



Celebrating Mountain Women

about the organisations



The **International Centre for Integrated Mountain Development** (ICIMOD) is an independent 'Mountain Learning and Knowledge Centre' serving the eight countries of the Hindu Kush-Himalayas – Afghanistan 🇦🇫, Bangladesh 🇬🇧, Bhutan 🇧🇹, China 🇨🇳, India 🇮🇳, Myanmar 🇲🇲, Nepal 🇳🇵, and Pakistan 🇵🇰 – and the global mountain community. Founded in 1983, ICIMOD is based in Kathmandu, Nepal, and brings together a partnership of regional member countries, partner institutions, and donors with a commitment for development action to secure the future of the Hindu Kush-Himalayas. The primary objective of the Centre is to promote the development of an economically and environmentally sound mountain ecosystem and to improve the living standards of mountain populations.

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Celebrating Mountain Women

a report on a global gathering in Bhutan, October 2002

Compiled by

Phuntshok C. Tshering

Rosemary Thapa



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Note: The affiliation and professional positions of the various participants were those current at the time of the meeting.

foreword

The year 2002, formally declared the 'International Year of Mountains' by the United Nations, was an important year for mountain people and mountain issues. It was an equally important year for us at the International Centre for Integrated Mountain Development (ICIMOD), as it provided us with many unique opportunities to highlight the issues of mountain people and their environment. One such opportunity was the organisation of the global gathering 'Celebrating Mountain Women' (CMW), the only global event in the Year that focused on women. The gathering brought together approximately 250 women and men from 35 countries to celebrate the drive and spirit of mountain women, to discuss critical issues at hand, and search for new ways forward.

This global gathering was an attempt to recognise and draw the world's attention to mountain women's immense contribution to sustaining life in harsh and fragile environments; to their roles, responsibilities, and rights as the nurturers of their families and communities; and to their stewardship of mountain ecosystems. It was a chance to admire and appreciate mountain women's resilience and drive, their arduous labour, and their willingness to adapt to a changing milieu by taking on entrepreneurial activities to catch up with monetised economies whilst still preserving their old traditions and cultures for future generations. Women are the reservoirs of indigenous knowledge, and it is they who in the face of change and new challenges, struggle to keep themselves, their families, and their communities intact. As men out-migrate in ever-increasing numbers, life and living in the mountains is becoming harder by the day for the young, the old, and for women.

The gathering created a space for learning: mountain women were able to share their experiences, exchange knowledge, and bring to light gender issues from different areas of the world. Viable and compelling lessons were shared, applicable across different regions where degraded upland environments and threatened food security affect livelihoods. Gaps in knowledge were identified and further research recommended to facilitate concrete action. Finally, working group sessions looked at ways of creating opportunities for mountain women to be recognised as 'agents of change'. The recommendations were incorporated in the Thimphu Declaration, which was later presented at the Bishkek Global Mountain Summit in Kyrgyzstan.

As part of the celebrations, we put together various informal activities and events that exemplified mountain women's important and varying roles in their society including a show of the mountain costumes that display aspects of culture and tradition and are a living testimony to women's exceptional talent and enduring spirit. There were exhibition stalls displaying an eclectic collection of arts, crafts, ceramics, clothing,

food, herbs and spices, and other products produced by mountain women, and highlighting the scope of mountain women's innovation, talent, and entrepreneurial skills. The human relationships that were established were perhaps the most inspiring result of the CMW gathering. We would like to thank each and every participant who helped make this event happen, and hope that this overview is of help in bringing to life the memories of the conference.

I would also like to put on record how grateful both ICIMOD and mountain women are to those whose generous financial assistance helped make CMW possible: the International Fund for Agricultural Development (IFAD), Rome; the Overseas Development Assistance of the Government of Japan (ODA) (through a grant to IFAD); the United Nations Development Fund for Women, South Asia Regional Office (UNIFEM-SARO), New Delhi, India; the Swiss Agency for Development and Cooperation (SDC), Berne, Switzerland; Swedish International Development Cooperation Agency (Sida); the Interchurch Organization for Development Cooperation (ICCO), The Netherlands; the Food and Agriculture Organization (FAO), Rome; and the Austrian Development Cooperation in Bhutan (ACB). We are also grateful to the Mountain Forum and The Mountain Institute, who made significant in-kind support to the organisation of this major event. Above all we are grateful to the Royal Government of Bhutan for their generous hosting of the event and extensive organisational support which were decisive in turning the dream into reality. Finally, the global organising and steering committees, who guided the process throughout the year, are among the many whom we should thank for standing together with ICIMOD as a team in order to make CMW a success.

ICIMOD is pleased to be able to make this contribution to advancing the cause of mountain women. We hope that this report will help in bringing mountain women's issues to the fore, and in stimulating a change in the way women and their concerns are included in policy and decision-making processes. It should prove of interest to all those interested in sustainable mountain development in general, and the perspectives of mountain women in particular.

J. Gabriel Campbell
Director General
ICIMOD

executive summary

This publication summarises the background, discussions, findings, and outcomes of the global gathering 'Celebrating Mountain Women' held in Bhutan in October 2002 as one of the activities within the International Year of Mountains (IYM) 2002.

Women all over the world continue to struggle to be accepted as equals, to have their values recognised as relevant, and to overcome the multiple burdens of home and employment. Mountain women are further challenged as they belong to societies that are already marginalised and often cut off from the mainstream of society. Women living in the mountain regions of the world make major contributions to both their local and national economies, but more often than not these remain unrecognised or unaccounted for. Women are the main producers of food crops and the managers of common property resources, and have principal responsibility for assuring food security; they are responsible for children's health and education and for maintaining cultural continuity, and are sources of an enormous amount of indigenous knowledge and wisdom. When men migrate, mountain women's workload and responsibilities increase further. Yet national policies and data rarely reflect these ground realities. There is little documentation of the contributions made by women, or of the changing gender relations in mountain regions.

The International Centre for Integrated Mountain Development (ICIMOD) proposed hosting an international gathering of mountain women during IYM 2002 to highlight the role of women in sustainable mountain development. It was the only global IYM event that focused on women. The gathering was planned as a 'pinnacle' event in a process whereby mountain women's networks could grow, be strengthened, and contribute to more sensitive policies and practices that empower mountain women and communities in innovative ways. A large group of partners and donors joined together to plan and facilitate the gathering and translate the proposal into a reality. 'Celebrating Mountain Women' brought together some 250 mountain men and women from 35 countries to celebrate the achievements of mountain women, discuss critical issues, and map the way forward. The participants included representatives of mountain women's formal and informal groups, key academics and resource persons from different mountain regions, women entrepreneurs, local political leaders, media representatives, policymakers and planners, and donors.

CMW was an effort to put mountain women centre-stage, and to mainstream their reality into the year-long IYM discussions and their culmination at the Bishkek Global Mountain Summit (BGMS), and into the World Summit on Sustainable Development (WSSD) 2002, in order to promote a major paradigm shift. The gathering drafted and endorsed the 'Thimphu Declaration', which was presented at the BGMS where it

provided the basis for the launch of the 'Global Mountain Women's Partnership' – a programme to translate the demands of mountain women into action post-CMW and post-IYM.

The summary presented here is compiled mainly from two documents: the internal report of the global gathering, 'Advancing the Mountain Women's Agenda', prepared by ICIMOD as a record for participants, donors, and other interested parties; and a resource book 'Her Way Forward' prepared for ICIMOD by The Missing Link, which brings together the main materials from the thematic sessions. The publication is divided into three chapters followed by a bibliography. The first and last chapters describe the background and organisation, and the various materials produced. The central chapter looks at the issues and research and policy needs, followed by recommended actions identified for the five major themes of CMW: natural resources and the environment; health and well-being; entrepreneurship; political, legal, and human rights; and culture and indigenous knowledge. Two annexes provide details of the programme and the participants.

acknowledgements

We would like to thank all those who have continued to raise the question of women's issues, and drawn attention to the particular challenges faced by mountain women, undeterred by lack of response or interest. In particular the early ideas that led to the meeting can be traced back to a book published by ICIMOD in 1999 – *Searching for Women's Voices in the Hindu Kush-Himalayas* edited by Jeanette Gurung – which was based on fact-finding studies conducted by researchers in the regional member countries of ICIMOD. Two quotes summarise much about the concerns voiced: “In mountain regions, as in the world over, women, as a class, are more undernourished, more under-compensated for their labour, and are more under-represented in formal decision-making bodies than men, as a class.” “What is clearly missing is a description of their situation told by mountain women themselves”. We owe a debt to all the women and men who contributed to this and other similarly thought provoking publications.

CMW was made possible by generous grants made available by various agencies including the Food and Agriculture Organisation (FAO); the International Fund for Agricultural Development (IFAD); the South Asia Regional Office of the United Nations Development Fund for Women (UNIFEM-SARO), New Delhi, India; the Government of Japan; the Swiss Agency for Development and Cooperation (SDC), Bern; the Swedish International Development Cooperation Agency (Sida); the Interchurch Organisation for Development Cooperation (ICCO), The Netherlands; and the Austrian Coordination Bureau, Bhutan (ACB). The organisational and outreach support from the Mountain Forum and The Mountain Institute were also extremely valuable.

Planning and preparation for CMW was a long and arduous process. It would not have been successful without the support of the members of the global Steering Committee, in particular Anita Anand who represented the Asia and Pacific Region. The logistical and organisational efforts of the ICIMOD support staff, in particular Ojaswi Josse the Assistant Coordinator, were decisive inputs that contributed to the success of the meeting.

We owe our deep gratitude to the Royal Government of Bhutan for its warm welcome and the committed support provided to ICIMOD to organise CMW in Bhutan, and in particular for the untiring assistance of Ms. Deki Pema of the Ministry of Agriculture. Overall, I am deeply obliged to one and all in Bhutan and to those in my office, ICIMOD.

The welcoming, closing, and keynote speakers all contributed greatly to setting the tone for the event and leaving participants with an inspiring message. Coming from a senior, well-known, and reputed woman professional, Ms. Irene Santiago's powerful,

inspiring and moving Keynote Address, in which she wished “power to mountain women”, was more than ideal for achieving the right note to start the celebrations. HRH Ashi Chhimi Yangzom Wangchuck’s Closing Address was a most gracious and warm message from a young mountain woman herself, urging commitment from the global community and the CMW gathering to take the Thimphu Declaration forward beyond 2002.

Last and most important, thank you participants of CMW, who were there among us despite the hazards and endless challenges of international travel and adjustments in personal lives as mothers, daughters, wives and farmers. Thank you for being there to make CMW 2002 a reality, a success and memorable! And thanks too to the countless mountain women who could not join us this time, but whose lives symbolise the joy, the hope, the creativity, and the belief that will guide mountain women and men people to a better future.

Phuntshok C. Tshering
Coordinator

acronyms and abbreviations

ACB	- Austrian Coordination Bureau, Bhutan
BGMS	- Bishkek Global Mountain Summit
CEDAW	- Convention of All Forms of Discrimination Against Women
CMW	- Celebrating Mountain Women
FAO	- Food and Agriculture Organization of the United Nations
GMWP	- Global Mountain Women's Partnership
HIV	- human immunodeficiency virus
HKH	- Hindu Kush-Himalayas
ICCO	- Inter Church Cooperation Organization
ICT	- information and communication technology
IFAD	- International Fund for Agricultural Development
IYM	- International Year of Mountains
NGO	- non-government organisation
ODA	- Overseas Development Assistance (Japanese Government)
RGoB	- Royal Government of Bhutan
SARO	- South Asia Regional Office
SDC	- Swiss Agency for Development and Cooperation
Sida	- Swedish International Development Cooperation Agency
UNFPA	- United Nation's Fund for Population Activities
UNIFEM	- United Nation's Development Fund for Women

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introduction

The Women of the Mountains

Women all over the world must still fight to be accepted as equals, to have their values recognised as relevant, and to overcome the disadvantages of coping with the double and triple burdens of household, child rearing, and paid work. But mountain women have a further challenge to face, they belong to societies that are already marginalised, seen as 'poor, backward, and unsophisticated', cut off from the mainstream benefits of society and from positions of influence in policy development and decision-making. The hardships of living in remote areas with difficult terrain and exposed to the vagaries of nature are compounded by the hardships of being women, of struggling to ensure that families survive, are fed and warm and cared for, whilst living on the edge of the habitable.

Mountain women play a crucial, and in many respects, dominant role in natural resource management, agricultural production, income generation, and in ensuring the well-being and the very survival of mountain families, and are an enormous source of indigenous knowledge related to daily life and the use of the resources around them. But is this knowledge recognised, respected, valued, and incorporated in policies and modern 'development' thinking? Many mountain regions are rich in economic resources such as minerals, timber, hydropower, and fresh water. The scenic, cultural, and sacred beauty of mountains draw increasing numbers of tourists and pilgrims to remote mountains all over the world. But have mountain women benefited as much as men, or people from the plains, from these local resources? Can they benefit more? These are questions that were discussed at the gathering 'Celebrating Mountain Women' which is at the core of this book. They must be used as constant reminders to help reorient, focus, and shape policies and strategies.

It is clear that in mountain regions, women tend to be less well nourished, more under-compensated for their labour, and more under-represented in formal decision-making bodies than men. Strategies for survival have always included the frequent absences of men for trading and herding purposes; hence, women have traditionally been responsible for the maintenance of the farm and household, in addition to participating in small-scale trading and income-earning activities. In

recent history, the rising numbers of armed conflicts in mountain areas have further exacerbated women's already heavy responsibilities.

The religious beliefs among indigenous peoples of the mountains are generally less rigid than in the plains. As a result, mountain women have traditionally been afforded more mobility greater independence in decision-making, and higher social status than women of the lowlands. Yet, the current social and economic integration of mountain areas into nation-states coupled with its influences is rapidly eroding some of these positive aspects.

There is little real understanding or documentation of the contributions made by mountain women, or of gender relations in mountain regions. The studies that have been carried out are neither well known nor accessible, and policies remain inadequate. Thus far, processes of historical, economic, and social development have been told almost exclusively from a male perspective. Thus, any discussion on gender relations must start from the so-far neglected perspectives of women and these must reach policy-makers to encourage them to make necessary changes. It is evident that male biases in the development process are built into institutions, policies, and processes. Unless actively redressed, the same scenario will continue, notwithstanding the increasing evidence and data on the predominant role of women in the primary sectors of economic development and natural resource management.

Why CMW?

Recognition of the problems of mountain women in many regions of the world coincided with the opportunity presented by the International Year of Mountains 2002. The immediate challenge was to provide a platform that could bring mountain women together and highlight their experiences and aspirations. This platform would then provide a base for building a community of concerned individuals who can promote the interests of mountain women within development circles, in the marketplace, and within decision-making bodies. It will help build on the networks of mountain women that have slowly begun to emerge with women finding a common cause in their double marginalisation.

The International Centre for Integrated Mountain Development (ICIMOD) proposed that it host an international gathering around the issues of mountain women as one of its events to mark the International Year of Mountains 2002. This was one result of ICIMOD's commitment to focus on mountain women, made during the Mountain Forum Council Meeting in Cusco, Peru, in 1999. The idea of calling the event a 'celebration' was deliberate. While mountain women have hard lives, are undoubtedly exploited, discriminated against, and disenfranchised, they also have enormous resilience, strength, knowledge, and power. It was these latter aspects that the gathering wished to capture and take forward.

Renzo Uccelli



Anupam Bhatia/ICIMOD



Pradeep Tulachan/ICIMOD



Giacomo Pirozzi/IFAD



Mountain women have many occupations. Clockwise: spinning in S. America; preparing pigment for Thangka painting (demonstration at CMW); increased self-reliance through improved cropping in East Africa; animal husbandry in the Himalayas

The meeting was designed so women would have opportunities to learn about each other's experiences, and be exposed to modern communication techniques, such as the Internet, which could enhance their lives and livelihoods. By bringing together women from diverse backgrounds who have a shared love and passion for the mountains, the meeting enabled the creation of new and improved networks that can work together in creative problem solving.



Celebrating Mountain Women

The year 2002, formally declared 'International Year of Mountains' by the United Nations, was an important year for mountain people and issues. 'Celebrating Mountain Women' as the gathering came to be called, was the only global event that focused on women. It was the first event that sought to give a platform to the previously unheard voices of mountain women from around the world, and the first international gathering devoted to their issues and concerns. It brought together some 250 women and men from 35 countries to celebrate the drive and spirit of mountain women, to discuss critical issues at hand, and to search for new ways forward.



Another very important objective of CMW was to create new coalitions and networks to work on policy issues related to mountain women, and an effort was made to identify and connect groups of mountain women and intermediaries. Throughout CMW, there was a great deal of interaction between intermediaries, mountain women, and policy-makers.

The gathering created a space for learning, connecting mountain women so they might share their experiences, exchange knowledge, and bring to light gender issues from different mountain areas of the world. Viable and compelling lessons were shared that are applicable across different regions where degraded upland environments and threatened food security affect the livelihoods of mountain people.

The Organisation of CMW

The concrete planning for CMW started in May 2001, when twenty-three women from the five major regions of the world – North America, Latin America, Europe, Asia-Pacific, and Africa – met in Kathmandu to discuss and prepare for the gathering. Five women, representing the mountain women of each of the five regions, were chosen to form a global Steering Committee to assist and guide the CMW Secretariat at ICIMOD in Kathmandu, which was responsible for all the planning, organisational, logistical, and follow-up arrangements.

The Secretariat prepared the way by collecting and disseminating information on the situation of mountain women and identifying groups



Animated discussions in the CMW sessions (all photos Anupam Bhatia/ICIMOD)

in mountain areas who could learn from each other. The meeting was advertised widely to help promote a broad range of participation. CMW was seen as an effective means of increasing interaction between development players and mountain women, an interaction promoted by judicious selection of participants.

It was realised early on that the media could provide considerably help to CMW in meeting its goals. A professional group, the Women's Media Service, was appointed to manage the media representation and links. Press releases before, during, and after the meeting were used to inform the public about the activities, discussions, and follow-up. Another group, the Missing Link, provided documentation services.

Participants prepared background papers prior to the meeting as a basis for the discussions; the drafts were provided to participants on a CD-ROM. A compilation of the main parts of these papers is now being prepared for publication.

The Royal Government of Bhutan (RGoB) generously consented not only to host CMW but also to waive the normal \$200 per day visitor's fee for all the CMW participants. The Ministries of Agriculture and Foreign Affairs played important roles in organising the event in Bhutan.

Many partners and donors joined together to support this important event and help women from all over the world participate; the major ones are listed on the inside front cover.

The programme

At the start of CMW, the participants gathered at the conference venue in celebration outfits to watch a procession led by the Prime Minister of Bhutan and the Director General of ICIMOD, which was followed by traditional Bhutanese greetings and a blessing ceremony.

The body of the meeting was made up of parallel workshops on five major thematic areas. These are described in more detail in the next section. These intense discussions were balanced and complemented by a diverse range of additional events including a mountain women's film festival, mountain costume show, a market place with exhibition stalls and booths, presentations, photo exhibitions, informal sharing of experiences, and story telling. A considerable effort was made to use this unique opportunity to start work on developing new networks, new ideas, and new alliances amongst mountain women worldwide.

Mountain women's products from around the world were displayed at a 'Market Place' set up in the grounds of the CMW venue. Many participants left Bhutan with an eclectic collection of goods from all over the world, most of which were made by mountain women. The products on sale ranged from clothing and jewellery, arts and crafts, and pottery, to spices and herbs, and food items and came from countries as far apart as Bhutan, Bolivia, Columbia, Ethiopia, India, Mexico, Nepal, Pakistan, Peru, the Philippines, and Swaziland.



Costumes from South Asia, Central Asia and South America in the parade
(all photos Anupam Bhatia/ICIMOD)

A Mountain Costume Show was held to celebrate the huge range of traditional clothing which is an integral part of mountain people's culture and history. The event underlined the unique beauty, design, and style of the clothes. It helped boost the pride of mountain women in their cultural inheritance. Films on mountain women from around the world were screened at the Mountain Women's Film Festival organised as a parallel event to the meeting.

At the end, the gathering drafted and endorsed the 'Thimphu Declaration' as a message from the mountain women to the global mountain community that was to meet at the Bishkek Global Mountain Summit (BGMS) in October 2002. The Declaration proved an important tool for beginning the dialogue on what has been achieved and what still needs to be done to better the lives of mountain women everywhere. The gathering was closed most appropriately by an address from a young mountain woman – Her Royal Highness, Princess Chhimi Yangzom Wangchuck, in Thimphu the capital of the Kingdom of Bhutan.



In the end....CMW was but a beginning of things to come. It was a way to bring the world's attention to the issues of mountain women, to provide a platform for them and to ensure that their voices do not go unheard in this important International Year of Mountains. It was an opportunity to celebrate the wisdom, hard work, lives, and contributions of mountain women towards the stewardship of the mountains, mountain resources, and their families.



the five themes of CMW



Natural Resources and the Environment

The current situation

Women are the primary resource managers in many mountain regions, and have an intimate knowledge of their complex and diverse mountain environments. They often know the use and proper management of hundreds of indigenous species for food, fodder, fuel, medicine, and use in micro-enterprises. In recent years, however, environmental degradation, poor resource management, and increased migration of men to the plains have added to the already high rate of food insecurity and to the workload of women in the remote, mountainous regions of the world. Furthermore, non-local interests – including extractive industries – profit from mountain resources, like timber, minerals, and hydropower, but seldom reinvest any of the revenues locally. This has devastating effects on women, as they are the most dependent on common property resources. In most parts of the South, women do not have rights to the land they work. Although mountain women are increasingly integrated at all levels in the use, management, and conservation of natural resources, they have, despite numerous policy commitments, had only limited success in gaining access and rights to, and participation in, decision-making processes over the resources they maintain and manage.

The process of formulating appropriate policies and instruments for mountain development is complex and varied, and even more so when it comes to issues of natural resources and the environment which involve many components. A strong research and policy analysis is required to support and facilitate development activities and ensure that meaningful and coherent results can be achieved.

A focus on mountain women is central to the attainment of sustainable development and food security, the fight against marginalisation, and biodiversity conservation and ecosystem management.

Issues, research and policy needs, and recommended actions

- **Traditional rights versus statutory laws**

Mountain communities have their own customary laws and traditions to guide them in almost all aspects of life, including natural resource use

and management. Although in some cases such laws have been codified, in many cases national and international laws – based on plains needs – have superseded these traditional laws. The lack of acknowledgement or respect for traditional laws deprives mountain people of their real status and prevents their using the knowledge they have to protect and use the resources on which they rely. The rights and obligations of mountain communities over resources such as land, fresh water, forests, and even minerals needs to be legally defined. Equally care must be exercised, traditional laws and customs are not necessarily gender fair (Jamir 2002).

- **Recognition of mountain women's roles and services**

Mountain women have heavier farming workloads than men, share livestock tasks, and have additional domestic responsibilities. The harsh environment, steep slopes, and long distances to be covered make tasks arduous, and the increasing tendency for men to migrate for work is increasing women's workloads. But there is a general lack of appreciation of women's role and skills in environmental management; they are not mentioned in local or national policies or international agreements, and are often left out of decision-making and training. Women's perspectives, needs, and knowledge are often ignored.

- **The role of women in conflict resolution**

Women play an important role both in the family and within the community as peace makers. The skills of women in resolution and prevention of environmental conflicts should be acknowledged and used.

- **The need for disaggregated data**

Women play an important role in agricultural and natural resource management and in ensuring food and livelihood security. Yet, programmes and policies related to agriculture, forestry, natural resource management, and rural enterprises do not always take women's roles sufficiently into account. Gender-disaggregated data are a crucial prerequisite to the formulation, monitoring, and evaluation of policies and programmes aimed at enhancing the role of women; gender awareness needs to be raised among both users and producers of databases, and data requirements need to be redefined.



"We don't need to be taught about fodder and fuelwood. We learn about that from the time we learn to walk and carry a small load. Teach us to read and write."

Woman from Simla, Nepal, 1993



- **Education and training**

Mountain children often live far from schools, and even where local schools exist the education provided is seldom practical and does not include local-specific information. Girls are doubly disadvantaged as they are needed at home for domestic work. Indigenous and practical knowledge should be included in the formal education systems, with



recognised curricula and qualifications. Local communities and institutions should be given opportunities to help in education planning and curriculum development. Institutions and agencies should take the specific concerns and needs of mountain women into account when developing learning modules.

Educational and skill development programmes for women should incorporate managerial and technical skills; encompass occupations thought of as men's domain; and focus on the development of public communication, leadership, and strategic planning skills as well as confidence building. Environment education should be increased to provide an informed basis for decision-making.

Poles Apart

Decision-making opportunities for women ranged from almost nil in Afghanistan, where women do not even decide what food to prepare for dinner; to central and western Bhutan, where women dictate if and how men can work for others or even lend tools.

Gurung (1999)

- **Compensate for environmental services**

Mountain resources are often developed and exploited with external intervention and investment; the profits are rarely reinvested locally. Discussions are needed at a political level on the question of fair compensation to mountain communities for their stewardship and protection of natural resources (particularly water) and services that support growth and prosperity elsewhere.

- **Property and use rights**

The important role of women in resource management often contrasts sharply with their limited rights of ownership and access to resources, information, and other facilities. Most women cannot, for example, use land as security to obtain credit, funding, or loans to invest in farms or develop enterprises. When women and men can secure tenure or usufruct rights to natural resources, their full participation in management and decision-making can be ensured (Warren and Hambly 1992).

- **Women and decision-making**

In most mountain areas, women are little involved in the planning and execution of policies or in formal decision-making processes. When women are not involved in planning, and when insufficient attention is paid to tenure and user rights, natural resource management projects can actually increase women's workload. Women need to be informed about their rights and involved in decision-making and the development of plans for sustainable resource management, and provided with training so that they can overcome the fear of participating. They must be given a voice and their specific concerns addressed when formulating policy initiatives and partnerships.

- **Access to information**

Access to information about businesses, markets, and other livelihoods that recognise, utilise, and support the diversity of mountain environments, needs to be facilitated. Capacity-building activities and platforms for the sharing of experiences and information with others should be encouraged.

- **Enabling participation**

Women are often hindered from participating in negotiation processes because of lack of time or because the system does not permit them to. Farm and household work and childcare are a major time constraint and may prevent women accessing services like literacy classes or health programmes, or participating in decision-making bodies. Cultural and social norms and traditions can also hinder participation. Men's domination in almost all formal and non-formal institutions is a further disincentive.



Mobility Empowers

Facilitating mobility can help women gain greater control over their own lives by increasing their access to markets and their exposure to education, training, and information, and by offering them more opportunities for political participation. By reducing the burden of transport, women's productivity and income can be increased and their assets enhanced.



- **Privatisation of resources**

Research needs to be encouraged on how the current trend of globalisation, and the increasing privatisation of resources on which mountain communities depend, impact mountain women. National and international policy-makers, including development and donor agencies, must recognise and mitigate the impact of increasing privatisation of resources on mountain communities, particularly on women.

- **Migration**

The migration of men from mountain communities to other areas for seasonal employment and/or cash wages is a common feature of many mountain communities. The women left behind are generally already over-burdened; once the men leave, the women become heads of households for long periods. They have to maintain the farm and household as well as look after business.

- **The impact of legislation**

Local communities need to become more aware of international and national legislation and conventions that can positively (and negatively)

affect their lives and environment. The impact of legislation and conventions on local communities needs to be analysed and studied.

- **Livelihoods versus conservation**

Keeping natural resources like forests and water sources aside purely for conservation, can lead to conflicts between the resource users and conservation officials. Such closures affect the poor disproportionately, and increase the workload for women, who have to travel further to obtain basic resources like water, fuelwood, or fodder. Such disempowerment of local communities can also lead to rapid depletion of resources as the sense of 'ownership' is lost.

- **Tourism**

Tourism is the world's fastest growing industry and mountain regions have become prime tourist destinations. But in many cases, tourism has driven mountain people from their homes, exploited the resources on which they survive, denied them drinking water, and displaced them from traditional occupations. The mountain women are the most affected as they are the most dependent on the natural resources. The local community must be allowed to decide how and what sort of tourism it wants, and should be empowered to grant (and refuse) operational licenses to tour operators. Community-based tourism should be promoted in mountain areas, initiated and operated by local providers in harmony with their traditional culture and land management approach. This approach provides a means of maintaining local control and ownership whilst ensuring the conservation of natural, historical, and cultural resources.

- **A women-specific approach versus gender mainstreaming**

Although gender mainstreaming is important in development projects and in aspects of governance, women-focused projects can be useful in situations in which women lack a voice, and can help participants build confidence, social capital, and skills.



Where There's a Will, There's a Way

"To counterbalance high out-migration, primarily of men, successful integrated mountain development requires innovative economic and political policies. In Cuba, the government constituted a Ministry of Mountains to look into ways of reducing migration. The government invested money not only in basic infrastructures like hospitals and schools but also in recreation. Employment opportunities were thus created for the younger generation. This helped in reducing migration and shows that if there is a political will, the problem can be overcome."

Rosalaura Romeo, CMW participant from FAO, Italy



Conclusion

The role of mountain women merits special appreciation and consideration in development and conservation policy. Livelihoods in mountains have deteriorated in many places. Poverty is widespread. The gap between knowledge and action, between information and implementation has widened. In order to better address the issues relevant to mountain women, it is necessary to understand the status of women compared to men and to strengthen women's roles in natural resource management. This requires that relevant information is made available. Proper education, facilitation, information, and opportunities need to be specially provided to mountain women. The 'hidden perspectives' and voices of mountain women must be heard in districts and national capitals to ensure that planners do not design inappropriate programmes and policies. Mountain women are the bedrock of their homes and of the communities upon which mountain survival and development depend (ICIMOD 1998).



Health and Well-being

The current situation

Possession of good health and well-being are crucial for all mountain people, and especially women who must be in a fit state to grow and process the crops needed to feed the family and to cope with all the daily needs of their household. However, in many regions mountain people have limited or no access to primary health-care facilities, especially the women as they are less likely to be able to travel to a distant centre for treatment. Health and well-being are central to survival and sustainability; successful interventions in these areas could dramatically improve the lives of mountain women. There is little information and data available on the health and well-being of specifically mountain communities; and planners are not motivated to redress problems that are not quantified. There is a growing recognition that the causes and complexities of health issues need to be analysed more carefully. More research and policy analysis and development are needed.

Policy-makers and practitioners need to look at the issue of women's health from a wider perspective than specific issues or diseases, and not focus on health delivery systems as the sole instrument of change. Health issues should be integrated in other sectoral intervention programmes. Interventions in policy, advocacy, research, and implementation should be addressed through collaborative efforts at the community, public sector, and private/ NGO sector levels. Some generic points are summarised below.

Issues, research and policy needs, and recommended actions

- **Lack of access to health-care services**

Women in mountain areas have limited access to quality health care services and infrastructure. Some of the pertinent factors are affordability, limited physical access, lack of trained personnel, and inability to be absent from daily work. Social and cultural pressures can also limit access. Appropriate management systems need to be established at national, district, and village levels for more efficient and cost-effective delivery of services. Referral centres need to be better equipped and staffed appropriately for efficient delivery. The budgetary allocations for programmes to improve the health of mountain women and their families should be increased, and greater investments made in related programmes like provision of safe drinking water, hygiene education, and technologies that directly affect health. Private sector involvement in health care in mountain areas should be encouraged. Corporate companies played a vital role in the Roll Back Malaria initiatives in five African countries, and have partnered with UNAIDS, for example, to work on marketing and distributing education and health materials (WHO 2002).

Health professionals, and particularly women, should be trained in the issues of community needs, gender equity, and violence, in addition to more technical subjects, taking into consideration the cultural context of the mountains. Incentives should be provided for health professionals to work in remote mountain areas, and local midwives should be trained to help reduce maternal deaths and illness.



The struggle for health in a mountainous area never ends. One bit of negligence can tip the precarious balance between well-being and illness, even between life and death.

Rural Health Development Project of Dolakha and Ramechhap Districts, Nepal 2000

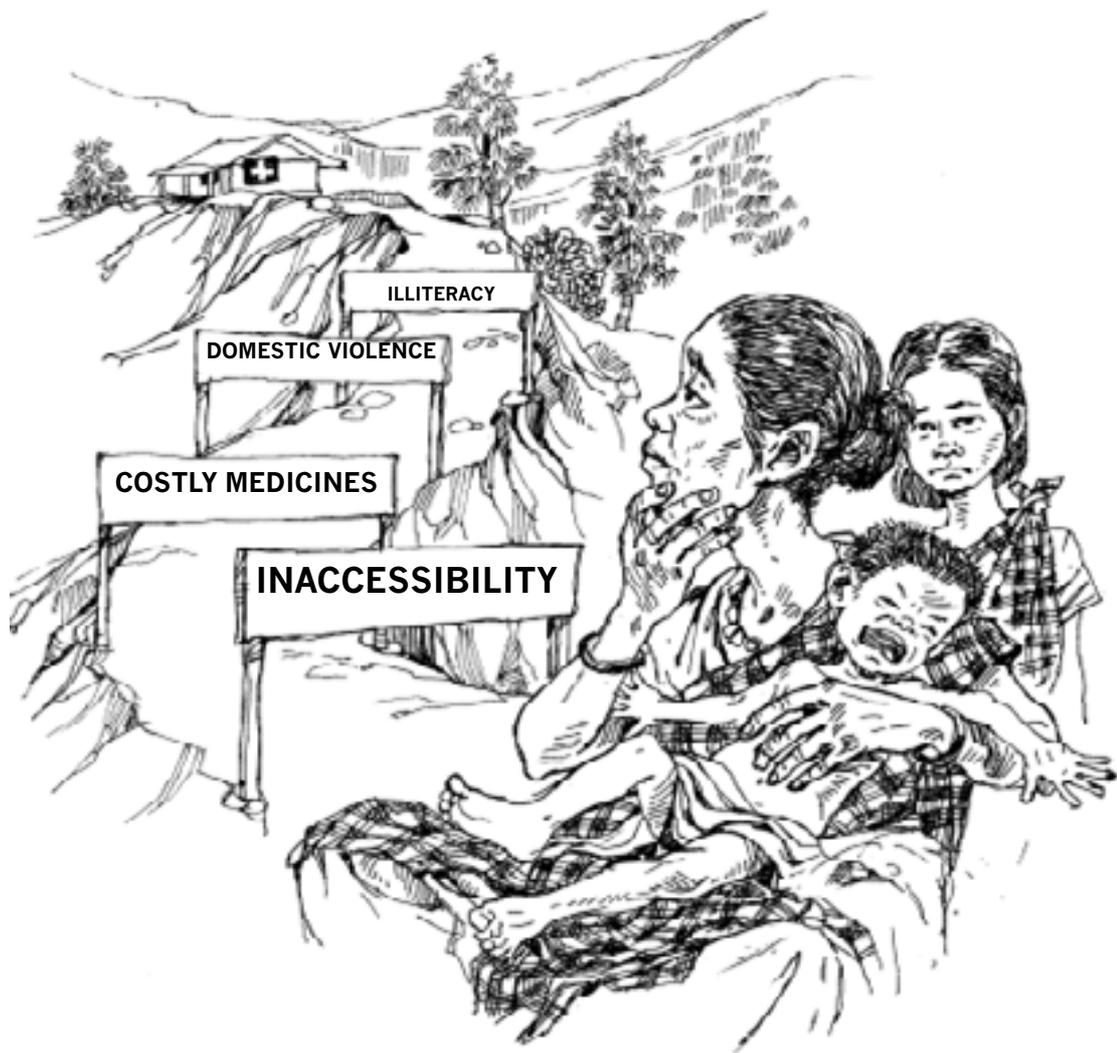


- **The need to recognise complexities**

The wider complexities and root causes of gender and location differentials in health and health care are not adequately understood. The inequitably high physical workload of mountain women has been highlighted as a major health problem. The relationship between work and health status should be researched more intensely. The root causes of problems need to be tackled. Technologies to reduce the physical burden of mountain women need to be designed, improved, tested, and disseminated using women's knowledge.

- **Gaps in reproductive health services**

Many women in mountain areas struggle to have control over their reproductive life. Low levels of knowledge and information limit the ability to make informed decisions, and lack of local access to services





Mainstreaming Gender Issues

Gender issues should be mainstreamed and women's voices integrated into public policies and programmes. Gender mainstreaming programmes should include:

- **participation in all programme stages;**
- **employment in management positions;**
- **equal access to funding for service delivery;**
- **priority to women for capacity building;**
- **development of indicators to achieve gender equity goals;**
- **inclusion of sex disaggregated data and statistics in reports;**
- **special incentives for women health workers;**
- **provision of crèche facilities in health centres; and**
- **gender training to promote awareness and facilitate better implementation**

Usmani -CMW participant from India



limits the ability to implement decisions made. The rise of human immunodeficiency virus (HIV) infections, misconceived religious beliefs, high fertility rates, abortion, pregnancy complications, and weak health service facilities are among the causes of the high rate of women's mortality.

- **Mental trauma and stress**

Domestic violence, ethnic and political conflicts, and the absence of proper health-care facilities aggravate mental trauma and stress in mountain women. In many conflict zones, women not only have to deal with the violence committed against their families and communities but are often used as targets and as a means to humiliate men.

- **Traditional medical practices and knowledge**

Most mountain people rely on traditional medicinal practices, but the potential of local wisdom for curative care and health promotion has not yet been harnessed in the modern medical services. Traditional medicines and knowledge related to women need to be researched seriously. This will help documentation, prevent knowledge loss, and provide a basis for including traditional practices in health services. Traditional and local knowledge needs to be incorporated into the policies and programmes of the public and private sectors. Local, indigenous knowledge systems need to be linked with the modern health approach.

- **Women's education and information**

Illiteracy and lack of access to health-related information affects women more than men. Girls are less likely to go to school, and more likely to be married early and to suffer from taboos surrounding sexuality. Education should be encouraged as a means of empowering

women. Educated women delay marriage, prefer fewer children, are more likely to adopt contraceptive methods, and understand their rights better. National and regional forums and other mechanisms need to be developed to increase grass roots' women's participation, and provide a forum through which they can update their knowledge and advocate common interests and concerns related to health.

- **Need for gender-sensitive policies and programmes based on improved information**

Gender-insensitive policies and programmes can mean that women's special health needs are not addressed, for example problems arising from differences in nutrition, morbidity, and access to health care. Learning more about the communities and their sociocultural realities is crucial. It will only be possible to analyse and understand, and thus plan to redress, mountain women's health issues properly when disaggregated data become available, particularly at a regional level.

The impact of health policies on mountain women needs to be analysed and the cost effectiveness of programmes for women's well-being assessed. Health programmes and policies that are focused on mountain area needs should be developed and implemented, and education and counselling initiatives should be enhanced. Policies and programmes must take into account the gender disparities within different socioeconomic layers. A special focus is needed on low-income families who are often the farthest removed from access to services.

- **Male migration and the HIV/AIDS situation**

Not only do women have to work harder when men are absent, returning men can bring back diseases like HIV/AIDS. This has become a major concern in many remote areas as it affects not only women, but also the whole family. More factual data is needed on the HIV/AIDS situation in mountain regions. Studies and research are needed to examine the real scenarios and address the problems.



I talk with my husband about health now. He is beginning to understand and wants to participate. I tell him he must understand better than anyone else about these things – women don't have children alone.

A woman of Peru



- **Strategies to integrate men**

Strategies need to be developed and integrated for creating awareness and involvement of men in health initiatives. In Afghanistan, male health workers were trained to teach the women in their families (who were not allowed out in public).

- **Promote innovative approaches**

Innovative approaches like health micro-insurance schemes and other community-based approaches should be promoted. In some south-east Asian countries, institutional mechanisms such as the establishment of a women's police desk, regulations governing police investigations, standardised investigation kits, and one-stop crisis centres provide a positive step towards supporting women victims of violence (UNFPA 2002).

Conclusion

Increased investment in the health and well-being of women should have a high priority; families, communities, and in the long run national economies, all benefit when women are healthy. A greater impact can be achieved if health issues are also integrated into programmes in other sectors.



Entrepreneurship

The current situation

On average mountain women are estimated to work about 11 hours a day, yet few can truly be called entrepreneurs. Unfortunately, many mountain women not only lack formal education but also operate in areas where the market is restricted and the potential for profit low. Many women entrepreneurs in the mountains remain on the periphery of the macro economy. But small businesses can provide an important route to independence and economic security.

There is little information or data available on the enterprises of mountain women, or even men. Mountain communities are rarely treated as a separate group and it is difficult to obtain the economic and social data needed to help formulate appropriate action plans. Governments can help women's enterprises grow through gender-sensitive policies, legislation, and action, and non-government organisations have a major role to play as catalysts in the process.

Issues, research and policy needs, and recommended actions

- **Access to markets**

Mountain entrepreneurs, may lack physical access to and limited information about markets, and transport costs are high. Small-sized, dispersed production units can lead to high transaction costs per unit of output. The remoteness of mountain communities often makes the sale of bulky goods economically unviable. Mountain products and



marketing strategies should be developed taking into account market access and potential, intermediaries set up to market goods and services with a reasonable commission, and networks created among producers and service providers. Governments and other agencies need to identify market linkages for mountain products that acknowledge the cultural and biological diversities of local communities. Trade networks need to be established and relationships developed with trading partners to conduct fair trade.

- **Information and training**

Women need to be given access to the knowledge and skills needed to plan, operate, and manage an enterprise so that they can sustain their enterprises with the returns. Initiatives should be encouraged that support the development of appropriate training tools and training programmes for mountain women. The training should focus on the conditions in mountain regions and help promote skills, quality management, and business development, including accounting systems. Best practices among mountain communities should be documented and disseminated

- **Organisational support**

Mountain women in many countries are 'first generation' entrepreneurs. The most important activity to support the development of entrepreneurship among mountain women is the creation of support groups that facilitate collective sourcing of raw materials, production, and marketing.



Encourage and Provide Micro-credit

The Royal Government of Bhutan has made provision for giving micro-credit to the landless under a group guarantee lending and savings scheme (GGLS). Nearly half of the GGLS beneficiaries are women entrepreneurs. Loans are also available to individuals with mortgageable security like land. The Bhutan Development Finance Corporation (BDFC) provides finance and consultancy for business enterprises from cottage scale to large industries.



- **Access to credit**

Lack of access to capital resources and credit poses a significant constraint to women starting an enterprise. Soft loans, credit facilities for raw materials, and incentives to upgrade technology can give a jump-start to entrepreneurship.

- **Infrastructure**

Access to raw materials, production technology, market information, and markets is essential. The infrastructure necessary to support enterprise development, like roads, transport, energy sources, and communications, needs to be developed.



Grasping the Opportunity: Mountain Tourism

Karma Doma Sherpa does not speak good English yet she does good business. She is the wife of a trekking guide. Trekkers often enquired about a place to spend the night before their trek, and although Karma only had a three-roomed house without running water or electricity she sacrificed one room to accommodate trekkers and went out at night to fetch water. That was 10 years ago. Today, she is the proud owner of an 11-room lodge and employs a cook. Her husband helps her and also brings in guests. Together, they now have enough money to send their children to a good school and on to higher education.



- **Tourism**

Tourism should be promoted in such a way that it benefits the local people. In the mountains, where income and employment opportunities are scarce, tourism can provide a useful source of income.

- **Policy and participation**

The comparative advantages of mountain areas are often not exploited. The resources locally available to mountain communities are not properly documented or understood by development planners and need to be researched. Factors and circumstances identified in success stories, and products that have demonstrated sustainable growth patterns, should be incorporated when developing policy and programme interventions for mountain areas.

Planners need to recognise and acknowledge the hurdles that women entrepreneurs face, including lack of mobility and education, and the effects of cultural norms. Governments should open up their policies and encourage local private enterprises. Gender-sensitive policies should be encouraged through support groups, networks, and trading alliances so that mountain women have control over the resource base, incomes, and access to markets. Policies need to be formulated that support mainstream gender issues and acknowledge that women are capable of entrepreneurship. Mountain women should be involved in policy-making at local, regional, and national level and given equal opportunities to participate in decision-making and selection of enterprises.

- **Gender imbalances**

In many mountain communities, women do most of the hard work, but it is usually the men who assume management roles. Support systems are needed for mountain woman entrepreneurs.

- **Intellectual property rights and biogenetic resources**

Many mountain products are unique, but they are generally not protected by patents or certification. The potential value of a weaving design evolved through generations, for example, is lost by mass

product replication by agencies external to the mountain communities. Awareness should be raised about the value of, and need to create, good business practices to protect the knowledge, biogenetic resources, diversity, designs, and products of mountain women.



Peru: A Stitch in Time

In Peru, a group of women organised a 'mother's club' to look after their health needs during the difficult time in the late eighties when the activities of the Shining Path severely disrupted normal life. Spurred on by the difficulties of travelling to town to shop, these same women decided to become self-sufficient, and generate income, by making clothes. They clubbed together to buy one sewing machine and materials, and held a one-week crash course in sewing for 20 members. Now ten members have their own sewing machine, clothes no longer need to be bought from the far away town, members have a small income, and profits are being used for reinvestment.



Conclusion

Success stories in different mountain regions have shown that women can successfully manage enterprises. Governments, multi-lateral aid agencies, and NGOs have major roles to play in support and promotion. Women-run or owned enterprises are often small and less capital intensive, partly as a result of lack of skills, training, credit, and confidence. The current processes of trade liberalisation and globalisation are a threat to these small initiatives, but can also provide opportunities if state and other mechanisms help them overcome key structural and infrastructural constraints. Social, institutional, and legal mechanisms need to be evolved and strengthened to improve women's access to and control over the resources needed to start enterprises, as well as to improve the benefits resulting from their efforts.



Political, Legal and Human Rights

The current situation

Rights control virtually all human activities in civil society and cut across all areas of social life. Rights safeguard, guarantee, and ensure access to land, health, educational services, information, quality of life, and development. Rights can be categorised broadly into political, legal, and human rights. Mountain communities across the globe are often deprived of many rights, and often it is the women and the





Issues That Need Attention

- **Land rights and tenure systems.**
- **Human rights of women in conflict situations**
- **Health rights and access to health**
- **Educational rights**
- **Political rights and the right to make decisions**
- **The right of access to information**
- **Economic, social and cultural rights**
- **The right to development**

CMW participants from the political, legal, and human rights group



poorest who are affected most. At present, the specific challenges for the development of mountain regions are rarely reflected or protected in national policies. Favourable policies and stronger policy commitments are amongst the most pressing needs for mountain women and mountain development in general. This includes stronger policy commitments on issues of health and well-being, education, and the capacity building of mountain women and their communities; a policy focus on improving access to services, economic infrastructure, and activities; and support for local institutions and reforms.

It is important that mountain women and men are recognised as equal partners in development. Women need to be represented in decision-making processes at all levels; strategies are needed to ensure recognition of local institutions and the rights of local communities to natural resources. Networks and platforms should be established to give mountain women a voice.

Mountain women have rights, the right to information on health and livelihoods, on events affecting their lives, and on opportunities to participate. These rights need to be guaranteed and addressed not only through women-specific policies, laws, and institutional arrangements, but also by giving and translating such decisions into actions.

Issues, research and policy needs, and recommended actions

- **Impact of changing socio-political equations**

The adaptation of neo-liberal policies across the world has had grave consequences for mountain communities everywhere. Many mountain countries, especially in the developing world, were unprepared, socially, culturally, economically, and politically, for such rapid forces of change. The policies compelled many governments to shift their priorities, which often resulted in denial of the civil and political rights of mountain communities. Similarly, the forces of globalisation have also greatly altered donor policies and priorities in recent years. This has no doubt had an immense impact on mountain people as a whole. Despite

all these changes, the basic needs of most mountain women and their communities have remained unchanged.

- **Need for appropriate policies**

Mountain women have their own specific needs and issues. In order to ensure their position as equal partners, mountain women must be given the power to advocate their rights and interests. It is therefore essential to integrate mountain-specific policies within the policy-making framework of each nation or region.

- **Women's involvement in advocacy and decision-making bodies**

Women have an important role to play in the development of sustainable and ecologically sound consumption and production patterns, but they remain on the periphery when it comes to decision-making. Mountain women's representation should be ensured in decision-making bodies at all levels, and in all spheres of governments or bodies including the UN agencies, donors, lawmakers, political parties, national institutions, governments, and traditional leaders. Formation of mountain women's committees should be supported and facilitated to help in bringing women issues to the fore. Gender-sensitisation programmes should be promoted for governments, academia, private sector institutions, and law enforcement agencies.



Bhutan's Enabling Environment

Bhutan appears to be a success story. The government is consciously focused on gender-based equity issues. It ratified CEDAW in 1991 and has enacted appropriate laws in consonance with the convention. Representation of women in positions of decision-making is steadily increasing without benefit from any reservation or quota system. Development initiatives are aimed specifically at women to enhance the quality of education and other specifics. Several factors have enabled this environment including the following.

- **Gender equity is grounded in Bhutanese religion and traditions**
- **Political commitment to address the gaps**
- **Bhutan has enacted the CEDAW convention as law**
- **Holistic approach to health and education**
- **Equitable land ownership pattern**
- **Strong family structure**

Kunzang Namgyel, CMW participant from Bhutan



- **Ownership of resources**

Although women may have access to land, forest, and animals, they rarely have formal ownership of these resources. This is more evident in developing countries where women's rights are often linked with their marital status. The lack of ownership limits women's access to other resources and information. They cannot use land as security to obtain loans (Wymann von Dach 2002). Even in many matrilineal societies, women inherit the ancestral property but have no say in its manage-

ment; the maternal uncles or other men take the decisions and control and manage the resources. Research is needed on the potential impact of reductions in gender inequality on the distribution of productive assets such as land and forests.

- **Governance and governments**

Mountain regions require basic structure and support systems to bring about good governance. Unfortunately this is lacking in most mountain countries. Mountains generally encompass a variety of ecosystems, whereas government policies and programmes tend to be generic and/or insensitive to specific needs. Grass roots' level institutions must be empowered and their capacities developed with the active participation of women. The political frameworks must also encourage initiatives by local communities. 'Governance' is about a process that includes formal government but also embraces a wider notion of all those agencies that play a role in the control of individuals and groups in society, for example private companies, NGOs, religious organisations, and kinship and family groups (Funnell 2001).



Development in mountain communities is difficult while battles are raging. Jacques Diouf, Director-General of the UN Food and Agriculture Organization (FAO), says, "As we begin commemorating the International Year of Mountains, conflict may be the single greatest obstacle to achieving our goals. Without peace, we cannot reduce poverty. Without peace, we cannot ensure secure food supplies. Without peace, we cannot even consider sustainable development."

FAO 2001



- **Mountain women and conflict situations**

It is no coincidence that 23 of the world's 27 major conflicts in 1999 were in mountain areas. To these can be added the numerous undeclared wars and internal conflicts that go unreported. The impact on women and children as innocent victims of armed conflict is hardly reported or recognised by the media, government agencies, and political bodies. In many mountain regions, men out-migrate for better opportunities or because they get recruited into armies. This leaves the women as heads of household, a role they must fulfil along with their other responsibilities. In conflict situations, women often find themselves victims of the worst forms of human rights abuses and can be internally displaced within their own countries. But women are not just victims; they can and do play a crucial role in peace building and conflict resolution.

- **Lack of awareness of legal rights and policies**

Some countries have laws and policies meant to develop and protect the rights of mountain communities, but there is little awareness of these laws. Mountain people lack access to information and are often not even aware of policies and legislation that affect them. Many



When repression is strong, men retreat because they are too vulnerable, whereas women come out in their traditional roles, as nurturers and as protectors of the community. It is an empowering experience. It is the women who negotiate with the security forces and the administration. It is both women's importance and weakness that gives them the right to access the powerful and say, "Give me justice".

Rita Manchanda



statutes meant for development of mountain regions remain unheard of and unimplemented.

- **Lack of mountain-specific laws and policies**

Many of the policies and laws that directly or indirectly recognise the importance of mountain resources were developed by and from a downstream perspective that fails to take into consideration mountain specificities or to consider the specific challenges of mountain development. Unfortunately, development policies in many countries have undermined mountain livelihoods rather than bolstering them, and have left mountain communities enmeshed in interlocked webs of growing populations, declining resources, and increasing poverty and environmental degradation. The challenges are varied and the approaches to them need to be varied too. Governments and traditional bodies should be encouraged to support research on mountain-specific policies and laws for mountain women. Such studies should also analyse the impacts of international instruments like the Thimphu and Bishkek declarations. When formulating policy initiatives and partnerships, policy-makers must give women a voice and make special efforts to address their specific concerns.

- **Conflicts between customary and statutory laws**

Disputes between customary laws and statutory laws occur frequently and are often politically sensitive, more so when it comes to defining the rights and obligations over natural resource management and use, especially between local mountain communities and downstream users or agencies. In most mountain countries, economic development policies have led to the expropriation of customary land rights and their redistribution to a range of vested commercial interests. Despite the role of indigenous mountain communities in maintaining or owning the land as ancestral property, such communities in many parts of the world have never been granted property rights to the natural resources. Moreover, because rights to land, forests, freshwater, or minerals are generally defined in a country's legal system, the traditional rights are often not defensible in court. For many mountain communities, their way of life and how they manage their resources depends wholly on their age-old traditions and customary laws. Research is needed on customary law compared with statutory law, specifically on issues related to women. Embedded in the customary laws is an extremely

strong sense of duty to the community. Policy and law-makers must harness the wisdom, confidence, and customs of local communities when formulating laws for mountain development. In addition to this, the stake of the communities, especially women, vis-à-vis, rights and access to natural resources, must be recognised and respected.

- **Researching how to address root causes**

The connection between human rights and legal and economic issues needs to be investigated. Approaches for addressing the root causes of gender inequity and socio-cultural disparities should be developed taking into account the complexities of issues and cultures in mountain regions.

- **Legal and human rights**

There is an urgent need to study and understand the rights status of women, especially mountain women. These rights include rights to property, health, and education; socioeconomic and political rights; the right to development; and even the right of access to information. Civil society needs to be encouraged to lobby governments to ratify and implement international conventions such as CEDAW through donors, advocacy groups, and NGOs. Campaigns for policies that advocate 'gender budgeting' from donor agencies, governments, and NGOs, should be encouraged. A situation analysis should be made of women affected by armed conflicts, and women's organisations should be encouraged to work as peace builders through the donor community, governments, and NGOs. Existing gender-fair laws need to be enforced – facilitated by government enforcement agencies, advocacy groups, and individual activists. Human rights pertaining to women should be integrated into all levels of education and public campaigns adopted by donor agencies, governments, and other institutions. Experiential learning and sharing of success stories among mountain women should be initiated and encouraged through networks and alliances.



Political Marginalisation of Mountain Communities

Mountain communities have often been politically marginalised, excluded from the centres of politics, power, and decision-making. Physical distance and poor communication may make political participation more difficult, but simple lack of political will to include highland populations in national affairs has often been the main factor.

The Panos Institute 2002



Conclusion

In many developing countries, development policies have actually undermined small-scale agriculture rather than aided it, and have left mountain women and their farming communities enmeshed in inter-locked webs of growing populations, declining resources, and increasing poverty and environmental degradation. The dynamics of economic,

Creating an Enabling Policy Environment: A Key Role for Governments

Often, sustainable development of mountain areas can be achieved through initiatives undertaken by civil society and the private sector, including commercial cooperation. However, national policies and instruments are important for creating an enabling environment, including an adequate legal and regulatory framework. Providing such an environment must be one of the aims of national policy initiatives for mountain development.

Mountain Agenda 2002

political, social, and demographic pressures have caused much damage in mountain regions. This has often been aggravated by inappropriate institutional settings, including governance. Mountain regions require a different approach to development than lowlands. Unfortunately the national legislation and policies of many countries do not adequately address the special needs and concerns of mountains and their communities. Therefore, there is an urgent need to develop new legal and policy frameworks at international, national, and decentralised levels.





Culture and Indigenous Knowledge

The current situation

Over the centuries, many traditional cultures have developed beliefs and practices that preserve mountain environments; these approaches often provide a sounder and more enduring basis for conservation and development than measures based solely on economic, legal, or scientific considerations. However, 'modernisation' and influences of the 'outside' world have affected mountain communities and their traditional knowledge systems. The traditional channels of passing knowledge from one generation to another have either been diluted or are not practised. Indigenous knowledge is in danger of being lost because of a lack of proper documentation and research. Very little information exists about mountain women, their status, gender relations, and issues concerning their culture and indigenous knowledge systems. However, of late there has been a growing recognition that much can be learned from the ways that mountain women traditionally manage their social and natural environments.

The gaps between the policy goals and local realities include policies designed outside the community which are inappropriate in the local context, and which ignore the daily activities of men and women. Frequently, policy directives come without funds, so they become little more than expressions of intent noted on official documents. On the other hand, there is an absence of relevant data or research materials on mountain women that can be accessed by law makers or development agencies.

Careful analysis of the roles and responsibilities of mountain women, their access to and control over resources, and their culture and indigenous knowledge systems is a prerequisite for enhancing sustainable development in mountain areas. Mountain people, both women and men, have to be given a more important voice, as well as opportunities to take part in decision-making at local, regional, and international levels.

Issues, research and policy needs, and recommended actions

- **Promotion of indigenous arts and crafts**

Arts and crafts express the beliefs and practices of cultures. The crafts industry is one in which women play a predominant role, and many mountain women are talented artists who continue to use traditional



knowledge transmitted from mother to daughter. Despite the lack of good markets, these women manage to bring in a modest revenue that helps meet household and medical needs. The knowledge and skill base of indigenous arts and crafts is fast depleting and there is an urgent need for programmes that support and train mountain women in these activities, and promote marketing. Creativity needs to be encouraged in traditional arts and handicrafts. A support mechanism should be formulated to reward individual, collective, and community traditional knowledge.

- **Alliances between different institutions**

Partnerships should be built amongst governments, NGOs, public and private bodies, and women's groups, in order to train mountain women in self-empowerment. NGOs, government agencies, and private companies can also play a key role in providing training facilities to women and access to outside markets for traditional products.

- **Indigenous and formal knowledge**

The knowledge of indigenous people, especially in mountain regions, is immense and it is this very knowledge system that has sustained them and the mountains throughout the ages. However, much of this knowledge has neither been tapped nor researched and there is a gap between the traditional and scientific schools of thought. Traditional knowledge must be incorporated or blended into 'modern' scientific knowledge systems, and educationalists and researchers must find ways to incorporate and blend traditional and cultural education into curricula at all levels and to involve indigenous women and men as teachers and trainers. Strong support is needed for value addition to grass roots' innovations and the generation of sustainable technologies through the integration of indigenous and 'modern' knowledge systems. Programmes of sustainable mountain development can draw on traditional and modern cultures to ground their conservation efforts in deeply held values and beliefs that will make them more understandable and enduring.

- **Loss of indigenous knowledge**

Mountain women have a great wealth of knowledge that is passed orally from one generation to another. Mountain communities, especially women, have used their traditional knowledge and practices to protect the environment and conserve diversity (both biological and cultural) in a variety of ways. In many communities, women are the safe keepers of agro-biodiversity and they possess immense knowledge about the food resources and seed banks of their community. Much of this knowledge has never been researched or documented and is in danger of being lost forever as those entrusted with its keeping die and the younger generation either migrate to other developed areas or have less interest – as has already happened in most plains areas. This loss is not only detrimental to the survival of the cultures and traditions of the mountain communities but to society at large. In a time of increasing homogenisation, cultural and indigenous knowledge needs protection and perpetuation.



Documenting Knowledge: Now or Never

Mountain women are not only familiar with local plant and animal species but many also understand the ecological interactions of various components better than most formally trained natural scientists. They know which varieties of their crops are resistant to common plant diseases and pests, which are more productive, which taste better or have a better flavour, and which have a ritual or religious significance. They are responsible for collecting, selecting, and storing seeds. Over centuries they have used their deep understanding of the characteristics and value of different crops to sustain and enhance certain traits, and even to develop new varieties. As the family's primary health-care givers, women also possess considerable knowledge about the medicinal properties of different plants. Unless immediate steps are taken to research and document this valuable knowledge, it will be lost forever.

Mountain Agenda 2002



- **Cultural division of roles**

In many traditional mountain communities, gender allocation of roles for men and women influences all aspects of life. The gendered division of labour often allocates women a heavier workload than men. Women share agricultural and livestock tasks with men, and have the additional burden of household and child care responsibilities.

- **Role in decision-making**

Women in mountain regions, like their counterparts in the lowlands, are usually in charge of bringing up children and responsible for domestic activities. Men have the economic control and make decisions. It is rare to see women attending public meetings; even though they are directly involved in the use and management of natural resources, including farming and livestock rearing, they have no ownership over these resources. These situations are either deeply rooted in culture and traditions or result from lack of education, poor health, or policies that are not women-friendly. Research is required on the cultural and institutional factors that are barriers to women's effective participation in household and community-level decision-making processes and access to resources.

- **Research and documentation**

Documentation and sensitisation are required to foster and integrate new trends and developments that can keep mountain systems alive and provide opportunities to find optimal solutions to local problems. Participatory research programmes are needed to explore indigenous cultures and religious knowledge systems, especially involving women and mountain communities, and to record the specific ways of owning, using, and maintaining diverse natural resources. Women must retain ownership over the knowledge they generate.

- **Patenting rights and sharing of benefits**

Documentation of indigenous knowledge is important, but official registration of this knowledge is equally necessary to prevent misappropriation and ensure communities' access to the benefits. The intellectual rights of people with knowledge of the use of herbs and plants and those that provide genetic source material need attention. Many policies and laws relating to patenting rights and indigenous knowledge are ambiguous, which aids the process of 'mainstreaming' the rights of control over community resources and knowledge. Governments and NGOs must develop a process to implement instruments for protecting the intellectual property rights of mountain women.

- **Disseminate knowledge**

Programmes, ecological indicators, and scientific criteria to value traditional knowledge need to be created and disseminated using various modes of outreach, including information communication technology. Language barriers should be considered and multi-lingual translation and various modes of dissemination and sharing of knowledge need to be ensured to enable women's voices to express and share their experiences directly.



Protecting Innovations in the Andes of Bolivia

The Agro-ecology Programme of the University of Cochabamba (AGRUCO) in Bolivia developed a simple methodology to document local technologies and innovation in the form of handbills. To date, around 1000 handbills have been produced. Community authorities watch over them as part of their 'cultural heritage'. Innovations that have been documented in the collection of 'Andean technologies' cannot be patented by foreign multinational firms.

Mountain Agenda 2002



- **Impact of globalisation**

Globalisation has proved to be a double-edged sword. On the one hand, women are increasingly recognised as major players in development. On the other, notions of cultural specificity have come to the fore in ways related to gender relations and the appropriate conduct of women. The relative isolation of many mountain communities has allowed them to retain traditional cultures and their ways of life. However the advent of modernisation and the entry of various communication channels have opened even the most isolated communities to the outside world. This influence has resulted in diminishing interest in traditional culture and knowledge systems, especially among the younger generation.

- **Impact of tourism**

Tourism is a natural source of income for many mountain communities but it needs to be managed in culturally appropriate ways. The commercialisation of tourism has had adverse impacts on mountain

communities and their cultures. Local ceremonies with deep meaning for local people are easily reduced to superficial shows for visitors. While tourism might have benefited some economically, the intermingling of locals with 'outsiders' has in many cases adversely affected local cultures and traditions. Sustainable tourism must respect and enhance the integrity of cultures and environments.

- **Cultural discrimination**

Culture is an important consideration when dealing with mountain communities and peoples. However, not all aspects of tradition and culture are positive or gender sensitive, and many such norms adversely impact on the lives of mountain women. Cultural and institutional factors can also be barriers to women's effective participation. Problematic aspects should be identified and positive changes brought about. Education programmes should be developed to raise levels of awareness about cultural practices that are detrimental to women. Efforts are needed to encourage positive interpretations of cultures and religions to advance gender equality.



- **The need for appropriate policies**

The value of cultural diversity needs to be recognised. Policy-makers and donor agencies must increase support for cultural diversity and reflect this in sectoral policies in areas such as agriculture, livestock, forestry, health, and education.

- **Networks for knowledge sharing**

Networks need to be established to enable mountain women to share experiences and learn through exchange. Creativity should be sought out, stimulated, shared, and sustained by establishing symbiotic linkages among local innovators, investors, research and development institutions and experts, entrepreneurs, project planners, policy-makers, and other civil society actors. ICT should not be seen as a hurdle for high mountain areas simply because of the high investment costs and dependence on sophisticated technology. Research is needed to see how it can be best exploited, even for remote communities. Based on the findings, networks should be established that will facilitate sharing of knowledge, experiences, and learning among mountain women using ICT and other pathways.

- **Research needs**

There is an immediate need to research into and identify entry points to mainstream strategies and processes for equitable distribution of mountain resources at both policy and practical levels. There is a vast knowledge gap in terms of data relating to mountain people's ways of life and mountain resources. There is a need for critical examination of the history of cultures and its relevance to contemporary times.

- **The need to analyse impact**

There is a need for longitudinal studies on the long-term effects of various measures and programmes that make use of culture and religion in sustainable mountain development. For example, do local people and communities take better care of seedlings planted in religious ceremonies and refrain from cutting them down when the trees are fully grown?

Conclusion

Around the world from the Andes to the Himalayas, mountain cultures and indigenous knowledge systems are inextricably intertwined with the landscape, each influencing and shaping the other in complex ways. Programmes of sustainable mountain development need to recognise that mountain women are an integral part of the environment and that their diverse ways of life need to be sustained and developed along with biodiversity and natural resources. Mountain women continue to be the custodians of local knowledge and practices. They remind us that there are many ways of seeing the environment and many reasons for valuing and protecting the world in which we live. It is time that the importance and value of indigenous knowledge held by women be reconsidered, and social and cultural barriers faced by women understood. The fast pace of development in many mountain areas, accompanied by a quick erosion of local values, traditions, and knowledge, are a trend for general concern. Programmes and projects in mountain areas must aim to search for and promote local value systems that empower women and help overcome those aspects of 'culture' that disempower and constrain mountain women from participating more actively in mountain development efforts.





onwards and beyond CMW...

to advance the mountain women's agenda



The CMW meeting was conceived as a starting point, a catalyst for future action – from research to fill gaps, through creation of networks, to stimulating changes in policies and education. A great many follow-up activities were suggested during the thematic sessions, some to be directly implemented by participants, some for more formal forums. Participants were encouraged to find ways to share success stories and connect voices for advocacy through forums (newsletters and e-groups); link with experts and other people working in the same field; sustain interest on new areas of research on mountain women; organise face-to-face gatherings to share new visions; and ensure translation of learning into practice. More formal outcomes included the drafting of a 'Thimphu declaration', its presentation at the Bishkek Global Mountain Summit, and the development of the Global Mountain Women Partnership. Highlights of these are given below.



What shall we do with this awareness of achievements, this confidence, and this strong voice? Let us make sure that we bring it all back home, let it influence our personal lives, our families, our working environment, and the society in which we live. Let us integrate the gender perspective in debates and policy-making at all levels, whether the impact expected is big or small.

Representative of SDC, Dr. Ulrich Lutz



The Thimphu Declaration

One of the major outputs of CMW was the Thimphu Declaration, drafted in Bhutan and presented at the Bishkek Global Mountain Summit in Kyrgyzstan. This important document contains the voices of many mountain women who do not see their needs being adequately met by the latest development initiatives. The full text can be found in



Empowered Women



"When power is based on women's vision and values, it is transformative. Politics and governance will most decidedly change when women engage in public discourse and play a significant part in decision-making. As we continue to search and work for development that is humanly meaningful and ultimately sustainable, the political space opened by women from the grassroots to the highest reaches of government is the one space where women must belong."

"...let me share with you the ten qualities of an empowered woman I have put together from all these years of being with women as they empower themselves.

First, an empowered woman lifts up other women. There is enough for everybody. Sometimes women tend to fight for the little piece of the pond. I say, enlarge the pond so that we can all play!

Second, an empowered woman inspires others and mentors young women. Libby Roderick, a wonderful feminist singer and songwriter, has a beautiful song entitled, 'Inspire Me'. The song goes:

'Everybody needs someone to show them what is possible
Everybody needs someone to go as far as she can see
I need to stand up on the shoulders of giants
I need a woman who's as big as me
When I was a little baby sittin' on my Mama's knee
I looked around to see just what the future had in store for me
I need to see women who are living without limits
I needed to see women making history
So I said
Give me a woman who can climb the tallest mountain
Give me a woman who can swim across the widest sea
Women need women who lead lives of boldest daring
Tell me their stories, they inspire me.'
And so mountain women must continue to tell their stories.

Third, an empowered woman never feels guilty. Why? Because it is a useless feeling. It has been used against women for so long. Women are made to feel guilty that they are neglecting their family because they go out to work, that they are loose women because they like a good time; that they are a liability as workers because they get pregnant and have to take maternity leave; that they are not ladylike because they speak their mind and show their brains. I tell you this. Develop a conscience. Follow your conscience. But after you have decided on a course of action, don't allow others to make you feel guilty.





Fourth, an empowered woman does not try to be a superwoman. That's only for comic books or the movies. The difference between a female and a male is only two chromosomes, but because of those two chromosomes the world thinks that we can work in the fields, sell vegetables and chickens in the market, take full responsibility not only for home and children but also for livestock, be a volunteer in our church or temple, and mediate all manner of conflict at home and the neighbourhood. Unless we stop being superwomen, our men will not be fully human.

Fifth, an empowered woman lives the truth of the saying: don't agonise, organise. If something is wrong, she does not bellyache. She sees it as an opportunity to gather others to right the wrong. She lights the fire.

Sixth, an empowered woman honours diversity. When society does not consciously manage the need for distinct identities among various groups and people, conflict and war will result. When managed well, it can lead to an increase in productivity, peace, harmony, and a rich collective life.

Seventh, an empowered woman has the capacity for intelligent rage. We must feel a sense of outrage against injustice and violence, a sense of outrage that leads to political action. An African-American writer and law professor, Patricia Williams, has called it the 'girl of intelligent rage'. It is so difficult for women to rage because they have been taught to accommodate, and even to suppress their anger. "Love and anger", a feminist writer once said, "are both emotions of the free will, yet only love is acceptable for the powerless to express. For women or any category of people whose fair treatment would upset the social order, anger becomes the most punished and dangerous emotion." But such expressions are valid and, in the end, utterly liberating.

Eighth, an empowered woman knows and claims her rights, not just her obligations. We have been trained since childhood to subsume our welfare to the welfare of others, especially family members. When we become adults, this sense of duty is so strong that often it is difficult to claim our rights. Equality and non-discrimination form the cornerstone upon which all human rights are constructed. An understanding of these concepts is central to the exercise of the social, political, economic, and cultural rights of women and girls.

Ninth, an empowered woman claims power. When you walk out of here today, you are going to take steps to claim power because that is what mountain women need. Remember, power is the potency to act for what is good. Can you imagine how transformed the world would be if we all claimed that kind of power?

And lastly, an empowered woman says, no more waiting!"

from the Keynote Address by Irene Santiago



Annex 4 of the CMW Report 'Advancing the Mountain Women's Agenda' and at <<http://www.mountainwomen.net>. The Thimphu Declaration calls on the United Nations, the international community and the regional, national, and local authorities and organisations to

- Heed the voices and concerns of mountain women and listen to their perspectives on peace, natural resource use, and sustainable mountain development;
- Provide the institutional and financial support for future policy and action on the principles of gender equality and gender mainstreaming;
- Strengthen mountain women's rights to resources and their role in their communities and cultures; and
- Promote a rights-based approach to development and strengthen economic and technological opportunities to empower mountain women.

The Thimphu Declaration...will be carried to the rest of the world as one of the crowning achievements of the International Year of Mountains. Through Bishkek, and most importantly, individually and collectively, we all are challenged and energised to translate this call for action into realities – realities that will make mountain women's lives better. The Mountain Women's Partnership launched here can become a dynamic network. Through this partnership we can act on our own, and together, can share problems and solutions to build synergies between our actions. We can create a global voice for the cause of the mountain women of the world.

Closing Speech by J. Gabriel Campbell

The Global Mountain Women's Partnership

The Global Mountain Women's Partnership (GMWP) was drawn up by ICIMOD to translate the views and concerns articulated during CMW and expressed in the Thimphu Declaration into action beyond 2002. The main objective of GMWP is to promote the interests and perspectives of mountain women and contribute to an improvement of their livelihoods. The GMWP will provide a framework for cooperation between mountain women and all stakeholders, such as development partners/donors, governments, policy-makers, non-government organisations and civil society organisations, the private sector, indigenous mountain women and their representatives and organisations, researchers and practitioners, entrepreneurs, and media professionals.

The GMWP seeks to do the following.

- Advocate policies and laws that provide equality-based social, political, and economic rights to women; ensure that such policies and laws exist for reasons that specifically address women's well-being and rights

- Inform mountain women about their human, political, and economic rights – including property, environmental, health, cultural, and intellectual rights – and provide adequate training to claim these rights
- Promote equitable representation of mountain women in decision-making bodies at all levels, and promote their participation in negotiation and decision-making processes, including in conflict prevention and resolution
- Ensure that health programmes focus on reproductive and sexual health problems including HIV/AIDS, and other emerging diseases in mountain areas
- Encourage research and disseminate results of mountain women's indigenous knowledge in areas key to mountain women such as natural resources, traditional farming and conservation techniques, and cultural, health, and religious practices
- Increase access to information about business, markets, technology and other livelihood opportunities that utilise and conserve the diversity of mountain environments; and promote training programmes and social services to meet the development needs of mountain women
- Promote physical and social infrastructure (roads, electricity, schools, telecommunications, markets) that is sensitive and responsive to women's needs, particularly regarding location, design, and utility; enhance income generation and entrepreneurship among mountain women, reduce their workload, and generally improve the quality of their lives

The full text of The Global Mountain Women's Partnership can be found in Annex 5 of the CMW Report Advancing the Mountain Women's Agenda and at <<http://www.mountainwomen.net>>.

CMW Participation at the Bishkek Global Mountain Summit

A small delegation of mountain women led by the Cabinet Secretary of Bhutan, Ms. Neten Zangmo, attended the Bishkek Global Mountain Summit (BGMS) from 29 October to 1 November. Ms. Zangmo presented the Thimphu Declaration to the plenary opening session on 29 October as a message from the 250 women who met in Bhutan. A four-minute video clip was also shown.

A round table session 'Empowering Mountain Women, Moving Mountains' was put together by the CMW delegation in which the highlights of CMW, findings from the CMW research, and the role of culture, indigenous knowledge, and ICT were shared. A second round table session was held, at which the Global Mountain Women's Partnership was launched. Many individuals and organisations who attended the round table session supported and endorsed the partnership.

Last but not least, the CMW team participated actively to ensure that the principles of the Bishkek Mountain Platform – the main output of the BGMS – incorporated a gender perspective.

Resource Materials

The present volume is only one among a wide range of resource materials that were and are being produced for and from the CMW activities, including the following.

Conference briefs were prepared soon after CMW in late October summarising the main points discussed in the thematic sessions.

A resource book titled '**Her Way Forward**' was prepared in which the proceedings of the thematic sessions are presented in more detail.

A comprehensive report was prepared documenting the gathering: '**Advancing the Mountain Women's Agenda**'.

A 22-minute **video documentary** has been produced, which chronicles the events of CMW and captures the most memorable moments. It also contains interviews with guests and participants, speaking about the future of mountain women and CMW.

A 4-minute **video clip** was produced with some of the documentary highlights and a background of music with no narration to be shown at the Bishkek Global Mountain Summit (BGMS).

The images, faces, and events of CMW were captured by Mr. Anupam Bhatia of ICIMOD in a large collection of photos. All are being posted in the photo gallery of the website.

The CMW Secretariat developed a dedicated CMW **web site** <www.mountainwomen.net>, which was used as a tool to bring CMW participants together, to convey information about the event, and to ensure that participants were well informed before attending the conference. The website is undergoing reconstruction as a pre-eminent site dedicated to mountain women and their issues. Apart from promoting mountain women and their global partnership, the web site will continue to share the other outputs of CMW. The site will have a photo gallery of mountain women; the video clips and other outputs will be available for downloading.

A large number of **background papers** were prepared for the thematic sessions. These were provided to participants on a CD-ROM, and are now being collated and summarised to be published as a major resource of information on mountain women and their issues.

and let us close



“...What you have dreamed, and said, and written, began in your own mountains...all over the world, the ideas came with you to Bhutan, and now they will travel to the north towards China, to Bishkek, another land of high mountains and strong women who understand the struggle.

What else will bloom from these seeds? We must be sure that action follows the declaration we take to Bishkek.

Your hard work here, and in your communities, must move forward. In each gathering in the tents and in the conference hall nearly all of you committed to real action when you leave...at your community level, at the regional level, some at the global level.

I close with the words of a Chinese poet named Lu Xun:

'Hope is like a path on the mountainside.
At first there is no path.
But then there are people passing that way,
And then there is a path.'

We are all on that path of hope on the mountainside. We are travelling together, to Bishkek and beyond. The road is long; but the road is clear. Let's move forward together.”

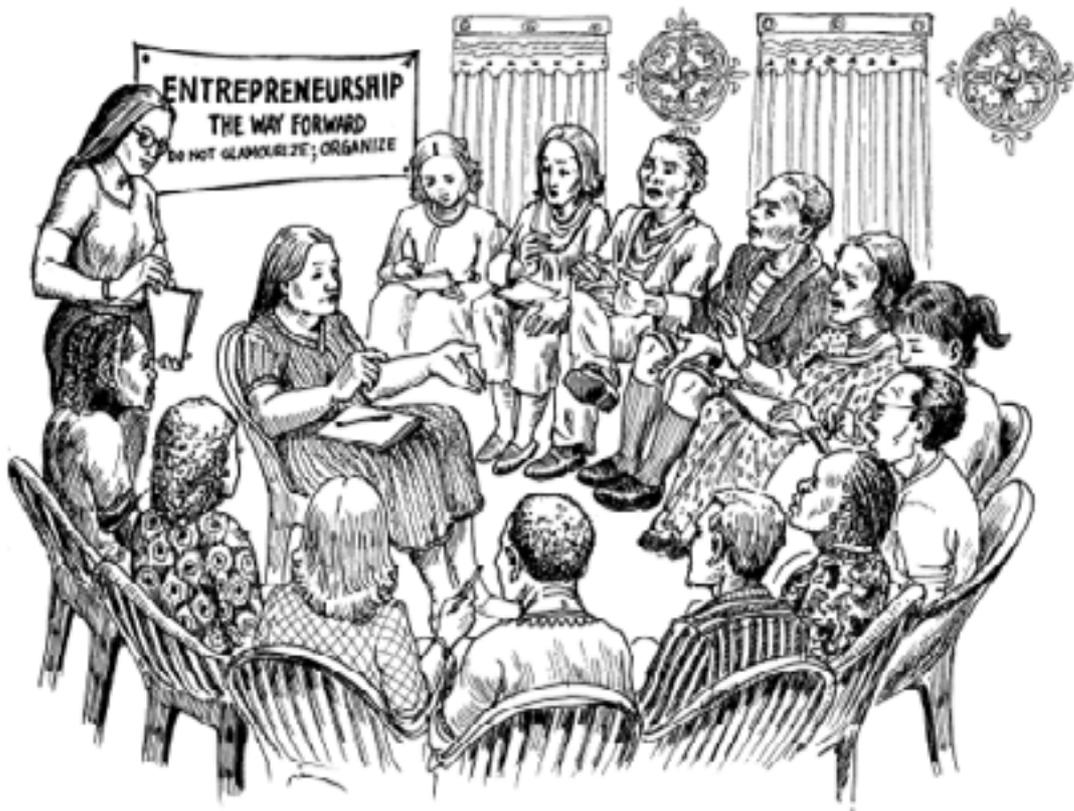
Valedictory Address, Catherine N. Cooke



“.....I feel that there is a great role for young women in mountain communities. With greater access to education and modern tools many of us have the advantages that our parents lacked. There are also more civil societies and institutions to guide and to assist us in our just cause. Networking and information sharing is more common now than before. If we are able to utilise the wisdom and experience of the older generation and combine it with the miracles of technology we can make a difference for our communities.

We are all brought together by our common love for the mountains and by our determination to enjoy the immense opportunities, beauty, and wealth as well as face the challenges. As a young person, I look for inspiration from the participants gathered here today. Each one of you has taken on leadership role and will now take the goals of the Thimphu Declaration forward.”

From the Closing Address by
Her Royal Highness, Ashi Chimi Yangzom Wangchuck



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annex 1 programme

Celebrating Mountain Women

Monday 30 September **Arrival in Paro**

All day	Arrivals, check-in, registration, setting up of stalls/exhibits, and sightseeing
4.00 – 5.00 PM	Press Conference
6.00 – 7.00 PM	Getting to know each other in the 'gataen', or carnival area, with music, mountain dances, and exhibition stalls
7.30 PM	<i>Dinner</i>

Tuesday 1 October **Setting the Stage**

8.30 – 9.30 AM	Registration
9.30 AM	Arrival of Chief Guest, The Hon. Prime Minister of Bhutan, His Excellency Lyonpo Dr. Kinzang Dorji Chipdrel, Marchang and Zhugdrel Phuensum Tshogpa (Traditional Bhutanese inaugural ceremony)
10.00 AM	Welcome address by Representative of the Royal Government of Bhutan
10.05 AM	Chief Guest addresses the conference and declares it open
10.25 AM	Addresses by ICIMOD, ODA-Japan, IFAD, UNIFEM, SDC, others
11.10 AM	Video clips "Mountain Women Speak"
11.25 AM	Keynote address by Irene Santiago
12.00 PM	Chief Guest cuts the ribbon of stalls' area and meets participants
12.30 PM	<i>Lunch</i>
2.30 – 4.30 PM	Introductory session on five themes (20 minutes each) Natural Resources and Environment; Entrepreneurship; Legal, Political, and Human Rights; Health and Well-being; Culture and Indigenous Knowledge
4.30 – 5.30 PM	Open discussion
5.30 PM	Networking, interaction, films, music, dances, tents
7.30 PM	<i>Dinner</i>

Wednesday 2 October **Issues and Ideas**

Theme Sessions

9.00 AM – 5.00 PM

Participants break into five groups to listen, share, and discuss on the thematic areas:

Natural Resources and the Environment; Entrepreneurship; Legal, Political, and Human Rights; Health and Well-being; Culture and Indigenous Knowledge

Tents (all day)

Tents set up on the five themes of CMW for less formal presentations and discussions running parallel to the theme sessions

Film festival (all day)

Selected films of mountain women screened parallel to the theme discussions and tent activities

Booths (all day)

Booths featuring crafts, foods, photographs, and music from different mountain areas

1.00 – 2.30 PM

Lunch

5.00 PM

Networking, mountain costume show, tents, films

Circulation of “Thimphu Declaration” draft

7.30 PM

Dinner

Thursday 3 October

Summing up

All day

Booths, Tents

9.00 – 12.30PM

Group work

a) Summary of theme discussions

b) Inputs into draft Thimphu Declaration

c) CMW follow-up activities

12.30 – 2.30 PM

Lunch

3.00 – 5.00 PM

Plenary Presentations

a) Theme and tent summaries

b) Thimphu Declaration

c) CMW follow-up activities

5.30 PM

Tents, interaction, film festival, booths

7.30 PM

Dinner

Friday 4 October

In Thimphu

Closing programme at the Royal Banquet Hall

10.00 AM

Arrival of participants from Paro

10.15 AM

Arrival of the Chief Guest RGOB Prime Minister Lyonpo Dr. Kinzang Dorji

Closing Ceremonies – Marchang and Zhugdrel

10.45 AM

Valedictory Address (by Catherine Cooke)

11.15 AM

Adoption of Thimphu Declaration/Message to BGMS

11.35 AM

Closing Address by Her Royal Highness Princess Chimi Yangzom Wangchuck

11.50 AM

Vote of Thanks by Director General, ICIMOD

12.00 PM

Press Conference

12.30 – 1.30 PM

Closing Lunch

annex 2

list of participants

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