of women in rural areas—access to land and rights to land ownership—has not been met.

As stated earlier, because the process of transferring land to communities is generally long and arduous, INGOs and NGOs are usually involved. One possibility for improving gender inclusion would be to work with these outside organizations to raise awareness about the value of including women, who are often the keepers of traditional knowledge: they possess a deep knowledge of the land and resources because they use its resources for cooking, medicine, food, etc. A standard for NGO involvement might be established, whereby the meaningful participation of both men and women is supported, when NGOs are involved in assisting with community or IP recognition of land rights.

C. CHALLENGES AND RECOMMENDATIONS

The chart below summarizes the findings of the deep-dive case studies (discussed above) and provides recommendations. The challenges and recommendations have not been presented in parallel, because many of the recommendations will address more than one challenge.

Table 3. Key Challenges and recommendations for women’s engagement in FCPF’ activities

Potential External Factors	Challenges	Recommendations
Gender norms related to access to information	In all IP and local communities in the studied countries, men are the public face of the family, while women bear the main responsibility for the household. These gendered norms have an impact on women’s ability to obtain information as well as participate in community meetings and programmatic processes that may otherwise benefit them.	<ul style="list-style-type: none"> Address the barriers women face in engaging in community-level programs by requiring that a GAAP be developed, funded, and implemented for REDD+ programming. <p>It is very likely that, for women to receive information, training, and support for community governance, a specific and directed effort must be made by individual projects:</p> <ul style="list-style-type: none"> Address women’s needs for targeted information, training, and support, including providing separate forums for women at an accessible time and place, and take into account women’s level of education, mobility, and household roles.
Gender norms related to public roles	In all study countries, women are not meaningfully involved in land and resource governance to the same extent as men because gender norms promote men as the public face of the family.	<ul style="list-style-type: none"> Establish community forest-user groups to provide a means for women to participate in forest management. As a first step, women are more likely to participate in women-only groups and groups that are a subset of the larger community, due to their lack of experience of speaking in public spaces. Support women in creating and participating in resource governance groups in order to give them a greater voice. Training and gender sensitization for both men and women may be required.

Potential External Factors	Challenges	Recommendations
Laws, regulations, and gender norms related to marital status	Many of the countries studied acknowledge or recognize community or Indigenous collective rights in law, but most of these laws are gender-neutral. Generally under customary law, married-in women have the right to use the common resources of the community, but may not have the right to participate in governance and decision-making, if they are not from the same indigenous or ethnic group as their husband.	<ul style="list-style-type: none"> • Negotiate a mechanism that allows non-members to have a voice in land and resource governance, where community membership is dependent on ancestral rights to land, which excludes women who marry into the community, as well as migrating families. • Advocate for community by-laws that allow for common-resource users to participate in resource governance. • Amend laws and regulations related to who can participate in collective land governance and/or who can receive REDD+ benefits, if they put women at a disadvantage, according to the latter's marital status. • Delink ancestral identity from resource governance, adopt quotas, and train women to participate fully.
Laws and regulations, as well as gender norms, related to community membership	Community membership (for the purposes of land and resource decision-making) may be a requirement for participation in community governance.	
Laws and regulations requiring land ownership for REDD+ benefits	Some ERPs require land ownership as a criterion for receiving monetary benefits from REDD+ programming, which will most likely disenfranchise many women, who are less likely to own land.	
Laws, regulations, and gender norms related to marital property	<p>Most often, default marital community property regimes exclude inherited or gifted land from community assets.</p> <p>In the case where women move to their husbands' land at the time of marriage, they may have no formal rights to control the use of the land or benefit from it.</p>	
Laws and regulations related to land titling	Women can lose customary rights to inherited land, if their husbands, who have the knowledge and capacity to participate in land administration, claim the right for themselves. This is especially true where land administrators and project funders do not know the underlying customary land system and the formal transfer of inherited land is uncommon.	
		<ul style="list-style-type: none"> • Protect widows' rights by establishing legal rules requiring the permission of both spouses for the sale of the homestead and surrounding land, along with rules that provide some of the value of the land to the spouse who is not the owner, if that spouse adds value to the land. <p>Many Indigenous communities are matrilineal and matrilineal, or bilineal, which can have a significant positive impact on women's situation in those communities. Often, customs change from community to community; yet, titling and registration programs, for example, are implemented more broadly, at the state or national levels.</p> <ul style="list-style-type: none"> • Design projects particular communities in mind, or risk disenfranchising women whose customary rights to land may not have been captured.



Photo credit: Axel Fassio/CIFOR

Potential External Factors	Challenges	Recommendations
REDD+ activities	<p>Some of the country ERPs call for REDD+ activities that would threaten or undermine women’s existing livelihoods. This has the potential to disempower women within households and communities, and may leave them without productive livelihoods.</p>	<ul style="list-style-type: none"> • Support and recognize women in current or alternative livelihoods in ways that are sustainable and translatable into improved household income and well-being, which can improve women’s status in their household and community. • Effective ways to provide this support include the following actions: <ul style="list-style-type: none"> » Strengthen local women’s organizations’ ability to provide livelihood options; » Form inclusive women’s groups where none exist and ensure that disadvantaged women can participate; and » Provide sustained support for alternative livelihoods over the long term.

SECTION VI

Tools, Interventions, and Approaches to Strengthen Women's Land and Forest Tenure

The report points to what the research shows, in terms of *what* can be done for more gender inclusion in REDD+ programming, but not necessarily *how*. There are many good tools that can be used, alone or in combination, to help with the “how”. This list is, in no way, a complete list, but it provides a starting place for responding to the recommendations discussed in the tables.

Recommendation:

Address the barriers women face in engaging in community-level programs by requiring that a GAAP be developed, funded, and implemented for REDD+ programming.

TOOLS/APPROACHES

- [Forest Tenure Pathways to Gender Equality: A Practitioners Guide](#)⁹ provides a good overview of how to identify and address barriers to gender equality in the forestry sector. This guide includes some case studies.
- Though focused on European Union countries, this [Handbook on Gender Budgeting](#)¹⁰ provides detailed guidance on how to conduct gender-based assessment of budgets, incorporate a gender perspective at all levels of the budgetary process, and restructure revenues and expenditures to promote gender equality. Another related resource is the [Manual for Training on Gender Responsive Budgeting](#):¹¹ it details how to adopt gender-responsive budgeting as a tool to monitor state poverty reduction strategies.

9 Nayana Jhaveri, 2020, *Forest Tenure Pathways to Gender Equality: A Practitioner's Guide*, edited by Iliana Monterroso and Anne M. Larson, Bogor Barat: Center for International Forestry Research (CIFOR), https://www.cifor.org/publications/pdf_files/Books/Gender_Equality.pdf.

10 Sheila Quinn, 2009, *Gender Budgeting: Practical Implementation*, Strasbourg: Directorate General of Human Rights and Legal Affairs, Council of Europe, April 2009, <https://rm.coe.int/1680599885>.

11 Katrin Schneider, 2006, *Manual for Training on Gender Responsive Budgeting*, Bonn: Deutsche Gesellschaft für Technische Zusammenarbeit, <https://www.ndi.org/sites/default/files/Manual%20for%20Training%20on%20Gender%20Responsive%20Budgeting.pdf>

Recommendation:

Establish community forest-user groups to provide a means for women to participate in forest management.

TOOLS/APPROACHES

- The [Adaptive Collaborative Management Approach](#) is a proven approach for addressing gender equity in natural resource management and governance.¹² This approach has been tested in several settings in Asia, Africa, and Latin America. The references provide directions for practitioners who want to strengthen gender equity and the inclusiveness of marginalized groups in community forestry and other community-based activities.
- “[Gender and Natural Resource Governance Indicators: A Need to Assess and Address ‘Sensitive and Taboo’ Topics](#)” provides simple assessment indicators that can be adapted and used to assess the strength of women’s engagement in natural resource governance and benefit from it. These indicators focus on (1) gender and governance/forest management, (2) a combination of production and other more sensitive issues central to women’s lives, along with (3) intra-household decision-making.¹³

Recommendation:

Advocate for community by-laws that allow for common resource-users to participate in resource governance, even if they are not considered community members under customary law. Decouple ancestral identity from resource governance, recognizing that all users of the resource bring knowledge and strengths to the table.

TOOLS/APPROACHES

- Derive lessons and good practices from case study examples of benefit sharing that is not limited to land ownership so that both women and men have an equal opportunity to benefit. Examples include a case study on [gender-responsive benefit sharing](#) from mining in Papua New Guinea¹⁴ that addresses delinking royalty payment distribution from land ownership and a [case study from Kyrgyzstan](#) covering participation in pasture management committees that is based on residence rather than ownership.¹⁵
- The document, “[Social Norms Change at Scale: CUSPs Collective Insights](#),”¹⁶ summarizes five case studies of interventions that have changed social norms and also synthesizes lessons learned from taking those interventions to scale. The case studies all make use of evidence-informed interventions that have been used by different institutions and entities around the world. Programs that do not address harmful norms may inadvertently reinforce them, or may simply be ineffective at challenging and shifting them. The “[Social Norms Design Checklist](#)”¹⁷ can be used to support both program design and the ongoing implementation of social norms-shifting interventions. This checklist provides

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- 12 Concepta Mukasa, Alice Tibazalika, Esther Mwangi, Abwoli Banana, and Kristen Evans, 2016, *Adaptive Collaborative Management: A Simplified Guide for Practitioners*, Center for International Forestry Research (CIFOR), <https://www.cifor.org/knowledge/publication/6339/>; Kristen Evans, Anne Larson, Esther Mwangi, Peter Cronkleton, Tendayi Maravanyika, Xochilt Hernandez, Pilar Müller, Alejandro Pikitle, Roberto Marchena, Concepta Mukasa, Alice Tibazalika, and Abwoli Banana, 2014, *Field Guide to Adaptive Collaborative Management and Improving Women’s Participation*, Bogor: CIFOR, <https://www.cifor.org/knowledge/publication/5085/>.
- 13 Carol J. Pierce Colfer, Ramadhani Achdiawan, Hasantoha Adnan, E. Erni, Linda Yuliani, Balang, and LepMil, 2013, “Gender and Natural Resource Governance Indicators: A Need to Assess and Address ‘Sensitive and Taboo’ Topics.” *Forests, Trees and Livelihoods* 22 (3): 143–55. <https://www.cifor.org/knowledge/publication/4181/>.
- 14 Elisa Scalise, 2019, *Papua New Guinea: Seeking Gender Equity in Distribution of Mining Benefits to Communities*, November 2019, <https://resourceequity.org/record/3137-papua-new-guinea-seeking-gender-equity-in-distribution-of-mining-benefits-to-communities/>.
- 15 Elisa Scalise and Asyl Undeland, 2016, *Kyrgyz Republic: Women and Community Pasture Management*, August 2016, <https://resourceequity.org/record/2831-kyrgyz-republic-women-and-community-pasture-management/>.
- 16 Community of Understanding Scale Up (CUSP), 2018, “Social Norms Change at Scale: CUSPs Collective Insights,” available at https://rais-ingvoices.org/wp-content/uploads/2013/02/1.CUSP%E2%80%99s-Collective-Insights_interactive.FINAL_.pdf.
- 17 CARE, 2020, “Social Norms Design Checklist,” https://www.care.org/wp-content/uploads/2020/12/Social_Norms_Design_Checklist_crosslinked-1.pdf.



Photo credit: Ollivier Girard/CIFOR

examples of questions to ask while designing activities and how to fill in any gaps identified, as well as shows what norms-shifting interventions could look like in action. The checklist should be used after the program has identified the harmful social norms that act as barriers to positive behaviors and outcomes along with the context in which the norms operate; they can then be measured using the [Social Norms Exploration Tool](#).¹⁸

Recommendation:

Protect widows' rights by establishing legal rules that require the permission of both spouses for the sale of the homestead and surrounding land, as well as rules that provide some of the value of the land to the spouse who is not the owner, if that spouse adds value to the land.

TOOLS/APPROACHES

- The "[Women's Land Tenure Framework for Analysis: Inheritance](#)"¹⁹ and the "[Women's Land Tenure Framework for Analysis: Land Rights](#)"²⁰ tools provide issue-spotting checklists that can be used when analyzing the legal or customary framework for women's land rights. These tools can then be used to inform the design and delivery of programs in a way that addresses gender dynamics.

18 Institute for Reproductive Health, 2020, *Social Norms Exploration Tool*, https://www.alignplatform.org/sites/default/files/2020-01/social_norms_exploration_tool_snet.pdf.

19 Renee Giovarelli and Elisa Scalise, 2013, "Women's Land Tenure Framework for Analysis: Inheritance," <https://resourceequity.org/record/1381-womens-land-tenure-framework-for-analysis-inheritance/>.

20 Renee Giovarelli and Elisa Scalise, 2019, "Women's Land Tenure Framework for Analysis: Land Rights," <https://resourceequity.org/record/1382-womens-land-tenure-framework-for-analysis-land-rights/>.



Photo credit: Geoff Livingston

Recommendation:

Projects must be designed with particular communities in mind or risk disenfranchising women, who have customary rights to land that may not be captured.

TOOLS/APPROACHES

- [Improving land tenure security for women: A starting with women approach](#)²¹ is a step-by-step toolkit for a community-driven, adaptive, and pragmatic approach for improving women's land tenure security. It is based on a holistic analysis of the tenure regime and the aspirations of both women and men in communities. Finally, it details a step-by-step approach to reaching those aspirations by working with women as individuals, groups of women, and the community as a whole.
- These [land tenure and property rights assessment tools](#)²² provide a detailed framework and assessment methodology to develop a systems-level, gendered understanding of land tenure and property systems in a given context, and then offer insights into how the information, gleaned from the assessment, can be used to inform programmatic sequencing, design, and delivery. The tools were tested in several country settings.

Recommendation:

Support and recognize women in current or alternative livelihoods in ways that are sustainable and translatable into improved household income and well-being.

TOOLS/APPROACHES

- [The Farmers Field and Business School](#)²³ approach focuses on empowering women farmers to fully engage in equitable and sustainable agricultural systems. Tested and evaluated in six countries, the approach could be adapted for different livelihood interventions in agroforestry.
- Though focused on Melanesian countries only, this [toolkit](#)²⁴ provides important insights into how to adopt a gender-transformative and contextually sensitive approach to ensure that economic development benefits all women and all men.

21 Leslie Hannay and Elisa Scalise, 2013, *Improving Land Tenure Security for Women: A Starting with Women Approach*, <https://resourceequity.org/record/2739-improving-land-tenure-security-for-women-a-starting-with-women-approach/>.

22 USAID, 2007, *Land Tenure and Property Rights Assessment Tools*, <https://landwise.resourceequity.org/documents/1769>.

23 CARE, 2013, "Farmer Field and Business School: Innovation Brief," <https://www.care.org/wp-content/uploads/2020/07/AG-2013-Innovation-Pathways-Innovation-Brief.pdf>.

24 International Women's Development Agency, 2020, *Toolkit: How Will Economic Change Impact Gender Roles in Melanesia?* <https://iwda.org.au/toolkit-how-will-economic-change-impact-gender-roles-in-melanesia/>.

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