



**SPARC**

Supporting Pastoralism  
and Agriculture in Recurrent  
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TECHNICAL REPORT

# GENDER TRANSFORMATIVE APPROACHES IN PASTORAL AREAS

A review of current trends and key issues

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## About SPARC

Climate change, armed conflict, environmental fragility and weak governance and the impact these have on natural resource-based livelihoods are among the key drivers of both crisis and poverty for communities in some of the world's most vulnerable and conflict-affected countries.

Supporting Pastoralism and Agriculture in Recurrent and Protracted Crises (SPARC) aims to generate evidence and address knowledge gaps to build the resilience of millions of pastoralists, agro-pastoralists and farmers in these communities in sub-Saharan Africa and the Middle East.

We strive to create impact by using research and evidence to develop knowledge that improves how the UK Foreign, Commonwealth and Development Office (FCDO), donors, non-governmental organisations, local and national governments and civil society can empower these communities in the context of climate change.

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# ABBREVIATIONS

<b>AWH</b>	Act With Her
<b>CBO</b>	community-based organisation
<b>CGIAR</b>	Consultative Group on International Agricultural Research
<b>CIPP</b>	Community Initiatives to Promote Peace
<b>CRS</b>	Catholic Relief Services
<b>CSO</b>	civil society organisation
<b>EAŞE</b>	Women’s Economic and Social Empowerment
<b>FAO</b>	Food and Agriculture Organization
<b>FARM</b>	Food Security and Agriculture Rehabilitation Measures in Conflict-Affected Regions
<b>FCDO</b>	Foreign, Commonwealth & Development Office
<b>FCGM</b>	female cutting and genital mutilation
<b>GBV</b>	gender-based violence
<b>GENDER</b>	Generating Evidence and New Directions for Equitable Results
<b>GIRL-H</b>	Girls Improving Resilience through Livelihoods and Health
<b>GMF</b>	Gender Model Family
<b>GTA</b>	gender transformative approach
<b>HTP</b>	harmful traditional practice
<b>ICRW</b>	International Center for Research on Women
<b>IDP</b>	internally displaced person
<b>IFAD</b>	International Fund for Agricultural Development
<b>IRC</b>	International Rescue Committee
<b>KII</b>	key informant interview
<b>MSC</b>	most significant change
<b>NGO</b>	non-governmental organisation
<b>NRM</b>	natural resource management
<b>PACT</b>	Participatory Agriculture and Climate Transformation
<b>PASIDP</b>	Participatory Small-Scale Irrigation Development Programme
<b>PPDILDA</b>	Project for the Promotion of Local Initiative for Development in Aguié
<b>PTSA</b>	Parent Teacher Student Association
<b>PWC</b>	Pastoral Women’s Council
<b>RBET</b>	Reach–Benefit–Empower–Transform
<b>RiPA</b>	Resilience in Pastoral Areas

<b>SAA</b>	social analysis and action
<b>SAMPAK</b>	Sustainable Agroecology Models of Production for ASAL of Kenya
<b>SMART</b>	Couples Strengthening Marriages and Relationships Through Communication and Planning
<b>SPARC</b>	Supporting Pastoralism and Agriculture in Recurrent and Protracted Crises
<b>SRH</b>	sexual and reproductive health
<b>SRHR</b>	Sexual and reproductive health and rights
<b>SYFF</b>	Securing Your Family's Future
<b>TESFA</b>	Towards Economic and Sexual Reproductive Health Outcomes for Adolescent Girls
<b>USAID</b>	United States Agency for International Development
<b>VICOBA</b>	Village Community Bank
<b>VSLA</b>	village savings and loan association
<b>WASH</b>	water, sanitation and hygiene
<b>WOLTS</b>	Women's Land Tenure Security Project

# EXECUTIVE SUMMARY

In pastoral societies in many African contexts, gender dynamics often include gendered divisions of labour, unequal access to and control over resources, and asymmetries in decision-making authority. These dynamics have differential impacts on livelihoods, wellbeing, and the resilience of women and men.

Interventions and actions must address structural constraints in contexts where norms disadvantage women, for example through practices that compromise their health, dignity and wellbeing and limit their influence in household decision-making. Gender transformative approaches (GTAs) engage with and address deeply embedded structural inequities that stem from restrictive or harmful gender norms. By addressing such norms, GTAs can support equitable pastoral development. This report describes where and how transformative impacts have occurred.

Our research draws on a literature review, key informant interviews (KIIs) and stakeholder workshops with experts who have experience in designing or implementing GTAs. These stakeholders represent the public sector, non-governmental organisations (NGOs) and civil society organisations (CSOs). Geographically, we focus on 13 countries in East and West Africa.

The study addresses five research questions:

1. In what types of interventions are GTAs being implemented, or what are the key thematic foci of GTAs?
2. Who are the target groups or who is the intervention reaching?
3. What are the known impacts?
4. What mechanisms or approaches are commonly used?
5. What, if any, metrics are being used to monitor changes or impacts of GTAs?

We have utilised the Reach, Benefit, Empower, Transform (RBET) framework to evaluate project-level data and identify projects with explicit transformative aims and impacts. A total of 18 interventions are included, five of which target adolescents.

GTAs are typically layered or embedded in sector-specific programmes or projects. They are not implemented as standalone interventions. The interventions in our sample are geographically uneven, with most clustered in East Africa. Because GTAs are embedded in projects that sometimes span multiple geographies, it has proved difficult to find specific information about pastoral-based interventions through secondary sources alone.

Most interventions aim to improve livelihoods, enhance resilience, reduce harmful practices, and improve health and resource and land governance. GTAs often address multiple and related aims. The most common focus is to improve livelihoods, often supporting diversification into agricultural activities as opposed to livestock-based activities. GTAs – more often those that target adolescents – occasionally integrate socially differentiated approaches and engage with multigenerational social groups and customary institutions.

Changes in behaviour are reported around household care and domestic tasks that may or may not have been accompanied by changes in norms. The most common impacts have occurred in decision-making, reductions in harmful practices and changes related to resources, namely women's leadership and participation in natural resource management (NRM) and governance. Changes in intrahousehold dynamics are reported for fewer than half of the interventions. Less common changes have been found in norms that restrict women's mobility, positive educational outcomes for both women and girls, women's roles in peacebuilding, and changes in health- and nutrition-related norms and practices. In some cases, transformative impacts are reported beyond intervention aims, indicating that unintended positive effects may occur.

Collective action in groups and community dialogues are the most common mechanisms used to implement GTAs. The success of these approaches often relies upon convening key relevant and influential institutions and individuals, who are commonly referred to as change agents or champions. However, information about 1) who is engaged and how, and/or 2) how the approach is tailored to a pastoral system is not well documented.

Monitoring and impact evaluations exist for fewer than half of the interventions. Robust and rigorous approaches have relied on mixed methods, and they identify and attribute changes to GTAs where changes in norms and behaviours are explicit aims of a project. Metrics have been implemented at various stages, most commonly prior to the onset of intervention activities or as part of the planning stage.

Robust methodologies to assess impacts are an exception and are more common in large interventions spanning regions within or across countries. Often, funding agencies have implemented rigorous methods to evaluate progress against targets. Yet observations of change are mainly anecdotal, shared through blogs, stories, reports and other grey literature.

We have reviewed organisations and forums that advance gender transformation and social change. Partner organisations that operate across both pastoral and agro-pastoral contexts focus primarily on advancing women's empowerment, improved land rights and peacebuilding efforts in areas of conflict. International, national and local organisations across East and West Africa engage men and community leaders to address deeply rooted norms and support transformative outcomes. Platforms, forums and networks support gender transformation to advance local and regional advocacy and capacities. In turn, this contributes to global efforts to strengthen women's roles and rights in pastoral and agrifood systems.

GTAs exist in multiple and diverse forms. They can amplify existing grassroots and community-led efforts by addressing the drivers of inequitable pastoral development, namely restrictive social norms and harmful practices. To improve the ways in which these approaches embed or resonate with local sociocultural contexts, we recommend developing and deepening partnerships with local CSOs and national NGOs, and linking with wider platforms and networks. This will garner locally embedded, and led, sustainable social change.

# 1. INTRODUCTION

Across Africa, nearly 268 million people reside in rangelands (Fava et al., 2021). Pastoralists in these areas rely upon mobility as a strategy to manage harsh and variable environmental conditions (Scoones et al., 2020). However, institutional and systemic transitions in response to climatic variability, insecure land tenure and governance arrangements, and other challenges such as conflict threaten pastoral livelihoods (Scoones et al., 2020; Galvin, 2009).

In pastoral societies in many African contexts, gender dynamics often include gendered divisions of labour, unequal access to and control over resources, and asymmetries in decision-making authority. These dynamics have differential impact on livelihoods, wellbeing and resilience of women and men (Vincent, 2022). Pastoral communities are typically remote and distant from urban centres, and their populations tend to be both politically and economically marginalised, with limited access to basic health and education (Nelson et al., 2015). Deep-rooted gendered inequalities in these contexts result in even more limited access to basic services for women and girls than men and boys.



Young Pokot men in Baringo, Kenya © Georgina Smith

Gender intersects with factors such as age, socioeconomic status and education in ways that limit access to opportunities to thrive and prosper in pastoral societies (Marty et al., 2024). Family, kinship and clan dynamics in pastoral communities are complex. Polygamy – while not unique or specific to pastoral communities but often prevalent in such societies – generates intrahousehold dynamics that are often poorly understood (Vincent, 2022). For example, relations among co-wives, and more generally intrahousehold decision-making processes, generate both cooperative bonds and tensions in interpersonal relations. These complex dynamics operate within structural barriers that prohibit women in married households from gaining access to, or benefiting from, certain development processes (Hidrobo et al., 2020; Rediy and Tefera, 2020).

Gender transformative approaches (GTAs) engage with, and address, deeply embedded structural inequities that stem from restrictive or harmful gender norms. Norms are unwritten rules or expectations that shape socially acceptable behaviour. Within a reference group in a particular context, norms represent shared understanding of what others do and believe they should do. Interventions aiming to change harmful behaviours cannot do so without addressing norms (Heise and Manji, 2016). Interventions and actions must address structural constraints in contexts where customary norms disadvantage women through practices that compromise their health, dignity and wellbeing, exclude them from meaningful value chain participation, limit their influence in household decision-making or restrict access to education and health services (Nelson et al., 2015). By addressing norms, that are root causes of structural inequities, GTAs can play an important role in supporting equitable pastoral development.

Gender-transformative programs and policies consider gender norms, roles, and relations for women and men, as well as their different needs; aim to address the causes of gender-based inequities and strategies to foster progressive, long-lasting, and structural changes; and challenge harmful structures hindering women's participation and agency. (Tye et al., 2023: 3)

This report reviews GTAs in pastoral areas. More specifically, it describes where, how and what (if any) socially transformative impacts have occurred. We have triangulated multiple sources including a literature review, key informant interviews (KIIs) and stakeholder workshops with experts who have experience in designing or implementing GTAs. Stakeholders represent the public sector, non-governmental organisations (NGOs) and civil society organisations (CSOs). Geographically, our review focuses on 13 countries in East and West Africa.

The study addresses five research questions:

1. In what types of interventions are GTAs being implemented, or what are the key thematic foci of GTAs?
2. Who are the target groups or who is the intervention reaching?
3. What are the known impacts?
4. What mechanisms or approaches are commonly used?
5. What, if any, metrics are being used to monitor changes or impacts of GTAs?

We outline our conceptual framework and then describe the research methodology, including data collection and analysis. We then present our key findings for each research question. The report concludes with reflections on opportunities and gaps and with recommendations for the design and implementation of GTAs.

## 1.1 Reach, Benefit, Empower, Transform (RBET) framework

Distinguishing transformative from gender accommodative and responsive approaches was a paramount interest of this study. We drew on the RBET framework (Johnson et al., 2017; CGIAR, 2017) to evaluate project-level data and identify projects that had explicitly transformative aims and impacts. RBET has been utilised to distinguish project aims and scope around themes like women's empowerment, and land and resource rights (Silvert et al., 2025; Larson et al., 2024; Quisumbing et al., 2023).

In RBET's original conception, 'reach' refers to those projects that include women in programme activities. Typical indicators include the number of women and men attending training or extension programmes. 'Benefit' includes improvements in women's wellbeing outcomes around income, health and nutrition, among others, and indicators include income earned by women or women's nutritional status (CGIAR, 2017). Neither reach nor benefit objectives explicitly address increasing women's empowerment and agency or the ability to make strategic life choices (Kabeer, 1999). 'Empower' refers to 'efforts or activities that strengthen women's ability to make strategic life choices and to put those into action' (Johnson et al., 2017: 5). Indicators of empowerment activities refer to interventions that tackle the structural barriers contributing to women's disempowerment, such as heavy time burdens, gender-based violence (GBV) and limited agency (ibid.). Efforts to enhance women's participation and leadership in rural institutions typically fall within this category, for example by forming women's groups, formalising and registering them, and creating networks to strengthen collective action and women's leadership capacity (ibid.). 'Transform' refers to approaches that aim to address and transform constraining gender norms, attitudes and behaviours towards those that support gender equality (CGIAR, 2017). 'Gender transformative', as an overarching term, refers to approaches that engage women and men to examine, question and change institutions and norms that reinforce gender inequalities (Johnson et al., 2017).

Reaching, benefiting and empowering women are key milestones and achievements for interventions in pastoral systems. Indeed, these processes are often mutually reinforcing (Silvert, et al., 2025). However, given the focus of this research, we omitted interventions that lack clear transformative aspects in both aim and impact. To capture dimensions that may be tailored to pastoral systems (e.g., customary institutions, polygynous household dynamics), we slightly modified our definition of 'R' in the RBET framework. Specifically, we expanded the definition to more broadly understand an intervention's inclusion of women and other social groups or pastoral-specific institutions, for example customary councils, which are typically dominated by men, and religious and other influential male local leaders. We also included programmes focused on adolescent girls and boys.

# 2. METHODOLOGY

## 2.1 Data collection

We employed a multi-method approach and triangulated insights from a desk review of academic and grey literature, KIIs and participatory stakeholder workshops (Figure 1). Each method was designed to identify and document GTAs in pastoral areas across 13 SPARC countries in East and West Africa: Burkina Faso, Chad, Ethiopia, Kenya, Mali, Mauritania, Niger, Nigeria, Somalia, South Sudan, Sudan, Tanzania and Uganda. More than 250 sources were screened, including literature, key informants and workshop participants.

### 2.1.1 Literature review

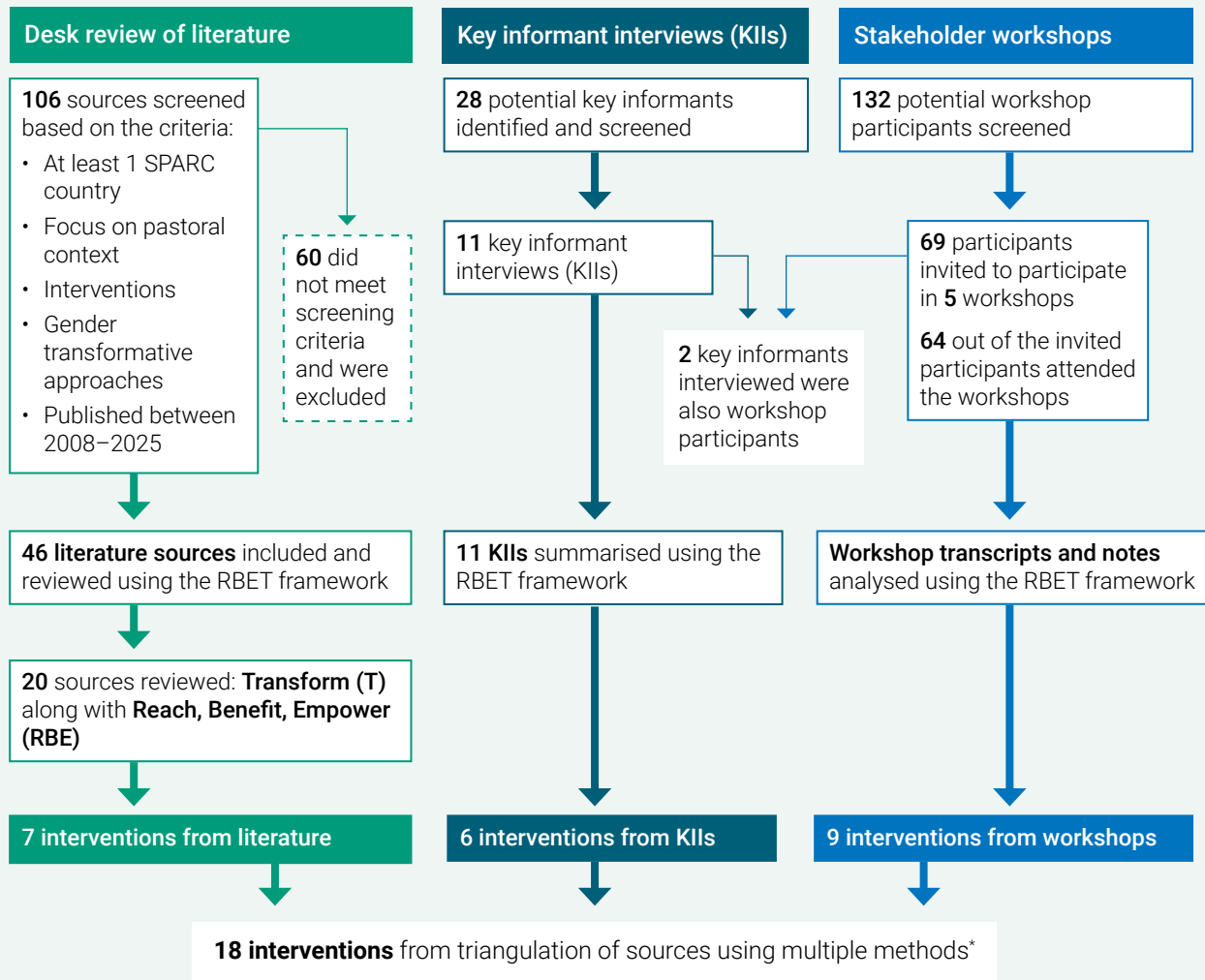
The desk review canvassed published material on GTAs in pastoral contexts, including on topics such as land tenure, mobility, resource governance and livelihood diversification. Our search included both peer-reviewed and grey literature published in English, using the following online resources: Google Scholar, ResearchGate, the Consultative Group on International Agricultural Research (CGIAR) Generating Evidence and New Directions for Equitable Results (GENDER) Impact Platform, the Global Agricultural Research Data Innovation Acceleration Network (GARDIAN), the Food and Agriculture Organization (FAO), the International Fund for Agricultural Development (IFAD), the International Livestock Research Institute (ILRI) and international NGO reports (e.g., CARE, Oxfam, Mercy Corps and others). All sources for the desk review were published between 2008 and 2025.

Core search terms included “gender” OR “women” OR “girls” OR “transformative” OR “social inclusion” AND “pastoral” OR “pastoralism” OR “pastoralist” OR “drylands” OR “rangelands” AND “[Name of SPARC country]”.

These terms were combined with a range of keywords capturing possible thematic foci and target groups, including but not limited to “livestock” OR “climate resilience” OR “climate adaptation” OR “land tenure” OR “mobility” OR “customary governance” OR “women’s empowerment” OR “norms change” OR “youth” OR “disability” OR “groups”.

A total of 106 sources were screened, including reports, working papers, journal articles, briefs, blogs, newsletters, webpages, videos and factsheets. Sources were included for review based on the sequential screening criteria outlined in Figure 1 (top left). However, it should be noted that the screening process did not always follow this sequence. Sources often had different thematic entry points and foci, and it was not always obvious from the title or abstract whether they included GTAs in pastoral areas. Word searches within the text helped determine if the source should be included. Screening was an iterative process, expanding the search by examining references cited in a source that met the inclusion criteria. This process narrowed the search to 46 sources that were included in the full review process (60 sources did not meet the screening criteria and were excluded).

FIGURE 1. REVIEW PROCESS TO IDENTIFY GTAS FOR INCLUSION



Source: Authors' own.

\*Note: The same intervention is sometimes described across multiple sources. After removing overlaps, 18 distinct interventions were identified from all three sources.

These 46 sources were then reviewed using a combination of deductive and inductive coding in NVivo. We applied the RBET framework to distinguish sources that focus on gender transformative efforts (to address and change restrictive norms and harmful practices, often by engaging men and community leaders) from those that mainly focus on a combination of Reach, Benefit and/or Empower. This step then allowed us to parse 20 sources that met the criteria for Transform (see Table 1) compared to the other 26 sources that were categorised as a combination of Reach, Benefit and/or Empower. Review of the selected sources (n=46) was an iterative process, with at least two or more authors of this report coding the same text, followed by discussions around their subjective understanding and interpretation to agree on what is clearly transformative (or not), and resolve any potential disagreement. From the 20 literature sources that met the criteria of Transform, seven interventions were identified – one intervention is sometimes described across multiple sources and/or a single source describes multiple interventions.

**TABLE 1. SOURCES AND RBET ANALYSIS**

Sample of selected sources	Gender transformative	RBE not T	Total
East Africa	14	18	32
West Africa	3	3	6
East and West Africa	3	5	8
Total	20	26	46

Source: Authors' own.

### 2.1.2 Stakeholder workshops

Five stakeholder workshops were convened to supplement the literature review. Two workshops had a regional focus on East and West Africa (conducted in Nairobi, Kenya, and in Bamako, Mali, respectively). Three country-specific case study workshops were held, focusing on GTAs in pastoral contexts of Tanzania, Ethiopia and Nigeria. These workshops were convened in Arusha and Addis Ababa in March 2025, and in Abuja in May 2025, respectively.

Each workshop was conducted over two days and filled gaps in knowledge identified in the literature review. Additionally, the workshop in Nigeria provided a space to validate lessons and recommendations emerging from the previous workshops.

Potential workshop participants were identified from the desk review and through referrals. They were then screened to meet certain participation criteria, namely: experts from NGOs, universities, the public sector or community-based organisations (CBOs), with experience in designing and implementing GTAs in pastoral contexts. For the regional workshops in East and West Africa, the experts were from multiple SPARC countries, while the country case study workshops convened experts working in different locations within the specific countries.

A total of 132 potential participants were identified through an initial screening process for all five workshops. In a second screening round we reached out by phone and email to confirm whether the 132 potential participants met the inclusion criteria. A total of 69 individuals were invited to participate, among whom 64 attended workshops.

During the workshops, breakout sessions were organised by geographic foci, e.g., based on participants' involvement in regional- or country-specific programmes and interventions. The RBET framework was applied to a breakout session to learn about the participants' respective work in the region/country. Participants were asked to focus on the following questions related to interventions they are engaged in:

- [REACH] Who participates? From where or what institutions?
- [BENEFIT] Do women (or other social groups) benefit from the programme/intervention?
- [EMPOWER] Do women (or other social groups) experience changes in control over resources or decision-making?
- [TRANSFORM] Do you work with community members, such as men and boys? Does your work try to address norms and beliefs around gender equality?

Information was gathered during the workshops from: 1) flipcharts from each breakout group, 2) notes taken by the organisations during the workshop, and 3) examples of gender

transformative work presented by the workshop participants based on their experience in pastoral contexts of the country/region.

**TABLE 2. WORKSHOP PARTICIPANTS**

Workshop participants	Screened	Invited	Participated
East Africa	39	21	19
West Africa	24	14	14
Tanzania	15	13	12
Ethiopia	12	8	5
Nigeria	42	14	14
Total	132	70	64

Source: Authors' own.

### 2.1.3 KIs

Of 28 potential key informants, 11 were interviewed using a semi-structured interview guide. Experts with demonstrable experience were identified and screened based on the criteria that they have experience of: 1) designing and implementing GTAs, and 2) working with pastoral communities in one or more SPARC countries. Seventeen potential key informants were excluded because they did not meet these criteria. Snowball sampling approaches were used to identify additional key informants. All interviews were conducted in English and recorded. Recordings were transcribed using transcription features in applications like Microsoft Teams. Transcripts were then analysed and synthesised to complement insights from the workshops and desk review. Summaries were generated by reading the transcripts and parsing and synthesising the content using the RBET framework to identify gender transformative interventions in pastoral areas.

## 2.2 Data analysis

The RBET framework was used to analyse all collected data. It was applied to identify and distinguish transformative intervention aims and impacts from other types of interventions that seek to empower women or other social groups. We categorised information into: 1) interventions, 2) partner organisations inclusive of international NGOs, national NGOs and CSOs, and 3) platforms, forums or networks (Table 3).

**TABLE 3. INTERVENTIONS, ORGANISATIONS, PLATFORMS, FORUMS AND NETWORKS**

Region	Interventions		Organisations		Platforms, forums and networks	
	Number	% of total	Number	% of total	Number	% of total
East Africa	14	77.78	9	42.86	4	26.67
West Africa	2	11.11	6	28.57	3	20
Africa	2	11.11	6	28.57	8	53.33
Total	18	100	21	100	15	100

Source: Authors' own.

TABLE 4. INTERVENTIONS WITH LOCATION AND DESCRIPTION (N=18)

Target group	Region	Country	Project name and description
Adolescents	East	Ethiopia	<p><b>Act With Her (AWH)</b></p> <p>Aims to reach adolescent girls before or during common disruptors of their future wellbeing (such as forced marriage, pregnancy or school dropout) to provide support and lay health, education, economic and social foundations to support transitions to adulthood. Project launched in 2017 and uses ‘talking books’ to support learning in remote locations.</p>
Adolescents	East	Ethiopia	<p><b>Towards Economic and Sexual Health Outcomes for Adolescent Girls (TESFA)</b></p> <p>Focuses on sexual and reproductive health (SRH) and economic empowerment outcomes. Monitors child marriage incidence and girls’ access to services.</p>
Adolescents	East	Ethiopia	<p><b>Education Project (Oromia and South Ethiopia)</b></p> <p>A four-year project to raise awareness on disability and mobilise parents of students with disability to send them to schools.</p>
Adolescents	East	Kenya	<p><b>Anti-FGM and GBV Programming</b></p> <p>Spearheads community-centred efforts to reduce female genital mutilation (FGM), GBV and child marriage in Isiolo, Garissa, and Baringo Counties.</p>
Adolescents	Africa	Kenya, Uganda, Nigeria	<p><b>GIRL-H</b></p> <p>A three-year programme that commenced in October 2020 in the pastoral areas of Kenya and Uganda and in August 2022 in Nigeria. Aims to improve resilience, reduce poverty, and increase the livelihoods and welfare of young people in challenging environments. Focuses on strengthening life skills, financial inclusion, health and livelihoods of adolescents – especially girls – through GTA.</p>
Adults	East	Ethiopia	<p><b>Food Security and Agriculture Rehabilitation Measures in Conflict-Affected Regions of Ethiopia (FARM)</b></p> <p>Increases food security by supporting resilience and improving agricultural productivity in conflict-affected regions, specifically Ahmara, Tigray and Afar.</p>
Adults	East	Ethiopia	<p><b>McGill Nutrition Project Gender &amp; Nutrition / Pathways to Empowerment Program</b></p> <p>Addresses food insecurity with an emphasis on intrahousehold food allocation norms, taboos surrounding breastfeeding and dietary practices.</p>
Adults	East	Ethiopia	<p><b>Participatory Agriculture and Climate Transformation (PACT) Programme</b></p> <p>Improves farming and poultry production, and provides access to agricultural extension services, resources and inputs, and care work.</p>

Target group	Region	Country	Project name and description
Adults	East	Ethiopia	<b>Participatory Small Scale Irrigation Programme (PASIDP I &amp; II)</b> Developed 18,400 ha of small-scale irrigation schemes in four regions to increase agricultural productivity and resilience of ecosystems, creating 15,000 new jobs and generating higher incomes. Supported linkages to markets and services; trained participants to lead development processes and encouraged women to assume decision-making roles in water users' associations (2016–2024).
Adults	East	Ethiopia	<b>Resilience in Pastoral Areas (RiPA)-North</b> Layers the Social Analysis and Action (SAA) process onto different governance and market platforms in communities to promote improved nutrition outcomes, and supports Village Savings and Loan Associations (VSLAs).
Adults	East	Ethiopia	<b>Water, Sanitation and Hygiene (WASH) Project</b> Aims to improve livelihoods and address time burdens associated with domestic responsibilities and tasks, increase women's leadership and increase consideration of gender in peacebuilding and reconciliation efforts.
Adults	East	Kenya	<b>Livestock and Climate Initiative</b> Integrates climate and social considerations into livestock and rangeland management, focusing on socially inclusive governance, livelihoods and resilience.
Adults	East	Kenya	<b>Resilient Livelihoods</b> Scaling up gender-inclusive climate resilience and justice.
Adults	East	Kenya	<b>Sustainable Agroecology Models of Production for ASAL Kenya (SAMPAK)</b> Uses pastoralist field schools (PFSs) to catalyse resilience and women's empowerment in Isiolo County with the Samburu ethnic group.
Adults	East	Tanzania	<b>Women's Land Tenure Security (WOLTS)</b> Aims to secure land rights and challenge restrictive gender norms through champions who become influential local advisors and reinvigorate local power structures to strengthen and protect the rights of women and vulnerable groups.
Adults	West	Niger	<b>Project for the Promotion of Local Initiative for Development in Aguié (PPDILDA)</b> Aimed to improve incomes, food security and living conditions for 30,000 poor rural households in Aguié Department and the neighbouring communes of Saé Saboua and Giratawa. The project introduced food banks, agricultural technologies, land and natural resource management (NRM) governance interventions. Land titles were secured (15% of which were among women). Land and natural resource governance-related interventions provided training for local youth in the use of GPS systems and supported mapping and demarcation exercises, land market analysis and the analysis of the legislative framework.

Target group	Region	Country	Project name and description
Adults	West	Nigeria	<p><b>Community Initiatives to Promote Peace (CIPP)</b></p> <p>A five-year peacebuilding programme that is mitigating violent conflict in at-risk communities in six states of Nigeria's North West and North Central regions through an integrated, multifaceted programme that: (1) empowers communities to prevent and respond to violence and violent extremism by strengthening key skills and relationships, and (2) fosters an enabling environment for peace through policy advocacy, media outreach and linkages to development programmes.</p>
Adults	Africa	Burkina Faso, Kenya, Mali, Mauritania, Niger, Uganda	<p><b>Dimitra Clubs</b></p> <p>More than 10,000 Dimitra Clubs have been created in 13 African countries, with around 300,000 members (60% of whom are women and at least 30% youth). Key domains are diverse and include hygiene, sanitation, better access and improvement of the rural environment; rethinking harmful cultural practices, such as early marriage and GBV or food taboos; solidarity and social cohesion, education, health and strengthening agricultural technical capacities.</p>

Source: Authors' own.

Eighteen interventions were identified as being both gender transformative and implemented in pastoral contexts of one or more SPARC countries in East and West Africa (Table 4). Seven of these interventions were identified from literature through the desk review, six from KIs and nine from the stakeholder workshops (see Figure 1). Four interventions were reported by overlapping sources and therefore are counted only once in the list of gender transformative interventions in pastoral contexts. This report describes the aims and impacts of 18 interventions. Additionally, narrative descriptions highlight transformative efforts, not necessarily interventions, that are led and/or implemented by organisations, platforms, forums and networks to facilitate social change (N=36) (Table 5).

**TABLE 5. PARTNER ORGANISATIONS (N=21)**

Region	Country	Project name and description
East	Ethiopia	<p><b>CARE</b></p> <p>Applied SAA as a layered approach within interventions to address gender norms.</p>
East	Kenya	<p><b>ActionAid Kenya</b></p> <p>Supports community-led efforts to reduce FGM, GBV and child marriage.</p>
East	Kenya	<p><b>Catholic Relief Services (CRS) and Mercy Corps</b></p> <p>Key focus areas include health, nutrition, WASH and livelihoods across pastoral communities, supporting women's roles in male-dominated domains like livestock and peacebuilding and engaging men as change agents.</p>
East	South Sudan	<p><b>IFAD</b></p> <p>Engages in gender-sensitive programming to challenge harmful norms, promote women's land rights and apiculture.</p>

Region	Country	Project name and description
East	Kenya	<p><b>Grassroots Organizations Operating Together in Sisterhood (GROOTS) Kenya</b></p> <p>A national movement of grassroots, women-led, community-based organisations and self-help groups in Kenya with the aim to facilitate effective engagement of grassroots women and girls in development.</p>
East	Kenya	<p><b>Merti Integrated Development Programme (MID-P)</b></p> <p>Formed in 2000 when Action Aid Kenya (AAK) phased out its Merti Development Area Programme, with the mandate to coordinate self-improvement actions by various community-based groups in Merti.</p>
East	Tanzania	<p><b>Haki Madini</b></p> <p>A community-centred coalition that brings together communities in and around mining areas.</p>
East	Tanzania	<p><b>Kibaya, Kimana, Njoro, Ndaleta, Namelock, and Partimbo Development Programme (KINNAPA)</b></p> <p>Established by residents in Kiteto district, Tanzania, KINNAPA works with pastoralist and agro-pastoralist communities to promote land rights, women's empowerment and sustainable grazing management.</p>
East	Tanzania	<p><b>Mulika Africa</b></p> <p>Works with Maasai pastoralist communities of northern Tanzania to address entrenched norms by engaging men and elders to shift attitudes on FGM, early marriage, land inheritance and women's roles in livestock, enabling women's leadership, economic autonomy and community-wide acceptance of gender-equitable change.</p>
East	Tanzania	<p><b>Pastoralists, Women and Youth Development Organisation (PAWYO)</b></p> <p>Key focus areas are climate action and empowering young girls in confidence and leadership, while engaging men.</p>
East	Tanzania	<p><b>Pastoral Livelihood Support and Empowerment Program (PALISEP)</b></p> <p>Strengthens Maasai pastoralist communities through sustainable resource use, livestock services, savings groups and women's empowerment, while engaging men and boys in gender awareness to challenge harmful norms.</p>
East	Tanzania	<p><b>Maasai Women Development Organisation (MWEDO)</b></p> <p>Focus areas include livelihood improvement, women's health, education for Maasai girls and land rights. Women control resources via the VICOBA community bank and kitchen gardens, with more girls attending secondary schools. Activities involve addressing norms with support of traditional leaders and including men/boys in programming.</p>
East	Tanzania	<p><b>Media Aid for Indigenous and Pastoralist Community (MAIPAC)</b></p> <p>Empowers indigenous and pastoralist communities to reclaim rights to land and resources, and self-determined development, while advancing GBV reduction, policy reform, education and stakeholder awareness, with active engagement of men to sustain change.</p>
West	Mali	<p><b>Echo Sahel – Mali</b></p> <p>Strengthens natural resource governance and conflict management systems through local conventions and conflict committees, community dialogues, awareness raising and training in agro-sylvopastoral practices.</p>

Region	Country	Project name and description
West	Mali	<b>CARE</b> Supports resilience-building through capacity development, pastoral information monitoring and improved market access. CARE's work promotes inclusive governance through multi-stakeholder consultation frameworks and advocacy around pastoral mobility, animal tracks and climate adaptation.
West	Mali	<b>Association Nieta de Baraouli</b> Builds awareness among men about the value of women's participation in income generation, contributing to more inclusive decision-making at household and community levels.
West	Mali	<b>Institute of Rural Economy (IER)</b> Engages farming households across Mali through agricultural research and innovation. Focus areas include improved nutrition (particularly for women and children), agricultural product diversification and degraded land restoration.
West	Nigeria	<b>The Pastoral Resolve (PARE)</b> Key focus areas include conflict management, livelihoods and skills development, and girl child and nomadic education, along with advocacy and health.
West	Nigeria	<b>Fulbe Development and Cultural Organization (FUDECO)</b> Works with cultural and religious norms to build collective agency of communities to identify and find sustainable solutions to their own problems.
Africa	Burkina Faso, Niger, Mauritania, Mali	<b>Vétérinaires Sans Frontières (VSF)-Belgium</b> Focus areas include animal health, food security and the livestock value chain to support access to education and health services, enhance food security and promote natural resource governance.
Africa	Ethiopia, Kenya, South Sudan, Somalia, Sudan, Tanzania, Uganda, Chad, Burkina Faso, Niger, Mali	<b>OXFAM</b> In East Africa, focus areas are inequality and transformative work around conflict through partnerships with diverse local actors. In West Africa, focus areas are poverty and conflict, with priority areas ranging from small-scale farming and sanitation to employment opportunities for women.

Source: Authors' own.

TABLE 6. PLATFORMS, FORUMS AND NETWORKS (N=15)

Region	Country	Project name and description
East	Kenya	<b>Rural Women Network</b> Addresses issues affecting grassroots women in development, including community health, women's economic empowerment and access to smart agriculture and food systems.
East	Tanzania	<b>Pastoral Women's Council (PWC)</b> Champions pastoralist women's rights, economic empowerment and access to quality services.
East	Tanzania	<b>Tanzania Natural Resources Forum (TNRF)</b> Key focus areas are land-based investments, climate communication and natural resource governance. Activities involve participatory meetings and advocacy on inclusive governance, with engagement of men and boys.
East	Tanzania	<b>Women's Rights and Leadership Forums (WRLF)</b> Supports women's land rights, economic empowerment and community resource planning. Activities involve awareness campaigns, training of trainers (ToTs) and engagement of male stakeholders.
West	Burkina Faso	<b>Platform for Securing Pastoral Households (PASMEP)</b> Regional platform comprising multiple projects that support target groups including women, youth and internally displaced persons (IDPs) in pastoral households.
West	Nigeria	<b>Zumunta Mata</b> Beginning as a grassroots movement in Catholic churches across northern Nigeria, Zumunta Mata has redefined women's roles and given them a strong voice and platform within society, successfully reducing the impact of harmful practices.
West	Nigeria	<b>Country Women's Association of Nigeria (COWAN)</b> Mobilises and organises rural women into self-help groups (SHGs) for microfinance and training.
Africa	Multiple	<b>Stand for Her Land Campaign (S4HLC)</b> Focuses on women's land rights through collective action and advocacy at grassroots, national and global levels. Aims to close the gap between women's legal rights and deeply entrenched social norms that can result in weak implementation.
East	Uganda, Sudan, Ethiopia	<b>Pastoral &amp; Environmental Network in the Horn of Africa (PENHA)</b> Regional pastoral NGO with long-standing focus on pastoral development, social change and gender equality.
West	Mali, Burkina Faso	<b>Association Malienne d'Eveil au Developpement Durable (AMEDD)</b> A regional initiative promoting natural resource governance and pastoral development, integrating women's voices into local decision-making processes on natural resource management.
West	Burkina Faso, Chad, Mali, Mauritania, Niger, Nigeria	<b>High Level Forum on Pastoralism in the Sahel and West Africa</b> Emphasises innovative management of natural resources, including securing grazing areas, safeguarding transhumance routes, and improving water access through community-driven systems that promote equitable and sustainable use.

Region	Country	Project name and description
Africa	Multiple	<b>International Land Coalition (ILC)</b> An independent global alliance of People's Organisations, civil society and intergovernmental organisations working together to put people at the centre of land governance, responding to the needs and protecting the rights of women, men and communities who live on and from the land.
Africa	Multiple	<b>Women in Law and Development in Africa (WILDAF)</b> Engages women leaders, policy-makers, legal advocates and communities across West Africa, particularly in fragile zones affected by climate change and violent extremism.
Africa	Multiple	<b>Feminist Land Platform</b> A global platform aimed at promoting women's land rights and gender justice to challenge and address inequalities related to women's rights to land.
Africa	Multiple	<b>Women's Protection and Empowerment (WPE)</b> A global learning forum for GBV prevention and response programming.

Source: Authors' own.

Our review is not systematic, and limitations include the geographic focus, which may have excluded or overlooked some countries where GTAs have been implemented in pastoral areas. Also, like other studies that explore gender in pastoral areas (see Vincent, 2022), the evidence is scant and is geographically uneven. While efforts were made to validate primary data collected through interviews and workshops with online documentation, further information was unavailable in some cases.



# 3. KEY FINDINGS

## 3.1 Interventions

Interventions are shown by region and illustrate an uneven geographic spread (see Table 3). Many of the interventions with transformative aims and impacts are based in East Africa (n=14), compared to West Africa (n=2) and multiple African countries (n=2). Interventions in East Africa are based in Ethiopia (n=9), Kenya (n=4) and Tanzania (n=1). Interventions in West Africa are in Niger (n=1) and Nigeria (n=1). Two interventions span multiple African countries across both regions.

### 3.1.1 Thematic foci

Thematic analyses were performed (using data from primary and secondary sources) with a focus on programme descriptions to assess transformative aims and impacts. Efforts were made to verify information from all primary sources through online searches for supporting documents. Table 7 shows the 10 thematic foci derived through inductive analysis of intervention descriptions.

TABLE 7. INDUCTIVELY DERIVED THEMATIC AIMS OF INTERVENTIONS

	Project theme	Description
1	Harmful traditional practices	Physical or developmental harm often affecting women and girls, e.g., early and child marriage and pregnancy, female genital cutting/mutilation (FGCM)
2	Conflict and peacebuilding	Peacebuilding efforts, e.g., easing farmer–herder and ethno-religious conflicts
3	Livelihoods	Activities and efforts to reduce poverty and improve market access and livelihood diversification
4	Resilience	The ability to respond or maintain livelihoods in response to major shocks, e.g. climate change
5	Education	Increased access to education and capacity development through school enrolment or alternative education models, provision of curricula and skill building
6	Health	Improved sexual and reproductive health (SRH), e.g., hygiene and maternal health
7	Food and nutrition	Reduced food insecurity through nutritional activities, e.g., addressing harmful dietary practices and taboos
8	Land and resources	Increased control and management of natural resources, e.g., engaging women in land committees or restoration practices
9	Livestock	Improved livestock and poultry productivity and access to services, e.g., health and vaccines

Source: Authors' own.



Pokot elder, Baringo, Kenya © Georgina Smith

An inductive analysis revealed transformative impacts across eight key themes (Table 8).

**TABLE 8. INDUCTIVELY DERIVED TRANSFORMATIVE IMPACT THEMES**

Project theme		Description
1	Decision-making	Increase in women's decision-making at household or community level
2	Harmful practices	Reduction in harmful practices affecting women and girls, including FGM, forced and early child marriages, GBV
3	Resources	Increase in women's leadership and participation in management and governance of natural resources
4	Care and domestic work	Increase in men's support of care work and domestic tasks within households, e.g., childcare, fetching water etc.
5	Mobility/increased access to public spaces	Relaxation of restrictive norms related to women's mobility; women have increased access to public spaces
6	Peacebuilding	Active roles for women in peacebuilding
7	Education	Positive educational outcomes for women, e.g., increase in enrolment of girls at school
8	Health & nutrition	Positive changes in health- and nutrition-related norms and practices, e.g., intrahousehold food allocation, SRH

Source: Authors' own.

GTAs are typically implemented in layered or embedded approaches, not as standalone approaches. As such, they often aim to address multiple and related structural constraints in a sector, e.g. nutrition, health and harmful traditional practices (HTPs). Overall trends show that most of the interventions aim to improve livelihoods, enhance resilience, reduce harmful practices, and improve health and resource and land governance. Many of the interventions address multiple themes, ranging anywhere from one to eight themes, and, on average, three to four thematic aims (see Table 9).

TABLE 9. THEMATIC AIMS IN INTERVENTIONS (N=18)

Region	Country	Project	Harmful practices	Conflict & peace	Livelihood	Resilience	Education	Health	Nutrition	Land resources	Livestock	Row totals
East	Ethiopia	AWH	1		1		1	1				4
East	Ethiopia	TESFA	1					1				2
East	Ethiopia	Education Project (Oromia, S. Ethiopia)	1				1					2
East	Kenya	Anti-FGM & GBV programming	1									1
Africa	Kenya, Uganda, Nigeria	GIRL-H	1		1	1	1	1				5
East	Ethiopia	FARM		1	1	1			1		1	5
East	Ethiopia	McGill Nutrition Project/Pathways	1					1	1			3
East	Ethiopia	PACT			1						1	2
East	Ethiopia	PASIDP I & II			1	1				1		3
East	Ethiopia	RiPA-North			1	1			1			3
East	Ethiopia	WASH Project			1			1	1	1		4
East	Kenya	Livestock & Climate Initiative				1				1	1	3
East	Kenya	Resilient Livelihoods			1	1				1		3
East	Kenya	SAMPAK			1	1					1	3
East	Tanzania	WOLTS								1		1
West	Niger	PPDILDA			1	1	1	1	1	1	1	7
West	Nigeria	CIPP		1								1
Africa	Burkina Faso, Niger, Mauritania, Mali	Dimitra Clubs	1	1	1	1	1	1	1	1		8
Column totals			7	3	11	9	5	7	6	7	5	

Source: Authors' own.

Women's decision-making in households and communities, and reductions in harmful practices like female cutting and genital mutilation (FCGM), child marriage and GBV are the most common thematic areas where transformative impacts have been documented. These are followed by women's participation in management and governance of natural resources, and men's engagement in care work and domestic tasks.

### 3.1.2 RBET

Among the 18 interventions studied, five focus explicitly on transformation among adolescents (Table 10).

TABLE 10. INTERVENTIONS AND RBET ANALYSIS

Country	Project name	Reach, Benefit, Empower, Transform
Ethiopia	FARM	<p><b>R:</b> Women, men and youth</p> <p><b>B:</b> Access to poultry and goat fattening initiatives, seedlings, fodder inputs, animal feed and planting materials</p> <p><b>E:</b> Women engaged in productive livestock activities and VSLAs; grants provided to organise women's groups; women led fodder planting and harvesting</p> <p><b>T:</b> Increased men's support in women-targeted programmes; reduction of harmful norms</p>
Ethiopia	McGill Nutrition Project Gender & Nutrition/ Pathways to Empowerment Programme	<p><b>R:</b> Women, men</p> <p><b>B:</b> Improved nutrition outcomes (e.g., increased colostrum feeding, dietary diversity)</p> <p><b>E:</b> Women challenged taboos around food allocation and breastfeeding</p> <p><b>T:</b> Changed intrahousehold norms around food access (e.g., food taboos, eating orders); improved maternal and child nutrition outcomes</p>
Ethiopia	PACT Programme	<p><b>R:</b> Households, including men, women and boys</p> <p><b>B:</b> Increased access to value chains, land, farm tools, seeds and business inputs such as poultry</p> <p><b>E:</b> Women control farm equipment and inputs; joint decision-making and sharing in enterprises</p> <p><b>T:</b> Intrahousehold care and domestic tasks taken up by men and boys</p>
Ethiopia	PASIDP I & II	<p><b>R:</b> Families in irrigation schemes, women, young people and vulnerable groups</p> <p><b>B:</b> New jobs, higher incomes and supports resilience; increased productivity, competitiveness, food security and nutrition, and overall prosperity</p> <p><b>E:</b> Increased female membership in the Irrigation Water User Association (IWUA)</p> <p><b>T:</b> Increased intrahousehold decision-making and sharing of household chores; joint land titling contributed to equal land ownership (Amhara)</p>
Ethiopia	AWH	<p><b>R:</b> Girls, boys, parents, caregivers, communities</p> <p><b>B:</b> Improved SRH and rights (SRHR) education and awareness; delivered 6–10 months of weekly empowerment clubs covering topics including puberty and menstruation, health, nutrition, education, communication, safety, gender and economic empowerment</p> <p><b>E:</b> Shifted community norms about girls' mobility, education and early marriage; catalysed positive shifts in gender and social norms</p>

Country	Project name	Reach, Benefit, Empower, Transform
Ethiopia	TESFA	<p><b>R:</b> &gt;5,000 married or divorced girls</p> <p><b>B:</b> Increased access to SRHR services, economic empowerment training and girls' clubs</p> <p><b>E:</b> Supported increased autonomy and self-sufficiency/agency and economic opportunities for marginalised adolescent girls</p> <p><b>T:</b> Significant reductions in early marriage</p>
Ethiopia	RiPA-North	<p><b>R:</b> Communities, governance and market platforms, e.g., Rangeland Councils (RLCs), Mother-to-Mother Support Groups (MtMSGs) and Male Champion Groups (MCGs)</p> <p><b>B:</b> Enhanced institutional effectiveness of various institutions that improve natural resource management; improved nutrition outcomes, and creation and support for VSLAs ~ 350 groups and &gt;5,000 members</p> <p><b>E:</b> Women integrated into local resource and conflict governance institutions, gaining power, access to and control over community resources; revitalising this traditional body is intended to help better manage the rangeland for climate adaptation</p> <p><b>T:</b> Positive changes across divisions of labour and workload sharing, household decision-making, and access to services and public spaces</p>
Ethiopia	Education Project (Oromia and South Ethiopia)	<p><b>R:</b> Community-based organisations (CBOs), parent teacher student associations (PTSAs), school clubs, education bureaus, religious leaders and <i>kebele</i> administrators such as clan leaders and women in leadership roles</p> <p><b>B:</b> Improved girls' school enrolment rates, literacy and provision of gender-sensitive scholastic materials</p> <p><b>E:</b> Women actively participate and make decisions in PTSAs; women manage enterprises and participate in markets</p> <p><b>T:</b> Shifts in perceptions about girls' education; shift in household gender roles; community leaders, boys and men promote gender equality; reduced rates of early marriage and FGM; HTPs publicly denounced by clan leaders</p>
Ethiopia	WASH Project	<p><b>R:</b> Food security boards, irrigation offices, <i>kebele</i> administrators, religious/youth leaders, volunteers, CBOs, and woreda-level clusters</p> <p><b>B:</b> Improved access to clean water and food; reduced time burdens in domestic tasks; increased access to maternal and reproductive health services; improved infrastructure such as sand dams; livelihood diversification; improved nutrition, access to literacy and healthcare and education in Afar communities</p> <p><b>E:</b> Strengthened female and youth leadership, enhanced training and capacity building</p> <p><b>T:</b> Community-wide support for women's leadership; peacebuilding and reconciliation efforts inclusive of gender dynamics</p>

Country	Project name	Reach, Benefit, Empower, Transform
Kenya	Livestock and Climate Initiative	<p><b>R:</b> Women, men, communities, livestock keepers, rangeland stakeholders and councils</p> <p><b>B:</b> Strengthened natural resource and collective institutions and increased women's participation in rangeland governance</p> <p><b>E:</b> Women's increased participation in rangeland governance</p> <p><b>T:</b> Women's and men's norms and practices related to mobilities changed, and group participation improved</p>
Kenya	Resilient Livelihoods	<p><b>R:</b> Young men and women, people living with disability, smallholder women farmers, youth innovators, older women, minority ethnic/religious groups (e.g., Gabra, Rendille), girls and boys (via anti-FGM clubs), and duty bearers</p> <p><b>B:</b> Capacity building and awareness about agroecology and pastoral farming; water infrastructure (boreholes, piping, kiosks); seedling distribution; grants and VSLA support for organised groups; youth access to decision-making spaces</p> <p><b>E:</b> Promotion of young women and men in leadership in NRM governance and decision-making; policy advocacy and capacity building at grassroots and county levels; improved financial decision-making for VSLAs and grant-supported groups; youth encouraged to participate in leadership spaces</p> <p><b>T:</b> Shifting norms around land and livestock ownership; elevating women and youth voices in spaces historically dominated by older men</p>
Kenya	Anti-FGM and GBV Programming	<p><b>R:</b> Men, boys, women, girls, community health volunteers, duty bearers, religious leaders CSOs; intentional efforts to reach low literacy groups</p> <p><b>B:</b> Increased public discourse on FGM; localised anti-FGM action plan and policy framework (Isiolo); establishment of anti-FGM clubs and radio talk shows to raise awareness</p> <p><b>E:</b> Young male champions access decision-making spaces; women participate in meetings and decision-making</p> <p><b>T:</b> Male champions and local leaders advocate for change; reduction of GBV cases and FGM practices</p>
Kenya	SAMPAK	<p><b>R:</b> Women, widows and young girls</p> <p><b>B:</b> Skills training in agroecology, kitchen gardening, poultry; boreholes and water infrastructure; access to animal feeds, seeds and manure</p> <p><b>E:</b> Women participate in meetings and decision-making; land and animal ownership rights for women; VSLA participation supports economic autonomy</p> <p><b>T:</b> Men recognise women's contributions; improved social status and ownership rights of widows, young girls and marginalised groups</p>

Country	Project name	Reach, Benefit, Empower, Transform
Tanzania	WOLTS	<p><b>R:</b> Women, men, land institutions</p> <p><b>B:</b> Improved capacity, awareness and participation in decision-making</p> <p><b>E:</b> Direct gains for women's land rights; strengthened community land protection efforts through support for registration of individually held land by their fellow community members</p> <p><b>T:</b> Locally led normative change through participatory, inclusive and equitable mechanisms; reports of reduced domestic violence and of elderly Maasai men pro-actively supporting women to acquire and own land and exercise decision-making agency; young men assist their wives with domestic duties</p>
Niger	PPDILDA	<p><b>R:</b> Women, men, communities</p> <p><b>B:</b> Strengthened the capacities of rural organisations and individuals in local administration (farmer organisations (FOs), local authorities), agriculture (water points, inputs store); increased food security (diversification, cereal banks, grain banks); improved NRM (tree nurseries, land tenure, fuel wood markets, land rehabilitation); development of pastoral corridors; improved health and nutrition awareness, small livestock rearing, management capacities of local committees</p> <p><b>E:</b> Women assumed active roles in village-level decision-making bodies</p> <p><b>T:</b> Workshops with village religious authorities addressed the issue of women's access to land and rights under Islamic law</p>
Nigeria	CIPP	<p><b>R:</b> Women and youth groups, farmers and herders, community leaders, government officials</p> <p><b>B:</b> Trained women mediators to resolve disputes and develop strategies to mitigate interfaith violence</p> <p><b>E:</b> Women's voices elevated to address religious-based violence; women organised peace events and participated in community decision-making</p> <p><b>T:</b> Male community and religious leaders regularly participated and encouraged and recognised women's roles in building peace</p>
Multiple: Burkina, Niger, Mauritania, Mali	Dimitra Clubs	<p><b>R:</b> Women, youth, men, boys, traditional authorities</p> <p><b>B:</b> Informal discussion groups among women, men and youth on common problems and collective identification of solutions using local resources; facilitation, training and coaching provided by FAO but the clubs themselves are self-managed</p> <p><b>E:</b> Better communication at community level to find solutions to recurring tensions between livestock keepers and villagers; address issues of dietary taboos; support social cohesion, dialogue and peace; provide spaces for women to talk about their issues like forced and early marriage and violence against women; address conflict between livestock keepers and farmers</p> <p><b>T:</b> Address community social norms and behaviours affecting women – enabling women's leadership and encouraging men's engagement; clubs promote household leadership roles for women, intergenerational knowledge-sharing and positive shifts in social norms; men and boys are included in the process; clubs in Mali illustrate how better communication at community level can help find solutions to recurring tensions between livestock keepers and villagers</p>

Country	Project name	Reach, Benefit, Empower, Transform
Multiple: Kenya, Nigeria, Uganda	GIRL-H	<p><b>R:</b> Adolescent girls and youth in pastoral and underserved communities; adolescent girls aged 10–24 (primary focus) of whom 30% are adolescent boys to address norms collectively; additional targeting criteria include disability, early marriage, out-of-school status, orphanhood, poverty, and lack of asset ownership</p> <p><b>B:</b> Increase in income-generating activities (IGAs), life skills, SRHR knowledge, financial literacy; safe spaces curriculum; girls and boys improve their knowledge, confidence and awareness of opportunities; participants transition into livelihoods, vocational training, apprenticeships, internships or return to education – based on their expressed interests; partnerships with private and public sector actors facilitate these transitions and provide access to economic and civic opportunities</p> <p><b>E:</b> Confidence and increased coping abilities; women involved in institutional developments such as the promotion of Savings and Internal Lending Communities (SILC) and financial empowerment; girls demonstrate improved ability to cope with life shocks and stressors, and show greater resilience – particularly economic resilience; girls gain confidence to voice their opinions and challenge oppressive cultural practices</p> <p><b>T:</b> Shifts in entrenched gender and social norms in pastoral communities, especially around early marriage, girls’ education, SRHR and economic roles; shifts in community perceptions and value of adolescent girls; reduced rates of GBV; increased respect for women’s independence and rights; girls advocate for reducing early marriages in their communities and influence the formation of savings groups by the community members</p>

Source: Authors’ own.

### Reach and target groups

To ascertain ‘reach’ in the RBET framework, we first evaluated interventions and described the target groups, including with whom the intervention is being implemented and/or piloted. Interventions that aim to address issues specific to adolescents have often reached or engaged multiple generations (e.g. parents and caregivers) and institutions relevant to the overall intervention aim, such as increasing girls’ school enrolment and safety from HTPs. Girls’ differential capacities and opportunities are also recognised through approaches that reach child brides or married adolescent girls and lower literacy groups, for example.

Each intervention focuses or has focused on addressing HTPs that include stemming early marriage and pregnancy, and FCGM. Increasing girls’ enrolment in school is common. While girls are the main target of interventions, reach includes other groups engaged by the intervention (girls, boys, parents, caregivers, parent teacher student associations (PTSAs), school clubs, education bureaus, religious leaders, and local administrators such as clan leaders and women in leadership roles, community health volunteers, duty bearers, religious leaders, and CSOs). Intentional efforts have been made to reach low literacy groups. Interventions with adolescents are often multigenerational and typically engage with institutions that are relevant in pastoral areas.

For the intervention implemented across multiple countries, adolescent girls and youth in pastoral and underserved communities were reached. Adolescent girls aged 10–24 were the primary focus of this intervention. In addition, 30% of those reached were adolescent boys. Additional targeting criteria included those living with disability and those who had engaged in early marriage, plus out-of-school status, orphanhood, poverty and lack of asset ownership.

Interventions that focus primarily on adults commonly reach women, men and influential community members. Interventions that focus on NRM and rights engage with relevant customary pastoral institutions and traditional authorities. The peacebuilding intervention engaged farmers and herders to foster alliances that would stem conflicts.

Interventions in Ethiopia have reached women, men, households and communities. Resilience in Pastoral Areas (RiPA)-North, with the aim to strengthen systems, for example, engaged with multiple institutions (e.g., Rangeland Councils (RLCs), Mother-to-Mother Support Groups (MtMSGs) and Male Champion Groups (MCGs)). Engagement with pastoral institutions is not always explained or made explicit in intervention reports. An irrigation-focused intervention engaged food security boards, irrigation offices, local administrators, religious and youth leaders, volunteers and district-level clusters. Intersectional approaches are also reported – such as including girls who had previously married, and reaching differentially educated, especially less literate groups in Ethiopia.

In Kenya, transformative interventions were embedded within programmes that aimed to bolster resilience from climatic-related shocks and stresses. The interventions reached women, men and communities. More specifically, they reached livestock keepers, rangeland stakeholders and councils, and the interventions highlighted working with specific indigenous pastoral groups, e.g. the Rendille and the Samburu.

In Tanzania, the Women's Land Tenure Security Project (WOLTS) reached women and men of all ages and land institutions, including both statutory institutions and customary arrangements and traditional (Maasai) male leaders. Baseline efforts involving participatory fieldwork intentionally sought out diverse social groups with different characteristics, including widows, miners, and monogamously/polygamously married men and women. As part of dissemination efforts, WOLTS champions reached out to other communities across five other districts to share their experiences and build capacity.

In Nigeria, the transformative intervention was embedded in a five-year peacebuilding programme that aimed to mitigate violent conflict in at-risk communities in six states of Nigeria's Northwest and North Central regions. Women and youth groups, farmers and herders, community leaders, and government officials were reached.

Dimitra Clubs, which span multiple countries and pastoral contexts across different countries, reach women, youth, men, boys and traditional authorities and they engage with multiple relevant pastoral institutions.

### Benefit

Multigenerational reach has generated benefits to adolescents and adults in their communities. Among the benefits mentioned in the Ethiopian cases, improvements were made in SRH education and awareness. Weekly empowerment clubs were created that foster learning about health, nutrition, education, communication, safety, gender and economic empowerment topics. Additional benefits include improved girls' school enrolment and literacy rates and the provision of gender-sensitive scholastic materials. In Kenya, benefits include increased public discourse on HTPs such as FCGM, in addition to the creation of

localised anti-FCGM action plans and policy frameworks and the establishment of anti-FCGM clubs and radio talk shows. Girls Improving Resilience through Livelihoods and Health (GIRL-H), scaled to multiple countries that span East and West Africa, has demonstrated notable benefits that include increased participation in cash income-generation activities and increased capacities in life skills, financial literacy, confidence and awareness of opportunities to support adolescents making informed choices about their future (e.g., vocational training, apprenticeships, internships or return to education based on their expressed interests).

For those interventions targeting adults, multiple benefits are described. These include increased value chain participation and job creation for youth and women in Ethiopia, for example, with the expectation that these activities would lead to higher cash incomes and support prosperity and resilience. Institutional strengthening efforts generated benefits related to improved performance of NRM institutions. Collective action activities included the creation and support of VSLAs. Participants accessed capacity building training in agricultural and livestock production, such as poultry and goat fattening, and animal feed and planting materials, for example. Other benefits include food security and nutrition outcomes, specifically increased levels of dietary diversity, and maternal and child nutrition outcomes. Within households, women's benefits include reduced time burdens associated with domestic tasks and increased access to maternal and reproductive health, literacy and education services, which is especially important in remote and conflict-affected communities in Afar.

In Kenya, efforts to strengthen natural resource and collective institutions led to increased participation of women in rangeland governance. Livelihood benefits related to farming were realised because of capacity building activities around topics like agroecology, pastoral farming, kitchen gardening and poultry production. Infrastructural investments reduced women's labour in collecting water. Financial benefits include grants, support for VSLAs and efforts to increase young people's access to decision-making spaces.

In Tanzania, benefits include improvements in NRM and rangeland governance capacities, awareness about gender issues, and women's participation in decision-making over land and other resources.

The intervention in Niger strengthened institutional capacities, including for rural organisations and local committees that manage natural resources. Benefits related to increased food security, health, nutrition awareness and resource management are documented. Broad-scale development of pastoral corridors generated benefits to communities.

In Nigeria, peacebuilding efforts generated benefits to individuals and communities of different cultural and religious backgrounds. Women were trained as mediators who could then actively engage in resolving disputes and developing strategies to mitigate interfaith violence.

## Empower

In Ethiopia, adolescent girls joined groups and peer support systems that increased their autonomy and self-sufficiency. Girls also exercised increased levels of agency and accessed economic opportunities. This includes marginalised adolescent girls. Parents, and specifically mothers of girls in the programme, increased their active participation and decision-making in parent teacher student associations (PTSAs). In Kenya, young male champions and women gained access to decision-making spaces. In GIRL-H, girls exercised higher levels of confidence and coping abilities, demonstrated improved ability to cope with life shocks and stressors, and showed greater resilience – particularly economic resilience with the formation of savings groups.

Seven adult-focused interventions sought to empower women and other marginalised groups through efforts to improve governance. In Ethiopia, women were integrated into local resource and conflict governance institutions, thereby gaining power, access to and control over community resources. Such efforts revitalise traditional or customary rangeland institutions and enhance adaptation to climate change among pastoralist communities. Training and capacity building bolstered women's and youth's leadership. Within the irrigation scheme, women's increased membership in the Irrigation Water User Association (IWUA) is documented. Additionally, women gained control over farm equipment and inputs and exercised greater participation in joint decision-making and enterprise sharing. Joint land titling contributed to more equal land ownership by women and men in households. Collective action activities within VSLAs empowered women in livestock production, whereby women led fodder planting and harvesting activities. Women also challenged taboos around food allocation and breastfeeding in their households.

In Kenya, interventions document improvements in women's empowerment in leadership in NRM governance and decision-making, policy advocacy and capacity building at grassroots and county levels. Collective action, specifically through VSLAs and grants to select groups, strengthened women's financial decision-making agency.

In Tanzania, the WOLTS programme indirectly contributed to women's economic empowerment. Training sessions focused on building the capacity of women champions to exercise voice and agency, and on building the confidence of men champions and their ability to support women's empowerment.

In Niger, women assumed active roles in village-level decision-making bodies and in Nigeria women publicly addressed and spoke out about religious-based violence and organised peacebuilding events.

Dimitra Clubs improved communication and capacities to support locally based solutions to address recurring tensions between livestock keepers and farmers. In Mali, for example, collective-action efforts increased and supported social cohesion and peace dialogues, creating a space for women to also discuss HTPs such as forced and early marriage and violence against women.

### Transformative impacts

Impacts are described for all 18 interventions. Across these, 11 describe changes in norms and 15 describe changes in behaviours. Eight interventions report impacts in both norms and behaviours. Changes in intrahousehold dynamics are reported by seven interventions (Table 11).

Transformative impacts span multiple thematic domains (Tables 11 and 12). The most common impacts fall under the theme of decision-making, followed by reduction in harmful practices and changes related to resources, namely women's leadership and participation in NRM and governance. Women's decision-making in households and communities and reduction in harmful practices like FCGM, child marriage and GBV feature as the most common thematic areas where transformative impacts are documented. These are followed by women's participation in management and governance of natural resources, and men's engagement in care work and domestic tasks. Other less common thematic foci include changes in restrictive norms around women's mobility, positive educational outcomes for women and girls, women's roles in peacebuilding, and changes in health- and nutrition-related norms and practices.

TABLE 11. DOMAINS OF TRANSFORMATIVE IMPACTS OF 18 INTERVENTIONS STUDIED

	Adolescents (5)	Adults (13)	Total (18)	Percent of total (%)
<b>Impact domain</b>				
Norm	3	8	11	61
Behaviour	4	11	15	83
Intrahousehold dynamics	2	5	7	39
<b>Thematic domains</b>				
Harmful practices	5	2	7	39
Care & domestic tasks	1	4	5	28
Mobilities	1	2	3	17
Decision-making	1	9	10	56
Resources	0	6	6	33
Peacebuilding	0	3	3	17
Health & nutrition	1	1	2	11
Education	3	0	3	17

Source: Authors' own.

Across 18 interventions, thematic areas of impact range from one to five per intervention. Interventions, on average, report transformative impact across two to three domains. Recurring themes across multiple interventions are decision-making, reduction of harmful practices, and improvements in resource management and governance. Peacebuilding and health and nutrition are domains that are integrated the least (Table 12 and Figure 2).

Among adolescents, transformative impacts in Ethiopia include reduced early marriage and community-wide shifts in perceptions about girls' education and household gender roles. In addition, community leaders, men and boys actively promoted gender equality and clan leaders publicly denounced HTPs (early marriage and FCGM). In Kenya, male champions and local leaders advocated for change and a reduction in GBV and FCGM practices. GIRL-H, which focused on pastoral communities in Kenya and Uganda, demonstrated transformative impacts that include shifts in entrenched gender and social norms in pastoral communities, especially related to practices such as early marriage, and girls' school enrolment. Additionally, the number of GBV cases reduced, and girls advocated for reducing early marriage in their communities.

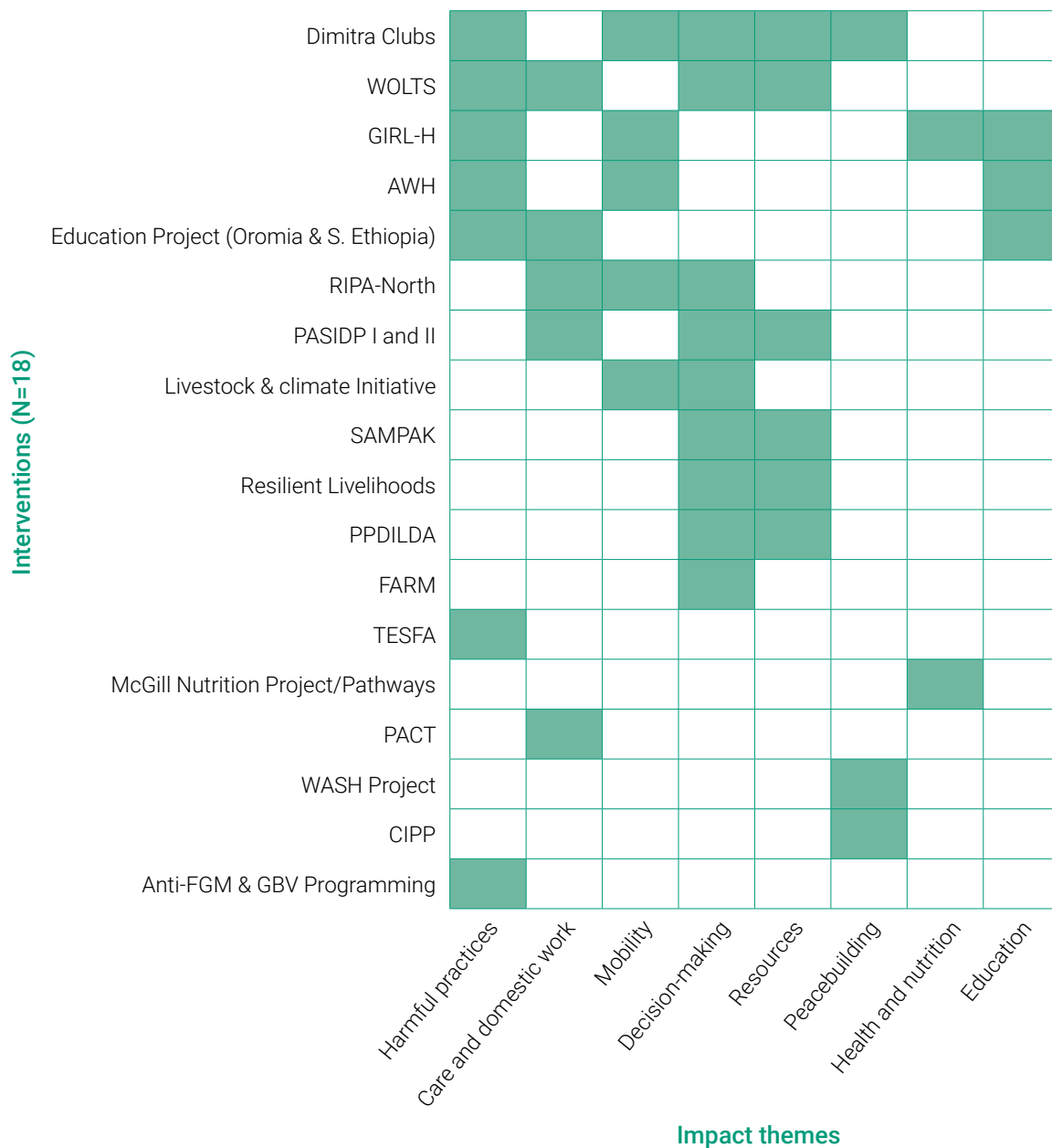
Thematic areas in which changes have been recorded in adolescent-focused interventions include the reduction of harmful practices and positive educational outcomes. To a lesser extent they include men's engagement in care and domestic tasks, women's mobility, decision-making and changes in health- and nutrition-related norms and practices (see Table 12 and Figure 2).

TABLE 12. TRANSFORMATIVE IMPACTS OF INTERVENTIONS (N=18)

Target group	Region	Country	Project	Harmful practices	Care & domestic work	Mobility/access to public spaces	Decision-making	Resources	Peacebuilding	Health & nutrition	Education	Row totals
Adolescents	East	Ethiopia	AWH	1		1					1	3
Adolescents	East	Ethiopia	TESFA	1								1
Adolescents	East	Ethiopia	Education Project (Oromia & S. Ethiopia)	1	1						1	3
Adolescents	East	Kenya	Anti-FGM & GBV Programming	1								1
Adolescents	Africa	Kenya, Uganda, Nigeria	GIRL-H	1			1			1	1	4
Adults	East	Ethiopia	FARM				1					1
Adults	East	Ethiopia	McGill Nutrition Project/ Pathways							1		1
Adults	East	Ethiopia	PACT		1							1
Adults	East	Ethiopia	PASIDP I & II		1		1	1				3
Adults	East	Ethiopia	RiPA-North		1	1	1					3
Adults	East	Ethiopia	WASH Project						1			1
Adults	East	Kenya	Livestock & Climate Initiative			1	1					2
Adults	East	Kenya	Resilient Livelihoods				1	1				2
Adults	East	Kenya	SAMPAK				1	1				2
Adults	East	Tanzania	WOLTS	1	1		1	1				4
Adults	West	Niger	PPDILDA				1	1				2
Adults	West	Nigeria	CIPP						1			1
Adults	Africa	Burkina Faso, Niger, Mauritania, Mali	Dimitra Clubs	1		1	1	1	1			5
Column totals				7	5	3	10	6	3	2	3	

Source: Authors' own.

FIGURE 2. HEATMAP OF TRANSFORMATIVE IMPACTS OF INTERVENTIONS



Source: Authors' own.

Among adult-focused interventions, transformative impacts often occur at community level. Fewer than half of the interventions have indicated changes in intrahousehold relations and practices (see Table 11).

In Ethiopia, intrahousehold changes in norms and behaviours are reported for household decision-making, sharing of household chores, food allocation and taboos, and increased involvement of men in care and domestic tasks. Community-level changes include men's support for programmes targeting women and community-wide support for women's leadership. In addition, women's integration in governance institutions and access to services and public spaces may indicate positive shifts in mobility-related norms.

In Kenya, there have been changes in norms and practices around mobility and group participation. Voices of women and youth are elevated in leadership spaces that have been

dominated by older men historically. Men increasingly recognise women's contributions and participation in decision-making. Norms around ownership of land and livestock are shifting, including ownership rights for widows and marginalised groups, thus improving their social status.

In Tanzania, locally led changes in norms and behaviours were sustained and scaled by WOLTS champions through participatory, inclusive and equitable mechanisms. Younger men supported their wives by assisting in domestic tasks, including taking care of children, shopping for food and carrying water – tasks traditionally perceived as 'women's work'. In addition, elderly Maasai men pro-actively supported their women family members to obtain their own land and exercise decision-making agency. Registration of land used and held by women is becoming more common, and customary practices like women giving up seats at gatherings to men are now recognised as discriminatory behaviours and are no longer carried out.

In Niger and Nigeria, important behavioural changes are noted. Religious leaders and authorities address issues of women's access to land and rights under Islamic law in Niger, and male community and religious leaders recognise and encourage women's roles in peacebuilding in Nigeria.

Dimitra Clubs promoted positive shifts in social norms across multiple pastoral contexts, engaging men and boys in the process. These include the domains of women's leadership and decision-making agency, harmful practices like forced and early marriage and violence against women, natural resource management and peacebuilding.

Overall trends in adult-focused interventions show changes in women's decision-making as a key domain wherein shifts have emerged, followed by changes in women's participation in NRM and men's participation in care work and domestic tasks.

### **3.1.3 Mechanisms and approaches**

Common mechanisms to implement GTAs include collective action, capacity building, community conversations or dialogues, and approaches that incorporate role models or champions. Several published and scaled methodologies incorporate some or all of these mechanisms and are available through practical guides.

GTAs in most of the interventions frequently describe the role and use of collective action as an important mechanism to facilitate transformation. For example, the FAO Dimitra Clubs that have been scaled across Africa and other contexts are voluntary informal groups for women, men and youth to discuss common problems and determine ways to address them collectively using local resources. Capacity building efforts are common across around half of the interventions. More specifically, activities include efforts to enhance financial capacities through the provision of grants and skills transfer to increase financial literacy and to establish, support and scale VSLAs.

Community engagement such as through dialogues, fora or conversations are common. Men are actively engaged, not just as passive participants, but as supportive allies and change agents willing to share their experiences. Identifying and building the capacity of 'champions' from within the community can inform pathways to transformation (Daley et al., 2021; 2023). Champions are women or men who are agents of change or individuals who understand their community needs and actively and intentionally try to change their situation, in part by promoting women's agency in their communities (Bullock and DuttaGupta, 2023). Male champions or 'men for women champions' from the local community support more equitable

relations and decision-making across key domains and are willing to share their experience with other men in the community (DuttaGupta et al., 2024).

Several interventions document the use of published and, to some extent, validated methodologies that were incorporated as a 'layer' in a sector or multisectoral intervention, for example, Gender Model Family (GMF) as part of PASIDP in Ethiopia (Table 13). The approaches aimed to address restrictive gender norms in communities and households, and included efforts to shift women's roles in decision-making, access to and control over resources, and improved land rights.

In Ethiopia, SAA and GMF approaches were implemented. Community-led SAA was embedded in four interventions, two of which focused on adolescents. Interventions that worked primarily with adults aimed to improve food security, with one intervention having emphasised changing intrahousehold food allocation norms, e.g., harmful taboos surrounding breastfeeding and dietary practices and a multipronged systems-strengthening intervention that linked nutrition, markets and governance.

Based on four core elements, the SAA methodology helps: 1) reflect on how norms influence lives, 2) challenge the norms through a reflection-action cycle, 3) explore alternative practices after recognising effects of harmful norms, and 4) learn how norms shape perceptions, decisions and behaviours.

GMF, with support from the Ethiopian Ministry of Agriculture and IFAD, was implemented in two interventions in Ethiopia – a small-scale irrigation scheme with multiple livelihood objectives and an intervention that aimed to improve agricultural and livestock productivity. GMF uses a household-level practical entry point and works with couples and families to renegotiate roles and agency. Mentors identify GMFs through a series of steps involving topics like gendered division of labour, and access to and control over resources and assets. Key highlighted mechanisms include community-level sensitisation meetings, use of tools like daily activity schedules, roles identification tables, access and control profiles, and the development of action plans. Social change is also anticipated through peer-to-peer learning and role models, for instance, with GMFs influencing other families.

**TABLE 13. METHODOLOGIES USED IN TRANSFORMATIVE INTERVENTIONS**

	Approach			
	Engage men	Use dialogues	Use curriculum	Use role models/ champions
SAA – CARE	✓	✓		
GMF – Social Enterprise Development & Rehabilitation and Development Agency	✓	✓	✓	✓
SMART Couple – Catholic Relief Services	✓	✓	✓	✓
Women's Economic and Social Empowerment (EAŞE) – International Rescue Committee (IRC)	✓	✓		
Securing Your Family's Future (SYFF) – International Centre for Research on Women (ICRW)	✓	✓	✓	

Source: Authors' own.

Other approaches implemented in pastoral areas but not studied in depth for this report<sup>1</sup> include Strengthening Marriages And Relationships Through Communication and Planning (SMART) Couple, developed by Catholic Relief Services (CRS) and piloted in Kenya (CRS, 2017); Women's Economic and Social Empowerment (EAŞE), developed by the International Rescue Committee (IRC); and Securing Your Family's Future (SYFF), developed by the International Centre for Research on Women (ICRW) with partners and implemented in Tanzania, Uganda and Kenya.

The SMART Couple approach was integrated with the Adapted Nutrition-Friendly Nutrition Model (ANGM), as part of the United States Agency for International Development's (USAID) Poverty Graduation Approach in Isiolo and Marsabit Counties, Kenya. ANGM participants and their spouses enrolled in SMART Couple schools to develop shared household visions of nutrition and build capacity for joint decision-making (Mercy Corps, 2023).

EAŞE was developed to complement economic empowerment interventions for women such as VSLAs and business skills training. It was implemented in Somalia as part of IRC's focus on resilient livelihoods. EAŞE consists of a three-pronged intervention. First, women-only VSLAs act as safe spaces for women to save, access loans and build social support networks. Second, discussion group series invite couples to engage in dialogues. Participatory exercises focus on financial planning to equip men and women to plan and budget household resources together, encourage men and women to communicate and negotiate effectively, and challenge men to not abuse power and control in household decision-making. Third, this is complemented by action-oriented and participatory business skills training.

SYFF consisted of six facilitated sessions (two hours each, over three to six weeks) and used a variety of participatory teaching methods – such as storytelling, role plays and group dialogues – to engage participants on gender norms and land rights. SYFF for Men was complemented by an SYFF for Women course (eight sessions) that aimed to increase women's access to, use of, ownership of, control over and decision-making about land in Kenya, Tanzania and Uganda. In addition, a SYFF Together curriculum was later created to jointly engage couples who graduated from the course, facilitated by women and men.

SYFF was tailored to pastoral northern Tanzania. The SYFF for Men course was developed in partnership with the Pastoral Women's Council (PWC) and piloted with 100 men in Ngorongoro District in 2019. A social norms assessment was conducted by PWC and pastoral community representatives in five villages of the district to identify dominant social norms. Implemented as part of PWC's work in the area, the impact of this approach was documented through the Most Significant Change (MSC) technique, a participatory evaluation method where community members share personal stories of change. PWC and ICRW collected narratives from men, their spouses and other villagers as evidence of self-reported attitude change and also changes in behaviour and norms (ICRW, 2021a; 2021b; 2021c).

### 3.1.4 Metrics

Efforts to monitor and evaluate gender transformative impacts are evident for seven interventions. Five of these interventions were implemented in Ethiopia, one in Kenya, one in Tanzania, and one that spans multiple countries. Impacts in nutrition, education, SRH, reduction in harmful practices, economic empowerment, and women's participation in resource management and governance have been measured.

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<sup>1</sup> These approaches were not associated with the 18 interventions identified for the study because of a lack of documented evidence on transformative impact, and/or challenges in identifying in which specific intervention they were embedded.

Overall, methodologies used to assess impact include mixed methods, quasi-experimental design, indices to measure change and longitudinal studies. In instances where approaches like SAA (CARE, 2018) were layered with interventions (e.g., RiPA-North), situational analysis was performed to identify gender-specific constraints and challenges, to then utilise findings in programme design and implementation. Monitoring and evaluation methods such as baseline, endline and randomised control trials were utilised for some but not all interventions.

Few interventions have used robust methodologies to monitor impacts. Gender and Adolescence: Global Evidence (GAGE) evaluated the impact of Act With Her–Ethiopia (AWH-E) in three regions of Ethiopia (Afar, Amhara and Oromia) using longitudinal mixed method design that includes baseline and midline data collection, and cluster randomised control trial. Quantitative analysis of causal impacts of the intervention was complemented by qualitative research with a sub-sample of the participants to generate a deeper understanding of the emerging patterns and mixed findings in the survey. Impacts of the intervention varied by region. Short-term impacts in Afar were positive but limited regarding adolescent girls' wellbeing and boys' gender attitudes. Complexities related to mobility, prevalence of practices like FGM and child marriage, and lack of access to education, health and basic services pose significant challenges and generated learnings that can inform future programming tailored to the context (Baird et al., 2021).

Another example from Ethiopia evaluated the impact of the household-based GMF approach, embedded within PASIDP II across three of the implementing regions (Amhara, Oromia and Central Ethiopia). Research by the Center for International Forestry Research and World Agroforestry (CIFOR-ICRAF) in collaboration with IFAD documents the impacts of GMF. Protocols from Enabling Gender Equality in Agricultural and Environmental Innovation (GENNOVATE) and the Project Level Women's Empowerment in Agriculture Index (Pro-WEAI) were adapted for data collection through KIIs, community profiles, focus group discussions and surveys for couples and family/friends interviews (separate interviews of spouses accompanied by a family member or friend of the same sex). This was to understand intra-household changes often overlooked by traditional indicators, including spillover effects on immediate family, communities and beyond (Atmadja, 2024).

A quasi-experimental design was used by ICRW to evaluate CARE Ethiopia's Towards Economic and Sexual Reproductive Health Outcomes for Adolescent Girls (TESFA). Launched in 2010, TESFA reached over 5,000 married adolescent girls. Preliminary analyses show positive outcomes for sexual and reproductive health and economic empowerment. Unintended benefits are also reported and include increases in couple communication, girls returning to school and prevention of child marriages. The intervention filled a critical gap in reaching 'invisible' girls and giving them more visibility (Edmeades et al., 2014).

In Kenya, community conversations were piloted in Baringo County. These were embedded in a mixed method design focusing on equitable and locally led adaptation in rangelands as part of the CGIAR Research Initiative on Livestock and Climate. A series of four conversations were held over one year, accompanied by qualitative data collection and baseline and midline surveys. Interactive and participatory methods like drama and radio shows were integrated in the methodology. The midline assessment reports changes in norms, practices and beliefs around livestock ownership, women's mobility and participation in groups (Bullock et al., 2025).

In Tanzania, WOLTS conducted a detailed baseline survey and situational analysis in Stage 1 of the project, followed by regular monitoring and assessment of impact, specifically around outcomes like increases in legal awareness, along with greater voice and influence of champions on matters related to gender and land rights. Across multiple stages of the

intervention, the WOLTS methodology was continuously adapted based on feedback from the community to achieve impact at scale. Positive changes are documented through testimonies from Maasai champions, who not only shared their capacity with Maasai villages, but also reached out to other affected communities and a wider audience through extensive dissemination activities (Daley et al., 2023).

Mercy Corps used rigorous evaluation methods for GIRL-H to assess and attribute transformative outcomes. The evaluation comprised a mixed method quasi-experimental design with a longitudinal survey at baseline and endline, and a midline survey with the treatment group in Kenya and Uganda. This was complemented by insights from focus group discussions with participants in Kenya and Uganda at baseline and focus group discussions with mentors at endline. Data was analysed through descriptive analysis and regression models, including Difference-in-Differences (DiD) regression. Outcomes were assessed using a SRH and hygiene index, a financial literacy index, bonding and bridging social capital indices, and a gender norms index, among other outcome areas (Ipsos Centre for Development Research and Evaluation, 2024).

In addition, case studies and stories are used as participatory evaluation methods to demonstrate transformative impacts from the perspective of both organisations and intervention participants. Examples include the MSC technique in Tanzania, a participatory evaluation method used in the SYFF approach, where community members share personal stories of change (ICRW, 2021a). MSC was also used by WOLTS to assess the capacity of project implementers to lead GTAs and facilitate transformative impact. Similarly, case studies and stories from multiple contexts document the impact of more than 10,000 Dimitra Clubs that reached around 300,000 members (60% women) across 13 African countries as part of FAO's community-driven transformative approach (Kientzler, 2024).



## 3.2 International, local and civic organisations

Partner organisations operate across both pastoral and agro-pastoral contexts and focus primarily on advancing women's empowerment, improving land rights and peacebuilding efforts in areas of conflict.

In East Africa, organisations aim to challenge harmful practices such as FCGM and child marriage, expand women's rights and ownership of land and livestock, and promote local leadership. Organisations in West Africa primarily focus upon resilience, natural resource governance and food security, plus efforts to increase women's visibility in decision-making and market participation.

### 3.2.1 International NGOs

In Ethiopia, CARE embeds the SAA methodology within broader multisectoral interventions. In Kenya, ActionAid Kenya works in Isiolo, Garissa and Baringo Counties to reduce FGM, GBV and child marriage through community-driven initiatives. CRS and Mercy Corps combine livelihoods, WASH, nutrition and rangeland management interventions, while supporting women's entrepreneurship, youth vocational training and peacebuilding.

In South Sudan, IFAD integrates gender-sensitive designs into livestock and land programmes to challenge harmful norms and promote women's land rights.

At least three organisations work across multiple countries. Vétérinaires Sans Frontières (VSF)-Belgium operates in Burkina Faso, Niger, Mauritania and Mali, working to improve animal health, food security and governance of natural resources. CARE Mali supports resilience building and inclusive governance, while Oxfam aims to reduce poverty, inequality and conflict.

### 3.2.2 National and local organisations

GROOTS Kenya is a grassroots women-led movement that strengthens women's leadership in local development and decision-making. Grassroots refers to marginalised social groups who historically have been excluded from decision-making. The Merti Integrated Development Programme (MID-P) facilitates community self-improvement initiatives in pastoral areas.

In Tanzania, multiple organisations engage with pastoralist communities. These include Haki Madini and the Kibaya, Kimana, Njoro, Ndaleta, Namelock, and Partimbo (KINNAPA) Development Programme, which both promote gender-responsive rangeland management, women's empowerment and sustainable grazing. Mulika Africa addresses harmful practices such as FCGM and early marriage while simultaneously working to expand women's roles in land ownership and livestock management. The Pastoralists, Women and Youth Development Organisation (PAWYO) prioritises climate action and girls' empowerment. The Pastoral Livelihood Support and Empowerment Program (PALISEP) and the Maasai Women Development Organisation (MWEDO) strengthen women's economic and social development through VICOBA savings groups, livestock services and land rights. Media Aid for Indigenous and Pastoralist Community (MAIPAC) places emphasis on reducing GBV and empowering marginalised communities through policy reform and advocacy.

In Mali, multiple organisations advance resilience and women's empowerment. Echo Sahel promotes conflict management and agro-pastoral governance systems. CARE Mali works to support inclusive governance and resilience-building through multi-stakeholder consultations. Association Nieta de Baraouli establishes local income-generating initiatives in milk processing and trade and supports women's decision-making roles. The Institute of Rural Economy (IER)

focuses on agricultural research and innovation and aims to improve nutritional outcomes for women and children. Pastoral Resolve (PARE) in Nigeria supports peacebuilding efforts to address conflict and focuses on improving adolescent and mobile populations' access to education and livelihood skills development. The Fulbe Development and Cultural Organization (FUDECO) is an NGO that strengthens collective agency of communities to address norms and amplify voices through their Participatory Action Research network.

Partner organisations across both regions engage men and community leaders to address deeply rooted norms and support transformative outcomes. The missions and foci of East African national organisations often include activities to support women's land rights, address and reduce harmful practices, and advance women's leadership in NRM and governance. Organisations in West Africa often focus on resilience, income generation and conflict management, the latter reflecting regional, often transboundary priorities (some of which are incorporated into policy) to improve livelihood security and enhance peacebuilding efforts.

### 3.3 Platforms, forums and networks

Platforms, forums and networks support gender transformation that advances local and regional advocacy and capacities, which in turn contribute to global efforts to strengthen women's roles and rights in pastoral and agrifood systems (Table 6).

In Kenya, the Rural Women Network strengthens grassroots women's engagement in development, with a focus on health, economic empowerment, and access to climate-smart agriculture and food systems. In Tanzania, PWC advocates for pastoralist women's rights and combines service delivery (health, education, legal aid) to support leadership and access to decision-making spaces. The Tanzania Natural Resources Forum (TNRFF) advances inclusive governance of land and natural resources and ensures women's participation in climate and land dialogues. Similarly, Women's Rights and Leadership Forums (WRLF) focus on training women leaders in land rights, food security and resource management, and they engage men and boys through awareness campaigns and participatory curricula.

In Burkina Faso, the Platform for Securing Pastoral Households (PASMEP) supports women, children, youth, IDPs and CSOs within pastoral systems. In Nigeria, Zumunta Mata, which began as a women's fellowship in Catholic churches, has evolved into a powerful grassroots platform that redefines women's social and political roles and challenges harmful cultural practices. The Country Women's Association of Nigeria (COWAN) mobilises thousands of rural women into self-help groups, expanding microfinance, literacy and healthcare services and offering vocational and leadership training.

Eight regional forums, networks or platforms aim to address persistent challenges through their transformative work across borders. In the Horn of Africa, the Pastoral and Environmental Network in the Horn of Africa (PENHA) has a long-standing commitment to gender equality, embedding gender perspectives into pastoral development and peacebuilding. In West Africa, the Association Malienne d'Eveil au Développement Durable (AMEDD) emphasises women's participation in natural resource governance, and the High-Level Forum on Pastoralism in the Sahel and West Africa creates space for dialogue on transhumance, grazing rights and sustainable pastoral management.

Across the continent, Stand for Her Land Campaign (S4HL), the International Land Coalition (ILC), Women in Law and Development in Africa (WILDAF), the Feminist Land Platform and Women's Protection and Empowerment (WPE) forums elevate women's land rights, legal empowerment and protection from GBV, while connecting grassroots experiences to global policy spaces.

Local platforms and networks address harmful norms and practices with a focus on thematic areas like natural resource governance, and women's economic empowerment and access to resources and services within rural pastoral contexts. They often rely on mobilisation at the household and community level and engage men and traditional leaders to support gender transformative aims and impacts. Regional and global initiatives like S4HL, ILC, WILDAF and the Feminist Land Platform leverage cross-border alliances to advocate and influence policies around land governance and gender justice, for example, thereby bridging community-driven efforts and international platforms.

### 3.4 Trends

In this section, we revisit the original research questions in turn and reflect on some key findings.

GTAs are typically layered or embedded in sector-specific programmes or projects rather than being implemented as standalone interventions. Among the GTAs studied, interventions are geographically uneven, clustered in East Africa. A recent review similarly finds geographical and systems gaps in gender research and, more specifically, that pastoral areas are less well represented compared to more common agricultural systems (Vincent, 2022).

Perhaps because GTAs are embedded in wider projects that sometimes span multiple geographies, generally, we found it difficult to find specific information about pastoral-based interventions through secondary sources alone. Our methodological design and process (using primary data sources such as KIIs and participatory workshops) enabled us to find information that might otherwise not have been included in this report. Through this process, we reviewed interventions that were not specifically labelled as a GTA, partly because they were implemented before the term 'gender transformative' became common or because they demonstrated transformative impacts beyond their explicit aims.

Furthermore, it proved helpful to operationalise the RBET framework to identify and distinguish transformative from empowering interventions. We recommend that more efforts are made to move beyond a linear sequential notion of RBET, and to tailor the framework to deepen understanding of GTAs in pastoral contexts in Africa and beyond.

Programme disruptions that affected the implementation of GTAs include the COVID-19 pandemic and shifts in funding. The latter includes budget reallocations to address humanitarian crises and cuts in early 2025, including by USAID in particular.

#### 1. In what types of interventions are GTAs being implemented, or what are the key thematic foci of GTAs?

Most of the interventions studied aim to improve livelihoods, enhance resilience, reduce harmful practices, and improve health and resource and land governance. GTAs often address multiple and related aims, sometimes all eight themes, for example Dimitra Clubs. The most common focus of GTAs is to improve livelihoods, often supporting diversification into agriculture.

Analysis of the thematic aims of the GTAs shows an explicit focus on key fundamental aspects and challenges in pastoral systems, including livestock and conflict, is lacking. For example, a focus on livestock is present in only five interventions. And, despite the prevalent and perennial challenge of conflicts in pastoral systems and communities, conflict resolution and peacebuilding are described as an explicit aim in only three interventions. GTAs can play a more evident role in peacebuilding. For example, in Nigeria, women's voices were strengthened as mediators to resolve disputes, with community leaders supporting women's active roles

in peacebuilding, which has been a male domain historically. Across East and West Africa, collaborations with international organisations like Oxfam or Mercy Corps can support transformative work in partnership with diverse local actors.

## **2. Who are the target groups or who are interventions reaching?**

Overall, GTAs in pastoral areas occasionally integrate socially differentiated approaches in their targeting and engage with multigenerational social groups and customary and pastoral relevant institutions.

Differentiated targeting of especially vulnerable groups is more common among interventions that target adolescents. Interventions have highlighted aspects such as marital status and literacy levels to ensure that they reach more vulnerable social groups. Girls' differential capacities and opportunities are recognised through approaches that reach married adolescent girls and lower literacy groups, for example. These interventions incorporate a broad and multigenerational approach to engagement, working with parents and caregivers. Interventions that aim to address NRM typically engage with customary land management institutions, which remain relevant to maintaining and restoring rangeland health.

## **3. What are the known impacts of GTAs?**

Across the 18 interventions, changes in behaviour have been reported in practices such as care and domestic tasks in households that may or may not have been accompanied by changes in norms. The most common impacts occur in decision-making, reductions in harmful practices and changes related to resources, namely women's leadership and participation in NRM and governance. Changes in intrahousehold dynamics have been reported by fewer than half of the interventions. Other less common thematic foci include changes in restrictive norms around women's mobility, positive educational outcomes for women and girls, women's roles in peacebuilding, and changes in health- and nutrition-related norms and practices.

In some cases, transformative impacts have been reported outside of the intervention aims, indicating that unintended positive effects may occur as a result of embedding GTAs within interventions targeting pastoral communities.

## **4. What mechanisms are commonly used?**

Collective action in groups and community dialogues are the most common modalities used to implement GTAs. The success of these approaches often relies upon convening key relevant and influential institutions and individuals, who are commonly referred to as change agents or champions. Among the approaches considered here, published or otherwise, it is not well detailed 1) who is engaged and how, and/or 2) how the approach is tailored to a pastoral system.

Of particular concern are 'household' approaches. Detailed descriptions of impacts within families and, more specifically, among and between female adults, are often unclear. Polygamy, while not unique to pastoral societies, is common in most pastoral communities in Africa. Because polygynous marriages generate complex and often hierarchical power relations that may generate tensions between senior and junior wives (Hidrobo et al., 2020), attention to these relations and engagement criteria must be clear. Furthermore, they must be understood by the local community. We recommend more explicit and concise descriptions about programmatic efforts to engage with common family arrangements such as polygamy to avoid reproducing inequalities and deepening vulnerabilities within family

arrangements. We recommend that GTAs are tailored to pastoral systems, with specific reference to *how* to engage with mobile populations and address temporal aspects that shape these systems.

## **5. What, if any, practices or metrics are being used to monitor changes or impacts of GTAs?**

Monitoring and impact evaluations have been conducted for fewer than half of the interventions. Robust and rigorous approaches have relied on mixed methods and identify and attribute changes to GTAs where changes in norms and behaviours were explicit aims of the project. Metrics have been implemented at various stages of interventions and most commonly prior to the onset of intervention activities or as part of the planning stage. Typically referred to as situational or context analyses, these studies provide a deeper understanding of an area and inform efforts to better tailor intervention activities, for example SAA in Ethiopia.

Robust methodologies to assess impacts are an exception and these are more common in large interventions spanning regions within or across countries. Often, funding agencies have implemented rigorous methods to evaluate progress against targets. Yet observations of change are mainly anecdotal and have been shared through blogs, stories, reports and other grey literature.

Rigorous assessments of impacts using robust metrics and methods are important to understand sustainability and scalability of approaches beyond the intervention or project life cycle. It is therefore critical to engage local authorities, including traditional customary institutions in pastoral contexts, and empower communities to own the process and lead monitoring efforts.



Beekeeping in Baringo, Kenya © Georgina Smith

## 4. RECOMMENDATIONS

- 1. Intersectional approaches should be integrated early in programmes.** Use situational and context analyses to inform programming decisions about who to engage and why. In pastoral systems, power is shaped by intersections of gender, generation and religion that, if overlooked, may reinforce inequality and exclude certain social groups.
- 2. Multigenerational and family-based approaches improve inclusive engagement.** Engage with elders and customary institutions. Plan and describe how programmes will engage with family members in diverse arrangements, including polygynous marriages to avoid reproducing inequalities between co-wives through exclusion from activities.
- 3. Bolster the voice and agency of pastoralists in setting pastoral development agendas.** Tiered capacity building approaches are needed that aim to address perennial challenges in pastoral areas. These efforts should include leadership and advocacy while also improving technical capacities to build resilience and restore rangelands. Link and foster relations between local champions and leaders of grassroots efforts between national, regional and global networks and platforms on pastoral advocacy and rights.
- 4. Overall improvements are needed in documenting impact, including innovations to adapt approaches to mobile populations.** Evidence is critical to advance understanding of what works, where, for whom and why. Robust research design and mixed methods approaches can improve the evidence base. Partnerships with research institutions and technological and digital innovations can bolster citizen science approaches.

# 5. CONCLUSION

This report updates current understanding of gender transformative interventions in pastoral areas to articulate where, how and what socially transformative impacts have occurred. We draw on evidence from a literature review, KIIs and stakeholder workshops with implementing organisations across 13 countries in East and West Africa.

GTAs are typically embedded within broader programmes and they are unevenly spread across geographies. This may explain, in part, why certain but relevant details about GTA impacts and approaches are not clearly articulated or readily available online, for example. It highlights a need for materials and guidelines on best practices to support equitable pastoral development. The design and use of robust metrics would also improve understanding of what works where and for whom, and it would generate wider, more systematic and comparable sets of data on GTAs in pastoral contexts.

Considering the trends in thematic foci across intervention aims, impacts, approaches and metrics, we see the need for additional efforts in at least two areas. First, more efforts are needed to tailor or adapt practical guides for use in pastoral areas. And second, we need a better evidence base to inform our understanding of the effectiveness of GTAs in fostering inclusive and sustainable social change. Such actions will advance the integration of GTAs in pastoral communities and institutions, which will align with the needs and aspirations of pastoral women, men and young people.

GTAs exist in multiple and diverse forms. They can amplify existing grassroots and community-led efforts by addressing the drivers of inequitable pastoral development: namely, restrictive social norms and harmful practices. To improve the ways in which these approaches embed or resonate with local sociocultural contexts, we recommend developing and deepening partnerships with local CSOs and national NGOs, and linking with wider platforms and networks. This will garner locally embedded and led sustainable social change.

Organisations and forums focusing on pastoral development and wellbeing amplify and scale social change through networks of solidarity, inclusive of women, men, youth and adolescents. It is essential to strengthen these collaborations and communities of practice and ensure that GTAs are contextually grounded and tailored in order to influence policy and practice. This will advance and sustain more equitable and resilient pastoral futures.

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