

SOCIAL AND GENDER IMPACT ASSESSMENT

For

**TA-9530 TAJ: Preparing the Central Asia Regional Economic Cooperation Corridors 2, 3,
and 5 (Obigarm-Nurobod) Road Project**



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December 2018

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1 Introduction

1. This Social and Gender Impact Assessment Report has been prepared for the Obigarm-Nurobod Road Project. The project road is approximately 75 km and replaces a section of the existing M 41 highway which will become congested due to the construction of the Rogun Hydropower (HPP) project. The Project road passes through mountainous terrain, traversing Rogun and Nurobod districts. It directly affects 17 villages in these two districts (Hukumats).

2. The proposed Project will restore and improve connectivity between Dushanbe, the northeast region of Tajikistan and the Kyrgyz Republic via the M41 highway, which is located on Central Asia Regional Economic Cooperation (CAREC) corridors 2, 3, and 5. The proposed project will also serve 17 villages and communities located along the proposed bypass road and other villages and settlements that are located away from the main road but presently rely on the existing M41 highway for access to economic opportunities and social services.

3. The Project social safeguards compliance issues are guided by the LAR processes, meaningful consultations with Project communities, focus group discussions, socioeconomic questionnaire, face to face discussions with villagers and phone interviews with female entrepreneurs. The social and gender impact assessment aims to outline the possibility and extent of participation of local women and men in the Project and their access to benefits from the Project interventions for rural development. The Social and Gender Impact Assessment and the LARP aim to ensure social safeguard compliance and promotion of gender equality by identifying gender-specific needs through the design, implementation, operation and maintenance of the proposed project.

2 Methodology

4. The Social and Gender Impact Assessment study involved the use of primary and secondary sources of data and a collection of quantitative and qualitative data. The data collection from the secondary sources included reviews of the Country Gender Assessments and various other projects' gender and poverty reports, while the primary sources were Project-affected households and local authorities.

5. The main statistical data related to the Project area was collected from the Jamoats' authorities and the qualitative data was collected at the community/village level using data obtained from the open-ended questions in the socioeconomic questionnaire, data from the consultations with Project communities conducted in each Project village, female focus group discussions, face-to-face discussions with villagers and phone interviews with female entrepreneurs.

6. The Social Safeguards Team consists of the Project Implementation Unit for Road Rehabilitation (PIURR) social safeguards specialist, one ADB social safeguards consultant, two national social safeguards specialists and two local enumerators. The information needed for this Report was collected during the LARP preparation activities in September 2018. Four interviews with the female entrepreneurs were conducted in November 2018.

7. In total, 167 persons (131 men and 36 women) participated in the consultations conducted in September and November 2018. There were six consultations with displaced persons (DPs) and wider Project communities, seven consultations with Hukumat and Jamoat authorities, four female focus group discussions and four telephone interviews with female entrepreneurs from four Jamoats.

8. The Project Implementation Unit for Road Rehabilitation (PIURR), assisted by local authorities, is responsible for ensuring safeguard compliance during the execution of the Project and inclusion of women and other vulnerable groups in all project stages. The PIURR employs three experienced social specialists, one environmental safeguards specialist and a gender specialist. All specialists are male. In total, 68%(30) of PIURR employees are male and 32% (14) are female. Out of the 14 female employees, 50% are technical, economic and financial specialists while the other 50% are translators, cashiers and cleaners. All three PIURR project managers are male. There are no females in any of the executive positions.

9. In general, the PIURR has extensive experience in managing ADB-financed projects and its social safeguards specialists are well trained and experienced in ADB SPS 2009 requirements. Their support for the social safeguards components of the Project is prompt and efficient. With some assistance from an international consultant, the social safeguards team is capable of managing all social safeguards requirements of the Project. Nevertheless, it would be more desirable if at least one social safeguards specialist and a gender specialist were female. This would enable better rapport with female members of the Project communities, higher women's responsiveness and support for the Project, and more effective participation of women in any project managed by the PIURR.

3 Socioeconomic and Demographic Overview of the Project Communities

10. There are 16,438 people living in 17 project-affected villages. In total, there are 8,413 males and 8,038 females living in 2,007 households. The average family size in the Project villages ranges from six persons in Bozorak and Darband to 10 persons per household in Siyagulak, Tuhtor and Gulmon villages.

11. The major economic activities in the Project villages are agriculture and animal husbandry. Wheat is the major crop in the area. Almost every household that has some land, also has livestock. Animals raised in the area include cattle, sheep, goats and horses.

12. The Project villages, with the exception of two villages, have a combined primary and secondary school, a mosque and a chaihona (tea house) where village men gather. In some villages there are small shops and businesses along the central village road. Other services such as hospitals, medical stations, larger markets and administrative services are available only in Jamoat and Hukumat centers. (Table 1)

Table 1: Project Villages Facilities

District /Hukumat	Subdistrict/ Jamoat	Villages along the Project road	School	Med. Station	Mosque	Special place for praying/ worshiping	Cultural center/ chaihona
Rogun	Obi Garm	Bozorak	1		1		
		Kandak	2	1	2		1
	Sicharog	Shohi Aslon	1				1
Nurobod	Hakimi	Chavchii Poyon	1		1		1
		Sadokat			1		1
		Layron	1				1
		Siyagulak	1	1	1	Spring	1
	Muchihsarf	Chepak	1		1		1

District /Hukumat	Subdistrict/ Jamoat	Villages along the Project road	School	Med. Station	Mosque	Special place for praying/ worshiping	Cultural center/ chaihona
		Muchiharfi Kalon	1	1	2	Holy place for praying	1
	Komsomolobod	Degai	2	1	2		2
		Tuhtor	1		1		1
		Tegermi	2	1	1		3
		Pandovchi	2	1	1		1
	Safedcheshma	Dehi Tag	1	1	2		2
		Ulfatobod	1	1	2		1
		Gulmon	1		1		
	Darband	7th microrayon					
Total			19	8	19	2	18

13. Electricity is available in all Project villages; however, the villages only get electricity supply for a few hours a day during the dry season, when the production of electricity is lower. Only a couple of villages have piped water while the majority rely on spring water and purchased bottled water for daily usage, costing TJS 100-120 per month.

14. Available data for the Project Jamoats shows that 1,117 people (13.45% of the total population) live in registered poor households. Data for villages was not available or was not systematically recorded. The Project Jamoats have a poor household rate of between 1% in Obigarm and 25.61% in Safedcheshma, where the poor household¹ rate is highest. The villagers claim that the number of poor people is much higher because many people do not proceed with the procedure for registering as a poor household due to the complexity of the procedure.

15. Jamoats' data shows that 973 households are headed by a woman. The woman-headed households rate ranges from 5.76% in Muchiharfi to 17.01% in Komsomolobod Jamoat. These are single-woman households, where women are mostly widows or, less commonly, divorced. The poverty rate for the women-headed households is much higher than the general poverty rate in the Project villages. (Table 2). In female-headed households, the poverty rate ranges from 3.24 % in Obi Garm to 64.42% in Muchiharfi Jamoat.

Table 2: Poverty in Project Villages

Rayon	Jamoat	No of HH	No of poor HH	% of poor HH	Woman head of HH	% of women-head of HH	Woman-headed poor HH	% of poor woman-headed HH	No of women on decision-making position
Rogun	Obi Garm	1,285	13	1.01	154	11.98	5	3.24	172
	Sicharog	310	25	8.06	46	14.84	4	8.69	12
Nurobod	Hakimi	1,753	190	10.84	261	14.89	76	29.11	20
	Muchiharfi	1,806	384	21.26	104	5.76	67	64.42	21
	Komsomolobod	1,846	235	12.73	314	17.01	95	30.25	171
	Safedcheshma	937	240	25.61	78	8.32	46	58.97	48
	Darband	310	30	9.68	16	5.16	4	25.00	165

¹ The source of information on poverty are Jamoats' officials

Total		8,247	1,117	13.54	973		297		609
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16. Data on women in decision-making positions was available for the Jamoats while data for the Project villages was mostly unavailable. There are 609 women in the Project Jamoats who hold positions such as members of parliament, Jamoat presidents or deputies, directors of departments, teachers, doctors, school officials etc.

4 Findings

17. The data analysis focused on four main concepts: attitude towards the Project, women's life in the Project villages, opinions of female entrepreneurs, and suggestions and recommendations.

4.1 Attitudes Towards the Project

18. The communities in 17 Project villages were overwhelmingly supportive of the Project. Generally, the most important Project benefits cited were a new modern road, increased access to services such as healthcare, education and markets; more employment opportunities during and after the road construction, establishment of public transport between villages and district centers, development of income-generating activities, and general economic development of the area. However, women participating in the focus group discussions had different expectations from the new road. Their first priority was connection and access to relatives and friends from the villages they come from.

19. One of the discussion points at the FGDs was access to services such as healthcare and education. It could reasonably have been expected that respondents would identify improved access to these facilities as the primary benefit from the road. The most striking response to the question was the following:

"We are very happy because of this project and we thank Allah and the Bank [ADB] for it. When we get the road, our relatives can come visit us more often. Now they come once a year and then need to repair their car because of our road. They [relatives] do not come, and we do not get to see them often".

20. Women find that their social isolation from relatives, friends and other communities due to the bad state of the road is harder to bear than hampered access to health services, for example. During a discussion around the question of what the villagers do when someone has a heart attack, or a woman goes into labor and needs to get to a doctor which could be extremely difficult to reach especially in winter, a woman commented: "The cemetery is closer than medical help". (Women from Mujiharfi Kalon and Chepak villages). Similar comments were heard at consultations where only men were present.

21. Wherever there was a chance to talk to women, they were eager to talk about the Project, their lives in the village, their husbands working in Russia and any other issues related to their lives. In general, a chance to socialize in a women-friendly environment and talk about different issues without the presence of men was seen as a special event by all women met during the field work in the villages. One woman phoned her husband who works in Russia and got his permission to participate in the discussions. Another woman walked with her preschool-aged son for 7 km to get to the female focus group and walked back when it was already dark. A female neighbor looked after her other three young children while she participated in the FGD. The road to the village is so dilapidated that it was very hard to access the village even during the day. The team only realized that she had walked 14 km with her child just to get information about her affected properties and the Project when they visited her house the day after.

22. Public transport is non-existent in these villages. With the new road, villagers expect that affordable public transport will be established and their mobility will increase significantly. The women's social isolation will be reduced, their mobility will increase, and some employment opportunities will be created.

4.2 Women's Life in the Project Villages

23. During the FGD, women talked about their daily life in the village. Women's daily routines appeared similar in the Project villages. Women start their day at 4:00 or 5:00 AM, pray and make sure that their husbands get up and pray on time too. Women milk the cows and men take the cows out to the shepherds. Women prepare dairy products, make breakfast and wake up their children for breakfast. On school days, when children are at school, and after the family has had breakfast, the women start cleaning, washing, gardening and making lunch. During school holidays, women make sure that their children remain near them so that they can supervise them while they do their chores. Women usually go to bed around 9:00 PM if there is nothing to watch on TV. All women reported watching Turkish soap operas on television and on these nights they get to bed at 11:00 PM. Nevertheless, they still wake up between 4 and 5 AM. Sometimes, the women's husbands were not happy about their wives watching soap operas. There is little time for rest. Sometimes, women get an hour of rest after lunch, so they use the time to rest a little before their next chores.

24. The division of work is gender based. Husbands and other male household members have 'male' work to do – taking the livestock out to shepherds, chopping wood and doing heavier garden work. However, when husbands come home from Russia, women do not expect them to do help with household chores:

"Our husbands work hard and long hours in Russia. When they come home, they deserve to relax and rest. They come back thin as they do not eat properly, and they save money for the family. So, we cook anything they like to eat and let them play with children and rest. We do not want them to do any work at home". (Women from Mujiharfi Kalon and Chepak villages).

25. The socioeconomic survey questions on the decision-making processes in households showed that women are consulted and take part in the decision-making process in all major family activities. There is no significant decision making differences in any area of life. All of the suggested categories were answered positively by 98.03% of the respondents. This indicates a very high percentage of women's participation in all family matters. Women at the FGDs confirmed that their husbands consult them on most important family matters. However, a couple of women, especially in more culturally traditional villages, stated that some of them cannot chose even a tea-cup set by themselves. The husband is the one that brings his wife whatever she needs. For example, a wife needs to inform her husband that she needs a new set of tea cups, or a set of cooking pots, and he will purchase them for her and deliver them. The following table presents women's participation in the decision-making activities in their households:

Table 3: Participation of Women in Decision-making Activities

Decision making	No of AHs	% of women in HH participating in decision making processes
Financial matters	149	98.03
Education of children	150	98.68
Children's healthcare	149	98.03
Purchase/sale of assets	150	98.68

Daily family' activities	150	98.68
Social functions and obligations	150	98.68
Total	152	100

26. Overall, the Project is genuinely supported and welcomed by the village communities. The communities, especially women, genuinely welcome the new road. The questions and suggestions put forward by the participants during the consultations focused mostly on compensation, preferences for land-for-land compensation, safety for school children and crossings for animals. The following paragraphs summarize people's questions, concerns and suggestions.

4.3 Working Women

27. For the most part, it was rare to encounter an employed village woman, except in towns such as Obi Garm, Komsomolobod and Darband, where more women work outside their home. When asked what their day would look like if they were employed, women laughed and stated that all village women are housewives and even if a woman was employed, her day would be much the same as theirs. They would still have to prepare all the family meals, clean, wash the clothes, get children to school, milk the cows, prepare dairy products, and go to work. In addition, women stated that they are not educated. It is difficult to find any work with an education and next to impossible without an education. Teachers, nurses and other female workers usually come from other regions of Tajikistan.

28. The women from Kandak village are all housewives. As per their statements, women are not educated, so teachers, nurses and other female workers in the area are usually from other parts of Tajikistan. The only employed woman from their village is the head of the village (raisa mahale). A discussion with her revealed that she is highly respected by men and women in her village and in the Jamoat. Working in a typically male environment does not pose any difficulties for her. In her opinion, getting more women out for work is not an easy task as the economic situation is very difficult and jobs are not available. That is one of the reasons that many men have to go to Russia for work.

29. Darband is a newly developed urban settlement where people displaced due to the Rogun hydropower project were resettled. A suburb of Darband, 7th Microrayon, is affected by the Project. Women from this Microrayon expect the new road to bring employment opportunities during the construction so they can work as cleaners and cooks and sell home-made bread and other products. They also expect that there will be more opportunities for those who decide to open a small shop, kiosk etc. after the road is completed.

30. The telephone interviews with women entrepreneurs were assisted by Jamoat authorities. They provided data on the number of female entrepreneurs in each Jamoat and the phone numbers of one or two women from each Jamoat for the team to contact. The female manager and the owner of a guest house in Obi Garm, was not available for an interview and a couple of women did not answer the phone calls.

31. Overall, there are 70 registered female entrepreneurs in seven Project Jamoats. Out of these, 25.71% (18) are tailors working mostly from home. Others sell goods at the local bazaars and some in their kiosks/small shops. Sicharog Jamoat does not have any registered female entrepreneurs. The data obtained from the Jamoats is presented in the following table:

Table 4: Women-Entrepreneurs in Project Jamoats

Jamoat	No of women entrepreneurs	Type of business	Other remarks
Obigarm	5	One guesthouse owner/	Women travel to Dushanbe,

Jamoat	No of women entrepreneurs	Type of business	Other remarks
		manager, one tailor, three women sell toys and clothing for women at the bazaar.	purchase underwear and other clothing for women and resell in Obi Garm.
Sicharog	0		The village is located high-up on the mountains and there is no work for villagers. In addition, traditional and religious values prevent women from seeking employment.
Hakimi	4	Selling female underwear and groceries	
Komsomolobod	35	Work at a bazaar, selling handcrafts	Komsomolobod was an administrative and business center of Nurobod.
Safedchashma	6	Two have small shops and four are tailors. One of the women makes traditional ornaments for bed linen, pillows and other dowry items.	Tailors usually work from homes and do tailoring work by order.
Mujiharf	6	Tailors	Women work in their home as tradition and religious values restrict them from working outside their homes.
Darband	14	Seven are tailors and seven run small shops	In Darband, women have a workshop where they work.
Total	70		

32. The individual interviews with four women from four Jamoats were conducted in late November 2018. Other female entrepreneurs were not available and in one case the team had to phone at a time set by a husband, as his wife had to prepare bread for the family and could not talk until the bread was ready. The husband was present during the interview and supported his wife with his approval of her work. In order to promote better communication, mutual understanding and for women to feel more comfortable, an interpreter was used in all cases, even if some women understood the Russian language. Each interview lasted between 15 and 20 minutes. The following table presents basic data on interviewed women and a summary of the discussions about the business they run:

Table 5: Summary of Discussions with Women-Entrepreneurs

Jamoat	Type of work	Age	No of children	Remarks	Suggestion/Opinions
Hakimi	Taylor	39	5	She works from home as there is no other place to work. Her financial situation does not allow her to open her own shop. While she works, her daughters do house chores, and this	When the road comes through, many women will sell their products. It would be ideal if we have a small bazaar or dedicated place in the village where we can sell our products. This would be very beneficial for the village and in particular, for women.

Jamoat	Type of work	Age	No of children	Remarks	Suggestion/Opinions
				enables her to work more.	
Komsomolobod	Taylor	50	6	She works with her three daughters making traditional ornaments given as a dowry at weddings.	We have to work from home. But, if you help us to open a workshop, many women would work there. We can make things, but we cannot sell our products. Men will do the selling. It is against our religion and our tradition for women to work as a salesperson.
Safedchashama	Shop owner	42	1	She is a shoe and clothing shop owner. She purchases these in Dushanbe and resells in her shop. She often gets orders and looks for ordered items in Dushanbe. There are 6 women working in Safedchashma Jamoat. Two have small shops, four are tailors.	We have a weekly bazaar in the village. I am the only woman selling there. If we have a small place for a bazaar, I would organize more women to come out and work. Widows and other single women would benefit greatly from such opportunity. Their family will allow them to work as it would lighten the family's financial burden of supporting a widow.
Darband	Tailor	32	2	There are five women working as tailors in the government-established workshop. We are very grateful to our government for opening this workshop and enabling us to make a living. We finish all our house chores and then go to work. All women [except the respondent] are married, and their husbands do not object to this work.	We can earn TJS 800-900 per month in the summer before the school starts as we make school uniforms. When we have less orders, we still earn TJS 300-400 per month. This is a big help to our households. Women need more workshops. When we work, the attitude towards us changes. Our family have more respect as we bring home some money. Our husbands support us. It is not easy to earn money nowadays.

33. The division of work in households is gender based. Men have 'male' work which is heavier, harder and requires physical strength, while women do all the housework, take care of children and other household members, milk cows and sheep, prepare dairy products and do gardening. In some villages, there are no employed women as they are, in their words, uneducated. In other villages, employed women, whether they work from home or in women friendly environments such as workshops, constantly negotiate between their domestic obligations, their roles as housewives and their role as an employed/business woman.

34. Usually, women first complete all their house chores such as cooking, cleaning, tending to children, caring for their husband and other family members and then they begin their paid work activities.

If they have grown daughters in their households, it is a big help for them as daughters share the household's 'female' chores and help their mother with her paid work too. If a woman works outside her home in a tailoring workshop, she has to make sure that all the needs of the households' members are met before she leaves home.

35. In each interview with female entrepreneurs, it was consistently found that a small bazaar or roadside place where some products can be sold, would be beneficial for women (especially women from single woman-headed households) and the village communities in general. Villagers could make more money than they could by selling products at farm gate prices which are usually very low. Even if women in some villages would not get out on the road and sell the products themselves, they could prepare products for their men to go out and sell. They think that this would help women too even if they would not directly bring the money home.

36. Adverse Project effects were rarely mentioned. Both women and men were supportive of the Project even if affected by resettlement. They are firm in their beliefs that the government will look after them and give them new land plots, and that compensation for affected assets would be fair and just. At one of the FGDs, women were asked about resettlement and whether they worry about their assets being affected. One young woman answered: *'Could you please acquire us too? We will go wherever life is better and easier!'*

37. It is vital to stress that access to the rest of the country is the most important benefit of the new road for the women of this region. All other benefits, at least in women's opinions, cannot even be compared to access to significant others! This response/comment indicates how difficult life is in villages located high up in the mountains, which are fairly isolated from the rest of the country due to bad roads. The new road will allow connection with others and promote general development in the villages and region.

5 Recommendations

38. The following are recommendations extrapolated from the focus group discussions with women and consultations with men:

- (i) Safe road crossings for children;
- (ii) Passages for animals;
- (iii) Protection of existing infrastructure during the road construction;
- (iv) Creation of jobs for local men during the road construction;
- (v) A small roadside bazaar where men and women from the Project villages can sell homemade products;
- (vi) Creation of jobs during the road construction for women from urban towns of Darband, Obigarm and Komsomolobod' and
- (vii) Construction of access roads to the village;

ANNEX 1: Records from the FGDs

Date	Rayon	Jamoat	Village	No of women participated
31.08.2018	Rogun	Obigarm	Kandak	8
01.09.2018	Nurobod	Hakimi	Yavci Poyon and Siyagulak	6
03.09.2018	Nurobod	Mujiharf	Mujiharfi Kalon and Chepak	8
30.10.2018	Nurobod	Darband	7 th Microrayon	7
				29

Kandak

The focus group discussion (FGD) with women was conducted late in the afternoon in a private home in the Kandak village. There were eight women present. With their permission, a male interpreter (from our field team) interpreted from Russian to Tajik. Women were very happy to participate. The discussion was divided into two parts: the LAR-related and gender-related matters. The project, the SPS 2009, and all LAR issues were explained to women. The main questions women asked were related to compensation, safe road crossings for children, passes for livestock and access roads to villages. They also wanted the Project to make sure that existing infrastructure, such as drinking water pipes are not damaged during the construction. Women stated that they are looking forward to the beginning of the Project as it is very difficult to reach the village by car.

The second part of the discussion was devoted to women talking about their daily lives in the village, their opinions about the Project, and suggestions.

Women talked about their life in the village in a friendly and relaxed atmosphere. A typical day for women starts between 4 and 5 AM. They wake their husbands and brothers to go pray and women pray at home. Then, women milk the cows and goats, prepare dairy products, prepare breakfast and wake up children to go to school. Women do the washing cleaning and gardening and prepare lunch for the family. They usually go to bed between 9:00 and 11:00 in the evening. All of them watch Turkish soap operas on TV. Sometimes, husbands disapprove of the fact that their wives watch soap operas.

All women in the village are housewives. They stated that they are uneducated, so teachers, nurses and other female workers are usually from other parts of Tajikistan. The only employed woman from their village is the head of the village (raisa mahale).

Although the communities are very traditional, the decision making is a joint practice. Women stated that husbands talk with them about all family matters. If they do not agree, they would discuss the matter further until they reach a decision. However, some husbands would 'cut the process short and make the decision they find appropriate.

The discussion lasted more than two hours. Women wanted to stay longer but they had to prepare meals and milk the cows. They do not often have a chance to sit together, have a cup of tea and relax.



Yavchi Poyon and Siyagulak

The focus group discussion (FGD) with five women was conducted during the late afternoon at the raisi mahale home. After a few minutes, women suggested that it would be better if we continue the discussion in one of the present women's home who had a young daughter-in-law to interpret the discussion and where they felt more comfortable. One of the female participants walked 7 km to get to the consultations. Women did not feel comfortable being photographed. Some left while the photographs were taken. The discussion was friendly and relaxed and continued on until men came to remind us that all of us should have dinner.

Women stated that they are happy to see the Project being prepared and look forward to a better life in the village. There were a few questions related to compensation for one house to be acquired.

Women talked about life in the village. Here, women start their day at 4:00 AM, pray and make sure that their husbands pray on time too. Women milk the cows and men take the cows out to the shepherds. Women prepare dairy products, make breakfast and wake up children to eat. On school days, when children are at school, after the family has had breakfast, women start cleaning, washing, gardening and making lunch. During school holidays, women make sure that kids stay near them, so they can be supervised. Women usually go to bed around 9:00 PM if there is nothing to watch on TV. All reported watching Turkish soap operas. Men have their share of physically harder work.

Women were asked what their day would look like if they were employed. Women laughed and stated that all village women are housewives and that their daily tasks would be the same regardless of the employment. An employed woman would still have to prepare the meals, wash the clothes, get children to school and go to work.

Women participate in the decision-making processes related to family life. Husbands consult them about all family matters and most of the time, they make a joint decision on family affairs.



Mujiharfi Kalon and Chepak

The focus group discussion (FGD) with women was conducted in a private home in the Mujiharfi Kalon village. During the consultations with men, we requested a meeting with women. The local clerics and village chief (raisi mahale) gave their permission. There were eight women present. With their permission, a young male interpreter (from our field team) interpreted from Russian to Tajik as most of the women did not understand Russian. Women were very happy to participate. Women whose husbands were in Russia during the consultations phoned their husbands and asked for permission to participate. When asked for permission to take a photograph, a few women stated that their husbands would not allow them to be photographed and left.

Women stated that they are looking forward to the beginning of the Project as their life in the village is very difficult. One of the women stated the following: "We are very happy for this project and we thank Allah and the Bank for it. When we get the road, our relatives can come to visit us more often. Now, they come once a year and then need to repair their car because of our road. They [relatives] do not come, and we do not get to see them often".

One of the questions posed was about access to medical services. There is one healthcare facility around 5 km away. However, if for example a woman goes into labor and suffers a complication requiring medical attention, it would be extremely difficult to get her to the medical station. When asked about other medical emergencies such as a heart attack, women commented: "the cemetery is closer than medical help".

There is a school with four grades in the village. For higher classes, children walk around 4 km to the school. During the winter, families make a narrow trail through the snow, so children can reach the school.

When asked if they worry about acquisition of land and houses, all of them said that they do not worry and that it would be best if the whole village is acquired so they can go live elsewhere.

Women talked about life in the village. A typical day for women starts at 5:00 AM by waking their husbands and brothers to go to prayers, while the women pray at home. Then, women milk the cows and goats, prepare dairy products, prepare breakfast and wake up children to go to school. They wash, clean, garden and prepare lunch for the family. One woman from the household usually cooks the meals. Women usually go to bed around 9:00 in the evening. During the nights when the Turkish soap opera is on, all of them watch TV. There is little time for rest. Sometimes, they get an hour after lunch, which they use to rest a little before their next chores.

Husbands and other male relatives have 'male' work to do – taking the livestock to shepherds, chopping wood and doing some heavier garden work. The division of work is gender based. However, when husbands come back from Russia, women do not expect them to do any work. The women stated: "our husbands work hard and long hours in Russia. When they come home, they deserve to relax and rest.

They come thin as they do not eat properly, and they save money for the family, so, we cook whatever they like to eat and let them play with children and rest. We do not want them to do any work at home”.

Although the communities from this region are traditional, and the division of work is apparently gender based, decision are usually made jointly. Most of the women stated that their husbands consult them about all family matters. If they do not agree, the husband makes a decision as he finds appropriate. One of the younger women stated that her husband makes all the decisions alone and does not consult her. The husband purchases all items that the woman needs such as kitchen items and brings them to his wife.

The discussion lasted for two hours. Women wanted to stay longer as obviously, the time spent at the FG was a rare opportunity to rest, have tea and talk.



7th Microrayon

The consultations with women were conducted in Darband Jamoat offices. There were seven women present. They were supportive of the Project and pleased that they received full information about the Project, compensation and grievances. They did not have many questions except about the timing of compensation and the start of the road construction. In addition to few questions, women stated that the new road will bring employment opportunities during the construction as they will be able to work as cleaners and cooks, and sell home-made bread and other products. They also expected that there will be further employment opportunities after the road is completed for those who may decide to open a small shop, kiosk etc.

This area is a newly settled area and there is no school, medical station, mosque or other social services. The locations for these services have been assigned and they hope that these services will be constructed in the near future. Women think that the road will be a little more dangerous for their school children who walk around 4 km to school. No public transport has been established as yet. They suggested that road safety for children should be incorporated into the Project.

A negative aspect of the Project is resettlement. The population at this Microrayon are resettled people from the Rogun hydropower project. Some constructed new homes and others are still being built, but will be affected by the Project. Women stated that resettling will not be a problem, provided that fair and just compensation is paid, reasonable locations for new land plots are assigned to them and that land plot developments include piped water and electricity. At the current location, these services are available, so they expect to have the same at new locations.

