



Gender and Community Forests in a Changing Landscape

Lessons from Ban Thung Yao, Thailand

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For more information on RECOFTC's work on gender and rights, please visit www.recoftc.org/site/Gender/ or contact bhawana.upadhyay@recoftc.org



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Executive summary

In the dynamic socio-demographic contexts of the world's forests and their users, climate change, including climate change mechanisms such as Reducing Emission from Deforestation and Forest Degradation (REDD+), along with energy and food security issues, have brought emerging challenges for women and men in adopting new roles in resource management. Consequently, a renewed focus on the world's forests and their users is warranted.

If gender considerations are taken as a weak link in designing and implementing forest-related interventions and investments, there remains the danger of not only pushing women further toward marginalization, insecurity and despair, but also of forest policies and investment frameworks failing to deliver results on the ground.

This study analyzes men's and women's specific roles, responsibilities and rights by identifying the levels of participation in using, managing and governing forests and forest resources, in the context of a community forest in Ban Thung Yao village of Northern Thailand. The study highlights gender differential roles, responsibilities, traditional knowledge and wisdom in community forestry, and its influence on resource use and management.

The survey revealed that empowering activities like taking initiatives, being involved in conflict resolution and actively engaging in training, were often undertaken by the men of the community while women were heavily engaged in nominal, passive and consultative process of participation. The study concludes that these attributes should be factored in while developing forest policies and programs, to ensure a fair sharing of benefits, equal rights and sustainability. Finally, the study demonstrates the critical importance of looking beyond gender representation merely in terms of 'the number of men and women'.



Background

Forests are home to millions of people around the world. There are about 450 million people who rely on forests for their livelihoods in the Asia-Pacific region alone. For example, in wooded areas of Thailand, 60–70% of food comes directly from the forests, including leaves, seeds, nuts, mushrooms, saps, gums, forest animals and insect species. Women, particularly those dependent on natural resources for their livelihoods, have considerable knowledge of the characteristics, distribution and site requirements of certain local species of trees, shrubs and herbs.

While climate change, including Reducing Emission from Deforestation and Forest Degradation (REDD+), energy and food security related challenges have contributed to a renewed focus on the world's forests, many forest dependent people, particularly women, are facing emerging challenges in adopting new roles in resource management in a changing demography caused by male migration to urban areas. Over the past few decades, escalating insurgent activities, sectoral violence, shrinking forest cover, deforestation, depleting water tables, land fragmentation, soil degradation, frequent droughts and floods have further worsened the situation thereby posing a serious threat to food security, especially for resource-poor families and women-headed households (Upadhyay, 2005).

As this is happening, rural men progressively seek off-farm employment opportunities in urban areas. This has resulted in the feminization of agriculture and natural resource management. Though natural resources provide food, fuel, fodder, timber, medicines, building materials and opportunities to enhance ecotourism, watersheds, carbon sequestration and soil fertility, the feminization trend has significantly increased the daily workload outside of home for rural women. For example, the out-migration of men from Ban Thung Yao village of Lamphun province in Northern Thailand has left women behind to manage the rice fields, fruit plantations, community forests and to undertake new roles like welcoming visitors to the community, participating in study visits by outsiders and taking part in various community forest related activities and decisions.

Gender issues have received considerable attention in forestry during the last few decades and there have been many instances of women playing critical roles in conservation and management of forests and forest resources (FAO, 2012). Gender differences in the extent of dependence on common pool resources arise from women's lesser access to private property and income-generating opportunities (Agarwal, 2010). In many cases, rural women neither own nor have direct control over arable land, which can be an important source of supplementary products like non-wood forest products and other crop wastes to be used as fuel and fodder (Agarwal, 1994).

Alongside direct access to non-wood forest products, women's proportionate presence helps formulate socially acceptable forest rules and regulations, improve efficiency in institutional functioning and conserve forests. This ultimately leads to good governance, fair sharing of benefits and empowerment.

Records of the Community Forest Management Bureau, under the Thai Ministry of Natural Resources and Environment, shows approximately 524,504.8 hectares (3,278,155 Rai) have been registered as community forestland in 8,538 villages across the country since 2000. Of the total population of Thailand, 67.4% live in rural areas with women accounting for 50%. This basically explains that the inhabitants of more than 8,000 villages across the country rely on community forests (CF) for subsistence and cash in one way or another.

Hence, if gender considerations are taken as a weak link in designing and implementing forest related interventions and investments, there remains the danger of not only pushing women further into poverty, insecurity, conflicts and despair, but also of forest policies and investment frameworks failing to deliver results on the ground.

In light of the above background, this paper attempts to analyze gender-specific roles, responsibilities and rights in the context of community forest in Ban Thung Yao, which has been managed and conserved by local men and women since their settlement in 1915.

This study has adapted Bina Agarwal's typology of participation framework for the analysis of men's and women's different levels and extent of participation (see Table 1). Agarwal categorized the range of participation from the narrowest scope to the broadest in terms of its interactive dynamic processes. These typologies are judged by their potential efficiency effects and their ability to enhance equity, empowerment and environmental sustainability (Agarwal, 2001). The survey was conducted using different participatory rapid appraisal (PRA) tools like daily routine diagram, focused group discussions, resource maps and historical axes.

More specifically, the paper tries to identify levels of participation by men and women and women's roles in managing and governing forests and its resources. This paper draws heavily on the findings of a field survey administered over 60 households, representing 33% of total households in Ban Thung Yao. Alongside households surveys, in-depth case studies with special reference to women's leadership roles were undertaken between August and October 2012, in Ban Thung Yao village.

Table 1. Typology of participation

Level of participation	Characteristics features
Nominal participation	Membership in CF user groups (CFUGs), participation only by name
Passive participation	Being informed of decisions or asked to attend meetings wherein members discuss various forest related plans like drafting a constitution, preparing operational plans and other CF-related activities
Consultative participation	Being asked an opinion in specific matters without guarantee of influencing decision
Activity-specific participation	Being asked to or volunteering to undertake certain tasks
Active participation	Participants expressing unsolicited opinions or/and taking initiative in CF-related activities like designing/drafting an operational plan, implementation, maintenance and follow up activities (e.g., free labor contribution, cash management, conservation/plantation activities, managing conflict and in monitoring and evaluation).
Interactive (empowering) participation	Being able to influence group's decision and be the beneficiary of the equal benefit-sharing mechanism.

(Source: Agarwal, 2001)





An overview of Ban Thung Yao forest community

In 1923, less than a decade after the village was settled in Lamphun province, the first village chief of Ban Thung Yao declared 9.6 hectares of watershed forest as a protected area to address water shortage problems. In fact, the village area is carefully categorized into housing areas, agricultural land and community forest. The community forestry area is further divided into protected areas and areas set aside for the utilization of timber and non-timber products. The villagers acknowledge that the community forest has helped shape their socio-cultural, economic and environmental development.

In 1987, when the Royal Forest Department was about to declare Ban Thung Yao community forest (CF) a national park, with an offer of US\$2,667 for an annual village development fund, local men and women took to the streets to protest the impending announcement and demanded their rights. The CF had not just been a source of subsistence and cash income but also a part of the identity of the inhabitants of Ban Thung Yao.

Due to confusion on whether CF can exist in protected areas, many forest-based Thai communities practice CF management without legal recognition. Though Ban Thung Yao possesses a long history of forest resource management, the community continues to suffer from a lack of legal recognition due to the ongoing debate on their status vis-à-vis the protected zones (Kanjana and Kaewchote, 2004).

While Ban Thung Yao CF users exercise access, management and withdrawal rights, they cannot use the forestland or trees as collateral for bank loans, or for leasing or selling them to generate income. Any matter related to CF regulation and governance is handled within the village management committee, while exclusion and alienation rules are applied as a social sanction for defaulters and violators.

Despite the fact that discussions among various user groups of Ban Thung Yao revealed a great deal of optimism, particularly in exercising men's and women's customary rights, the lack of official recognition and CF law has led to conflicts at the community level, particularly in terms of land entitlements (Luckhana, 2011).

Historical anecdotes of Ban Thung Yao suggest that all villagers, including women, were required to sign an agreement on the expanded demarcation of the community forest and its rules, as there was no officially registered committee for the implementation and enforcement of relevant rules and regulations. It was only in 1999 that a community forest committee was constituted within the framework of the village management structure.

Recognizing the strong correlation between female participation and improved forest management, the women of Ban Thung Yao foresaw a critical need to address gender disparity in institutional representation at regional and local levels. Therefore, in 1999, female delegates of the women's group decided to join Ban Thung Yao's community forest committee at the provincial level as part of Lamphun's Community Forestry committee. Now the village community forest manages 400 hectares of forestland, with 12 women making up more than a third of the executive committee.

Ban Thung Yao community forest members have developed rules and regulations that are abided by men and women alike. They have demonstrated satisfactory results in tackling any violations and their success is due to strong and active participation of several female members (Kanjan and Kaewchote, 2004).

Acknowledging local people's efforts in governing their forest in an equitable and sustainable way, Ban Thung Yao community forest members have been approached by a few organizations, and various project-based income generating activities have been initiated. The case of Ms. Srongporn (Case 1) is an example.

Case 1: A community-based forest enterprise



“The benefits of a local enterprise like this extend beyond monetary rewards. The most significant aspect of it is the inherent values it enshrines and passes on to the next generation about the conservation of our forests and its resources. Women, as the primary users and managers of non-timber forest products, can easily cultivate these values with their special traditional wisdom and knowledge.”

– Ms. Srongporn, September 2012

Ms. Srongporn has been engaged in an herbal enterprise for the past two years. The thought of starting the enterprise came after she realized the effectiveness of the herbal medicines she took during an illness. The herbal medications had proven to be more effective in improving her immune system compared to other modern medicines.

Slowly, Ms. Srongporn started educating herself about the traditional and local medicinal plants and herbs that are easily found in Ban Thung Yao community forest. She learned that the local knowledge on

herbal extraction and collection was being preserved by a women's herbal sub-group of Ban Thung Yao. This encouraged her to set up the herbal enterprise.

She was also influenced by an initiative run by the Thai Health Promotion Foundation in 2006, which endeavoured to promote herbal drinks during various village occasions like funerals. The major objectives of the initiative were to encourage the use of healthy herbal drinks among local people and to raise awareness on the benefits of medicinal plants that are readily available in their forests. As people in Ban Thung Yao spend about 20,000 Baht for alcoholic and other artificial beverages per year, her initiative has not only helped promote habits of drinking herbal drinks, but also control unwise spending.

Due to increasing interest and awareness about the benefits of local medicinal herbs, the village committee agreed to officially register the women's herbal group as a community-based forest enterprise in 2009. With some assistance from different government and non-governmental organizations, Ms. Srongporn, along with a few other women members, got involved in collecting and marketing different types of herbs and medicinal plants harvested from the forest.

Ms. Srongporn invested her own savings to start the enterprise. Now, as the demand for the herbs is growing from both within and outside the village, she makes more than 20,000 baht per year. Her initiative has created a palate for herbs and medicinal products that has helped increase the demand for raw herbs in the provincial market. Due to growing demand for different kinds of herbs and medicinal plants, she has started collaborating with other farmers and non-timber forest product collectors to buy raw materials, as at times the raw materials collected from Ban Thung Yao forest are not enough to meet the market demand.

As a successful herbs entrepreneur in Ban Thung Yao, she is often invited by other villages and schools to share her experience and knowledge about traditional herbal technique as an alternative source of medicine and livelihood.

Gender specific roles, responsibilities and rights

The mapping of specific roles, responsibilities, rights, knowledge, practices and skills of men and women in managing and using forests and forest resources in Ban Thung Yao revealed that both genders are actively engaged in community forest related activities.

Women were very interested in protecting traditional knowledge, wisdom, spiritual beliefs and rituals related to forestry, keeping records of customary laws on forest protection and conservation, and in fund management and often advocated for local ownership of non-timber products. They also helped in forest patrolling and reporting violations and defaults to the forest executive committee.

Men, on the other hand, pursued activities such as hunting for poisonous insects in the forest at night, and exploring new routes and longer trails in the forest. They were particularly concerned with enforcing written agreements and laws, usually on logging, tree-cutting in designated areas and forest patrolling.

The survey revealed that the women of Ban Thung Yao demonstrated their crucial roles in livelihood sustainability by ensuring household food security. Women always preferred to allocate harvested forest resources for household consumption and keep the remaining surplus for sale. Annex 1 demonstrates how gender roles and responsibilities are divided while exercising withdrawal rights in collecting different species of vegetables, fruits and insects for both subsistence and sale.

Women of this particular community are more knowledgeable about market demand for forest products than their male counterparts. They even market the non-wood forest resources collected by male family members and show confidence in doing so as they have developed and established linkages and networks with vendors at both local and provincial levels.

The household survey demonstrated that the women who sell surplus vegetables and other edible items collected from the forest, after allocating for household consumption, make between Baht 500,000 to 615,000 annually. While they collect these food items to ensure household food security as their priority concern, they see this as a steady and additional income source. Women's conservative assessment indicated that the value of produce generated (see Table 2) from the community forest is about Baht 910,000 a year (Kanjian and Kaewchote, 2004).

Table 2: Annual forest products and estimated revenue, Ban Thung Yao

Items	Amount harvested	Market price	Total (Baht)
Ant's egg	2,823 kg	100 /kg	282,300
Mushrooms	5617 kg	10-150/kg	327,987
Bamboo shoots	73 kg	10-15/kg	940
Fruits	-	-	17,825
Edible plants	1,093 kg	80-140/kg	114,020
Fish and Amphibians	662 kg	40-80/kg	46,340
Dipterocarpus spp's leaves	1,260 pcs	1.50/pc.	1,890
Insects			55,670
Others	-		61,520
Total			908,492

(Source: Kanjan and Kaewchote, 2004)

Women's traditional knowledge of collecting mushrooms, vegetables, fruits, medicinal herbs and delicate red ants' eggs show that they understand the impact of weather patterns on the availability of forest products. Adherence to specific community forest rules pertaining to non-timber products collection, prohibition of orchid removal and burning of bamboos while collecting red ant eggs are some examples of best practices of sustainable forest management for a sustained livelihood and community well-being (See Case 2).

Case 2: Division of labor by gender



"If the village committee convenes a meeting on community forest, I will always be there as I am a primary user of the forest and know many things about forests and their resources. The forest is a source of life and we want to keep it intact."

—Mrs. Ratchanee, September 2012

Mr. Pajol and Mrs. Ratchanee, husband and wife, work together but carry out different roles and responsibilities at home, the marketplace and the community. Some of their shared responsibilities are different from traditional Thai gender roles. They have proven that with proper recognition and understanding of differential gender roles and responsibilities, both men and women can actually complement each other to improve and lead a harmonious family life.

Mrs. Ratchanee does the marketing of forest products, manages the income and contributes savings to the village revolving funds. In most community related events, both of them share responsibilities in different ways depending on their individual schedules and workloads.

Mrs. Ratchanee is also responsible for ensuring that forest and farm harvests are adequate for family consumption and sale. The revenue generated from forest products, mainly from different varieties of mushrooms and red ant eggs, is additional income for the family. On average, she makes US\$500–\$1,000 a year from selling mushrooms and red ant eggs. There are also other non-wood products she gathers and sells to contribute towards the household income.

She said that the earlier method of collecting red ants' eggs required burning bamboo to smoke out the ants. Eventually, they realized that this practice also destroyed the trees and ants' habitat. Instead, they started putting tapioca flour around the base of the trees, which made the ants flee temporarily and allowed the collection of eggs. Once the flour was blown away by the wind, the ants returned to the original tree for the continuation of their life cycle. This way, neither tree nor ant was destroyed, thereby helping users maintain the forest ecosystem and associated livelihoods in a sustainable way.

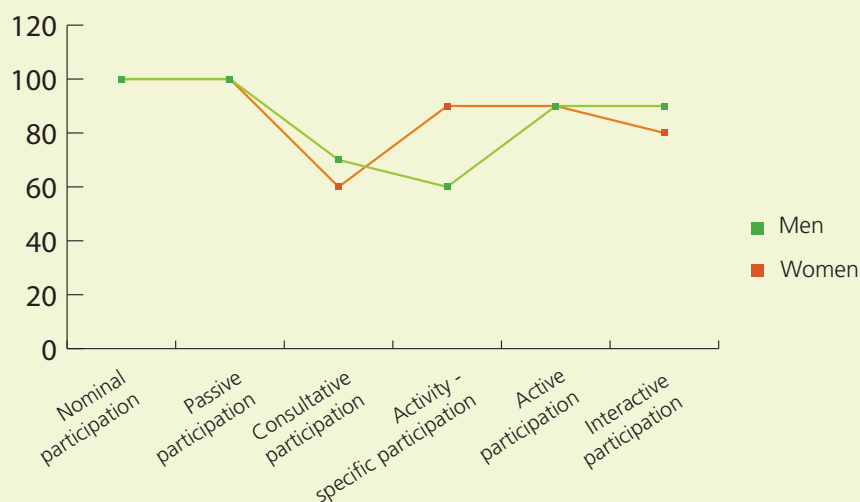
Mrs. Ratchanee, along with fellow community forest users, also plays an active role in forming rules and supporting compliance in the conservation of herbs, medicinal plants, wild orchids, bamboo shoots and other wild vegetables and fruits. She also alerts the community forest executive committee about intruders and violators.

Women's participation in community forest related activities

Gender-based division of labor is not only prevalent in preparing spiritual rituals, mobilizing funds and organizing ceremonies, but there are also several examples that underscore Ban Thung Yao women's interests and capacities to participate in various community forestry activities. Every year, women in various sub groups contribute to activities like patrolling, fire management, maintaining the nursery, forest restoration, enforcing rules and regulations primarily for non-wood products, keeping records of violators and organizing local knowledge-sharing events.

As described in the methodology section, this study used Agarwal's framework of typology of participation (Agarwal, 2001) to identify the level of men's and women's participation in community forestry-related activities. Based on this framework, the study found no significant gender difference in nominal, passive and consultative participation (see Graph 1). For example, in terms of consultative participation, both men and women are equally consulted by EC members, user groups and other members.

Graph 1: Topology of participation by gender in Ban Thung Yao



However, a clear difference is seen in activity-specific and interactive participation. For activity-specific participation, almost 90% of the surveyed female respondents said they regularly undertook specific activities or roles related to community forestry and fulfilled those obligations independently and on time, demonstrating their keen interest and active engagement in community forestry at different levels and in all sorts of activities.

However, in terms of interactive participation, which is regarded as the highest level of participation based on the framework, the data shows clear domination by men as 90% of them are found to be actively engaged. The survey revealed that empowering activities like taking their own initiatives, being involved in conflict resolution tasks and actively engaging in organizing and coordinating training with external organizations are often undertaken by male members of the community. But there are a few cases where some members of Ban Thung Yao's women's groups have proven themselves in their leadership roles, like the case of Ms. Phakee Wannasak (see Case 3).

Case 3: Driver of change



"Ban Thung Yao Community Forest is not just another forest – it provides an identity tightly woven into the social fabric of our lives. We want the next generation to realize and recognize this fact."

Ms. Phakee, September 2012

Ms. Phakee Wannasak is the first leader of Ban Thung Yao women's group, which was established in 1977 as an initiative by the Community Development Department of the Ministry of Interior. Recollecting her memories, Phakee explains how nervous she was in her new role as the women's group leader. For the first 10 years, the group simply followed the government agencies' instructions to participate in various skill development activities. However, there was a growing realization among women members that those activities were not helpful in raising income for their families.

After a few years, the opportunity came when their women's group was selected by the Thai NGO Committee on Agrarian Reform and Rural Development to implement

activities in Ban Thung Yao. Phakee and other women members started taking on new roles and responsibilities by participating in various meetings and decision making processes. Now, this group comprises more than 90% of female members in Ban Thung Yao including various sub-groups and has a revolving fund of more than US\$11,333. They feel that their capacities and confidence have improved and they are successful in influencing community forestry committee decisions.

Building capacity for effective forest management

The women of Ban Thung Yao have played an indispensable role in managing and protecting the community forest and its resources, putting inherited rituals and traditional practices at the core of all activities and enforcing contemporary laws and regulations. They have been undertaking various roles, such as, community based entrepreneurs, environmental monitors, researchers, decision-makers, instructors. This has resulted in greater recognition of Ban Thung Yao as a model CF that offers substantial learning to wider stakeholders in terms of gender representation.

Graph 2: Men and women's willingness to attend training program



Ban Thung Yao women strongly felt that they needed support from various networks and organizations to help build their capacities, particularly on contemporary forest-related issues like climate change and REDD+ initiatives, so that in matters pertaining to forest-related strategy, program and policy their voices are heard at different levels.

(90 –95%) showed strong interest in undergoing training related to climate change, community-based climate change adaptation and REDD+ and agroforestry. They are very keen to engage in various types of awareness raising programs if the objectives are to save their community forest from degradation and deforestation and to improve livelihoods. Relatively less willingness was shown by male respondents in participating in training for youth on CF conservation.

Graph 2 depicts that the majority of respondents

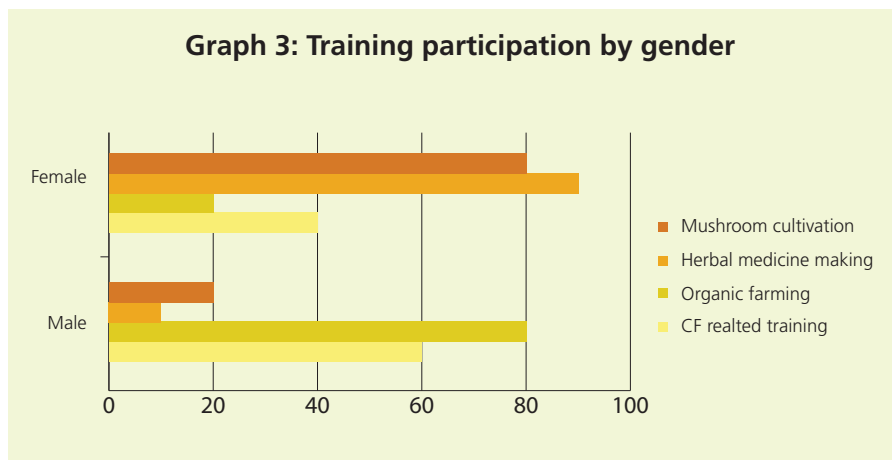
In 1987, when the Royal Forest Department declared Ban Thung Yao community forest a National Park, the Ban Thung Yao women's group put up the strongest opposition. Along with others, they took it upon themselves to protest in the streets and demand their rights. Ms. Wannasak strongly believes that they were influential in making authorities realize that local people deserved the right to conserve and manage local natural resources like forests.

At the age of 64, Phakee is still very active. Apart from her daily household chores, she is a resource person for various committees and networks. Ms. Wannasak works tirelessly with her group to ensure that the community forest is sustainably managed and the customary rules and rights are enforced in a timely manner. For example, early in 2012, cut teak wood from the forest was found and reported to the Community Forest Committee by one of the members of the women's group upon her encouragement and advice.

As a leader of the group, Ms. Wannasak advocates strongly for customary rights and forest conservation practices so that the youth of Ban Thung Yao would understand and value ancient knowledge that has been passed from one generation to another. In her leisure time, she takes the opportunity to engage with youth by telling stories of forest customs, rituals, conservation and traditional practices.

Undoubtedly, she has been a great strength to many of Ban Thung Yao's men and women, who believe that forest governance is all about keeping the forest intact by securing local people's rights to social justice and sustainability.

Graph 3 shows the significant differences in terms of participation by gender in various training events. The majority of women attended training on herbal medicine making (95%) and mushroom cultivation (80%), whereas men opted for organic farming (80%) and CF-related issues. There has been no training offered so far to the surveyed respondents on REDD+ and climate change adaptation.



Some of the members of the women's group associated with RECOFTC – The Center for People and Forests shared their concerns that the women of Ban Thung Yao need training on various topics related to community forestry. The women's group helped organize various stakeholder consultations at the grassroots level on strengthening women's roles in the Thailand Community Forest Network.

After interacting with the women's groups, it was recognized that the Ban Thung Yao women's group has many experiences that others can learn from. This is of critical importance to support them to engage in dialogue with various civil society organizations and coalitions, networks, practitioners and policy makers on a regular basis. In the long run, this would help develop gender-sensitive forest policies, programs and investment frameworks.

Conclusion

Many empirical studies clearly highlight the significance of using effective gender analysis, which disaggregates data by sex and other relevant social variables to identify exclusionary social barriers that hinder women's active participation, not only at the local level but also in forest policy and decision-making processes at regional and national levels.

The exclusionary barriers that have been identified need to be acknowledged. A well-developed systematic approach and strategy to reduce local men's and women's vulnerabilities, and foster clear and secure rights to facilitate their improved and sustainable livelihoods, is necessary.

Unlike many forest-dependent communities in other developing countries, Ban Thung Yao has emerged as one of the more gender equitable CF communities in terms of participation, ensuring rights and the sharing of benefits. Each household in this community has its own inspiring story, offering invaluable lessons to development practitioners, researchers, trainers, policy makers, networks and forums. Ban Thung Yao community forest female members' participation in managing and conserving forest and forest resources has encouraged many marginalized forest-dependent communities in Thailand and beyond to work towards an inclusive and participatory process.

A few successful cases of women's leadership in Ban Thung Yao, however, certainly does not imply that all women members are adequately empowered to secure their rights and improve their livelihoods. There is still a need to identify those women and men who are keen in improving their livelihoods by engaging in community-based forest enterprises and to provide essential support in building their capacities.

The study reveals that the women members of the community forest committee are very keen to get support in building their capacities in issues related to climate change, community-based

climate change adaptation, REDD+ and agroforestry. Likewise, some men members showed interest in participating in the training on forest based enterprises and market mechanisms of non-timber products.

The study highlights the critical need to look beyond gender representation through numbers in CF users' groups, EC constitutions, capacity building programs, investments and institutional frameworks. Women's and men's differential roles, responsibilities, practical skills, traditional knowledge and wisdom in CF should be taken into account while developing forest policies and programs to ensure a fair sharing of benefits and environmental sustainability.

Annex 1. Examples of key non-timber forest products collected by gender

Month	Category	Example of products		Collectors		
		English	Thai	M	F	
January-April	Vetgetables	Hog plum leaves	ใบมะกอก	•	•	
		Cassod tree	ผักขี้เหล็ก		•	
		Vegetable fern	ผักกูด		•	
		Sweetleaf bush	ผักหวาน		•	
		Glochidion eriocarpum	ต้นไคร้ร่ม		•	
		Curcuma aeruginosa	ผักดอกขาว		•	
		Ivy gourd	ผักตำลึง		•	
		Spike moss	ผักพ้อคำตีเมีย		•	
		Bamboo shoot	หน่อไม้		•	
	Animals	Red ant eggs	ไข่มดแดง	•	•	
		Indochinese rat snake	งูสิงห์	•		
	Insects	Scorpion	แมงป่อง	•		
Centipede		ตะขาบ	•			
May-August	Vegetables	Hog plum leaves	ใบมะกอก	•	•	
		Cassod tree	ผักขี้เหล็ก		•	
		Vegetable fern	ผักกูด		•	
		Sweetleaf bush	ผักหวาน		•	
		Glochidion eriocarpum	ต้นไคร้ร่ม		•	
		Curcuma aeruginosa	ผักดอกขาว		•	
		Ivy gourd	ผักตำลึง		•	
		Spike moss	ผักพ้อคำตีเมีย		•	
		Bamboo shoot	หน่อไม้		•	
		Termite mushroom	เห็ด โคน	•	•	
		Earth stars mushroom	เห็ดถอบ	•	•	
		Turmeric Sajor Caju	เห็ดขมิ้น		•	
Wild mango	มะม่วงป่า	•				
September-December	Vegetables	Hog plum leaves	ใบมะกอก	•	•	
		Cassod tree	ผักขี้เหล็ก		•	
		Morning glory	ผักบุ้ง		•	
		Ivy gourd	ผักตำลึง		•	
		Glochidion eriocarpum	ต้นไคร้ร่ม		•	
		Termite mushroom	เห็ด โคน		•	
		Earth stars mushroom	เห็ดถอบ	•	•	
		Turmeric Sajor Caju	เห็ดขมิ้น	•	•	
		Other local mushroom	เห็ดผ้า, เห็ดหนำมอย, เห็ด ปุ่มพมู, ฯลฯ	•	•	
		Insects	Wasp	ต่อ	•	
			Scorpion	แมงป่อง	•	
			Centipede	ตะขาบ	•	
	Fruits	Indian gooseberry	มะขามป้อม	•	•	
		Siamensis Scheff/ Annonaceae	นมแมว			

(Source: Decha, 2008)

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