Gender Equality and Social Inclusion (GESI) in Development Projects and Actions

HANDBOOK FOR STAFF

Himalayan Human Rights Monitors (HimRights)

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Content

Why this document?

The purpose of this document is to support Himalayan Human Rights and its staff to take into account Gender and Social Inclusion issues (GESI) thought the program and project's life cycle. It has been designed to carry out their interventions and activities from a Gender and Social Inclusive perspective.

Taking into consideration that is an institution whose central axis is the defense of human rights, this document and principles are aligned with the Human Rights-based Approach (HRBA) another cross-cutting theme together with GESI that must be take on board in each action or strategy.

What for?

- To contribute to promote gender equality and gender mainstreaming in Himalayan Human Rights' programs and in their staff.

- To provide a practical tool to translate principles and policies of Gender and Social Inclusion (GESI) into a practice and user-friendly format.

How?

Through this reference document and a checklist that can be consulted when planning to formulate a project, write a proposal or include GESI approach in any activity or action carried out by the institution.

Whom?

The document is intended for all staff of Himalayan Human Rights both technical, managerial, interns, and volunteers.

"If you are participating in activities that can change the context and content of lives of people, your responsibility is to make sure that these activities are based on real circumstances, limitations and needs of women and men whose lives are being affected with the project"

Part 1

1.1 Gender Key Concepts[1]

The following is the basic gender concepts that are necessary to know to plan, manage, or monitor a project from Gender and Social Inclusion perspective:

- **Sex:** The physical and biological characteristics that distinguish males and females.

- **Gender:** It is a social construction to the masculine and feminine. Gender refers to the roles, behaviors, activities, and attributes that a given society considers appropriate for men and women. Gender systems are established in different socio cultural contexts which determine what is expected, allowed and valued in a women/man and girl/boy in these specific context. Gender roles are learned through socialization processes; they are not fixed but are changeable over time and between cultures.

- **Gender perspective**: refers to how an issue, problem, objective or measure applies to the different genders. Whenever an issue is reviewed from the gender perspective, it is viewed from both the female and male perspective. Hence, reviewing an issue from the gender perspective will highlight issues to be taken into account, or requiring improvement, as regards women, men and multi-gender people. Taking the gender perspective into account in projects enhances the needs orientation, activities and impact of projects, respecting both women and men.[2]

- **Gender mainstreaming:** Is a key strategy to promoting gender equality and women's empowerment in all activities, operations and sectors (or involving integration of the gender perspective). "Is the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in any area and at all levels. It is a strategy for making the concerns and experiences of women and men an integral part of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres, so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve gender equality" (United Nations Economic and Social Council, ECOSOC).

- **Gender analysis:** Is a critical examination of how differences in gender roles, needs, activities, opportunities affect men and women (boys and girls) in certain situation or

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[2] Elaborated based on: Ministry of Economy and Employment of Findland. 2011. *Gender mainstreaming in development programs and projects*; EIGE Europe: (http://eige.europa.eu); López Méndez, Alcalde González, 2004. *Guía práctica para la integración de la igualdad entre mujeres y hombres en los proyectos de la cooperación española,* among others.

contexts. It to assess systematically the impact of programs and projects on women and men on their economic and social relationships.

- **Gender neutrality/gender blindness:** Gender neutrality refers to a situation in which gender genuinely plays no role in a given activity. The gender neutrality of a project can only be established as result of high-quality assessment, but cannot be based on presuppositions or everyday knowledge. Gender neutrality can also mean that no attention is paid to gender, or that its significance in terms of goals or an activity goes unrecognized. In such a case, gender neutrality often means so-called gender blindness in practice, i.e. the inability to perceive gender and understand its significance.

- **Social inclusion:** Is about all the members and segments of society enjoying equal rights and benefits in the political, economic and social spheres without discrimination based on sex, geographical area, ethnicity, place of origin, educational background, economic status, caste, religion, disability.

- **Gender Stereotypes:** Gender stereotypes are simplistic or stereotyped ideas and assumptions about what women and men are ''usually'' like, or what constitutes 'appropriate'' behavior for them. Gender stereotypes are often subconscious, ''self-evident truths'', deeply rooted in the culture. They are superficial and harmful everyday ''knowledge'' of gender. Stereotypes may prevent factual information acquisition and in-depth understanding of gender-based phenomena.

- **Gender Equality:** Refers to the equal rights, responsibilities and opportunities of women and men and girls and boys. Equality does not mean that women and men are the same but that their enjoyment of rights, opportunities and life chances is not governed or limited by whether they are female or male. Gender equality implies that the interests, needs and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men (UN General Assembly, 1979).

- **Empowerment of women:** Is the process by which women gain power and control over their own lives and acquire the ability to make strategic choices.

- **Gender gaps:** In most societies, women suffer disadvantages social and economic reasons because of the difference what it is "masculine". These differentials in access, participation, access, and control of resources, services, opportunities and benefits of development are known as gender gaps.

- **Feminism**: A political stance and commitment to change the political position of women and promote gender equality.

- **Male chauvinism:** Attitude and behavior of arrogance usually exercised by the men who impose as their preponderant value the traits differentials attributed to man and is

implemented through discriminatory, silencing or derogatory attitudes directed at against women.

- Human Rights based approach (HRBA): A rights-based approach uses international human rights law to analyse inequalities and injustices, and to develop policies, program and activities in all areas of work to redress obstacles to the enjoyment of human rights. It identifies rights-holders and their entitlements and corresponding duty-bearers and their obligations, and seeks to strengthen the capacities of rights-holders to make their claims and of duty bearers to satisfy these claims. A rights-based approach also emphasizes principles of participation and empowerment of women and accountability for violations of their human rights.

1.2 Context on Gender Equality and Social Inclusion in Nepal

1.2.1 Roles and activities of women and men

Nepal is a society where the role of women is subject to the traditions, culture, and customs of each caste. It is based on a traditional model where women generally have an excessive workload assuming reproductive and productive tasks but with little social recognition. Even though gender differences vary depending on the different communities and regions[3], most are subject to socio-cultural patterns where marriage is the epicenter of women´s lives.

As in other traditional societies in Asia, Nepalese society is a son-preferring society where the traditional role of women is confined to the private sphere -home and caring for others in the family- and many women experience restrictions regarding free movement in the public sphere. Following in the same pattern, girls have responsibilities of helping their mothers with these tasks while men and boys are not expected to assist with domestic work (UN Women, and OCHA, 2015). According to the Government of Nepal and United Nations Development Program, Nepalese women have much higher workload than the global average[4]; 77% of economically active women are engaged in agriculture[5], a rising figure due to the extensive labor migration of men from rural areas.

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[3] For example, in more traditional Hindu communities in the Tarai, women's role tends to be more limited to domestic duties and subsistence farming while in Tibeto-Burmese communities women tend to be more economically active. In matriarchal Tharu communities, gender roles and relations may be reversed with women as the leaders and men in a submissive even abused role. Marriage plays a decisive role in all women's life choices and social- economic position (UN Women, OCHA, 2015).

[4] Government of Nepal and United Nations Development Programme, Nepal Human Development Report 2004.

[5] NPC, GoN and WFP (2011), National Population and Housing Census.

Regarding their contribution to economy of the country, women have limited access to economic resources, and most of them are engaged in unpaid, home-based labor. According to the Nepal Millenium Development Goals (MDG) Progress Report, approximately 74.8% of the unpaid family labor is carried out by women[6]. Even though they women contribute significantly to Nepal´s economy through the remittances (10-15% of the total migrant population) they are not recognized as active contributors working in the informal sector, which means they lack social and legal protection.

Concerning Gender Empowerment Measure (GEM)[7] —index designed to measure whether women and men are able to actively participate in economic and political life and take part in decision-making—, the index for Nepal is 0.568: the Mountains has the lowest value -0.483- and the Hills the highest -0.572- (UN Women and OCHA, 2015).

1.2.2 Access and control over resources

Education: According to the Millenium Development Goals (MDG) achievements for Nepal and more specifically in the MDG 3: ´Gender Equality and Women's Empowerment´, gender parity has been achieved in primary and secondary education with gender parity index (GPI) scores of 1.09 in primary and 1.0 in secondary education in 2015.

The National Review of Sustainable Development Goals (2017) considers that Nepal has made impressive progress in promoting gender equality and women's empowerment (SDG5). For instance, gender parity is achieved in all levels of education and the ratio of girls to boys in primary education increased from 0.79 in 2000 to 1.09 in 2015[8].

However, literacy rates for women continue to be lower than those for men and are conditioned by ethnic origin. The gender gaps persist despite improvements in the educational attainment. The educational attainment of females remaining more lower than that of males. For example, in the 15-49 age group over 40% of women versus 14% of men have never been to school. Furthermore, there are disparities by social group and geographic location.

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[6] Nepal MDG Progress Report 2013.
[7] An index indicating the relative empowerment of women and men in various political and economic spheres, Reflecting opportunities open to women, rather than their capabilities, in three key areas: political participation and decision-making, economic participation and decision-making, and power over economic resources. (UNDP, 1995, p.73).
[8] National Review of Sustainable Development Goals (2017).National Planning Commission Government of Nepal, Kathmandu, 2017.

Around 72% of the 15+ male population is literate while only 44.5% of the female population (UNICEF, 2017):

LITERACY RATE

15+ Male population	15+ Female population
72%	44.5%

Source: UNICEF Nepal (2017)

Furthermore, significant gaps remain in gender equality at the tertiary level and literacy rate amongst 15-24 years old. On the other hand, literacy levels continue to be lower for girls than for boys declining in rural areas. As shown below in the table in urban areas, 96.30% of males and 91.05% of females are literate, whereas in the rural areas the rates are 91.89% and 76.26% respectively (Nepal Millenium Development Goals Progress Report, 2013).

LITERACY LEVELS per Area (Rural/Urban) and Gender

Urban areas		Rural areas	
Males	**Females**	Males	**Females**
96.30%	**91.05%**	91.89%	**76.26%**

Source: Government of Nepal and UN Country Team Nepal, Nepal Millennium Development Goals Progress Report 2013.

Land and property: Women have the right to use and work the land, but lack the control of the productive resource or the power to inherit it, considering that land is inherited from the father to the son. According to the 2001 Census Data, only about 11% of household reported any land in female legal ownership[9]; 6% reported that women had "some" ownership of a house, and

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[9] Just as this report was being drafted on September 25, 2017, The Parliament passed the Civil Code Bill and the Civil Procedure Code Bill heralding sweeping reforms in the country's civil law, including equal property rights for sons and daughters (Himalayan Times, 25th September).

surprisingly, only 7% reported female ownership of livestock, even though for many groups livestock wearing is traditionally a female task[10].

These barriers and discrimination are accentuated in rural areas where the most vulnerable women lack the resources and power to express their demands; including the right to identity. According to UN Women and OCHA (2015): "major inequalities also remain in relation to recognition of women as citizens and their ability to pass citizenship on to their children. Dalit women and other marginalized groups also face major hurdles in accessing justice and social services due to a lack of legal identity"[11].

1.2.3 Women´s participation in decision making

Nepalese women have little power in the decision-making process in both the private and the public spheres. Moreover, in most cases, they lack of economic independence due to very restrictive traditional and cultural patterns.

Regarding women's participation in politics and according to the National Review of Sustainable Development Goals (2017),[12] women now occupy 29.5 percent of seats in the national parliament and about 40 percent in local level/government. Following what this report says women's participation in decision-making in public sector is low. In the private sector are 25 percent and 50 percent in the cooperative sector. The Interim Constitution (2007) and the Election Act (2007) provided substantive quota of 33% for women to be represented in Constituent Assembly (CA). Therefore, the proportion of seats held by women in National Parliament increased from 3.4% in 1990, 5.8% in 1999 to 32.8% in the Constituent Assembly in 2008[13].

At the community level the Village Development Committees (VDC) have the responsibility for ensuring the participation of women and girls in various local level activities, with the obligation to include 20% representation of women. A recent provision also requires Community Forest User Committees to have 50% women members (Government of Nepal, 2017).

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[10] Government of Nepal, Ministry of Health and Population et al. Nepal Demographic and Health Survey, 2001.

[11] "How a Legal Identity leads to a Better Life", Open Society Foundations (22 January 2015), available online at http://www.opensocietyfoundations.org/voices/how-legal-identity-leads-better-life.

[12] Government of Nepal. 2017. National Planning Commission National Review of Sustainable Development Goals Kathmandu, Nepal.

[13] Women account for 11.5 percent of ministers in the subsequently formed Cabinet, occupying portfolios of Women, Children and Social Welfare, Education, and Energy.

1.2.4 Gender and Social Exclusion in Nepal

Nepal is a country with a wide variety of ethnic origins and rich cultural and social diversity; specifically, 125 ethnic groups and 123 mother tongue languages and it is mainly in these groups where poverty and discrimination persist in respect to caste, ethnicity, geography, and gender.

According to the Asian Development Bank, poverty incidences by caste and ethnicity are highest amongst the hill and tarai Dalits: 57.8% and 45.5% of the total hill and Tarai Dalit population were poor in 1996 and 2004 respectively. Following the Tarai Dalit group, at 28.69% in 2011, poverty incidences were highest amongst the Tarai other caste groups, which was followed by the hill Janajatis at 28.25%. Conversely, poverty incidence was a lower proportion for Newars and hill Brahmins at 20.25% and 10.34% respectively (Asian Development Bank, 2013-1017).

Hill and Tarai Dalit Poverty Incidence per year		
1996	**2004**	**2011**
57.8%	45.5%	28.69%

Source: Asian Development Bank, Country Poverty Analysis. Nepal Country Partnership strategy 2013-1017.

Regarding the representation of these groups in the Nepal's Constituent Assembly, the total representation for Dalits increased from 1 in 2001 to 49 in 2008. The representation of other ethnic, religious and caste groups also increased in proportion to their population. A very important positive action was the fact that in 2007 were introduced reservations for women, marginalized groups -Dalits-, indigenous people, Madhesi communities and persons with disabilities in the public service (33 percent of the vacancies for women and 45 percent for the rest of these groups)[14].

Socio-cultural norms and traditional practices directly affect women and condition their lives; in this sense the women belonging to the most vulnerable and excluded groups as Dalit suffer more discrimination than the rest of the Nepalis women. Examples of these socio-cultural and traditional practices are: child marriage, Badi, *Chaupadi, Kamlari,* and *Deuki*[15], stigmatization of

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[14] Idem

[15] Source: UN Women and OCHA. 2015. *Nepal Gender Profile:* The **Badi** were originally an entertainment caste. Political, cultural and economic changes have contributed to and produced the development and practice of prostitution as a strategy of survival for many in the Badi community. Subsequently, it has been said that prostitution is the "traditional caste occupation" of the Badi and it has often been defined thus as a part of the caste system.

widows, seclusion of women (*Purdah*)[16], family violence or polygamy (Amnesty International, 2014). Recently an important legal milestone has been that Nepal achieved to ban the practice of *Chhaupadi,* a practice that forces women and girls from their homes during menstruation.

According to an Amnesty International report, it is estimated that more than 600,000 women suffer from conditions related to uterine prolepses due to early marriage, early pregnancy, overwork and neglect. Socio-cultural violence remains prevalent in various forms, including bonded labor, violence against women accused of witchcraft and *Chhaupadi* in some parts of the region (Amnesty International 2014).

Finally, exclusion barriers not are only by ethnicity, caste or gender but there is another kind of discrimination as language, religion, disability, geography, and regional identity, as shown in the table below (Asian Development Bank, 2010).

Discrimination by group	
Gender	Women
Caste/ethnicity	Dalits, OBCs, and Adibasim Janajatis
Region	Plains, therefore people from the plains or Madhesis
Religion	Muslims and other non- Hindus
Language	Non Nepali languages
Other	LGBTI community, non citizens, persons with disabilities, people living in remote/difficult geographical locations: Far West and Karnali

Source: Asian Development Bank, 2010

Chhaupadi is a practice where girls/women are not allowed to enter inside the house and touch water and milk or prepare food for 4 to 7 days during their menstruation period. They must live, sleep and stay in a hut outside identified as a Chhaupadi's house or in a Chhaupadi goth.

Kamlari is a traditional system of bonded labour practiced in southern Nepal, in which socially and economically disadvantaged parents (mostly indigenous southerners and Dalits) would sell their daughter to domestic service for a contracted period to wealthier landowners buyers.

Deuki is an old custom practiced in far western regions of Nepal in which parents offer their young daughter to a local temple to gain protection, religious merit and/or approval and higher status from communities for the sacrifice they have made.

[16] Nepal MDG Progress Report p. 35; Amnesty International, Nepal Submission to the United Nations Human Rights Committee, 2014.

1.3 Agreements related to gender equality and women's rights in Nepal

The main human rights treaties, conventions and International Human Rights instruments have been ratified by the Government of Nepal are the following:

- ✓ The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), ratified by Nepal in 1991.

- ✓ The 1995 Beijing Platform for Action (BPfA). Beijing+5, +10, +20.

- ✓ 1995 Millennium Development Goals (MDGs).

- ✓ UN Security Council Resolutions 1325 and 1820: Women's participation in the peace process.

- ✓ 1994 International Conference on Population and Development (ICPD): Women's Reproductive Health and Rights.

- ✓ 2002 Convention on Preventing and Combating Trafficking in Women and Children for Prostitution.

- ✓ The Gender Equality Act (2006).

- ✓ 2009 Nepal´s Domestic Violence Act (2009).

- ✓ 2015 Sustainable Development Goals (SDGs).

- ✓ 2012-2017. National Strategy and Plan of Action related to Gender Empowerment and Ending Gender-Based Violence.

- ✓ 2011 National Action Plan on Women, Peace, and Security.

- ✓ 2015 Constitution of Nepal (Art. 16-46): "Right to equality".

- ✓ National Human Rights Commission Act, 2012.

1.4 Agreements related to inclusiveness

- ✓ International Convention on the Elimination of all forms of Racial Discrimination, 1971.

- ✓ Nepal's 2007 ratification of the United Nations Declaration on the Rights of Indigenous People.

- ✓ Convention 169 (Indigenous and Tribal Peoples Conventions shows its commitment to the rights of the indigenous nationalities).

- ✓ Bill on Caste-based Discrimination and Untouchability.

- ✓ The Scholarship Act, 1964: Special Rights of Marginalized Groups.

Part 2

2.1 Gender Analysis

What is it and, why is it necessary?

Gender analysis is a tool to understand the relationships between women and men.

It is used to understand the realities of men, women, girls, and boys whose lives are going to be affected by international cooperation actions.

It is also a useful tool to know our impact on women, men, girls, boys and excluded groups and to enhance the capacity of our organization to be more equal.

It serves to identify how women and men have different access to and control over resources, carry out different social roles and face different constraints and receive different benefits (UNDP, 2013).

Therefore, the gender analysis identifies types of gender differences and inequalities that might otherwise be taken for granted.

According to EU Gender Action Plan 2016-2021: *"The use of gender analysis needs to be compulsory so that staff understand how gender inequality plays out in each context and how to shape gender-responsive strategy, dialogue and support. Disaggregated data are vital to effective policy making, program planning, and monitoring".*

Within the 2030 Agenda for Sustainable Development, the EU also recognized that needs to pay greater attention to qualitative information and indicators to capture the noon-countable aspects of social, economic and political change and women' and girls' empowerment, and the emphasis on data.

So that our approach takes gender and diversity into account will be essential collect, analyze and use data disaggregated by gender, age, ethnicity, disability, sexual orientation and other social differences.

Gender analysis identifies:

- The differences in the participation of men and women in the household, in the economy and in the society.

- The structures and processes (legislation, political and social institutions, socialization practices, employment policies, etc.) that perpetuate patterns of unequal distribution of opportunities for men and women.

The gender analysis aims to:

- Evaluate the extent to which women's needs and priorities, such as of men, are reflected in development actions.

- To ensure both women, men (boys and girls) and all disadvantaged groups are included in the planning cycle and activities.

- Examine different social roles, jobs, and responsibilities that women, men, boys, and girls have in their family, community.

- Assess whether additional changes are needed to enable women to participate and benefit from the actions.

- Assess whether there are opportunities to avoid or reduce imbalances involved in development actions.

- To identify differences in the control and the access to resources, benefits, and decision-making processes of women and men.

- Gender based-analysis permits to identify the recognition and access that men and women have to human rights universally recognized.

The following are the 5 steps to make a Gender-based analysis:

Gender analysis tools[17]

1. Profile of Activities and Gender Roles

For what?

- **Gives us real information about the responsibilities, activities and limitations on the participation of women and men**

- **Get to know the impact that the project may have on the workload of women and men checking their availability and flexibility of time**

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[17] Elaborated base on the following documents: Murguialday y Vazquez, 2005. Un paso más, evaluación del impacto de género. CIDA. *Vibrant communities, gender and poverty project,* Transversalización de las prioridades horizontales AECID. UNDP. Outcomes from gender perspective matrix . United Nations Industrial Development Oganization (UNIDO). López Méndez, Alcalde González, 2004). *Guía práctica para la integración de la igualdad entre mujeres y hombres en los proyectos de la cooperación española.* Sijo, Sierra and López, 2005. *Health and Gender. Practical guide for practitioners in Cooperation.* UNDP, 2013. *Gender Mainstreaming made easy: handbook for program staff.* Gobierno Vasco, Vitoria, 1998. *Guía metodológica para integrar la perspectiva de género en proyectos y programas de desarrollo.*

Questions	Categories
Who does the reproductive work? Who is the responsible? *Who performs the activities? For how long? Where? When?* *What roles do men and women typically play in the community?* *What do men and women do and how and where do they do it?* *How many hours spent doing that?* **3 Types of roles:** 1. **Reproductive role: chores, take care of children and elders, reproductive work.** 2. **Productive role: agriculture, trade and employment.** 3. **Community role: collective services, leadership, celebrations.**	Roles and activities *Who does what?*

❖ **Example for HimRights´s work: Because of the workload that normally have women into the community, when we want to carry out a meeting, activity, workshop, event, etc, we must taking into account which is the best time and place to organize and try to find a space where women can leave their children instead going to the activity with them.**

On the other hand, it is recommended planning the activities taking on board women's workload (reproductive, productive and community roles) to avoid double or triple workload. We have to ask ourselves if venues and timetables make easier workshops attendance to both women and men, especially women.

2. Access and Control of Resources

For what?

Access and control shows the limitations of women and men to access and benefit from

the various resources needed to meet your needs

- **Access: Ability to use resources**

- **Control: Ability to fix ways in which those resources and benefits coming from their use will be used.**

- ✓ **Resources:** Productive and economic resources (land, incomes, equipments, jobs, credit, equipment, facilities for children care). Social (social networks, public services, information channels). Politics (organization, leadership, information, self confidence). Time. Information and education. Mobility. Internal resources: self-esteem, ability to express our interest.

- ✓ **Benefits:**

  - ✓ **Services (training, technology, machinery).**

  - ✓ **Facilities (offices, vehicles)**

Who has access to and control of resources, benefits, knowledge, decision making? *Do women and men have equal access to benefits and resources of the project?* *Who uses them? Who is the owner? Who decides?* *Who benefits the most?* *Number of households headed by women* *Who owns land, property,..?* *Who controls household income?*	Access and Control *Who has what?*

❖ **Example for HimRights´s work: Taking into account that women and men have different access and control over the resources and benefits generated by a project, training, and education is a kind of benefit that the project could be offer to women and disadvantaged groups and should be equitably insured as well as men, and if it is possible to establish a mandatory quota of women (or also called positive action) in order to involve more women and transform gender relations.**

3. Needs of women and men

For what? The analysis of gender needs helps us to know the problems and gender-differentiated needs of women and men in the community, as well as their solution alternatives

- **Practical needs:** They refer to those needs coming from daily responsibilities of women and men within their socially accepted roles (traditional roles). Example: as access to health, to education, to electric energy.

- **Strategic interests:** Refer to those needs felt from unequal positions in society; they are related to the redistribution of roles and responsibilities between men and women (Non-traditional roles). Example: women´s leadership in decision-making in public sphere.

What are the main needs of women and men derived from their role in the community?

How to achieve greater participation of women in decision-making?

Practical needs and strategic interest

❖ **Example for HimRights´s work:** a strategic interest for women is to increase their access to political power and decision-making by empowering them to be actively engaged from their own development and be able to decide and access in an equal way to the public sphere.

4. Influencing factors

For what? Influence factors provide us with a vision of the context that can influence the progress of the project: existing opportunities or constraints for women and men in the

community.

What is the social, political and economic situation that explains the answers?

- ✓ **Legal and political factors: public policies on gender equality, laws on family, voting rights, property rights, gender violence, sexual and reproductive rights.**

- ✓ **Socio cultural and religious factors: beliefs, values, customs, about identity and gender roles, reproductive behavior, structures and dynamics of households.**

- ✓ **Socio economic factors: sexual segregation in labor markets, sexual and economic value of women's reproductive role.**

- ✓ **Technologic factors: digital gap, digital divide.**

- ✓ **Race, demographic,**

Influencing factors

Why?

❖ **Example for HimRights´s work: Anti-Trafficking policies (at macro and micro level) and how they are applied in the country influence our project or program´s life in terms of barriers, resistances or support received.**

5. Quality of Participation

For what?

There are four stages of participation:

recipients:

- ✓ **Passive attendance recipients: Accomplishment of activities pre-written by others**

- ✓ **Consulted: on problems and**

Quality of Participation

needs but not necessarily on the context of analysis of solutions ✓ **Encouraged to organize:** stimulated to organize in order to meet their needs, plan solutions and assume responsibilities	

❖ **Example for HimRights's work: "The mere presence of women and marginalized groups do not ensure that their needs and opinions are taken into account". It not only enough the participation. The participation should be active, especially for women.**

When you organize Village and District Public Hearings, Mock Village and District Councils or Village level Dialogues, make sure that women's participation is real, not only in terms of assistance but given them the opportunity to express themselves with freedom and confidence.

2.2 Gender Equality as a Goal

As we mentioned before[18] and according to United Nations: Gender equality refers to the equal rights, responsibilities, and opportunities of women and men and girls and boys. Equality does not mean that women and men are the same but that their enjoyment of rights, opportunities and life chances is not governed or limited by whether they are female or male.

Gender equality implies that the interests, needs, and priorities of both women and men are taken into consideration, recognizing the diversity of different groups of women and men. Is a goal that has been accepted by governments and international organizations.

"Achieving greater equality between women and men will require changes at many levels: including changes in attitudes and relationships, changes in institutions and legal frameworks, changes in economic institutions, and changes in political decision-making structure"

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[18] See Part 1 of the document: Gender Key concepts.

In 2015, Gender equality is specifically established as goal 5 of the Sustainable Development Goals (SDGs) and also is included as a target in the other SDGs. According to national targets and progress of SDG in the case of Nepal, is included the elimination of wage discrimination, physical/sexual violence, and all harmful social practices, such as child marriages. Nepal expects women to fill 40 percent of all elected seats in local governments, and at least one-third of the seats in the national parliament. In the civil service, women in public decision-making positions will have increased four-fold of total employees by 2030 (Sustainable Development Knowledge Platform, United Nations[19]).

Sustainable Development Goal (SDGs) 5: Achieve Gender Equality and Empower all Women and Girls

- Target 5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life.

- Target 5.c: Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels.

- Target 5.a: Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws.

2.3 A dual strategy to address Gender Equality

What does this mean?

The European Union's structural fund programs and projects implement a so-called dual strategy in promoting gender equality. This means that gender equality is promoted through gender equality projects whose main aim is to promote gender equality. Moreover, gender equality is also promoted in all other projects, by mainstreaming –or integrating– the gender perspective into all stages of project and program activities (Ministry of Economy and Employment of Findland 2011).

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[19] It is recommended to visit the website: https://www.sustainabledevelopment.un.org.

Why implement a dual strategy?

According to the Economic and Social Council (ECOSOC) Agreed Conclusions (1997/2), the mainstreaming strategy does not mean that targeted activities to support women are no longer necessary. Women-specific projects continue to play an important role in promoting gender equality. They are still needed because gender equality has not yet been attained and gender mainstreaming processes are not well developed. Targeted initiatives focusing specifically on women or the promotion of gender equality are important for reducing existing disparities, serving as a catalyst for the promotion of gender equality and creating a constituency for changing the mainstream.

It is crucial to understand that these two strategies - gender mainstreaming and women´s empowerment - are in no way in competition with each other. The endorsement of gender mainstreaming within an organization does not imply that targeted activities are no longer needed. The two strategies are complementary in a very real sense as gender mainstreaming must be carried out in a manner which is empowering for women.

Two strategies in promoting gender equality:

1. **Gender Mainstreaming.** Strategy –adopted by UN in 1997– for making the concerns and experiences of women and men an integral part of the design, implementation, monitoring and evaluation of policies and programs in all political, economic and societal spheres. Means make visible the problem of inequality and exclusion and have an idea as complete and integral as possible of the social groups with which we work.

   ➢ Integration of the gender perspective: Projects into which the gender perspective must be mainstreamed: Projects whose main goals are something other than enhancing gender equality. The gender perspective also must be mainstreamed (integrated) in such projects.

2. **Empowerment strategy:** support women's empowerment to amplify capacities, opportunities, elections, that allow them to demand and exercise their rights. Working focused on supporting women.

   ➢ Gender Equality projects: Projects with the primary aim of enhancing gender equality.

2.4 Gender and Social Inclusion Mainstreaming in Project Cycle Management

The cycle of operations has five phases: programming, identification, formulation, implementation, and evaluation/audit. In each phase, gender equality issues should be taken on board and ─hopefully─ integrated from the first step in every stage of the project.

2. Identification　　　　　**3. Formulation**

1. Programming

4. Implementation

5. Monitoring & Evaluation
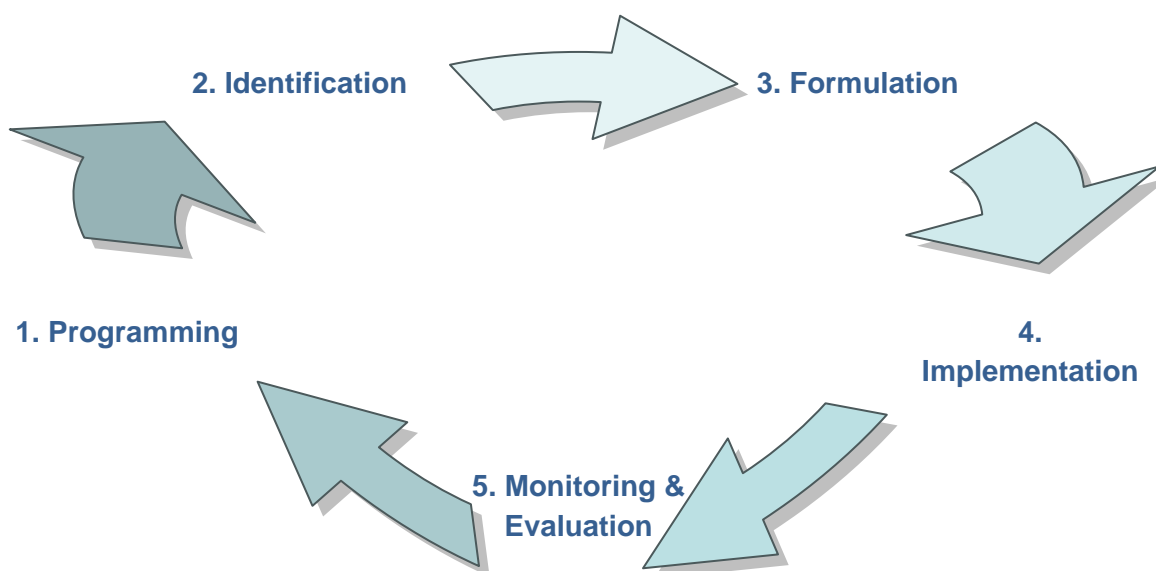
Key questions from gender mainstreaming in different project stage[20]:

1. Programming

    The composition of the community disaggregated by sex, age, ethnic origin, disadvantaged groups.

    What kinds of quantitative and qualitative information (studies, statistics, etc) is available on the statues and gender equality in the project's target activity?

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[20] Based on: Gender mainstreaming in project cycle management (Thera van Osch, 2017). Gender Mainstreaming Made Easy Handbook for Programme staff (UNDP). Guía práctica para la integración de la igualdad entre mujeres y hombres en los proyectos de la cooperación española (López Méndez, Alcalde González, 2004). Gender Mainstreaming in Development Programs and Projects. Guide for authorities and Project actors, (2011).

Does the project build on or consider any human rights/gender equality instruments, commitments, policies, assessments, etc (E.g. CEDAW, Beijing Platform of Action, National Gender Actions Plans..?

Does the background/context analysis of the project? examine the different situations, roles, needs, and challenges faced by women and men and analysis whether women and men are differently affected by the project, in terms of needs, rights, roles, opportunities, etc.

2. Identification:

Is the identified intervention (project concept) relevant for the practical and strategic gender needs and priorities of both women and men?

What are the benefits for women?

Do women and men have equal access to resources? If not, what opportunities exist for increasing women's access to and control of resources and/or benefits?

Might the project, in general, reduce women's access to or control of some resources or benefits they currently have?

Is the project likely to have some positive and negative effects on women and on men?

3. Formulation and Planning:

Do the objectives, results, and strategies address the gender and social inclusion issues?

Are the genders visible in project goals? Is promotion of gender equality evident in the objectives?

Is specific objective sufficiently defined in relation to women and men?

Have women and men from diverse and marginalized groups actively participated in the planning process?

Does the intervention include measurable results based on sex-disaggregated data?

Are project objectives clearly related to practical and strategic gender needs?

4. Implementation:

Do men and women, boys and girls of different target groups equally benefit so far from the results achieved?

Are equal opportunities and gender equality taking into consideration in the phase-out and hand-over of the project?

Appropriated participation of both sexes in project implementation and in decision-making is ensured.

5. Monitoring and Evaluation/audit:

Has project staff, target groups, and stakeholders been trained in mainstreaming the gender and social inclusion perspective in project activities?

What kinds of problems and obstacles have been met in taking the gender perspective into account and promoting gender equality in project activities?

Are indicators monitoring qualitative gender equality impacts used is an assessment?

What are the project's impacts like in terms of gender?

What will be the project's long-term impacts on gender equality and social inclusion?

2.5 Gender and Social Inclusion in Communications and Publications

According to the Council of Europe: "awareness-raising aims at showing how existing values and norms influence our picture of reality, perpetuate stereotypes and support mechanisms (re)producing inequality. It challenges values and gender norms by explaining how they influence and limit the opinions taken into consideration and decision-making. Besides that, awareness-raising aims at stimulating a general sensitivity to gender issues".

With the aim of creating an equitable and inclusive discourse and images that reflect the reality of women, men, and the different groups excluded from society and away from stereotypes, in each publication -both paper and digital-, we must consider the following points:

➢ Using an inclusive language:

Make sure that the communications and publications are gender-sensitive, verbal and visual and that women and men´s images, photos and graphics be shown with equity.

A good measure is to try to incorporate images of women in leadership roles. For instance, public speaking in an event or in a meeting together with other men.

Is the language used to write the text sexist?

> *"To adopt a policy related to the drafting of the Organization's working documents aimed at avoiding, to the extent possible, the use of language which refers explicitly or implicitly to only one sex except where positive measures are being considered"*
>
> (24th session of the UN General Conference, 1987)

➢ Use of a gender-neutral language:

Disregarding one of the sexes in speeches or referring to a group of people using allegedly universal expressions (e.g. 'workers', 'patients', 'the poor', 'victims of crime') might have serious consequences on how the needs of women and men are addressed.

It is not recommended using male generic as overarching of both genders. Likewise, it is better using other types of resources like the use of collective words such as citizenship instead of citizens, etc[21].

➢ Use of Disaggregated data

Has disaggregated data by sex been specified in every publication or communication?

➢ Avoid Gender stereotypes:

Try to avoid stereotypes, images, and contents which strengthen reproductive and passive role of women. Instead for that try to choose images that portray a balanced representation of both sexes. E.g: men doing housework; women as bus drivers.

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[21] Navarro Oliván, N (2007). Desigualdades de género en las organizaciones: procesos de cambio organizacional pro equidad. San Salvador. PNUD.

Are there stereotyped images of both women and men?

Have contents of women´s and men´s participation and roles showed in a proper way?

Are the graphics and drawing materials designed from gender perspective or do they show a stereotyped image of both women and men?

❖ **Example for HimRights´s work:** When editing and distributed materials for a campaign like Comic books, Banners, slogans, etc, to the communities and participants or to the different stakeholders, make sure that they take into account and adequately respond to these elements.

2.6 Gender and Social Inclusion in Project Proposals[22]

1. Gender and Social inclusion-sensitive project´s goals. Do they adequately reflect women´s, men´s and excluded groups needs?

2. Does the situation analysis take on board the different socio-economic, political, and cultural of both women and men?

3. Background and justification: Data and statistics disaggregated by sex, age, ethnic origin, disadvantaged groups.

4. Has the project inclusive and gender-sensitive outcomes?

5. Do the activities include any interventions to advance in women´s strategic interest (non-traditional roles of women like participation in decision-making?

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[22] Adapted from: Gender Mainstreaming made easy handbook for Programme staff. UNDP, among others.

6. Are indicators gendered-sensitive?

7. Are there specific actions and activities for gender equality? For example, percent of women members in decision-making bodies, learning activities.

2.7 Gender- sensitive spaces in Training

➢ Take into account an adequate access to the training centers where the workshop takes place. It is recommended trying to provide public transport to improve access for women and other disadvantaged groups living far away.

➢ Try not to end the workshops late at night to keep women from walking on dark streets.

➢ The room must be adapted to the needs of people with disabilities in terms of avoiding physical barriers for chairs, avoiding large stairs, has an elevator, etc.

➢ Make sure that the room where the event is contracted is safe, in a neighborhood not dangerous especially the surroundings.

➢ It is advisable to provide childcare services.

➢ Make sure that the time of the workshops is convenient for women otherwise there will not be high participation.

➢ The space should not contain photos or phrases on walls of sexist content or that reflect a subordinate position of women.

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